



Valmiki

Ramayanam

Translated by P. R. Ramachander

Introduction

Ramayanam [Story of Rama] is possibly the first epic written in Sanskrit and it is believed that it was written by sage Valmiki. It consists of six major sections called Kanda and has 24000 verses. Each Kanda is further divided in to Sargams [Chapters].

The different Kandas are:

Bala Kandam	[Boyhood Section]	77 Sargams
Ayodhya Kandam	[Ayodhya Section]	119 Sargams
Aaranya Kandam	[Forest Section]	75 Sargams
Kishkinda Kandam	[Kishkindha Section]	67 Sargams
Sundara Kandam	[Beauty Section]	68 Sargams
Yuddha Kandam	[War Section]	128 Sargams

Being an epic which teaches about Dharma [proper way of life], it has been translated in to almost all Indian languages long back. Two of the famous translations are by Kamban in to Tamil [Kamba Ramayanam] and by Sage Thulasidas in Hindi [Rama Charitha Manas]. Both these great poets have taken lot of liberty with the original text of the story and have brought in changes to it.

There are also large numbers of English Translations, many of which are available in the web. I had earlier translated Sundara Kandam in to English and recently one of my friends suggested me to translate the entire epic. I thought it as an order by God Rama and have started it. I am sure that I would be able to complete it with his blessings.

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Section: I

Bala Kandam [Boyhood Section]

[This book starts with the story of why Valmiki decided to write Ramayana and ends with the return to Ayodhya of Rama and his brothers after their marriage.]

Sargam [Chapter]: 1

Samkshepa Ramayanam

[Sage Valmiki approaches sage Narada and enquires about the ideal man in the world about whom he can write. Sage Narada replies that he is Sri Rama, the son of Dasaratha and tells the summary of Ramayana Story.]

The great sage Valmiki asked Sage Narada who always is busy in meditation and mastering the Vedas and who is the greatest among people who knows Vedas: 1.1

[Sage Narada is the son of Brahma and a great devotee of Vishnu. He is a constant traveller and travels through all the worlds. It is believed that he creates tension so that good results would occur.]

"Who exists at present in this world with all good qualities, who is valorous, who is the one devoted to just action, who is grateful and who tells only truth in all circumstances?" 1. 2

"Who is that man with all the good characters, who does only good to all animals, who is extremely knowledgeable, who is capable of doing rightly all actions and who only shows love outside?" 1.3

"Who is that man who attracts minds of others, who has won over his anger, who is sparkling, who does not have jealousy and who in war even makes devas fear struck?" 1.4

"I am extremely anxious to know about such a person. Hey sage, only you are capable of telling me about a man with all these qualities." 1.5

Sage Narada, who knows everything that happens in all the three worlds, after hearing all the words of Valmiki with happiness addressed Valmiki and started telling "Be pleased to hear." 1.6

"Those characteristics that you have narrated are many and rare. I would think over and tell you about a man who has all these qualities." 1.7

"There is a Prince, who is born in the Ikshuvaku clan, who is called Rama, who is famous among people, who keeps his mind under control, who is a great hero, who is shining, who is firm in his resolves and who attracts others." 1.8

"He is knowledgeable, just, good orator, gentleman, killer of his enemies, having thick shoulders and long hands, who has conch like neck and who has pretty cheeks." 1.9

"He has broad chest, great archer, hidden shoulder bones, suppresses his enemies, has long hands, good head, handsome forehead and pretty gait." 1.10

"He has proportionate height and other organs, he has equally divided organs, he is of black colour, he is famous, he has a thick chest, broad eyes and pretty body and is a symbol of good omen" 1.11

"He knows Dharma (just action), he has taken an oath to speak truth, he is interested in the welfare of his people, he is famous, he knows everything, he is pure, he is approachable to those who depend on him, he takes care in saving people who are dependent on him, he is equal to God Brahma, he is wealthy, he is capable of protecting everyone and he can destroy his enemies." 1.12

"He protects all animals, he protects various castes, he observes his own dharma (just action) and protects his own people." 1.13

"He knows the essence of four Vedas and six Vedangas, he has great knowledge of the science of archery, he has great and minute knowledge of all sciences, he has clear understanding of everything and he quickly understands." 1.14

"He is dear to all the world, soft natured, capable and is attained by good people - similar to the rivers like Sindhu (Indus) attaining the sea." 1.15

"He is fit to be worshipped, treats every one as equals, always appears as lovable, increases the happiness of Kausalya and is one with all good qualities." 1.16

"He is immense in stature like the ocean, he is great in his courage like the Himalaya Mountains, he is valorous like Lord Vishnu, and as pleasant to see as the full moon." 1.17

"His anger is like fire at the time of deluge, his patience is like mother earth, his sacrifice is equal to that of Kubhera and in his truthfulness he is like God of Death." 1.18

[Yama, God of Death, is supposed to be Epitome of Dharma.]

"The King Dasaratha, with a loving wish to do good to people, wanted to make Rama, who has all the above qualities, who is a great hero, who has all sterling qualities, who wanted to do good to his people, who is a dear and who is his eldest son, as the future king." 1.19-1.20

[During those times in India, it was a custom to designate the crown prince as Yuva Raja - Young King.]

"Hearing about the various preparations for his coronation, Dasaratha's wife Kaikeyi reminded him of the two boons he had given to her and requested that Rama should be sent to forest and tBharatha should be crowned." 1.21

[Dasaratha gave these two boons during a war in which when the axle of his chariot broke, Kaikeyi who was with him maintained the balance using her thumb.]

"That King Dasaratha, bound by justice to obey his promise, ordered his son Rama to go and live in the forest." 1.22

"Because of the order of his father and love towards Kaikeyi, that valorous Rama went to the forest to protect the truth." 1.23

"It seems that Lakshmana who is humility personified, who increases the happiness of Sumithra, who is a dear brother and who does good to his brother, exhibiting affection towards his brother, accompanied his brother who was going to the forest." 1.24

"That Sita, who is the darling wife of Rama, who is a reflection of his soul, who does happy deeds to him, who was born in the family of Janaka, who was created by the illusion of Gods, who is the epitome of perfection and who is the greatest among women, accompanied Rama like Rohini accompanies the moon God." 1.25-1.26

"That soul of Dharma [just action] was accompanied by all the citizens and his father Dasaratha for a long distance, reached the place of Guha, the chief of hunters and a very dear friend and sent back the chariot driver at a place called Srpingipura." 1.27

"Rama along with Sita, Lakshmana and Guha stayed there." 1.28

"Those three traveling from that forest to another and crossing several rivers full of flowing waters, under the instruction of Sage Bharadwaja reached a place called Chitra Koota, constructed a pretty temporary forest house [literally house made of leaves] and lived there happily." 1.29-1.30

"When Rama reached Chitra Koota, afflicted by sorrow of parting with his darling son, Dasaratha went to heaven." 1.31

"After his death though sages like Vasishtha requested him to become King, that very strong Bharatha did not wish to be King." 1.32

"Wishing for the blessings of Rama, he started to the forest." 1.33

"Bharatha, who is the first among people wanted to follow Dharma, humbly requested Rama with a broad vision and a true hero." 1.34

"You who know Dharma is truly our King." But Rama, who is merciful, who had a smiling face, who was famous and who was very strong, did not wish for Kingdom as per the orders of his father." 1.35

"Hence, Rama, who was the elder brother of Bharatha, gave his foot wear as his representative to rule the kingdom and sent back Bharatha from there." 1.36

"Bharatha, whose desire was not fulfilled, started serving the foot wear of Rama, ruled the Kingdom from Nandigram and waited for Rama's return." 1.37

"As soon as Bharatha went back, Rama, who was truthful, who has control over his senses and who was firm in his resolve, fearing the return of more people from the town entered the Dandaka forest." 1.38

"It seems that lotus eyed Rama, after entering the forest and killing an Asura called Viradha, visited sages like Sarabhanga, Suteeshna and Agasthya." 1.39

"As per the wishes of Agasthya, he happily received with happiness bow, sword and two inexhaustible quivers belonging to Indra." 1.40

"All the great sages along with people of the forest approached Rama, who was living in the forest, with a request for killing of Asuras and Rakshasas." 1.41

"He promised them that he would do according to their wish." 1.42

"Rama took an oath to kill Rakshasa in war and assured the great sages living in Dandakaranya forest who were equal to the fire God." 1.43

"Surpanakha, who can assume any form she likes and who was living in a place called Janasthana in the forest was disfigured by Rama who was also living there." 1.44

[But in the main book, it is mentioned that Lakshmana disfigured her.]

"Afterwards he killed Khara, Trishiras and Dhooshana along with their followers, who came to attack him after hearing the words of Surpanaka." 1.45

"Rama, who was living in that forest, also killed fourteen thousand Rakshasas, who were living in Janasthana." 1.46

"Hearing about the killing of his relatives, Ravana losing his senses due to extreme anger, requested the Rakshasa called Mareecha to help him." 1.47

"Hey Ravana, enmity with Rama, who is extremely strong, is not good" told Mareecha to Ravana. 1.48

"Led by God of death, Ravana kicked off his advice and went to the hermitage of Rama along with Mareecha." 1.49

"After leading those two princes far away, using the help of Mareecha who was an adept in magic and after killing Hawk Jatayu, Ravana abducted Sita who was the wife of Rama." 1.50

[In the main story, the killing of Jatayu was after the abduction.]

"Seeing the death of Hawk Jatayu and from him hearing that Ravana has abducted Sita, Rama became pained with sorrow and cried and became agitated." 1.51

"Rama, along with that sorrow, cremated Hawk Jatayu and when he was searching for Sita in the forest saw a Rakshasa called Kabanda who was having an ugly ferocious look." 1.52-1.53

"Rama who was very strong killed that Rakshasa and also cremated him. That Rakshasa went to heaven." 1.54

Dharma was following his percepts and had renounced the world." 1.55

"That resplendent one, who killed his foes, went and saw Sabari and she duly worshipped Rama, the son of Dasaratha." 1.56

"Then he was seen by the monkey Hanuman on the shores of river Pampa. As per the advice of Hanuman, he signed a treaty with Sugreeva." 1.57

"That very strong Rama related his story to Sugreeva from the beginning especially the part which happened to Sita." 1.58

"That monkey Sugreeva, after hearing everything, signed with pleasure the treaty with fire as witness." 1.59

"Afterwards that sorrowful King of monkeys told with love towards Rama, about his enmity with Bali and other news." 1.60

"At that time Sugreeva specially told about the strength of Bali and Rama promised that he would kill Bali." 1.61

"But Sugreeva had doubts about Rama's prowess to kill Bali." 1.62

"He showed him the Mountain like skeleton of Asura Dundhbi, who was killed by Bali, so that he could gain more confidence in Rama." 1.63

"That very strong Rama, who had long hands which reached his thighs, examined the huge skeleton and using his thumb of the right foot threw the skeleton for a distance of ten yojanas without any effort." 1.64

"Not only that, with a single arrow he split into two, the seven Sala trees and also the nearby Mountain and the underworld." 1.65

"Convinced by these actions, the monkey chief who had a happy frame of mind took him to the cave called Kishkinda." 1.66

"Then that monkey chief Sugreeva, who had a colour similar to gold, roared and hearing that huge sound the King of monkeys Bali came out." 1.67

"After consoling Tara [that Rama will not kill an innocent one] when he fought with Sugreeva, Raghava killed him with one single arrow." 1.68

"After killing Bali, as per the wishes of Sugreeva, Raghava made Sugreeva the King of that kingdom." 1.69

"That King of monkeys Sugreeva called all monkeys and send them to different directions to locate Sita." 1.70

"Hearing the words of Hawk Sampathi, Hanuman jumped and crossed the great ocean which is one hundred yojanas broad." 1.71

"After reaching the city of Lanka ruled by Ravana, he saw Sita who was always thinking about Rama in the Asoka forest." 1.72

"He gave the ring of Rama to Sita, told her all the news including the treaty with Sugreeva, consoled her and destroyed the tower in Asoka forest." 1.73

"After killing five commander in chiefs, seven sons of ministers and the great hero Akshaya Kumara, Hanuman was caught by them." 1.74

"Because of the boon of Brahma, knowing that he was free from the tie of the arrow and tolerating those Rakshasas leading him, that valorous Hanuman, after burning the entire city of Lanka except Sita, reached back to inform the good news to Rama." 1.75-1.76

"That Hanuman who was having immeasurable strength and intelligence, after reaching Rama, went round him and told him the good news that he has seen Sita." 1. 77

"After that Rama along with Sugreeva reached the shores of the great ocean and created a turmoil in the ocean by his arrows which were equal to the power of Sun." 1.78

"The lord of the ocean presented himself in his true form before him and as suggested by him, Sri Rama built a bridge on the ocean with the help of Nala." 1.79

[Nala was the son of the deva architect Viswa Karma.]

"Reaching the city of Lanka by that bridge, Rama rescued Sita after killing Ravana but felt very much ashamed." 1.80

"He told Sita hard words in front of the assembly of men and Sita unable to tolerate the words jumped in to the fire." 1.81

"At that time knowing from the God of Fire that Sita is without any blemish, Rama after being worshipped by all devas became very happy." 1. 82

"By this great action of Raghava all the three worlds including movable and immovable beings, devas, sages and others became very happy." 1.83

"Wonder of wonders, Rama without any worry and filled with happiness, became very much contented after installing Vibhishana as the King of Rakshasas and thus completing his duties." 1.84

"After giving life to all monkeys by the boon of devas, Rama surrounded by all his friends, started towards Ayodhya in the Pushpaka Vimana." 1.85

"After reaching the hermitage of sage Bharadwaja, Rama who was truly valorous sent Hanuman to Bharatha." 1.86

"Then along with Sugreeva, conversing about the stories of the past, Rama traveled in Pushpaka Vimana and reached Nandi Grama." 1.87

"That holy Rama, along with his brothers removed the Jata [matted hair] and along with Sita assumed the kingship." 1.88

"The people of Ayodhya, became filled with happiness and satisfaction, were looked after well, became very just, were devoid of any diseases, were very healthy and were devoid of any fear of scarcity." 1.89

"Men never saw the death of their children and women were always Sumangalis and Virtuous." 1.90

"In the Kingdom of Rama, there was no fear from fire, no beings died by drowning in water, there was no fear from wind, similarly no fear from fever, there was no problems due to hunger and there was no fear of thieves." 1.91-1.92

"Towns and countries were full of wealth and grains and all people lived happy daily like those in Krutha Yuga." 1.93

"This Rama with immense fame, having performed one hundred horse sacrifices, having given in charity lot of gold, having given ten thousand crores of cows and lot of wealth to Brahmins is going to attain the world of Brahma." 1.94-1.95

"This Rama is going to establish one hundred times more royal families. He is going to make the four fold castes to engage themselves in the duties of their caste." 1.96

"After ruling this world for ten thousand years, he is going to attain the world of Brahma." 1.97

"Those who read this story of Rama which is holy, which is capable of removing sins, which gives holy deeds and which is equivalent to Vedas would get rid of all their sins." 1.98

"Those who read this history of Rama, which gives life, would along with their sons, grandsons, relatives and friends would live in heaven after their death." 1.99

"A Brahmin who reads this will attain mastery over words, Kshatriya will get land, Vysya would get more business and Shudra would get more fame."
1.100

This is the end of First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 2

Divine Guidance to Ramayana

[Sage Valmiki after taking leave of sage Narada reaches the banks of River Thamasa (Darkness) and sees the male Krouncha of a pair of birds being killed by a hunter. The sorrow of the female bird moves Valmiki and he shouts at the hunter and this anguish of his comes in a pretty verse form following all rules of grammar. He is not able to understand as to why it happened like that and at that time Lord Brahma visits him and advises him to compose the story of Rama in the same meter and same form. Valmiki composes the same.]

That master of the words, hearing the words of Sage Narada, worshipped sage Narada along with his disciples. 2.1

After being worshipped, Narada, who was a Deva Rishi, took leave of him and started towards heavens. 2.2

As soon as the sage went to Devaloka, Sage Valmiki went to a place, not very far from Ganges, situated on the banks of Thamasa River. 2.3

Having reached the banks of Thamasa River that great sage, seeing the placid waters without sediment, spoke as follows to his disciples. 2.4

Oh Bharadwaja, please see these pleasing waters without any sediment [sin], which are like the mind of a good man. 2.5

Dear one, please keep the water pot there and give my dress made of bark and I will then enter the sacred waters of this river. 2.6

Having been told like this by the great soul Valmiki, Bharadwaja obediently gave the dress of bark to him. 2.7

With all his senses under control, he took the Bark dress from the hands of his student, saw the very big forest and wandered in it. 2.8

In the vicinity of that spot, he saw two very sweet voiced Krouncha birds, who do not part from each other, moving about near that holy spot. 2.9

A hunter, full of cruelty and with sinful intent, neglecting the sage's presence, killed the male bird out of that pair. 2.10

When that bird fell with a blood drenched body, the she bird started wailing pitifully and being parted from his pair who was always with her, who was with copper crested wings and was intoxicated by love when he had wings. 2.11

Seeing the pair being felled by the hunter that sage with a Rightful mind was filled with great compassion. 2.12

Then that sage seeing the female bird which was wailing, felt that the slaying of the bird at that time was the sinful act and told the following words. 2.13

Oh hunter, since you have killed a Krouncha from the pair, when they were infatuated with love, for that reason you would be denied a pleasant life for a long time to come. 2.14

After uttering these words, he became thoughtful and turned his vision inside his mind, he told "what are these words uttered by me, having been distressed by the sorrow of the bird?" 2.15

That great very thoughtful and brainy sage thought and the following words were told to his disciples by the great sage. 2.16

From me came out, due to the great sorrow which I had, the four lines with equal number of letters without any effort, with rhythm suitable to stringed instruments and let it be a verse and not otherwise. 2.17

Hearing the words, which were thus spoken by the sage, the disciple learnt it by heart and his teacher [sage Valmiki] was greatly pleased with him. 2.18

After taking bath in the sacred waters following the proper way, brooding greatly over the words told by him, the sage returned to his hermitage. 2.19

Bharadwaja who was greatly learned in scriptures, followed him with humility, followed him with his water pot full of water from the river. 2.20

Sage Valmiki, who knew Dharma well, entered his hermitage and meditating on the incident started composing other such stories. 2.21

That sage, who was an expert in Dharma, entered the hermitage with his disciples, sat meditating and started composing other stories 2.22

There came Brahma, the creator of the world and the lord, who has four heads and a great luster, desirous of seeing that great sage. 2.23

Valmiki, seeing him, got up, stood there, disciplined in speech and with folded hands. 2.24

He worshipped that God and offered him water for washing his feet, seat and water for drinking, saluted the one who determines fate and enquired about his welfare. 2.25

Then the God sat in the great worshipful seat offered to him and signaled sage Valmiki to sit in another seat. 2.26

He then occupied the seat shown by Brahma and when that grandfather of all the worlds has also been seated, meditated on the events that had happened in his mind and was greatly absorbed. 2.27

The act done by the sinner with a mind set on enmity and killed that sweet voiced Krouncha that he saw without any reason. 2.28

After lamenting again and again, he lamented about the Krouncha bird again and again, recited the verse. 2.29

Then Lord Brahma, with a smile, addressed the great sage and said, "You have indeed composed a verse." 2.30

Oh Brahma Rishi, it is as per my will that this knowledge came in to you, and oh great saint, please compose the story of Rama. 2.31

In the righteous natured virtuous world of the wise, Rama is great and so do narration of the history of Rama as told by Narada. 2.32

The known and unknown aspects of the story of the learned Rama along with Lakshmana and that of the Rakshasas as well as that of Vaidehi, though it may not have been known earlier, would be clear to your mind and will be revealed to you. 2.33-2.34

In the epic, even a single word that you write would not become a lie and so compose the sacred and interesting story of Rama in the form of verses. 2.35

As long as the Mountains and rivers exist in this world, the story of Ramayana would be talked about by people. 2.36

As long as the story of Ramayana as written by you is being told, till then you would reside in the earth, heaven and the nether world. 2.37

Saying this, that God Brahma vanished. And this made the sage and his disciples astonished. 2.38

Then all his disciples exceedingly surprised again and again chanted the verse and were delighted. 2.39

The verse with four lines, each line having the same number of letters was repeatedly recited by the great sage and this won him great praise. 2.40

At that time a thought arose in Valmiki, who was capable of putting thought in to action and he decided to compose Ramayana entirely in this meter. 2.41

The renowned and generous sage started writing the glory of Rama, containing hundreds of verses each having the same syllable, using excellent and mind charming meaningful words. 2.42

The story of Rama and slaying of Ravana was composed by words of conjunction and compound words. He composed meaningful sentences with lucid and meaningful phrases. And kindly listen to it. 2.43

This is the end of Second Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 3

Rama's Story

[Having decided to compose Ramayana, the entire story of Rama as it happened came to the mind of sage Valmiki as it happened. This chapter again gives an outline of Ramayana,]

Having heard in a concise manner the full story of Ramayana, Valmiki, who was righteous soul and is endowed by righteousness, further searched to know more distinctly the story of Rama. 3.1

After touching the water, Valmiki sat saluting on the Kusa Grass seat facing the eastern direction and searched for the sequence of past events in the dharmic story of Rama. 3.2

By the power of Dharma in him, he visualized Rama, Lakshmana, Sita and Dasaratha along with their consorts as well as countries as well as each of their movements, laughter, conversations and activities, in exactly the same manner as it had happened. 3.3-3.4

He also visualized as a third person all that happened to Rama, his wife Sita and Lakshmana in the Dandaka forest. 3.5

Sitting on meditation, that soul of Dharma, Valmiki was able to see Rama like a gooseberry fruit kept on the palm of his hand. 3.6

Having seen all those principles, the great light of Dharma, Valmiki started getting ready to write the story of Rama, who was attractive every minute, which was full of prosperity and happiness, which described in detail the principle of Dharma, which was full of gems like an ocean and which was extremely pretty to hear. 3.7-3.8

That god like sage composed the history of Clan of Raghu, as it was earlier related to him by sage Narada. 3.9

He described the birth of Rama, who was with great prowess, benevolent to all, dear to all people, who had forbearance, handsomeness, and truthfulness. 3.10

He told various interesting stories after the coming of sage Viswamithra, about the breaking of the bow and about his marriage with Sita. 3.11

He described the argument between Rama and Parasurama, the good qualities of Dasaratha, about the crowning of Rama and the wickedness of Kaikeyi. 3.12

He described about the stoppage of the crowning, departure of Rama, the sorrow and wailing of the king, and his Departure to the other world. 3.13

He described about the grief of people, the abandoning them by Rama, talk with Guha and the returning of the Charioteer. 3.14

He described about the crossing of Ganges, meeting with Bharadwaja and reaching Chitrakuta as per the advice of the sage. 3.15

He described about the construction of a house, coming of Bharatha and the performance of the funeral rites of his father by Rama. 3.16

He described about the crowning of the slipper by Bharatha and his entry in to Nandi Gramam, going of Rama to Dandakaranyam and his killing of Viradha. 3.17

He described his seeing of Sarabhanga and his conversation with Suteekshna, friendship of Sita with Anasooya and her application of scented unguents on her body. 3.18

He described about the meeting with sage Agasthya, meeting with Jatayu, going to Panchavati and meeting with Soorpanakha. 3.19

He described the argument with Soorpanakha and her disfigurement, killing of Khara, Trisiras and the rise of Ravana. 3.20

He described the killing of Mareecha, kidnapping of Sita, wailing of Rama and killing of Jatayu, the King of Vultures. 3.21

He described the meeting with Khabanda, seeing of river Pampa, meeting with Sabari and meeting with Hanuman. 3.22

He described the going to Rishyamooka Mountain, meeting with Sugreeva, signing of treaty, and fight between Vali and Sugreeva. 3.23

He described about the killing of Vali, agreement with Sugreeva, wailing of Tara and Ramathe living there during the rainy season. 3.24

He described the anger of lion like Rama, the consolidation of the monkey army, their going to different directions and getting report of different places on earth. 3.25

He described the giving of ring to Hanuman, their visit to the cave of Riksha, the fast unto death by monkeys and their interview with Sampathi. 3.26

He described about the climbing of the Mountain, crossing of the ocean, obeying of words of the ocean and meeting with Mainaka Mountain. 3.27

He described about the killing of Simhika, about the seeing of Mountain of Lanka, entering in to Lanka at night, and thinking in solitude by Hanuman. 3.28

He described about his seeing of Ravana, his seeing of Pushpaka Vimanam, his visiting the halls of drinking as well as the visit to the apartments of Ravana's women. 3.29

He described his entry to Asoka Vana, seeing of Sita, presentation of the signet ring and again seeing of Ravana. 3.30

He described the threatening of Sita by the Rakshasis, seeing of Trijata, giving of brooch by Sita and breaking of forest trees. 3.31

He described the fight with Rakshasis, killing of the servants of Ravana, catching of Hanuman and setting fire of Lanka by Hanuman with a great roar. 3.32

He described the crossing back of sea, usurpation of Madhu Vana, consolation of Rama and handing over the brooch to him. 3.33

He described about the meeting with god of ocean and building of bridge by Nala, crossing the ocean and siege of Lanka at night. 3.34

He described about the relation with Vibheeshana, finalizing of strategy for destruction of Ravana, killing of Khumbakarna and Megha Nadha. 3.35

He described about destruction of Ravana, reunion with Sita in the enemy city, crowning of Vibheeshana and seeing of Pushpaka Vimana. 3.36

He described Rama's return to Ayodhya, his reunion with Bharatha, festivities for the crowning of Rama, sending back of various armies, making his citizens happy and sending away of Sita. 3.37

That divine sage composed the things yet to happen in the world at that time in Uthara Kanda 3.38

This is the end of Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 4

Entrusts Singing of Epic to Lava and Kusha

[Kusa and Lava, two princes living in Valmiki's hermitage, are entrusted with the singing of Ramayana and they sing it in various places and are summoned by Lord Rama to sing in his court and they both sing Ramayana in the court of Rama, before Rama.]

The great divine sage Valmiki, possessing knowledge of the soul, composed the story of Rama, who gained his kingdom, using varied and appropriate words. 4.1

That sage recited this in five hundred cantos using twenty four thousand verses in six Kandas [sections] and also composed the Uthara Kanda. 4.2

The greatly intellectual and able Valmiki, after composing the Uthara Kanda and also after indicating the future event, thought of as to who should be employed to sing and propagate it. 4.3

Thereafter Kusa and Lava, clad in ascetic robes, appeared before the honourable sage Valmiki and touched his feet. 4.4

Kusa and Lava were famous princes and were the followers of Dharma and they were brothers blessed with a sweet voice and were living in the hermitage. 4.5

Seeing their intelligence, blessed with Vedas, both of them were initiated in to Vedas. 4.6

That genius of history has composed the entire Ramayana which details the great story of Sita as well the slaying of the grandson of Pulasthya Rishi. 4.7

The twins, who were aces in singing, were learned in melody and pitch. The two brothers who had a sweet voice appeared to be Gandharwas in human form. Being very handsome, sweet tone in regular speech, they appeared to be exact, purely extracted images of Lord Rama. They resembled each other completely in the pretty form, recitation and in singing as well the three measures of time and possessed complete mastery of the seven notes, formed and adopted from the musical instruments. They chanted the epic which had amorous, compassionate, fearful, as well as fearless, violent and sad moods. 4.8-4.11

Those two princes, who were disciplined and well versed disciples, who were solidly based on Dharma, learnt by rote that epic, completely and chanted it as per the instruction of sage Valmiki before the assembly of sages, Brahmins and saints. 4.12-4.13

Both of them, who were great, dignified and endowed with good features, chanted this great epic standing at a particular place in front of honoured ascetics who were seated. 4.14

Hearing that, all the sages, having experienced great wonder, were overcome with tears of joy in their eyes and said "Great, Great" to Lava and Kusa. 4.15

All of those sages, who loved Dharma, were pleased and praised those praiseworthy singers Kusa and Lava. 4.16

"How surprising! The recital consisted of sweet verses and described what happened long ago and described it as if they were present at that moment of happening." 4.17

"Both of them chanted the theme in perfect unison having entered the Shadja and other notes in a perfect manner." 4.18

Praised this way by those great people, they stood further with sweetness and in great style. 4.19

One sage presented a fully sanctified water pot, another one who was pleased gave them, who were very famous, cloth made of bark. 4.20

The work composed by the great sage caused great wonderment and came to an end and became a foundation stone for future poets. 4.21

They, who were expert in all sorts of song styles, were greatly admired and sang it well in streets as well as avenues and almost everywhere and was once seen by Lord Sri Rama himself. 4.22-4.23

After that Rama, the destroyer of enemies, invited those two well deserving brothers Lava and Kusa to his palace and extended deserving hospitality. 4.24

The Lord, who was the tormentor of his enemies, occupied the divine golden throne and was surrounded by his brothers and his ministers. 4.25

That one, who was greatly disciplined, saw both of them, who were handsome, addressed Bharatha, Lakshmana and Sathrugna and told. 4.26

"Listen completely to this song from these singers, who shine like devas, the epic which is composed by using appropriate and great words" and then he urged those two singers to commence. 4.27

Both of them melodiously sang in melodious and ample voice, after tuning their musical instruments in a greatly distinct and musical way. 4.28

Those poems were greatly comfortable for hearing to the assembly of men, all their sense organs and their mind. 4.29

"These two sages, who have all the attributes of royal persons, are Kusa and Lava. They have done great penance. Even for me, it appears beneficial to listen to the history told by these great ones. Please listen to it carefully." 4.30

Thereafter encouraged by the words of Lord Rama, they chanted according to rules so that Rama as well as those assembled, who were desirous of a peaceful mind could hear it, fixing their mind on it. 4.31

This is the end of Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 5

Ayodhya and its Description

[After giving a brief description of Ikshuvaku clan, this chapter describes in detail the city of Ayodhya founded by Manu, the son of Prajapathi.]

In the olden times, this earth, which was completely bounded, belonged to the victorious Prajapathi and his descendants. 5.1

Among them, one King called Sagara got the ocean dug, while he was marching to the battle surrounded by his sixty thousand sons. 5.2

In that clan of kings, it was from Ikshuvaku, who was a great king, this great epic called Ramayana originated. 5.3

And so I will propagate to this world, the entire Ramayanam, which incorporates the Dharma [just action], Artha [wealth] and Moksha [salvation], which are the main goals of human life, in a very complete manner. 5.4

On the banks of Sarayu was situated the kingdom of Kosala, which was wealthy and blessed with abundant food grains and was inhabited by contended citizens. 5.5

Manu, the King of men, himself built there a town called Ayodhya which became world famous. 5.6

Beautiful and pleasing, with well laid out avenues, that great city extended to 12 yojanas [96 miles] in length and three yojanas [24 miles] broad. 5.7

The great royal [principal] roads were well laid out, shining, sprinkled with water and strewn with flowers. 5.8

King Dasaratha extended the prosperity of this great kingdom and lived in that country like King Indra. 5.9

The city had arched entrances, ornamental panel doors, numerous well laid markets, all kinds of weapons and all kinds of artisans lived in that city. 5.10

The city had many journalists and eulogists; it was prosperous in its matchless splendour and also had stately edifices with flags and was protected by many Sathagnis. 5.11

It had several female dancers and actors and furnished on all sides with gardens, mango groves and extensive forest of sal trees which were looking like a golden belt. 5.12

The city was enclosed in several fortifications and deep moats and well protected against enemies and also abounded with elephants, horses, camels and mules. 5.13

The city was visited by hosts of small kings to pay tributes to the King and also by several merchants. 5.14

The city was complete and resembled Indra's Amaravathi and was adorned by palaces and mansions which were decorated by gems. 5.15

The city was wonderful to see and resembled a board where Ashta Pada [game similar to chess] is played, crowded with men and women, endowed with seven storey palaces rich in gems. 5.16

The city was dense with houses on a leveled land, with no more place for further constructions, fully stocked with grains like rice and its water was as sweet as sugarcane juice. 5.17

The city echoed with sounds of trumpets, drums, Veenas and Panavas; it surpassed all cities on earth. 5.18

Like the great spires constructed by Sidhas through great penances, it had perfectly constructed palaces and was inhabited by noble persons. 5.19

The city of Ayodhya, inhabited by Dasaratha, had thousands of great warriors termed as Maharadhis [great charioteers] who were skilled archers with a quick hand. They would never shoot at solitary persons, persons without any defence and those who are fleeing from a battle. They were sufficiently skilled so that they could shoot at a foe or animal based on sound and had great strength in arms. They hunted wild animals like lions, tigers and boars with very sharp armaments. 5.20-5.22

The city had large number of Brahmins, who worshipped sacrificial fire, were experts in four Vedas and six Vedangas [Branches of Vedas]. They offered charity in thousands, were devoted to truth, exceedingly wise and were similar to great sages. 5.23

This is the end of Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 6

Ayodhya's Kings and its People

[Description of the kings of Ayodhya including Dasaratha as well as of the town and its people are given in this chapter.]

The King Dasaratha, a scholar in Vedas, who has collected all knowledge, far sighted one, who has great splendour, leading light to his citizens, great charioteer of the Ikshuvaku clan, performer of fire sacrifices, who is an expert in practice of Dharma, who is in control, who is equal to a sage, the royal saint, who is famous in the three worlds, who is strong, destroyer of enemies, who had lot of friends, who has fully controlled his sense organs, who is wealthy, who has other great possessions, who can be compared to Indra and Khubera, lived in that city of Ayodhya, being powerful protected all the world and could be compared to Manu who ruled the world earlier. 6.1-6.4

That Dasaratha, who was truthful and who strictly followed the three types of dharmas [Dharma, Artha and Kama], ruled the great city of Ayodhya similar to Indra who ruled his city Amaravathi. 6.5

In this great city people were happy, followed Dharma, well learned, owned riches and possessions, spoke the truth and were without greed. 6.6

In that great city, there were none who have not accumulated wealth, or one who has not achieved Dharma, Artha and Kama, nor one who did not possess food grains, cattle and horses. 6.7

In that city, one who has lust, one who is a miser or one who is cruel or one who is not learned or one who is an atheist could not be seen anywhere. 6.8

All men and women were righteous in character and had full self control and were prosperous, had good conduct and behaviour and lived like sages. 6.9

There were none without ornaments, without a coronet, without garlands, deficient in worldly enjoyments, without getting their limbs anointed and without applying expensive aromatic oils on their body. 6.10

There were none, who did not eat well or who were without charitable nature or who were without wearing bracelets in their upper hands or who did not have ornaments on their neck or who had not restrained their self. 6.11

In that city, there were none, who did not kindle a sacrificial fire or those who did not perform sacrifices nor thieves nor mean minded persons nor people of improper descent or mixed caste. 6.12

The Brahmins in Ayodhya were interested in performing their duties, had control over their senses, were charitable by nature, were self-controlled, did self-study, accepted charity and their marital relation was confined to their wives. 6.13

During that period, there was not a single atheist, nor one who told a lie nor one who was jealous or incompetent or illiterate nor who has not learned their Sastras. 6.14

In the city of Ayodhya. there was no Brahmin, who was not an expert in Vedangas, or one who did not perform penances or one who did not donate in thousands to the one who was in distress or vexed in mind. 6.15

In Ayodhya, there was no man or woman who did not have wealth and beauty and it was not possible to a person who did not have devotion to king. 6.16

In that great city all the people in the four castes worshipped guests as Gods and all of them were endowed with gratitude, who was not munificent or heroic or not processing prowess and they lived long surrounded by sons, grandsons and wives. They were righteous and dedicated to truth. 6.17-6.18

The Kshatriyas were obedient to Brahmins and Vaisyas cooperated with Kshatriyas and Shudras assisted the other three castes and each of them were occupied with their professions. 6.19

That city which was earlier governed by Manu, who was foremost among men and a supreme person of wisdom was governed in the same way by King Dasaratha. 6.20

Ayodhya was filled with warriors, which was similar to Mountain caves filled with lions and they, like the flame of fire, were accomplished in the use of weapons. 6.21

It had excellent horses similar to the Uchaisrava of Indra, in areas like Khambhoja, Bhallika, Vanyu and Sindhu. 6.22

It had also elephants like the intoxicated elephants of Vindhya Range, strong elephants born in Himalayas which were blessed with great strength and looked like Mountains and there were also mighty elephants belonging to the clan of Airavatha, Mahapadma, Anjana and Vamana. 6.23-6.24

The city was full of intoxicated elephants which were similar to Mountains belonging to the race of Bhadra, Mandhra, Mriga, the interbreeds of these three races. 6.25

The Ayodhya city in which Dasaratha lived in that kingdom, spread to a distance of 4 miles and was worthy of its name. 6.26

The revered King Dasaratha, who had great splendour, made his enemies as his friends and ruled Ayodhya like the moon who ruled the stars. 6.27

Ayodhya was auspicious, had strong gates and locks, adorned buildings and was populated by thousands of men and was ruled by King Dasaratha equal in prowess to Lord Indra. 6.28

This is the end of Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 7

Ayodhya's Greatness and its Administration

[A glowing but detailed account of the town of Ayodhya including its administration is given in this chapter.]

Those ministers of the descendants of Ikshuvaku had great virtues and were competent advisers and were skilled in judging the motives of people from their face and did all that they could do to the good of the king. 7.1

King Dasaratha employed eight ministers who were free from problems in dealing with people and who were devoted to the royal duties. 7.2

The eight ministers of King Dasaratha were Drishti, Jayantha, Vijaya, Sidhatha, Artha Sadaka, Asoka, Manthra Pala and Sumanthra. 7.3

King Dasaratha had two highly desired sages Vasishtha and Vamadeva as family priests. He had other able counsellors also. 7.4

These family priests were well educated in all branches of knowledge, felt ashamed to do unjust acts, were greatly proficient, were with restrained senses, were rich, great souls who were expert in Sasthras, greatly valorous, fixed on their thoughts, Followed strictly words given by them, possessed splendour of forgiveness and always spoke with a smile. 7.5-7.6

They never uttered unjust words or lies either in anger or for pecuniary gains and in the midst of their enemies, they knew what was done and what has to be done or that which needs to be done though spies. 7.7

Those ministers were competent in their dealings and in friendship they were trusted and even in case of their own sons, they properly judged and imposed punishments. 7.8

The ministers were expert in collection of revenue, collecting people for army and did not inflict punishment to those who were not their well wishers, if they did not commit any offence. 7.9

They were greatly powerful, possessed steady perseverance, followed policy of state perfectly and protected virtuous people living in the country. 7.10

They did not cause problems to Kshatriyas and Brahmanas by word, thought and deed and filled the treasury. They inflicted punishment on a person only after proper examination of the weakness and strength of the case. 7.11

The ministers who were of good conduct administered the kingdom unanimously and there was not a single liar in the city or kingdom. 7.12

In the city, even one wicked man who desired for another's wife did not exist and serenity prevailed in the entire country. 7.13

All the ministers wore very good cloths, were well adorned and of very good character and they were vigilant to keep up the welfare of the king's welfare. 7.14

They got inspiration from senior citizens like mother and father, renowned in their prowess, they guided all affairs using their intellect and they were well known in countries outside theirs. 7.15

The ministers were affluent and were well aware of real state of affairs in peace and war. They were experts in keeping their plans secret and were experts in understanding the points before coming to a decision. They were experts in jurisprudence and always spoke in a pleasing voice. 7.16-7.17

The sin free Dasaratha, surrounded by ministers with these virtues, ruled the earth. 7.18

Tiger among men, that Dasaratha guarded his people, pleased and protected the righteous ones by gathering effective intelligence through spies, deserted the unrighteous ones and was well known in all the three worlds and ruled well. 7.19-7.20

He had many friends and all tributary kings were humble to him. He killed all his enemies by his might and there was no enemy who was equal or superior to him. He ruled the world just like Indra ruled the heavens. 7.21

Surrounded by those ministers who advised him for his welfare with affection to him, who were skilful and capable, the King shined like the rising Sun with his luminous rays. 7.22

This is the end of Seventh Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 8

Aswamedha Sacrifice Proposal

[Dasaratha, feeling the need to have a son, decides to do Aswamedha sacrifice. He consults his Gurus and priests about it. All of them second his wish and order him to make necessary arrangements. Dasaratha, having decided on the sacrifice, instructs his wives to lead a disciplined life.]

The Majestic Dasaratha, the knower of righteousness, who was a great soul, was extremely sad for not having any son for perpetuating the race in spite of performing hard penances. 8.1

That magnanimous King reflecting over this matter thought of performing a horse sacrifice for getting sons and decided on that course. 8.2

Pious and wise, that King after making up his mind, called his ministers who had control over themselves and firmly instructed them on the need of performing the horse sacrifice and commanded, the best among his ministers to go and bring all his Gurus along with the family priests. 8.3-8.4

After that Sumanthra who could move swiftly brought Suyagna, Vamadeva, Jabali, Kasyapa as well as his family priest sage Vasistha along with great Brahmins who were expert in Vedas. 8.5-8.6

Dasaratha, the soul of Dharma, then worshipped all of them and uttered these meaningful words drenched in Dharma to them. 8.7

Due to the sorrow filing my mind for not having sons, I do not have happiness and I intend to perform the horse sacrifice. 8.8

So I am desirous of performing it according to sastra. Please discuss and tell me as to how I would be able to fulfill my desire. 8.9

The Brahmins led by sage Vasishta agreed with the words spoken by the King and extolled it by saying "well, well" 8.10

All of them were highly pleased and told Dasaratha, "Let the requisite articles be collected and the horse be released." 8.11

"Oh king, the desire that arose in your mind for getting sons is right and you will definitely obtain sons as desired." 8.12

Hearing the words spoken by the Brahmins, thereafter the King was very much pleased and with excited eyes told the ministers. 8.13

"Let the articles required for the sacrifice be procured as per the advice of the Guru and the horse be released under protection of able men." 8.14

"Let a sacrificial hall be constructed according to the ritual code on the northern bank of river Sarayu. Let auspicious rites be performed so that the sacrifice is conducted without any interruption." 8.15

"It would be definitely possible to get desired results by the kings if difficulties and interruptions do not happen in this great fire sacrifice." 8.16

"The learned Brahma Rakshasas would be trying their best to find flaw in its conduct. If they find it, they will destroy the sacrifice and kill the performer." 8.17

"For that reason, let efforts be made to conduct it without any flaw and let the sacrifice be completed according to rules as laid out in the scriptures as you are all experts in doing so.," 8.18

All the Ministers heard these words of King Dasaratha, worshipped him and replied, "It would be done that way, Sir". 8.19

Those Brahmins, who were experts in Dharma, congratulated Dasaratha, the best among the kings, for his perseverance, took leave of him and returned to the places from where they came. 8.20

After bidding farewell to those great Brahmins, King Dasaratha told his ministers, "Let the fire sacrifice be done as enjoined by the scriptures and as directed by the officiating priests." 8.21

That very eminent king, who was greatly intelligent, after ordering his ministers, who were sitting nearby, to leave and entered in to his private apartments. 8.22

After that, the King went near his dearest wives and told them, "I intend to observe a fire sacrifice for getting sons and so all of you may start observing a strictly disciplined religious life." 8.23

After hearing his very charming words, his wives, who had lotus like faces and were bright looking, shined like lotus flower coming out of the covering of the ice. 8.24

This is the end of Eighth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 9

Rishya Sringa's Story

[Sumanthra tells that he heard sage Sanathkumara telling a group of saints that Dasaratha would get sons only if the Fire Sacrifice is done by sage Rishya Sringa. Then he tells the story of Rishyasringa and his father Vibhandaka. He also tells as to how Romapada, King of Anga Desa, needed Rishyasringa's presence in his country.]

After hearing all that, the king's charioteer [Sumanthra - the minister] addressed the King in private and told, "I heard the officiating priests about what happened earlier." 9.1

"The sage Sanathkumara, who is divine, narrated the story of your future generation to others." 9.2

"Sage Kasyapa had a famous son called Vibhandaka and it has been foretold that he would have a son who would be called Rishya Sringa." 9.3

"He grew up in the forest and always followed his father in the forest and that King among Brahmins did not know anything except the forest." 9.4

"Oh eminent king, that sage Rishyasringa practised two fold celibacy as prescribed by the Brahmins." 9.5

"He spent all his life in attending to his father who was very famous and attending to the fire god." 9.6

"During that time, there was a famous King called Romapada who was very famous and ruled over the country of Anga." 9.7

"Due to his ruling the country against the prescribed tenets, there was terrible famine and pestilence in his country, making all the living beings greatly suffer." 9.8

"When that great drought prevailed, the grief stricken King summoned all the Brahmins, who were old, heard many things and told them" 9.9

"All of you are experts in Dharma and well versed in the ways of the world and so please instruct me as to the religious atonement to be carried out now." 9.10

"Those Brahmins, who were expert in Vedas, told the king, "By employing all means, please bring the son of sage Vibhandaka to our country." 9.11

"After bringing Rishyasringa here and honouring him with due reverence, according to rules, offer your daughter Santha to him." 9.12

When the King heard their words, he became thoughtful and asked "What means can be employed to bring him, who has won over his senses here?" 9.13

"Thereafter in consultation with his very efficient ministers, he decided to send a group of ministers and priests for performing that mission." 9.14

Having heard the words of the king, greatly worried and with bent heads, distressed and frightened they said "we will not go." 9.15

And again after thinking over the useful means to bring him to the court, they said to the king, "We will bring the sage in such a way that no blame would come to us." 9.16

"By using courtesans, that son of the sage was brought to the court of the King of Anga, King Indra then poured rain and Santha the daughter of the King was offered to him." 9.17

"And that son in law Rishya Sringa will bless you [Dasaratha] to have sons. This is what the sage Sanatkumara told the other sages." 9.18

Hearing that, King Dasaratha told in return to Sumanthra, "please tell me in detail about the means by which Rishya Sringa could be brought." 9.19

This is the end of Ninth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 10

Rishya Sringa and Anga Desa

[According to the advice of the ministers, efficient courtesans were sent to the forest to bring Rishya Sringa. When they brought him to Anga Desa, it was blessed with rain and King Romapada gave his daughter Santha in marriage to him.]

Thus further egged by, the King Sumanthra said these words in return, "please hear the method by which Rishya Sringa was brought to the court by the ministers." 10.1

"Those priests along with the ministers told the King as follows, "we have thought over a plan which will never fail." 10.2

"Rishya Sringa is one who has moved in the forest and takes great delight in studying Vedas. He is not acquainted with ladies and the pleasures that can be got from them." 10.3

"By overpowering his mind by the sensual pleasures, we will persuade him to come to this town. Please decide it quickly." 10.4

"Let pretty courtesans well dressed and ornamented be sent there. They will tempt him by various means and bring him here." 10.5

"Hearing all that they said, the King replied to the priests, "Let it be done that way" and the priests and ministers acted accordingly." 10.6

"Hearing this, the chief courtesans entered the great forest and staying not very far from the hermitage, they made efforts to see Rishya Sringa who always resided in the forest along with control over his senses. 10.7

"Being always satisfied with himself, Rishya Sringa never stirred out of his father's hermitage. Always doing penance from his birth, he had neither seen a woman nor man or the creatures which were born in towns and cities." 10.8-10.9

"One day, by chance, that son of Vibhandaka came to that place and there he saw those beautiful women." 10.10

"Beautifully attired, those women approached the son of the sage singing in a sweet voice and saluted him." 10.11

"Oh Brahmin, who are you? How are you subsisting here? We are eager to know as to why you are wandering in this dreadful forest. If you do not have objection, please tell." 10.12

"Having never seen persons like them, those women appeared very desirable looking at him. Due to affection, he felt like telling about his father to them." 10.13

"My father is Vibhandaka and I am his own son. I am famously known in this world as Rishya Sringa." 10.14

"Oh holy looking ones, my hermitage is nearby. I would take you and worship you according to the scriptures." 10.15

"Hearing the words of Rishya Sringa, they all desired to see the hermitage and all of them accompanied him." 10.16

"That son of a sage worshipped them, offered them water to wash and drink, roots and fruits to eat." 10.17

"They accepted the offerings with great enthusiasm and quickly returned from there due to their fear of the sage." 10.18

"Oh Brahmin, you have to accept return hospitality from us of very sweet fruits. May prosperity be on you. Please accept them speedily from us." 10.19

"Thereafter all of them embraced him with great joy and gave him various items of food as well as many sweet dishes." 10.20

"He who had great luster as a Brahmin, thought about them similar to fruits as he has never tasted the food of the permanent dwellers of the forest." 10.21

"They made known to him their interest in austerities and offerings to God and took leave of him, fearing that his father would curse them." 10.22

"After the courtesans departed, that Brahmin who was the grandson of Kashyapa, became very restless and with sorrow started moving around" 10.23

"Next day, the sage who had great powers of penance, came to the spot where he had seen the well adorned courtesan, to please his mind." 10.24

"Those courtesans seeing Brahmin approaching them, became happy and said to him." 10.25

"Oh peaceful one, please come to our hermitage, a special and very hospitable treatment would be extended to you there. They said." 10.26

"Hearing their words, which was pleasing to the mind, he made a decision to go with them and then those women took him away." 10.27

"When the illustrious was being brought to Anga Desa, Parjanya, the god of rains, was pleased and poured a heavy rain in that country." 10.28

"When the Brahmin who brought rains came, King Romapada himself came to welcome him, bowed down his head and then prostrated before him, " 10.29

"The King concentrated his mind and gave offerings which rightly belonged to him and sought a favour that the sage's father should not get upset with him." 10.30

"The King entered his private apartments with the sage in accordance with the rules, gave his daughter to him in marriage, so that satisfaction prevailed." 10.31

"That Rishya Sringa, who was respected in that place, lived there with his desires fulfilled." 10.32

This is the end of Tenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 11

Rishya Sringa and Ayodhya

[Sumanthra further tells how Sanatkumara has foretold that King Dasaratha would be blessed with four sons after he takes Rishya Sringa to his city and get the fire sacrifice performed by him. The King Dasaratha goes to Anga Desa and with the consent of the King Romapada succeeds in taking Rishya Sringa to Ayodhya where he is hospitably received.]

Oh Indra among kings, this is what has been told which is beneficial to you. Please hear further what the great among devas Sanatkumara told. 11.1

"In the clan of Ikshuvaku would be born a virtuous King called Dasaratha, who would be true to his promise." 11.2

"He will develop friendship with the King of Anga to whom a great daughter named Santha would be born." 11.3

"The son of Anga Raja would be called Romapada. To him the famous King Dasaratha would approach and tell." 11.4

"Oh soul of Dharma, I am without children and want to conduct a sacrifice. Be kind enough to send the husband of Shantha to conduct it so that I would get children in my clan." 11.5

"Hearing that, after deep thought, that King will offer to send the husband of Santha, who can bless others to have sons." 11.6

"King Dasaratha relieved of his worries would be greatly delighted, would take the Brahmin and perform the sacrifice." 11.7

"King Dasaratha, interested in performing the fire sacrifice, with folded hands adopt the great Brahmin to conduct the sacrifice, in order to obtain children and then become eligible to reach heaven and would get his desires fulfilled by that great Brahmin. 11.8-11.9

"Four sons of immense valour would be born to him, bringing glory to the dynasty in all the three worlds." 11.10

"This was narrated by God Sanathkumara who is very capable and belonged to the clan of devas in the early period of Kruthayuga." 11.11

"Oh King, who is the lion among men, so accompanied by retinue of army and vehicles, please go personally, honour sage Rishya Sringa and bring him here." 11.12

Having heard the words of Sumanthra, after taking consent of sage Vasishta, accompanied by his queens and ministers he departed to that place of Brahmin. 11.13

Crossing forest and rivers, slowly and slowly he reached the place where the great sage resided. 11.14

Reaching the city, he saw the son of the sage and best among Brahmins, glowing like fire, seated next to King Romapada. 11.15

That king, greatly delighted in his heart due to his friendship with Dasaratha, extended great hospitality to him according to rules and traditions. 11.16

King Romapada explained his friendship as well as intimate connection with King Dasaratha to great son of the sage and he in return honored King Dasaratha. 11.17

That great King greatly pleased by the hospitality, having stayed there for seven or eight days spoke to King Romapada as follows. 11.18

"Oh king, kindly permit your daughter Santha along with her husband to come to my city as I have planned to do an important religious rite." 11.19

Having heard those words, the King agreed to the proposal and requested the sage to go to that place accompanied by his wife. 11.20

After the sage agreed and said, "So be it" and after being permitted by King Romapada, he departed to Ayodhya along with his wife. 11.21

Both the valorous Dasaratha and Romapada, saluted each other and embraced with their hearts touching each other and became extremely happy. 11.22

After taking leave of his friend, the son of Raghu [here Dasaratha] departed and swiftly travelling messengers were dispatched to inform citizens of Ayodhya. 11.23

They were instructed to decorate the city in a grand manner, sprinkle, clean with water, make it sweet smelling by scented smoke and later decorate the city with flags. 11.24

Hearing about the arrival of king, the citizens were greatly pleased and took all actions as per the instruction of their king. 11.25

Then the King, keeping foremost of the Brahmins in front of him, entered the well decorated city, amidst the sound of conchs and drums. 11.26

Then all the citizens were delighted to see the Brahmin being honoured by their King, who was like Indra. 11.27

After entering his private apartments, the sage was worshipped as per Sastras and became greatly happy as he could bring the sage there. 11.28

The ladies of the King were greatly happy to see the broad eyed Santha coming there accompanying her husband. 11.29

Honoured and worshipped by the royal ladies, especially the king, she [Santha] stayed there comfortably along with her husband. 11.30

This is the end of Eleventh Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 12

Aswamedha Sacrifice Planning

[In consultation with sage Rishya Sringa and several other sages, a decision was taken to perform the Aswamedha sacrifice and arrangements were made to perform this great sacrifice.]

After spending a long charming time like this, the pretty spring season arrived and the desire to perform the fire sacrifice arose in the mind of the king. 12.1

Then after bowing his head to the god like Brahmin and after pleasing him told, "let us conduct the fire sacrifice so that children are born and the continuity of the family can be assured". Then he chose him as his official priest. 12.2

The well honoured Brahmin assented and requested the King to collect the required materials and also release the horse. 12.3

Thereafter the King spoke the following words to the best of his ministers Sumanthra, "Oh Sumanthra, please summon immediately Suyajna, Vamadeva, Jabali, Kashyapa and family priest Sage Vasishta along with foremost among the Brahmins who are well versed in Vedas to act as official priests." 12.4-12.5

There upon the fast moving Sumanthra went with great speed, gathered and brought all those Brahmins who had completely mastered the Vedas. 12.6

Then the soul of Dharma, the King Dasaratha, worshipped all of them with Dharma and wealth and said the following gracious words to them. 12.7

"I am suffering with intense sorrow due to the need for sons and because of that there is no happiness for me. It is my intention to perform the horse sacrifice for realization of my wish." 12.8

"For that reason, I am desirous of performing the fire sacrifice according to Vedic specifications and I shall obtain fulfillment of my desire by the grace of sage Rishya Sringa." 12.9

The Brahmins lead by sage Vasishta, hearing the words of the king, praised him and blessed that the Fire sacrifice would be well done. 12.10

Then the priests lead by sage Rishya Sringa said, "Let the materials needed be procured and let the horse be released." 12.11

"It is good, that the righteous thought of begetting sons has entered your mind. Surely you would get four sons of immense prowess." 12.12

Hearing the words of the Brahmin, the King was mightily pleased and he spoke these auspicious words to his ministers. 12.13

"As per the orders of our Teachers [Gurus], all material needed may please be procured and a horse may be released under the protection of able warriors and let a priest accompany them." 12.14

"The hall for conducting fire sacrifice may be erected according to well laid procedures of Kalpa, on the northern side of river Sarayu and let auspicious rites be performed there uninterrupted." 12.15

"In this best of sacrifices omissions and difficulties should not happen and all kings should be able to fulfill their desires by it." 12.16

"In this sacrifice conducted by learned men, the Brahma Rakshasas would be looking to find faults and if they find they would destroy the doer as well as the sacrifice immediately." 12.17

"Because of that it should be done in the manner as specified by the scriptures and arrangements are to be made to complete it properly as you are experts in this matter." 12.18

Then all the ministers said that they would do accordingly and as ordered, the fire sacrifice would be performed. 12.19

Then the Brahmins praised the great King who was a master in Dharmas and after being permitted went back to their places. 12.20

Then after the Brahmins had departed, the great and glorious King sent away his ministers and entered the palace. 12.21

This is the end of Twelfth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 13

Aswamedha Sacrifice Arrangements

[In consultation with Vasishta all arrangements for conducting the Aswamedha sacrifice is being done.]

After one year, spring came again and the valiant King Dasaratha, for begetting a son, entered the sacrificial pavilion to perform the Horse Sacrifice. 13.1

After saluting and worshipping the great Brahmin Vasishta, according to the prescribed procedure for begetting children said with humility. 13.2

"Oh foremost among sages, Oh Brahmins, may this sacrifice be performed according to rules prescribed, so that no obstruction to it will ever arise." 13.3

"You are affectionate towards me and also a friend. Be my spiritual guide and you alone should take over the burden of performing this sacrifice." 13.4

In answer to what was told by the king, that great among Brahmins told, "All things would be done as you had planned." 13.5

Then Sage Vasishta summoned venerable Brahmins experienced in fire sacrifice related activities, venerable and most righteous people well versed in architecture, skilled workers, makers of bricks, carpenters, diggers, men adept in calculation, artisans, dancers and actors, men having a clean background, people well versed in scriptures, well informed and knowledgeable people and told them, "The commencement of the fire sacrifice is very near and all of you as per the orders of the king, quickly bring thousands of bricks and also engage yourselves in all the subsidiary activities. 13.6-13.9

"Let many homes for the Brahmins be erected and let them be provided with all comforts and food in them." 13.10

"And also for citizens of other towns engaged in many works, houses may be erected along with food as well as entertainment " 13.11

"And in the same way, extremely good food be provided for the commoners attending the function as per rules and they all be treated well and not shabbily or carelessly." 13.12

"People from other castes also should be treated honourably and they should not be insulted to lust or anger." 13.13

"Those people who are busy with ritual related activities and the sculptors should be properly honoured and taken care of; all of them should be made contented by giving enough money. Without leaving out any activity, everything should be managed well and in that manner should take care of everything with your whole heart full of love and affection. Then all of them approached Vasishta and told him like this, "Everything will be well arranged

and nothing would be left out and we will attend to it as instructed, No activity would be such that people would tease us about it." 13.14-13.17

Then Vasishta summoned Sumanthra and told him, "Invite all righteous kings to this function." 13.18

"Bring in Brahmins, Kshatriyas, Merchants and Sudras in thousands from all countries with due honour and convene them here." 13.19

"I am informing you to go and personally invite Janaka, the King of Mithila, who is courageous person of true valour, proficient in all scriptures, expert in Vedas and an ancient ally of King Dasaratha with due honours." 13.20-13.21

"Afterwards, you please go and bring the lion among kings, the King of Kasi who is affectionate and talks sweetly." 13.22

"Then, please bring the old King of Kekaya, who is a great observer of Dharma and who is the father in law of King Dasaratha, along with his sons." 13.23

"Then you should bring Romapada, the prosperous King of Anga and a very close friend of Dasaratha, with due honours." 13.24

"Please invite kings from countries on the east side, Kings of Sindhu and Sanvera countries, kings of Saurashtra and kings of South with due honours." 13.25

"Please also invite the kings of other countries, who are friendly with us, along with retinues, relatives and friends." 13.26

Hearing these words of Vasishta, the truly valorous Sumanthra speedily dispatched virtuous and auspicious men to bring the kings. 13.27

Honouring the words of the sage Sumanthra himself set out to personally invite King Janaka and other kings. 13.28

All the workers involved in the fire sacrifice, having completed the task assigned to them informed about it to the very great sage Vasishta. 13.29

Then the well pleased great Brahmin sage Vasishta told addressing all of them, "No gift should be given casually or with insult or with contempt. If done, it results in the destruction of the donor." 13.30

Kings of several countries travelling day and night arrived in the city of Ayodhya carrying with them various kinds of gifts. Then the well pleased

Vasishta addressed Dasaratha and told, "Oh lion among men, as per your invitation many noble kings of various places have arrived and I have honoured them according to their merit." 13.31-13.33

"Oh King, arrangements for the fire sacrifice has been completed by well-balanced experts. Now you can leave to the hall of Fire sacrifice to perform the Yagna." 13.34

"Oh King, please visit the hall of fire sacrifice where all your desires of the mind have been given shape and is constructed in such a way, that it deserves to be seen." 13.35

According to the words of Vasishta, Rishya Sringa and King of the world entered the sacrificial hall on an auspicious day, when there was an auspicious star." 13.36

Then the great sage Vasishta and other great Brahmins entered the sacrificial hall in accordance with Sasthra and in accordance with tradition and then sage Rishya Sringa began the sacrificial rites. 13.37

This is the end of Thirteenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 14

Aswamedha Sacrifice

[Here all particulars of the Aswamedha sacrifice is given. After conducting it, Dasaratha requests Rishya Sringa to help him by rituals to get sons and he agrees.]

After completion of one year, when the sacrificial horse has reached back to the sacrificial hall constructed on the northern side of Sarayu River, the ceremonies of the sacrifice commenced. 14.1

The Aswamedha sacrifice of that great King Dasaratha was conducted by the great sage Rishya Sringa, who was the best among the Brahmins. 14.2

The chief priests who were expert in Vedas carried out the rituals fully according to the tradition and according to law laid down in the scriptures. 14.3

The Brahmins having done Pravargya according to the Shastras did Upasada as well as other ceremonies as per rules. 14.4

Then the overjoyed great ascetics after morning ablutions started worshipping the celestial beings and performed rituals as per rules. 14.5

The sacrificial offering to Indra was offered in the fire daily according to the tradition and faultless soma plant was pressed for taking out the juice and later ablutions for the mid-day was performed as per sequence. 14.6

In the same manner, those eminent Brahmins, in conformity with shastras and after seeing by the great king, did the third pressing of soma in the evening. 14.7

In that sacrifice, omissions did not take place; there were no defects or mistakes and everything addressed to god which appeared as safe were performed. 14.8

During those days, nowhere was there a hungry or tired man. No ignorant Brahmin was seen anywhere and all Brahmins seen were followed by hundreds of disciples. 14.9

Brahmins, servants and ascetics as well as monks were found taking food. 14.10

Aged people, sick persons, women and children were also seen to be happily eating. 14.11

In the sacrificial ground, food and various kinds of clothes were continuously being handed over to those in charge of distributing these. 14.12

The heaps of food which were kept ready for distribution and which looked like Mountains were seen everywhere, daily. 14.13

The great man arranged for entertainment of men and women who have arrived there from various countries. 14.14

Dasaratha continuously heard the greetings of greatly satisfied Brahmins after they had tasted the well-cooked tasty food. 14.15

Well decorated men were seen serving food to the Brahmins and people wearing ornaments and gems assisted them. 14.16

In between the ceremonies, the learned Brahmins engaged themselves in discussion of scriptures and some very eloquent and intelligent Brahmins were aiming at victory. 14.17

In that year, daily some very intelligent Brahmins, persuaded by Vasishta performed all the duties of fire sacrifice as per tradition. 14.18

In that sacrificial ceremony, there was no one who was not learned in the six Vedangas; there were none who were not faithful to the vows that they had taken; there were none who were not learned and there were no body among the king's assistants who were not good in debate based on Vedas. 14.19

In that sacrifice, when the time came to erect the pillars, six pillars made of Bilwa wood, equal number of pillars made of Khadire wood as well as six pillars of Parni wood, one made of sleshamathaka, two made of Devadaru, were erected in such a way that there was a distance of two outstretched hands maintained. 14.20-14.21

All the posts were got made by people with knowledge of Sasthra and experts in yajna and all the posts were decorated with gold for elegance. 14.22

Twenty one pillars each measuring twenty one Aartni distance [distance between elbow to little finger] was well decorated with twenty one cloths, each cloth decorating one pillar. 14.23

All pillars, each having eight sides were well carved and decorated by sculptors, had finely chiselled surfaces and were erected as per tradition. 14.24

Decorated with cloths, sandal paste and flowers, all pillars were strong, possessing extreme brightness and shined like the seven sages star in the sky. 14.25

The sacrificial fire place was constructed there as per Sasthras, by placing of bricks, by accomplished Brahmins using the art of measurement by rope. 14.26

The sacrificial altar, constructed by the intelligent Brahmins for Dasaratha, who was a lion among kings, was like an eagle with golden wings, with three ranges, each range having six fire places. 14.27

As prompted by tradition, animals, serpents and birds were kept ready, each intended for a different deity. 14.28

When the time came to sacrifice the animals, according to the tradition, the chief priest tied up the horse first and aquatic animal next. 14.29

Then, those three hundred animals and the sacred horse from the best stable of Dasaratha were bound to the sacrificial posts. 14.30

After Kausalya served the horse from its four directions and after worshipping it with glee by three strokes of the scimitar, its head was severed. 14.31

Then with a stable mind and with great devotion to her duty Kausalya spent one night near the horse. 14.32

Women known as Hota, Advaryu, Udgatha, Mahishi [Chief Queen], Parivruthya [overlooked wife], Parvruthi, Vaavathaa, Aparaaam [lady attender] and Palakali [the other woman] touched with their hand the sacrificial horse. 14.33

The official priest blessed with restrained senses and also very knowledgeable, having removed the marrow of the horse, cooked it according to scriptures. 14.34

At the proper time, Dasaratha, as laid out in the scriptures, got rid of all his sins by inhaling the scent of the burnt marrow. 14.35

All those sixteen officiating priests, who were Brahmins, offered those limbs, as per rule, to the fire. 14.36

Unlike other fire sacrifices where oblations are offered using branches of Palasa tree, in this case, cane creeper was chosen to offer one oblation. 14.37

According to Kalpa Suthra, Aswamedha sacrifice is completed in three days and on the first day Chathushta homa is carried out. 14.38

Ukthya is performed on the second day and on the third day athirathram is performed. As per Sastra many other sacrifices were performed along with this. 14.39

Jyothish homa and Ayur yaga were performed along with Athirathram and Abhijit. Viswajit and Asoryaga were also performed in the prescribed manner. 14.40

With a view to promote his clan, King Dasaratha gave away eastern region to Hothra, western side to Adhivaryu, southern side to Brahmana and northern side to Udagatha as prescribed and fixed long ago by Lord Brahma in case of a mighty horse sacrifice. 14.41-14.42

King Dasaratha, the leader of men and one who increased the fame of his clan, after concluding the sacrifice, according to law, offered entire earth as gift to the priests. 14.43

But the priests told King Dasaratha, who has been purged of all sins, that he alone deserves to be the protector of the earth. 14.44

"Oh ruler of earth, we are incapable of ruling the earth and have nothing to do with ruling it and we are indeed dedicated to the study of Vedas. So you may kindly offer some other gift instead of this." 14.45

"Oh great man, give us gold or gems or cows whichever is readily available, as we do not have any use with the earth." 14.46

The great man, King Dasaratha, having been addressed by those scholars of Vedas like this, gave them ten hundred thousand cows, hundred crores of gold coins and four times that much of silver coins. 14.47-14.48

Thereafter, those priests collectively offered all that they got to the great Rishya Sringa and the sage Vasishta. 14.49

Then those great Brahmins, who were highly pleased, distributed the wealth given to them equally. 14.50

After that, with great earnestness Dasaratha offered one crore of gold coins to those Brahmins who have come to see the fire sacrifice. 14.51

And then when one Brahmin asked for alms, King Dasaratha gave him, his excellent bracelet. 14.52

Then that mighty King Dasaratha, who was affectionate towards Brahmins, who were highly pleased with him, bowed before them with eyes full of joy. 14.53

Thereafter the charitable and valorous King Dasaratha prostrated before them and the Brahmins uttered the words of blessing to him. 14.54

They told that the sacrifice destroys sins, takes the performer to heaven and no other King except Dasaratha can perform it. The King was greatly pleased for having performed that great sacrifice. 14.55

Thereafter King Dasaratha addressed sage Rishya Sringa and told him, "Oh strict follower of vows, how can I ensure the continuity of my clan?" 14.56

The best of Brahmins, Rishya Sringa Said, "Let it happen", and he further said, "Oh king, your race would continue with the birth of Four sons." 14.57

This is the end of Fourteenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 15

Puthreshti and Story of Ravana

[Sage Rishya Sringa starts the Putra Ishti according to Atharva Veda. Devas, who have assembled there, complain about the problems being created by Ravana due to his boon. Lord Brahma assures that he can be killed by a man and devas request Lord Vishnu to be born as four sons of Dasaratha.]

That great intellectual [Rishya Sringa], who was a great expert in Vedas, then thought for a while and after he got the results of his search, he told the King: 15.1

For the sake of getting sons for you, I will perform according to the traditions, the Puthreshti sacrifice as detailed in the Atharva Seersha part of the Vedas, which is capable of fulfilling your desire to have a son. 15.2

That Rishya Sringa, with great luster, commenced the fire sacrifice aimed at begetting sons chanted the Manthras and poured oblations in the fire according to rules so that the King would beget sons. 15.3

All devas, Sidhas, Gandharwas and great sages assemble there to get their share from the sacrifice. 15.4

Having assembled there as per the custom, those devas told as follows to Lord Brahma, the creator of the world. 15.5

"Oh God, a Rakshasa called Ravana, having obtained great powers through your blessings, is creating problems to us and we are not capable of punishing him." 15.6

"Oh God, in olden times, pleased with his penance, you had granted him a boon and honouring the boon, we are enduring his cruelty towards us." 15.7

"That evil minded one is inflicting pain on the people of the three worlds. He hates the guardians of earth and is greatly desirous of assaulting Indra who is our King." 15.8

"That one, who is difficult to oppose, because of your boons, becoming proud, he is attacking sages, Yakshas, Gandhrawas, Devas and Brahmins." 15.9

"The sun does not burn him, the wind which blows becomes still once he sees Ravana." 15.10

"Due to his terrible looks, he creates great fear in us. Oh lord, you have to find out some means to kill him." 15.11

Having greatly reflected on the words spoken by devas, Lord Brahma said, "The means of destruction of that bad soul is already known." 15.12

When he wanted that he should not be killed by Devas, Asuras, Gandharwas and Yakshas, I said "so be it." 15.13

"That Rakshasa, due to his poor opinion of man, did not include them in his wish. For that reason, he is fit to be killed by a man and no one else." 15.14

Hearing those dear words uttered by Brahma, devas and sages felt happy. 15.15

At this time, Lord Vishnu carrying conch, wheel and mace, dressed in yellow silk, arrived there with great luster. 15.16

Having met Lord Brahma, Lord Vishnu stayed there with a composed mind. Devas prostrated before him and told him as follows. 15.17

"Oh Lord Vishnu, desirous of doing well to the world, we are making this request. The King of Ayodhya, oh lord, is a righteous, generous, equal to sages in luster. His wives are like Hri [modesty], Sree [auspiciousness] and Kirthi [fame] who are the daughters of Daksha. You please divide yourself in to four forms and be born as their sons." 15.18-15.19

"Oh Lord Vishnu, being born in the form of a man, you can slay in a war Ravana, who is greatly arrogant, destroyer of the people and one who cannot be killed by gods." 15.20

"That cruel Rakshasa Ravana, by his great strength is troubling Devas, Sidhas, Gandharwas and great sages." 15.21

"That terrible one is reported to have tortured sages, Gandarwas and apsaraas in Nandanavana." 15.22

"We, the siddhas, gandarwas, yakshas along with sages have come here requesting for the death of Ravana and for that reason we have taken refuge in you." 15.23

"Oh Lord Vishnu, who troubles his enemies, you are the supreme refuge to all of us. Please resolve your mind to be born in the world of humans and destroy the enemies of devas." 15.24

Lord Vishnu, the foremost among the Gods whom all the world and the King of devas salute, who was properly addressed in this manner by all the devas led by Lord Brahma in the path of righteousness, told. 15.25-15.26

"Leave out all your fear. My blessings for the welfare of you all. For the good of devas and sages, I will kill the cruel and dreadful Ravana along with all his sons and grandsons and also along with his ministers, friends and allies in a great war and then live and rule this world for ten thousand years." 15.27-15.28

Lord Vishnu, the highest soul, after talking like this to devas and giving them boons, thought about which part of the world, he should be born as a man." 15.29

After that, the god with eyes like lotus petals divided himself in to four ways and chose to be born to King Dasaratha whom he liked. 15.30

Then devas along with Rudras, sages, Gandharwas, group of apasras, praised the holy form of the god who was the killer of Madhu. 15.31

"You, please uproot that dreadful Ravana who has fearful luster, who is insolent, who hates the King of devas, a source of trouble to the ascetics and one who causes agony to the three worlds by his insolence." 15.32

"After killing the mighty Ravana who has great manliness, who is causing distress to this world along with his forces and relation and after removing all problems for the celestial region ruled by Indra and freeing it from all faults and sins, you may please return. 15.33

This is the end of Fifteenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 16

Puthra Kameshti

[Lord Vishnu agrees to the proposal. From the fire, a divine being emerges and gives a pot of Payasam and requests Dasaratha to distribute it among his wives. Kausalya gets half, Kaikeyi gets another portion and Sumathra gets two shares. After some time all the queens become pregnant.]

Having been thus requested by the best of the Devas, Lord Narayana, though he was aware of everything, spoke in a soft voice addressing them. 16.1

"What strategies should be adopted by us so that I am able to kill Ravana and protect the sages?" 16.2

When devas were addressed in this way by the imperishable Lord Vishnu, they replied, "You should adopt a human form and then kill Ravana in a war?" 16.3

"Oh destroyer of enemies, that Ravana did very severe penance for a very long time, the creator of the world, who was born before the world, was extremely pleased with it." 16.4

"That Lord, mightily pleased by Ravana, gave him a boon that he will not have fear of death from several beings other than man as he had ignored man while seeking the boon." 16.5

"Having obtained the boon from Lord Brahma, Ravana became filled with pride, destroyed the three worlds, carried away women by violence and for those reasons, Oh great God, he needs to be killed." 16.6-16.7

Having heard all these words of the devas, Lord Vishnu with great knowledge, chose to be born to King Dasaratha. 16.8

At this time, King Dasaratha, the destroyer of enemies, who had great luster, who has no sons, was performing Purthakameshti for being blessed with sons. 16.9

Having taken the decision, Lord Vishnu, who was being worshipped by devas, took leave of Lord Brahma and disappeared. 16.10

At that time, while King Dasaratha was performing the fire sacrifice, from the fire emerged a red faced great being with unmatched power, with great strength and valour, clad in a blackish red garment, having a voice like a drum, with soft beard, tawny hair and lion like mane, endowed with all auspicious signs, adorned with divine ornaments, resembling in height a peak of a Mountain, walking like an arrogant tiger, with a luster of a sun, who was looking like the crest of a raging fire, with both hands holding, a pure large golden vessel containing Payasam [kheer] and covered with a silver lid. His hands resembled the hands of the wife of Dasaratha and appeared to be created of illusion. 16.11-16.15

Having seen King Dasaratha, that being told, "Oh king, please know me as the person sent by Lord of all beings, Lord Brahma." 16.16

After that, the King replied with folded hands, "Oh Lord, welcome to you, how can I be of service to you?" 16.17

At that time, the person sent by the lord of all beings replies in return, "Ok king, having worshipped devas, you have got this blessed offering." 16.18

"Oh best among the kings, please receive this Payasam from me, which has been prepared to bestow progenies to you as well as bless you with affluence and health." 16.19

"Oh King, who has performed this sacrifice for getting children, please give this to your wives who match with you and request them to consume it." 16.20

With bowed head, the King went round that person and received the golden vessel, sent by devas, in which was the food prepared by devas. 16.21

After saluting that wonderful looking being, who was very nice to behold, that King with great joy went round that being again and again. 16.22

After that, Dasaratha, having obtained that Payasam prepared by devas, was as pleased like a poor person who had obtained great wealth. 16.23

Then that shining being, with a wonderful luster, having finished the task assigned to him, disappeared from there. 16.24

The private apartment of the king got brightened with rays of happiness and it shined like a sky of autumn with a shining full moon. 16.25

The King after entering his private apartment addressed Kausalya and told, "Please receive this Payasam which is capable of giving you sons." 16.26

Then the King gave half the Payasam, which was like nectar, to his wife Kausalya and then half of the remaining part to his wife Sumathra for getting him sons and gave half of the remaining part to his wife Kaikeyi. On further thinking, he gave whatever was left out to Sumathra. This way that King distributed the entire Payasam among his wives. 16.27-16.29

Those very best wives of the king were extremely delighted to receive the Payasam and felt greatly honoured. 16.30

Then those excellent consorts of the king, who were glowing like the fire and sun, consumed the divinely blessed Payasam separately and after a short gap of time became pregnant. 16.31

Then the King having seen his pregnant wives, developed a mind of gratefulness and became delighted like Lord Vishnu, who was worshipped by Indra, Sidhas and sages. 16.32

This is the end of Sixteenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 17

Creation of Monkeys

[As per the instruction of Lord Brahma each of the Devas, Gandharwas as well as great sages created Monkeys to assist Lord Rama in his task.]

When Lord Vishnu decided to be born as the son to the great king, Lord Brahma, who had made himself, spoke these words to the devas: 17.1

"You may create a group of strong assistants, who can assume any form they wish, to assist Lord Vishnu who keeps up his promise, valorous and wants to help others." 17.2

"You may create using the body of chief Apasaras and Gandharwa women, yourself in the form of supernatural, brave and intelligent monkeys, who are an experts in illusion, who are equal to wind God in speed, who are knowledgeable of administration, who are as valorous as lord Vishnu, who would complete the job entrusted to them, who had knowledge of various tricks of warfare, who can resist all sort of weapons and resembling the devas who subsist on amrita. 17.3-17.5

Earlier, I had created Jambhavan, who is a great bear, from my face when I was yawning. 17.6

All of them, having been instructed in this manner by God Brahma, agreed to the proposal and gave birth to sons with the monkey form. 17.7

The great sages, Sidhas, Vidhyadharas, Yakshas and Charanas caused heroic monkey sons, who were forest dwellers, born to them. 17.8

Indra created Vali with a mighty and great body and made him the chief of monkeys and he lived in Mahendra Mountain and Sun God created Sugreeva. 17.9

Lord Guru created the intelligent Tara, whom no monkey can surpass among the monkey chiefs. 17.10

Khuberu created a glorious monkey called Gandhamadhana and Viswakarma begot a monkey called Nala. 17.11

Neela was the son of fire god and equalled fire in his luster and due to his great power surpassed all other monkeys. 17.12

Endowed with wealth of beauty, Aswini Devas created Maindha and Dvididha, who were well known for their handsome form. 17.13

Varuna created a monkey warrior called Sushena and Parjanya created the very strong Sarabha. 17.14

The wind God Vayu created dignified and graceful Hanuman, who had great prowess, wisdom and courage, who had a body as hard as a Diamond and could travel as fast as Garuda. 17.15

Several thousands of courageous with immeasurable strength, who were capable of assuming any form and who were desirous of helping in killing of Ravana, were created. 17.16

Having the bodies similar to Meru and Mandhara Mountain, great monkeys, bears and cow tail monkeys came quickly in to being. 17.17

All those sons, who could never be defeated, took the form and prowess of the gods who created them. 17.18

Some persons of highly honoured valour were born to monkeys with tails and some were born to female bears and female Kinnaras. 17.19

Devas, Sages, Gandarwas, Garudas, Yakshas, renowned serpents, kimpurushas, Sidhas, Vidhyadharas, many well pleased beings, Uragas who were there and Apasras, Vidhyadharis, Nagas and Gandharwas created large number of gigantic monkeys who were wandering in the forest. 17.20-17.22

They were of great strength and could assume any form they liked and could get whatever they desire to be done, were like lions and tigers in arrogance and strength. 17.23

All of them could strike with rocks and all of them could fight with trees as weapons; they used nail and teeth as weapons even though they were capable of using any weapon. 17.24

They all could move Mountains, uproot huge deep rooted trees and with great speed cause disturbance to the ocean, which is the lord of all rivers. 17.25

They could cause holes on the earth with their feet; they could cross the mighty ocean with one leap; they could even enter the sky and seize a cloud. 17.26

They could even capture the wild elephants living in the forest and with their roaring sounds, they could make flying objects to fall down. 17.27

One crore of monkeys, which can assume any form they wish, eminent monkeys which could command forces, were created. 17.28

Those monkey commanders created many heroic monkeys, who could become chief of monkey clans, who later on became great clan leaders. 17.29

Some monkeys and thousands of bears occupied top of the Mountains and plateaus and yet others lived in various types of forests and Mountains. 17.30

The leaders of monkey forces Nala, Neela, Hanuman and others dwelt near the two brothers Sugreeva [son of Sun God] and Vali [son of Indra]. 17.31

They, who were having the strength of Garuda and all of them well versed in war fare, tormented lions, tigers and serpents which were moving around due to their pride. 17.32

Vali, the mighty armed leader who had great strength, protected all of them as well as the bears and cow tailed monkeys. 17.33

They, who were valiant, could assume any form they liked with various characteristic of the body, formed tribes and lived in Mountains, forests and oceans. 17.34

Resembling masses of clouds and Mountain peaks and endowed with great strength, they, with their fearful forms and countenances with their monkey forces, covered the earth in order to assist Rama. 17.35

This is the end of Seventeenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 18

Dasaratha's Sons Birth and Education

[Dasaratha bids farewell to all the guests including Rishya Sringa. Rama was born to Kausalya, Bharatha to Kaikeyi and Lakshmana and Sathrugna to Sumithra. They are well educated in all Vedas as well as warfare. One day when Dasaratha was talking about the marriage of his sons, Sage Viswamithra comes to Ayodhya. The King promises that he would fulfill any requirement of sage Viswamithra.]

When the great King Dasaratha completed his horse sacrifice, devas received their share and returned to their places. 18.1

After completing the rules of penance of the yaga, along with his queens, King Dasaratha returned to Ayodhya along with his servants, army and chariots. 18.2

The other very pleased kings, honoured fittingly by King Dasaratha, after saluting the great sage Vasishtha returned to their own countries. 18.3

After those blessed kings left to their own places, the armies of the kings, the dignified army of Dasaratha shined. 18.4

When the kings have departed, the great Dasaratha, preceded by the greatest among Brahmins, entered his city. 18.5

After that, Rishya Sringa, who was duly honoured, along with Santha his wife, accompanied the great King Romapada, left to his country. 18.6

After sending back all his guests, the King with a balanced mind started thinking about begetting sons and living happily. 18.7

Six seasons were over after the fire sacrifice and in the twelfth month which was Chithra, on the Navami day [ninth phase of rising moon], on the star belonging to Adhithi Devatha [Punarvasu] when five of the nine planets were in exalted position, in the Karkitaka Lagna, when planet Guru was with moon, Kausalya gave birth to the Lord of Universe, who was blessed with all good signs and who was a part of Lord Vishnu and he was received by all the world and was there to perpetuate the Ikshuvaku clan. 18.8-18.10

With a son of immeasurable luster Kausalya glowed with luster like Adithi, who had earlier become mother to Lord Indra, who wielded the Vajrayudha. 18.11

Really valorous Bharatha was born to Kaikeyi, who was one fourth part of all virtues of Lord Vishnu. 18.12

Sumithra gave birth to Lakshmana and Shatrugna, who were skilled in use of all weapons and having some facets of Lord Vishnu. 18.13

The treasure of graciousness Bharatha was born in the Meena Lagna and in Pushya [poosa] Nakshatra. On the following day Lakshmana and Shatrugna were born in Karkaraka Lagna in Aslesha [Aayilyam] star. 18.14

Endowed with all good qualities, worthy and bright resembling the Poorva Bhadra [Poororathi] and Uthara Bhadra [Uthrattathi] stars, four sons were born to the great king. 18.15

At that time Gandharwas sang melodiously, groups of Apsaras danced in great joy, sound of celestial drums were heard from the sky and there was rain of flowers from the sky. In Ayodhya, there was a great tumult among men and festivities took place. 18.16-18.17

The highways, which was crowded by men, was thronged by actors and dancers. Vocalists and musicians singing on instruments raised great and loud music. 18.18

The King distributed gifts to the bards, eulogists and genealogists and gave Brahmins charities in thousands. 18.19

After eleven days were completed, the eldest illustrious son was given the name Rama, the son of Kaikeyi was given the name Bharatha, one son of Sumathra was called Lakshmana and the other son was called Shatrugna by Vasishta, who was greatly liked. 18.20-18.21

Brahmins and other citizens were offered meals and Brahmins were given heaps of unlimited and abundant jewels and other rituals normally done at birth were performed. 18.22

Among them, the eldest Rama was like a torch to his father and gave him extreme pleasure, like the highly revered Brahma giving pleasure to all beings. 18.23

All the sons of Dasaratha were greatly heroic and gained great expertise in Vedas and all of them were interested in the welfare of the people and had great knowledge with great virtues. 18.24

Among all of them, Rama was greatly lustrous, truly valorous and pure; looked like moon and was liked by the entire world. 18.25

It was acknowledged that he was an expert in riding on elephant, riding on the back of the horse, driving a chariot and was also a great archer. He was always devoted to his parents and served them. 18.26

Lakshmana was prosperous, from his childhood was attached to his elder brother Rama, remained always friendly and was greatly liked by all people. 18.27

He was auspicious and did service to his brother; he offered even his body to him and he was like the soul of Rama moving in another body. 18.28

Rama, the greatest among men, did not get sleep without Lakshmana by his side and if presented with good food, will not eat it, unless Lakshmana was by his side. 18.29

Whenever Rama went for hunting in the forest on a horse back, Lakshmana followed behind him holding his bow and arrow. 18.30

Similarly Shatrugna, the younger brother of Lakshmana, became dearer than life to Bharatha and also liked him more than his soul. 18.31

Dasaratha was greatly pleased by his four sons like Brahma was pleased by devas. 18.32

They, who were enriched with knowledge having all good qualities, were modest and knew everything, were far sighted. Dasaratha, the King of the world, rejoiced for having these glorious sons and looked like Lord Brahma. 18.33-18.34

They, who were like tigers among men, were engaged in studies of Vedas, did service to their parents and were greatly proficient in archery. 18.35

The soul of Dharma, Dasaratha was discussing about their marriage along with his priests and relatives. 18.36

One day, when the illustrious and noble King was discussing about this with his counsellors, the mighty sage Viswamithra arrived there. 18.37

He, desirous of seeing the King, told the gate keepers, "Go and inform the King about the arrival of Viswamithra, son of Gadhi, born in the Koushika clan." 18.38

Having heard those words all of them became excited, hastened to the king's apartment out of fear. 18.39

They, having reached the royal palace, informed the King Dasaratha, belonging to the Ikshuvaku race, about the arrival of sage Viswamithra. 18.40

Having heard those words, King Dasaratha was greatly pleased and went to receive that Indra like Brahmin along with his ministers. 18.41

Then seeing the shining lustrous sage Viswamithra, who had fully completed his penances, with a cheerful frame of mind, made offerings to the sage with respect. 18.42

Having received the offerings, which were as per the scriptures, the sage enquired about the welfare of the kingdom and his own prosperity. 18.43

Viswamithra, who was a great follower of Dharma, then enquired about the king's treasury and the welfare of his subjects, relatives and friends. 18.44

Then he asked, "Are the tributary kings submissive to you? Whether all enemies have been conquered? And whether the rites needed for propitiating the gods and human beings are properly performed? 18.45

That great sage, Viswamithra, according to the protocol, approached sage Vasishtha and other distinguished sages and enquired about their welfare. 18.46

All of them, with a joyful heart, entered the king's palace and were duly honoured by the king, each according to his merit. 18.47

Then the very generous Dasaratha, who was greatly pleased with the arrival of sage Viswamithra, after worshipping him, spoke. 18.48

"Oh great sage, your coming is like a man with a parched land getting nectar and a birth of son through his wife to one without children, recovery of lost wealth and a very great achievement to me. Welcome to you." 18.49-18.50

"Oh Viswamithra, the model of righteousness, what are the things that I should do to satisfy you? I consider your arrival as lucky to me. I consider today that my birth and life have become fruitful and I have accomplished all objectives of my life." 18.51-18.52

"Formerly you were called a royal sage and with your great austerities you have obtained the status of a Brahmin sage; in several ways you are worthy of my worship." 18.53

"Oh sage, your arrival has caused me wonderment; it has conferred great purity to me. By your coming, I have attained the effect of undertaking a pilgrimage." 18.54

"I desire that you tell me the purpose of your visit and I am blessed to achieve the objects of your desire." 18.55

"You need not have any hesitation to tell me as to what you desire and since you are my God, I shall fulfill the same to you." 18.56

"Oh Brahmin, I have obtained great merit today. By your coming here, I have realized my Dharma." 18.57

Having heard what Dasaratha spoke in a very humble manner which was comfortable to the mind and which was very pleasant to the ears, the great and divine sage experienced great delight. 18.58

This is the end of Eighteenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 19

Viswamithra's Request

[Sage Viswamithra says that he is troubled by Asuras who stop his Yagna. Since he cannot get angry nor curse them, he requests for assistance of Rama.]

Hearing the astonishing detail from the lion among kings, Sage Viswamithra with hairs standing erect on his body said: 19.1

"Oh tiger among kings, since you having been born in a illustrious lineage and also having been taught by sage Vasishta, these words that you spoke suits you and it cannot be otherwise." 19.2

"Oh tiger among kings, I will tell you about the purpose which is in my mind and please take a decision which is suitable to your words. " 19.3

"Great man, for the successful completion of the yaga, which I propose to conduct, I shall be abiding by great discipline and two Rakshasas who can assume any shape they want would create impediments for its conduct." 19.4

"When I am about to complete the fire sacrifice, two well trained Rakshasas called Mareecha and Subahu would rain blood and flesh on the fire altar." 19.5

"When thus my solemn vow and resolve has been interrupted, I got greatly discouraged and left from that place." 19.6

"Oh king, my mind does not permit me to vent my wrath and the rules of sacrifice forbids me from cursing them." 19.7

"Oh king, it would be proper for you to entrust the protection of the Yagna to the valiant Rama with great prowess and who has side locks of hair." 19.8

"Rama would be protected by me as well by his divine power; he is capable of destroying those Rakshasas who cause those impediments." 19.9

"I would give him several types of blessings for his well-being and I am sure, he will also attain great fame in all the three worlds." 19.10

"Mareecha and Subahu would not be able to withstand Rama in anyway and there is no one except Raghava who would be capable of destroying them. " 19.11

"Those two wicked people, who are proud of their strength, have already been tied by the God of Death and Oh king, they are no match to Rama." 19.12

"It is not proper for you to show any hesitation due to your parental affection; I can assure you that those two Rakshasas will perish." 19.13

"I know Rama is great and truly valorous and this is known to sage Vasishtha and other sages who are here." 19.14

"Oh king, if you are looking forward to earn Dharma and also yearn for great fame in this world, it is only proper for you to give Rama to me," 19.15

"King belonging to the clan of Kakustha, if all your advisors, sage Vasishtha being foremost among them, agree to this, then only you can relieve Rama." 19.16

"You may relieve the lotus eyed and detached Rama for a period of ten nights to protect this great sacrifice." 19.17

"Oh descendent of Raghu, act in such a manner that my fire sacrifice does not get delayed in any manner and do not indulge in grief in your mind. Prosperity to you." 19.18

That sage Viswamithra who is of great luster and a soul of Dharma having spoken these words which are essentially dharmic, then became silent. 19.19

That great King, after listening to the auspicious words of Viswamithra, fell in to intense grief out of fear and became despondent. 19.20

The heart of the great King, after having listened to the great sage in this manner, became greatly broken, mentally agitated and felt as if he was shaken from his throne. 19.21

This is the end of Nineteenth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 20

Dasaratha's Reluctance

[Dasaratha feels that Rama is too young to oppose these great Rakshasas. He requests the sage to take him along with the army. The sage gets very angry.]

Having heard the words of Viswamithra, that great king, for a little time lost his senses, quickly regained and spoke as follows: 20.1

"My lotus eyed Rama is less than sixteen years of age and I do not think that he has ability to fight with Rakshasas." 20.2

"An Akshouhini of army is under my command and control. I would go along with them and will fight with those night rangers [Rakshasas]." 20.3

"My army servants are warriors, mighty, powerful, skilled in use of weapons and are fit to fight with Rakshasas in a battle; Rama does not fit to do battle with them." 20.4

"I myself, with a bow in hand, would engage in a battle with Rakshasas and protect the fire sacrifice till I have life in me." 20.5

"I shall personally come there, protect you for doing the penances and see that the sacrifice goes ahead without any obstacles as Rama is not fit to lead that job." 20.6

"Rama is a child, not learned in warfare, does not know the strength and weaknesses of the army, has not acquired strong weapons and is not proficient in warfare with Rakshasa who use deceit." 20.7

"I do not like to live even a moment separated from Rama and Oh tiger among sages, Rama is not fit to take lead in the battle." 20.8

"Oh Brahmin with excellent penance, If you are intending to take Rama with you, please also take me and my army with you." 20.9

"Oh Kausika, sixty thousand years have passed since I was born and I obtained Rama with great deal of efforts and so it is not proper for you to take him. " 20.10

"Among my four sons, I have greatest affection to Rama and being the eldest one with more responsibility according to Dharma, does not merit to be taken." 20.11

"Oh great sage, how powerful are those Rakshasas? Whose sons are they? Who are they? What is their size? Who is giving them protection?" 20.12

"Oh Brahmin, how can Rama or me retaliate against those treacherous and deceitful Rakshasas?" 20.13

"Oh God like person, how can Rama or me stay and fight against those wicked natured Rakshasas who are proud of their strength?" Having heard the words of the King, the sage Viswamithra spoke: 20.14-20.15

"Oh noble one, born in the Poulasthya clan, there is a Rakshasa named Ravana, who is of great strength and valour. He has been granted many boons by Lord Brahma. Accompanied by several other Rakshasas, he is troubling the world." 20.16

"It is heard that he is brother of Lord Khubera and son of a great sage called Visrawas and he is the King of all Rakshasas with great valour." 20.17

"Though possessed of great strength, he himself never created any impediments to the fire sacrifice but he is prompting two Rakshasa Subahu and Mareecha to create obstacles." 20.18-20.19

When the sage spoke in this manner, addressing the sage, King Dasaratha told, "I am myself not capable to fight with that evil minded one." 20.20

"Oh great follower of Dharma, please extend your favour to my unfortunate little son and also me. You are my Guru as well as God." 20.21

"Even devas, asuras, yakshas, birds and great serpents are not capable of enduring Ravana in a battle. What to say of men?" 20.22

"Those Rakshasas pull out the power of the warriors with whom they fight, Oh great sage, either with my forces or with my sons, I would not be able to fight with him or his forces." 20.23

"Oh Brahmin, though my son resembles devas, he is not experienced in a war fare and I would not be able to part with my dear child and send him with you." 20.24

"Further, those destroyers of Yagna named Subahu and Marrecha, who are the sons of Sundha and Upasundha resemble Yama, the God of death and so I will not send my son with you." 20.25

"Mareecha and Subahu are great warriors; they are well instructed in warfare. But I, along with my friends, can combat one of them only." 20.26

That King of Brahmins, Kaushika, hearing these prattling of the King flew into very great ire and resembled a sage in the form of a raging fire ball kindled with clarified butter and other offerings. 20.27

This is the end of Twentieth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 21

Viswamithra's Anger and Vasishta's Advice

[Viswamithra gets angry with Dasaratha and then sage Vasishta tells about how great and strong Viswamithra is and how he will take care of the children.]

Hearing the extremely tottering words of Dasaratha due to his great love to his son, that sage Kaushika replied in great anger. 21.1

"Having promised to me earlier, now you are repudiating the promise and is not at all proper to a King born in the clan of Raghu." 21.2

"If this is what you want to do, I would return as I have come and oh King of Kakustha clan, with your false promises, you can live happily with person who are related to you" 21.3

When that sage Viswamithra was caught in anger, the entire earth trembled and fear entered in to the mind of the Devas. 21.4

Then the courageous Vasishta, who has observed great penance, afraid at seeing the appearance of the world, said the following words to the king. 21.5

"Born in the clan of Ikshuvaku, you are the real defender of Dharma, a staunch person, one who does great penance and also a gentleman and it does not suit you to forsake Dharma." 21.6

"Oh Dasaratha, being renowned in all the three worlds as upholder of Dharma, you adhere to dharma and it is not proper for you to do an unrighteous act." 21.7

"Ok King of the Raghu clan, as promised this deed should be carried out, as Veda says that we should act as promised and so permit Rama." 21.8

"Whether Rama is trained or not trained in using of weapons, as long as Sage Kaushika protects him like the fire protecting the Nectar, Rakshasas cannot do any harm to him." 21.9

"He is the personification of Dharma and a blessed hero; there is no one to match his intelligence and he is considered as greatest among the sages."
21.10

"He is an expert in various types of weapons and in the world of moving and unmoving things; there is no one who knows as much as him." 21.11

"None of the devas, sages, those without death, Rakshasas, the clan members of Yakshas and Gandarwas, Kinnaras as well as great serpents can equal him." 21.12

"The great upholder of dharma, the son of Krusasva, knows all weapons, when he was ruling over a country." 21.13

"He being the son of the daughter of Krusasva Prajapathi, got all weapons from him; they are all of various types, dazzling and assurer of victories. "
21.14

"Jaya and Suprabha, daughters of Daksha Prajapathi, gave birth to a hundred shining weapons and arrows." 21.15

"On getting Jaya as wife, Krusasva Prajapathi got five hundred best valorous and formless sons so that he can completely destroy the army of asuras."
21.16

"Suprabha also gave birth to another five hundred sons; they were the valorous, mighty and unconquerable eliminators." 21.17

"And this son of Kushika, knows well about all those weapons and being a strict follower of Dharma, he again was capable of creating un-assailable new weapons." 21.18

"And so there is nothing, even little, which is unknown of what has happened and what is going to happen to this great sage, who is a great soul of Dharma." 21.19

"Oh king, because of this, it is not proper that you should have doubt of whatsoever about Rama accompanying this very great sage." 21.20

"And this great son of Kushika himself can kill those Rakshasas and he is asking for your sons, only with the aim of bestowing further good to him."
21.21

Having become composed and happy after hearing the words of the sage, that great King of the Raghu dynasty, wholeheartedly agreed for the departure of Rama along with the great son of Kushika. 21.22

This is the end of Twenty First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 22

Viswamithra's Teaching to Rama and Lakshmana

[Rama and Lakshmana accompany sage Viswamithra. He teaches them two great manthras called Bala and Athibala which will keep off hunger, thirst, sleep and tiresomeness from them.]

Having listened to the words of Vasishta, King Dasaratha, with a satisfied face, sent word to Rama and Lakshmana. 22.1

After being blessed by their mother and father, after being blessed by chanting of Vedic Manthras by their Guru Vasishta, King Dasaratha hugged his sons, smelled their head and with a well pleased heart entrusted them to the son of Kushika. 22.2-22.3

The wing gave a pleasant touch and the clouds poured water seeing the lotus eyed ones accompanying sage Viswamithra. 22.4

The drums of devas made sound; there was a rain of flowers. Those great ones left to the sound of conches and drums. 22.5

Viswamithra went in the front and was followed by the greatly famous Rama wearing black hair locks; Lakshmana went last. 22.6

With quivers and bow in hand, making all the ten directions shine, they resembled three serpents with Viswamithra. It also looked like Lord Brahma being followed by Asvini Kumaras. 22.7

Those youngsters decorated well, carried the bow, had covered their fingers with leather caps, were carrying a shining sword and they were having pretty bodies and those brothers Rama and Lakshmana, who were following, shined like fire and Lord Shiva; appeared like the sons of the sage. 22.8-22.9

After walking to a distance of one and half yojanas, by the southern bank of River Sarayu, Sage Viswamithra in a sweet voice called "Hey Rama". 22.10

"Hold the water, Oh boy, then learn and master the two Manthras called Bala and Athibala without any further lapse of time. 22.11

"From the time of receiving it, there would not be tiredness, no fever, no problem to the looks, no sleep and no attack by Rakshasas." 22.12

"As of now, no one can equal the strength of your arms in this earth and once you learn it, there will not be any one equal to you in the three worlds." 22.13

"So my dear Rama, if you learn Bala and Athibala, no one would be able to equal you in fortune and looks; no one will be there of your strength, knowledge, mental caliber, in replying and rebutting." 22.14-22.15

"On getting the knowledge of this two, there will not be any one like you; for Bala and Athibala are the mother of all knowledge." 22.16

Oh Great among men, there would not be problems due to thirst and hunger, when you recite Bala and Athibala." 22.17

"Oh Son of Raghu clan, please take these Manthras which have been hidden from the world; for these two, if practised on earth, would give you limitless fame as they are the two sparkling daughters of Lord Brahma. I am giving them to you as you resemble the Kakustha. 22.18

Viswamithra said, "Though without any doubt, you are blessed with many good qualities in abundance, nurtured by penance, these would give results in several forms." 22.19

Then Rama touched the water and with face blessed with joy learnt that knowledge from the sage, who had a contemplative soul. 22.20

Blessed by that knowledge, Rama, the greatly valorous one, who resembled the Sun God with thousand rays, performed all duties due to the teacher, to the son of Kushika; those three stayed that night with happiness on the banks of Sarayu. 22.21-22.22

Those note-worthy sons of Dasaratha slept on the unsuitable bed of grass that night, but it became pleasant with the simple words that poured forth from the son of Khusika. 22.23

This is the end of Twenty Second Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 23

Lord Shiva's Hermitage

[They reach the confluence of Sarayu and Ganges rivers. They come across a holy hermitage. On query from Rama, Viswamithra tells him that it is the Hermitage of Lord Shiva.]

When the sun rose at dawn, that great sage Viswamithra told the descendants of Kakushta sleeping on the bed. 23.1

"Oh Rama, the darling son of Kausalya, the early dawn has come out. Oh Lion among men, perform your morning rituals." 23.2

Those kings, who were great men, hearing the pleasing words of the saint, bathed, offered water ablations and chanted the divine prayer. 23.3

Those greatly valorous ones, after performing the morning rituals with great joy, went to sage Viswamithra, saluted him and got ready for further journey. 23.4

Then those two heroic ones travelled further and reached the auspicious confluence of Sarayu River with River Ganges, which goes in three ways. 23.5

They saw there the hermitage of contemplative ascetics, who were doing penance for thousands of years. 23.6

Becoming extremely happy to see those blessed hermitages, Rama asked the great soul Viswamithra: 23.7

"Whose blessed hermitage is this? Which great celebrated sage lived here? Both of us are curious and inquisitive to know about this." 23.8

Hearing those words, the great sage smiled and said, "Oh Rama, I will tell you who lived in this hermitage." 23.9

"When the god of love had a body, he was called by the name of Kama [passion] by wise people. He with a naughty intention, once braved with Shiva, the God of Gods Lord Shiva, who was doing deep penance according to rules here and Lord Shiva roared at the god of love disapprovingly at this spot." 23.10-23.11

"Oh son of Raghu clan, the angry Shiva saw him with his third eye which destroyed the evil minded love god and all his limbs fell down from his body." 23.12

"That great soul Lord Shiva completely burnt down Kama's body and Kama became one without body by the great anger of the god of gods." 23.13

"Oh Rama, thereafter, he became very famous as Ananga [bodyless] and the place where he gave up his body [anga] is known as Anga Desa." 23.14

"Oh Rama, his hermitage is blessed and from olden times the sages, who were his disciples, did penance here; sin can never occur in this place." 23.15

"Oh Rama, who is auspicious to look at, let us spend the night here, which is in between two holy rivers and then we will cross the river." 23.16

"Oh best among men, we will take bath, chant our prayers, do the oblations in fire and enter this divine hermitage completely purified so that we can live here comfortably." 23.17

Those sages with their distant sight perceived their discussion and they became extremely happy; On their approaching, gave them water to wash their feet, water to drink and then offered great hospitality to sage Viswamithra. 23.18-23.19

Then later, they accorded hospitality to Rama and Lakshmana; Sage Viswamithra applauded them for their great hospitality. 23.20

Those saints, with a balanced mind, did rituals and meditation of the dusk. they were followed by Rama and others. Then those sages, who observed good penance, took those guests in to their hermitage. The guests stayed in the hermitage of Shiva there comfortably. 23.21

That eminent observer of Dharma, sage Viswamithra, entertained those attractive sons of the King with delightful stories. 23.22

This is the end of Twenty Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 24

Saryu-Ganga Confluence and Thataka Forest

[Rama and Lakshmana travel by boat and reach the confluence of Sarayu-Ganges and a great sound is heard. Viswamithra explains the origin of Sarayu. After crossing that, they reach uninhabited horrible forest of Thataka. The sage also tells them about cruel Thataka.]

Those destroyers of their enemy, Rama and Lakshmana, did their fresh morning ablutions and sage Viswamithra completed his morning rituals. They arrived at the river bank keeping the sages in front of them. 24.1

All those great souls, who were doing combined penance, positioned the auspicious boat near the shore and told like this. 24.2

"Please get in to the boat along with the princes and go on your prosperous way without any time lag." 24.3

Viswamithra said "so be it" to those sages and showed his reverence to them in return. He along with the princes crossed the river which was going to join the sea. 24.4

Then in the middle of the journey, the intelligent Rama along with his brother heard a roaring sound similar to the sound of water gushing out and was curious to know its significance. 24.5

Rama, in the middle of their journey, asked the great sage, "What is that great noise, resembling the gushing of water?" 24.6

Hearing the query of Rama with great inquisitiveness, that soul of Dharma started telling about the significance of that sound. 24.7

"Oh Rama, who is tiger among men, on top of Mount Kailasa, once, Lord Brahma created a lake by his mind and that was called Manasa Saras." 24.8

"From that lake flows our river Sarayu, which surrounds the town of Ayodhya. Since it originates from a lake [Saras], it was called as Sarayu. Since it flows from the lake of Brahma, it is considered as a sacred river. This gushing noise is the sound of River Sarayu joining the River Ganges and Oh Rama, offer your salutations to these rivers." 24.9-24.10

After saluting those two rivers, those virtuous and agile princes reached the southern shore. 24.11

That son of the great king, belonging to the Ikshuvaku dynasty, seeing the horrible and uninhabited forest, enquired to that great sage. 24.12

"Alas, this forest which is difficult to cross is full of crickets and other insects and it is full of brutish predators, vultures and is filled with horrendous sounds." 24.13

"Different types of vultures are screeching with fierce sounds and it is shining with lions, tigers and elephants." 24.14

"What is this wretched forest with trees such as Dhavaa [mimosa family], Aswakarna [Arjuna tree], Kakubha [another type of Arjuna tree], Bilva, Tin Duka [Thamalaa], Paatalia [Bigonia tree] and Badarri [Zizhyphus tree]?" 24.15

That great sage, with great luster, replied, "Oh son of Kakustha dynasty, please hear about this wretched forest." 24.16

"Oh great man, this area was once populated by ordinary people, which was constructed by devas and called Maladha and Karooshaa." 24.17

"Oh Rama due to killing of Vruthra, who was a Brahmin, Indra was stained by human excreta and filth." 24.18

"Great sages and those who were rich in penance started bathing Indra by taking water in a pot for removing all that filth." 24.19

"When all that filth from the body of Indra was put in this earth, devas became glad." 24.20

"After getting rid of his filth and hunger, Indra became happy with this landfill and gave a matchless boon to this place." 24.21

"This place of residence of ordinary people would become famous in the world, because it got all the dirt from my body; will be known as Maladha and Karrosha." 24.22

The Devas said "Great, great" about Indra, the controller of Paaka, on seeing the honour accorded by Indra to those places. 24.23

"Oh controller of enemies, Rama, that lord of the common people Maladha and Karrosha for a long time was affluent and people were happy with plenty of grains and wealth." 24.24

"Then this area was occupied by a Yakshi called Thataka, who could assume any form she likes, who had the strength of one thousand elephants, who was clever one, who was the wife of great Sunanda and whose son was Mareecha." 24.25-24.26

"The Rakshasa Mareecha had round shoulders, huge head, broad mouth, gigantic body and mammoth shape and troubled all people." 24.27

"Rama, that Thataka, who is of bad character, daily destroys Maladha and Karoosha and also the people living there." 24.28

"She who blocks this way, lives about three miles from here and because of that it is called Thataka's forest; some action needs to be taken." 24.29

"Depending only on your strength, you have to kill this evil doer and free this province from its great misery." 24.30

"Nobody has the strength to enter in to this forest, which you are seeing, destroyed by the yakshi, who is invincible. Please make this habitable." 24.31

"I have told you the entire story of how the Yakshi Thataka destroyed this forest and how she is making it inhabitable even today." 24.32

This is the end of Twenty Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 25

Thataka's Story

[Then the sage tells about the story of Thataka in detail and requests him to kill her in spite of her being a lady.]

Hearing the great words of the sage with inestimable power, the tiger among men replied with these powerful words. 25.1

"Oh great sage, I have heard that the female Yakshis are of less strength and also we hear that females are frail by nature. Then how can Thataka have the strength of thousand elephants." 25.2

Hearing the words of Rama, who has limitless power and great dynamism, sage Viswamithra cheered them up and said to him and to Lakshmana, the killer of foes, "She became very powerful and of great strength because of the boon that she got." 25.3-25.4

"Once upon a time, there was a great and valorous Yaksha called Sukethu. Since he was not blessed with children, he performed great penance along with good rituals." 25.5

"Lord Brahma became greatly pleased with him and he was blessed to have a gem of female child, who would become very famous as Thataka." 25.6

"Lord Brahma gave her as much strength as one thousand elephants; but did not bless him with a son anticipating that a male son would be dangerous." 25.7

"She was blessed with beauty, youth and strength as well as fame; she was given in marriage to Sinda, the son of Jamba." 25.8

"After some time that Yakshi gave birth to a indomitable son called Mareecha, who turned in to a Rakshasa because of a curse." 25.9

"When Sinda was destroyed by the curse of the great sage Agasthya, that Yakshi Thataka along with her son Mareecha wanted to retaliate against the sage." 25.10

"When she jumped with a roar on the great sage Agasthya, he, seeing the great danger to him, cursed Mareecha to become a Rakshasa." 25.11

"The greatly enraged sage Agasthya immediately cursed Thataka also to become one with a very ugly face and also have a distorted form. He also cursed her to become one who eats human beings." 25.12-25.13

"Due to the great frenzy caused by the curse, Thataka became benumbed with anger, started wandering in this place of sage Agasthya and started destroying it." 25.14

"Oh Rama, that Yakshi with a bad behaviour and atrociousness, should be destroyed by you for the good of Brahmins and cows." 25.15

"There is no one who can kill the cursed one except you. Oh Son of Raghu clan, no one else in these three worlds can fight with her except you." 25.16

"Oh great man, as regard to compassion in case of the killing of a woman is not a problem; since, as the son of a King, you are supposed to protect the interests of the people belonging to the four castes." 25.17

"The King, who protects, for protecting his citizens, should be ruthless and vilify deeds like this at times; humane at other times." 25.18

"To him, who carries the burden of his kingdom, Oh Rama, this is the dharma and so, son of Kakustha clan, you have to kill her in whom there is no goodness whatsoever is visible." 25.19

"We have heard that once Indra eliminated Mandhara, who was the the daughter of Virochana, when she wanted to destroy the earth." 25.20

"Oh Rama, once upon a time, even Vishnu destroyed the virtuous wife of Brahaspathi and also the mother of sage Shukra when they both wanted that world should not have a king." 25.21

"There are many other great princes, who killed women, who went against Dharma and so great among men, leaving out the compassion and as per my order kill her." 25.22

This is the end of Twenty Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 26

Thataka's Killing

[The great fight and killing of Thataka is described. Indra, the King of devas, requests Viswamithra to teach all the divine arrows that he knows to Rama.]

Hearing the words of the sage without fear, Rama, that son of a great man, saluting the sage told firmly. 26.1

"According to the words of my father and respecting the words of my father, the words of sage Kaushika should be carried out without any doubt." 26.2

"I cannot disrespect the words of my father, told to me by my great father Dasaratha in the middle of great elders." 26.3

"So, I having heard the words of my father, as well as the order of a scholar sage, without any doubt, carry out the killing of Thataka which is a good act." 26.4

"For the benefit of cows and Brahmins, as well as for the benefit of my country, I am ready to carry out the words of the incomparable sage." 26.5

That destroyer of enemy after telling this, clenched his fist on the bow in its middle by his left hand, with his right hand made a sound of twang catching hold of the string of the bow, which echoed in all directions. 26.6

Thataka, who lives in the forest, was greatly disturbed by that sound; Thataka was attracted also by that sound and became greatly angry." 26.7

Hearing that sound of twang, the Rakshasi became stiff with anger and after thinking about it, rushed to the place from where that sound emerged. 26.8

Rama on seeing the monstrous lady, with an ugly form and who in proportion was greatly gigantic spoke as follows to Lakshmana. 26.9

"Oh Lakshmana, please see the body of the Yakshi, which is pitiable and greatly ugly; seeing which the hearts of cowards would start shivering." 26.10

"Please see her, who cannot be stopped and who is strong because of her power of enchantment; you can see her retreat as I am going to cut her ears and nose." 26.11

"She being a lady is protecting her; I am also not making efforts to kill her and my intention is only to impede her strides and mobility." 26.12

When Rama was talking like this, Thataka benumbed with anger, with raised hands and with a great roar rushed towards Rama. 26.13

Brahmarishi Viswamithra, by making a sound of "Hum", diverted her and wished Raghava and Lakshmana safety and victory. 26.14

She by flinging herself raised dreadful dust on Rama and Lakshmana for a while and confused them with a massive cloud of dust. 26.15

Then she took recourse to enchantment and rained stones on Rama and Lakshmana and inundated them; this made Rama very angry. 26.16

When the great rain of stones was going on, Rama rained arrows and stopped her progress; he also cut both of her hands. 26.17

Getting weak due to the cutting of her arms, when she roared greatly and was rushing towards them, Lakshmana got provoked and cut off her hanging ears and tip of the nose. 26.18

That Yakshi, who can take any form she desires, assumed various forms, vanished and also enchanted them by her illusion; she continued to rain stones at them and also alarmingly she moved about. 26.19

Seeing them, being caught in the rain of stones, that gentleman and illustrious son of Gadhi told the following to Rama and Lakshmana. 26.20

"Discontinue this compassion to her, Rama. She is a cruel being as she creates obstacles to fire sacrifices; she regains her original form by her power of illusion." 26.21

"The sun is about to set and she should be destroyed before that as Rakshasas become unassailable at dusk." 26.22

When these words were told to Rama, that Yakshi, who was invisible, covered Rama with the stone of rain.

By displaying his skill of sending arrows aimed at sound, he created problems to her by his arrows. 26.23

She, who has the power of illusion, when stopped by the net of arrows, stridently rushed towards Rama and Lakshmana making lot of sounds. 26.24

Seeing her, rushing towards them to fall on them, Rama, using thunderbolt like arrows, stuck her on her chest and she fell completely dead. 26.25

Seeing her, who has a huge body, fall, the King of devas saw and said "Great, great" to the son of Kakustha clan and he was greatly honoured. 26.26

Then that great Indra, who has one thousand eyes, said that all devas were greatly happy and told sage Viswamithra. 26.27

"Oh sage Viswamithra, safety to you. Indra as well as all the gods are extremely happy with what has been done and so you please show more concern to Rama." 26.28

"Please offer the sons of Krusaswa Prajapathi, who are greatly valorous and possessors of great strength of penance, to Rama." [These are weapons referred by sage Vasishtha.] 26.29

"He is fit to receive them as he is your steadfast follower and that prince has to attend to a great job for devas." 26.30

After saying this, all the devas worshipped Viswamithra and went away contentedly to their world; the sun set period set in. 26.31

The great sage became pleased and becoming happy at the killing of Thataka, kissed Rama on his forehead and then said the following. 26.32

"Oh Rama, who is auspicious to look at, we stay here for tonight and tomorrow we will proceed to my hermitage." 26.33

After listening to the words of sage Viswamithra, that son of Dasaratha comfortably and happily stayed in that forest of Thataka. 26.34

Freed from the curse that forest pleasantly shined like the Chaithra Ratham forest of Lord Khubera that same day itself. 26.35

Rama, after killing the daughter of Yaksha, praised by the group of devas and sages, stayed there along with the sage till Sun woke him up next day. 26.36

This is the end of Twenty Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 27

Viswamithra's Teaching of Divine Weapons

[Viswamithra gives all the divine weapons that he has got as boons and also the ones which he had got from his ancestors to Lord Rama.]

Then the great sage Viswamithra, after staying that night in the forest, spoke the following sweet words to Rama on the next day. 27.1

"I am pleased with you, be safe oh famous prince. I am giving happily all the suitable arrows to you with great love." 27.2

"Devas, asuras, Gandharwas, serpents and men of earth have dominated unfriendly enemies in war by various divine arrows and I am going to give all of them to you. Please be safe." 27.3

"Oh Raghava, I am giving you the Punishing Wheel; Oh person with great strength, I am giving you the Wheel of Dharma. I will also give you the Wheel of Time [death?], Wheel of Lord Vishnu, Wheel of Indra and also his Vajrayudha [Diamond Weapon]. Oh best among men, I am also giving you the blessed Trident, the arrow called Brahma Crest, the Grass Blade Missile and the incomparable Brahma Astra." 27.4-27.5-27.6

"Oh Kakustha, oh tiger among men, oh son of the king, I am giving you two shining maces called Modaki [beater] and Shikari [hunter]." 27.7

"Oh Rama, I am giving you three nooses called Dharma Pasa [Noose of Dharma], Kala Pasa [Noose of Death], Varuna Pasa [Noose of Varuna] and a un-equalled Asthra called Varuna Asthra." 27.8

"Oh son of Raghu clan, I will also give you two bolts called Shushka [Thin One] and Aardhhra [Drencher]; I am also giving you One Asthra by Pinaka as well as the Narayana Asthra." 27.9

"Oh sinless Rama, I am also giving you two missiles belonging to Fire God called Shikaram [Tower] and Prathamam [First One] and also that of the Wind God called Vayava Asthra." 27.10

"Oh Kakustha, Oh Raghava, I will give you two weapons called Hayasira [Horses Head] and also another one called Krouncha [Poison Arrow]." 27.11

"I am also giving you several weapons for killing the Rakshasas viz., the horrible pounder called Kankala, rods called kapalam [skull] and Kinkini [bell]" 27.12

"Oh valorous one, Oh son of the king, I am giving you the great arrow of Vidhyadharas called Nandanam and also I am giving you a sword whose handle is studded by rubies." 27.13

Oh Rama, I am giving you the arrows which are liked by Gandarwas called Mohana [bewitcher], Prasvapana [inducer of sleep] and one called Prashamana [pacifier]". 27.14

Oh very famous one, Oh tiger among men, Oh son of a king, please take the following missiles from me viz., Varshanam [which causes rain], Santhapana [which causes sorrow], Vilaapana [which makes one cry out loudly], Mohana [bewitcher] which is the defenseless arrow of God of Love Manmatha, Maanava [man] which is pet missile of Gandharwas and Paisaha [Ghostly] which is the dear missile of devils and ghosts. 27.15-27.16

"Oh tiger among men, Oh darling son of the king, I will also be giving you several good hearted powerful missiles like Samvartha [whirl wind], Mausala [club], Sathya [truth] and Maya Maya [Complete illusion]. Oh mighty armed Rama, I will also give you a missile of the Sun God called Theja Prabha [which reduces the power of enemy], the arrow of the Moon God called Shirhira [autumn], the fatal arrow of Thwashta called Sudhamana, the dangerous missile of Bhaga called Sheethasu [which causes cold] and Manus arrow called Manava [Human Being]. 27.17-27.20

"Oh Rama, who is greatly valorous, these powerful arrows can take any shape they like and are highly providential. Oh prince, take them immediately from me." 27.21

Then that pure sage facing East gave him, likeable Rama, the matchless chants for these arrows. 27.22

These great collections were very difficult to get even for devas and such arrows were given to Rama by that sage. 27.23

When the great sage Viswamithra chanted those spells, all those arrows appeared there so that they are available to Rama. 27.24

Those great shining arrows then told Sri Rama, "We are now dedicated servants to you, Rama. Whatever you order, we would accomplish them all." 27.25

That powerful Rama with a great pleasure told them, after patting them with his palm, "Please come before me as and when I need you." And he bid them farewell. 27.26-27.27

Then that pleased Rama saluted the great sage Viswamithra and readied himself for further journey. 27.28

This is the end of Twenty Seventh of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 28

Viswamithra's Teaching of Power to Exterminate

[Sage Viswamithra further gives Rama also those weapons which belonged to his forefather. Having come out of Thataka forest, Rama enquires as to where they are and also about his duties regarding protection to the sage's Yagna.]

Rama, the descendent of Kakustha clan, having been purified, with a happy face, on their way, spoke to Viswamithra as follows: 28.1

"I have received the arrows from you, oh Sir. It would be difficult even by devas to attack us now. Along with these arrows, I also need to have the power to kill, Oh sir." 28.2

Hearing these words of the descendent of Kakustha clan, the great sage Viswamithra, imparted the knowledge of extermination to the pure and resolute Rama. 28.3

"Oh, Rama, please receive these shining armament sons of Krishaasva from me, namely Satyavanta, Satya Keerti, Dhristha, Rabhasa, Pratihaaratara, Paraan Mukha, Avaan Mukha, Lakshya, Alakshya, Dhridhanaabha, Sunaabha, Dasha Aksha, Shata Vaktra, Dasha Sheersha, Shatodara, Padmanaabha, Mahaanaabha, Dundunaabha, Svanaabha, Jyotisha, Shakuna, Nairaashya, Vimala, Yungandhara, Vinidra, Daitya, Pramadhana, Suchibaahu, Mahaabaahu, Nishkali, Virucha, Saarchirmaali, Dhritimaali, Vrittiman, Ruchira, Pitrya, Saumansa and also two of them Vidhoota, Makara; Karaveerakara, Dhana, Dhaanya, Kaamaroopa, Kaamaruchira, Moha, Aavarana, Jrimbhaka, Sarvanaabha and Varana. These are the guise changing wizards as you are the eligible one to handle these arrows, let safety be with you." 28.4-28.10

Rama of Kakustha clan became overjoyed in his heart and received the arrows saying, "Gladly sir". All of them had lustrous bodies, appealing in their form, harbingers of pleasant life. Some of them were like fire, some like smoke, some like the sun and the moon. Some with folded hands and some others holding their palms as if they are willing to receive, spoke in a melodious voice to Rama, "Oh Rama, Oh tiger among men, we are here to obey you. Please order us as to what we should do." 28.11-28.13

Rama, the son of Raghu clan, said, "While being stored in my memory till the time I need you, please help me when I need you." 28.14

Then saying that it would be done that way to the son of Kakustha clan and after going round Rama, they went away in a similar fashion as they had come. 28.15

After learning about those arrows that can be used to exterminate from sage Viswamithra, Rama asked him further, using sweet and soft words. 28.16

"What is the cloud like formation seen not very far off above the Mountain, over which a thicket of trees is shining, with animals spreading over it in a very scenic way along with numerous type of pretty birds flying and making pleasant sound." 28.17-28.18

"Oh great sage, by the pleasant surroundings of that place, I understand that we have come out of the extremely alarming forest of Thataka. Please tell me about the pleasant hermitage which we are nearing." 28.19-28.20

"Oh great sage, Oh worshipful sir, where are those bad people who are killer of Brahmins? From which place would they come and whose Yagna [rituals] would they destroy? In which place should I provide protection to the Yagna? Which Rakshasas should I kill? I would like to hear about this." 28.21-28.22

This is the end of Twenty Eighth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 29

Viswamithra's Penance at Siddha Ashrama

[Sage Viswamithra then tells Rama the story of Mahabali who did a great sacrifice in this forest called Siddha Ashrama. Lord Vishnu, at the request of devas, takes an incarnation of dwarf Vamana and stifles the pride of Mahabali. The three worlds are given back to Indra. Siddha Ashrama is chosen by great sages to do penance and Viswamithra also does penance

there. Then at the request of Rama, Viswamithra begins the penance to do the Yagna and Rama guards him along with Lakshmana.]

When the matchless Rama asked these questions, the highly resplendent Viswamithra answered. 29.1

"Oh greatly valorous Rama, the worshipful Lord Vishnu, saluted by devas, spent several years, hundreds of yugas, in penance and in practice of Yoga at this place." 29.2

"Oh Rama, this was the hermitage of the great soul Vamana and this was very well known as Siddha Ashrama and only great Siddhas did their penance here." 29.3

"At that time when Vishnu was doing his penance here, Mahabali, the son of Virochana, had completely conquered all devas which included Indra and Maruths. He ruled all the three worlds and was greatly renowned for his rule." 29.4-29.5

"That strong and great King of Asuras started doing a Yagna. Seeing that Bali was the conductor of Yagna, devas led by Fire God approached Lord Vishnu here." 29.6

"Oh Lord Vishnu, Bali, the son of Virochana, is conducting a great yagna and we request you to fulfill our request before the Yagna is completed." 29.7

"Wherever a person is hailing from, if they approach him with a request, wherever it is and whatever it may be, he fulfills all such requests." 29.8

"Oh Lord Vishnu, you may kindly do a well merited deed aimed at the welfare of the devas by assuming the form of a dwarf Vamana, by your great power of illusion, approach Bali and do an auspicious deed that would benefit all of us." 29.9

When these incidents were taking place, sage Kashyapa, who has the luster like fire God, along with Adithi resplendent in his great vitality, completed divine penance for a period of one thousand years and made Lord Vishnu, the killer of madhu, happy. When the penance ended Lord Vishnu, the giver of boons, was greatly pleased and told sage Kashyapa." 29.10-29.11

"Oh great sage, you are full of penance, you have earned the effects of penance, you are the form as well as soul of penance and I am able to see you with the well practised penance." 29.12

Sage Kashyapa said to Lord Vishnu this way, "I am able to see all the worlds in your body, Oh my lord. You are without beginning and end; it is impossible to define you and so I surrender to you." 29.13

Lord Vishnu, pleased with sage Kashyapa, who had a blemish less body, told him, "It is my opinion that you are fit to ask for a boon, please ask one." 29.14

Hearing those words, Kashyapa, the son of Mareecha, told "Oh god who blesses, Oh God who performs penances, I feel that you should give this boon to lady Adithi as well as to the devas; I am begging you to give them the boon." 29.15

"Oh spotless one, please become the son of me as well as Adhithi. Oh killer of asuras, you would become brother of Indra by doing this. And it is fit, that by doing this, you would completely remove the sorrows of all devas who are in trouble." 29.16-29.17

"As I did my austerities in this hermitage, it should be named as Siddha Ashrama and I request you to become my son here." 29.18

Then the great resplendent Lord Vishnu arose from Adithi and took the form of Dwarf Vamana and approached Bali, the son of Virochana. 20.19

Next, for the good of all the world, Vamana begged for three feet of Land and on receiving it, with three steps he strode over all the three worlds, gave the earth to Indra and he also gave back Bali his vitality and thus Lord Vishnu made the three worlds under the control of Indra. 29.20-29.21

"This hermitage which was once presided over by Vishnu is the destroyer of tiresomeness and I make use of this area greatly by my devotion to Lord Vamana." 29.22

"To this hermitage, Rakshasas, who are the creator of obstacles, would come and Oh tiger among men, you will have to kill them at that time." 29.23

"Oh Rama, now we will go to the matchless Siddha Ashrama and like the fact that this hermitage belongs to me, it also belongs to you." 29.24

After saying this, that great sage lead Rama and Lakshmana and entered that hermitage; Two of them shined like moon entering the Punarvasu [Punaratham] star, after dispersal of the mist. 29.25

Then, seeing the sage all those, who lived in Siddha Ashrama, got up and respected sage Viswamithra. 29.26

They did worship that was filling to the great sage Viswamithra and also offered great hospitality to those princes Rama and Lakshmana. 29.27

Those sons of King, who were capable of killing their enemies, took rest for a while and saluting the tiger among sages, they told as follows. 29.28

"Today itself you can enter in to penance for conducting the Yagna and let this great Siddha Ashrama eradicate vice true to its name and as per your words." 29.29

When they told this, that resplendent great sage Viswamithra entered in to ritualistic penance according to rules and controlled all his senses. 29.30

The lads spent the night in well prepared vigilant guarding and in the morning got up and completed their morning rituals and undertook meditation in a pure state according to rules. Viswamithra, who has done the ritual of fire, spoke to them thus. 29.31-29.32

This is the end of Twenty Ninth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 30

Viswamithra's Penance and Rama's Protection

[The sages tells Rama that he has to give protection for six days and nights. On the sixth day two Asuras called Mareecha and Subahu come to create problems to the Yagna. Rama uses Manava arrow to throw out Mareecha and Agni arrow to kill Subahu. Viswamithra completes the Yagna and appreciates Rama.]

Then those princes, who were killer of their enemies, who behaved suitably and talked well according to time and place, spoke the following words to sage Viswamithra. 30.1

"Oh Lord, we will like to know as to when the night farers [Rakshasas] will come and which time we have to safeguard the ritual so that we could take care of it." 30.2

Hearing the words of the sons of Kakustha dynasty, who were making haste to combat with, Asuras and all the sages there appreciated the sons of the king. 30.3

"Oh Rama and Lakshmana, you have to guard this ritual from now on for six days and nights; sage Viswamithra, who has entered in to penance, would be observing the ritual of not speaking till then." 30.4

Those two famous princes, after hearing those words, started guarding the forest of penance without sleeping for six nights and days. 30.5

Those valiant ones, who were great archers and killers of their enemy, with great alertness, moved around the sacrificial fire and protested the great sage Viswamithra. 30.6

Time passed and the sixth day arrived; Rama told Lakshmana, "Be alert and be well prepared." 30.7

When Rama was saying this for quickening to fight, the fire in the fire place suddenly flared up brightening the chief Kartha [doer] of the Yagna and other sages surrounding him. 30.8

The altar of the fire, around which sacred grass Durba, drinking vessels, oblation spoons, sacred wooden sticks and heaps of flowers were there, attended by sage Viswamithra and other sages conducting the Yagna [Rithwik], suddenly flared up highly. 30.9

When the Manthras of the Yagna were being chanted as per the ritual, a fearsome high noise was heard high up in the sky suddenly. 30.10

Clouds are suddenly seen in an angry cloud burst. Like wise, in the surrounding sky, two Rakshasa who were experts in illusion and magic appeared there. 30.11

The monstrous Rakshasas, Mareecha and Subahu, along with their assistants started to pour down blood and pieces of animals. 30.12

Seeing the fire alter swamped by blood and pieces of meat, Rama, with great courage, ran there and saw those Rakshasa there. 30.13

The lotus eyed Rama, seeing that those dangerous people were about to fall on the fire alter in haste, addressing Lakshmana told the following. 30.14

"Oh Lakshmana, I am reluctant to kill these ill-behaved Rakshasas, who are the eaters of raw flesh. They are going to be puffed out like a strong wind removing thick clouds by the Manava arrows, without any doubt whatsoever. 30.15

Saying this, he set up the Manava arrow, with its great shine and generosity, with great speed and great anger, towards Mareecha's chest. 30.16-30.17

Hit by that great arrow called Manava, Mareecha was hurled a full two hundred miles in the billowing sea in the tidal waters. 30.18

On seeing Mareecha being hurled away by the cold arrow without consciousness and thrown out to a place where he is harmless, Rama told Lakshmana. 30.19

"Lakshmana, see the effect of cold arrow called Manava, which was made by Manu, which took him away in an unconscious state but did not kill him." 30.20

"But I wish to kill these Rakshasas, as they are ruthless, badly behaved, abide in evil, destroyers of Yagna and blood drinkers." 30.21

After saying this to Lakshmana, to show his swiftness and dexterity, collecting the very powerful arrow of fire god, sent it towards the chest of Subahu, who fell dead, flat on earth. 30.22

That famous and extremely generous Rama, in order to bring comfort to the sages, sent the arrow of wind god so that the remains of Rakshasas do not fall there. 30.23

That son of Raghu clan, killed the Rakshasas, who were hindering the rituals; All those sages honoured him like Indra was honoured after his victory. 30.24

After the end of the Yagna, the great sage Viswamithra, seeing all directions without any calamities, told like this to the son of Kakustha clan. 30.25

I am indebted to you, oh greatly valorous one, for protecting Siddha Ashrama as per the wishes of your Guru and made your great fame as a true hero. After appreciating Rama like this, the dusk approached and they all went to do the rituals of the dusk. 30.26

This is the end of Thirtieth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 31

Journey to Mithila

[The sages tell Rama that they are going to Mithila to participate in a great Yagna being conducted by Janaka. They also tell him about the great bow of Lord Shiva which King Janaka is having. During the halt of night, on seeing a glowing forest, Rama asks sage Viswamithra about it.]

Then the brave Rama and Lakshmana, who made a great achievement, with a happy heart, resided there for the night. 31.1

When the night turned in to morning, they performed the morning rituals and both of them together approached sage Viswamithra and other sages. 31.2

Those two, who talk very sweetly, saluted the sage Viswamithra, who was shining like fire, and spoke these courteous words. 31.3

"Oh tiger among sages, we, who are your attendants, have come in front of you. Oh great sage, order us as to what is to be done." 31.4

All the sages, after hearing these words, keeping Viswamithra as their leader spoke as follows: 31.5

"Oh great men, Janaka, the King, who is the great follower of Dharma, is going to conduct a Yagna and we are going there." 31.6

"Tiger among men, if you also accompany us, you would be able to see there a wonderful gem of a bow." 31.7

"Oh great man, in earlier times, it was given by devas at a Yagna and it has matchless power in a horrible war and it is divinely lustrous. 31.8

"No Gandharwa, no deva, no asura and no Rakshasa can lift and tie the string to it; what to say of men?" 31.9

"Though many kings were inquisitive about the bow, none of them were able to tie the bow string." 31.10

"Oh tiger among men, you can see that bow belonging to the King of Mithila and oh son of Kakustha clan, you can also see the wonderful Yagna which he is going to conduct." 31.11

"Oh tiger among men, Oh one with a strong middle, once a King of Mithila, after conducting a Yagna, requested for a supreme bow from all the devas." [Devaratha, the grandfather of Janaka was that king.] 31.12

"Oh Raghava, that bow is being regularly worshipped in the King's palace, especially during festival of bows with various types of sandal pastes, with various types of scented smokes as well as with smoke of aloe." 31.13

Saying all these, those great sages started for their journey; those groups of sages and sons of Kakustha clan bid farewell to the gods of the forest. 31.14

"Greetings and wishes of safety to you. We are going from Siddha Ashrama to the northern bank of River Ganges and travel towards the Himalaya Mountains." 31.15

Saying like this, the tiger among sages Viswamithra, who had riches of penance, started their journey towards the northern side. 31.16

Travelling along with the great sage, his very close followers, who were the knower of Brahman, travelled in one hundred carts 31.17

All the animals and birds, as well as all those who lived in Siddha Ashrama, closely followed the great saint Viswamithra, who was rich in penance; but the sage made the animals and birds to go back. 31.18

After travelling a long distance with effort, when they saw the sun is about to set, those group of sages struck camp on the banks of River Sona. 31.19

Those sages with unlimited luster, took bath after the sun set, offered oblations in the fire and all of them sat before sage Viswamithra who had matchless luster. 31.20

Rama as well as Lakshmana worshipped the sage and also sat in front facing the great Viswamithra. 31.21

Then Rama, with great luster, inquisitively asked Viswamithra, with a wealth of penance, who was the tiger among sages. 31.22

"Oh Lord, what is this place which shines with thick forest? I would like to hear about it in brief from you." 31.23

Motivated by the words of Rama, that sage, who does great penance, started telling about that place in the middle of other sages. 31.24

This is the end of Thirty First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 32

Kushnabha's Story

[Sage Viswamithra tells the story of great King Kushanabha and his Hundred Daughters. When the Wind God proposes to them, they reject saying that they would marry only one whom their father approves. Wind god curses them to be disfigured.]

"As ascetic of a great order called Kusa was the brain child of Lord Brahma. He was one who never broke the rules of Dharma and he worshipped all the good people." 32.1

"That noble great man begot four sons, who were equal to him in knowledge and great strength, by marrying the very eligible princess of Vidharbha whose names were Kusamba, Kusanabha, Asurthejasa and Vasu." 32.2

"Kusa, the upholder of Dharma and truth, spoke to those sons, who had great luster, greatly enthusiastic, upholders of the Dharma of royals, "Please rule over with great abundance of Dharma." 32.3-32.4

"Hearing those words of Kusa, those four great people of the world, initiated the building of four cities." 32.5

"The greatly lustrous Kushambha built the great town of Kaushambi and Kusha who was the soul of Dharma built a town called Mahodhaya." 32.6

"Oh Rama, the intelligent Asurtha Thejasa built a city called Dharmaranyam and King Vasu built a town called Girivraja." 32.7

"This land of Vasu, where we are staying, is called Vasumathi and shines in between four Mountains." 32.8

"This good river called Maagadhi enters and exists from Magadha Kingdom and is shining like a garland in between five Mountains." 32.9

"Oh Rama, this River Maagadhi, which was developed by King Vasu, flows towards the east and is flowing through good fields rich in plant wealth." 32.10

"Oh Rama, Kushanabha, who was a royal sage, had one hundred daughters of matchless beauty through Grithachi, a soul of Dharma." 32.11

"They were all in their youth, pretty, well decorated and went to a garden and moved about like hundred streaked lightning in rainy season, singing, dancing and playing instruments and they were all well decorated with divine ornaments." 32.12-32.13

"All of them, who were pretty and matchless in this world, reached the garden and looked like stars in the sky." 32.14

"Seeing all of them blessed with all good qualities, prettiness and youth, the wind God, who is the soul of all, spoke to them like this." 32.15

"I love you all and so please become my wives, leaving out the inhibitions of human beings and acquire divinity and long life." 32.16

"The youth is temporary and goes away quickly especially in humans. Become immortal ladies with never fading youth." 32.17

"Hearing those words of wind god, who never gets tired of his job, those one hundred maids replied in a jeering way." 32.18

"Oh great God, you keep moving round within all beings. All of us know your power and the reason why you are honoured." 32.19

"Oh Great Deva, all of us are the daughters of King Kushanabha and we are capable of moving you out from your position and not doing so to protect the honour of our penance." 32.20

"Oh person of a bad brain, disregarding our father who is the votary of truth, using our opinion we would never select a groom of our own." 32.21

"Our father is our Lord and he is also our divine god. And unless gives us one, no one can become our husband." 32.22

"Hearing these words from them, the wind god became angry and he entered in to the limbs of all of them and disfigured them all." 32.23

"Those maids disfigured, entered their father's home, greatly embarrassed and greatly fluttered with tear drenched eye." 32.24

"Seeing his dear and pretty daughters, the King became sad, flustered and told them like this:" 32.25

"Oh daughters, who did like this? Who insulted Dharma? Who disfigured you like this? Please say. Why are you not gesticulating or saying anything? The King became silent after asking like this." 32.26

This is the end of Thirty Second of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 33

Kushanabha's Daughters Marriage

[When the daughters inform this to King Kushanabha, he searches for a suitable groom for them and gives them in marriage to King Brahma Dutta, who was the son of a sage and an apsaras. As soon as he touches their hands, they get rid of their curse.]

"After hearing the words of great Kushanabha, those girls touched his feet with their head and told." 33.1

"Oh King, the wind god, who is everywhere, wanted to dishonour us by improper approach and disregarding Dharma." 33.2

"We are dependent on our father and it would be proper, Oh wind God, if you approach our father to know whether he is willing to give us to you\" 33.3

"Due to his being tied by sinful words, that wind god did not bother about our words and harmed us." 33.4

"That greatly resplendent King, who was a great follower of Dharma, on hearing their words replied like this to those matchless one hundred daughters." 33.5

"Oh daughters, having patience and self control, you have done your actions in great glory and due to your unity, the prestige of my clan has also been kept up." 33.6

"Patience is a great ornament for ladies and also for men, and it is extremely difficult to forgive and is very rare even among devas, asuras and human beings, and oh daughters, the patience that all of you have is to be greatly appreciated." 33.7

"Oh Daughters, patience is great charity; it is the truth and great Yagna. It is fame, it is Dharma and the entire universe is resting because of patience." 33.8

"Oh son of Kakustha clan, after leaving his daughters, that King, valorous in all three worlds and who is also an expert in thought, did consultations with his important ministers and discussed about his duty over time and distance." 33.9-33.10

"During that time, there was a great resplendent sage called Chuli, who was strict in Brahmacharya, followed good rituals and had achieved greatness in doing penance on Brahma." 33.11

"When this sage was doing penance, a Gandharwa maid whose name was Somadha and who was the daughter of Urmila served him." 33.12

"She bowed down to him and served him with righteousness and after some time that sage, who was follower of Dharma, was greatly satisfied with her service." 33.13

"Oh son of the Raghu clan, that sage, after passage of sometime told her, "I am happy with your service, what shall I do to please you?" 33.14

"Seeing that the sage was pleased that very happy Gandharwa lady, who was an expert in language told that sage " 33.15

"Oh great sage, who has supreme knowledge of Brahman, with your penance you have become equal to Lord Brahma, I may be blessed with a son who is the follower of Dharma." 33.16

"Since I am not married to any one, I am not a wife to any one and I have taken shelter under you, it is suitable that you give me a son." 33.17

"That Brahmin sage became pleased with her and that Chuli gave her a son, who became very famous, with the name of Brahma Dutta." 33.18

"He became a King to the city named Kampilya. He was similar to Indra, the King of heaven, and ruled it with superb grandeur." 33.19

"Oh son of Kakustha clan, that King Kushnabha, who was the follower of Dharma, endowed with great intelligence, made up his mind to give all his hundred daughters in marriage to King Brahma Dutta." 33.20

"Then that great King invited King Brahma Dutta and gave all his hundred daughters in marriage to him with great joy in his inner mind." 33.21

"Oh son of Raghu clan, as per the tradition, the King Brahma Dutta, who was like the King of Devas, took the palm of each of those girls in his hand in order." 33.22

"As soon he touched their hands, their desperation and hunch backed form vanished and each of those hundred maidens became like Goddess Lakshmi and all of them shined brightly." 33.23

"Seeing them getting released from the curse of Wind God, that King Kushanabha became extremely joyful and again and again was filled with joy when he looked at his daughters." 33.24

"After completing the marriage ceremony of his daughters to King Brahma Dutta, King Kushanabha bid farewell to all of them including the priests of King Brahma Dutta." 33.25

"Gandharwa lady Somadha became happy with the matchless job done by his son in getting those pretty wives. She caressed her son Brahma Dutta and her daughter in laws again and again; she praised the King Kushanabha greatly." 33.26

This is the end of Thirty Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 34

King Gadhi's Story

[King Kushanabha then does a Puthrakameshti and gets a son called Gadhi and a daughter called Sathyavathi. Sage Viswamithra is the son of Gadhi and his sister became a river called Kaushiki. They reach the banks of river Kaushiki, where Viswamithra normally does penance.]

"After the marriage ceremony and departure of Brahma Dutta, King Kushnabha, who does not have any sons, performed a Puthra Kameshti Yagna." 34.1

"While the ritual was being conducted, the generous Kush, who was the son of Lord Brahma, spoke to King Kushanabha." 34.2

"Oh son, you will get a virtuous son who would be just like you, he will be called as Gadhi and he will get fame in all the three worlds." 34.3

"Oh Rama, after saying this, Kusha vanished in the sky. A son named Gadhi would be born to Kushanabha, who was highly intellectual and follower of Dharma." 34.4

"After some time, the great Kushanabha got a virtuous son, who was known as Gadhi." 34.5

"Oh son of the clan of Kakustha, my father Gadhi was a great follower of Dharma and since I was born in the clan of Kusa, I was called as Koushika." 34.6

"Oh Raghava, I also had an elder sister named Sathyavathi and she was given in marriage to a sage called Richika." 34.7

"Desiring to do service to the world, my sister Kaushiki emerged as a pious river and depended on the Himalaya Mountains." 34.8

"Accompanying her husband, she went to heaven with her body and being a generous lady she coursed as the famous river known as Kaushiki." 34.9

"Oh son of Raghu clan, hence I am living in the foothills of the Himalaya Mountains happily performing my rituals and near me flows my dear sister Kaushiki who loves me." 34.10

"Sathyavathi was a pious one completely established in Dharma, virtuousness, really great and one of the chief rivers known as Kaushiki." 34.11

"Oh Rama, being bound by a vow, I left her and after reaching Siddhasrama, I have completed my vow and have come back because of you." 34.12

"Oh Rama, this is the story of my birth, in a famous family, in the place where we are camping now and narrated by me in response to your question." 34.13

"Oh son of Kakustha clan, after relating this story by me the time is now past mid night; please sleep safely now and let no further hindrance happen on our way." 34.14

"Oh son of Raghu clan, now all trees are still; birds and animals are asleep; to our eyes, the sky is decorated by stars and starlets which are spread densely." 34.15

"The sky is slowly getting spread with stars and it is shining with the stars and planets which is making it bright." 34.16

"Also the cool moon is rising in the sky to end the darkness of the world and light of the moon is gladdening the hearts of all the animals and people." 34.17

"All those beings, which move about at night including Yakshas and Rakshasas, as well as the angry man eaters, are milling about everywhere." 34.18

Saying this, that great sage, who was lustrous, paused and all the sages appreciated that sage by saying "well said, well said." 34.19

They further said, "The Kings of Kushika dynasty have been protectors of Dharma always and those great men are equal to Lord Brahma." 34.20

"Oh greatly famous Viswamithra, you are exemplary and equal to Lord Brahma; your dynasty is greatly exemplified by the River Kaushiki." 34.21

The famous son of Kushika dynasty was greatly pleased and then the great sage entered in to sleep like the sun going down on the western Mountains. 34.22

Rama and Lakshmana also were greatly astonished by the story, praised the tiger like sage and started serving him. 34.23

This is the end of Thirty Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 35

Ganga's Story

[Rama along with the sages reach the banks of River Ganges and they stay there for a night. When Rama asks about the River Ganges, Viswamithra starts telling him about the river. He tells them that she was the first daughter of Himalayas and as per the request of devas, she becomes a river and is taken to deva loka. Her sister Uma does penance and marries Lord Shiva.]

After spending the night in the banks of river Sona [Kaushiki], when the night was about to come to an end Viswamithra spoke. 35.1

"Oh Rama, the night is giving way to the morning, the early dawn is going to break out. Wake up, please wake up. Safety to you. Get ready to depart." 35.2

Hearing those words, after waking up and performing the morning rituals, interested in making his departure, told the following. 35.3

"This clean and not so deep waters of Sona has lot of sand dunes and so oh Brahman, we can easily cross it by walk." 35.4

When Rama told like this, Sage Viswamithra told Rama, "I propose to take the same route as these great sages are taking." 35.5

After speaking like this, the great sage Viswamithra started travelling through different forests and their environs. 35.6

After going with difficulty for a distance during the next half a day, they stayed near the River Ganges, which was the greatest river and which was worshipped by sages. 35.7

Seeing those blessed waters, served by swans and water fowls, all the saints and Rama as well as Lakshmana became extremely joyous. 35.8

They take their residence on the banks of River after taking bath and satisfying the pithru [mane] gods by offering oblations, after kindling the ritual fire and performing oblations; they dined on the food offered to gods during oblation. They take rest after surrounding sage Viswamithra on the banks of Ganges River with a happy mind. 35.9-35.10

After sitting comfortably there, as per the justified order, Rama and Lakshmana, who were with a satisfied mind, spoke to sage Viswamithra. 35.11

"Oh God like sage, we would love to hear about River Ganga which goes in three ways and how this river is reaching out to their husband [ocean]." 35.12

Motivated by the words of Rama, the great sage Viswamithra started telling about how the river Ganges was born and its further progress. 35.13

"Oh Rama, the King among Mountains Himalayas, which is a great treasure of minerals, has two daughters, who are matchless beauties of this world." 35.14

"The daughter of that great Mountain Meru called Mena, who is mind catching and has a slender waist, is the darling wife of the Himalaya Mountain." 35.15

"River Ganges is the first daughter of Mena and Himalayas; Oh Rama, they also have a daughter called Uma." 35.16

"Later, all the important devas, interested in the welfare of the people, requested that King of the Mountains to allow the elder daughter Ganga to become a three branched river." 35.17

"Thinking according to Dharma, that Himalayas allowed his daughter Ganga, who is the purifier of the world to flow according to her wish, for the sake of betterment of the three worlds." 35.18

"Welcoming her for the purpose of the three worlds and for doing welfare of the three worlds, they took Ganga with them with a satisfied mind." 35.19

"Oh son of Raghu clan, then there was one more maiden who was the second daughter of that great Mountain, who adopted very strict penance, performed supreme penance and became rich with penance." 35.20

"Coupled with that great penance, that daughter with a matchless form was given by the greatest of Mountains to Lord Rudra, who is saluted by the entire world." 35.21

"Like this, both the daughters of the land of the Mountain became fit to be venerated by the world, one was Ganga, the most prominent among rivers and the other Goddess Uma." 35.22

"Oh Rama, whose walk is most attractive, this is the story of how that river in three steps went to heaven, about which I have related to you till now." 35.23

"That sinless river, which is pretty and is the daughter of the King of Mountains, went to the heavens this way." 35.24

This is the end of Thirty Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 36

Karthikeya's Birth Story

[Shiva and Uma lead a married life but no children are born to them. Worried that all the three worlds would be destroyed if a son to both of them is born, at the request of devas, the earth receives the seed of Shiva, who flowers in to a God within fire. That God is Karthikeya. Uma curses devas as well as earth. Shiva and Uma do further penance.]

The sage completed the narration of the story of the daughters of Mountain. Sri Rama and Lakshmana, who were brave, praised it and they further spoke to the sage. 36.1

"Oh Brahmana, the story that is told by you is in consonance with Dharma and we request you to tell in detail the story of the eldest daughter of the King of the Mountains, as you are aware of it." 36.2

"Why did the purifier of the world take three forms? Why did Ganga became famous as the three part river? What deeds did make her as the most famous river of the world?" 36.3

When the son of Kakustha clan asked that way to sage Viswamithra, who was rich with penance, he decided to offer the story in detail to the great sages. 36.4

"Oh Rama, that blue necked one, who was a great sage, after seeing the Goddess Uma, began making love to her." 36.5

"That great god with a blue neck spent another hundred years with Uma and, Oh Rama, still that God of great penance did not get a son." 36.6

"Then Lord Brahma before leading a delegation of devas thought about which type of being would be born to Uma so that they in turn would be prepared for the required action." 36.7

"All the devas saluted Lord Shiva and said to him, Oh God of Gods, Oh greatest God, who is there for doing good to the world, since the devas have prayed to you, there is need to bestow your grace on them and fulfill their request." 36.8-36.9

"Oh greatest God, the world cannot bear to carry your powerful lustrous offspring. As per the rules of Veda please do join with the Goddess and for fulfilling the desires of the world, you please retain that seed which you are going to bring out within yourselves so that the world is protected and not completely destroyed." 36.10-36.11

"Hearing the words of devas, that greatest god of the world, said "So be it" and then further spoke." 36.12

"I would keep my seed within myself and so also Uma would keep her seed herself so that the three worlds derive great pleasure." 36.13

"But that matchless seed of mine, which has already been stirred, needs to be borne by some body. Oh good devas, please tell me as to who will bear it?" 36.14

"In reply to the God, who had the flag with bull, devas said that the seed which has been stirred out would be borne by the earth itself." 36.15

"Thus said, the lord of Gods, the greatly powerful one discharged his seed on the earth with its Mountains and forests so that it spreads all over." 36.16

Those devas again told the fire god, "you along with the wind god enter this greatly potential seed, so that world is not completely destroyed." 36.17

"When the fire god entered the seed, from it a white Mountain as well as a divine forest of reeds emerged shining like the Sun and fire; Karthikeya also emerged out of fire." 36.18

"After this happened, devas with the sages were extremely pleased and worshipped Shiva and Uma in a grand manner." 36.19

"Oh Rama, then that daughter of the Mountain with great anger and reddened eyes cursed the people of the three worlds." 36.20

"I, who had desire for a son, have been prevented from getting intimate with my husband and so I curse all of you to become incapable of producing children through your wives." 36.21

"And from now on all your wives would not be eligible to produce any progeny and after cursing them like this, she also cursed the earth" 36.22

"Oh earth, you will have many varied appearances and you would be wife of many people; but due to my great anger, you will never get love from your sons; Oh evil minded one, this happens to you because you prevented me from the love of son." 36.23-36.24

"Seeing all devas thus affected, the Lord of Gods, went to the western side which was ruled by the rain God." 36.25

"On one of those peaks of the Himalaya Mountains, that great God along with Uma settled for penance." 36.26

"Oh Rama, this is the story of the daughter of the Mountain in detail and you along with Lakshmana, please hear about the power of Ganga." 36.27

This is the end of Thirty Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 37

Karthikeya's Birth

[Devas who needed a commander to their army approached Brahma and he asked them to make the seed of Shiva which was with fire God to be placed in the wombs of Ganga. Since she was not able to tolerate his heat, he was slid down on the rivers and for suckling him the Krithika maidens are appointed. He develops six faces to drink milk from six maidens. He grows up in a day and is anointed as their commander by devas.]

"Seeing the great God entering penance, Indra, keeping the fire god in front of him went to Lord Brahma, with a request for a commander of his army." 37.1

"Then those devas along with Indra, led by the fire God, saluted lord Brahma and started telling Lord Brahma." 37.2

"Oh God, this is the commander who was given to us by the God long back. But Lord Shiva along with Uma have entered into deep penance." 37.3

"Since we are interested in actions to be taken for welfare of the world, you are our only ultimate recourse." 37.4

"After hearing the words of devas, that grandfather of all the worlds, consoled the people of three worlds using sweet words and told the following." 37.5

"The words of the daughter of the Mountain that you would not have children with your wives is true and cannot be questioned." 37.6

"The fire god can make his son, who is the killer of enemies, born with the help of Ganga of the sky and he could become the commander in chief of devas." 37.7

"The elder daughter of the King of the Mountains will welcome his son and without any doubt her action would please Uma in many ways." 37.8

"Oh son of the Raghu clan, hearing those words, devas became happy and saluted Lord Brahma and worshipped him." 37.9

"Oh Rama, then they went to Kailasa, which was full of minerals and they deputed the fire God, so that he can get the son." 37.10

"Oh greatly resplendent fire God, this is the requirement of devas and so you make the shining seed to be born in the elder daughter of the king of the Mountains called Ganga." 37.11

After assuring devas, that fire God approached Ganga and said to her, "please bear the seed of Lord Shiva as this is liked by devas." 37.12

"Ganga on hearing these words took a divinely resplendent form and seeing her greatness the fire God entered in to her." 37.13

"Oh son of Raghu clan, then he drenched that Goddess fully with the seed of Lord Shiva and the river and all its tributaries were drenched with that seed." 37.14

Then the Ganga spoke the following to devas, who were led by the fire God, "Oh God, I am incapable of tolerating you within me and the power of the seed given by the fire God is burning me." 37.15

"Then the fire God along with devas told Ganga, "please leave that pregnancy of yours by the side of this snow Mountain." 37.16

"Oh Charming prince, hearing the words of fire God, Ganga ejected out the greatly shining seed from it and its tributaries." 37.17

"When that was ejected from her, it shined like molten gold, and when it reached the earth it shined like the gold of matchless shine." 37.18

"In that process of combustion of the seed of Shiva in the fire, copper and iron were also generated; the residues became tin and lead; thus that seed when it reached the earth lead to the evolution of many elements." 37.19-37.20

"As soon as the seed was laid on Himalayas, a forest of reeds generated on the Mountain and it became golden in colour." 37.21

"Oh Rama, from that time it became famous with the name of "Jatha Roopa" and it shined like gold and the fire God. The plants, trees and climbers all became golden in colour." 37.22

"Then a boy was born from that seed, Indra as well as Maruth Ganas arranged the Kruthika maidens to suckle and nourish that boy." 37.23

"At the proper time, when they gave milk to the boy, Kruthika maidens decided among themselves that he would be their son." 37.24

"Then all devas started calling him as Karthikeya and said that he would become well known in all the three worlds without any doubt." 37.25

"Hearing the words of devas, they gave a bath to the greatly radiant boy, who shined like fire who slid out of the womb of Ganga." 37.26

"Then devas called him Skanda as he slid out of the womb. Oh son of the Kakustha clan, that Karthikeya who was a greatly valorous shined like fire." 37.27

"Then from the breasts of the Krithika Stars milk was produced and since they were six in number, he developed six faces to drink milk from all of them together." 37.28

"Just by drinking milk for one day, he became a very pretty lad and by his own innate strength he won over the Rakshasa army." 37.29

"All devas, lead by the fire God, came together and anointed him, who had great luster, as the commander in chief of devas." 37.30

"Oh Rama, now I have told you in great detail the story of Ganga and also told you about the birth of the divine and honoured lad." 37.31

"Oh Rama, the devotees among human beings of earth, of this Karthikeya, would live long, have sons and grandsons and in the end would go to the world of Skanda."

This is the end of Thirty Seventh Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 38

King Sagara's Story

[King Sagara of Ayodhya has two wives Kesini and Sumathi. After penance Kesini gets one son called Asamanja and Sumathi gets sixty thousand sons called Sagaras. Asamanja was mischievous and is banished from the country. King Sagara decided to do Aswamedha Yaga.]

After relating that story to Rama, the son of Khusika again spoke these words to the son of Kakustha. 38.1

"In earlier times, there was a great valorous King called Sagara in Ayodhya. He was a soul of Dharma and desired to have children." 38.2

"Oh Rama, Kesini the princess of Vidarbha, who was a follower of truth and Dharma, was his eldest wife." 38.3

"Sumathi, whose prettiness no one excelled in earth, daughter of King Arishtanemi, was his second wife." 38.4

"The King accompanied by these two wives reached Brugu Prasravana of Himalayas and started doing great penance." 38.5

"When hundred years were over, pleased with his penance, sage Bhrugu, who had taken up truth as a penance, gave him a boon." 38.6

"Oh King without any blemishes, you would get great progeny and oh best among men, you would also acquire great fame." 38.7

"One of your wife would beget one son to perpetuate your race and the other wife would give birth to sixty thousand sons." 38.8

"These words of the sage made those two queens happy and they said to the sage after saluting him in a pleasing voice." 38.9

"Oh Brahman, which of us will get one son and which of us many sons; we would like to know. Let your words become the truth." 38.10

"Sage Bhrugu, who was a great follower of Dharma, after hearing their words told, "In this matter, you please use your free will." 38.11

"Would you like one son, who perpetuates the race, or many sons, who are greatly valorous, famous and have great enthusiasm?" 38.12

"Oh Rama, Oh son of Raghu clan, having heard the words of that great sage, Kesini, in front of the King, chose to have one son who will perpetuate their clan." 38.13

"Then the sister of Garuda named as Sumathi accepted sixty thousand sons having great valour, fame and enthusiasm. 38.14

"After going round the sage, bowing their head to him and saluting him with folded hands, they went back to their city, Oh Rama." 38.15

"After passage of time, Kesini, the wife of Sagara, gave birth to a famous son called as Asamanja." 38.16

"Oh tiger among men, then Sumathi gave birth to a gourd like egg, which when broken gave birth to sixty thousand sons." 38.17

"The maids placed them in pots filled with ghee [clarified butter] and made them grow. They attained youth after a long time." 38.19

"Oh best man, Oh son of Raghu clan, Asamanja the son of Sagara, every day got hold of other children, dipped them in the river Sarayu, threw them in the waters of the river and rejoiced while they were crying." 38.20

"When this evil one started tormenting his citizens and delighted in causing them hurt, this son was banished from that town." 38.21

"Asamanja had a valiant son called Amsuman; he was courteous in speaking and was beloved of all the world." 38.22

"After great passage of time, the thought of conducting a Yagna came in the mind of Sagara and he decided for doing it." 38.23

"Oh Rama, then King Sagara, who was expert in Vedas, consulted high priests regarding the rituals of the Yagna and commenced performing that Yagna." 38.24

This is the end of Thirty Eighth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 39

Horse Search and Digging of Earth

[The horse is left and Amsuman, the son of Asamanja goes behind it. Indra steals the horse and hides it. The sixty thousand sagaras are asked to dig the earth and search for the horse. The earth and devas complain about it to Lord Brahma.]

Having heard Viswamithra, the pleased Rama told like this to the sage, who was like a burning fire. 39.1

"Oh Brahmin, I am desirous of listening to this story in detail of how my ancestor arranged for the sacrifice, please tell." 39.2

Sage Viswamithra, with a smile, addressed Rama and said, "Oh Rama, be pleased to hear the story of the magnanimous King in detail." 39.3

"The father in law of Lord Shiva who was the Mountain called Himalayas and the impossible Mountain Vindhya looked at each other." 39.4

"Oh best among men, the yagna took place in the area between these great Mountains and Oh tiger among men, that area between these Mountains is extremely suitable for conducting this type of sacrifice." 39.5

"Oh child, son of Kakustha dynasty, as per the wishes of King Sagara, his son Anshuman who was a great charioteer and having a strong bow followed the sacrificial horse so that he can protect it." 39.6

"Then on a full moon day, Indra, assuming the form of a Rakshasa, stole the sacrificial horse of King Sagara, when he was performing the Yagna as the Yajamana [Karthi]." 39.7

"Oh son of Kakustha clan, when the sacrificial horse of the great King Sagara was stolen, all the priests conducting the sacrifice told the King who was the doer of the sacrifice." 39.8

"Oh Sagara, who is a Kakustha, on this auspicious day the sacrificial horse has been taken away forcibly and so quickly kill the thief and bring back the horse." 39.9

"This hole like flaw in the sacrifice will be inauspicious for all of us and so Oh king, do all that is necessary to conduct this Yagna without any flaw." 39.10

"Hearing the words of the officiating priests in the hall of Yagna, he spoke to his sixty thousand sons as follows." 39.11

"Oh best among men, Oh sons, I do not see any possibility of this done by Rakshasas as this great Yagna is being presided by eminent priests and is protected by Manthras." 39.12

"Oh sons, all of you please go safely and search for the horse all over the world surrounded by the sea." 39.13

"Oh Sons, you may go mile after mile throughout the earth in search of the thief of the horse. Excavate the earth till the horse is found. This is my order." 39.14

"Having entered in to the penance of performing this Yagna, I along with my grandson and the group of priests would stay here till the horse is found. May you be safe." 39.15

"When spoken thus by their father, with happy hearts, those strong princes went all over the great earth, to fulfill the orders of their father." 39.16

"Oh tiger among men, each of them broke one yojana [2 miles] of the entire length of the earth by their nails as tough as diamonds." 39.17

"Oh Rama, that earth broken systematically by lances similar to thunderbolts and ploughs, which were dreadful, gave out dreadful sounds." 39.18

"Oh Rama, when they were digging the earth, the sound of serpents, asuras, Rakshasas and other beings were heard from there." 39.19

"Oh son of the Raghu clan, by excavating the sixty thousand Yojanas [120000 miles], eventually they reached the matchless Rasathala." 39.20

"Oh tiger among men, those sons of the King digging this way roamed all around Jambu Dweepa along with its Mountains." 39.21

"Afterwards Devas, asuras, Gandharwas and serpents, with extremely disturbed mind went and met Lord Brahma." 39.22

"They, who were highly agitated, with sad faces propitiated the magnanimous Lord Brahma and spoke thus." 39.23

"Oh God, the entire earth is being dug by the sons of Sagara and many great people living in the world below are being killed." 39.24

"Those sons of Sagara are pointing out to various people and saying "This one is the thief" and are killing them." 39.25

This is the end of Thirty Ninth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 40

Sagaras and Sage Kapila

[Lord Brahma consoles them and tells that the sagaras would be killed by sage Kapila. When they were not able to find the horse, they return to King Sagara who asks them to dig further. After digging up to Rasathala in all four directions, they start digging in the north east. There they see their horse near Kapila. Sage Kapila is enraged, when they start hurting the sage, he burns them all.]

The greatly adorable Lord Brahma after hearing devas replied to them. He saw that they had lost their strength and deprived of their activity and were extremely frightened. 40.1

"This whole earth belongs to the great God Vasudeva. Assuming the form of Sage Kapila he is taking care of the world. And the sons of Sagara would be burnt to ashes by his great anger." 40.2

"It has been decided in primeval times that the earth will be excavated and that the sons of King Sagara would have a short life." 40.3

Hearing the words of Lord Brahma, oh killer of enemies, the thirty three devas became exceedingly happy and returned back the way they had come." 40.4

"When the great sons were digging the earth further, they had a thunder like sound emanating from there." 40.5

"After digging the earth and going round it completely, all the sons of Sagara together addressed their father and told." 40.6

"We have gone round the world. Devas, asuras, Rakshasas, ghosts, serpents and Kinnaras, who were mighty, were killed. But we are unable to find the one who took away our horse. What should we do? Safety to you. Please think over this and tell us as to what we should do." 40.7-40.8

Oh son of Raghu clan, that great King, who heard these words of his sons, flew in to great rage and told these words: 40.9

"Dig and excavate the surface of the earth again and return only after you capture the one who has stolen the horse. Safety to you." 40.10

"They, after hearing the words of their father great Sagara, all the sixty thousand of them, rushed towards Rasathala." 40.11

"After digging further, they saw an elephant of direction named Viroopaksha, who was similar to a Mountain, supporting the earth." 40.12

"Oh son of the Raghu clan, that Viroopaksha was holding on its head the earth with its forests and Mountains." 40.13

"Oh son of Kakustha clan, on certain days when the elephant is taking rest, it shakes its head and there is earth quake in the earth." 40.14

"They went round that great elephant honoured him and after further digging reached Rasathalam." 40.15

"After digging the eastern direction completely, they went to the southern direction and started digging there and there they saw a great elephant named Mahapadma which resembled a mighty Mountain carrying the earth on its head and they were astonished." 40.16-40.17

"After going round that elephant there, the great sons of Sagara went to the west and started digging there." 40.18

"They, who were strong, saw on the western direction also an elephant Samanasa resembling the Mountain." 40.19

"After going round him and honouring him, they went to the North and started digging there." 40.20

"Oh great one of Raghu clan, they saw an elephant named Bhadra in the northern side, who was as white as snow, holding this earth." 40.21

"Afterwards all those sixty thousand sons went round him, touched his feet and started digging the earth." 40.22

"Then, those sons of Sagara went towards the celebrated north eastern corner and started digging there." 40.23

"All those great ones, who were greatly mighty and had great speed, saw there the sage Kapila, who was eternal and Lord Vishnu himself, and not far away from there they saw their horse grazing; all of them experienced unparalleled joy." 40.24-40.25

"Once they recognized their horse, their eyes turned red due to extreme anger and armed with spades, pick axes, ploughs and all type of trees and stones they rushed towards sage Kapila saying "stay, stay." 40.26-40.27

"Oh wicked one, you have stolen our sacrificial horse; please know that we, who have come here, are the sons of Sagara." 40.28

Oh son of Raghu clan, hearing their words, sage Kapila was enraged greatly and uttered the sound "Hum" 40.29

Oh son of Kakustha clan, that great Kapila, who possessed power beyond our imagination, reduced all the sons of Sagara in to ash. 40.30

This is the end of Fortieth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 41

Yagna Completion

[King Sagara asks Anshuman to search for the horse as well as his fathers. He locates both of them. Realizing that he had to perform obsequies to the departed souls, when he starts to do it, Garuda, the uncle of Sagaras, comes there and tells him that if he wants his fathers to go to heaven, he has to perform the ceremonies with water of Ganges, who is in heaven. Anshuman, realising that it is not possible, goes back to Sagara with the horse and the Yagna is properly completed.]

"Oh son of the Raghu clan, the King Sagara realizing that his sons had gone long back addressed Anshuman, his grandson, who shined by his own luster." 41.1

"Oh valorous one, who has acquired knowledge in all fiends and who is equal in luster to his ancestors, go and find out about the path taken by your fathers as well the thief who took away the horse." 41.2

"The beings that live below the earth are greatly valorous and mighty and so go there armed with mighty weapons and bows." 41.3

"You honour those who deserve to be honoured; kill those who create obstacles; you come back after completing your objective so that the Yagna can be completed properly." 41.4

"After being completely instructed by the great Sagara, Anshuman left carrying a sword and bow in long strides." 41.5

"Oh great man, he followed the path that his great fathers had taken as directed by King Sagara and went in to the depth of the earth." 41.6

"The greatly valorous Anshuman saw the Elephant of directions being worshipped by devas, asuras Rakshasa, Ghosts, serpents." 41.7

"After going round him and after enquiring about his welfare, he enquired about the whereabouts of his fathers as well as person who had stolen the sacrificial horse." 41.8

"Having listened to the words of Anshuman, that elephant of direction told, "Oh Anshuman, the son of Asamanjas, as soon as you complete your mission, you should go back along with the horse." 41.9

"After listening well to the words of the elephant, Anshuman enquired from the elephant about the positioning of other elephants of direction." 41.10

That honoured guardian of the direction, who was an expert in use of words and proficient in their usage, treated him kindly and told him, "I am directed to say that you will go back with the horse." 41.11

"Hearing the words of the elephant that valorous one started going in quick steps and reached the place where all his fathers had been reduced to a heap of ash." 41.12

"And that son of Asamanja started wailing due to the great grief and distress caused by their destruction." 41.13

"Though possessed with great grief, Anshuman, the tiger among men saw the sacrificial horse nearby." 41.14

"Having decided to offer death rites and water oblation to those dead souls, he searched for water but could not see any collection of water anywhere." 41.15

"Extending his intelligent sight, he would see Garuda, the King of Birds, who was the uncle of his fathers and who was as swift as wind." 41.16

These words were spoken by the strong son of Vinutha "Oh tiger among men, do not grieve for this killing as it was done for the sake of welfare of three worlds." 41.17

"They have been burnt by sage Kapila with unmatched power and knowledge; ordinary water would not be sufficient for performing their traditional rites." 41.18

"Oh greatly valorous one, you have to perform the death rites of your fathers with water from Ganga, who is the elder daughter of the Himalayas." 41.19

"Ganga, the purifier of the world, will sanctify your fathers who have been reduced to this heap of ashes. These heaps if inundated by the waters of Ganga, who is the beloved of the world, will take all these sixty thousand souls to heaven. " 41.20

"Oh great one, oh best among men, take back that horse. Oh valorous one, you deserve to complete the Yagna of your grandfather." 41.21

"Hearing the words of Garuda, the valorous and famous Ansuman, taking hold of the horse, reached back quickly." 41.22

"Oh son of Raghu clan, he having reached the King, who was under penance for doing the Yagna, truthfully told what was told to him by Garuda." 41.23

"Hearing the horrifying news from Ansuman, the King completed the Yagna as per the rules." 41.24

"Oh auspicious one, the King having completed the Yagna reached back his town and could not arrive at any decision for bringing Ganga down to earth." 41.25

"Without taking any further decision, the King Sagara ruled for thirty thousand long years and then ascended to heaven." 41.26

This is the end of Forty First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 42

Bhagiratha's Penance

[Anshuman became the King and later his son became the king. Both were not able to take any action regarding the bringing of Ganga. Bhageeratha was the son of Dilipa. After he became the King, he started doing great penance addressed to Lord Brahma. Lord Brahma was pleased and told that Ganga can come to earth only if Lord Shiva agrees to receive her on his heads.]

"Oh Rama, when King Sagara did the penance of time [death], his subjects accepted the virtuous Anshuman as their king." 42.1

"Oh son of Raghu clan, that King Anshuman was great; he begot the great Dilipa who was greatly famous as his son." 42.2

"Oh son of Raghu clan, he, after vesting his kingdom on Dilipa, performed strict penance on the peak of Himalayas." 42.3

"Having lived for thirty two thousand years, that famous Anshuman, having reached the forest of penance, became one with wealth of penance and attained heaven." 42.4

"King Dilipa, with great luster, having heard about the killing of his grandfathers, became burdened with sorrow; but in spite of great thought could not reach to any conclusion." 42.5

"He was always thinking as to how Ganga could be brought down and how she can be used for the ablation of his grand fathers so that they can be helped to go to heaven; but he could not arrive at any conclusion." 42.6

"He, being blessed with the virtue of Dharma, daily thought about it and at that time a virtuous son named Bhagiratha was born to him." 42.7

"Dilipa, who had great luster, was interested in performing many Yagnas and ruled as king for thirty thousand years." 42.8

"Oh tiger among men, Oh Rama, that King Dilipa, not able to arrive about doing action towards the salvation of his grand fathers, became sick and attained his penance with time." 42.9

"That King went to the land of Indra, as a result of good deeds done by him, after giving the kingdom to his son Bhagiratha." 42.10

"Oh son of Raghu clan, Bhagiratha was a royal sage, great follower of Dharma and a person with great luster; As he did not have any child, he was desirous of having one." 42.11

"Oh son of Raghu clan, being interested in bringing down the Ganges, Bhagiratha entrusted his kingdom to his ministers and started penance with all his senses controlled at Gokarna with both arms held high, surrounded on all four sides by fire, standing under the sun and taking only food once in a month. He continued this for a long number of years." 42.12

"Oh strong one, thousands of years passed away when he was doing this rigid austerities; God Brahma, who was the lord of all men, was highly pleased by the illustrious king." 42.13-42.14

"Then Lord Brahma came in front of him with various Devas and spoke to the great Bhagiratha engaged in penance." 42.15

"Oh valorous one, Oh Bhagiratha, oh lord of all people, I am very much pleased by your penance done with discipline and your great austerities. Please ask for boons that you want." 42.16

"That greatly lustrous one and the strong Bhagiratha told the grandfather of all the world, after approaching and saluting him." 42.17

"Oh God, if you are pleased with my penance and if they are worthy of giving a boon, please make me do the funeral rites with ablations of water to the sons of King Sagara." 42.18

"Let the ashes of those auspicious grandfathers of my father be immersed by the waters of Ganga so that ultimately they may go to heaven." 42.19

"Oh god, bless the clan of Ikshuvaku with children so that the clan is not terminated with me and this is the other boon which is being asked by me." 42.20

"Hearing these apt words, the grandfather of the entire world gave an auspicious reply with sweet letters and words." 42.21

"Oh great charioteer, your wish of the mind that the Ikshuvaku clan should continue to grow would be fulfilled. You be safe" 42.22

"If the golden River Ganga, who is the daughter of Himalayas, was to fall on earth, only Lord Shiva would be capable of receiving her. So you may make entreaties to him." 42.23

"The earth will not able to tolerate the fall of Ganga, oh king, I am not finding anyone other than Lord Shiva capable to receive her." 42.24

"Having told like this, that God of the world talked also with Ganga and went to heavens along with the three devas and Maruth ganas." 42.25

This is the end of Forty Second Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 43

Bhagiratha's Bringing of Ganga

[Bhagiratha does penance to Lord Shiva who agrees to hold the falling Ganga on his head. Ganga wanted to drag him along with her to Rasathala. Lord Shiva imprisoned her in his matted hair. Bhagiratha again did penance and Shiva left her drop by drop. She divided herself in to seven streams. One river followed Bhagiratha to the ocean and on the way she destroyed the Yagna of sage Jahnu, who drank her completely. As per the request of devas, he released her through his ear. Ganga reached the ocean. Bhagiratha did obsequies with her water. His fathers reached heaven.]

"Oh Rama, after the god of gods had gone back, pressing the earth with his great toe, He meditated on Lord Shiva for one year." 43.1

"After one year was over, that consort of Uma, who was saluted by the entire world, told the following to the great king." 43.2

"Oh best among men, I am pleased with you and I shall fulfill your desire. I would hold by my head the daughter of the Mountain." 43.3

"Then the elder daughter, who was golden, who was saluted by all the worlds, took a great form; fell down from the sky on the auspicious head of Lord Shiva with unbearable speed. 43.4

"That goddess, extremely difficult to contain, thought within herself that she would seize Lord shiva and with him enter the nether worlds."43.5

"Knowing her intentions the three eyed God Lord Shiva became angry and made up his mind to send her back to heavens." 43.6

"That sacred river fell on the head of Lord Shiva, which looked like a cave, made of matted hair on his head, which looked like Himalaya Mountain." 43.7

"The river, got enveloped in the matted hair of Lord Shiva, was not able to come out of the matted hair in spite of all her efforts and was not able to reach the earth." 43.8

"Ganga went round in side that matted hair and was not able to come out; Bhagiratha again adopted austerities for several years since he was not able to see her." 43.9

"Oh Son of Raghu clan, Lord Parameshwara was immensely pleased by his great penance and released Ganga, drop by drop, which made a lake called Bindusara." 43.10

"When Ganga was released, it formed itself in to seven streams capable of conferring prosperity; Hladhini, Pavani, Nalini were the three holy streams of Ganga which travelled east ward." 43.11-43.12

"Suchakshu, Sita and the great river called Sindhu travelled towards the west." 43.13

"Among them, the seventh followed King Bhagiratha and the most brilliant royal sage Bhagiratha travelling on a divine chariot marched forward." 43.14

"Falling from the sky on the head of Lord Shiva and from there falling on earth, that water which was flowing made intense sound." 43.15

"With fishes, turtles and other several type of water animals, that river which had fallen on earth shined." 43.16

"Then devas, sages, Gandharwas, yakshas, host of Sidshas with great astonishment looked at Ganga which was falling from the sky on to the earth." 43.17

Then devas in the chariots as large as great cities drawn by excellent restless horses as well as on elephants were staying there." 43.18

"To see the matchless descent of Ganga, devas and beings with great luster arrived on earth." 43.19

"That sky devoid of any clouds, shined as if there were hundred suns due to the shine of ornaments of those speedily descending devas." 43.20

"Due to sky being filled with several sea animals and serpents which were not stable but kept on moving, the sky appeared to be filled with streak of lightning." 43.21

"With thousand splashes of water foams, it looked as if it was filled with flocks of swans or white autumnal clouds." 43.22

"Ganga was at some places flowing rapidly, in some other places flowing in a curved fashion, in some places the river was wide, in some places it was going down, rising high in some other places and in some other places flowing slowly." 43.23

"In some places water was dashing with water repeatedly, water was rising up and coming down." 43.24

"The water which was thrown down from head of Lord Shiva, which fell on earth, freed it from all impurities and looked splendid." 43.25

"Devas, sages and Gandharwas, as well as those who lived on earth, touched the water which fell from the head of Shiva as it was sacred." 43.26

"Those who have fallen down on earth due to curse, being anointed with water of Ganga were freed from their curse." 43.27

"They, with great luster due to water which cleansed their sins, again rose to the sky and entered their own celestial worlds." 43.28

"People greatly rejoiced on seeing the shining water of Ganga and got rid of their tiredness by taking bath in her waters." 43.29

"That royal sage Bhagiratha, with a great luster, mounting the divine chariot, rode forward and the river Ganga followed behind him." 43.30

"Oh Rama, when Ganga was following behind the chariot of Bhagiratha, groups of saints, devas, asuras, Rakshasas, Kinnaras, serpents, foremost among the Gandharwas, Yakshas and Apasaras also followed the chariot of Bhagiratha, besides water animals travelling in the water." 43.31-43.32

"Ganga, the famous and greatest among rivers, which could destroy the sins of all beings, flowed forward in the same direction in which Bhagiratha drove." 43.33

"Later, while flowing, it inundated the sacrificial ground of sage Jahnu, the performer of many Yagnas." 43.34

"Oh Rama, that sage, who was performing a Yagna, seeing the pride and fury of that river, flew in to great rage and surprisingly drank all the waters of that river." 43.35

"Then devas and sages, along with Gandharwas, were greatly surprised seeing that and worshipped that great soul sage Jahnu, best among men. They also worshipped Ganga and requested her to be the daughter of this sage." 43.36-43.37

"Then the sage Jahnu, with great luster, was greatly pleased and released the waters of Ganga through his ears; therefore Ganga is also called Jahnavi." 43.38

"Ganga, the best among the rivers, following the chariot of Bhagiratha, reached the ocean and also entered the Rasathala to fulfill the desires of Bhagiratha." 43.39

"That great royal sage, after having brought the Ganga with his great efforts, with a great sorrow saw the heaps of ashes of his grandfathers." 43.40

"Oh Rama, thereafter, that excellent waters of Ganga inundated those heaps of ashes and freed, purged their sins and send them to heaven." 43.41

This is the end of Forty Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 44

Brahma's Blessing of Bhagiratha

[Lord Brahma blessed Bhagiratha for doing a great job. The entire earth was indebted to him for bringing Ganga to earth. The Ganga was also called Bhagirathi and Tripathaga because she flows in heaven, earth and nether worlds.]

"The King, followed by Ganga, reached the ocean and then entered the lower regions of the world where the sons of Sagara were made in to ashes." 44.1

"After the ashes were inundated by the sacred waters of Ganga, the Lord of all the worlds Brahma addressed the king." 44.2

"Oh tiger among men, the sixty thousand sons of the great King Sagara, who were liberated, have gone to heaven like devas." 44.3

"Oh King Bhagiratha, as long as the waters of the ocean are there, till such time, the sons of King Sagara will stay in heaven." 44.4

"This Ganga will become like your eldest daughter and will be known in this world by your name, Bhagirathi." 44.5

"Ok King, the divine Ganga will be known as Tripathaga, as well as Bhagirathi, flowing and purifying all the three worlds." 44.6

"Oh lord of men, oh king, you performed your rituals to ancestors with this water and fulfilled your vows." 44.7

"Oh king, even by your ancestors, who were highly renowned, who were the followers of Dharma and who were the greatest among your clan, this desire was not fulfilled." 44.8

"Oh Son, similarly even by Anshuman, who had matchless power in this world, the vow to bring Ganga was not completed." 44.9

"Oh sinless one, oh blessed one, even your father King Dilipa, who was a royal saint, who was greatly virtuous, who has the luster of a sage, who was equal to me in austerities and who abided strictly by the tenets of dharma of a king, was not able to request Ganga and bring her to this earth." 44.10-44.11

"Oh best among men, the vow has been fulfilled by you; you have obtained special fame in this world and would be highly revered." 44.12

"Oh destroyer of enemies, by your act of bringing the Ganga to this earth, you have secured the greatest place in Dharma." 44.13

"Oh best among men, Oh tiger among men, it is befitting that you purify yourself by taking bath in these sacred waters and acquire the result for your blessed deed." 44.14

"Oh King, perform ablutions to all your forefathers with this water. I wish you safety. I am going back. You also please go back to your place." 44.15

"The highly renowned God, the lord of all devas, the grandfather of all the world, Lord Brahma, after speaking like this, went back to the world of gods, by the same way that he had come." 44.16

"Oh Rama, the highly famous royal saint Bhagiratha, as per the normal way and as per the principles of justice, performed the highest ablutions with water to the sons of Sagara, became purified, entered his own city after fulfilling his desire and ruled over it." 44.17-44.18

"Oh Rama, the world became happy in getting Bhagiratha as their King. After fulfilling his desire, he was freed from all worries and got all his sorrows mitigated." 44.19

"Oh Rama, this story of Ganga has been told by me to you in great detail. The evening time is nearing and you would attain prosperity." 44.20

"This sacred story of bringing Ganga from heaven would confer prosperity, fame, longevity and progeny to those Brahmins, Kshatriyas and others who recite it. Their forefathers would also be extremely pleased." 44.21

"Oh son of the Kakustha clan, this sacred story relating to the descent of Ganga, if heard with concentration by someone, he will get all his sins destroyed and his fame and longevity will increase." 44.22-44.23

This is the end of Forty Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 45

Ocean Churning Story

[Rama and Lakshmana cross Ganges and reach the town of Vaishali. There Viswamithra tells the story of churning the ocean by sons of Dithi and Adithi. He tells the story in great detail.]

Rama and Lakshmana after hearing the story were greatly surprised and Rama told to Viswamithra. 45.1

"Oh Godly sage, the blessed and divine story of the descent of Ganga and her filling up of sea is extremely wonderful " 45.2

That night, along with Lakshmana, they kept on thinking about the story narrated by Viswamithra and the night came to an end. 45.3

Rama, who is destroyer of the enemies, in the clear morning, after completing the rituals of the morning, told sage Viswamithra. 45.4

"Oh sage of great penance, having heard the great story, fit to be listened to, the glorious night has passed. Thinking and rethinking over the complete story, both of us felt as if the night was just a short time." 45.5

"Let us all cross this sacred River Ganga, which is the best among rivers and which flows in all the three worlds. The boat, which is furnished well, would come here quickly, hearing that all of us have come and the sages can easily cross the river by that." 45.6-45.7

Hearing the words of great Rama, arrangements were made to cross the river for Rama and Lakshmana along with the sages. 45.8

After reaching the northern bank of river, the sages paid homage to river Ganga and camped there. From there, they were able to see the city of Vaishali. 45.9

Then the great sage, along with Rama, went speedily in to the city, which was broad, pretty and heaven like. 45.10

Then the greatly knowledgeable Rama, with folded hands, asked the great saint about the city of Vaishali. 45.11

"Oh great sage, may you be safe, I have great desire and curiosity to know as to which King's clan is ruling over this broad city of Vaishali." 45.12

That great sage, after hearing the words of Rama, started telling about the old city of Vaishali. 45.13

"Oh Rama, please hear the auspicious story of Indra, which I am going to tell you. I will also tell you about what happened to this city." 45.14

"Oh great Rama, in the earlier Krutha Yuga, the sons of Dithi were strong and those of Adithi were valorous; they were followers of Dharma." 45.15

"Oh great man, a thought came in their mind as to how all of them could get rid of old age as well as death and disease." 45.16

"Oh Rama, when they were thinking about this matter, a thought stuck in the minds of some of the great among them that, "we can obtain the nectar for immortality by churning the ocean of milk." 45.17

"Then those people, with great luster after deciding to churn the ocean of milk, made Mandhara Mountain as the churning rod and the snake Vasuki as the churning rope and started churning the ocean of milk." 45.18

"After one thousand years of churning Vasuki, the serpent rope started biting stones and its hood spit out poison." 45.19

"That Halahala poison, which was resembling fire, which was produced by the snake, started burning the entire world consisting of devas, asuras and human beings." 45.20

"Then devas went and surrendered themselves to the great God Sankara, the lord of all being, and requested him, "Please save us, save us." 45.21

"There upon, Lord Vishnu, who was the God of Gods, to whom they had spoken and entreated, appeared there holding the conch and discus." 45.22

"God Hari with a smile approached the God, who was holding the trident, and spoke, "Oh Chief of devas, since you were born the earliest among devas, the first thing that is produced by the churning of ocean, by right, becomes yours. We consider this venom as the offering that we received and so kindly take it." 45.23-45.24

"After saying this, Lord Vishnu, the noble deva, vanished from there. Lord Shiva seeing the fear of devas and having heard the words of Lord Vishnu received that Halahala poison as if it was nectar." 45.25

"Then Shiva, the Lord of Devas, went back to his home and devas and asuras resumed the churning." 45.26

"Oh blemish less one, the Mandhara Mountain, which was used as the churning rod, sank in to Patala and there upon devas and Gandharwas prayed to Vishnu, the killer of Madhu." 45.27

"Oh great one, you are the only support to all beings, especially devas, so protect us and lift this Mountain which has sunk." 45.28

"That Hari, who is the great Hrishikesa, having heard these words assumed the form of a tortoise, went inside the ocean and supported the Mandhara Mountain on his back." 45.29

"The soul of the world, the greatest Purusha, that Kesava, standing aloft, with his hand, started churning the Mountain also." 45.30

"After another thousand years, first an Apsara called Dhanvanthari holding a staff and water pot came out of the ocean." 45.31

"Oh great human being, a great lady came out of the ocean, which was being churned and because of that she was called Apsara." 45.32

"Like this, sixty crores of such Apsaras were produced and they had countless attendants." 45.33

"None of devas and asuras accepted them in marriage and as they were unmarried, all of them were regarded as belonging to all." 45.34

"Oh Rama, the son of Raghu clan, Vaaruni, the daughter of Varuna came out searching for a consort." 45.35

"Oh Rama, that daughter of Varuna, was not accepted by the sons of Dithi and that blemish less one was accepted by the sons of Adithi." 45.36

"Because of that, the sons of Dithi became asuras [one without Sura] and the sons of Adithi, because they accepted Varuni, became Suras and Varuni became happy." 45.37

"Oh great human being, Uchaisravas, the best of horses, Kausthubha the best among jewels and the beneficial Amrutha [nectar] then arose from there." 45.38

"Oh Rama, there after, the great war for destroying the clans took place and sons of Adithi killed the sons of Dithi [daithyas]." 45.39

"Oh valorous one, all the Rakshasas joined along with the asuras on one side and a dreadful war took place, putting all the three worlds in to confusion."
45.40

"When everything was about to perish, endowed with great power, Lord Vishnu took the form of a charming woman called Mohini [enchantress] using his power of illusion and stole the pot of nectar." 45.41

"That deathless great Purusha Vishnu started war with those in front of him and they were all crushed by the capable Vishnu." 45.42

"In the great battle between the sons of Dithi and the sons of Adithi, the later killed the former." 45.43

"Then Indra got the celestial kindom, after killing the sons of Dithi, and happily ruled the world with the sages and the charanas." 45.44

This is the end of Forty Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 46

Dithi's Penance and Indra

[Dithi seeing her sons were defeated requests her husband Kashyapa to bless her with a son who will kill Indra. He requests her to lead a life of penance. When she is almost about to complete her penance, Indra enters her womb and cuts that foetus to seven pieces.]

"When all her sons were killed, Dithi became very sad and spoke these words to her husband Kashyapa, the son of Maricha". 46.1

"Oh God like person, my sons were all killed by your other strong sons and therefore I desire to have a mighty son, capable of killing Indra by great penance." 46.2

"I will practice great penance and it is only proper for you to give me a son, who is capable of killing Indra. Give me your consent and give me an embryo to fulfill my purpose." 46.3

"Then the greatly lustrous Kashyapa, who was the son of Maricha, having heard the words of Dithi, who was sad, replied." 46.4

"Oh lady, with wealth of penance, let it happen that way. May you become prosperous and pure. You will give birth to a son who will kill Indra in battle." 46.5

"If you remain pure and clean, after one thousand years, you will give birth to a son through me, who will be the lord of three worlds." 46.6

Sage Kashyapa, with great luster, after speaking like this, touched her body with his palm and gently patted it and saying "May God be with you", went away to do his penances. 46.7

"Oh great man, after he had gone, Dithi, who was greatly joyous, reached a sacred spot called Kushaplavanam and started practising mortifying penances." 46.8

"Oh great man Rama, when she was doing her penances, the thousand eyed Indra started doing service to her with great reverence." 46.9

"Devendra provided her fire, Kusha grass, sticks for lighting up fire, fruits, roots and all things that she wanted as per her needs." 46.10

"Devendra massaged her stiff limbs and all times attended on her so that her tiredness is removed." 46.11

"Oh son of Raghu clan, nine hundred and ninety years passed this way and Dithi was greatly pleased with Indra and told him." 46.12

"Oh great deva, as per my desire, your great father granted a boon of a son to me after one thousand years." 46.13

"If I do strict penance for ten more years, which are remaining, you will see a brother of yours. You please be safe." 46.14

"I shall give him the pleasure of victory over you and later unite him with you, so that you can achieve victory over the three worlds along with him and relieved of your sorrow, you would enjoy this life." 46.15

"That lady Dithi, after having spoken like this to Indra, was overpowered by sleep that noon and slept with her feet on the place where her head should be." 46.16

"Indra seeing her bad posture of feet, where her head should be, and also with her un-tied hair falling on all sides became happy and laughed." 46.17

"Oh Rama, that Indra entered in to her womb and severed her valorous embryo in to seven pieces." 46.18

"The embryo, being severed by the hundred edged Vajrayudha, cried loudly and Dithi woke up due to that." 46.19

Indra telling the embryo "do not cry", "do not cry " and that highly powerful one was cutting it even though it was crying. 46.20

Dithi shouted "It should not be killed", "It should not be killed" and Indra obeying the words of his mother came out. 46.21

Armed with Vajrayudha and with folded hands Indra told Dithi, "You had slept with your hair falling over your feet and have become impure." 46.22

"I used this opportunity and severed him, who would have killed Indra in to seven pieces in a war. Oh Devi, I merit a pardon from you." 46.23

This is the end of Forty Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 47

Maruths and Vishala Story

[Dithi requests Indra to make the seven parts in to seven Maruths who would be given a honoured place. Viswamithra tells Rama that Dithi did her penance in this place. Then he lists all the great kings who ruled over Visala. King Sumathi who was ruling at that time came and honoured Viswamithra as well as Rama and Lakshmana.]

"Once she knew that what she had conceived has been cut in to seven pieces, Dithi became very sad. She told the thousand eyed on these affectionate words to her which were invincible." 47.1

"Oh slayer of Balasura, Oh Indra, due to my fault, this embryo has been cut in to seven pieces and made useless; in this matter you have not committed any fault." 47.2

"Though the embryo had this misfortune, I want to do something good for them from you. Let these seven pieces become the guardians of the seven wind regions." 47.3

"Oh son, let these seven of my sons with celestial beauty become presiding deities of regions of the wind; let them be named as Maruths and wander in the sky." 47.4

"Let one of them move about in Brahma Loka, another in Indra Loka and another become famous as Vayu move about in this earth." 47.5

"Oh greatest deva, let the remaining four of my sons, become celestial beings under your command and move about in four directions. Let them all bear the name Maruth derived from what you have told them in my womb [Ma rudha] 47.6

"The thousand eyed one, the slayer of Bala, that Indra, hearing her words, with folded arms told her." 47.7

"All this will happen as per your wish and your sons shall wander about as devas. May you be safe." 47.8

"Oh Rama, it is heard that mother and sons, having arrived at this agreement in this forest of meditation, ascended to heaven" 47.9

"Oh son of Kakustha clan, this was the country inhabited by Indra, where he attended to the comforts of Dithi, who succeeded to become a great ascetic." 47.10

"Oh tiger among men, King Ikshuvaku got a famous son named Vishala, who was a great follower of Dharma, born in Alambusha, in this place and he built this town of Vishala." 47.11-47.12

"The son of Vishala was the strong Hemachandra and his successor was the famous Suchandra." 47.13

"Dhoomraswa was the famous son of Suchandra and his son was known as Sanjaya." 47.14

"Prosperous and powerful Sahadeva was the son of Sanjaya and his son was Kusaswa, who was a great follower of dharma." 47.15

"The very famous and lustrous Somadatha was born as son of Kuswaswa and it is well known that Kakustha was the son of Somadatha." 47.16

"And his son Sumathi, who has great luster and is equal to Gods, is ruling this city." 47.17

"By the blessing of Ikshuvaku, all the kings of Vaisali were great, long lived, valorous and followers of Dharma." 47.18

"Oh Rama, we would stay here happily for this night. Oh great man, do you think it is all right that we see Janaka tomorrow." 47.19

The most brilliant, great man, Sumathi, who was famous, having heard of the arrival of Viswamithra, went forward to receive him. 47.20

After doing proper worship, along with his relatives as well as priests, he enquired about the welfare of Viswamithra and spoke to him. 47.21

"Oh sage, I consider myself blessed as you visited me, my country and blessed us; I consider that no one is more blessed than me." 47.22

This is the end of Forty Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 48

Ahalya's Story

[After leaving Vishala, when they were about to reach Mithila, they saw a deserted hermitage. When Rama asks about it, Viswamithra tells the story of Ahalya and her husband Gauthama. Indra, falling in love with Ahalya, takes the form of sage Gauthama and enters the hermitage when he is not there. Ahalya recognized him and they make illicit love. Gauthama catches them and curses both of them. Indra loses his testicles and Ahalya is cursed to become invisible and do penance without food and sleep. She will regain her form when Rama, the son of Dasaratha, sees her.]

After the mutual meeting and after Sumathi enquired about their welfare, at the end, Sumathi asked thus to the great sage. 48.1

"Oh sage Viswamithra, be safe. Who are these two youths, who are as valorous as devas, who have the gait of an elephant or a lion, appearing similar to the tiger or bull, who have broad eyes like the lotus petal, who are armed with sword and quiver full of arrows, who have the prettiness of Aswini Kumaras, who have just attained the youth and who seem to have come to earth by their own free will from the land of devas? Whose sons are they? Have they come on foot to this place? And for what purpose have they come here?" 48.2-48.4

"Oh great saint, they resemble each other in their personality, expression and movements. They are decorating this country like moon and sun decorates the sky. Holding blessed weapons, these heroes have come through a path that is difficult to walk. I would like to know as to why they have come here?" 48.5-48.6

Having listened to his words, the sage told him about their stay in Siddhasrama and how they killed the Rakshasas. 48.7

King Sumathi after listening to Viswamithra became extremely happy and extended great hospitality to the highly valorous sons of King Dasaratha according to tradition. 48.8

After Rama and Lakshmana enjoyed the great hospitality from King Sumathi, they stayed there for one night and departed to Mithila after that. 48.9

All the sages, after seeing the auspicious city of Janaka, admired it saying, "Great, great" and worshipped it. 48.10

Rama saw an old, uninhabited and pretty grove near the city of Mithila. He also saw there a deserted hermitage and asked Viswamithra. 48.11

"Oh God like sage, what is this divine place which looks like a hermitage deserted by ascetics? It belonged to whom earlier? I am interested in knowing about it?" 48.12

That expert in language listened to words of Rama carefully and then the great sage Viswamithra replied. 48.13

"Oh Rama, please listen. I shall tell you truthfully, how a great one cursed this hermitage." 48.14

"Oh great man, this great hermitage, looking like a holiday home of devas, belonged once to the great sage Gauthama, who was honoured by devas." 48.15

"Oh famous prince, he practiced penance here for several years in the company of Ahalya." 48.16

"Indra, the husband of Sachi, having found an opportunity, assumed the guise of that sage Gauthama addressed Ahalya saying." 48.17

"Oh well made up one, the passionate seekers do not wait for the menstruation to end. Oh lady with the thin middle, I desire to make love to you." 48.18

"Oh son of Raghu clan, the evil intentioned Ahalya, who knew that it was Indra in sage's guise, inclined towards the King of Devas and consented."
48.19

"Oh great man, after having been satisfied right in to her inner soul, she told, "Oh chief of devas, I am completely satisfied; quickly go away from here. Oh King of Devas, sage Gauthama should not see you and me together." 48.20-48.21

Indra laughed and spoke the following words to Ahalya, "Oh lady with pretty lips, I am greatly satisfied and I shall go back by the way that I have come."
48.22

"Oh Rama, having made love to her, out of great fear for the sage Gauthama, he came out of that thatched hut with leaves." 48.23

"Then Indra saw the great saint, who is blessed by the power of penance, who cannot be opposed by Devas and asuras, who was drenched in the sacred waters and who shined like the flaming fire, carrying sticks for the homa and the kusa grass, entering the hermitage covered with leaves."
48.24-48.25

"Seeing the shivering King of Devas with a pale face, that sage, who was greatly cultured, spoke with an angry tone, to the very much ill behaved thousand eyed one." 48.26

"Oh bad brained one, assuming my form you have done a forbidden act. For that reason, you will become without a scrotum." 48.27

"Due to the wrathful words, which were uttered by the great Gauthama, the testicles of Indra fell down on earth immediately." 48.28

"Having cursed Indra in this manner, he also cursed Ahalya this way, "You would be living in this place only eating air but without any food, lying on the ashes and doing penance, invisible to the people of the hermitage." 48.29-48.30

"When Rama, the son of Dasaratha, who cannot be opposed enters this dreadful forest, you would be purified." 48.31

"Oh lady with a bad behaviour, by offering a joyful hospitality without miserliness and without passion, you will regain your body and live with me in my proximity." 48.32

"That Gauthama, who had great luster and wealth of penance, after speaking this way to the lady with bad behaviour, left this hermitage and went to the peak of Himalayas; he did penance there served by Sidhas and Charanas." 48.33-48.34

This is the end of Forty Eighth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 49

Ahalya's Freedom from Curse

[Indra requesting Pithru devathas fixes the testicles of a ram on him. Rama enters the place where Ahalya is there. She gets freedom from the curse. Sage Gauthama comes and joins his wife.]

"After that Indra, who was deprived of his testicles, with a frightened face, addressed a group of sages, charanas and devas lead by Agni [the fire God]." 49.1

"I created obstacles to penance of sage Gauthama, while I was doing the work of devas and generated his great anger." 49.2

"Due to his anger, I have been deprived of my testicles and she was deserted by him; Due to this curse, all the power that he had earned has been destroyed." 49.3

"Because of the fact that I have done my action for your benefit, Oh groups of sages, charanas and excellent devas, it is your duty to restore my testicles." 49.4

"Hearing the words of Indra, the performer of hundred fire sacrifice, devas along with Maruths and lead by the fire God approached the Pithru Devathas and said." 49.5

"This sacrificial ram has testicles and Indra has been rendered without testicles and so please take the testicle of this ram and immediately graft it to Indra." 49.6

"This ram which will be made without testicles would offer you great joy and those men who offer such rams to you will get great merits." 49.7

"The assembled Pithru Devathas, after hearing the words of Agni, extracted the testicle of the ram and grafted it on Indra." 49.8

"Oh son of Kakustha clan, from then onwards, the Pithru Devathas accept the ram without testicle as offering, as they have fitted it to Indra." 49.9

"Oh Rama, by the great power of the penance of sage Gauthama, then onwards Indra had only the testicle of a ram." 49.10

"Oh person of great luster, therefore, enter the hermitage of the pious one and liberate Ahalya with a divine look." 49.11

Hearing the words of sage Viswamithra, Rama and Lakshmana, keeping Viswamithra ahead of them, entered that hermitage. 49.12

There Rama saw that great lady shining with the power of her penance, though she was not visible to all men including devas and Asuras. It appeared as if Lord Brahma had struggled to create her form of illusion. Though she was like the moon covered by mist and clouds, Rama saw her with the shine of a Sun. 49.13-49.14

Due to the curse of Gauthama, she was not visible to any one of the three worlds till Rama sees her. 49.15

When the end of the curse approached, she was visible; Rama and Lakshmana touched her feet. 49.16

She, who recalled the words of sage Gauthama, showered them with hospitality with a concentrated mind, offered them water to wash their feet and also water for drinking; She treated them as guests as per tradition and son of Kakustha accepted all that. 49.17-49.18

With the accompaniment of the playing of divine drums, there was a rain of flowers and a great assembly took place in which Gandharwas and Apsaras participated. 49.19

Devas saying "Great, great", worshipped her, whose body has been got purified by penance and who was under the control of Gauthama." 49.20

The great Gauthama, who has done great penance and who was extremely happy, accompanied by Ahalya, worshipped Rama as per tradition. 49.21

Rama, after receiving the worship of the sage Gauthama, according to tradition, started towards Mithila." 49.22

This is the end of Forty Ninth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 50

Rama and Lakshmana Introduction

[Viswamithra along with Rama and Lalkshmana visits the Yagna place of King Janaka. The sage is received hospitably. Janaka is curios to know about Rama and Lakshmana, Viswamithra introduces them.]

From there, Viswamithra, along with Rama and Lakshmana, walking in the front, proceeded towards North east and reached the place of Yagna. 50.1

Rama, along with Lakshmana, addressing the tiger among sages told, "Preparation of the Yagna by great Janaka is remarkable." 50.2

"Oh great one, thousands of Brahmins, who have studied Vedas properly belonging to various countries, have assembled here. Hundreds of carts and quarters for sages are seen here. Oh God like sage, let us decide about the place that we are going to stay here." 50.3-50.4

The great sage, after listening to words of Rama, chose a place for staying near the water front, which was overtly crowded. 50.5

The King, afterhearing about the arrival of sage Viswamithra, placing in front his blemish less priest Sathanaanda, went forward to welcome him with great humility. 50.6

The eminent officiating priests brought the materials for worship quickly and offered them to Viswamithra with prayers. 50.7

Having accepted the worship by the great soul Janaka, the sage enquired about the welfare of the King as well as about the proper conduct of the Yagna. 50.8

Then, as per tradition, after making enquiries with the teachers and priests, Viswamithra joined with them happily. 50.9

Then the King with folded hands requested the sage "You may kindly take your seat along with these great sages." 50.10

Hearing the words of Janaka, that great sage occupied his seat. The King along with his family priest and along with priests and ministers also sat down. 50.11

Afterwards, the King, after examining all his sides and having seen that all persons are seated according to their ranks, spoke to Viswamithra. 50.12

"Today, the greatness of my Yagna has been fulfilled by your god like presence and I feel that I have already obtained the fruits of my Yagna." 50.13

"Oh Great sage, Oh Brahmana, I am blessed because you have come to this hall of Yagna along with these ascetics. I am indebted to you for that." 50.14

"Oh Brahma Rishi, learned persons are telling me that only twelve more days are there to complete this Yagna and Oh sage Viswamithra, you are suitable to see devas claiming their share from this yagna." 50.15

The King, after talking like this to the tiger among sages, with folded hands and a cheerful face, again asked him. 50.16

"Oh Viswamithra, I wish you safety. Who are these two youths, who are as valorous as devas, who have the gait of an elephant or a lion, appearing similar to the tiger or bull, who have broad eyes like the lotus petal, who are armed with sword and quiver full of arrows, who have the prettiness of Aswini Kumaras, who have just attained the youth and who seem to have come to earth by their own free will from the land of devas? Whose sons are they? Have they come on foot to this place? And for what purpose have they come here?" 50.17-50.19

"Oh great saint, they resemble each other in their personality, with their mesh of hair falling on their temples, expression and movements. They are decorating this country like moon and sun decorates the sky and holding blessed weapons these heroes have come. Whose sons are they? I desire to hear about this from you." 50.20-50.21

Hearing the words of great Janaka, the great sage presented Rama and Lakshmana to him and told him that they are sons of Dasaratha. 50.22

That great sage, with great luster, told the distinguished King Janaka, about their visit to Siddhasrama, their meeting with Rakshasas there, their undaunted journey to Vishala and meeting with King of Vishala, the appearance of Ahalya, their meeting with sage Gauthama and lastly about their inquisitiveness to see the great bow as their purpose of visit to this place and stopped. 50.23-50.25

This is the end of Fiftieth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 51

Viswamithra's Story

[Sathanaanda, the Guru of Janaka, who is the son of Ahalya, enquires about his mother. Later, he starts telling the story of Viswamithra. After telling his lineage, he tells about how Viswamithra during a royal hunt visits the hermitage of Vasishtha.]

Having heard the words of great Viswamithra, Sathanaanda the eldest son of sage Gauthama, who possessed great splendour and had done great penances was thrilled on seeing Rama and was greatly astonished. 51.1-51.2

Then, Sathanaanda, seeing the two princes, who were comfortably seated, addressed the great sage Viswamithra and said. 51.3

"Oh tiger among sages, did you show my famous mother, who was practicing great penance for a long time, to the princes." 51.4

"Did my famous mother, possessing great luster, offer homage to Rama, who is worthy of being worshipped by all beings, with things available in forest?" 51.5

"Oh greatly lustrous one, was Rama told about the injustice done by devas to my mother?" 51.6

"Oh Viswamithra, remain safe. Oh great sage, after seeing Rama, did my mother get united with my father?" 51.7

"Oh Kushika, was Rama honoured by my father? Did the illustrious Rama honour my father, who was a person with great luster, when he arrived there?" 51.8

"Oh son of Khusika, did the pious Rama, who visited the hermitage, salute my father with a peaceful mind?" 51.9

The great sage Viswamithra, after hearing these words, replied to Sathanaanda, who was master of his words and had a great vocabulary. 51.10

"Oh great ascetic, all that was needed to be done was done without omitting anything and Ahalya was united with Gauthama like Renuka was united with her husband sage Jamadagni." 51.11

Hearing the words spoken by sage Viswamithra, that greatly lustrous Sathananda spoke to Rama. 51.12

"Oh great man, Rama, you have come here following the great sage Viswamithra because of your good fortune. I offer welcome to you." 51.13

"The great sage Viswamithra did penance of unimaginable extent of penance to become equivalent to a Brahma Rishi. He possesses unmatched brilliance and we know him by his great aim." 51.14

"Oh Rama, there is no one in this world as lucky, as you are being protected by Viswamithra, who did great penance." 51.15

"I will now tell you the story in detail of that great sage Viswamithra along with his great power." 51.16

"Viswamithra is the soul of Dharma, destroyer of enemies, an expert in Dharma and an expert in knowledge. He ruled his subjects for a long time only interested in their welfare." 51.17

"There was a King named Kusa, who was the son of Lord Brahma. Kushanabha, who was strong and a follower of Dharma, was his son." 51.18

"The famous Gadhi was the son of Kushanabha and the great sage Viswamithra, who has exceedingly great luster, was his son." 51.19

"Viswamithra, with great luster, ruled over this earth as a King for many thousands of years." 51.20

"The highly lustrous Viswamithra once assembled a great army and surrounded by an army of Akshouhini size went round the earth." 51.21

"He wandered round countries, cities, rivers, Mountains and hermitages one by one. He reached the hermitage of Vasishta, which was surrounded by trees and animals of various types. It shined as if it was being served by Sidhas, Charanas, devas, asuras and Gandharwas. It was endowed with peace, crowded by Brahmins, had large number of Brahma Rishis who were served by Deva rRshis. Those sages who had attained perfection through penance, resembled fire, were magnanimous and some of them lived by taking only water, some others only by air, some others by consuming fallen leaves and others subsisting by eating fruits and roots. They were self restrained, had controlled their anger and had won over their sense organs. That hermitage was shining by the presence of Valakhilyas [sages born out of the thumb of Lord Brahma, and Vaikasanans [sages born out of nail of Brahma." 51.22-51.27

"That very strong Viswamithra, who had conquered all his enemies, saw that hermitage of Vasishtha, which was looking like a second Brahmaloaka." 51.28

This is the end of Fifty First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 52

Vasishtha's Feast to Viswamithra

[Vasishtha hospitably receives Viswamithra. After exchanges of the news of welfare, Vasishtha offers a feast to Viswamithra and his army. Viswamithra accepts it with reluctance. Vasishtha calls the divine cow Sabala and requests her to arrange for a feast to Viswamithra and his army.]

"The strong Viswamithra, after seeing, greatly loved that place, which was the greatest place for chanting names of God, and offered salutations." 52.1

"The Great Vasishtha received him properly and said "welcome to you" and ordered that a seat may be put for him." 52.2

"Then the great sage after being seated offered fruits and roots to the powerful Viswamithra according to tradition." 52.3

"That great King Viswamithra, with Luster, after accepting the hospitality from sage Vasishtha, enquired about welfare of his disciples, about the fire sacrifices which he does and about the trees in the hermitage; Vasishtha informed him that everything was all right." 52.4-52.5

"The great ascetic Vasishtha, son of Brahma and the greatest among those who pray, asked Viswamithra, who was sitting comfortably." 52.6

"Oh king, how is your welfare? Oh King are you ruling the country according to the King's Dharma and giving happiness to your people?" 52.7

"Are your servants well provided? Are your orders obeyed? Oh destroyer of foes, are you able to win over your enemies?" 52.8

"Oh tormenter of enemies, Oh blemish less one, Oh tiger among men, hope everything is all right with your treasury, friends, sons and grandsons?" 52.9

"The King, with great luster, told with great humility to sage Vasishtha that everything was all right." 52.10

"Both those followers of Dharma spent some time happily in exchange of stories and pleased each other." 52.11

"Oh son of the Raghu clan, after their conversation came to an end, the god like Vasishtha smilingly told the following to Viswamithra." 52.12

"Oh powerful one, I would like to offer hospitality in a suitable manner to you and your strong army. Please accept it." 52.13

"You may kindly accept the honours extended by me to you as you are a honoured guest and worthy of the homage, which would be offered with all sincerity." 52.14

After Vasishtha spoke, the intelligent Viswamithra said, "Pleasing word that you have spoken is itself a great hospitality." 52.15

"Oh good sage, you have already offered water to wash my feet, water for drinking, as well as various fruits and roots that are available in your hermitage. Seeing your great self is itself a great honour and worship. Oh very intelligent sage, my salutations to you. Please look at me with friendship in your eye." 52.16-52.17

"When the King spoke like this, sage Vasishtha again and again requested him to accept his hospitality." 52.18

"In reply to those entreaties, the son of Gadhi said, "Let it be so, Oh great sage, please do what pleases you." 52.19

"That blemish less sage Vasishtha, with great luster, who is great in chanting, called the cow with variegated stripes." 52.20

"Oh Sabala, please listen to my following words. I have decided to offer food in a befitting manner to this royal saint along with his army and so please make arrangements." 52.21

"Oh fulfiller of wishes, for my sake quickly rain food of six different tastes as per the likes and dislikes of each and every one." 52.22

"Oh Sabala, let food in the form of a collection of juice, pastes and solid food be created quickly and offered to them."

This is the end of Fifty First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 53

Sabala and Viswamithra

[A great feast is arranged by Sabala and Viswamithra is greatly impressed. He feels that Sabala should belong to him. In spite of offer of great wealth, Vasishta refuses to part with Sabala.]

"Oh destroyer of enemies, Rama, once these words were spoken by Vasishta to Sabala, the wish fulfilling cow made all arrangements to fulfill the desires of each and every one as per their desire." 53.1

"Sugarcane, honey, puffed rice in good containers, invigorating drinks, excellent syrups, and different kinds of food were made available." 53.2

"Hot rice heaped similar to Mountains, savoury foods, pulses and rivers of milk and curds, various type of juices, food items with six different tastes filled in containers and preparations made of Jaggery were distributed in thousands." 53.3-53.4

"Oh Rama, all the members of the army of Viswamithra were completely satisfied and highly pleased; the place was filled with well fed and happy people." 53.5

"Then the royal sage Viswamithra, royal priests, lady family members were also satisfied and pleased by the food." 53.6

"Having been honoured along with his ministers, counselors and attendants, Viswamithra was filled with delight and spoke the following words to Vasishta," 53.7

"Oh Brahmin, you are worthy of being worshipped. I have been received with warmth and respect; I feel honoured. Oh expert in speech, please listen to my following words." 53.8

"Please give Sabala to me and I would give you hundred thousand cows. Oh god like sage, this Sabala is like a precious gem and the King of all my gems. Sabala really belongs to me. Brahmin, following Dharma, please give her to me." 53.9

"That god like sage, the soul of Dharma and eminent among sages, after Viswamithra addressed him like this, replied as follows to the king." 53.10

"Oh king, I will not give you Sabala even if you give me hundred thousand cows or even hundred crores cows or heaps of silver." 53.11

"Oh killer of enemies, Viswamithra, it is not proper to take away this cow from my proximity as the relation between me and Sabala is like the relation between man of Dharma and his fame." 53.12

"For our oblation to the Gods and manes, for our necessities of living, for maintenance of fire, for sacrificial offering to Gods and for our fire sacrifices, we are dependent on this cow." 53.13

"Oh royal sage, we are dependent on this cow for our knowledge and offering in fire telling Swaha and Vashat." 53.14

"She is my only possession and provides satisfaction to me at all times. Oh King, these as well as for various other reasons, I cannot give Sabala to you." 53.15

"Viswamithra who was an expert in conversation, hearing the words of Vasishta, spoke with excitement." 53.16

"I shall give you fourteen thousand elephants with gold ornaments around their neck and body; further adorned with lots and lots of gold." 53.17

"I shall give you eight hundred golden chariots drawn by four horses, each decorated with tinkling bells." 53.18

"Oh sage of great penance, I shall give you eleven thousand mighty horses of good breed originating from good countries". 53.19

"I shall give you one crore of youthful cows with distinctly separated colours, please give me Sabala." 53.20

"Oh Brahmin, I shall give you as much gold or gem stones as you desire and all that and more, please give me Sabala." 53.21

"After the godly and valorous Viswamithra spoke like this, Vasishta replied, "Oh King, I will not give Sabala to you." 53.22

"She is my jewel, she is my wealth, she is everything to me and she is my life." 53.23

"Oh King, she is needed for me for yagnas to be conducted in the month beginnings, during the full moon and also for several of my activities." 53.24

"Oh King, this is the foundation of all my activities and so there is no use of telling further useless words as I shall never give this cow, which fulfills all desires." 53.25

This is the end of Fifty Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 54

Viswamithra and Sabala

[Viswamithra tries to drag away Sabala. The sad cow appeals to Vasishta and with his permission creates army after army which destroys the entire army of Viswamithra]

"Oh Rama, when Vasishta did not give him the wish giving cow, Viswamithra started pulling her." 54.1

"Oh Rama, when Sabala was being dragged away by the great king, she became sad, wept and started thinking." 54.2

"I am being carried away in this pitiable manner by the servants of the King and am greatly distressed. Have I been abandoned by the great Vasishta?" 54.3

"What harm have I done to the great sage, who is a pure soul, so that he forsakes me, who am innocent, likable and follower of Dharma." 54.4

"Oh Rama, the killer of enemies, thinking like this, sighing often, she shook and got free from the hundred of servants of Viswamithra and with a speed of wind rushed towards the feet of sage Vasishta." 54.5

"That weeping and sad Sabala, stood in front of Vasishta and roared like a thunder and a drum." 54.6

"Oh son of a Brahmin, Oh God like sage, have I been give up by you? May I know for what reason, the attendants of the King are dragging me away from your presence." 54.7

"Addressed like this, that Brahmin sage told her, who was like his sister, with a heart full of sorrow." 54.8

"Oh Sabala, I am not forsaking you. No harm has been done to you. That powerful one is taking you by force from me." 54.9

"My power is not equal to him as of today. He is a king, a great warrior, as well as the lord of this earth." 54.10

"His power is mighty as he has one Akshouhini of soldiers, with several horses yoked to the chariot and is surrounded by elephants and banners." 54.11

"Hearing the words of Vasishtha, with humility, she, who was an expert in usage of words, replied to the Brahma Rishi with matchless power." 54.12

"Oh Brahmin, it is believed that the strength of a Kshatriya is not countable before a Brahmin of great strength, for his strength is God given and greater." 54.13

"Your strength is matchless and the great warrior Viswamithra's strength is not greater than yours and it can never reach your strength." 54.14

"Oh greatly fortunate one, since I possess your Brahminic power, give me orders and I would destroy the pride of this wicked minded one." 54.15

"Oh Rama, when told like this, that one with great fame told, "Create an army which is capable of tormenting this powerful enemy." 54.16

"Oh Rama, having heard his order that wish giving cow created an army. A sound "Humbha" from her brought in to existence hundreds of paplavas, who destroyed the entire army of Viswamithra, when he was helplessly looking." 54.17-54.18

"Then that enraged King Viswamithra, seeing his army destroyed, became very angry, with eyes widened by anger, got in to his chariot and with various weapons destroyed the Paplavas." 54.19

"When hundreds of paplavas were troubled by Viswamithra, once again with her anger she created Yavanasas well as Sakas." 54.20

"The Yavanas with sakas, possessing the great splendour and great valour and resembling the filaments of Gold crowded that place." 54.21

"Armed with long swords, lances, dressed in gold coloured cloth and shining like a flame of fire, they destroyed the entire army of Viswamithra." 54.22

Then Viswamithra, who had great luster, released several arrows and those weapons scattered Yavanas, Sakas and Paplavas." 54.23

This is the end of Fifty Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 55

Viswamithra's Defeat

[When Viswamithra's army and hundred sons are killed, he goes for a penance. At the end of penance, Lord Shiva gives him all arrows known to all sections of the world. With this knowledge, he wages a war against Vasishta.]

"Thereafter, Vasishta, seeing that Viswamithra's arrows have benumbed the army created by Sabala, told her, "Create additional forces." 55.1

"From her sound Humbha, Khambhojas as powerful as sun were born; from her udder, well armed Paplavas were born; from her womb, Yavanas were born; from her Anus, Sakas were born and from her root hair, Mlechas were born." 55.2-55.3

"Oh son of Raghu clan, they destroyed the army of Viswamithra consisting of infantry, horses, elephants and chariots." 55.4

Having seen that their army being destroyed by Vasishta, hundred sons of Viswamithra became angry, armed with various types of weapons, rushed towards the adorable Vasishta, the greatest among those who chant Vedas; He burnt all of them with a sound of "hum". 55.5-55.6

"Then those one hundred sons of Viswamithra along with their horses, chariots and foot soldiers were burnt in to ashes by that great Vasishta." 55.7

"That famous Viswamithra, seeing that his sons as well as army were destroyed, became plunged in sorrow and started thinking." 55.8

"Like an ocean without waves, a snake without fangs and Sun under eclipse, he had become devoid of power." 55.9

"With his sons and army destroyed, he became like a bird without wings, his pride vanished and shattered; he became laden with thought." 55.10

"In accordance with the tradition of Kashtriyas, he appointed one of his sons to rule hos Kingdom and reached the forest." 55.11

"That mighty ascetic reached the slopes of Himalaya Mountains, inhabited by Kinnaras and serpents, and entered in to penance." 55.12

"After passage of time, the great Maheswara, Lord of all devathas, with bull on his side, presented himself before the mighty Viswamithra to grant boons." 55.13

"Oh King, why are you doing this penance? Tell me what you want to inform me. I am the giver of boons, please tell me about the boon that you desire." 55.14

"When the God spoke like this, Viswamithra of great penance after saluting Maheswara spoke." 55.15

"Oh stainless one, Oh Mahadeva, if you are pleased give me the secrets of the science of archery [Dhanur Veda] with its branches, sub division and philosophy." 55.16

"Oh Stainless one, let all those weapons that are known to devas, asuras, great sages, Gandharwas, Yakshas and Rakshasas be present like a flash in my mind." 55.17

"Oh Lord, by your grace, please fulfill my desire." The Lord of devas said, "So be it" and having spoken went back. 55.18

"That royal sage, endowed with great strength, became more haughty; his insolence greatly increased." 55.19

"With his ebbing energy, similar to the ocean on full moon and new moon, his only thought was the slaying of great ascetic Vasishtha." 55.20

"Thereafter, that King went towards the hermitage and released the weapons. That entire forest for penance was burnt down by their power." 55.21

"Having seen those powerful weapons released by Viswamithra, hundreds of saints living there fled in all directions." 55.22

"Disciples of Vasishtha, animals and birds living there, being scared, ran in all directions in their thousands." 55.23

"The hermitage of that great sage became deserted in an instant and became like a barren field blessed with silence." 55.24

Though Vasishtha was saying repeatedly "I will destroy this son of Gadhi like a mist", all of them fled. 55.25

"After saying this, that foremost expert in chanting Vedas, told these words with great anger to Viswamithra". 55.26

"Oh fool, this great hermitage has been developed by effort of many years; for what reason did you destroy it and for that reason you are wicked; you would not live long." 55.27

"Saying this, speedily in great anger, he lifted his staff, which shined like fire, and another staff of God of death." 55.28

This is the end of Fifty Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 56

Viswamithra's Defeat by Vasishta

[Viswamithra wages a great war and uses all great weapons known to him. The staff of Vasishta makes all of them useless and Viswamithra is defeated.]

"When addressed like this by Vasishta, the strong Viswamithra, after lifting the Agneya Asthra [arrow of fire], said "stay, stay." 56.1

"The God like Vasishta took the staff of Brahma, which looked like the staff of death, lifted it in great anger and told." 56.2

"Oh friend of Kshatriyas, I am standing here. Show me your strength. Oh son of Gadhi, if you are proud of the strength of your weapons, now itself I will destroy it." 56.3

"Oh shame of Kshatriyas, where does the power of Kshatriya stand before the power of a Brahmin? Now please see my divine strength as a Brahmin." 56.4

"That fierce arrow of fire, discharged by son of Gadhi, was put out, like fire put out by water by Vasishta's staff of Brahma." 56.5

"That son of Gadhi, then sent arrows called Varuna [rain], Roudhra [anger], lyndhra [indra], Pasupatha [Lord Shiva] and Aishika." 56.6

"Oh son of Raghu clan, then Viswamithra employed arrows called Mohana [bewicher], Gandharawa, Swapana [inducer of sleep], Jrumbana [shaker], Madana [love god], Santhapana [which causes burn], Vilapana [which causes wailing], Sishana [which tires you out], Dharana [which splits], Sudurjayam [difficult to defeat], Vajra Asthra [Diamond Arrow], Brahma Asthra [Arrow of Brahma], Kala Pasa [Rope of Death], Varuna Pasa [Rope of Rain God], Painaka Arrow, Dayitha Arrow, Suskadra [Dry and Wet], Twin of Thunderbolt, Danda Asthra [which punishes], Paisacha [Devil], Krauncha Asthra, Dharma Chakra, [Wheel of Justice], Kala Chakra [Wheel of Death], Vishnu Chakra [Wheel of Vishnu], Vayavya [Weapon of Wind], Mathana [Churning Weapon], Haya Sira [Horse's Head], Kankala [Skeleton], Musala [Pestle], Twin

Shakthis, Weapon of Vidhyadharas and Mahasthra [Great Arrow] against the great sage. All those became greatly awful." 56.7-56.12

"Vasishta, the son of Brahma, swallowed all these weapons by his staff. When all those weapons were made peaceful, the son of Gadhi sent the Brahmastra." 56.13

"Seeing that Asthra [arrow] was employed, devas lead by fire God, divine sages, great serpents and Gandharwas were greatly agitated and all the three worlds were distressed." 56.14-56.15

"Oh Rama, Vasishta, son of Brahma, possessing his power, using the Brahma staff, made even that Brahmasthra peaceful." 56.16

"While taming that Brahmastra, the form of the great Vasishta was fierce and terrible causing all the three worlds to faint. " 56.17

"From every pore of hair on the body of that great Vasishta, flames of fire and smoke arose; looked as if rays of light were coming out from every point of his body." 56.18

"The shining staff of Brahma, which was in the hand of Vasishta, shined like another smokeless staff of God of death." 56.19

"Then all the hoards of sages praised Vasishta, the best among sages, as "Oh Brahmin, your energy is great. Hold that energy by your own energy." 56.20

"Oh Brahmin, you have controlled Viswamithra by your great penance. Oh Great sage, calm down so that all the three worlds gets out of their distress." 56.21

"Thus spoken, that great ascetic, with immense splendour, became peaceful. The humiliated Viswamithra took a deep breath and spoke these words." 56.22

"The power of Kshatriyas is useless. The shining power of Brahmanas is the real power. The staff of Brahma has destroyed all my weapons." 56.23

"Because of this incident which I have seen and with a clear mind as well as sense organs, I shall do more penance".

This is the end of Fifty Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 57

Viswamithra's Penance and Trishanku

[Viswamithra does further penance. Lord Brahma recognizes him as a royal sage. Trisanku, the King of Ayodhya, wants to go to heaven along with his body. Vasishta, his guru says that he cannot help him. Then he approaches the sons of Vasishta, who become angry.]

"Oh Rama, with a sad heart and with a mind greatly upset, making tortured breaths of anger again and again, Viswamithra, thought of his enmity with Vasishta and along with his chief queen, went to the southern side and eating only fruits and roots performed a great penance." 57.1-57.2

"There, they had sons dedicated to truth and Dharma called Havishpanda, Madhushyandha, Drithanethra and Maharadha." 57.3

"After the passage of full one thousand years, Lord Brahma, the grand father of the world, appeared before Viswamithra who did great penance and told him in a sweet voice, "You have won the world of royal sages by your great penance." 57.4-57.5

"Due to your great many penances done, you have become a royal sage", saying this Lord Brahma, the supreme ruler of the worlds with great luster, went back to heaven along with other devas accompanying him." 57.6

"Hearing that, Viswamithra felt disgraced and fell in to great sorrow and with rancour told." 57.7

"Though I have done great penance, devas and sages are only recognizing me as a royal sage and so there is no use of my penance." 57.8

"Oh son of Kakustha clan, deciding like this, that great sage again started doing great penance." 57.9

"At that time, there was a King called Trishanku of the Kakustha dynasty, who was a great votary of truth and who controlled his sense organs." 57.10

"Oh Rama, he got an idea of doing a Yagna by which he could attain the divine place of devas along with his body and he then called Vasishta and informed him about his thought." 57.11-57.12

"That great sage Vasishta said that he would not be able to do it and disappointed by Vasishta, the King went to meet the sons of sage Vasishta in the southern direction." 57.13

"Trisanku went to the place where the sons of Vasishta were doing penance and there he met those one hundred shining sages." 57.14-57.15

"On seeing the sons of his Guru, he saluted them, sequentially as per their age. He spoke to those great souls with a down cast face and with folded hands." 57.16

"As a shelter seeker, I have come to surrender to you, who are helping the needy. Be safe. Sage Vasishta has refused my request." 57.17

"I want to do a great Yagna; I want your consent for that; I am saluting all of you, who are my teachers sons, requesting you to bless me." 57.18

"I am saluting you, who are Brahmins steeped in penance, requesting you to get the Yagna performed by me so that I can go to the land of devas with my body." 57.19-57.20

"Since sage Vasishta has refused this proposal, I do not have any other option except approaching you, who are the sons of my Guru." 57.21

"For the clan members of Ikshuvaku, you priests are the only recourse and therefore next to Vasishta, you are my only gods." 57.22

This is the end of Fifty Seventh Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 58

Trishanku and Viswamithra

[When the sons of Vasishta also refuse, Trishanku pesters them and later they curse that Trishanku should become a Chandala. In that form, he approaches sage Viswamithra and requests for his help.]

"Oh Rama, those hundred sons of the sage, hearing the words of King Trishanku, got enraged and told the King like this." 58.1

"Oh bad brained one, after the refusal of your teacher, who is the votary of truth, how dare you approach another branch of the same tree of wisdom." 58.2

"For all the members of the clan of Ikshuvaku, their priest is the only recourse and it is highly improper to doubt the words of that priest who is the votary of truth." 58.3

"When the god like sage Vasishta has told that it is not possible; please tell us how we would be capable of doing it?" 58.4

"You are childish, oh king, go back to your city and the god like King sage Vasishta alone is capable of performing any Yagna for any King in the three worlds." 58.5

"Having heard their faltering words laden with great anger, the King again told them the following words." 58.6

"Oh sages, rich in penance, though you are the sons of my God like Guru, I would find out some other method of achieving my aim. You be safe." 58.7

"Those sons of the sage, hearing these words, which had horrible implication, became greatly angry and cursed him to become a Chandala." 58.8

"Saying like this, sages returned to their hermitages; when the night got over, the King became a Chandala," 58.9

"With a blue body, wearing blue cloths, with a hateful shaggy hair, wearing garlands from cremation ground and wearing iron ornaments instead of gold ornaments." 58.10

"Oh Rama, seeing him in the form of a Chandala, all his ministers left him; his citizens and followers also ran away in a crowd." 58.11

"Oh son of Kakustha clan, that highly adamant King burnt within himself for a day and night; he approached the great sage Viswamithra later." 58.12

"Oh Rama, that sage Viswamithra, seeing the King rendered useless in the form of a Chandala, became sympathetic to him." 58.13

"Due to great mercy, that great follower of Dharma, who had great luster, told that King, who had this horrible looking form, "Safety to you." 58.14

"Oh strong son of king, Oh mighty King of Ayodhya, for what purpose have you come here. You have become a Chandala due to a curse." 58.15

"That King, who had become a Chandala, hearing those words, with folded hands, told to that lord of words, who knew how to use them." 58.16

"I have been spurned by my Guru as well as his sons and my desire remains unfulfilled." 58.17

"Oh gentle one, I want to go to heaven along with this body; though I have performed hundred rituals, I am not able to fulfill my desire." 58.18

"Oh gentle one, I have never been a liar and now on will not speak any lie due to this predicament of mine; I am taking this pledge based on the Dharma of Kshatriyas." 58.19

"I have conducted many types of Yagnas and was ruling over my subjects with Dharma; Many great elders have been happy with my conduct." 58.20

"Oh saint, completely following Dharma, I developed this desire; but my Gurus are not happy with my aim and threw me out." 58.21

"I believe that God is the only divine one and my manly effort is meaningless; God helps us to surmount all problems and God is my only aim." 58.22

"I desire your grace on this soul in great anguish and I think that I deserve help from you to succeed in this effort stopped by the gods." 58.23

"I will not approach anyone else; I will not seek protection from anyone else; I merit your help in this which has been caused by God and human beings, " 58.24

This is the end of Fifty Eighth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 59

Viswamithra's Yagna for Trishanku

[Viswamithra arranges for a great Yagna for sending Trishanku to heaven along with his physical body. He invites all sages including sons of Viswamithra. Not only they refuse to come, but make fun of Viswamithra. Viswamithra burns them to ashes and curses them that for hundred births they will live by eating corpses.]

"Hearing the proper words from the king, the son of Kushika developed mercy on him, told the following sweet words to him who has become a Chandala." 59.1

"Welcome to you, oh son of Ikshuvaku clan, I know about your good deeds. Do not fear; I am your protection, Oh great king." 59.2

"For conducting this blessed deed, I shall invite all sages and then you can conduct the Yagna in a proper manner." 59.3

"You would be living further with this form due to the curse of the Guru and you would be going to heaven with this form only." 59.4

"Oh King, heaven is now within the reach of your hands as you have surrendered to Kaushika, who fulfills wishes of those who surrender to him." 59.5

"After saying this, that saint asked his sons, who were great followers of Dharma, to make all arrangements for the ritual." 59.6

"He then summoned all his disciples and told them, "As per my order, invite all great sages, who have learnt the Vedas, along with their disciples, friends and also those who are famous for conducting the Yagna." 59.7

"If any invitee speaks against this, which is not proper and not considerate, please report all that words to me." 59.8

"Hearing his words, his disciples went in all directions and invited many persons; many votaries of Brahman from all countries started arriving." 59.9

"All his disciples, after they had returned, met the resplendent sage and reported all the words spoken by the votaries of Brahman whom they had invited." 59.10

"On hearing your words, many of the Brahmins have come and many more are coming, except Mahodaya, the son of Vasishtha." 59.11

"All the one hundred sons of sage Vasishtha spoke explosively angry words and oh great sage, please hear all those words." 59.12

"A Kshatriya is performing a Yagna of a Chandala, how will a ritual assembly participate and how will Gods and Sages receive the offering." 59.13

"Ruled over by Viswamithra, if they take the food of the Chandala, how can great Brahmins go to heaven?" 59.14

"Oh tiger like sage, such insulting words, with eyes turning red with anger, were spoken by all the sons of Vasishtha including Mahodaya." 59.15

"After hearing these words from his disciples, that great sage, with eyes turning red with anger, told the following words." 59.16

"Those who berate me, who have found fault, are bad souls and without doubt they will all be turned to ash." 59.17

"Now they will be dragged by the rope of God of death and for the coming seven hundred births, they would be born as persons who eat corpses." 59.18

"They will take birth in a ruthless tribe called Mushtikas, would be disfigured and deformed and wander all over the world eating the flesh of a dog." 59.19

"Mahodhaya, with a bad thought has found fault with me, who is blemish less, let him be born as a night wanderer, who is berated by all the world." 59.20

"And he would suffer the bad fate for a long time as a barbaric murderer due to my anger." 59.21

"Viswamithra, who has done great penance, after saying these words, then stayed amidst those great sages, with great splendour, who have arrived." 59.22

This is the end of Fifty Ninth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 60

Trishanku Heaven Creation

[After the Yagna, when devas did not come to receive their share, Viswamithra by his power of penance sends Trishanku to heaven but he is pushed back by devas. Seeing him falling head downwards, Viswamithra creates a new heaven to accommodate Trishanku. The disturbed devas agree to make him in to a star constellation which will live forever.]

"The most brilliant Viswamithra, having destroyed the power of penance of Mahodhaya and other sons of Vasishtha, said in the midst of sages." 60.1

"This person born in the clan of Ikshuvaku, whose name is Trishanku, is a famous follower of Dharma and this person has sought refuge in me wanting to conquer the land of devas along with this physical body." 60.2

"You should perform the sacrifice, along with me, in such a way that this King attains heaven along with his physical body." 60.3

"All those sages, who were endowed with Dharma, after hearing the words of Viswamithra, in harmony, said." 60.4

"This sage born in the clan of Kushika is an angry one and his words, without doubt, should be fulfilled properly; if that sage, who is like fire, gets angry, he will curse us." 60.5-60.6

"For that reason, let the Yagna be performed, so that the descendent of Ikshuvaku clan, would go to heaven with his physical body through the spiritual power of sage Viswamithra. Let the Yagna be commenced." 60.7

"Having spoken like this, those great sages started performing their respective roles under the chief priest sage Viswamithra," 60.8

"The officiating priests, who were experts in Manthras, in accordance of mantra and prescribed Kalpa, according to rules and traditions, perform the tasks as per their seniority." 60.9

"After a long time, that great sage Viswamithra requested the devathas to receive their share of the offering." 60.10

"The Gods, who were invited by him, did not come to receive their share of the offerings and the great sage Viswamithra seized by great anger, lifted the ladle, which was used in offering the sacrifice, and spoke these words to Trishanku." 60.11-60.12

"Oh king, see the power of my penance which is self earned. I will lead you with your body to heaven using my power, Oh king, you will go to the difficult to achieve heaven with your physical body." 60.13

"Oh king, even if little of the power of penance that I have earned is remaining, by its power you may go to heaven with your physical body." 60.14

"Oh son of Kakustha clan, when these proper words were spoken by the sage, the King, with his physical body, went towards heaven in the presence of sages present there." 60.15

"After seeing Trishanku, who was coming to heaven, Devendra [who killed Paka], along with many other devas, spoke these words." 60.16

"Oh Trishanku, you are not fit to live in heaven and so go back. Oh fool, who was cursed by his own Guru, fall on the earth with head downwards." 60.17

"After hearing the words of that great Indra, Trishanku addressed the penance rich Viswamithra, wailing again and again, "Protect me, Protect me", while he was falling down." 60.18

"Viswamithra, after listening to the wails of Trishanku's sorrow, flew in to great rage and shouted "Stay, stay." 60.19

"That mighty sage, in the middle of great sages, with great luster, looked like another Lord Brahma standing in the southern constellation of great bear [Saptha Rishi], grew much angry and started creating another constellation of stars." 60.20-60.21

"After creating that constellation of stars in great wrath, he said that Indra was having a blurred vision and so he will create another world with Indra or without Indra and even devathas and started commencing such a creation." 60-22-60.23

"Thereafter, the greatly bewildered hosts of sages along with devas and asuras, addressed the sage in a conciliatory tone and said." 60.24

"Oh Great one, oh great sage, that King cursed by his Guru is not worthy of going to heaven with his physical body." 60.25

"That greatest among sages Viswamithra, having heard the words of sages and devas, replied to them in these great words." 60.26

"You be safe. Having promised Trisanku that he will ascend to heaven with his physical body, I do not want to make my words a lie." 60.27

"Let this heaven, which I have created, exist for ever, where Trisanku will live with his physical form. Let these stars created by me survive as long as all the worlds exist. Oh devas, it is only proper that you consent to this." 60.28-60.29

"After hearing this, all those devas answered to the great sage, "Let it be so. Oh greatest among sages, be safe. Let those stars which are many be outside the path of the Vaiswanara [zodiac] and be among the stars. Let Trishanku shine for ever from there but with his downwards." 60.30-60.31

"These stars will follow this illustrious one, who has gained his objective, and would be as if he had attained heaven." 60.32

"When all devas spoke like this in praise of him, that Viswamithra, who is the soul of Dharma, told devas, "Let it be so." 60.33

"Oh best among men, then after the conclusion of the Yagna, those magnanimous devas and the great sages whose only wealth is their penance, went their way." 60.34

This is the end of Sixtieth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 61

Viswamithra's Penance and Sunasepha's Story

[Viswamithra does penance in Pushkara. The sacrificial animal of King Ambarisha is stolen and his priests suggest that he can give a human being in sacrifice instead of the horse. King approaches sage Richaka and buys from him his middle son Sunasepha.]

"Oh Tiger among men, after that, the great sage Viswamithra after bidding farewell to all those sages who were on their way, spoke to the dwellers of forest like this." 61.1

"In the southern side, a great obstruction has taken place and so we will go to another place to do our penances." 61.2

"Oh great ones, on the western region, there is a vast space known as Pushkara. That forest is suitable for doing our penance. Let us all go there and carry out further penances without being disturbed." 61.3

"That exceeding powerful great sage reached Pushkara and living on fruits and roots, which were grown there, started performing matchless intense penance." 61.4

"At that time, Ambarisha, the well known King of Ayodhya, commenced to perform a Yagna." 61.5

"The sacrificial animal of the performer at that time was stolen by Indra and when it could not be seen, the priest addressed the King and told." 61.6

"Oh King, the animal has been stolen away due to wrong policies followed by you and a King who fails to protect the sacrificial animal perishes." 61.7

"Oh best among men, for this we have to do an act of redemption. If the animal is not available speedily, bring a man, who can be sacrificed, instead of the beast." 61.8

"Oh great man, that great intellectual king, having heard the words of the priest, started searching for a man with a compensation of one thousand cows." 61.9

"Oh Child, who is the delight of the clan of Raghu, that King after searching over many countries, cities, villages, forests and sacred hermitages reached the Bhruguthunga Mountains where he saw the sage Richika seated along with his wives and sons." 61.10-61.11

"That greatly resplendent King bowed before the Brahmin sage, who was shining because of his great penance, enquired about his and his families welfare and then told him." 61.12

"Oh sage Richaka, who is the lucky descendent of the Bhrgu clan, if you sell one of your sons for being used as a sacrificial animal, for the cost of hundred thousand cows, my purpose would be fulfilled." 61.13

"I roamed and searched in all countries for the sake of completing the Yagna but could not get a lad for being used as a sacrificial animal and so it would be proper for you to give one of your sons for this price." 61.14

When the extremely brilliant sage Richaka heard these words, he told, "Oh great man, under no circumstances I would sell my eldest son." 61.15

"Having heard the words of Richaka to the great king, the mother, who also was an expert in penance, addressed Ambarisha, the foremost among men, and told." 61.16

"The venerable descendent of the Bhrgu clan sage Richaka says that he cannot give the eldest son. I cannot give the youngest son Sunaka to you as he is my pet son." 61.17-61.18

"Oh best among men, normally the eldest son is dear to their father and the youngest is pet to mother and hence I will protect the youngest." 61.19

"Hearing the proper replies from the sage and his wife, their middle son Sunasepha himself spoke on his own." 61.20

"Oh king, my father says that the eldest son cannot be sold and my mother says that the youngest son cannot be sold and so I consider that I am to be sold and so you can take me away." 61.21

"Oh son of the Raghu clan, the King receives Sunasepha after giving hundred thousand cows and was extremely pleased." 61.22

"The greatly lustrous and famous royal sage Ambarisha mounted his chariot with Sunasepha and instantly went away." 61.23

This is the end of Sixty First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 62

Sunasepha and Viswamithra

[In Pushkara, when Sunasepha sees Viswamithra, he requests him to save him. Viswamithra's sons refuse to help him. Viswamithra curses them and later teaches a Manthra which saves the life of Sunasepha. Viswamithra continues his penance.]

"Oh best among men, Oh son of Raghu clan, that famous King carrying Sunasepha reached Pushkara by noon and took rest there. 62.1

"After reaching sacred Pushkara that King was taking rest. The famous Sunasepha was greatly aggrieved; he saw his maternal uncle Viswamithra performing sacrifices in the company of other sages there." 62.2

"With wan face, greatly worn out by thirst and fatigue, he fell on the sage's lap and told these words." 62.3

"Oh gentle one, oh great sage, to me neither mother nor father exist; nor I have clan relations or other relations. It is only proper, by the tenets of Dharma, that you, a gentleman, should protect me." 62.4

"Oh great sage, you give protection to all as you are the promoter of welfare of others. May the King fulfill his purpose and let me become imperishable by performing matchless penances and go to heaven." 62.5-62.6

"Oh soul of Dharma, as I am an orphan, as you are my lord, please protect me like a father who protects his son." 62.7

"That mighty sage Viswamithra, hearing all those different words, consoled him, addressed his sons and told." 62.8

"Parents, who want to get auspiciousness, for their well being in other worlds, beget sons at the proper time." 62.9

"Oh sons of sage, the young boy has requested protection from me and oh sons, offer him protection so that he retains his soul." 62.10

"All of you have done good deeds and are engaged in observation of Dharma; One of you become the sacrificial animal for the King and give satisfaction to the Fire God." 62.11

"Then Sunasepha will have a protector, the Yagna would continue without hindrance, devas would be gratified and my words also would become the truth." 62.12

"Oh best among men, hearing the words of the sage, Maduchanda and his other sons, with great self esteem and playfulness told." 62.13

"Oh Lord, abandoning ones sons and rescuing the sons of other people is like eating the flesh of a dog, which is a prohibited act." 62.14

"Hearing these words from them, the great sage, flew in to great anger and with reddened eyes commenced to speak." 62.15

"You have not only gone against my words but also broken Dharma. These words are bad, makes my hairs stand erect and it needs to be censured." 62.16

"You would all live in this earth for another thousand years eating the flesh of a dog like the sons of Vasishta," 62.17

"That great sage, having doomed the life of his sons by a curse, spoke to Sunasepha, who was filled with sorrow, so that his pain will be relieved." 62.18

"Once you reach the Vaishnava sacrificial spot, they will anoint you with red sandal paste, dress you in red cloth and tie you to the sacrificial post with sacrificial ropes. When you reach there, pray to fire God using this prayer." 62.19

"Oh son of a sage, in the sacrifice of Ambarisha, chant these two Manthras and you will definitely achieve success." 62.20

"Sunasepha, with a concentrated mind, learnt those verses well and approached Ambarisha, a lion among kings, and told him." 62.21

"Oh lion among kings, you are endowed with great strength. We shall go to the sacrificial assembly without any delay and Oh Indra among kings, let you perform the sacrificial rituals on me." 62.22

"With great joy and enthusiasm, the King heard the words of sage's son; They started speedily to reach the place of fire sacrifice." 62.23

"The King, with the consent of the assembly, formed sacred knots of Kusa grass, dressed him in red and having thus made him a sacrificial animal tied him to the sacrificial post." 62.24

"That son of the sage, having been tied like this, properly praised the two devathas Indra and Upendra." 62.25

"Then Indra, who was gratified by the praise of those secret verses, blessed Sunasepha to have a long life." 62.26

"Oh great man, Oh Rama, that King was able to complete the Yagna properly by the grace of the thousand eyed one and obtained rewards much higher than what he had expected." 62.27

"Oh best among men, the soul of Dharma, sage Viswamithra continued his penance at that sacred spot for another one thousand years." 62.28

This is the end of Sixty Second Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 63

Viswamithra and Menaka

[Viswamithra does penance further. He sees Menaka and lives with her for some time. Realizes his error, does further penance and Brahma recognizes him as a great sage. Indra wants to stop further penance of Viswamithra by sending Rambha.]

"After one thousand years of penance, the great sage took ritual bath, all devas, with an aim to give him the fruits of the penance, approached him." 63.1

The great lustrous Lord Brahma spoke the following sweet words: "With self earned sacred deeds, you have become a sage. May you be safe." 63.2

"Brahma, lord of gods, went back to heaven after speaking like this to him. The greatly lustrous Viswamithra continued to do his great penance." 63.3

"Oh great man, after a lapse of lot of time, the prettiest Apsara, called Menaka, came to bath in Pushkara." 63.4

"The highly lustrous son of Kushika saw Menaka in the tank; she looked like a streak of lightning in the clouded sky and she was incomparably pretty." 63.5

"Sage Viswamithra, after seeing her under the influence of God of love, spoke the following words to her. "Oh Apasara, a hearty welcome to my hermitage. I am completely under the influence of God of love and so bless me. Be safe." 63.6

"Oh Rama, after these words were spoken to her, who was of exalted breeding, she started living with him in the hermitage and ten years were passed happily." 63.7-63.8

"When time passed by, that great sage Viswamithra became greatly sorrowful and also felt greatly ashamed." 63.9

"Oh son of Raghu clan, when the sage was feeling, a sense of indignation arose in his mind and he thought, "All this has been done by devas so that I am deprived of doing great penance." 63.10

"Being possessed by lust and delusion, the entire night as well as day of ten years have passed by and a great roadblock has fallen on me." 63.11

"Oh Rama, that great sage Viswamithra, the son of Khusika, became distressed, started repenting and was frequently sighing. Apsara Menaka, who was greatly frightened, stood trembling with folded palms; seeing her, the sage, with sweet words, asked her to leave and went towards the Mountains." 63.12-63.13

"The famous Viswamithra took to life of abstinence and chastity, with a view to win over his senses, on the banks of the Kaushiki river and performed highly rigid penance." 63.14

"Oh Rama, when he was performing strict penance over one thousand years in the northern part of the country, fear arose in the mind of devathas." 63.15

"They invited all sages and all devas and decided that it would only be proper to give Viswamithra the title of Maharishi [great sage]". 63.16

"The grandfather of all worlds, Lord Brahma, hearing the words of Devas, spoke, using sweet words, to the sage Viswamithra." 63.17

"Oh son, Oh great sage, I am greatly pleased by your intense penances and Oh son of Khusika, recognizing your eminence among the eminent sages, I hereby give you the title of Maharishi [great sage]. Welcome to you." 63.18

"Afterwards, the great sage Viswamithra, having heard the words of Lord Brahma, was neither pleased or sorry." 63.19

"After bowing and saluting the grandfather of all the worlds, that great sage Viswamithra spoke the following words." 63.20

"I have obtained the title Maharishi due to my matchless and auspicious deeds. And it implies that I have conquered all my senses." 63.21

"Then Lord Brahma addressed him and told, "Oh best among sages, you have definitely conquered all your senses. Please shine still more." Saying this Lord Brahma went away." 63.22

"When all devas and sages had departed, with arms raised upwards, without any support, subsisting only on air, he further performed great penance." 63.23

"That sage, whose wealth was penance, performed further penance for another one thousand years in the summer surrounded by five fires under the open sky and in the winter by immersing himself in water day and night." 63.24

"When the great saint Viswamithra was performing penances, Indra and devas felt a great tremor." 63.25

"Indra, along with the maruths, spoke the following words, which were good for him, to the apsaras called Rambha and which was against the welfare of the son of Kushika." 63.26

This is the end of Sixty Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 64

Viswamithra and Rambha

[Rambha reluctantly tries to entice Viswamithra. He curses her and Indra runs away. Viswamithra continues penance without food.]

"Oh Rambha, you have to do a great help to devas in enticing the son of Kushika by simulating his lust and pension." 64.1

"Oh Rama, when the clever Indra had spoken thus, she bashfully saluted him with folded hands and replied to the lord of devas." 64.2

"Oh Lord of devas, the great sage Viswamithra is a frightful person and there is no doubt that he will curse me with great anger and so it is proper that you do not ask this service from me." 64.3

"Oh Rama, that Indra, seeing Rambha standing there trembling with folded hands and hearing what she had said, told." 64.4

"Oh Rambha, do not get scared and carry out my order. In the spring season, when trees are in full bloom, I will assume the form of a Cuckoo and along with God of love by my side, stay there." 64.5-64.6

"Oh Rambha, assuming a form of variety and having a shining form, break the penance of that great ascetic." 64.7

"She, after listening to the words of Indra, assumed a matchless form of beauty with a pretty smile, tried to attract Viswamithra." 64.8

"Hearing the musical sound of Cuckoo, Viswamithra looked at her with great joy." 64.9

"Hearing the matchless song of the cuckoo and seeing before him the pretty Rambha, a doubt arose in the mind of sage." 64.10

"The great sage, who was the son of Kushika, having understood it as the work of Indra, got extremely angry and cursed Rambha." 64.11

"Oh horrible Rambha, you are trying to seduce me, who is trying to conquer desire and passion, let you become a stone in earth for ten thousand years." 64.12

"Oh Rambha, a Brahmin, endowed with great penance and great luster, will liberate you from the curse brought about my great anger." 64.13

"That exceedingly lustrous great sage Viswamithra, who was unable to control his great anger, having spoke thus, felt greatly depressed." 64.14

"Due to his great curse, Rambha became a rock and having listened to the words of great sage, Indra fled from there along with the God of love." 64.15

"Oh Rama, that highly powerful Viswamithra, being stolen of the effect of his great penance due to his anger, lost his peace of mind due to his inability to control the senses." 64.16

"Having lost the power, which he had got out of his penance, he thought in his mind that he will never get angry and he will also not speak." 64.17

Further he told himself, "I will not breathe even in one hundred years and after controlling my senses, I will dry up my body." 64.18

"Until I am able to get Brahmin hood, I will stop my breath; I will not take any food for innumerable number of years and I am sure that while performing these strict penances, my body will not become weaker." 64.19

"Oh Rama, that great sage carried out such unparalleled austerities for another one thousand years and vowed to lead a life of self denial for thousands of years." 64.20

This is the end of Sixty Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 65

Viswamithra's Recognition as Brahmarishi

[After another great penance, which Indra tries to break, Viswamithra is recognized by Brahma and devas as a Brahmarishi. Sathananda ends the story and King Janaka honours him.]

"Oh Rama, then abandoning, the northern place on the Himalaya Mountain, Viswamithra, reached the eastern portion and commenced doing great penance." 65.1

"Oh Rama, he then observed silence for one thousand years and practised unprecedented difficult penance." 65.2

"Oh Rama, at the end of thousand years, that great sage was like a piece of wood. In spite of various difficulties he had faced, anger did not enter his mind. He practised great penances with great determination." 65.3

"Oh great one of the Raghu clan, that great penance got completed after one thousand years. At that time, when he started eating cooked rice, Indra came in the guise of a Brahmin and begged for that rice." 65.4-65.5

"That god like Viswamithra, blessed with great penance, who was firmly observing the penance of silence, gave all the rice, he was about to consume, to that Brahmin, who consumed everything without leaving anything. The great sage, without uttering anything, continued his penance suspending his breath." 65.6-65.7

"When he was observing the penance without breathing, a smoke came out of his head, by which all the world was agitated, thinking that it was fire." 65.8

"Then devas, along with Gandharwas, Pannagas, Uragas [Serpents] and Rakshasas, greatly scared by the shining energy of his penance, became dimmed in luster and had a mind full of worry, addressed the grandfather in this way." 65.9

"Oh great one, we have tried to lure Viswamithra by various methods and those only increases his anger; he is doing still harsher penance." 65.10

"In spite of minute examination, no sin is seen in him. If he is not given what he desires by his mind, he would destroy all the three worlds by his penance." 65.11-65.12

"There is fearsome thoughts everywhere and it is dark everywhere. Also seas, Mountains and rivers are agitated." 65.13

"Oh lord Brahma, the earth is trembling; the wind is blowing fiercely; the people are becoming atheists and we are not clear as to what is to be done." 65.14

"All the three worlds are with agitated minds and they appear to be faded by the luster of the great sage; Even the Sun appears to be less bright." 65.15

"Oh God, before that mighty sage, full of great luster and resembling fire, makes up his mind to destroy all the three worlds, that great sage should be appeased." 65.16

"The three worlds are on deadly fire like the deluge and before he burns down the land of devas, his desire, even if it is to rule the land of devas, may be satisfied." 65.17

"Then all devas, lead by the grandfather, went and spoke these sweet words to the great sage Viswamithra." 65.18

"Welcome, Oh Brahmarishi, we are greatly pleased by your penance. Oh son of Kushika, by your severe penance, you have attained Brahmin hood." 65.19

"Oh Brahmin, I, along with the Maruths, am granting you long life. Be safe and healthy. May you be prosperous. Oh gentle one, you may now go with happiness." 65.20

"That great sage Viswamithra, hearing the words of Grandfather and other devas, was much pleased and spoke the following words after bowing to them." 65.21

"If I have acquired Brahmin hood and long life, the sounds of "Om" and "Vashat", as well as Vedas, would accept me. [I will be entitled to perform Vedic Yagna.] 65.22

"Oh devas, let Vasishtha, the eminent son of Brahma, knowledgeable in Vedas, archery and a worthy Brahmin, address me as "Brahma Rishi". If this great desire of mine is granted, Oh devas, you may go." 65.23

After that, requested by devas, sage Vasishtha, who was a great chanter of Vedas, made friendship with him by calling him, "Oh Brahma Rishi." 65.24

"There is no doubt whatsoever that you are a Brahma Rishi as you have achieved perfection in penance." And after that, all devas went back to their places." 65.25

"That soul of Dharma Viswamithra, having got the great position of a Brahmin, worshipped Vasishtha, who was great in chanting Vedas." 65.26

"He, having achieved his aim, wandered all over the world fixing his attention on penance. And Oh Rama, this is how this great one attained Brahmin hood." 65.27

"Oh Rama, this great sage is the personification of penance; he is interested in practising Dharma daily and aims at getting valorous penance." 65.28

After speaking thus, the great Brahmin Sathananda became silent. Janaka, with folded hands, in the presence of Rama and Lakshmana, spoke the following words to Viswamithra." 65.29-65.30

"Oh great sage, oh follower of Dharma, I consider myself blessed as you have come to grace my Yagna along with these sons of Kakustha clan. I consider myself blessed." 65.31

"Oh great sage, I consider myself purified by your presence and I am sure that I would get many benefits by your visit." 65.32

"Oh greatly lustrous sage, your fame as Brahmin and the great penances you did have been heard in detail by me and great Rama." 65.33

"Your unmatched penances have been heard by the members of this assembly, who have gathered here to perform the sacrifice. Oh son of Kushika, your power is not measurable and so are your great qualities." 65.34

"Oh lord, hearing about your wondrous deeds never make us fully content. Oh Great sage, the sun is about to set and it is time for evening ablutions." 65.35

"Oh saint of great luster, I feel that I should consider myself blessed if I can welcome you again tomorrow at dawn after the ablutions. Kindly give me permission to leave." 65.36

After being spoken thus, that great sage became greatly pleased, having been praised by the best among men, Janaka left immediately. 65.37

That Videha, who was the King of Mithila, after having spoken thus to the sage, went round him along with his priests and relatives. 65.38

Viswamithra, the soul of Dharma accompanied by Rama and Lakshmana, after being honoured by other great sages, left for his quarters. 65.39

This is the end of Sixty Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 66

Sita's Story and Shiva's Bow

[The next day, when Viswamithra requests Janaka to show the bow of Shiva to Rama and Lakshmana, Janaka tells the story of bow and how it came in to his family. He then tells about how he found Sita when he was ploughing the field. He further tells that Sita would be given in marriage to the man of great prowess and some Kings quarrelled with him when they did not get her. He defeated all of them and drove out. He further said that if Rama lifts the bow, he would give his daughter Sita in marriage to him.]

The next day, after performing his morning ablutions at dawn, that King invited the great sage as well as the sons of Raghu clan. 66.1

After worshipping according to the scriptures, Viswamithra, that follower of Dharma, as well as the sons of Raghu clan were addressed by the great one as follows. 66.2

"Oh God like sage, I offer you a great welcome. Oh faultless one, what can I do to please you. Please command me." 66.3

After Janaka, the great follower of Dharma, spoke like this, the expert in speech and words, Viswamithra addressing the valorous one told. 66.4

"The world famous Rama and Lakshmana of the royal lineage are eager to see that great bow in your possession." 66.5

"Safety unto you. Please show that great bow to these two princes as per their wish. They will return after seeing it." 66.6

The great King, having been told like this by the great sage Viswamithra, told "Please hear as to how this great bow came to be deposited here." 66.7

"Oh god like person, there was a King called Devaratha, sixth in succession to the great Nimi. He was a famous King and this great bow was given to him by Lord Shiva." 66.8

"Formerly, before the destruction of the sacrifice of Daksha, Rudra of great valour lifted this bow and playfully spoke these words to devas." 66.9

"Oh devas, waiting to get their share from the sacrifice, you have failed to provide my share to me and so I shall cut off your worthy hands and limbs." 66.10

"Oh great sage, then those devas. with a dejected mind, propitiated the lord of devas and then Rudra was greatly pleased." 66.11

"That greatly pleased lord gave this bow to the great devas and oh Lord, then that gem of the weapon was deposited by devas with my ancestor." 66.12

"Afterwards, when I was ploughing the sacrificial land and was trying to purify it once, the plough lifted the well known Sita from that sacrificial ground." 66.13

"She, who was not born from a womb but had risen from the earth, grew as my daughter. I decided that this maiden would be offered only to the one who gives valour as a fee to me." 66.14

"That one, who has arisen from the earth, is growing up as my daughter; Many Kings have arrived and sought her in marriage." 66.15

"That maiden is being sought by all the kings in this world and I have told them that I will not give her, who is my daughter, except for a fee of great valour." 66.16

"Oh great sage, after that, all those kings have come to Mithila with a wish to test their prowess." 66.17

"That bow has been brought and placed before them who were interested in testing their prowess; but none of them have been able to even lift the bow." 66.18

"Oh great sage, after recognizing that the valour of all those kings, who have come to test their prowess, is negligible, I rejected all of them." 66.19

"All those great kings, whose prowess was doubted by me, flew in to great rage and had surrounded my town of Mithila." 66.20

"Those great kings, thinking that I have insulted them, became enraged and were tormenting my town of Mithila." 66.21

"Oh great sage, after the passage of one year, availability of everything got diminished and I became extremely worried about the situation." 66.22

"And then, pleased by my penance, devas gave me an army with four divisions." 66.23

"Then those powerless wicked kings, who were doubtful of their own prowess themselves, were defeated and fled in all directions along with their ministers." 66.24

"Oh great sage, who observes great penances, I shall show Rama and Lakshmana that highly lustrous bow." 66.25

"Oh Sage, if Rama lifts that great bow, I will give my daughter, who was not born from a womb, to that son of Dasaratha." 66.26

This is the end of Sixty Sixth of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 67

Rama's Breaking of Bow

[The bow is brought before Rama. He takes it and while he tries to string it, the bow breaks. Janaka offers his daughter Sita in marriage to Rama. He sends messengers to inform King Dasaratha.]

The great sage Viswamithra heard the words of King Janaka and told the King, "Let the bow be shown to Rama" 67.1

Then that King Janaka ordered his ministers "Let the bow be brought here decorated by sandal paste and flowers." 67.2

As per the orders of Janaka, those ministers went in to the city, brought the bow, kept it before them and departed. 67.3

Fifty hundred stalwarts of great strength were required to draw the eight wheeled cart with great difficulty. 67.4

The ministers of the King, who brought the bow, which was kept in an iron box, told the following words to Janaka, who had divine luster. 67.5

"Oh King of Mithila, here is the great bow worshipped by all kings, which you desire to show to Rama." 67.6

The King, after hearing their words with folded hands, addressed great Viswamithra, Rama and Lakshmana. 67.7

"Oh Brahmin, in olden days, the Kings of dynasty of Nimi, as well as other kings who possessed great prowess, were incapable of stringing this great bow. And this is the bow that was worshipped by all of them." 67.8

"The groups of devas, Gandharwas, Yakshas, Kinnaras, asuras as well as Rakshasas and great serpents were also not able to wield it." 67.9

"How can then mere men be able to, stretch, string, fix an arrow and pull the string after lifting and weighing it?" 67.10

"Oh great sage, this great bow has been brought here. Oh great one, please show it to the princes." 67.11

That soul of Dharma Viswamithra, after hearing those words, spoke to Rama, "Oh Rama, Oh lad, please see the bow." 67.12

After hearing the words of Brahmarishi, Rama went near the box in which the bow was kept, then opened it and after seeing the bow spoke. 67.13

"Oh Brahmin, I shall touch this great bow with my hand and try to take it in my hand and string it." 67.14

The King and the sage addressing Rama said, "So be it" and following the words of the sage, he took hold of the bow by its middle easily. 67.15

That son of the Raghu clan, being seen by thousand kings, stringed the bow and drew it as if it was a play." 67.16

When the great one, who was famous and the best among men, stringed the bow, pulled and twanged it that bow broke in its middle. 67.17

That sound was great and equalled to the sound of a thunder; the earth trembled like it will do when the Mountain is split. 67.18

Except for Viswamithra, the King and sons of Raghava clan, all other men fell fainted on hearing that great noise. 67.19

After comforting those people, the King, who was the master of language, without any apprehension, addressed the great sage with folded hands and said. 67.20

"Great sage, Rama, the son of Dasaratha, without any doubt, is having great prowess and has completed this marvellous and unimaginable task." 67.21

"If my daughter gets him as her husband, the clan of Janaka would become famous." 67.22

"Oh son of Kushika, I had taken an oath regarding her; she would be given as a fee for prowess and this has now become true. Sita is more valuable to me than my soul and she is going to be given to Rama." 67.23

"Oh Brahmin, with your permission, my ministers would go speedily in chariots to Ayodhya immediately. May you be safe, son of Khusika." 67.24

"That King Dasaratha, with reverential words, would be brought to my city after informing that my daughter is being given to Rama as a fee to his prowess." 67.25

"Let the King be informed about the safety of sons of Kakustha under the protection of the sage and dear King should be brought hear with haste." 67.26

After Kaushika said "So be it", that King, who was the follower of Dharma, consulted his ministers. He sent his counselors to Ayodhya for communicating the information to King Dasaratha and bring him here." 67.28-67.29

This is the end of Sixty Seventh Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 68

Dasaratha's Journey to Mithila

[The messengers reach Ayodhya and inform Dasaratha about the marriage proposal. Dasaratha becomes happy and makes arrangement to start with his ministers and priests]

Commanded by King Janaka, those messengers travelled for three days, rested for the night and entered the city of Ayodhya with their tired horses. 68.1

Having reached the palace of the King, they talked to the door keepers and told, "Tell the King Dasaratha immediately that messengers of King Janaka have come." 68.2

After hearing this from them, the door keepers informed about the coming of the messengers and then obeying the orders of the king, the messengers were made to enter the palace and saw the aged King Dasaratha who resembled devas. 68.3

All those messengers freed from any apprehension, with folded hands addressed the King in reverential tones and sweetly told him. 68.4

"Oh great king, Janaka, the King of Mithila, who conducted a yagna by fire, using sweet words laden with affection, enquires your welfare with stability, along with your teachers and priests". 68.5-68.6

"The King of Mithila, after getting to know your permanent welfare, wants to tell you the following message with the permission of sage Viswamithra." 68.7

"It is known to everybody that I have decided to give my daughter in marriage, in exchange for an act of a person's prowess, which had made many kings to retreat with disappointment." 68.8

"Oh king, this daughter of mine Sita has been won by your valorous son Rama, who had come along accidentally, lead by sage Viswamithra." 68.9

"Oh great king, the great Rama had broken that divine bow of limitless glory in the middle, in a big assembly of people." 68.10

"To fulfill my vow to compensate her to the one who has great prowess, I have to give Sita in marriage to Rama and for that reason it is proper for you to give your consent to fulfill my desire." 68.11

"Oh great king, please come here speedily along with your teachers and priests. Safety to you. It is proper for you to reunite yourself with Rama and Lakshmana." 68.12

"Oh Indra among kings, it is proper for you to cause happiness to me and also to joyfully meet your two sons." 68.13

"Janaka, the King of Videha, according to the permission of Sathananda and approval of Viswamithra, has conveyed these sweet words." After speaking thus, the messengers, out of respect and fear for the King, stopped. 68.14-68.15

After hearing the words of the messengers, the King became greatly happy and told like this to Vasishta, Vamadeva and others. 68.16

"Rama, who increases the joy of Kausalya greatly, is living in the country of Videha, protected by the son of Kushika." 68.17

"Since Rama has proved his prowess, King Janaka is desiring to give his daughter in marriage to him." 68.18

"If you look with favour, the behaviour of the great Janaka, we will immediately go to Mithila without wasting any more time." 68.19

All ministers and great sages approved the idea and the happy King said, "We will start our journey tomorrow." 68.20

"The ministers of King Janaka, endowed with all virtues, were treated with great hospitality and were pleased and spent the night there. 68.21

This is the end of Sixty Eighth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 69

Dasaratha at Mithila

[Dasaratha starts his journey to Mithila the next day along with his ministers, Guru and priests. They are received by Janaka hospitably and Dasaratha is happy to see his sons.]

King Dasaratha spent that night in the company of his guru, priests and relations; when the night got over, he spoke to Sumanthra. 69.1

"Today itself, let the chief of treasury go, well prepared in advance, with great quantity of wealth including several type of gems." 69.2

"I command that the four divisions of army from the four quarters may depart and also let excellent chariots and palanquins march out." 69.3

"Let the Brahmins, Vasishta, Vamadeva, Jabali, Kashyapa, long lived Markandeya and sage Kathyayana depart in advance. Let my chariot be kept ready so that there would not be any time delay as the messengers of King Janaka are hastening me up." 69.4-69.5

As per the orders of the king, the four divisions of army departed; the King and sages followed behind. 69.6

After covering the path in a span of four days, they arrived in the country of Videhas. Hearing about it, King Janaka made arrangements for their worship and hospitality. 69.7

Afterwards, King Janaka, having seen the aged Dasaratha, was immensely pleased and extremely happy. 69.8

Then Janaka, the great man, spoke with joy to Dasaratha, the great man, "Oh king, welcome to you. It is great fortune to us that you have come. You will experience the love of both your sons, who have won over us by their prowess." 69.9

"Luckily the god like sage Vasishta has also arrived surrounded by great Brahmins. They resemble Indra surrounded by devas." 69.10

"I am lucky to know that there were no problems and I am lucky to have an alliance with the clan of Raghu, which is well known for its valour and is greatly distinguished." 69.11

"Oh emperor of men, it is proper for you to conduct the marriage tomorrow, after the end of Yagna, with the consent of sages, Oh best among men." 69.12

The King, who was in the middle of sages, after hearing these words from Janaka, who had great control over his words and was an expert in using them, replied to Janaka. 69.13

"Oh king, I have heard in olden times that the gift should be received as per the words of the giver and so follower of Dharma, I will do according to your words." 69.14

Hearing the words from the famous follower of Dharma, who was an votary of truth, the King of Videha was greatly filled with admiration. 69.15

Afterwards, all the sages spent the night in great joy, in each other's company. 69.16

King Dasaratha was happy to see both his sons and spent the time well, being honoured by Janaka. 69.17

That Janaka, with great luster, who was a great philosopher, after performing the acts relating to the Yagna, spent the night in the sacrificial hall along with his daughters. 69.18

This is the end of Sixty Ninth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 70

Rama's Clan Details

[Kusadwaja, who is the younger brother of Janaka, is summoned. Sage Vasishta tells in detail about the clan of Rama.]

After that, in the morning, after performing the rituals of the Yagna, Janaka, an expert in speech, told the chief priest Sathananda as follows. 70.1

My younger brother Kusadwaja, a great follower of Dharma, who is famous and brilliant, is ruling the auspicious city of Sankhasya, which is like the Pushpaka Vimana and on the banks of river Ikshumathi with the water of the rivers as its boundary. 70.2-70.3

"I would like to see him, who is greatly lustrous, as the protector of this Yagna along with me; I would enjoy it." 70.4

After informing this to Sathananda, he gave orders to some competent attendants who had come there. 70.5

As per the commands, they rushed to bring the tiger among men Kusadwaja, similar to obeying the orders of Indra to bring Lord Vishnu. 70.6

After having reached the city of Sankhasya, they saw Kusadwaja and informed him what had happened in Mithila and the intention of the King. 70.7

That greatly strong King Kusadwaja, having learnt of the events from those great attendants, set out as per the wishes of King Janaka. 70.8

There he saw great Janaka, who liked Dharma; after saluting Sathananda and the great King Janaka, occupied a divine seat, which was suitable for a King, near the king. 70.9

Those two valorous brothers, possessing great splendour, sent Sudhama, the wisest of the ministers to Dasaratha 70.10

"Oh great minister, speedily go to the invincible Ikshuvaku King Dasaratha, who has great luster, and bring him with his sons and ministers." 70.11

After the minister went to the tent, he saw the great King of the Raghu clan, bowed his head and spoke after saluting him. 70.12

"Oh valorous King of Ayodhya, Janaka the King of Mithila desires to see you along with your Guru and priests." 70.13

Then the King, having heard these words, along with his great ministers, great sages and relations, reached the place where Janaka was waiting. 70.14

The king, an expert in speech, who was with his ministers, gurus as well as relations, spoke these words addressed to the great King of Videha, 70.15

"It is well known, oh king, that god like sage Vasishtha, who is like a god to the clan of Ikshuvakus, would be our spokesman for all occasions." 70.16

"This Virtuous sage Vasishtha, with the permission of sage Viswamithra and all other sages, will tell you the particulars of our race in proper order." 70.17

After having spoken like this amidst great people, that King became silent. Sage Vasishtha, who was an expert in speech and who was god like, along with several other sages, spoke as follows to King Janaka. 70.18-70.19

"From the power, which did not have a clear form, was born the ever living and ever stable Lord Brahma and from him Marichi was born and from him, Kashyapa was born." 70.20

"Kashyapa had a son called Vivaswan [Sun God], Manu, who was called Prajapathi, was the son of Vivaswan and his son was Ikshuvaku." 70.21

"Ikshuvaku during early times ruled over Ayodhya and he had a lustrous and famous son called Kukshi." 70.22

"Kukshi's son was Vikukshi and to him was born highly lustrous and valorous Bana." 70,23

"The valorous Ananarnya with great luster and fame was the son of Bana. Prathu was born to him and to him was born Trishanku." 70.24

"The famous Dundhumara also known as Yuvanaswa was the son of Trishanku and he had a son called Mandhatha." 70.25

"Susandhi was the son of Mandhatha and to him two sons Dhruvasandhi and Presanajith were born." 70.26

"Dhruvasandhi had a famous son called Bharatha and from him was born the greatly lustrous Asitha." 70.27

"For Asitha, the kings Haihayas, Sasabindhus, Talanghas and their race became enemies." 70.28

"The weak Asitha was defeated by them in a war and was exiled out of his kingdom and he along with his ministers travelled towards Himalaya Mountains and lived in a place called Bhruguprasavana." 70.29

"It is heard that he had two queens, who became pregnant at the same time. One queen gave poison mixed with food to the other queen so that the embryo would be destroyed." 70.30

"In that pretty Mountain, a rishi named Bhrgu, who was also called Chyavana, lived." 70.31

"One of those two wives, called Kalindhi, who had lotus like eyes, desiring for a son, saluted Chyavana, who was much similar to devas." 70.32

"When that Kalindhi approached that sage and saluted that Brahmin desiring for a son, he spoke to her about the birth of a son to her." 70.33

"Oh prosperous one, in your womb a powerful, virtuous, highly lustrous and glorious son is growing. In a short time, that glorious son carrying the poison administered to you would be born to you. Oh lotus eyed one, do not be sad." 70.34-70.35

"That princess, who was eldest queen, chaste and virtuous wife, who was sad due to the loss of her husband, gave birth to a son due to the blessing of sage Chyavana." 70.36

"Since poison was given to his mother, by her co wife, with a view to destroy him, he was born along with the poison and was called Sagara." 70.37

"Asamanja was born to Sagara and from him Amshuman was born; to him was born Dilipa and his son was Bhagiratha." 70.38

"Kakushta was the son of Bhagiratha and his son was Raghu. The powerful Pravrudha was his son. He became Kanmashapada as the water of curse fell on his feet and his son was Samkhana." 70.39

"Sudarshana was born to Sankhana and to him Agnivarna, who had the colour of fire, was born. His son was Sigharaha and his son was Maru. Prasusruka was born to Maru and his son was Ambareesha. 70.40-70.41

"Amabareesha's son was King Nahusha. Yayathi was the son of Nahusha and his son was Nabhaga." 70.42

"Nabhagha's son was Aja and his son is Dasaratha. Dasaratha's sons are Rama and Lakshmana." 70.43

"Oh great King, Rama and Lakshmana were born of a pure heritage from the beginning. They are supremely virtuous, votaries of truth and belong to the clan of Ikshuvaku Kings. I choose both of your daughters as brides for them as both of your worthy daughters are accomplished and virtuous. It is only proper for you to give them in marriage to Rama and Lakshmana." 70.44-70.45

This is the end of Seventieth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 71

Janaka's Clan Details

[Janaka tells about his clan starting from Nimi. He also introduces his brother Kusadwaja. The marriage of Rama with Sita and Urmila, Janaka's younger daughter, with Lakshmana is proposed and accepted.]

Hearing what was spoken by Vasishtha, King Janaka replied with folded hands "You be safe. It is only proper that you listen to our genealogy." 71.1

"Oh great sage, it is very important to listen to the genealogy completely and it is appropriate for one born in a great clan to tell about it. Please listen." 71.2

"There was a King called Nimi who was famous in all the three worlds by his own acts. He was a great follower of Dharma and greatly endowed with strength." 71.3

"He had a son called Mithi, who constructed this town of Mithila. He was the first Janaka and his son was Udhavas." 71.4

"To the virtuous Udavasu was born a son called Nandhivardhana. And Sukethu was the son of Nandhivardhana." 71.5

"To the virtuous Sukethu, the strong Devaratha was born. He was a royal sage and to him was born a son called Brihadartha." 71.6

"The son of Brihadratha was the valorous and famous Mahaveera. He had a courageous and truthful son called Sudruthi." 71.7

"The soul of Dharma, Drishtakethu, who was a great follower of Dharma, was born to Sudruthi and to that royal sage a son named Haryaswa was born." 71.8

"Maru was the son of Haryaswa and Prathindhaka was the son of Maru. The son of Prathindhaka was King Keerthiratha, who was a follower of Dharma." 71.9

"Devameedha was the son of Keerthiratha. Vibhudha was the son of Devameedha and his son was Maheedraka." 71.10

"The mighty King Keerthiratha was the son of Maheedraka and that royal sage's son was Maharoma." 71.11

"Maharoma's son was the virtuous Swarnaroma and his son was the royal sage Hrusvaroma." 71.12

"For that great follower of Dharma was born two sons. I am the eldest and Krusdwaja is the second son." 71.13

"My father Hrusvaroma, after crowning me, who is the eldest son, as the king, placed the burden of bringing up Kusadwaja on me and went to the forest." 71.14

"After my aged father attained heaven, I am looking after my brother Kusadwaja, who resembles devas, in an affectionate manner and I am ruling this kingdom as per the tenets of Dharma." 71.15

"Then after passage of sometime, a powerful King Sudhanwa set out from town of Sankhasya with a view to besiege Mithila." 71.16

"He sent a message to me for handing over the matchless bow of Lord Shiva and lotus eyed maid Sita to him." 71.17

"Oh Brahmarishi, by my not giving these, a big war broke out between him and me; In that encounter, Sudhanwa was killed by me." 71.18

"Oh great sage, after killing that King Sudhanwa, I crowned my heroic brother Kusadwaja as the King of Sankhasya." 71.19

"Oh great sage, this is my younger brother; I am the eldest one. Oh great sage, I am immensely pleased to offer the two maidens Sita to Rama and Urmila to Lakshmana. May you be safe." 71.20

"As a reward for the prowess, I am offering my daughter Sita, who is similar to the daughter of devas, and also my second daughter Urmila. I am proclaiming this thrice so that there is no doubt about it." 71.21

"I am giving these two brides, who are greatly loved by me, as brides to the sons of Raghu clan. Oh King, please make Rama and Lakshmana give away gift of cows. Let it be performed for satisfying the manes. Safety to you. Afterwards, the marriage may be performed." 71.22-71.23

"Oh valorous one, Oh Lord, today is the star Makha and third day from today is the star Uthara Phalguni [Uthram]. Oh king, we could perform the marriage on that day. For ensuring happiness of Rama and Lakshmana, let dhana [charity] of various forms may be given." 71.24

This is the end of Seventy First Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 72

Kusadwaja's Daughters

[Mandavi and Sruthakeerthi, daughters of Kusadwaja, are offered as brides to Bharatha and Sathrugna. The offer is accepted and the marriage is fixed. Dasaratha does the preliminary rituals for the marriage.]

The great sage Viswamithra, along with Vasishta, after hearing these words of King Janaka, told Janaka. 72.1

"Oh great king, the glories of the clan of Ikshuvaku as well as that of Vaideha are immeasurable and beyond mere thought. There is no one equal to kings of these clans." 72.2

"Oh King, Urmila with Lakshmana and Sita with Rama are perfect matches. There is perfect match in their forms and their marriage is in accordance with Dharma." 72.3

"Oh great man, what I intend to tell may please be heard. This Kushadwaja, who is the brother of the King, is the great follower of Dharma." 72.4

"Oh king, oh best among men, we are seeking his two daughters, matchless in beauty and virtue, as brides to grooms." 72.5

"Oh king, the lads Bharatha and Shatrugna are great and magnanimous; we choose them as brides for both of them." 72.6

"These two sons of Dasaratha are handsome and youthful; they are like kings who are protectors of the world and devas. " 72.7

"Oh king, let the bond be strengthened between the clan of Ikshuvaku and your clan of pious deeds with great and clear vision." 72.8

Then having heard the wishes of Viswamithra and Vasishta, Janaka with folded palms addressed those sages and told. 72.9

"Our clans are indebted to you, oh great sages, for your commanding us for this relation between our clans." 72.10

"And let it happen as suggested by you; you be safe. Let the daughters of Kusadwaja become the wives of Bharatha and Shatrugna and serve them." 72.11

"On the same day, let the hands of our four daughters be held by the four strong princes." 72.12

"The Prajapathi called Bhaga appreciates the holding of the marriage on the day when there is Uthara Phalguni Star [Uthram]." 72.13

The King Janaka, after telling these pleasing words, stood up with folded hands and told the two great saints. 72.14

"Both of you have done supreme dharma for me. Oh eminent sages, I am your disciple and so please occupy these great thrones." 72.15

"My city is like Ayodhya for King Dasaratha and there is no doubt about it; you can govern it as you please." 72.16

When the King Janaka talked in this manner, the son of Raghu clan King Dasaratha became happy and replied to King Janaka. 72.17

"You brothers, who are the kings of Mithila, have countless good qualities. Sages and groups of kings have been worshipped by you." 72.18

"Be peaceful, may you obtain safety. I shall go to my residence and perform all rituals concerning ancestors" he spoke like this. 72.19

Then that very famous King Dasaratha took leave and Janaka also went away after those two sages. 72.20

After going to his residence, King Dasaratha did the Sradha [ceremony addressed to ancestors] as per the scriptures. After getting up in the morning, he did the charity of giving cows.. 72.21

That King gave thousands of cows to Brahmins and these charities were meant for the sake of each of his sons. 72.22

That great man Dasaratha, who was affectionate towards his sons, distributed hundred thousand cows, with their horns covered in gold, with abundant yield of milk, accompanied by their calves, as well as bronze vessel for milking and also many valuables to the Brahmins in the names of his sons. 72.23-72.24

The King, who had given the cows in charity, as well as observed penance for the sake of his sons, looked like Lord Brahma surrounded by the guardians of world. 72.25

This is the end of Seventy Second Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 73

Marriage Celebration

[The uncle of Bharatha arrives in Mithila. The four marriages are conducted by giving the brides to grooms and by their going round fire.]

On the day, when the King gave away the cows in charity, that day, the valorous Yudhajit [uncle of Bharatha] arrived. 73.1

He was the son of the King of Kekaya and uncle of Bharatha, after seeing and enquiring about the welfare to Dasaratha, he told the King Dasaratha. 73.2

"My father, the King of Kekaya enquired about your welfare and all the people whose welfare you would ask are okay." 73.3

"Oh joy of Raghu clan, Oh Indra of all kings, My father, the King of Kekaya wished me to see the lady of our family and so I went to Ayodhya." 73.4

"Oh king, hearing that you have arrived in Mithila along with your sons for their marriage, I came speedily here to see the son of my sister." 73.5

Then Dasaratha accorded him great hospitality and also extended proper honours to him." 73.6

Thereafter, spending that night with his illustrious sons, King Dasaratha, who knew his duties, woke up at dawn, completed his morning rituals, reached the sacrificial place, preceded by sages. 73.7-73.8

At the auspicious time, Rama along with his brothers, all of them completely adorned by various ornaments, after having performed the rituals preceding the marriage, with Vasishta and other great sages walking ahead of him, reached his father's presence. 73.9-73.10

The God like Vasishta approached the King Janaka and spoke the following words, "Oh king, oh great man, King Dasaratha has performed all rites preparatory to the marriage along with his sons and is waiting for the one who would give them the brides." 73.11

"All other rituals of marriage take place only when the giver and receiver meet together and so fulfill your duty by performing the auspicious marriage." 73.12

After the great Vasishta, who was exceedingly generous, told like this, King Janaka, who had great luster and one who follows the tenets of Dharma strictly, replied using the following words. 73.13

"Did any guard prevent you? To whose command are you waiting for? Why this hesitation to enter your own house? For this kingdom is like your kingdom." 73.14

"Oh great sage, my daughters, who have performed all the rites preceding the marriage and shining like the flame of a fire, have already arrived at the foot of the altar." 73.15

"I am keeping myself ready and am waiting for you. We would proceed further without any problems and why should there be further delay?" 73.16

Having heard the words spoken by Janaka, Dasaratha made his sons as well as many sages enter the marriage arena. 73.17

Afterwards, Janaka, the King of Videha, spoke these words to sage Vasishta, "Oh Lord, who observes Dharma, Oh sage, along with other sages, be pleased to perform the marriage ceremonies of Rama so that the whole world is happy." 73.18-73.19

The god like sage Vasishta addressed Janaka and said, "Let it be so." He, along with sage Viswamithra and virtuous Sathananda, reached the centre of the marriage arena and constructed an altar according to the scriptures. He decorated the altar with fragrant flowers, golden pots with holes, earthen ware pots filled with water and sprouts, pots for holding incense, conch shaped vessels, sacrificial bowls and ladles, water pots for offering Arghya, vessels containing puffed rice and the well prepared sacred rice." 73.20-73.23

Then the lustrous god like sage Vasishta, according to tradition, placed equal quantity of Durba grass around the altar, recited manthras according to scriptures and started fire on the altar by placing fire on it and started giving ablations. 73.24

Then King Janaka, having brought Sita adorned with all types of ornaments, in the presence of fire, placed her facing Rama and spoke to Rama, who increased joy of Kausalya." 73.25-73.26

"This girl Sita, who is my daughter, would be travelling with you in your journey to observe Dharma. Please accept her hand and hold it with yours. May there be safety to both of you." 73.27

"This greatly lucky and virtuous Sita would always follow you like your shadow", saying like this, along with chanting of Manthras, he released sanctified water in to the hands of Rama. 73.28

Then all devas and sages said, "Great, great" and the divine drums were played and there was rain of flowers. 73.29

Then the King Janaka, having given Sita to Rama, along with the sanctified water, shed tears of joy and said. 73.30

"Oh Lakshmana, please come. Urmila is ready to be given to you. Please accept her hand and hold it with your hand. Let there be no delay in doing it." 73.31

After speaking like this to Lakshmana, Janaka addressed Bharatha and said, "Oh son of Raghu clan, please hold the hand of Mandavi." 73.32

That soul of Dharma, King Janaka then addressed Shatrugna and also spoke to him, "Oh great hero, please hold Sruthakeerthi's hand in yours." 73.33

"Oh sons of Kakustha dynasty, all of you possess good conduct, have a gentle disposition and are faithful to your vows. Without any delay start living with your wives." 73.34

After hearing the words of Janaka, after taking the consent of Vasishta, those four took the hands of their wives in their hand." 73.35

Those good and great sons of Raghu clan, accompanied by their wives, in obedience to sage Vasishta, went round the sacred fire in the altar and entered in to matrimony. 73.36

When the sons of Kakustha clan were holding the tender and soft hands of their wives with immense splendour, there was rain of flowers from the sky. 73.37

Accompanied by the playing of divine drum, there was the sound of various musical instruments. The gang of Apasaras danced and the Gandharvas sang when the important sons of Raghu clan were getting married and it was wonderful. 73.38-73.39

When the tunes of wind instruments were making the sweet music, those lustrous brothers went round the fire three times and got married. 73.40

Thereafter, the sons of Raghu clan, along with their wives, went towards their residences accompanied by the king, hosts of sages and relations. 73.41

This is the end of Seventy Third Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 74

Ayodhya Journey

[Viswamithra took leave and went to the forest to do penance. Dasaratha, his sons and the new brides along with sages and the army started towards Ayodhya. Janaka came with them and gave several presents to his daughters and bid them farewell. On the way, they saw lot of disturbance. Then Parasurama, the son of Jamadagni, appeared before them and started talking to Rama,]

After the night was spent, the great sage Viswamithra, after blessing the sons of the Raghu clan, took leave of those two kings and went towards the northern Mountains. 74.1

After the departure of Viswamithra, King Dasaratha, who causes happiness in people, took leave of Janaka, the King of Mithila and speedily started going towards Ayodhya. 74.2

While they were going, King Janaka followed them to a certain distance and King of Videha gave many presents to his daughters. 74.3

The King of Mithila gave them several crores of cows, several excellent carpets, crores of silk dresses, elephants, horses, chariots and infantry and also well decorated excellent female and male servants, possessing divine beauty. 74.4-74.5

That greatly pleased one also gave them matchless dowry in the form of golden ornaments with luster, decorated by pearls and corals. 74.6

The King of Mithila, after having given them plenty of wealth and after taking leave of King Dasaratha, went back to his home. 74.7

The King of Ayodhya also left along with his great sons; sages were going in the front; servants and others following him. 74.8

That tiger among men, along with his sons and sages, noticed that the birds were making sounds of fear here and there. 74.9

All the animals of the place went to their right in the clockwise fashion. Having seen this, the tiger among men approached sage Vasishtha and asked. 74.10

"Why are the frightened birds as well as the suffering deer going round us? I am in great fear, my heart is trembling and I am in depressed spirits." 74.11

The sage Vasishtha heard these words of King Dasaratha and said, "I shall listen to these noises and then tell you." 74.12

"The sounds released by the birds indicate an event of divine nature; the dreadful sound made by the animals indicate that they are restoring peace and so do not get worried." 74.13

When they were talking with each other, the earth started shaking and a great wind started blowing which made many trees fall on the ground. 74.14

Darkness enveloped the sun and all directions did not shine; the entire army was covered with ashes and looked as if they had fainted. 74.15

But sage Vasishtha, other saints, Dasaratha and his sons retained their consciousness; all others lost their consciousness. 74.16

In that fearful darkness, the army looked as if it was covered by ashes and King Dasaratha saw that descendent of sage Brugu, looking dreadful with his matted hair and crown, who was inaccessible like the Kailasa Mountains, who had killed several Kings of Kings, who was difficult to endure due to his shine, like the fire at the time of deluge, whose power was burning ordinary men and making him difficult to see, who was carrying an axe on his shoulder, who was carrying a bow similar to series of lightning and also an arrow and who looked like Lord Shiva who had come to destroy Tripura. 74.17-74.20

Seeing him, who was fearful in appearance with a looks of flaming fire that was raging, Vasishta and others, who were experts in chanting Manthras and oblations in fire, assembled in one place and whispered among themselves. 74.21

"Enraged by the slaughter of his father, was he not intent upon exterminating the race of Kshatriyas? Earlier by slaughtering the Kshatriyas, he got himself freed from anger and sorrow. Is he again desirous of killing of Kshatriyas?" 74.22-74.23

After the saints had talked among themselves, they offered water to wash the feet of Bhargava's son, who had fearsome appearance, and started speaking to him in soft and sweet words, "Rama, Rama." 74.24

That valiant son of Jamadagni, after accepting the worship offered by the saints, started speaking to Rama, the son of Dasaratha." 74.25

This is the end of Seventy Fourth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 75

Parasurama's Story and Vishnu Bow

[Sage Parasurama tells about how Viswakarma made two bows; gave one to Vishnu and another to Shiva. The Vishnu bow was given to his grand father, who gave it to his father, who gave it to him. At this, Dasaratha was scared; but Parasurma completed the story of the bows and challenged Rama to string it and send an arrow using it.]

"Oh son of Dasaratha, Oh Rama, I have been hearing about your great prowess and I have also heard about your breaking of Shiva's bow." 75.1

That breaking of the bow is wonderful and beyond our thought. Hearing about that, I have come with another divine bow." 75.2

"This great bow of dreadful appearance was obtained by sage Jamadagni; complete the test of your prowess by sending an arrow with that bow." 75.3

"After seeing your prowess, while you are stretching the bow, I shall engage you in a duel for appreciating your valour." 75.4

After King Dasaratha heard those words, he, with a dejected face full of sorrow, spoke the following. 75.5

"You are a famous Brahmana, who has become quiet by your anger against Kshatriyas, and it would be proper if you give protection to my sons who are only boys." 75.6

"You are born in the clan of Bhrgu, shining due to his study of Vedas and observance of penance. You have already left off use of weapons by taking a vow in the name of Indra." 75.7

"You, with an intent on Dharma, have conferred this entire earth to Kashyapa; you have retired to the forest and are living on Mahendra Mountain." 75.8

"Oh great sage, you have come for my complete destruction today; if you kill Rama, none of us will survive." 75.9

When Dasaratha was talking like this to the famous son of Jamadagni, disregarding those words, he was only addressing Rama. 75.10

"These two great divine bows are famous all over the world as they are both stout and powerful; they were made by Viswakarma himself at the same time." 75.11

"Oh Great human being, Oh son of Kakustha clan, the one which was broken by you was given to devas by the three eyed Lord Shiva, who was the destroyer of the three cities." 75.12

"The second unassailable bow was given by the chief of devas to Lord Vishnu. Oh Rama, oh son born in the Kakustha clan, this highly radiant bow of Lord Vishnu is as strong as the other bow of Rudra." 75.13

"Then all devas at that time asked Lord Brahma to find out about the comparative strength and weaknesses of Lord Shiva and Lord Vishnu." 75.14

"The grandfather who was foremost among all those who speak, after he came to know about the intention of devas, instigated the quarrel between both the Gods." 75.15

"A great war took place between Shiva and Vishnu, each desirous of a victory over other, making one's hairs to stand erect." 75.16

"Then by the sound of "hum", the dreadful power of Shiva's bow was compromised and the three eyed one was made motionless." 75.17

"All devas along with sages and Charanas, who had assembled there, requested both of them. As both of them were great devas they both were pacified." 75.18

"Since Shiva's bow was made benumbed by the bow of Vishnu, devas and sages thought that Vishnu's bow was superior." 75.19

"The famous Shiva, who got angry with this, placed the bow and arrow with the Royal sage Devaratha in the country of Videha." 75.20

"Oh Rama, that Vishnu, capable of conquering hostile cities, gave his bow with trust to Richaka belonging to the race of Bhrigus." 75.21

"That Richaka, who had great luster, gave it to his son, the famous Jamadagni, who was one with matchless valour." 75.22

"Endowed with great power of penance, my father renounced use of all weapons and King Kartha Veeryarjuna killed him in a vulgar manner." 75.23

"Having heard of the killing of my father, which was incomparable and ruthless, out of great anger, I went on killing Kshatriyas, who were being born again and again as they were born and reborn. Having won the entire earth, at the end of a fire sacrifice, I gave it to sage Kashyapa who was doing meritorious acts. There after I am living on the Mahendra Mountains due to the power of great penance." 75.24-75.25

"Oh strong Rama with great valour, having heard about your great prowess, which led to the breaking of Shiva's bow, I have come here for the same purpose." 75.26

"Oh Rama, treating with respect the Dharma of Kshatriyas, take hold of this eminent and excellent bow belonging to Vishnu, which was inherited by me from my father and forefathers." 75.27

"Oh son of Kakustha clan, this great bow is capable of conquering cities as well as enemies. If it is possible by you, place an arrow on it, then I will engage you in fight." 75.28

This is the end of Seventy Fifth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 76

Parasurama's Pride Destruction

[Rama easily strings the bow, keeps an arrow in it and requests Parasurama to say whether the arrow should be used to destroy his feet or should it be used to destroy the result of his accumulated penances. Parasurama realizes that Rama is Vishnu himself and chooses the latter as he has to leave all countries he had given to sage Kashyapa. After destroying all penances by the arrow, Parasurama salutes Rama and goes to his abode in Mahendra Mountains.]

The son of Dasaratha, after hearing the words of son of Jamadagni, avoiding further conversation due to respect to his father told. 76.1

"Oh Bhrgu's son, I have listened to the great acts done by you. I am greatly appreciating the acts done by you to repay your debts to your father." 76.2

"Oh Bhargava, you have insulted me as if I am without valour and incompetent to perform the duties of a Kshatriya." 76.3

Rama, with speed and valour, having thus spoken angrily, grasped the bow and arrow from the hands of the son of Bhrgu clan." 76.4

After bending, pulling the string and keeping the arrow on it, the angry Rama asked the son of Jamadagni. 76.5

"You are Brahmin fit to be worshipped and you are worthy of homage through Viswamithra to me and so I do not have the power to release it to take your life." 76.6

"Oh Rama, I have decided to either destroy the movement by your feet or the power that you have earned by penance which is incomparable in this world; please tell me your choice." 76.7

"This celestial arrow of Vishnu either would conquer cities or destroy the pride and strength of a person; it will not go in vain." 76.8

To see Rama, holding that blessed weapon, devas and assembly of sages led by Lord Brahma as well as Gandharwas, Yakshas, Apasaras and Kinnaras, as well as Yakshas, Rakshasas and Nagas assembled in the sky. 76.9-76.10

When Rama stretched the divine bow, the world became benumbed; Rama, the son of Jamadagni, lost all his power and gazed at Rama. 76.11

Having lost all his prowess, power and having been made motionless, the son of Jamadagni spoke to Rama with eyes like petals of a lotus flower. 76.12

"Earlier, when I gave this earth, earned by me, to Kashyapa, he told me, "You should not live in my country." 76.13

"Oh Rama, since I have gifted the earth to Kashyapa, I assured him that I will not live here. Following the words of Guru, I am not living here during night time." 76.14

"Oh valorous Rama, for that reason, you should not destroy the power of my movement as I have to go with the speed of mind to the great Mountain Mahendra." 76.15

"Oh Rama, strike the unmatched worlds of penance that I have conquered with that divine arrow. Let there not be any delay in it." 76.16

"As soon as you stretched this bow, I have understood that you are the imperishable slayer of Madhu and the lord of all devas. Please be safe." 76.17

"All these crowds of devas, who have assembled here, know about your incomparable deeds. in combat, you are unassailable." 76.18

"Oh son of Kakustha dynasty, because I have been defeated by you, who are the lord of three worlds, I should not feel ashamed." 76.19

"Oh Rama, who does proper penance, it is only proper for you to release this incomparable arrow at me and after its release. I would go to the Mahendra Mountain." 76.20

When Rama, the son of famous Jamadagni, spoke thus, Rama, the son of Dasaratha, released that excellent arrow. 76.21

After seeing that the worlds of great penance earned by him were destroyed, that Parasurama speedily went to the excellent Mahendra Mountain. 76.22

Then all directions and semi directions were cleared of darkness; devas and sages praised Rama for wielding that bow. 76.23

Lord Parasurama, the son of Jamadagni, praised Rama, went round him and then went to his abode. 76.24

This is the end of Seventy Sixth Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

Sargam [Chapter]: 77

Ayodhya Arrival

[After the departure of Parasurama, all of them continue their journey and arrive back Ayodhya. They are received with joy by people of Ayodhya.]

When Parasurama had gone, Rama, the son of Dasaratha, who had a peaceful mind, gave the unmatched bow and arrow to God Varuna. 77.1

Then Rama saluted Vasishta and other important saints. Seeing his scared father, that son of Raghu clan told him. 77.2

"Rama, the son of Jamadagni, has gone. Please give order to the four divisions of the army to march towards Ayodhya as its supreme commander."
" 77.3

"Oh king, direct the army that is under your control, they are waiting for your order like a Chataka bird waiting for water." 77.4

Hearing the words of Rama that Parasurama has departed, Dasaratha was filled with joy, hugged his son, having done that smelt his forehead and felt as if his son has taken a rebirth. 77.5-77.6

He ordered his army to go speedily and when they reached the city, it was decorated by banners and flags, resounding with playing of Trumpets delightfully looking forward to the king's entry. The royal highways were sprinkled with water, with flowers strewn on them and auspicious musical instruments were being played. The city was filled with people who were waiting for the King to enter." 77.7-77.8

That great and famous King, followed by his elegant sons, entered the city where the citizens including Brahmins, who have come from a long distance, had gathered to welcome him and then he entered his home like the Himalaya Mountain. 77.9

The King, in house, was honoured by his relations. Kausalya, Sumithra and Kaikeyi with the slender waist were busy in welcoming the brides along with the women of the royal house. 77.10-77.11

Thereafter, the wives of the King welcomed the highly fortunate Sita, the famous Urmila and the daughters of Kusadwaja in to their house. 77.12

All of them, holding auspicious substances and shining in their silk dresses, immediately went and worshipped Gods in temple. 77.13

Then, all those daughters of kings paid homage to all those worthy of being paid homage and went to their individual houses, which were like the house of Khubera. They gave cows and grains; satisfied great Brahmins. Then, they enjoyed the company of their husbands happily. 77.14-77.15

Those great sons, with no one comparable to them in the earth, in their valour and competent in use of arrows, along with their wives served their father and obeyed his commands." 77.16

After passage of some time, Dasaratha, the delight of Raghu clan, addressed Bharatha, the son of Kaikeyi, and told. 77.17

"Oh son, the heroic Yudhajit, who is the son of King of Kekaya and your maternal uncle, has come to take you to their home." 77.18

"Oh knower of Dharma, he has made the same request in Mithila when we were with great sages and it is only proper to make him happy by going with him." 77.19

Having heard the words of Dasaratha, Bharatha, the son of Kaikeyi, paid salutations to Dasaratha and Rama, embraced Lakshmana and together with Shatrugna started for the journey." 77.20-77.21

That valorous great man bid farewell from Dasaratha, Rama, who did jobs without any fatigue, and mothers; he departed with Shatrugna. 77.22

After the departure of Bharatha, the strong Rama and Lakshmana worshipped and served their god like father. 77.23

Obeying the orders of their father, they looked after the welfare and well being of their citizens. 77.24

They looked after their mothers and requirement of their mothers in a disciplined manner; supervised the welfare of their gurus and their needs at appropriate intervals." 77.25

Dasaratha started liking them very much for their good conduct and character; they were liked by the Brahmins and other citizens of the country. 77.26

Rama, who was truthful and greatly valorous, possessed many virtues and was famous; for the people of kingdom, he was like Lord Brahma to the living beings. 77.27

The sensitive Rama always fixed his mind on Sita, his heart being dedicated to her and several seasons went by. 77.28

Sita, being chosen by his father, became a darling to him and his affection towards her increased further due to her prettiness and great virtue. 77.29

For her, her husband acted doubly because they were communicating their thoughts revolving in their heart as well those born there. 77.30

In beauty, she was equal to Gods, who had assumed human form; she was also a personification of Goddess Lakshmi in wealth. Sita became especially dear to Rama because she was born in Mithila and the daughter of Janaka. 77.31

That Rama, being the son of the Royal sage and pretty every moment, united with the daughter of excellent King Janaka, shined like Indra, the King of devas and possessed joy like Lord Vishnu who was with Goddess Lakshmi. 77.32

This is the end of Seventy Seventh Sarga of Bala Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

End of Bala Kanda of Ramayana.

2. *Ayodhya Kandam*

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112. Bharatha Requests for Sandals
113. Bharatha's Return Journey
114. Bharatha Returns to Ayodhya
115. Rama's Sandals as King
116. Sages Leave Chithrakuta
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118. Sita Talks to Anasuya
119. Rama Takes Leave of Sage Athri

Section: II

Ayodhya Kandam [Ayodhya Section]

[This book starts with proposal for coronation of Rama as Yuvaraja by Dasaratha. On the advice of Mandhara, Kaikeyi asks Dasaratha two boons - one to crown Bharatha and the other to banish Rama to the forest. Rama accordingly goes to forest and settles down in Chithrakuta Mountain. Dasaratha dies due to sorrow of parting with his son. Bharatha who is summoned refuses to become the king. He goes to Chithrakuta to bring Rama back. Rama refuses. Bharatha returns with Sandal of Rama and makes it a king and rules as its representative from a place called Nandigram. Rama leaves Chithrakuta due to impending trouble from Rakshasas.]

1. Dasaratha's Yuvaraja Proposal

[Bharatha leaves to his uncle's place. Due to many good qualities, Rama becomes the darling of his people. Dasaratha wants to crown him as Yuvaraja and he calls a meeting of the people.]

When Bharatha set out to his uncle's house, he took with him the sinless Shatrugna, the killer of foes. 1.1

Bharatha was honoured and fondled by his uncle who was the lord of the horses and stayed with his brother for a long time. 1.2

While those heroic brothers, though were living life of satisfaction were worried about their old valorous father. 1.3

That great lustrous king also was thinking about his sons Bharatha and Shatrugna, who were far away and who were like Indra and Varuna. 1.4

Dasaratha loved equally all his four sons, who originated from his own body. 1.5

Even among them, the lustrous Rama was liked by his father most and possessing many virtues like The Lord Brahma, who was created by himself. 1.6

Requested by devas, that God desirous of slaying the haughty Ravana, was born indeed in this world of humans. 1.7

Kausalya looked great with her son who had exceedingly great luster, similar to Adithi along with her son Indra having the Vajrayudha. 1.8

Rama was endowed with beauty and valour and was free from envy. In virtues he was equal to Dasaratha and was indeed an incomparable son. 1.9

He was daily endowed with peace and spoke in a sweet voice, and though addressed by using harsh words, he would never reply using harsh words. 1.10

Rama with great self-restraint always remembered the one act of kindness done to him some time or other and forgot even hundred offences done to him. 1.11

Even during intervals when he is not practicing the use of weapons, he always used to talk with Old people who are experts in knowledge and saintly persons. 1.12

Rama was wise, one who talks sweetly, one who addresses you first, one who talks desirable words. One who is valorous and one who is not infatuated with valour. 1.13

He was learned, never told lies, one who worships elders of his own accord, one who was liked by his subjects and one who loved them. 1.14

He was kind, one who has conquered anger, one who worshipped Brahmins of his own accord, one who has pity towards suffering people, an expert in Dharma, One who daily controlled his self, and one who is pure. 1.15

He was one, who thought like his race, one who followed the royal dharma and one who believed that he should obtain fame and attain heaven by his deeds. 1.16

He being learned was not interested in actions not leading to welfare, disinterested in shallow talks, and used to talk like one who had control over his words. 1.17

He was young, free from sickness, expert in conversation, one who knew the time and place to do things, one who could judge people and an unsurpassed sage of the world. 1.18

Endowed with such good qualities, that son of a king became well liked by his people, to whom he appeared as their own soul walking outside their body. 1.19

Thoroughly learning all branches of knowledge, in accordance with tradition, he knew Veda and its branches and that elder brother of Bharatha was a better expert than his father in archery. 1.20

Blessed with auspiciousness, he was obedient to sages, one who spoke only truth, one who is frank, and one who considers himself controllable by Brahmins who were experts in Dharma and Artha. 1.21

An expert in the implications of Dharma, Artha and Kama, he was very intelligent and had excellent memory. He possessed worldly wisdom and was an expert in Vedic rituals. 1.22

He was modest, did not show out his feelings and one who could keep things secret and he had many friends to help him. His anger and joy were never in vain and he knew when to sacrifice and when to show restraint. 1.23

He had firm devotion, controlled emotions and did not accept anything bad. He never spoke bad words, was never lazy, always vigilant and knew his own weaknesses as well as that of others. 1.24

He was an expert in Sastras, was always grateful, a great judge of men, and was skilled in favouring or giving punishment according to law. 1.25

He was an expert in identifying the right people and encouraging them and could identify those who should be punished. He knew the right means to raise revenue and correctly spend the money so raised. 1.26

He had mastery over scriptures as well as those branches of knowledge that were inter connected and sought pleasure only after following Dharma and principles of Artha He never spent his time unnecessarily. 1.27

He was learned in arts and crafts as a means of entertainment and knew how to spend wealth. He was an expert in riding elephants and controlling horses. 1.28

He was an expert archer and was well recognized in driving and control chariots. He knew how to control his army and how to march against his enemies. 1.29

In the battlefield even angry devas and asuras could not rile or upset him, He was never jealous and had a great control over his anger. He was neither proud nor malicious, never insulted a living being and never bowed to others due to pressure. 1.30

Thus endowed with great virtues that prince was a darling of his subjects and was held in great esteem in all the three worlds and in intelligence he was equal to Bruhaspathi and in Valour Devendra. 1.31

That darling of all his subjects was a source of joy to his father and That Rama due to his virtues was shining like a sun. 1.32

He who was full of penances was one with undefeatable prowess and was equal to the guardians of earth and was desired by the earth as her king. 1.33

Seeing his son blessed with varied virtues, the king Dasaratha, the destroyer of his enemies started thinking. 1.34

Then that aged king who had a very long life thought "How can Rama become a king while I am alive? How can I get the pleasure of seeing that?" 1.35

The thought that how he can see his darling son being crowned arose in the mind of the king very often. 1.36

"Rama has got great desire to increase the welfare of this world and he shows compassion to all people like the rain god and he is dearer than me to my people." 1.37

"He is equal in valour to Indra and Yama, equal in wisdom to Bruhaspathi, equal in firmness to the mountain and he has more virtues than me." 1.38

"If I am able to see now my son ruling all over the earth, I would be attaining the joy of attaining heaven in this earth." 1.39

King Dasaratha then evaluated Rama along with his ministers and found many matchless good qualities not found in any king and finding that these qualities are praiseworthy, he decided to crown him as junior king [Prince Reagent]. 1.40-1.41

Then King Dasaratha then told his minister about the bad omens seen in heaven, earth and the sky and thought that old age has conquered his body. 1.42

Then thinking about Rama with a face like full moon and who was a remover of sorrows and a darling of the people, he thought that if he is crowned his sorrow will come to an end. 1.43

That king, the soul of Dharma, for protecting his as well as his subjects' welfare, realizing that a proper time has come, with great love hastened to perform the coronation of Sri Rama. 1.44

The king sent invitations to the people residing in various cities as well as the villagers of the earth including their chiefs as well as various kings. 1.45

The king did not invite the king of Kekaya and Janaka, with a view that they are far away and could hear the joyous news later. 1.46

King Dasaratha adorned himself properly received them respectfully presented them with ornaments and houses and people felt that they were seeing Lord Brahma. 1.47

When Dasaratha, the tormentor of enemies occupied his seat, all other kings who were loved by their subjects entered. 1.48

All those kings occupied their various seats facing king Dasaratha following the royal tradition. 1.49

The king was surrounded by feudatory kings endowed with modesty were well received and residents of cities and villages surrounded and respected the king like devas respect Lord Indra with one thousand eyes. 1.50

This is the end of First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

2. Dasaratha's Proposal of Rama as Yuvaraja

[Dasaratha organizes a meeting of his citizens, ministers, Brahmins as well as kings. He proposes that Rama should be made Yuvaraja. Not only people approve but defend that decision.]

After that the king of the earth after inviting all the invited people and spoke these nectar like words aimed at their welfare. 2.1

The king who was the lord of men, with a deep, loud, attractive, rumbling and incomparable voice which was like the sound of a drum and rumbling of a cloud addressed the kings and said. 2.2-2.3

"It is well known to you, that this kingdom of mine has been ruled by my predecessors who were great kings and that they looked after their subjects as if they were their children." 2.4

"I, who belong to the Ikshuvaku clan whose great kings ruled this earth, want to accomplish complete welfare of all the people of this entire world." 2.5

"While following the path trodden by my ancestors, I also have protected my people by being ever vigilant." 2.6

"Looking after the welfare of all the people under the shadow white flag, my body has become old." 2.7

"Having spent thousands of years of my life, this body has decayed and so I am desirous of taking rest." 2.8

"I have become greatly exhausted by carrying the burden of the rule of dharma with great might and courage, which cannot be done by those who have not won over their sense organs." 2.9

"So I wish, after convincing all those who have assembled here including the learned Brahmins, to consecrate my son to look after the welfare of the people and then take rest." 2.10

"My eldest son Rama, the conqueror of enemy cities, who is equal to Indra in prowess, has indeed inherited all my virtues." 2.11

"I am pleased to install the upholder of Dharma and the greatest among men Rama, who resembles the moon, as my Yuvaraja [Heir apparent / prince in waiting] on the day whose star is Pushyam [Poosam]." 2.12

"If that elder brother of Lakshmana who has a great luster is made the king, all the three worlds would get a better king." 2.13

"When such a son like Rama is entrusted the welfare of the three worlds without any delay, I would become relieved of all my worries." 2.14

"This well thought out decision, though it is favourable to my thoughts, you all should give your consent, as to what decision I should take?" 2.15

"Though this decision is one which I like, please think over and tell me any other method that would bring prosperity to our country, as an open discussion will bring prosperity." 2.16

Hearing these words from the king, the other kings became happy and like a peacock producing pleasing sound on seeing a thick cloud, welcomed the decision. 2.17

The affectionate sounds of joy filled cries of the multitude of people which came from that hall seemed to shake that place. 2.18

Hearing the opinion of Dasaratha who was expert in Dharma Sastras, all Brahmins, chiefs of people and other citizens, deliberated jointly and knowing each other's mind came to an unanimous conclusion and addressed king Dasaratha as follows. 2.19-2.20

"Oh king you are our old ruler who is thousands of year old and so consecrate Rama as our Yuvaraja of this kingdom." 2.21

"We desire that the great hero, who is a well-armed valorous one of Raghu clan, should ride on the elephant with his shadow falling on the royal flag." 2.22

Hearing these words from them, pretending that he was not aware of the wish of their mind, Dasaratha asked them. 2.23

"Oh kings, as soon as you all heard my words, you have expressed your desire to make Rama the king, and this creates a doubt in my mind, whether you have said it in the present context." 2.24

"When I am ruling this earth following Dharma, why are you desiring to make my son as Yuvaraja, Please explain." 2.25

All the great people there as well as the citizens said, "Your son has several auspicious qualities which will make him a great king." 2.26

"Oh king, please listen, we shall now speak about the good virtues Rama who is blessed with good qualities, who is brave and who is like devas and who has happiness to others." 2.27

"Oh king, Rama by his divine virtues is equal to Indra, truly valorous one and is greatly distinguished among the members of Ikshuvaku clan." 2.28

"Rama is a good man of the world, one who follows Dharma with sincerity, and even Dharma attains fulfillment in him along with prosperity." 2.29

"As far as welfare of people is concerned he is like the moon, in patience he is like earth, in wisdom he is equal to Bruhaspathi and in valour, he is equal to Indra." 2.30

"He is a follower of Dharma, a votary of truth, a man with good conduct who is free from envy, one with patience, one who consoles others, gentle, grateful, and one who has control over his sense organs." 2.31

"Rama is soft, stable in thoughts, always humble, envy less, sweet conversationalist with human beings, votary of truth, one having great knowledge of Sasthras, one who serves Brahmins and elderly people, one with matchless fame and one with growing luster in this world." 2.32-2.33

"He is most competent in using weapons among all devas, asuras and one who has properly learned all knowledge like penance and a learned one in shastras, Vedas and all their branches." 2.34

"That elder brother of Bharatha is the greatest expert in music in this world and he is pious, one of noble descent, one whose mind is free from meanness and a very intelligent one." 2.35

"He is an expert in Dharma and Artha, has been well instructed in all matters by best of Brahmins and whenever he and Lakshmana participate in war for a village or town, they never return without victory." 2.36

"When returns from the battle field either on an elephant or on a chariot, always he enquires about the welfare like his own relative and he also enquires about their son, sacred fire, wives, servants and disciples in great detail according to the protocol." 2.37-2.38

"That tiger among men Rama always asks us whether our disciples obey us and also whether they are doing their job properly." 2.39

"Rama becomes very sad at the misfortunes of people and becomes happy like our own father on happy occasions." 2.40

"He is an votary of truth, a great archer, one who serves senior citizens, one who has won over his sense organs, one who speaks with a smiling face and one who sincerely follows Dharma." 2.41

"He brings about unity of people and not interested in creating clashes of opinions and is as eloquent as Bruhaspathi in debates." 2.42

"Rama who attracts the entire world, has charming eye brows and copper coloured eyes and blessed with Valour, courage and heroism and looks like Lord Vishnu to us." 2.43

"He is learned in the principles of administration of peoples, and passion does not over power his senses and he is capable of ruling all the three worlds and so of ruling only earth?" 2.44

"His emotions like anger or love do not go waste and he puts to death those who deserve to die according to justice and does not get upset over those who deserve mercy." 2.45

"Whenever a person makes him happy, he makes him wealthy and Like the Lord Sun with his great luster, Rama also shines and he is serene, the lord of all people and one who causes happiness to the good people." 2.46-2.47

"Rama is full of all good qualities, truly valorous, incomparable ruler and will not the earth thirst for such a ruler?" 2.48

"Oh king Dasaratha, due to your great fortune you got a son like him and he looks like the great son Kashyapa born to Maricha." 2.49

"Gandharwas, devas, asuras human beings, uragas along with all the people living in cities as well as villages and people who are living in neighboring countries wish Rama with strength, health and long life." 2.50-2.51

"Women, old people, young girls without fail during morning and evening are saluting all devas for the sake of the very famous Rama." 2.52

"Oh god like king, Let their prayer be fulfilled, because of your effort in this direction. We all would like to see the son of a great king like you, with a black colour of a blue lotus, who punishes all his enemies as our Yuvaraja." 2.53

"Oh king who fulfills our wishes, you should with a joyful heart install your son who is equal to the god of gods [Vishnu] who is interested in the welfare of the entire world and one who welcomes nobility as your heir for the welfare of all of us without delay." 2.54

This is the end of Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

3. Rama's Coronation Arrangements

[After the king requests Vasishta to make arrangements for the coronation for the next day, he makes all arrangements. Dasaratha summons Rama and informs about it. Kausalya becomes greatly happy.]

The king with joy saw all those people who were saluting him who with folded hands similar to a lotus bud and told them, loving words which would be good to them. 3.1

"I am greatly pleased to appoint my eldest beloved son with matchless splendour as per your request as the Yuvaraja" 3.2

The king after honouring the people who had come as per his invitation, addressed Vasishta, Vamadeva and other Brahmins who were listening to him. 3.3

"This auspicious month Chithra [April-May] with blossoms of divine flowers is sacred and let all arrangements be made to crown Rama as Yuvaraja" and all the people greatly applauded this declaration of his. 3.4

When the tumult among the people has calmed down, the lord of the people Dasaratha spoke the following words to Vasishta who was the tiger among sages. 3.5

"Oh God like sage, it is proper for you to issue necessary instructions, to keep ready the things that are needed to the rituals connected with the coronation of Rama." 3.6

"Hearing the words of the king that best among Brahmins Vasishta, with folded hands in front of the king gave the following order." 3.7

"You have to arrange in the hall for conducting sacrifices of the king, gold and other precious metals, precious gems, articles necessary for worship, necessary herbs, garlands of white flowers, puffed rice, and also honey, ghee, fresh cloths, chariot, weapons of all types, army with its four divisions, an auspicious looking elephant, fans made of the hairs of Yak, white flag, decorative umbrella, hundred golden pots with great luster shining like fire, bulls with their horns covered in gold and a complete tiger skin." 3.8-3.11

"If any other thing which are small are required at that time, it may be arranged. The private apartment of the king as well as the entire town may be decorated and the gates of the town may be decorated with sandal paste and flowers and worshipped with sweet smelling lighted incense." 3.12-3.13

"Arrangements may be made to feed hundred thousand Brahmins to their hearts content by cooking good quality rice with milk and curd." 3.14

"Tomorrow morning after receiving the chiefs of Brahmins hospitably, they may be given ghee, puffed rice and curd as well as monetary gifts." 3.15

"As soon as the sun rises tomorrow laudatory speech should be made and seats arranged for all the Brahmins who have been invited." 3.16

"The highways should be sprinkled with water and flags tied on both sides. Actors and well-dressed courtesans should reach the second enclosure of the apartment and be seated there." 3.17

"In temples people should assemble with cooked rice and other food as well as with garland separately and they should be given monetary gifts." 3.18

"Let all the soldiers who are fully alert with long swords tied to their waist wearing new cloths enter in the courtyard of the glorious king." 3.19

Those highly disciplined sage, after giving this order and after informing the king, also attended to many other things to be done. 3.20

Those great Brahmins who were happy and satisfied with the arrangements approached the king and told him that all necessary actions have been taken. 3.21

Then that king with great luster told Sumanthra, "Bring the self-restrained Rama immediately before me." 3.22

That Sumanthra acknowledged the king's order and said "So be it", and being a great charioteer went to bring Rama in the chariot. 3.23

Afterwards the kings of the eastern, northern, southern and western countries, kings who were not Aryans, kings of Aryan origin, the kings of the people of forest and mountains paid Homage to Dasaratha and he was like Indra surrounded by the devas. 3.24-3.25

The royal saint Dasaratha sitting in the palace like Indra surrounded by the maruths, saw his son approaching him in a chariot. 3.26

Rama was like a king of Gandharwas and was famous for his courage in the world. He had long arms, great strength, walked like an elephant in rut, greatly beautiful with a face like the moon, blessed with beauty, generosity and valour and captivating even men with his beauty. He looked like the rain god entering an area burnt with heat and even after looking at him with concentration, the king was not satisfied. 3.27-3.29

Sumanthra helped Rama in getting down from the splendid chariot and as Rama went before his father with folded hands, he followed him. 3.30

That great man Rama along with the charioteer Sumanthra climbed in to the palace which was like the Kailasa Mountain. 3.31

Going towards his father with folded hands, when he went near, he bowed deeply, pronounced his own name and saluted his father's feet. 3.32

That king seeing his saluting son near him, drew him near, holding his folded hands and hugged him. 3.33

The king offered a splendid seat decorated with gold and gems which was lofty, divine and also best of the seats. 3.34

When Rama sat on the great seat, it shined further, like the rising lustrous sun making the Mount Meru to shine further. 3.35

That assembly added further to its luster by Rama, like the full moon adding luster to the autumnal sky with its bright stars. 3.36

That great king was overjoyed on seeing his son and felt as if he was seeing his own image in a well decorated mirror. 3.37

That great one among those with sons, after calling him with a smile, like sage Kashyapa calling his son Indra, spoke to him as follows. 3.38

"Oh Rama, you are the worthy son born to my eldest wife who is worthy and since you have excellent virtues, you are my beloved one." 3.39

"Since you have attracted the people with your great virtues and for that son when moon enters the Pushya [Poosam] star, you would be crowned as their Yuvaraja." 3.40

"You are by nature attractive and one possessed with humility and though you possess all good virtues, I am speaking to your good due to my affection to you." 3.41

"Always endowed with humility and one with victory over his sense organs, you should try to be away from sorrows caused by anger and desire." 3.42

"By your behaviour directly or indirectly, keep all the ministers and your subjects in a happy frame of mind." 3.43

"You should rule the earth by keeping the storehouses of grains and weapons always full by making frequent collections, by keeping your subjects happy and devoted, for then your friends would be happy as if they have obtained deathlessness like the devas. For achieving this you should keep your mind subdued." 3.44-3.45

Hearing that, the friends of Rama who were interested in his welfare, rushed to meet Kausalya and informed her. 3.46

She gave those messengers who brought the good news presents of cows, gold and various type of gems. 3.47

Thereafter Rama, after saluting the king, got in to his chariot and reached his great home after being worshipped by large number of people. 3.48

Those citizens who heard the proclamation by the king felt as if they have gained the most beneficial objective, took leave from the king, reached their homes and worshipped their gods. 3.49

This is the end of Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

4. Rama's Coronation Preparation

[Dasaratha summons Rama again and tells him that he sees bad dreams often. So he wants to complete the coronation the next day itself. He tells Rama to observe the rituals along with Sita. Rama goes and meets his mother who is doing special worship. There he meets Lakshmana.]

After all the citizens departed, the king who was an expert decision maker along with his ministers further discussed and took a decision that Rama with eyes like red lotus flower should be made in to the Yuvaraja when it is Pushya[poosa Nakshatra]. 4.1-4.2

The king Dasaratha entered in to his inner apartment, asked his charioteer to bring Rama once again to him. 4.3

As soon as the charioteer heard the order, he again went to Rama's house to again bring him. 4.4

When the door keepers informed the arrival of the charioteer again, Rama was filled with apprehension. 4.5

Rama after admitting him quickly told him, "Why did you come back again? Please tell me completely." 4.6

Hearing that, the charioteer told him. "The king wants to see you again. It is for you to decide whether to go or not." 4.7

Hearing these words of the Charioteer, Rama immediately departed to the king's home, to see the king again. 4.8

The king Dasaratha hearing the news of arrival of Rama, made him enter inside, so that he can tell him a very pleasing news. 4.9

While Rama was entering the home of his father, from a distance he was saluting him with folded hands and bending slightly in reverence. 4.10

The king after straightening him embraced him, offered him a great seat and then told him again. 4.11

"Oh Rama, after living for long years I have become old having enjoyed all the pleasures that I desired and I have conducted hundreds of sacrifices where food in plenty as well as lot of money was distributed." 4.12

"Oh great man, I have also got a great son who is matchless in the earth, in you, whom I love very much, I have done several fire sacrifices and also have learnt Vedas." 4.13

"Oh Valorous one, I have experienced all my desired pleasures, and I have repaid my debt to devas, sages and manes as also myself." 4.14

"I do not have any other duty left except your coronation, and for that reason you have to do whatever I tell you now." 4.15

"Today all my subjects want you to be their king and for that reason my dear son, I shall make you my Yuvaraja." 4.16

"Nowadays I am seeing very bad horrible dreams also meteors and thunders with great noise are falling in the day time itself." 4.17

"The bad planets Sun, Rahu and mars have moved on to my birth star, the astrologers say." 4.18

"When such bad omens occur, most probably, I will meet with his death or face great calamities." 4.19

"Oh Rama, for that reason, before I lose the grip on my mind, I want to complete the coronation, as you know the mind of people is not stable." 4.20

"Today is Punarvasu [Punaratham] and tomorrow it will be Pushyam [poosam] and astrologers say this is highly suitable and auspicious for the coronation." 4.21

"My mind is telling me, "Crown Rama in the Pushya Nakshatra itself", oh slayer of enemies so I I am hastening it up and holding the coronation as Yuvaraja tomorrow itself." 4.22

"For that reason from today onwards, you along with my daughter in law Sita should behave with self-restraint during nights and observe fast along with her and sleep on a bed of Durba." 4.23

"Since acts like this on such occasion face several impediments, let your friends also protect you from all sides." 4.24

"I think the time for consecration should be chosen when the time Bharatha is away from here." 4.25

"Your brother Bharatha desires to travel in path of virtue and has always followed his elder brother and is the follower of dharma, compassionate and one who has won over his sense organs." 4.26

"But I think that the mind of human being is not stable and this applies even to good people who has fixed their mind to Dharma." 4.27

After telling like this about the coronation that was to take place the next day, he permitted Rama to go back and after thus permitted, Rama after saluting his father went back to his home." 4.28

After the king has fixed the time for his crowning, Rama went to his house and after entering immediately went to the private quarters of the king to meet his mother." 4.29

There he saw his mother wearing silk and praying for the royal fortune of himself to the gods in the prayer room. 4.30

Having heard about the happy news of the coronation of Rama, Sumithra and Lakshmana had already arrived there and Sita was summoned to come there before arrival of Rama. 4.31

At That time Kausalya stood there with half closed eyes accompanied by Sumithra, Lakshmana and Sita. 4.32

Hearing that her son will be crowned on the Pushya star, she was praying the God Janardhana holding her breath. 4.33

Rama approached his mother doing religious observations, saluted her and with joy told these blameless words. 4.34

"Oh mother, father has deputed me to acts of ruling the people and as per his order the crowning will take place tomorrow." 4.35

"This night Sita also will fast along with me and this was told by my father along with the teachers and priests." 4.36

"That coronation will take place tomorrow and please perform all the appropriate auspicious rituals to me and Vaidehi [Sita]." 4.37

Kausalya after hearing the news, which she desired for a long time, spoke sweetly but indistinctly due to her shedding tears of joy. 4.38

"Oh son, Oh Rama, may you live for a long time. May your enemies be destroyed. May you become prosperous and bring joy to my relatives and those of Sumithra." 4.39

"Oh Rama, you were born to me and your father on a lucky star and because of that you have brought joy to your father by your virtues. What a great thing that you were born." 4.40

"Oh lotus eyed one, it is joyful to see that my great penances are in vain and dear son, now the wealth of Ikshuvaku clan would take refuge in you." 4.41

Hearing these words Rama looked at his brother sitting with folded hands and saluting him and told him with a smile. 4.42

"Oh Lakshmana rule this earth along with me, and as you are my second inner self, this wealth also will reach you." 4.43

"Oh son of Sumithra enjoy all the pleasures that you wished for and you may also enjoy the fruits of royalty, for I desire this life and kingdom only for your sake." 4.44

After telling like this to Lakshmana and after saluting his mother, Rama took leave from them and along with Sita went to his home. 4.45

This is the end of Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

5. Rama's Coronation Further Preparation

[Dasaratha sends sage Vasishta to Rama to instruct on the rituals to be observed. Vasishta carries out his instructions. On his way back, Vasishta observes the people of Ayodhya in a festive mood.]

After giving farewell to Rama, Dasaratha sent word to Vasishta who was his priest to discuss about the coronation that was to take place next day and told him 5.1

"Oh sage with wealth of penance, please go to Rama, the son of Kakustha clan and advise him to observe fast along with my daughter in law and strictly observe the rituals. 5.2

That god like sage Vasishtha, who was an expert in Vedas, best among those who know Manthras and one who observes strict penance said "Let it be so" and mounted the best of chariots worthy of Brahmins, went to the home of Rama to advise him to observe fast according to the Manthras. 5.3-5.4

That great sage Vasishtha went to the home of Rama, like a mass of white glittering clouds, entered the home and crossed the first three sections on the chariot itself. 5.5

Rama, knowing about the visit by the honoured sage, came out of his house in great haste and excitement, to show suitable honours to him. 5.6

Thereafter he neared the chariot of the sage and himself helped the very intelligent sage to alight from the chariot. 5.7

That sage seeing the humble Rama, who is fit to be loved, addressed him, caused him delight and gratified him. 5.8

"Oh Rama, Your father is greatly pleased with you and would make you Yuvaraja tomorrow and so you and Sita must observe fast today." 5.9

"Your well pleased father is going to make you Yuvaraja tomorrow early morning as did your forefathers Nahusha and Yayathi." 5.10

After having spoken thus to him, That sage saw that Rama and Sita were observing proper rituals and made them undertake the fast after chanting proper Manthras. 5.11

Then that Guru of the king was duly honoured by Rama who was from the clan of Kakustha, took leave from him and then departed. 5.12

Rama who was seated with his friends who talked dear things, after duly taking leave from them, entered in to his apartment. 5.13

Rama's residence filled with happy men and women, looked like a lake full of splendid lotus flowers with large number on intoxicated birds. 5.14

That Vasishtha after leaving Rama's home which resembled the king's palace, found that the high way was greatly crowded with people. 5.15

Groups and groups of people had completely filled the royal high way and it was jammed on all sides by people filled with ecstasy. 5.16

Then from the royal high way sounds emerged of the meeting together and exultations of great joy and it resembled the roaring of the sea. 5.17

On that day the thoroughfares of the city of Ayodhya were cleaned and sprinkled with water and the homes of people were decked with forest garlands and flags. 5.18

Then all women, men, children and old people living in Ayodhya desiring to see the Coronation of Rama longed for the sun rise. 5.19

People were longing to see that greatest celebration of Ayodhya, so that their joy would be enhanced by dressing up well with ornaments. 5.20

The priest seeing that the high way was thronged with men and women, who were standing on both sides, slowly went and reached the palace. 5.21

Having climbed up the royal palace which was like the peak of Kailasa he met the king and this resembled Bruhaspathi meeting with Indra. 5.22

Having seen him arrive the king left his throne, enquired from him, whether he has carried out his wishes and the sage said, "Yes". 5.23

Then all those members of the assembly who were all occupying, seats of equal glamour stood up and saluted sage Vasishtha. 5.24

The king after being permitted by his Guru, took leave of his assembly and entered his inner apartment like a lion entering its cave in the mountain. 5.25

The king entered his private apartment which resembled the palace of Indra and which was thronged with well dressed and ornamented women, illuminating the place with his luster like the moon illuminates the sky. 5.26

This is the end of Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

6. Rama's Observation of Rituals

[Rama and Sita perform rituals and woke up early morning. Ayodhya was celebrating the great function and all thoroughfares were full of happy people.]

After the departure of the family priest Rama took bath and worshipped Lord Narayana with great concentration along with his wife who had broad eyes. 6.1

Then in accordance with the rituals he held on his head a pot of Havis [cooked rice] and performed oblations with ghee and Havis on the fire to Lord Vishnu. 6.2

Then Rama, the son of a great man, ate the remaining Havis, for his own welfare, adopting silence meditated on Lord Vishnu with a disciplined mind and slept along with Sita on the divine temple of Lord Vishnu on a bed of Durba grass. 6.3-6.4

He awoke when one quarter of the night was remaining and got his home decorated in a befitting manner. 6.5

Then after hearing the sweet songs of pleasant words from the bards and poets, he performed his early morning rituals and chanted Gayathri with great devotion. 6.6

Dressed in spotless silk attire, with a deeply bowed head, he praised the killer of Madhu and listened to the purificatory rites by the Brahmins. 6.7

Thereafter in a sweet majestic voice they proclaimed the auspiciousness of the day and the entire Ayodhya was filled with sounds of musical instruments. 6.8

Hearing that Rama undertook fast along with the princess of Videha, from their home, the people of Ayodhya became happy. 6.9

All the citizens of Ayodhya, hearing about the coronation of Rama, started decorating their house from dawn itself. 6.10

On the temple towers surrounded by white clouds, in four road junctions, on thoroughfares, on tall monuments, on towers of forts, on shops of merchants selling various goods, on prosperous and great houses, on all public halls and on tall trees, banners of various colours were hung. 6.11-6.13

Groups of actors, dancers and musicians entertained people by pleasing their mind and heart and these sounds could be heard everywhere. 6.14

When the time for coronation of Rama was approaching people in cross roads and in private homes talked only about the coronation. 6.15

Similarly boys playing in groups in front of their homes were only talking about stories relating to the crowning of Rama. 6.16

On the occasion of the coronation Of Rama, the royal highway was strewn with flowers and made fragrant by burning of incense sticks. 6.17

Having a doubt that the coronation may prolong till night, for providing light to the high ways. trees full of lamps were provided all over. 6.18

All the people living in the city, after decorating it were eagerly desiring to see the coronation of Rama as Yuvaraja and had assembled in road junctions, public halls in groups and were praising king Dasaratha. 6.19-6.20

"Oh, our great king Dasaratha is the great son of Ikshuvaku clan, and realizing that he has become old, he is doing this coronation of Rama." 6.21

"We are all blessed to have Rama as our king, since he knows the good and bad people and rule for a very long time." 6.22

"Being one without pride, very learned, a follower of Dharma and lover of his brothers, That Rama would also love all of us like his brothers." 6.23

"Let the soul of Dharma and the spotless Dasaratha live long, for only by his grace we are able to see the coronation of Rama." 6.24

All these conversations were also being heard by the hordes of people who have come from the village, who have come to the town hearing the news." 6.25

At that time the city was overflowing from the crowd of people who have come from the villages from different directions to see the coronation of Rama. 6.26

Due to the moving to and fro from a huge crowd of men, a noise rose from there which was like roaring sound of the ocean with a great speed. 6.27

Crowded by citizens wishing to see the coronation of Rama, who have arrived from all directions, Ayodhya resembled city of Indra and with the sound generated made it resemble the ocean with all its aquatic animals. 6.28

This is the end of Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

7. Mandhara's Advice to Kaikeyi

[The hunchback Mandhara, who is the personal servant of Kaikeyi, tells her that the crowning of Rama is a bad news to Kaikeyi. She is rebuffed as Kaikeyi becomes happy with the news.]

The family maid servant who was living with her from the time of her birth, without any specific reason came out of the white palace which shined like moon. 7.1

She saw the royal high way of Ayodhya sprinkled with water and spread with flowers from that palace. 7.2

Mandhara was perplexed at seeing from the palace, the city decorated with very costly banners and flags as also the auspiciously decorated thoroughfares which usually were free, crowded with people who had washed their heads and occupied by people holding garlands and sweets in their hands. The temples with white doors were reverberating with the Vedic chant of great Brahmins and was crowded with people. Several types of musical instruments were blowing out musical sound. The city was filled up with joyful horses and elephants as well as mowing bulls and cows. The exceeding pleased citizens were tying flags everywhere. 7.3-7.6

That Mandhara seeing, the royal nurse maid with a joyful fully awake eyes and clad in white silk standing nearby asked her. 7.7

"Why is mother of Rama who is miserly, gifting away wealth with great joy to men?" 7.8

"Why are people greatly joyous? Please tell me what the delighted king is proposing to do?" 7.9

That nurse maid bursting with great joy told the hunchback about the luck of Rama with greater joy. 7.10

"Tomorrow the king Dasaratha is going to celebrate the coronation as Yuvaraja of the blemish less Rama who has conquered his anger" 7.11

Hearing the words of the nursemaid, that hunchback became infuriated, descended from the palace which looked like Kailasa peak. 7.12

That sinful looking Mandhara burning with anger reached Kaikeyi who was reclining upon her couch and told her. 7.13

"Oh fool, get up. Why are you sleeping without fear, in spite of the fact that you are being submerged in the flood of sorrow, which you are not realizing?" 7.14

"Oh Lady who appears to be loved by her husband, Oh undesired one, you are playing with your good fortune which is like the unstable river in summer season." 7.15

Hearing the harsh words spoken by the sinful furious hunchback, Kaikeyi became worried. 7.16

Kaikeyi told that hunchback, "Oh Mandhara is everything all right? I am seeing you with a downcast face and greatly distressed." 7.17

That Mandhara who was an expert in speech, having heard the words of Kaikeyi spoken with sweetness told. 7.18

That hunchback becoming more worried, being a do-gooder of Kaikeyi, greatly agitated about separating Rama told. 7.19

"Oh queen, great and never ending destruction is awaiting as Raja is crowning Rama as Yuvaraja" 7.20

"As I am plunged in endless fear and affected by great sorrow, I am feeling as if I am burnt and I have come here seeking your welfare." 7.21

"Oh Kaikeyi, your sorrow is greatly sorrowful to me and without any doubt your prosperity will be mine also." 7.22

"Though Born in a royal family and being the chief wife of a king and you do not understand the cruelty of the state craft." 7.23

"Though he is the follower of Dharma in public, he is really deceitful. He speaks sweetly and affectionately but is cruel and you who is innocent are not able follow his guile." 7.24

"When your husband confers with you he uses meaningless appeasing words but he has conferred good things to Kausalya only." 7.25

"That soul of wickedness, having side tracked Bharatha by sending him to the house of your relations, he will give away the kingdom to Rama devoid of thorns." 7.26

"Oh child, like a mother I am telling you the truth that you are holding a venomous serpent on your lap, who is nobody else but your husband." 7.27

"The king Dasaratha has done you and Bharatha the same thing that a serpent or an enemy would have done." 7.28

"Oh child, who is accustomed only to comfort, with good words devoid of any truth, that sinner has established Rama in this kingdom and you and your son have been ruined." 7.29

"Oh Kaikeyi, the correct time to act to protect your happiness has come, Oh lady who is looking with awe, please save yourselves, Bharatha and me." 7.30

After hearing her words that Kaikeyi, with a pretty form who was lying on her couch till then, rose completely with joy, like a crescent of the autumn moon. 7.31

That Kaikeyi, who became extremely pleased, gave a marvelous ornament to the hunch back causing great surprise in her. 7.32

Kaikeyi, that greatly delighted lady after giving the ornament to the hunchback, again spoke these words to her. 7.33

"Oh Mandhara, the news that you gave me is very pleasant to me and the gift that I gave you is for informing this pleasant news. Shall I give you more gifts?" 7.34

"I do not make any distinction between Rama and Bharatha and I am happy that Rama is being consecrated as the king." 7.35

"Oh Mandhara meriting my love, there is nothing more pleasing to me than the news that you gave and my joy cannot be easily expressed by words. Oh best among those dear to me, you have now told me the best news and ask for another reward." 7.36

This is the end of Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

8. Mandhara's Further Advice to Kaikeyi

[Mandhara tries to tell in skilful words, the problems that may arise when Rama becomes the king. She says that Kaikeyi would be made a slave by her co-wife.]

Mandhara thoroughly disgusted and filled with rage and sorrow, rejected that ornament and said. 8.1

"Oh childish lady, why are you happy at the inappropriate time and do not realize that you are in the middle of a ocean of sorrow." 8.2

"Oh great lady, a great misfortune has fallen on you and at this time you should become sad instead of being happy and because of that though I am sad at your present state I am laughing." 8.3

"I am feeling sorry about your misinterpretation. Will an intelligent woman become happy at the prosperity of her enemy like co-wife's son?" 8.4

"Bharatha has equal claim to the kingdom like Rama and is the source of fear to Rama. Thinking it over I feel sad for danger comes from one who fears." 8.5

"The valorous Lakshmana with a great bow has taken to Rama's soul and Shatrugna has similar feelings like Lakshmana towards Bharatha." 8.6

"Oh pretty lady, in the order of succession according to birth also Bharatha is just next to Rama, and the younger ones do not have even a remote chance." 8.7

"Rama is competent and learned in the royal Dharma and one who does things at appropriate time. Out of fear, when I think of your son, I am trembling." 8.8

"Kausalya whose son is going to be crowned tomorrow as Yuvaraja in the Pushya star is indeed lucky. 8.9

"To Kausalya having obtained this great fame by getting her enemies destroyed, you have to serve with folded hands like maid." 8.10

"If you, along with us, become her maid, then your son also has to become the slave of Rama." 8.11

"The great women of Rama would indeed be very happy and with the downfall of Bharatha, your daughter in law would be deprived of joy." 8.12

Seeing here very favourite Mandhara talking this way, the great lady Kaikeyi started praising the qualities of Rama. 8.13

"Rama is a follower of Dharma and he has been taught self-restraint by his Gurus and he is an votary of truth and one who is honest and grateful. And being the eldest son of the king, the kingdom should go to him." 8.14

"He who has a long life would protect his brothers as well as servants like a father and oh hunchback, why you are you sorrowing to hear about the coronation of Rama." 8.15

"After one hundred years the best among men, Bharatha also would definitely get the kingdom of his father and grandfather." 8.16

"Oh Mandhara you are getting prosperity as of now and in future also you would be getting the same. Why are you grieving?" 8.17

"If I have appreciation to Bharatha, I have more appreciation to Rama as he serves me better than his mother Kausalya." 8.18

"If this kingdom belongs to Rama, then it belongs to Bharatha also as Rama treats all his brothers as his equal." 8.19

Hearing the words of Kaikeyi Mandhara became greatly sad, and breathing hot and deep she told like this to Kaikeyi. 8.20

"Being stupid, though you are sinking in the wide ocean of grief, you are not realizing the benefits for yourselves." 8.21

"Rama will become the king and afterwards his son will become the king and on the other hand Bharatha would be teased of not being a king." 8.22

"Oh pretty lady, all the sons of a king do not become kings for if all of them are made kings, there would be great problems in ruling of the kingdom." 8.23

"Oh faultless lady Kaikeyi, because of this the kings will entrust the rule of kingdom to the eldest or the son who has great virtues." 8.24

"Oh dear Kaikeyi, when your son is cut off from the royal succession and its comforts, he would become greatly distressed." 8.25

"I have come here wishing for your benefit and you are giving me a gift not understanding that your co-wife is getting prosperity. 8.26

"As soon as Rama gets the kingdom without any problems, it is certain that he would send Bharatha out of this country or even out of the world." 8.27

"Your son from childhood has been sent to his uncle's house and it is the proximity of some one that strengthens the affection." 8.28

"Obediently following Bharatha, Shatrugna also has gone along with him and similarly Lakshmana is attached to Rama." 8.29

"It is heard that the tree which live in the forest, intended for felling is freed even from thorny bushes attached to it." 8.30

"Like Lakshmana protecting Rama, Rama also protects Lakshmana and they are famous as inseparable like Aswini kumara." 8.31

"Because of That Rama will not do even a small sinful act towards Lakshmana but he will definitely harm Bharatha without any doubt." 8.32

"And so send your son directly to the forest from his uncle's house. This would be pleasing to me and beneficial to you." 8.33

"If Bharatha gets the kingdom of his father as her Dharma, then it would be beneficial to you and your clan." 8.34

"Your son is used to great comforts and he is the natural enemy of Rama and how would he live happily if wealth is separated from him." 8.35

"Similar to the leader of the herd of elephants is attacked by a lion in the forest, Bharatha is being overpowered by Rama and it is your duty to save him." 8.36

"You being endowed with prosperity, you have ill-treated your co-wife who is mother of Rama due to pride. Will she not retaliate due to grudge." 8.37

"Oh pretty lady, when this earth with its oceans, towns and cities comes under the control of Rama, you along with Bharatha would become inauspicious and miserable." 8.38

"If Rama takes over this earth, then Bharatha would definitely be destroyed and so now do something to get the kingdom to Bharatha and banish his enemy Rama." 8.39

This is the end of Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

9. Kaikeyi is Influenced by Mandhara

[By the influencing words of Mandhara, Kaikeyi asks Mandhara for a plan to crown Bharatha. Mandhara suggests that she should request for two boons promised earlier by Dasaratha and ask that Bharatha should be crowned and Rama should go to the forest for fourteen years. According to her advice, Kaikeyi strips off all her ornaments and lies on the bare floor of the room.]

Having heard these words, Kaikeyi started burning with rage and breathing with effort and fire like, she told Mandhara. 9.1

"I would immediately send Rama to the forest and get Bharatha crowned as Yuvaraja." 9.2

"Oh Mandhara, do you see any method by which Bharatha would get the kingdom and Rama would be forced to go to forest." 9.3

Addressed like this by Kaikeyi, the sinful Mandhara who was bent upon destroying interests of Rama spoke like this. 9.4

"What a joy, Oh Kaikeyi, please hear me for I will tell you how to make Bharatha alone get the kingdom." 9.5

"Oh Kaikeyi, please hear from what is being told for your welfare as per your desire. Do you remember or are you concealing what you remember?" 9.6

"Oh pretty Kaikeyi, please listen to what I am telling you. I shall tell you and, please listen to it and then think about it." 9.7

Hearing these words of Mandhara, Kaikeyi got up from her well spread bed and told. 9.8

"Oh Mandhara, how can Bharatha get the kingdom and how can Rama not get it? Tell me the means in detail." 9.9

The sinful Mandhara after hearing these words from the great lady, with an aim to destroy welfare of Rama told. 9.10

"Oh lady, your husband went along with other royal saints gave help to Indra in the war between devas and asuras in the southern region and reached the city of Vijayantha in the Dandaka where Asura Thimidwaja lived. He also took you along with him." 9.11-9.12

"There a very powerful asura called Sambara well known for taking many illusory forms could not be defeated by the devas in the great battle with Indra." 9.13

"In that great battle, the Rakshasa used to kill those wounded by weapons and also when they were sleeping at night." 9.14

"There the very strong Dasaratha fought a very great battle and he was wounded by their weapons and his body was greatly wounded." 9.15

"Oh great lady, he who had fainted was protected because you carried him away from the battle field and there again the asuras wounded him and you saved your husband." 9.16

"Oh auspicious looking one, then he gave you two boons and you told him that you will demand them whenever you need them and then that great king agreed to your proposal." 9.17

"Oh queen, I did know nothing about this matter, till you told me about this, out of our friendship, which I have retained in my memory. Prevent the preparations for Rama's consecration by holding it down." 9.18-9.19

"You request for the boons of crowning of Bharatha and banishment of Rama for fourteen years from the kingdom." 9.20

"If Rama is banished to the forest for fourteen years, your son would have captured the minds of people and would have established himself firmly." 9.21

"Oh Kaikeyi, the daughter of Aswapathi, with great anger enter the room of anger, wear bad smelling dirty cloths and lie down on the bare floor." 9.22

"When the king sees you crying with great sorrow, do not look at him, nor speak to him." 9.23

"I know without doubt that you are the darling of your husband and for your sake the king even will immolate himself in fire." 9.24

"Nor is he capable of seeing you angry or stare at you with anger and for the sake of your love, the king will even forsake his life." 9.25

"The king is not capable of going against your words, Oh dull witted one, please recognize the strength of your charm." 9.26

"The king Dasaratha will give you different types gems, pearls and gold and do not fix your mind on them." 9.27

"Oh great lady, make Dasaratha recollect that he has given you two boons in the war between devas and Asuras and so stand firm in your objective." 9.28

"The descendent of the Raghu can will personally lift you from the floor and then make him settle down and ask for the boons." 9.29

You ask for the boon like this, "Oh great king Bharatha should rule over this country and Rama should be banished to the forest for fourteen years." 9.30

"When Rama lives in the forest for fourteen years, your son will grow strong and strike roots here." 9.31

"Oh lady definitely also ask for the banishment of Rama to the forest because only by that all interests of your son would be accomplished." 9.32

"By banishing Rama to the forest he would lose his charm of attraction, and Bharatha would become great as his enemy would be destroyed." 9.33

"By the time Rama returns back from the forest, Bharatha would have stuck roots and that intellectual son of yours would have gained the affection of the people in company of his friends." 9.34

"You know that the proper time has come to ask for the boons and with force make the king change his intention of making Rama as the king." 9.35

Understanding the extremely meaningful plan as one beneficial, that Kaikeyi became greatly happy and spoke to Mandhara. 9.36

That Kaikeyi who was a lady with a clear vision, hearing the words of the Hunchback was greatly surprised like an immature young girl and adopted the wrong path. 9.37

"Oh hunchback, I did not recognize that you are great and can speak great words. After knowing your intelligence, I think among the hunchbacks in the world, you are the best one." 9.38

"You are the one only interested in doing what is good to me in my affairs as but for you, I would not have known the evil intention of the king." 9.39

"Hunchbacks are physically retarded, crooked, bent and are terrible in appearance but you are like lotus flower bent in breeze." 9.40

"Your chest is tightly fixed and raises up to your shoulders and beneath it your navel and waist are slender and bashful." 9.41

"Oh Mandhara, Your hips are full grown, your breasts are round and plump and your face is like the full moon and you are regally lovely." 9.42

"You are glittering in your waist belt, which is making jingling sounds. Your calves of the legs are strong and your feet long." 9.43

"With your wide thigh bones and clad in silk and with lengthy strides, when you walk in front of me, I feel as if a swan is walking." 9.44

"In addition the thousands of illusory powers which asura Sambara had, are in you too, in many more thousands." 9.45

"Your hump which resembles a long hub of a chariot stores lot of royal powers as well as many magical powers." 9.46

"Oh hunchback, after Rama has gone to the forest after Bharatha is consecrated, I shall decorate the hump of yours with a golden garland." 9.47

"Oh Mandhara, after my objectives are achieved and when I am fully satisfied, I will smear your hump with best quality pure gold." 9.48

"Oh hunchback, I will mark your forehead with a golden Thilaka and for your auspicious face I will make very many gold ornaments." 9.49

"You will walk wearing silk garments like a goddess. With your matchless countenance you will challenge moon for a contest and feeling greatly proud you will attain a great status among your enemies." 9.50-9.51

"Like you are serving me several well ornamented hunchbacks would be serving you always." 9.52

When Kaikeyi was flattering her like this, Mandhara looked at the white Kaikeyi who was shining like a fire in the sacrificial altar lying on her great couch and told her like this. 9.53

"Of fortunate one, there is no point in building a dam after the water has flown out and so perform your auspicious act and show it to the king." 9.54

That broad one eyed, proud because of her intoxicating beauty, thus encouraged by Mandhara, entered the room of anger along with Mandhara and that blessed lady threw the a highly auspicious a very precious pearl necklace costing several hundred thousand as well as several other

ornaments and laid down on the gold like floor and then told Mandhara. 9.55-9.57

"Oh hunchback, go and inform Dasaratha that if Bharatha is not crowned and if Rama does not go to the forest I will die." 9.58

"I am neither interested in gold or ornaments or precious gems, If Rama is consecrated as king, that will be the end of my life." 9.59

That hunchback hearing the exceeding powerful and sharp words of the wife of the king, again said these words which are beneficial to Bharatha and harmful to Rama. 9.60

"If Rama gets this kingdom, it is definite that you will suffer and oh auspicious one, you strive in such a manner that your son would be crowned." 9.61

That queen, repeatedly hit by the words of the hunchback became sad as well as angry and she kept her hands on her chest due to great surprise and praised again and again that angry hunchback. 9.62

"Oh hunch back, either you will go and tell the king that I have gone to the land of the dead or inform me about the departure of Rama for a long duration to the forest so that my son Bharatha shall get his desires fulfilled." 9.63

"If Rama does not go to the forest, I do not need cloths, garlands, sandal paste, nor unguents, nor food, nor water nor even life." 9.64

That pretty lady, after telling these horrible words, removed all her ornaments and fell like a Kinnara woman and lay down on the earth without covering herself. 9.65

She who was the wife of the king, with her face darkened by great fury and with a restless mind, stripped off all her ornaments and looked like a dark sky without any stars. 9.66

This is the end of Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

10. Dasaratha Consoles Kaikeyi

[Dasaratha is shocked to see his young wife in the room of anger. He promises that he would fulfill all her wishes as she is dear to him. Kaikeyi gets hope.]

That lady misled by the very sinful hunchback lay down on earth like a Kinnara woman hit by a poisoned arrow. 10.1

After making up her mind extremely well, that pretty, very skilful lady, told everything slowly to Mandhara. 10.2

After hearing the word that dejected pretty lady having made up her mind breathed long hot breath thought for some time and determined ways, which will lead her to happiness. 10.3

That Mandhara who was aiming for her own benefit, heard the queen's firm decision, became very happy and felt as if she has succeeded. 10.4

That very angry lady greatly angry and with a face knitted, with great determination lay down on the floor. 10.5

That Kaikeyi then threw the colorful garlands and divine ornaments and they reached the floor. 10.6

The garlands and ornaments which were thrown away by her was making the earth shine like the stars in the sky. 10.7

She was lying down on the floor of the house of anger with dirty cloths and tying a single braid like a kinnara woman. 10.8

After passing various orders regarding the coronation, the king took leave of those present and entered his home. 10.9

King Dasaratha who had his senses under control, though thinking that news of Rama's coronation was known to everybody entered his private apartments so that he can communicate the good news to her, who merited his love. 10.10

He who was very famous went to the home of Kaikeyi like a moon accompanied by Rahu on a white sky. 10.11

Dasaratha entered his inner apartment resembling heaven which was filled with parrots and peacocks, filled with the sound of swans and kinnara birds, filled with music from musical instruments, with hunchbacks and dwarfs moving here and there, blessed with Champaka, Asoka trees and houses of creepers, picture galleries, with stages decorated by gold, silver and ivory, filled with trees yielding flowers and fruits daily, Water tanks decorated by gold, silver and ivory, Excellent seats various kinds of food and drinks, various kinds of other eatables and with expensive decorations but did not see his beloved wife Kaikeyi on the excellent bed. 10.12-10.16

That passionate king seeking sexual pleasure not seeing his beloved wife was dejected and enquired with great depression. 10.17

Previously Kaikeyi was never missing at that time and the king had never before entered an empty apartment. 10.18

The king having reached the apartment without knowing the whereabouts of foolish Kaikeyi who was seeking selfish interest, as usual enquired. 10.19

Then the trembling door keeper bowing with folded hands told him, "Oh Lord, lady was in great wrath and went speedily towards the room of anger." 10.20

The king hearing the words of the door keeper became more agitated and due to his passionate frame of mind again became sad. 10.21

Then he saw her in the room of anger lying in an improper way and felt that she was feeling great sorrow. 10.22

That sinless old man, regarded his youthful wife with sinful intentions, much greater than his own life and she looked like a severed creeping plant and also like a goddess as well as kinnara lady who has fallen on earth and she also looked to him like an Apsara maiden who has slipped in to earth and like a broken down illusion and like a female deer which was tied down. 10.23-10.25

Then Dasaratha touched her like a giant elephant touching a she elephant which has fallen down due to a poisonous arrow. 10.26

That passionate one who was completely shattered due to his fear, touched that lotus eyed lady and spoke to her with great humility. 10.27

"Oh lady of auspicious qualities, I never knew that you were angry with me. Who has cursed you? Who has insulted you? I am immensely sad that you are resting on this dirty floor." 10.28

"When I have mind favourable to you, why are lying down like this on the floor like one possessed by the devil and causing me great sorrow? 10.29

"If you are not feeling well, there are skilled doctors who are being praised everywhere who can make you healthy and so please tell your sickness." 10.30

"To whom do you want to favour? Who has done something which is not liked by you? To whom should I show a favour and to whom should I do offense?" 10.31

"Oh great lady, do not weep nor make your body dehydrated? If you tell me, I shall kill a person who does not merit to be killed and release a person who merits to be killed. I shall make a poor man wealthy and a rich man a beggar." 10.32-10.33

"I and all people under my control would obey you and I do not want to even a little thing which is not liked by you." 10.34

"Tell me anything which you like and I would get it done even losing my soul and you know me so well that you would not have any doubt in that. I take an oath on Dharma that I would do whatever you like." 10.35

"My earth is as long as the extent my chariot can go. The eastern countries of Sindhu, Sauvira and Saurashtra, all the southern countries. The countries like Anga, Vanga, Magadha, Mathsyas and the prosperous Kasi and Kosala are under my control." 10.36-10.37

In those countries are produced wealth, grains, animal products and which of those do you want to acquire, Oh Kaikeyi?" 10.38

"Oh coward, what is the need for all these exertion and please get up, Oh pretty one. Oh Kaikeyi tell me the source of your fear. I shall remove them forthwith like a sun removes the mist." 10.39

Consoled by the words spoken by him, she was getting prepared to tell words he may not like and she started harassing her husband further." 10.40

This is the end of Tenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

11. Kaikeyi Asks for Boons

[Dasaratha promises her that he would give any boon asked by her and takes the oath on Rama. Kaikeyi reminds him of the earlier war and his promise to give her two boons. She wants Bharatha to be crowned next day and that Rama should go to the forest for fourteen years.]

Armed with the darts of the God of love, she addressed the king who was completely caught in the net of passion with the following words. 11.1

"Oh god like king, I have not been offended by any one nor was I insulted by anyone but I want to communicate an opinion of mine to you." 11.2

"If you want to fulfill my desires, then give me a promise that you will fulfill whatever I ask for. Then I will tell you what I want." 11.3

The magnificent Dasaratha in the throes of passion with a visible smile, took the hair of the lady who can smile brightly in his hand and said. 11.4

"Oh lady with pride, don't you know that there is no one whom I love more than yourself other than the best among men Rama." 11.5

"I take an oath on the invincible Rama, who is broad minded and who is best among all those who live and so please tell me what your mind desires?" 11.6

"Ok Kaikeyi, I cannot live even for a moment without seeing Rama and as per your words, I take an oath." 11.7

"Oh Kaikeyi, I would choose Rama, the best among men, more than me or my other sons and I am taking an oath on him." 11.8

"Oh lady with great virtue, my heart is sinking and so Oh Kaikeyi touch me and lit my heart up and after you consider well, please tell me what you want?" 11.9

"You know your strength on my mind and there is no need for any doubt about it. I swear on my merits that I will do whatever you want." 11.10

That lady who was intent on fulfilling her wish, expressed her wish using very harsh words and without giving any alternative solution. 11.11

Becoming greatly happy by his words, she spoke about her wish which is highly dreadful and which had come in her mind like the God of death." 11.12

"You have been repeatedly taking an oath that you will fulfill my wish and let the thirty three gods lead by the fire God listen to it." 11.13

"Let the moon, the sun, the sky, all the planets, night as well as day, the ten directions, the entire world with all Gandharwas, Rakshasas, the ghosts who move around at night, the home gods in all homes and all other beings, know the words of your promise." 11.14-11.15

"Let all the gods hear that the truthful, greatly lustrous, votary of Dharma and the well composed Dasaratha is granting me his word." 11.16

That Lady after flattering the great archer Dasaratha like this and spoke like this to the passion filled giver of boons." 11.17

"Ok king, remember the battle between Devas and Asuras which took place long ago and there the enemy destroyed your everything except your life." 11.18

"Oh God like person, you conferred on me two boons when I rescued you as I made great efforts with alertness to save you." 11.19

"Oh king, Oh lord wedded to truth, oh god, now I am seeking those boons which were left with you, to be demanded when I want them." 11.20

"Thus bound by dharma, if you do not give me those boons, insulted by you, I would give up my life immediately." 11.21

Thus that Kaikeyi made the king in to her power by the arrow of words and the king entered in to the trap laid by her like a deer walking in to the trap. 11.22

After wards she spoke to the king who was caught in passion and who was also the giver of boons "Oh God, now I will ask for those boons which you had given me earlier and Oh king, I will ask them now, please hear." 11.23

"Arrangements have been already made for the coronation of Rama and with these materials you now conduct the coronation of Bharatha." 11.24

"Oh God, you have also given me a second boon, pleased with me, in the war between devas and asuras and time has come to ask that also." 11.25

"Rama like a saint should live for fourteen years in the Dandaka forest clad in bark of wood or skin of deer and wearing a matted hair." 11.26

"Let Bharatha enjoy the position of Yuvaraja without any thorns to trouble him and this is my great desire and please grant it. I want to see Rama departing to the forest today itself." 11.27-11.28

"Oh king of kings, become the protector of truth and protect your clan, character and birth. Those whose wealth is penance are saying that only telling of truth will ensure you great welfare in the other world." 11.29

This is the end of Eleventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

12. Dasaratha Requests Kaikeyi

[Dasaratha is shattered and he reasons out, chides, shouts, begs and requests Kaikeyi to change her decision. She seems to be unyielding.]

Hearing those horrible words, the great king, became very sad and extremely pained. 12.1

He thought, "Am I dreaming? Has my mind paralyzed? Is it one of those bad omens which I have been experiencing recently? Or is it a disease of the mind?" 12.2

Having thought over like this, the king did not get comfort. Being beaten by the words of Kaikeyi, that king could not regain his senses for a long time and after that he felt startled and distressed like a deer seeing a ferocious tigress. Then he sat down in a great stupor and he heaved sighs like a highly venomous snake controlled in a circle by powerful chants. After saying "What a pity?" being benumbed by great sorrow, he again lost his consciousness. 12.3-12.5

After a long time he regained his consciousness, affected by great sorrow, with burning eyes saw Kaikeyi and said. 12.6

"Oh cruel woman, Oh lady of bad character, oh destroyer of the clan, what sin has Rama done and for that matter what sin I have done?" 12.7

"That son of Raghu clan was treating you equal to his mother, and for what purpose are you trying to bring misfortune to him?" 12.8

"Out of ignorance, thinking that you are a daughter of a king, I brought you home not knowing that you are a very poisonous snake and invited my own destruction." 12.9

"When all the living world is praising Rama, for what crime should I abandon my son." 12.10

"I can give up Kausalya, Sumithra or all my wealth but If I am alive I will not give up Rama, who is my darling son." 12.11

"I feel supreme bliss on seeing my first born son and if I do not seem him, my soul will be lost." 12.12

"The world can exist without sun and crops can exist without water but I and my body cannot exist without Rama." 12.13

"Oh lady who has decided to do sin, this is enough. Give up your evil intention. I am touching your feet with my head. Please take mercy on me." 12.14

Oh sinful one, why did you get this horrible thought. Are you interested in knowing my opinion of Bharatha? Let it be like that. Earlier you used to say "Rama is like my eldest son. He is an expert in Dharma and one who fulfills his duty of my eldest son perfectly." Such sweet words uttered by you "Could not have been spoken only to please me." 12.15-12.17

"You are one who listens to the words of others and you have caused me great pain by entering this empty room of anger." 12.18

"Oh lady, till now you have been possessing great virtues but now a great immorality has fallen on the clan of Ikshuvakus." 12.19

"Oh broad eyed one, you have never even done a minute improper or wrong act towards me in the past and for that reason I am unable to believe your words." 12.20

"Oh childish girl, several times you have told me that the great Rama is equal to Bharatha to you." 12.21

"Oh lady who is a coward, how is it that you are desiring that famous votary of Dharma should stay in the forest for fourteen years.?" 12.22

"Why do you desire the very tender Rama who follows Dharma should stay in a dreadful forest?" 12.23

"Oh lady with auspicious eyes, why do you desire Rama should go away to a far off place when he is interested in serving you?" 12.24

"Rama is always doing much more service to you than Bharatha and because of that I feel that you should not have more affection towards Bharatha."
12.25

"Though there are thousands of lady attendants to you in your apartment, I feel, Rama, the best among men, will honour you, do you great service and carries out all your orders truthfully." 12.26

"The word of blame or word of finding fault never applies to Rama. Rama with a clean mind appeases all beings. He attracts everyone in the country by performing acts dear to them." 12.27-12.28

"He wins people by truth and he wins the downtrodden by charity and wins over elders by doing service to them and he wins over his enemies by his bow." 12.29

"Truth, charity, penance, sacrifice, friendliness, purity, uprightness, knowledge, service to the elders are fixed firmly in the mind of that son of Raghu clan." 12.30

"Oh lady, he is the one endowed with honesty, he resembles devas and has luster greater than sages and how can you desire harm to such a one." 12.31

"I never recollect having heard Rama who speaks sweet words, speaking unpleasant words to any one and for your sake, how can I speak such unpleasant words to him." 12.32

"What can I ever do without Rama blessed with forgiveness, self -command, sacrifice, truth, Dharma, gratefulness, and also non-violence towards all human beings." 12.33

Oh Kaikeyi, you need to give consideration to my old age, being on the verge of death, and also being wretched and wailing and show mercy on me." 12.34

"I would give you anything that one can find in this earth surrounded by the ocean and so please leave out your anger." 12.35

"Oh Kaikeyi, I bow to you with folded palms and I will also touch your feet. I surrender to you and not sin done to Rama touch me." 12.36

Then Kaikeyi who was extremely angry replied using harsher words to the king who was drowned in sorrow, crying, deprived of his senses, tottering with distress, overwhelmed with great pain of sorrow, who was again and again requesting her not to take him to the other bank of the ocean of sorrow.
12.37-12.38

"Oh king if you are repenting like this after giving the boon, how can you talk of Dharma in this earth?" 12.39

"Oh follower of Dharma, when innumerable royal sages join together and ask you about it, what answer will you give?" 12.40

Will you tell them, "By Kaikeyi's grace, I am living and she looked after me and I am breaking the oath given to her." 12.41

"Oh great king you are bringing great disgrace to all kings, by giving the two boons and by talking differently as of now." 12.42

"When the pigeon and hawk had a disagreement, King Shaibya gave his pound of flesh and king Alarka, gave away his eyes and went to heaven." 12.43

"Having the oath to the Gods, water of oceans never cross over to the shore. Please recollect the stories of earlier kings and do not make yourself false." 12.44

"Oh bad one you want to go against Dharma, install Rama as a king and enjoy the remaining life with Kausalya." 12.45

"Whatever I have demanded may be according to Dharma or against Dharma, it may be true or false but you cannot go away from the promise that you have given." 12.46

"If Rama is installed as Yuvaraja today, In your presence I will drink strong poison and will die when you are watching me." 12.47

"Even if for one day I see the mother of Rama being honoured and receives salutations, I would prefer to die." 12.48

"Oh lord of men, I am taking a vow on Bharatha and on my life that I would not get satisfied by anything except banishing of Rama to the forest." 12.49

After seeing all this Kaikeyi became silent and did not give any reply to the king who was wailing. 12.50

That king hearing the inauspicious boons asked by Kaikeyi about Rama's banishment to the forest and the very wealthy life of Bharatha, due to great sorrow did not talk to Kaikeyi for a long time. 12.51

He stared at his dear queen who was telling words which were not liked by him, who shot words as strong as Vajrayudha at him, and was filled by dreadful distress and anguish and felt great amount of discomfort. 12.52-12.53

He thought over the great determination of Kaikeyi as well as the vow taken by her, the king crying "Oh Rama" fell down like a severed tree. 12.54

Having lost his mind and behaving like a mad man and behaving in a contrary manner, he was a sick person bereft of his luster. He was lying like a serpent. 12.55

The king addressed Kaikeyi in great sorrow, "Who has given you this meaningless idea which appears to be in your interest? You are talking to me without any shame, with your faculties being directed by a devil." 12.56

"Earlier, when you were young, I never noticed this, sorrow due to absence of character in you and now I am seeing the just opposite of it." 12.57

"You were requesting that Bharatha should occupy the throne and Rama should go to the forest. Who put this fear of Rama in you?" 12.58

"If you want to do good service to your husband as well as Bharatha, leave the thought permanently that Bharatha should become the king and Rama should go to the forest." 12.59

"Oh cruel lady, Oh sinful lady, Oh troublesome one, oh lady who does evil deeds, what sin [drawback] are you seeing in me and Rama." 12.60

"Removing Rama from the throne, Bharatha will never occupy it because he is much more stronger in Dharma than Rama." 12.61

"How can I see the pale face of Rama who has a moon like face, when I tell him to go to the forest". 12.62

"I have taken the decision to make Rama as Yuvaraja in consultations with my friends and going back from the decision would be like retreating before an army after being defeated by enemy armies. How can I see the face of kings from different states for they will ask, how did this childlike Dasaratha rule the country for so long?" 12.63-12.64

"When various elders possessing various virtues and who are also well known, ask me about the Kakustha clan, what shall I reply them?" 12.65

If I tell them the truth that, "I took the decision to banish Rama, due to torture of Kaikeyi" they will think that I am telling a lie." 12.66

"Suppose I banish Rama to the forest, what will Kausalya tell about it? After doing such an unpleasant act, what reply can I give her?" 12.67

"Oh lady, Kausalya with sweet words, who is desirous of my welfare and who gave me, my very dear son, looked after me like a servant, like a friend, like a wife, like a sister and like a mother and merited my great attention but never got it." 12.68-12.69

"I have done lot of good to you and now like a sick person eating rice with tasteless add on, those actions are burning me." 12.70

"If Sumithra sees the punishment meted out to Rama by sending him to forest, what confidence will she have on me?" 12.71

"In a greatly pitiable state that Vaidehi [Daughter of Videha] will hear about the two bad news of Rama going to the forest and also my death." 12.72

"Vaidehi would become sad for my death like a she kinnara being thrown on slopes of Himalaya by a Kinnara." 12.73

"After I see Rama travel to the great forest and after seeing Sita crying, I will not be alive for a long time." 12.74

"Oh lady, as a widow along with your son, you will look after this kingdom for a long time as I do not wish to live after Rama goes to the forest." 12.75

"Like people drinking wine mixed with poison as wine, I was considering you as a very pretty chaste woman you are really unchaste." 12.76

"You used to comfort me with sweet but untrue words, like a hunter attracting a deer by music and later killing it." 12.77

"Respectable gentleman would certainly call me ungentlemanly for having sold my son and consider me like a mean Brahmin who has consumed liquor." 12.78

"What a sorrow, what a pain that I have to tolerate your words. This sorrow must have come because of the sins committed by me earlier." 12.79

"Oh sinner, due to the sins committed by me, I was protecting you till now for a long time and it is like the rope taken care of well, turning in to a noose to hang me." 12.80

"All along when you were entertaining me and I did not realize that you are goddess of death. It was like a child in a solitary dark place touching a venomous snake that I touched you." 12.81

"Being wicked minded, I have made the great Rama as fatherless and the people of the world can rightly condemn me." 12.82

What a great childishness, that Dasaratha, the soul of passion is sending his son to the forest for the sake of a woman." they will say. 12.83

"Rama already emaciated due to celibacy as well as penances as prescribed by the Gurus, is going to suffer further great pain in this time meant for pleasure." 12.84

"If I see a word, "go to the forest" my son will not wait for a second word and say and he would immediately go to the forest." 12.85

"If my Rama is urged to go to the forest, if he tells a word opposing to it, then it will be very dear to me." 12.86

Pure in thought Rama will not know my intentions and if I say "go to forest", he will say "immediately." 12.87

"If that son of Raghu clan goes to the forest, being berated by all the world, and death will take me to the land of God of death." 12.88

"After the greatest among men Rama goes to the forest and after I am dead, of sinful woman, what are your plans of treatment of those who are dear to me?" 12.89

"If Kausalya loses me, her son Rama and her other sons, she will not able to bear the sorrow and follow me and die." 12.90

"Oh Kaikeyi, after throwing me, Kausalya, Sumithra and my other three sons to hell, please lead a pleasant life." 12.91

"After me and Rama are thrown out, the stable Ikshuvaku clan which does only good and which cannot be shaken will continue with great sorrow." 12.92

"If Banishing of Rama to the forest is liked by Bharatha, after I am dead, let Bharatha not perform my funeral rites." 12.93

"Oh my enemy, Oh one who is not a cultured lady, Oh Kaikeyi, be fulfilled in your desires, After Rama the best among men has left to the forest and after my death, you rule this kingdom along with your son." 12.94-12.95

"Till now you were living in my abode as the daughter of a king and I am sure to get matchless bad fame and be disgraced and all living beings would look at me who is a sinner with great contempt." 12.96

"My son Rama was used always to move around on horses or elephants of chariots but now he will walk around the forest on foot." 12.97

"During his food time cooks wearing ear globes used to compete with each other for preparing excellent food and drinks. How will my son live in the forest eating astringent, bitter and pungent roots and fruits." 12.98-12.99

"Having enjoyed a great life of pleasure wearing costly cloths, how will he live wearing ochre robes, that too sleeping on the floor." 12.100

"Who has given this inconceivable and dreadful advise of sending Rama to the forest and crowning of Bharatha?" 12.101

"The name woman means one who are always adamant and greatly selfish but I can't say that all women are like the mother of Bharatha." 12.102

"Oh dangerous lady, oh lady with avarice, oh cruel lady, Oh lady with a firm intention of making me pitiable, what undesirable qualities are you seeing in Rama who is devoted to welfare of others?" 12.103

"On seeing Rama plunged in great sorrow, fathers would leave their sons and wives who love their husbands are also would abandon them." 12.104

"Me seeing my god like son fully decorated coming towards me would be drowned in joy and just seeing him would make me younger." 12.105

"The earth can continue to live without the Sun or the rains caused by Devendra holding Vajrayudha but I am sure all those who see Rama go to the forest would not be interested in living further." 12.106

"I made you who like an enemy who desires my destruction as well as the ruin of others to love me and all that while for a long time I was keeping a highly poisonous snake on my lap, like one keeping his death near him. Due to delusion I am now ruined." 12.107

"Let you and Bharatha, without me, Rama and Lakshmana, having killed all our relations, rule the kingdom, to the delight all of our enemies." 12.108

"You are a woman of very cruel nature, hitting others when they are drenched in sorrow and I am not able understand why your teeth are not breaking in to thousands of pieces and fall on the ground, when you are talking such harsh unpalatable words?" 12.109

"Rama never tells even slightly unpalatable, unkind and harmful words. He does not know how to talk harsh words. He always talks pleasing words and recognized and honoured for his great virtues. How are you finding faults with him?" 12.110

"The contemptible one of the Kekaya country, you grieve, get burnt and get destroyed. Even if you get broken in to thousand pieces and reach the earth, the pitiable me will not act according to your words." 12.111

"You are like a knife, talking daily sweet and deceitful words, having wicked nature, destroying your own clan, one who never pleases the mind and interested only in destroying my mind from its roots and so I cannot tolerate living with you." 12.112

"I do not have a life without my son and why to talk of happiness in my life. While I am alive a self respecting man will not seek carnal pleasures from you. Oh lady, you should not do this harmful act. I will touch your feet, please be kind to me." 12.113

"Much beyond the limit of his respectability that king, whose heart was in the grip of a woman, like an orphan wailed and tried to touch her feet but because she pulled them out, he could not touch her feet and fell down like a very sick person." 12.114

This is the end of Twelfth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

13. Dasaratha's Diplomacy Fails

[Dasaratha again cries but when he sees that she is not bothered about it, flatters her in various ways and requests her not to insist on that boon.]

The king who did not merit this treatment was lying down in an unsuitable manner like King Yayathi who had fallen from the land of devas after his blessed deeds are exhausted. That personification of danger, who was adamant on her opinions, displaying fear though not having any fear, again urged him for the boons that she has asked. 13.1-13.2

"Oh king you used to boast that you are a votary of truth and steadfast on what you do, Why are you trying to avoid granting the boons that I requested?" 13.3

The king Dasaratha addressed this way by Kaikeyi, remained for some time in a state of delirium and angrily replied. 13.4

"Oh fatal woman, Oh my enemy, Oh person who is not like a lady, after the great man Rama goes to the forest and after I die, you can live happily after achieving your objective." 13.5

"When devas ask me about the welfare of Rama after I reach there, how will I tell them about his banishment? How?" 13.6

"If I tell them, "To please Kaikeyi, I have banished him to the forest "they will think that I am telling them a lie." 13.7

"Me who was childless, with great effort, I got the very great Rama, who was very strong and so how I can forsake him." 13.8

"How can I banish the lotus eyed Rama who is valorous, well educated, one who has won over anger, one who is patient. " 13.9

"How can I send Rama who has the black colour of blue lotus, who has long hands, who is very strong and who is charming every second." 13.10

"He deserves pleasure and not suitable for sorrow and how can I see the sagacious Rama who is caught in sorrow." 13.11

"Without sorrow reaching Rama, if death comes to me now, I would be really happy." 13.12

"Oh Cruel Kaikeyi with evil intentions, Rama has truth as his valour and is very dear to me and why do you want to cause harm to him? Inevitably I will get matchless notoriety and disgrace in this world by this." 13.13

When with a nervous mind he was crying the sun went down the Astra mountain and night set in." 13.14

"For the king with the anguished mind who was lamenting, the time dragged on for three quarters night, and the moon was shining, it appeared dark for him." 13.15

That very old king Dasaratha breathing warmly and heavily like a sick man, stared at the sky and pitiably cried. 13.16

"Oh auspicious looking night adorned with stars do not ever give way to dawn as I do not desire it. I would salute you with folded hands and beg you to do this kindness to me." 13.17

"Or otherwise go away quickly as I do not want to see the heartless, malicious Kaikeyi, who has done such a bad thing to me." 13.18

Having told like this the king Dasaratha, folding his hands in salutation try to please Kaikeyi again and spoke these words." 13.19

"Oh fortunate one, oh lady, I am a humble and depressed old man with good conduct who is greatly devoted to you. Please do this favour especially because I am a king." 13.20

"Oh lady with a fair hip, All that I have not has not been told to any one and Oh young one as you are very good hearted please do me this favour." 13.21

"Oh queen, be pleased Let this very big kingdom be given by you to Rama. Oh lady with long eye lashes." 13.22

"Oh lady with elegant hips, charming eyes and a pretty face, you will be doing this to me, Rama, to the world, to the great teachers and to Bharatha." 13.23

Hearing the pitiable wail of the king with very good thoughts, with a stable mind whose eyes were reddened and filled with tears and who was pitifully wailing, that wicked malicious woman did not obey him. 13.24

Seeing that beloved wife was not pleased in spite of his humble requests and was urging him to banish his son, again the king fainted and fell on the ground overcome with his grief. 13.25

Like this the grieving, very intelligent king, spent the night breathing heavily and after the end of the night that great king stopped his attendants from awakening him. 13.26

This is the end of Thirteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

14. Coronation Day

[Kaikeyi keeps on tormenting Dasaratha. The day of coronation dawns. Vasishta wants to see the king and sends Sumanthra to announce his arrival. The king is not able to tell anything. Kaikeyi orders Sumanthra to bring Rama immediately.]

That sinner looked at the scion of Ikshuvaku clan who had been tortured on account of sorrow regarding his son and who had lost his senses and was writhing on the floor and said. 14.1

"After hearing about the promised boons, why are you acting like a dejected man and lying on the floor as if you have committed a sin? You should maintain your dignity." 14.2

"People who are conversant with Dharma say that telling truth is a great virtue and I have told you, your duty if you are going to depend on truth." 14.3

"Oh king, Saibhya the king, kept up his promise to the hawk and gave it his own body and attained the highest state." 14.4

"In the same way, the lustrous Halarka, when a Brahmin who had mastered Vedas, begged from him, plucked his own eyes and gave it to him." 14.5

"The ocean who is the lord of the rivers who follows the truth, even on the days of high tide does not cross the thin boundary at his shore." 14.6

"Truth" is a word that is Brahman, Dharma is installed on truth and "Truth" is the never dying Vedas and only by depending on truth you can attain the highest state. 14.7

"Oh good man, If your brain is fixed firmly on Dharma, follow truth and fulfill the boons given to me. Are you really a boon giver?" 14.8

"As per my requests, for the sake of fulfilling your dharma, Rama may be exiled to the forest. I am repeating this thrice." 14.9

"Oh husband, at this time, if you do not fulfill my request, it means you have forsaken me and so I will give up my life." 14.10

By the urgings of Kaikeyi done without any hesitation, Dasaratha felt trapped in the noose of his promise like Mahabali got trapped in the noose set by Indra. 14.11

Due to the heart beating fast, his face became ashen and pale and he was like a bullock torturously moving between the yoke and the wheel. 14.12

That king with blurred eyes and a very poor vision, with great difficulty and courage, he found his footing stood up and told Kaikeyi. 14.13

"Oh sinner I married you according to Vedic rituals with fire as the witness and now I will give you up along with your son begotten through me." 14.14

"Oh lady, the night has gone away and the sun is about to rise. My guru and others will now definitely hasten me up to get ready for the coronation of Rama with the preparations already made." 14.15

"Oh woman of inauspicious practices, if you prevent Rama's coronation, then you and your son would not be eligible to do water based funeral rites to my dead body." 14.16-14.17

"I am not capable of seeing their cheerless, joyless downcast faces having seen them enjoying pleasures." 14.18

While the great king was talking to her like this the night with moon and stars faded away and the auspicious day time dawned. 14.19

Afterwards that Kaikeyi with sinful behaviour, who was an expert in speech but rendered speechless due to great anger again spoke these harsh words to the king. 14.20

"Oh king, why are you speaking these words of venomous pain? It is proper for you to summon immediately Rama who has not suffered any pain." 14.21

"Only after crowning my son and banishing Rama to the forest, and seeing me without any rivals, you would have done your duty." 14.22

Like a well bred horse lashed by the sharp whip, King Dasaratha, was greatly agitated by the words of Kaikeyi and said 14.23

"I am fettered by Dharma and my intelligence has vanished and I want to see my eldest son, who is virtuous and beloved Rama". 14.24

By that time the night had lifted and gave way to morning and the sun has risen and the auspicious star also had come and sage Vasishta surrounded by several disciples of good character after assembling the required materials entered the city. 14.25-14.26

The streets of Ayodhya were swept and sprinkled with water and flowers of different hues were spread on them. The great flags also had been hoisted and decorated with flower garlands. The roads were crowded by people who were in joyous mood and for the sake of coronation of Rama festivities were being held in various places. The people were anxiously crowding everywhere. Sandalwood and other incense were burnt everywhere and the city resembled the capital city of Indra. Vasishta who entered the city saw the king's private apartments, which was graced with very learned Brahmins who were experts in rituals relating to the rules of conducting a Yagna, Several assistants and other eminent Brahmins were also present. 14-27-14.30

The great sage Vasishta, greatly pleased entered the private apartments passed through large number of people. 14.31

Sage Vasishta saw at the entrance of those apartments of Dasaratha, the tiger among men, the very pleasing Sumanthra who was a minister as well as the charioteer. 14.32

The sage Vasishta who had great luster told that son of a charioteer "please announce my arrival to the king." 14.33

"Here are pots of Ganga water and also golden pots with water of the ocean. Here is the auspicious seat made of Udumbara wood for the installation ceremony. All kinds of seeds and perfumes, gems, honey, curd, ghee, puffed rice, Durba, flowers, milk, eight pretty maids, the elephant in rut, a luxurious chariot drawn by four horses, sword, good bow, Vehicle accompanied by men resembling moon, umbrella, white fans, golden vessel tied with golden ropes, a pale coloured bull, a good strong horse with four teeth, throne, tiger skin, samith [sticks for fire sacrifice], fire, all kinds of musical instruments, courtesans, well decorated woman, priests, Brahmins, cows, sacred animals and birds, inhabitants of towns and villages along with their societies and merchants, and many others speaking sweet words and also kings who are here for Rama's coronation. 14.34-14.41

Please bring the king here with haste since Rama has to be installed soon when there is Pushya Nakshatra. 14.42

Hearing these words the great son of the charioteer, entered the palace praising the tiger among the kings. 14.43

The guards of the door being desirous of king's interests were not competent to stop the old Sumanthra who was liked by the king. 14.44

Going nearer the king but not knowing his state of mind, he started praising him in very complementary pleasing words. 14.45

Then that charioteer entered the apartment of the king and with folded hands showered praises on the king which were appropriate. 14.46

"Like the splendid ocean rises along with the rise of the Sun, be pleased to get up with a happy frame of mind." 14.47

"Just as Mathali, the charioteer wakes up Indra, who is the conqueror of all asuras at the present time, I also wake you up." 14.48

"Like Vedas along with Vedangas wakes up the self born Brahma, in the same way I am awakening you now." 14.49

"Like the sun and moon support the life of all beings of earth, in the same manner, I am awakening you." 14.50

"Oh great king, clad in auspicious cloths suitable to the occasion, please get up like the sun coming out of the Meru mountain." 14.51

"Oh son of Kakustha clan, let the sun and the moon, shiva and Khubera, Varuna, Agni and also Indra bless you with prosperity." 14.52

"Oh great king the goddess night has passed by. After acquainting yourself with tasks which have been done so far, do whatever is necessary to the coronation of Rama." 14.53-14.54

All the citizens of your kingdom have arrived saluting you and the great sage Vasishta who is a god like Brahmin is waiting for you at the gate." 14.55

"Ok king quickly give the order for the coronation of Rama. Like the cow without the keeper, the army without the commander, night without moon cows without bull, would be the kingdom, if it does not see its king." 14.56-14.57

The king hearing these meaningful and appeasing words, again was completely pervaded with great grief. 14.58

That virtuous and glorious king, with destroyed pleasure and reddish eyes due to great sorrow looked up to the charioteer and said, "With words you are piercing my important parts of the body." 14.59

Having heard those words of sorrow and having seen the pitiable king, Sumanthra moved away from the place with folded hands. 14.60

Due to his very miserable state the king could not speak anything but the very diplomatic Kaikeyi said to Sumanthra. 14.61

"Oh Sumanthra, excited by happiness due to the thought of Rama, the king could not sleep all through the night and is very tired as he is very sleepy." 14.62

"And so oh charioteer, rush out and bring illustrious prince Rama without any hesitation and delay. Please be safe." 14.63

He thinking of that auspicious event felt happy with the king's order and quickly went away. 14.64

Sumanthra thought that summoned by Kaikeyi, Rama the follower of Dharma would definitely come here for the purpose of the crowning. 14.65

Deciding like this, that charioteer with great joy came out of palace with an idea of going and meeting the great Rama. 14.66

Sumanthra having left the auspicious private apartment which was like an ocean, he saw ahead of him crowds of people thronging the entrance. 14.67

Then immediately moving and after reaching the entrance, he saw several kings standing at the door and he also saw kings, wealthy people and citizens who had already come and waiting there. 14.68

This is the end of Fourteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

15. Sumanthra's Visit to Rama's Palace

[Sumanthra is again sent back by the people in charge of arrangements to get final approval of the King. Dasaratha sends Sumanthra to bring Rama. Sumanthra goes to the crowded palace of Rama.]

Those Brahmins who were expert in Vedas having stayed for the whole night, along with the priests of the king assembled near the place where coronation would take place. 15.1

Ministers, chiefs of army, chiefs of merchant associations had also assembled there with great joy for Rama's coronation. 15.2

The chiefs of Brahmins had decided to celebrate the coronation of Rama when the Sun becomes bright in the Pushya star and when Karkidaga Lagna, which was the Lagna of Rama, is in ascendant. 15.3

Golden jars with water, a well decorated throne with a tiger skin spread on it and a chariot were all shining. 15.4

Sacred water from the confluence of Ganga and Yamuna, as also water from other sacred rivers, wells, lakes, ponds and from rivers flowing east or west words and from rivers which has joined together, and those rivers flowing crookedly and from all oceans had been brought. 15.5-15.6

Gold and silver pots filled with excellent water, together with popped grains covered by milky sappy leaves along with lotuses and water lilies were shining. 15.7

Honey, curds, ghee, puffed rice, Dhurbha, flowers, milk, Courtesans with dignified conduct and well ornamented were all have been arranged. 15.8

A great fan made with hairs of Yak, made of gold and inlaid with various precious gems, which resembled the diffused rays of the moon was held in readiness for Rama. 15.9

A white majestic Umbrella resembling the full moon which is to be used before the coronation was kept ready. 15.10

A white bull was kept ready. A white horse and a white majestic elephant in rut, which were worthy of ridden by a great king was also got ready. 15.11

Eight auspicious maids decorated with all types of ornaments, all sorts of musical instruments and poets who flatter and others were waiting. 15.12

All the articles which were arranged for the coronation of a prince belonging to the Ikshuvaku race were also arranged for the coronation of the king's son. All those people who were assembled there as per the order of the king told, "Who will tell the king about our arrival?" 15.13-15.14

"The sun has risen and we are not able to see the king though all arrangements to make Rama as Yuvaraja are kept ready." 15.15

When great kings from all over were talking like this among themselves, Sumanthra who had met the king said. 15.16

"As per the orders of the king, I am going speedily to meet Rama. You are all honourable to the king and especially to Rama." 15.17

"I shall ask the king, on your behalf, his welfare; wish him long life and the reason for his not coming here." 15.18

That expert in all things historic, after saying this entered the private apartments, which remained closed always. 15.19

After having entered and after praising the king's clan, he approached the bed room of the king and stood there. 15.20

After entering near the bed room and he stood behind the curtain, he praised the king Dasaratha and also told him the words of blessing. 15.21

"Oh king of Kakustha clan, may the sun and the moon, Shiva and Khubera, Varuna, fire God and Indra bless you with victory." 15.22

"The divine night has come to an end and the auspicious day has arrived. Oh tiger like king, please wake up and attend to your other duties." 15.23

"Oh member of Raghu clan, oh king, several Brahmins, army commanders and merchants have arrived and are seeking your audience and so please wake up." 15.24

That king who woke up saw Sumanthra, the minister and charioteer, and an expert in Manthras and told him as follows. 15.25

"Oh Charioteer, you have been told by her to bring Rama speedily and for what reason are my orders not implemented?" 15.26

And Again the king Dasaratha ordered the charioteer, "I have not been sleeping and instantly go and bring Rama." 15.27

After hearing the orders, respecting him with a bow of head, he again left the king's residence, thinking himself about the coming auspicious event. 15.28

The Charioteer saw the royal avenue well decorated by flags and banners and was greatly pleased by it. 15.29

That charioteer over heard the conversation between all the well pleased assembled citizens about the coronation of Rams. 15.30

Then Sumanthra saw the palace of Rama resembling the Kailasa peak which in splendour resembled the residence of Devendra. 15.31

Sumanthra saw the palace closed by two very great doors, shining with hundreds of galleries, with idols of gold kept on its top and with decorations made of costly gems. He saw it like the lustrous clouds of autumn resembling the shining cave of Mount Meru. It was decorated with garlands of precious stones and pearls strewn here and there with pearls and being decorated by sandal and aloe wood. It was emitting fragrance like the Peak of Dardura Mountains and captivated all minds. The sarasa birds and peacocks added to its glitter by their sweet songs and the palace was well decorated with well carved images and other trimmings. With its great splendour it captivated the eyes and minds of all living beings, It was shining like the Sun and moon and looked like the residence of Khubera and was like the mirror image of the palace of Indra. It was populated by various types of birds. And that Charioteer saw the house of Rama like the peak in Meru Mountain. The villagers had come as crowds bringing gifts along with them and were waiting impatiently to see the coronation. That palace of Rama which looked like a great cloud was well decorated and filled with variety of gems. It was also crowded with hunchbacks and hunters. 15.32-15.40

That charioteer travelling in the chariot drawn by horses delighting the people and the royal clans and all the people of the city reached the house of Rama. 15.41

Having reached there, that charioteer was greatly thrilled on seeing the magnificent and great riches of the house of Rama filled with peacocks and great beauty and resembling the house of Indra. 15.42

The courtyards of that house of Rama was like Kailasa and greatly decorated and resembled the house of devas and being very close to Rama passed through several waiting friends and entered the private apartment of Rama. 15.43

There the charioteer heard all the people who were greatly delighted by the arrangements made for the coronation of Rama and talking about the auspicious future of the son of the king. 15.44

Sumanthra saw Rama's house which looked like the home of Indra, filled with various animals and birds and it looked like the Peak of Meru Mountain and shining with light. 15.45

Millions of people from the village had arrived and having left the chariots were standing near the gate, giving salutations with folded hands and they had also brought several gifts. 15.46

There he also saw a huge bodied royal elephant named Sathrunjaya, resembling the great clouds surrounding the mountain, with flowing ichors from its temples, standing without caring for the goad and waiting for Rama to climb on it. 15.47

The important minister had already come there riding on well decorated chariots, horses and elephants but Sumanthra found his way to Rama's private apartment walking the crowds on both sides of the road. 15.48

With its great towers the house looked like Mahendra mountain surrounded by motionless clouds and it had very many rooms and that charioteer entered it like a crocodile entering the sea which was blessed with different type of precious stones. 15.49

This is the end of Fifteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

16. Rama Goes to Meet Dasaratha

[Sumanthra informs Rama that his father and queen Kaikeyi want to see him. With great expectations he takes leave from Sita and goes in Sumanthra's chariot. Lakshmana also travels with him. The people express their expectation from Rama and their great admiration. Rama reaches the palace of Dasaratha.]

Sumanthra who was conversant with epics having entered through the door, which was crowded with lot of peoples reached the sparsely populated courtyard which was being guarded with alertness, attentive young men who were devoted to king and who were wearing shining ear studs. 16.1-16.2

There he also saw well ornamented old people wearing ochre robes, holding a staff in their hands and appointed to guard the entrances of the apartments of ladies. 16.3

On seeing him all those guards who were interested in the welfare of Rama, with great haste stood from their seats. 16.4

That humble minded son of the charioteer courteously informed them, "Please tell Rama quickly that Sumanthra is waiting at the entrance." 16.5

They who were always interested in doing good to the master, went and met Rama who was in the company of Sita and informed him accordingly. 16.6

When Rama was informed by them that the charioteer who was a close friend of his father has arrived, he ordered them to bring him inside so that he himself will have the pleasure of seeing him. 16.7

That charioteer saw Rama who resembled the god of wealth, completely decorated sitting on a richly covered golden seat. He was well adorned and anointed with red perfumed sandal paste resembling in colour the red blood of a boar. With Sita by his side fanning him with a fan of yak tails in her hand he resembled the moon along with the star Chithra. 16.8-16.10

Sumanthra well known for his humility and modesty saluted Rama who had natural luster like the sun, the giver of boons. 16.11

Sumanthra who is honoured by Dasaratha having seen the son of a king with pleasant looks sitting on an easy chair with saluting hands said. 16.12

"Oh great son of Kausalya, your father along with queen Kaikeyi wants to see you and so please go there without any delay." 16.13

When thus spoken the lustrous lion among men was greatly pleased and after honouring Sumanthra told Sita, 16.14

"It is certain that the king and queen after meeting and discussing about the coronation, are thinking about some important aspect." 16.15

"Having an opinion, that dark eyed, skilled queen who is interested in general welfare, is urging the king in my favour." 16.16

"My mother, who is the daughter of the king of Kekaya, who follows the wishes of the king perhaps wants to do something in my interest." 16.17

"It is fortunate that the king and his dear wife who is the queen, has sent Sumanthra who desires my earning of Artha and Kama as their messenger." 16.18

"As per the opinion of the council, a befitting messenger has arrived and it is certain that the king will consecrate me as Yuvaraja today." 16.19

"Sure, I will go to the king immediately from here, meanwhile you entertain yourself along with the attendants." 16.20

That black eyed Sita, greatly recognized by her husband thinking over the coming auspicious events, followed him up to the entrance. 16.21

"The king will give you the kingdom served by Brahmins, who are worthy of helping one to conduct Rajasuya sacrifice, like Lord Brahma gave the deva loka to Indra." 16.22

"I would like to see you observing the rituals, after completing the penance, wearing the excellent purified deer skin and carrying the horns of antelope." 16.23

"Let Indra protect you from east, Yama protect you from south, Varuna protect you from west and Khubera protect you from north." 16.24

After taking leave from Sita, wearing auspicious ornaments, Rama left the palace along with Sumanthra. 16.25

Having come out of the palace like a lion coming out of the mountain cave Rama, saw Lakshmana standing at the entrance who bowed and saluted him. 16.26

Then that son of the king who was tiger among the men met his friends in the middle courtyard. He approached and greeted all of them who were interested in seeing him and later he clad in a tiger skin and resembling a fire entered the chariot. 16.27-16.28

That Rama whose brilliance matched the thousand eyed Indra, mounted in to that spacious and well harnessed chariot decorated with gold and precious gems, which was dazzling the eye due to its great luster equal to that of the sun, drawn by excellent swift moving horses which looked like young elephants and which was moving creating sound like thunder and sped away swiftly. 16.29-16.30

That chariot moved making sounds like thunder like a dark rich cloud emerged from the house like moon emerging from behind the cloud. 16.31

Lakshmana the younger brother of Rama holding in his hands a fan and an umbrella mounted at the rear of the chariot to guard his brother. 16.32

Then from the multitude of people who were gathered the sound of applaus emanated. 16.33

Chiefs of soldiers in hundreds and thousands riding on best horses and mountain like elephants followed him. 16.34

Well prepared heroic men applying sandal and agaru in their bodies holding swords and bows, greeting Rama went ahead of him. 16.35

Then on the way musical instruments were played and poems flattering him were being sung by poets along with lion like roaring by warriors. 16.36

Well dressed women standing on balconies of their houses all the way showered heaps of flowers from all sides on the tamer of his enemies. 16.37

Women with faultless body standing on the top of the houses as well as on the ground were praising Rama with sweet words aiming to please him. 16.38

"Oh Rama who gives joy to his mother, since you have got the kingdom of your father, you must be seeing that your mother is greatly delighted." 16.39

Those women considered Sita as greater than all women, because she was dear to the heart of Rama. 16.40

"There is no doubt that, Sita like, Rohini joining with moon, was united with Rama, because of the great penance done by her formerly." 16.41

When the great man Rama was going through the royal avenue heard the conversation between woman standing on the top of their homes. 16.42-16.43

Then that Rama heard the words of admiration, from those very happy citizens concerning himself using different words. 16.44

"Due to the grace of the king Rama is going to receive this kingdom and its wealth. Because he is going to protect us, all our desires would be fulfilled." 16.45

"If Rama looks after our kingdom for a long time it will bring benefit for all the people. If he looks after us, nothing that we do not like will happen and there would be no sorrow." 16.46

Rama proceeded further like Khubera and was preceded by elephants and horses and his praise was sung about by great poets, while very sweet music was also being played. 16.47

Rama thronged by he and she elephants as well as horses and the road junctions were filled with great number of people. The highway which looked splendid was also filled lot of merchandise and lot of gems for sale. 16.48

This is the end of Sixteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

17. Scenes on Rama's Way to Dasaratha's Palace

[A detailed description of the way to Dasaratha's palace as well various people on the way is described.]

That Rama sitting on the chariot surrounded by friends who were filled with joy saw the city decorated with banners and flags and made perfumed by burning of Sandal and Agar and crowded by people of all types. 17.1

Rama drove in the middle of the street, which was made scented by agar and incense and with white buildings resembling cloud on both sides. 17.2

He entered the excellent royal highway made fragrant by heaping of Sandal and pre-eminent Agar on sides as well as pure white silk, white pearls without holes and several excellent articles made of crystals. It was very spacious, strewn with different type of flowers and food articles of all types were available on either side. 17.3-17.5

Rama saw the royal avenue looked like the avenues of God in heaven and the broad areas covered by cross roads were worshipped with curds, parched grains, sacrificial libations, rice coated with turmeric, fragrant substances like sandal and agaru. 17.6

He heard many blessings, said by his friends and after honouring each according to their rank, he travelled further. 17.7

"After being consecrated today, you follow the path for ruling followed by grandfather and great grandfather." 17.8

"When Rama becomes the king, he will rule us better than his father and grandfather and we would live with great happiness." 17.9

"If we are going to be able to see consecrated as the king today, then we can live devoid of food, because there would be nothing more to be accomplished in this life." 17.10

"For us nothing greater need to be achieved than the coronation of the greatly lustrous Rama as a king." 17.11

Hearing all these words praising him told by his friends as well as other auspicious dialogues, Rama remained listless as they further proceeded on the royal avenue. 17.12

Though Rama has crossed them and gone ahead, no one was able to no one was able to remove his image from their eyes or mind. 17.13

They thought that if a person does not see Rama or Rama does not see him, will be found fault by all the worlds besides he will blame himself. 17.14

The best among those who follow Dharma would show mercy to all the four Varnas [caste groups], for that reason all of them devoted him. 17.15

The son of the king crossed intersections of two roads, roads leading to the temples, religious structures and temples and he crossed them on the right and proceeded. 17.16

That prince reached the family house of the king which resembled the dazzling home of Indra in this earth in its royal splendour, with its various peaks similar to the cluster of clouds, white peaks of auspicious Kailasa and like the air planes decorated by gems which covered the entire sky. 17.17-17.19

The great man Rama crossed the first three courtyards, which were protected by the archers, riding on horses and crossed the remaining two courtyards by foot. 17.20

Rama, the son of Dasaratha after passing through the courtyards sent back all his followers and entered the private quarters of the king. 17.21

When the prince went to his father's presence all the people were happy and started waiting like the lord of waters waiting for the appearance of moon and were waiting for his moon like rise. 17.22

This is the end of Seventeenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

18. Kaikeyi's Demands

[Rama finds Dasaratha sorrowful and upset. He did not speak to him. When he asked Kaikeyi about it, she tells about the background and informs about her demands. Rama agrees to them.]

Rama saw his father reclining on the auspicious seat with Kaikeyi and had a dry face and pathetic look. 18.1

He with a well composed mind, after first saluting the feet of father with great humility, he saluted his mother Kaikeyi's feet. 18.2

Dasaratha with eyes full of tears said "Rama" and the king was not able to look at him or say anything further. 18.3

Having seen very rarely this appearance of his father, Rama was scared as if he has stamped a serpent. 18.4

The king with senses devoid of pleasure, emaciated because of sorrow and grief, with an agitated and upset mind was taking tortured breaths. He was like a ocean full of agitated and beating waves, like a sun caught in an eclipse, like a sage who has told a lie and was without luster and Rama was scared to see him like that. 18.5-18.6

After worried thinking about the reason for the sorrow of the king, Rama became agitated like a ocean during the full moon. 18.7

Then that Rama thought over about his father to whom he was devoted and thought, "Why is my father not replying to my greetings today like all other days." 18.8

"At other times on seeing me, my father even though angry used to get calmed down but today even after seeing me, why is it that he is sad?" 18.9

Depressed and extremely sad Rama with a face of diminished luster, after saluting Kaikeyi asked her. 18.10

"Without intention have I committed an offence? Why is my father angry with me? Please tell and show kindness to me." 18.11

"Why does he who is always with love to me, today dejected? Today he is with a pale face and depressed look. Why is he not speaking to me?" 18.12

"Is his mind or body sick? Does some great distress trouble him? Surely one cannot always have pleasures." 18.13

"Has some misfortune befallen on the lovely Bharatha or the very powerful Shatrugna or to any of my mothers? I hope not." 18.14

"If the great king is not happy with me for not obeying his words, I do not want to live even for a second." 18.15

"For a man, if his father, who is his root of origin and who is his God, exists, how else can he conduct himself?" 18.16

"Did you speak harsh words to him out of wounding of self-respect or due to anger, which has upset his mind?" 18.17

"Oh great lady, I am asking you repeatedly the reason for this negative emotion of the king, which has never happened. Please tell me the reason." 18.18

When the great Rama asked like this to Kaikeyi, then she replied without shame and with evil intentions in mind. 18.19

"Oh Rama, the king is not angry and he does not suffer from any sorrow but he is hesitating to talk to you some matter existing in his mind, due to his fear of you." 18.20

"He is not able to speak something which is not liked by you, due to his great love to you and so you should fulfill the promise that he has given to me." 18.21

"Earlier he had honoured me by giving two boons and now like a common man he is repenting for giving them to me." 18.22

"The king after saying, "I shall give you two boons", now desires to construct a dam, after the water has flown away." 18.23

"Oh Rama, truth is the corner stone of Dharma and virtuous people agree to this and so you act so that the king does not sacrifice the truth due to anger." 18.24

I shall tell you everything, if you tell me that "I would obey what the king says, whether it is auspicious or inauspicious." 18.25

"If you promise me that whatever the king tells you, will not go in vain, I shall tell it to you as the king is not willing to tell it to you." 18.26

Hearing the words uttered by Kaikeyi Rama was greatly depressed and he told the great lady in presence of the king. 18.27

"Oh great lady, what a pity, such words from you are not fit to be told, because on hearing the words of the king I would jump into the fire or even consume strong poison or get drowned in the ocean as he is my worshipful father who would desire only good to me." 18.28-18.29

"Because of that Oh great lady, please tell me in words the desire of the king. I, Rama am promising and Rama never repeats anything twice." 18.30

Kaikeyi with sincerity told Rama, who is the votary of truth, these very cruel words which are not fit to be told by a lady. 18.31

"Oh Rama, earlier in a great war between devas and asuras when your father was wounded I saved him and he promised me two boons." 18.32

"Using those two boons, I requested the king to perform the coronation of Bharatha and your departure to Dandakaranya forest today itself." 18.33

"Oh best among men, if you and your father want to protect the oath, then please hear my words." 18.34

"As per the oath of your father, which you have heard, you enter the forest for fourteen years." 18.35

"Bharatha would be consecrated with the preparations made by the king for your coronation." 18.36

"You occupy the Dandakaranya [punishing forest] for fourteen years after sacrificing your coronation and wearing matted hair and cloths of bark." 18.37

"Bharatha will stay in the capital of Kosala country [Ayodhya] which is blessed with various types of gems and horses, chariots and elephants and rule this earth." 18.38

"For that reason the king greatly under the control of mercy has face showing sorrow and is not competent even to see you." 18.39

"Oh son of the Raghu clan, carry out these words of the king and see to it that you adhere to truth and liberate him." 18.40

After hearing these words which hurt, Rama never felt any sorrow but the king was greatly pained to see the calamity which fell on his son.

This is the end of Eighteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

19. Rama's Preparations for Forest Travel

[Rama is upset because Dasaratha was sad but Kaikeyi was particular that he should go to the forest immediately. He goes to take leave from his mother Kausalya. Lakshmana also accompanies him.]

That killer of enemies Rama hearing the unpleasant words, which were like death itself, was not distressed and told Kaikeyi. 19.1

"Let it be so. I shall go to the forest and live there wearing a matted hair and cloths made of bark, so that I would keep up the oath of my father." 19.2

"But I would like to know why the king, why the king who is the subduer of enemies, did not greet me like previous occasions." 19.3

"Oh great lady, do not be sorry because of this incident. For I tell you that I shall go to the forest wearing matted hair and robe made of barks. Be happy." 19.4

"Seeking the well-being of the king who is my father and who is my guru also as a grateful person, I will obey his orders without hesitation. Would I not do that which pleases him?" 19.5

"My heart is burning with displeasure, because the king did not tell me himself about the crowning of Bharatha." 19.6

"Without being urged by any one, as I am greatly pleased by my brother Bharatha, I would myself give him, my soul, this kingdom, the beloved people, all the wealth and even Sita." 19.7

"Having been ordered by my father who is the king and for fulfilling your desire I would keep up the promise." 19.8

"For that reason, please console the king. Why is it that the king with his eyes staring on earth is shedding tears?" 19.9

"As per the order of the king, let messengers go, riding on quick paced horses, to the home of the uncle of Bharatha to bring him." 19.10

"I am speedily going to the Dandakaranya forest and as per the words of my father I will stay there for fourteen years." 19.11

That Kaikeyi after hearing those words of Rama became happy and believing in the words of Rama, she wanted to hasten it up. 19.12

"Let it happen that way. To bring back Bharatha from his uncle's home messengers would go on horses with great speed." 19.13

"Since you are eager to go to the forest, it is not appropriate for any further delay and Oh Rama because of that you should speedily go to the forest." 19.14

"Oh best among men, the king is not talking to you because he is greatly ashamed and there is nothing else. So do not get distressed." 19.15

"As long as you do not go from the city to the forest oh Rama, Your father would neither bathe nor eat." 19.16

The king who was drowned in sorrow said, "What a calamity?" took tortured breath and afterwards fainted and fell down on the couch decorated with gold and fell down. 19.17

Rama rose up the king and then Rama was urged by Kaikeyi to depart to the forest like beating the horse with whip. 19.18

Rama hearing the unpleasant words of bad consequence of that ungentlemanly lady who did not seem to have any sorrow told. 19.19

"Oh lady, I am not interested in wealth like the people of the world, who strive for it. Know that I am equal to the sages who stand only in Dharma." 19.20

"If I can do anything little which would please my father, please inform me, so that I will do it even sacrificing my life." 19.21

"There is no Dharma that is greater than doing service to him and carrying out his orders." 19.22

"Though not having been directly told by this venerable one, due to your words, I would live in the solitary forest for fourteen years." 19.23

"Oh Kaikeyi, though you can rule over me as you are god like to me, you have spoken to the king instead of me, which shows that you did not trust me." 19.24

"I will take leave of my mother as well as Sita, will console them and today itself go the Dandaka forest". 19.25

"It is your duty to see that Bharatha should rule the kingdom and also look after my father and this is the law which is beginning less." 19.26

Hearing the words of Rama his father was struck with sorrow and was not able to speak but cried loudly. 19.27

Rama with great luster after paying homage to the feet of his swooned father and to the feet of ungentlemanly Kaikeyi came out. 19.28

After going round his father as well as Kaikeyi Rama came out from the private apartment and saw his friends. 19.29

With eyes full of tears, his brother Lakshmana, son of Sumithra, who was greatly angry walked behind him. 19.30

Rama went round the materials collected for the consecration, steadily looking at those with reverence and later Rama slowly moved away. 19.31

Loss of kingdom did not affect the wealth and great looks of the beloved one of the people of the kingdom, just like darkness of night cannot diminish the light of the moon. 19.32

Though having decided to leave the kingdom and go to the forest, no change of stance could be seen in that one who is beyond the comforts of the world. 19.33

Abandoning the auspicious umbrella, decorated fans and chariot and after taking leave of his own friends as well as citizens, holding back his sorrow of his in his mind, controlling his senses, he entered his mother's home to tell the unpalatable news to her. 19.34-19.35

All the glorious people around him did not notice any change in the countenance of the dignified Rama who always spoke truth. 19.36

Rama did not leave his usual happy looks like the autumnal moon which never leaves its usual brilliance. 19.37

The courageous and famous Rama honoured all people waiting there with his sweet speech and entered his mother's place. 19.38

His brother the extra ordinarily brave Lakshmana who was equal to him in virtues held back the sorrow in his mind and followed him. 19.39

Rama entered the palace with great happiness and seeing his friends there, did not show the great adversity that has befallen him, so that they will not get distressed. 19.40

This is the end of Nineteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

20. Kausalya Laments

[Rama tells Kausalya about his father's decision. She is greatly upset and is sad that he is going away and afraid of bad treatment by her co-wives. She tells Rama that she will accompany him.]

While Rama, the tiger among men was leaving, from the ladies of the private apartment great wailing arose. 20.1

"Rama without being recommended by his father has been by his private acts, our refuge and is the protector of the private apartments and he is going on exile." 20.2

"Right from his birth Rama was devoted to his mother Kausalya, and he is now conducting in the same way towards all of us." 20.3

"He never got angry even with all those who accused him and he avoids all deeds causing anger, and he used to make those who get angry soft and that Rama is going to the forest on exile." 20.4

"Without brain, Dasaratha is giving up Rama who is the protective source of all beings and by doing so he is destroying the world of living beings" 20.5

Like this all the wives of the king felt like a cow separated from their calves and they cried loudly accusing their husband. 20.6

Hearing loud sound of cries of distress from his private apartments the king was tormented by sorrow on account of his son and Dasaratha sank down on his seat. 20.7

However the troubled Rama who had control over his senses, heaving sighs like an elephant, along with his brother went to the private apartment of his mother. 20.8

There he saw a greatly honoured old man seated at the entrance while many people were standing. 20.9

Seeing that Rama all of them stood up and said, "Victory to the best among the victors, let your wealth increase." 20.10

After crossing the first courtyard, he saw the second courtyard and there he saw elderly Brahmins greatly learned in Vedas and honoured by the king." 20.11

After Rama saluted those Brahmins, he saw the third courtyard being guarded by old people, women and young children." 20.12

Seeing him with increased joy those women entered and informed mother of Rama about his arrival. 20.13

That lady Kausalya after waking up the entire night, in the morning was worshipping Lord Vishnu for the welfare of her son. 20.14

That lady clad in silk cloths in great delight, observed several penances and after performing the ritual of auspiciousness and was offering oblations to the fire. 20.15

Rama entered the auspicious private apartments of his mother and there he saw his mother asking priests to offer oblations in the fire. 20.16

Rama saw the materials like curd, Akshatha Rice coated with turmeric], ghee, sweets and savories, and things required for oblation in fire like Puffed grain, white flowers, rice cooked in milk, Gingelly and rice cooked together and things like incense sticks, and vessels filled with sacred water, which were kept ready for religious rituals. 20.17-20.18

He saw her Wearing white silk, thin due to penances observed, engaged in making the gods happy and looking like a deva lady. 20.19

Seeing her son after a long time, the mother was filled with a great joy, and she with great joy went towards him as if he was a young child. 20.20

Rama saluted his mother and his mother came near him and hugged him tightly and smelled his head. 20.21

She spoke to the invincible Rama who was her soul like son and that Kausalya due to the affection to her son spoke the following affectionate words. 20.22

"Suitable to your clan, have long life and attain fame like old people protecting Dharma and royal sages who were great people." 20.23

"Oh Rama go and see your father who greatly values truth and that votary of Dharma will consecrate you as Yuvaraja." 20.24

Rama, who was invited to take food by his mother, after touching the seat and saluted with folded hands which were slightly raised. 20.25

Rama who had innate humility with seriousness, devotion and with humbleness commenced to tell about his intended departure to Dandakaranya. 20.26

"Oh goddess like lady, perhaps you do not know that a greatly fearful thing has happened and it will cause sorrow to you, Vaidehi and Lakshmana." 20.27

"I am going to Dandakaranya and this seat is of no use to me, for the time has come for me to sit on a mat weaved with grass." 20.28

"For fourteen years I would be living in the forest without people and I will be eating honey, fruits and roots like sages and avoid meat." 20.29

"The king is giving the position of Yuvaraja to Bharatha and I will be living in Dandakaranya like a sage." 20.30

"For fourteen years I would live in a people less forest and I would live there eating fruits and roots." 20.31

Then that god like lady fell down like a branch of Sal tree cut by an axe in the forest and like a Deva from heaven falling on earth. 20.32

Seeing her affected by sorrow and falling like a Banana tree, he lifted up his mother, who has lost her consciousness. 20.33

Like a mare which rolled on the ground due to the heavy burden, all her body was covered with dust and he slowly caressed her. 20.34

That Raghava sat near her who deserved happiness but was sick due to its absence and she addressed that tiger like man and spoke, with Lakshmana listening to it. 20.35

"Oh son, Raghava, why were you born to me? Had I been childless, I would not be experiencing the sorrow as great as this." 20.36

"Oh my son, a barren woman would have only one pain in the mind of not having a child and she does not have any other sorrow." 20.37

"When my husband was ruling over me, I never experienced any auspicious pleasure and I was holding to my life hoping for it from you, Rama." 20.38

"I being the eldest queen would hear, unpleasant and heart breaking words from my co-wives, who are younger to me." 20.39

"Nothing more sorrowful than these can happen to a lady, than these unending wails and crying." 20.40

"Even Though you were near me, I used to be neglected, and with you being away, death is certain to me." 20.41

"Treating me as equal to the attendants of Kaikeyi and not giving me any independence, my husband used to restrain me." 20.42

"Those who were serving me or following me. after seeing the son of Kaikeyi will not even talk to me." 20.43

"Oh son, will it be possible for me now to look at the face of Kaikeyi, who used to talk harsh words to me due to being very angry at me." 20.44

"Oh Rama after you completed seventeen years after birth, I always longed for my sorrows to come to an end." 20.45

"Oh Rama, having grown old and having suffered this unending sorrow, I do not desire to be insulted by my co-wives." 20.46

"Without seeing your face, which shines like the full moon, how can I continue this pitiful existence." 20.47

"Doing great effort like fasting and doing Yoga, with great sorrow, I have brought you up in vain." 20.48

"My heart does not break after hearing the news, like the banks of the river does not break due to flood water after a fresh rain." 20.49

"Definitely death will not occur to me and there is no place for me in the world of the god of death, and so the god of death will not drag me like a lion dragging away a deer." 20.50

"It is definite that my heart is made of steel, for it does not break, even if earth falls over it. Though my body has surrendered to many great sorrows, untimely death does not occur to it." 20.51

"I am sad that all my mortifications, penances and charities have gone in vain. Even my body which was hot due to severe penances practiced for getting progeny, did not lead to results like a seed sown on a barren land." 20.52

"If any one suffering from great sorrow can realize untimely death any time, since I am like a cow without a calf, I would have gone to the region of dead people now itself." 20.53

"Oh Rama, without seeing you with a face like full moon, what is the meaning of continuing this life without meaning. Like an enfeebled cow following its calf, I shall follow you to the forest, now itself." 20.54

She filled with unbearable pain, and great anger and was crying a lot and also seeing Rama, with greatly added sorrow, she looked like a kinnara woman whose son is imprisoned. 20.55

This is the end of Twentieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

21. Rama Consoles

[Lakshmana in great anger tells Rama to disobey his father and if needed fight with Bharatha. Kausalya says that she is his mother and her words are to be obeyed. Rama consoles them.]

The helpless Lakshmana, hearing the greatly sorrowing mother of Rama, addressed Kausalya with words suitable for the occasion. 21.1

"Rama going to the forest sacrificing the kingdom and hearing the words of a lady is not liked by me. 21.2

"That king who is contrary to norms and an old man caught in the throes of passion can speak any type of words, if he is incited by her." 21.3

"I do not find anything criminal or anything wrong which merits his banishment from the kingdom and sending him away to the forest." 21.4

"Even in his absence I do not find any person, who can find any fault in him, whether he is his enemy or a criminal." 21.5

"I do not think that anyone who is observing Dharma would sacrifice his son, who is like God, who is upright, who has subdued emotions and one who is dear even to his enemies." 21.6

"Will any son, who has in his heart, the matchless life of a king, accept the words of a king who has again become a child." 21.7

"Before any other human being knows about it, make this country yours immediately with my help." 21.8

"Oh Rama, with me armed with a bow to protect you, who would be standing like a god of death, who can commit excesses on you?" 21.9

"Oh great man, I will make the city of Ayodhya without people using my sharp arrows, if any one there wants to cause harm to you." 21.10

"If anyone is on the side of Bharatha or anyone has his interest in mind, I will kill all of them as I know that a person of soft nature is always treated with disgrace." 21.11

"Even if our father, without caring for us, is instigated by Kaikeyi then, I would no more see him as our friend and I would imprison and kill him." 21.12

"Even if our Guru, without discriminating between good and bad and is haughty and takes recourse to a wrong path, then it is our duty to punish him." 21.13

"Oh best among men, based on what reason or what power, did the king give away the kingdom, which is yours, to Kaikeyi." 21.14

"Oh destroyer of pride of foes, after creating matchless enmity either with you or with me, based on which strength did the king bestow the kingdom on Bharatha?" 21.15

"Oh mother, I truly love my brother from the bottom of my heart and I am taking an oath on my bow, the charities that I gave and on the sacrifices that I carried out." 21.16

"You please know that if Rama were to enter a burning forest, Oh god like lady, I would already be there." 21.17

"I would blow away your sorrow like a sun driving away the darkness. Oh god like lady, let you as well as Rama see my valour." 21.18

Hearing these words from the great Lakshmana, Kausalya who was crying caught in the web of sorrow, told Rama. 21.19

"Oh son, you have heard what your brother has said so far and if you like it, you have to do what is needed in this case." 21.20

"Hearing the words spoken of my unjust co-wife, it is not proper for you to leave me, who is full of great sorrow." 21.21

"Oh follower of Dharma, if you are a follower of Dharma and wants to act as per Dharma, you would serve Dharma better by remaining here." 21.22

"Oh son, Kashyapa, who did service to his mother by living according to rules his own home, was considered as one who has done divine penance and went to heaven." 21.23

"Like your father merits your serious worship, I also merit that. I shall not permit you to go to forest, so you should not go." 21.24

"Being separated from you, I would not get any pleasure in life and if I am with you, I can even live eating grass." 21.25

"If you depart to the forest leaving me in a state of sorrow, I would seek death by not eating anything." 21.26

"Thereafter son, you will reach bad fame, like the world famous ocean which due to conduct against Dharma killed a Brahmin and attained hell." 21.27

Then that depressed Kausalya, who was his mother, cried and Rama told her the following words which follow Dharma. 21.28

"I do not have the strength to disobey my father. I bow to you with my head and tell you, "I Want to go to the forest." 21.29

"Kandu, a sage who observed penances, who was a learned man, and who was knowledgeable of Dharma killed a cow upon the order of his father." 21.30

"Even in our clan, by the command of their father, Sagara went on digging and ultimately they were killed." 21.31

"Rama the son of Jamadagni killed himself his mother using his axe in the forest obeying the orders of his father." 21.32

"Oh goddess like mother, like this there are many who have acted like gods and obeyed the words of their father and I shall also make the words of my mother true." 21.33

"Oh great lady, I am not the only one who obeyed the words of my father, for all those persons whom I mentioned had obeyed the words of their father." 21.34

"I am not creating a rare Dharma and going against Dharma, for I am only following the path followed by people earlier to me." 21.35

"Obeying the orders of the father which I am doing cannot be done in another manner for no one will perish doing that." 21.36

After telling like these to his mother, Rama who was an expert in language and the best among expert archers again told like this to Lakshmana. 21.37

"Oh Lakshmana, I know about your matchless love towards me and I also know about your valour, strength and matchless energy." 21.38

"Oh Lakshmana of auspicious qualities, the sorrow of my mother is without comparison and due to that she does not have any opinion about truth and self-restraint." 21.39

"In this world Dharma is supreme and truth is established in Dharma and Dharma says that it is best to follow the words of father." 21.40

"When a word is given to the father or mother or a Brahmin, Oh valorous one, one who depends on Dharma should not allow it to go in vain." 21.41

"Oh hero, I cannot disobey fathers command because it was told to me by Kaikeyi, because she told it at the instruction of my father." 21.42

"So leave out the ungentlemanly thought which goes against the dharma of royal clans, follow Dharma, leave out violence and follow my decision." 21.43

The elder brother of Lakshmana addressed his brother affectionately in this way and with folded hands and bowed head, he again addressed his mother. 21.44

"Oh great lady, you may please swear on my life permit me to go to the forest as I have decided to go to the forest. And then perform all ceremonies for my prosperity." 21.45

"After completing my vow, I would again return to the city, like in olden times Yayathi left the heavens and reached it back again." 21.46

"Oh mother, control your sorrow and make your heart pure and divine. I will definitely come back after fulfilling my father's words." 21.47

"Me, yourself, Sita, Lakshmana and Sumithra would fulfill father's words and obey our beginning less Dharma." 21.48

"Oh mother, withdraw these preparations made, destroy the sorrow in the mind and allow me to act as per Dharma and live in the forest." 21.49

Having heard these words confirming to Dharma, not showing distress or nervousness that mother, felt as if she has come back from death and again told the following words to Rama. 21.50

"Oh son, similar to your father, I am also like a Guru to you like your father due to your Dharma as well as affection. I will not permit you to go and you are not leaving me and go away leaving me with this great sorrow." 21.51

"What is this life to without you? I do not have any use of the other world with nectar, food for manes and your presence even for a very small time brings me greater satisfaction [fame] in this world." 21.52

"Like men creating great difficulties for the great elephant on its way by of burning firebrands, having heard the pitiable cries of his mother, Rama was greatly distressed." 21.53

Rama who follows Dharma addressing his mother who has almost lost her consciousness and distressed Lakshmana who was tormented by suffering, spoke according to Dharma as he alone was competent to do it. 21.54

"OH Lakshmana, I know your devotion towards me as well as your great valour but without understanding my opinion, you along with mother are causing great pain to me. 21.55

"Oh dear son, Dharma, Artha and Kama are important, but people are bothered more about the fruits of Dharma, But I do not have any doubt whatsoever that all these join for having an obedient wife who gives us good sons." 21.56

"By giving up those activities in which all these are not joined, we should try to do that action which is only dharma oriented. The pleasure seeker is not liked by this world and he whose actions are dictated by desires is not admired by anyone." 21.57

"When the king who is our teacher, father and that too an old man, out of anger or joy or even passion asks us to do something, it is our Dharma to obey those orders and it will be not be obeyed only by one who is cruel." 21.58

"It will not be possible for me not to perform completely and properly the order of my father, for both of us he is our Guru as well as father and for her our mother he is her husband, refuge as well as ultimate Dharma." 21.59

"While that king of Dharma is alive, especially in his own path of Dharma, if at this time this venerable lady comes with me, it would be like an ordinary woman, who has lost her husband." 21.60

"Oh venerable lady, give me permission to go the forest and I would return back like the king Yayathi who returned to heaven after leaving but please perform rituals to enhance my prosperity." 21.61

"Just for the sake of the kingdom, I will not forsake my respectability and oh great lady do not keep me back from my mission. The life is of a short duration and I do not want to take this Kingdom against dharma." 21.62

"That a great man who wanted to depart to the Dandaka forest courageously, pacified his mother and taught his younger brother of his good intentions and then went round his mother." 21.63

This is the end of Twenty First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

22. Rama Consoles Lakshmana

[Rama explains the power of fate to Lakshmana. He requests him to disband all arrangements so that his mother Kaikeyi does not get distressed.]

Then to his younger brother, who was miserable, especially greatly angry, and was breathing like a king Cobra and had eyes bulged to great anger. That self-possessed Rama who has steadfast composure approached his beloved and nice hearted brother Lakshmana and told. 22.1-22.2

"Destroy your anger and sorrow and depend only on your courage. Forget about insults and have within you only joy. You please discard whatever little has been arranged for my consecration and then start doing all that would remove obstacles." 22.3-22.4

"Oh son of Sumithra, show that great enthusiasm with which you made arrangements for my coronation, to completely disband those same arrangements." 22.5

"My mother Kaikeyi whose heart is troubled and fluttering due to arrangements for my consecration should not have any fearsome doubt by any of our actions." 22.6

"I would not be able tolerate her doubts which arise in her mind even for a very small time and so do not neglect anything." 22.7

"Intentionally I have not done anything at any time and I have never done anything contrary to the wishes of my father or mother at any time." 22.8

"Let the vow made by my father who always strove for the truth, who was valorous in upkeep of truth and who is now afraid of the next world be made true and let him not have any fear." 22.9

"If whatever arrangements made for my consecration are not withdrawn, he would think that truth will not be kept up and he would be troubled by mental agony and that would make me suffer." 22.10

"Oh Lakshmana, because of that I want to immediately call of all these arrangements for the coronation and I will go to the forest directly from here." 22.11

"After I depart that daughter of the king would feel great success and quietly conduct the coronation of Bharatha." 22.12

"If I wear the bark as dress, and with matted hair and carrying a deer skin and go to the forest, then Kaikeyi will get pleasure of mind." 22.13

"After composing my mind well and after great thinking, this decision has been taken. I do not want to inflict any pain on him and so I would go to the forest forthwith." 22.14

"Oh son of Sumithra, fate should be seen as the reason for my travel, and the awarding of kingdom to me as also taking it away from me." 22.15

"For what reason did Kaikeyi get determined to inflict pain on me, unless the thought has been put in her mind by God or destiny." 22.16

"Oh Lakshmana, between my mothers, I do not have any distinction and also Mother Kaikeyi does not differentiate between me and Bharatha." 22.17

"I do not find any reason for the reason for prevention of my consecration as well as banishing me, and her bad angry words, except destiny as I am not able to think of any other reason." 22.18

"How can the daughter of the king, blessed with good nature speak such harsh words to me in front of her husband, like a uncouth ordinary woman." 22.19

"It is not clear why the effect of fate on all beings cannot be stopped and it is also clear that adverse destiny has fallen on me and Her [Kaikeyi]." 22.20

"Oh Lakshmana, which powerful man can attempt to fight with destiny and its grip can only be seen after some results occur." 22.21

"Pleasure and pain, in fear, in anger, in birth and death, whatever occurs any time to us is only due to the destiny." 22.22

"Even those great sages who do rigorous penances are intensely troubled by fate and becomes unable to do their austere penances to emotions like anger." 22.23

"When Suddenly a very much unanticipated hindrance takes place takes place to any act, it is deemed to be due to destiny." 22.24

"Even when my consecration was stopped, I did not have a feeling of sorrow, because I controlled it by using my intellect." 22.25

"And so you also follow me who is not affected by any sorrow and immediately disband all arrangements made for consecration." 22.26

"Oh Lakshmana, With the sacred waters collected in the pots for my consecration, would be very useful to me for taking bath to commence my life of penance." 22.27

"Otherwise what is the use of this material, which has been collected spending the money of the kingdom. So I will use this water collected by me to initiate my penance." 22.28

"Oh Lakshmana do not become sad due to the loss of the kingdom. Between the kingdom and life in the forest, the latter brings glory to us easily." 22.29

"Oh Lakshmana, in the matter of stoppage of the consecration, our younger brother should not be blamed, because fate was making those words of hatred. You know the great power of fate." 22.30

This is the end of Twenty Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

23. Lakshmana Frets and Fumes

[Lakshmana does not agree with Rama that fate is all powerful and also he does not agree that, according to Dharma, he should go to forest. He says that he will kill everyone who stands on his way and perform coronation of Rama.]

When Rama was speaking thus Lakshmana kept his bent hearing him with mind, midway from sorrow to joy. 23.1

The best among men with a frown in between the eye brows, due to anger and breathed like a great serpent in its liar. 23.2

Then with a frightening look and contracted eye brows, he shined like an angry lion. 23.3

Shaking his forearm like an elephant shaking its trunk, holding his body and head erect and with eyes staring straight he told his brother. 23.4

"Oh greatest among brave of the royal clans, you have come to the conclusion to go to the forest feeling that if you do not obey the commands of the father, harm will be done to Dharma and this hasty and unwarranted conclusion was taken in an improper time. How are you telling that fate is all powerful when it really is powerless?" 23.5-23.6

"What for are you praising fate as powerful while it is powerless? Why are you not having any doubt about those two sinners?" 23.7

"Oh Soul of Dharma, Why are you not recognizing these are but soft deceptions of Dharma? You, who are known to be good, should recognize their adamant and selfish nature and repudiate them." 23.8

"Oh Rama, if both of them had not decided this action before, those boons promised to her would have been given long back?" 23.9

"Oh Valorous one, consecration to anyone other than you would be detested by all people and I cannot tolerate this, so I deserve a pardon from you?" 23.10

"Oh intellectual one, there is duplicity in your thoughts due to your association with Dharma and I do not like it." 23.11

"Though you are capable of acting why are you following the unjustifiable and fit to be berated words of father who is influenced by Kaikeyi and which are against Dharma." 23.12

"This treacherous deed made by a guilty mind is not being prevented by you, who has a right mind. I feel sad about it and feel that such attachment to it is not at all, right." 23.13

"Those who two who are doing the penance of passion are not bothered by your welfare. How can you carry out the wishes of those parents who are really your enemies?" 23.14

"If you are telling me that all this is the decree of fate, it does not please me to overlook what is happening?" 23.15

"While a fear stuck coward follows destiny, the valorous and respected souls do not honour it." 23.16

"Fate cannot trouble a man who puts very great effort and such a man will not grieve by defeat and will not blame fate." 23.17

"Today every man will see the strength of a man as well as strength of fate and the difference between man and fate would be clearly visible." 23.18

"Today people would see that the fate is defeated, by my masculine power, let us defeat destiny by your consecration." 23.19

"I will definitely win over fate, which is like a madly running elephant in rut, which is proud of its great strength, which cannot be controlled by goad nor shackled." 23.20

"All the guardians of the different directions of the world as well all the three worlds united would not be capable of stopping Rama's coronation. What of the king who is our father." 23.21

"Oh king, those people who have planned to send you to the forest would themselves would reside in the forest for fourteen years." 23.22

"And so I will cut off the desire of your father as well as Kaikeyi, of obstructing your consecration and gifting of the kingdom to her son." 23.23

"Those who oppose my strength by their strength as well as strength of fate, would experience great sorrow, due to my very fierce strength." 23.24

"After you administer for one thousand years and after you have gone to the forest, your sons would rule the country." 23.25

"In earlier days the royal sages were fated to live in the forest after entrusting the kingdom to be ruled by their sons." 23.26

"Oh follower of Dharma, if the king things in many directions, with doubt the disturbances will shake the kingdom, you need not have any apprehension about it. Oh valorous one, I am taking an oath That I will protect the kingdom like a ocean protects its banks and If I do not do it, I will not go the heaven of the heroes. 23.27-23.28

"With the auspicious materials already collected, be busy in getting yourself crowned and I am single handedly confident of being able to drive away all kings." 23.29

"These two hands are not there for ornamental purpose and my bow is not an ornament and this sword is not for just tying to my waist and my arrows do not remain stationary in my quiver and all these are meant to tame all my enemies." 23.30

"Anyone who desires to be my enemy would not be allowed to remain alive any further. Holding my sharp edged sword which would be able to move like lightning, I shall kill my enemy, even if he is Devendra." 23.31-23.32

"The entire earth would become a place where no one can enter and one not possible to cross, by those cut by my sword like, the trunks, flanks and heads of elephants and by warriors killed by me." 23.33

"Those who are cut by my sword would be burning like mountains, as my enemies would fall to the ground like the lightning from rich clouds." 23.34

"When I stand before them armed with a bow and a protector for the arm and fingers, which one will say that he is many among men?" 23.35

"With many arrows I will strike one enemy and throw him down and with one arrow I will hit many and I shall sent my arrows and hurt the vital parts of men. Horses and elephants." 23.36

"Today you will see the power of my powerful arrows struck with power by me, and I will make the present king powerless and make you the lord of this kingdom." 23.37

"Today, Coated with sandal paste and wearing crown, my arrows held in my hand, which are meant for distributing wealth and protecting friends, would perform the worthy act of putting down those who are causing cancellation of your coronation." 23.38-23.39

"Point out to me your enemy, who should be cut off from their life, fame and friends. Order me how you want this earth should become yours. I will get all those things done as I am your servant." 23.40

Rama who is the source of prosperity of the clan of Raghus, wiped his tears again and again, consoled Lakshmana and said to him, "Oh gentle man, you should know that the right path for us is to follow the words of our father." 23.41

This is the end of Twenty Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

24. Kausalya's Permission to Rama

[Kausalya further tries to argue with Rama, but Rama tells her that her duty is with her husband. With a sorrowing mind Kausalya permits Rama to go to the forest.]

Kausalya seeing The Rama is bent upon obeying his father, told the following words with tear filled eyes, which are full of Dharma. 24.1

"How will darling of all Rama who is a follower of Dharma who has never seen a sorrow, who is born to me and Dasaratha, live on grains collected from the ground." 24.2

"When his servants and maids are eating food and blessed with ample amount of food, how will he like an orphan live on fruits and roots?" 24.3

"Who would believe that the Virtuous and affectionate Rama would be banished this way and hearing which who will not tremble." 24.4

"Oh Rama, who is the joy of the world, if you are required to go to the forest, It would be said that destiny which rules everything in this world, is indeed very powerful." 24.5

"If you who were born out of my body disappear like the wind, I will certainly wail with sorrow which are my offerings to the fire and shed tears due to anguish which are my oblations in the fire of my worry and tears. Oh son, when your thought again and again returns to my mind, this intense sorrow would be produced. Such a fire of sorrow tires me out and burns me like the dead trees of a forest are burnt by fire." 24.6-24.8

"Which cow will not follow its dear calf wherever it goes and like that I will follow you wherever you go my son." 24.9

"As soon as his mother spoke out these words, the best among men heard them and he became extremely sad and spoke." 24.10

"After being deceived by Kaikeyi and after I go the forest, if you also come with the king will not live further." 24.11

"If a woman deserts her husband it is a very cruel act and so do not ever think of any such action." 24.12

"It is an eternal dharma that as long as the king, who is the son of Kakustha clan lives. You should do him service." 24.13

The well-meaning Kausalya who heard these words from Rama, greatly pleased told "be it so." 24.14

Greatest among the upholders of Dharma, Rama heard what his mother told and told his very sad mother as follows. 24.15

"It is the duty of you and me to obey the words of father, as he is to you, king, husband teacher and the greatest God who protects you." 24.16

"After spending my time in the great forest for fourteen years, I will return with joy and obey all your orders." 24.17

When her dear son told like this the eyes of Kausalya were filled with tears and she who liked her son very much told. 24.18

"Oh Rama, it is very difficult to live in the middle of co-wives, Oh son of Kakustha clan, if you have decided to go to the forest, take me also along with you like a wild deer." 24.19

Seeing her crying this, Rama told these words while he himself was crying "As long as woman lives, her husband is like a God to her and also her lord." 24.20

"To me and to you, the king is our great lord who can command us. How can we say that we are without any lord as long as that lord of the world lives?" 24.21

"Bharatha who is a great follower of Dharma also speaks sweetly and as he is attached to Dharma, he would be obedient to you." 24.22

"After I go away the king will be very sad due to my parting and at that time please put in efforts and be alert that he would not be stuck by even little grief." 24.23

"See to it the extreme grief does not affect the health of the king who is old and ensure always that you are with a composed mind." 24.24

"Though a lady is greatly virtuous, observes fast and also follows all rituals, if she does not follow her husband, she would go towards sinful existence." 24.25

"But a lady who serves her husband would go to the highest heavens, even though she does not salute the Gods nor does worship to them." 24.26

"It is the Dharma of the wife that she looks after her husband and keeps attention to his welfare and this has also been truth mentioned from ancient times and mentioned in the Vedas and declared in Shruthi." 24.27

"Oh mother on my behalf do fire sacrifices and do worship of Gods with flowers and also worship Brahmins who do great penance on my behalf." 24.28

"Spending time this way, please wait for my arrival with love, taking food as per need and doing service to your husband." 24.29

"You will get all desires fulfilled when I come back, if the greatest among the followers of Dharma is able to live till that time." 24.30

When Rama told like this with her eyes filled with tears, That Kausalya who was distressed on account of what her son told him. 24.31

"I have not been able to dissuade from your firm resolution of going to the forest and it would be greatly difficult to spend that time." 24.32

"You may go with a concentrated mind, may the lord keep you safe always. I would only be relieved of my sufferings when you come back." 24.33

"Oh great one, after you become satisfied after accomplishing your objectives and fulfilled your undertaking given to father, and when you come back, I will get peace." 24.34

Oh son, your going away, disregarding my words, is what has been prompted by fate and cannot be understood by the world." 24.35

"Oh great warrior, you may go now and come back safely. Oh son, return later and make me happy with your sweet voice." 24.36

"Oh little son, how happy it would be, if it is the day of your return wearing matted locks and dress made of bark." 24.37

She after seeing him determined to live in the forest and that great lady after seeing him with an excellent mind and after talking to Rama who had auspicious qualities, wanted to perform rituals to ensure prosperity of Rama. 24.38

This is the end of Twenty Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

25. Kausalya Bids Farewell to Rama

[Kausalya advices Rama about forest life, prays for his safety and bids him farewell.]

After abandoning her tiresomeness, Kausalya purified herself by touching pure water, and performed auspicious ceremonies to Rama. 25.1

"Oh best among the Raghu clan, since I am not able to dissuade you, you may go now, but return speedily. Please follow the paths of good men." 25.2

"Oh tiger among the Raghu clan, you would be protected by performance of your duty with great courage and self-discipline." 25.3

"Let the salutations that you do in temples and other sacred places as well as the great sages protect you." 25.4

"Let the sacred weapons gifted to by the great sage Viswamithra, protect you, who is endowed with all good qualities." 25.5

"Oh great warrior, let the service that you did to your father as well as the service to mother as well as the truth protect you for a long time." 25.6

"let the sacred sticks, sacred grass, holy rings made of Dharbha, your leaning of Vedas, the temples, various peculiar sacrificial grounds, mountains, trees, plants, lakes, birds, serpents as well as lions also protect you." 25.7

Let Sadhyas, Viswedevathas, maruths, sages, Dhatha [the giver-Vishnu], Vidhatha [the decider-Lord Brahma], Sun, Bhaga, Yama, Aryama and Lokapala [protector of the earth], all bless you. 25.8

"Let all the seasons, let the twin fortnights of the month, months, years, nights, days, divisions of days may bring good for you always." 25.9

"Oh son, let memory, decision as well as Dharma protect you always. Let Skanda, gods, devas, moon, Bruhaspathi, seven great sages and Narada provide you protection always. 25.10-25.11

"Let all Sidhas, directions, gods of directions, who were all praised by me, protect you always and from all directions in the forest." 25.12

"When you are living in the forest let all mountains, oceans, king Varuna, heaven, environment, earth, all rivers and all stars as well as subsidiary devas, day and night, dusk, noon and dawn protect you." 25.13-25.14

"Let blessings, the six seasons, months, years, Kala and Kashta [minute divisions of time] may show you the paths of welfare." 25.15

"Let all those who wander in the forest in the garb of sages, devas who are the great sons of Adithi, asuras the sons of Dithi bestow pleasures on you." 25.16

"Oh little son, let the Rakshasas, Bhoothas who are the horrible performers of evils as well as the flesh eating beings, not create fear in you and frighten you." 25.17

"Deep inside the dense forests let you not be troubled by monkeys, scorpions, gnats, mosquitoes, and other reptiles." 25.18

"Oh little son, let not you be hurt by the deep incisors of Tigers and lions as well as big elephants, bears with horns and ferocious wild buffaloes." 25.19

"Oh son you would not be hurt by human flesh eating animals as well, ferocious other animals because I have worshipped them and requested them not to harm you." 25.20

"Oh child, Let the paths that you travel be safe. Let you be blessed with occult powers, valour as well as all types of wealth. Oh Rama, please go safely." 25.21

"Let you be protected by devathas of the sky again and again from enemy kings. Let all devas protect you from all your enemies." 25.22

"Oh Rama, let Guru, Sun, Moon, Khubera as well as Yama Whom I have worshipped for your welfare protect you in the Dandaka forest." 25.23

"Oh Rama, let fire, wind, sun and the sacred prayers chanted by great sages protect you while you are taking bath." 25.24

"Let Shiva, Vishnu and Brahma, sages and all other remaining devathas protect you, while you are in a forest." 25.25

Thus the famous broad eyed one, worshipped with flowers and incense, using appropriate prayers worshipped all the devas. 25.26

After lighting of the fire, great and well-read Brahmins according to law gave offerings to different devas for the sake of welfare of Rama. 25.27

The noble lady Kausalya procured ghee, garlands of white flowers, sacred sticks and white coloured mustard seeds for offering them to gods. 25.28

The priest according to rules of procedure after performing the sacrifice for peace, with the remaining materials performed other sacrifices externally. 25.29

After having made the Brahmins chant the Manthras of safety along with honey, curds, rice and ghee, she made them recite the chants for conferring prosperity on Rama. 25.30

The illustrious mother of Rama, gave monetary offerings to all the Brahmins as desired by the Brahmins and told the following words to Rama. 25.31

"Let that auspiciousness which was bestowed on the thousand eyed god, who is saluted by all devas, after the destruction of Vruthra, may be bestowed on you." 25.32

"Let the same auspiciousness which was wished by Vinatha [mother of Garuda], praying for nectar on Garuda be bestowed on you also." 25.33

"Let the auspiciousness conferred by Adhithi on Indra after the generation of nectar and killing of all the asuras be conferred on you also." 25.34

"The greatly lustrous Vishnu as Trivikrama occupied the three steps as the three worlds and got glorified. Let the same auspiciousness be conferred on you." 25.35

"Oh Great hero, May the good and auspicious seasons, seas, islands, Vedas, worlds, and the eight directions bring you auspiciousness." 25.36

The broad eyed pretty lady Kausalya, after telling all this, placed all the remaining of the offerings on Rama's head, applied sandal paste on his body, for getting his mission properly done she tied an amulet containing Vishalyakarani herb on his hand and muttered in a very low tone. 25.37-25.38

Caught in deep distress but acting as if she was greatly pleased, she said words which did not come from her mind. 25.39

That famous lady, bent down smelt his head hugged him and told him, "Oh Rama go with joy, and fulfill your objectives in peace." 25.40

"Oh son, I would happy to see you back having no diseases after you achieved all your objectives and then get firmly established in this kingdom." 25.41

"When you return from the forest, I would like to see you resembling the full moon, with no sorrow me and me being with full of joy." 25.42

"Oh Rama, after coming from the forest, occupy the throne, after completely fulfilling the words of your father." 25.43

"Oh Rama after you have returned from the forest with auspiciousness, you be engaged in fulfilling all desires of me and my daughter in law." 25.44

"Oh Rama I have worshipped Lord Shiva and others, several devas, great sages, Bhoothas, suras, serpents as well as the eight directions, and they will look after you when you are in the forest." 25.45

Like this she with tear filled eyes, after completing all rituals, went round Rama, again and again held him tightly and deeply embraced him. 25.46

After she went round him, Rama fell at his mother's feet again and again and that Rama shining in her glory went to Sita's palace. 25.47

This is the end of Twenty Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

26. Rama Tries to Bid Farewell to Sita

[Seeing the dejected Rama, Sita is upset and worried. Rama tells her as to what happened and asks her permission for him to go. He tells her as to how she should live after he leaves to the forest.]

After saluting Kausalya, who did rituals for his welfare, that follower of Dharma Rama got prepared to go to the forest with a firm resolve. He entered and illuminated the royal avenue crowded with people, captivating the hearts of people by his virtues. 26.1-26.2

The daughter of Videha [Vaidehi], since she was doing penance had not heard about the developments and her mind thought about only consecration of Rama. 26.3

With a very pleased mind she had done the service [worship] of the devas as she was conversant with the royal Dharma and she was waiting for the prince. 26.4

Rama entered that well decorated palace from the road which was crowded by joyous people and with his slightly bent head was looking little sad. 26.5

Sita sprang up from her seat and trembled to see her husband who was sad and was in a greatly agitated state. 26.7

Seeing Rama with a pale face, heavily perspiring and greatly thoughtful, Sita became extremely sad and asked him, "Why are you like this?" 26.8

"Today with Bruhaspathi presiding over star Pushya has been declared as auspicious by learned Brahmins and why are with an upset mind?" 26.9

"Your charming face protected by a hundred ribbed Umbrella, which is as white as the foam, does not appear to be shining." 26.10

"Why is it that your face similar to one hundred petal lotus, is not being fanned by chowries, as white and bright as the moon as well as the lotus?" 26.11

"Oh best among men, why is it that eloquent poets singing your praise and bards praising your clan in delightful and auspicious words, are not to be seen?" 26.12

"Why is it that those Brahmins, who are experts in Vedas, after completing your consecration, have not confirmed it by sprinkling honey and curd on your head?" 26.13

"Why are you not surrounded by citizens and why are the chiefs of guilds and citizens of towns and villages not following you?" 26.14

"Why is it that ceremonial golden chariot drawn by four horses which runs with great speed preceding you, while you are coming here?" 26.15

"Oh valorous one, why am I not seeing the auspicious elephant who shines like the dark clouds and resembles a mountain, which is being worshipped properly lead your procession?" 26.16

"Oh valorous one with very pleasant looks, why is it that your attendants are not carrying before you, your throne which is carved in gold?" 26.17

"When all arrangements for the crowning have been made why are you looking like this, with a pale face and with no trace of joy?" 26.18

Seeing her who was wailing like this, that son of Raghu clan replied "Oh Sita, my father who has a great luster is banishing me to the forest?" 26.19

"You were born in a great clan and you know and follow Dharma. Please hear, daughter of Sita, I will tell you how this happened." 26.20

"My father, the king Dasaratha had promised to give my mother two boons at an earlier time." 26.21

"Today when arrangements for my coronation has been made by the king, she had requested for the boons and he had to agree to it because of Dharma." 26.22

"She had asked that I should go to the Dandaka forest for fourteen years and my father should consecrate Bharatha as the Yuvaraja." 26.23

"I have come here to meet you before going to the lonely forest. You should not praise about my qualities in front of Bharatha, because people who are intelligent cannot tolerate the praising of others. Because of this do not mention about my qualities in front of Bharatha." 26.24-26.25

"At any time, you cannot expect any special treatment from Bharatha, but if you talk things favourable to him, you can exist near him." 26.26

"The king has conferred on him the position of hereditary title of Yuvaraja and so you have to keep him well pleased. You also have to keep the king pleased." 26.27

"For fulfilling the oaths given to my father, I am going to the forest immediately, Oh Sita who has occupied my mind be firm and courageous." 26.28

"Oh faultless and auspicious Sita, the forest is occupied by sages and here you keep yourself engaged in doing penances and austerities." 26.29

"Get up at dawn and perform worship of Gods as per rules laid out and then you please salute my father Dasaratha who is the king." 26.30

"My mother is an old woman and affected by great sorrow and apart from your duty she deserves your respect." 26.31

"You should daily salute all my mothers and also look after them as from point of view of love, affection and service, they are all equal to me." 26.32

"Bharatha and Shatrugna are as dear as my souls to me and so you have to look at both of them like your brothers and sons." 26.33

"Bharatha is now the king and the lord of our clan as well as country and so you should do no activity which is not liked by him." 26.34

"The kings would be pleased with good conduct as well as good service to them and they would get upset/angry if contrary acts are noticed." 26.35

"And auspicious one, live here being obedient to the king Bharatha and also live here doing the penance of truth and Dharma," 26.36

"Oh darling, I am going to the great forest. Oh pretty one, you live here without causing harm to anybody and I request you to obey these words." 26.37

This is the end of Twenty Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

27. Sita Requests Rama to Take Her to Forest

[Sita tells that without Rama, even heaven would be like hell to her. She tells that if Rama is present, she will enjoy her life in the forest. She says that she would prefer to die, if she is left out in Ayodhya.]

Hearing all this, the sweet talking daughter of Janaka, who merits to be loved, became angry with her husband due to love and said. 27.1

"Why are you talking like this Rama? Oh son of the king, people would ridicule you for these light hearted words spoken to me." 27.2

"Oh my husband, the mother, father, brother, son and daughter in law, would receive things according to the blessed deeds done by them and would experience prosperity according to their own fate only." 27.3

"Oh great man but wife alone shares the fate of her husband and therefore if you are going to live in the forest, I also would live there." 27.4

"In this world and in the next husband alone is the refuge of a lady and not her father, son, her own soul, mother or her friends." 27.5

"Oh Rama, now itself I will accompany you even if you are going to very dense and harsh forest, walking in front of you crushing the thorns as well as the Kusa grass and make the way comfortable for you to walk." 27.6

"Oh valorous one, anger and hatred, which have arisen due to your banishment are like water left over in the drinking pot after you drink and should be thrown out without hesitation and not taking me with you is a sin." 27.7

"A woman in all the stages of her life would prefer to live on the shadow of her husband instead of living in palaces and mansions or wandering in the path of the sky." 27.8

"My father and mother have taught me about the duties that I have to perform under different circumstances and so I need not be taught about them now." 27.9

"I will also go to the impassable forest, which has been deserted by men but teeming with various types of animals including tigers and other wild beasts." 27.10

"I would live happily in the forest considering it as the home of my father without thinking of the three worlds but thinking of only my virtue as a wife." 27.11

"Oh valorous one, I shall observe the vow of celibacy, do services to you and wander along with you in the honey scented forest." 27.12

"Oh person with great honour, you are capable of protecting everyone in the forest and what is the need to doubt about me?" 27.13

"Oh great one, without any doubt whatsoever, I shall go with you today to the forest and no power can prevent me from doing it." 27.14

"I would live with you, without causing any sorrow to you and would live by eating fruits as well as roots." 27.15

"I would like to see the rivers, mountains and lakes and also along with you without any fear with the company of the very powerful you." 27.16

"I would like to see comfortably in the company of yourself who is a great warrior, lakes filled with swans and water cranes and ponds filled with fully open lotus flowers." 27.17

"Observing penance daily and taking bath [anointing myself] daily in those lotus ponds, I will be living with you giving you great happiness." 27.18

"I am of the opinion, that if I live like that with you thousand years or even one hundred thousand years, I shall not feel any problems and would prefer that life to that of living in heaven." 27.19

"Oh Rama, oh tiger among men, even a life in heaven but living without your company would not interest me." 27.20

"I would go along with you to the impassable forest filled with monkeys as well as elephants and live there like it is the home of my father and live a disciplined life taking your feet as my refuge." 27.21

"Since I am not having any other thought except love towards you, If I live away from you, I would definitely die and so you please take me along with you and I would never become a burden to you." 27.22

Though she was talking like this to the lover of Dharma, that prince was not prepared to take her with him and he talked about the very many problems of life in the forest to dissuade her. 27.23

This is the end of Twenty Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

28. Rama's Advice to Sita

[Rama then tells large number of realistic reasons which would make life in forest difficult for a lady and says, he will not take her with him.]

That expert in Dharma who liked Dharma spoke to Sita, thinking about the difficulties in the forest and not willing to take her there. 28.1

That Soul of Dharma seeing her eyes made dirty by the copious tears, having consoled her, told the following to dissuade her again. 28.2

"Oh Sita, you belong to a very noble family and you are engaged in duties protecting Dharma. If you practice your ritualistic dharma staying here, I would be happy." 28.3

"Oh Sita, Oh weak lady, please do as I tell you. There are many problems in the forest and I shall tell them about them and so please listen." 28.4

"Oh Sita, leave out the idea of living in forest from your brain. It is impenetrable and has many great hardships." 28.5

"I am telling these words with your welfare in your mind. I do not know that it is full of pleasures but is full of very many sufferings." 28.6

"It is fearful and a source of pain to hear the sound of water falling from a mountain along with the roar of a lion from within the cave." 28.7

"Mad animals moving about freely in deserted places in the forest would attack men on seeing them, Oh Sita, this is another great source of danger." 28.8

"The rivers filled with mud and infested with crocodiles are difficult to be crossed by even a mad elephant and such things life in forest dangerous." 28.9

"With places with no water and pathways covered with creepers having thorns, echoing with the sounds of water fowls make the life in the forest dangerous." 28.10

"You should sleep when you are exhausted on a bed of leaves spread on the self-broken earth and these make the life in a forest dangerous." 28.11

"Oh Sita, after restraining oneself at night we have to get satisfied by eating fruits fallen from trees, and these make the life of forest dangerous." 28.12

"Oh daughter of Mithila, sometimes we have to fast due to non-availability of food, and we have to wear a heavy matted hair and also wear dress made of bark." 28.13

"We have to worship devas and manes as per prescribed rituals and hospitably receive and treat guests arriving unexpectedly." 28.14

"We have to wander in the forest observing prescribed rituals and take bath three times a day, and this makes life in a forest difficult." 28.15

"Oh young girl, you should make offerings with flowers which are collected by your own hands according to the rules of the learned and this makes life in the forest difficult." 28.16

"The people who live in the forest should be satisfied with whatever food they get there and this becomes our happy duty and this makes life in forest difficult." 28.17

"Wind and darkness are extremely great in the forest and daily there will be great hunger as well as fear, and this makes life in forest difficult." 28.18

"Oh pretty lady, various types of reptiles crawl in the ground of the forest and this makes life in forest difficult." 28.19

"The serpents which live in rivers move crookedly like rivers and obstruct our path, and this makes life in forest difficult." 28.20

"Frail lady, butterflies, scorpions, insects, mosquitoes and flies would trouble us daily, and this makes life in forest difficult." 28.21

"Oh pretty lady, With thorny trees with their branches interlaced on the top and kusa grass and reeds below, obstruct the way, and this makes life in forest difficult." 28.22

"Those who live in the forest suffer various illnesses and fears of various types, and this makes life in forest difficult." 28.23

"Giving up anger and avarice and doing activities like a sage and mind should not be scared in scary situations, and this makes life in forest difficult." 28.24

"Therefore forest life is not suitable to you and so you are not going to the forest and when I rethink, I find many more problems." 28.25

"When the great Rama took a negative decision regarding taking her to the forest, and did not follow the words of Sita, with great sorrow, she told again." 28.26

This is the end of Twenty Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

29. Sita Pleads with Rama

[Sita tells Rama that astrologers had predicted that she would live in the forest. She further tells him that she would be safe as he would protect her.]

Hearing these words, Sita who was made sorrowful by Rama, with flowing tears from the eye told slowly as follows. 29.1

"All those difficulties that you mentioned against living in the forest because to you who is virtuous accompanying me with love, would fly away." 29.2

"Oh Rama, those deer, Lions, elephants, tigers, Sarabhas, birds srimaras, and wild beasts wandering in the forest, seeing you, whom they have not seen before would run away due to great fear arising within them." 29.3-29.4

"As per the instructions of my elders and teachers, I have to go to the forest along with you and also, if I part with you, I would give up this life." 29.5

"Oh Rama, if I live in your company, even Indra, with all his might, will not be in a position to trouble me." 29.6

"Oh Rama, with great liking to me, you have instructed that a wife cannot/should not, live without the company of her husband." 29.7

"Oh very intelligent one, Moreover when I was in my father's house, great Brahmins who have having heard about me has foretold that I will have to live in forest for some time." 29.8

"Oh mighty one, having heard the words of the great Brahmins based on my form, I had been daily desirous of living in the forest." 29.9

"Oh beloved, it is necessary for me to obtain permission to stay along with you in the forest, for There is no question of my not accompanying to the forest." 29.10

"The prediction will come true and I will accompany you to the forest. The time has arrived for the prediction of the Brahmin to be realized." 29.11

"Oh valorous one, I am aware of the several hardships that are likely to happen in the forest and know that such hardships are experiences by those whose senses are not under their control." 29.12

"When I was young and living in my father's house, a beggar woman saint predicted forest life for me in front of my mother." 29.13

"Oh Lord, earlier you had favoured my services to you for a long time and now I desire to live with you in the forest." 29.14

Oh Rama, may you be safe. Since then I am waiting for departing to the forest and I would very much like to follow my valiant Lord to the forest." 29.15

"Oh pure hearted one, by following the husband with love, I would become a lady without sins, as husband is my God." 29.16

"I have heard from pious and venerable Brahmins that I would live auspiciously with you even after death for, Oh greatly intelligent one, That woman, who in this world is given by her father with offering of water according to religious tradition, belongs to her husband even after his death." 29.17-29.18

"I, being a virtuous woman of good conduct belonging to you, why are you not interested from taking me from this place." 29.19

"I am your devotee, a virtuous wife who is depressed and an equal your pleasures and sufferings, and so it is only proper for you to share your sorrows and joys." 29.20

"If you do not wish to take me, who is suffering very great sorrow, to the forest, then I shall take refuge in poison or water or fire, which would become my cause of death." 29.21

Though she pleaded about coming with him with the very strong one in various ways, he was not willing to take her to the desolate forest. 29.22

When told like this the worried daughter of Mithila shed warm tears on the ground so as to wet the ground before her. 29.23

That spirited son of Kakustha dynasty consoled in many ways that greatly sad, Sita in very many ways. 29.24

This is the end of Twenty Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

30. Rama's Permission to Sita

[Sita lashes out at her husband and makes it clear that she would not live without him. Understanding her spirit, Rama permits her to accompany him and tells her to distribute all her luxurious possessions among her servants and Brahmins.]

To Rama who was trying to appease the daughter of Janaka regarding living in the forest, she spoke the following addressing her husband. 30.1

That Sita pleading for a very noble demand to Rama who had a broad chest, out of her love for him and out of pride started blaming him. 30.2

"Oh Rama, I do not know what the king of Mithila who was also a lord of Videha thought of you, who are a woman in man's garb, before accepting you as his son in law?" 30.3

"Alas if the people say that there is no luster in Rama who is like the sun god, it would be something told out of ignorance." 30.4

"You want to desert me, who does not have any refuge, out of sorrow and fear. Please tell me the reason for that." 30.5

"Oh Valorous one I am like Savithri who faithfully flowed Sathyavan the son of Dhyumathsena and please know that I am under your subordination." 30.6

"Oh blemish less Rama, I am not like any other ordinary woman who brings disgrace to the family. My mind will not even think about anyone except you and so I shall go to the forest along with you." 30.7

"Oh Rama, I am your youthful wife who has been living under your control as a virtuous wife. Why are you interested in handing over to me to someone else like an actor?" 30.8

"Oh blemish less Rama, Whose welfare are you speaking about. For whose sake are you preventing me from coming along with you, though I shall be subservient to you." 30.9

"You being my lord, do not merit to go to the forest without me. I would be always with you whether to do penance in the forest or towards a journey to heaven." 30.10

"I would not feel even a little amount of discomfort on my way if I travel behind you as I will it as a luxurious journey on a luxurious coach." 30.11

"With you on the way the harsh thorny plants like Kusha, sara and Ishika as well as other trees, will be to me as soft as cotton or the skin of a black deer." 30.12

"Oh attractive one, the sand raised by the stormy wing would be considered as a dust of sandal by me and will not cause me harm." 30.13

"When I live in the middle of the forest and walk in the forest, I will lie down on the meadows of green grass and I would get more happiness than sleeping on the couch spread with carpets." 30.14

"Even you bring a little quantity of leaves, roots and fruits and give it to me, they would taste like nectar to me." 30.15

"There I will not think of my mother, father or home, while I enjoy the seasonal flowers and fruits of the forest." 30.16

"There you will not be able to see me bored and so you would not become sad due to my activities and I will not be a burden to you." 30.17

"Your company is like a heaven to me and being away from you is like hell and so understand my love to you, and go with me to the forest." 30.18

"I am a determined lady bent upon going to forest and if you do not take me there, immediately I will drink poison, but I will not live with my enemies." 30.19

"Oh lord, if you abandon me there would be no life for me who is sad and so it would be better for me to die." 30.20

"I would not be in a position to tolerate sorrow, even for a moment and how can I tolerate it for fourteen years." 30.21

Thus caught in the grips of great sorrow, she cried pitiably, embraced her husband tightly and wailed in a loud voice. 30.22

Like a she elephant pierced by poisoned arrows she lashed at Rama with rain of words and unrestrained tears, like a flame produced by rubbing one stick to another. 30.23

Out of great distress tears which were like crystals sprang from her eyes which were like the water on a lotus leaf. 30.24

Her face which was like the spotless full moon, due to the flowing of tears from her expressive eyes withered like lotus plucked from water. 30.25

Rama hugged her who appeared fainted due to great sorrow, by his hands, pacified her and told her. 30.26

"Oh lady, I do not desire even heaven at the cost of your grief and there is not even a little fear in me like the self-created being." 30.27

"Oh auspicious lady, without knowing about your real view on this matter, I never wished you to live in the forest though I am capable of protecting you." 30.28

"Oh daughter of Mithila, since you were created for going to the forest with me, as a self-respecting man, I cannot abandon you as I cannot abandon my fame." 30.29

"Oh lady who has thighs like the trunk of an elephant, this was the Dharma practiced earlier by beings like Suvarchala following the sun." 30.30

"Oh daughter of Janaka, I could not say, "I will not go there" when the truth nourished by my father ordered me to go to the forest." 30.31

"Oh lady with well-formed posteriors, Obedience to father and mother is an act of Dharma and because of that I do not want to disobey their truthful order and continue to live." 30.32

"Mother, father and Guru are always within our reach, and so how can we not obey them and then try to worship God who is not visible?" 30.33

"Oh lady with pretty eyelashes, those three are equal to the three worlds and in this world there is nothing as holy as them and so they are to be worshipped." 30.34

"Oh Sita, Neither truth nor charity nor sacrifices with payment of Dakshina are considered as efficacious as doing service to father." 30.35

"If one fulfills the desire of father [elders?], it is not even slightly difficult to achieve heaven, money, grains, knowledge, sons and all other pleasures." 30.36

"Great men who are devoted only to the service of their father and mother, would easily attain the worlds of devas or Gandharwas or Lord Vishnu or Lord Brahma or any other desirable worlds." 30.37

"Whatever command my father who is well established in the path of truth and Dharma, gives, I desire to obey them as they are indeed the eternal truth." 30.38

"Oh Sita, my mind is determined to take you to the Dandaka forest as you are determined to follow me and say that you would live there." 30.39

"Oh exquisitely handsome lady whose eyes are like wine, you have been created to accompany me to the forest and so you can follow me and assist me in doing my Dharma there." 30.40

"Oh wife, Oh Sita, You have taken the auspicious decision which is highly fitting to the Dharma of your family, yourself and myself." 30.41

"Oh lady with auspicious posteriors, commence doing all that is necessary to reside in the forest and without you even heaven will not please me." 30.42

"Give jewels to the Brahmins and food to the beggars and gifts to all the needy persons. Do not delay and do all this with great speed." 30.43

"Give to your servants costly ornaments, blessed apparels, whichever things are charming and meant for entertainment, couches palanquins and all other such things. Give all the rest to Brahmins." 30.44-30.45

That lady Sita, understanding that her husband was favourable for her departure to the forest was greatly pleased and started distributing her things. 30.46

That famous one, having heard the words of her husband, with happiness completely filling her heart, That lady with heart willing to give, started giving away her wealth and gems. 30.47

This is the end of Thirtieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

31. Rama's Permission to Lakshmana

[Lakshmana requests permission to accompany Rama and Sita. Initially Rama protests saying that Kaikeyi would trouble Kausalya and Sumithra. Lakshmana points out the virtues of Bharatha and says that their mothers would be safe. Lakshmana is permitted to accompany Rama and Sita.]

Lakshmana, the delight of the Raghu clan, who had already come there already, heard the conversation between Sita and Rama and was unable to bear the sorrow and his eyes were filled with tears and he caught hold of the feet of Rama tightly and he who had done great penance addressed the famous Sita and Rama and told. 31.1-31.2

"If both of you have taken a decision to go to the forest filled with deer and elephants, I also shall accompany you and walk there in front of you holding the bow." 31.3

"You will roam many forests echoing with the sounds from all directions of multitude of birds and animals in my company." 31.4

"Without you I have no desire to either conquer the world of devas nor get immortality or the sovereignty over the worlds." 31.5

Hearing these words of the son of Sumithra who had decided on living in the forest, Rama tried to console him and dissuade him and then Lakshmana told. 31.6

"Earlier you had given permission to come and so why are you now preventing my coming with you?" 31.7

"Oh man without any blemish, why this protest when I want to go with you and so I request you to clear this doubt in my mind." 31.8

Then Rama with the great luster told Lakshmana who was in front of him, who was prepared to walk in front of him in the forest and who was begging him with folded hands. 31.9

"You have always been affectionate, follower of dharma and a valorous one. You always travel by the path of goodness. You are my obedient brother, a great friend and more than a soul to me." 31.10

"Oh son of Sumithra, if you come to the forest along with me who would look after Sumithra and Kausalya who are with Great fame." 31.11

"The great lustrous king who used to shower favours to his people like the god of rain is now in the clutches of passion." 31.12

"Kaikeyi the daughter of Aswapathi, if she gets control over the kingdom, would make the co-wives sad and would not bother about their welfare." 31.13

"Once Bharatha obtains the kingdom setting all his confidence on Kaikeyi, will not remember Kausalya and the very sad Sumithra." 31.14

"Oh son of Sumithra either by your own efforts or by taking the help of the king, accomplish the objective of looking after the welfare of venerable Kausalya." 31.15

"Oh master of Dharma, If you do this for me, you would have shown clearly your devotion to me and worshipping of the elders is a matchless and great Dharma." 31.16

"Oh son of Sumithra, Oh son of the Raghu clan, please do this for me because deprived of our company, they would not experience any happiness." 31.17

Hearing these gentle words of Rama, Lakshmana, the expert in speech and an expert in eloquence Lakshmana replied to him. 31.18

"Due to your great power oh valorous one, Bharatha will worship Kausalya and Sumithra in a humble manner." 31.19

"One thousand villages obtain their wherewithal from Kausalya, and such a Kausalya can support one thousand persons like me." 31.20

"That famous lady Kausalya can not only look after herself, but she can look after Sumithra as well as me." 31.21

"You make me your companion and this is not considered against Dharma and I would have also accomplished my objective and your object would be fulfilled." 31.22

"Holding a bow and arrow as also a basket and a spade, I will walk in front, giving directions to your way." 31.23

"I will collect fruits and roots and any other thing which is eatable and provide you food fit to the ascetics." 31.24

"When you go for a stroll for pleasure on the mountain tops or when you are awake or when you are asleep, I would do every task of yours." 31.25

Rama after having been highly pleased by these words said, "Oh Lakshmana, go and take leave from all your friends." 31.26

"Oh Lakshmana, the great Varuna gave two divine awesome looking bows, two shields that cannot be penetrated, two inexhaustible quivers and two swords plated with gold and shining like Sun to King Janaka during a fire sacrifice. All these, after being worshipped have been deposited by me in the house of our Guru Vasishtha. Please go and collect these and come back quickly." 31.27-31.29

Lakshmana who has decided to live in the forest, took leave of his friends, went to the home of the Guru of Ikshuvaku clan and collected the weapons. 31.30

The tiger among princes Lakshmana, after worshipping those divine weapons, decorated them with flower garlands and showed them to Rama. 31.31

That very spiritual Rama looked lovingly at Lakshmana who has arrived and told him, "Oh gentle Lakshmana, you have come back at the exact moment as desired by me." 31.32

"Oh Lakshmana who defeats his enemies, I want to give away, along with you, all my wealth to ascetic Brahmins." 31.33

"To the best of the Brahmins who are highly devoted to their Gurus as well as those of them who are dependent on me for their livelihood, I want to distribute freely all my wealth." 31.34

"Go and bring Suyajna, the son of sage Vasishta and all Brahmins belonging to a high race [pravara], swiftly so that, I can pay my homage to them and then go to the forest." 31.35

This is the end of Thirty First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

32. Rama Distributes Wealth

[Rama distributes all his matchless and enormous wealth to all the Brahmins including Suyagna, Vasishta and a poor learned Brahmin called Trijata.]

After hearing that auspicious command that he liked, Lakshmana went and entered the home of Suyagna. 32.1

Lakshmana went and saluted that Brahmin who was near the fire sanctuary and told him, "Oh friend, come to the house of Rama and see the task which is difficult to be accomplished by any other man." 32.2

After performing the ritual of the twilight, he along with Lakshmana swiftly went to the pretty and prosperous palace of Rama and entered there. 32.3

When Suyagna who was well versed in Vedas and who was shining like sacrificial fire entered there, Rama along with Sita worshipped him with folded hands and went round him. 32.4

Then the son of the Kakustha clan, gave in worship to Suyagna, golden anklets, auspicious ear rings, pearls strung in golden chains, crowns, armlets and several other costly jewels and upon the request of Sita told him. 32.5-32.6

"Oh my gentle friend, at this time Sita wants to give to your wife, her necklace, gold chain and girdle and so please take them also." 32.7

"Oh friend, Sita who is departing to the forest with me wants to give your wife her armlets as well as her auspicious bracelets." 32.8

"Sita also wants to give her couch with exquisite bed spread woven with various type of gems to be used in your home." 32.9

"Oh great Brahmin, my maternal uncle gave me an elephant called Satrugna. I am giving him along with another thousand elephants to you." 32.10

When Rama told him like this Suyagna accepted all those gifts and bestowed auspicious blessings on Rama, Sita and Lakshmana. 32.11

There after Rama who talks sweetly, addressing his very beloved brother Lakshmana, similar to Lord Brahma addressing Indra told. 32.12

"Oh son of Sumithra, please invite sage Agasthya and sage Kaushika, who are two great Brahmins and shower on them the precious gems just like crops are showered with rain." 32.13

"Oh great hero with great self-respect, you also satisfy them with thousands of cows, gold, silver and precious gems." 32.14

"Oh Lakshmana give away chariots, maid servants and silk cloths till he attains satisfaction to a Brahmin who is greatly learned in Thaitheeya Samhitha branch of the Vedas, who is agreeable to attend on Kausalya's religious needs." 32.15-32.16

"Minister of our father, charioteer Chithraratha has been in our service for many years. Please gratify him with gifts of highly valuable jewels, cloth, wealth, cows with young female calves in ten hundreds." 32.17

"Oh Lakshmana, there are many celibate students of Katha and Kalalapa branches of Vedas, who hold a staff in their hand, having great character due to their daily study of Vedas, who are lazy to do any other aspects of life and having great taste for delicious food. To each of these people who are respected by other great people, give eighty cart load of gems, thousand bulls capable of carrying paddy, two hundred bulls capable of ploughing and thousand cows for preparing food". 32.18-32.20

"Oh son of Sumithra, there are large number of sacred thread wearing students, depending on queen Kausalya. To each of them give one thousand cows." 32.21

"Oh Lakshmana, give charities to all those Brahmins by giving it to them mother Kausalya would be greatly pleased." 32.22

There upon that tiger among men distributed all the wealth as per instructions of Rama to the great Brahmins, just like Khubera, the god of wealth might have done." 32.23

Thereafter Rama, after distributing abundant wealth to all his dependents who were standing with tears and choked throats and told them. 32.24

"Please do fitting activities so that the houses of mine, as well as Lakshmana is not unattended till we come back." 32.25

After telling like this to all his attendants who earned their sustenance from him, he requested the treasury officer to bring all his treasures. 32.26

When his entire wealth was brought there, the dependents of Rama were highly pleased to see the heaps of wealth. 32.27

That tiger among men, Rama, along with Lakshmana distributed all that wealth to poor but greatly learned Brahmins whether they are young or old. 32.28

There lived a Brahmin named Trijata a descendent of sage Gargya, who was reddish brown in colour in that place. He used to dig the forest with pickaxe, plough and a crow bar as his profession was digging of earth. 32.29

His young wife distressed by great poverty, keeping her young sons in front of her told that old Brahmin. 32.30

"Oh expert in Dharma, Please hear my words and throw away this pickaxe, crow bar and plough and then go and see Rama and you may obtain something." 32.31

Having hear his wife's words that Trijata, covering himself with a torn unfit upper cover started walking through the path leading to palace of Rama. 32.32

In that crowd since Trijata was having the luster of sage Bhrugu and Angiras, no one dared to stop him till he reached the fifth courtyard of Rama's palace. 32.33

That Trijata after approaching Rama told him "oh very famous prince, I do not have any money but have many children and I daily dig in the forest to collect left over grains, on which I am subsisting. Please show your mercy on me." 32.34-32.35

That Rama with a smile and in an jeering way told him, "I have yet not given away one thousand cows. You throw your staff and till the place it reaches you all the cows are yours." 32.36

That bewildered Trijata, after tightly tying up his upper garment at his waist, hurled the staff with all his strength after fixing the proper direction." 32.37

The staff which was released from his hand reached up to the bank of Sarayu River and fell in the middle of very many thousands of cows. 32.38

Rama, the soul of Dharma after embracing him, sent all the cows up to the Sarayu river along with herdsmen to his hermitage. 32.39

Afterwards Rama placated the descendent of sage Gargya and said, "please do not get angry, I only meant it as a joke." 32.40

"Your power is something that cannot be matched and only with a view to see it, I told you like this. Please ask for anything else that you desire." 32.41

"Oh great sage Trijata, I am telling you the truth and there is no limit to your demanding my wealth. All my wealth are for Brahmins only and by distributing all my wealth I aim to get fame and pleasure." 32.42

That great sage Trijata along with his wife after receiving the multitude of cows became delighted and blessed the great Rama with fame, strength, pleasure and prosperity. 32.43

That Rama with a fully satisfied mind, distributed that great wealth which was earned by his great strength and he was greatly praised by all of his friends for this action. 32.44

There at that place there was no Brahmin, friend, servant, beggar or for that matter anyone who was not satisfied by being honoured or by charity. 32.45

This is the end of Thirty Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

33. Rama Goes to Dasaratha's Palace

[Rama, Sita and Lakshmana walk down to the palace of Dasaratha. All people on the way are saddened and decide to go with Rama wherever he goes.]

After giving away plenty of wealth to the Brahmins, Rama, Lakshmana along with Sita went to see their father. 33.1

The dazzling weapons that they were holding were decorated by Sita using garlands made out of flowers. 33.2

Climbing on balconies and terraces of their palaces and on the top of the towers, the wealthy people looked at them with remorse. 33.3

The streets were crowded by a large number of people making them impassable and for that reason men filled with grief ascended on the top of palaces to see Rama. 33.4

The people seeing Rama walking without the ornamental umbrella with a mind affected by great grief started talking in various ways. 33.5

"Whenever he used to march out, army with four divisions used to follow him but today he is walking alone with only Sita and Lakshmana following him." 33.6

"Rama while enjoying great wealth and had a great taste for comforts used to gratify the desires of those who desire. In spite of that being one who respects Dharma, he does not wish to break his father's words." 33.7

"Previously even the creatures flying on the skies were not able to get a glimpse of Sita, but today even those who are walking on the royal avenue are able to see her." 33.8

"Sita who used to apply scented creams and paste of red sandalwood on her body, will now be exposed to rain, heat and cold and would be discolored her body soon." 33.9

"Today Dasaratha has been possessed by an evil spirit otherwise will he talk like this and banish his beloved son." 33.10

"When it is impossible to banish a son with no character at all, what to say about Rama who has conquered the world by his good conduct?" 33.11

"Doubtlessness, compassion, learning, good character, restraint of senses and self control are the six qualities of men that adorn the best among men Rama." 33.12

"So trouble caused him greatly hurt people like when summer dries up the water in the lakes, aquatic creatures and people are greatly affected." 33.13

"Just like harm to the roots affect the tree, its leaves, flowers and fruits, harming of Rama harms everybody since he is the Lord of the world." 33.14

"Rama is the root of humanity, the essence of Dharma, the great light and all other peoples are connected to this tree like flowers, fruits, leaves as well as branches." 33.15

"So let us, including our wives and relations follow him like Lakshmana and go wherever he goes." 33.16

"We will leave our gardens, fields and houses and follow Rama with the same sorrow, same joy and same Dharma as him." 33.17

"Let this Ayodhya With empty coffers, ruined courtyards, with absence of wealth and grains, wholly deprived of wealth, covered with dust, abandoned by Gods, occupied by rats coming out of burrows running here and there, bereft of water, with no smoke emerging from anywhere, dirty because of not being swept, absence of offerings, sacrifices, recitations, libation, invocation and prayers, affected by famines, with dilapidated places and utensils and deserted by us, be owned by Kaikeyi." 33.18-33.21

"When Rama goes to the forest, let it become a city and deserted by all of us this city would indeed become a forest." 33.22

"After seeing us in the forest may the fanged creatures leave their lairs, animals and birds leave the caves on the mountains, lions and elephants leave their usual haunts and let them all occupy this city which is deserted by us." 33.23

"Let Kaikeyi, her son and other relatives acquire this country, occupied by wild animals and animals subsisting on grass, fruits and flesh and the relieved men will live in the forest along with Rama." 33.24-33.25

Even after hearing various such type of words from various people, Rama did not deviate from his decision. 33.26

That soul of Dharma who had the strength of an elephant in rut entered the palace of his father which resembled in its splendour the peak of mount Meru. 33.27

After he entered the palace guarded by valorous warriors, he saw in a distance the very dejected Sumanthra waiting. 33.28

Even though he saw the sorrow of the people, without revealing his feelings of sorrow but with a smile, as per the rules of the palace Rama entered in it, with the intention of carrying out the wishes of his father. 33.29

Before that, the son of Ikshuvaku clan, the great Rama who was determined to go to the forest, after seeing the very sorrowful looking Sumanthra, waited outside so that his arrival could be informed to his father. 33.30

Rama who was fond of Dharma, having decided to go the forest, after seeing Sumanthra, requested him to inform Dasaratha of his arrival. 33.31

This is the end of Thirty Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

34. Rama Seeks Dasaratha's Permission

[Rama asks permission from Dasaratha to go the forest along with Lakshmana and Sita. The king cries, wails and requests Rama to go next day but Rama feels that he has to leave that night itself.]

That great one Rama, with eyes like lotus leaf, who was black and who was matchless told Sumanthra the charioteer, "Please inform about my arrival to my father." 34.1

At the request of Rama with senses overwhelmed with sorrow, quickly entered the inner apartments and saw Dasaratha breathing heavily. 34.2

He saw the king Dasaratha, like an eclipsed sun and a fire brand covered with ash and like a dried up tank. 34.3

The intelligent charioteer saw him as being greatly upset and thinking with great sorrow about Rama and approached him with folded hands. 34.4

That Charioteer after greeting the king by saying, "let victory be yours", trembling with fear he gently told him in a feeble voice. 34.5

"The tiger among men, Your son Rama is waiting to see you at the door, after giving away all his wealth to Brahmins and the attendants who serve him." 34.6

"Safety to you, please permit Rama who is truly valorous and who has taken leave of his friends, to see you." 34.7

"Oh Lord of the world, you may see him, who is endowed with all princely virtues and encircled by rays like the sun as he is ready to go the forest." 34.8

That king who is the votary of truth whose soul is Dharma and who resembled the majestic ocean and the pure sky replied. 34.9

"Oh Sumanthra, please bring all my wives whosoever are here as I want to see Rama the soul of Dharma along with all my wives." 34.10

Sumanthra then crossed in to the private apartments and told all the women, "Oh great ladies, Dasaratha wants all of you here. Come quickly." 34.11

When the order of the king was thus told by Sumanthra, all the ladies went to their husband's palace. 34.12

Then all his three hundred and fifty wives, surrounding Kausalya, who were steadfast to their marriage vows, with eyes turned red due to sorrow reached that place. 34.13

After having seen that all his wives have arrived, the king told the charioteer to go and bring his son. 34.14

Then that charioteer called Rama as well as Lakshmana and Sita and they went there and stood facing the king. 34.15

The king surrounded by his women seeing from a distance his son coming towards him with folded hands, suddenly got up. 34.16

That king of the world seeing Rama, ran swiftly towards him, and being tormented by grief fell on the ground unconscious. 34.17

Then Rama and the great warrior Lakshmana having seen him falling, speedily reached near the king, who has lost his consciousness. 34.18

Suddenly in the king's palace the sound of thousands of ladies crying "Ha, ha, Rama" along with the tingling sound of their ornaments was produced. 34.19

The king was hugged in their hands by Rama and Lakshmana and with the assistance of Sita, The king was laid on his bed. All of them were crying at that time. 34.20

After a moment Dasaratha regained consciousness and Rama being drowned in the ocean of sorrow, spoke to him folded hands. 34.21

"I am taking leave from you king as you are the God of us all, as I am going to Dandaka. I hope to see you all right." 34.22

"Please also give permission to Lakshmana to go. Sita is also accompanying me to the forest. Though I have tried to dissuade them by telling many reasons, they both are not agreeable to stay back." 34.23

"Of king with great honour, discard your grief and give leave to me, Lakshmana and Sita to depart and behave like Brahma." 34.24

The king seeing the unruffled Rama waiting for getting his permission to dwell in the forest spoke to him like this. 34.25

"Oh Rama, I have been enchanted by Kaikeyi to give her the boons. So now you please arrange to arrest me and become the king of Ayodhya." 34.26

Rama the best among votaries of Dharma, who was skilled in speech, after being spoken this way, replied to his father with folded palms. 34.27

"Oh king, you will be the lord of this earth for many thousand years more. I shall reside in the forest as you should not act against truth because of me." 34.28

"After wandering in the forest for fourteen years, I will come and grasp your feet again after completing the vow, Oh king." 34.29

The king who was wailing and crying for his son but was tied by the rope of truth was further instigated by Kaikeyi and the king told to Rama like this. 34.30

"Let your fame increase my child, go now for returning after fourteen years. May your path be without sorrow and be without fear from any quarter." 34.31

"Oh Child, you are devoted to truth and Dharma and so it is not possible to dissuade you from your resolve." 34.32

"Oh son, whatever may be do not go tonight, for at least for one day I would be able to see you and move about." 34.33

"For tonight, you stay with me and your mother and start and with all your desires fulfilled you can start tomorrow at dawn." 34.34

"Oh Rama, you are doing a job that is difficult to be done and for the sake of my desire, you are leaving out all dear ones and going to the forest." 34.35

"Oh Son, Oh Raghava, I am swearing that this does not in any way pleases me but I have been deceived by a woman hidden with deceit like a woman hidden by ashes." 34.36

"I have been instigated by this Kaikeyi who is the breaker of penance of others and you want me to ignore this deceit." 34.37

"Oh son, being my eldest and your ensuring that my words should not become untruthful, is greatly surprising." 34.38

Then after hearing these distressing words of his father, Rama along with Lakshmana with great sorrow spoke. 34.39

"I would be getting more great things by going today rather than tomorrow and I so I would prefer to go to forest today itself." 34.40

"I am giving up this earth, with different countries, with its different people along with its wealth and grains, I am giving to Bharatha." 34.41

"I will not waver from my decision to live in the forest. Oh Father who blesses, this would make the boons that were given to Kaikeyi with joy remain truthful." 34.42

"I would obey the commands as told by you and would live in the forest for fourteen years along with the people who move about in forests." 34.43

"Do not revise your opinion, please give away the kingdom to Bharatha, for I do not have and desire for the kingdom or the pleasures that come from it but I love to obey your orders, oh son of the Raghu clan [Dasaratha]." 34.44-34.45

"Please put an end to your sorrow and let not your eye be filled with tears for you are like the ocean, which is the lord of rivers which never gets perturbed." 34.46

"I do not have desire this kingdom or this earth and nor all the desires in this earth or in heaven." 34.47

"Oh great man I want you to uphold your truth and that you should not become a person of falsehood and I am taking an oath in your presence based on all the merits that you have done." 34.48

"Oh father, it is not possible for me to stay here even for a moment, so bear the grief as there is no change in my decision." 34.49

I have been asked by Kaikeyi "Rama, go to the forest " and as I have promised her that "I will go", I will uphold my promise. 34.50

"Oh god like father, do not have worry in your mind as we will enjoy our life in the forest, with calm deer which move about and echoing with music and sound of birds." 34.51

"Father, even for devas, as told in the scriptures, father is their god and treating my father as God, I am going to the forest." 34.52

"Oh best among men, after spending fourteen years, I would return back and at that time, you can see me and so you should give up this sorrow." 34.53

"Oh tiger among men, when you are one who used to pacify people choking with tears, why this change has occurred in you?" 34.54

"These cities, kingdom and the entire earth, may be conferred on Bharatha and I, obeying your commands am going to the forest and dwell there." 34.55

"Ok king, I am giving away to Bharatha this earth with its mountain ranges, along with cities and peaceful forests along with well laid boundaries, so that he alone can rule over them, the way that you have told me." 34.56

"Oh sinless one, My mind is not interested in great pleasures or doing things liked by it but it is interested in carrying out of your orders, which is assented by the opinion of great people." 34.57

"Oh sinless one, because of that I do not desire for the eternal kingdom, or fulfillment of all my desires, pleasures or Sita herself or even life itself and my only wish is that your words should not become a lie." 34.58

"After entering the forest I would eat fruits as well as roots of various kinds of trees, I will see the mountains, rivers and lakes and become happy and so please do not be sad." 34.59

Then that king enfolded in sorrow and distressed by sadness and grief, embraced his son and lost his consciousness, fell on the ground and remained without movement. 34.60

Except the wife of the god like king all other ladies loudly wailed together and even Sumanthra wailed and fainted and everyone was shouting alas, alas. 34.61

This is the end of Thirty Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

35. Sumanthra Chastises Kaikeyi

[Sumanthra, the charioteer of king Dasaratha, tries to convince Kaikeyi and fails.]

After that the Charioteer Sumanthra sighing frequently, shaking his head, crushing one palm on another, grinding his teeth, with eyes turned due to anger, leaving out his natural colour and overcome with inordinate grief due to his observing the reaction of Dasaratha, pierced the mind of Kaikeyi with his replies which were like incomparable and inauspicious thunderbolts which were capable of breaking her vital parts. 35.1-35.4

"Oh lady, your husband Dasaratha who has been forsaken by you is the lord of all movable and immovable things of the world and I feel that there is nothing you are incapable of doing." 35.5

"I think you are a killer of your husband, who is an exterminator of a clan, and are causing great grief due to your acts to the Indra like king, who is unshakable like a mountain and unperturbed like an ocean." 35.6-35.7

"Dasaratha, your husband, giver of all your needs, should not be insulted by you, because for a women, the desire of a husband is of greater value that ten million sons." 35.8

"After the death of the king, the princes would obtain the kingdom according to their age and why do you want to break this tradition in case of Rama, the lord of Ikshuvaku dynasty." 35.9

"Let your king Bharatha, become the king of this earth, and we all will go to the place where Rama goes." 35.10

"No Brahmin will feel worthy to stay in your country because of what you are intending to do is that insulting." 35.11

"Definitely all of us will take the path that Rama takes. Oh lady, with relations, all Brahmins, and virtuous men abandoning you always, what pleasures will you get out of getting the kingdom? Oh Kaikeyi, why do you desire to such a great insult? 35.12-35.13

"I am greatly surprised by what you are intending to do and when this lady is putting an end to the tradition, why does not the earth split right away?" 35.14

"When you are bent upon banishing Rama to the forest, it is a great wonder that you are not destroyed by the fearful staff like word "shame", which is a flame created by great Brahma rishis." 35.15

"By cutting a mango tree by an axe, and by nurturing a Neem tree by irrigating it with milk, one does not get sweet fruits." 35.16

" I think that your nobility of birth comes out of that of your mother's, since it is well known saying that honey does not flow from a Neem tree." 35.17

"Formerly we have heard about the unworthy stubborn habit your mother. One boon giver has bestowed on your father an extraordinary boon by which he could understand the language of speech of all horizontal moving beings?" 35.18-35.19

"One day near his bed, an ant Jrumbana was talking to his father and your greatly lustrous father understanding the meaning laughed exceedingly." 35.20

Then your mother who got angry because of that and who desired the noose of death addressed him and asked, "Oh soft natured king, I am desirous of knowing why you laughed now." 35.21

Then the king told the lady, "Oh lady, If I tell you that, I would die instantly without any doubt whatsoever." 35.22

Your mother addressing your father who was the king of Kekaya told, "do not ridicule me but tell it whether you are alive or dead." 35.23

"Hearing the words of his wife, Kekaya the king of earth, told about this to the great one who conferred on him the boon." 35.24

"Thereafter that good man who conferred the boon said, "do not do that, let her live or die." 35.25

"That king who heard the advice of that man of Dharma with a pleasant mind, repudiated your mother and moved freely like Lord Khubera." 35.26

"Oh lady who only sees evils, Like that you are also moving in the path of bad people out of unfair persistence out of great desire." 35.27

"To me the generally told saying, that "Sons resemble their fathers and daughters resemble their mothers", seems to be true." 35.28

"Do not imitate those traits [of your mother]. After understanding the opinion of the king follow them, and protect the people." 35.29

"Being encouraged by sinners, do not attribute unrighteousness to your husband who shines like the king of devas and is the protector of the world." 35.30

"Oh Kaikeyi, that faultless Dasaratha, who has eyes like lotus petals and who is prosperous, will not make the promises given to you as myths." 35.31

"Let the valiant Rama, who is the eldest, who is generous, who is expert in doing his work, who is the protector of his own Dharma and who is the protector of all beings, be crowned as the king." 35.32

"If Rama goes to the forest, leaving his father here, a blame of yours would be spread among great people." 35.33

"Let Rama rule the kingdom and you get rid of your mental afflictions, for no one else resided in this city who is as competent as Rama to rule." 35.34

"When Rama becomes the Yuvaraja, the great archer king Dasaratha will retire to the forest, remembering the custom of our earlier people." 35.35

Like this Sumanthra chastised Kaikeyi using harsh as well as gentle words in the presence of the king, aimed to make her sorry and stood with folded palms. 35.36

That lady was not perturbed in the least and did not feel remorse and change of the colour of her face could not be noticed. 35.37

This is the end of Thirty Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

36. Dasaratha's Proposal

[Dasaratha wants Rama to lead a luxurious life in forest. Kaikeyi objects and points out that one king Sagara banished his eldest son. It is pointed out to her that Asamanja was a wicked prince.]

Then Dasaratha, the scion of Ikshuvaku clan, becoming afflicted by his oath, with tears, breathing with difficulty, again and again told these words to Sumanthra. 36.1

"Oh charioteer immediately arrange, the four divisions of army along with precious gem to escort Rama to his journey to forest." 36.2

"Also arrange pretty ladies with musical voice, courtesans, very rich people, traders, well spread men as well as sons of people of the army to accompany him and make it graceful." 36.3

"To those who depended on Rama for living and to those who were companions in sports Of Rama, give them lot of compensation and make them participate in this procession." 36.4

"Let important weapons, people of the city, carts, conductors in the forest and fowlers follow that son of Kakustha clan." 36.5

"By hunting for deer and elephants, drinking the honey of the forest and seeing pretty rivers, he would think of the kingdom." 36.6

"Let both the entire contents of my granary as well as that of the treasury, follow Rama when he goes to the desolate forest." 36.7

"Performing sacrifices in holy places, liberally giving fees to Brahmins, Rama will live in the forest along with sages." 36.8

"The greatly heroic Bharatha would look after Ayodhya and let all auspicious things for enjoyment be furnished to Rama". Thus spoke Dasaratha. 36.9

When Dasaratha was talking like this fear gripped Kaikeyi and her mouth dried up and voice became choked. 36.10

That Kaikeyi who was scared, dejected and with dried up face facing the king spoke. 36.11

"Oh simple one, Bharatha will not accept a deserted kingdom, devoid of wealth and impossible to be enjoyed which is like the wine, whose essence has evaporated." 36.12

Hearing the shameless and horrible words spoken by Kaikeyi, the king Dasaratha told the following words to the broad eyed one. 36.13

"Oh enemy of mine Kaikeyi, You fastened to me the yoke and I am pulling forward, oh ungentlemanly lady, why are you prodding me further. Why did you not stop me at the beginning itself?" 36.14

That blessed lady Kaikeyi hearing the very angry words of the king became doubly enraged and addressed the king. 36.15

"In your clan itself king Sagara prevented the crowing of his eldest son Asamanja and similar to that Rama also has to go." 36.16

When she told like Dasaratha could only say one word, "Shame" and all the people felt ashamed but Kaikeyi did not notice it. 36.17

An aged favorite minister of Dasaratha named Sidhartha who was very good person addressed Kaikeyi and told these words. 36.18

"The wicked Asamanja used to catch hold of children playing on roads, throw them all in river Sarayu and used to amuse himself." 36.19

Seeing this all people of the city were angry and told the king, "Oh enhancer of the prosperity of the kingdom, choose either us or Asamamnja." 36.20

Then the king told them, "What is the reason of this fear?" and hearing the words told to them the citizens replied. 36.21

"That one with a lunatic mind, throws our young sons in the Sarayu river due to his mad nature and becomes supremely happy." 36.22

"That king hearing the words of his citizens, with an intention of pleasing them banished his son." 36.23

"Then placing his son along with his wife and with all their needs in a chariot, the king ordered that" As long as they are alive they are banished." 36.24

"Then that evil doer wandering about in all directions with a plough and a basket spent his time digging the mountain forts." 36.25

"That was why that king who was an upholder of Dharma banished his son. What sin has Rama committed so that he should be banished like this?" 36.26

"We do not see even a little of bad qualities in Rama which are like the stain on the moon." 36.27

"But lady, if you find any such fault in Rama, you may please tell us and then we will banish Rama." 36.28

"But banishing someone who is engaged in the good path of Dharma, would even destroy the splendour of Indra." 36.29

"Enough oh lady, do not cause obstruction to the prosperity of Rama and it is also necessary for you to save yourself by being criticized by the world, Oh pretty lady." 36.30

The king after hearing the words of Sidhartha, with a progressively failing voice, tinged in grief told Kaikeyi. 36.31

"I know you will disregard these words, Oh sinner as you do know what is good for you or to me as you have adopted a vile wicked path forsaking the right path." 36.32

"After giving up pleasures, kingdom and wealth, I will go today with Rama and you along with king Bharatha, for a long time, enjoy this kingdom." 36.33

This is the end of Thirty Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

37. Rama Wears Bark Cloth

[Rama refuses all those accompaniments. Kaikeyi brings bark cloths for him. Rama and Lakshmana wear it. Grass cloth is brought for Sita and she does not know how to wear it. Vasishta becomes furious on Kaikeyi.]

Hearing the speech of the minister Rama told the following great words with humility to Dasaratha. 37.1

"Oh king, I would be living in the forest with what is available there, after giving up all pleasures. What is the use of all these accompaniments to me who has given up all attachments." 37.2

"Having given up the elephant, would I be interested in the rope that was used to tie it, for when you do not want the best of elephants, why love towards its rope." 37.3

"Oh best amongst all people, Oh king, what is the use of army to me, as I am giving up everything and I only need a bark." 37.4

"I would be going to the forest with nothing but a crowbar and a basket as I am going to live there for fourteen years." 37.5

Then Kaikeyi, in the midst of all people without any shame brought the bark robes and told Rama, "Wear them." 37.6

The tiger among men Rama, after receiving the bark robes from Kaikeyi removed all his fine cloths and after wearing the bark robes attained the position of an ascetic." 37.7

Lakshmana also removed his auspicious fine cloths and in the presence of his father wore the bark robes. 37.8

Then Sita who was wearing silk cloths, having seen the bark cloth, which she was supposed to wear, was frightened like a doe having seen the snare of the hunter. 37.9

Sita who was auspicious but distressed, who observed Dharma and who knew her Dharma, after receiving the cloths made of Kusa grass from Kaikeyi, with a thorough feeling of shame and with her eyes filled with tears, addressed her husband who was like A Gandharwa king and spoke these words. 37.10-37.11

"How do the sages who live in the forest wear this dress made of grass?" asked Sita who did not know how to wear it and again and again saw Rama. 37.12

Sita with one hand holding one end of the grass cloth to her neck and holding the other end in her hands and not knowing what to do looked embarrassed. 37.13

Seeing that Rama, the foremost among those who follow Dharma, quickly came forward and fastened the grass garment over the silk garment that she was wearing. 37.14

Seeing that Rama was tying that excellent grass cloth on Sita, all the women of the private apartment who were standing there cried by shedding tears from their eyes. 37.15

All of them greatly distressed addressing Rama who had great luster told him, "No one has ordered the very dear Sita to live in the forest." 37.16

"From the time you are going to the forest obeying the words of your father, till you come back, let her fruitful presence be available to us." 37.17

"Oh little son, live in the forest with the assistance of Lakshmana as this auspicious lady is not fit to live in the forest as an ascetic." 37.18

"Oh son, please fulfill our humble request and let the pretty Sita remain here and since you are faithful to your duty, you would not like to remain here." 37.19

Though spoken to, this way, that son of Dasaratha, while listening fastened the grass robe tightly on Sita, who had a similar nature like him. 37.20

When Sita was tying the grass garment, Vasishta the Guru of Dasaratha stopped her from doing it and spoke to Kaikeyi. 37.21

"Oh lady with excess of indecency, who has an evil intention, Oh lady who is a disgrace to the clan, after having deceived the king, your conduct is not as per Dharma." 37.22

"Oh lady who has given up her virtues, Sita need not go to the forest and by remaining here, she can occupy the throne along with Rama." 37.23

"To an householder who protects his wife, she is like a soul to him, and Sita is the soul of Rama and would rule the earth with him." 37.24

"Otherwise, if she decides to go to the forest along with Rama all of us who are in this city will also follow him." 37.25

"The guardians of the frontiers, along with the king and all people who are living here and the people of the kingdom along with retinue of all servants would follow him." 37.26

"Bharatha and Shatrugna wearing cloths of grass also will wander in the forest living with their elder brother Rama." 37.27

"This empty earth devoid of people and populated by people would be ruled by you, who is intent on harming people and having bad character." 37.28

"A kingdom will not exist, if Rama is not its king and the king where Rama would live would become the kingdom." 37.29

"Bharatha is not fit to rule this kingdom because it was not endowed to him with full heart by his father, nor will he behave like a son to you, if he is born to him." 37.30

"Even if you can fly from earth to sky, that one who knows the history of his father's clan will not do otherwise." 37.31

"So you who are interested in the fate of your son is doing great harm to him as there is no one in this world who will not follow Rama." 37.32

"Oh Kaikeyi today itself you will see flocks, sheep, elephants, deer and birds following him and even trees bending towards him." 37.33

"So Oh lady, remove that grass dress from your daughter in law and give her precious ornaments as she is not fit to wear the grass dress." Saying this Vasishta stopped Sita from wearing the dress of grass. 37.34

"Oh daughter of the king of Kekaya, you have only requested Rama to live in the forest and so let her be well dressed and adorned with ornaments, live with him in the forest." 37.35

"Let chariots and chiefs of servants accompany the princess Sita along with garments and other necessities, as you had only asked for Rama's living in the forest." 37.36

Even when the Guru of the king, who was foremost among the Brahmins with great and immeasurable power told like this, Sita did not agree and did not change her decision to serve her husband. 37.37

This is the end of Thirty Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

38. Dasaratha Forbids Sita Wearing Grass Dress

[Dasaratha tells Kaikeyi that Sita's wearing of grass dress was not included in the boon. He falls down when Rama was about to go. Rama requests him to look after Kausalya.]

When she was wearing the dress made by grass, like someone who does not have support of her husband, all the people there shouted to Dasaratha "shame on you". 38.1

That king became extremely sad on hearing that sound and he lost faith in his life as well as his faith in Dharma. 38.2

That one belonging to clan of Ikshuvaku, breathing hot told his wife Kaikeyi, "Sita does not deserve to go the forest wearing a dress of grass." 38.3

"She is tender bodied, young and accustomed to life of pleasure and as my Guru has spoken she is not fit to go the forest." 38.4

"To whom has this daughter of a king who wearing a grass garment like an ascetic has done even a little harm?" 38.5

"Let the daughter of Janaka take off that grass garment for this is not the oath given by me and let that daughter of the king go to the forest happily along with her jewels and her usual needs." 38.6

"Unfit to live and for gratification, I had given that cruel promise and by your folly, you are burning me like a bamboo being burnt by its own flowers." 38.7

"Oh sinner, oh demeaned one, has Rama ever done to you anything which is even little unbecoming and what offence has this Sita done to you?" 38.8

"What harm has this daughter of Janaka who is like a doe, who has eyes like fully opened flower, who is soft natured and who does penance, done to you?" 38.9

"Oh sinner Is not the banishment of Rama which has been agreed upon, sufficient to you? Why are you further committing wretched crimes?" 38.10

"Oh lady, I heard you speaking to Rama, when he came here for the coronation. Only that much, has been promised by me." 38.11

"You have exceeded all that and now are desirous of seeing her wearing the grass dress and by that you are wishing to go to hell." 38.12

That great king wailed like this and he was not seeing even a little possibility of the end of a sorrow and immersed in great sorrow by the separation of his son, he fell on the ground. 38.13

Rama who was about to start to the forest, then spoke these words to his father with a bowed head. 38.14

"Oh follower of Dharma. Oh my god, oh famous one, my aged and venerable Mother Kausalya who has a faultless character does not find fault with you?" 38.15

"Oh giver of boons, without me she will be immersed in the ocean of sorrow. She is unaccustomed to such suffering. It is only proper that you take care of her well." 38.16

"She would be constantly thinking of me and doing penance about me and grieve due to sorrow of parting with her son, which she does not desire. If you are venerable treat her with honour, she may live further." 38.17

"Oh Lord who is equal to Indra, my mother who has a possessive feeling, does not merit to go back to the Lord Brahma, due to the sorrow caused by my stay in forest and you only can accomplish it." 38.18

This is the end of Thirty Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

39. Rama Takes Leave of his Mothers

[Dasaratha unable to bear the parting of Rama, further chastises Kakeyi. He instructs Sumanthra to drop Rama outside the city in a chariot. Rama and Sita take leave of Kausalya and other mothers.]

After the king heard the words of Rama along with his wives, when he saw Rama in the dress of ascetic, his senses were deprived because of grief, and he was tormented, he could not lift his eyes to see Rama and speak to him due to great sorrow. 39.1-39.2

That great king fainted due to great sorrow and that great one wailed because he was only thinking of Rama. 39.3

"Earlier I might have separated several children from their families and I might have troubled human beings, because of that this hardship might have come to me." 39.4

"Without the proper time nearing, the soul will not leave this body and possibly because of that even after my son removing the fine cloths he was wearing and changing in to ascetic garb and even after standing in front me and also after Kaikeyi tormented me, my soul is not leaving me." 39.5-39.6

"It is because of only Kaikeyi, who practiced deception to meet her selfish ends that all these people are suffering." 39.7

After telling all and having uttered with sorrow once "Rama", his eyesight was blanked out by tears and he was not able to speak. 39.8

That king after regaining his senses after a moment, with eye full of tears he addressed Sumanthra. 39.9

"After taking a suitable chariot and having harnessed good horses to it, you shall leave this accomplished one in the forest outside the city." 39.10

"I consider that, this is said to be the reward of good people for doing good acts like this one where the mother and father are seeing their heroic and pious son being banished." 39.11

As per the order of the king, Sumanthra of swift steps brought a decorated chariot yoked with horses, to that place. 39.12

That charioteer with folded hands, informed that a golden chariot, harnessed with good horses has been brought for use of princes. 39.13

The king who was expert in the affairs of time and space, summoned an officer of the treasury, who was firm and honest and told him. 39.14

"After calculating the number of years, that Sita will live in the forest, bring highly valuable apparels and dresses for her which would be sufficient for her." 39.15

Hearing the words of the great king, that officer went back to the treasury and brought all those things that were needed by Sita and gave them to her. 39.16

That high born, pretty Sita, started to depart to the forest after wearing sparkling ornaments on her pretty limbs. 39.17

That well adorned Sita lighted that palace, like the sun rising at dawn illuminating the sky. 39.18

Queen Kausalya hugged her daughter in law and kissing on her forehead told the following words to her, who was acting on a manner not evoking pity from others. 39.19

"In this world the untruthful women, though greatly honoured by their husbands, never follow their husbands when they fall in to misfortune." 39.20

"It is the characteristic of women, that though they have experienced pleasure earlier, on experiencing even a little discomfort they censure their husband or even abandon them." 39.21

"The young ladies who have decided to do sin are untruthful, perverted and have a mind difficult to comprehend and in an instant they become devoid of affection." 39.22

"The heart of a lady does not get attracted by noble birth, knowledge, gifts, help received or even by accumulated wealth as their mind is very unstable." 39.23

"But the mind of virtuous ladies is fixed in good character, truth, scriptures and peace and to them only their husband is greatly sacred." 39.24

"During your travel outside [banishment], you should not feel disdain towards my son, for whether he is poor or rich, he is your God." 39.25

Understanding perfectly those words along with its Dharma and Artha, facing her mother in law with folded hands Sita said. 39.26

"I would do all these as instructed by the gentle lady. I already know as to how I should behave towards my husband." 39.27

"I am not fit to be equated with bad people by the venerable lady for I will not at any time waver from the path of Dharma, like the light never leaving the moon." 39.28

"You cannot play a Veena without strings and you cannot run a chariot without wheels and like that a woman cannot happiness without her husband even though she has one hundred sons." 39.29

"Limited happiness is given by father, mother and sons but the husband gives unlimited joy and so should be worshipped." 39.30

"Oh great lady, since I have been instructed in obligations to Dharma by an eminent woman, how can I insult my husband, for to me he is really God." 39.31

"When Kausalya heard these heart stirring words of Sita, that lady's pure mind was filled by sorrow as well as joy burst in to tears of joy." 39.32

Rama after hearing the words of his mother who was a great follower of Dharma, with hands folded in salute went near her and spoke. 39.33

"Mother, do not be sad and look after my father well. My stay in the forest would come to an end quickly." 39.34

"These fourteen years would pass quickly like a night's sleep and you will see me here back safely surrounded by my friends." 39.35

After Rama spoke these words embedded with sense, to his mother, he looked at his other three hundred and fifty mothers. 39.36

That son of Dasaratha seeing that all mothers also were greatly distressed, with folded hands spoke these words of Dharma. 39.37

"If by virtue of company or out of ignorance, if I have committed, even a little harsh deeds towards you, please forgive me and I am taking your leave." 39.38

All those ladies with their mind shattered by grief heard these well balanced words which were according to Dharma. 39.39

When Rama were talking like this, those wives of the king wailed like a flock of geese. 39.40

This is the end of Thirty Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

40. Rama Starts Journey

[Rama, Lakshmana and Sita, after taking leave of Dasaratha, Kausalya and Sumithra, start in a chariot driven by Sumanthra. Dasaratha ran out along with Kausalya behind the chariot. All the citizens wailed. As per instructions of Rama, Sumanthra drove the chariot with great speed.]

Then Sita, Rama and Lakshmana saluted the very sad king, touched his feet and went round him. 40.1

Rama that expert in Dharma, after taking leave of Dasaratha, along with Sita saluted their mother Kausalya who was dumbstruck with sorrow. 40.2

Following them immediately Lakshmana saluted Kausalya and then clasped the feet of his mother Sumithra. 40.3

When he saluted her, that mother Sumithra cried, after kissing his forehead wished him well and told. 40.4

"Oh son, Due to your great love towards those to whom you are devoted, you are going to the forest, Never be inattentive to the needs of Rama when you are in the forest." 40.5

"Oh blameless one, In both sorrow of Joy, he is your only refuge. In this world Dharma consists in following your elder brother." 40.6

"In your clan, the perennial customs are charity, observing penance in Yagnas and fighting in battle." 40.7

"That Sumithra, after saying this to Lakshmana, who was ready to depart with Rama, again and again told "go, go". 40.8

"Consider Rama as Dasaratha, and consider Sita as myself, think of the forest as Ayodhya and with these convictions, please go my son." 40.9

Then Sumanthra with folded hands told the following to Rama, like the well behaved and Modest Mathali talking to Indra. 40.10

"Oh Rama, safety to you, Oh famous son of the king, get in to the chariot and I will make you reach the place you want to go quickly." 40.11

"As per the orders of the lady, you have to spend fourteen years in the forest and you can assume that it has started now." 40.12

With a happy mind Sita after decorating herself well climbed in to the chariot which was gleaming like Sun. 40.13

After wards the brothers gleaming like fire, immediately boarded the chariot, which was decorated by gold. 40.14

Then the father in law gave ornaments and cloths to Sita, after checking whether it was sufficient for her period of her stay in the forest. 40.15

Then multitude of weapons along with armors for brothers were kept in the centre of the chariot along with hard leather covering for their hands. After seeing whether the threesome including Sita have boarded properly, the honourable Sumanthra drove those horses with the speed of wind. 40.16-40.17

Seeing Rama starting to the forest for a long stay all the men were stupefied and also lost their strength. 40.18

That city was greatly distressed, being full of the intoxicated elephants which were provoked and the mighty sound of tinkling bells tied to the feet of neighing horses. 40.19

The greatly distressed young and old people of the city, ran towards Rama like the one who is thirsty due to heat, runs towards water. 40.20

They, hands behind, to the sides and on the front of the chariots with their faces wet with tears and breathing heavily addressed Sumanthra. 40.21

"Oh charioteer, control the horses and proceed slowly and slowly, so that we can have a glimpse of the face of Rama, as we would not be able to see him soon. 40.22

"For what reason does the heart of Kausalya does not break, even after seeing her god like son going to forest, we do not understand." 40.23

"By following her husband like a shadow, . The daughter of Videha must be greatly contended and she is like the sunlight which never fails to fall on Meru Mountain." 40.24

"Oh Lakshmana, you have fulfilled the purpose of your life by attending on your brother who is like devas and who talks with love." 40.25

"Oh Lakshmana, you have achieved a great goal by following Rama and this will you lead to great prosperity and in the end of the heaven." 40.26

Thus speaking about and following their beloved Rama, who was the joy of Ikshuvaku clan. all those people who had arrived there could not hold back their tears. 40.27

At that time the king surrounded by his wives who were with distressed face came out and told, "I want to see my beloved son." 40.28

In front of him he heard women wailing in a very loud tone, which was similar to the cries of the female elephant when its child is captured. 40.29

Rama's father, son of Kakustha clan who had great splendour was seen to be greatly shrunk, like the moon at eclipse affected by Rahu. 40.30

That great man who has a soul greater than thought, who was the son of Dasaratha went on egging the charioteer to driver faster and faster. 40.31

While Rama was urging the charioteer to go fast and at the same time when the people wanted it to be driven slow, he was unable to do both acts. 40.32

While the great Rama was going out, tears also came out of the eyes of the people, fell on the ground and subsided the dust that was raised. 40.33

At the time of departure of Rama, the entire city was drenched by the tears of weeping of the people, and horror stricken sounds raised by them as if they were tormented. 40.34

Tears fell from the eyes of ladies fell out of great sorrow, like the water falling like rain drops from lotus flowers when they are shaken by movement of fishes. 40.35

The great king whose single minded thought was sorrow, seeing the sorrow of the people, fell down like an uprooted tree. 40.36

A great and tumultuous sound from the people arose behind Rama, after seeing the greatly sorrowful and enfeebled king. 40.37

Some people loudly cried "Oh Rama" and some other people cried "Oh mother of Rama", hearing which made the members of inner apartment to cry loudly. 40.38

When Rama hearing that glanced back he saw his mother and father following him behind with a highly disturbed mind. 40.39

Like a young child who is tied by a rope [by affection], Rama who was bound by duty, could not see his parents properly. 40.40

Seeing his parents walking when they are worthy of going on a chariot, accustomed to comforts but now suffering great sorrow, he urged to the charioteer to go with greater speed. 40.41

That tiger among men, who was suffering like an elephant being tormented by a goad, was not able to tolerate the sorrow of his father and mother. 40.42

Like a cow running to the house to see its calf which is tied there due to its great affection, Kausalya ran after the chariot. 40.43

Kausalya crying, followed that chariot wailing "Oh Rama, Oh Rama, Oh Sita, Oh Lakshmana" and shedding tears for sake of Rama, Lakshmana and Sita, looked like a dancing mother. 40.44-40.45

The king cried "Stay, stay", and Rama said "go, go" and mind of Sumanthra felt like it was caught in between two wheels. 40.46

"When the king reproaches you for not stopping, you can always say that you did not hear but "Prolonging this agony is sinful" Rama said to Sumanthra. 40.47

Obeying the orders of Rama to drive fast, that charioteer even though prevented by people, drove the horses faster. 40.48

The people of the king after mentally going round Rama, returned back but the flow of tears of all the other people did not stop even mentally. 40.49

"All those who desire can go back, do not follow him for a long distance" said the ministers addressing king Dasaratha. 40.50

Hearing those words full of virtue Dasaratha with a body covered with sweat and a melancholic look, along with his wives stood there itself staring at his son. 40.51

This is the end of Fortieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

41. Ayodhya and its People Mourn for Rama's Departure

[The chapter is about how the wives of the king and the citizens of Ayodhya expressed the great sorrow they felt about going away of Rama. The poet even tells that even nature was mourning about it.]

After the tiger among men had departed with folded hands in reverence, great cries of distress arose from the private apartment of the king. 41.1

"Rama was the refuge and protector of those who do not have any one, those who were weak and those who do penance and where does such a lord go?" 41.2

"He does not get angry even when we shout at him and he never does any act which makes others angry. Also he pacified those who get angry. Where does such a great soul go?" 41.3

"He who has great luster treated all of us like his mother Kausalya and where does such a great soul go?" 41.4

"Due to being tormented by Kaikeyi, King Dasaratha ordered him, who was the protector of the world to go to forest. Where does he go?" 41.5

"Alas, the senseless king has sent to the forest, he who is the darling of all beings and who is the votary of truth." 41.6

Like this all the queens cried loudly like a cow separated from its calf, due to their great sorrow. 41.7

The king who was suffering due to the sorrow of parting with his son, hearing these dreadful wailing from his private apartments, became much more sad. 41.8

The householders did not make offerings to the fire nor cooked food and also the people did not attempt to do their daily chores. Even the Sun appeared to be dim. 41.9

Elephants dropped down the handful of food that they took, cows did not suckle their calves and even mothers after seeing the first born were not happy. 41.10

Trisanku, Mars, mercury and Jupiter were fiercely approaching the moon with a pitiable aspect. 41.11

The stars had lost their strength and planets had lost their luster and star Vishaka [the star of Kosala country] was shining with smoke in the sky. 41.12

The great ocean was aroused by a wind similar to the deadly wind at deluge, after Rama departed to the forest and the city was greatly shaken. 41.13

All the directions on earth were agitated and covered with darkness, and planets as well as stars were also not shining. 41.14

Suddenly all people of the city were feeling depressed and nobody was interested in food or recreation. 41.15

All the people of Ayodhya were caught in the nets of very great sorrow and were often breathing heavily and were sad about the fate of Dasaratha. 41.16

The faces of people who were walking in the royal avenue had tear stained faces and nobody could be seen there who were sorrowing. 41.17

At that time, the breeze was not blowing and the moon was not pleasant look at and Sun was not hot and the entire world was agitated. 41.18

The sons were not bothered about their mothers and husbands were not interested in their wives and similar was the case among brothers. All of them left of everything and were thinking only about Rama. 41.19

All the friends of Rama had a mind which refused to think and they were depressed by their burden of sorrow and they were not even bothered to sleep. 41.20

That Ayodhya without the great Rama, looked like the earth with its mountains but without Indra, caught by fear and sorrow and agitated horribly and occupied by army, elephants and horses who were producing great sound. 41.21

This is the end of Forty First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

42. Dasaratha Wails Further

[After Rama disappeared from the horizon, Dasaratha fell down. When Kaikeyi tried to lift him up, he shouted her. He told his assistants to take him to Kausalya's palace. He spent a sleepless night.]

As long as the dust raised by the chariot of Rama who had set out to the forest was visible, that son of Ikshuvaku dynasty did not withdraw his eyes. 42.1

As long as the king was able to see his son, who was a great follower of truth, the dust appeared to be growing, over his chance of seeing his son. 42.2

When the king was not able to even see the dust then with the increasing grief, and great sorrow the king fell down. 42.3

That lady Kausalya reached to lift him by holding his right hand and the lover of Bharatha reached for his left side. 42.4

Endowed with foresight, humility and virtue, that king, with great pain saw Kaikeyi and said to her. 42.5

"Oh evil one, Oh Kaikeyi, do not touch my body, I do not want to see you, as you are neither my wife or relation." 42.6

"Those who depend on you for their lives, they are not mine as you are interested only for my wealth and you have forsaken Dharma and so I am giving you up." 42.7

"I, who has taken you by taking your hand and going round the fire, am renouncing you in this and the other world." 42.8

"If Bharatha takes over this imperishable kingdom and enjoys its benefits, the sacred water he gives to me, who is his father, after my death, will not reach me." 42.9

Then that extremely sorrowing Kausalya raising up the king who was coated with dust, took him back to the palace. 42.10

That soul of Dharma who was greatly sorrowing due to having seen his son as an ascetic felt as if, he has intentionally killed a Brahmin or placed his hand in burning fire. 42.11

Turning to see again and again the trail of the chariot, that sorrowing king's form appeared as if it was the moon caught by Rahu. 42.12

That sad one thinking of his beloved son the king wailed and understanding that he has reached the outside of the city, he told. 42.13

"The splendid vehicle has carried away my soul like son and I am able to see only impressions of the hooves but not that great son." 42.14

"My great son was till now sleeping on pleasure giving cushions, after being applied with sandal paste, being fanned by gracious women but from today he would sleep somewhere searching for a root of a tree and sleeping with a piece of rock as his pillow." 42.15-42.16

"That unfortunate one would get up from the earth being coated with dust and breathing heavily, like the elephant arising from the prasruvana mountain for the she elephant." 42.17

"The people who wander in the forest from today would be seeing the long armed Rama walking there like one who will protect them." 42.18

"From today that daughter of Janaka who is used to a pleasure filled life, would be walking in the forest troubled by piercing thorns." 42.19

"She who is not accustomed to the forest would suffer great fear, hearing the roaring of wild animals which is fearful and would cause horripilation." 42.20

"Oh Kaikeyi, let your desires be fulfilled and you live in this country as widow, for I am not interested in living without that tiger among men." 42.21

The king crying like this was surrounded by lot of people, and they entered the city like, one entering the house after a funeral bath. 42.22

Seeing the entire city of Ayodhya, with deserted palaces in high ways, with closed markets and temples, with sick and very weak people who were exhausted with grief, with very empty great roads, Dasaratha entered the city with a heavy heart like the sun entering behind a dark cloud. 42.23-42.24

His great heart was perturbed like the lake from which Suparna snatched away the serpents, due to the absence of Sita, Rama and Lakshmana. 42.25

That king cried and told his attendant, with a choked throat in a feeble and sad tone. 42.26

"You please take me to the house Of Rama's mother Kausalya's house, because in no other place my mind will be at peace." 42.27

When the king told like this, that door keeper, took him the home off Kausalya and there with humility, made him to lie down. 42.28

After having entered the house of Kausalya, even though he occupied the couch, he tossed about. 42.29

To the king, that house where he could not see both his sons as well as his daughter in law, looked like, the sky without a moon. 42.30

That valorous king seeing this lifted his hands up and in a loud tone shouted "Oh Rama, you have forsaken me." 42.31

"Those great people are blessed who will live till Rama returns back and are able to hug him at that time. What a pity?" 42.32

That night appeared like the night of death to Dasaratha and in the mid night, he spoke to Kausalya. 42.33

"Oh Kausalya, my sight which followed behind Rama has not returned back till now. I am not able to see clearly. Please touch me with your hand." 42.34

Kausalya who was sitting by his side, seeing that the king was thinking continuously of only Rama and no one else, was greatly distressed and breathing heavily, she started crying loudly. 42.35

This is the end of Forty Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

43. Kausalya Laments

[Kausalya finds fault with Dasaratha for agreeing to the words of the cruel Kaikeyi and she laments about her sons and Sita.]

Due to sorrow because of parting with her son, Kausalya with grief looked at the worn out king and told the king. 43.1

"The crooked Kaikeyi with the gait of a serpent, has spat the poison on the tiger among men Rama and is now wandering about like a serpent which has cast off its outer skin." 43.2

"That pretty one who has fulfilled her objective by banishing Rama, is like a poisonous serpent in her home and is now prepared to torture me." 43.3

"Had I given my son as her slave, he would after doing his work, beg and eat food and then move about in his own home." 43.4

"You have thrown down Rama from his position as per Kaikeyi's wishes, like a share meant for devatas is given to Asuras on full moon days." 43.5

"My valorous son who walks like the king of elephants and who is an expert in archery, now must be entering the forest along with his wife and Lakshmana." 43.6

"As per desire of Kaikeyi, when you have abandoned them, who have never seen suffering, to live in the forest, what would be their state of affairs?" 43.7

"Those young ones deprived of wealth at a time of real enjoyment have been banished to live a miserable life in forest subsisting on roots and fruits." 43.8

"When will I be able to see again, Rama along with his wife and brother? I wish that time for complete destruction of my sorrows comes now itself." 43.9

"When will the heroes return to Ayodhya and when will the good people of Ayodhya welcome them by hoisting flags and banners?" 43.10

"When will they see the tiger among men returning from the forest and when will the town rejoice like the ocean on a full moon day?" 43.11

"When will the great hero again enter Ayodhya, placing Sita in front of him on the chariot like a bull being preceded by the cow?" 43.12

"When will thousands of people showed the puffed rice on the royal avenue, when my sons who are the destroyer of their enemies enter the town?" 43.13

"When will I see them enter Ayodhya, with pretty ear globes and raising high their powerful weapons and swords and appear like a peak?" 43.14

"When will they offer fruits and flowers to the maids and Brahmins and go round the city?" 43.15

"When will he, steeped in Dharma and who is fully grown up in age and intelligence and who shines like devas, playfully reach me like a three year old?" 43.16

"Oh valorous one, without any doubt, in my previous birth I must have hacked the udders of a cow, when their calves were thirsting for milk." 43.17

"Oh tiger among men, Like a lion separating the cow from its calf, Kaikeyi has separated me from my son like a cow from its calf." 43.18

"I am not interested to live without my only son, who is endowed with all virtues and an expert in all branches of knowledge." 43.19

"I do not have even a little strength to live, without seeing my dear son, who is very strong and who has a powerful body." 43.20

"Due to the separating from my son, I feel that I am being burnt in the fire of grief, like the God Sun burning the earth by his very hot rays." 43.21

This is the end of Forty Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

44. Sumithra Consoles Kausalya

[The balanced Sumithra points out all the positive points of Rama and convinces Kausalya that only good will come out of Rama's going to forest.]

Sumithra devoted to Dharma addressing that great lady Kausalya who was wailing using these words. told. 44.1

"Your son has great virtues and he is the best among men. Why are crying like a ill fated individual?" 44.2

"Your son is a very strong one, based on Dharma and very great one who repudiated the throne to make the words of his great father as the perfect truth. By observing this, he would get desirable fruits even after death. So you should not lament over his action." 44.3 -44.4

"Lakshmana, the ever faultless one who has compassion towards all beings, renders the best form of service to Rama." 44.5

"That Sita who had a pleasant life though knowing well the problems of forest life is following your son, who is the follower of Dharma." 44.6

"That lord is flying the flag of great fame in this world and your son is greatly devoted to the upkeep of Dharma and truth and what has he not got?" 44.7

"Having known about, the purity and might of the great Rama, the sun gods will not hurt his body with his rays." 44.8

"During all times, peace would prevail in the forest and the fire god will serve him by providing proper heat and cold to Rama, there." 44.9

"When the blemish less one is sleeping at night, the moon will touch him with its cool rays just like the father touches the son." 44.10

"When he killed Subahu the son of Thimidwaja who is the greatest among asuras, Lord Brahma had given him with great splendour, several divine weapons. And that valorous tiger among men, who is dependent on his own strength, will fearlessly live in the forest as if he is living in his own palace." 44.11-44.12

"How can not the earth obey his commands, whose aim of arrows assures him of the destruction of all his enemies." 44.13

"Due to the splendour, valour and auspicious courage that he has, he would complete his sojourn in the forest quickly and take over the kingdom." 44.14

"Oh Kausalya, Rama is the Sun to Sun himself, the lord of all lords, auspiciousness to Goddess Lakshmi, the foremost fame of fame itself, patience of patience, god of gods, the best among all beings and what problems would be there for him in the forest or in Ayodhya," 44.15-44.16

"That best among men would be crowned as the king of earth along with Sita as well as divine auspiciousness." 44.17

"Seeing that he was departing from here all the people were shedding tears of sorrow due to the speed of their great grief and that divine unconquerable

God who wore grass as well as bark was followed by The Goddess Lakshmi wearing an apparel of grass. What would be difficult for him to do?" 44.18-44.19

"Lakshmana who is an expert in archery is following him fully armed with arrows, swords and other weapons. What would be impossible for him to do?" 44.20

"You would see him returning after a stay in the forest, and Oh God like lady, leave out this sorrow and passionate behaviour and I am telling you the truth." 44.21

"Oh faultless one, oh auspicious one, you would again see him salute you by keeping his head on your feet like a rising moon." 44.22

"When you see him entering again and being crowned, shining in great glory, tears of joy would definitely pour out of your eyes." 44.23

"Do not be sad, my lady for sorrow. Rama will never see sorrow or inauspicious happenings, and you will soon see him along with Sita and Lakshmana." 44.24

"Oh spot less one, when it is your duty to console all others, why this sort of reaction oh lady and why this fear in your mind." 44.25

"Oh lady, you should never be sad for you have a son like Rama and there is no one in the world greater than Rama, who stands on the path of virtue." 44.26

"When you see your son and his friends saluting you, you would shed tears of joy like the clouds in the rainy season." 44.27

"Your son who is capable of blessing with boons would speedily return and with his soft hands massage your feet." 44.28

"Your valorous son will greet and salute you along with his friends and you would drench him with tears of joy like the clouds making the mountain wet." 44.29

"After consoling that mother of Rama who was the wife of the king, with different types of words and the sorrow from her mind disappeared like the cloud of autumn holding slight moisture." 44.30

This is the end of Forty Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

45. Citizens Follow Rama

[Large number of Ayodhya Citizens follow Rama. Seeing some old and feeble Brahmins following him, Rama, Sita and Lakshmana get down from Chariot and walk like all of them. They all plead Rama to return.]

Those people who loved Rama, accompanied the great Rama, the votary of truth, when he went to dwell in the forest. 45.1

Though the king and his friends were sent back compulsorily, they did not return back from the chariot of Rama. 45.2

That most famous among men living in Ayodhya with all good qualities, become dear to the people like the full moon. 45.3

In spite of being begged to stay by the citizens, that son of Kakustha clan, for making the words of his father truthful, proceeded to the forest. 45.4

Seeing them with love as if he was drinking them and considering them all as his own sons, he told them. 45.5

"Oh my residents of Ayodhya, show the same love and respect that you show to me, to Bharatha and that will endear all of you to me." 45.6

"That Bharatha, who adds joy to Kaikeyi is one having auspicious character, would do those things enjoined by rules, to you, which is for your benefit." 45.7

"Though he is young, he is old in his intelligence and has soft and valorous nature and do not be afraid as he would make a very good king." 45.8

"Since he has all the qualities of a king, he is recognized as Yuvaraja and he should be recognized as a king by me and others." 45.9

"Please do not make the king sad after my going to the forest and that would only please me." 45.10

As and when the son of Dasaratha showed his attachment to Dharma, the people started loving him more progressively. 45.11

That poor Rama hiding his tears and along with Lakshmana got attracted towards the citizens who were weeping. 45.12

Those Brahmins who were old in age, wisdom and spirituality, shaking due to old age, from a distance spoke to him. 45.13

"Oh horses of good breed, you who are taking Rama, please turn back and do good service to your master Rama." 45.14

"The hearing power of all animals are good especially the horses and so having heard our request, please do turn back." 45.15

"Your master steeped in Dharma, who is pure soul, and who does auspicious penances should not be taken out of city to the forest." 45.16

When those extremely sorrowful and old Brahmins who were piteously crying like this, were seen by Rama, he immediately got down from the chariot. 45.17

Then he along with Sita and Lakshmana started walking towards the forest and he walked with his foot and that too taking slow steps. 45.18

Rama, who liked good virtues and who was compassionate, started walking on foot as he did not like the Brahmins to be left behind. 45.19

With a highly agitated mind on seeing Rama go to the forest, those Brahmins with great distress told him. 45.20

"The entire group of Brahmins along with their Brahmins, who are carrying the sacrificial fires on their shoulders are following you." 45.21

"Please see the umbrellas obtained by us while performing Vajapeya Sacrifice following you like the clouds in the end of rainy season." 45.22

"Since you are not having the ornamental Umbrella and are scorched by the sun, we would prevent those scorching rays by our umbrellas." 45.23

"Oh Child, normally our minds always follow the study of Vedas, but now for your sake, we are seeking for life in the forest." 45.24

"Vedas are our greatest wealth and reside in our mind and our wives protected by their matrimonial virtue would stay at home." 45.25

"Your mind being well set, you would not take a decision to return as you are on the side of Dharma and firmly located on path of Dharma." 45.26

"Oh Lord who is firm on doing your duty, we request with a bent head having hairs of the colour of the swan and soiled by dust of earth, you to return back." 45.27

"Many of the Brahmins who have arrived here, have commenced doing sacrifices and Oh child, their proper termination depends on your return."
45.28

"All these devoted beings, who are movable or immovable are begging you Rama, and you show your devotion to those devotees." 45.29

"The trees who were uplifted by the wind wanted to follow you but were prevented by their roots, which held them back and they seem to be weeping." 45.30

"The birds without any movement as well as not taking any food are sitting on the top of the trees and they are requesting you who is greatly compassionate to all beings, not to go." 45.31

"When all those Brahmins were crying like this, they saw Thamasa river, preventing the path of Rama." 45.32

Then Sumanthra unyoked the tired horses from the chariot, allowing them to roll and relax, bathed them in water and offered water for them to drink and released them for grazing not far away from the river. 45.33

This is the end of Forty Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

46. Rama Proceeds

[Near the Thamasa river Rama, Lakshmana and Sita spend that night without taking food. Early morning, before the citizens wake up, they cross the Thamasa river and go further towards the forest.]

Then Rama after reaching the pretty banks of the Thamasa river, and looking at Sita as well as Lakshmana told like this. 46.1

"Oh Lakshmana, We have been sent to forest and the night has set in today and our forest life would be safe and you should not get worried about it."
46.2

"Please see the forest which appears as if it is crying and the wild birds as well as animals, have concealed themselves in their hide outs in the forest."
46.3

"Today, the city of Ayodhya, the capital of my father, with all its men and women gone away, without any doubt would be sad." 46.4

"Due to various good qualities that they possess, kings are loved by people. Oh man like tiger, like that people love me, Bharatha, Lakshmana and Shatrugna." 46.5

"I am sorrowing for our famous father and also the mothers, for by frequent crying they would become blind." 46.6

"Bharatha who is the soul of Dharma would console our father and mother with words confirming to Dharma, Artha and Kama." 46.7

"I again and again think about Bharatha, who is not evil minded and I do not have any sorrow about our father and mothers." 46.8

"Oh tiger among men, It is good that you are accompanying me as you would be able to assist me in protection of Sita." 46.9

"Oh son of Sumithra, I prefer to spend today night by drinking only water, though different things which can be eaten are available in the forest." 46.10

After saying this to Lakshmana, he told Sumanthra "Oh gentle one, please be careful about the horses." 46.11

Seeing the Sun was setting Sumanthra, tethered the horses, fed them with plentiful fodder and sat near them. 46.12

When the night came, after doing rituals of the dusk, Sumanthra made bed for Rama and Lakshmana. 46.13

Seeing the bed made of tree leaves on the banks of Thamasa river, Rama lay down on it along with Sita and Lakshmana. 46.14

Lakshmana seeing that his brother was asleep along with his wife, told about various good qualities of Rama to Sumanthra. 46.15

Till the sun rose next day, Lakshmana was talking about virtues of Rama to Sumanthra by keeping himself awake. 46.16

Rama had spent that night on the banks of Thamasa which was greatly crowded with cattle along with his subjects who stayed far away. 46.17

After waking up that greatly lustrous Rama, seeing his subjects, told his brother with auspicious qualities. 46.18

"Oh Lakshmana, son of Sumithra, these people due to great affection to us, even neglecting their homes are sleeping near the roots of the tree." 46.19

"These people have resolved to make us turn us back and they are prepared to give up anything including their life to make us turn back." 46.20

"While they continue to sleep, let us board the chariot quickly and without any fear, go our own way." 46.21

"These people who are the inhabitants of the town of Ikshuvaku clan who love me, are taking rest near the root of a tree and they should never do it again." 46.22

"A prince should remove the sufferings being undergone by the citizens which was brought by themselves and definitely should not cause sufferings to them." 46.23

Lakshmana then told to Rama who was great votary of Dharma "I am agreeable to that and let us board the chariot quickly." 46.24

That great Rama addressing Sumanthra told, "Oh lord, Yoke the chariot and let us go to the forest very quickly." 46.25

That Charioteer with speed yoked the chariot and harnessed the splendid horses and with palms in salute, informed Rama. 46.26

"Oh great one, I have yoked the Chariot, which is the best among the chariots. You along with Sita and Lakshmana board the chariot. May you be safe." 46.27

Rama got in to the chariot along with all the equipments and crossed the rapidly flowing Thamasa river along with its whirlpools. 46.28

He crossed the river without problems and travelled through the great road, without showing any fear and protecting others. 46.29

Rama with the aim of confusing the citizens told to the charioteer, "Oh charioteer, after mounting the chariot, proceed to the northern direction, for a while and again turn the chariot back speedily. Act with tact so that those citizens do not know which direction I have gone." 46.30-46.31

Hearing the words and after acting according to them and after bringing the chariot to Rama, he told. 46.32

The sons of Raghu clan along with Sita after seating in the well yoked chariot, and Sumanthra drove them through the forests of penance. 46.33

Then after seeing the auspiciousness of the proper direction of the journey, Rama along with the charioteer mounted and drove, the great chariot towards northern direction. 46.34

This is the end of Forty Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

This is the end of the chapter Of the book Ayodhya of the holy Ramayana composed by Valmiki as the first epic.

47. Citizens Return to Ayodhya

[When the citizens wake up, not being able to find Rama they become sad. After some thought, they return to Ayodhya.]

After the night was over and the morning dawned, those citizens without Rama with them were stunned with benumbed minds and crushed with grief. 47.1

Drenched in tears of sorrow, seeing hither and thither and greatly sorrowful, they were not able to see even a trace of Rama. 47.2

Those sensitive men separated from the sagacious Rama, with a sorrow etched face, piteously talked about themselves, which evoked compassion. 47.3

"Oh what bad thing sleep is, which has robbed our senses and due to which we are not able to see broad chested and mighty armed Rama." 47.4

"How can the service to the great one go waste and how did Rama desert his devotees and gone, on a travel?" 47.5

"He used to take care of us like his own children and how did such Rama desert us and go to the forest?" 47.6

"We will all die here itself and go to the great journey of the world of death, for without Rama what is the meaning of life." 47.7

"There are many big dry logs of wood lying here and let us all light them and die entering in to the fire." 47.8

"What shall we say to other people after conducting the mighty armed Rama who is free from all malice to the forest? How can we say this?" 47.9

"When we return greatly dejected to the city, seeing us without Rama, the women, children and old people would be robbed of their joy?" 47.10

"Having left the city with the valiant and self controlled Rama, how can we go to the city again after abandoning him?" 47.11

After saying several such words, those people with their hands lifted above wailed and cried like a cow separated from its calf. 47.12

Again they followed the tracks of the chariot for some time and they were overcome with great sorrow, when they were not able to track it. 47.13

Not able to track the path of the chariot, those good people returned "What is this? What we should do as we have been deceived by fate?" 47.14

With a extremely sorrowing mind, they returned to city by the way they had come and Ayodhya was completely filled with grieving people. 47.15

After seeing their cities again, they became ones with a sorrowing mind and due to great sorrow, they cried again and again. 47.16

The city of Rama, completely lost its luster, like the depths of river from which Garuda took away the serpents. 47.17

Overcome with grief, they saw it without joy, like a sky without moon and ocean without any water. 47.18

They entered their wealthy mansions with sorrow greater than their distress and those people affected by grief could not even recognize their own people. 47.19

This is the end of Forty Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

48. Citizens Lament

[When the citizens return to their homes, their wives chide them for leaving Rama all alone. They long to be with Rama, who was unjustly banished by Kaikeyi.]

All of those good people of the town who had gone with Rama and who had returned back looked like they were afflicted by disease, had their eyes filled with tears, were greatly affected by sorrow and were desiring death, and looked as if their soul is leaving their body. 48.1-48.2

Each of them after reaching their own homes, were surrounded by their wife and sons, covered their faces and shed tears. 48.3

They were not happy nor were delighted, the merchants did not do trade, the market places were not graceful and house holders did not cook food. 48.4

Having lost Rama, they were not pleased in acquiring great wealth and mother getting her first son did not rejoice. 48.5

In each house when the husband came back, they were reproached by their sad crying wives with words which hurt them like a goad hurts an elephant. 48.6

For those who are not able to see Rama, what is the use of their house, what is the use of their wives, what is the use of wealth and what is the use of sons and all pleasures? 48.7

"There is only one good person in this world and that is Lakshmana who went with Sita and Rama in to the forest and does service to them." 48.8

"The pure waters in which Rama bathes himself from rivers, lotus filled tanks, and lakes are indeed greatly blessed." 48.9

"The luster of the son of Kakustha clan would be increased by forests with pretty trees, rivers, big lakes, peaks and mountains." 48.10

"Whether Rama visits a forest or a mountain, he would be received as dear guests and they would not fail extend a suitable hospitality." 48.11

"Various type of flowering trees, each having lot of flower bunches with honey bees circling them, would be seen by Rama." 48.12

"As and when Rama visits, even in an off season, the trees will present Rama with excellent fruits and flowers out of sympathy for Rama." 48.13

"The mountains will make flow pure water and would show him very picturesque waterfalls." 48.14

"The trees growing on the top of the peaks will enchant Rama and there would be no cause of failure wherever Rama goes." 48.15

"That greatly valorous and strong son of Dasaratha has gone away and we should follow him to a long distance." 48.16

"Even the shadow of the feet of that great master makes us happy, as that Lord is the people's ultimate refuge." 48.17

The greatly distressed wives of the citizens told them, "we would serve Sita and you, please look after Rama." 48.18

"In the forest Rama would look after your welfare and Sita would look after the welfare of the ladies." 48.19

"This place is disagreeable with people choked with great grief and who would be pleased here to live with a shattered mind." 48.20

"If under Kaikeyi, this country becomes an orphan bereft of Vedas, living here would be meaningless, what of our sons and our wealth?" 48.21

"For the sake of wealth she gave up her husband and will that disgrace to her race spare anyone else." 48.22

"We swear that we and our sons will not live as servants of Kaikeyi, as long as she is alive." 48.23

"That Characterless person has banished the son of the king and how can we get pleasure out of this life without Dharma under her who has bad behaviour." 48.24

"This entire kingdom is ruined without a lord to defend it and all actions of Kaikeyi would lead only to destruction." 48.25

"With Rama having been banished our king would not live long and it is clear that we will live with great sorrow after his death." 48.26

"Without blessed deeds and rushing towards all that is bad, it is better that you drink poison or either, we follow Rama or go to a place where we are not heard of." 48.27

"Rama, Sita and Lakshmana have been exiled for false reasons and all of us have been delivered to Bharatha like the animals that are delivered to the butcher." 48.28

"Rama, the elder brother of Lakshmana has a face like full moon, is black in colour, has hidden collar bones, has long hands touching his thighs and has eyes like the lotus flower. He addresses others first, is sweet, votary of truth,

very strong, is soft natured and to all others appears like a moon. He is a tiger among men, is as powerful as an elephant in rut and a great charioteer and while moving about would add luster to the forest." 48.29-48.31

These were the wailings of the women of the city and they wept due to great sorrow like the death is approaching them. 48.32

Like that when the women were crying about Rama in their houses, the sun had set and the night had fallen. 48.33

With fires of sacrifices not burning and with divine stories not being related, that town appeared by completely smeared by darkness." 48.34

With markets of traders being closed, without joy, without support, the city of Ayodhya looked like a sky without stars. 48.35

The ladies were extremely sad for the sake of Rama and felt as if their sons or brothers have been banished and since to them Rama was much more than their sons, they lamented and wept. 48.36

With stoppage of singing, celebrations, dance and music, with no joy present, with shops not displaying their ware, that city of Ayodhya looked like an ocean with diminished waters. 48.37

This is the end of Forty Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

49. Rama Travels Further

[They travelled at great speed and crossed many rivers. Rama was sorry to leave his town.]

Remembering the command of his father. that tiger among men, covered a long distance in the remnant of the night. 49.1

While he was travelling thus the night ended auspiciously and after worshipping the auspicious dawn, he reached the border of his country. 49.2

After the of the villages where land was being ploughed he reached the forest in flowering, while travelling with great speed on those great horses, though it seemed that they were travelling slowly to him. He also heard the talk among various people in the villages. 49.3

"Alas, what a pity the king Dasaratha was enslaved by passion, that wicked Kaikeyi has been completely tied by her sins without an end. It is that cruel, indecent Kaikeyi who is capable of doing harmful acts, who banished this prince, who is full of compassion, wedded to Dharma and one who has won over his senses and made him live in the forest." 49.4-49.6

"How will the great fortunate daughter of Janaka who is used to pleasures undergo and tolerate these sorrows now?" 49.7

"Alas, that the king Dasaratha is banishing his spotless and dear Rama without any love and abandoning him." 49.8

There were the words of the people of villages which was heard by Rama and listening to them he crossed the boundaries of Kosala kingdom. 49.9

There after he crossed the river Vedasruthi, in which auspicious waters were flowing and travelled towards the southern direction towards the hermitage of Agasthya. 49.10

Then after travelling for a long time he reached the Gomati river, which had cool waters, with its marshy areas abounding with cows and which flowed in to the ocean. 49.11

After crossing river Gomati along with swift moving horses, he crossed the river Syandhika, which echoed the sounds of swans and peacocks. 49.12

Then Rama Showed to Sita the vast tracts of the kingdom, which Manu presented to the Ikshuvaku clan. 49.13

Then he with great affection called in a sweet voice resembling a swan "Oh charioteer" and started talking to him. 49.14

"When will I come back to see my father and father and also see the river Sarayu and its forest filled with flowers and go for hunting there?" 49.15

"The royal sages deem that this hunting is an incomparable pleasure in the forests near Sarayu, though I am not interested in it." 49.16

"The royal sages do hunt in the forests for sport and it is also desired by expert archers in proper seasons." 49.17

Telling these words to the charioteer in sweet words and while he was further thinking, their journey continued with great speed. 49.18

This is the end of Forty Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

50. Rama Meets Guha

[After crossing through several villages, they leave the Kosala kingdom and reach the banks of the pretty and auspicious river Ganga. There Rama is met by his friend Guha, the King of Sringeripura. Guha offers them food and bed. Rama refuses and sleeps on bed of grass. Lakshmana keeps awake and guards him.]

The elder brother of Rama crossed the very broad and very pretty Kosala kingdom, and that great one facing Ayodhya and saluting it told. 50.1

"I am taking leave of the great city protected by Kakustha clan and I know that the gods who live there are protecting it also." 50.2

"Oh king of the world, after repaying the debt of life in the forest, I shall see you again along with my father and mother." 50.3

That one with eyes reddened like the lotus lifted up his right hand and with face full of tears addressed the poor people of the village. 50.4

"You have shown already the compassion and kindness to me. It is sinful to prolong this sorrow and please go back and discharge your duties." 50.5

They saluted that great soul and went around him and then crying out loudly they stood here and there. 50.6

They who cried were not getting satisfied on seeing Rama and at the night fall, he went away and disappeared from their eyes. 50.7

That Kosala kingdom was blessed with grain and wealth, full of auspicious people who were charitable, was free from fear of any kind, full of pretty temples, full of gardens for sports as well as mango orchards, full of tanks filled with water, full of contented and well nourished people, being served by very good cattle, full of good looking kings and full of the sound of recitation of Vedas. The chariot moved away from that great kingdom. 50.8-50.10

Rama, endowed with fortitude, travelled through the pleasant and prosperous kingdom, full of very pretty gardens which was fit to be enjoyed by kings. 50.11

He then saw the holy and pretty river Ganga, with three splits full of sacred waters and green moss here and there and which was worshipped by sages. 50.12

Decorated by the divine hermitages situated nearby, the delighted Apsara maidens were playing in the auspicious, deep and broad waters. 50.13

It was shining with the presence of devas, Dhanavas, Gandharwas and Kinnaras and that auspicious one [river] was also served by the wives of several Gandharwas. 50.14

That river which was flowing in the sky for the sake of devas, it had hundreds of sporting places and hundreds of pleasure gardens for the devas and was famous as the deva Padmini 50.15

Its flow created loud laughter like sound and also at some places it flowed creating pure smile like foam and in some other places its flow was straight like the braids of the maiden along with shining whirlpools. 50.16

In some places it was deep and silent, at some other places, flowing speedily with sound. It made majestic regal sounds in some places and with horrible fearsome sound in other places. 50.17

The waters in which several deva groups took bath shined like pure blue lotus flowers. Vast sand hills covered the river in some places and in some others, it was spread with white sand. 50.18

The sound of swans and storks echoed together with the cooing calls of Chakravaka birds. Several birds inflamed with passion surrounded that flawless one. 50.19

The trees on the banks of Ganga made it appear as if they have garlanded her. In some places the river was covered with fully open water lilies and in some other places it was covered with crowds of lotus flowers. 50.20

In some places it was decorated by water lilies opening at night as well as their half open buds and in some places it looked as if intoxicated by the heaps of pollen fallen from flowers. 50.21

With all its impurities removed, it looked like a pure gem. The repeated sound of trumpeting of elephants of directions, intoxicated elephants, forest elephants, divine elephants and those fit to carry gods sounded and resounded in the forests as well as banks of the river. 50.22

She looked like a woman who has consciously decorated herself with fruits, flowers tender sprouts, flowering shrubs and birds which surrounded the river side. Small whales, crocodiles and serpents also served her. 50.23-50.24

That divine sinless river which destroys sins flowed from the feet of Lord Vishnu and due to the luster of the descendents of king Sagara, was caught in the matted hair of Lord Shiva and latter issued out from there echoing with the sound made by Krouncha birds as well as herons reached the ocean. Rama reached Ganga in a place called Srngiberapuram. 50.25-50.26

Seeing the river blended with tumultuous waves and whirlpools, the great Rama told Sumanthra, "Oh charioteer we would spend the night here itself." 50.27

"Oh Charioteer, not far from here there is a very tall Ingudhi tree [Indian almond], having many flowers and budding leaves and we shall stay there." 50.28

"I am seeing a very great divine river, with water which is fit to be worshipped by devas, dhanavas, Gandharwas, men, animals as well as birds." 50.29

Lakshmana and Sumanthra agreed with Rama and turned the horses towards the Ingudhi tree and reached it. 50.30

The son of Ikshuvaku clan, Rama reached near the pretty tree, with his wife as well as Lakshmana and then got down from the Chariot. 50.31

Sumanthra also got down and unyoked the best of the horses and stood with reverence before Rama who has reached below the tree. 50.32

There lived a king of the hunter tribe known as Guha, who was very strong and famous and who was the soul like friend of Rama. 50.33

Hearing that the tiger among men Rama has arrived in his region, he surrounded by old people, his ministers and people of his clan reached there to receive him. 50.34

Seeing the king of hunters coming at a distance, Rama along with Lakshmana went forwards to receive Guha. 50.35

With great anguish Guha hugged Rama and said, "Oh Rama, you can consider this city as your Ayodhya. What can I do for you now? Oh great one, who can obtain a great guest like you?" 50.36

Thereafter he brought various kinds of good quality eatables like rice as well as various drinks and spoke them as follows. 50.37

"Oh mighty one, welcome to you. This entire land is yours. You are the king and we are your servants and you please rule this kingdom happily." 50.38

"Foods suitable for biting, chewing, drinking and fit for licking, excellent beds for your sleeping and fodder for your horses, all await you." 50.39

To Guha who told like this, Rama replied, "By Your showing friendliness by coming on foot to meet us, we feel as if we have been worshipped and are greatly pleased." 50.40-50.41

Holding tightly his strong hands and pressing them together, Rama further told him, "I have seen you Guha without any sickness and along with your relations. Is everything fine with you, your country, your friend and your wealth." 50.42

"All those things which you have given with great love, has to be returned to you as I am unable to accept them." 50.43

"As I have been initiated in Dharma of an ascetic, I have to only wear cloths made of bark and grass and eat only fruits and roots wander in the forest." 50.44

"I would not ask anything more than the fodder for the horses from anyone and if you can provide that I would worship you." 50.45

"These horses are very much liked by my father Dasaratha and if they are well fed, I would feel you have worshipped me." 50.46

Guha immediately ordered his people to give plenty of water and forage to these horses quickly." 50.47

After that wearing upper cloth made of grass, Rama performed ritual of dusk and drank only water, which was brought by Lakshmana. 50.48

After Lakshmana washed their feet, Rama and his wife laid down to sleep on the ground and Lakshmana returned to a place of rest below a tree. 50.49

Guha talked along with Sumanthra and Lakshmana and kept guard over Rama keeping himself awake along with them. 50.50

To Rama, who had never experienced troubles because he was accustomed to pleasures and who was lying on the ground, the night appeared to be very long. 50.51

This is the end of Fiftieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

51. Lakshmana Shares Sorrow with Guha

[Lakshmana keeps awake to guard Rama. When Guha offers him to do that he refuses that offer and shares his sorrow with Guha.]

Seeing Lakshmana keeping awake for the sake of his brother, Guha who was greatly grieved told the following. 51.1

"Oh son, this comfortable bed has been arranged for your sake. Oh Prince take rest on that comfortably." 51.2

"All people are accustomed to troubles and since you are accustomed to comforts, so for guarding the safety of the son of Kakushta clan, we will keep awake." 51.3

"I am telling you that Rama is dearer to me than all other persons of the world and I am taking an oath on oath itself that this true." 51.4

"I am desiring for great fame, attainment of Dharma and realization of large wealth, only through the grace of Rama." 51.5

"I along with my clan would protect my dear friend Rama along with Sita, who are resting, from every one with a bow in my hand." 51.6

"Due to the fact that I always am wandering in this forest, there is nothing that is not known to me there and I would be able to even control an army with four divisions." 51.7

Then Lakshmana addressing Guha told, "Oh Blemish less Guha, as long as all of us are protected by you with Dharma, we need not be afraid of anything." 51.8

"How can I get sleep or enjoy pleasures of the world, when Rama along with Sita is sleeping on the ground?" 51.9

"See that He who cannot be faced in war by devas and asuras, is sleeping comfortably on the blades of grass." 51.10

"This favourite son of Dasaratha who was obtained by severe penances involving Manthras and various other efforts, is very similar to him in all qualities and seeing him reduced to the state of sainthood, the king would not be alive for long. And this earth would become a widow very soon." 51.11-51.12

"The ladies who were with great sound wailing their heart out, would have been tired and that may be the reason why no sound is heard from the king's palace." 51.13

"The king, Kausalya as well as my mother, if they are still alive, may not last for this night." 51.14

"Thinking of Shatrugna, my mother may continue to live, but Kausalya due to parting of her son may not live further." 51.15

"Filled with affectionate people, who like to lead a life of joy, that city due to the sorrow of death of the king will perish." 51.16

"How can the king Dasaratha continue to hold his soul in his body, without being able to see his favourite eldest son?" 51.17

"After the death of the king, Kausalya will die and after that my mother also will die." 51.18

"Whatever has happened has already happened and my father without fulfilling his desire to consecrate Rama as the king would die." 51.19

"Those who have accomplished their purpose, at the Appropriate time would conduct the funeral rites of the king lying in state." 51.20

"Along with lovely junctions of roads, undivided great roads, blessed with gardens and palaces, shining with courtesans, crowded with horses and chariots, echoing with sound of trumpets, filled with all sort of auspiciousness, with well-nourished contented people, having many gardens for recreations, with community fairs and festivals, the capital of my father would continue to exist happily. 51.21-51.23

"Now Dasaratha is living but after we return from our sojourn in the forest, will we be able to see that great one?" 51.24

"After fulfilling our promise, if we return in good health, would we be able to enter the city of Ayodhya?" 51.25

When the great prince who was suffering due to sorrow was wailing and talking this way, the night passed away. 51.26

When the prince who was interested in the welfare of the people was telling the truth out of his regard for elders, Guha shed tears like the elephant having fever out of great sorrow. 51.27

This is the end of Fifty First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

52. Rama Takes Leave of Sumanthra and Guha

[When Rama requests Sumanthra to go back, he becomes sad and requests Rama to permit him to stay in the forest itself. Rama consoles Sumanthra and sends him back. Then using the milk of banyan tree brought by Guha, Rama and Lakshmana mat their hair and after bidding farewell to Guha, proceed to the forest.]

After the night was passed, in the morning, the famous and broad chested Rama told Lakshmana who has all auspicious characters. 52.1

"The Goddess night has gone out and it is time for the sun rise and very black and dark Cuckoo is singing beautifully." 52.2

"In the forest we are hearing the screaming sounds of peacock and now we have to cross the peaceful Ganges which is flowing towards the ocean." 52.3

"Hearing the words of Rama, that Sumithra's son who made his friends happy called Guha as well as Sumanthra and stood in front of his brother." 52.4

"That Guha obeying the words of Rama quickly summoned his ministers and told them." 52.5

"Please get a pretty, strong, auspicious and swift boat which can help us to cross the river here quickly." 52.6

His great ministers responding to the order of Guha swiftly brought a boat to cross the river. 52.7

With folded hand in salutation Guha told Rama, "Here is a boat that you requested. What else can I do for you?" 52.8

"Oh tiger among men, who is like the son of devas, please get in to the boat to cross the river that is going towards the ocean." 52.9

Then the greatly lustrous Rama told to Guha, "You have carried out the work that was desired by me" and then he got in to the boat. 52.10

Then Rama and Lakshmana, wearing their armour and carrying shields, swords and bows along with Sita went towards Ganga. 52.11

Then that charioteer with folded hands in salutation and with great humbleness asked Rama, who is the follower of Dharma, "What do you want me to do?" 52.12

Then Rama told that charioteer Sumanthra, touching him affectionately with his right hand "Oh Sumanthra, you go back from here quickly, and then look after the king carefully." 52.13

"You have brought me in your chariot this far and from now on I will go to the forest on foot." 52.14

When the charioteer Sumanthra was asked to go back, he became emotional and told the tiger among men belonging to the Ikshuvaku family. 52.15

"It is natural for you to start residing in the forest along with your brother and wife, but no one in this world can do anything to overcome this difficulty." 52.16

"Oh Rama, this sorrow has happened to you who is a Brahmachari [one who walks in the path of Brahman], who knows Vedas well and who is compassionate and pure and so I think there is no use of possessing these qualities." 52.17

"You along with your brother as well as Sita would live in the forest and would acquire a good status here and win over the three worlds." 52.18

"Due to the sinful acts of Kaikeyi, Oh Rama, we are destroyed and we have also lost you and become partners with grief." 52.19

That Charioteer Sumanthra after telling like this and realizing in his mind became extremely sad and cried loudly. 52.20

After shedding tears like this that charioteer drank a sip of water similar to water oblation and Rama again and again told the Charioteer. 52.21

"There is no other friend like you to the clan of Ikshuvaku. Please make king Dasaratha not to think about me and becoming sad." 52.22

"The king besides being old also has his mind filled with sorrow and is also full of the propensity to love and I am telling this to you because of that." 52.23

"That great king orders several small things to make Kaikeyi his wife to be happy." 52.24

"Whatever is in the mind of the king, he would take all efforts to rule the country and this is how a king rules his country." 52.25

"Oh Sumanthra, please carry out all the tasks in such a way that the king does not become sad or distressed. Please carry out tasks like that" 52.26

"The king has not seen sorrow and he is an aged gentleman, who has control over his senses. Please tell him on my behalf with salutations." 52.27

"Having been banished from Ayodhya to live in a forest, I am not sad and also Sita and Lakshmana are not sad about it." 52.28

"As soon as the fourteen years is complete, me, Lakshmana as well as Sita would see you again and again." 52.29

"Oh Sumanthra, again and again tell this to king Dasaratha as well as to my mothers and also to other ladies as well as Kaikeyi. Tell about my health as well as that of Sita's and Lakshmana's and our salutations to her feet, to Kausalya." 52.30-52.31

"Request the king to get back Bharatha speedily and on his arrival as per the desire of the king, he can be made the king." 52.32

"Once he embraces Bharatha and makes him the Yuvaraja, his sorrow that was caused by sending us away will not pain him much." 52.33

"Tell Bharatha also that he should treat all his mothers in the same way, without any difference, just like the way he treats the king." 52.34

"You should treat my mother Kausalya in the same manner that you would treat Kaikeyi and Sumithra." 52.35

"You would become the Yuvaraja as per the loving desire of our father and you would provide pleasure in both worlds to him." 52.36

When Rama wanted to send him back, Sumanthra became extremely sad and after hearing all the loving words of Rama, he told. 52.37

"Out of friendship and courtesy as well as without any fear, I am telling you these words like a devotee. I hope you will excuse and pardon me." 52.38

"How can I go back to the city after leaving you here, for I will feel your absence like a father feels the absence of his son?" 52.39

"The people who have seen this Chariot with Rama, would become broken hearted when they see this chariot without Rama." 52.40

"The city would be pitiable when they see this empty chariot with only charioteer and would feel like seeing their own army entering the city after being defeated." 52.41

"When they know that you who stay in front of the heart of the people, is staying far-far away. thinking of you the people would stop taking food." 52.42

"Having seen you, when they realize that you have gone away, their mind would be completely filled with sorrow and agony." 52.43

"The people seeing the empty chariot would wail hundred times more than what they did, when they saw you go." 52.44

"What should I tell the god like lady" Shall I tell her that I have left your son at his uncle's house and console her?" 52.45

"I cannot tell a lie like that to her and how will I be able to say the very unpleasant truth?" 52.46

"I used to carry your relatives in this chariot under your orders, and I am not sure these great horses would draw this chariot without you in it." 52.47

"Oh sinless one, I am not in a position to go to Ayodhya without you and so please order me to accompany you during your life in the forest." 52.48

"If you do not consent for my begging request, as soon as you forsake me, I shall enter the fire along with this chariot." 52.49

"By staying the forest with you, I would chase all those animals that create obstacles during your penance and drive them out." 52.50

"You gave me by great pleasure by allowing me to drive the chariot to bring you here and I desire that you permit me further to happily live in the forest with you." 52.51

"Be pleased to permit me to stay in the forest in your neighborhood and I desire to hear, you to say the pleasing words "Stay with me." 52.52

"Oh valorous one, if these horses are able to serve you, while you are in forest, they would do that and attain divine salvation." 52.53

"I would live in the forest and do service to you with a bent head and I would altogether relinquish Ayodhya as well as the world of Gods." 52.54

"Like a person who does evil deeds cannot enter the capital of Indra, I would not be able to enter Ayodhya without you." 52.55

"I have dream in my mind to take you back in this chariot to Ayodhya, at the end of the period of your stay in forest." 52.56

"If I accompany to you to the forest the fourteen years would pass like a second, otherwise it will appear to be one hundred years." 52.57

"Oh Rama who loves his servants, Oh my master's son, I stand on your path as your devotee and as your servant and so please do not forsake me." 52.58

After being requested pitiably again and again, Rama who was partial to his attendants told Sumanthra like this. 52.59

"Oh Sumanthra who likes his master, I know about your great devotion, please hear as to why I am sending back to Ayodhya." 52.60

"When my younger mother Kaikeyi sees you after you return to Ayodhya, then only she will believe that I have truly gone to the forest." 52.61

"If she is happy and convinced that I have gone to the forest, she will not have any doubt about the Dharma of king And would believe that he is not a liar." 52.62

"It is my first requirement that my younger mother is prosperous in the kingdom ruled by her son Bharatha." 52.63

"For my sake, return back to the city along with the chariot and deliver messages to all as instructed by me." 52.64

After telling these words to the Charioteer, he consoled him again and again and Rama told the following manly and reasonable words. 52.65

"This forest populated by people is not fit for my living as I have to live in a hermitage and do prescribed acts according to rules." 52.66

"I would now wear the dress of an ascetic, aimed at the welfare of my father, Sita and Lakshmana and I am going to make hair matted by use of the milk of Banyan tree." 52.67

Guha speedily fetched the milk of the banyan tree and gave it to Rama, who matted his hair as well as that of Lakshmana with it. 52.68

The tigers of men, who had long arms, twisted and matted their hair and then put on the robes of tree bark. With the crown of their matted hair, the brothers Rama and Lakshmana resembled sages and shined with great luster. 52.69-52.70

Rama along with Lakshmana adopting the rules as laid by the Vaikhasana Agama took religious vows and then addressed Guha. 52.71

"Oh Guha, you must be greatly alert about the common people, the fort, the army as well as the treasury. The elders say that it is only with great difficulty that the country can be protected." 52.72

Then after giving leave to Guha, that son of Ikshuvaku clan, went along with Lakshmana and Sita. 52.73

The son of the Ikshuvaku clan seeing the boat on the banks of the river Ganga with its very swiftly flowing waters told Lakshmana. 52.74

"Oh tiger among men, please get in to the boat slowly and then holding the beam help Sita, who is a sensitive one to ascend it." 52.75

The self respecting Lakshmana, hearing the command of his brother, helped Sita get in to the boat and then he himself got in to it, without acting contrary to his brother's wishes. 52.76

Then the greatly lustrous Rama who was the elder brother of Lakshmana ascended the boat and then the king of Nishadas ordered his clan's people to row the boat. 52.77

The greatly lustrous Rama, after getting in to the boat chanted Manthras suitable for Brahmins and Kshatriyas for the safety of his journey." 52.78

The greatly lustrous Rama along with as per shastras, with great pleasure, did Achamanam [inner cleansing] with the waters of river Ganges and saluted the river and Lakshmana also did the same. 52.79

Rama then permitted, Sumanthra, his army as well as Guha to go and then having seated gave directions to the boat man. 52.80

Then that boat driven well by the oarsmen swiftly and safely crossed the river, propelled by strong oars. 52.81

When the boat reached the middle of Bhagirathi river, the blameless Sita, with hands folded in salute told. 52.82

"The son of the great king Dasaratha would fulfill the orders of his father under your protection. After completing fourteen years of life in the forest, he would come back along with me and his brother. Oh pretty Goddess, after coming back safely, and after fulfilling my desires, I shall worship you." 52.83-52.85

"Oh Goddess, you have three portions and you flow through the land of Brahma and in this world you appear as the wife of the ocean." 52.86

"Oh Goddess, Oh pretty one, I praise and salute you. After returning to the city safely with the tiger among men, I would offer you one hundred thousand cows, cloths as well as very delicious food to the Brahmins, with an intention of pleasing you." 52.87-52.88

"Oh Goddess, after I return and get purified, I would offer you one thousand pots of Sura and food in the form of meat and satisfy you." 52.89

"I would also please the various Gods who live on your banks and also worship all the temples and sacred waters there." 52.90

"Oh Goddess, Oh spot less one, please make me along with the great warrior Rama and his brother enter Ayodhya after living in the forest." 52.91

When Sita was thus conversing the blemish less Ganga, they all speedily reached the southern bank of the river. 52.92

When the boat reached the other shore, that great man Rama got out of it, and proceeded further along with Sita and his brother. 52.93

Then the very strong one told Lakshmana, who increases the happiness of Sumithra., "We have to be ready for protection, whether the place is populated or lonely." 52.94

"In this lonely forest, which we are not familiar, protection needs to be given to Sita and so Oh Lakshmana, go in the front and Sita would follow you." 52.95

"Protecting you and Sita, I would walk behind you both and we would protect each other as it is the duty of valorous men." 52.96

"From now on, it would not be possible to correct any action which goes out of our hands and also Sita would now on realize the sorrow of forest life." 52.97

"We will now enter the forest which is devoid of people, farms and gardens, which is difficult with its deep pits." 52.98

Hearing these words, Lakshmana started walking in the front and after wards went Sita, who was followed by Rama of the Raghu clan. 52.99

Sumanthra with great sorrow was continuously watching Rama, till he reached the other side of the river and when he could not see him due to long distance, he turned away his gaze and shed tears. 52.100

That great Rama, who bestowed boons and who had a luster like a king, after having crossed the big river Ganga, reached the highly prosperous country of Vathsa inhabited by happy people. 52.101

Being very hungry they killed four animals viz a boar, a white antelope, spotted deer and a great deer and quickly ate the meat of these animals and by evening reached below a tree to take rest. 52.102

This is the end of Fifty Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

53. Rama Laments about Kaikeyi

[Rama finds the behaviour of Kaikeyi to be cruel. He is worried about the safety of his mother Kausalya. Lakshmana consoles him.]

After reaching near the foot of the Rama did ablutions of the dusk and that handsome great man spoke like this to Lakshmana. 53.1

"We are going to spend the first night in a place where people are not there as Sumanthra has gone away. There is no need to worry about it." 53.2

"Oh Lakshmana, from now on we have to be vigilant and awake at night, for the safety/welfare of Sita depends on both of us." 53.3

"Oh son of Sumithra, we have to spend today night somehow and we will lie down on some material which we ourselves can collect." 53.4

That great one who deserved a great bed lay down on the ground and spoke to Lakshmana these good and memorable words. 53.5

"Oh Lakshmana, by this time The king would have slept with sorrow and Kaikeyi, whose desires have been fulfilled would have become happy." 53.6

"I hope that after the arrival of Bharatha, Kaikeyi would not take away the life of the king, for the sake of getting the kingdom." 53.7

"That old one who is like an orphan, has been separated from me and what can the soul of passion do as he has come under the control of Kaikeyi." 53.8

"Thinking about the king's confusion of mind, I feel that passion is stronger than Dharma or wealth." 53.9

"Oh my dear Lakshmana, Will even an ignorant man for the sake of a woman abandon his son, who has been following his will and pleasure?" 53.10

"Alas the son of Kaikeyi, Bharatha along with his wife would lead a happy and pleasant life, like an emperor of the Kosala kingdom?" 53.11

"With the king becoming very old and me having come to the forest, He would become only chief of that kingdom." 53.12

"A king who abandons Dharma and Artha and pursues only passion, will reach a state like King Dasaratha very quickly." 53.13

"Oh humble one, I consider Kaikeyi has come in to our home, for destruction of Dasaratha, my banishment and for making Bharatha as the king." 53.14

"Will Kaikeyi attracted by the exuberance of her prosperity, now torment Kausalya and Sumithra, because of me?" 53.15

"Oh Lakshmana because of me, mother Sumithra should not experience any sorrow and so in the morning you go back to Ayodhya." 53.16

"I alone would go to Dandaka forest along with Sita and you would be the protector of orphan like Kausalya." 53.17

"Kaikeyi who does heinous deeds out of hatred may follow unjust means to trouble my mother and so you may entrust the upkeep of my mother to Bharatha, who is a follower of Dharma." 53.18

"Oh son of Sumithra, in which of her previous births did my mother separate a mother from her son? I feel this has occurred because of that." 53.19

"Kausalya nurtured me for a long time with great difficulty and it this time when she can get fruits from me, she is separated from me alas?" 53.20

"Oh son of Sumithra, I have given great pain to my mother and let no mother give birth to a son like me." 53.21

Oh Lakshmana, on hearing about my banishment, my mother's Myna bird would say to the parrot, "Oh parrot, bite the foot of the enemy." And I think my mother would be more pleased with that Myna. 53.22

"Oh killer of enemies, That soul of sorrow, who has very less of luck could not be helped by her son and she has no sons except me." 53.23

"My less fortunate mother after parting from me would have become extremely sad and has fallen down in the sea of sorrow." 53.24

"Oh Lakshmana, if I get angry, all by myself with my arrows I could have exterminated Ayodhya and even the world, but this valour is without any reason now." 53.25

"Oh spotless one, Oh Lakshmana, at this time I am not getting crowned to avoid unrighteous conduct as well as to ensure a place in the other world." 53.26

In that desolate forest, Rama did many such pitiable lamentations and with a face full of tears, he sat silently. 53.27

That Lakshmana then consoled Rama who was lamenting and Rama became like a fire which was put out or a ocean without waves. 53.28

"Oh foremost among the people who use weapons, It is certain that the city of Ayodhya has lost its luster after your departure and looks like a night without moon." 53.29

"Oh Rama, Oh best among men, this type of lamentation from you is dangerous and Sita and me are becoming sad because of that." 53.30

Oh Rama neither Sita and for that matter me, cannot keep alive even for a short time without you, like a fish cannot survive without water." 53.31

"Oh tormentor of enemies, without you being near me, I do not wish to see even Dasaratha, Sumithra, Shatrugna and even heaven." 53.32

After that those two lovers of Dharma, who were seated comfortably. having seen the bed made under the tree, not far away from there, took rest. 53.33

After listening to the excellent words told by Lakshmana, with great respect, permitted him to live with dharma, with him till the total long duration of forest life is over. 53.34

After that in that lonely forest those strong sons of the Raghu clan lived in that slope of mountains like lions, without feeling either afraid or nervous. 53.35

This is the end of Fifty Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

54. Rama at Bharadwaja's Hermitage

[After walking further by evening they reach Prayaga, where they visit sage Bharadwaja in his hermitage. The sage advises them to stay in Chithrakuta Mountains.]

Those people spent a peaceful night under the tree and after the sun had raised set out from that region. 54.1

Those people with great fame, entered the very deep forest and seeing various parts of the land which they have not seen before and further viewing mind bewitching land areas further travelled with the intention of reaching the confluence of Bhagirathi [Ganga] and river Yamuna. 54.2-54.3

They went safely seeing various types of plants and when the day came to an end Rama told Lakshmana. 54.4

"Oh Lakshmana, see the matchless smoke near Prayaga, appearing like a flag of the fire God indicating that, there is a sage nearby." 54.5

"Now it is certain that we have reached the confluence of Ganga and Yamuna as sound of water dashing against water is being heard." 54.6

"Here we see logs of wood, which have been cut by forest living people who have cut it for their living and we also see the hermitage of Bharadwaja surrounded by various types of trees." 54.7

Those archers walking at a comfortable pace reached the hermitage of saint Bharadwaja near the confluence of Yamuna and Ganga when the sun was about to set. 54.8

When Rama was about to reach the hermitage, the animals and birds were frightened by their movement and walking on the path for a little time they reached the place of Bharadwaja. 54.9

Then those two valorous ones accompanied by Sita reached the hermitage and waited at a distance desirous of meeting the sage. 54.10

Rama entered and saw the great sage surrounded by his disciples. Having obtained the spiritual insight, that great one was practicing rigid penances and meditation with a concentrated mind and was performing Agnihotra [fire ritual]. Rama, Lakshmana and Sita after saluting him introduced themselves. 54.11-54.12

After that elder brother of Rama introduced himself he told the sage "Oh great sage we are Rama and Lakshmana, the sons of Dasaratha." 54.13

"This Vaidehi, who is the auspicious daughter of Janaka is my wife. That irreproachable one has followed me in to this desolate forest of penance." 54.14

"When my father banished me, this dear brother of mine who is the son of Sumithra, with great determination accompanied me to this forest." 54.15

"Oh God like person, as sent by father, we will enter this forest of penance, will practice Dharma and live on collected roots and fruits." 54.16

Hearing the words of the sagacious son of a king, the sage brought water to wash his feet and water to drink to that soul of Dharma. 54.17

That sage who practiced penance offered them several types of food and drinks prepared from the fruits as well as roots and also arranged for a resting place to them. 54.18

Surrounded by animals, birds as well as sages, after welcoming Rama with proper rituals that sage spoke. 54.19

That sage Bharadwaja after Rama received all his hospitality, gave him seat, uttered suitable words of welcome and said. 54.20

"Oh prince of Kakustha clan, after a long time you have arrived here and I am able to see you now. I also heard about your being banished without any reason." 54.21

"This place in the confluence of great rivers is a solitary region. You can comfortably stay at this divine, pretty place." 54.22

Rama, who is interested in the welfare of all, after hearing these words of Bharadwaja replied in an auspicious and proper way. 54.23

"Oh God like sage, people of the towns and village of my country, who live nearby, can easily see me and would often come to see me and Sita at this hermitage and because of that I do not have wish to stay here." 54.24-54.25

"Oh god like sage please suggest a suitable place for a hermitage in a solitary place, Where the daughter of Janaka who merits all comforts, can entertain herself." 54.26

After hearing these auspicious words of Rama, that great sage Bharadwaja told these words pregnant with meaning. 54.27

"Ten krosas [twenty miles] from here, there is a famous mountain called Chithrakuta which is similar to Gandhamadhana mountains and which is auspicious, served by great sages, very pleasant to look at full of wandering apes and habituated by monkeys and bears and you can live there." 54.28-54.29

"When men look at the peaks of Chithrakuta, they will do only auspicious deeds and sinful deeds will not even enter their mind." 54.30

"For hundreds of autumns many great sages did penance there till only skull remained on their heads and went to heaven from there." 54.31

"Oh Rama, I think that solitary place would be a nice place for you to live with joy, if you think otherwise you can live with me here till the time of banishment is over." 54.32

Bharadwaja honoured and fulfilled all the desires of his dear guest along with his wife and his brother. 54.33

In Prayaga when Rama was sitting near the sage, he told him several divine stories and the night again set in. 54.34

Overcome by tiredness, as he was accustomed to life luxury, that son of Kakustha clan along with Sita as third member of the group stayed that night in that very pretty hermitage. 54.35

After the night, in the morning, going near saint Bharadwaja, that tiger among men told that saint who had a shining luster. 54.36

"Oh God like sage of truthful character, we have spent the night in your hermitage and today we may be permitted to go to the dwelling place [suggested by you]." 54.37

When the night came to a close that saint Bharadwaja told Rama, "You may now go to Chithrakuta, which has plenty of roots, fruits and honey." 54.38

"Oh very strong Rama, the famous Chithrakuta having trees of all types, is visited by Kinnaras and Uragas. It is sacred, delightful and is visited by mighty tuskers and is always filled with sound of peacocks. I believe it is the proper place for you to stay and so you may go there." 54.39-54.40

"There you would see herds of elephants as well as hoards of deer. You will see them roaming in the forest." 54.41

"Along with Sita, when you are wandering, you will see waterfalls, rivers, plateaus, caves, mountain and torrents on that mountain." 54.42

"Filled with the delightful music of Koyashtika birds as well as Cuckoos and populated by deer, exuberant elephants that place is enchanting. When you reach there please stay in a hermitage." 54.43

This is the end of Fifty Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

55. Rama Crosses Kalindhi River [Yamuna]

[As per the instruction of sage Bhardwaja, the three cross Kalindhi on a raft built by them. After reaching the other shore they travel towards Chithrakuta mountain.]

After spending the night there, those two princes who are destroyer of enemies, after saluting the great sage then went towards the mountain. 55.1

That great sage chanting greetings for their welfare and followed them like a father follows his children. 55.2

That great sage Bharadwaja with a great luster started telling the following to Rama, who was a valorous teller of truth. 55.3

"Oh great men, after reaching the confluence of Ganga and Yamuna, proceed along the Kalindhi river flowing westwards." 55.4

"Oh sons of Raghu clan, after having reached the rapidly flowing Kalindhi river, you would reach an ancient spot in the river bank, which is served by many. There you construct a raft and cross that river who is the daughter of Sun God." 55.5

"There you would find a banyan tree with lot of lush green leaves and also several densely growing dark trees served by great sages and let Sita salute them with folded hands and then should offer them invocations." 55.6-55.7

"After reaching that tree you can either stay there or proceed further. If you go one krosa[two miles] from there, you would see a dark forest of mostly of Palasa and Badari trees growing on the banks of Yamuna." 55.8

"That is the path leading to Chithrakuta and I have travelled through that path several times. It is pretty, soft and free from forest fires." 55.9

After that great sage who travels in the path of truth, described that path and Rama saluted him and requested him to go back to his hermitage. 55.10

After the great sage left, Rama told Lakshmana, "We appear to be blessed since the sage showed this great compassion on us." 55.11

Like this when the tiger among men talked with each other, keeping the very pleasant minded Sita in front and proceeded towards Kalindhi. 55.12

After they reached the fast flowing Kalindhi, they started thinking about how to cross the river. 55.13

They constructed a big float tying together wooden planks and dried Bamboo sticks and spread on it fragrant roots of Ushira plants. 55.14

That valorous Lakshmana using cut stems of reeds and branches of Jamoon tree, made a comfortable seat for Sita. 55.15

That lady who resembled Goddess Lakshmi and who was the darling of the son of Dasaratha felt little shy to climb on the float and was helped by Rama to climb on the float. 55.16

On one side of Sita Rama placed her cloths and ornaments and also kept the spade, basket and weapons. 55.17

First Sita climbed, when the float was kept stable by the sons of Dasaratha, who climbed on to it later and attentively ferrying it they crossed the river. 55.18

When Sita reached the middle of Kalindhi, she saluted the river and said, "oh Goddess, I pray for safety while crossing. Let my husband fulfill his vows. After I return to the town ruled by the Ikshuvaku clan, I will worship you with one thousand cows and hundred pots of Sura. 55.19-55.20

After the lady with a blessed colour begged the river with folded hands, they reached the southern bank of the river. 55.21

Thus on the float they crossed the swift flowing Yamuna who is daughter of Sun God, which was crowned with waves and which had trees growing thick on her banks. 55.22

After crossing they got down from the plank they went in the forest adjoining the river Yamuna which was blessed with greenery and reached the cool dark banyan tree. 55.23

When they reached the Banyan tree Sita told, "I salute you great tree. Please protect us and may my husband fulfill his vow. Let me able to see Kausalya and the famous Sumithra after my return." After praying like this they went round that Lord of the forest. 55.24-55.25

Seeing the blemish less and his beloved Sita requesting for blessings Rama told Lakshmana. 55.26

"Oh best walker, oh brother of Bharatha, you go in the front with Sita and I shall follow you armed with weapons." 55.27

"Whatever flower or fruit is requested by Sita, the daughter of Janaka, you get that so that the mind of Vaidehi is pleased." 55.28

When Sita was walking in between them, she appeared like a she elephant walking between two he elephants. 55.29

That gentle lady, one by one pointed out trees and shrubs which are completely laden with flowers and which she has not seen before or a creeper that she has not seen and asked Rama about them. 55.30

Lakshmana excited by the interest of Sita, without any effort brought pretty bunches of flowers and trees of every kind. 55.31

Then Sita seeing the river Yamuna with its peculiar coloured water and glittering sand and hearing the echoing sounds made by swans and cranes was greatly excited. 55.32

After walking for one more Krosa [Two miles] those brothers Rama and Lakshmana saw many deer suitable for sacrifice and after killing them in Yamuna forest ate them. 55.33

Appearing in high spirits after having seen several peacocks, several monkeys and elephants and roaming about in the lovely forest, they reached a comfortable level place on the banks of the river and stayed there for the night. 55.34

This is the end of Fifty Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

56. Rama at Chithrakuta

[Before they reach Chithrakuta, they visit the hermitage of Valmiki. Later they reach Chithrakuta, build a house with dried leaves and start living there.]

After the night came to an end, Rama who woke up early gently waked up Lakshmana who was sleeping. 56.1

"Oh son of Sumithra, please hear the forest birds singing in melodious voice. Oh destroyer of enemies, the time has come for us to set out." 56.2

Lakshmana, who was awakened by his brother, cast off his sleep though he was drowsy due to the fatigue of the difficult journey. 56.3

Then all of them got up and after touching the peaceful water of the river, they travelled by the path indicated by the sage towards Chithrakuta. 56.4

When Rama and Lakshmana were setting out along with Sita who had eyes like lotus petal, Rama told her. 56.5

"Oh daughter of Videha, see the kimsuka trees in full of flowers all over, making it appear as if they have garlanded the entire tree, at the beginning of the spring season." 56.6

"See the Ballathaka trees, which is bent due to the load of lot of flowers and fruits, with no men to enjoy them and so we can comfortably live here." 56.7

"Oh Lakshmana see the honey combs of the size of jars hanging down in all trees which are populated by several honey bees." 56.8

"Hear the screaming of Nathyuha [type of cuckoo] birds which is echoed by the screaming peacocks and also see the delightful forest region matted with forest flowers." 56.9

"See the Chithrakuta mountain with its majestic peaks where the flock of melodiously singing birds are following the herds of elephants." 56.10

"We would enjoy this blessed Chithrakuta mountains with its forests where there is pretty leveled ground in which various types of trees are growing." 56.11

Then along with Sita they went on foot to the beautiful, delightful mountain which entertains the mind. 56.12

After reaching the mountain which was occupied by several types of groups of birds and which was pretty and had several fruits and roots and had very tasty water Rama told Lakshmana. 56.13

"This very attractive and peaceful mountain containing very many trees and climbers and also having several types of fruits and roots, appears to be a good place for us to live." 56.14

"Very many great sages are living on the top of this mountain, Oh peaceful and so we would settle down and live here." 56.15

Then Sita, Rama and Lakshmana having approached the hermitage of sage Valmiki, introduced themselves and saluted the sage. 56.16

That very happy sage who is the follower of Dharma welcomed and hospitably treated them and also offered them seats and spoke to them. 56.17

Then the mighty armed lord who was the elder brother of Lakshmana, having revealed about himself to the sage according to tradition and told Lakshmana. 56.18

"Oh peaceful Lakshmana, bring strong logs of good quality and build a home as I am interested in staying here." 56.19

Lakshmana who was the destroyer of his enemies having heard these words brought logs of food and built a hut with leaves as the roof. 56.20

The good looking Rama after looking at the firmly built hut, which had mats tied to its walls, told Lakshmana who was waiting with concentrated mind to serve him. 56.21

"Oh Lakshmana, since we are going to live here for long, let us satisfy the Vastu, by offering the flesh of black deer in sacrifice to it." 56.22

"Oh good looking Lakshmana, kill an animal and bring it here speedily. Remembering the tenets of Dharma let us act according to the rule of Sastras and you also recollect about the rituals." 56.23

That slayer of enemies, having understood the order of his brother [lord], carried them out and then Rama told him again. 56.24

"Oh peaceful one, cook the meat of this deer and then we will perform the sacrifice. Do it speedily as the auspicious Muhurtha is drawing near." 56.25

Then the valorous Lakshmana after killing the black deer, which is fit for sacrifice, cast it in a well kindled fire. 56.26

After assuring that it is well cooked and roasted well, Lakshmana drained its blood and then the tiger among men Rama told him. 56.27

"This black deer is well cooked with all its limbs. As you are an expert, please offer it to the house which is similar to a God." 56.28

That good Rama who was an expert in Manthras, after having bathed and after controlling his senses, briefly chanted all the Manthras and performed the sacrifice. 56.29

Having worshipped all the desirable gods with proper offering, and becoming pure, that greatly lustrous Rama entered the house of leaves with great happiness. 56.30

Then after offering sacrifices to Vaiswedevas, Rudra and Vishnu for appeasing the Vasthu Devatha, he performed auspicious tasks according to tradition and chanted Manthras and according to tradition bathed in the river for removing of all sins and offered final sacrifice. 56.31-56.32

Lakshmana established suitable altars in the hermitage and also constructed the place for worship and other sacred places. 56.33

Rama and Lakshmana who possessed auspicious qualities along with Sita worshipped the [evil] spirits, with flower garlands, fruits, and roots available in the forest and also well cooked meat and water and chanted prayers as specified in the Vedas and also offered Samith [sacrificial sticks] and Kusa grass in the fire and then entered that auspicious hut. 56.34-56.35

That very attractive residence constructed by wood as well as leaves, suited to that environment and well protected from wind, was entered in to by all of them, which was similar to the entry of all gods, in to the sanctum of good dharma. 56.36

They wandered in to the forest which had several types of animals and birds along with various types of brilliant flower bunches and where the sound of forest animals were echoing. 56.37

Having reached Chithrakuta blessed with beauty and with the river Mayavathi with its very pure water and which had several animals and birds all of them rejoiced and started forgetting about their banishing from Ayodhya. 56.38

This is the end of Fifty Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

57. Sumanthra Reaches Back Ayodhya

[With a heavy heart, Sumanthra enters back the city which was sad. All people seeing the empty chariot become sad. Sumanthra goes and meets Dasaratha. When Dasaratha does not reply, Kausalya becomes sad and falls down fainted.]

After seeing that Rama has reached the southern bank of the river, Guha talked with Sumanthra for a while with sorrow and pain and went back to his home. 57.1

The people waiting there heard about Rama's going to hermitage of Bharadwaja, their stay in the hermitage with him and his going to the mountain. 57.2

Sumanthra, who has been permitted to leave, yoked the great horses to the chariot, with a very heavy heart started on his journey to Ayodhya. 57.3

Seeing on his way, the scented forests, rivers, lakes, villages and towns, he travelled with great speed. 57.4

That charioteer reached Ayodhya on the third day evening and saw the town bereft of happiness. 57.5

It looked empty and silent with great grief and Sumanthra became thoughtful, due to his tormented by violent sorrow. 57.6

"Is this the same place, which had elephants, horses, people and rulers of people? The city seemed to have been burnt by the fire of sorrow caused due to separation with Rama." 57.7

Engaged with these thoughts that charioteer, pulled by the swift running horses, arrived at the entrance of the city and quickly entered. 57.8

Hundreds and thousands of people, rushed towards Sumanthra who was moving to the city, asking "Where is Rama?" 57.9

"Taking leave from that great Rama who was a votary of Dharma, on the banks of river Ganga I have returned", he said. 57.10

Knowing that he has crossed Ganga, the people with their faces drenched with tears, shouted "Fie upon you", and taking a deep breath wailed loudly "Oh Rama." 57.11

From the people who were standing scattered in groups, Sumanthra heard, "we are lost, as we will not be able to see, Rama." 57.12

"We will not be able to see Rama in our midst, during charities, sacrifices, weddings and great assemblies of the society." 57.13

"What a great benefit for ordinary people? What a great love? What pleasures he gave?" like this the people were talking about Rama who looked them after like a father. 57.14

The women, burning with sorrow due to Rama's exile, were looking through windows in the stalls and loud bewailing was heard. 57.15

In the middle of the royal avenue Sumanthra proceeded with a hidden face and reached the palace of the king. 57.16

After alighting quickly from the chariot, he entered the palace of the king and crossed the seven courtyards, each of them crowded with people. 57.17

The ladies who had assembled on towers, palaces and multi storey buildings with a wish to see Rama, cried "Alas, alas", when they did not see Rama." 57.18

Women with their very large, clear eyes, filled and drenched with tears, were not able to clearly see each other. 57.19

Here and there in the palace, the wives of Dasaratha who were sorrowing because of exile of Rama were speaking among themselves and this was heard by Sumanthra. 57.20

"He went with Rama but has come back with Rama and what will that charioteer say to Kausalya who is greatly sorrowing?" 57.21

"Having seen that her son going away from her forcibly, I think it is difficult for Kausalya to survive and even if she survives, it would be a bad life." 57.22

After hearing these truthful words of the women of the king, he entered the house which seemed to be burning due to sorrow. 57.23

When he entered the eighth courtyard, in a pale white room, he saw the king sorrowing and withered due to the separation from his son. 57.24

Going near the king who was seated and after saluting him, Sumanthra told him the words of Rama as it was told to him. 57.25

Hearing those words silently, the mind of the king was greatly disturbed and affected by sorrow due to the absence of Rama, he lost his senses and fell on the ground. 57.26

After the king fell to the ground unconscious, the women of the inner apartment seeing him on the ground, raised their arms and wailed loudly. 57.27

Kausalya along with Sumithra lifted her husband who has fallen down and told him these words. 57.28

"Oh great one, why are you not talking to this messenger, who has returned from the forest home of Rama, who did difficult task." 57.29

"Oh son of the Raghu clan, having done an unjustifiable act, you are ashamed but rise up as the good act done by you of having fulfilled your word may help you to get out of this sorrow." 57.30

"Oh God like person, you are not enquiring out of fear, for which there is no need, as Kaikeyi is not here and so you can speak." 57.31

That Kausalya whose voice got choked due to tears who was absorbed in her sorrow, after having addressed the king, fell down on the earth. 57.32

After seeing Kausalya cry out loudly this way and later falling to the ground and also seeing their husband, all those women wailed loudly. 57.33

Having heard the great noise of wailing from the private apartment of the king, all the young and old people as well as women of the city, screamed and again the city was again filled with confusion. 57.34

This is the end of Fifty Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

58. Sumanthra Delivers Rama's Message

[Dasaratha asks about what was told by Rama. Sumanthra tells that Rama had told him to look after the kingdom properly. He also wanted Bharatha to be respected by the queens due to his position. Lakshmana is furious on Dasaratha and Sita only wept.]

After the king was consoled, he regained consciousness and then he called the charioteer and asked him about Rama. 58.1

Then the charioteer saluted the king who was thinking of only Rama, who was drowned in grief and sorrow, who was old, burning in grief like a newly captured elephant, who was taking deep breath and who was worried like a sick elephant. 58.2-58.3

The king in great grief, seeing the dust coated and dejected charioteer, whose face was bathed in tears and who was near, asked him. 58.4

"Would Rama, the follower of Dharma, having taken refuge in the, foot of the tree, live. Oh charioteer, having lived a life of luxury, what that Rama, will eat now?" 58.5

"That son of the king is not accustomed to sorrow and is accustomed to sleep in proper couches and how will he sleep on bare ground?" 58.6

"Wherever he goes he would be followed by men, chariots, horses and elephants and how can that Rama live in a lonely forest?" 58.7

"How can my sons accompanied by Sita live in a forest, where wild elephants and black cobras move about?" 58.8

"Oh Sumanthra, how did the princes, along with Sita who is delicate and in the garb of a lady sage enter the forest on foot after alighting from the chariot?" 58.9

"Oh Charioteer, you are indeed blessed for you have seen my sons entering the forest like Aswini devathas entering Mandhara mountains." 58.10

"After reaching the forest, what did Rama say? What did Lakshmana say and what did the daughter of Mithila say?" 58.11

"Oh Charioteer, describe how Rama sat, ate and sleep? I would now live as a saint like Yayathi." 58.12

When the king questioned like this to the charioteer, he with a faltering voice told the king, with his face being made wet with tears. 58.13

"Oh king, Rama, who observes Dharma, with a folded hand in salutation and with bent head told." 58.14

"Oh Charioteer, tell my very wise father, that I told this with a bent head and touching his feet, which is fit to be worshipped." 58.15

"Oh Sumanthra, tell that I told all the residents of the private apartments without any distinction, news about my well-being and salutations according to their status." 58.16

"Tell my mother Kausalya, the news of my well-being as well as my salutations and request to hear these words with alertness." 58.17

"Oh god like mother, Do all your daily activities with Dharma and perform appropriate rituals based on fire in your chamber and serve the godly feet of my god like father." 58.18

"Leaving out the feeling of self as well as pride and the thought that you are the principal queen conduct yourself with all mothers and Oh mother, mould Kaikeyi in such a way that she is favourable to the king." 58.19

"Though Bharatha is your son, behave to him like that of a king and remember that the position of a king grants him a senior position." 58.20

"You have to tell that I wanted to enquire about his welfare and request him to honour equally all his mothers." 58.21

"You have to tell the powerful son of Ikshuvaku clan Bharatha, that he should obey the king as a Yuvaraja of the kingdom." 58.22

"As the king is in advanced age, do not put restrictions on him, since you live as Yuvaraja in his kingdom, you have to obey him." 58.23

Seeing me while he was shedding tears, "Look after my mother who may be more attached to me, as your own mother." 58.24

"Oh king this is what was told by him who has great fame and that Rama who has eyes like red lotus was shedding excessive tears while he was talking." 58.25

"But Lakshmana was greatly angry and while breathing deeply he told, "For what crime was this prince banished?" 58.26

"The king being influenced by the command of the hateful Kaikeyi has done this unworthy forbidden act by which we are all suffering." 58.27

"Whether the banishing of Rama was done out of avarice or due to the boon given earlier, it is an unworthy act." 58.28

"This has been done by the free will of the king with God like powers as I do not see any logic or reason for him being banished." 58.29

"The act of banishing of Rama has been done without proper thought, is contrary to justice and has been done without intelligence and will only produce great sorrow." 58.30

"I do not consider the great king as my father and my Rama not only is my brother, king as well as father as well as my relation." 58.31

"After sacrificing one who is loved by the entire world and disregarding the interest of every one, how can you please everyone with this act?" 58.32

"After banishing, the follower of Dharma, Rama who is liked by all and going against the will of all people, how can you continue as the king?" 58.33

"As for the very pleasant Janaki, she stood there taking deep breaths and was weeping due to great sorrow, and did not tell anything to me." 58.34

"That very famous princess, who has never seen such a great sorrow, was weeping out of her sorrow and so could not tell me anything." 58.35

"Seeing her husband with dried up mouth, at seeing me leaving, suddenly she burst in to tears." 58.36

"Rama with face wet by tears and hands saluting in reverence and supported by the arm of Lakshmana stood there and in the same way the pitiable Sita with a weeping face was staring at me and the chariot." 58.37

This is the end of Fifty Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

59. Sumanthra Reports and Dasaratha Laments

[Then Sumanthra describes about his return to the city and how the people as well as nature were lamenting. Dasaratha becomes sorrowful and requests Sumanthra to bring back Rama or take him to the place where Rama is there.]

After hearing these words of the Charioteer who was his great minister, the king told, "please tell the rest of the information." 59.1

Having heard those words, Sumanthra, overcome with tears, once again told him about further details of Rama's message. 59.2

"Oh king, after matting up their hairs and wearing dresses of bark and grass, those valiant men crosses river Ganga and went towards Prayaga." 59.3

"Lakshmana walked in the front protecting the son of the Raghu clan and after seeing that I returned back helplessly." 59.4

"After Rama set out and I took leave to return my horses shedding hot tears did not proceed on the path further." 59.5

"After that, saluting those two princes with folded arms and controlling my grief, I got in to the chariot and set out." 59.6

"I waited there for many days along with Guha, with a wish that Rama might call me back." 59.7

"Oh great king, even trees with flowers, fruits and buds have been crushed, throughout your kingdom because of this calamity." 59.8

"The river water has become hot and so is the waters of ponds and lakes and the leaves of trees in forests and parks have dried up." 59.9

"Living beings are not moving about nor or wild animals roaming, for overpowered by the sorrow of parting of Rama, they have become silent." 59.10

"The water in the lakes in the lotus flowered lakes have gone turbid and with shriveled leaves all the withered lotus plants have sunk in the water and population of fishes and birds have gone down. 59.11

"The garlands made out of flowers grown in water and land have reduced fragrance now and do not shine like earlier." 59.12

"The gardens are empty with birds deserting them. Oh great man, I do not find the parks attractive anymore." 59.13

"No one greeted me when I entered Ayodhya and men are taking tortured breath from time to time without being able to see Rama." 59.14

"Oh God like king, when people saw the royal chariot returning without Rama, all people in the royal avenue Were having their faces drenched with their own tears due to sorrow." 59.15

"Those women who watched the arrival of the chariot from towers, multi storied houses and royal palaces said, Alas, alas, because of their sorrow in not being able to see Rama." 59.16

"Ladies in great sorrow, with the broad and bright eyes drowned in tears, were looking at each other indistinctly through the veil of tears." 59.17

"I did not notice any difference between the anguish between his friends and foes and even normally disinterested people." 59.18

"Ayodhya with people who do not have a joyful mind, with dispirited horses and elephants, filled with sounds of anguish, with people taking laboured breaths due to sorrow and without joy appears to me Like Kausalya who is extremely sad due to parting of Rama," 59.19-59.20

Hearing the words of the charioteer that greatly dejected king, with a voice choked by his sobbing told Sumanthra. 59.21

"Incited by Kaikeyi who has wicked relations and sinful intention, I have done this without consulting, old people well versed in giving advice." 59.22

"I have Taken this decision for the sake of a lady, under her spell, without consulting my friends, ministers and men of prudent character." 59.23

"This great sorrow which has occurred due to fate has led to the destruction of my clan in a very casual way." 59.24

"Oh charioteer, if I have done even a little good to you, please take me to Rama as my soul is hurrying up." 59.25

"Obeying my order, please bring back Rama, for it is not possible to live without Rama even for a second." 59.26

"If you think that great one has gone very far away, put me in your chariot and take me quickly to him." 59.27

"Where is the elder brother of Lakshmana who has teeth set in a circle and is a great archer? I would live only if I am able to see him with Sita." 59.28

"If I am not able to see Rama, with red eyes, great hands and wearing pearl studded ear globes, I would go to the land of Yama." 59.29

"After having reached this state of affairs, what could be a greater sorrow to me than being not able to see Rama?" 59.30

"Hey Rama, Hey younger brother of Rama, Hey sage like daughter of Videha, you do not know that I am dying like an orphan due to this sorrow." 59.31

That king with mind dedicated to great sorrow, immersed in the ocean of sorrow which cannot be crossed told. 59.32

"Oh lady Kausalya, I am immersed in this great ocean of sorrow, whose breadth is separation from Rama, whose shore is the sorrow of separating from Sita, whose turbulent waves and whirlpools are the tortured breaths, whose turbid waters and foams are the tears, whose multitude of fishes are the waving of the hands, whose great sound is the cries of agony, who has water algae spread like disheveled hair, whose fire is the mouth of Kaikeyi, whose tides are the flow of tears and whose monstrous crocodiles are the words of the hunchback. The malicious boons of Kaikeyi are the shores where Rama has been exiled. What a pity that I would not be able to cross this sea while being alive." 59.33-59.36

That famous Dasaratha who was greatly desirous of seeing Rama and Lakshmana, was unable to get them there and then he cried likes this inauspiciously and he fell down unconscious on his bed. 59.37

That king who was wailing like this lost his senses as he was lamenting with greatly doubled sorrow. Hearing his sound of breathing, the mother of Rama was greatly scared. 59.38

This is the end of Fifty Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

60. Sumanthra Consoles Kausalya

[Sumanthra tells that Sita is enjoying her life in the company and under protection of Rama. He also told her not to worry about Rama.]

Then she who was trembling like one in the grip of evil spirits, again and again rolled on the ground and then spoke to the charioteer. 60.1

"Take me to the palace where Rama and Sita as well as Lakshmana are there. I do not have desire to live without them even for a second." 60.2

"Turn back your chariot speedily and take me now to the Dandaka forest, for if I am not going there, I will go to the land of Yama." 60.3

That charioteer with faltering words prevented by speedily falling tears, consoled Kausalya and told to her. 60.4

"Please throw away the sorrow, the desire, the nervousness all arising out of deep grief. Rama is definitely going to live in the forest without bothering about the difficulties." 60.5

"Lakshmana who is serving the feet of Rama and worshipping them, is a man of Dharma and controlling his senses would go to the other world." 60.6

"Even in the desolate forest Sita would live like she lives at home, concentrating her mind fully on Rama and getting great confidence." 60.7

"I could not observe even a slightest dejection in Sita, as she has already got accustomed to live there away from her home." 60.8

"When she was in the city, she used to visit gardens and enjoy and similarly she is enjoying her stay in the desolate forest." 60.9

"That wife of Rama with her face resembling the full moon, with her mind concentrated on Rama is staying in the forest and enjoying her stay like a young girl." 60.10

"Her heart is united with Rama and her life is in his custody and so life without Rama Ayodhya would be like wilderness to her." 60.11

"That Sita on seeing villages, towns, roads, rivers and different type of trees enquired either with Rama and Lakshmana and understood about them and was behaving as if she was within two miles of Ayodhya and was in a recreational park." 60.12-60.13

"I remember her hastily muttering something about Kaikeyi but as of now I am not able to recollect them." 60.14

Thus after willfully avoiding telling Kausalya inadvertently her words about Kaikeyi, the charioteer told her those words which pleased her. 60.15

"The luster of Sita which resembled the luster of moon light, did not diminish due to the tiredness due to the journey or blowing fast wind or due to nervousness." 60.16

The look of that lady who was greatly generous which resembled a lotus flower with hundred petals and also the splendour of the full moon never wilted." 60.17

"Though her feet was not decorated by the liquid lac it shined like it was applied there and it was shining like the red lotus buds." 60.18

"Though Sita had cast off all her ornaments, even now it appeared as if her anklets was making tinkling sounds due to her love towards Rama." 60.19

"She who is in the forest even after seeing an elephant or a lion or tiger, does not get afraid due to her depending on strong arms of Rama." 60.20

"There is no need for you to become sad either for them or for you or for the king, for this history would be firmly engraved in the mind of the world." 60.21

"Leaving out sorrow and with a very happy frame of mind, firmly installed in the path of the great sages, they are living in the forest by supporting themselves with product of forests and they are upholding the promise given by their father." 60.22

Though being consoled by the very logical charioteer, that lady who was suffering the parting sorrow of her son did not stop chanting "Oh Darling, Oh Son, Oh Rama". 60.23

This is the end of Sixtieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

61. Kausalya Accuses Dasaratha

[Kausalya tell that her son Rama would not accept the kingdom ruled by Bharatha after his return. She also tells him that he is capable of destroying Dasaratha himself but not doing it due to his attachment to Dharma.]

When the greatest Rama who was the best among those who followed Dharma and who gave joy to others went to the forest, the anguished Kausalya sobbing addressed her husband and told. 61.1

"Though your great fame has spread all over the three worlds, the compassionate Rama, who speaks sweetly as well as generously is well spoken of." 61.2

"Oh best among men, your sons as well as Sita are now suffering due to sorrow in a forest. Will they be able to endure it?" 61.3

"How can that Sita who is youthful, dark, pretty as well as one used to pleasure, tolerate the heat and cold?" 61.4

"She used to eat till now well cooked food with condiments and soups which is well prepared and how can she partake the food of the forest consisting of wild rice?" 61.5

"How can she who is blameless and auspicious, used to hearing sounds of musical instruments and music, bear to hear the inauspicious and horrible sound of wild animals?" 61.6

"How can the very strong Rama resembling the flag of Indra sleep, using his steel like strong hand as a pillow?" 61.7

"When will I be able to see again Rama who is lotus coloured, who has well grown hair, who has the scent of lotus flowers and has a face like lotus flower?" 61.8

"Without any doubt, my heart is made of diamond, for in spite of my not seeing him, it does not break in to pieces." 61.9

"It is due to your act without any mercy that all my relatives are running miserably round in the terrible forest after being banished by you." 61.10

"If Rama returns back in the fifteenth year, it does not appear that Bharatha will give back the kingdom and treasury to him." 61.11

"It seems some people feed their relatives first in the Sradha [annual death ceremony] and then after the ceremony is over only they feed the best of Brahmins, just for the sake of feeding" 61.12

"Those greatly learned Brahmins with good conduct and equal to devas, then would not eat that food after some people have eaten it, even if it is nectar." 61.13

"The great Brahmins will not eat the food eaten earlier by others, even though they were Brahmins, like the bulls dislike their horns being cut off." 61.14

"Oh lord of universe, similarly is it not proper that elder brother who is great rejects the kingdom which was ruled by his younger brother?" 61.15

"A tiger would not like to eat the meat of animal killed by some other animal and this tiger among men, will not accept the kingdom enjoyed by others." 61.16

"The food offering to be offered in fire, the ghee, sacrificial cakes to be offered in fire, kusa grass, Khadira wood and sacrificial posts, after the lapse of one Yama [three hours] cannot be used." 61.17

"Similarly Rama would not accept this kingdom which has been possessed by others, which would be like liquor which has lost his power and a fire sacrifice where Soma is exhausted." 61.18

"Rama is highly determined and would not like to be insulted and if he is enraged with his sharp arrows, he may even split Mandhara mountain." 61.19

"Oh Dasaratha, it is only out of respect to you as his father that, the great one is not showing any interest in killing you. If he is angry, he is capable of pulling down, all the planets lead by moon and sun, the sky decorated by various stars and heaven but he is not disobeying you. He is capable of agitating in this world surrounded by mountains." 61.20-61.21

"That Rama will not tolerate the insult of this sort like a tiger cannot tolerate its tail being twisted." 61.22

"Even if all the worlds were to unite against him in a great war, he would not be scared. That Soul of Dharma would not follow a path outside Dharma but will unite the world with Dharma." 61.23

"The greatly valorous Rama who has mighty arms, using his golden arrows will burn all beings and all oceans in fire and it would appear as if it is the time of great deluge." 61.24

"That bull like man who has strength like a lion and eyes like that of a bull, has been destroyed by his own father like the fish killing its own offspring." 61.25

"Does your banishment of your own son who is the follower of Dharma, fall under the birth less Sasthra of the people who are born twice?" 61.26

"The first source of support for a lady is her husband, the second her son, the third her relatives and for her there is no fourth source of support." 61.27

"You are not there for me, Rama has gone to the forest and since I do not like to go to the forest, you have taken away everything from me." 61.28

"You have destroyed this kingship along with the country, You have destroyed the ministers along with yourselves, you have destroyed your good and your citizens and your son [Bharatha] and wife [Kaikeyi] are happy now." 61.29

After these words fell from her with frightful accents, the king became sad and lost his consciousness and thereafter recollecting the bad deeds done by him, he again lost his conscience." 61.30

This is the end of Sixty First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

62. Kausalya Seeks Dasaratha's Pardon

[When Dasaratha begs forgiveness, great Kausalya realizes the great breach of Dharma made by her. She then admits her mistake and seeks the pardon of Dasaratha. At that time, the sorrow of Dasaratha increased due to an incident connected to his using the sound arrow.]

That king after hearing these angry and demeaning words from the very sad mother of Rama, became very thoughtful as well as sad. 62.1

The king after thinking that over became sad with worries and again lost his consciousness and that tormenter of enemies kept on thinking it for a long time and regained his senses. 62.2

After getting his senses back, he took long, hot and painful breaths, and noticing Kausalya near him again started thinking. 62.3

When he was thinking like this suddenly he remembered about the sinful act committed by him using the sound arrow [Arrow which is aimed at sound.] 62.4

That lord heartbroken due to the sorrow of parting with Rama, suddenly doubled his sorrow thinking of his earlier act. 62.5

That king Dasaratha who was being burnt by both these sorrows started trembling and with a bent head and with folded hands try to appease queen Kausalya. 62.6

"Hey Kausalya, be pleased with me for I am saluting you, for you are always good to everybody and cruel to none." 62.7

"Oh lady, if we do research on Dharma, it appears that for a woman a husband who has good or bad qualities is always godlike and to her he is a visible God." 62.8

"You are always the follower of dharma, who knows all that is good and bad in this world. Even though you are hurt deeply, it is not proper for you to talk like this to me, who is greatly grieving." 62.9

Hearing those very pitiable words from the king who was in wretched state, she shed tears like a canal that has been opened. 62.10

Kausalya who was crying, kept the lotus like folded palms of the king on her head, out of great emotion of fear talked pronouncing each letter at a time. 62.11

"Oh King, I have fallen down earth bowing down my head. I have been greatly hurt by your act of your begging from me and I am not at all fit to be pardoned by you." 62.12

"Oh heroic one, that lady is not fit for a praise in this and in the next world, who is appeased by her sagacious and praiseworthy husband." 62.13

"Oh follower of Dharma, I know about rules of Dharma and also know that you are an votary of truth but I spoke to you in an improper fashion, me being affected by the sorrow of parting with my son." 62.14

"Sorrow destroys courage as well as Sasthras and sorrow destroys everything and there is no enemy as great as sorrow." 62.15

"It is possible to endure the big blow from an enemies hand but it is not possible to endure, unexpected sorrow, however slight it may be." 62.16

"Oh heroic one, oh follower of Dharma, oh person who knows Vedas, even sages who do not have any doubt in either Dharma or Artha, when they are affected by sorrow, they get deluded." 62.17

"Today is the fifth night after Rama has started living in the forest but it appears as if it is five years since I lost my joy and drowned in sorrow." 62.18

"While thinking of Rama in my heart, the sorrow increases, like the water of ocean increases when a big river empties its waters in it." 62.19

When Kausalya was talking these auspicious words, the light of the sun diminished and night was about to set in. 62.20

Thus consoled by these words of Kausalya, the king, overcame his sorrow became under the control of sleep. 62.21

This is the end of Sixty Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

63. Sabdha Bhedhi Story

[Dasaratha is not able to sleep and tells her how he killed an innocent sage in his youth by using the Sabdha Bhedhi arrow. The saint told him about his blind parents and died.]

After that the king woke up within a short time due to his mind being troubled by sorrow and then the king started thinking again. 63.1

Due to the banishment of Rama and Lakshmana, the king who was like Indra, appeared like a sun darkened by the calamity created by an Asura. 63.2

When Rama went to the forest after being banished, the king of Kosala kingdom remembered the evil deed done by him and wished to speak to the lady with black lashes. 63.3

That king on the sixth day of Rama's banishment at midnight recalled the evil act done by him. 63.4

That king sorrowing to the parting with his son recollected the misdeed done by him, addressed Kausalya who was equally sad, having parted with her son, told the following. 63.5

"Oh auspicious gentle lady, anyone who performs a good or bad act, he will himself get the result of such action." 63.6

"He who does not know about the likely fruit or evil result of any action, would be considered as a mere boy." 63.7

"If any one after seeing the attractive flowers of the phalasa tree, due to greed of the likely fruits as per his imagination, cuts off the mango orchard round it and waters the phalasa tree, he would repent." 63.8

"Anyone who runs for doing an act, without knowing how the fruit will be, would be like one who would repent after he waters the phalasa tree". 63.9

"I have cut the mango tree and am watering the phalasa plants. I have sent out Rama when he was about to bear the fruits and I am grieving at present." 63.10

"Oh Kausalya I attained fame as a great archer even in childhood as one can hit a target hearing the sound from it and with a help of that power, I have committed a sin." 63.11

"Just like a child eats poison in a state of bewitching ignorance, Oh lady, I have brought this problem by my own acts." 63.12

"Like a man who became interested in growing Phalasa trees, this result of using Sabda Bhedhi [Shoot at the sound], is due to my ignorance." 63.13

"Oh lady, I was not married at that time and I was the Yuvaraja and you were not there to advise me. When the rainy season set in my passion and enthusiasm increased." 63.14

"The Sun, after removing the moisture from the earth by using its scorching rays, entered the fearful land of the dead [The sun has set]." 63.15

"At that time the heat subsided and seeing the glistening clouds frogs, geese as well as peacocks rejoiced." 63.16

"The birds after taking bath in water got their wings moistened and reached with great difficulty the trees, shaking by wind and rain." 63.17

"Covered with water due to the rain which never stopped, the mountain visited by exuberant antelopes looked like a lake of water." 63.18

"Though the waters were pure, since it rapidly flowed along with minerals which were mixed in the soil, the water was white as well as red and its flow appeared a like a moving serpent." 63.19

"With the coming of water due to rain, the streams which were pure going through the marshy red soil became red in colour." 63.20

"In that very pleasant season, armed with bows and arrows, with an intention of getting exercise, I proceeded in my chariot towards Sarayu river." 63.21

"I who did not have my senses under control, reached a water hole in the river and hid in a lonely place near by it, with a desire of killing a Buffalo or an elephant or any other wild animal." 63.22

"Secretly waiting there, I killed many cruel wild animals which reached the banks of the river, by the sounds made by them." 63.23

"After some time in that pitch darkness, I heard a pitcher being filled with water and since my eye could not reach there, I thought that it as the trumpeting sound of an elephant." 63.24

"Then taking out an arrow, which resembled a poisonous serpent and released it, with an aim of killing that elephant, towards the source of the sound." 63.25

"I sent a well sharpened arrow which looked like a poisonous serpent and in that morning twilight when it hit the vital parts of body of some one, I heard him shout "ha, ha" and also heard the sound of his body falling in water." 63.26-63.27

"When that arrow hit him, I heard the voice of human being say, "How can someone hit with an arrow a person like me, who is a sage?" 63.28

"I had come to this lonely river to quench my thirst and who has wounded me with an arrow and what offence have I done to him?" 63.29

"I am a sage living in the forest subsisting on the materials of the forest and who has imposed death on me using a weapon?" 63.30

"Who is desirous of killing me who has a matted hair and who wears deer skin and tree bark as cloth? What harm have I done to him?" 63.31

"The effort which has been done here is purposeless and disastrous and all people would consider it as a seen like one occupying the bed oh his Guru." 63.32

"I am not much bothered about my loss of life and am worried more about my father and mother after my death." 63.33

"I have been looking after those old people for quite some time and after I get mixed in the five elements, how would they continue to live in future?" 63.34

"That single arrow has killed me and also my aged father and mother and who is the childish person with malicious intentions who has killed all of us?" 63.35

"Hearing that pitiable voice, the bow and arrow fell down from my hands which has done an act against Dharma?" 63.36

"Hearing that pitiable voice, in that very dark night, I was greatly frightened with excess sorrow and was unable to think?" 63.37

"I reached the banks of river Sarayu, with a very troubled mind and in a dilapidated condition and there I saw the body of a sage which was stuck by an arrow and which was smeared with blood and dust, with scattered locks of hair and with his water pitcher thrown away." 63.38-63.39

"He who was greatly frightened and totally shaken up, stared at me with his eyes as if to burn me and told me these cruel words." 63.40

"Oh king, when I was trying to take water for my parents, I have been stuck by your arrow. What have I, who lives in the forest done to you?" 63.41

"Just by striking with one arrow in my vital parts, you have killed me as well as my aged blind, father and mother." 63.42

"How will they who are weak as well as blind and waiting for me to quench their thirst for a long time, control their thirst?" 63.43

"My father does not know that I am wounded and lying on the ground and it appears to me that there is nothing gained by penance or knowledge of Vedas." 63.44

"I do not know what he will do without having even energy to walk and he is as helpless like a tree which cannot protect another tree being cut?" 63.45

"Oh king of Raghu clan, please go quickly to my father and tell about this to my angry father, lest he does not burn this forest like an ignited fire." 63.46

"There is a foot path from here which leads to my father's hermitage. You go there and please him so that he will not curse you due to his anger." 63.47

"Oh king take out this sharp arrow from my body as it is hurting my vital parts of my body like a rushing water current advancing to break its elevated banks," 63.48

"A thought entered me that if the arrow is not removed, it will cause pain and if it is removed he would die." 63.49

"That the son of the sage seeing me who was greatly distressed, completely wretched and full of sorrow told me." 63.50

"That sage who was distressed and was about to die, with twisted limbs encircling his body and with great grief and with great difficulty spoke to me." 63.51

"Be courageous, Control your sorrow, become firm minded and remove the thought that you have killed a Brahmin." 63.52

"Oh king remove that worry that I am a Brahmin, from your mind, for oh king of the people, I was born of Vaisya father and Shudhra mother." 63.53

"After saying like this the saint who was hurt in his vital parts by the arrow, was lying on the ground writing in pain and turning and twisting his body and trembling and rolling on the earth and I bent and pulled out that arrow and the sage whose only wealth is his penance looked up to me and died." 63.54

"Oh auspicious lady, having seen the saint lying in the banks of Sarayu with his vital parts being wounded by an arrow and who was drenched in water and ceaselessly lamenting about his pain, I was greatly dejected" 63.55

This is the end of Sixty Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

64. Curse of Saint Couple

[Dasaratha then tells how he told the old people about their son's death. He then narrates about their sorrow and how after cremating their son, they cursed him to suffer the sorrow of parting with his son and died. Dasaratha breaths his last while sleeping.]

That soul of Dharma wailing about the incomparable killing of that great sage Continued telling Kausalya. 64.1

"I after having done that great sin unintentionally with my senses being agitated, thought with a concentrated mind, how to make it all right." 64.2

"Then I filled the pot with pure water, reached the hermitage holding the pot, walking through the path as directed." 64.3

"There I saw his parents who were very weak, old and fit to be worshipped and who did not have a help to make them walk and who looked like birds whose wings has been cut. Since they were not able to do any work, they were talking about their son, whom I have eliminated and made them both as orphans." 64.4-64.5

"With a mind filled with grief and a palpitating heart due to great fear, I became more sad with apprehension on reaching the hermitage." 64.6

"Hearing the sound of my foot falls that sage told, "Oh son, why this great delay, Give me the water speedily." 64.7

"Whatever may the reason son, for your playing in the water for so long, your mother was greatly worried. Enter the hermitage quickly." 64.8

"Oh son, if me or your mother has done any displeasing act, since you are a sage, do not keep it in mind." 64.9

"You are the only support for us who are like orphans and as we are both without eyes, you are our eyes and you are our soul. Why are you not talking to us?" 64.10

"Having seen that sage, I uttered a few indistinct words, stammering and without proper emphasis on the syllables." 64.11

"Holding up firmly to the strength of my speech, my mind and my action, I related to him with fear the calamity that happened to their son." 64.12

"oh great one, I am not your son but a man of royal lineage named Dasaratha. By action which would be condemned by good people a sorrowful incident has happened." 64.13

"Oh god like person, I had come to bank of Sarayu with my bow and arrow with a desire to kill wild animals and elephants." 64.14

"Then I heard the sound of water entering the pot and I thought that it is an elephant and I shot an arrow to kill it" 64.15

"Then I went to the bank of the river, I saw a sage with an arrow pierced on his chest, lying on the ground and who was dying." 64.16

"Oh God like person, the arrow which I had sent based on the sound to kill an elephant and that arrow has stuck your son." 64.17

"From his words, understanding that he was suffering greatly and as per his advice I pulled out the arrow from his vital parts." 64.18

"When the arrow was drawn out, he died there itself bewailing for you both who are blind." 64.19

"Your son has been killed by me due to my ignorance and great haste and oh sage, please tell me all that I have to do now." 64.20

"Hearing those very cruel words of mine, informing him the bad news, the great saint suffered great anguish and was not knowing what to do." 64.21

"When what highly lustrous sage with his face wet with tears, taking tortured breaths and broken with sorrow Spoke to me who was standing nearby with folded hands." 64.22

"If you had not told me about this inauspicious act of yours, Oh king your head would have broken in to thousand pieces." 64.23

"O king, if a Kshatriya knowingly kills someone especially living in the forest, even if he is Indra, the user of Thunderbolt, he would be thrown out of his position." 64.24

"If knowingly you kill a person of ascetic practices, or one who propounds knowledge of Brahman, his head would split in to seven pieces." 64.25

"You are alive now because you have done it unknowingly otherwise not only you but the entire clan of Ikshuvaku would have perished." 64.26

Then he spoke, "Oh king now we would like to see our son and have a last look at his body drenched with blood, with his garment of deer skin lying scattered and which is lying unconscious on the earth and who has gone to the custody of Yama, the God of death." 64.27-64.28

"Then I took both of them who were extremely sorrowing to that place and made the sage and his wife touch their son." 64.29

"Then that miserable couple touched the body of their son and fell on it and that father spoke thus." 64.30

"My dear child, neither are you saluting me, nor do you talk to me. Why are you lying down on the earth? Are you angry?" 64.31

"Oh son who follows Dharma, am I not dear to you. If not see your mother. Why are you not hugging us? Please tell pretty words." 64.32

"From now onwards, late at night whose voice reciting sweetly the book of Sasthras, will I be able to hear?" 64.33

"Oh son, From now on who will salute the dawn after taking bath and offer sacrifices to the fire and after worshipping, talk to me with great confidence when I am afflicted with sorrow and fear?" 64.34

"Who will bring roots and fruits and feed me with love like a guest from now on? I will be now sitting without work and without fetching anything as there would be nobody to help me to walk." 64.35

"Oh child, you have made this very old and aged mother very sad and how can I support her who is longing for her son?" 64.36

"Oh son, wait, do not go to the city of death today and you can go there tomorrow accompanied by me and your mother." 64.37

"We both having been deserted by you are very sad in this cruel forest and feel like orphans and we also will come to the abode of death quickly." 64.38

"There we would see the God of death and implore him "Oh Lord of Dharma, forgive, Please allow this boy to maintain his parents." 64.39

"That famous God of Dharma, who looks after the world after deciding that my request is suitable to be granted, would grant me a boon to protect me from fear." 64.40

Oh son, you are sinless and killed by a person of sinful deeds and therefore you will go to world of heroes killed truly by weapons." 64.41

"Oh son, please attain that great state of warriors who were killed in a battle due to their not retreating when facing an enemy." 64.42

"Oh son attain that state which Sagara, Saibhya, Dileepa, Janamejaya, Nahusha and Dundumara, have attained." 64.43

Oh little son, you will attain the same state as that attained by Virtuous people who were ascetics and who studied Vedas, as that attained by givers of land in charity as also that attained by those who did worship of fire, as that attained by people who lived with only one wife, as that attained by people who gave thousands of cows in charity, as that attained by people who worshipped their elders and that attained by people who laid their body voluntarily. 64.44-64.45

"All those who are born in our clan will not attain any state of suffering, which would be attained by the one who killed you." 64.46

"Like this those two went on crying again and again and then he along with his wife commenced doing funeral rites to his son." 64.47

"That son of the sage who was an expert in Dharma, due to his own meritorious deeds assumed a celestial form and ascended to the heavens along with Indra." 64.48

"That sage along with Indra addressed those aged ones for a moment and told these words of consolation." 64.49

"By doing service to you, I have attained a great supreme state and t you both also would come and join me soon." 64.50

"That son of the sage who had controlled his senses, after saying this ascended the pretty divine chariot and went to heaven." 64.51

"That saint along with his wife completed the funerals libations immediately and told me who was standing by his side with folded hands." 64.52

"Oh king, since you have killed my only son with an arrow, you have made me childless and so I request you to kill me also and I will not be pained by it." 64.53

"Since you have killed my pure hearted son though unintentionally, I will give you a very cruel curse which would make you sad." 64.54

"Oh king, Similar to the sorrow that I am now suffering due to the death of my son, you will also suffer a sorrow caused by your son and would die after that." 64.55

"Oh king, though being a Kshatriya you have killed a saint unknowingly, the sin of killing a Brahmin would not get attached to you." 64.56

"Soon you will face a fatal condition causing you a dreadful death and this incident would follow you like the alms following the giver of alms." 64.57

"After giving this curse to me, those two people cried for some time and gave up their life lying on the funeral pyre and went to heaven." 64.58

"Oh Kausalya after recollecting this incident of my childish act in sending an arrow based on sound and killing a saint has recoiled on me." 64.59

"Oh lady, my present state is due to the consequence of my previous deed and it is like suffering health problems when you take food not conducive to health." 64.60

"Oh auspicious lady, now the words of that great sage has come true today and I would soon give up my life due to the sorrow caused by parting with my son." 64.61

"Oh Kausalya, I am not able to see you, please touch me with your holy hands" said the king to his wife crying all along. 64.62

"Oh Lady, the act of banishing to forest a son like Rama can possibly be done only by me and the act done by Rama in response to my word can only be done by Rama." 64.63

"In this world, which discriminating man will abandon his son, even if he is ill behaved and which son will not become angry with his father when he is being banished?" 64.64

"Would Rama touch me once now and will he come to my bedside? For after one reaches the land of Yama they cannot see their relations." 64.65

"Oh Kausalya, I am not able to see you and my memory is fading and the messengers of God of death are hastening me up." 64.66

"At this time when my life is fading I am not in a position to see Rama, who is a follower of Dharma and also valorous in truth." 64.67

"The sorrow arising out of not being able to see my son is drying away my life, similar to heat drying up a small pool of water." 64.68

"Those men who are able to see the pretty Rama wearing ear globes, during the fifteenth year are not men but are devas." 64.69

"Those men are blessed who would be able to see Rama with eyes like lotus petals, pretty eyebrows, good teeth, pretty nose and who resembles the moon, the lord of the stars." 64.70

"Those men are blessed indeed who would be able to see my son who has a face like the autumnal moon a fully opened lotus flower and who is fragrant." 64.71

"Those who see Rama after he completes and comes back to Ayodhya are indeed lucky and would be seeing him like planet Shukra moving forward on his course." 64.72

"Oh Kausalya, due to my numbed senses my heart is sinking and I am not able to differentiate the senses of look, hearing and smell." 64.73

"With the sinking of my perception, all my sense organs are sinking, like the rays of light are going away in a lamp in which oil is exhausted." 64.74

"This sorrow arising within me makes me helpless and senseless, like the current of the river destroying its bank." 64.75

"Oh Rama, Oh very strong one, Oh son destroying all my tiredness, Oh darling of the father, oh my lord, Where have you gone now." 64.76

"Oh Kausalya, Oh sage like Sumithra, oh Kaikeyi who is cruel and who is my enemy, oh destroyer of my clan, I am being destroyed." 64.77

That Dasaratha who was crying in distress in the presence of mother of Rama and Sumithra, reached the end of his life. 64.78

"That very generous king, deeply hurt by the exile of his son went on pitiably narrating all this past midnight and afflicted with great sorrow breathed his last." 64.79

This is the end of Sixty Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

65. King Dasaratha's End

[When the attendants came in the morning to wake up the king, they were not able to wake him. They realized that he was dead and started crying. Sumithra and Kausalya who were sleeping due to being tired woke up and started crying.]

After the night was over, on the next day morning, highly accomplished, very learned auspicious singers of praise who were experts in praising, singers, flatterers separately one after another recited the glory of the king after reaching the palace of the king. 65.1-65.2

The high pitched benedictions of the king by those experts in praise and sound of their praise spread all over the palace. 65.3

When those bards were singing praises of the king, those who clap and sing, clapped and sang about the wonderful exploits of the king. 65.4

Due to the sound produced by them the birds sitting perched on branches of trees and some in cages found all over the palace awoke and began to twitter. 65.5

The sacred sounds uttered, the music of the Veena, songs about the exploits of the king, and blessings in the form of verses completely filled the palace. 65.6

Then the experts in purificatory rites who are skilled in performing royal service, large number of men women and eunuchs assembled as on former occasions. 65.7

At the proper time bath attendants bought water in golden vessel mixed with yellow sandal paste according to the custom." 65.8

Then several other young maids brought auspicious pastes and articles pleasing the senses for completion of the bathing ceremony. 65.9

All the presentations to the king as per daily practice which were of the best quality and which were endowed with wealth and auspiciousness were worshipped. 65.10

All of them waited till the sun rise with great enthusiasm, without reaching the king, with a mind in doubt as to what has happened. 65.11

Then those sleep women attendants of the king who had unrestricted access, came near the king and tried to wake him up. 65.12

Those people of proper conduct with humility and tact, after touching the bed could not find even a minute sign of life. 65.13

These women who were expert in matters relating to sleep could find from actions and movements the nature and intensity of sleep started shivering since they had doubt whether the king was alive and appeared like the shaking reeds standing in running water. 65.14

Those women who got doubt on seeing the king, when they saw him closely they found that their evil doubt was really true. 65.15

Defeated by the sorrow due to their son's absence both Kausalya and Sumithra were sleeping as if possessed by death and did not wake up. 65.16

Kausalya who had no luster, who was ashen, who had sunk down due to sorrow was lying down with limbs contracted and did not shine like the stars covered by darkness. 65.17

Kausalya, the king and Sumithra were sleeping one after another and both queens were drooping due to lot of crying and did not have luster. 65.18

Seeing those two auspicious queens and the king sleeping silently, the women of the private apartments considered that the king has lost his life breath. 65.19

Then those women, who were like the herd of she elephants who have lost their leader of the herd male elephant in the forest wailed bitterly and loudly. 65.20

Kausalya and Sumithra hearing the sound of their cries, suddenly recovered their senses and woke up. 65.21

Kausalya and Sumithra after they saw him touched him crying loudly "Oh lord" and then fell down on earth. 65.22

Kausalya the daughter of king of Kosala was lying down on earth coated with dust and like a star which fell down on earth did not shine. 65.23

When the king became ceased of activity and when those ladies saw Kausalya has fallen on the ground, they felt they saw a slain female elephant. 65.24

Then all the ladies of the king lead by Kaikeyi, drowned in grief crying fell on the ground with great crying. 65.25

Those women who were crying loudly, made increasingly louder sounds and that loud sound echoed and was heard all over the house. 65.26

When the news of demise reached outside, immediately all happiness vanished from there and the entire place was filled with only sorrow and unrest. The king's palace was thronged with anxious, sad and frightened people and the tumult and cries of agony filled that place. The members of the palace and relatives were greatly distressed with anguish. 65.27-65.28

The wives of the famous and great king realizing that the king has passed away, surrounded him with great sorrow and wept piteously and bitterly holding each other's arms and wailed like orphans. 65.29

This is the end of Sixty Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

66. Funeral Postponed

[King Kausalya cries a lot and goes on berating Kaikeyi. The ministers transfer body of Dassaratha in the tub of oil, so that the funeral can be carried out by his sons, after they come back.]

After the king departed to heaven, he looked like fire which has been put out, a dried up ocean, the sun who has lost his luster and Kausalya who was crying due to varying types of sorrow, kept the head of the king on her lap and told Kaikeyi. 66.1-66.2

"Oh notorious one, oh lady with bad ways, Oh Kaikeyi, let your wishes, be fulfilled and having forsaken the king, without any obstacles and with concentrated mind enjoy this kingdom." 66.3

"After Rama has gone, my husband also has gone to heaven. I do not want to continue living travelling in the wrong path and bereft of any well wishers" 66.4

"Which women would like to leave a god like husband on her own and would like to live except Kaikeyi, who does not follow Dharma." 66.5

"Like a miserly man eating the poisonous Kimpaka fruit which is with defects, for the sake of the hunchback, Kaikeyi has destroyed the clan of Raghu." 66.6

"Hearing the banishing of Rama along with wife in an act of injustice by Dasaratha, king Janaka will suffer sorrow like me." 66.7

"That follower of Dharma who has eyes like lotus petals, who has gone from here, does not know that I have become a widow as his father is no more." 66.8

"That sage like daughter of the king of Videha would also suffer great sorrow and her mind would be greatly agitated." 66.9

"Hearing the fierce and loud sounds of animals and birds at night, she would have been scared and seek the protection of Rama." 66.10

"King Janaka who is old and does not have any sons, worrying about Sita, would become extremely sad and might give up his life." 66.11

"Being his virtuous wife, now itself I will choose death by embracing him and entering his funeral pyre." 66.12

The attendants of the queen lead away that unfortunate and highly distressed Kausalya who was crying embracing the body of the king. 66.13

Thereafter the ministers as per their instruction placed the body of the king in a tub of oil and performed the ceremonies that needs to be done. 66.14

Those ministers who knew everything did not desire to do the funeral rituals in the absence of sons and protected the body of the king. 66.15

Seeing the body of the king laid on the tub of oil by the ministers, the women cried, "Alas the king is no more." 66.16

With piteously uplifted arms and with entire face drenched by tears and crying due to great sorrow they lamented helplessly. 66.17

"When we have already parted from the truthful Rama who speaks with sweet words, Oh king, why did you also go away?" 66.18

"First Kaikeyi with evil intentions made us to be away from Rama and how can we who are widows live near that slayer of her husband?" 66.19

"The competent, sagacious and auspicious Rama has always been our protector as well as your protector has gone to the forest abandoning the royal wealth." 66.20

"Without you as well as that valorous one, being bewitched with sorrow, how can we live being abused by Kaikeyi." 66.21

"She has given up the king, Rama, the powerful Lakshmana as well as Sita, why will she not cast us out?" 66.22

Those blessed women of Dasaratha who have wetting themselves by rain of tears due to very great sorrow, convulsed on the floor without happiness. 66.23

Like a night without the moon, like the women without husbands, that town did not shine without the great king. 66.24

With people filled with tears with women shouting in great anguish and with empty courtyards and roads the city did not shine. 66.25

When the king started his journey towards heaven, with the women who were the wives of the king lying on the ground, the sun ended his journey and the darkness of night set in. 66.26

The people and friends of the king who had assembled there, did not agree for lighting the funeral pyre in the absence of the son of the king decided to lay the king in the tub of oil and this was beyond thought. 66.27

Like the Sky having lost its luster without the sun and with isolated group of stars the city bereft of any light was crowded by people who have assembled in courtyards in front of their houses and in squares and in roads. 66.28

The men and women of the city assembled in groups and denounced the mother of Bharatha and those people of the city without its king were greatly distressed and did not have any peace. 66.29

This is the end of Sixty Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

67. Brahmins Suggestion

[The Brahmins assemble next morning and want a king to be selected from the Ikshuvaku clan immediately. They then list out all the problems that will arise if a king is not there for a country]

The night of that day in Ayodhya stretched without end, somehow got over with crowded people choked in sorrow and rendered greatly cheerless. 67.1

When the night came to an end and the sun rose up, the Brahmins who were entrusted with the job of choosing the king assembled in the royal hall. 67.2

The very famous, Markandeya, Moudhgalya, Vamadeva. Kashyapa, Kathyayana, Gauthama and Jabali along with the ministers and approached chief priest Vasishta and expressed their opinions and expressed different opinions. 67.3-67.4

"That orphaned night was like a period of one hundred years, having lost its lord due to the sorrow of parting with his son." 67.5

"The king has gone to heaven, Rama had gone to the forest and lustrous Lakshmana had gone along with his brother" 67.6

"Both Bharatha and Shatrugna who were destroyer of their enemies had gone to the pretty city of Kaikeyi called Rajagriha to live with their maternal grandfather." 67.7

"Let anyone belonging to the clan of Ikshuvaku be made the king now itself, since the kingdom would attain destruction without the king." 67.8

"In a country without the king, the garland of lightning and thunders does not drench the earth with its divine rains." 67.9

"In a country without a king, even a handful of seeds will not be sown and the son or wife does not obey the words of the head of the family." 67.10

"There is no wealth in the country without a king and even the wife would not stay with her husband and another great peril when there is no king is that truth will also not exist." 67.11

"In a country without king, people do not build buildings and gardens for recreation and temples do not exist." 67.12

"In a country without a king learned and self controlled Brahmins, who are well versed in Vedas and who have the habit of performing sacrifices do not perform Yagnas." 67.13

"In a country without kings, the wealthy Brahmins do not give abundant gifts to those who are chief priests of great sacrifices." 67.14

"In a country without a king the innumerable dancers and actors do not prosper during festivals or activities promoting the welfare of the country." 67.15

"In a country without a king, those engaged in law suits do not get their problems solved and those who are experts in telling of stories do not entertain the listeners of those stories." 67.16

"In a country without a king youthful ornamented ladies do not meet in pleasure gardens in the evening and get engaged in sports." 67.17

"In a country without a king, pleasure seeking men do not drive in a chariot along with their women in to the forests." 67.18

"In a country without a king, the rich people who have earned their money by cultivation and cattle rearing cannot sleep securely in their homes with doors wide open." 67.19

"In a country without a king the sixty year old elephants with long tusks and also adorned with bells cannot wander about in the royal avenues." 67.20

"In a country without a king, the clapping of the leather shields protecting the hands of archers who shoot arrows incessantly for practice is not heard." 67.21

"In a country without a king merchants cannot travel long distances with several kinds of marketable goods safely." 67.22

"In a country without a king, the sages who move about alone contemplating on the higher self, who seek residence in homes at evening times do not wander about." 67.23

"In a country without a king, the well being of people are not taken care of and the army cannot oppose the enemy in a battle." 67.24

"In a country without a king, you cannot see well dressed men riding on the best of the horses or chariots for getting happiness." 67.25

"In a country without a king, men who are experts in Sasthras do not sit for discussions in forests and in gardens." 67.26

"In a country without a king, the religiously disciplined people do not offer garlands of flowers, sweets and monetary charities while worshipping gods." 67.27

"In a country where there is no king, the princes who anoint themselves with sandal paste and agaru. look like trees in spring and do not look graceful." 67.28

"The country without a king is like rivers without water, trees without vegetation, cows without cowherds." 67.29

"The flag is the identification of a chariot, smoke is the identification of fire and we are without a magnificent king as he has gone to heaven." 67.30

"In a country without a king, no person can own anything as his own and men like fishes eat one another." 67.31

"The atheists who go beyond moral bounds and living without any fears, due to the fear of punishment of the king would also follow the path of virtue." 67.32

"like the sight daily watches over the welfare of the body, that king is the source of protection of truth and Dharma of the country." 67.33

"The king is the truth and Dharma. The king is the tradition of every family. The king is the mother and father and King is the welfare of the people." 67.34

"For that reason, a king with great characters excels the god of death, the god of wealth, and very strong god of rain." 67.35

"If the king does not happen to differentiate between good and bad actions, there would be darkness and nothing would be visible." 67.36

"Even when the king was alive, we used to obey your words like the ocean which never over steps its shore." 67.37

"Oh great Brahmin considering all these, please choose a son of Ikshuvaku race and anoint him as a king because, without a king the country is like a forest." 67.38

This is the end of Sixty Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

68. Messengers to Bharatha

[Vasishta decides to send messengers to call Bharatha. He tells them not to reveal anything to Bharatha. Swiftly travelling they reach the city where Bharatha lives.]

After hearing their words Vasishta replied to the friends and ministers of the king as well as the Brahmins. 68.1

"That Bharatha on whom the king has conferred his kingdom accompanied by his Shatrugna is living extremely happily in the home of his maternal uncle. So let us send swift messengers on high speed horses to bring them back. What is there for us to deliberate in this matter?" 68.2-68.3

And all of them addressed Vasishta then told, "Let them go" and on hearing their words, Vasishta said. 68.4

"Oh Siddhartha, Oh Vijaya, Oh Jayantha, Oh Asoka, Oh Nandana, I am addressing all of you and telling you. Let it be heard." 68.5

"Go swiftly to the city of Rajagriha on horses and having gone there hide your sorrow and this order should be told to Bharatha." 68.6

"The priest and all the ministers wish you welfare. Please return back urgently as a very urgent task awaits you." 68.7

"All of you after going there, do not tell him anything about Rama's exile to the forest or the death of his father or the disaster that has fallen on Raghu clan." 68.8

"Take along with you silk garments and precious ornaments, give them quickly to the king of Kekaya and depart quickly with Bharatha." 68.9

Those messengers who were going to the Kekaya kingdom, went to their homes, collected necessary things for the journey and mounting on excellent horses went. 68.10

After that those messengers after doing necessary arrangements, went on their journey after taking permission from Vasishta. 68.11

Those messengers reached Apartala Mountains travelling west, then they travelled North towards Pralamba mountains along the banks of river Malini which flows in between them. 68.12

Those messengers crossed river Ganga near Hasthinapura and travelled towards west through the middle of Kurujangala and reached the country of Panchalas with lakes full of water and rivers with crystal clear waters. They travelled with great speed so that their mission could be completed quickly." 68.13-68.14

Then they crossed the divine Saradanda River with its calm waters frequented by various type of fowls and filled with people and they speedily travelled further. 68.15

Then they worshipped the divine Sathhyopayachana [wish giving tree] tree growing on the banks and after saluting it entered the city of Kulinga. 68.16

They then reached the city of Abhikala and then crossed Ikshumathi river flowing from Bodhibhavana mountains which were once ruled by the father and ancestors of Dasaratha. 68.17

There having seen Brahmins who were drinking water from their own cupped hands and who were well versed in Vedas, they travelled through the middle of Bhalika country and went to the mountain called Sudama. 68.18

After seeing Vishnu's feet, Vipasa river, Salmali tree, rivers, deep wells with steps, lakes, ponds, large tanks, different type of lions, tigers and elephants, they undertook a very long journey to fulfill the commands of their master. 68.19-68.20

After a prolonged journey on their tired horses, those messengers swiftly went towards and reached the great city of Girivraja. 68.21

To please their lord and for protecting the clan of Ikshuvaku and for the sake of upholding the greatness of the clan of their master, without any negligence and with great speed they reached the town that night. 68.22

This is the end of Sixty Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

69. Bharatha's Dream

[On the night before the messengers reached his place, Bharatha saw a dream of ill omen and was sure that some death should have taken place in his family. So he was out of mood.]

On that night when the messengers entered the city, on that same day Bharatha saw a very distressing dream. 69.1

Seeing a bad dream at dawn when the night had ended, the son of the king of kings was exceedingly troubled. 69.2

Having seen that he was suffering, friends of his age told pleasing words in that assembly so that his troubles would be removed. 69.3

To bring peace to him, some people played musical instruments, some of them danced, some enacted dramatic scenes and some others told jokes. 69.4

That great soul Bharatha could not be delighted by his friends as well as those who were telling pleasing words or by conversation and jokes. 69.5

One close friend addressing Bharatha, who was surrounded by friends asked "Oh friend, why are you not pleased in the company of your friends?" 69.6

Bharatha replied to him who told like this, "Please listen to the reason why grief has overtaken me." 69.7

"In my dream I saw my father who was dirty and with disheveled hair, who has fallen from the peak of the mountain in the dirty water with cow dung." 69.8

"I saw him floating in a cow dung pond, drinking oil with his cupped hands and laughing again and again." 69.9

"I saw him eating rice with sesame seeds again and again with a bent head, with oil applied all over his body and entering the oil pool." 69.10

"In that dream I saw a dry sea, a moon fallen down to the ground, an earth covered by darkness, the tusk of an elephant fit to be ridden by a king broken down to pieces, a burning fire which was suddenly put off, the earth being split open, various trees getting dried up and mountains becoming split open and covered with smoke." 69.11-69.13

"I saw my father wearing black cloths and sitting on a seat made of iron and his being mocked at by women who were having black brownish complexion." 69.14

"I saw that soul of Dharma hurrying in a chariot drawn by donkeys, wearing garland of blood red colour and travelling to the southern direction." 69.15

"Then finally I saw a Rakshasi wearing red cloths with an ugly appearance mocking at him and dragging him away." 69.16

"Like this I saw a horrible dream last night indicating that either me or the king or Lakshmana would die." 69.17

"In the dream, if you see a man being dragged by donkeys in a carriage, then shortly, you would see him on the funeral pyre from which smoke would be rising up." 69.18

"because of this I am depressed and could not react to your activities. I feel that my throat is getting dried up and my mind is uneasy." 69.19

"I do not see any source of fear but I am only experiencing only fear. My voice has broken down and my appearance has become haggard and I am not able to understand why I hate myself." 69.20

"Having seen, in this greatly distressing dream, many forms which I have never seen before a great fear has occupied my heart and thinking about the great king, fear does not go away from my heart." 69.21

This is the end of Sixty Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

70. Bharatha's Journey

[The messengers did not inform Bharatha of the real facts. After giving present to his grand father and uncle and getting several return gifts, Bharatha started on his return journey.]

When Bharatha was narrating about his dreams, those messengers with very tired steeds, reached the lovely city of Rajagriha which was surrounded by a moat which was very difficult to cross. They met the king of Kekaya and his son Yudhajit and they touched their feet and were honoured in return and then addressing Bharatha they told. 70.1-70.2

"Your family priest as well as all the ministers enquired about your welfare. They requested you to return in haste as you have matter to attend to, which is difficult. 70.3

"Oh broad eyed Bharatha, please take these very expensive dresses and precious ornaments. These may be accepted by you and be given to your maternal uncle. 70.4

"Oh son of the king out of these twenty crores are intended for the king and the complete ten crores is to be given to your maternal uncle." 70.5

Bharatha who is affectionate towards his friends, received them and in return honoured those messengers, enquired about their needs and asked them. 70.6

"Is my father doing well and are my brothers Rama and Lakshmana doing all right and in good health." 70.7

"I hope venerable Kausalya the mother of Rama, devoted to Dharma, an expert on Dharma, one who follows Dharma and who is sagacious is free of all sickness." 70.8

"I hope Sumithra the mother of Lakshmana the brother of valorous Shatrugna and who is an expert in Dharma observes all rituals and is keeping good health." 70.9

"Is my mother Kaikeyi who loves me, who is adamant, short tempered and who is proud of her intelligence, free of all illness and what did she say?" 70.10

When the great soul Bharatha uttered these words, the messengers addressed Bharatha respectfully and told. 70.11

"Oh tiger among men Bharatha, All those whose welfare you have enquired are keeping on all right. The Goddess of wealth and prosperity is awaiting you there. Let the chariot be yoked." 70.12

After being replied to like this by the messengers, he told the messengers, "I would take leave from the king of Kekaya and inform him that you are hastening me up." 70.13

That son of the king Bharatha after telling like to this to those messengers, addressed his maternal grandfather and said. 70.14

"Oh king, as urged by these messengers, I shall go to the proximity of my father and whenever you remember me, I shall come instantly." 70.15

Thus urged by him, the king of Kekaya who was the maternal grandfather of Bharatha, kissed him on his forehead, smelt him on his head and spoke these auspicious words. 70.16

"Oh child, I permit you to go. You are the very dear son of Kaikeyi and so inform her about my welfare, and also with your father, oh slayer of enemies." 70.17

"Oh child, Please enquire about welfare from the chief priest as well as other great Brahmins and also from the great archers Rama and Lakshmana who are your brothers." 70.18

The king after bestowing honours to Bharatha presented him with, well bred elephants. Blankets with different type of designs, antelope skins and riches." 70.19

The king of Kekaya after honouring the son of Kaikeyi gave him two thousand gold coins and sixteen hundred horses as wealth. 70.20

Similarly Aswapathi who is his maternal uncle gave Bharatha several estimable, trustworthy and virtuous ministers to accompany him on his return journey. 70.21

His maternal uncle also gave him several great elephants born in Iravatha and Indrasira, mountains and several pretty looking, swift moving and well trained donkeys which can be yoked easily and he also gave riches. 70.22

He also gave him well raised dogs of huge size, whose fangs are their weapons and which had great courage to guard his private apartments. 70.23

The son of Kaikeyi, Bharatha who was in a great hurry to depart was not delighted by the wealthy presents given by king of Kekaya. 70.24

His heart was full of extremely great worries due to the haste shown by the messengers as well as the dream that he saw earlier. 70.25

After he left his residence, he passed through the incomparable royal high way crowded by men, elephants and horses. 70.26

Then the very charitable Bharatha left the royal high way, saw the private apartments of the king far away and entered that apartment without any restriction. 70.27

Then after taking leave of his maternal grandfather and Yudhahjit who was his uncle, along with Shatrugna, he got in to the chariot. 70.28

Several hundred of chariots with round wheels joined him and camels, oxen and horses also followed him. 70.29

Strongly protected that great Bharatha, who was not having any enemies along with Shatrugna and several ministers who were similar to him left the house of his grandfather which was like a Siddha leaving the court of Indra. 70.30

This is the end of Seventieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

71. Bharatha at Ayodhya

[Bharatha travelled for six days and reached Ayodhya. The city was full of sorrow and no sign of happiness is seen anywhere. Greatly upset, Bharatha drives towards his house suspecting some thing is seriously amiss.]

The glorious and auspicious prince of the Ikshuvaku clan Bharatha started from Rajagriha, travelled eastward and having crossed the river Sudhama observing its course. Then he crossed Hladhaneeya River and then crossed the very wide Sathadru River which was flowing in the western directions. 71.1-71.2

The ever truthful, pure and blessed Bharatha at Aiyladhana crossed the river Shatdru River and reached Aparaparpatana region and then crossed the stone attracting Shilavaha River and then crossed Agneya and Salyakarsha regions and passed beyond the mountains and started travelling towards the Chaithraratha forest. 71.3-71.4

After reaching the confluence of Ganga and Saraswathi rivers, they went to Veeramatsya region and from there entered the Bharunda forest. 71.5

Then they crossed the swift flowing Kulinga River which was pleasing to the mind and bound by hills and reached the Yamuna River, where the army took rest for the night. 71.6

After cooling their body and after refreshing the tired horses, they bathed in the river and set out taking their stored water for their journey. 71.7

Then that son of the king passed through safely the uninhabited great forest in their chariot like a wind passing through the sky. 71.8

Bharatha the son of Raghu clan knowing that the wide Bhagirathi cannot be crossed in a place called Anshudhna, quickly reached a town known as Pragvata. 71.9

After crossing river Ganga in the city of Pragvata, they reached the Kutikoshti River and crossed it along with his army and reached a village called Dharmavardhana. 71.10

The son of Dasaratha after crossing Thorana village, travelled towards south reached Jambuprastha village and reached the pleasant Varutha village. 71.11

There after taking rest in the charming forest they travelled eastwards and reached Ujjihana garden which had lots of Priyaka trees. 71.12

After reaching the Sala and Priyaka trees, Bharatha asked his people to yoke fresh and speedy horses to his chariot, ordering his army to follow him." 71.13

That tiger among men after taking rest in a place called Sarva thirtha Crossed Uthanika and several such rivers and crossed the mountain on a horse and crossed the Kuthika river riding on an elephant and crossed the river Kapivathi near Lauhithya. 71.14-71.15

After crossing Sthanumathi river in Yekasala, he crossed the Gomathi river at Vinatha village and as his horses were extremely tired he took rest in Sala forest near the Kalinga Nagara. 71.16

At night after crossing the forest at dawn, he could see the city built by Manu. 71.17

Having spent seven nights on the way that tiger among men saw the town of Ayodhya, he told his charioteer. 71.18

"Oh Charioteer, I am not able to see Ayodhya, the famous city of gardens from here. At a distance I am able to see Ayodhya made of white clay filled in plenty with Brahmins who are virtuous and learned in Vedas and ruled by royal sages." 71.19-71.20

"In earlier times I would hear the tumultuous sound created by men and women and now I am not able to hear that." 71.21

"In the evening the gardens used to be crowded with people who play with great desire but I do not see any such shine in the early morning." 71.22

"Oh charioteer, with passionate people seen to avoid the gardens, the city appears to me as a forest devoid of people." 71.23

"I am not seeing chiefs of men, who have ascended the elephant or a horse, coming out of or entering the city." 71.24

"Earlier the gardens used to be full with the sweet songs of birds and people used to engage in love play with women of great character there." 71.25

"I am seeing all those gardens devoid of happiness and the dried up leaves have covered all paths making it appear as if the garden is crying." 71.26

"I am also not able to hear the exuberant melodious songs of birds, which are freely moving about on the reeds." 71.27

"Why does not the wind blowing out of the city not carrying the sweet incense of sandal and Agaru, that use to fill our nostrils?" 71.28

"Why is that the sweet sound of Drum, Mrudanga and Veena and various other musical instruments are not heard from the city and why is the city with melancholy?" 71.29

"Oh charioteer, I am seeing many sins and many undesirable sights in the city and the ill fated omens seen there are filling my mind with remorse. It does not seem true that all my relations are living with welfare and so my mind is filled with grief." 71.30-71.31

Bharatha who had a peace less mind filled with fear and with a depressed heart entered the city ruled by Ikshuvakus. 71.32

Riding on a very tired horses, he entered the city through the gate called Vijayantha. The gate keepers stood up, wished him victory and accompanied him. 71.33

Bharatha whose disturbed mind was travelling in several directions greeted the gate keepers and addressed the exhausted charioteers who were master of the horses. 71.34

"Oh faultless one, why have I been brought back here, in a hurry without any reason? I have lost my usual mind, suspecting many evil happenings here." 71.35

"Oh charioteer, in earlier occasions we used to hear of several signs of the death of the king and I am now able to see all those signs here." 71.36

"I see the homes of householders as not being swept and repulsive to look at. There is no auspicious look to all those homes and their doors have not been closed. No fire sacrifices seem to have been done in them and there is no smoke of incense coming out from there. The people look like they have not taken food and they do not look bright or auspiciousness. Altogether I see all the homes lack an auspicious look." 71.37-71.39

"The temples are bereft of the splendour of garlands and the floors and courtyards are not smeared and they look deserted and devoid of splendour." 71.40

"The offerings to the deities seem to have been thrown away and there are no groups performing sacrifices and in the markets of garlands, no saleable garlands seem to be there." 71.41

"I am not able see even traders like earlier as them seem to be restrained by losses and with dispirited by a worried heart." 71.42

"The multitude birds frequenting the temples seem to be dispirited in the city. Both men and women in the city wear dirty cloths and their throats seems to be choked and eyes filled with tears, They seem to be engaged in distressing thoughts and seem to emaciated." 71.43-71.44

Bharatha after having told the charioteer all this with a depressed mind, after seeing undesirable sights in Ayodhya, proceeded to the palace of the king. 71.45

He became greatly drowned in sorrow seeing the highways, crossroads and houses deserted and with iron nuts, nails and bars and locks covered with dust, the city which once looked like the city of Indra. 71.46

Seeing many things which are not desirable, which he had never seen before, with head bowed down and with depressed sorrowing mind, he entered the palace of Kaikeyi. 71.47

This is the end of Seventy First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

72. Kaikeyi Informs Bharatha

[Kaikeyi receives her child Bharatha with happiness and when he persistently questions her, she informs him about the death of Dasaratha. Later she admits that she was instrumental in Rama getting banished and requests Bharatha to take over Ayodhya.]

Not able to see his father in his father's home, Bharatha went to his mother's home to see his mother. 72.1

Kaikeyi seeing her son, who was absent for a very long time, sprang up from her golden seat, to see him. 72.2

As soon as Bharatha the follower of Dharma entered his house, he found it devoid of auspiciousness and he clasped in reverence the feet of his mother immediately. 72.3

After smelling the forehead of the famous son, she hugged him and made him sit on her lap and started talking to him. 72.4

"How many nights have elapsed after you left your grandfather's home? Are you not tired due to the swift travel in the chariot?" 72.5

"Does your grandfather keep good health? What about Yudhajit your maternal uncle? Did you have a pleasant time there? Please tell me everything." 72.6

When Kaikeyi asked like this to the son of the king, that lotus eyed one told about everything to his mother. 72.7

"This is the seventh night after I started on my journey. My mother's father and my maternal uncle are keeping good health?" 72.8

"The wealth and other precious articles given by the destroyer of enemies, the king of Kekaya are on their way. Since they were exhausted, I came first leaving them to follow me." 72.9

"Having been hastened by the messengers who brought the orders of the king, I came speedily. Mother I would like to ask you some things, please reply." 72.10

"Your couch decorated by gold seems to be empty and I feel that the people of Ikshuvaku clan do not seem to be happy with me." 72.11

"Normally the king always stays in my mother's home. I do not see him here and I have a desire to see him." 72.12

"Oh mother I want to clasp his feet and so please answer my question. You may tell me whether by chance he is senior queen Kausalya's home." 72.13

Kaikeyi replied to Bharatha, who did not know as to what transpired in such a way, that the undesirable news, looked desirable. 72.14

"Your great, lustrous father, who was the one who did many yagnas, has attained that place which is attained by all souls." 72.15

Bharatha who was born in a family of people following Dharma, as soon as he heard this, was shattered with the sorrow due to the news of father's death, at once fell down on the ground. 72.16

"Oh I am finished" uttering these pitiable words deserving compassion, he lifted his hand above his head and fell down. 72.17

That greatly lustrous one overwhelmed by the great sorrow on hearing the news of his father's death, with mind affected by delusion lamented. 72.18

"My father earlier used to lie down on this couch and used to shine like the moon on a spotless sky at the end of rainy season." 72.19

"This couch does not shine today as he is not present on it like the sky without moon and the ocean without water." 72.20

Bharatha who was the greatest among those who succeed who cleared his tear choked throat, becoming extremely sad, covered his face with a holy cloth and cried. 72.21

He who was like a deva, affected by the great sorrow fell on the earth, like a Sala tree which was uprooted by an axe in the forest. Kaikeyi seeing him who is like the sun and moon, behaving like mad elephant lifted him from the earth and spoke to him as follows. 72.22-72.23

"Oh very famous prince, do not lie down and get up. People with great knowledge like you. who are honoured in any group should not become sad like this." 72.24

"Oh Bharatha, who is blessed with intelligence who follows conduct according to Dharma as prescribed in Sasthras and who is entitled to do sacrifices, your wisdom will shine like the light of Sun." 72.25

After weeping for a long time, he rolled on earth and after suffering great sorrow, he replied to his mother like this. 72.26

"I started on this journey thinking that the king was about to crown Rama or he was about to conduct a great sacrifice." 72.27

"But everything that has happened is different and it has shattered my mind for I cannot see my father who looked after my welfare and happiness." 72.28

"Oh mother, due to which sickness did the king die before my coming. Rama and others who could perform his last rites are indeed very fortunate." 72.29

"Surely the very famous king does not know about my arrival or he would have, immediately come, bent and smelt my forehead." 72.30

"Where is the soft endearing touch of my father who is never tired of performing action, which would wipe away all this dust?" 72.31

"Please inform wise and tireless Rama, who is my brother, father, relative as well as slave, about my arrival." 72.32

"To the one who knows the Dharma of a gentleman, the elder brother is his father. I will clasp his feet as it is my only support now." 72.33

"What did my father who knew Dharma and who practiced Dharma and who considered saying truth always as his penance and who was valorous in truth, say?" 72.34

"I would like to know and hear his last words said about me exactly." Hearing this Kaikeyi started narrating the incidents as it happened. 72.35

"The king wailed Oh Rama. Oh Lakshmana, Oh Sita and that great one attained, the other world which is attained by the greatly blessed people." 72.36

"At the time of his death, these were the words uttered by the king, who was caught in the noose of time like a great elephant." 72.37

"Those people are blessed and would see that their desire is fulfilled if they can see Rama, the valorous Lakshmana as well as Sita come back." 72.38

Hearing these words, which indicated second unpleasant news, Bharatha was greatly distressed and with a downcast appearance asked her again. 72.39

"Where has the soul of Dharma and the one who gives happiness to Kausalya along with his brother Lakshmana and Sita have gone at this time?" 72.40

Having been questioned like this, his mother started telling him the truth using the unpalatable great words, thinking that he will like them. 72.41

"Oh son, that son of the king wearing dress made of grass went to the great forest Dandaka accompanied by Sita and Lakshmana." 72.42

Bharatha knowing the greatness of his own clan, was upset and had doubts about such an action against Dharma by Rama and asked. 72.43

"I do not believe, Rama unlawfully usurped the wealth of a Brahmin or did not cause harm an innocent person whether rich or poor." 72.44

"I hope he did not covet the wife of someone else or killed an unborn child. For what crime has he been banished to go to Dandaka." 72.45

And thereafter his fickle mother with a normal behaviour of women, started to tell about her actions in detail. 72.46

That foolish Kaikeyi under the impression that she was wise spoke the following joyful words to the great soul Bharatha. 72.47

"Rama has not usurped even little of the wealth of a Brahmin, he has not harmed an innocent person who is rich or poor and has not seen another man's wife by his eyes." 72.48

"As for me my son, hearing about the coronation of Rama, I requested the kingdom for you and the banishing of Rama." 72.49

"Your father followed his own promise and did just as requested and sent away Rama, Lakshmana along with Sita." 72.50

"That very famous, great king, not able to see his darling son, was drowned in the sorrow due to parting with his son and merged with the five elements." 72.51

"Oh follower of Dharma, today itself you can take possession of the kingdom as all these have been done by me for your sake." 72.52

"Oh little son who depends on Dharma, leave out this sorrow and the great worry and take courage and make this country, without any obstacles, under your control." 72.53

"So my son, follow the procedure laid down and in consultation with experts in rituals like Vasishta and other great Brahmins, perform the death ceremonies of the king without getting depressed and get yourself consecrated as the king of this earth." 72.54

This is the end of Seventy Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

73. Bharatha's Anger

[The greatly upset Bharatha shouts at his mother and telling her that she is a sinner and destroyed his clan. He tells that he would bring his elder brother back and make him the king.]

Hearing about the death of his father and banishing of his brothers, Bharatha replied weighed down by great sorrow. 73.1

"What is the use of this kingdom to me who is sorrowing due to being fallen in misfortune due to the loss of my father and the elder brother who is like my father." 73.2

"By reducing the king to a corpse and Rama in to a sage you have created sorrow within sorrow to me like putting salt in a wound." 73.3

"You have come here to destroy my clan like the night of death and my father did not realize that by taking you, he is embracing a log of fire." 73.4

"Oh great sinner, you have brought about the death of my father, Oh disgrace of my clan, out of your ignorance you have destroyed my family." 73.5

"My famous and very truthful father by acquiring you, was tortured by intense grief and has departed from this world." 73.6

"Why did my father who liked Dharma was destroyed? Why has Rama banished to the forest and went there?" 73.7

"Mother Kausalya and Sumithra who are sorrowing due to parting with their sons would find it difficult to survive in your company though you are my mother." 73.8

"My noble brother Rama who is a soul of Dharma, who knew how to conduct himself with elders, moved with you in an incomparable way just like he behaved with his mother." 73.9

"In a similar fashion the far sighted elder queen Kausalya adhering to Dharma was treating you like a sister." 73.10

"Oh sinner, you have made the pure hearted Rama who is the son of Kausalya wear the dress of bark and grass and made him go to the forest. Do you not feel sad for this?" 73.11

"What reasons did you find to banish the famous Rama, who has never even thought of a sin, who is valorous and has full control of his mind, to the forest wearing cloths of bark?" 73.12

"You being avaricious, you perhaps do not know my devotion to Rama and for the sake of the kingdom, you have brought this great distress on me." 73.13

"Without seeing those two tigers among men, Rama and Lakshmana, with what power would I be able to rule this kingdom?" 73.14

"Daily the king used to depend on the very strong Rama for protection of the country like the Meru mountain depends on the forest surrounding it for protection." 73.15

"How can I bear and drag this weight, which could be done by only great man as I am like a young bullock which requires training?" 73.16

"Otherwise by employing various tricks or by using the strength of my intellect, I might get sufficient power to draw the kingdom, but I would not fulfill your ambition as you are blinded by love towards your son." 73.17

"I do not feel like renouncing you who has determined to do sin, because Rama used to give you the same attention that he used to give to his mother." 73.18

"Oh lady who only sees sin, Oh lady who has lost her virtue and Dharma, how did such a thought grow in your mind, which is insulting to our ancestors?" 73.19

"In our clan earlier only the eldest son would be crowned as the king and his brothers would concentrate their attention in helping him." 73.20

"Oh wretched one, I hope you are seeing the Dharma of a king or you do not know the permanence of the royal tradition." 73.21

"In the family of kings, the eldest son would always be crowned as the king and though it is a general rule for all kings in the clan of Ikshuvaku this is more important." 73.22

"They who shine with the character of the clan, have Dharma as their sole protection and this pride of their tradition has been turned back, because you were taken in their clan." 73.23

"Even your family had a bevy of distinguished kings and how come this delusion of mind originated in you." 73.24

"Oh lady, who is determined in doing sin, I will not obey the wish of your mind, And you have made me greatly distressed and would bring the end of my life span." 73.25

"As for now itself I will cause you great displeasure by bringing back my brother who is loved by all from the forest." 73.26

"After bringing back Rama who has a very stable inner mind and who shines with luster, I shall become his slave." 73.27

That great person Bharatha after telling like this, which were unpleasant hurting words to her, became greatly affected by sorrow and roared like lion inside the cave. 73.28

This is the end of Seventy Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

74. Bharatha Further Berates Kaikeyi

[Bharatha is not able to tolerate as to what his mother had done. He tells that she is not his mother and would only go to hell.]

After berating his mother like this, Bharatha overtaken by further great wrath told her again. 74.1

"Oh cruel lady who does wicked acts, Oh Kaikeyi, You would lose this kingdom which you desired most for spurned by Dharma you would keep on crying about me who is dead." 74.2

"Because of you Rama Was sent to exile and the king has died. What harm has the king and the very virtuous Rama have done to you?" 74.3

"Oh Kaikeyi, By destroying this clan you have acquired the sin of killing an unborn child and you would go to hell and not live with your husband in the other world." 74.4

"You have sinned greatly by doing the horrible act, by sending the darling of the entire world to the forest and I also am afraid of you." 74.5

"Due to your action my father is no more and Rama has gone to the forest and by this act you have gained notoriety in this entire world." 74.6

"Oh lady who has the form of my mother, Oh my enemy, Oh cruel lady, Oh Lady who wants to possess the kingdom, Oh bad mannered lady, Oh killer of the husband, I would not speaking to you from now on." 74.7

"Kausalya, Sumithra and my other mothers, are overwhelmed by great sorrow by you who has spoiled my race." 74.8

"You are not at all the daughter of the sagacious king Aswapathi who is the follower of Dharma and you are a demon born to him, with a purpose of destroying the clan of your father, for you have sent Rama who is always observer of truth to forest and also sent my father to the other world due to that great sorrow." 74.9-74.10

"The very great sin that you did has separated me from my father and made me abandoned by all my brothers and hated by all." 74.11

"Oh lady determined to do sin, Oh Lady going to hell, By separating Kausalya who is a follower of dharma from her son, it is not known to what world you will go?" 74.12

"Oh cruel one, why are you not realizing that the self possessed Rama, who was born to Kausalya who is liked by all relatives is my elder brother and equivalent to my father." 74.13

"A son who is born out of every limb of the mother as well as her heart is the most beloved to any mother and all other relations are not that important." 74.14

"The Cow Surabhi, an expert in Dharma and respected by all devas, saw her two sons who were pulling the plough fainting and falling." 74.15

"Having seen her exhausted sons at mid day fallen on the ground, she cried due to sorrow due to her sons and her eyes filled up with tears." 74.16

"Her fine, and fragrant drops of tears trickled down and fell on the body of magnanimous king of devas." 74.17

"He Realized that the fragrant rain of tears which fell on him, was from the divine cow Kamadhenu." 74.18

'Searching all places, That Indra saw that the Cow Kamadhenu was standing on the sky and he realized that it was greatly sorrowful and wailing due to great distress." 74.19

"Seeing that she was full of sorrow, that famous Indra armed with Vajrayudha, with folded hands he approached the cow and asked." 74.20

"Oh cow who desires the welfare of all, are you worried about some problem for me from anywhere? What is the reason for your sorrow? Please tell me." 74.21

"Hearing these words from the sagacious king of devas That Surabhi which was courageous and expert in speech replied." 74.22

"I do not foresee any problem for you from anywhere. Oh king of devas. I am only miserable and weeping seeing my sons who are a pair of bulls, who are in trouble. Seeing them very much tired being scorched by the rays of the sun, and being beaten by the ploughman, I am sad." 74.23-74.24

"When I see them, who were born out of this body, suffering great anguish by the weight that they carry, I become sad, because there is no one in this world who is equal to a son." 74.25

"Seeing her who has thousands of sons spread all over the world, weeping due to sorrow of one son, Indra also concluded that there is nothing greater than the son." 74.26

"If Kamadhenu whose only desire is to help all the world, Who has unparalleled Character, who is endowed with prosperity, who has several great virtues and conduct and who has thousands of sons is sad for two of her sons, what can anyone say about Kausalya who has only one son and who has parted with her.?" 74.27-74.28

"This good woman has only one son and you have made her childless and so you would always suffer out of sorrows, even in the other world." 74.29

"I will without any doubt, do all that is necessary to atone for your improper conduct towards my father and brother and increase my fame." 74.30

"I would myself enter the forest, frequented by sages, to bring back the all powerful Rama, who is the son of Kausalya." 74.31

"Having seen the throat of citizens choked with tears, Oh Sinner, Oh lady determined to do sin, I cannot endure to carry this burden of sin committed by you." 74.32

"You please either enter the fire or go to the Dandaka forest or tie a rope round your neck and die as I do not find any other recourse to you." 74.33

"As soon as I get back, I would give this kingdom to Rama who is valorous in truth. I would become contented and would have got cleansed of my sin." 74.34

After telling like this, Bharatha, who resembled an elephant of the forest troubled by goad and sharp prods fell on the ground like an angry and hissing serpent. 74.35

With blood shot eyes, with torn disheveled dress, with ornaments in disarray, that destroyer of enemies who is the son of the king fell down on earth, like the flag of Indra after the festival got over. 74.36

This is the end of Seventy Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

75. Bharatha Meets Kausalya

[Bharatha meets Kausalya who was coming to meet him. Kausalya tells him that he should be happy now because he would become the king. The glorious Bharatha curses the one who advised his mother to send Rama to forest in many ways. Kausalya understands his innocence.]

That valorous one got back his senses after a long time and seeing his mother who was miserable and with tear filled eyes, started finding fault with her in the midst of the ministers. 75.1

"I never desired this kingdom and nor did my mother consult me about it. I was not aware of the plan of a coronation, as I was far away from here along with my brother Shatrugna." 75.2-75.3

"I did not know about Rama living in the forest after his being banished along with Lakshmana as well as Sita." 75.4

"Having recognized the loud crying sound of the great Bharatha, Kausalya told Sumithra." 75.5

"Bharatha, the son of the cruel hearted Kaikeyi has come back and I would like to see Bharatha who can see far away in time." 75.6

Having said this to Sumithra the pallid, tired looking Kausalya who was sullied, trembling and almost lifeless proceeded to the place of Bharatha. 75.7

At that time, Bharatha younger brother of Rama along with Shatrugna started going towards the palace of Kausalya. 75.8

Then Bharatha and Shatrugna seeing the very sad Kausalya who was sorrowing, who has gone down, who has lost her senses, who was weeping and who was a very dear lady overtaken by sorrow and worries approached her with sorrow and embraced her. 75.9

Exceeding sad Kausalya seeing Bharatha told him, "the kingdom that you desired has become yours without any difficulty and this was speedily arranged by the cruel act of Kaikeyi." 75.10-75.11

"I do not understand what advantage that cruel Kaikeyi got by sending my son to the forest wearing a robe of bark." 75.12

"It would be but proper for Kaikeyi to send me speedily also to that place where my son with a stomach of gold and very great fame lives." 75.13

"Or otherwise of my own accord accompanied by Sumithra to safeguard me, I would go to the place where Rama lives along with the sacred fire of the home." 75.14

"It would be more desirable for you to take me to that place where my son, who is the tiger among men is performing penance." 75.15

"This huge country which is blessed with wealth and grains and abounding in horses, elephants, and chariots has been given to you by her." 75.16

That spotless Bharatha was pierced by many such very cruel words of reproach and that Bharatha was intensely pained. 75.17

Hearing those maddening words, he fell at her feet, crying and losing his senses and on regaining his senses, he stood up motionless. 75.18

Bharatha saluted her who was wailing like this due to very great sorrow, with great reverence and told her. 75.19

"Oh lady, why are you finding fault with me who is bereft of any guilt. Do you not know the very great affection that I have towards Rama." 75.20

"That one who advised that my brother who is virtuous and ever wedded to truth, should be sent to the forest does not know the shastras." 75.21

"Let that sinful person who advised that my brother should be sent to forest, be made to work under a sinner and get the sin of urinating facing the sun and kicking a cow that is lying down." 75.22

"Let that man who advised that my brother should be sent to forest acquire the sin of a person who made another one work hard without rest and without remuneration." 75.23

"Let that man who advised that my brother should be sent to the forest, get the sin of that person who does not fight courageously in a battle field, with ample army, elephants, horses and chariots." 75.24

"Let that man who advised that my brother should be sent to the forest, get the sin like the king who after collecting one sixth of their income from people does not care to protect them." 75.25

"Let that man, who advised that my brother should be sent to the forest, get the sin like the king who after promising monetary fee to conduct a Yagna to the ascetics, later denies it." 75.26

"Let that man who advised that my brother should be sent to the forest, get the sin like the person who goes to the battle in which abundant elephants, horses and chariots are provided as also a great collection of weapons are provided does not discharge his Dharma by fighting well." 75.27

"Let that man who advised that my brother should be sent to the forest, get the sin like the evil hearted one who destroys the subtle meaning of scriptures taught by a learned Guru." 75.28

"Let that man who advised that my brother should be sent to the forest be like me be unfortunate in not being to see the long armed broad shouldered resembling the moon and sun in luster sitting on the throne." 75.29

"Let that man who advised that my brother should be sent to the forest, get the sin who eats sweet milk rice, sesame rice and goats flesh without offering it first to Gods and disrespects his teachers." 75.30

"Let that man who advised that my brother should be sent to the forest, get the sin like the person who kicks the cows with his feet, abuses the elders and causes offence to his friends." 75.31

"Let that man who advised that my brother should be sent to the forest, get the sin like the wicked person who passed on the secret told to him with trust to others." 75.32

"Let that man who advised that my brother should be sent to the forest, be hated by the world, like the one who never helps, who is ungrateful and is a shameless one who takes his own life." 75.33

"Let that man who advised that my brother should be sent to the forest, get the sin of the person who though surrounded by wife, children and servants, eats all alone without giving it to them." 75.34

"Let that man who advised that my brother should be sent to the forest, die without getting a worthy wife, without getting offspring and without performing religious deeds." 75.35

"Let that man who advised that my brother should be sent to the forest, lead a life full of misery without begetting wife and children and does not live full span of life." 75.36

"Let that man who advised that my brother should be sent to the forest, get the sin as told in scriptures for murdering the king, children, old people and deserting all his servants and dependants." 75.37

"Let that man who advised that my brother should be sent to the forest, get the sin got by a person who looks after his dependants by trading in lac, wine, meat, metal and in poison." 75.38

"Let that man who advised that my brother should be sent to the forest, get the sin, like a warrior, who runs away when war is in full swing fearing for his life." 75.39

"Let that man who advised that my brother should be sent to the forest, wander like a man wearing rags and begs alms with a human skull in his hand and wander on this earth." 75.40

"Let that man who advised that my brother should be sent to the forest, be always addicted to wine, women and gambling and be full of anger and passion." 75.41

"Let not the mind of that man who advised that my brother should be sent to the forest, be not attached to Dharma and practice charity to the unworthy." 75.42

"Let the accumulated wealth of that man who advised that my brother should be sent to the forest, be snatched away in thousand ways." 75.43

"Let that man who advised that my brother should be sent to the forest, get the sin fixed for sleeping at dawn or dusk." 75.44

"Let that man who advised that my brother should be sent to the forest, get the sin of one who betrays a friend and violates the sanctity of the bed of Guru." 75.45

"Let that man who advised that my brother should be sent to the forest, get the sin of a person who does not service to manes and his father and mother." 75.46

"Let that man who advised that my brother should be sent to the forest, should be removed from the men following Dharma, from their fame and the deeds practiced by them." 75.47

"Let that man who advised that my brother who is long armed and broad chested should be expelled, has committed the sin of leaving out looking after his mother for no reason at all." 75.48

"Let that man who advised that my brother should be sent to the forest and who has many sons become very poor, suffer from fever and disease and be always miserable." 75.49

"Let that man who advised that my brother should be sent to the forest, get the sin of destroying the hopes of pitiable beggars looking up to get some alms from them." 75.50

"Let that man who advised that my brother should be sent to the forest, get the sin of that person who is abusive, miserly, impure, go against dharma and always afraid of the king due to practicing deceit to entertain their life." 75.51

"Let that man who advised that my brother should be sent to the forest, get the sin of that wicked person who neglects his virtuous and chaste wife who has observed the menstrual period so that she is ready for conception and has taken the ritual bath after her periods." 75.52

"Let that man, who advised that my brother should be sent to the forest, get the sin like the one who neglects dharma and leaves the properly wedded wife and makes love to another man's wife." 75.53

"Let that man, who advised that my brother should be sent to the forest, get the sin of that Brahmin who lacks children." 75.54

"Let that man who advised that my brother should be sent to the forest, get the sin of the person who pollutes drinking water source and administering poison to others." 75.55

"Let that man who advised that my brother should be sent to the forest, get the sin of a person with disturbed mind who disturbs the worship being done a Brahmin and milks the cow having a young calf." 75.56

"Let that man who advised that my brother should be sent to the forest, get the sin of the person who has stock of water but does not give it to one who is thirsty." 75.57

"Let that man who advised that my brother should be sent to the forest, get the sin of a person who while judging religious disputes takes a biased view from only one side." 75.58

That son of the king trying to console Kausalya who has lost the company of her husband and son, became very sad and fell down at her feet. 75.59

Kausalya told these words to Bharatha who was suffering to swearing on various oaths and who was lying down due to the very great grief. 75.60

"Oh son, seeing your increased sorrow due to various oaths, my suffering increases and I felt as if you are choking my breath." 75.61

"Oh my dear child, your mind has not moved away from Dharma. Being truthful, along with Lakshmana you will attain the world of virtuous people."
75.62

After saying this, Kausalya drew that lover of his brother, made him sit on her lap and embraced that mighty one and cried. 75.63

That great Bharatha who was lamenting due to great sorrow, became besieged by great grief and swooned and became unsteady. 75.64

Greatly lamenting he lost his conscience and having lost his power of thought, he fell down on the ground. He passed that entire night taking deep, warm and tortuous breath. 75.65

This is the end of Seventy Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

76. Bharatha Performs Funeral Rites

[Sage Vasishtha instructs Bharatha to do the funeral rituals and Bharatha does it according to shastras. The queens of Dasaratha go round the funeral pyre.]

The very eloquent sage Vasishtha who has great power of speech addressed Bharatha, the son of Kaikeyi who was completely consumed by grief. 76.1

"Oh very famous prince, be safe. Please stop this sorrow. The best time has come to conduct funeral rites of your father earnestly." 76.2

Hearing the words of Vasishtha Bharatha became steady and that expert in Dharma performed all the rituals related to the corpse. 76.3

The body of the king was taken out of the oil container and kept on the ground and the king Dasaratha with his pale ashen face appeared to be sleeping on the earth. Thereafter his body was laid on a magnificent couch adorned with many gems and seeing him like this his son Bharatha lamented greatly. 76.4-76.5

"Oh King who knew his Dharma, What did you want to do by banishing Rama and Lakshmana before I came back from the place where I have gone to?"
76.6

"Oh king, Why did you make Rama, the performer of pious deeds and a tiger among men leave me for bewailing about you?" 76.7

"Oh king, when you are away in heaven and Rama has gone to the forest who will look after the well being of this city?" 76.8

"Oh king, without you, the earth has become a widow and city looks more like a sky which has no moon." 76.9

Seeing Bharatha who was wailing like this with a sorrowful mind, the great sage Vasishtha told the following words. 76.10

"Oh great one, now the funeral rites of the great king needs to be done without any hesitation and with great attention." 76.11

Hearing the words of the very worshipful Vasishtha Bharatha said "So be it", and speeded up family priests, Vedic Scholars and other Gurus to do the activities related to the death rites. 76.12

The fire maintained by the king in his fire sanctuary were put outside in accordance with the principles of rituals and were withdrawn by priests well versed in Vedas. 76.13

After that the attendants with throats choked by tears and with a very dejected mind bore away the dead king on the hearse. 76.14

The people went through the way ahead of the king spreading cloths of gold and other colours. 76.15

Logs of Sandal and Agaruu trees, Guma of Guggul and Balsa trees, wood from Sarala, Padmaka and Devadaru trees and many other fragrant substances were brought by the people and were strewn to make a funeral pyre and thereafter the priests placed the body of the king on the centre of the pyre. 76.16-76.17

The priests of the king offered oblations to his fire and chanted prayers. The priests who were experts in reciting of Sama Veda sang it according to sacred scriptures. 76.18

The queens of the king, accompanied by aged attendants according their ranks departed in Palanquins as well as vehicles to that place. 76.19

Then the priests as well as the women consumed with sorrow and lead by Kausalya went round the burning funeral pyre in the clockwise direction. 76.20

At that time piteous and sorrowful Wailings of the women going round the pyre was being heard and sound as if Krouncha birds were making noise. 76.21

Then those great women weeping and again and again lamenting uncontrollably alighted from their respective carriages on the banks of river Sarayu. 76.22

After offering water oblations, the wives of the king, priests and ministers along with Bharatha entered the city with tear stained eyes and spent the ten days of mourning lying on the floor. 76.23

This is the end of Seventy Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

77. Bharatha Performs Death Rituals

[Bharatha then does all the death rituals and takes purificatory bath on the 13th day. When he was sorrowing, Vasishtha consoled him by pointing out the inevitability of death.]

After ten days were over, the son of the king purified himself and on the twelfth day started doing Sradha [ritual for manes]. 77.1

He gave to Brahmins gems, wealth, food, various types of costly garments and very many types of precious articles. 77.2

That son, while performing the ritual to the king pertaining to other worlds, gave Brahmins, very many white goats, hundreds of cows, male and female servants as well as houses. 77.3

On the thirteenth day morning after reaching the place of rituals for performing the purificatory ceremony, the very strong Bharatha cried and swooned due to sorrow and in a sad voice coming from a lumped throat lamented the death of his father standing at the foot of the funeral pyre and spoke these words of sorrow. 77.4-77.5

"Oh father, Rama to whom you have entrusted to take care of me, has been sent to the forest by you and I have been left in this void." 77.6

"Oh king where have you gone making my mother Kausalya as an orphan, having sent her son who is her only support to the forest." 77.7

Seeing the circular place where his father's bones were burnt being in red colour and also coated with ash, he cried loudly in great sorrow. 77.8

He who was desolate seeing it cried and fell down on the floor, like the flag of Indra when it was being raised. 77.9

After that all his ministers approached him who was observing purificatory penance like the saints approached king Yayathi when he fell down. 77.10

Seeing Bharatha Shatrugna also was drowned in sorrow and remembering about the king fell senseless on the ground. 77.11

Becoming mad in sorrow he wailed in grief, thinking about the various good characters of his father again and again. 77.12

"Kaikeyi is a horrible crocodile originating from the Mandara mountain living in this sea of sorrow, who is incapable of being agitated and drowned my father in the form of boons." 77.13

"Where have you gone father, having left this wailing boy Bharatha who is always soft natured?" 77.14

"You used to make us choose out of food, drinks, cloths and ornaments and give them to us? Who will do it now?" 77.15

"You were a great king of Dharma who was greatly magnanimous. Without your presence, this earth should have broken in to pieces but it is not breaking." 77.16

"My father has gone to heaven and my brother has gone to forest and for what purpose am I living now. I shall enter the fire and die." 77.17

"I will not enter the city of Ayodhya which was ruled by the Ikshuvaku clan as it does not now have my father and brother and I would enter the forest for penance." 77.18

Having heard the wailing of both of them and thinking about the calamity that has befallen on them, their attendants became sadder. 77.19

Those two brothers Bharatha and Shatrugna who were both dejected and Exhausted lay writhing on the floor like a bull whose horn is broken. 77.20

Then the priest of their father, who knew how to cure the nature's ills, rose up Bharatha and spoke to him as follows. 77.21

"Oh lord, this is the thirteenth day after the death of your father and his heap of bones and ashes still remain here. Why this delay in your part?" 77.22

"Without exception three dualities are applicable to all human beings viz. - hunger and thirst, pain and pleasure and birth and death. Since these can never be avoided, it is not proper for you to sorrow like this." 77.23

Sumanthra the philosopher raised up Shatrugna, talked him about inevitability of birth and death and consoled him. 77.24

Those two tigers among men who were famous got up and were shining like the flag of Indra which got faded due to exposure to sun and rain. 77.25

The ministers and others hastened the sons who were wiping away their reddened eyes and who were speaking in a depressed way, to complete the funeral rites quickly. 77.26

This is the end of Seventy Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

78. Shatrugna Tortures Mandhara

[When Shatrugna was sorrowing, the guards caught hold of Mandhara and told about her role to Shatrugna. Shatrugna became greatly furious and tortured her. Bharatha intervened and asked him to leave her as Rama would not like torturing of women.]

Addressing The extremely sorrowing Bharatha who was starting on a journey, Shatrugna told. 78.1

"Rama is the source of protection of all beings and so what is the need for this sorrowing by us. That great Rama endowed with great strength has been sent to forest by a woman." 78.2

"Why did not the very strong and valorous Lakshmana restraint our father and why did not he release Rama from this?" 78.3

"The king could have earlier itself restrained, after careful consideration, of that person who climbed up and influenced the lady of the king." 78.4

While Shatrugna the brother of Lakshmana was speaking thus, the hunchback was seen at the eastern entrance of the town wearing all types of instruments. 78.5

She was wearing royal dress and had applied sandal paste on herself and had adorned herself with various types of several ornaments. 78.6

She was wearing waist belts of different colours and very many types of ornaments and tied them with coloured strings and looked like a monkey. 78.7

The gate keepers seeing her as the sinner who is the main cause of all the problems mercilessly caught hold of her and informed Shatrugna. 78.8

"Here is the sinner and evil women on whose account Rama is in the forest and your father left his body. Do with her as it pleases you." 78.9

Shatrugna who was extremely sad as well as disciplined, having heard those words addressing all those who are moving to the private apartment of the king told. 78.10

"Let her, who brought great sorrow to my brother and father, reap the result of the malicious action done by her." 78.11

Saying this he forcibly caught hold of her who was surrounded by her friends and the house resounded with the cries of that hunchback. 78.12

Seeing him extremely pained and greatly angry all her friends ran away in different directions. 78.13

Those companions were talking with each other, "Seeing the way that he has started, it looks like that he would kill all of us." 78.14

"The compassionate, generous and follower of Dharma, the queen Kausalya is our only refuge and let us seek it from her." 78.15

Shatrugna, who gave pain to his enemies with reddened eyes due to great anger, dragged that shrieking hunchback on the ground. 78.16

When Mandhara was being dragged like this, the collection of different ornaments that she wore broke down and were scattered on the ground. 78.17

With several of her ornaments being strewn on the floor, the home of the king looked like the sky with its scattered stars. 78.18

The best of men who was powerful, with very great anger dragged her near Kaikeyi and spoke these insulting words to her. 78.19

Kaikeyi being upset by those harsh insulting words of Shatrugna became sad and sought the protection of her son Bharatha. 78.20

Bharatha addressing the greatly enraged Shatrugna said, "Please pardon her as the female among human beings should not be killed." 78.21

"If Rama who follows Dharma were not to get angry with me for killing this wicked and sinful lady, I myself would have killed this Kaikeyi." 78.22

"If Rama comes to know that this hunchback has been killed, it is definite that he would neither talk to you or me." 78.23

Hearing the words of Bharatha, Shatrugna the brother of Lakshmana, controlled his anger and released Mandhara. 78.24

Mandhara tormented by sorrow and pain, fell at the feet of Kaikeyi heaving deep tortured breaths and wretchedly cried. 78.25

The mother of Bharatha seeing the hunchback thrown at her feet and who has lost her consciousness, looked here and there like a Krauncha bird caught in the net and consoled that hunchback. 78.26

This is the end of Seventy Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

79. Bharatha Refuses to be Crowned

[On the fourteenth day, the people of Ayodhya offer the kingdom to Bharatha and request him to get crowned. He refuses the offer and tells them that he would bring back Rama and crown him. He starts making arrangements for march of the army.]

On the fourteenth day morning, those who are empowered to nominate the king assembled and told Bharatha. 79.1

"Our revered master king Dasaratha has gone to heaven and the very strong Lakshmana and Rama have gone to the forest." 79.2

"Oh famous prince, now you please become our king, though no one has done any harm to this country without a leader." 79.3

"Oh son of the king, Oh Bharatha, your people as well as those belonging to all trades have brought necessary materials for your crowing and are waiting." 79.4

"Oh Bharatha, Oh best among men, please receive this stable kingdom which belonged to your father and grandfather, get yourself crowned and rule over us." 79.5

Bharatha, who was stable in his penance, went round the materials procured for his coronation, replied to those people. 79.6

"Is not the crowning of the eldest son as a king, the tradition of my clan? So it is not proper for knowledgeable people like you to advise me like this." 79.7

"Our eldest brother Rama would become the king and I would live in the forest for another fourteen years." 79.8

"Let the great army consisting for different parts be got ready. I will go and get my elder brother from the forest myself." 79.9

"I shall keep all these sanctified things procured for my coronation on my front and get back Rama from the forest." 79.10

"I would crown that tiger among men in the forest itself and will bring him back like the sanctified fire from place of Yagna." 79.11

"I would not fulfill the desires of the woman who calls herself as my mother and I would live in the inaccessible forest and Rama would become king here." 79.12

"Let the road be laid, after leveling uneven ground by expert artisans and those experts in protection in inaccessible places follow us." 79.13

When the prince was talking favouring Rama, all the people replied him in excellent auspicious words. 79.14

"When you desire to give this earth to your elder brother, in those words Goddess Lakshmi herself is present." 79.15

Hearing those matchless words from the son of the king, all of them who were in the range of hearing became extremely happy and the eyes of noble men started shedding tears." 79.16

Hearing the words that were uttered become greatly joyous, the ministers and members of the council were relieved of their distress and said, "Oh best among men, devoted people and expert artisans have already been instructed to lay the road." 79.17

This is the end of Seventy Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

80. Bharatha's Men Construct Road

[Great many people are engaged in construction of the road to go and meet Rama and they work ceaselessly and efficiently.]

Then the people who knew topography of land, People who are expert in measurement, devoted workers, energetic excavators, those who know how to operate machines, skilled labourers, architects, craftsmen, carpenters, road levelers, people for cutting trees, people for digging wells, those who knew how to paint, basket makers and competent supervisors started in advance. 80-1-80.3

The very large number of people proceeding from each region resembled swollen sea on the full moon days. 80.4

Those experts in formation of roads along with necessary tools preceded all others. 80.5

They cleared the creepers and shrubs, cut off unnecessary trees, removed various types of boulders and paved the road for travel. 80.6

They transplanted trees in place where they were not there and cut off trees wherever it was needed using hatchets axes, hooked tools and the saw. 80.7

Some other strong men uprooted deep rooted grass from here and there and cleared uneven places and made the path fit for travel. 80.8

Others filled up wells and hollow dried up areas with loose soil and some others lifted up low lying lands and made them even. 80.9

Some people constructed bridges in places which required to be bridged, and powdered obstruction where they are required and broke places which needs to be split open. 80.10

Within a very short time, they constructed big ponds and lakes, looking like the sea of different shapes. 80.11

In places without water, great wells with pure water were dug, which were surrounded by circular dykes. 80.12

The highway for the army was made smooth, plastered with mortar and line of blossoming trees were planted. Intoxicated joyful birds marched through them singing with joy. They were further decorated with flags and sandal water was sprinkled over them and strewn with flowers of all types. With all this the highway brilliantly shined like the path of Gods. 80.13-80.14

Those workers who were responsible for various tasks, obeyed the orders of Bharatha sincerely and ordered other artisans to work. They filled up resting places meant for Bharatha with various types of fruits and also made them lovely. They also decorated such places so that it resembled ornaments. 80.15-80.16

Those astrologers who were experts in auspicious stars, fixed the time of stay of Bharatha in these resting places on the way. 80.17

Expert workers spread heads of sand around these resting places and built moats around it. It was Adorned with broad highways and lined with houses as high as Indrakeela mountain. Those excellent tall buildings appeared as if they were prepared to fly in the sky. The flags decorating these ways could be seen everywhere and it resembled the place of Indra in splendour. 80.18-80.20

That road with forests of various trees and had sources of cool and clear water reached the banks of river Ganga with abundance of fishes. 80.21

Constructed by expert craftsmen that lovely royal road shined like the night sky illuminated by cluster stars and moon. 80.22

This is the end of Eightieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

81. Vasishta Arranges Meeting

[When respect of king is given to Bharatha, he is upset. Vasishta calls for a meeting of all concerned.]

Then the expert in words, bards, and genealogists made a delightful start of the night with auspicious notes and praised Bharatha. 81.1

The drum of the night watch was beaten by golden sticks [to indicate time], conches in hundreds were blown and instruments of various modulations were played. 81.2

That high sound of pipes reached up to the heavens but caused even more sorrow and distress to Bharatha. 81.3

Bharatha who was woken up by that sound immediately got it stopped and told Shatrugna that "I am not the king." 81.4

"See Shatrugna, what great harm has been done to the world by Kaikeyi. Lord Dasaratha has left the earth leaving all these sorrows to me." 81.5

"This country which was ruled by the great king of dharma who rooted in Dharma is now like a boat without helmsmen caught in the whirlpool." 81.6

"And also the very great protector of this country Rama, has been banished to the forest by my mother who has abandoned Dharma." 81.7

Seeing Bharatha crying like that and becoming unconscious, all the women cried together continuously. 81.8

When he was crying like this Vasishta the expert on the king's Dharma entered the assembly hall of the lord of Ikshuvaku clan. 81.9

That follower of Dharma along with his disciples entered that hall finished in gold and inlaid with many gems and precious stones and resembled Sudharma, the assembly hall of Indra. 81.10

Sitting on the golden seat covered with comfortable spread, he gave orders to the messengers this way. 81.11

"Bring immediately Brahmins, Kshatriyas, Vaisyas, ministers and army commanders of a steady mind as a very important matter need to be discussed." 81.12

"Bring along with royal attendants the famous Shatrugna, the illustrious Bharatha, . Yudhajith, Sumanthra, all well wishers of the king." 81.13

When the invitees started coming as per the orders of Vasishta in their horses and Chariots, great sound of din prevailed there. 81.14

"When Bharatha was coming he was greeted by ministers and other people like they used to greet Dasaratha and it resembled Devas greeting Indra." 81.15

Graced by the sons of Dasaratha, that assembly hall, teeming with fish and serpents, with gems, shells, pebbles and grains of sand, looked as if Dasaratha himself was present there. 81.16

This is the end of Eighty First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

82. Bharatha Refuses Kingdom Offer

[Vasishta requests Bharatha to get himself crowned, but he refuses to accept. It is decided that all people will go with Bharatha to forest and bring back Rama.]

The very intelligent Bharatha saw well controlled gentleman in the assembly hall which looked like a dark night with full moon and bright stars. 82.1

After the entry, the seats were occupied according to their rank and the assembly looked splendid with people who have dressed in costly garments and applied unguents with good scent. 82.2

The intensely splendid assembly with multitude of learned people looked like the autumnal night with full moon. 82.3

The chief priest, who was an expert in Dharma having seen the king's subjects, spoke in a very gentle way to Bharatha. 82.4

"Dear child, the king Dasaratha following all the tenets of Dharma has conferred this vast kingdom abounding in wealth and grains on you, before going to heaven." 82.5

"Rama abiding by the truth and constantly remembering the path of Dharmic people, did not move away from the wishes of his father, like the rising moon which does not move away from moon light." 82.6

"This kingdom has been awarded to you by your father as well as your brother completely removed of its thorns Please crown yourself quickly as its king and enjoy it along with the chosen ministers of your choice." 82.7

"Let the kings from north, west as well as south and kings of bordering kingdoms and from the islands of the sea bring crores of very costly jewels." 82.8

Hearing those words, Bharatha was immersed in the sea of sorrow and wishing for Dharma reached by his mind Rama. 82.9

That young man who has a sweet voice like a swan, with sweet voice choked by sobs, lamented in the middle of that assembly and found fault with that chief family priest Vasishta. 82.10

"How can a man like me seize the kingdom from the very knowledgeable Rama, who observes the penance of Brahmacharya, who knows all branches of learning and who is trying to protect Dharma." 82.11

"How can any one born to Dasaratha become an usurper of a kingdom? Me and this kingdom belong to Rama. It is only proper for you to tell about this." 82.12

"The son of Kakustha clan, the soul of Dharma, the eminent and eldest son Rama who is comparable to Nahusha and Dilipa only merits to get this kingdom as was received by Dasaratha. 82.13

"If I do this sin which ungentlemanly wicked act not leading to heaven, in this world, I would become the disgrace to the Ikshuvaku clan." 82.14

"This sinful act done by mother is always distasteful to me and from here I am saluting my brother who is in the inaccessible forest." 82.15

"As Rama is the best among those who walk with two legs, I would follow him. In all the three worlds, Only Rama deserves to get this kingdom." 82.16

All the members of the assembly hearing these words of Dharma, fixing their thought on Rama shed tears of joy. 82.17

"If I am not able to bring back my esteemed brother, I shall also dwell in the forest like Lakshmana." 82.18

"I would use all possible methods to bring him back with force and come in the presence of all of you who are pious men." 82.19

"I have already dispatched explorers and protectors of the path as well as those who would assist them for wages or without wages and it also pleases me to take this journey." 82.20

The lover of his brother and the soul of Dharma that Bharatha after telling this told Sumanthra who was an expert in counseling who was standing nearby. 82.21

"Oh Sumanthra, get up and go and speedily arrange for the army to be assembled to go on this expedition, as per my order." 82.22

When the great Bharatha told like this to Sumanthra, with great joy, he fulfilled those commands and it looked like that he liked it. 82.23

The citizens were greatly pleased to know that the army and its chiefs have been ordered on a journey to bring back Rama. 82.24

In each and every house when the wives of soldiers came to know about the orders for the journey, with great joy they hastened up their husbands. 82.25

Those chiefs of army collected horses, fast moving bullock carts, fast moving chariots and soldiers of the army as ordered. 82.26

Bharatha who was in the presence of his Guru, having seen that the army was assembled, requested Sumanthra to get ready his chariot. 82.27

He heard the order of Bharatha with great joy and harnessed the chariot with excellent horses. 82.28

Then Bharatha, who was steadfast in his words, who was greatly valorous, and one who spoke with proper words and one who wanted to please his brother who had gone to the forest said. 82.29

"Oh Sumanthra, go to the chiefs of the army and order them to assemble the army so that I can start to go for wishing to ask for forgiveness and then to bring back my brother, who is in the forest, for the sake of welfare of the world." 82.30

The son of the charioteer, who was properly ordered by Bharatha with his greatest desire fulfilled, ordered all important people as well as the chiefs of army and friends. 82.31

Thereafter from clan after clan belonging to Brahmin, Kshatriya, Vaisya and Shudra castes, rose up and brought out camels and donkeys as well as Chariots, elephants of good pedigree and horses and started for the travel. 82.32

This is the end of Eighty Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

83. Bharatha's Forest Journey

[Bharatha starts to meet Rama along with a huge army and a teeming population of people belonging to various castes and trades. They reach the town of Guha and take rest there.]

Waking up early morning Bharatha boarded excellent chariot and set out with a desire to see Rama swiftly. 83.1

All the ministers and priests went ahead in chariots resembling the chariot of the sun, which were yoked to horses. 83.2

Nine thousand elephants arranged in proper fashion, followed Bharatha who was the delight of the clan of Ikshuvakus. 83.3

Sixty thousand elephants and well armed archers followed behind Bharatha who was a famous prince. 83.4

One hundred thousand horses mounted by their riders followed Bharatha who was truthful, who had control over his sense organs and who belonged to the clan of Raghu. 83.5

Kaikeyi, Sumithra and the famous Kausalya joyful at the thought of bringing back Rama went in chariots which were shining. 83.6

Groups of gentlemen who were delighted in their hearts by the spectacular achievements of Rama were travelling to see Rama and Lakshmana. 83.7

"When will be able to see Rama who is like a black cloud, very strong, had remarkable courage and steadfast in penance who can destroy all sorrows of the world." 83.8

"As soon as we see Rama, all our sorrow will vanish, like the darkness vanishing on seeing the Sun." 83.9

The people of the town on their way narrated to each other achievements of Rama and also hugged each other. 83.10

Those others who were close to the family of the king, merchants as well as other citizens went along with delight to see Rama. 83.11

Polishers of gems and ornaments, potters capable of making ornamental pottery, manufacturers of weapons, weavers, People who make show pieces using peacock feathers, people who saw wood, makers of cheap ornaments, perforators of shell as well as ornaments, artisans on ivory, people who plaster, merchants of fragrant essences, famous goldsmiths, blanket cleaners, bath attendants, doctors, vintners, merchants of perfumes, washer men, tailors, chiefs of villages, actors along with their wives, fishermen joined the group. 83.12-83.15

Thousands of Brahmins who were expert in Vedas, who had a composed mind and who were famous for their Dharma followed Bharatha riding on bullock carts. 83.16

Properly dressed up in clean cloths, wearing red sandal paste in groups riding on various vehicles people slowly followed Bharatha. 83.17

The very cheerful army followed the son of Kaikeyi Bharatha who loved his brother and was going to bring back his brother. 83.18

Travelling on chariots, carts, elephants and horse for a long distance with great difficulty, they reached near Sringeripura which was near the Ganges river, which was a city ruled vigilantly by Rama's friend the valiant Guha who was living there with his relatives. 83.19-83.20

The army accompanying Bharatha reached the river Ganga frequented by Chakravaka birds and halted on its banks. 83.21

After inspecting the army that followed him as well as the sacred waters of the river Ganga, Bharatha, who was an expert in speech addressed his ministers. 83.22

"I am of the opinion that the army can halt here and after taking further rest, we will cross the river tomorrow." 83.23

"Meanwhile I desire to give ablutions with water in the river to my father who has gone to heaven, for ensuring him good life in that world." 83.24

When Bharatha spoke like this to the ministers, each of them agreed with this and with composed minds, each of them allowed the army with them to relax. 83.25

Bharatha made adequate arrangements for camping his great army on the banks of the mighty river Ganga and thought over the problem of bringing back Rama and took up his dwelling there. 83.26

This is the end of Eighty Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

84. Guha Meets Bharatha

[Guha suspects the intention of Bharatha. So he carefully approaches him. Sumanthra tells Bharatha about Guha. Guha is allowed to meet Bharatha.]

Then Guha, the king of Nishadhas observing the great bannered army encamping on the banks of river Ganga, hurriedly addressed all his relatives and said. 84.1

"I am seeing a great army which is spread like an ocean and I am unable to comprehend by my mind as to its magnitude." 84.2

"It appears to me that the evil minded Bharatha himself has come here. The huge emblem of Kovidha tree seems to be hoisted atop his chariot." 84.3

"Would Bharatha, the son of Kaikeyi arrest us with cords or would he kill all of us or has he come with the desire of conquering this thriving kingdom which is not easily obtainable or is he desirous of slaying Rama who was banished by his father?" 84.4-84.5

"Rama the son of Dasaratha is not only my master but also my friend. So be vigilantly stationed on the banks of Ganga, so that his interests are protected." 84.6

"Let all fishermen who live on fruits, roots and meet and who depend on Ganga for their livelihood stay here along with their armies." 84.7

"Let five hundred boats each manned by hundred men be available here", said Guha exhorting them. 84.8

"If perchance Bharatha is not ill disposed to Rama then his army would cross over river Ganga today itself in safety." 84.9

After telling this, the king of Nishadhas, carrying, fish, meat and wine as presents approached Bharatha. 84.10

The very famous son of the charioteer, who was humble by nature, seeing their coming informed humbly about it. 84.11

"This Lord who is surrounded by thousands of his relatives is very knowledgeable about Dandaka forest. He who is aged is a great friend of your brother." 84.12

"Oh son of Kakustha clan, so you may let the Lord of Nishadhas Guha to see you as he will undoubtedly know about the whereabouts of Rama and Lakshmana." 84.13

After having heard these auspicious words of Sumanthra, Bharatha said "Allow him to meet me immediately." 84.14

Guha became joyous on seeing that the permission was obtained and along with his relatives and with humility approached Bharatha and told him. 84.15

"This country is like the garden in your backyard and all of us are subordinate to you and you may live in the home of this slave." 84.16

"Here are the roots and fruits from the forest and also great varieties of dried and fresh meat brought to you by these Nishadhas. ' 84.17

"I am desiring that you and along with your army may take rest here tonight and after we present you with various offerings, your army can proceed tomorrow." 84.18

This is the end of Eighty Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

85. Guha's Doubts Cleared

[When Guha asks Bharatha whether his intentions are evil, Bharatha tells him that he is going to bring back Rama. Guha is greatly impressed. Bharatha spends a sleepless night due to worry.]

Bharatha hearing the words of Guha, the lord of Nishadhas, replied with well thought-out and greatly significant words. 85.1

"Oh friend of my elder brother, your intention of providing food for this very great army, indeed is great." 85.2

After saying these very great words to Guha, he again told the lord of the Nishadhas. 85.3

"Oh Guha, these marshy banks of river Ganga is dense and difficult to cross, Can you tell me how I can cross this and go to the hermitage of Bharadwaja." 85.4

Hearing these words of the sagacious son of the king, Guha who is an expert forest ranger replied with folded hands. 85.5

"Oh very famous son of the king, these fishermen armed with bow shall accompany you with vigilance and I also would accompany you." 85.6

"Are you going to Rama who never gets tired, with an intention to cause harm to him? Seeing your great army, I am getting this doubt." 85.7

Bharatha who was as pure as the sky, hearing these words replied to Guha in a gentle tone. 85.8

"Let such an evil time causing such a calamity never come. It is not worthy of you to suspect me like that as Rama as an elder brother is like my father and held in high esteem by me." 85.9

"I am going to bring that son of Kakustha back from the forest. Oh Guha, please do not entertain any other thought as I am telling you the truth." 85.10

On hearing the talk of Bharatha, Guha became happy and with a face beaming with joy, once again told Bharatha. 85.11

"You are a blessed man because you want to renounce that kingdom, which you got without any effort and I do not see anyone equal to you in this earth." 85.12

"Great permanent fame will follow you in this world, because you are desiring to bring back, Rama who is in great difficulty." 85.13

When Guha was talking like this to Bharatha, the sun started shining with less brilliance and the night started setting in." 85.14

Bharatha after encamping his huge army with the help rendered by Guha, retired to sleep. Shatrugna also started sleeping. 85.15

But the great Bharatha's mind was occupied by the sorrow about Rama. Being a man steeped in Dharma he did not deserve to be sorrowing like this. 85.16

Inside Bharatha the grief was burning him and scorching him, like the hidden fire in the forest scorching a tree. 85.17

Just as the snow on Himalayas is melted by heat of the sun flows out, sweat poured out from all parts of his body due to the heat of grief. 85.18

With unbreakable mountain of meditation, with mineral like heaving, with pathos of multitude of trees, with sorrows and tiresomeness like mountain peaks, with countless creatures of stupor, with sorrows making him like bamboo trees, Bharatha was enveloped by the mountain of sorrow. 85.19-85.20

Then the best among men, heaving sighs with a very disturbed mind, with bewildered senses, caught in great calamity, oppressed by the heat raised in his heart, like the bull driven out by the herd lost his peace of mind. 85.21

Bharatha followed by his people joined with Guha and Guha Again consoled Bharatha who was with a greatly distraught mind thinking about Rama. 85.22

This is the end of Eighty Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

86. Guha Talks of Lakshmana

[Guha tells Bharatha about Lakshmana and his love towards Rama. He tells how he guarded Rama in spite of Guha's offer to do so. He told how worried Lakshmana was about Ayodhya.]

Then the forest ranger Guha described to Bharatha, who had countless virtues, the good nature of the great Lakshmana. 86.1

"I spoke to Lakshmana who was completely awake for the protection of his brother holding bows and arrows." 86.2

"Oh friend Lakshmana who belongs to clan of Raghu, for your sake a comfortable bed has been arranged. Without any anxiety, please lie down on it." 86.3

"Oh soul of Dharma, all of our people are used to sorrow but you are accustomed to pleasure and so we will stay awake for the protection of Rama." 86.4

"There is no one in this world who is dearer than Rama to me. Do not be anxious. I am telling you the truth." 86.5

"With his blessings, I want to attain great fame in this world, abundance of Dharma and absolute Artha and Kama." 86.6

"I armed with bow and arrow along with our clan members, would protect my dear friend Rama who is sleeping with Sita." 86.7

"Since I wander around the forest always, nothing here is unknown to me. In a battle here we can fight with an army with four divisions." 86.8

"Telling like this to that great soul Lakshmana, we all were able to see only Dharma in him." 86.9

He further said, "When Rama is sleeping on the ground with Sita, how is it possible for me to get sleep or pleasure of life." 86.10

"Oh, Guha, that Rama whom even asuras and devas cannot withstand in a battle is lying down on a bed of grasses with Sita." 86.11

"Rama was obtained by Dasaratha by performing many great austerities and is the only son who resembles my father in all his virtues." 86.12

"After he was banished the king cannot survive for long and quickly this earth would be turned in to a widow." 86.13

"The women in the king's private apartment must have cried loudly for a long time and would have stopped by now due to getting very tired and by now all the sound would have been calmed down in the palace." 86.14

"I think that Kausalya and the king as well as my mother Sumithra would outlive this night." 86.15

"My mother may continue to live by looking after Shatrugna, but as for the mother of the warrior, Kausalya would die due to extreme grief." 86.16

"After failing to fulfill one cherished desire after another one, the king will die without being able to make Rama the king." 86.17

"When the moment for lying in state on earth comes to my father, the person who carries out his funeral rites would have achieved his purpose." 86.18

"Then he will move about in my father's city of Ayodhya with pretty highways and cross roads, full of mansions and palaces which are embedded with precious stones, thronged by large number of elephants, horses and chariots, echoing with sound of trumpets, filled with auspiciousness everywhere, crowded with joyful prosperous people, with large number of pleasure gardens, shining is community festivals and is full of all sort of comforts." 86.19-86.21

"Would we be ever able to enter Ayodhya after we safely fulfill the vow of Rama of completing the full term in the forest?" 86.22

"While the great prince was lamenting this way and was waiting, the night passed off." 86.23

"On the next day dawn in the banks of river Ganga, they matted their hair and were comfortably ferried across the river by me." 86.24

"Wearing matted hair and dress made of barks of wood those powerful men who were slayer of their enemies and resembling the lord of bull elephants, armed with excellent bows, arrows and other weapons, looking back with alertness went with Sita." 86.25

This is the end of Eighty Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

87. Guha Tells about Rama

[Bharatha becomes sad and upset. Later Bharatha asks about what Rama ate and where he slept. Guha tells him that he only sipped water and lay down on a bed of Durbha prepared by Lakshmana.]

Bharatha after hearing these words of Guha, which was not to his liking, was immersed in thought as and when he heard each sentence. 87.1

"Bharatha who was gentle, powerful, with shoulders like that of a lion, with great arms, with wide eyes resembling petals of a lotus, youthful and graceful was revived for a moment but immediately fell down with grief like an elephant, heavily beaten by whips." 87.2-87.3

Seeing Bharatha like this, Shatrugna who was standing nearby, hugged him with great sorrow and fell down senseless. 87.4

Then all the mothers of Bharatha who were emaciated due to fasting, desolate and grieving for the death of their husband rushed towards him. 87.5

All of them wailing fell around him on the ground but Kausalya who was desolate approached Bharatha and took him in her hands. 87.6

The saint like very sad Kausalya who had great affection towards him wept and clasped him like her own child and enquired. 87.7

"Oh Son I hope some sickness is not afflicting you as the well being of the king's clan is now dependent on you." 87.8

"Oh son when Rama left with his brother and after king Dasaratha departed to heaven, I am living because I am able to see you and you are our sole protector." 87.9

"Oh son, have you heard something unpleasant about Lakshmana as well as my son who has gone to the forest along with his wife. Rama is my only son." 87.10

That famous one instantly consoled himself but still crying reassured Kausalya and told the following to Guha. 87.11

"Oh Guha, where did my brother along with Sita and Lakshmana spend the night? Where did they sleep? And what did they eat?. Please tell me." 87.12

Guha, the lord of Nishadhas greatly delighted told his loveable guest about all that he had provided to Rama. 87.13

"I offered Rama various kinds of rice, several kinds of eatables and great quantity of fruits which were brought for his meal." 87.14

"Rama who was valorous in his truth ordered all of that to be taken back, remembering the duties of Kshatriya he did not accept them." 87.15

"You should never take anything from others but always give, my friend", like this that great one entreated." 87.16

"That great one only drank water which was brought by Lakshmana and later Rama and Sita observed fasting." 87.17

"Lakshmana drank the remaining water and thus completed his work. Then they performed evening worship observing silence." 87.18

"Then later Lakshmana prepared a comfortable and auspicious bed for them by using Dharbha collected by himself." 87.19

"Rama along with Sita lay down on that bed and Lakshmana after washing their feet, went away to a distant place." 87.20

'Near the roots of this Ingudi tree is the place where the Durbha was spread over which Rama and Sita slept." 87.21

"Lakshmana, the destroyer of his enemies along with quivers filled with arrows and wearing a finger guard made of goat skin and also holding a bow which was strung ready, stood guard throughout that night." 87.22

"There after I also armed with very good bow and arrow and surrounded by indefatigable men who were also armed with arrows who belonged to my clan, stood in guard of Indra like Rama along with Lakshmana." 87.23

This is the end of Eighty Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

88. Bharatha is Upset

[Guha shows Bharatha the bed on which Rama and Sita slept. Bharatha is greatly upset. He decided to wear matted hair and cloths of Bark and live in forest while Rama is crowned in Ayodhya.]

Having listened to all those words, Bharatha along with his expert ministers, went to the foot of Ingudi tree and gazed at the bed of Dharbha there and addressing his mothers he told, "That great Rama slept here on the ground at this spot and you may see the crushed bed here." 88.1-88.2

"That very fortunate and intelligent son of Dasaratha born in a very great clan does not deserve to sleep on this naked earth." 88.3

"How could that tiger among men who is used to sleep on deer skin spread over several excellent bed spreads, sleep on this naked ground." 88.4

"That destroyer of enemies Rama used to reside in seven storied palaces and great mansions with floors paved with gold, over which carpets used to be spread. These rooms used to have bouquets of flowers of varied colours and the paste of the perfumed sandal and Agaruru used to be applied there."

"The roofs of these palaces looked like white clouds and they echoed with the sweet sound of several parrots. These palaces used to be cool and were scented with many perfumes. They were all equal to Meru Mountain with their gold plated walls. He used to be woken up by playing of musical instruments, playing of drums and tinkling sound of ornaments. Many poets, flatterers and genealogists used to sing appropriate verses extolling his virtue at the proper time and used to salute him." 88.5-88.9

"This happening cannot be believed and it does not appear to be truth to me and my mind is scared as it looks like a bad dream to me." 88.10

"Surely the divine will is much more powerful, because Rama the son of Dasaratha had to sleep on the floor." 88.11

"Sita who is the daughter of king of Videha, who has a comely appearance and who was the daughter in law of king Dasaratha also had to sleep on the floor." 88.12

"This bed of my brother has been tossed about and this grasses spread on hard earth has been crushed by his limbs." 88.13

"Here and there I see some particles of Gold had been attached to it and possibly Sita must have slept on them wearing all her ornaments." 88.14

"It is evident that the upper garment of Sita has been stuck here, for here and there silk threads are shining on it." 88.15

"I think this bed of her husband must have been comfortable for her, who is young lady who is delicate, chaste and observing penance and she never felt any suffering." 88.16

"Alas, it is unfortunate that due to a cruel person like me, Rama with his wife was made like orphans and had to sleep on such a bed." 88.17

"How can Rama, born in the family of emperors, revered by all the world, one who is darling of all the world, one who is the colour of blue lotus, one who had red eyes, one who has pleasant looks, one who enjoyed pleasures and one who never merited sorrow, had to leave the matchless comforts of his kingdom, and sleep on this hard floor." 88.18-88.19

"The great Lakshmana who has auspicious virtues who accompanied his brother at the time of adversity and followed him is blessed." 88.20

"By accompanying her husband to the forest Vaidehi has accomplished her objective, for without any doubt, being away from Rama all of us are debased ones." 88.21

"With Dasaratha having gone to heaven, and Rama having depended on the forest, to me the country appears to be without a helmsman." 88.22

"No one should desire to have this kingdom, because, even though Rama is in the forest, the country is protected by his mighty arms." 88.23

"The capital city of Ayodhya, without guards to protect it from ramparts, With elephants and horses let loose, with city gates kept open and thus unobstructed, unprotected and with unhappy and demoralized army would be even shunned by the enemies like food mixed with poison." 88.24-88.25

"From today I will always have matted hair and wear cloths made of bark, eat only fruits and roots and sleep on the bare floor." 88.26

"I would cheerfully live for the rest of the period in the forest, taking the vow of Rama on myself, so that the vow is not made untrue." 88.27

"When I live in the forest instead of my brother, Shatrugna would live me and the great Rama along with Lakshmana will protect the kingdom." 88.28

"The great Brahmins will hold the coronation of Rama in Ayodhya and would the gods fulfill this wish of my mind." 88.29

"I would personally bowing my head to him would request for his grace and if it is not granted, I would live with him in the forest for a long time, so that he would not be able to ignore me." 88.30

This is the end of Eighty Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

89. Bharatha Reaches Bharadwaja's Hermitage

[Guha arranges to ferry Bharatha along with his family members and army across Ganga. Then they all travel and reach near the hermitage of saint Bharadwaja.]

Bharatha, after spending that night on the banks of Ganga, got up at dawn and told Shatrugna. 89.1

"Shatrugna are you asleep. You be safe. Please go and bring Guha, the Lord of Nishadhas speedily. He will help us and the army to cross the river Ganga." 89.2

Shatrugna replied when urged like this, "I have not been sleeping but I have been continuously thinking about Rama." 89.3

While the lions among were talking like this, Guha came in time and, saluted them and told Bharatha. 89.4

"Did you spent the night comfortably on the banks of the river. I hope you and your army had no inconvenience." 89.5

Hearing those affectionate words of Guha, Bharatha, who was partial to Rama told. 89.6

"Oh king, the night was comfortable. We have been honoured by you. Please instruct your servants to ferry us across the Ganga in their innumerable boats." 89.7

Guha on hearing the orders of Bharatha, went quickly to his town and told his clan members. 89.8

"Get up, awake. Safety to you for all time. Haul down your boats and let us ferry this army across the river. 89.9

As per the order of the king they all got up quickly and brought five hundred boats. 89.10

They also brought other luxury boats called Swasthika, which had large bells, had flags, were magnificent looking, built solidly and were suitable for sailing. 89.11

Guha then Brought another auspicious Swasthika boat, covered with white wool blankets and filled with pleasing sounds. 89.12

Vasishta and other important Brahmins boarded that boat first. Later it was boarded by Bharatha, Shatrugna, Kausalya, Sumithra and other women of the king's house and wives of the king. In that boat their wagons and supplies were boarded. 89.13-89.14

The sound of people burning their temporary shelters, their getting down in waters and boarding all the materials in the boats reached the heavens. 89.15

Controlled by flags and propelled by the fishermen, those boats boarded by and carrying men moved very speedily. 89.16

Some boards carried women, some others were filled with horses, some others carried draught animals and carriages and some great treasures. 89.17

When the boats reached the other shore all the people disembarked and those fishermen returned making lovely formations in the river. 89.18

The elephants decorated by flags and goaded by Mahouts while they were crossing the river shined like mountains. 89.19

Apart from those who crossed by boats, others crossed either by rafts and large pots or swam and crossed the river. 89.20

The auspicious army which was ferried across the river by fishermen reached the holy forest of Prayaga in the Maithra holy period. 89.21

After giving rest to the army, the great soul Bharatha, allowing them to live as per their pleasure set out along with his priests, to see the very great saint Bharadwaja. 89.22

Having approached the hermitage of the great Brahmin, who was a great soul and priest of the devas, he saw delightful huts and multitude of trees and the charming forest of the best of Brahmins. 89.23

This is the end of Eighty Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

90. Bharadwaja Talks with Bharatha

[Bharadwaja also misunderstands the intention of Bharatha. Later hearing his real intention, he is greatly pleased. He informs Bharatha about the present location of Rama. Bharatha decides to spend that night in the great hermitage.]

Seeing the hermitage of Bharadwaja, from a distance of about two miles, that best among men who was a knower of dharma, brought the entire army to a halt, went along with his ministers to the hermitage, keeping the priests in front, and after leaving out all ornaments and weapons and wearing silk garments. 90.1-90.2

Then Bharatha made the ministers to halt at a glancing distance from hermitage of Bharadwaja, went forward along with his chief priest towards the hermitage. 90.3

That great ascetic, on seeing sage Vasishta, sprang up from his seat and told his disciples, "Please bring offerings of water." 90.4

After that lustrous saint met sage Vasishta and after receiving the salutations of Bharatha, he was informed that he is the son of Dasaratha, 90.5

Bharadwaja who was conversant with Dharma, in accordance of their importance made welcome offering to them and offered water for washing their feet and after giving them fruits enquired from Bharatha about news and welfare of his family. 90.6

He enquired about the welfare of Ayodhya, army, treasury and well being of friends as well as ministers and knowingly did not mention about Dasaratha. 90.7

There after Vasishta and Bharatha enquired about his health of the body, sacred fires, trees as well as disciples and also about the animals and birds. 90.8

The great ascetic Bharadwaja after affirming about the general welfare and out of his bonds of affection to Rama told Bharatha. 90.9

"You being the ruler of a kingdom, what is the reason for your coming here? Tell me everything in detail as my mind is not clear about it." 90.10

"Rama, the destroyer of enemies, who increases happiness of people and who was given birth by Kausalya, along with his brother has been banished to the forest for quite a long time. That one who is great has been ordered to live in the forest for fourteen years by his father due to the persuasion of a women. With a aim of enjoying the kingdom without any problems do you intend to cause harm to him and his sinless brother?" 90.11-90.13

When Bharadwaja told like this, Bharatha with great sorrow, eyes full of tears and with tottering voice replied. 90.14

"I am completely lost if even venerable persons like you think about me like this. Please do not rebuke me like this suspecting a fault on my part." 90.15

"What my mother told in my absence is not to my liking. I am not pleased with her words and I do not accept them." 90.16

"I have come here to please that tiger among men by some strategy and take him back to Ayodhya after prostrating him." 90.17

"In these circumstances, Oh sage, be pleased to show your kindness to me and be pleased to tell me the whereabouts of Rama, as of now." 90.18

That god like saint further entreated by Vasishta and other sages, after getting pleased with Bharatha addressed him like this. 90.19

"Oh tiger among men, your behaviour with your teachers, your control over your senses and your wish to follow people with virtue are appropriate to you as you are born in the clan of Raghu." 90.20

"I was aware of your mind and in spite of that questioned you, so that your reply would increase your fame." 90.21

"I know where Rama along with Sita and Lakshmana lives. Your brother is living in the great mountain of Chithrakuta." 90.22

"You can go to that place tomorrow. And you may stay here along with your ministers. Oh very intelligent prince who is aware of Kama and Artha, please fulfill my desire." 90.23

Bharatha who is a man of noble vision assented and said "so be it", and then Bharatha decided to spend the night in that hermitage. 90.24

This is the end of Ninetieth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

91. Bharadwaja's Hospitality to Bharatha

[Sage Bharadwaja then offers hospitality to Bharatha and his army. He summons several devas and a great feast is arranged. All the members of Bharatha's retinue enjoy that great feast.]

Seeing that the son of Kaikeyi has made up his mind to stay, the sage, invited him to stay there hospitably. 91.1

Bharatha addressing the sage told, "You have already offered us water to wash our feet as also made the welcome offering and so the hospitality suitable for forest has already been extended." 91.2

After that Bharadwaja with a gentle smile told, "I know you are full of love and are satisfied with whatever has been offered." 91.3

"I want to feed you as well as the army, as the form of my love to you, oh best among men." 91.4

"Oh best among men, why did you stop the army away from here? Why did you not approach me along with your army?" 91.5

Bharatha with folded hands addressing the sage whose penance is his wealth told him, "I did not approach you with the army as I was scared of you." 91.6

"Oh God like sage, the king or sons of the king should intentionally avoid the places of the sages." 91.7

"Oh god like sage, good horses, men, rutting mighty elephants, which occupy immense land usually follow me." 91.8

"Fearing that would damage your water source and leafy huts if they come in, I came alone without them." 91.9

When the great sage requested him to bring the army near him, Bharatha ordered the army to advance and come near the sage." 91.10

After entering the house of the fire sacrifice, after sipping water and wiping his body, he invoked Viswakarma to provide hospitality to the guests. 91.11

"I wish to provide hospitality. I invoke Thwashta who builds homes and Viswakarma to help me in this matter and make necessary arrangements." 91.12

"I invoke the three guardians of the world lead by Devendra as I would like to provide hospitality and request them to make necessary arrangements." 91.13

"Let all those rivers of the earth which flow towards east and flow towards west and in the sky, may come over here now." 91.14

"Let other rivers flow liquor made of date palm, others the well prepared Sura and yet others cool water tasting like sugarcane juice." 91.15

"I also call upon devas, Gandharwas, Viswavasus, haha, Huhu also goddesses belonging to the Gandharwas and Apsara clans." 91.16

I also invoke Gruthachi, Visvachi, Misrakesi, Alambusa, Nagadantha, Hema and Hima who reside on the mountain." 91.17

"I invoke all the Brahmacharini women who attend on Indra as well as Lord Brahma accompanied by Dumburu along with all their instruments. 91.18

"Let the Khubera's divine forest in the land of Kurus with leaves serving as cloths and ornaments, which bears fruits in the form of celestial women come here." 91.19

"Let the moon God give me excellent food, many kinds and varieties of eatables and food suitable, for chewing, sucking and licking." 91.20

"Let multi coloured garlands made of flowers freshly fallen from trees, wines and other drinks and meats of different kinds be provided." 91.21

The sage with incomparable luster in profound meditation and filled with the glow of penance, in conformity with the rules of Vedic chants told like this. 91.22

When the sage, facing east and in deep meditation, was requesting all this with folded palms, those gods summoned by him appeared before them one by one. 91.23

Then the wind after touching the Malaya as well as Durdura mountains and becoming most pleasant, cool and comfortable, the breeze blew cooling the sweat. 91.24

Then the celestial clouds showered rain of flowers. Sounds of the divine drums were being heard from all directions. 91.25

The gentle winds blew, hoards of Apsara women danced, the divine Gandharwas sang and notes came out from the stringed instrument Veena. 91.26

The sound with proper modulation and rhythm, which emanated from those musical instruments entered the ears of all being living on earth and the sky. 91.27

When the celestial sound pleasing the ears subsided, the army of Bharatha saw the very pretty creations of Viswakarma. 91.28

On every side for five yojanas [twenty miles] the ground had been leveled and covered with many grass lawns which resembled the glittering sapphires and cat's eye gems. 91.29

At that place Bilva, wood apple, Jack fruit, citrus, gooseberry and mango trees laden with fruits resembling ornaments had sprang up. 91.30

From the kingdom of Northern Kurus, a divine river, which was the delight of heaven, bordered by very many trees came in to existence. 91.31

A splendid quadrangle of four buildings, stables for horses and elephants, and auspicious arch ways for palaces and mansions suddenly sprung up. 91.32

A royal palace white like the autumn clouds, with splendid archways, decorated by divine garlands, perfumed with divine scents, with a spacious quadrangle, furnished with couches, seats and coaches sprang up there. Several kind of celestial drinks, delicious food in sterling containers, very good dresses and every variety of food, in clean and well kept vessels was stocked in that palace. Inside seats were arranged for everyone and there were in it magnificent couches with very good spreads. 91.33-91.35

The mighty armed son of Kaikeyi Bharatha, having been permitted by the sage, entered the palace stocked with treasures. 91.36

He was accompanied by the priests and ministers and they were filled with joy on seeing the arrangements made inside. 91.37

There they saw an exquisite throne, fan made of Yak's tail and Parasol an Bharatha and his ministers went round it like kings. 91.38

Bharatha bowed to the throne as if Rama was seated there and seated himself in the minister's seat fanned the throne with yak tail fan. 91.39

The ministers and priests occupied their seats in proper order of importance and next to the chief of army, the supervisor of the camp sat. 91.40

As per the order of Bharadwaja, immediately rivers of Payasam [Kheer] started flowing towards Bharatha. 91.41

On the two banks of the river, celestial and charming houses appeared by the grace of Lord Brahma. 91.42

Within no time, twenty thousand well decorated and well ornamented women came there by the grace of Lord Brahma. 91.43

Shining in gold ornaments, gems, corals and pearls twenty thousand women sent by Kubera came. 91.44

Twenty thousand pretty Apasara women, who would make men who take them in to hands delirious with passion came from Nandana. 91.45

Thereafter the distinguished Narada, Dumburu and Gopa and the kings of Gandharwas who were shining like the sun started singing in the presence of Bharatha. 91.46

As per the orders of Bharadwaja, Alambusha, Misrakesi, Pundarika and Vamana danced the Bharathanatya. 91.47

As per the orders of Bharadwaja, those garlands of devas as well as that of Chaithraratha gardens were found in Prayaga. 91.48

As per the command of Bharadwaja Bilwa trees started playing drums, palm trees started playing cymbal and Peepal trees started dancing. 91.49

Thereafter Pine and Palmyrah trees, even great Tilaka trees, Naktha trees that bear flowers at night, became short and were transformed in to hunchbacks and they all moved, here and there. 91.50

Asoka trees and Gooseberry trees from the forest and creepers like jasmine, Mallika, Jaaji and all others took the form of women came to the hermitage of Bharadwaja and said. 91.51

"Oh people who drink Sura drink as much as Sura as you want, and all those who are hungry eat Payasam [Kheer] and meat offered in fire sacrifices." 91.52-91.53

Seven or eight woman, one by one rubbed the body of each man, bathed them in the banks of that river and they were greatly delighted. 91.54

Some women with sparkling eyes speedily approached them for massaging and some other chosen ladies wiped away water from their bodies and gave each other wine to drink. 91.55

The attendants of vehicles fed meals to horses, elephants, donkeys, camels, calves of cows as per their need as and as per the rule. 91.56

Those energetic people who were warriors of Ikshuvaku kings, made the animals that pull the vehicles, eat more and more and made them eat parched grain, with sugarcane and honey. 91.57

The horse riders were not able to recognize their horses, the mahout did not recognize his elephant and the whole army which was fully drunk forgot everything and shined. 91.58

After gratifying all their desires and after applying red sandal paste all over the body and surrounded by Apsara ladies, those army men exclaimed. 91.59

"We will not go to Ayodhya nor will we go to Dandaka. Welfare to Bharatha and Rama have a pleasant life." 91.60

The soldiers of Infantry and cavalry, who after enjoying the hospitality of Bharadwaja, no longer recognizing their leaders also made such utterances. 91.61

Those men who were followers of Bharatha who were in thousands highly delighted shouted "This is heaven" 91.62

Those soldiers danced, laughed as well as sang and ran about all over wearing thousands of garlands. 91.63

Those who had already eaten that nectar like food, when saw that divine food again, wanted to eat once more. 91.64

Thousands of servants, slave girls, female attendants, army attendants dressed in matchless dresses were greatly proud of themselves. 91.65

There the elephants, donkeys, camels, cows, horses, beasts and birds were well fed, and each of them did not trouble the other. 91.66

No one in the army was wearing dirty dresses or themselves dirty or hungry and no one was having dust on their body or with unkempt hair. 91.67

There the men were surprised to see goat meat, boar meat, choicest condiments, various fragrant and tasty fruit juices, soups, white rice, in thousands of metal containers. 91.68-91.69

Along the border of the forest wells were filled with Payasam and there were wish fulfilling cows and honey dripping trees. 91.70

Other wells were filled with date palm liquor, surrounded by pots of well cooked meat of peacock, chicken and deer. 91.71

There were vessels in thousands, plates and tumblers in lakhs, golden vessels, cups and well cleaned pots made of earth and jars with wide mouth. 91.72

Tanks were filled with sweet curds of good flavour with the colour of wood apple which were blended with spices, some more tanks filled with Payasam and some filled with sweet prepared out of barley powder. 91.73 -91.74

The army men saw in bathing Ghats of rivers bathing powders and powder extracts in containers and different kind of bathing requisites. 91.75

There the soldiers saw on all sides stacks of tooth cleaning sticks, white and bristled, white lumps of sandal wood paste placed in dishes made of leaves, well cleaned mirrors, collection of clothes, several pairs of foot wear, collyrium boxes, combs, brushes for cleaning moustaches, weapons, parasoles, bows and shining armour, different kinds of couches, and seats. There were pools of drinking water for donkeys, camels, elephants and horses and excellent landing places filled with flowering lotuses and water lilies. The lakes were of transparent waters resembling the hue of the sky and easy, comfortable for swimming. There they saw soft hears of grass as green as sapphire and Nipa trees for the animals to refresh. 91.76-91.80

Those men were surprised by the great hospitality extended by sage Bharadwaja to Bharatha and felt as if they were in the world of dreams. 91.81

When they were enjoying like this like devas in garden of Indra, in the pretty hermitage of Bharadwaja, the night passed away. 91.82

Those rivers reverted back to the normal state, Gandharwas and those lovely women returned back after taking leave from saint Bharadwaja. 91.83

Those men were greatly intoxicated by the liquor and were smeared with divine Agar and sandal paste, petals of flowers from the crushed divine garlands were strewn helter-skelter. 91.84

This is the end of Ninety First Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

92. Bharatha's Chithrakuta Journey

[Bharatha enquires the sage about where Rama is staying. The saint tells him about Chithrakuta and gives him directions to reach there. Bharatha introduces his mothers to the sage and later they all leave towards Chithrakuta.]

Thereafter greatly satisfied with the hospitality Bharatha and his men and after spending the night approached sage Bharadwaja with a desire to know about Rama. 92.1

The sage who had completed the morning fire ritual saw the tiger among men who had arrived with folded hands and asked him. 92.2

"Oh sinless Bharatha, At our place did you pass the night pleasantly? Please tell me whether you and your men were satisfied with the hospitality." 92.3

Bharatha with folded hands saluted and prostrating that sage with matchless powers who has emerged out of his hermitage said. 92.4

"Oh God like sage, I along with all my ministers with the entire army as well as beasts are satisfied and fulfilled all our desires." 92.5

"All of us including even our servants freed from fatigue and heat were well nourished and well housed, we passed the night comfortably." 92.6

"Oh God like sage, oh great sage, I will take leave of you with love. And I am going to see my brother. Please look at me with friendly eyes." 92.7

"Oh follower of Dharma, please tell me the location of the hermitage of my brother who is magnanimous and steeped in Dharma. How far is it from here and how to reach that place?" 92.8

Enquired like this by Bharatha, who desired to see his brother, the greatly lustrous Bharadwaja who has done great penance replied. 92.9

"Oh Bharatha, about seven miles from here, through the lonely forest with charming forests and wood lands is Chithrakuta mountain." 92.10

"Once you reach its northern side of the forest you will see the Mandakini river covered flowering trees and lovely blossoming woods." 92.11

"Oh dear child, beyond that river is Chithrakuta mountain, and on it there is a leafy hut and it certain that both of them are living there." 92.12

"Oh chief of the army, Oh great one, if you take your army consisting of horses, elephants and chariots to the southerly direction to the south west through this path, you will find Rama soon there." 92.13

Having heard of the particulars of their journey, the wives of the king of kings Dasaratha got down from their chariots and stood around that Brahmin, Bharadwaja. 92.14

Kausalya who was thin, trembling, and depressed along with Sumithra with her hands caught the feet of that great sage. 92.15

Kaikeyi with unfulfilled desire and being despised by the entire world, overcome with great shame also caught his feet. 92.16

Then she with reverence went round with a depressed heart, that great sage and stood not far away from Bharatha. 92.17

Bharadwaja who was very firm in his penance asked Bharatha, "I would like to know in detail, individually about your mothers." 92.18

Hearing these words of the sagacious Bharadwaja, Bharatha who was an expert in speech answered with folded hands. 92.19

"Oh God like sage, this is the goddess Kausalya the principal queen of my father looking desolate and emaciated due to sorrow and fasting. Similar to Adhithi bearing Dhatha, she gave birth to Rama, the best among men who walks like lion." 92.20-92.21

"This lady with a sorrowing mind who resembles the branch of Karnika tree which is with withered blossoms in the middle of forest, Who leans on the left arm of Kausalya is Sumithra and Lakshmana and Shatrugna who resemble the devas in beauty and who are greatly valorous are her sons." 92.22-92.23

“She is one who lead to the destruction of life of the tiger among men and due to her King Dasaratha went to heaven, without his son by his side. She gets angry, does not know how to discriminate between good and bad, proud about her beauty, desires for wealth, is not lady like but is in the guise of a lady. She is my mother who is wicked, determined to do sinful deeds and only due to her, I am seeing this sorrow.” 92.24-92.26

Saying this, the tiger among men with reddish eyes and angry like a serpent, spoke words hissing like a serpent, choked with rears and took laboured breath. 92.27

When Bharatha told like this to the great saint Bharadwaja, that man with great intelligence replied to him thus. 92.28

"Oh Bharatha, you should not impute these faults on Kaikeyi, for Rama's travel would lead to great pleasure in the future." 92.29

"Due to travel of Rama, only good will come to devas, asuras, sages and purified souls." 92.30

Bharatha after saluting him, went round him and summoned the army and ordered them to get ready. 92.31

Afterwards different type of people getting ready for the journey harnessed excellent horse chariots plated with gold. 92.32

Wearing golden chains and flags both the he and she elephants started on their journey making sounds like thunder clouds at end of summer. 92.33

Carriages small and big of various kinds and of great value started on their journey and infantry started walking. 92.34

Thereafter Kausalya and other distinguished ladies travelled with joy in great carriages with a view to see Rama. 92.35

Bharatha started his journey in an auspicious palanquin shining like the morning sun as well as the full moon which was kept ready, with attendants preceding him. 92.36

The collection of horses, elephants and chariots and the vast army travelled towards south spreading like a huge cloud that has arisen in the sky going through forests visited by birds and animals and passed through mountains and streams on to the other side of Ganga. 92.37-92.38

With soldiers, horses and elephants in high spirits frightening birds and beasts Bharatha's army entered the great forest and looked splendid. 92.39

This is the end of Ninety Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

93. Bharatha at Chithrakuta

[Bharatha travelling with his army reaches the Chithrakuta Mountain. His army men after search locate a hut from which smoke was rising. Bharatha stopping his army there proceeds towards the hut along with elders.]

Seeing that great army marching in the furious elephants who were leaders of herds who were living in the forest ran off along with herds. 93.1

Bears and herds of dotted deer as well as antelopes could be seen in the stretches of forests, mountains and rivers. 93.2

The Dharmic Bharatha the dear son of Dasaratha proceeded surrounded by four divisions of the army creating lots of sound. 93.3

The army of that great soul Bharatha which resembled waves of ocean covered the earth like clouds in rainy season. 93.4

At that moment with large number of horses moving at a great speed along with elephants covered the earth and earth was not visible for some time. 93.5

The great Bharatha after travelling a long distance, finding the people carrying his palanquin were very tired, addressing the best of advisors told. 93.6

"After observing the topography of the place and matching it with what I heard from Bharadwaja, it is clear that we have reached our destination." 93.7

"That is the Chithrakuta mountain and this is the Mandakini river and at a distance we can see a forest shining like blue cloud." 93.8

"Now the pretty ridges of the Chithrakuta mountains are being trampled by elephants which look like mountains to me." 93.9

"The trees are shedding flowers on the mountain ridges, like the dense blue black clouds showering water at the end of summer." 93.10

"Oh Shatrugna, see this mountain occupied by Kinnaras and frequented by giant crocodiles as they exist in the ocean." 93.11

"The sight herds of deer swiftly running which were incited by the clamour resembled clouds of autumnal clouds being scattered by the wind." 93.12

"Like the people of south, the trees were adorned on their heads crown like adornments made of scented flowers, which looked like brilliant clouds." 93.13

"It appears to me that this silent forest is horrible looking like the town of Ayodhya thronged with crowds of people." 93.14

"While the dust raised by the hooves of horses in covering the forest, the wind is carrying it away and gives me pleasure." 93.15

"Oh Shatrugna, please notice that commanded by expert charioteers and drawn by the horses, these chariots are flying through the forest." 93.16

"See the peacocks which are delightful to look at are frightened and speedily entering their see their residences." 93.17

"This region is greatly charming and appears like a road to heaven and surely it is the abode of sages." 93.18

The he and she deer with several spots are moving about in the forest and they appear as if their hides are painted with flowers." 93.19

"Let the soldiers go in to the forest and search for those two tigers among men, Rama and Lakshmana in a proper way." 93.20

Hearing the words men well armed entered that forest and those people noticed a smoke there. 93.21

Seeing that column of smoke, they returned to Bharatha "In a place without men, fire cannot exist and it is clear that Rama is there." 93.22

"If it is not the son of the king, who is the destroyer of enemies, then it must be other saints, who are like Rama residing in the forest." 93.23

Bharatha, who kills the army of his enemies, hearing these words agreeable to the good people, addressing the entire army told. 93.24

"All of you stay here with alertness. Please do not go forward from here. I myself along with Sumanthra and our Guru Vasishtha would go there." 93.25

"Hearing this all those assistants halted there and Bharatha intently saw the place where from the smoke was coming." 93.26

Being halted by Bharatha, the army started gazing in the space in their front and became happy because not long before they will rejoin with their beloved Rama. 93.27

This is the end of Ninety Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

94. Rama Shows Scenes of Chithrakuta to Sita

[Rama takes Sita round the Chithrakuta mountains and shows her round. He says that he enjoys his stay there.]

After that Rama who resembled the devas and who loved the forests and mountains, having lived in that mountain for quite a long time, with a desire to make Sita happy as well as to please himself started showing the wonderful Chithrakuta mountains to her like Indra did to Sachi Devi. 94.1-94.2

"Oh Auspicious Sita, when I see these pretty mountains, being banished from the kingdom or separation from friends does not pain my mind." 94.3

"Oh dear, you may please see this mountain which has large flocks of birds of different kinds and its peaks with minerals standing as if they are piercing the sky." 94.4

"Decorated by minerals, this king of the mountains, has some parts shining like silver, some areas with blood red colour, some sparkle with luster of gems, some shine like the flower of Ketaka plant and some areas shining like Mercury." 94.5-94.6

"This mountain which is blessed with several type of birds, has also many type of animals like tigers, panthers and bears which have given up their cruel nature." 94.7

This mountain is covered with several kinds of flowering trees and fruit trees, shady and enchanting, mango, rose-apples, Asanas, Lodhras, Priyalas, Jackfruit trees, Dhavas, Ankolas, lovely Tinisas, Bilva trees, Tinduka and bamboo, Kashmaya, Arishta and Varana, Madhukas, Tilaka trees, Badari and Myrobalan trees, Nipa trees, cane, Danvas, and pomegranate trees and this the mountain looks splendid." 94.8-94.10

"Oh pleasant lady, see the very dear Kinnaras in pairs on these mountain plateaus who cause thrill to those who see them." 94.11

"Please see the sporting retreats of pretty Vidhyadhara women, whose swords and best garments are hanging on trees." 94.12

"This mountain has streams running here and there and water springs sprouting from the earth which emits ichors like elephants and are shining." 94.13

"The breeze from the caves is carrying the fragrance which is produced by many types of flowers which satisfy the smell. Who will not be pleased with that?" 94.14

"Oh flawless one, even if I am to live many autumns here with you and Lakshmana, I will not be sad." 94.15

"Oh lovely one, I am enchanted by these peaks on the mountain crowded with several flowers and fruits as well as flocked by different type of birds." 94.16

"By living in this forest there are two advantages, discharge of the debt of dharma of my father and giving happiness to Bharatha." 94.17

"Oh Vaidehi are you enjoying seeing of various objects, along with me in this mountain which gives happiness to the mind and body?" 94.18

"My great grand fathers of olden times who are no more and who were royal sages used to say that for a king living in the forest is as tasty as nectar." 94.19

"Hundreds of very huge rocks of these mountains are shining in blue, black, yellow, white and red colours." 94.20

"Thousands of herbs of this king of the mountains, shine in the night with their own luster and look like flames of fire." 94.21

"Oh pretty one, some parts of the mountain look like dwellings. Some parts look like pretty gardens and some parts like a single rock." 94.22

"This Chithrakuta mountain appears as if it has arisen up by splitting the earth and its shining peaks looks auspicious from all directions." 94.23

"See those couches for lovers made by accumulation of Kushta, Sthagara, BHurja and Pannaga leaves over which lotus petals are spread." 94.24

"Oh lady, see those lotus garlands worn, crushed and cast aside by lovers and many fruits eaten by them and lying there." 94.25

"With its abundance of roots, flowers and water this mountain resembles Vasaukasara the capital city of Khubera, Nalini, the garden of Khubera and the land of Utharakuru." 94.26

"Oh lady, this time when I am able to wander along with you and Lakshmana and following the path of virtuous men, increases the dharma towards my clan and I shall obtain great pleasure of entertainment." 94.27

This is the end of Ninety Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

95. Mandakini River

[Rama then takes Sita, near the river Mandakini and shows her round the pretty scenes. He says that this place is better than Ayodhya.]

Afterwards getting down from the mountain, Rama showed Sita the charming auspicious water of river Mandakini. 95.1

The lotus eyed Rama told the broad hipped daughter of king of Videha who had a pretty full moon like face. 95.2

"Look at this Mandakini with varied type of sand banks, lotus flowers and see the Geese and swans swimming in it." 95.3

"See this sparkling river with trees laden with fruits and flowers growing everywhere on its banks resembling the lake Nalini of the king of kings." 95.4

"Just now the water has been drunk by herds of deer, descending in to the river through landing places and making it turbid and this gives me great pleasure." 95.5

"Darling, the sages adorned with matted locks, wearing skin and bark as upper cloth are immersing in river Mandakini at the appointed time." 95.6

"Oh broad eyed one; some other sages with rigid austerities are worshipping the sun God lifting their arms." 95.7

"With all tree tops swaying in the wind and shedding their leaves and flowers, the entire mountain seems to be dancing." 95.8

"At some places the water of the river is clear as the crystal, at some other places it has shining sand dunes and at other places crowded with sages." 95.9

"See the heaps of flowers fallen from trees shaken by the wind and other large masses of flowers floating in the middle of the river." 95.10

"Oh Lady who does good, oh sweet voiced one, the Chakravaka birds are cooing in sweet voice and are alighting on the heaps of flowers." 95.11

"Oh lovely one, Viewing the Mandakini river and Chithrakuta mountain your presence, I consider, is more pleasant than living in Ayodhya." 95.12

"The Sidhas endowed with penance, self restraint and peace are completely washed of all their sins by taking bath in this agitated water. You may enter its waters with me." 95.13

"Oh pretty Sita, you may enter the river Mandakini with red lotuses and white lotuses submerged in it." 95.14

"Oh lady, imagine always that these wild animals are the citizens, Chithrakuta as Ayodhya and this Mandakini river as Sarayu river." 95.15

"Oh Vaidehi, the soul of Dharma Lakshmana obeys all my wishes and you also favour all my wishes, causing lot of pleasure to me." 95.16

"Bathing thrice at the time of ritual prayers, partaking honey, fruits as well as roots in your company, I do not wish for Ayodhya or the kingdom." 95.17

"This pretty river is blessed with lots of deer. Elephants, lion and monkeys come to drink water in it. It is decorated with plants in full bloom. There does not exist any other place which removes fatigue like this one." 95.18

Like this Rama the perpetuator of the clan of Raghu, talked of many aspects about this river in the company of his beloved and they both wandered in the Chithrakuta Mountains, resembling the hue of the collyrium. 95.19

This is the end of Ninety Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

96. Lakshmana sees Bharatha's Army

[There was a great disturbance in the forest because of the sound created by marching army. Lakshmana finds out that it is due to Bharatha's army. He gets agitated thinking that Bharatha is coming to kill them.]

Having shown Sita, the princess of Mithila the river and the mountain and gratifying her with meat, Rama sat on the mountain slope. 96.1

The soul of Dharma, Rama told Sita who was seated with him, "This sacred meat has been roasted in fire and made in to savory." 96.2

When they were sitting like this, the sound and dust raised by the approaching army reached the sky. 96.3

When this was going on, greatly scared by the great sound and getting afflicted, the baffled leader of elephant herds started running along with their herds. 96.4

Rama heard the great sound generated by the army and saw the leaders of elephant herds fleeing away. 96.5

Seeing the beasts running away and hearing the sound, Rama addressed Lakshmana, the son of Sumithra who was bursting with energy. 96.6

"What a great surprise, Lakshmana who is the worthy son of Sumithra, I am hearing fearful and tumultuous rumbling sounds of clouds. Please see." 96.7

"Herds of elephants in the forests, buffaloes in great woods and wild animals frightened by lion are running here and there." 96.8

"Has any king or prince come in this forest for hunting or has any other ferocious animal entered in to the forest. It is proper that you find out." 96.9

"Oh Lakshmana this mountain is difficult to enter even for the birds and it is only proper that you find out exactly the reason for this." 96.10

That Lakshmana hurried climbed a tall flowering Sala tree and glanced in every direction and first examined the east side. 96.11

And then seeing to the north, he saw a vast army consisting of chariots, horses and elephants, with well equipped foot soldiers. 96.12

After having told Rama about the army decorated with chariots with flags and teeming with horses and elephants, he said the following words. 96.13

"Oh gentle Rama, put off the fire, let Sita take refuge in a cave, put on the armour and get ready with your arrows and bows." 96.14

The tiger among men Rama replied to Lakshmana "Oh son of Sumithra, look carefully at the army. Whom do you think it belongs?" 96.15

When Rama told him like this Lakshmana who was raging like a fire and wanted to reduce that army in to ashes replied. 96.16

It is evident that the son of Kaikeyi after being consecrated and endowed with the prosperity, desiring the kingdom to be clearly his, is coming to slay both of us. 96.17

"On the top of the chariot there is a huge shining flag with the picture of a huge Kovidara tree with huge trunk." 96.18

"This great tree with a very large trunk and with many branches is the Kovidara and is on that flag of the chariots of that army." 96.19

"Those people who have mounted their horses are running swiftly and following their flags. And those people who are riding on the elephant look cheerful." 96.20

"Let us take hold of our bows and stand on this mountain or let us stay fully prepared for the battle here itself." 96.21

"Oh Rama, will the Kovidara flag come in to our possession in this war? Will I be able to see Bharatha who has been the reason for this bad state of me, you and Sita?" 96.22

"Oh valorous Rama, that valorous Bharatha on whose account you were perpetually banished from the kingdom has come here as a foe. And it appears to me that he should be slain." 96.23

"Oh Rama, I do not see any fault in killing Bharatha. Killing someone who has caused to harm to us earlier is not against Dharma." 96.24

"Oh Rama. Earlier Bharatha has not bothered about Dharma and caused you harm and when such a person is slain, you will rule this earth." 96.25

"Let Kaikeyi who desires to have the kingdom, see her son being slain by me in the battle, like a tree is being harmed by the elephant." 96.26

"I shall also kill Kaikeyi along with her attendants and relatives and let the earth get rid of this great blot today." 96.27

"Oh One with honour, let me get rid of my suppressed anger and dishonour today and offer this army of enemies, like thickets to the fire." 96.28

"Today I will wet the forests of Chithrakuta with the bloodshed by the enemies when I slay them with sharpened arrows." 96.29

"Let the wild animals of these forests drag the elephants and horses, whose hearts are pierced by my arrows." 96.30

"By killing the armies of Bharatha in this great forest, without any doubt I shall discharge the debts to my arrows." 96.31

This is the end of Ninety Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

97. Bharatha's Intention

[Rama tells Lakshmana that Bharatha has come there to take them back to Ayodhya. Since the white flag of their father is not seen they conclude that their father has not come.]

After that Rama pacified the son of Sumithra who was outrageously angry and greatly agitated and told him the following. 97.1

"When the very intelligent Bharatha holding a great bow has come here, where is the need for a bow, shield or sword?" 97.2

"After giving a promise to my father, if I kill Bharatha who has come here, what will I do with the kingdom along with imputations of bad conduct?" 97.3

"I shall not accept the declining wealth got by destroying my friends and relatives, since it is like eating the food mixed with poison." 97.4

"Oh Lakshmana, I seek Dharma, legitimate wealth and pleasure and this kingdom only for your sake and I am swearing this by my sword." 97.5

"Oh Lakshmana I am seeking this kingdom for drawing together my brothers as well as for their pleasure. I swear this by the weapons that I am holding." 97.6

"Of soft natured one, this earth dressed by oceans is not at all difficult for me to get, but I do not want even the position of Indra by means which is against Dharma." 97.7

"Oh one with respect, Without Bharatha, yourself and Shatrugna, if there is even a little happiness for me, let it be reduced to ash by fire." 97.8

"Oh valorous one, Oh best among men, Bharatha who loves his brothers and is dearer than life to me, after returning to Ayodhya must have learnt that me, you and Sita wearing antelope skin and matted locks have been banished, remembering the duties of his race, with love and mind filled with distress and agitated senses has arrived here to see me and I do not think he has come for any other reason." 97.9-97.11

"After getting angry and talking harsh unpalatable words to his mother Kaikeyi and after pleasing our father, has come here to give the kingdom to me." 97.12

"That Bharatha has come here to see us thinking that it is an appropriate time and never ever thought of bringing harm to us." 97.13

"Why are you not liking Bharatha? Has he done any harm to you? Has he threatened you any time in the past?" 97.14

"You should not talk harsh words or words of hatred against Bharatha. If you talk any unpalatable words against him, I would think that they are directed against me." 97.15

"Oh son of Sumithra, whatever may be the calamity would a son kill his father and how can a brother kill his own brother, whom he loves like life?" 97.16

"Suppose you are speaking these words for the sake of the kingdom, on seeing Bharatha, I would ask him to give the kingdom to you." 97.17

"Oh Lakshmana, if I tell Bharatha, "Give this kingdom to Lakshmana", he would on hearing it would see "So be it." 97.18

Hearing the words of his brother steeped in Dharma, for the sake of welfare of his brother, entered in to his own body with sense of shame. 97.19

Having heard the words of Rama, Lakshmana felt ashamed and said, "I think that it is our father who has come to see us." 97.20

Seeing that Lakshmana was ashamed, Rama said to him, "I also think that the mighty armed Dasaratha has come here to see us." 97.21

"Or else thinking that we are accustomed to life which is pleasant, he must have come to take us back to our home." 97.22

"Our good father of the Raghu clan, this lady Vaidehi who has been brought up in luxurious surroundings from the forest." 97.23

"Oh valorous one, those are the great horses which are thoroughbred, pretty and having the speed of wind, which are shining." 97.24

"There is that aged elephant Satrunjaya which is moving in front of the army, which belongs to our sagacious father." 97.25

"Oh mighty one, But I do not see the white flag of our father, which is respected by the people of the world, which makes doubt arise in my mind." 97.26

"Oh Lakshmana, please do as I say and climb down from the tree." Thus told, the soul of Dharma, Rama to the son of Sumithra. 97.27

The conqueror of the enemy got down from the Sala tree and having got down stood with folded hands near Rama. 97.28

When Bharatha instructed the army not to crowd the hermitage, the army encamped around the mountain. 97.29

The army of Ikshuvaku clan thronged with horses, elephants and chariots moved away half a yojana [one mile] and encamped by the side of the mountain. 97.30

That army which was brought by Bharatha, following Dharma and leaving aside pride, with a view to please Rama, the descendent of Raghu clan, shined. 97.31

This is the end of Ninety Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

98. Bharatha Identifies Rama's Hut

[Methodically Bharatha searches for the residence of Rama and after great search spots a hut from which smoke is coming out. He concludes that it is Rama's residence and goes towards it with Guha.]

That Bharatha, the best among those who walk with two feet, after encamping his army, as per what he has been told by his father approached Rama on foot. 98.1

After encamping the army and assuring that the army would not transgress its limits, Bharatha told Shatrugna. 98.2

"Oh soft one, it is only proper for us to examine this forest carefully and quickly in company of the hunters and other people." 98.3

"Let Guha along with thousand people of our clan all armed with bow and arrow explore the forest for the presence of Rama." 98.4

"I myself surrounded with ministers, citizens, teachers and Brahmins shall move about in the forest on foot." 98.5

"I shall not get peace till I am able to find the very powerful Rama, the strong Lakshmana as well as Sita." 98.6

"Till such time as I see Rama with a moon like face, lotus like eyes and an auspicious looks, I will not be able to find peace." 98.7

"Till I catch hold of the feet of Rama bearing the signs of royalty on his head and saluting him with my head, I will not be able to attain peace." 98.8

"Till he gets the kingdom, which was inherited from my father and grandfather and for which he deserves and he I is anointed with water as its king, I will not get peace." 98.9

"The son of Sumithra is indeed blessed, because he is seeing highly shining Rama who has a face as pure as the moon, who has eyes resembling red lotus flowers." 98.10

"Vaidehi the daughter of Janaka who has greatly luck and who has accomplished her task for she has been following her husband who is the lord of earth bounded by ocean." 98.11

"Rama is living on Chithrakuta mountain which is like the Himalaya Mountains, like Khubera in Nandana garden and how fortunate is that mountain." 98.12

"The lustrous Rama, who is foremost among the people who wield weapons is living in this forest frequented by wild animals and so this forest sacred." 98.13

Saying this, the greatly lustrous, best among men and very strong Bharatha entered the great forest on foot alone. 98.14

That great expert in speech Bharatha went through the mountain slopes with large number of trees with their crowns in full bloom. 98.15

Going near the sala tree at the top of Chithrakuta Mountains, he saw the banner of smoke arising from the fire place of Rama's hermitage. 98.16

That great Bharatha along with his relatives after seeing that smoke concluded that Rama was living there and became as happy as a man who reached the other shore of the river. 98.17

That great Bharatha having heard that Chithrakuta Mountain houses many sages, ordered his army to stay at a distance and went towards Rama's hermitage along with Guha. 98.18

This is the end of Ninety Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

99. Bharatha Meets Rama

[Bharatha first identifies the hut by several symbols and then sees Rama with a matted hair and wearing bark cloths sitting. He crying salutes him. Rama hugs him and Shatrugna with love.]

After encamping the army, Bharatha showed the way to Shatrugna and eagerly went to see his brother. 99.1

Bharatha who respects elders requested sage Vasishta to bring his mothers and proceeded very quickly. 99.2

Sumanthra who was also impatient to see Rama like Bharatha, followed Shatrugna not far behind. 99.3

After the majestic Bharatha while walking towards the leafy hut of his brother in the solitude of ascetics saw the thatched cottage. 99.4

In front of the hut Bharatha saw chopped logs of wood as well as flowers which have been plucked. 99.5

He who was proceeding to the hermitage to see Rama and Lakshmana, here and there saw stripped pieces of Kusa grass and strips of wood tied on the tree to indicate the path. 99.6

He also saw in the forest large quantities of heaps of dried dung of deer and bison, which can be used to heat themselves in cold. 99.7

That mighty lustrous one, seeing all these signs of residence was greatly rejoiced and spoke to Shatrugna and other ministers who were surrounding him. 99.8

"We must have reached the place described by sage Bharadwaja and river Mandakini is flowing not far from here." 99.9

"Here long lengths of bark garments have been tied high up so that, at times people can identify the path." 99.10

"This is the place where large tusked mighty elephants are trumpeting and charging at each other." 99.11

"This black trail of smoke is seen from the hermitage of those ascetics living in the forest who alone wish to maintain the perpetual fire." 99.12

"Here I will see Rama, the tiger among men, who wishes to honour elders, who is a gentleman, who is joyful and who looks like sages." 99.13

In a short time that Bharatha reached the Chithrakuta Mountains as well as the river Mandakini and he then told his ministers. 99.14

"That tiger among men, having reached this secluded forest, is sitting on a yogic posture on the bare ground. Oh fie upon life." 99.15

"That lord of men Rama, with very great luster has reached this state because of me and is living in the forest after giving up all desires." 99.16

"Like this being hated by the world, I would fall at the feet of Rama, Sita and Lakshmana seeking their grace." 99.17

Bharatha lamenting in this way noticed in that forest an excellent, sacred and enchanting hermitage covered with abundance of leaves of Sala, palmyra and Aswakarna trees with a sacrificial altar spread with soft kusa grass. Bows, plaited on the back with gold and resembling Indra's thunderbolt which was powerful, capable of achieving great exploits and oppressing the enemies, adorned the hut. Arrows glittering like the rays of the sun, which looked terrible, with burning heads and stored in quivers adorned it like the hooded serpents illumining the city of Bhogavati [in nether world]. A pair of swords in scabbards made of excellent silver, two shields of different colours with golden spots, finger-guards made of skin of iguana decorated with gold were hanging there. It was impregnable to enemy hordes like a cave of lion to the deer. 99.18-99.23

Bharatha saw in Rama's residence a broad divine altar of fire sloping towards north east. 99.24

When he examined the hut, he noticed his elder brother Rama, who was sitting there with matted hair. 99.25

Rama who was the lord of earth bounded by the sea, was like a blazing fire, seated dressed in antelope skin and bark of wood, with shoulders like lion and he was mighty armed, with eyes resembling white lotus. He looked like the perennial protector of Dharma like the creator Brahma and Sita and Lakshmana were seated by his side on grass strewn on the earth. 99.26-99.28

Having seen that gentle Bharatha, who was the son of Kaikeyi and the soul of Dharma, who was drowned in sorrow and grief rushed towards Rama. 99.29

Seeing him wailing and voice choked with tears and though he was not able to speak, with courage, he said these words. 99.30

"He, my elder brother who should sit in the royal assembly attended by ministers and his subjects is being surrounded by the animals in the forest." 99.31

"That great Rama who is the follower of Dharma who is accustomed to wear thousands of cloths now wears only two pieces of deer skin." 99.32

"How does Rama, who used to wear many coloured flowers, able to bear the weight of the matted hairs?" 99.33

"That Rama who used to accumulate Dharma by performance of various Yagnas, is now accumulating it by getting his body tired." 99.34

"How, can he who used to coat his body with very precious sandal paste, is able to bear it being coated with mud?" 99.35

"Rama has fallen in to this great misfortune because of me and bad behaviour with him I am condemned by the world, fie on me." 99.36

Crying like this with his face becoming like a faded lotus flower and with sweat gushing out of him, he further wailed and without reaching the feet of Rama fell down. 99.37

The very strong prince Bharatha becoming jaded with sorrow could only say, "My great brother " and he was not able to talk anything further. 99.38

On seeing the glorious Rama with a sob choked throat he cried Oh gentle one, and he was not able to talk further. 99.39

Shatrugna also cried and fell at Rama's feet and Rama embraced both of them and shed tears. 99.40

The two princes [Rama and Lakshmana] met with Sumanthra and Guha, and it liked the sun and the moon met Guru [Jupiter] and Shukra [Venus]. 99.41

Seeing the princes resembling the power of herds of elephants in the forest, the inhabitants of the forest shed tears in great distress. 99.42

This is the end of Ninety Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

100. Rama Enquires about Ayodhya

[Rama enquires about various aspects of the kingdom. These also teach how to rule the kingdom.]

Seeing Rama with matted locks and dressed in cloths of bark, Bharatha fell on the ground in salutation and like the Sun at the time deluge, it was impossible to see him. 100.1

Rama with great difficulty recognized, his emaciated brother Bharatha with pale looks and having recognized him caught hold his arm and lifted him up. 100.2

Having kissed him on the head Rama also hugged him and made him sit on his lap and with composed mind enquired. 100.3

"Oh child, you have come to forest and where does our father live? It is not proper for you to come to the forest while he is still living. 100.4

"I have come to a very long distance in to this forest and after a long time, I am seeing you. Oh Bharatha, why have you come with emaciated limbs in to this forest?" 100.5

"Oh child, when you came here, was Dasaratha our father, alive and in good health? Did he depart from this world due to great dejection?" 100.6

"Oh soft natured one, being sad I hope you have not lost the stability of the kingdom? I hope you have not lost the trust of the people? Dear Child, I am hoping that you are doing service to our father who is valorous in truth?" 100.7

"I hope the king Dasaratha is true to his promise and he is performing Yagas like Aswamedha and Rajasooya and has determined to observe Dharma." 100.8

"Oh lad, I hope that you are honouring Brahmins, learned people, people who daily observe Dharma, people of great luster and the teachers of Ikshuvaku clan." 100.9

"Oh lad I hope that Kausalya and Sumithra are happy being honoured by citizens and the honoured Lady Kaikeyi is happy." 100.10

"I hope you are honoring the priest [Suyagna son of Vasishta] who is famous, of a noble family, not envious and person with great humility." 100.11

"I hope that a intelligent Brahmin learned in rituals and just, who is employed to protect the sacred fires informs you in time about it and feeds the fire with oblations in time." 100.12

"Oh lad, I hope that you honour the gods, your ancestors, your teachers, your aged father, doctors as well as Brahmins." 100.13

"Oh lad, I hope you treat with respect Sudhanva, your teacher in archery, who is well versed in upkeep of arrows and bows as well as in political economy." 100.14

"I hope the ministers who are equal in valour to you and who are learned and are able to control their senses and are born in noble families and skilled in interpretation of signs are assigned to you." 100.15

"Oh Bharatha, proper advise is the main source of victory of kings, which are given in secret by great ministers who are well versed in Sasthras." 100.16

"I hope you do not become a slave to sleep and are able to wake up at the proper time. I hope you think about appropriateness of an action late at night." 100.17

"I hope you do not analyze a problem alone nor do it with large number of people. I hope these analysis or consultations with ministers does not reach the people before decision is taken." 100.18

"Oh Bharatha, I hope, you execute your actions speedily, after determining its cost [need] and benefit for large number of people." 100.19

"I hope the other kings know about you plans after they are implemented and those which are properly completed but not those you have planned." 100.20

"Oh lad, I hope others do not know about your discussions and strategies or enquiries with your ministers which you have not made known." 100.21

"I hope you desire to consult one wise man rather than one thousand fools, for a wise man would be able to take decision on difficult matters to your advantage." 100.22

"If a king employs one thousand fools or even ten thousand of them, he will not get any real help from them." 100.23

"Even a single bold, intelligent, skilful and discerning minister can bring great prosperity to a king or one rules a kingdom." 100.24

"I hope you have employed most efficient people to do most important jobs, mediocre people for jobs of medium importance, people of inferior intellect to do unimportant jobs." 100.25

"I hope you are choosing ministers who do not give way to temptations, who have high integrity, whose father and forefathers were ministers and who are eminent for attending to superior tasks." 100.26

"Oh son of Kaikeyi, I hope that your ministers would not permit citizens to be terrorized with excessive punishment." 100.27

"I hope the priests in charge of performing sacrifice, do not hold you in contempt for receiving unmerited [terrible] gifts like a women holding contempt men with great lust." 100.28

"All educated expert tricksters, warriors who are greatly passionate for wealth and those who corrupt the mind of servants to rebel against the master, would destroy the king and so should be killed." 100.29

"I hope you have appointed a man as commander in chief, who is contended, brave, intelligent m steadfast, honest, thoroughbred devoted and efficient." 100.30

"I hope you honour those great soldiers who are strong, skilled in warfare, who were responsible for heroic deeds and courageous." 100.31

"I hope you properly feed your army and give them suitable wages when they are due without any delay whatsoever." 100.32

"It has been told in the scriptures that if the wages and compensation for the servants are unduly delayed, they would turn against the master and calamity would result." 100.33

"I hope all men of good birth are loyal to you and I hope that those men of steady mind would be prepared to sacrifice their life for your cause." 100.34

"Oh Bharatha, I hope you have chosen an efficient and intelligent man who belongs to our folk, who is an intellectual, a realist and an expert, as your representative [ambassador / messenger]." 100.35

"I hope you gather intelligence using three spies each who cannot be recognized, about, eighteen important officers of the enemy and fifteen of your side." 100.36

"Oh killer of enemies, I hope you are alert about all enemies who were defeated by you and gone back, especially the weak ones." 100.37

"Oh lad, I hope you do not serve those Brahmins, who are this worldly, think that they are the only great ones and bother only about themselves since they are sure to bring disaster." 100.38

"These bad brained ones having acquired futile knowledge relating to science and logic, unnecessarily enter in to arguments, even though the Dharma Sasthras are existing." 100.39

"Oh lad, I am hoping that you are protecting Ayodhya, formerly inhabited by our ancestors, and true to its name [that which cannot be conquered] with sturdy gates, crowded by elephants, horses and chariots, inhabited by thousands of Brahmins who are busy with their rituals, who have full control over their sense organs who are highly energetic and venerable, by Kshatriyas and Vaisyas engaged in their own professions, surrounded by palaces of every kind, thronged by very learned people with availability of anything that is needed." 100.40-100.42

"Oh Bharatha, I hope the villages are adorned with hundreds of altars, filled with abundantly peaceful people, shining with temples, free water storages for distribution, filled with happy men and women, with many community festivals, well tilled land, with lots of cattle, totally free of cruelties, pretty lands exclusively dependent on rain which is kept free of pests, which land is also free of the fear uncertainties, studded with mines of various mineral ores, which villages are free of destitute and sinful people, well protected by our

forefathers, and full of abodes filled with prosperity and happiness." 100.43-100.46

"Oh lad, I trust that all those depending on agriculture and Animal husbandry are favourable to you, for the happiness of the world depends on their efforts." 100.47

"I hope you are helping to maintain and protect their efforts and prevent adversities for them. The king protects according his Dharma all people living in his kingdom." 100.48

"I hope you pacify women as well give them good protection. I hope you do not trust them completely or share any secrets with them." 100.49

"I hope you protect the elephants in the forest and I hope there are she elephants there. I hope you have large number of mares and you are not contented with their number." 100.50

"I hope you rise up very early and also see daily and present yourself well adorned to the people of the great avenue." 100.51

"I hope that the servants do not present themselves directly to you. I hope that they do not stay far away due to fear of you. It is better that you follow a middle course." 100.52

"I hope that all forts are provided with wealth, grains and water. I hope that they are provided with complete machines of war and craftsmen to repair it and also have men armed with bow." 100.53

"Oh Bharatha, I hope that your revenue is abundant and expenditure is much less. I hope that your treasury is not put under control of undeserving persons." 100.54

"I hope you are spending only on Gods, ancestors, Brahmins, guests, warriors and your hoard of friends." 100.55

"I hope a pure hearted man who is venerable and honest who is accused of unworthy act is not slain out of avarice without consulting scholars well versed in scriptures." 100.56

"Oh best among men, a thief who is caught at time of the stealing, accused and interrogated is not set free due to avarice of money, if there is sufficient evidence." 100.57

"Oh Bharatha, I hope that your ministers are well informed and behave without partiality towards a rich man or a poor man who is suffering." 100.58

"Oh Bharatha, the tears of those who are falsely accused and commanded by the king for the sake of getting pleasure, would destroy his sons as well as cattle." 100.59

"Oh Bharatha I hope you handle children, old people and learned people with gift, affection and kind words, so that those groups would thrive." 100.60

"I am hoping that you treat with respect your gurus, old people, sages, gods, guests, temples, great people and Brahmins." 100.61

"I am hoping that you are not destroying Dharma for the sake of property, not destroying prosperity for words of flattery and not destroying both for the sake of sensual enjoyment." 100.62

"Oh Bharatha, you are a victor, chosen one, expert in allocation of time and granter of wishes and I hope you are attending to Dharma, Artha and Kama by allocating sufficient time for each." 100.63

"Oh Very intelligent one who has understood the meaning of all Sasthras, I hope the Brahmins and other citizens of our kingdom are seeking your welfare." 100.64

"I hope you are avoiding the fourteen draw backs of a king viz. atheism, propensity to tell lies, anger, listless attention, laziness, avoiding wise people, lethargy, gratification of the five senses, planning the matters regarding state alone, consultation in people who are experts in worthless acts, failure to carry out acts which has been already decided, inability to keep advice received as secret, not doing auspicious acts, and making preparations for an unpractical war. 100.65-100.67

"O, wise Bharatha, I hope you understand the following and deal them properly the ten evils; the five kinds of fortifications; the four expedients; the seven limbs of state; the eight evils [born of anger] the three objects of human pursuit; the three branches of learning subjugation of the senses, the six strategic expedients; adversity brought about by divine agencies; and by human agencies; the twenty types of monarchies; and the entire population of the kingdom, setting about an expedition, drawing up an army in a battle-array and the two bases viz, peace and war." 100.68-100.70

[I have reproduced this sloka from another translation as this is not clear to me - Translator.]

"I believe that you are consulting with three or four ministers separately as well as combined in complete secrecy, as laid in Sasthras." 100.71

"I think reading of Vedas is good for you. I hope your actions teach you to do better. I hope your wife serves you fruitfully. I hope you learn good things from what you hear." 100.72

"Oh Bharatha, I hope that whatever I have told you is agreeing with your own thought process and would lead to fame, Dharma, Artha and Kama." 100.73

"I hope you are following the principles followed by our father and our ancestors, because those auspicious principles will lead you in the path of Dharma." 100.74

"Oh Bharatha, I hope you do not eat food that is deliciously prepared all alone, but you share it with those friends who desire for that food." 100.75

"That king of great intelligence, who acquires the entire earth and rules the earth with Dharma, punishes the people according to tradition, after his death will reach the heaven after death." 100.76

This is the end of One Hundredth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

101. Bharatha tells about Dasaratha's Death

[Bharatha tells Rama that according to Dharma, he is not fit to rule and asks him to return. He also tells him about the death of Dasaratha, their father.]

After hearing the words of Rama, Bharatha replied, "When I am bereft of Dharma, how am I concerned with royal Dharma?" 101.1

"Oh best of men, there exists a permanent Dharma in our clan that when the elder son is alive the younger son never becomes the king." 101.2

"So oh Rama, return with me to the prosperous Ayodhya, and consecrate yourself as king for the good of our clan." 101.3

"People consider king as another man but I consider him as God, because such a king along with Dharma and Artha is beyond the definition of humanness." 101.4

"When I was in Kekaya and when you had come to the forest, the revered, virtuous, esteemed king who was fit to do fire sacrifices went to the heaven." 101.5

"As soon as you left along with Sita and Lakshmana, the king who was affected by sorrow and grief, went to heaven." 101.6

"Oh tiger among men, arise and offer the ritualistic libations with water to father. Shatrugna and I have already offered such libations." 101.7

"Oh Rama, whatever has been offered with love becomes eternal in the world of manes and so as you are most loved by father, please offer such libations." 101.8

"Sorrowing about and not being able to see you and keeping his mind fixed only on you and nothing else and remembering you, our father went to heaven." 101.9

This is the end of One Hundred and One Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

102. Rama offers Oblation

[Rama along with Sita and Lakshmana went to Mandakini river and offered water oblations. Then he offered Pinda to his father using a fruit cake and juice. When all of them were crying, many of the people in army rushed there and consoled Rama.]

Hearing these words of anguish, uttered by Bharatha relating to the death of his father, Rama lost his consciousness. 102.1

The destroyer of enemies Rama, hearing the thunderbolt like words of Bharatha, felt as if the Indra has hurled his thunderbolt and hit his mind, and fell down raising his hands, like a tree laden with flowers cut by an axe in the forest. 102.2-102.3

On that Rama, the lord of the word, the mighty archer who was afflicted with great grief from all sides and who had fallen on the earth, down tired like an elephant hitting the banks of the river again and again, the weeping Vaidehi and others sprinkled water to wake him up. 102.4-102.5

Rama, the son of Kakustha clan regained consciousness and shedding copious tears from his eyes, started talking with great sorrow. 102.6

Rama, the soul of Dharma, hearing that the king has gone to heaven told Bharatha these words which conform to Dharma. 102.7

"Since my father has gone in the path ordained by the gods, what will I do in Ayodhya? Who would now rule Ayodhya which has lost the best of kings?" 102.8

"What is the use of me who is born in evil to that great soul, for whom I could not even perform the last rites?" 102.9

"Oh blemish less Bharatha, since you and Shatrugna have done the last rites including the ritual of the corpse, you have achieved your goal and are fortunate." 102.10

"Even after completion of my living in the forest, I do not desire to return to Ayodhya, which has lost its lord and is without any direction." 102.11

"Oh destroyer of enemies, after completing my life in the forest, who will guide me in Ayodhya, when our father has gone to the other world?" 102.12

"Formerly, our father observing my good conduct, use to tell me comforting words which were pleasant to my ears. From whom else can I hear such words?" 102.13

After saying these to Bharatha, Rama went near his wife Sita who had a face like a full moon and said to her with great grief. 102.14

"Oh Sita, your father in law is dead. Oh Lakshmana you have lost your father. Bharatha was relating to me the sad news of the lord of the world going to heaven." 102.15

When Rama was telling all this, copious tears were shed from the eyes of the sons of Dasaratha, the son of the Kakustha clan. 102.16

Then all the brothers together greatly consoled Rama and told him, "Please offer libations to our father who was the king of the world." 102.17

That Sita hearing that her father in law had gone to heaven, had her eyes filled with tears and could not properly see her husband. 102.18

Rama after consoling the daughter of Janaka who was crying, spoke to Lakshmana who was overcome with grief in a distressed way. 102.19

"I am going to offer water libations to our great father. So please bring the Inguli oil cake as also my upper garment made of bark." 102.20

"Let Sita walk in front of us and you go ahead of her and I would follow you both. This procession of mourning is indeed sorrowful." 102.21

Then Sumanthra, who was intelligent, soft natured, self restrained, peaceful, staunchly devoted to Rama and who used to always follow them, consoled them and followed them and taking hold of them and helped them to descend in to the river. 102.22-102.23

Then those illustrious ones conveniently got down in to the enchanting, swiftly flowing Mandakini river surrounded by forests in bloom and approached a place that was not slushy and using the sacred waters of the river, offered libations of water saying "Oh father, let this be yours." 102.24-102.25

The king Rama took one hand full of water, faced the Southern Direction [Direction of Yama] and crying said these words. 102.26

"Oh tiger among kings, now you have attained the world of our manes. Let this pure water which is offered to you be inexhaustible." 102.27

Then Rama reached the shores of Mandakini river and coming out from there, along with his brothers offered Pinda for his father." 102.28

That Rama mixed fruits of Badari tree with pulp of Ingudi tree and made balls kept them on Durba grass, overcome with distress started weeping and told. 102.29

"Oh great king, we are offering you the food that we normally take. I request you to please take it, because a man can offer only whatever he partakes to his manes." 102.30

Thereafter the tiger among men ascended the river by the same path that they descended and climbed the charming slopes of the mountain. 102.31

That king after reaching entered through the door of the leafy hut and took hold oh Bharatha and Lakshmana in his arms. 102.32

The wailing of the brothers mingled with that of Vaidehi echoed in the forest like the roar of a lion. 102.33

Hearing the very great sound created by those mighty brothers while offering water libations to their father as well the wailing of the brothers, the army was scared. 102.34

"It is certain that Bharatha has met with Rama and this loud sound is their wailing over the death of their father." 102.35

All of them, then left their camps and ran towards that sound with only a single thought in their mind. 102.36

Some went on horses, some went on elephants and some on well decorated chariots and other men went on foot. 102.37

All the people went towards the hermitage to see Rama, as if he has gone long back, though he had only gone recently. 102.38

With a wish to see the meeting of brothers, all those people went on every sort of vehicle creating sounds of hooves and wheels. 102.39

That earth crushed by many vehicles and great many hooves; it emitted tumultuous sounds like the sky makes a sound when storm clouds are gathered. 102.40

Terrified by that sound the male elephants followed by the elephants ran from there to another forest emitting the smell of ichors. 102.41

Hosts of boars and wolves, buffaloes, serpents, monkeys, tigers antelopes with ears like cow, tigers and other animals were also frightened. 102.42

Brahminy ducks, water cranes, geese, karandava birds, cranes, male cuckoos and Krouncha birds, losing their senses reached different places. 102.43

Frightened by the sound, birds filled up the sky and people covered the earth and both of them shined. 102.44

All those people then saw Rama, who was famous, the tiger among men, the destroyer of enemies sitting on the bare earth. 102.45

Those people who reached to that place, became completely tear faced and berated Kaikeyi along with Mandhara. 102.46

Thereafter Rama who was a follower of Dharma seeing those people deeply sorrowing and with eyes full of tears hugged them all treating them as his father or mother. 102.47

Rama embraced some men, while some others saluted him and afterwards the king's son Rama honoured the relations and friends who have reached there, according to their status. 102.48

The weeping sound made by those great persons filled the heaven and earth and mountains and caves and all directions reverberated. 102.49

This is the end of One Hundred and Second Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

103. Kausalya and others Meet Rama

[Kausalya and other mothers of Rama along with Vasishta went to meet Rama. On the way they see the pinda made of Ingudi cake. Kausalya is upset and then all of them go and meet Rama. Rama, Sita and Lakshmana salute them.]

The wives of Dasaratha followed by sage Vasishta on foot with an intense desire to see Rama. 103.1

The wives of the king, when they were slowly proceeding towards river Mandakini, saw the bathing place of Rama and Lakshmana. 103.2

Kausalya who was an emaciated face with eyes full of tears addressing Sumithra and other wives told. 103.3

"This is a sacred place of the river which is east of the forest where those orphans who are expelled from the country are doing tireless deeds in spite of difficulties." 103.4

"Oh Sumithra from here your son Lakshmana carries water for the sake of my son without any laziness." 103.5

"Though your son is engaged in such manual tasks like bringing water, it should not be looked down because all the tasks he does his brother are with Dharma." 103.6

"Your son who is not accustomed to hardship, if he stops this service, it would be greatly distressing." 103.7

Then Kausalya with very broad eyes saw the Ingudhi pindas kept on Dharbha spread on earth pointing towards the south. 103.8

After seeing those pindas kept on earth by the distressed Rama, Kausalya addressing the wives of king Dasaratha told. 103.9

"Please see these Pindas kept by Rama for the sake of his father great Dasaratha, the lord of Ikshvaku race." 103.10

"I do not think that this is a proper food for the great king, who was like God and one who enjoyed good food." 103.11

"How can he eat the cake made of pulp of Ingudi, as he was a great king resembling Indra, who has enjoyed food of all the four corners of the earth?" 103.12

"There is nothing more sad in the world than, the once rich Rama had to offer his father the cake made of Ingudi pulp." 103.13

"Seeing that Rama has offered his father the cake made of Ingudi pulp, I wonder why my heart is not breaking in sorrow?" 103.14

"There is a well known saying in the world that man offers what he eats only to the God and it appears to me truthful in this case." 103.15

The distressed co-wives after having consoled Kausalya were distressed went in to the hermitage and saw Rama who looked like a God fallen from heaven. 103.16

Those mothers who were emaciated with grief, seeing Rama who has given up all luxuries were overcome with sorrow and loudly cried. 103.17

Rama, the tiger among men, true to his valour in war, after standing up touched the feet of all his mothers. 103.18

Those broad eyed queens with soft hands and fingers, with their auspicious hands wiped away the dust from the back of Rama. 103.19

After seeing those mothers, the son of Sumithra also became sad following Rama bowed in reverence to them. 103.20

Those ladies of Dasaratha loved Lakshmana, who was the son of Dasaratha who was blessed with auspicious qualities, just like Rama. 103.21

Sita also with great sorrow caught the feet of those mothers and stood before them with tear filled eyes. 103.22

Like a mother embracing her daughter, Kausalya embraced the grief stricken Sita who was looking haggard due to living in the forest. 103.23

"How is it that the daughter of the king of Videha and the daughter in law of king Dasaratha and also wife of Rama, has fallen in to this sorrow in this uninhabited forest?" 103.24

"Oh Vaidehi, seeing your face which is like a lotus flower withered in heat, a faded water lily, dust defiled gold, moon hidden by clouds, the fire of sorrow produced by the firewood of calamities is greatly burning my mind." 103.25-103.26

While his mother was talking these words of anguish, the elder brother of Bharatha, Rama clasped the feet of sage Vasishta." 103.27

Then Rama clasped the feet of his family priest who was exceedingly lustrous like a burning fire, like the king of devas clasping the feet of Bruhaspathi, and sat down with him. 103.28

When they sat down along with the ministers, important citizens and along with soldiers, Bharatha an expert in Dharma also sat along with his elder brother. 103.29

The valorous Bharatha looked at the greatly lustrous and majestic Rama, dressed like a sage and sat down near him, like Indra after purification sits near Lord Brahma. 103.30

Among the gentlemen assembled there great curiosity arose as to what greatly persuasive words Bharatha is going to speak after saluting and honouring Rama. 103.31

Rama was shining in truth, the great Lakshmana and Bharatha the expert in Dharma surrounded by his friends were looking like three sacrificial fires surrounded by the priests. 103.32

This is the end of One Hundred and Third Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

104. Rama Advises Bharatha

[Rama asks Bharatha, the reason why he has come to the forest wearing matted locks. Bharatha replies that his mother is a bad woman. Rama chastises Bharatha for saying that and refuses to come back from the forest.]

After Rama consoled Bharatha who is liked by elders, he along with Lakshmana began to ask Bharatha. 104.1

"For what reason have you come to this region, dressed in deer skin and wearing matted locks? I would like to hear it from you?" 104.2

"For what reason have you left the kingdom and come to this place wearing deer skin and with matted locks? It is proper for you to tell me about it." 104.3

When the great son of Kakustha clan asked like this to Bharatha, the son of Kaikeyi, saluted him and held Rama tightly and told. 104.4

"Oh Rama, our very strong father having done an undesirable act of banishing you went to heaven due to the sorrow of parting with his son." 104.5

"Oh trouble giver to enemies, he did this great sin which destroyed his reputation because of the instigation of a women, who is Kaikeyi, my mother." 104.6

"She who has become a widow, having not able to get the kingdom, she is under the grip of sorrow and she who is my mother would fall in the most terrible hell." 104.7

"It is only proper for you to do a favour to me who is your slave, by getting yourself crowned as king like Indra." 104.8

"Your subjects as well as all your mothers have reached very near to you and so it is proper that you do this favour to me." 104.9

"Oh giver of honour, I feel that it is only proper for succession and request you take the kingdom as per the wish of your friends and elders." 104.10

"Let this entire earth adopt you as its lord and stop being a widow, like the night of autumn becoming bright by getting a full moon." 104.11

"I am begging you along with my ministers with heads bowed and it is only proper for you to favour me, who is your brother, disciple as well as slave." 104.12

"Oh tiger among men, it is not proper for you not to agree with all your subjects and please adopt the rules of our heritage which is permanent." 104.13

That son of Kaikeyi after telling this with tears in his eyes, again according to tradition held the feet of Rama. 104.14

Rama hugged his brother who was taking deep breaths again and again like an elephant in rut and told him. 104.15

"How can you who belongs to a noble family and who is energetic, powerful and adherent to his own vows, commit a sin for the sake of kingdom?" 104.16

"I do not find even the slightest fault in you, oh destroyer of enemies but is in not proper for you out of childishness to find fault with your mother." 104.17

"Oh very intelligent one, Oh matchless one, it is laid down that, elders can act as per their will in relation to their wives and children." 104.18

"Oh gentle natured one, in this world good people have treated their wives, sons and disciples as virtuous people and so it is only proper that you feel that Dasaratha also did like that." 104.19

"Oh gentle natured one, only Dasaratha is competent to decide whether I should live in the forest wearing a deer skin or become a king and rule over the kingdom." 104.20

"Oh follower of Dharma, our father has been revered in this world by those who know Dharma and similar reverence also should be shown to our mothers." 104.21

"Oh Bharatha I have been asked to go to the forest by our mother and father who both have the character of Dharma and except obeying them, what else should I do?" 104.22

"You should go and rule the kingdom of Ayodhya being respected by this world and I should live in the Dandaka forest wearing cloths of bark." 104.23

"The great king only after apportioning it like this in front of the people and commanding us, have gone to the heaven." 104.24

"The portion that has been given to us by that king who followed Dharma and who is much respected by the world, is final and so you shall enjoy your share." 104.25

"Oh gentle natured one, as told by our great father I would live in the Dandaka forest for fourteen years and enjoy it." 104.26

"Whatever has been told by my father who was a great soul, who was honoured by all the world, who is equal to the wise king of devas is regarded by me as the ultimate and the desire of the king of the world should not be disregarded." 104.27

This is the end of One Hundred and Fourth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

105. Bharatha Argues

[Bharatha says, he has right to give back what he got. He tells that he is not efficient and cannot rule the country well. Rama talks of inevitability of life and rejects Bharatha's request.]

When those lion among men were lamenting among their friends, the night passed off painfully. 105.1

When the night gave way to dawn, those brothers along with their friends performed morning rituals in the Mandakini river and returned to Rama. 105.2

All of them sat silently for some time and did not speak with each other and then Bharatha started speaking to Rama. 105.3

"For honouring the words of my mother, you have given the kingdom to me and I am now giving it to you and you please enjoy it without any obstacles." 105.4

"Like a dam getting burst due to surge of water, due to great rains cannot be repaired easily, this great kingdom cannot be supported by anyone else except you." 105.5

"The speed of horse or a common bird cannot be compared to that of the Divine Garuda and I do not have the same capacity as you, Oh king." 105.6

"The life of a man on whom others depend for their life is happy, but the life of those who depend on others for their life is miserable." 105.7

"Oh strong one, oh Excellent lord, If a man plants a tree and it grows in to a very large tree with a large trunk, with very many branches, a dwarf man would not be able to climb it. Having put forth lot of flowers suppose it does not bear fruits, the purpose for which it was planted is not fulfilled and the man who planted does not get joy out of it. This simile fits your case. [Dasaratha planted tree of Rama but is not able to see the fruits.]" 105.8-105.10

"Oh king, oh destroyer of enemies, may all the guilds, traders and other citizens see you, when you are installed the king for all the kingdom like a greatly lustrous sun." 105.11

"Oh son of Kakustha clan, let elephants intoxicated with ichors trumpet and let the ladies of your private apartment rejoice." 105.12

Hearing the words of Bharatha requesting him to return, the different classes of people who live in the city said, "great, well said." 105.13

Seeing him who is famous, sad and wailing, the man of great determination Rama consoled him, who is self possessed. 105.14

"Any man is not independent and cannot do whatever he wants, for he is pulled by fate to a different path from his chosen one." 105.15

"All wealth depletes and people fall from elevated positions. Unions end in separations and life ends in death." 105.16

"Like all the fruits that ripe are afraid of falling down, when a man is born his only fear is death." 105.17

"Any house built on sturdy pillars gets dilapidated and over time decays and in the same way, men are destroyed by getting in the grip of old age and death." 105.18

"Every night passes away, never to return and like that the water filled Yamuna continuously merges its waters with ocean." 105.19

"The life of all beings gets diminished with passing of day and night, like the rays of sun drying water by its heat." 105.20

"Whether you are standing or moving, life keeps on diminishing and so you start worrying about yourself only and not for others." 105.21

"Death follows a man, wherever he goes and if one sits at a place, death also sits with him. If a man travels for a long distance and returns, death also returns with him." 105.22

"With old age wrinkles form on the body and the hair turns gray and so what can a man do to make himself powerful again." 105.23

"People rejoice when the sun rises and also when it sets and he faces the decline of his life without being aware of it." 105.24

"With change of every season man gets overjoyed to see new flowers or fruits but he does not realize that his life span also is getting diminished." 105.25

'A floating wooden piece meets with another such piece in the great ocean and after remaining for some time they are separated after a small passage of time and like that wives, sons, relatives and money after coming to us are definitely going to be separated." 105.26-105.27

"In this world no two beings can be together as much as they like and so one is competent to be sad in the matter of death." 105.28

"Like a man standing on the way side telling to a moving caravan on the road, that "I am following behind you," , one may say that they would follow the path taken by his grand and great grandfather, anybody who is not able to follow that same path should not grieve." 105.29-105.30

"Like the flowing water, never returns to the source, age passes away. And so keep the mind happy and follow the established Dharma and it is said you would be happy by doing that." 105.31

"Our father Dasaratha, the king, the soul of Dharma and performer of auspicious deeds, offered many charities and performed many sacrifices and went to heaven." 105.32

"He ruled over his servants splendidly, ruled over his subjects and accepted wealth as per Dharma and he went to heaven." 105.33

"Our father, the king Dasaratha reached heaven by performance of many auspicious acts, by giving abundant charities and great offerings in sacrifices." 105.34

"That king after performing very many sacrifices and obtaining long life, enjoyed abundant pleasures on this earth and attained heaven." 105.35

"Oh lad, having enjoyed pleasures of life, our father has been honoured in heaven and so he should not be grieved about." 105.36

"Our father after abandoning his worn out mortal body, has obtained a divine treasure and is wandering pleasantly in the world of Brahma." 105.37

"It is not proper for people like me or you to mourn about the very intelligent and learned king Dasaratha who was an expert in scriptures." 105.38

"This many types of sorrow and different type of wailings should be completely avoided at all times by a courageous intelligent human being." 105.39

"Oh foremost among eloquent people, do not be sad and compose yourself. Return to Ayodhya and reside there as per the order of father, who had great control over his senses." 105.40

"I have been commanded by a man of blessed deeds and I shall carry out the order of my father accordingly." 105.41

"Oh killer of enemies, disobeying the orders of my father to me is not proper, and you also obey it as he was our father and one who loved us." 105.42

"There, to me the order of father who was a great follower of Dharma is agreeable and I would obey it by my action and live in the forest." 105.43

"Oh tiger among men, anyone who wants to conquer the other world should follow dharma, be compassionate and obedient to elders and then only it will happen." 105.44

"Oh best among men, Please observe within yourself the excellent conduct of king Dasaratha and having realized it, you observe your duty." 105.45

That great Lord Rama after having addressed, his younger brother this way in words full of innate significance "Obey the commands of our father and then stopped. 105.46

This is the end of One Hundred and Fifth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

106. Bharatha's Request

[Bharatha repeats his arguments in various ways but Rama rejects them. People are happy with Bharatha.]

When Rama said these very significant words and rested, Bharatha the follower of Dharma, addressing Rama who was the soul of Dharma and affectionate by nature told. 106.1

"Oh destroyer of enemies, neither pain afflicts nor pleasure makes you joyous. In this world, we cannot find a person of such a nature. You are beloved of the elders as you ask their advice, when needed." 106.2-106.3

"What can influence him, who sees death and life as well as joy and sorrow in the same way and is not moved by them?" 106.4

"Oh Lord of men, it does not proper for a person like you, who is aware of the comparative merits of everything, to be distressed of anything or lament about it." 106.5

"Oh Rama. Oh great soul, you resemble devas in their nature and you are truthful in warfare. You are all knowing, all seeing and a man of wisdom." 106.6

"It is not proper for a person like you endowed with such qualities and one who is familiar with life and death to undergo such insufferable pain and sorrow." 106.7

"When I was away from home, this sin was committed by my mean minded mother for my sake and this is not liked by me and so please show your grace on me." 106.8

"I am bound by the ties of Dharma and for that reason I am not able to punish my mother, who deserves punishment by slaying her." 106.9

"How can I being born to Dasaratha and belonging to a noble clan wedded to Dharma, knowing the implication of Dharma do such a reprehensible act which is against Dharma?" 106.10

"My old father who was the king, was my teacher, one who does meritorious acts and was like God to me. He departed due to old age and so I cannot find fault with him." 106.11

"Oh expert in Dharma, will any follower of Dharma do acts like this which are against Dharma and Artha, just to please a woman at her bidding?" 106.12

There is an old saying, "At the time of death, a person's mind is confused" and the acts of the king proves that this is true." 106.13

"Due to anger, passion and sense of adventure our father has done this act against Dharma and so you have to think over it and set it right." 106.14

"Only a son who considers only the act performed according to Dharma as good is the true son in this world but if he delights in such an act he is not considered as good." 106.15

"So please do not do this undesirable act of approving the wrong doings of the father which are condemned by people of wisdom." 106.16

"Oh Sir, please protect Kaikeyi, me, father, friends, relations, citizens of villages and inhabitants of city and everything." 106.17

"Where is forest, where is Dharma of a king, where is matted locks and where is ruling a kingdom? It is not proper for you to engage in repulsive acts." 106.18

"Oh very intelligent Rama, to anyone who is born in royal race, if governance of kingdom is possible for him, he should crown himself." 106.19

"Will any person disregarding the Dharma of a Kshatriya adopt the ascetic way which has uncertain results and uncertain future?" 106.20

"If you want to follow this Dharma, out of tiresomeness, it is only proper that you star governing the four fold division of society, so that this tiresomeness will disappear." 106.21

"Among the four modes of life, it is by those who know dharma that the life as a householder is the greatest and so it is not proper for you to renounce that mode of life." 106.22

"How can I who is inferior in intelligence and younger in position by birth to you rule over the kingdom when you are there?" 106.23

"I am inferior in intelligence and virtue and even inferior in position to you, and I do not want to live if you are not present." 106.24

"Oh expert in Dharma, you please rule this country which was inherited from our father, without any hindrance along with our relations." 106.25

"Here itself you would be crowned in front of your subjects, by sage Vasishta, an expert in rituals in accordance with the ritualistic chants." 106.26

"After you are consecrated you return along with all of us to Ayodhya, like Indra returning to heavens in company of Maruths after conquering all worlds." 106.27

" You alone can rule Ayodhya, discharging the three debts to devas, sages and manes, completely subduing your enemies and gratifying the desires of your friends." 106.28

"Oh gentle one, make all your friends happy by crowning yourself and let your enemies flee in ten different directions." 106.29

"Oh best among men, wipe away the negative feelings of my mother and also protect our father from sin." 106.30

"I am begging you with bowed head to show mercy on all our relations and like the great God show mercy on all beings." 106.31

"In spite of all my requests, if you going from here to the forest, then I also shall go along with you." 106.32

Though requested like this by Bharatha with his head bowed down, the very brave king Rama, deciding to follow the words of his father decided not to go back to Ayodhya. 106.33

Seeing the great determination of Rama, the people assembled there with both happy and sad. They were sad because he was not returning to Ayodhya and happy because he was greatly determined. 106.34

The priests, the chiefs of merchants and mother who have lost their senses and were not having a single drop of tear to shed, praised Bharatha for his great words and after saluting Rama with reverence requested him." 106.35

This is the end of One Hundred and Sixth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

107. Rama Tries to Convince Bharatha

[Rama reminds that Dasaratha had promised the kingdom as bride price while marrying Kaikeyi. Then he tells the two boons which were promised to Kaikeyi. He says that it is the duty of Rama and Bharatha to follow the words of father.]

The great and well recognized elder brother of Lakshmana who was sitting in the middle of his relations again addressed Bharatha and spoke. 107.1

"The words that you have spoken to me are befitting of a son born to Dasaratha, the great king and Kaikeyi." 107.2

"Oh dear brother, when our father married your mother at that time of the marriage he had promised your maternal grandfather the great kingdom as a bride price." 107.3

"Thereafter in the war between devas and asuras, please and delighted by your mother he had promised to give her boons." 107.4

"Oh tiger among men, thereafter your illustrious and fair complexioned mother after taking an oath from the great king, demanded the kingdom for you and banishment for me as the two boons and the king gave those boons as he was bound by the agreement." 107.5-107.6

"Oh best among men, your father has ordered me to live in the forest for fourteen years as per the granting of the boon." 107.7

"So I have reached this unrivalled forest without people along with Lakshmana and Sita, truthful to his words." 107.8

"Likewise you also get yourself crowned as king to make our father truthful as fast as possible, oh great king." 107.9

"For my sake, make our father who is a lord and the follower of Dharma, free from his debts and make my mother happy." 107.10

"I have heard earlier from my father, that the illustrious king of Gaya, while performing sacrifice there has told a Vedic hymn as follows." 107.11

"The son saves the father from the hell known as Puth and protects his manes forever and that is why a son is called Puthra". 107.12

"So one should desire for many virtuous and learned sons so that at least one of them might go to Gaya and perform the sacrifice for manes." 107.13

"This is what has been followed by all royal sages, oh son of a king and so oh lord, oh best among men, so you go and protect our father from hell." 107.14

"Oh valorous Bharatha, go to Ayodhya along with Shatrugna and with the Brahmins and rule and keep the citizens happy." 107.15

"Without any further delay I will also be entering the Dandaka forest along with Lakshmana and Sita." 107.16

"Oh Bharatha you become the king of human beings and so go to the great city with a mind of joy. I would become the king of animals of the wild forest and shall enter the Dandaka forest with a pleased mind." 107.17

"Oh Bharatha, let an umbrella spread over your head and repel the harsh rays of the sun and I shall happily seek, the dense shade of these would land trees and be pleasant." 107.18

"Oh Bharatha, let Shatrugna with a very sharp intelligence be your companion and Lakshmana would be my best friend and let all the four of us prove that we are worthy sons of Dasaratha and that he is established in truth." 107.19

This is the end of One Hundred and Seventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

108. Jabali Reasons with Rama

[Jabali, a great Brahmin, an atheist and a minister of Dasaratha, tells Rama that man is born alone and dies alone. The parents and teachers are only like stops in their way and there is no such thing called duty towards them.]

When Rama was consoling Bharatha, a great Brahmin called Jabali, told Rama the follower of Dharma, words which were against Dharma. 108.1

"Great, Oh Raghava, Oh noble minded one, Oh high thinking one, do not entertain nonsensical thoughts like a common man." 108.2

"Any animal is born alone and also dies alone and so what is the relation of one man to another and what does one man obtain from another." 108.3

"Oh Rama, therefore, when a man is attached to another pointing that person as his mother or his father, he talks like a mad man. Because a relation does not exist of one person with another." 108.4

"Oh son of Kakustha clan, a person going to another village spends the night at one spot and continues his journey from there next day morning. In the same way, father, mother, home and wealth are but resting places and so wise people are not attached to them." 108.5-108.6

"Oh best of men, you do not deserve to give up the kingdom of your father and this state which is painful, inaccessible and full of thorns." 108.7

"Go and get your installed as lord in the prosperous city of Ayodhya, which is waiting for you like a chaste lady with a single braid." 108.8

"Oh son of the king, go to Ayodhya which is like the heaven of Indra and sport and enjoy there, the inestimable royal pleasures." 108.9

"Dasaratha is nobody to you and you are nobody to him because that king is a particular person and you are a different person and so please do as I tell you." 108.10

"For any animal father is but a seed and when at the favourable time the semen mixes with the blood in mother's womb, the birth of a man takes place." 108.11

"That king has gone to the place where he is bound to go and that is the fate of all mortals and you are suffering without any reason." 108.12

"I am sad for those who desire for Artha and Dharma and not for all others because these people suffer in this world and are destroyed at time of death." 108.13

"People perform the sacrifice for the dead, for the spirit of their manes and offer them food which they are not going to eat. Please look at the wastage of food." 108.14

"If the food that we eat can any way reach the body of another, then we may offer Sradha to any person who is going to the other world? Would the food that we offer them reach them, when they are on their way?" 108.15

The intelligent people convince people to give charity and keep on telling them, "Give in Charity", "Be initiated", "Practice austerities " and "Renounce" so they will get charities by such actions. 108.16

"Oh very intelligent one, there is no next world and practice that which you like and which you can be seen by you and turn back from what you cannot see." 108.17

"Observing very many examples in this world and treating the opinion of these wise people as great accept the kingdom offered by Bharatha." 108.18

This is the end of One Hundred and Eighth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

109. Rama Differs with Jabali

[Rama differs from Jabali and gets angry with him. Jabali tells Rama that he told those words not because he is an atheist but to take back Rama to Ayodhya.]

Hearing the words of Jabali, Rama, the best among truthful souls, with divine devotion and unshakable intellect replied. 109.1

"The words that you have just now told with a view to please me, is unfit to be followed though it appears to be fit, and appears beneficial though it is detrimental." 109.2

"A man who conducts himself without respect is one endowed with sinful conduct and one who follows conduct different from accepted practices is not respected by good men." 109.3

"It is only ones behaviour that determines whether he belongs to high or low family, whether he is valorous and respected by other men or whether he is honest or dishonest." 109.4

"Any man who appears to be noble but who is really not noble, appears to be pure though impure, appears to be endowed with all good while he is bad, appears to be of good character while he does not have anything good in him, appears to follow Dharma while he is not creates confusion in this world.

Living a life without pious acts and against the scriptures is against Dharma and if I were to follow such a life, I would be engaged in wicked acts and a man discriminating between good and bad, will not hold me in high esteem." 109.5-109.7

"If I break the vow and modify my life from what I am following now, would I be able to instruct good conduct to others and will I go to heaven?" 109.8

"Then the entire world would do as it likes, for do not citizens imitate the conduct of their kings?" 109.9

"Truth is benevolent and the kings follow it from ancient times and the soul of the kingdom is truth and so the foundation of people is truth." 109.10

"The sages and devas considered truth as supreme and the man speaking truth would not deteriorate but become divine." 109.11

"People are agitated on seeing a man who does not speak truth like they have seen a serpent. Truth is the dharma of divine world and it is told, it is the root cause of heaven." 109.12

"Truth is the God of the world and the wealth gets established in truth. Truth is the root of everything and there is no salvation without truth." 109.13

"Charity, sacrifices, penance and Vedas are all firmly established on truth and so everyone should surrender to the truth." 109.14

"One person looks after the world, another looks only after his clan. One person sinks to hell and another rises to heaven, depending on how he practices truth." 109.15

"I am truthful to my promise and a truthful devotee of truth and why should I not keep up the promise that I gave to my father's order." 109.16

"Being a votary of truth, I will break the truth spoken by my father and thus break the bridge of morality out of greed, delusion, dark passion or ignorance." 109.17

"We have heard that either gods or manes would not accept the offerings of one who tells lies or one who is unstable and has an unsteady mind." 109.18

"I personally see that truth and Dharma as the universal spirit and therefore I consider any burden in life which is carried with pleasure by good people, as good to me also." 109.19

"I would renounce the so called Dharma of Kshatriyas, because is dharma in the cloak of injustice practiced by petty, cruel and miserly people of evil deeds." 109.20

"Men conceive an evil idea in mind, do it with their body and cover it up with lies spoken by the tongue and thus any sin is three fold." 109.21

"The earth, fame and renown get attracted only to a truthful man and even those in heaven see only the truth that we possess." 109.22

"The course which you thought as excellent and urged me to perform with logical statements is not to be carried out by gentlemen." 109.23

"After promising to my father [elder] that I would live in the forest, if I follow the words of Bharatha, would I not be disregarding the words of my elder." 109.24

"In front of my father I took a stable oath that I would live in forest and the lady Kaikeyi was extremely pleased by it." 109.25

"I shall live in the forest purified, with regulated food, satisfying the manes and gods by offering them flowers, fruits and roots, with my five sense controlled, without duplicity, with faith and differentiating between what ought to be done and what should not be done." 109.26-109.27

"Anyone who wants to do his duties should perform his religious and auspicious duties for even Fire, wind and the moon have taken that position." 109.28

"After performing hundred fire sacrifices, the king of devas went to heaven, and by performing terrible penances the sages go to heaven." 109.29

Again Rama, the son of the king who had great luster, after he heard those atheistic arguments, being unable to tolerate them told these disdainful words. 109.30

"Sages say that truthfulness, dharma, valour, compassion to all beings, talking of only pleasing words and offering homage to Brahmins, devas and guests are the real path to heaven." 109.31

"And because of that those learned in Vedas, after clearly understanding the matters which are to their advantage, adopt the fruitful path of Dharma which is right according to scriptures and seek attainment of high positions." 109.32

"You are having materialistic opinions and so your mind is following the extremely atheistic path and as such you are detached from the path of Dharma. I am blaming my father who has taken a person like you in his service." 109.33

"Sometimes a very knowledgeable man behaves like a thief and slowly reaches the state of atheism and such ones are greatly distrusted by people and so an intellectual should never come in contact with an atheist." 109.34

"Men preceding you who are superior to you in intelligence have performed many auspicious deeds. Brahmins only perform religious acts for upliftment of society." 109.35

"Those good people following the path of Dharma become greatly lustrous and take to charity and do not indulge in violence and become people without sins and later become great saints." 109.36

Hearing those very angry words of the great Rama with fearless intellect, that Brahmin replied using beneficial words filled with faith in a diplomatic way. 109.37

"I never speak the words of atheists and nor am I an atheist even to an insignificant extent and according to the need of the time I speak words of theism or atheism." 109.38

"Since the time suited to request you to return, Oh Rama, I spoke the words of atheism, only to propitiate you and please you." 109.39

This is the end of One Hundred and Ninth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

110. Rama's Clan Genealogy

[Vasishta tells Rama about the history of his family from Sun till Dasaratha.]

Observing that Rama was angry, sage Vasishta told him, "Jabali also knows about the coming and going from this world to other world." 110.1

"He told you all this with a desire for you to return. Oh Lord of the earth, I would teach you about the origin of the world." 110.2

"In the beginning there was only water and later earth was formed. There after Brahma who was self born, along with other Gods came into existence." 110.3

"Brahma assuming the form of a boar upheld the earth and created the world along with his sons who were purified souls." 110.4

"The eternal changeless and imperishable Brahma came from sky [space] and from him Marichi was born and Kashyapa was his son." 110.5

"Kashyapa begot Vivaswath [Sun] and Manu was born as the son of Vivaswath. He was the lord of the people [prajapathi] and Ikshuvaku was his son." 110.6

"Manu first gave Ikshuvaku very prosperous land and please know That Ikshuvaku was the first king of Ayodhya" 110.7

"The great Kukshi was the son of Ikshuvaku and thereafter the heroic Vikukshi was born as son of Kukshi." 110.8

"The greatly lustrous and famous Bali was born as son to Vikukshi and the very strong mighty armed Anaranya was born as son to Bali." 110.9

"When Anaranya the best of the virtuous people was the king of Ayodhya, there was no drought or famine in the kingdom and there were no thieves." 110.10

"The mighty armed Pruthu was born to Anaranya, and the great king Trishanku was born to him and due to his truthfulness, he went to heaven with the physical body." 110.11

"Dhundhumara was the famous son of Trishanku and he was the father of greatly lustrous Yuvanaswa." 110.12

"The great Mandhatha was the son of Yuvanaswa and mighty Susandhi was born as son to Mandhatha and to Susandhi was born two sons Dhruvasandhi and Presanjith and the very famous slayer of enemies, Bharatha was born as son of Dhruvasandhi." 110.13-110.14

"The mighty armed Asitha was born to Bharatha. Against him rose the Haihayas, Talajanghas and the valorous Sasibindhu as enemies." 110.15-110.16

"That king fought with all these enemies, was defeated and got exiled. He retired to a delightful mountain and became a sage." 110.17

"He had two wives and both got pregnant and one of them gave the other poison to her co-wife to kill her unborn child." 110.18

"At that time a sage by name Chyavana, the descendent of Bhrugu had taken shelter in the Himalaya mountains and Kalindi the wife of Asitha, approached the sage, saluted him and asked for a boon, for birth of a son from that Brahmin." 110.19

"Oh queen, a great son, renowned all over the world, of virtuous by conduct, destroyer of enemies and perpetuator of his race would be born to you." 110.20

"The greatly delighted Kalindi, went round the sage took leave of him and went home and she gave birth to a boy who had eyes like the petals of the lotus and lustrous like Lord Brahma." 110.21-110.22

"Her co-wife had given Kalindi poison so that this unborn child would be killed but that child was born along with the poison and so was named as Sagara." 110.23

"King Sagara after performing a sacrifice on full moon day started digging the ocean which frightened people." 110.24

"We hear that a son called Asamanja was born to Sagara and he was one who indulged in evil deeds and was banished by his father when he was still alive." 110.25

"The valorous Amsuman was the son of Asamanja, Dilipa was Amsuman's son and Bhagiratha was the son of Dilipa." 110.26

"Kakustha was born to Bhagiratha, from whom you have become famous as Kakusthas. Raghu was the son of Kakustha, from whom all of you became famous as Raghavas." 110.27

"The lustrous son of Raghu became famous as Purushadhaka, Kanmashapada and also as Soudhasa." 110.28

"The famous son of Kanmashapada was Shankana and one facing him with his army was destroyed." 110.29

The son of Shankana was the great Sudarshana who was the father of Agnivarna. Shighraga was the son of Sudarshana and his son was Maru. Maru's son was Prashushruva and to Prashushruva was born greatly lustrous Ambarisha. Nahusha with matchless strength was the son of Ambarisha and his son was the great follower of Dharma Nabhaga. Nabhaga had two sons, Aja and Suvrata and Aja's son was the righteous king Dasaratha. 110.30-110.33

"Oh king, you are well known, far and wide as Rama and you are the eldest son of the king and the inheritor of the kingdom and so accept the kingdom and look after the people well." 110.34

"In the clan of Ikshuvakus, always the eldest son always becomes the king and when the eldest is alive, the younger ones are never crowned as kings." 110.35

"Oh famous one, it is not proper for you to change the tradition of the house of Raghus and so rule this great kingdom with lots of treasures just like your father." 110.36

This is the end of One Hundred and Tenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

111. Rama Agrees to Become King

[Sage Vasishtha logically tells Rama that he would not be going against Dharma if he returns back; but Rama tells him that his father's words were paramount to him. Bharatha further protests by doing Sathyagraha. Rama tells him, he would become king after he comes back.]

Vasishtha, the family priest of the kings, after speaking to Rama like this again spoke other words of Dharma to him. 111.1

"Oh Rama of the Kakustha clan, when a man is born he has three teachers and they are his Guru, his father and his mother." 111.2

"Oh best among men, the father is responsible for the birth of the man and the Guru gives him wisdom and so he is superior." 111.3

"Oh destroyer of enemies, I was the Guru to your father as well as you and so by following my words, you would not be going against Dharma." 111.4

"All these people of your assembly, those from business guilds and Brahmins are your people and by doing your duty to them, you would not be going against Dharma." 111.5

"It is not proper for you not to obey the words of your old mother who is the follower of Dharma and so you would not be acting against Dharma." 111.6

"Oh valorous one in Dharma and truth, this Bharatha is begging you and so if you agree to his request, you would not be acting against Dharma." 111.7

When these sweet words were told by the Guru, Rama himself replied to the Guru who was sitting beside him. 111.8

"The duties that mother and father perform towards their son is always to their best of ability and aimed at pleasing the son, by making him sleep, covering and clothing, by speaking affectionate words to him and also by bringing him up properly and these acts of mother and father cannot be repaid." 111.9-111.10

"My father Dasaratha begot me and the promise that I have done to him shall never be made untrue." 111.11

When the greatly philanthropic Bharatha was addressed this way, with extremely distressed mind told the charioteer who was standing by his side. 111.12

"Oh charioteer immediately spread Kusa grass on this earth and I shall lie down on it till my esteemed brother shows his graciousness." 111.13

"Like a Brahmin deprived of his wealth, without taking any food and without seeing this world, I shall lie down in front of his hut till he agrees with me." 111.14

That greatly troubled Bharatha seeing that Sumanthra was waiting for the orders of Rama, himself brought the Kusa grass and spread it on the ground. 111.15

The greatly lustrous Rama who was the greatest among royal sages told Bharatha, "Oh Bharatha, what wrong have I done to you that makes you lie down before me and prevent me." 111.16

"Only a Brahmin can prevent the actions of another one by lying down in front of him and law does not permit the person who can be anointed as king to prevent like this." 111.17

"Get up oh tiger among men and give up this pitiable penance and oh Bharatha quickly go to the best of cities, Ayodhya." 111.18

While being seated, Bharatha asked the citizens of towns and villages who were assembled there. "Why do you not persuade this gentleman?" 111.19

Those great people who included the citizens of towns and villages told, "We know that son of Kakustha clan and he is talking correctly." 111.20

"The great Rama is firmly fixed in the words of his father and that is why we are not able to quickly make him return." 111.21

Hearing their very understanding words Rama told, "Please understand the words of these friends who are seeing only Dharma." 111.22

"Oh mighty armed Bharatha, after hearing both our views think over it, get up and drink water." 111.23

Then Bharatha stood up, sipped water and told the following words, "Oh ministers, oh tradesmen, please hear what I have to say." 111.24

"Neither did I request the kingdom from my father nor urged my mother. And I also did not know about the exile of Rama, who is the great follower of Dharma." 111.25

"If it is our duty to live in the forest as per words of my father, I would myself in the forest for fourteen years." 111.26

The soul of Dharma was greatly surprised to hear the genuine words of his brother and speaking to the citizens of towns and villages. 111.27

"Neither for Bharatha or me, it is possible to can cancel whatever my father bought or pledged or sold." 111.28

"In the matter of living in the forest it is disgusting for keeping a substitute for me, and it shall not be done. Kaikeyi has only spoken properly to my father and a good deed was done." 111.29

"I know that Bharatha has a patient nature and honours his elders and for the truthful Bharatha everything that happens will be auspicious." 111.30

"When I come back from the forest along with my brother who practices Dharma, I would become the king of this earth." 111.31

"The king was requested by Kaikeyi and I have followed those words and it is now your duty to release our father from falsehood." 111.32

This is the end of One Hundred and Eleventh Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

112. Bharatha Requests for Rama's Sandals

[The great sages advice Bharatha to go back. Rama strictly refuses to become the king. Bharatha requests for sandals of Rama so that he would consecrate them and rule as his representative. He tells Rama that if Rama does not return after 14 years, then he would enter fire and die.]

Those great sages who have assembled there seeing the meeting between two brothers of matchless glory were amazed and the hairs of their body stood erect. 112.1

Those many sages, Sidhas as well as divine sages who remained invisible appreciated the two brothers of the clan of Kakustha. 112.2

"He indeed is blessed to have two sons like these who are followers of Dharma and valorous in Dharma and hearing their conversations, we have become attached to them." 112.3

Then those many sages desiring for the quick destruction of the ten headed ones, told Bharatha, the best of kings the following words. 112.4

"You are of noble birth, greatly intelligent, capable of great penance, and so you should accept the advice of Rama and accept the words of your father." 112.5

"We desire that Rama should be without the debt to his father, by discharging the obligation of Dasaratha who has gone to heaven." 112.6

"After telling these words those Gandharwas and great sages, went back to their respective abodes." 112.7

Hearing those words which will lead to Happiness that auspicious looking, auspiciousness Rama, with a delighted face paid homage to those saints. 112.8

That Bharatha with a trembling body and with hands folded in reverence, after getting composure of their voice, addressed Rama and told these words. 112.9

"Oh son of Kakustha clan, following the Dharma of kings, to perpetuate the Dharma of our clan, please consider the request of mine as well as my mother." 112.10

"I would not be able to protect this kingdom all alone and I would not be able to rule the citizens of cities and villages, making them happy." 112.11

"Our clan members, warriors as well as our friends and good hearted people are longing for you like the farmer longing for rains." 112.12

"Oh very wise one, after accepting this kingdom, give it stability, for son of Kakustha clan, you are powerful enough to rule this world." 112.13

Saying this Bharatha fell at the feet of Rama and that Bharatha who spoke sweet words entreated him ardently to accept his request. 112.14

Rama after hugging Bharatha, who was black in colour and who has eyes like lotus petal, told him in a voice resembling the voice of a swan. 112.15

"Oh lad, due to the training received from our Guru, you have obtained the knowledge of that and so you are perfectly capable of ruling this world." 112.16

"Take the advice of ministers, friends, especially intelligent ministers and you can get done all endeavors, however tough it may be." 112.17

"Splendour may go away from moon or snow may disappear from Himalaya Mountain or ocean may over step in to its shores, but I shall not break the oath given to my father." 112.18

"Oh lad whether your mother has done this out of avarice or affection but it was done for your sake and so you should not take it seriously and conduct yourself properly with your mother." 112.19

Then having heard the words of the son of Kausalya, Bharatha who normally has a brilliance of the sun appeared like the waxing moon on its first day, spoke. 112.20

"Oh gentle one, keep your feet on this sandals decorated with gold, for they are going to bring prosperity and safety of the entire world." 112.21

The tiger among men with great luster, Rama, put on the sandals and then removed them and gave it to the great Bharatha. 112.22

Bharatha bowed down to the sandals and addressing Rama told, "Oh destroyer of enemies, Oh valorous one, Oh son of the Raghu clan, wearing matted locks and garments of bark and living on fruits and roots and residing outside the city, I would place the responsibility of ruling the kingdom on these sandals and look forward for your arrival anxiously." 112.23-112.24

"Oh best among the clan of Raghu, on the completion of fourteen years, suppose I do not see you, then I will enter the blazing fire and die." 112.25

After promising to Bharatha saying, "so be it," and after earnestly hugging Bharatha and Shatrugna, Rama spoke these words. 112.26

"Oh best among Raghu clan, look after your mother Kaikeyi and do not get angry with her and I am taking an oath on myself and Sita that I would fulfill your words." Saying this he took leave from his brothers with tear filled eyes. 112.27-112.28

The famous Bharatha who was the follower of Dharma, after having worshipped those well decorated sandals and after going round Rama with reverence, placed those sandals on the top of a very good elephant. 112.29

After that Rama, the enhancer of the fame of Raghu dynasty, who was as firm as the Himalaya mountain, greeted his teachers, ministers, subjects, his younger brothers Bharatha and Shatrugna, according to their rank and took leave of them. 112.30

Due to great sorrow and due to their throats being choked with tears, the mothers of Rama could not take leave from him but Rama after saluting all of them entered in to his hut with eyes full of tears. 112.31

This is the end of One Hundred and Twelfth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

113. Bharatha's Return Journey

[Bharatha returns to Ayodhya with the sandal. On the way he meets sage Bharadwaja and takes his blessings.]

Thereafter Bharatha carrying those sandals on his head joyfully boarded the chariot along with Shatrugna. 113.1

Vasishta, Vamadeva and Jabali who could do great penance and other ministers well known for their sagacious advice proceeded in front of Bharatha. 113.2

Then all of them went round the great Chithrakuta mountain and proceeded towards Mandakini river travelling eastwards. 113.3

Seeing thousands of pretty minerals, Bharatha travelled by its side along with his army. 113.4

Not very far away from Chithrakuta mountain, Bharatha saw the hermitage where sage Bharadwaja lived. 113.5

Then that very intelligent Bharatha, after reaching the hermitage of Bharadwaja, alighted from the chariot and prostrated at the feet of the sage. 113.6

The overjoyed Bharadwaja asked Bharatha, "Oh lad, Have you accomplished the task? Have you met Rama?" 113.7

When he was liked by the very intelligent sage Bharadwaja, Bharatha who loves Dharma replied to Bharadwaja. 113.8

"When requested by me as well as his Guru Vasishtha, that Rama with stable prowess being very pleased told sage Vasishtha." 113.9

"I will truly honour the promise given to my father and live in this forest for fourteen years." 113.10

"When he told like this to the greatly intelligent and eloquent Vasishtha, replied to Rama who was an expert orator using words of great significance." 113.11

"Oh very intelligent one, with pleasure give your sandals decorated by gold, for looking after the welfare of Ayodhya." 113.12

"When Vasishtha told him like this, Rama stood facing the east, wore the sandals and removed it and gave it to me for the sake of the kingdom." 113.13

"Taking leave of that great person called Rama, I am returning and going to Ayodhya, holding those auspicious sandals." 113.14

Having heard these auspicious words from Bharatha, that great soul sage Bharadwaja replies with words which were more auspicious. 113.15

"Oh tiger among men, you are the best among those who possesses great character and it is not surprising that noble qualities have established in you, like water poured out reaches the lower level land." 113.16

"The greatly valorous Dasaratha has not died because he has son like you who loves Dharma and acts according to Dharma." 113.17

Hearing the suitable words spoken by that great saint Bharadwaja, Bharatha saluted him with folded hands and clasped his feet, took leave from him and commenced on his journey. 113.18

The great Bharatha after going round the sage Bharadwaja, again and again, along with his ministers started towards Ayodhya. 113.19

The vast army of Bharatha marched ahead of him along with chariots, carts, horses and elephants. again started towards Ayodhya. 113.20

Then they crossed the river Yamuna, which was wreathed by waves and again beheld the auspicious water of Ganga. 113.21

Bharatha along with his relations and army crossed the river Ganga filled completely with clear and pure water, entered the town of Srngaberipura and from that city beheld the town of Ayodhya. 113.22

Then seeing the city of Ayodhya which was not having his father or brothers, Bharatha was filled with grief and told his charioteer. 113.23

"Oh Charioteer see that ruined Ayodhya which is not shining, is insignificant and is without joy and is desolate and silent." 113.24

This is the end of One Hundred and Thirteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

114. Bharatha Returns to Ayodhya

[Bharatha sees that Ayodhya has lost its luster and is like a city in distress.]

The great lord Bharatha riding on a chariot which produced deep and gentle sound soon entered the city of Ayodhya. 114.1

He saw in that city large number of cats and owls, with crouched men and elephants and looking like a dark night having gloom and not shining. 114.2

It looked like the darling wife of the enemy of moon god [Rohini] who is exceedingly bright, which is affected by Rahu the planet in ascendant and was not having any shine and looking like night. 114.3

It further looked like a stream flowing from the mountain, emaciated, whose waters have become almost dry and greatly agitated, the birds surrounding which are scorched by the sun and whose big and small fish as well as alligators have perished. 114.4

Ayodhya was like the sacrificial fire which rises in to a golden smokeless flame when oblation is poured in it but later gets put out. 114.5

It was like an army in a great battle field where armour lie scattered, with injured elephants and horses, with shattered chariots and flags and withy slain warriors. 114.6

It was like a sea which rose with foam and roaring sounds, dispersed by a gentle breeze becoming silent. 114.7

It was like a sacrificial altar from where the priests, where the fire has got extinguished after offering of oblations and the priests along sacrificial implements have deserted and the chants have been discontinued. 114.8

It was like the wife of a bull longing for the bull which has left it and standing in the middle of the cow-pen dispirited and not eating any grass. 114.9

It was like a pearl necklace, which was stripped of excellent rubies and gems, which were shining and greatly smooth. 114.10

It was like a fallen star with its great luster diminished and fallen from its place, due to its loss of meritorious deeds and reaching the earth. 114.11

It was a creeper of the forest fully laden with flowers and surrounded by bees making melodious noise at the end of autumn, when it was ravaged by spreading forest fire and completely withered away. 114.12

With its shops and markets closed and without any activity and with its merchants in daze, Ayodhya looked like the clouds obstructing the view of moon and stars of the sky. 114.13

It was like a drinking place, not cleaned with broken drinking glasses emptied of excellent wine and with dead drunkards lying all around. 114.14

It was like a cistern made for storing water, broken, collapsed, fallen down and sunk, covered with broken jars and pots, with the water completely dried up. 114.15

It was like a big stretched bow string, with nooses at both ends, which was severed by a powerful man with his arrows and lying on the ground. 114.16

It was like a mare whipped by a skilled horse rider driven to battle but killed by the enemy army and lying on the ground. 114.17

It was like a large body of water full of large fish and tortoises but dried up completely when its banks have been cut down surrounded by dried water lilies. 114.18

It was like the body of a man in distress, scorched because he has been denied application of oil, who was not wearing any ornaments and overtaken by sorrow. 114.19

It was like Sun which has entered in to the circular orb of thick and black clouds during the rainy season and so obscured from vision. 114.20

Bharatha, the great son of Dasaratha seating in one of those excellent chariots addressed the charioteer and told. 114.21

"Why is it that now in Ayodhya, we do not hear the deep and sonorous sound of singing and playing of musical instruments nowadays as earlier?" 114.22

"Why is it that the breeze does not carry the scent of agaru, the fragrance of flower garlands and the intoxicating smell of wine?" 114.23

"Why is it that after Rama has departed to the forest we are not able to hear, the sound of excellent carriages, the pleasing sound of neighing horses, trumpeting sound of elephants in rut and the big sound made by chariots?" 114.24

"Why is that affected by the going away of Rama, people are not going out of town nor or the wearing pretty garlands and not observing any festivals?" 114.25

"The luster of the city also has departed along with my brother and Ayodhya is not shining now and is like a rainy night during days of waning moon." 114.26

"After Rama left Ayodhya, the youth are in great distress and are not using perfumes of sandal and agaru or making use of flower garlands." 114.27

"When will my brother return and when will the great festival come, bringing great joy to Ayodhya like the rain the autumn?" 114.28

"Well dressed youth and people bearing themselves in high style, who used to roam about in groups are not to be seen in the great avenues of Ayodhya?" 114.29

"Prattling like this in many ways Bharatha entered the house of his father and that house without the king was like a cave without a lion." 114.30

Then the self possessed Bharatha seeing the private apartments of the king without its usual splendour felt like the day has been deprived of the Sun and shed tears. 114.31

This is the end of One Hundred and Fourteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

115. Rama's Sandals as King in Nandigram

[Bharatha leaves Ayodhya to Nandigram and crowns the sandals there and starts ruling the kingdom as its representative.]

After making his mothers go to their homes the very sad Bharatha, who was stable in his words told the elders. 115.1

"I am going to Nandigram and so I am taking leave from all of you. I hope to endure the sorrow caused by the absence of Rama there." 115.2

"The king has gone to heaven and elder brother [teacher] has gone to the forest. There I shall await the return of Rama, for Ayodhya can only be ruled by him." 115.3

Hearing these auspicious words of the great Bharatha, All those ministers and their teacher Vasishta told him. 115.4

"Oh Bharatha, the words that you told now out of great affection to your brother are praiseworthy and could only be told by a great one like you." 115.5

"You are greatly attached to your relations and interested in the welfare of others. Who would not approve the noble path that you intend to follow?" 115.6

Hearing the please words of his ministers which was according to his thought, Bharatha called the charioteer and told him, "Harness the Chariot." 115.7

The great Bharatha with a joyful face after paying respects to his mothers, accompanied by Shatrugna, got in to the chariot." 115.8

"Speedily getting in to the chariot, the very happy Bharatha and Shatrugna proceeded to Nandigram surrounded by their ministers and priests." 115.9

Along with their gurus, Vasishta and Brahmins they proceeded east wards towards Nandigram. 115.10

After Bharatha left, the army consisting of elephants, horses and chariots followed him without his calling them and so too several people living in the town followed him. 115.11

That soul of Dharma, Bharatha who loved his brothers, while riding on the chariot kept the sandals on his head and speedily travelled to Nandigram. 115.12

Then that Bharatha entered Nandigrama quickly after alighting from the chariot and addressed his Gurus [elders] and told. 115.13

"My brother has deposited this kingdom for my upkeep and also has given his sandals decorated with gold so that the kingdom would be prosperous and secure." 115.14

Then keeping the sandals which were given as trust to him on his head, addressing his group of ministers, with great sorrow. 115.15

"At once hold an umbrella over this for they have been accepted as a symbol by my exalted brother and they will establish Dharma in this kingdom." 115.16

"My brother out of his love for me has given this kingdom as a trust to me and I would look after them waiting for the arrival of Rama." 115.17

"As Soon as I Rama comes back, I would unite these sandals to his feet and see his feet along with this sandals." 115.18

"I will look after this burden entrusted to me till the arrival of Rama who is my teacher, and then I would give it back to him as an offering and would be doing his service." 115.19

"After giving back, these auspicious trust of the blessed sandals and the kingdom to Rama I would get cleansed of my sins." 115.20

"After Rama is crowned and people became happy and pleased, I would be four times happy than when I was ruling the kingdom." 115.21

The very famous Bharatha, thus lamenting in grief, ruled the kingdom from Nandigrama along with his ministers. 115.22

That Lord wearing matted locks and dress made of bark looking like a sage lived in Nandigrama along with his army. 115.23

That Bharatha who loved his brother lived there with anxiety to see his brother, obeyed completely Rama's advice and fulfilled his vow, and lived in Nandigrama after consecrating the sandal. 115.24

Bharatha informed about all the orders relating to the kingdom to the sandal, fanned them himself and he himself held the royal Umbrella over them. 115.25

That great and gentle Bharatha after consecrating the sandals, subordinated himself to it and ruled the kingdom. 115.26

Bharatha brought to the notice of the sandal however small a matter to me and whenever he received costly gifts it was given to the sandal and carried out his work appropriately. 115.27

This is the end of One Hundred and Fifteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

116. Sages Leave Chithrakuta

[When Rama sees the sages of Chithrakuta worried, he asks the reason for it. They say they are afraid that Khara, the brother of Ravana, would trouble them. Then those sages leave Chithrakuta for a safer place.]

After Bharatha went back, Rama continued to live in that forest of penance and he observed the anxiety and fearful anxiety among the sages. 116.1

He saw that those sages, who used to be well pleased in the hermitage before, because they depended on him, were now anxious. 116.2

Pointing out at Rama by the movement of their eyes and eyebrows, they exhibited their anxiety and they whispered round among themselves, some legends in secret. 116.3

Seeing their distress, Rama, thinking that they had suspicion about him, with joined palms in salutation, told the chief of the sages there. 116.4

"I think that you are all not seeing the behaviour in me that you saw earlier and I feel that you are agitated by some change in my nature." 116.5

"Has the sages seen my younger brother Lakshmana who thinks about himself, by error behaved in a way that is unworthy of him?" 116.6

"Has Sita who is serving you, due to keenness of serving me behaved in an improper way with you, according to the conduct suitable for women." 116.7

Then the old sage, old both by penance and age spoke with shivering voice to Rama who is kind to all the beings." 116.8

"Oh dear child, what is there for us to fear above all from Sita, who has auspicious disposition and follower of Dharma." 116.9

"Because of enmity to you the Rakshasas have started troubling the sages, due to which fear has been created among us and sages discuss among themselves about the ways of defense." 116.10

"Oh son, there is a Rakshasa called Khara, who is the younger brother of Ravana. He has uprooted the dwelling of several sages in Janasthana. He is cruel, eater of human flesh, boaster, victorious in battle, haughty and sinful and he is not able to endure you also." 116.11-116.12

"From the time that you have come to reside here in this hermitage those Rakshasas continue to ill treat the sages." 116.13

"They appear to be cruel, grotesque and fearful, and were ugly to look at and not very pleasant to see." 116.14

"They throw inauspicious ugly objects on the saints and those wicked people stand in front of the sages and kill them." 116.15

"Those evil minded ones enter in to the hermitages unnoticed and enjoy killing the saints there itself." 116.16

"When a fire sacrifice is being performed, they scatter the vessels used for sacrifice, pour water on the fire and break the water pots." 116.17

"After deciding these retreats which are attacked by those souls of evil are not safe, the sages are urging me to leave this place and go elsewhere." 116.18

"Rama, before those wicked ones cause bodily injury to the sages, we are thinking of going away from here." 116.19

"In a forest not far away from here which is blessed by many fruits and roots, is my previous hermitage and all of us are thinking of going there." 116.20

"Oh lad, it is likely that Khara also may badly and unjustly behave with you and if you think it better, please come along with us." 116.21

"Though you are ever watchful and competent, since you are living with your wife, it is possible that your stay may become sad." 116.22

When that sage told like this to Rama, he could not answer the sage properly as the sage was in a hurry to leave. 116.23

That leader of the sages after justifying his statement, took leave of Rama along with the sages and went away along with them. 116.24

When the sages left that place, Rama accompanied them for some distance and saluted the leader of the community. After bidding them farewell and after receiving their advice, he returned to his sacred hermitage. 116.25-116.26

That Lord Rama did not leave his hermitage even for a moment after it was deserted by the sages, but many of those sages acquired many virtues from Rama, who followed excellent traditions. 116.27

This is the end of One Hundred and Sixteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

117. Rama Visits Sage Athri

[Rama along with Lakshmana and Sita leave Chithrakuta and on their way, they visit the hermitage of sage Athri. Sita meets Anasuya, the wife of that sage, who talks about the Dharma of a wife.]

After the sages left that place Rama started thinking and due to very many reasons he did not like to live at that place. 117.1

"It is here that Bharatha, my mothers and the citizens met me and that memory is chasing me and filling me with grief." 117.2

"Since the great Bharatha encamped with his army here, this place has been made exceedingly dirty with dung of horses and elephants." 117.3

Having resolved that "We would go to some other place", Rama along with Lakshmana and Sita set forth from there. 117.4

After the very famous Rama reached the hermitage of sage Athri, he prostrated before the sage, who received him like his son. 117.5

That sage, after showing great hospitality on Rama in a fitting way, spoke with kind words to Lakshmana and Sita. 117.6

That follower of Dharma, who was wise, earnest and one who did good to all beings, called out his aged wife, who had just come there and who was revered by all and spoke kind words to her. 117.7

That great sage told his highly virtuous ascetic wife Anasuya, who followed principles of Dharma, "Please honour this Sita" and thereafter he told Rama about that female ascetic. 117.8

"Oh blameless one, once this world was affected by constant drought for ten years. It was Anasuya who created roots and fruits as well as filled up river Ganga with water. She is the follower of great penance and one decorated by self imposed religious observances. For ten thousand years she practiced

rigorous penance and oh lad, she removed all the obstacles and for modifying the divine command converted ten nights in to one and this Anasuya who has just taken bath after a penance is like mother to you." [Mandavya cursed Sandili a friend of Anasuya that she will become a widow, one morning within next ten days and Sandili cursed that there would not be dawn anymore and when Gods approached Anasuya, she converted those ten days in to one day and saved everybody.] 117.9-117.12

"This aged and famous lady is worthy of worship of all beings and is well known as "One who does not get jealous". Let Sita approach and talk to her." 117.13

Hearing the words of the sage, Rama said "So be it" and that lady who was a great follower of Dharma addressed Sita and told. 117.14

"Oh daughter of a king, you have now heard the message of the sage and without delay meet that lady sage for the sake of your welfare." 117.15

Hearing the words of Rama, which were aimed at her welfare, Sita approached Anasuya, who was the wife of Athri and an expert in Dharma, and went round her. 117.16

The great and greatly virtuous Anasuya was feeble, full of wrinkles, with grey hair being very old, with body trembling always, and shaking like a banana plant in wind and Sita went and without haste saluted her and introduced herself by telling her name. 117.17-117.18

Sita saluted that blameless ascetic and saluting her with folded hands and with happiness enquired about her welfare. 117.19

That follower of Dharma seeing the glorious Sita who followed Dharma, talking sweet and appeasing words told, "Fortunately you are observing your Dharma." 117.20

"Oh pretty Sita, Thank heaven. You are accompanying Rama, who has left his relations, pride, wealth and being banished, is living in the forest." 117.21

"Any lady who is devoted to her dear husband, whether he is town or in forest, or whether he is a sinner or one who does blessed deeds, she is the greatest gift to the world." 117.22

"For a lady of noble nature her husband is her god, whether he is of bad character, passionate by nature or devoid of any riches." 117.23

"Oh Sita, thinking about everything after performing imperishable and suitable penances, I still do not see a better relation than a husband." 117.24

"Those evil women, who are overpowered by carnal desires and who lord over their husbands, do not have any understanding of virtue and vice in this world." 117.25

"Oh Maithili such women who are in the grip of unworthy acts would reach infamy as well as destruction of Dharma." 117.26

"But those who are endowed with virtues like you and can find the difference between good and bad, would go to heaven like those who perform Dharmic deeds." 117.27

This is the end of One Hundred and Seventeenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

118. Sita Talks to Anasuya

[Sita tells Anasuya that she is familiar with the Dharma of wife. Anasuya presents ornaments, cloths etc to Sita. She requests her to tell about her Swayamvara.]

When Anasuya spoke like this, Sita, without any jealousy, started slowly telling her words full of reverence. 118.1

"It is a wonder that a great lady like you should talk to me this way, for I also know that a husband is a Guru to every lady." 118.2

"Oh lady, even if my husband leaves good conduct, even then, I should obey him without any distinction." 118.3

"What is the necessity to applaud a husband, who is kind, who has controlled his senses, always loving, soul of Dharma and one who respects his father and mother?" 118.4

"The very strong Rama behaves with the other consorts of the king in the same that he behaves with his mother Kausalya." 118.5

"That follower of Dharma who loved the king who is valorous, honours all women his father has glanced ones setting aside his mother." 118.6

"The wise instructions taught to me by mother in law, when I was coming this fearful forest bereft of human beings is firmly etched in my mind." 118.7

"The words taught to me earlier by my mother at the time of my marriage in front of the sacrificial fire also is etched firmly in my mind." 118.8

"Oh lady who practices Dharma, your words reminded me again the advices given by my mother and mother in law that for a women the only Dharma that exists is obedience to her husband." 118.9

"Savithri went to heaven by doing service to her husband and since following her path you are also doing service to your husband you will also go to heaven." 118.10

"Rohini, the best among all ladies and the goddess of the sky, is not seen without moon, even for a second." 118.11

"Great ladies like these, who are doing firm penance on their husbands, by their own blessed deeds are highly respected in the world of gods." 118.12

Then Anasuya glad at hearing the words of Sita, kissed her on her forehead and said the following with a view to please her. 118.13

"Oh Sita of pure penances, by performing various austerities, I have obtained great power of penance and using the strength of the effect of such penances, I would make you happy." 118.14

"Oh Maithili, your words are befitting you and please my mind and so you please tell me what I can do for you?" 118.15

Hearing those words, Sita was surprised and with a slow smile she said, to her who has power of penance "done. [It is Okay.]" 118.16

When this was told to the lady who was in expert in Dharma, she was greatly pleased and told, "I would great joy to you, which would give good results." 118.17

"Oh Vaidehi, Oh Sita, I am giving you the blessed garland, cloth, garland, fragrant creams and ointment for the body and these would always beautify your limbs and they are convenient to use and never fades." 118.18-118.19

"Oh daughter of Janaka, Oh Sita, oh divine one, wear this fragrant cream on your body like Lakshmi who enhanced greatness of Vishnu and enhance the greatness of your husband." 118.20

Maithili accepted the cloth, fragrant creams, ointment as well as the garland, which were incomparable gifts of love. 118.21

That famous Sita accepted those gifts of love, saluted her, who was rich in penance, with hands folded like a dish and sat beside her. 118.22

When Sita sat near her, Anasuya who does firm penance started asking her, about a tale which was close to her heart. 118.23

"Oh Sita, I have heard that the famous Rama got you by Swayamvara [self selection] and that is the story that reached my ears." 118.24

"Oh Maithili, I would like to know this in detail. It would be great, if you can tell this in extensive manner." 118.25

When the follower of Dharma told like this, Sita said, "I will relate that story in detail and let it be heard." 118.26

"Janaka the follower of Dharma was the king of Mithila, well versed in king's Dharma and engaged in ruling the earth properly." 118.27

"When one day he was ploughing a circular land for conducting a sacrifice, it seems I arose there breaking the earth and became the daughter of the king." 118.28

"The king Janaka who was busy scattering hand full of seeds the seeds was surprised to see me, completely covered with dust." 118.29

"That childless king took me and kept me on his lap and telling that I am his daughter, showered great affection on me since then." 118.30

"A voice was heard from the space, "Oh king, without any doubt, this divine child, is indeed your daughter." 118.31

"Then my father the king of Mithila, who was a soul of Dharma was very happy and that king acquired large number of properties to me." 118.32

"That king of auspicious acts entrusted me to his chief queen who was his favourite and looked after me with great care with maternal affection." 118.33

"When my father realized that the proper time has come to unite me with a husband, my father became sad, like a poor man who was about to lose his wealth." 118.34

"Even though the father of an unmarried girl is like Indra, he will be treated inferior by other men and humiliated." 118.35

"The king realizing that his humiliation would begin soon, reached the sea of sorrow and felt like a man without a float and unable to reach the other shore." 118.36

"Knowing that I was not born from a women's womb, in spite of thinking over he could not find a similar and suitable husband for me." 118.37

"By always thinking about this, a thought occurred in his brain to perform Swayamvara [Self Selection] ceremony for his daughter." 118.38

"The great Varuna during one of the sacrifices had given him with love an excellent bow, two great arrows and a quiver." 118.39

"Due to its weight no human being could lift it in spite of great effort nor the kings able to bend it even in their dreams." 118.40

"My father who was only speaking truth, had earlier invited several kings in his assembly and placed the great bow before them." 118.41

"And he told them, "Without any doubt, my daughter would become the wife of any person who can lift this bow along with its string." 118.42

"The kings saw that great bow which was very heavy like a mountain and were not able to lift it and so they saluted the bow and went back." 118.43

"After a very long time Rama with great luster, came to see the fire sacrifice along with Viswamithra and Rama along with Lakshmana were truly men of valour." 118.44

"The sage Viswamithra the soul of dharma after being worshipped by my father, spoke about Rama and Lakshmana to my father." 118.45

"These two sons of Dasaratha are desirous of seeing the bow and so show the bow obtained from devas to the king's son Rama." 118.46

"As soon this was told by the Brahmin, that bow was brought out and within a minute the very strong one bent that bow and instantly stretched the string and drew it." 118.47-118.48

"When he was stretching it, the bow broke in to two and making a very great sound fell down on the floor." 118.49

"Then my father who was wedded to truth, having decided to give me to Rama, raised the vessel containing pure water." 118.50

"Though I was being offered, Rama did not accept that offer, without knowing the opinion of his father who was the king of Ayodhya." 118.51

"Then my father invited my father in law, the very aged Dasaratha and I was offered to Rama who was well known for his intelligence." 118.52

"My father also offered of his own accord my chaste younger sister Urmila, who has pleasing appearance as wife to Lakshmana." 118.53

"This is the way in which I was offered to Rama in the Swayamvara and I love my husband the valiant Rama in accordance with Dharma." 118.54

This is the end of One Hundred and Eighteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

119. Rama Takes Leave of Sage Athri

[After Sita tells Rama all that Anasuya asked and showed him all that she gave, they take leave of the sage and go deep in to the forest.]

Anasuya, the follower of Dharma, after hearing that great story, hugged Sita and kissed her on her head. 119.1

"You have with clear words drawn a sweet picture about what happened during the Swayamvara and I now clearly know what happened and I firmly enjoyed, Oh sweet speaking Sita." 119.2

"The sun is drawing the peaceful night near him and is setting and the twittering of birds which were wandering everywhere in search of food during the day time and after seeing the twilight are returning for sleep and rest, is heard." 119.3-119.4

"These sages who are wet with bating are returning with the water filled water pot and completely wet cloths made of bark." 119.5

"The sages have lit the fire for doing worship of the fire as per rules and the wafting smoke of the colour of the pigeon is being seen." 119.6

"In spite of having sparse leaves, the trees appear dense and the four directions, which draw our senses apart do not shine brilliantly." 119.7

"The nocturnal animals have started moving about and the domestic animals of the hermitage have started sleeping around the altar." 119.8

"Oh Sita, the night decorated by the orbit of stars has commenced and the moon appears to rise spreading the mantle of moon light." 119.9

"I am giving consent for you to go now to Rama. Go and be companion to Rama and I would like to tell that I am greatly pleased with your sweet story telling." 119.10

"Oh Maithili, decorate yourself in my presence and cause me happiness by decorating yourself with these divine ornaments." 119.11

Then Sita decorated herself with those ornaments and looked like the daughter of devas and saluted Anasuya with bent head and went to meet Rama. 119.12

The most eloquent Rama after seeing Sita well ornamented was greatly pleased with the loving presents given by that lady saint. 119.13

Sita the princess of Mithila related everything to Rama and showed him the cloths, jewels and garlands so lovingly given to her. 119.14

Both Rama and the great charioteer Lakshmana were extremely pleased seeing the honour done to Sita which was very rare among human beings. 119.15

Thereafter the descendent of Raghu who had a face like moon, having been extended a great hospitality by those great sages, passed the auspicious night happily. 119.16

When the night came to an end Rama and Lakshmana took bath and performed sacred offerings to the fire and after worshipping the forest took leave of those sages. 119.17

Those sages who live in the forest and who follow Dharma told them that the forest was overwhelmed by movement of Rakshasas. 119.18

"Oh Rama, in this great forest flesh eating Rakshasas of different forms and blood drinking wild animals reside." 119.19

"Oh Rama in this great forest, they eat away impure or not vigilant sages and please prevent them." 119.20

"There is a path in the forest through which sages collect food and fruits and through this path you can cross this impassable forest easily." 119.21

Then those sages saluted Rama and they blessed the slayer of enemies Rama, for a safe journey and after that Rama entered the forest like a sun entering the cloud along with his wife and Lakshmana. 119.22

This is the end of One Hundred and Nineteenth Sarga of Ayodhya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

End of Ayodhya Kanda.

3. *Aranya Kandam*

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Section: III

Aranya Kandam [Aranya Section]

[This book starts with the reaching of Rama to Dandakaranya (literally punishing forests) and ends with the abduction of Sita by Ravana and killing of Kabandha who advises Rama to meet Sabari and later Sugreeva.]

1. Rama Enters Dandakaranya

[Rama along with Sita and Lakshmana enters the Dandaka forest. The poet then describes the forest as the house of several sages. Those sages receive Rama, Lakshmana and Sita hospitably and seek their protection.]

That Rama steeped in the knowledge of himself and one who cannot be defeated entered the great Dandakaranya and saw several hermitages of saints. 1.1

That place with several cloths made of grass was filled with the aura of Vedic wealth and was like the disc of the sun, difficult to see by the naked eye. 1.2

That place which gave protection to all beings had courtyards filled with many deer and surrounded by flocking birds and was kept very clean. 1.3

Daily being worshipped by dancing groups of celestial maidens, with broad fire places, vessels, hides grass, sticks meant for sacrifice, pots filled with water and fruits and roots for the Yagna that place shined and it was also blessed with huge shining trees. 1.4-1.5

That place was sanctified by auspicious offerings in the fire, filled up with the sound of chanting of Vedas by Brahmins, was with scattered flowers and lotus ponds filled with lotus flowers and surrounded by self-restrained old and great sages living on fruits and roots and dressed in bark garments as well as deer skin." 1.6-1.7

Those great sages who were taking food according to rules were shining with auspiciousness and their hermitages were shining like the abode of Brahma and filled with sound of chanting of Vedas. 1.8

It was shining with venerable Brahmins who were scholars of Vedas and seeing those clusters of hermitages, Rama, untied his bow and went inside with great luster. 1.9

Those sages who had divine knowledge after seeing Rama and Sita were well pleased and went to receive them. 1.10

Seeing that famous follower of Dharma shining like a moon along with Lakshmana and Sita, those saints chanting auspicious greetings went forward to receive them. 1.11-1.12

Those people, who lived in the forest, saw the very pretty Rama with auspicious features and pretty form with great awe. 1.13

Without batting their eye lashes and with great wonder those people living in the forest saw Rama, Lakshmana and Sita. 1.14

Those great people who were interested in the welfare of all beings, took the guests inside a leaf thatched hut and made them sit comfortably. 1.15

Those great people who can be compared to fire and who were followers of Dharma then extended hospitality to Rama and offered him water. 1.16

Those followers of Dharma after offering fruits, roots and flowers from the hermitage to the great Rama, with salutations told him. 1.17

"Sir, you are very famous as the protector of Dharma, and offer protection to those who seek it from you. You are also fit to be worshipped, a gentleman and one who awards punishment." 1.18

"Oh Rama in this world the king is considered quarter of Indra and so he enjoys pleasures and is respected by people." 1.19

"As we are living in your kingdom, we should be protected by you, whether we stay in the city or in the forest as you are the lord and king of the people." 1.20

"Oh king, we have won over our anger, have control our senses, unarmed and are people whose wealth is their penance and we are like your children and so you should protect us always." 1.21

After telling this, they offered to Rama along with Lakshmana with reverence fruits, roots as well as flowers from the forest, as well as different eatables. 1.22

Like that those sages and Sidhas resembling fire and great followers of Dharma and law pleased the god like Rama in a fitting manner. 1.23

This is the end of First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

2. Rama Meets Viradha

[Viradha a giant with horrifying form appears before Rama and takes hold of Sita and keeps her on his lap. Rama is slightly scared as well as horrified. Lakshmana tells Rama that he would kill Viradha.]

That Rama who was greatly satisfied, immediately after sun rise took leave of those saints, entered the forest. 2.1

That Rama saw who was followed by Lakshmana saw that the forest was crowded with many types of animals and occupied by boars and tigers. Many of the trees, climbers and bushes had been cleared there and it was difficult to find water bodies and it was filled with noise of birds and insects. 2.2-2.3

While Sita and Rama were wandering in that place populated by horrible beasts they saw a man eater who looked like the tip of the mountain. 2.4

That funny person was having huge eyes, broad mouth, greatly large belly and had the looks of a disfigured and disgusting person and had dreadful appearance. 2.5

Wearing a skin of a tiger, drenched with marrow, sprinkled with blood, with wide mouth open that being was frightening all beings like the god of death. 2.6

He was holding by its teeth three lions, four tigers, two wolves. ten deer and head of an elephant and was wet with the marrow of those animals and pierced with a iron spear the head of a great elephant and produced very great sound. 2.7

Seeing Rama, Lakshmana and Sita the princess of Mithila, he ran towards them with great anger as if it is the God of death. 2.8

Creating a very horrible sound and also shaking the earth, he caught hold of Sita and kept her on its lap and then said. 2.9

"Both of you with matted hair and dressed in bark along with your wife have entered this Dandakaranya wearing the bow and arrows and your life is going to end now." 2.10

"How is it that though you are saints, you are living with your wife? You are youngsters not following Dharma and ones insulting the saints." 2.11

"I am Viradha by name and wander well-armed in this impassable forests always eating the flesh of sages." 2.12

"This very blessed lady would become my wife and I would drink the blood of both of you in the battle." 2.13

Hearing the bad and very proud words of that bad soul Viradha, the daughter of Janaka became bewildered out of fear. 2.14

Sita due to great fear was shaking like a banana plant in a strong wind and Rama, seeing the pure one in the hold of Viradha, with a parched throat, told Lakshmana. 2.15-2.16

"Oh gentle one, see how the famous daughter of king Janaka who is my wife observing all virtues and who is brought up with all love, has been caught by Viradha" 2.17

"Oh Lakshmana, what Kaikeyi desired for us through her boon, has already happened to us today." 2.18

"That far sighted lady not being contented with asking the kingdom for her son, sent me who is loved by all beings to the forest and the desire of my middle mother has now been fulfilled." 2.19-2.20

"The touching of Sita by others is the greater sorrow to me than my father's death or the stealing of my kingdom." 2.21

While the son of Kakustha clan spoke like this and was shedding tears, Lakshmana angry like a elephant which has been tied, said. 2.22

"Oh son of Kakustha clan, Oh Lord of all beings, you are like Indra and when I am in your service why are becoming sad?" 2.23

"I who am very angry is going to kill this Rakshasa by an arrow and his blood would be drunk by this earth." 2.24

"I will release the anger that I have on Bharatha who yearned for the kingdom on this Viradha and it will hit him like the Vajrayudha of Indra." 2.25

"By the speed generated by the strength of my arms, the arrow that I sent would fall with high speed on his body and he will die and body after turning would fall on the earth. 2.26

This is the end of Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

3. Fight with Viradha

[Viradha tells Rama that he cannot be harmed by any weapon due to the boon of Brahma. Though Rama and Lakshmana fight with him using arrows they are not able to harm him. Viradha caught hold of Rama and Lakshmana and carries them inside the forest.]

Afterwards Viradha completely filling up the forest asked, "Please tell me who you, young people, are and where are you going?" 3.1

Then That Viradha echoing his voice in the forest said, "I am asking both of you, young men? Why are you not speaking? Where are you going?" 3.2

Then the greatly lustrous one told that Rakshasa with a burning face, "we belong to the Ikshvaku clan." 3.3

"We are the people observing the Dharma of Kshatriyas and have now come to the forest and we wish to know about you and to know why you are wandering in the Dandaka forest?" 3.4

To Rama who was shining due to truth that Viradha said, "Great, Oh king, I would tell and understand that well, Oh Raghava." 3.5

"I am the son of Java and my mother is Sathahrudha and I am called Viradha by all the Rakshasas on earth." 3.6

"By pleasing Lord Brahma by great penance I got a boon that I cannot be killed or cut or slit by any weapon." 3.7

"Leave this lady here and without any requirements go away from here with speed, then both your lives would not be taken." 3.8

Rama replied with a blood shot eyes due to anger to that Rakshasa Viradha with an ugly body and who had evil intentions. 3.9

"Fie upon you, oh knave, you are in the quest of death due to evil acts and surely you would get it in this fight. Stay there, as your life would not be spared." 3.10

Then after getting ready his bow, Rama shot at him very sharp arrows with great speed aiming properly at the Rakshasa," 3.11

From that bow seven arrows of with a sting which were ornamented in gold and which had very great speed were released and they had speed of

Garuda and the wind God. Those arrows, which were equal to hell along with feathers of peacock, pierced the body of Viradha but fell on the ground coated with blood. 3.12- 3.13

When the arrows stuck that Rakshasa, he kept Sita down, took a spear and rushed towards Rama and Lakshmana.. 3.14

Then that Rakshasa making a very loud horrible sound, taking a spear which was similar to the flag of Indra, appeared with his mouth open like the God of death. 3.15

And these two brothers showered arrows with great luster on the Rakshasa called Viradha who looked like a god of death who destroys other beings. 3.16

Then that Rakshasa laughed loudly and yawned and as he was yawning all those arrows which were coming swiftly at him fell down. 3.17

That Rakshasa due to the boon that he has obtained just by mere touch regulated the five airs of his body, took the spear and ran after Rama and Lakshmana. 3.18

That spear which was like the Vajrayudha shined in the sky was cut by use of two arrows by Rama who was one who scared his enemies. 3.19

That spear which was broken by Rama's arrow fell on the ground like mount Meru being broken in to two pieces by Vajrayudha. 3.20

Then both of them lifted their sword which looked like a black serpent and at once fell upon him and struck with that weapon. 3.21

Being struck that angry Rakshasa intended to set out after catching those tiger among men who cannot be shaken. 3.22

Having understood his intention Rama told Lakshmana "Let him carry us through this path and there is no need to stop him." 3.23

"Oh son of Sumithra, let the Rakshasa carry us, for the direction by the nocturnal one is the proper direction." 3.24

Puffed up with great pride due to his great strength that one who moves at night held them on his shoulders and started moving. 3.25

Carrying them on his shoulders that Viradha who moves in darkness with loud screaming proceeded to the forest. 3.26

He entered the forest which was like a great cloud and which was filled with trees of various shapes and also filled various type of wonderful birds, foxes and various wild animals. 3.27

This is the end of Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

4. Viradha is Killed

[Rama and Lakshmana break the hands of Viradha. He falls down. Since weapons are not able to kill him, they prepare to bury him. He tells them that he is Dhumburu cursed by Khubera and would regain his form if killed by Rama. He tells them to go to the hermitage of Sarabhanga and dies. Rama and Lakshmana bury him.]

Sita seeing that both Rama and Lakshmana were being carried away on the great shoulders of the Rakshasa shouted at the top of her voice. 4.1

"The truthful and pure Rama who is the son of Dasaratha and who is of great character, along with Lakshmana is being taken away by a dreadful Rakshasa" said Sita. 4.2

"I would be eaten away by the bears, tigers and panthers here and so Rakshasa I am saluting you to take me away and leave those sons of Kakustha clan. 4.3

When Rama and Lakshmana heard those words of Vaidehi they started speedily actions to kill that wicked person. 4.4

With great anger the son of Sumithra broke one of his shoulders and Rama broke the right shoulder quickly. 4.5

That confused Rakshasa who was like a dark cloud and who was without both shoulders fell on the ground like a mountain felled by the Vajrayudha." 4.6

They lifted the Rakshasa holding his knees, fists and feet and dropped him down again and again and pounded him on the ground. 4.7

Though stuck and wounded by many arrows, cut by the swords and repeatedly pounded, that Rakshasa was not dead. 4.8

That Gentle Rama who protects from fear those who are afraid, after observing that the mountain like Rakshasa could not be killed told Lakshmana. 4.9

"Oh tiger among men, this Rakshasa due to the boons obtained by penance cannot be killed by any weapon and so let us bury him." 4.10

"Oh Lakshmana, this elephant like Rakshasa is angry and reflects the glow of anger in him; to bury him, dig a big pit." 4.11

After telling that a big pit may be dug that valorous Rama stood there firmly keeping his leg on the neck of Viradha. 4.12

Hearing Rama say these words that Viradha in a gentle manner told the son of the Kakustha clan who was tiger among men. 4.13

"Oh tiger among men, I have been killed by your strength which is equal to that of Indra and without realizing that being disillusioned I spoke those words earlier. 4.14

"I now know you Rama as the good son of Kausalya and Sita as a great lady and Lakshmana as a great man." 4.15

"I was Thumburu, a celestial Gandharwa singer who was cursed by Khubera and took this ugly repulsive form." 4.16

When I appeased him, that great lord said, "When you would be killed in war by Rama, the son of Dasaratha, you would get back your original form." 4.17

"This curse was given to me by the king Khubera when I did not present for his service as I was involved in love with Rambha." 4.18

"Oh Rama who troubles his enemies, by your grace, I have got rid of my curse and I am going to my own world wishing you safety and luck." 4.19

"Oh lad, half a Yojana [one mile] distance from here lives a famous saint Sarabhanga who has luster like the sun and you go and meet him speedily and he would bestow fame on you." 4.20-4.21

"You may go with safety after burying me in this pit for burying a Rakshasa is eternal Dharma and would take them to heaven." 4.22

That Viradha, who was hurt by the arrows, after speaking like this to the son of the Kakustha clan, left the body and reached the heaven. 4.23

When Rama heard these words, he ordered Lakshmana to dig a very wide pit to bury that Rakshasa of dreadful acts who was like an elephant and that valorous one stood there with his feet on the neck of that Rakshasa called Viradha. 4.24-4.25

Then Lakshmana after fetching a very big spade and dug a big pit by the side of that great Rakshasa called Viradha. 4.26

Then Rama took his feet and released the pressure on the neck of Viradha and he with pointed ears fell in to the pit with roaring terrible sound. 4.27

Both those valorous Rama and Lakshmana who were stable in war and brave, moved together swiftly and with great strength lifted the Rakshasa who was roaring and dropped him in the pit. 4.28

Seeing that the big Asura could not be killed by arrows or any other weapons, those tiger among men and who were intelligent and efficient undertook to kill Viradha in that pit. 4.29

Viradha himself wanted to die at the hands of Rama in a true manner with force and he himself revealed to those people who were wandering in the forest that he could not be killed by any weapons. 4.30

When Rama heard those words of the Rakshasa, he intended to kill him by placing him in a pit and when they were placing him in the pit he shouted in a loud voice which echoed in the forest. 4.31

Rama and Lakshmana appeared to be joyous when placing that Viradha in a pit, since that would end the fear in that forest and then they covered the Rakshasa with boulders and mud. 4.32

After killing that Rakshasa, Rama and Lakshmana who were endowed with golden bows took care of Sita and then both of them moved in the forest resembling the sun and moon in the sky. 4.33

This is the end of Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

5. Rama Meets Sage Sarabhanga

[When Rama approaches hermitage of Sarabhanga, he sees Indra talking to him but Indra leaves without meeting Rama. Sarabhanga tells Rama that Indra offered to take him to the world of Brahma but he refused as he wanted to meet Rama. He then advises Rama to go to the hermitage of Suteeshna and then gives up his body.]

After killing that very strong Rakshasa Viradha in the forest, after embracing Sita and comforting her, that Valorous elder brother Rama told Lakshmana who had great luster. 5.1

"Since we are not inhabitants of the forest, life in this impassable forest is difficult and let us go quickly to meet Sarabhanga who is rich with penance." 5.2

When Raghava approached the hermitage of Sarabhanga, he could see a great wonder near that divine sage with a purified soul. 5.3-5.4

In the sky he saw Indra the lord of the three worlds, shining like the Sun and the fire, wearing similarly shining ornaments and dressed in spotlessly clean dress mounted on a chariot that was not touching the earth adored and worshipped by many great souls. 5.5-5.6

He saw that Chariot was standing in space and was yoked to horses of green colour, which was shining like a young sun, which was similar to dense white clouds and which was similar to the moon. 5.7-5.8

He saw the very pure Umbrella which was decorated by a multi colour garland along with fans with golden handles which were fanned by two deva women near the head of Indra. 5.9

That great Indra was being praised by Gandharwas, Sidhas, devas and very many great sages, all of them standing on the sky. 5.10

When Indra was seen to be talking with sage Sarabhanga, noticing Indra, Rama told to Lakshmana. 5.11

Rama seeing that Chariot showed it to Lakshmana "see that shining wonder, Oh Lakshmana which is the chariot travelling in the sky and shining like a Sun." 5.12-5.13

"Those horses which we are seeing are owned by Devendra, which we have heard travel in the sky and that is really wonderful." 5.14

"Oh tiger among men, Oh son of Sumithra around the chariot one hundred young men wearing ear studs are standing and each of them are holding a sword in their hands. All of them have very broad chest and they wear red coloured cloths and it is difficult to overpower them as they look like huge tigers. Each of them also wears chains which give out luster similar to fire and they all appear to be about twenty five years old." 5.15-5.17

"Seeing those men who are among the best, we can presume that they are devas, who do not seem to grow old at all." 5.18

"Oh Lakshmana, you stay here for a little time along with Vaidehi, and I would go there to find out clearly about who this shining person is." 5.19

Requesting the son of Sumithra to wait there, the son of Kakustha clan went towards the hermitage of Sarabhanga. 5.20

Then Indra, the husband of Sachi seeing the approaching Rama, went near the sage Sarabhanga and told to him privately as follows. 5.21

"Here comes Rama and I would not talk to him now as he would be eligible to talk to me only after he completes his mission. I am sure that in another short time he would accomplish his task and that task, which he would succeed, would be impossible for others to complete." 5.22-5.23

Then that Indra, after telling this to that sage and after honouring him, got in to the chariot yoked to the horses and went to the heaven. 5.24

Seeing that Indra was departing Rama went back and along with his companions went towards Sarabhanga who was worshipping the fire. 5.25

Rama, Lakshmana and Sita saluted the feet of that saint and responding to the instruction to sit, occupied a seat. 5.26

Then Rama asked about the visit of Indra with that sage Sarabhanga and he told about it completely to Rama. 5.27

"Oh Rama, Since I have done very great penance and attaining that which is very difficult to attain by others, he wanted to take me to the world of Brahma." 5.28

"Oh tiger among men, since I knew that you are very nearby, I did not want to go to the world of Brahma, without seeing you." 5.29

"Oh tiger among men, only after meeting you, who is a great by performance of Dharma, I wanted to go to heaven for being served by Devas." 5.30

"Oh tiger among men, I have conquered the auspicious heavens where the stay never diminishes and there are in the higher planes of Lord Brahma, and you may accept them from me." 5.31

"When told like this by the sage Sarabhanga, Rama, the tiger among men who is an expert in all Sasthras replied like this." 5.32

"Oh great sage, I would earn myself all the worlds myself. I need to a place for stay in the forest and so please guide me." 5.33

When the Raghava who is equal in strength to Indra told like this, the greatly learned Sarabhanga again told like this." 5.34

"Oh Rama, A soul of Dharma called Sutheeshna who is glorious and a follower of Dharma lives in this forest and you approach him he will guide you in this matter." 5.35

"You go and approach that sage Sutheeshna and he would show you a clean place to stay in this pretty forest and then you can stay there." 5.36

"Oh Rama, you travel in the opposite direction of Mandakini which carries flowers in boats and you would reach that place." 5.37

"Oh tiger among men, please for a moment see in this direction and see my body, for I am going to shed off this dilapidated body like a snake sheds its skin." 5.38

Then the great lustrous Sarabhanga entered the fire kindled by chanting of Manthras in the sticks of sacrificial fire." 5.39

Then that fire burnt the hair on his body as well as his head and his worn out skin as well as his flesh. 5.40

The great Sarabhanga rose from that fire with a youthful form and after emerging out, he looked splendid. 5.41

Then he went out of the world of priests who constantly kindled fire, great sages and after going beyond the world of devas went to the world of Brahma. 5.42

That great Brahmin who did blessed deeds in the world saw Lord Brahma and his people and Lord Brahma also saw that Brahmin and gladly welcomed him. 5.43

This is the end of Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

6. Sages Meet Rama

[Many great sages of the forest meet Rama and tell him, how they are troubled and killed by Rakshasas. They request him to protect them. Rama promises to do that and goes in search of hermitage of Sutheeshna.]

When Sarabhangha reached heaven, many groups of sages came together and approached Rama who was having great luster and is the son of the Kakustha clan. 6.1

Vaikasanas, Valakhilyas, who washed their bodies frequently, Marichakas, Asmakutas, saints who eat leaves as food, saints who de husk grains with their teeth and eat them, saints who keep only the head above the water, saints who only use their limbs as bed, saints who do not lie down, saints who live out in the open, saints who take liquid food, saints who live only on air, saints who are seated on top of trees, saints who sleep on bare ground, those who observe penance of fast, saints who have restrained all emotions, saints who always wear wet cloths, sages who meditate always, sages who do penance surrounded by fire beneath the sun and many other saint met Rama in the hermitage of Sarabhangha along with Brahmins who were practicing steadfast yoga. 6.2-6.6

Those groups of sages who were experts in Dharma having reached there, met Rama, the greatest among practitioners of Dharma and told him. 6.7

"You are the very heroic one of earth belonging to the clan of Ikshuvakus and one of their important lords and similar to Indra among devas." 6.8

"You are well known in all the three worlds, for your valour, devotion to your father, steadfast adherence to truth and Dharma." 6.9

"We have come to you oh great one, who is an expert in Dharma as well as lover of Dharma and we are telling you about our need and we deserve your pardon for that." 6.10

"Oh lord, that king would not be doing an act as Dharma if he collects one sixth of the income from all but fails to protect them." 6.11

"He who loves all the people of his country more than his life and considers them equal to his children and protects all of them in a proper manner forever, would get fame for a very long time and attain the world of Brahma and would remain there and will be appreciated there also." 6.12-6.13

"Out of the benefits got by sages and saints living on roots and fruits by their observing the divine Dharma, one fourth of it would go to the king." 6.14

"Oh Rama, most of those who observe Vanaprastha stage of life are Brahmins and in spite of their having a ruler like you, they are tortured and killed like orphans." 6.15

"Come in to the forest and see for yourself the bodies of those sages who were meditating on God but were killed by the Rakshasas by the fierce Rakshasas," 6.16

"A war was waged between those who live on the Chithrakuta and those living near Pampa river which is near river Mandakini." 6.17

"We are not able to tolerate the greatly treacherous acts of those very horrible Rakshasas in the forest." 6.18

"So we have come seeking protection by you because you are the one capable of protecting us and since we are being killed by the Rakshasas, protect us from them." 6.19

"Oh valorous one, we cannot find any other person in the world who can protect us and so Oh prince protect us from all those Rakshasas." 6.20

Hearing this from the sages, that son of Kakustha clan who was an expert in Dharma told those sages like this. 6.21

"It is not fitting for you to entreat like this to me but as sages you should have ordered me as I am entering this forest for a personal purpose." 6.22

"For I have entered this forest as per the orders of my father and also to ward off, the evil acts of the Rakshasas against you all." 6.23

"Just be chance I came to this forest to fulfill your task and so my stay in the forest surely would lead to good results." 6.24

"I desire to kill those Rakshasas who trouble you sages in a war and oh sages who have earned the treasure of penance, you are going to see the valour of my brother and myself." 6.25

After promising protection to the sages rich in penance that man who was firm in Dharma along with his brother Lakshmana and those great ascetics started to meet Suteeshna who deserves to be respected. 6.26

This is the end of Sixth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

7. Rama Meets Sage Sutheeshna

[Rama goes to the hermitage of Sutheeshna. The sage advised them to stay there itself as he was preparing to go to heaven.]

Rama the destroyer of enemies, along with Lakshmana and Sita as well as those sages went to the hermitage of Sutheeshna. 7.1

After going with difficulty for a long distance, after crossing many rivers with plenty of pure water, Rama saw a mountain which looked like a great cloud. 7.2

Then the sons of the Ikshuvaku clan along with Sita entered a forest dense with various trees. 7.3

Then they saw in that the harsh forest which was full of trees with lot of flowers and fruits a lonely hermitage where the bark dresses were hung for drying. 7.4

There they saw a sage of advanced penance Sutheeshna with dirty and soiled matted hair and as per his duty, Rama spoke to him. 7.5

"Oh God like sage, I am Rama and I have come to see you a great sage of valour, who is a follower of Dharma and who radiates truth and so please talk to me." 7.6

Then that sage seeing the courageous Rama, who was the best among those who follow Dharma, hugged him with his hands and told. 7.7

"Oh Rama, great one of Raghu clan who is observer of truth, welcome to you and with your coming this hermitage has a lord to protect it." 7.8

"Oh valorous one, Without going to heaven after leaving the earth, I am waiting for you who is with great fame, when I heard that you have left your kingdom and reached Chithrakuta." 7.9

"Oh son of Ikshuvaku clan, Indra who is the king of devas had come here and that great deva who is also the God of devas told me that I have won over all the worlds due to my blessed deeds." 7.10-7.11

"Those places which have been won by me are desirable even to the divine sages and you along with Sita and Lakshmana can move about in those places by my grace. 7.12

To that great sage who had done very great penance and who is the votary of truth, Rama who had great self-respect replied. 7.13

"Oh great sage, I would myself attain those great places and I desire you to direct me to a place of residence in the forest." 7.14

"You maintain welfare everywhere and are interested in the well-being of all people and you were introduced to me by the sage Sarabhanga of Gautama clan." 7.15

When Rama told like this, that great sage who was famous in all the three worlds spoke these sweet words of happiness coupled with greatness. 7.16

"Oh Rama, this place where many sages have moved in is a good place and you can move in to this hermitage blessed with fruits and roots." 7.17

"Oh greatly famous one, groups of various animals move about freely in to this hermitage tempting the inmates without any fear." 7.18

"There is no problem in this hermitage except the movement of wild animals and hearing those words Rama as well as Lakshmana without any fear lifted their bows and arrows and told these fearless words. 7.19

"Oh great saint, if groups of wild animals come here, we would kill all of them using these sharp edged arrows which are comparable to thunderbolts." 7.20

"Oh sage, you please get ready. Are there any other things more difficult than that? We feel that our stay here would not be long." 7.21

After having spoken that way Rama, seeing that the dusk has set in, Rama completed the worship of the dusk facing west and decided to stay there in that delightful hermitage of Suteeshna along with Lakshmana and Sita. 7.22-7.23

After the dusk has passed and night has set in the sage Suteeshna himself offered pure food to the great among men and also offered them great hospitality. 7.24

This is the end of Seventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

8. Rama Talks to Sage Sutheeshna

[Rama wants to go to the hermitages of all other saints in Dandakaranya. Sutheeshna approves the idea and wants them to stay in his hermitage whenever they like. Rama takes leave of sage Sutheeshna.]

Rama and Lakshmana who were honourably treated by sage Sutheeshna, spent the night there and woke up in the morning. 8.1

Rama along with Sita got up at the usual time and touched the cold water with the fragrance of lotus flower. 8.2

Then at the proper time Vaidehi, Rama and Lakshmana worshipped the fire as well as devas according to rules in the hermitage of the sage and after seeing the sun without blemishes after it rose, approached Sutheeshna and spoke these gentle words. 8.3-8.4

"We had a good stay here, oh God like sage, being greatly treated by you and as the sages are hastening us up, we would like your permission to leave." 8.5

"We are hurrying up as we want to see all the hermitages of all the blessed saints who live in the Dandakaranya forest." 8.6

"We seek your permission to go along with these virtuous sages, who are self-controlled and as pure as fire." 8.7

"We wish to leave before the sun starts shining leading to intolerable heat, like one of improper lineage getting wealth in an improper way." Saying this, Rama, Lakshmana along with Sita touched the feet of the saint. 8.8-8.9

The sage lifted Rama and Lakshmana who bent and touched his feet, embraced them tightly and said the following. 8.10

"Oh Rama along with son of Sumithra and this Sita who is following you like your shadow go safely in this path." 8.11

"Oh Rama see the beautiful location of hermitages of the people living in Dandakaranya and oh valorous one, in them live sages who are steadfast in their penance." 8.12

"You will see pretty forests with roots and fruits in abundance, with plenty of flowers, with best collection of animals, with spots filed with peaceful birds and forest areas with full bloomed lotus flowers, with pure water sources, With pretty tanks and lakes filled with ducks, with waterfalls coming down from the mountain and filled with sound of peacocks." 8.13-8.15

"Oh dear child, you may go and Oh Lakshmana you may also go and after seeing all the other hermitages you may again come here." 8.16

After this was told that son of Kakustha clan along with Lakshmana, went round the sage with reverence and began to leave from there. 8.17

Then Sita gave those two brothers auspicious quivers, bows as well as arrows and also gave them pure swords. 8.18

That Rama and Lakshmana, after tying those auspicious quivers and after taking those arrows and bows which make thunderous twang started to go away from the hermitage. 8.19

Those two pretty sons of Raghu clan, blessed with auspiciousness and shining with their own luster, bearing the bow and arrows started along with Sita. 8.20

This is the end of Eighth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

9. Sita Advises Rama

[Sita feels that Rama should not get in to killing spree of Rakshasas without any enmity with them. She illustrates this with an instance of a great sage getting a sword from Indra and using it to kill others and then he goes to hell.]

Addressing the son of the Raghu clan who was going forth after taking permission from Suteethna, Vaidehi told these friendly words from her heart. 9.1

"Your great self will not attain Dharma if we are examining it minutely in this world by acting based on your desires." 9.2

"By taking recourse to one's desires three things are attained and these are telling untrue words which is very bad, desiring someone else's wife and getting angry without enmity." 9.3

"Since in the past you never told untrue words, it cannot be there in future and Oh Raghava, how can desiring some else's wife which destroys dharma be in you?" 9.4

"Oh king among men, that never was within your heart and never it will be there, Oh Rama, Oh prince as you are always interested in your wife." 9.5-9.6

"You are a follower of Dharma, a teller of truth, follower of your father's words and in you Dharma, truth and everything good is established." 9.7

"And oh great man, for the one who has won over his senses, it is possible for you to shoulder all this and oh graceful one, I know well, about how you control your senses." 9.8

"The third one is torturing others only due to your anger which is done without your realizing it and I think that you are having it now." 9.9

"Oh valorous one, you have given your word to those sages who live in Dandakaranya, that you would kill Rakshasas for protecting the sages." 9.10

"Because you have arrived here with your brother armed with bow and arrows, this forest has got the name punishing forest." 9.11

"Seeing that my well prepared mind is filled with anxiety, for thinking about bearing, I think that which is not good for you would happen." 9.12

"Oh valorous one, I do not like your going to the Dandaka forest and I will tell you the reason, please hear it." 9.13

"When you enter the forest armed with bow and arrow, along with your brother, would you not use those against those who travel in the forest." 9.14

"For the Kshatriyas, bow within their reach is like a fuel within reach of fire, for both increase the strength." 9.15

"Oh very strong one, long time back, there was a saint who was pure and truthful and that forest was occupied by birds and animals." 9.16

"Indra, the husband of Sachi came in the form of a soldier to the hermitage holding a great sword to create disturbance to the penance." 9.17

"He then gave that great sword to the hermitage for safe keeping, when the saint was sitting in penance." 9.18

"He who received that weapon, to protect the trust that was placed on him, moved about in the forest always keeping the sword with him." 9.19

"Wherever he goes, whether it is to collect fruits or roots, the saint who was interested in guarding it, did not go without the sword." 9.20

"That Saint rich in penance, slowly got in to the habit of carrying the weapon and he slowly got in to the habit of becoming angry losing his determination to do penance." 9.21

"And then with the constant company of the weapon, that sage started getting associated with acts which are not according to Dharma and went to hell."
9.22

"This is the story that happened due to the constant association with weapon showing association with weapon is like the fuel getting associated with fire."
9.23

"I am telling all this with love and respect and not reminding you or teaching you and request you not at any time hold your bow and kill the Rakshasas who are living in Dandaka without any enmity, for a hero does not like to kill anyone without an offence being committed." 9.24-9.25

"Those Kshatriyas and heroes who are habituated to stay in the forest, use their bow only to protect those who suffer." 9.26

"Where is the weapon? Where is the forest? Where is the principle of Kshatriyas? Where is penance? All these are inconsistent and so let us follow the laws of the land." 9.27

"By doing service to weapons, the mind gets maligned and you may follow the habit of Kshatriyas and go back to Ayodhya." 9.28

"The Love of my father in law and my mother in law will live forever, if without bothering about the kingdom, you live a life of a saint." 9.29

"Wealth shines because of Dharma, pleasure shines because of Dharma, due to Dharma we would get everything and the entire essence of earth is Dharma." 9.30

This is the end of Ninth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

10. Rama Replies to Sita

[Rama tells Sita that the sages of Dandakaranya have been constantly troubled by those Rakshasas, who prevent them from doing their penances and fire sacrifices. As per their request, he had promised them that he would kill or drive away those Rakshasas. Since truth is dearer to him than anything else, he cannot desist from that.]

Hearing those words of Vaidehi told because of her devotion to him, That Rama who was firm on following Dharma replied like this to Janaki. 10.1

"Oh Lady who knows Dharma, Oh daughter of Janaka, You have spoken friendly, pleasing and beneficial words which shows your great heritage." 10.2

"Oh divine lady, what shall I reply to those befitting words, which mentioned that when a Kshatriya takes the bow, the tears of misery ceases to flow." 10.3

"Oh Sita, Those suffering sages of Dandakaranya who are firm in their resolute penance have themselves approached me for protection." 10.4

"Living always in the forest and subsisting on tubers and fruits, they do not get pleasure due to being scared by the cruel acts of Rakshasas." 10.5

"The very large Rakshasas who eat human flesh, eat away the sages living in Dandakaranya and those great Brahmins have come to me asking to save them." 10.6

"After I heard the words that fell from their mouth, I consoled them by my words and told them, "Be gracious to me, this is greatly insulting to me as these should have been done by myself without your request." 10.7-10.8

"And then I asked those Brahmins in front of me, "what should I do?" and then all of them together spoke out to me." 10.9

"In Dandakaranya there are many Rakshasas who can assume any form that they want and they torture and trouble us, Rama and so protect us from that." 10.10

"Oh matchless one, they reach us when we are doing Homa and on full and new moon days and those flesh eating Rakshasas, who are impossible to resist trouble us." 10.11

"We who are sages who do penance, when troubled by those Rakshasas, were searching for protection and you are our only ultimate protector." 10.12

"Due to the power of the penance that we have done, we are indeed capable to kill those night farers but we do not want to waste, the power of penance that we have earned in a long time." 10.13

"There are many obstacles for doing our penance and observing penance also has become greatly difficult and so though we are being eaten by them, we do not curse them." 10.14

"Those sages of Dandakaranya who were being persecuted by the Rakshasas said, "since you are the lord of the jungle, along with your brother protect us." 10.15

"Oh, daughter of Janaka, hearing those words, I have given my word for complete protection of those sages of Dandakaranya." 10.16

"Having promised like this to the sages, it is not possible for me to change this course, as truth is dear to me, is it not?" 10.17

"Now I am prepared to lose my life and to forfeit even Lakshmana and you, rather than going back from the promise that I gave to those Brahmins." 10.18

"So Sita, even If I have not been requested, I have to look after the sages and Oh Vaidehi, so it is not proper to break my promise." 10.19

"Oh Sita, you told those words out of love to me and due to your good heart and I am contented and would not tolerate uninterested ones advising me." 10.20

"Oh pretty one, your correct and appropriate words are proper to your heritage, and you are my companion in observing Dharma and dearer to me than my own soul." 10.21

After that great one told these words to dear Sita who was the princess of Mithila, Armed with bow, Rama and Lakshmana went to the pretty forest of penance. 10.22

This is the end of Tenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

11. Rama's Life in Dandakaranya

[Rama stayed in various places in Dandakaranya for the first ten years. He happened to see the lake of Five Apsara maidens. Later he goes back to hermitage of sage Sutteeshna. Sutteeshna directs him to go to sage Agasthya's ashram. On the way to the hermitage of brother of Agasthya, Rama tells about how Agasthya destroyed Vatapi and how under his care the southern side of the country prospers. They reach the hermitage of Agasthya.]

Rama proceeding first followed by the very pretty Sita who was in the middle, followed by Lakshmana armed with a bow proceeded further. 11.1

They [Rama and Lakshmana] saw many mountains and forests of diverse types and also saw very pretty rivers along with Sita. 11.2

Seeing those rivers on which cranes and Chakravaka birds moved over the sand banks, they also saw lakes having lotus flowers and water birds. 11.3

They moved watching spotted deer in herds and madly acting large bison as well bear and elephants which were breaking trees. 11.4

They went to a great distance by the time of sun setting and there they saw a charming big lake of one Yojana dimension. It was full of lotus and water lilies and was decorated by large number of elephants and it also had storks, swans and Kadamba water birds. 11.5-11.6

In the enchanting waters of that lake they heard songs played by musical instruments but they were not able to see any one. 11.7

Those great fighters due to curiosity asked about it to the sage called Dharmabrutha who was following them. 11.8

"Oh great sage, after hearing this greatly wonderful music, great inquisitiveness has been created among us and please tell us clearly about it." 11.9

Thus being asked by the soul of Dharma Raghava, that sage, speedily started telling about the greatness of lake. 11.10

"This is an all season lake called "Five Apsaras" built by a sage called Mandakarni by using his power of penance." 11.11

"That great sage Mandakarni did penance for ten thousand years staying in water and consuming air only." 11.12

"Then the worried devas met with each other and with Agni in the lead, started conversing among themselves." 11.13

"That sage is praying for the position of one of us" Thinking like this, all the dwellers of heaven developed a broken mind." 11.14

"So all those devas decided to cause hindrance to the penance of the sage and sent five important Apsara maidens who were like lightning." 11.15

"Then those Apsara maidens, for fulfilling the work of Devas, got that sage who knew about this and the other world, entangled him in the web of passion." 11.16

"Those five Apsara maidens became his wives and then he created this lake and made them live underneath it." 11.17

"When those Apsara maidens were leading a pleasant life there, they gratified the sage, who has assumed youthfulness by the power of penance." 11.18

"This delightful melodies are being heard, due to their playing musical instruments mingled with the sound of ornaments when they are engaged in play." 11.19

"The account of the great sage is indeed wonderful" Said Raghava along with his brother who was very famous. 11.20

When he was talking like this, he saw a group of hermitages circled by cloth made of grass, which was encompassed by solemn chant of Veda and Rama entered in to it along with Lakshmana and Vaidehi. 11.21

Then that son of Kakustha clan stayed in that great cluster of hermitages for some time with pleasure being venerated by saints. Then the great expert in arrows went to visit the sages near whom he had resided earlier, once again. 11.22-11.23

He stayed in one place for ten months, in another place for one year, in another place for four months, somewhere else for five months, yet another place for six months, some other place more than one month, one and half months, three months and eight months in other places. 11.24-11.25

Like that living in hermitages of saints he comfortably lived happily, ten long years elapsed comfortably for him. 11.26

Going round that knower of Dharma Raghava along with Sita once again reached the great hermitage of sage Sutteeshna. 11.27

After coming to that hermitage, that destroyer of enemies Rama, stayed there for some more time, honoured by the sages there. 11.28

Then one day that son of Kakustha clan with humility said to the great sage Sutteeshna who was sitting nearby. 11.29

"I have heard from narratives of others that the very great and godly sage Agasthya is staying in our forest." 11.30

"Due to the forest being very large I do not find that place. Where is his holy hermitage of the great sage situated?." 11.31

"I want to meet that godly sage for requesting his blessings along with my younger brother and Sita, and wish to approach that sage and introduce myself." 11.32

"To visit that great sage is my desire and keeps on occurring again and again, and I want to serve that great sage myself." 11.33

Hearing these words of Rama that sage Suteeshna who is the soul of Dharma replied Rama, gladdening his heart. 11.34

"I also desired to tell you that Rama along with Sita and Lakshmana should approach that great sage Agasthya." 11.35

"By luck you yourself have talked to me about this subject and now I will tell you where that great sage lives." 11.36

"After you go four Yojanas [8 miles] from here, on the south you would find the hermitage of the brother of sage Agasthya." 11.37

"When you reach that place you would see a shining forest of Pippali trees, which is full of flowers and fruits and echoes with sound of various type of birds." 11.38

"There are many lakes there with peaceful waters, teeming with partridges and swans and shining with Chakravaka birds. Oh Rama spend one night there and proceed from there next day." 11.39

"Within a Yojana distance from there on the southern direction, on the side of the forest clump is the hermitage of Agasthya." 11.40

"In that pretty forest with many shining trees, you, Lakshmana and Sita would enjoy much, for is it not forest with many trees?" 11.41-11.42

"Suppose you have made up your mind to see the great sage Agasthya, then take a decision to go today itself." 11.43

When Rama heard this, along with his brother he saluted the sage and immediately started to see Agasthya along with his brother and Sita. 11.44

Seeing the pretty forests, cloud like mountains, lakes, rivers and walking along the pathway as per the advice of Suteeshna travelled comfortably and told Lakshmana the following with great joy. 11.45-11.46

"This is definitely the hermitage of the brother of Agasthya who has done blessed deeds and who is a great soul." 11.47

"I think it because, in the forest by its side, I see thousands of trees which are bending under the weight of flowers and fruits." 11.48

"I perceive that the smell of the fruits of Pippali fruits is wafting from there, as the wind is carrying the sour smell of that fruit." 11.49

"Here and there I see the collection of firewood and I also the snipped Durba shining like a gem." 11.50

"From the middle of the forest, and from the top of the hermitage, I am able to see the tip of the smoke and it looks like, the vertex of a black thick cloud." 11.51

"The Brahmins are taking bath in several sacred waters and then make an offering of flowers using the flowers collected by them." 11.52

"Oh simple one, from the words of Sutheeshna that I heard, this is the hermitage of the brother of Agasthya." 11.53

"Agasthya destroyed the aridity of this region, wishing for the welfare of all and made this place liveable and this hermitage is of his brother." 11.54

"Once upon a time two cruel brothers named Vathapi and Ilwala and they were great asuras who used to kill Brahmins." 11.55

"Ilwala used to dress as a Brahmin and used to speak civilized tongue and he would invite Brahmins without pity saying that it was Sradham [annual ceremony for manes]." 11.56

"Making his brother in to the form of a ram, Ilwala used to cook his brother and feed the Brahmins according to rituals of Sradha." 11.57

"When the Brahmin has eaten that food, Ilwala used to say in a very loud done, "Vathapi come out " 11.58

"Hearing the words of his brother that Vathapi, bleating like a ram, slowly and slowly tearing the body of the Brahmin, used to come out." 11.59

"Those people who could assume any form they want, used to this way killed in thousands, Brahmins, who were greedy for meat." 11.60

"Devas then prayed to the great sage Agasthya and when he was invited, he also ate that great asura." 11.61

"Then with ritual was over, Ilwala giving the saint a sip of water at the end, started calling his brother to come out." 11.62

"Then the great one among sages, Agasthya mockingly told that killer of Brahmins who was talking to his brother." 11.63

"Under what power would that Rakshasa who has been digested me, come out, for your brother who took the form of a ram has gone to Yama." 11.64

"Then he after hearing the news of the death of his brother, that night walker started assaulting the sage in great anger." 11.65

"When he rushed towards him, that king of Brahmins, who had the shine of penance, burnt him with the fire in his eyes and thus sent him to death." 11.66

"This hermitage which shines with forests and lakes belongs to the brother of Sage Agasthya, who has performed this impossible act out of compassion to Brahmins. 11.67

When Rama completed his narration to Lakshmana, the sun went down and the dusk was initiated. 11.68

Then according to rules those brothers worshipped the dusk in the west, and then entered in to the hermitage and were greeted by the sage. 11.69

Rama was well received by the sage and they ate fruits and roots and spent one night there in that hermitage. 11.70

After spending the night there, when the rose up, the sons of the Raghu clan took leave from the brother of Agasthya. 11.71

"Oh Godly sage, we salute you. We have spent the night comfortably and we are bidding you farewell because we would like to go to see Agasthya who is your teacher as well as brother." 11.72

When the saint said "you may go", the son of Raghu clan started from there and proceeded through the path indicated earlier by Suteethna." 11.73

He travelled further seeing Neevara trees, Jack fruit trees, Sala trees, Asoka trees, lemon trees, Bilwa trees, Madhuka trees and Tinduka trees. 11.74

Rama saw hundreds of flowering trees hit by elephant's trunk, shining with presence of monkeys, with hundreds of lusty birds, fully flowers and enriched by the whirling climbing plants. 11.75-11.76

Then the lotus eyed Rama told to the valorous and glorious Lakshmana who was closely following him. 11.77

"Seeing the trees with velvety leaves and animals and birds which do not look tired, I think that the hermitage of that greatly contemplative saint is not very far from here." 11.78

"I am able to see the hermitage of him who is famous as Agasthya in this world only because of his own deeds and it seems to cure all tiresomeness." 11.79

"It is covered with huge smoke and cloths made of grass are hanging there; it is overcrowded with peaceful deer and overloaded with sounds of birds." 11.80

"Agasthya destroyed the aridity of this region, wishing for the welfare of all and made this place livable and this hermitage is of his brother." 11.81

"Agasthya, by whose association the Rakshasas dare not even see the southern direction or prepared to live there, lives here." 11.82

"From the time that Agasthya of pious deeds started living in the Sothern direction, all those who walk at night remained calm and without enmity." 11.83

"This southern side is also known by the name of saint Agasthya in all the three worlds and people there found it hard to do cruel deeds." 11.84

"The Vindhya mountain which due to its constant growth was preventing Sun God's travel across the globe, obeyed his message and stopped from growing and he is long lived, famous in the world for his great deeds and he is adored by well-behaved animals." 11.85-11.86

"He is worshipped by the world, gentle, takes care of the interests of good people and when we go and meet him, his blessing would be beneficial." 11.87

"Oh Lakshmana, I wish to worship that saint Agasthya, who is a great sage and oh gentle one, I wish to spend our rest of the time in the forest, here." 11.88

"There devas, Gandharwas, Sidhas and great sages would always be worshipping that sage Agasthya, who is self-disciplined and self-regulated." 11.89

"There a liar, a cruel person nor an adamant one nor one who tortures men can live due to the nature of this sage." 11.90

"There devas, Yakshas, serpents and birds live together wishing to worship that personification of Dharma with disciplined food habits." 11.91

"There the great souls and Sidhas, travelling in planes shining like Sun, after leaving their mortal body, blessed by that sage go to heaven." 11.92

"There, to those who worship the sage, gods grant the position of Yakshas or devas or grant them different kingdoms." 11.93

"We have arrived at the hermitage and so Oh son of Sumithra, enter in to it first and tell the sage that me and Sita have arrived." 11.94

This is the end of Eleventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

12. Agasthya Gives Vishnu's Bow to Rama

[Rama is hospitably received by sage Agasthya. He gives him Vishnu's Bow, Brahma's arrows and Indra's inexhaustible quivers.]

Then Lakshmana the younger brother of Rama entered the hermitage, met a disciple of sage Agasthya and told him. 12.1

"There was a king called Dasaratha and he had a very strong [dynamic] son and that Rama along with his wife has reached here to see the sage." 12.2

"My name is Lakshmana and I am his dedicated brother who is his obedient devotee. Possibly you have heard about us?" 12.3

"We have come to this very severe forest as per the order of our father, Please tell the god like sage that we wish to see him." 12.4

When that sage rich in penance heard the words of Lakshmana, he assented and entered in the room where fire is kept to inform the sage. 12.5

That dear disciple of Agasthya speedily approached sage, saluted him and told the sage who has done very difficult penance, and told him exactly similar to what Lakshmana told that Rama has come. 12.6

"The sons of Dasaratha called Rama and Lakshmana have arrived at the gate of the hermitage along with their wife Sita." 12.7

"Those destroyers of enemies have come to see you and then serve you and please tell me what I should do." 12.8

Having heard from the disciple that Rama and Lakshmana have come along with Vaidehi that great one told the following. 12.9

"I was having a great desire in my mind to see Rama for a long time and providentially, he himself has come to see me." 12.10

"Go and hospitably receive Rama along with his wife and Lakshmana and bring them near me. Why have you not brought him already?" 12.11

When the great sage who was expert in Dharma told like this that disciple saluted and told him, "As you say." 12.12

That very jittery disciple went out and told Lakshmana, "Where is Rama? He may enter and see the sage on his own." 12.13

Then Lakshmana along with that disciple went to the gate of the hermitage and saw the son of Kakustha clan and the daughter of Janaka. 12.14

Then the disciple told the words as told by Agasthya and made him, showing him the hospitality that suits him. 12.15

Then Rama entered the hermitage along with Sita and Lakshmana and looking over it saw a docile deer there. 12.16

Rama entered inside the hermitage and saw therein the altars of Brahma, Agni [fire God], Vishnu, Indra, Sun, Moon, Bhaga [Goddess of fortune], Khubera, Dhatha, Vidatha, Swayambhuva Manu, Vayu [wind god], the great Varuna who wields the noose, Gayathri, the Vasus, the king of serpents, Garuda, Lord Karthikeya [Subrahmanya] and the god of death. 12.17-12.20

Then the sage surrounded by his disciples came out and Rama saw him glowing in luster greater than all others. 12.21

Then Rama told Lakshmana who increased auspiciousness, "the God like sage Agasthya is coming out and I understand that in the matter of penance he is greater than all other sages." 12.22-12.23

After saying this, that great son of Raghu clan, fell at the feet of Agasthya who shined like Sun and touched his feet. 12.24

After introducing himself to that soul of Dharma that attractive Rama along with Sita and Lakshmana stood with saluting hands. 12.25

After receiving the son of Kakustha clan and after offering him seat as well as water and after enquiring about his welfare he asked him to sit. 12.26

After worshipping the fire and offering water to it and after having worshipped the guests, he offered them food as per Dharma of a Vanaprastha. 12.27

After sitting himself first, that great sage who was a follower of Dharma and spoke to Rama who was sitting with folded hands. 12.28

"Oh son of Kakustha clan, If a sage does not worship fire, offer sacrificial water, worship the guests, then he is a false sage and in the hell we would be made to eat his own flesh." 12.29

"You are the king of the world treading through the path of Dharma and a great warrior. You, being fit to be worshipped and respectable, have become my dear guest." 12.30

After saying this Agasthya offered fruits, roots, flowers and so many other things to Rama and worshipped him as per his desire and told Rama. 12.31

"Here is the divine bow ornamented in gold, which was made by Viswakarma for the use of Lord Vishnu, the tiger among males and here is the sun like arrows which never get over and which belonged to Lord Brahma," 12.32

Here are the quivers belong to Indra which can never be exhausted which is completely filled with arrows which shine like fire and here is the sword decorated by gold in excellent golden sheath." 12.33-12.34

"Oh Rama once using this bow Lord Vishnu killed very many great asuras and brought back the luster to the occupants of heavens." 12.35

"Oh Rama who treasures respect, take this bow, arrows, quiver and the sword and wield them and achieve victory like Indra did with Vajrayudha." 12.36

After telling this that greatly resplendent sage gave all those weapons to Rama and then Agasthya again spoke. 12.37

This is the end of Twelfth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

13. Agasthya Directs Rama to Panchavati

[When Rama asks for a suitable place to stay, Agasthya indicates that he should stay in Panchavati. Rama immediately agrees to that advice and proceeds to Panchavati.]

"Rama, I am happy, safety to you. Lakshmana, I am happy, for your coming along with Sita to pay your respect." 13.1

"The pathway that you have taken is full of strain and painful for you two, as evident by the sweat above the neck and it is also clear on seeing Sita, the daughter of Janaka." 13.2

"She is pretty and delicate and had not undergone this type of suffering earlier and has come to this treacherous forest due to her love towards you." 13.3

"Oh Rama, see whatever you do, would keep her entertained for she has followed you to the forest in an impossible act." 13.4

"Oh Son of Raghu clan this is the nature of women ever since the creation started, they would be with husband when things are fine but would leave him in difficult times." 13.5

"Women are mercurial like hundred streaks of lightning, as sharp as weapons and with speed of Garuda or the wind." 13.6

"But this, wife of yours is free of all such defects and she like lady Arundathi merits appreciation and is exemplary." 13.7

"That particular place you want to stay along with Lakshmana and Vaidehi, Oh Rama is indeed blessed, Oh destroyer of enemies." 13.8

When the sage told like this, Rama with folded hands in salutation spoke these amiable words to the sage who was shining like fire. 13.9

"Oh great sage, I am blessed and I am privileged due to the virtue of my brother and wife and also due to my Guru being pleased with me." 13.10

"But please direct me to a big forest with plenty of water, so that I can erect hermitage there and live happily." 13.11

Hearing the words of Rama that great courageous sage, who is the follower of Dharma replied, after thinking for some time and told him these courageous words. 13.12

"Oh lad, two yojanas from here there is a place well known as Panchavati, which has lot of water, fruits as well as roots and very many deer." 13.13

"When you go there along with son of Sumithra and erect a hermitage there, you would be happy that you are following the words of your father." 13.14

"Oh matchless one, I know about all that happened to you due to the power of my penance as well as my friendship with your father Dasaratha." 13.15

"I know that in your mind you have decided to stay with me by my power of penance that you want to stay in this forest of mine with me but I am advising you to go to Panchavati." 13.16

"That place is praiseworthy and not very far from here but I am sure that Sita would find that pretty forest and enjoy herself there." 13.17

"Maithili would feel happy in that place near Godavari with plenty of roots, fruits and is blessed with various types of birds and oh great one, it is blessed as well as pretty." 13.18-13.19

"You being one observing good ritualistic behaviour are also capable of providing protection to the many sages living there." 13.20

"Oh valorous one, don't you see a forest of flower liquor trees in that great forest. If you go north of that you would go near a banyan tree." 13.21

"If you climb up to a mountain there, not far away is the famous Panchavati with its forest flowering daily." 13.22

When Agasthya told like this, Rama along with son of Sumithra saluted that sage and took leave from the sage who was teller of truth. 13.23

After he permitted them to go they saluted his feet and left that hermitage to Panchavati along with Sita. 13.24

Those sons of the king wearing the bow, with braced up quivers went resolutely and without agitation towards Panchavati following the path indicated by the sage. 13.25

This is the end of Thirteenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

14. Rama Meets Jatayu

[On the way to Panchavati Rama meets Jatayu who is the friend of Dasaratha and son of Aruna, Jatayu tells Rama about the origin of different type of animals and beings in this world. Since he lived near Panchavati, he undertakes to protect Sita when both of them are absent.]

While the son of the Raghu clan was going to Panchavati, in the mid-way he saw an eagle with a big body and who was greatly valorous. 14.1

Those great Rama and Lakshmana on seeing it in the forest, suspecting it as a Rakshasa asked him, "Who are you?" 14.2

He replied them sweetly and in a soft tone, as if to please them "Oh lad, I am a friend of your father." 14.3

Rama knowing him as his father's friend respected him and Rama asked him about his clan as well as his name." 14.4

Hearing Rama's word asking about his clan and about him, that bird told him about the genesis of all beings. 14.5

"Oh Rama hear, In the olden times there existed lords of the people and please hear me about all of them." 14.6

"The first among them was Kardhama Prajapathi, who was followed by Vikrutha and later Sesha and still later Samsarya who had many valorous sons. He was followed in that order by Sthanu, Marichi, Athri, The very strong Krathu, Pulasthya, Aangeera, Prachetha, Pulaha, Daksha, Vivaswan and Arishtanemi. Oh Rama, after him the greatly lustrous Kashyapa was born at the end". 14.7-14.9

"Oh very famous Rama, we hear that Daksha Prajapathi had sixty very famous daughters. "14.10

"Kashyapa accepted eight of those daughters who had slender waist. They were Adithi, Dithi, Dhanu, Kaalaka, Thaamra, Krodhavasaa, Manu and Anala." 14.11

"Kashyapa who was in love with those eight maids told in turn to them, "please give birth to sons who are lords of the three world similar to me.." 14.12

"Oh intelligent Rama, Adhithi, Dithi, Kaalaaka and Dhanu agreed with his proposal while others did not give heed to it." 14.13

"Oh destroyer of the enemies, Adithi gave birth to devas called Aadhithyas [12], Vasus [8], Rudras [11] and Aswins [2], a total of 33 of them. 14.14

"Oh lad, Dithi gave birth to the famous Daithyas and this earth with its forests, oceans, belonged to them earlier." 14.15

"Oh destroyer of enemies, Dhanu gave birth to Aswagreeva [Hayagreeva] Kaalaaka gave birth to Kalaka and Naraka." 14.16

"But Thaamraa gave birth to five world famous girls Krounchi, Bhaasi, Sayeani, Drutharashtri and Sukhee." 14.17

"Krounchi gave birth to owls, Bhaasi gave birth to Vultures, Sayeani gave birth to greatly shining eagles and Vulcans, Drutharashtri gave birth to swans and also other water birds." 14.18-14.19

"Drutharashtri also gave birth to Chakravaka birds; let them be safe, Shuki gave birth to Nata and her daughter was Kadru." 14.20

"Oh, Rama, Krodhavasa gave birth to ten of her self-same daughters namely Mrigi, Mrigamanda, Hari, Bhadramanda, Maatangii, Sharduulii, Shweta, Surabhii, and like that to Surasa, who is embodied with all giftedness, and even to Kadruva." 14.21-14.22

"The children of Mrugee were all the types of deer, Mrigamandhas children were bears and Srimaras and Yaak and oxen." 14.23

"Bhadramanda gave birth to Iravathi and she gave birth to the elephant Iravatha, who is the elephant which is the lord of the earth." 14.24

"Hari's offspring are lions and mighty as well as monkeys and Sarduli gave birth to baboons and tigers." 14.25

"Oh Rama Mathangi's children were elephants and Shwetha gave birth to eight elephants which are guardians of eight directions." 14.26

"Oh Rama then Surabhi gave birth to two daughters, the very famous Rohini and Gndharwi, May you be safe." 14.27

"Rohini produced cows, Gandharwi gave birth to sons who were horses, Surasr gave birth to serpents and Kadru gave birth to ordinary snakes." 14.28

"For the great soul Kashyapa lady Manu produced Manushyas [Men] consisting of Brahmins, Kshatriyas, Vaisyas and Shudras." 14.29

"From the Vedas we hear that Brahmins were born out of face, Kshatriyas from the chest, Vaisyas from the two thighs And Shudras from the two feet." 14.30

"Anala gave birth to trres bearing all fruits and I will tell you about Vinatha, the daughter's daughter of Shuki and about Kadru, the sister of Surasa." 14.31

"Kadru gave birth to a thousand headed serpent who bears the earth, and Vinatha gave birth to Garuda and Aruna." 14.32

"Oh destroyer of enemies, I was born out of Aruna and Sampathi is my elder brother and so know me as Jatayu son of Syeni." 14.33

"If you wish I can help you out during your stay here, for this impassable forest is full of wild animals and Rakshasas and I can protect Sita, when you or Lakshmana go out." 14.34

Raghava honoured Jatayu by gladly hugging him and bowing to him and that kind hearted Rama recognizing Jatayu's friendship with his father, Rama spoke again and again to Jatayu. 14.35

Then Rama taking Sita, the princess of Mithila along with the very powerful bird went to Panchavati in the company of Lakshmana with a view to destroy the enemies like fire destroys the butterflies. 14.36

This is the end of Fourteenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

15. Lakshmana Builds Hermitage in Panchavati

[After Rama chose the proper place for living, Lakshmana built a strong hermitage there, in Panchavati.]

After reaching Panchavati filled with various types of animals and snakes, Rama told Lakshmana who was shining like fire. 15.1

"Oh good natured one, as directed by the sage we have come to this place called Panchavati full of flowering trees." 15.2

"You being an expert on building hermitages, please see all the directions of this forest and decide on the place very suitable for our hermitage." 15.3

"Oh Lakshmana, look for a place where Maithili can entertain herself along with you and me, where you can see a water source nearby, where the forest beauty enhances the beauty of the location, and where plenty of sticks for sacrifice and flowers for worship are available." 15.4-15.5

When Rama told him like this Lakshmana with folded hands in salute in front of Sita, told the son of Kakustha clan. 15.6

"Oh son of Kakustha clan, even I live for one hundred years, I would be dependent on you, so you only choose the place and I would act as per your wish." 15.7

That great Rama was greatly pleased by the words of Lakshmana and he thought and checked all aspects and chose a place which has all the good aspects. 15.8

After choosing a very pretty place to build the hermitage, Rama held the hands of son of Sumithra and told. 15.9

"Oh gentle one, surrounded by trees which are fully bloomed and without any ups and downs, this place is very suitable to build a hermitage." 15.10

"This place with a tank nearby with fully opened lotus flowers of great fragrance shining like Sun is pretty." 15.11

"As indicated by the supreme soul sage Agasthya, the river Godavari which is surrounded by flowering trees with swans, ducks, and Chakravaka birds." 15.12

"Oh pleasing one, not far from here, you can hear deer making love and peacocks making sound while eating grains and you can also see innumerable caves and sandy beaches." 15.13-15.14

"These mountains which look like huge mountains have ores of gold, silver and copper, and they look like windows on the mountains." 15.15

"The place is full of Sala and palm trees growing densely and not allowing light inside. There are also Thamala trees, date palms, Jack fruit trees, plants of wild rice, Thimisa trees, Pongamia trees, mango trees which make the place shine, Asoka trees, Thilaka trees Champaka trees, Kethaka trees, climbing plants on trees with flowers emitting fragrance, Sandalwood trees, Kadamba trees, leafy plants which creep and cover the ground, Aswakarna and Khadira plants and Sami and Kimsuka and Patala trees which provide fire wood." 15.16-15.18

"This is holy. This is sacred. This has many types of animals and oh son of Sumithra we will stay with the bird Jatayu." 15.19

When Rama told like this to Lakshmana, who is the destroyer of his enemies, that powerful one built a hermitage for his brother speedily." 15.20

Lakshmana built a very spacious cottage made of grass after leveling and raising the earth for raised floor for the cottage. He built strong pillars with long bamboos and on those pillars he made excellent rafters, and the branches of Shamli trees were spread out, twined firmly with twines of grass strands, and with the cross-laid bamboos for thatching, and over that blades of Kusha grass and leaves of Kaasha are spread and well over-covered for the roof, and thus that very great mighty Lakshmana made that best and very spacious leaf-cottage with a level surface for residence of Raghava and that worthy residence was a feast to the eye. 15.21-15.23

Immediately that Lakshmana went to the river Godavari, took bath and after finishing the good task of picking lotus flowers came back. 15.24

After making the offering of flowers, he invoked peace as per ritualistic rules, he showed Rama the hermitage constructed by him. 15.25

After seeing that peaceful hermitage along with Sita, expressed happiness with the hermitage with roof of leaves. 15.26

With great happiness Rama hugged Lakshmana with his hands tightly and very affectionately and told him. 15.27

"Oh Lord, by your great act, I am very much pleased and I have given this hug, for the sake of what you have done." 15.28

"My righteous father was not aware of your capacity to understand feelings of others, your feelings of gratefulness, your expertise in Dharma of you who were his son. 15.29

That Rama who was increaser of auspiciousness, after saying like this to Lakshmana resided in that place prosperously. 15.30

That Soul of Dharma along with Sita and served by Lakshmana lived there for some time, like Devas living in heaven. 15.31

This is the end of Fifteenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

16. Winter Description

[This is a clear and detail description of the climate crops and rituals of the winter season. During the talk when Lakshmana criticizes Kaikeyi Rama is not able to tolerate it.]

When the great Rama was living happily, when the winter season came to an end, the winter season which he liked set in. 16.1

During a day the son of Raghu clan had gone to bathe in the pretty Godavari river at night. 16.2

Along with Sita, the valorous son of Sumithra holding the water pot went slightly bent and he told.16.3

Lakshmana said to the pleasantly speaking Rama, "the season which is dear to you has arrived, and it appears to be decorated well in this auspicious year." 16.4

"The world is harsh with fog but it will be blessed with vegetation and it is difficult to drink water and nice to sit near fire altars." 16.5

"The saints after appeasing the manes by worship during Utharayana [Northern Solstice] and after offering oblations at the proper time and performing solstice rituals become free of evils." 16.6

"In this season, the people of rural areas who would be expecting a good crop would get abundant milk from their cows and kings would be thinking of going to conquer other." 16.7

"The sun after serving the direction ruled by God of death steadily, is going to the north inspired, like a woman without Tilak [red mark on forehead] on her forehead." 16.8

"With the Sun far away, the Snow gets settled hard would make the name of Himalayas as the mountain of snow appropriate." 16.9

"It is pleasant to move about in the afternoon in this season as during day time the sun's rays are very comfortable and during this time, the shade and water are uncomfortable." 16.10

"The sun's rays would be soft during this season with very cold breeze blowing all the time and due to being destroyed by the frost, the forest would be lonely and peaceful." 16.11

"During this time, people do not sleep outside and due to the month of Pushya approaching, due to frost the early mornings are filled with frost, and the duration of night with three Yaama increases." 16.12

"With Moon's radiance covered by sun, all round the moon there is a red Aura and like a mirror on which a mouthful of air is blown, the moon is not shining well." 16.13

"Even on a full moon day the moon does not shine as usual due to its being covered by frost, Like Sita not appearing bright, when she is exposed to torrid sun light." 16.14

"The season by nature is cold because of it being hit by snow and the wind blowing from the westerly direction is doubly cold." 16.15

"The forest is covered by the dew drops and the forest has plenty of crops of barley and wheat and when the sun starts shining the Krouncha birds and swans sing sweetly." 16.16

"The rice crop with fully filled up rice and bent with the weight of grain is bent like the flowers of date palms and shines like gold." 16.17

"The extended rays of the sun covered by snow and frost make it look like the moon, when it rises up in the morning." 16.18

"Due to the Sun not fully picking up its strength in the forenoon, it is very pleasant during the afternoon when it shines splendidly on earth being reddish white colour." 16.19

"Due the drop of the dew the grassland is slightly moistened but the forests shine due to the mild heat of the sun settled on it." 16.20

"In the forest the very thirst elephants, after they touch the cold and pure water by their black trunk, withdraw it speedily not able to bear the cold." 16.21

"Like the inefficient army not entering the battle field, the aquatic birds sit on the shore, not plunging in to the water due to fear." 16.22

"Enveloped by the darkness of the forest as well as the darkness of snow, the forest without any flowers appeared to be sleeping with closed eyes." 16.23

"In the waters covered by the tear like dews the existence of swans could be found out only by their sounds and the river banks were completely covered with snow." 16.24

"Due to the fall of snow, due to sun being dim due the cold, the water flowing from the top of the mountain is generally tasty." 16.25

"Lotus flowers in the tanks faded due to their long life with only stalks remaining due to their withered filaments and pericarp having falling down are not good to look at." 16.26

"At this time, oh tiger among men that soul of dharma Bharatha full of sorrow, due to his great devotion to you, is performing penance." 16.27

"Giving up kingdom, self-respect and different type of pleasures, like an ascetic, he takes limited food and sleeps on the floor in this cold." 16.28

"He also, at this time may be going to river Sarayu for taking his bath as usual surrounded by his subjects." 16.29

"How can Bharatha, having been brought up with a pleasure filled life, he who is delicate and deserves comfort, take bath in this latter part of night in river Sarayu." 16.30

"That Bharatha having likes lotus petal, who is heroic, who is black, who has a narrow waist, who is great, who is the speaker of truth, who maintains a low profile, who has control over his sense organs, who speaks lovingly, who is sweet, who has long arms and who is the destroyer of his enemies, after giving up all pleasures is completely dependent only on you." 16.31-16.32

"Our Brother Bharatha who is great is living in the forest and does penance there is following you loyally and has even restrained his wish to go to heaven." 16.33

"He follows his father and proved as false the saying in the world that human beings follow their mother." 16.34

"How did it happen that Kaikeyi who is seen as one with cruel conduct had a husband like Dasaratha and a well behaved son like Bharatha?" 16.35

When Lakshmana was saying like this due to his love towards Rama, unable to tolerate the fault finding of his revered mother, Rama told. 16.36

"Oh lad, do not criticize our middle mother like this but you can speak about Bharatha, the lord of the Ikshuvaku clan." 16.37

"Though my mind has taken a firm decision of penance in the forest, due to my being in great love with Bharatha, I waver like a child when I hear things like this." 16.38

"I remember his sweet words soothing my heart, which are equal to the nectar of immortality and they please me." 16.39

"When will I be able to again meet Bharatha who is a great soul and the valorous Shatrugna along with you." 16.40

After wailing like this, they both reach the river Godavari and there that son of Kakustha clan, took bath along with his younger brother along with Sita. 16.41

Then they offered water oblations to their manes as well as God and then they prayed to God Surya and sung about that God. 16.42

Accompanied by Sita and Lakshmana Rama completed his bath and Rama looked like Lord Shiva along with the daughter of the mountain and Nandi. 16.43

This is the end of Sixteenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

17. Soorpankha Meets Rama

[Soorpanakha, the sister of Ravana happens to meet Rama and is attracted towards him. She tells Rama that she would like to get married to him.]

After taking bath Rama, Sita and son of Sumithra went back to their hermitage in the banks of river Godavari. 17.1

After reaching their hermitage Rama and Lakshmana did the rituals to be done before noon and went inside the hermitage. 17.2

Rama who was worshipped by sages there stayed happily there and discussed with Lakshmana regarding diverse matters. 17.3

The long armed Rama sitting inside the hermitage along with Sita, shined like moon good sitting along with Chitra. 17.4

When Rama was sitting there curious to know about several matters, by an accident a Rakshasi came over to that place. 17.5

She was a Rakshasi named Soorpanakha, who was a sister of a ten necked Rakshasa and she approached near Rama who was like thirty devas. 17.6

She resembled a strong armed man, had a chest like that of lion, eyes resembling lotus petals, with arms hanging up to her thigh, having a glowing face, was pleasant to look at, walked like a mighty elephant, had matted hair, was pretty, looked like a strong man having royal traits, had a skin of the colour of blue lotus, glowed like God of love and as glorious as Indra and seeing Rama that Rakshasi was attracted with great passion towards him. 17.7-17.9

While Rama had a pretty face, she had a horrible face, while Rama had a slender waist, she had a big belly, while Rama had broad eyes, she had ugly eyes, while he had black pretty hair, she had copper red coloured hair, When Rama had an attractive form she had an ugly form, while he had a good voice she had voice like dog, while he was young she was old, she talks to the right and she talks to the left, While he was well behaved, she had a bad behaviour and when he was nice to look at, she had an undesirable form And that Rakshasi caught in the throes of passion told as follows. 17.10-17.12

"Oh Rama you have matted hair, look like a saint and is with your wife and are also holding a bow and arrow and with all this you look like a Kshatriya. Why have you come? Please tell me truth." 17.13

The destroyer of enemies after hearing these words of Soorpanakha, being honest in his thinking started to tell her everything. 17.14

Untruth was not acceptable to Rama especially in a hermitage that too in the presence of women. 17.15

"There was a king called Dasaratha who was valorous like Devas and I am eldest son and I am famous among the people with the name of Rama." 17.16

"He is my younger brother whose name is Lakshmana and he always follows me and she is my wife who is the princess of Videha and she is called Sita." 17.17

"By the order of the king who is my father and my mother and bound by Dharma and with a view to establish Dharma, I have come to reside in forest." 17.18

"I wish to know about you. Please tell me who you are as well as where from are you. You do not look like a Rakshasi to me as you have pretty limbs." 17.19

"Please tell me truly as to what purpose you have come here." Hearing these words but overtaken by passion that Rakshasi said. 17.20

"Oh Rama, be pleased to hear my words. I am a Rakshasi called Soorpanakha, who can take any form that I like. I terrorize everyone and move about in this part of the forest." 17.21-17.22

"My brother Ravana who is strong is the king of all Rakshasas. He is valorous and son of Visravas and I hope you have heard about him." 17.23

"My brothers are the very strong Kumbhakarna, the soul of Dharma Vibheeshana who is a Rakshasa and the very famous heroes in war called Khara and Dhooshana." 17.24

"I came leaving all of them and as soon as I saw you, I have approached you as my husband." 17.25

"I am having great powers and can move about where I like with my strength,. Be my husband for a long time. What do you intend to do with Sita?" 17.26

"Being ugly and deformed, she is not suitable to be your wife, and since I am having a form like yours, you make me your wife." 17.27

"I will eat this deformed, unchaste, frightful fat bellied woman along with your brother also." 17.28

"After that seeing the peaks of mountains and forests along with me, you darling can roam about this Dandakaranya." 17.29

When told like this Rama laughed at that lady who had bewitching eyes and that expert in conversation started telling these words. 17.30

This is the end of Seventeenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

18. Lakshmana Disfigures Soorpanakha

[Rama directs her to Lakshmana who redirects her to Rama. When Soorpanakha tries to catch hold of Sita, Lakshmana cuts off her nose and ears. She goes to Khara who is her brother and who lives in Janasthana.]

Then Rama told in clear and lucid manner to Soorpanakha who was tied up in the throes of passion, smilingly. 18.1

"Oh lady, I was married to this woman and she is my dear wife and to people like you becoming a co-wife would be painful." 18.2

"There is my younger brother who is of good character and also good looking. He is a gentleman who is valorous and without a wife." 18.3

"Though he is a youth, he has not been accompanied by his wife. He being good looking and very much matching to you, would be a proper husband to you." 18.4

"And so broad eyed lady, serve my brother as his wife. You being with having this lips, without any rival wife, both of you would shine like Sun on mount Meru." 18.5

That Rakshasi who was in the throes of passion thus egged by Rama like this left Rama, approached Lakshmana and told. 18.6

"With a blessed complexion and form I would be a suitable wife to you.. You can have pleasure with me and wander all over Dandaka." 18.7

The son of Sumithra, who is an expert in conversation, after hearing this from the Rakshasi, with a smile cleverly told Soorpanakha. 18.8

"Why do you want to become a maid servant to a servant by becoming my wife, for lotus eyed lady, I am a servant of my brother." 18.9

"Oh Broad eyed one, oh woman of pure complexion, Oh happy lady, you are pure and sinless, it would be better if you become younger wife of that gentleman," 18.10

"He will leave out that ugly looking, unchaste, frightful woman, whose belly is hanging and would only be devoted you." 18.11

"How will he, who is having discrete tastes, leave you, who has a very pretty form and a blessed colour and possess as wife a mere human being." 18.12

When Lakshmana told her like this that horrible one with a drooping belly, without understanding that those were meant to tease her, thought them to be true. 18.13

Then she who was passionate, approached the destroyer of foes and who was difficult to be faced by enemies, seated in the hermitage with Sita and told him. 18.14

"You are holding to your wife, who is an ugly horrible lady with a flat belly and also an old hag; not properly honouring me." 18.15

"While you are watching I would eat away this human wife of yours and I would be able to move about very happily with you without any rival." 18.16

After saying this that woman with amber colures fiery eyes, angrily leapt upon Sita who was fawn eyed like a giant meteor hurling itself on the star Rohini. 18.17

Rama who was very strong reprimanded her and after stopping from trying to fall in the noose of death told Lakshmana. 18.18

"Oh gentle Lakshmana, somehow teasing seems to be inappropriate to deal with this cruel woman. Please see that Sita survives." 18.19

"Oh tiger among men, you should deform this cruel, unchaste and intoxicated Rakshasi with a big belly." 18.20

Instructed like this the very strong and angry Lakshmana, took the sword which was by the side of Rama lifted it and cut off her nose and ears. 18.21

That dreadful Soorpanakha, with her ears and nose cut off, made an ugly horrifying noise and ran away by the way that she came. 18.22

That bad looking very terrifying Rakshasi, being drenched in blood, thundered like a cloud in rainy season and made various types of sounds. 18.23

That dreadful looking woman with blood dripping from various places, held her arms high, when she was shouting and entered the great forest. 18.24

That disfigured one went to Janasthana where Khara lived surrounded by many Rakshasas and fell down before him like a thunderbolt from the sky. 18.25

"Rama has come to the forest along with his wife and along with Lakshmana and he has disfigured me ", said the sister of Khara from whom blood was flowing. 18.26

This is the end of Eighteenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

19. Khara sends Soldiers to Capture Rama

[Soorpanakha complains to her brother about Rama, and he sends fourteen army chiefs with her so that they all can be captured so that Soorpanakha can drink their blood.]

Seeing his sister fallen there disfigured and coated with blood, That Rakshasa Khara became very angry and enquired. 19.1

"Get up, tell me about your delusion and confusion and tell me clearly about who reduced you to this ugly form." 19.2

"Who would hurt with his finger tip, the black innocent snake, with fangs full of poison sitting nearby playfully?" 19.3

"Who would tie the rope of death on his neck out of ignorance or who would dare to trouble you and drink the good quality poison?" 19.4

"You are bold, strong, do according to your whims and take any form as you like. Who lead you to this plight so that his death is imminent?" 19.5

"Which person among Devas, Gandharwas, Bhoothas and the great sages have reduced you to this ugly form?" 19.6

"I do not see anyone in this world who dares to offend me, even among devas, including the thousand eyed Indra who controls Pakasura." 19.7

"Now I will take away his life from his body by fatal arrows like the swan taking milk from a mix of milk and water." 19.8

"When my arrows contact his vital parts, he would be killed and his blood like foam will drench this earth." 19.9

"Which flock of birds are going to eat his flesh, after biting and pulling it from his body, after I kill him in a battle ?" 19.10

"Whether he is deva, Gandharwa, devil or a Rakshasa, when that helpless man is dragged by me in the battle, nobody would be in a position to save him." 19.11

"When you regain your consciousness, you can tell me slowly about that rude man, who defeated in the forest and made advances to you." 19.12

Hearing these especially angry words from her brother, That Soorpanakha spoke these words while shedding tears. 19.13

"They are two very handsome young men called Rama and Lakshmana, who are very strong, having broad lotus like eyes, wearing bark and hide of a black deer, who live on fruits and roots, who are self-restrained ascetics, who are followers of Dharma and the sons of king Dasaratha." 19.14-19.15

"They like kings of Gandharwas and are with auspicious marks and I am not able to guess whether they are gods or men." 19.16

"In between them is a young pretty lady who is decorated by ornaments and who is seen to have a slender waist." 19.17

"I have been made like this by both of them and brought to the state of an orphan for the sake of that woman." 19.18

"We should think of killing that woman in a battle as I want to drink her foaming blood as she is a crooked lady." 19.19

"But my wish which is going to be fulfilled by you is that I should be able to drink the blood of those brothers as well." 19.20

When she was talking like this Khara became angry and he ordered fourteen very strong ones, each of them equal to the God of death. 19.21

"Two men, blessed with various weapons and dressed in bark and deer skin along with a young lady has entered this Dandaka forest." 19.22

"You should go and kill them both as well as the lady of bad behaviour and my sister would drink the blood of all of them." 19.23

"Oh Rakshasas, it is the dear wish of my sister that and by your own power imprison them both so that her wish is fulfilled." 19.24

Having been ordered this way those fourteen Rakshasas along with Soorpanakha went to that place like a cloud in the sky. 19.25

But then those nocturnal Rakshasas with sharp arrows were not able to face the lustrous Rama, like a wild elephant is not able to face the forest fire.

This is the end of Nineteenth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

20. Rama Kills Khara's Soldiers

[Rama chooses to fight with the fourteen Rakshasas sent by Khara and kills all of them easily. Soorpanakha reports about it to her brother Khara.]

Then that horrible Soorpanakha came to the hermitage of Rama and showed those brothers as well as Sita to those Rakshasas. 20.1

They saw the very strong Rama sitting in the leaf thatched hut and also saw Sita, the princess of Videha along with Lakshmana. 20.2

Then that gentleman Rama seeing those who have come along with the Rakshasi told his brother Lakshmana blazing like fire. 20.3

"Oh son of Sumithra, for a short time stay with Sita inside the hermitage and I shall kill those Rakshasas who have come in her way." 20.4

After hearing those words of wise Rama, Lakshmana in turn honoured those words of Rama. 20.5

Rama lifted that great bow which was decorated with gold and tied that bow and told the Rakshasas as follows. 20.6

"We are the sons of Dasaratha and known as Rama and Lakshmana and we have entered this inaccessible forest Dandakaranya along with my wife Sita." 20.7

"We are self restrained ascetics eating only fruits and roots and are the followers of Dharma and are living in Dandakaranya. Why are you troubling us?" 20.8

"For killing the sinners and offenders like you in a great war who are troubling the sages, I came well equipped with all weapons." 20.9

"Stay here happily, if you are not interested in returning back alive or else if you want to be alive, you may return." 20.10

Those fourteen Rakshasas, who were killers of Brahmins and who were armed with a spear, hearing these words became extremely angry. 20.11

"You have made our great lord Khara angry and you would fight with us and would be killed in that fight." 20.12

"Alone how you can have the strength to face many people in the war? You cannot even face us and where is the question of war." 20.13

"When we send against you many spears with triple edge and iron bars, you will give up your life as well as the bow held in your hand." 20.14

After saying those fourteen Rakshasas became very angry and threw those spears at him, who cannot be defeated. 20.15

That son of Kakustha clan cut off all those fourteen spears by sending individual arrows decorated by gold and broke them in to pieces. 20.16

Then that greatly lustrous one who was an angry man took fourteen arrows sharpened on stone and which were shining like a sun. 20.17

Then he took the bow stretched it and aiming at those Rakshasas and released those arrows comparable to the Vajrayudha of Indra. 20.18

Those arrows decorated in gold and having feathers attached to them were shining speedily went and fell on their bodies and shattered those Rakshasas on their chest and drenched them with blood like the Vajrayudha of Indra going to the earth. 20.19

With their chest cut in to pieces and bodies drenched in blood, they fell dead on the ground like trees whose roots have been cut. 20.20

Seeing them falling dead on the ground, the Rakshasi got very angry and being frightened released a huge wailing sound. 20.21

With the little blood getting dried like the exuding gum of the Sallaki tree which is cut, she became frightened and after coming in front of Khara, fell down. 20.22-20.23

Then becoming mad with sorrow, in front of her brother, that lady with a sad face, made great noise and shed tears. 20.24

Having seen the Rakshasa falling in battle, that sister ran round her brother and told Khara in detail about the killing of those Rakshasas. 20.25

This is the end of Twentieth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

21. Soorphanaka Berates Khara

[When again Soorpanakha goes to Khara, he jeers at her and Soorpanakha who is angry, calls him a coward and a weak person and tells that he cannot defeat Rama.]

Seeing her fall down again Khara who got very angry and told Soorpanakha, spoke in clear words about her unfortunate situation. 21.1

"Just now, to please you, I had sent those valorous Rakshasas, who feed on blood as per your wish. Why are you crying again now?" 21.2

"They are my devotees and are always fond of me and are my well-wishers. Even being attacked, they are not killed by others and they never fail to carry out my orders." 21.3

"I want to know why are you doing this again? Why are you shouting "Oh Lord" and rolling on the ground like a serpent?" 21.4

"When I am standing her as a lord, why are you crying like an orphan? Do not fear; Get up and leave out that worry." 21.5

When that invincible lady was addressed like this by Khara, wiping out her tearful eyes, she told Khara. 21.6

"Since my ears and nose were chopped off, I came before you drenched in blood and you also pacified me. 21.7

"You sent along with me fourteen valorous Rakshasas to kill Rama, along with Lakshmana so as to please me." 21.8

"Those spirited ones went before Rama armed with spears and iron rods and they were all killed in the war by sharp arrows which split their vitals." 21.9

"When I saw those very strong ones fall on earth within a second, the great act of Rama greatly frightened me." 21.10

"Oh mover at night, I am scared as well as sad and again I had come to seek your protection, as I am always afraid." 21.11

"Who will save me from this sea of sorrow, populated by crocodiles of distress and filled everywhere with waves of fear." 21.12

"Those Rakshasas, who live on flesh, who accompanied me, were killed by sharp arrows of Rama and fell on the ground." 21.13

"Oh wanderer at night, if you have any pity on me and you want to protect me, if there is any Rakshasa who has equal luster like Rama, go and kill that thorn for Rakshasas by going to Dandakaranya." 21.14

"If you do not kill my enemy Rama now itself, oh shameless one, in front of you itself, I will give up my life." 21.15

"Thinking with my brain, I presume that you cannot stand in war against the great Rama, even along with your army." 21.16

"If you claim to be a hero and do not have the strength to kill Rama, a mere human being, then your claim of hero is a myth." 21.17

"Oh Rakshasa, oh blot to our clan living in Dandakaranya, if you have power and brilliance like that of Rama, kill him." 21.18

"You are a weakling, you have very little valour and you should quickly go away with your people from Janasthana. For what type of position are you occupying here? 21.19

"You would be defeated by the brilliance of Rama and surely you would be destroyed soon, for that son of Dasaratha, Rama is endowed with great brilliance and also his brother is greatly valorous as he was the one who disfigured me." 21.0-21.21

That Rakshasi with a big belly wailed in several different ways and she cried beating her belly as she was very sad. 21.22

This is the end of Twenty First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

22. Khara Goes to War Against Rama

[After getting angry at Soorpanakha and promising that he will kill Rama, Khara marches along with Dhooshana, his commander and other fourteen thousand Rakshasas to kill Rama].

When Khara was put to shame by Soorpanakha in this way, standing in the middle of Rakshasas, Khara replied harshly. 22.1

"By the insults you have heaped on me, my anger has become matchless and like excessive flow of salt water it is unbearable to me." 22.2

"I do not bother about Rama who is a valorous man of short span of life due to his own bad conduct and now he will leave this world." 22.3

"So control your tears, get rid of your excitement, I will lead Rama and his brother to the country of God of death." 22.4

"Oh Rakshasi, I will kill Rama with a short span of life, today by my axe and you can drink his blood today." 22.5

"Hearing the words that fell from the mouth of Khara, she was happy and due to her foolishness, she again started praising her great brother." 22.6

Hearing from her earlier berating him and now praising him, he started talking to Dhooshana his commander. 22.7

"Please get ready fourteen thousand Rakshasas who are under my control, who act according to my thoughts and who have great speed in war." 22.8

"They are also of the colour of blue black clouds, dreadful, performers of cruel acts, Torturers of other people, strong and powerful." 22.9

"Oh soft one, get all those Rakshasas who are arrogant like tigers, having big mouths, powerful, drunk with pride and make them ready quickly." 22.10

"Oh gentle one, quickly get ready my chariot, bows, arrows, different type of swords and Sharp Shakthi missiles." 22.11

"I would like to go in the front of these members of Paulasthya clan, who are experts in warfare to kill that Rama, who has indiscipline." 22.12

When Khara was telling like this, at that time Dhooshana got ready a huge chariot of the colour of sun pulled by horses of variegated colours. 22.13

Then that Khara who looked patient, mounted that chariot which looked like the Peak of Meru Mountain, decorated with the pure gold, with gold wheels, studded with costly gems. The carriage of the chariot was engraved with figures made of gold, like fish, flowers, trees, Sun, stars, flocks of auspicious birds, flags and swords, shining with small bells, yoked to good horses. 22.14-22.16

When that Rakshasa mounted his chariot, other Rakshasas of great valour along with Dhooshana stood prepared to go. 22.17

Khara seeing those great warriors who were holding great weapons and possessing dreadful shields and also holding other weapons and flag ordered them to start. 22.18

Then that Rakshasa army who were wearing dreadful shields, weapons and flag started from Janasthana making great noise. 22.19

Those fourteen thousand Rakshasas who acted according to the wishes of Khara, took in their hand maces, piercing weapons, tridents, sharp axes used in battle, swords, wheels, splinters, iron clubs, powerful spears, dreadful iron bars of giant size, bows made of bamboo, clubs and knives which were frightening to look at like the Vajrayudha of Indra and departed from Janasthana, 22.20-22.22

Those Rakshasas of great valour who were going speedily to attack marched forward and Khara's chariot also went slightly behind. 22.23

Thereafter the charioteer of Khara driving a chariot decorated in gold and drawn by horses of variety of colours, knowing the mind of Khara drove fast. 22.24

That Chariot of Khara, who was the killer of enemies, went speedily filling all major and intermediate directions with great sound. 22.25

Khara whose anger was progressively increasing made horrible sound like the cloud producing rain of hail stones and went speedily, like the god of death and impelled the charioteer to go still faster." 22.26

This is the end of Twenty Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

23. Khara's March

[Right from beginning Khara's army saw very bad omens. Though they were bad omens, Khara decided on the war. Sages and Devas assembled in the sky to see the war.]

A fierce dark cloud of the colour of donkey, rained dreadful inauspicious water of red colour on the marching army. 23.1

Those great horses which can move with high speed which were yoked to the chariot, when they were travelling in the royal path on which flowers were spread stumbled and fell down. 23.2

When the Sun took its position on the sky, its middle part was dark and the edges were of colour of blood and it moved like a fire brand created ring. 23.3

On the flag flying on the golden staff, a very frightening vulture with a huge body settled down. 23.4

Beasts and birds, that live on flesh collected in Janasthana, in a harsh voice produced different wrong signals and screamed. 23.5

The fearsome jackals running towards light, giving out very frightful sound indicated inauspiciousness to the Rakshasas. 23.6

The clouds looking like scattered mountains poured rain of the blood red colour was fearsome and the sky looked different from normal sky. 23.7

A terrible darkness spread all over and was frightening and produced horripilation, even the four directions and the intermediate directions were not bright. 23.8

Even before the time for sun set, the twilight was red appearing like a raw wound and the wild animals and birds like Kanka birds, Jackals and eagles produced horrifying sounds facing Khara indicating their great fear. 23.9

Jackals which appeared scared ran towards Khara screeching as if fire was produced from their mouth. These ill omens indicate inauspiciousness and provided dreadful evidence of what is likely to happen. 23.10

The Kethu planet was seen at the end of Sun appearing like a rod of iron and that great planet sun appeared to be eclipsed on days other than new moon by Rahu and it appeared it speedily lead the sun to darkness. 23.11-23.12

Even before night fall the stars shined like fire flies, which lead to disappearance of fishes and birds. The lotus in the ponds dried up and fruits and flowers started falling from the trees. 23.13

Without any strong wind, a brownish cloud of dust rose up and the Saarika birds thoughtlessly started singing, "Vichi Kuchi." 23.14

The thunderstorm accompanied by falling of the meteors gave a sight of dreadfulness and mountains and forests were shaken up. 23.15

The left shoulder of Khara who was sitting shouting in the chariot, throbbed excessively and being shaken violently his throat throttled. 23.16

While he was examining all over, his eyes were filled with tears and his forehead started to have pains but in spite of all this he did not return back. 23.17

Seeing that great disturbance causing horripilation, Khara laughingly addressed all his Rakshasas and told. 23.18

"Though I see terrifying events boding calamity like a strong and valorous man dealing with the weak, I do not take them seriously." 23.19

"Using my sharp arrows I can even bring down the stars from the sky and if I am angry I can even make the death die." 23.20

"I do not want to return back without killing Rama who is proud of his strength and his brother Lakshmana, using my sharp arrows." 23.21

"Let my sister become contented by drinking the blood of Rama and Lakshmana, due to whom this great conflict arose." 23.22

"I have never faced defeat in any war and all of you are aware of it and you all know that I am not telling a lie." 23.23

"I can even kill the angry Indra, the king of devas riding on intoxicated divine elephant Iravatha and armed with Vajrayudha and what of these petty human beings." 23.24

Hearing that great roar of Khara, the Rakshasas of the great army became incomparably happy though they were falling in to the trap of death. 23.25

Sages, devas, Gandharwas, Sidhas, Charanas and other great people assembled on the sky with a desire to see the war. 23.26

Those blessed people who were assembled there spoke among themselves "Let the cows and Brahmins associated with good people be safe." 23.27

"Let Rama win over the clan of Paulasthya like Vishnu, the holder of wheel won earlier over the Rakshasas." 23.28

When those great sages were talking with each other on many more aspects and devas riding on their planes were eagerly waiting, they saw the Rakshasas who were nearing the end of their life.23.29-23.30

Khara driving in a chariot went fast along with his great army and seeing that the Rakshasas also travelled with great speed. 23.31

Syenagami, Pruthugreeva, Yagnasatru, Vihangama, Durjaya, Karaviraksha, Parusha, Kalakarmukha, Methmali, Mahamali, Sarpasya, Rudhirasana and Mahaveerya - all twelve of them walked along with Khara. 23.32-23.33

That army of Rakshasas, who had high speed, who were desirous of war and who were very strong marched with speed towards the sons of the king, like the garland of planets march towards Sun and moon. 23.34

This is the end of Twenty Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

24. Rama's Preparation for War Against Khara

[Rama asks Lakshmana and Sita to hide in a cave and decided to fight alone. He also sees the bad omens which greet Khara's army. He sees good omens. The army of Khara arrives and Rama is ready for the battle.]

Observing the arrival of Khara who was coming with his evil valour, Rama also saw the omens of danger accompanying Khara. 24.1

Rama seeing those dreadful events which were harmful to the people and which creating horripilation due to fear and which indicated mass destruction Rama told Lakshmana. 24.2

"Oh greatly strong one, please notice this greatly disturbing events, which indicate disturbance and destruction of all beings including Rakshasas." 24.3

"The sky is covered with disturbing clouds of the red colour of donkey, which are harsh sounding and which gives rise to rains of the colour of blood." 24.4

"The arrows which emit smoke are congratulating me for a successful war and the bows decorated by gold are moving circularly." 24.5

"We are also seeing the birds moving in the forest with chirping, warning about the danger in front of us and the uncertainty of our lives." 24.6

"Without any doubt, great loss of life would take place. Oh valorous one, I find my shoulder is throbbing again and again indicating that victory is nearby and that our enemies would face defeat. also your face looks bright and lustrous indicating our success." 24.7-24.8

"Oh Lakshmana, while one prepares for the war, if one loses the shine of his this is indicative of the fact that his life span would be reduced." 24.9

"A great sound of the loud shouting of the Rakshasas is being heard and also we hear the beating of war drums by those Rakshasas who do cruel deeds."
24.10

"When dangerous events are anticipated by a learned man, he plans his activities in such a way that the danger is avoided." 24.11

"And so completely armed with bows and arrows, take Vaidehi to an inaccessible cave covered by trees on the mountains." 24.12

"I do not desire you to disobey these words of mine as this is the word based on the honour of my feet. Please keep going without any delay." 24.13

"Without any doubt you are valiant and very strong and can kill all the Rakshasas yourself but I desire to kill these night farers myself." 24.14

When Rama told like Lakshmana armed with bows and arrows, took Sita with him and hid himself in an inaccessible cave. 24.15

When Sita and Lakshmana entered the cave to hide themselves Rama said, "Great, a job is accomplished" and wore an armour. 24.16

When he wore that armour he was looking like a blazing fire and in that darkness he shined like a smokeless fire. 24.17

That valorous one lifted up his great bow and created a very great sound by the twangs of his bow and filled all directions with that sound. 24.18

Then Devas, Gandharwas, Sidhas and Charanas assembled there with a desire of seeing the war of that great man. 24.19

Sages, great persons and the great Brahmarishis who have performed great deeds, assembled there and started discussing among themselves. 24.20

"Let the cows and Brahmins who are the well-wishers of the world be safe. Let Rama gain victory in the war over Rakshasas of the Paulasthya clan like Lord Vishnu won over all the Rakshasas." 24.21

After saying this. they again started discussing among themselves. How will the war result when Rama who is fighting alone faces the fourteen thousand powerful Rakshasas." 24.22-24.23

Royal sages along with their followers, Sidhas, great Brahmins along with great curiosity as well as Devas on the air planes eagerly awaited there. 24.24

Then Seeing Rama with great luster waiting to fight the war, all beings were alarmed with great fear. 24.25

The form of Rama who acts without any stress was incomparable and his angry form was similar to Rudra holding his Pinakini bow. 24.26

Then the army of Rakshasas raining majestic sound as well as dreadful shrieks carrying weapons and banners appeared near to that place. 24.27

That forest was filled by the roar of a lions made by some, twangs of bow raised by some, the shouting of soldiers with each other, the sound of advancing army, the sound of proclamation, the sound raised from big drums and the tumultuous sound of the forest. 24.28-24.29

Being scared by that sound the wild animals from that forest got scared and ran away to a silent spot without even looking back. 24.30

The terrifying army carrying different types of weapons and which looked like the majestic sea came near Rama. 24.31

The expert in warfare Rama turned his eyes all over to see that army of Rakshasas which had come ready for the war. 24.32

With great anger Rama stretched his great bow and took out arrows from his quiver intending to kill all the Rakshasas. 24.33

It was difficult to even look at the angry Rama burning like the fire at the time of final deluge and seeing the luster emanating from him all the forest deities ran away from there. 24.34

When we see at the very angry face of Rama, it was like the face of Lord Shiva, who had come to kill Daksha. 24.35

Seeing the lustrous Rama standing at the top of the battle ground, all beings, became scared and ran away from there. 24.36

The army of the Rakshasas with their weapons, ornaments and flags and with armours which shined like fire looked like a mass of blue clouds at time of sun rise. 24.37

This is the end of Twenty Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

25. Rama and Khara's Army War

[Though the war was started by Khara, it was mainly his soldiers who fought against Rama. He killed and wounded most of them. Dhooshana encouraged them and the war continued.]

Khara who came to the hermitage along with his soldiers saw Rama, the killer of enemies standing there angry and holding the bow and arrow. 25.1

Seeing him, Khara after lifting the bow and arrow made a terrible sound and ordered his charioteer to go in front of him. 25.2

As per the orders of Khara, the charioteer drove the horses and made them stand in front of the mighty armed Rama standing alone armed with a bow and arrow. 25.3

Seeing him rush there, all those Rakshasas roared and creating a big sound and his ministers surrounded him. 25.4

Khara who stood on the chariot in the middle of the Rakshasas, looked like the planet Mars in between the bevy of stars. 25.5

Then Khara took one thousand arrows and sent them against Rama of matchless power and after assaulting him he raised a big sound. 25.6

Then all the Rakshasas in great anger sent many types of weapons at Rama, who was holding a huge bow and who cannot be defeated. 25.7

Those Rakshasas bent upon vengeance threw at him, hammers, spears with sharp edge, tridents, barbed missiles, swords and battle axes continuously. 25.8

Those very powerful Rakshasas resembling a huge cloud created huge sound came with eagerness on chariots, horses, elephants looking like mountains and ran forward. 25.9

That group of Rakshasas inundated Rama with their arrows, like the king of mountains is drowned by the rains from the great clouds. 25.10

Rama surrounded by those horrible group of Rakshasas looked like Lord Shiva being surrounded by large number of Attendants during dusk. 25.11

Rama received the arrows sent by those Rakshasas, like the sea receiving waters being showered by several rivers. 25.12

Though being hit on various parts of the body by those terrible arrows, Rama was not pained just like the mountain is not hurt even if it is hit by many thunderbolts. 25.13

Rama being wounded all over and bleeding through all his wounds looked like Sun surrounded by clouds at the time of dusk. 25.14

Devas, Gandharwas, Sidhas and great sages seeing that Rama left alone was surrounded by many thousands of Rakshasas became sad. 25.15

Then Rama became extremely angry bending his great bow and released hundreds of thousands of arrows continuously. 25.16

Rama sent those unstoppable and unbearable arrows decorated with heron's feathers, which looked like the staff of Yama, going straight to the aim without missing it. 25.17

Those arrows shot playfully by Rama easily pulled out the life of the Rakshasas who were enemy warriors like the noose of God of death. 25.18

Those arrows broke the bodies of the Rakshasas in to pieces and made them drenched in their blood and shined forth in the sky like, they looked like the red flames of the burning fire. 25.19

Countless excessively ferocious Rakshasas died from the fatal arrows emanating from the bow of Rama. 25.20

In the war the arrows sent by Rama's bow cut off hundreds of thousands of bows, tips of flags, armours, heads, shoulders as well as thighs of Rakshasas, and also the thighs and trunks of the elephant. 25.21

He also killed horses yoked to the chariots decorated with gold along with the charioteers and killed Rakshasas riding on elephants as well as elephants, those who ride on horses along with horses, soldiers in the infantry, and sent them all to the abode of death." 25.22-25.23

After that, the terrible and pitiable cries of Rakshasas, who were torn and pulled apart by the iron arrows, was heard. 25.24

The army whose vital parts were torn apart by those sharp arrows did not get any relief just like the dried up forest attacked by fire. 25.25

Some very strong valorous soldiers armed with trident, sword and battle axe faced Rama in the front and threw those divine weapons at him. 25.26

The strong armed Rama prevented all those weapons from falling on him and took out their lives by cutting of their neck. 25.27

Their broken heads, armours and bows were thrown down on the earth like just as trees fell by the blows of the divine Garuda. 25.28

Then all those Rakshasas suffering intense pain due to being hit by the arrows of Rama ran towards Khara for taking refuge. 25.29

Dhooshana after pacifying all of them, again brought them together and like the God of death approaching Lord Shiva, approached Rama with great wrath. 25.30

Becoming dependent on Dhooshana all of them became fearless and returned to attack Rama carrying Sala trees, palm trees as well as stones. 25.31

Some strong Rakshasas holding tridents, hammers in their hands and some others holding bows together sent arrows and other weapons on Rama, while continuously raining stones at him. 25.32

Again a fierce war which was dreadful, wonderful as well as thrilling started between Rama and those Rakshasas. 25.33

They who were angry advanced on Rama from all directions and they completely surrounded him in four directions and four sub directions and started showering him with arrows and sending other missiles on Rama and Rama made a frightful great sound and released the very powerful Gandharwa arrow at them. 25.34-25.36

And then Rama released thousands of arrows from the curvature of his bow and they went on filling all the directions. 25.37

Those Rakshasas who were hurt by those terrible arrows could not see due to the speed, Rama taking them out nor his sending but only saw him drawing them. 25.38

The darkness created by the arrows completely covered the sky including the Sun and it looked to the Rakshasas that Rama was not sending those arrows by spewing them out. 25.39

The earth was by those who were falling at the same time, by those who were being killed at the same time and those who fell were lying scattered all over the ground. 25.40

Those Rakshasas numbering in thousands who were killed had fallen all over the place being cut in to pieces and being pierced all over. 25.41

In that war Rakshasas having been killed by Rama's arrows, the entire land was filled with their limbs which were cut off, heads with head dresses, shoulders dressed with ornaments of different kinds and cut off thighs and knees; different chariots with horses decorated with streamers used as an insignia of royalty, best of elephants, different flags and garbs; with different types of weapons like tridents, swords, darts, battle axes scattered all over; with crushed pieces of broken stones and arrows dispersed over the ground was frightening to see. 25.42-25.45

This is the end of Twenty Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

26. Rama Kills Dhooshana

[Rama killed the valorous Dhooshana and all his army. He also killed the army chiefs sent by Khara.]

When Dhooshana saw that his army is being shattered, he ordered five thousand powerful Rakshasas with great speed and who never retreated to attack Rama. 26.1

They started showering tridents, iron rods, swords, rain of stones and trees, continuously on Rama from all directions. 26.2

After stopping the shower of those stones and trees which would be greatly fatal, that soul of Dharma sent very sharp arrows at them. 26.3

Receiving that shower of weapons like a bull with closed eyes, Rama with great anger, started killing those Rakshasas. 26.4

The very infuriated Rama endowed with great luster, with arrows made Dhooshana and his army as ineffective. 26.5

Dhooshana the commander in chief who was the spoiler of enemies became angry sent arrows which were like thunderbolts at Rama and virtually countered the attack of Rama. 26.6

Then That Rama with great anger using his bent and great bow cut off the bow of that valorous one and also killed his four horses. 26.7

After killing those horses with his sharp arrows, with crescent moon shaped arrow, he cut off the head of the charioteer and with three other arrows pierced the chest of that asura. 26.8

With broken bow, with no chariot with horses and charioteer dead, Dhooshana grabbed a mountain like mace, which was ornamented in gold, which was hair rising, which had been used to beat the army of devas, which had sharp spikes attached to it, which was saturated with enemy fat, which was equal to Vajrayudha to touch and which was used to destroy the towers of the enemy. 26.9-26.11

Dhooshana who was a cruel Rakshasa rushed towards Rama holding that mace which was like a great serpent. 26.12

That Rama seeing that Dhooshana rushing towards him, using two arrows cut off both his hands, which were ornamented. 26.13

When his hands of his were cut off that great mace fell in the battle field and he with his cut off hands looked like the cut off flag of Indra. 26.14

With both his hands strewn round him, the Dhooshana fell on the earth like a haughty gigantic elephant falling down when his tusks are broken. 26.15

Seeing Dhooshana who was killed in battle falling on the ground, all beings praised the son of Kakustha clan saying "great, great." 26.16

When this was happening, three very angry chiefs of the army called Mahakapala, Sthoolaksha and the very strong Pramadhi ran towards Rama not understanding that they are running towards death. 26.17

The Rakshasa Mahakapala carrying a huge trident, Sthoolaksha with an iron crowbar and Pramadhi with an axe came towards Rama. 26.18

After noting those Rakshasas rushing towards him with sharp edged weapons, Rama quickly received them with sharp arrows as if one receives a guest. 26.19

Mahakala's head was cut off by divine arrows and using innumerable arrows he also killed Pramadhi and both of them fell on the ground like a very big tree with its branches. 26.20-26.21

Rama filled both the eyes of Sthoolaksha with many arrows and with a flow of five thousand arrows, in a moment five thousand followers of Dhooshana were sent to the place of God of death. 26.22

Seeing that Dhooshana and his army followers were killed, the very angry Khara ordered his very strong chiefs of army this way. 26.23

"Now you see that Dhooshana and his great army have been killed. So now taking the very great army, you all fight with that bad human being and use all sort of weapons and kill him." 26.24

After angry Khara spoke like this his twelve army chiefs, Syenagami, Pruthugriva, Yajna satru, Vihanga, Durjaya, Karaveeraksha, Parusha, Kalakarmuka, Meghamali, Mahamali, Sarpasya, Rudhirasana who were very valorous along with their army men advanced towards Rama releasing excellent arrows at him. 26.26-26.28

Then using his arrows decorated by gold and shining like a raging fire, that Rama who had great luster killed the remaining army. 26.29

Those gold tipped arrows looked as if they were fires covered with smoke and completely destroyed all the Rakshasas like a thunderbolt destroys mighty trees. 26.30

With a single stroke he killed one hundred Rakshasas with one hundred arrows and similarly killed one thousand Rakshasas with one thousand arrows. 26.31

They fell down cut and broken and stained with blood with shattered shields and ornaments which were broken to pieces by the arrows. 26.32

The entire battle field strewn with those by those who have fallen with spread out hair, by those who were drenched in blood and by those who were cut in to pieces made it look like a sacrificial alter spread with Kusa grass. 26.33

Within a moment, that dreadful forest with the Rakshasas, who have been killed, looked like hell whose soil has been soaked with flesh and blood. 26.34

Those very powerful fourteen thousand Rakshasas were killed by Rama, a single human being standing on the ground. 26.35

Among the huge army only the great hero Khara, a Rakshasa called Trisiras and Rama only were left remaining alive. 26.36

All the other greatly powerful, dreadful and unbearable Rakshasas were killed in that battle by the elder brother of Lakshmana. 26.37

Seeing that he has lost his army with great power in the battle by the mighty Rama who was alone, Khara got in to his great chariot and went forward like Indra who has raised his Vajrayudha. 26.38

This is the end of Twenty Sixth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

27. Rama Kills Trisiras

[Trisiras, the army commander of Khara who had three heads was killed by Rama in a tough battle.]

When Khara was going to face Rama, Trisiras, the Rakshasa commander of his army went near him and told him. 27.1

"Oh valorous one, leave out this needless adventure and assign the job to me and See the very strong Rama falling down in the battle." 27.2

"By touching my weapons, I take an oath that I would kill Rama who deserves to die for killing all Rakshasas." 27.3

"For a moment, restrain yourself from fighting in this battle and be a witness for my killing Rama in the battle or my being killed by him,." 27.4

"If Rama is killed by me, become happy and go back to Janasthana, otherwise if I die, you can then face him in battle." 27.5

Thus Khara was requested by Trisiras who was anxious to meet with death and Khara gave him permission to fight with Rama and told, "You may go." 27.6

Trisiras who was a like a mountain with three peaks got in to a shining chariot yoked with horses and went to attack Rama. 27.7

That Trisiras unleashed multitude of arrows like a very huge cloud and produced fatal roar like a dampened drum. 27.8

Raghava seeing that Rakshasa with three heads coming to him shook his bow and released very sharp arrows as retaliation. 27.9

Between the great Rama and Trisiras a tumultuous war took place and they shot arrows at each other and fought like a strong lion and an elephant. 27.10

Hit by three arrows of Trisiras on his forehead Rama became angry and intolerant, and in a very agitated way told. 27.11

"Oh this Rakshasa who is greatly valorous has sufficient amount of strength that by his flower like arrows my forehead is only scratched." 27.12

Saying that, "You may now receive arrows from me", the agitated and angry Rama released from the string of his bow, poison like fourteen arrows and hit the chest of Trisiras. 27.13

Then the lustrous one sent four arrows which were well jointed and hit the four swift horses and killed them. 27.14

He hit the charioteer with eight arrows and the very lofty flag on the top of the chariot with one arrow and cut it off. 27.15

Then Rama hit that Rakshasa who was running away from the destroyed chariot with arrows on his chest and that Rakshasa became numb. 27.16

That man of boundless strength Rama with great ire with swift and sharp arrows cut off the heads of that Rakshasa. 27.17

Attacked by the arrows of Rama that one who travels during night vomited blood and when his three heads were cut off fell down. 27.18

Those Rakshasas who were remaining and who were under protection of Khara got greatly scared by the tiger like Rama and retreated and sped off like a deer. 27.19

That Khara seeing his retreating army became angry, personally made them turn back and leaped on Rama like Rahu and Kethu try to leap on the moon. 27.20

This is the end of Twenty Seventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

28. Rama's Fight with Khara

[The war between Khara and Rama is ferocious. Though Khara succeeds in wounding Rama a few times, Rama destroys the chariot of Khara and makes him to come for a fight with a mace.]

Seeing that in the war Trisiras is also killed along with Dhooshana, Khara was greatly shaken by the might of Rama. 28.1

That very strong Rakshasa seeing that Rama fighting alone has killed the unbeatable army of Rakshasas along with Trisiras as well as Dhooshana and seeing his entire army has been killed without willingness approached Rama like the Rakshasa Namuchi approached Indra. 28.2-28.3

Khara pulling with all his strength his ow he sent several arrows desirous of eating the blood at Rama and they went against him like angry serpents. 28.4

Sitting on his chariot making a twang with his bow he released arrows with both his hands in very many directions, exhibiting his skill of use of weapons. 28.5

That great warrior seeing Khara filing up arrows in all directions and sub directions, Rama also started filling with arrows. 28.6

Rama filled the place with unbearable arrows which released sparks of fire, like the rain God fills the earth with rain, leaving no free space. 28.7

Due to the sharp arrows sent by Rama and Khara the sky and all the surroundings were filled with arrows and it appeared as if the sky is not there at all. 28.8

Due to those two who were eager to kill each other, the arrows they sent formed a net in the sky and the sun was not to be seen. 28.9

With tubular arrows with sharp point and arrows with the crescent end, Khara hit Rama like a great elephant being hit by a goad. 28.10

When the Rakshasa came riding a chariot holding a bow, all beings felt as if the God of death had come with his noose. 28.11

Khara seeing Rama who has killed all his army and was standing boldly, thought that that indefatigable one would be greatly tired by that time. 28.12

Seeing Khara who was a resembling a lion, that Rama who walks like a lion was not agitated like one seeing a petty wild animal. 28.13

That Khara who travelled in a radiant chariot like the Sun god reached near Rama like a butterfly has reached the fire. 28.14

Then Khara due to the trick of his hand released the hand grip of Rama from the bow with an arrow fitted in to it, which he was holding. 28.15

That very angry Khara drew seven more arrows that equalled the thunder bolt of Indra and hit the armour that Ram was wearing. 28.16

Then, with one thousand arrows, he caused pain to Rama and that Khara made an extremely loud war cry. 28.17

With those very sharp arrows that were released by Khara, the armour of Rama who was shining like a sun was completely destroyed and fell on the ground. 28.18

When those arrows hit him in all parts of his body, Rama became greatly enraged and Rama of the clan of Raghu flared up in the war like a fumeless flaming fire. 28.19

Then that enemy destroyer Rama, strung the bow string to another thunderously great bow and strung it properly to kill the enemy. 28.20

Holding that very great and auspicious bow of Vishnu given to him by the sage Agasthya, taking the choicest arrow Rama rushed towards Khara. 28.21

Using that arrow with golden decoration and curved ends, the very angry Rama cut off, the war flag of Khara. 28.22

The severely shattered golden flag which was worth seeing fell on the ground as if the sun fell on the earth due to the curse of the gods. 28.23

That angry Khara, who knew the vital points of the body to strike, hit Rama on the chest with four arrows and also on the other limbs like one who would hit an elephant with the goad. 28.24

That Rama hit by various arrows which were released from the bow of Khara, became one with bleeding limbs and became very angry. 28.25

That greatest among the archers, in that great war, took the big bow and sent six arrows pointedly directed. 28.26

He hit the head of Khara with one arrow, the hands with two arrows and with three arrows with the crescent ended arrows hit his chest. 28.27

Then afterwards he took arrows of great luster comparable to the sun and sent thirteen of them with the aim to kill the Rakshasa. 28.28

That very strong Rama who equals Indra in warfare as if it is a sport in war, send one arrow to break the yoke of the chariot of Khara, four on those dappled horses, one on the head of the charioteer of Khara, three arrows aimed at the three parts of the chariot, two on the axle of the fragmented chariot, making in all eleven arrows.. With one arrow he cut off the bow of Khara and with another thunderbolt like thirteenth arrow he impaled Khara. 28.29-28.31

With his broken bow, without chariot, with dead horses, with dead charioteer, Khara hopped on the ground, took a mace and stood strongly on the earth. 28.32

Seeing the act of Rama who was a great hero, devas as well as the great sages along with those sitting on the planes, worshipped Rama with folded hands. 28.33

This is the end of Twenty Eighth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

29. Rama's Fight with Khara Continues

[Rama tells Khara that due to sins that he has done to innocent sages he will surely be killed. Khara tells Rama, that a valorous one should not indulge in self-praise. Rama cuts off the mace of Khara.]

Rama spoke softly but firmly and forbiddingly to Khara who had lost his chariot and was standing with a mace. 29.1

"Though you had a gigantic army consisting among other things of elephants, horses, chariots, you had done detestable deeds and heinous crimes in this Dandaka forest." 29.2

"Those who cause sufferings to all beings by doing ruthless deeds, cannot stand up for his own self, even if he is lord of three worlds." 29.3

"Oh night walker, those who are doing acts against all living beings would be killed by everyone like a person killing a vicious serpent when he comes across it." 29.4

"One who does sins due to avarice, passion, without thought and with happiness, would see the results of his actions at the end like a Brahmani lizard eating hailstones." 29.5

"The sages who live in Dandakaranya are followers of dharma and Oh Rakshasa, what results do you achieve by killing them?" 29.6

"Even if the cruel people do some sin and are hated by all the world earn wealth and live lavishly, they would not last long like a tree with dilapidated roots." 29.7

"One who does sins will definitely get its horrible result at the right time, like trees will yield fruits only in the proper season." 29.8

"Not long after a sin is done, the people would get the results like the one who eats poisonous food, Oh Rakshasa." 29.9

"I am the king who has arrived here to stop those who do cruel deeds of sin that are not at all liked by the old, Oh Rakshasa." 29.10

"The arrows of mine decorated with gold would be released on you like the snake from the snake pit and they after tearing you in to pieces will re-enter my quiver." 29.11

"Those followers of Dharma whom you have eaten in Dandakaranya would go first and you along with your army would go behind them to heaven." 29.12

"When I wound [kill] you with my arrows in your hellish situation, you would see those great sages whom you have eaten earlier riding in planes." 29.13

"Oh, worst member of your clan, if you make an effort to attack me, I am going to toss your head like the fruit of palm tree." 29.14

When Rama talked like this that Khara who was angry and had blood red eyes replied back to Rama, laughing at him and convulsed in anger." 29.15

"Oh son of Dasaratha, after killing some rustic Rakshasas, how are you praising yourself when you are not praise worthy?" 29.16

"Those best among men, who are valorous and victorious will not boast like this, for they will not be proud of their valour." 29.17

"Oh Rama, those frivolous and undignified Kshatriyas who are not perfect souls would boast without meaning and you are doing similarly." 29.18

"Which valorous one would boast of his lineage in the war? I think that the time when death is nearing is not the proper time to praise oneself." 29.19

"Your idiocy which is for always present in you is clearly brought out by your praise of yourself, like the leaf blade of grass caught in fire seems to have an image of gold in it." 29.20

"You are not seeing me here holding a mace but are seeing a big unshakeable mountain with great many ores supported by the earth." 29.21

"Me with only the mace is sufficiently capable of taking your life in this war, like the god of death can take away the life of all just being having a noose."
29.22

"Though I have desire to tell you many things, I am not telling them now because the sun is about to set and this would create disruption of the war."
29.23

"You have killed fourteen thousand Rakshasas and by killing you, I would wipe out the tears of their wives." 29.24

After saying this, the angry Khara who has great biceps threw the mace, which was shining like a thunderbolt at Rama. 29.25

That shining mace after it was released from the hands of Khara, burning the trees and shrubs all round was nearing Rama. 29.26

When that great and dangerous mace which was like the noose of god of death was nearing him, Rama using several arrows cut it off in the sky itself.
29.27

That mace split by the arrows fell on the ground like a snake that springs to attack is made to fall by the use of the power of chants and medicines. 29.28

This is the end of Twenty Ninth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

30. Khara's Death

[Rama kills Khara and devas and sages praise him. Lakshmana and Sita come out of the cave to join him. And those three go to their hermitage.]

Rama who loves Dharma, after breaking that mace using his arrows, with a smile told these frustrating words to Khara. 30.1

"Oh wretched among Rakshasas, you have now shown all your strength to me and you are roaring like a lunatic who does not have any strength." 30.2

"That mace which made you talk pompous words has fallen to the ground after it was broken by my arrows and thus your pride also has been killed."
30.3

"Your word, that you would wipe away the tears of the wives of the dead Rakshasas, was a word of vanity of yours." 30.4

"Oh Rakshasa who is debased, having cruel character and who behaves based on lies, I would take away your life now like the Garuda took away the pot of nectar." 30.5

"When I cut off your head using my arrow, blood would gush out along with froth and foam and the earth would drink your blood." 30.6

"With blood coating all over your body, with both your arms severed, you would sleep embracing the earth like one who was trying to get an impossible lady." 30.7

"Oh notorious Rakshasa after you start that sleep of yours, this Dandaka forest will start supporting those sages who do not have any support." 30.8

"When my arrows make Janasthana [place of people] in to the place of death by killing your Rakshasas, the sages would wander fearlessly all over the forest." 30.9

"With all their relatives being killed the Rakshasis who were scaring others would run away from here with tear stained face, being pitiable due to fear." 30.10

"The wife of the Rakshasa who was killed must be from a similar clan like yours and would be enjoying from sorrow of others so that their life is meaningless." 30.11

"Since you are atrocious in conduct, a cruel person and one who daily kills Brahmins, apprehensive about you the sages pour the oblations in fire with hesitation." 30.12

In the war when Rama was thus impetuously talking like this to Khara started to intimidate due to anger and started talking to him in a braying tone. 30.13

"Even though surrounded by fear, you are a fearless man and though under the grip of death you are haughty and do not know what to speak and what not to speak." 30.14

"Those men who are caught in the noose of the God of death do not know what to do and not do and as their six sense organs cease to function." 30.15

After telling like this to Rama, with raised eye brows due to great rage was searching all over for something to be used as weapon and that Rakshasa not far from there saw a very huge Sala tree. 30.16

Khara after biting his lips uprooted that great tree by his very powerful hands, lifted it and threw it aiming at Rama shouting "You are now dead." 30.17-30.18

That Rama with great fame cut that tree which was coming at him by use of several arrows, experienced great anger and decided to kill Khara. 30.19

With sweat covering him all over the body, Rama with his eyes turned red due to anger, using thousands of arrows pierced the body of Khara. 30.20

Due to those arrows which had pierced, lot of foamy blood started flowing from those wounds and he looked like the Prasavana Mountain with large number of waterfalls. 30.21

In the war being completely stuck by the arrows of Rama that Khara became like one intoxicated by the smell of blood and started running quickly towards Rama. 30.22

Seeing him approaching him in a highly agitated manner, hastening with every step with flowing blood due to the wounds made by the arrows, Rama moved aside a little. 30.23

Then Rama, with an intention of killing Khara in the war, took out a fire like arrow, which looked like the divine staff of Brahma. 30.24

That soul of Dharma then took out an arrow given by Indra, the great king of devas, kept it on the bow and sent it towards Khara. 30.25

That great arrow which was released by Rama after bending his bow, made a sound like a thunderbolt and pierced the chest of Khara and he fell down. 30.26

Then that Khara fell on the earth burnt by that arrow which was like fire, similar to Yama being burnt by Shiva in Swetharanya. 30.27

That Khara fell down like Vruthra killed by Indra, like Namuchi killed by the froth of the sea and Bala was killed by Vajrayudha of Indra. 30.28

Then all the royal sages as well as the great sages joined together and happily worshipped Rama and told him. 30.29

"Rama only for this purpose the great Indra who killed Paka, who broke forts and who had a great luster came to the auspicious hermitage of Sarabhanga." 30.30

"You were brought here by the great sages by a clever plan for killing these great sinful Rakshasas who are cruel." 30.31

"Oh son of Dasaratha, by the act that you have done here, the sages of Dandaka would lead a pleasant life and follow acts of Dharma." 30.32

When this was going on, the devas and Charanas together, played great sound on the Dhundhubhi drum and joyously caused a rain of flowers on Rama making great sound. 30.33

"Within a period less than half an hour Rama with his sharp arrows killed fourteen thousand powerful Rakshasas and also Khara and Dhooshana in a great battle." 30.34-30.35

"What a great act is the performance of Rama who is greatly learned. This efficiency and valour cannot be even seen in Lord Vishnu." After telling like this all Devas went back as they have come. 30.36

During this time the valorous Lakshmana and Sita came out from the cave and with joy entered the hermitage. 30.37

Then the victorious Rama after being worshipped by those great sages entered the hermitage and Lakshmana worshipped him there. 30.38

That Vaidehi after seeing her husband Rama who has killed the enemies and brought happiness to the sages, embraced him. 30.39

Seeing those Rakshasas, who have been killed, that daughter of Janaka became happy and she was happier to see that Rama had done the right thing. 30.40

That daughter of Janaka, seeing Rama who had killed the Rakshasas and who was worshipped by the joyful sages, again embraced that one with a moon like face and became very happy. 30.41

This is the end of Thirtieth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

31. Ravana informed about Khara's Death

[A spy called Akampana tells Ravana about the killing of Khara and his army. When Ravana wants to for a war, he dissuades him and suggests that he abduct Sita so that Rama would die automatically. Ravana meets Mareecha who tells him all about Rama and sends him back.]

Speedily leaving Janasthana, Akampana, entered Lanka and with great haste told Ravana. 31.1

"Oh king, many Rakshasas living in Janasthana has been killed. Khara also has been killed in the war and I have escaped and have come here." 31.2

Hearing that the ten headed one with reddened eyes due to great anger and which looked as if they will burn others asked Akampana. 31.3

Oh Akampana who has lost his wife, who has destroyed the very pretty Janasthana? Who has chosen the option of not returning back to the world?" 31.4

"Anyone who displeases me cannot live happily, whether it is Indra, Khubera, Yama or even Vishnu." 31.5

"I am the god of death to God of death, I can burn fire, I wish to associate death along with death according to dharma." 31.6

"If I get angry I can burn even Sun and the fire by my great luster. I am interested in stopping the speed of wind also." 31.7

Akampana saluted the very angry Ravana and in a voice shivering with fear begged protection from Ravana. 31.8

The ten headed one, who was a great Rakshasa, promised protection to him and that grateful one using clear words told. 31.9

"Rama the son of Dasaratha is a lad whose body is built like a lion. He has round and strong arms and shoulder like a bull." 31.10

"He is a hero of great fame who is credited with matchless valour and he has destroyed Janasthana along with Khara and Dhooshana." 31.11

After hearing this from Akampana that Ravana, who is the king of Rakshasas, breathed like the king of serpents and told the following. 31.12

"Did that Rama come to Janasthana along with Indra and all other devas? You may please tell, Akampana." 31.13

Hearing this reply of Ravana, that Akampana started telling about the strength and valour of that great Rama. 31.14

"His name is Rama. He is greatly lustrous and the greatest among those who wield the bow and he has very many auspicious arrows and is equal to Indra." 31.15

"Lakshmana is his younger brother who has great strength, bright red eyes, voice like a drum and has a face like moon. He has similar appearance like Rama." 31.16

"With his company, they are like wind and fire and he is a great king and it is due to him that Janasthana fell down from its glory." 31.17

"They are not gods but they are great people and there is no need to investigate it. The golden flagged arrows released by Rama turned in to five hooded serpents and killed all the Rakshasas." 31.18

"Those scared Rakshasas from whichever place they went, they saw only Rama standing in their front and this way he destroyed Janasthana like fire." 31.19-31.20

Hearing the words of Akampana Ravana told, "I will go to Janasthana and kill Rama and Lakshmana." 31.21

When these words were released Akampana replied, "Oh king, hear from me in detail about the strength and valour of Rama. Please listen." 31.22

"Rama gets unbearable anger and he is greatly famous for his valour. He can easily stop the speed of the flow of water using his arrows." 31.23

"That Rama can easily destroy even all the planets and stars in the sky and if gets angry he can lift the drowning earth from the sea." 31.24

"That great lord can break the boundary of the ocean and can drown all the worlds in it and he can arrest the speed of the sea wind using his arrows." 31.25

"That very famous one, who is the tiger among men can destroy the world by his valour and also recreate that world." 31.26

"Oh ten headed one, you cannot win over Rama in a battle along with all Rakshasas just like a sinner cannot hope to enter the heaven." 31.27

"I do not think that all Devas and asuras together can kill him, but there is a way to kill him and hear it with single pointed attention." 31.28

"His wife is the prettiest Sita, who is black with well-formed limbs and with a very thin middle. She is a gem among women and decorates herself with gem." 31.29

There is no equal to that pretty women among devas, asuras and Gandharwas and what to tell among the mere human beings." 31.30

"You go and steal the woman who is his wife in that great forest and being passionately in love with her, Rama will give up his life." 31.31

Ravana the king of Rakshasas liked these words and that very strong one started thinking about what Akampana has told him. 31.32

"Very good, with a charioteer, early morning, I would go alone and will get that happy Vaidehi in to this great town." 31.33

After telling this Ravana got in a chariot drawn by donkeys with the colour of the sun and illuminating all directions, he commenced his journey. 31.34

When the chariot of the king of Rakshasas was going through the way of stars, it lighted the sky just like the moon. 31.35

He reached the hermitage of Mareecha and met the son of Thataka. Mareecha worshipped that king with different types of foods which can be eaten or chewed. 31.36

Mareecha personally worshipped him and offered him seat and water and in a meaningful manner using suitable words Mareecha spoke. 31.37

"How about welfare, oh king of the world, Oh God of Rakshasas, Your coming here so quickly creates doubts in my mind." 31.38

When Mareecha spoke this way, Ravana that king with great luster, who was an expert in speech afterwards told these words. 31.39

"I feel unprotected because Rama, capable of doing very difficult jobs, has killed all those of Janasthana who cannot be killed and I need your help as a minister to steal his wife." 31.40

Mareecha having heard the words of the king of Rakshasas told, "the one who told you about is your enemy in the form of a friend and oh tiger among Rakshasas, having been pleased by you, who will not enjoy your company?" 31.41-31.42

"Please tell me, who told you to bring Sita here. They want cut of the crown of the world of Rakshasas." 31.43

"Without doubt, he who encouraged you in this is your enemy. He desires you to pluck the poisonous fangs from the mouth of a serpent." 31.44

"By whose act or word have you been lead in to this wrong path? Oh king, who has hit you on your forehead, while you were having a sound sleep?" 31.45

"Oh, Ravana, it will not be proper to raise an eye to see Rama in war, who will be then like a majestic elephant that has an impeccable dynasty and bloodline as its mammoth trunk, personal radiance as its indomitable might, very firm pair of arms as its pernicious tusks, more so, who will be with the redolence of the irrepressible lineage of Raghavas." 31.46

"It is not proper for you to wake up the sleeping Rama who is a man in the form of lion, who is a lion with its tail touching its waist in great anger, the killer of deer in front of learned Rakshasas and who stores sharp arrows all over his body like sharp edged fangs." 31.47

"His bow is a crocodile, his shoulders are swamps, arrows are giant tides, and battle with him is like the mouth of hell, and it is not proper to jump in to it, Oh king of Rakshasas." 31.48

"Oh king of Rakshasas, Oh God of Lanka, be pleased. Please know that it is proper for you to go back to Lanka and enjoy your days with your own wives and let the wife of Rama enjoy the forest." 31.49

When Mareecha told like this to the ten headed Ravana, he returned back to Lanka and entered in to his best of homes. 31.50

This is the end of Thirty First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

32. Soorpanakha Meets Ravana

[Soorpanakha feeling helpless goes and meets Ravana. His power, greatness and bad acts are described. With fear Soorpanakha starts telling him.]

Then Soorpanakha seeing that the fourteen thousand Rakshasas being killed by great act single handedly by Rama, as well as seeing the killing of Dhooshana. Khara and Trisiras again started making great sound like a cloud. 32.1-32.2

Seeing the acts of Rama, which was difficult for others to do getting very scared she started to go to Lanka ruled by Ravana. 32.3

She Saw Ravana sitting on the top of the aerial throne with ministers and shining brilliantly like Indra sitting with Maruths and his ministers. 32.4

Ravana was seated on a divine golden seat, which was shining like a sun and blazing like fire that glows when abundant ghee is poured in to it, built on a altar build by golden bricks. 32.5

That valorous Ravana who cannot be defeated in war by Devas, Gandharwas, sages and other great souls was sitting like the God of death sitting with open jaws. 32.6

He had wounds created by Vajrayudha during the war between Devas and Asuras and marks on the chest created by the tips of tusks of Iravatha elephant. 32.7

He with ten necks and twenty hands was dressed fabulously and with his broad chest, he was shining like a king. 32.8

He was shining like Vaidoorya [cat's eye] gem, wearing ear globes made of pure gold and had well formed arms, white teeth and wide mouth and was comparable to a mountain. 32.9

In hundreds of war with Devas he had been hurt by the wheel of Vishnu and also he has been hit by other great weapons. 32.10

Though he was hit by devas, none of his limbs has been hurt and he can perturb, imperturbable and was very quick in his actions. 32.11

He was the one who could throw mountains, has tormented Devas, destroyed the base of Dharma and has cast evil eye on the wife of other persons. 32.12

He was knowledgeable in the use of all divine weapons, he prevented always Yagnas, reached the city of Bhogawathi and defeated the serpent Vasuki and abducted the dear wife of Takshaka after defeating him. 32.13

That Ravana went to Kailasa Mountain, defeated Khubera and took away forcibly the Pushpaka Vimana, in which one can fly as he likes. 32.14

Due to great anger he had destroyed the Chaithratha garden as well as the lotus pond of Khubera, The Nandana Vana of Indra and several such gardens. 32.15

He was a scorcher of enemies and appeared like a peak of a mountain and could stop the powerful moon and sun from rising by his great arms. 32.16

He had done great penance in a great forest for ten thousand years and offered his own heads to the self-born Shiva. 32.17

He was not afraid of devas, asuras, Gandharwas, ghosts, birds, serpents in war with them except for men. 32.18

When the Brahmins consecrate auspicious Yagnas, that very strong one made impure, the places suitable for Yagnas and stopped the offerings of Soma Juice. 32.19

He disrupted Yagnas when they were at the peak; he was a cruel killer of Brahmins; he was with bad character; he was harsh and merciless against people and acted against their welfare. 32.20

That Rakshasi saw her valorous brother Ravana who was very powerful and who was feared by all beings. 32.21

He was attired greatly wearing divine cloths and ornaments, was shining wearing divine garlands, was sitting on his seat like Sun and was sitting on a raised throne like the God of death of God of death. 32.22

After reaching that Rakshasi greatly affected by fear spoke to the king of Rakshasas, who was strong, who was the child of the Paulasthya clan, who was the killer of enemies and who was surrounded by his ministers. 32.23

That broad eyed fearless wanderer Soorpanakha who was disfigured by a great man, addressing him, exhibiting herself with fear and delusion told. 32.24

This is the end of Thirty Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

33. Soorpanakha's Complaint to Ravana

[Soorpanakha not only complains to Ravana but tells him that he is a bad king, after detailing qualities of a good and bad king.]

That distressed and anguished Soorpanakha spoke to Ravana who tortures the world, who was sitting in the middle of his ministers. 33.1

"Being intoxicated, always trying to get pleasure out of passion, always acting with impulse and lacking self-control, you are not able to understand the cruel fear that has arisen." 33.2

"Being vulgar king, addicted to pleasures, acting only according to his own wishes and greedy, you would not be liked by people like the fire in the cremation ground." 33.3

"That king who does not attend to his work at the proper time would be destroyed along with his kingdom and his works." 33.4

"The king difficult to meet, and who does not have self-control and who does not employ spies is kept away by people like a muddy river." 33.5

"Those undisciplined kings without self-control and having no influence over his country or who does not protect it, do not prosper or shine like a mountain in the middle of water." 33.6

"You are not clear headed with devas, Gandharvas and saints and become inimical with them and have not employed any spies and are fickle minded and how can you become an able king?" 33.7

"Oh Rakshasa you are childish and lack brain and do not know that you do not know and how can you become an able king?" 33.8

"Oh best among those who achieve victory, the spies, treasury and state policy is not under your control and so you are not like a king but like a commoner." 33.9

"Since the king would be able to see all issues from a distance using the spies, these kings are called far sighted." 33.10

"Your system of spying is primitive and the ministers surrounding you are fools and that is why you do not know about killing of your own people in Janasthana." 33.11

"Fourteen thousand cruel Rakshasas were killed by Rama along with Khara as well as Dhooshana." 33.12

"Rama who can perform acts with ease, has given protection to all sages and made Dandaka safe for them after attacking Janasthana and capturing it." 33.13

"Oh Ravana, you are greedy, intoxicated and in the control of others and so not aware of the fear that has arisen in your own kingdom." 33.14

"All beings who are in trouble do not run for protection from a king who is not sharp, not generous, intoxicated, proud and adamant." 33.15

"A king who is arrogant, one who cannot be approached, one who is proud of himself and one who is short tempered is put an end by his own people when they are in difficulties." 33.16

"A king who does not do deeds which should be done, fears those whom he should not fear, would be surely toppled down and would be desperate and worthless like a blade of grass." 33.17

"Even dried up wood, clods of earth or even dust would be of value sometimes but not a king thrown out by the people." 33.18

"Like a cloth worn and discarded or garlands worn and later crushed, a king who has been thrown out would be useless even if he is able to do things." 33.19

"An alert king who knows everything, who has good control over his senses, who is grateful and is a follower of Dharma would continue to be a king for a long time." 33.20

"A king, who is awake even while sleeping to morals, who has sacrificed his anger and who is attentive would be worshipped by the people." 33.21

"Oh Ravana, you being evil minded and devoid of all the good qualities and are not able to know the killing of your own people from your spies." 33.22

"A king who find faults with others, who is addicted to pleasures, who lacks capacity to judge the time and place and who lacks sense of discrimination and does not have right wisdom, will soon destroy himself as well as the kingdom." 33.23

That Ravana who is the god of Rakshasas who is wealthy, arrogant and strong hearing her tell his mistakes, by his own intelligence understood them and started thinking over. 33.24

This is the end of Thirty Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

34. Soorpanakha's Description of Rama and Sita

[To the pointed question from Ravana, Soorpanakha describes the valour and power of Rama. She also praises the beauty of Sita and tells Ravana to make her his own and kill Rama and Lakshmana. He also tells that she was harmed when she was trying to abduct Sita for his sake.]

Seeing that Soorpanakha speaking those unpalatable words, the angry Ravana, who was sitting in the middle of his ministers, asked. 34.1

"Who is Rama? How valorous is he? How does he look like? How brave he is? For what reason has he entered Dandakaranya ?' 34.2

"By using which weapon did Rama kill those innumerable number Rakshasas of Kara, Trisiras as well as Dhooshana?" 34.3

When the king of Rakshasas asked like this, that Rakshasi in very great anger started describing about that Rama faithfully. 34.4

"Rama is the son of Dasaratha who has long arms, broad eyes, dressed in deer skin and bark and has the form like the god of love." 34.5

"His bow which is banded in gold is similar to that of Indra, drawing which he sends glittering iron arrows which are like snake." 34.6

"In that war I could not see Rama taking those dreadful arrows from the quiver, aiming those arrows and releasing them due to the speed with which it was done." 34.7

"I saw him destroying the great army by the rain of his arrows which was just like Indra destroying the crops by a rain of hailstones." 34.8

"While standing alone on foot only, he killed fourteen thousand Rakshasas with a gross form within twenty minutes along with Khara and Dhooshana." 34.9

"Rama gave protection to the sages and made Dandaka a safe place for them and that great one left me only alive but after insulting me because he was not inclined to kill women as he followed laws. 34.10-34.11

"His brother Lakshmana like him had great luster and good qualities; equalled him in his valour. That valorous one loved Rama and was his devotee." 34.12

"He is impatient, invincible, very courageous, wins over all, wise and strong and he is the right hand of Rama, and the soul of Rama moving round him." 34.13

"Rama's wife who has broad eyes and face like full moon is the dear one who was interested only in looking after Rama's pleasures." 34.14

"She who is famous has pretty hair, pretty nose and a pretty form and looked like a goddess in the forest and was shining like Goddess of wealth." 34.15

"That auspicious one was shining with gold colour and had red coloured nails and she was Sita, the princess of Videha and had narrow waist." 34.16

"I have not seen a lady with her pretty form earlier in this earth or among devas or among Gandharwas or among Yakshas or among Kinnaras." 34.17

"If one gets Sita as wife or if she embraces any one with love, he would live longer in this world than Devendra." 34.18

"She is of good character, praiseworthy in appearance in this world, and incomparable and she would be a matching wife to you and you would be a matching husband to her." 34.19

"Oh great armed one, when I was trying to get her who has broad hips, who has big and erect breasts, for making her who has an auspicious face to be your wife, the very strong Lakshmana with cruelty disfigured me." 34.20

"If you were to see Vaidehi who has a face like full moon today, you would be affected by the arrows of the God of love." 34.21

"If in your opinion, you want to make her your wife, you quickly raise your right foot, so that you can go there quickly." 34.22

"Oh king of Rakshasas, do a favourable act to the Rakshasas by killing that cruel Rama, who lives in the hermitage." 34.23

"If by your sharp arrows kill that hero Lakshmana also you can enjoy like with the widowed Sita as much as you like." 34.24

"Oh King of Rakshasas, if you like my words, then without any hesitation follow my words, Oh Ravana." 34.25

"Oh king of Rakshasas, by your own power, after properly assessing everything, forcefully abduct Sita who is delicate and charming in all respects and make her your wife." 34.26

"After understanding the unerring power of the arrows of Rama, after clearing understanding about the killing of Rakshasas as well as Khara and Dhooshana in Janasthana, I hope you will decide on your future course of action." 34.27

This is the end of Thirty Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

35. Ravana at Mareecha's Hermitage

[Ravana feels that it is a very good idea and he starts his journey from his palace secretly. He sees the place where Garuda broke the branches of a tree. He reaches the hermitage of Mareecha.]

Then thrilled by hearing the words of Soorpanakha, Ravana took leave from his ministers, thought about the task on hand and went. 35.1

After thinking about pros and cons of the actions to be undertaken, after considering the good and bad as well as strength and weakness of that matter, deciding on the course to be followed that one who acts according to his own decision made by a firm mind, Ravana went to the place of his vehicles. 35.2-35.3

Ravana went to the place of his vehicles in a secretive way, ordered his charioteer to get ready a chariot for him quickly. 35.4

As soon as the orders were received that Charioteer who was himself valorous quickly got ready the choicest chariot in a matter of seconds. 35.5

That brother of Khubera, the lord of the Rakshasas got in to a golden chariot, which was decorated by gems, which was pulled by donkeys with the face of ghosts and which can go to any place that we desire and went towards the ocean making sound like storm clouds. 35.6-35.7

The ten headed one looking like a king of mountain with ten peaks, the enemy of Gods, the killer of great sages, the lord of Rakshasas attended by white yak tail fans, with white umbrellas held over him, having a body like a lustrous Vaidoorya, wearing pure gold ear globes, with ten heads, twenty hands, dressed in good looking cloths got in to the chariot which goes to places as per our wish and ascended the light encircled sky and accompanied by cranes and shined like clouds. 35.8-35.10

That valorous one saw and examined mountains on the sea shore, with trees with varying type of fruits and flowers spread in thousands. 35.11

He saw lotus ponds filled with cold and auspicious water, sprawling hermitages with raised altars spread everywhere. 35.12

That area was completely covered by Banana plants which were encircled by shining and pretty coconut palms, Sala trees which were in flower, Palms as well as Tamala trees 35.13

That are shined with Nagas, Suparnas, Gandharwas in thousands, Kinnaras, Ajaas, Vaikhasanas, Maashas, Mareechipaas, Vaalakhilyas, great sages who were disciplined in their food habits, who having conquered their desires looked splendid and Sidhas and Charanas. 35.14-35.15

The place was surrounded by ladies of enchanting beauty decked in divine garlands and ornaments, with thousands of ladies engaged in different sport activities and Apsaras. 35.16

The prosperous goddesses served by wives of devas and gods in search of nectar and groups of devas and asuras were wandering here and there. 35.17

The radiance of the sea enhanced by flocks of swans and Krouncha birds as well as Sarasa birds and filled with their sounds was shining with a stretch paved by Vaidoorya stones. 35.18

Going hastily in the Sun, the brother of Khubera saw white and spacious aerial chariots on all sides controlled by those who had conquered the higher worlds by their penance. These chariots were decked with heavenly garlands, were ringing divine music and could fly where one desired. There were Gandharwas and Apsaras as well. 35.19-35.20

He saw tree trunks emitting resins, sandalwood trees with a delightful scent and thousands of other great trees. 35.21

In the forest especially he saw Aguroona trees as well as orchards of Takkolla trees and nutmeg trees with fine scent. 35.22

He saw Tamala trees in full bloom, clusters of Pepper Shrubs and large collection of drying pearls. 35.23

He also saw stretches of conches, heaps of corals all over the beach and he also saw gold and silver mountains. 35.24

He continued seeing waterfalls that delighted the mind, ponds with pleasant water, cities filled with wealth and grains, and gem like women shining and cities with elephants, horses and chariots. 35.25

All over the leveled pretty sea breeze which were soft to touch were blowing and he also the matchless king of oceans comparable to heaven. 35.26

Then he saw a big banyan tree with its branches which stretched two hundred miles wide which looked like a cloud, which was occupied by many sages. 35.27

Earlier the very strong Garuda taking an elephant and tortoise of a very huge body sat on these branches for eating them. 35.28

When that great among winged creatures Garuda, who was very strong sat on that branch full of leaves, it broke due to great weight. 35.29

The great sages Vaikhanasa. Masha, Valakilya, Marichipa, Aja and Dhoomra together were doing penance on that branch. 35.30

Due to pity for them Garuda carried the branch of one hundred yojanas length along with elephant and the tortoise with great speed. 35.31

The soul of Dharma, the greatest among birds, with one feet ate the meat of the elephant and Tortoise and destroyed the province of Nishadhas [Rakshasa settlement] by dropping the branch on it and got matchless happiness by getting the blessing of those sages. 35.32-35.33

Due to their happiness, his strength increased to double and that intelligent one decided to get the nectar. 35.34

After breaking the iron bars of the windows and after breaking the gem studded home, he secretly brought out the nectar from the city of Indra. 35.35

That brother of Khubera saw that banyan tree which was named as Subadhra with good leaves and on which the sages preferred to stay. 35.36

After going to the other end of the ocean which was the Lord of the rivers, he saw a pretty lonely hermitage inside the forest. 35.37

There he saw a Rakshasa called Mareecha who was wearing a deer skin, had matted hair and was observing disciplined food habits. 35.38

When Ravana reached there that Rakshasa Mareecha received him as per rules of receiving a king and fulfilled all his wishes. 35.39

After worshipping Ravana and offering him food and water, Mareecha spoke to him very meaningful words. 35.40

"Oh Lord of the Rakshasas, I hope everyone is Okay in Lanka. For what purpose have you come back here so quickly? 35.41

After the greatly lustrous Mareecha spoke these words and Ravana that expert in speech again started telling Mareecha 35.42

This is the end of Thirty Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

36. Ravana Requests for Mareecha's Assistance

[Ravana informs Mareecha about incidents in Janasthana and requests him to become a golden deer, entice Sita and move away Rama, so that he can abduct her. Mareecha is disturbed at this prospect]

"Oh dear Mareecha, please hear my words as I am in deep anguish and you are the only one who can help me in this distress." 36.1

"You know well about my brother Khara who lives in Janasthana along with the very strong Dhooshana and my sister Soorpanakha along with Trisiras the eater of flesh. Apart from that, many Rakshasas killed in warfare were living there. They were living there permanently and as per my order gave trouble to the sages who follow Dharma and live in that great forest." 36.2-36.4

"There were fourteen thousand Rakshasas living there doing frightening deeds who were valorous and experts in use of weapons who assist Khara." 36.5

"All of those very strong ones,. Who lived in Janasthana with support of the entire group fought with Rama, armed with different kind of weapons lead by Khara and Dhooshana." 36.6

"Becoming very angry that Rama in the battle field, without telling even a single harsh word, shot arrows from his bow." 36.7

"That man standing on foot, killed the greatly shining fourteen thousand people using very sharp arrows." 36.8

"Khara was killed in the battle in which Dhooshana also fell and Trisiras also was slain and Dandaka forest was made fearless." 36.9

"That Rama with temporary life span was sent to forest due to anger of his father along with his wife and that wretched Kshatriya killed all of them." 36.10

"That man of bad conduct, who is harsh, sharp, stupid, mean, slave of his senses, immoral, not wedded to dharma is harming other people for his pleasure." 36.11

"Without enmity and based only on his strength, he cut off the ears and nose of my sister and his wife Sita who is living in Janasthana is like the daughter of Gods and I want to abduct her by my strength using your help." 36.12-36.13

"Oh strong one, with your help by my side as well as the help of my brothers, even devas would hesitate to fight with me. And so, oh Rakshasa, who is capable one, please help me." 36.14-36.15

"There is no one equal to you in valour, and deceit and you are one who is the trickster, greatly valorous one and an expert in fight with illusion." 36.16

"Oh Rakshasa, I have come to meet you for this purpose only and so please hear my words and help me in this task." 36.17

"You become a great looking golden deer with silver spots and move in front of Sita who is in the hermitage of Rama." 36.18

"Without any doubt Sita would see you in your form as deer and she will ask her husband and Lakshmana to catch you and give you to her." 36.19

"By this trick Sita would be alone and lonely and I would abduct her, like Rahu adducts the luster of the moon." 36.20

"Then when Rama becomes sad at his wife being stolen, I would without obstruction I would retaliate at that great one." 36.21

Hearing the story of Rama, the great Mareecha became greatly worried and his throat becomes dried up. 36.22

After wetting his lips with his tongue and feeling as if his eyes were not blinking like a dead person, with great distress he looked at Ravana. 36.23

With great fear knowing about the valour of Rama with folded hands he told words aimed at the welfare of Ravana as well as his welfare. 36.24

This is the end of Thirty Sixth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

37. Mareecha tries to Dissuade Ravana

[Mareecha who knows about Rama, tells Ravana, that going against Rama is like an invitation to death oh himself, his people and his country.]

That expert in conversation heard the words of Ravana, who was the king of Rakshasas, and that very intelligent Mareecha replied to the king of Rakshasas. 37.1

"Oh king, it is easy to get people who talk nicely to you and the person who talks words that are not to your liking and which is for your good are rare." 37.2

"You are not able to understand the great valour of Rama or his great character who is like the great Indra and Varuna, due to your ill-informed spies." 37.3

"Oh lad, do you think that there will be safety to any Rakshasa in the world now, because the very angry Rama would make the world bereft of Rakshasas." 37.4

"Did this Sita came in to this world to mark your end and I am sure that due to Sita a very great tragedy is going to happen." 37.5

"By getting you who is bent upon your own destruction, the city of Lanka would get destroyed along with you and its people." 37.6

"A king like you who is passionate by nature, with bad characters and having sinners as advisors would destroy, himself, his country and his people." 37.7

"Rama who is the enhancer of the happiness of his mother Kausalya, was forsaken by his father and there is no disrespect in him nor is there bad character, avarice, miserliness, lack of Dharma, nor evil doing to other beings and he is a great Kshatriya and does good only to all beings." 37.8-37.9

"Seeing his father being deceived that follower of Dharma said, "I would prove that I am a votary of truth" and came to the forest." 37.10

"For obeying the wishes of Kaikeyi as well as his father, he gave up the country as well as pleasures and entered the Dandaka forest." 37.11

"Oh lad, Rama is ruthless, not an ignorant one and has won over his sense organs and it is not proper for you talk about rumours heard about him." 37.12

"Rama is the personification of Dharma and is pious, truthful and valorous and he in the king of all worlds, like Indra is the king of devas." 37.13

"It is Rama's luster that is protecting Vaidehi. Then how do you propose to rob her as it would be like trying to rob the luster from the sun." 37.14

"Rama is an arrow with flame with bow and sword as its fuel and so cannot be meddled with and Rama will shine like fire in the war and you dare not enter it." 37.15

"His bow is an open pit of fire and his flaming arrows are the burning fire and when the Rama is angry and wears his bow and sharp arrows steal life of the enemy's army and oh lad do not give up your kingdom and pleasures and abandon your life to that Rama who is a god of death in person." 37.16-37.17

"Matchless is his power to whom the daughter of Janaka belongs, and you are not competent to steal her when she is protected by Rama's bow." 37.18

"That pretty lady, who belongs to the lion among men with the chest of lion, is his wife; dearer to him than his life and always loyal to him." 37.19

"You would not be in a position to reach Maithili, the darling of that effulgent one as she is the flame of that burning fire who is called as Sita." 37.20

"Oh king of Rakshasa, why are attempting this useless action, please understand that if Rama looks at you in war, that would be your last moment." 37.21

"The life, happiness and even the kingdom are difficult to obtain and if you want to enjoy them for a long time, do not do anything which Rama does not like." 37.22

"You take this decision after consulting all your ministers keeping in front Vibheeshana who is the follower of Dharma. Please judge the merits and demerits, examine the strength and weaknesses, understand your own strength as well as that of Rama, decided on good and bad results to you and take an appropriate decision. 37.23-37.24

Oh king of Rakshasas, I do not like the idea of your meeting Rama, the prince of Kosala kingdom in a war. Please listen to my appropriate and beneficial advice again." 37.25

This is the end of Thirty Seventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

38. Mareecha's Narration: Interaction with Rama

[Mareecha tells about how Rama protected the Yagna of Viswamithra, threw him to a distance of one hundred Yojanas and he advises him not to interfere with Rama.]

"Once upon a time I, who was like a blue rich cloud, wearing ear globes made of pure gold, wearing a crown, and holding an iron bar as a weapon, with

valour comparable to a mountain possessing the strength of one thousand elephants, was wandering in the Dandaka forests creating great fear in the mind of people and eating the flesh of ascetics. 38.1-38.2

"At that time the soul of Dharma, a great sage called Viswamithra who was frightened of me, went himself to king Dasaratha and told him." 38.3

"Oh king due to an asura called Mareecha, great fear has arisen in my mind and so please send Rama to protect us during the time of Yagna." 38.4

"When that soul of Dharma requested like to this king Dasaratha, he replied to that great sage in the following way." 38.5

"My son Raghava is only twelve years old and is not experienced in use of arrows and if you desire so, I will come to help you with my army." 38.6

"Oh great among sages, with the help of my great army which has four divisions, I would kill all the Rakshasas whom you consider as enemies." 38.7

"When told like this, the great sage told king Dasaratha, "Nobody in the world except Rama is a match to that great Rakshasa." 38.8

"Oh king you have protected even devas in war and the acts of war you participated is famous in all the three worlds." 38.9

"Oh destroyer of enemies, I desire that your great army stays here only. Though Rama is a child, he is very capable and greatly lustrous and capable of killing my enemies. Let you be safe." 38.10-38.11

"After telling that great sage took Rama, the son of the king along with him and lovingly took him to the hermitage of Viswamithra." 38.12

"Then in the Dandakaranya, Viswamithra took the vows to perform the Yagna, there Rama stood in guard holding his bow which was kept ready." 38.13

"That Rama who was beardless, gentle having a lotus petal like eyes, clad in a single garment, holding a bow, having a knotted hair, wearing a luminous gold chain and by his luster spread light in Dandakaranya forest. and he looked like a full moon that has just risen." 38.14-38.15

"At that time me looking like a huge dark cloud, wearing bright golden ear globes, who was strong and blessed with many boons arrived at that hermitage." 38.16

"As soon as I arrived raising my weapon, I entered that place but was seen by Rama without any fear and he started to string the arrow to his bow." 38.17

"Without knowing I thought I am much more powerful than Raghava and I entered quickly to the place where Viswamithra's yajna was in progress." 38.18

Then an arrow was released by that destroyer of enemies and it struck me and I was thrown in to a sea at a distance of one hundred yojanas." 38.19

"Due to his desire for not killing me that valorous one tried to protect me by throwing me away and I fell there unconscious." 38.20

"Oh lad, I who was thrown far away in the sea water, after a long time gained consciousness and went back to city of Lanka." 38.21

"By Rama who has not completed his studies in archery and who could complete any work easily, I was spared that way but those who came to help me were destroyed." 38.22

"Oh Ravana, in spite of being prevented by me, if you enter in to conflict with Rama, you will soon face great danger." 38.23

"You will bring great sorrow to the Rakshasas who are experts in the sport of love and who celebrates festivals together as a community." 38.24

"You will ruin the city of Lanka filled with magnificent royal mansions and decorated by varied type of gems, by taking the princess of Mithila there." 38.25

"Though you do not sin, by mixing in the company of sinners, you would be destroyed like a fish in the company of large number of snakes." 38.26

"By your defects you will make the Rakshasas who apply divine sandalwood on their bodies and who decorate themselves with divine ornaments, to be killed and lie on the bare earth." 38.27

"You will see that after Rama slays Rakshasas, remaining ones either in the company of wives or their wives being abducted, with no one to look after them would flee in all ten directions." 38.28

"Without any doubt you would see Lanka with burning buildings, filled with net of arrows and surrounded by flames of fire." 38.29

"There is no greater sin than sexual dalliance with the wives of other people though you are married to one thousand pretty women." 38.30

"You please get engaged only with your wives, so that you can protect your clan, prestige, prosperity and kingdom and also your life." 38.31

"If you wish enjoy your life for a long time in a greater measure with peaceful wives as well as peaceful friends, please do not offend Rama." 38.32

"In spite of my warning by an earnest friend like me, if you forcefully violate Sita, your life would be pulled out by the arrows of Rama and power along with relations get reduced and you will go to the land of Yama." 38.33

This is the end of Thirty Eighth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

39. Mareecha's Narration: Encounter with Rama

[Mareecha tells how his two companions were killed by Rama when he went to attack him in the form of a deer. He tells that he is scared of anything whose name starts with letter "Ra". He tells Ravana that he would not obey him.]

"In that clash with him, I had been somehow released. Please hear what happened recently which does not have any remedy." 39.1

"I along with two Rakshasas without any worry on my part, taking the form of deer entered the Dandaka forest." 39.2

"I took the form of a huge deer with shining tongue, big body, sharp teeth and with great strength was wandering in the Dandakaranya, eating flesh." 39.3

"Oh Ravana, in that dreadful form, I wandered in places with sacrificial fire, near sacred waters, near hermitages and near fig trees, torturing the sages." 39.4

"Killing sages who follow Dharma in Dandakaranya, drinking their blood and eating their flesh, I wandered there." 39.5

"I who was one who ate the flesh of the sages and one who hated Dharma, intoxicated by drinking the blood behaved cruelly with those who wander in the forest." 39.6

"There again I encountered Rama, the follower of dharma, Vaidehi and the very strong Lakshmana who is also a great warrior." 39.7

"Ignoring Rama who was a sage eating restricted food, acting for the welfare of all beings and who was very strong, I who had gone to the forest, thinking that he is only an ascetic and also remembering the old enmity, in the form of a deer, I ran towards him with great anger in the form of a deer and pointing at him with my sharp horns, and forgetting his strike at me in the past." 39.8-39.9

"He, that destroyer of enemies, then drew his great bow, producing the sound of the whiz of Garuda released three sharp arrows at me." 39.10

"Those three arrows with strong bends, all equal to Vajrayudha, which were well targeted came for eating my blood." 39.11

"I being wicked, remembering about his earlier great valour and being scared, in a bewildered state ran away and the other two Rakshasas were killed." 39.12

"After saving myself from the arrows of Rama somehow, I got out alive and now being composed in my mind, have started to live the life of an ascetic, who has given up everything." 39.13

"In all trees I am seeing him dressed in deer skin and bark, holding a bow, looking like the God of death with his noose." 39.14

"Oh Ravana due to fear I see thousands of Rama and it appears to me that the entire forest is filled with the form of Rama." 39.15

"Oh king of Rakshasas, even when I am alone, I see only Rama and seeing Rama in my dream, I reel and become senseless." 39.16

"Oh Ravana, any word starting with letter "Ra", frightens me of Rama and even words like Rathna [Gem] and Radha [Chariot] creates fear in me." 39.17

"Knowing his great power, it is not proper for you to wage a war against him for that son of Raghu clan can even kill great Rakshasas like Bali and Namoochi." 39.18

"There are many people who strictly follow Dharma, but due to the mistake of others they are destroyed along with their family." 39.19

"Oh Rakshasa, like that I am going to be destroyed because of your mistakes. So do whatever you think is proper and I am not going to follow you." 39.20

"Rama has great luster, great power and great strength. Would he become the God of death of the world of Rakshasas?" 39.21

"Due to Soorpanakha, Khara came from Janasthana and before he exceeded his limits, he was killed by Rama who can achieve anything and please tell me sincerely in what way Rama exceeded his limits." 39.22-39.23

"Oh Ravana, I have spoken these words aiming at the welfare of our relatives and if you do not follow the words spoken by me, you along with our relations will perish in the war by Rama's arrows which move straight. 39.24

This is the end of Thirty Ninth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

40. Ravana Threatens Mareecha

[Ravana tells that he did not ask his advice and threatens to kill him, if he disobeys him. He also says that if both of them succeed in their plot, he would give him half his kingdom.]

That Rakshasa did not accept Mareecha's words though they were competent and logical, like a man desirous of dying does not take the suitable medicine. 40.1

That king of Rakshasas hearing the very suitable words which were good for him, spoken by Mareecha, driven by fate made a harsh and inappropriate reply. 40.2

"Oh Mareecha, the words told by you are inappropriate and they are useless like the seeds sown in saline soil." 40.3

"Your words are incapable of dissuading me especially from a combat with Rama who is sinner and a foolish man." 40.4

"Hearing the primitive words of a lady, he came at once to the forest leaving, friends, kingdom, mother as well as father." 40.5

"I consider it essential to abduct his wife whom he loves more than his life, in your presence since he killed Khara in war." 40.6

"Oh Mareecha, I have decided my mind on that and nobody can stop me from that including Indra, devas and asuras." 40.7

"You are supposed to tell me about merits or demerits or about dangers or tricks involved in this task only if I ask you to tell about it." 40.8

"If a king asks for it, then only the minister can talk with folded hands, though he is an intellectual or astute advisor." 40.9

"A king should be addressed in gentle words which pleases his heart, which are not unfavorable to him and should be told to him with courtesy." 40.10

"Oh Mareecha, A king does not feel happy even good words of advice, if they are told in an oppressive way as he deserves respect." 40.11

"Very powerful kings assume the five forms of Fire, Indra, moon, Varuna and Yama." 40.12

"Oh Rakshasa, a great king like fire normally possesses heat, valour, commanding power, gentleness and grace and therefore a king should be respected under all circumstances." 40.13

"You who do not know Dharma but deluding yourself that you know it and you have talked with an evil mind cruel and harsh words to me, who has arrived as your guest." 40.14

"I did not ask you about the merits or demerits nor asked you about desirability or otherwise and Oh Rakshasa with great valour, I only asked you this much." 40.15

"You have to assist me in this great task. Please hear my words about what you should do." 40.16

"You transform yourself to a rare deer of golden colour with silver spots and roam here and there in front of the hermitage of Rama for attracting Vaidehi towards you and later you can go wherever you want." 40.17-40.18

"Seeing that deer of illusion Sita would be greatly wonder struck and request Rama to get that deer to her with haste." 40.19

"When the attention of the son of Kakustha clan is diverted, after moving to a distance, imitating the voice of Rama, you cry in a loud tone "Hey Sita, Hey Lakshmana" 40.20

"Hearing that, as requested by Sita, Lakshmana would follow scared and confused the same path of Rama, out of love." 40.21

"When Kakustha and Lakshmana are away from there, I would comfortably get the lady Sita, like Indra got Sachi Devi." 40.22

"Oh Rakshasa, after accomplishing this task, you can do wherever you want and Oh Mareecha who does good penance, then I would give you half my kingdom." 40.23

"Oh gentle one, go in to that peaceful path and get engaged in accomplishing the task and I would accompany you in my Chariot to the Dandaka forest." 40.24

"After deceiving Rama and getting Sita without any war, I would return back after accomplishing the task along with you." 40.25

"Oh Mareecha, If you do not do this task, now itself I will kill you and this task then would be done by me using force, because a person who disobeys the king does not live with comfort." 40.26

"You may not live after facing Rama in combat but if you oppose me your death by me is definite now and so think about intelligently and take a decision as to what is desirable under these circumstances." 40.27

This is the end of Fortieth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

41. Ravana's Proposal to Mareecha

[Mareecha says that he would prefer to be killed by the enemy than by Ravana and agrees to Ravana's proposal.]

When that Rakshasa heard this unfavorable order of the king, that Mareecha told these harsh words to the king of Rakshasas. 41.1

"Oh Rakshasa, who has advised you to do this sinful action which would lead to your destruction along with all your sons, all your kingdoms and all your ministers?" 41.2

"Who is that sinner who cannot tolerate, you being happy? BY whose advice have you been taken to the gates of death?" 41.3

"It is clear that some Rakshasa who lacks valour desires your destruction and wants you to be obstructed by a stronger power." 41.4

"Oh Rakshasa, which debased person who is not interested in your welfare has given you this advice, Which will lead you to your self-destruction." 41.5

"Oh Ravana, all your ministers who did not prevent you from taking this wrong path should be put to death." 41.6

"When a king is passionate by nature and travels in that chosen path, the ministers should have resisted him. Why were you not forbidden from doing forbidden tasks by the good people?" 41.7

"Oh Rakshasa, Oh greatest among the victorious, the ministers attain Dharma, desires, wealth and fame due to the grace of their Lord who is the king." 41.8

"Oh Ravana, if this does not take place everything would become useless and due to the bad trait of the king calamities would result." 41.9

"Oh best among victorious, king is the root of Dharma and victory and so a king need to be protected at all costs at every stage." 41.10

"Oh king, Oh Rakshasa, a very sharp one, one with hostility and one who has humility cannot rule the kingdom properly." 41.11

"Those ministers who adopt wrong strategies are quickly overthrown along with the king, like a speedy horses driven by a slow charioteer on a rough path." 41.12

"In this world, even those pious people, who do their duty properly are ruined along with their kith and kin by mistakes committed by others." 41.13

"Citizens who are ruled by a king who is cruel as well as un-favourable, would not prosper like the goats protected by the jackal." 41.14

"Oh Ravana, all those Rakshasas ruled by you, who is cruel, evil minded and slave to passion would definitely perish." 41.15

"Due to you, I am facing the dreadful death for no real reason at all, but who will repent for you when you and your army would be destroyed." 41.16

"Not long after killing me, Rama will kill you too. Though I will be dying in the hands of enemy, I would have accomplished my desire." 41.17

"Be assured that, just by Rama's looks, I would be killed and on the abduction of Sita, please understand that you along your kith and kin would also be killed." 41.18

"Suppose you are able to get out Sita with my help, be assured that you, me, kingdom of Lanka as well as the Rakshasas would no more be there." 41.19

"Please heed this warning from me who is your well-wisher and Oh Rakshasa, if you do not heed my words remember that those who do not heed the advice of well-meaning friends would be almost dead and will have a short life span." 41.20

This is the end of Forty First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

42. Sita Sees Golden Deer

[Ravana and Mareecha reach the hermitage of Rama. Mareecha turns in to an attractive golden deer. After lot of effort Sita sees him and gets attracted to him.]

After telling these distasteful words to Ravana, Mareecha with distress said, "let us go" due to his fear to the lord of the Rakshasas. 42.1

"If he who carries the bows and arrows sees me once again, that one would raise his weapon and make my life to come to an end." 42.2

"Whoever exhibits his bravery before Rama would not return back alive. You, who have been hit by the Danda of Yama, may please know that he is another form of Yama." 42.3

"Oh lad with a bad soul, what can I possibly do for I am going now, and let good come to you, Oh Rakshasa." 42.4

Due to his words Ravana became very happy, hugged and embraced him tightly and told the following. 42.5

"Excellent Mareecha, You are now acting according my wish and that is appropriate. Earlier you were someone else and now you are really Mareecha." 42.6

"Get in to this flying chariot which is decked with gems and which is drawn by devils with face of donkeys and go along with me." 42.7

"Once you tempt Vaidehi, you can go wherever you want and when no one is there I would make Sita the princess of Mithila to accompany me." 42.8

When Ravana and Mareecha ascended that chariot which was like an airplane, they departed from that hermitage quickly. 42.9

Then they saw cities, forests, mountains streams, kingdoms which were passing by. 42.10

Mareecha and the king of Rakshasas, after reaching Dandakaranya, saw the hermitage of Rama. 42.11

After getting down from the chariot decorated with golden ornaments, Ravana helped Mareecha by his hand and told him. 42.12

"This hermitage surrounded by Banana plants is the place for which we have come. And please do the act for which we have come here." 42.13

Hearing the words of Ravana that Rakshasa Mareecha became a deer and started roaming near the entrance of hermitage of Rama. 42.14

He assumed a form which was wonderful to look at, with antlers decorated by excellent gems and face dappled with white and black spots. 42.15

The mouth of the deer was blue like a blue sapphire, with mouth like red pink lotus petals, ears like blue lotus and it was having a raised neck. 42.16

His white stomach was shining like jasmine flowers and like a moon as well as diamond, the side part of the body which was golden in colour was shining like Madhuka flowers, rest of the body was shining like filaments of lotus flowers and hooves were like Vaidoorya stones and its legs were slim and strong and in good shape. 42.17

Its multi coloured tail was pointing upward shining like rainbow and the animal had a shining complexion with inlaid gems of many kinds. 42.18

Within a moment Mareecha transformed himself in to a very pretty deer and the forest and also hermitage of Rama was shining due to his luster. 42.19

That Rakshasa assuming a mind bewitching form with a aim of tempting Vaidehi, and had colours of different ores and he freely moved about in grass lands feeding grass. 42.20-42.21

That variegated deer with hundreds of silver spots was lovely to look at and wandered about nibbling young leaves of trees and shoots. 42.22

It went to the Banana grove and moved here and there near the Karnikara trees and moved slowly with an aim of stealing the attention of Sita. 42.23

That great deer, with its back like a red lotus flower, comfortably wandered near the hermitage of Rama. 42.24

That best deer went from there but again came back and after swiftly going from there it returned there speedily. 42.25

It played at one place, sat there for some time and with impatience came back and went along with a deer herd. 42.26

That Rakshasa who has become a deer, followed other deer herds but again came back, with the desire of being seen by Sita it jumped, sprang and ran round in circles. 42.27

The other animals who were wandering in the forest came near and sniffed this deer ran away in all the ten directions. 42.28

Since he was a Rakshasa the Mareecha was interested in killing other animals of the forest and for protecting his intention, he did not kill them to feed. 42.29

At that time, Vaidehi with auspicious looks, who was busy plucking flowers from trees, came near that place. 42.30

The lady with intoxicating eyes went to pluck flowers Karnika, Asoka and mango trees, since she who had dazzling eyes wanted to pluck flowers. 42.31

That divine damsel who did not deserve to live in the forest saw the deer which was fully decorated by gems, with pearls inlaid all over the body. 42.32

She with pretty lips and teeth saw that deer of deception, and that wide eyed damsel was wonder struck and stared at that deer with affection. 42.33

That deceptive deer saw the wife of Rama who was illuminating that forest and wonderfully moved around again. 42.34

Since she had not seen earlier a deer decorated by several gems, that daughter of Janaka experienced very great surprise. 42.35

This is the end of Forty Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

43. Sita's Request for Deer

[Sita requests Rama for the deer and Lakshmana warns that it may be Mareecha. Rama decides to either bring the deer alive or dead. He requests Lakshmana to take care of Sita.]

Sita, the lady with good hips, one of flawless beauty, while plucking flowers saw that splendid deer which was of the colour of gold and silver and after seeing that was delighted shouted to draw the attention of Rama and Lakshmana who were standing fully armed. 43.1-43.2

When summoned by Vaidehi those tiger among men, Rama and Lakshmana looked around and when their attention was drawn to it, saw the animal. 43.3

Lakshmana when he saw that animal became doubtful and told Rama "I do not think that animal is anybody except Mareecha." 43.4

"Many kings, who came for hunting in the forest for joy, were killed by this malicious imposter who can change his form at will." 43.5

"Oh tiger among men, this deceitful one has taken the form of a radiant deer of illusion which is like the city of Gandharwas that does not exist. 43.6

"Oh Raghava, nowhere does this type of deer decorated by gems exist and oh lord of the world, this is definitely an act of cheating." 43.7

When Lakshmana was telling like this, that lady with a pretty smile Sita whose mind was captivated by the skin of the animal told. 43.8

"Oh husband, this pretty deer has stolen my mind. Oh Great hero, if you bring it to me, we can play with it." 43.9

"In this hermitage of ours there are many deer walking about in groups along with antelopes and Yaks." 43.10

"Oh very strong one, spotted antelopes in groups, monkeys as well as Kinnaras which are good to look at which steal the minds are also moving about." 43.11

"Oh king I have never before seen a similar looking great deer, which is pretty, glittering and patient." 43.12

"It has peculiar body parts of different colours and has been decorated by various gems. It is shining and illuminating the forest like moon." 43.13

"What a pretty form, what rich looks, what a shine and what a pretty sound it produces? This deer with his varied type of body has stolen my mind." 43.14

"If you are able to catch it while it is living, it would be a great surprise and it will generate wonder of wonders." 43.15

"After our exile is over, this deer, when we go back to the kingdom, will add beauty to your private apartment." 43.16

"Oh king, this deer with its pretty form would create surprise in Bharatha, my mother in law, you as well as me." 43.17

"If this great and pretty deer cannot be caught when it is alive, then Oh tiger among men, it's pretty hide would become mine." 43.18

"If this deer is killed then I would use its hide of golden colour on a cushion like grass and sit on it very comfortably." 43.19

"This wish coming from a lady may sound passionate, terrible and not desirable but this animal's beauty creates great surprise in me." 43.20

Its golden colour, horns inlaid with gems, its colour resembling young sun, it looks that resemble the path of the stars, created great sense of wonder in Rama also. 43.21

Rama after hearing Sita's words and after seeing the greatly wonderful deer, attracted by its form and encouraged by Sita, Rama told these happy words to Lakshmana. 43.22-43.23

"See Lakshmana how Sita desires me to go after the deer, which due to its great looks does not appear to live in the forest. There is no deer of this beauty in either, the garden of Indra or Chaithraratha which is Khubera's garden and how can we find such an animal on earth." 43.24-43.25

"Its hairs from top to bottom or from bottom to top are beautiful and the golden drops on the body of this deer are indeed beautiful." 43.26

"Please see its outstretched tongue which shines like a flame of fire and you can see it like a streak of lightning falling from the cloud." 43.27

"Its face is shining with the colour of sapphire; its belly is having the shine of conch and whose mind will not be tempted by this most elegant animal." 43.28

"Oh Lord Lakshmana, whose mind would not be filled with wonder on seeing this deer which glitters in its golden colour and adorned with different coloured gems?" 43.29

"Oh Lakshmana, kings who come here to hunt for meat or just for fun may kill this great deer in this great forest." 43.30

"In the dense forest, wealth consisting of gems, minerals, gold and different type of ores would be collected with difficulty." 43.31

"Oh Lakshmana, the essence of all that forest wealth, promotes the growth of treasuries, like the things that are desired by the mind of Shukra fills his treasury." 43.32

"Oh Lakshmana, one who wishes for materialistic fulfilments of his desire, moves about without thinking and that is why economists are called materialistic people." 43.33

"Vaidehi with a pretty middle would sit along with me on the golden colour hide of this excellent gem of a deer." 43.34

"I do not think that hide of a black spotted deer or sheep or goat is not comparable to this hide in smoothness." 43.35

"This great deer and divine deer seen on the sky are both divine this being deer of earth and that deer of heavens." 43.36

"Oh Lakshmana, if what you say is true that this is not a deer but a transformed Rakshasa, then also, I should bring death to it." 43.37

"That cruel and evil minded Mareecha, while moving in the forest has tortured and harassed several great sages." 43.38

"Several kings, who were great archers hunting in the forest, were killed by him while they were waking up and so this deer deserves to be killed." 43.39

"Previously Vatapi used to enter the stomach of saints, humiliate and kill them like the female mare calf killing its mother while in womb." 43.40

"After a long time that Vatapi entered greedily in to the stomach of the great sage Agasthya, who had great luster and was made in to food by him." 43.41

"When after he was eaten he wanted to rise up in the stomach, taking his real form that great sage with a smile told." 43.42

"Oh Vatapi in this world of living beings, without caring for them, you insulted many great Brahmins with your power and on that account you are being digested by me." 43.43

"Oh Lakshmanan, I hope this one is not like Vatapi. He may underestimate me for my qualities of Dharma and control over senses and I would kill him like Agasthya killed Vatapi." 43.44

"Oh son of the Raghu clan, you be here ready and alert and protect Mythili because the actions that we do in future depends on her." 43.45

"Oh Lakshmana, I would either kill or catch this deer and I will bring the deer speedily back." 43.46

"Oh Lakshmana see how Sita desires greatly to the hide of that deer and as the hide of the deer is important, I will not allow the deer to live." 43.47

"Oh Lakshmana, you be vigilant in the hermitage and look after Sita and I would kill that deer by just one arrow and after getting his hide, I would return quickly." 43.48-43.49

"Oh Intelligent Lakshmana, you take care of Mythili, doubting that danger would come from all directions at all times and also the king of birds would go round the hermitage protecting her. 43.50

This is the end of Forty Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

44. Mareecha Killed

[Mareecha makes Rama run behind him to a long distance. Rama kills the Golden deer. It takes its original Rakshasa form shouts "Oh Sita, Oh Lakshmana" imitating the voice of Rama. Rama is worried and starts back.]

After the son of Raghu clan instructed his brother like this, he tied to his waist a golden sword with great luster. 44.1

That warrior of unmatched valour in this world took his bow which was like an ornament to him and ties two quivers on his back after bending them thrice. 44.2

Seeing the great king coming towards him due to fear and with an aim of deceiving him, the deer disappeared first and again came before him and Rama after tying the sword securely and lifting the bow followed him quickly. 44.3

Rama saw the shining animal in front of him and that one who held the bow saw that deer running ahead, again and again turning back and looking at him. It was running beyond the reach of his bow now and then and was tempting him. Suspecting it would be caught and being scared, it flew up in the sky. Being seen and not being seen at times in the forest, it looked like the moon of the autumn season surrounded by scattered clouds. 44.4-44.6

Mareecha who had assumed the form of a deer appeared very near at times and at others he appeared very off and appearing and disappearing and running away, he took far away from the hermitage. 44.7-44.8

That son of Kakustha clan became angry due to tiresomeness created by this tempting and sought a shade and waited in the green grass. 44.9

That Rakshasa who assumed the deer form, maddened Rama and was seen by him not far off but surrounded by many animals. 44.10

Feeling that Rama desired to catch him, that deer ran further to a far off place and out of fear for a moment disappeared. 44.11

Seeing it again far away coming out of a group of trees that greatly lustrous Rama decided to kill that deer. 44.12

Then the destroyer of enemies, that strong Rama became very angry, lifted an arrow which was shining like the Sun, joined it firmly with his bow, drew it with all his force and sent that arrow created by Brahma which travelled like a serpent aimed at that deer. 44.13-44.14

That great arrow tore the body of that Rakshasa in the deer form and reached the heart and pierced it. 44.15

Pierced by that arrow, that Rakshasa jumped to the height of a palm tree shouted in a loud way and fell on the floor almost dead. 44.16

Mareecha who was breathing his last gave up his false form and recollected the words of Ravana who wanted Lakshmana should also be sent away so that he can abduct Sita. 44.17-44.18

Realizing that proper time has come, he imitated the voice of Rama and shouted, "Hey Sita, Hey Lakshmana." 44.19

The matchless arrow of Rama stuck his vital parts and that Rakshasa gave up his deer form; assumed back his big body and gave up his life. 44.20

Seeing the horrible looking Rakshasa who was lying and moving his limbs on the ground drenched with blood, Rama remembered the words of Lakshmana and his mind went back to Sita. 44.21-44.22

"This is the magic of Mareecha as was clearly foretold by Lakshmana and in the same way as told by him, I have killed Mareecha." 44.23

"That Rakshasa Mareecha screamed in a loud manner, "Hey Sita, Hey Lakshmana" and then died. Having heard it, what would Sita be thinking, what would Lakshmana with great hands be thinking," and when the soul of Dharma Rama reflected this was he was greatly worried and stunned." 44.24-44.25

Because of killing the Rakshasa and because of his shouting that way before his death then Rama was greatly sad as well as scared and despondent 44.26

Then Rama killed another deer, collected its meat and departed quickly towards Janasthana. 44.27

This is the end of Forty Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

45. Lakshmana in Search of Rama

[Janaki first requests Lakshmana to go and help his brother and when he refuses saying that his brother is very strong she tells that Lakshmana wants to possess her. Wounded by this Lakshmana decides to go in search of Rama.]

Hearing the sound of pain which was her husband's voice from the forest Sita told Lakshmana, "You go to Rama and find out what happened." 45.1

"My heart is trembling and my soul is not in place where it should be there after hearing the cry of anguish from the forest requesting for help. You ought to go to protect your brother." 45.2

"You run quickly there as your brother is requesting for help just like a bull which has been caught by a lion." 45.3

As per the instructions of his brother, he did not move from there and seeing that the very angry daughter of Janaka told him. 45.4

"Oh Son of Sumithra, you are an enemy of your brother in the form of a friend, for in this situation you are not going to help your brother." 45.5

"You desire for the destruction of Rama for my sake and I know for sure that you are not going to help Rama because of greed." 45.6

"I think that you do not have any love towards your brother and that is why you are standing here though Rama with great luster is not there." 45.7

"You are standing here without attending to the main duty for which you have come by not going there when he is in difficulty and what is the use of my being here?' 45.8

Saying like that Vaidehi stood there drowning in her tears due to great sorrow and Lakshmana told her, who was shivering like a female deer. 45.9

"Oh Vaidehi, there is no doubt that even devas, Gandharwas asuras, serpents and men cannot win over your husband." 45.10

"Oh auspicious one, Rama is like Indra in war and cannot be faced by devas, Men, Gandharwas, birds, Rakshasas, devils, Kinnaras, wild animals and horrible asuras." 45.11-45.12

"Rama cannot be killed in war and so you should not talk like this and I am not interested to go, leaving you alone here." 45.13

"He cannot be resisted by even mighty strong people or by well-equipped armies and in the three worlds there is no one who can fight with him, even if they are helped by Gods." 45.14

"Relieve your heart and give up your sorrow, your husband would come back quickly after killing that great deer." 45.15

"It is clearly not his voice but one created by illusion by somebody like the city of Gandharwas, possibly by that Rakshasa." 45.16

"Oh Vaidehi. you have been deposited by Rama with me for safe keep; I am not willing to leave by leaving you here, oh blessed lady." 45.17

"Oh Vaidehi after we have killed Khara in Janasthana, we have developed enmity with the Rakshasas." 45.18

"In this great forest Rakshasas who wander torturing others speak in many voices and so you should not get worried." 45.19

Hearing these words, Sita became greatly enraged and with her eyes turning blood red, she told these harsh undesirable words to Lakshmana who was a votary of truth. 45.20

"Oh man of bad conduct, oh cruel one, Oh blot to your clan, I think that the distress of Rama is pleasing you." 45.21

"Oh Lakshmana, in spite of seeing the great distress of Rama you speak such words and if this occurs among rivals it would not be surprising. You seem to be cruel and walking with disguise." 45.22-45.23

"You are bad one who is following Rama when he is alone, for my sake covering your true intention, possibly instigated by Bharatha." 45.24

"Your or Bharatha's intention will never be fulfilled. Would I leave my husband who is black like a blue lotus, having eyes like a lotus flower and love ordinary men like you?" 45.25

"Oh son of Sumithra, I would give up my life in your presence now, for without Rama I do not want to live on this earth even for a second." 45.26

Hearing these harsh and uncivil words of the agitated Sita, Lakshmana who has won over his senses told her with folded hands in salutation. 45.27

"You are like a goddess to me and I do not intend to reply you. Oh Maithili such unworthy words coming from a woman is not surprising as, in the world it is well known that ladies exhibit such characters." 45.28-45.29

"Ladies are beyond Dharma, whimsical, inconsistent, sharp tongued capable of wounding others. Oh Vaidehi, who is the daughter of king Janaka, I cannot tolerate such words for they are red hot arrows piercing my ears." 45.30

"I am arguing for justice and so your harsh tone is not justified. Let all those who are in this forest bear witness to what I say." 45.31

"Fie on you. By doubting me you may be ruined by the natural callous conduct of ladies as I am only following my elder brother's words." 45.32

"I am going to see Rama, Oh blessed one, be safe. Let all the gods of forest protect you, oh broad eyed one." 45.33

"I see dreadful omens before me and I am not sure whether I would be able to see you along with Rama on my return, Oh Vaidehi, the daughter of Janaka." 45.34-45.35

When Lakshmana told her like this, the daughter of Janaka started crying and she with tear drenched eyes replied harshly. 45.36

"Oh Lakshmana, without Rama I will enter river Godavari and bind myself to death or I will sacrifice this body by falling from difficult terrain." 45.37

"I will drink strong poison or enter raging fire but I will not touch any other male except the son of Raghu clan even by my foot." 45.38

Like this, with great sorrow, Sita started blaming Lakshmana, by hitting her belly with her own hands." 45.39

The son of Sumithra seeing the sad state of that dejected lady who has broad eyes, consoled her but Sita refused to speak to the brother of her husband. 45.40

Then Lakshmana, after saluting Sita and after bending little to show his respect, looked at her thought of various ways to protect her and started to join Rama. 45.41

This is the end of Forty Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

46. Ravana as Mendicant

[As soon as Lakshmana goes away Ravana takes the form of a mendicant and approaches Janaki. He praises her beauty and without any suspicions, Janaki receives him inside the hermitage hospitably.]

When she spoke thus rudely to him, the younger brother got very angry, and wanted to see Rama and started from there with speed. 46.1

Then immediately Ravana assumed a form of a Sannyasi and taking advantage of the opportunity approached Vaidehi. 46.2

Wearing good quality ochre cloths, with hair knotted, holding umbrella, wearing sandals, with auspicious staff and water pot hanging over his left shoulder, looking like a mendicant Ravana approached Vaidehi. 46.3

In the forest, when both brothers who were like the Sun and Moon were absent, Ravana who was very strong at the time of dusk, when the darkness starts to spread. 46.4

Then the exceedingly cruel Ravana saw the young lady who was wife of Rama and who was famous, like a sinister planet looks at Rohini when the moon was absent. 46.5

The trees of Janasthana seeing him of greatly fierce actions started shaking and wind ceased to blow. 46.6

The fast flowing river Godavari seeing him with red blood shot eyes, out of great fear started flowing steadily. 46.7

Waiting for the time when Rama would be absent, seeing that a chance has come, the ten headed Rakshasa, Ravana in the form of a mendicant reached near Vaidehi. 46.8

That evil one in the form of a good mendicant went near the lady who was worried about her husband like the planet Saturn moving towards the "Chithra" star. 46.9

That sinner looking like one having humility like a deep well-being hidden by grass stood looking at Vaidehi, the wife of Rama who was famous. 46.10

The wicked Rakshasa with a cruel mind seeing that auspicious lady who had pretty lips and teeth, who was resembling a full moon, who was sitting in her hermitage affected by sorrow and tears, who was having eyes like lotus leaf like eyes and who was dressed in yellow silk cloth went near her. 46.11-46.12

That king of Rakshasas being wounded by the arrows of God of love came chanting Vedas spoke these humble words. 46.13

That Ravana praised her, "among the greatest ladies of the world your body is shining brightly like the Goddess Lakshmi without the lotus flower." 46.14

"Who are you with the golden colour, who has worn the yellow silk cloth and an auspicious lotus garland, looks like the lotus pond itself?" 46.15

"Oh blessed one, oh lady with a pretty face, are you, "Hri", or the goddess of shyness, or Keerthi, or the goddess of fame, or goddess of auspiciousness, or goddess of wealth, or Lakshmi, or Apsaras or goddess of fortune or Rathi the goddess of love, who is freely moving about?" 46.16

"You have white and very pretty teeth which are evenly placed and you have clear and broad eyes with black eye balls and with a reddish tinge in the corner." 46.17

"You have broad hips, stout thighs like the trunk of an elephant, you have pretty round heavy breasts decorated by gems, which droop slightly due to its weight, with the nipples projecting out, which are shining and delightful like two palm fruits." 46.18-46.19

"Oh Lady with a pretty smile who has pretty teeth, oh lovely lady with very pretty eyes, you are stealing my mind like the water of the river steals its bank, your slender waist can be caught within the fist of the hand and have pretty hair and compact chest." 46.20-46.21

"Oh Lady, I have not seen such a beauty as yours in the earth or among gods or among Gandharwas or among Kinnaras or among Yakshis." 46.22

"With unmatched beauty in this world and with delicate youthfulness, you are living in this forest and this is maddening my heart." 46.23

"Move away from here as this forest, where horrible Rakshasas who can change their form at will reside, is not a proper place for you to reside." 46.24

"You deserve to stroll in terraces of palaces, pretty gardens in towns which are both luxurious and fragrant." 46.25

"Oh pretty one, you deserve the choicest garlands, food as well as cloths and also the choicest husband would only be suitable to you." 46.26

"Oh blessed lady do you belong to the Rudras, or Maruths or Vasus for you appear to me to be one among Devas." 46.27

"Devas, Kinnaras and Gandharwas do not come to this place, since only Rakshasas live here. How did you happen to come here?" 46.28

"Monkeys, lions, panthers bears, Hyenas and wild Kanka birds only live here, and are you not frightened by them?" 46.29

"In this great forest powerful and horrifying animals like the elephants in rut move about and being alone are you not scared by them." 46.30

"Oh auspicious one, who are your people? Where do you come from? Why are you moving about in this Dandaka, where horrible Rakshasas live?" 46.31

When that Ravana who was a bad soul but has come in the form of a Brahmin praised her like this that Maithili received that Ravana like a honored guest and worshipped him. 46.32

That pleasant looking lady first offered him who looked like a sage, a seat and then offered him water for drinking and told him, "everything is ready." 46.33

That Maithili seeing him in the form of a Brahmin holding a begging bowl made of pumpkin shell, without having any doubt about his bad intentions, invited that Brahmin. 46.34

"Oh Brahmin, here is the seat for you. Sit on that freely. Here is water for drinking, please take it. Here is the best food prepared out of forest products kept ready for you. Please take it without any hesitation." 46.35

Ravana who was being invited with words of cordiality, looked at Maithili, who was the wife of a king and decided to abduct her away with force without knowing that he was inviting his own death. 46.36

Sita anxiously awaited her husband gone for hunting as also Lakshmana but she saw only greens everywhere in the forest but she did not see Rama and Lakshmana. 46.37

This is the end of Forty Sixth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

47. Ravana Reveals Identity

[Sita answers the mendicant truthfully and with courtesy. Ravana then tells her that his intention was to abduct her and make her his chief queen. Sita starts trembling with fear.]

Seeing that evil intentioned Ravana, who had come in the form of a mendicant, Vaidehi started to tell him about herself. 47.1

"If I do not answer his questions properly, he being a Brahmin as well as a guest he may curse me" thought Sita for a moment and then started answering him. 47.2

"Oh best among the Brahmins, I am Maithili the daughter of the great soul Janaka and I am called Sita and wife of Rama." 47.3

"I lived in the house of Ikshuvaku clan for twelve years, enjoying all the pleasures of human beings and all my desires were fulfilled." 47.4

"In the thirteenth year the king had consultations along with other kings and ministers, about crowning Rama ". 47.5

"When arrangements for the consecration of Rama were being made, the lady called Kaikeyi asked for a boon from her husband." 47.6

"Based on the earlier promise made to her, by my father in law who was a truthful and great king, she asked due to my lack of good fortune for coronation of her son Bharatha and banishment of my husband Rama for fourteen years." 47.7

"She said, "I will not eat nor drink nor sleep, if Rama is consecrated and this would be the end of my life" 47.8

"When Kaikeyi told like this, my father in law who respected her begged her to accept any other alternative, but she did not agree to them." 47.9

"At that time my lustrous husband was only twenty five years old and I was eighteen at that time." 47.10

"My husband who was known in the world as "Rama", is blessed with good character, speaks only truth and is pure at heart. He has broad eyes, powerful arms and looks after welfare of all beings." 47.11

"His father, the greatly lustrous Dasaratha, who was overcome by passion, Kaikeyi being most loved by him, did not carry out the coronation of Rama." 47.12

"When Rama went to see his father for the sake of coronation, Kaikeyi without hesitation told these words to my husband." 47.13

"Oh Raghava, please hear the orders of your father from me. This kingdom would be given to Bharatha to rule without any obstacles." 47.14

"Oh son of Kakustha clan, you have to live like a sage for fourteen years in the forest, for saving your father from falsehood." 47.15

"When told like this by Kaikeyi, my husband Rama who is a fearless man and firm in his resolves said to her, "so be it." 47.16

"The matchless penance of Rama, Oh Brahmin, is to give and not take and speak no other words except truth." 47.17

"The Valorous Lakshmana, who is the son of the second mother of Rama, who is the tiger among men and slayer of his enemies in the battle, has also come with him to help him." 47.18

"That brother Lakshmana follows Dharma as well as strict penance and a wielder of bow has come along with me when Rama was banished." 47.19

"He with matted hair and the form of a sage, who daily follows Dharma and has won over his senses, has entered the Dandaka forest along with me and his brother." 47.20

"The three of us who have been banished by Kaikeyi to the forest are, Oh Brahmin, wandering in the forest with great luster." 47.21

"Take rest for a while. You can also stay here. My husband would come now carrying large quantity of meat of deer, alligator as well as boar." 47.22-47.23

"Oh Brahmin, tell me your name, clan and family and also tell me for what purpose you are wandering alone in this Dandakaranya." 47.24

When the wife of Rama asked like this, that very strong king of Rakshasas gave a reply which was ruthless. 47.25

"Oh Sita, I am one who is called Ravana, the king of Rakshasas, of whom the entire world including devas, asuras and serpents are scared and shiver" 47.26

"Oh flawless lady who is of golden complexion, after seeing you clad in silk garments, I am not getting interested in making love to my own wives." 47.27

"Among all the women whom I have brought, after winning several wars, you would become my chief queen, safety unto you." 47.28

"My city Lanka is a great city in the middle of the ocean and it is situated on a peak of mountain surrounded by the ocean." 47.29

"There, Oh Sita, you can stroll along with me in the pleasure gardens and oh pretty one, by that, you will not miss your life in the forest." 47.30

"Oh Sita, if you become my wife, five thousand well ornamented lady attendants would be waiting on you." 47.31

When Ravana told like this that daughter of Janaka became very angry and that lady with blemish less limbs replied without any care to the Rakshasa. 47.32

"I am a faithful follower of my husband Rama, who is unshakable like a huge mountain, who is similar to Devendra and imperturbable like the mighty sea." 47.33

"I am a loyal wife of Rama who is endowed with all virtues, a refuge like a banyan tree, speaker of truth and a great hero." 47.34

"I am the faithful wife of Rama. , who has powerful arms, who has broad chest, who walks like a marching lion, lion among men and really a lion." 47.35

"I am the loyal wife of Rama, who has a face like full moon, son of a king, one who has won over his senses, greatly famous in earth and a great soul." 47.36

"You are after all a Jackal who wants a lioness like me who is difficult to get and you cannot even touch me because I am like the rays of the Sun." 47.37

"Oh Ravana, you who desire the dear wife of Rama is an unfortunate one and you will certainly see the golden tree [death]." 47.38

"You are trying to pull the teeth of a hungry and powerful lion which is the enemy of all animals and also you are wishing to pull the fangs from a powerful poisonous snake." 47.39

"You are wishing to carry the great mountain Mandhara by your hand and you want to go back safely after drinking the Kalakoota poison." 47.40

"if you are aiming at violating the dear wife of Rama, you are rubbing your eyes with a needle and licking a sharp sword." 47.41

"Anyone who desires to assault the dear wife of Rama is trying to cross the sea with a big stone tied to the neck or trying to carry the moon and Sun in both hands." 47.42

"If you desire to catch the virtuous wife of Rama, you are trying to hold a blazing fire with a cloth in hand." 47.43

"If you want to seek the worthy wife of Rama, you are trying to walk on the sharp edge of tridents." 47.44

"The difference between you and Rama is like that of the difference between lion and the Jackal, like the difference between the sea and the ditch and like the difference between wine and dirty water." 47.45

"The difference between the son of Dasaratha and yourself is like the difference between gold and lead, that between sandal paste and slime and that between elephant and a cat." 47.46

"The difference between son of Dasaratha and you is like the difference between eagle and a crow, between peacock and a crane and between swan and a vulture." 47.47

"The Rama with the strength the thousand eyed Indra, when he stands armed with a bow and arrow, even if I am abducted will to allow you to become old and I will act on you like a diamond swallowed by a fly." 47.48

After forcefully telling like this to the Rakshasa, the body of the lady of pure thoughts started trembling like a Banana plant caught in a storm. 47.49

That Ravana who was powerful like death started giving an account about his clan, his strength and his deeds, to the lady who was shivering with a view to make her more scared. 47.50

This is the end of Forty Seventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

48. Ravana Introduces Himself

[Ravana then tells Sita in detail about himself and his exploits. He promises her a very happy life with him in Lanka. He also tells her that he is a brother of Khubera and owns the Pushpaka Vimana.]

When Sita spoke like this, Ravana arching his eyebrows to his forehead, using agitated and harsh words replied her. 48.1

"Oh lady whose beauty cannot be described, Vaisravana, the lord of riches is my step mother's son and my name is Ravana, safety to you, and I am famous as the ten headed one." 48.2

"People including Devas, Gandharwas, ghosts, Patakas and serpents get scared on seeing me who is like death and run away." 48.3

"Due to some other reason a great war took place between me and Vaisravana my brother from my step mother and in the individual war between us I won over him due to my great anger and power." 48.4

"That Khubera who rides on men, due to great fear towards me, left his own prosperous home and is living on Kailasa, the great mountain." 48.5

"Oh auspicious lady, due to my valour, I gained from him the aero plane called Pushpaka, which goes to any place one desires, in which I wander in the skies." 48.6

"Oh Maithili, devas who see my face when is angry start shivering and start running away scared, with Indra in the forefront." 48.7

"If the wind God sees me, with great hesitation he blows mildly and so is the sun and moon and out of fear the scorching sun becomes cool." 48.8

"Wherever I stay or move about, the trees with full of leaves become still and the river remains with still water." 48.9

"If I cross the sea, there exists my auspicious city of Lanka and it is full of horrifying Rakshasas and is equal to Indra's Amravati." 48.10

"That white city enclosed by a wall shines and the city has golden gates with doors encrusted with Vaidoorya." 48.11

"It is crowded with horses, elephants and chariots and is filled with music from wind pipe instruments. It has trees yielding all round the year and looks splendid as it is filled with pleasure gardens." 48.12

"Oh Sita who rules my mind, there you would live with me and would never remember the human ladies." 48.13

"Oh blessed lady, enjoying the divine pleasures of mortals with me, you will not remember the human being called Rama with a short span of life." 48.14

"King Dasaratha crowned his most loved son there sending away his elder son of inferior intellect to the forest." 48.15

"Oh broad eyed one, Rama who has been banished to the forest has lost his capacity to think and what will you do with that sage who does penance." 48.16

"You do not deserve to reject me who is the lord of all the Rakshasas, who has come here due to passion for you, who has succumbed to the arrows of God of love." 48.17

"After rejecting me, you would feel greatly sorry like Urvasi who rejected Pururuvas and kicked him by her feet." 48.18

"Oh auspicious beauty, that Rama in war is not even equal to my fingers and so you be happy in getting me by your luck." 48.19

When Vaidehi hear these words she was enraged and her eyes turned red and in that lonely place she spoke harsh words to that king of Rakshasas. 48.20

"Why did you do inauspicious deeds instead of showing regard to your brother who is the God Vaisravana who is being saluted by all beings?" 48.21

"Oh Ravana, you would get all the Rakshasas destroyed, because they have a cruel and evil minded king who does not have control over his senses." 48.22

"It may be possible to lead a life after abducting Sachi, the wife of Indra but after carrying away the wife of Rama there would not be any life." 48.23

"Oh Rakshasa, you may hope to live long after snatching the pretty Sachi from the hands of Indra who Carries the Vajrayudha but after assaulting me, even if you drink nectar of immortality t you would not be alive." 48.24

This is the end of Forty Eighth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

49. Ravana Carries Sita

[Then Ravana shows her his real form and holding her by hair and supporting her with his hand on her thighs, he carries her to his chariot. Sita wails and requests all birds and trees to tell Rama about her abduction. Then she sees Jatayu and tells him to inform Rama about his plight.]

Hearing the words of Sita, that ten headed one with great fame kept one hand in another hand and got ready to assume his usual giant form. 49.1

He again told the following words," Due to great madness, you have not understood about my valour and courage." 49.2

"I can lift the entire earth including the sky by my bare hands; I can drink the entire ocean and wage a war and kill death itself." 49.3

"I can hide the Sun, I can shatter the earth by use of sharp arrows and I can assume any form of I like, Oh mad woman, see me as your husband who can fulfill all your desires." 49.4

When the angry Ravana was talking like this his eyes having the brilliance of Sun shined like flaming fire and in the corners of his eyes amber colour developed. 49.5

That Ravana shed his form of a gentle mendicant and assumed and that brother of Vaisravana assumed a form similar to God of death. 49.6

With very red eyes, decorated with pure gold ornaments, desperate with anger, resembling a black rich cloud, with ten heads and armed with bows and arrows, Ravana the Rakshasa stood before her. 49.7

The king of Rakshasas Ravana, discarding the form of a mendicant, assumed his own form and stood with a huge body, dressed in reddish attire, observing the gem of the woman stood before her. 49.8-49.9

That Ravana addressed Maithili who had a black hair which was shining like the sun and who was dressed in best of cloths and ornaments and spoke. 49.10

"Oh lady, If you are interested in having a husband who is famous in all the three worlds, Oh blessed lady depend on me, because I would be a husband suitable to you." 49.11

"Oh auspicious lady, you may serve me for a long time as your dear one, for at any time, I would not do anything that is not liked by you and so give up your inclination to a mere human form and place your love on me." 49.12-49.13

"Rama has been banished from his country and he is of limited span of life and has not so far achieved anything and Oh foolish women who thinks that you are wise what is the point in loving him. Obeying the words of a woman, he left all his friends and he is living in the forest haunted by wild animals. Oh lady with a inferior brain." 49.14-49.15

After telling these words to Maithili who deserved love and who spoke pleasing words, that Rakshasa caught in the web of passion, went near her and that Ravana caught her, like the planet Budha [Mercury - the son of moon] catching hold of Rohini [wife of moon]. 49.16

He lifted Sita who had lotus like eyes with his left hand holding her hair and with his right hand supporting her thighs. 49.17

Seeing him who looked like death, had sharp teeth, great hands and who looked like a mountain, the gods of the forest ran away from there. 49.18

Then the magical divine chariot drawn by donkeys, making noise like a donkey appeared before Ravana and her who had a golden body. 49.19

Then Ravana, berating her with harsh words and in a loud tone, lifted Vaidehi from his body part and placed her on the chariot. 49.20

Held by Ravana that famous one shouted loudly with sorrow and pain "Oh Rama", addressing Rama who had gone far away in the forest. 49.21

At that time that passionate Ravana held her who did not love him and who was writhing like a king of serpents and fled from there. 49.22

Then she who was being taken by the king of Rakshasas over the sky, shouted like a mad women in delirious condition and screamed in great pain. 49.23

"Oh very strong Lakshmana who pleases the mind of elders, you do not know that I am being carried away by a impetuous Rakshasa." 49.24

"Oh Rama you sacrificed pleasure and wealth in life for the sake of Dharma and are you not seeing me carried away against Dharma?" 49.25

"Oh scorcher of enemies, oh punisher of the undisciplined ones, why are you not punishing this undisciplined act of Ravana?" 49.26

"The results of an immoral act cannot be immediately seen similar to time acting as a supporting factor for the ripening of a crop." 49.27

"By this act that you do, which takes your mind shattered by time, you would suffer great sorrow and darkness in your life due to Rama." 49.28

"Alas, Kaikeyi and her friends would now be happy, because I who am a lover of Dharma, famous one and a virtuous wife is being abducted." 49.29

"Oh fully flowered Karnika trees of Janasthana, I am taking leave of you, please tell quickly Rama that Ravana is abducting Sita." 49.30

"I salute the Malyavana peak of the Prasravana mountain; you may please tell quickly that Ravana is abducting Sita." 49.31

"I salute the river Godavari which is full of swans and cranes; you may please tell quickly that Ravana is abducting Sita." 49.32

"I salute the deities of the forest filled with trees; you may please tell quickly that Ravana is abducting Sita." 49.33

"I seek refuge and plead with all those animals, and living beings living in this forest including groups of animals and birds." 49.34

"Please tell my husband who loves me more than his own life that the helpless Sita is being abducted by Ravana." 49.35

"Knowing that I have been abducted that very strong Rama with great hands would get me back, even if Vaivasvatha, the God of death abducts me." 49.36

She who was big eyed, who was extremely sad and crying like this, then saw the eagle sitting on the tree. 49.37

That beautiful lady who was in the grip of Ravana after seeing him was shaken by great sorrow, screamed loudly. 49.38

"Please see me now being carried away from here like an orphan, in a desperate way by the sinful Ravana who is the king of Rakshasas." 49.39

"It is not possible for you to prevent him by your strength because this Rakshasa is cruel, well armed, evil minded and capable of winning." 49.40

"Oh Jatayu, please tell Rama as well as Lakshmana about the details of my abduction as it happened here." 49.41

This is the end of Forty Ninth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

50. Jatayu Advises Ravana

[Jatayu who recognizes Ravana advises him to follow the path of Dharma and though he is very old gets ready to fight with Ravana.]

Jatayu who was resting on the tree heard that sound and Saw quickly Ravana as also Sita also. 50.1

That great bird who was like a flock of mountains and who had a sharp beak sitting on the top of the tree uttered these auspicious words. 50.2

"Oh ten headed one, I am Jatayu, the mighty strong king of eagles, wedded to ancient Dharma as well as truth." 50.3

"Rama, the son of Dasaratha is the king comparable to Indra and Varuna and takes care of the welfare of all the worlds." 50.4

"She whom you are trying to abduct is the auspicious and famous lady Sita, who is the wife of the lord of all the worlds." 50.5

"Oh king who adheres to Dharma, how can you violate the wife of others and you being very strong should specially protect the wives of other kings." 50.6

"Take away from your mind, the thought of touching someone else's wife and this thought should not enter a brave man who condemns others for such behaviour. You should protect the wife of others like you protect your own wife." 50.7

"Oh son of Paulasthya, learned men take decision on Dharma based on the behavior of the king, even if a Dharma, Artha or Kama is not mentioned in Sastras." 50.8

"The king is the best repository of Dharma, Kama as well as wealth and so whether an act is a bad Dharma or Good Dharma is decided based on king's behaviour." 50.9

"Oh best among the Rakshasas, you are sinful and fickle by nature, By doing what wicked deed, could you get, the wealth like a aero plane." 50.10

"Passion is the conduct of some people and this cannot be erased and prosperity will not last long in the house of such bad souls." 50.11

"Rama who is greatly strong and has not offended you either in your country or in your city and so why do you want to offend that follower of Dharma?" 50.12

"If for the sake of Soorpanakha, Khara of Janasthana, trespassed Rama who is a hero unsurpassed character and got killed because of that, please tell me the principle by which Rama went against Dharma and also tell me why you are stealing the wife of that Lord of the world, because of that." 50.13-50.14

"Leave Vaidehi at once so that she would not burn you, with a fierce look from her eyes which are like the thunderbolts of Indra which killed Vruthrasura." 50.15

"You are not aware of the poisonous snake that you have tied to your cloth and you are not seeing the noose of the God of death tightening around your neck." 50.16

"Oh gentle one, a man should carry only a burden which does not overburden him and also eat only that much would which would be healthy for him." 50.17

"Who will practice that Dharma which does not bring him fame and glory and who will do acts which brings sufferings to the body?" 50.18

"Ravana, I was born sixty thousand years ago from that time I ruled the kingdom which I got my father and forefathers in a proper way." 50.19

"I am old and you are youth having bows, arrows as well as a chariot but in spite of that, I will not allow you to go safely carrying Vaidehi," 50.20

"You are not strong enough to carry using Vaidehi in my sight, just like the everlasting rules of Vedas cannot be refuted by arguments of logic." 50.21

"Oh Ravana, wait for a minute and fight with me in war, if you are valorous and like Khara you would be slain and fall dead to the ground." 50.22

"Soon that Rama clad in bark, who has killed several Rakshasas and Dhanavas many times also will kill you." 50.23

"Since the sons of the king have gone to a far off distance, I do not know what to do? Oh debased one, without any doubt, you are going to be destroyed by fear towards them." 50.24

"As long as I am alive, I will not allow you to take the auspicious, lotus eyed Sita who is the dear queen of Rama." 50.25

"I am sure that my act would be liked by that great soul and I would do it for Rama and Dasaratha, even by giving up my life." 50.26

"Stay there, stay there, oh ten headed one, see me for a minute and I would show you the hospitality of war even by giving up my life, Oh Rakshasa. Like a fully ripened fruit dropping from its stalk, I would make you fall from the chariot." 50.27-50.28

This is the end of Fiftieth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

51. Jatayu and Ravana Fight

[Jatayu destroys the chariot of Ravana during a great fight. Ravana who held Janaki left her and cut off the wings of Jatayu. Janaki became sad as if her relative was dying.]

When his just opinions were told by Jatayu, all the twenty eyes of Ravana shined like fire due to great anger. 51.1

The intolerant king of Rakshasas with blood red eyes due to anger and with his bright gold ear globes jumped on the king of the birds. 51.2

The matchless fight between them in the forest was tumultuous and appeared like the clash between two black clouds brought about by a great wind. 51.3

Then a wonderful war took place between the vulture and the Rakshasa appeared like a war between two winged mountain ranges of Malya. 51.4

Then that strong one rained reed shafts, sharp and exceedingly dreadful arrows as well as iron shafts at the vulture king. 51.5

Jatayu, the vulture who was the king of birds endured the net work of arrows as well as the missiles sent by Ravana. 51.6

That strong one and the great bird with his sharp nails as well as feet caused many wounds on the body of Ravana. 51.7

Then with great anger the ten headed one sent ten fierce darts all equal the rod of death, with a desire to hit his enemy. 51.8

He then released fully arrows of great strength which had sharp ends, whetted and sharp crescent shaped arrows which pierced the vulture. 51.9

Seeing Janaki with tears in her eyes sitting on the chariot, without bothering about the arrows of the Rakshasa, Jatayu attacked again. 51.10

That king of the birds who had great luster broke with his feet the bow along with arrows which were encrusted with gems. 51.11

Flying in to great anger, he took another bow and started the rained arrows in hundreds and thousands. 51.12

The king of birds in the midst of those sea of arrows shone like a bird which has returned back to its nest. 51.13

He who has great power scattered all those arrows to a distance by his wings and by his feet he again broke the great bow. 51.14

That very brave king of birds who was shining like fire, using his wings broke in to pieces the shield of Ravana. 51.15

In that war the very powerful devils with a donkey face who were covered with gold and who were enriched with great speed were killed. 51.16

Then he broke the great chariot which was endowed with three pretty bamboo reeds, which could go wherever it desired, which was glowing like fire and decorated by gems and gold. 51.17

He then violently pulled down, the umbrella which was shining along with the fans along with those Rakshasas who were holding them. 51.18

Again the powerful and glorious king of the birds with his beak cut off the huge head of the charioteer. 51.19

With his bow being broken without chariot, without horses and without the charioteer, holding Vaidehi on his lap that Ravana jumped on the ground. 51.20

Seeing Ravana fallen on the ground without his chariot, all the beings appreciated the king of vultures by saying "Great, Great." 51.21

Seeing the old king of the flock of birds, greatly tired due to the great fight, the happy Ravana took Vaidehi and flew in to the sky. 51.22

The king of vultures who had great luster seeing the happy Ravana going away with the daughter of Janaka in his custody, flying up chased Ravana and after chasing him, he obstructed him and told. 51.23

"Sita is the wife of Rama whose arrows can hit like Vajrayudha, which would lead to the destruction of all Rakshasas, Oh foolish one." 51.24

"You are drinking like a thirsty man, this poisoned drink which will lead to the death of friends, relations, ministers army and all your allies." 51.25

"Those who do not know the consequences and one who does not have capacity of discrimination would be destroyed speedily and you would be destroyed quickly." 51.26

"You have been tied by the noose of God of death and how can you escape, like a fish caught in the fish hook after biting the bait." 51.27

"Oh Ravana those unassailable sons of Kakustha dynasty will not any time condone, your entering that hermitage." 51.28

"Like a coward, you did not act which would be despised by the world for a valorous hero would not adopt the method of a thief." 51.29

"If you are a valorous hero in the battle field, wait for a moment, for Rama will make you lie down dead like your brother Khara." 51.30

"Only when death is nearby a man would do such acts and you have undertaken this unrighteous act, for the destruction of your own soul." 51.31

"If sin is attached to an action which good man will undertake it, even if he happens to be the lord of the entire world and who was born himself?" 51.32

Jatayu spoke these auspicious words to the Rakshasa and then he fell on the back of the Rakshasa with ten heads. 51.33

Jatayu held Ravana and wounded him badly by using his nails and it was like the Mahout trying to calm down a mad elephant. 51.34

He who was having his claws, nails and beak as the only weapon wounded Ravana's back severely by using his beak and claws and he started to pluck off his hair. 51.35

Being exasperated again and again by that king of vultures, with intolerance rising in him, the Rakshasa staggered to the right so that he can hit the vulture at his back. 51.36

Clutching Sita on his left side securely, with great anger that aggrieved Ravana, quickly hit back at Jatayu with his palm. 51.37

Jatayu the lord of the birds and destroyer of his enemies using his beak outstripped Ravana and tore away his ten left arms [He was holding Vaidehi by his left hand] 51.38

Those ten arms which were torn off immediately appeared again, like the poisonous snakes coming out from their pits. 51.39

Then out of great anger Ravana threw away Sita and hit the vulture king with all his hands and feet. 51.40

Then a battle took place for some time between those matchless heroes who were the chief of the Rakshasas and the chief of the birds. 51.41

Ravana then took his sword and cut off the wings, sides and feet of Jatayu, who was fighting for the sake of Rama. 51.42

Due to that horrible act of Ravana, when his wings were cut off, that great vulture fell on the earth with very less life span left for him. 51.43

Seeing Jatayu fallen down on the earth soaked in blood, Vaidehi ran near him like he was her own relative and became sad. 51.44

The king of Lanka saw Jatayu who was shining like a blue cloud, who had white undersides and who was greatly valorous and appeared like a fire which had become peaceful. 51.45

Seeing him like a wingless chariot on the earth, felled there by the quick blows of Ravana, Sita who had a face like a shining moon hugged him and then that daughter of Janaka started wailing. 51.46

This is the end of Fifty First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

52. Ravana Abducts Sita

[Ravana caught hold of Sita and started flying away. The entire nature cried for her. Lord Brahma and the great sages felt that the time for death of Ravana was nearing.]

That lady with the face of the king of stars seeing that Ravana has stuck down, the king of vultures wept due to great grief. 52.1

"People who know the auspicious signs as well as bad omens based on the noise of birds would definitely read the pleasure and pain of man from them." 52.2

"Oh Rama you are still not aware of the terrible disaster which happened to me but I feel that for my sake the animals and birds are running to tell the son of Kakustha can about that." 52.3

"Due to my sin and bad luck, the bird which has come forward to save me is lying on the ground dead." 52.4

That blessed and greatly lady shouted bitterly "please save me, Oh Rama, Oh Lakshmana", as if feeling that they were nearby to save her. 52.5

Ravana came running near that lady, whose ornaments and garlands were crushed and who was weeping like a helpless orphan. 52.6

To her who was embracing the huge trees like a climbing plant shouting "Rama, Rama" though Rama was not in that forest, that king of Rakshasas who looked like the god of death told, Leave it, leave it" and caught hold of hair thus bringing his death near to himself. 52.7-52.8

When Sita was insulted like this, all moving and non moving beings not respectable, the forest was covered by darkness, the wind did not blow and the Sun did not shine brightly. 52.9

Seeing with his divine eye, the desperate Sita grasped and being carried away Lord Brahma said, "The job has been done." 52.10

Those great sages who lived in Dandakaranya forest though they were all pained by it, felt happy at seeing Sita being grasped because they could see in it casually the destruction of Ravana. 52.11-52.12

That Ravana who was the king of Rakshasas took her away to the sky, when she was crying and chanting "Rama, Rama", as well as Lakshmana. 52.13

Wearing shining golden ornaments and dressed in yellow silk that princess shined like lightning in the sky. 52.14

With the yellow silk cloth flying over him, Ravana also shined like a mountain, over which there was a yellow flame. 52.15

Vaidehi's most auspicious fragrant copper coloured lotus petals rained all over Ravana. 52.16

Her golden coloured silk cloth which was flying in the sky, was exposed to the bright rays of the Sun and shined like a cloud of golden colour. 52.17

Because she was being held under the arm of Ravana in the sky, her pretty nose and face without Rama being there, shined like a lotus flower without stalk. 52.18

Sita's was beautiful with pretty forehead and beautiful hair looked by the inner side of a lotus flower without any marks and her flawless white nice shining teeth which was decorated, her nice nose, her lovely red lips. She was constantly weeping and wiping away her tears and her pure face looked like a moon and being held by Ravana it looked like a moon trying to break out from the blue cloud. 52.19-52.21

Being shaken by Ravana, her auspicious moon like face without a shine and looked like a moon which was seen in the day time. 52.22

That golden coloured Maithili being held by the Rakshasa king who had blue limbs shone like the metal girdle made of gold with inlaid blue gem stones. 52.23

That bright lotus like lady of golden colour wearing shining gold ornaments was shining like lightning coming out of dark cloud, when she was held by the dark Ravana. 52.24

By the sound made by the ornaments of Vaidehi, that Ravana looked like a water rich dark cloud, which was roaring. 52.25

When Sita was being carried away the flowers with which she decorated her head fell like a rain of flowers and fell on the ground. 52.26

That rain of flowers swirling round due to the great speed with which Ravana was going and covered all over the body of the ten headed one. 52.27

The rain of flowers went towards the younger brother of Vaisravana, like a bright garland of stars going round the tall and pure Meru Mountain. 52.28

From the feet of Vaidehi, her anklet studded with gems dropped down on earth like with a pleasant sound and it looked like an orb of lightning. 52.29

The lady Vaidehi looking red like the tender leaves of the tree with the king of Rakshasas who was in blue in colour looked like the golden chain used to tie the elephant adding to its glitter. 52.30

She with her natural beauty, who was being carried by the younger brother of Vaisravana in the sky looked like a huge shining comet. 52.31

Her fire coloured ornaments fell on the earth creating loud sound like the weak stars which were falling from the sky. 52.32

The pearl chain that fell from the middle of the breasts of Vaidehi, looked like the waters of river Ganga falling from the sky. 52.33

The trees full of different types flocks of birds which were shaken at the top by the gust of the wind seem to say to Sita, "Be not afraid." 52.34

The faded lotus flowers and disturbed animals living in water disturbed by great fear in the lotus ponds were feeling sorry for Sita just like one feels sorry to a friend who has stopped to breath. 52.35

The lions, tigers and other wild animals collected together due to sorrow jumped and ran chasing the shadow of Sita. 52.36

When Sita was being carried away the water falls from the mountains indicated their tears and the peaks indicated that they lifted up their arms. 52.37

Even the Sun who has great luster after seeing Sita being carried away, became gloomy, shed his luster and a white disc appeared round him. 52.38

All beings wailed in groups saying, "where is Dharma, where is truth, where is honesty, where is compassion, when Ravana is stealing Vaidehi, the wife of Rama." 52.39

The young deer with an upset face with desperate looks wept looking up at the direction where Sita was being taken though they were not able to see clearly due to tears hiding their eyes. 52.40

Similarly the gods of the forest seeing Sita reduced to the state of weeping and crying out loudly and also weeping, were greatly shaken. 52.41

That ten headed one was carrying Vaidehi, who was crying in a sweet voice, "Rama, Lakshmana", who was looking all over the ground, with disheveled hair and with her auspicious mark in forehead wiped out, was really travelling fast towards his own death. 52.42-52.43

Then Maithili with pretty teeth and sweet smile without any relatives and unable to see Rama and Lakshmana became pale faced and greatly scared. 52.44

This is the end of Fifty Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

53. Sita Reasons with Ravana

[Sita tells Ravana that he has done a horrible act and would be killed for that.]

Seeing him flying to the sky that Maithili, the daughter of Janaka became very sad and greatly disturbed and became miserable due to intense fear. 53.1

That Sita with red coloured eyes due to crying with fury, weeping in a very sad state told the king of Rakshasas who had very big eyes. 53.2

"Oh mean Ravana, are you ashamed of what you have done? Knowing that I am separated from my husband, you have come and stolen me and are running away?" 53.3

"You being a bad soul, coward and wanting to abduct me, sent away my husband in the form of a deer." 53.4

"You have also killed this king of vultures, who was an old friend of my father in law and who wanted to protect me." 53.5

"Oh basest of the Rakshasas, I have seen your valour now for you have not won me after announcing a war." 53.6

"After carrying out such an act, how is it that you are not ashamed, for you have abducted a lady when she is alone." 53.7

"You would be told as one who has done a debased act by all the world as you are cruel, unrighteous and one who boasts that he is brave." 53.8

"Fie upon your heroism and strength, about which you boasted. Your behaviour which caused sorrow to a family is condemnable by the world." 53.9

"What can be done now, as you are running away speedily, for even if you stay here for a moment, you would not be alive." 53.10

"If for a moment you fall in to the vision of the sons of the king, even if you are supported by all your army, you would not live for a moment." 53.11

"You would not be able to endure even a touch of their arrows, just like a bird cannot endure even a mere touch of forest fire." 53.12

"Oh Ravana, for your own well being, it is only proper that you release me. If you do not, becoming greatly angry for your assaulting me, my husband and his brother would cause your destruction and so release me." 53.13

"Oh mean fellow, on the other hand if you due to your enterprise want to steal me with force, such a thought would become useless." 53.14

"Without seeing my god like husband, I would not hold on to my life for a long time in the custody of my enemy." 53.15

"At the time of death, man, he resorts to behaviour which is opposite to Normal and at that time you would be able to see or foresee what is good for your own self." 53.16

"Those who desire to die, will not see anything which is good for them. I am able to see around your neck, the noose of God of death." 53.17

"It is clear that you are not afraid of anything that causes fear and it is evident that you have started seeing golden trees." 53.18

"Oh Ravana you will be seeing the horrible river Vaitharani [river of death] in which torrents of blood flows and you are also seeing the forest with trees having sword like leaves." 53.19

"You will see a silk cotton tree with flowers of golden colour with great Vaidoorya stones as leaves and will have sharp iron thorns there [sinners are made to hug this tree in hell.] 53.20

"Oh pitiless one, you will not be able to survive long after deceiving me in the guise of a great soul, like a man who has drunk poison." 53.21

"Oh Ravana, you have been tied by the noose of god of death which is difficult to remove. Where will you go to get safety from my husband?" 53.22

"Within a short time, without taking help from his brother, he has killed fourteen thousand Rakshasas for Rama is a strong man well versed in all weapons. How will such Rama not kill you, who had stolen his wife?" 53.23-53.24

Vaidehi, who was in the grip of Raghava, filled with fear and sorrow spoke many such harsh words and cried pathetically." 53.25

That pretty lady who was greatly helpless, who was talking lot and piteously crying was carried away by the sinner Ravana and he turned to her whose body was trembling. 53.26

This is the end of Fifty Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

54. Ravana Reaches Lanka with Sita

[On the way seeing five monkeys sitting on a mountain top, Sita ties her ornaments in her upper cloths and drops it amidst them. Ravana reaches Lanka along with Sita. He asks Rakshasis to guard her and instructs eight Rakshasas to go to Janasthana and watch Rama and report about Rama's movements to him.]

That Vaidehi who was being taken away and not seeing any one to protect her saw five great monkeys standing on a mountain top. 54.1

In between them that broad eyed one dropped her auspicious ornaments tied in her silken upper cloth hoping that they would tell about this to Rama. 54.2

The ten headed one speedily rushing did not realize that the cloth containing ornaments was thrown down by Sita 54.3

Those tawny eyed great monkeys without blinking their eyes that broad eyed lady Sita who was crying loudly and bitterly. 54.4

That king of Rakshasas crossed the river Pampa and travelled towards Lanka carrying Vaidehi who was crying. 54.5

That Ravana carried her, who was his death with great joy, like one carrying a sharp fanged and highly poisonous female snake in his lap. 54.6

He speedily crossed like an arrow travelling over forests, rivers, mountains, lakes through the sky.54.7

After travelling some distance crossed the ocean which was a temple of Varuna, which was the abode of whales and crocodiles, which cannot be exhausted and which was the refuge of all waters. 54.8

Vaidehi who was being carried away was bewildered on seeing the abode of Varuna, which had whirling waves and which was obstructed by serpents and fishes. 54.9

Those Charanas who were travelling through the sky along with accomplished sages seeing Ravana told, "This is your end." 54.10

That Ravana carrying Sita who was turning round and round entered the city of Lanka without realizing that the pretty one was personification of his death. 54.11

Ravana passing the well formed avenues of the city of Lanka, crossed many guarded gates of the palace and entered his private apartment. 54.12

Ravana left Sita who was a lady who had dark side long glances and lost in sorrow and delusion there like the Asura Maya hid is illusory powers." 54.13

That Ravana ordered those horrible looking female ghosts that nobody should be allowed to see Sita without his permission. 54.14

"Pearls, gems, gold, cloths, ornaments and whatever else she desires should be given to her as per my permission." 54.15

"Anyone who tells any word which is not even slightly liked by Vaidehi out of ignorance does not love his life." 54.16

That famous king of Rakshasas after telling like this to the Rakshasis, came out and thought about what should be done and saw eight very valorous flesh eating Rakshasas. 54.17-54.18

That valorous one, deluded due to the strength of his boons, praised those strong Rakshasas and told them. 54.19

"Quickly go along with all sort of weapons to Janasthana which is a place of death of Khara and also his former residing place." 54.20

"In That Janasthana which does not have any Rakshasas, completely depending on your strength and valour live without fear." 54.21

"My great army which was stationed there in Janasthana, along with Khara and Dhooshana was destroyed by the arrows of Rama." 54.22

"In me due to my courage and anger there is great intolerance and enmity has been created against that Rama." 54.23

"Due to my enmity I want to destroy those enemies in war and I would not get sleep without slaying them." 54.24

"I want now to kill Rama who has killed Khara and Dhooshana and then only I would be happy similar to a man not having wealth would not be happy till he gets it." 54.25

"Living at Janasthana all of you, all of you please get me exact information as to what Rama is doing." 54.26

"Let all Rakshasas act with alertness while being there and your duty is to keep on trying to kill Rama." 54.27

"I know about your strength from various battle fronts and that is the reason why you are being deputed to Janasthana." 54.28

"Hearing those pleasing and meaningful words, those Rakshasas saluted Ravana, left Lanka all together to Janasthana without anybody seeing them." 54.29

Then Ravana, seeing Sita and thinking about how he got her, became very happy, forgetting about the highest enmity he gained with Rama and due to illusion rejoiced." 54.30

This is the end of Fifty Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

55. Ravana's Attempt to Convince Sita

[Ravana shows Sita round his palace and tells her about the invincibility of Lanka. He tells her to forget Rama, who can never reach there. He tells her to enjoy life with him as his chief wife.]

Ravana after sending those eight horrifying Rakshasas who has great strength, due to his perverted thought process felt like an accomplished man. 55.1

He who has been hit by the arrow of the love God started thinking about Vaidehi and so hastened to Sita in that beautiful home. 55.2

Then that Ravana who was the king of Rakshasas entered his home and saw the greatly sorrowing Sita in between the Rakshasis. 55.3

Piteous, face full of tears, weighed down by burden of sorrow, sinking like a boat overpowered by a gust of wind, who was like a single deer separated from the pack, by hounds surrounding them, and head bent down, that Sita was approached by the Rakshasa was shown his house which was equal to the house of devas, though she was pathetic and full of grief. 55.4-55.6

His home was a complex of palaces and mansions served by thousands of women and, abode of flocks of birds of different kinds, with delightful looking pillars studded with gold, crystals, silver diamonds and precious stones, wonderful sounding drums and glittering golden entrances. 55.7-55.8

Ravana climbed the wonderfully pretty golden staircase along with her. The mansion there was covered by golden trellis and had windows made of silver looked great. 55.9-55.10

That ten headed one showed Maithili his own house with floor which was plastered with white coloured gems and crystals. 55.11

Ravana showed her who was greatly sorrowing, wells with steps which was surrounded by trees as well as lotus tanks. 55.12

After showing Vaidehi the great house completely, with a desire to allure Sita, that soul of sin told the following words. 55.13

"Oh leaving out the old people and children, I am the lord of ten crores of Rakshasas, all of whom are great workers apart from another twenty crores." 55.14

"Only for me there are thousand attendants. I would place all of them as well as diplomacy of ruling the country are under your control. Oh Broad eyed one I consider you greater than my life." 55.15-55.16

"Several thousands of women are married to me and you would be god to them being my wife who is dearest to me." 55.17

"Why do you have a different mind? Please take interest in my words and you should show pity to me who is burning out of desire for you." 55.18

"Limited by the ocean this Lanka is two hundred miles in length and this cannot be attacked by Indra or devas or asuras." 55.19

"Among devas, Yakshas, Gandharwas and birds, I do not see any one equal in prowess to me." 55.20

"What will you do with Rama, who is a human being with less luster, who has been banished from his country, who is pitiable and short lived." 55.21

"Oh Sita, give your hand to me and I will be a good husband to you. Oh coward, youth is of short duration and so enjoy it with me." 55.22

"Oh blessed one, give up the idea of seeing Raghava gain, for does he have the power to reach this place physically or even mentally" 55.23

"It is not possible to tie with a rope the wind which is blowing in the sky with speed and it is not possible to catch the top of the flame of burning fire." 55.24

"Oh pretty one, I do not see any one in the three worlds to take you by his valour as you are being protected by my shoulders." 55.25

"You please rule over this very great kingdom of Lanka and you would be attended by me as well as all devas and all moving and not moving beings." 55.26

"Once you are consecrated, be contended and keep me entertained. All the effects of bad deeds done by you have been washed out by your stay in the forest and now enjoy the fruits of Dharma that you have done." 55.27

"Oh Maithili along with me, put all the garlands and divine fragrances and all important ornaments." 55.28

"Oh charming lady, I have won over from my brother Vaisravana, a strong aero plane called Pushpaka, which shines like the Sun." 55.29

"That matchless aero plane is very broad and pretty and in that you can roam about happily along with me." 55.30

"Oh blessed lady, your face looks like lotus, is pure and pretty to look at but is not having a shine because of your sorrow." 55.31

When he was talking like this Sita covered her moon like with her cloth and cried making her face wet with tears. 55.32

Ravana that sinner who was the king of Rakshasas seeing her miserable situation in which she was thoughtful and worrying, again told her. 55.33

"Oh Vaidehi, there is no need to think that this would be against dharma as you have been lead in to this path by fate and this is acceptable to the sages." 55.34

"I am bending and bowing my head and touching your feet, quickly grant my desire and then I would become your slave." 55.35

"I have become desolate and have spoken these words with a dried throat and know that this Ravana has never bowed his head to a lady." 55.36

After the ten headed Ravana who had fallen in the clutches of death told like this to Maithili, the daughter of Janaka, he decided that Sita will be his only." 55.37

This is the end of Fifty Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

56. Ravana's Threat to Sita

[When Sita refuses to accept him, he gives her one year time to change her mind and commands his Rakshasi maids to break her pride.]

When he told her like this, the sorrowing Vaidehi, who was not afraid, kept a straw in between them and spoke like this to Ravana. 56.1

"Raghava is the son of king Dasaratha who is stable like a dam in following Dharma, a teller of only truth and greatly and greatly renowned." 56.2

"Rama that soul of Dharma is well known in all the three worlds and has long hands, wide eyes and is like God and is my husband." 56.3

"He was born in the clan of Ikshuvakus, has shoulder like lion and has great luster; he with his brother Lakshmana would steal your life." 56.4

"If I had been attacked by you forcefully in his presence, then you would be lying dead in Janasthana along with innumerable Rakshasas including Khara." 56.5

"Those dreadful very strong Rakshasas about whom you spoke are snakes without poison against Raghava like serpents against Garuda." 56.6

"The gold tipped arrows which would be released from the string of his bow would shatter your body like the waves shattering the banks of river Ganga." 56.7

"Oh Ravana, even if you cannot be killed by devas and asuras, after creating the great enmity with Rama, you cannot come out alive." 56.8

"That powerful Raghava would put an end to your life and like an animal ready to be sacrificed and tied to the sacrificial post, it is difficult for you to survive." 56.9

"If Rama sees you with his eyes shining with anger, Oh Rakshasa, you would be burnt down and land in great shame." 56.10

"He can make the moon fall on the earth and destroy the sea by drying it up and will he not be able to get Sita freed?" 56.11

"Your life span is getting reduced, your wealth is getting reduced, your strength is getting reduced, your senses are getting weak and Lanka would become a widow because of you." 56.12

"This sin which you have committed would not bring good results, for you have brought me from the side of my husband without any feelings." 56.13

"With the help of Gods, my husband who has great luster, without any fear and depending only on his valour is living in Dandaka." 56.14

"He in a fight with you using his rain of arrows would remove your pride, strength, valour and haughtiness from yourself." 56.15

"The beings face destruction when fixed by time, and by the blunders you have committed, you are going to be in the custody of death." 56.16

"Oh basest among Rakshasas, having assaulted me, the time has already come for your destruction as well as all Rakshasas and women in your private apartments." 56.17

"In the middle of the place of Yagna, where the vessels and materials have been kept ready and where Brahmins are uttering the chants, a debased man born in a family of out-castes cannot pollute." 56.18

"I am a daily observer of Dharma, a virtuous wife, and chaste to my husband, Oh basest of Rakshasas, who is a sinner, you cannot touch me." 56.19

"How can a swan playing daily with a royal swan in the lotus pond, see the water crow resting on the grass lands?" 56.20

"Oh Rakshasa, when this body has no signs of movement, you can bind it or bury it and I am not bothered to protect this body even it is alive but I cannot bear any ignominy in this world." 56.21

When Vaidehi spoke these angry and harsh words, Ravana did not speak anything to Maithili. 56, 22

Hearing the harsh words of Sita which caused his hairs to stand erect, he replied to her in words which caused fear. 56.23

"Oh pretty lady Maithili, hear my words. After the passage of twelve months, if you do not accept my hand, Oh lady with a pretty smile, my cooks would cut you in to small pieces and offer it to my breakfast." 56.24-56.25

After telling these harsh words, Ravana who made his enemies wail, told these angry words to the Rakshasis. 56.26

Addressing those fierce looking, loathsome eaters of flesh and drinkers of blood, he said, "Soon destroy her pride by frightening her." 56.27

As soon as he spoke like this, those horrifying Rakshasi crowd saluted him and surrounded the lady Maithili." 56.28

Then the fierce looking Ravana stamped the earth and shook it as if trying to tear it away and told those horrifying Rakshasis. 56.29

Let Maithili be taken to the Asoka grove and there she may be kept in hiding by all of you surrounding her." 56.30

"There by terrorizing and again consoling her, you may bring her under your control the wild female elephant." 56.31

When Ravana instructed the Rakshasis this way, taking Maithili with her they went to the Asoka grove, Where different types of trees yielded flowers and fruits all round the year and during all seasons was crowded by different type of birds. 56.32-56.33

Engulfed in grief, that Maithili, who was the daughter of Janaka, in the custody of those Rakshasis felt like a deer in the custody of tigers. 56.34

Under going great sorrow, that Maithili, the daughter of Janaka who was a coward did not have peace like the deer caught in the net. 56.35

Maithili who was troubled by those women with ugly eyes did not get peace and went on remembering her godlike husband and due to fear and sorrow lost her consciousness. 56.36

This is the end of Fifty Sixth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

57. Rama Returns to Janasthana

[Rama greatly worried by the deer imitating his voice and also the bad omen he notices, returns back to his hermitage. On the way he meets Lakshmana and finds fault with him.]

After killing the Rakshasa Mareecha in the deer form who was wandering taking any form he likes, Rama swiftly returned from there. 57.1

He who was retuning with a desire to see Maithili speedily from there, he had the scream of Jackal behind him which was cruel. 57.2

Recognizing that sound of the jackal which was dreadful and made one's hair to stand erect, he started doubting and started worrying about it. 57.3

"I think that this shouting of the jackal is not auspicious. May be Vaidehi is not safe and has been eaten by the Rakshasas." 57.4

"If Lakshmana had heard sound produced by Mareecha in the deer's form, which imitated in stretched out fashion my voice, and is sent by Maithili, leaving her there alone, to see me, he would be arriving here quickly and come towards me and come in to my presence" Rama thought. 57.5-57.6

"The fact that Mareecha came in the form of a golden deer and removed me from the place of hermitage to a far off place and Mareecha shouted loudly assuming my voice that "I am being killed", surely indicates that the Rakshasas are trying to kill Sita." 57.7-57.8

"I hope that both of them staying in this great forest would be safe, for by living in Janasthana I have earned the enmity of Rakshasas and I am also seeing very many extremely bad omens." 57.9

When he was thinking like this he again heard the wailing of the jackal and then worriedly thinking about how he was brought to this place by a Rakshasa in deer form, with great fear and doubt, Rama came to Janasthana. 57.10-57.11

Those piteous animals and birds of the place with a dejected heart neared him who had a dejected heart, placed him on the right side and produced horrifying crying sound. 57.12

Seeing those very terrible omens, Raghava hastened up and reached quickly his hermitage. 57.13

Rama arrived at Janasthana thinking about the welfare of the auspicious lady Sita and Lakshmana who was very strong. 57.14

Then Lakshmana who was walking without any luster, not far away met Rama and the despondent one met a more despondent one, and one who was sorrowing met a more sorrowing one. 57.15

At that time the elder brother Rama rebuked Lakshmana who was the younger brother for leaving Sita in the desolate forest and coming towards him. 57.16

The son of Raghu clan took the right hand of Lakshmana in his hand and talked to him in a sweet voice with harsh words piteously. 57.17

"Oh Lakshmana, your leaving Sita and coming here is blameable. Alas, would she be safe?' 57.18

"Oh Warrior to me there is always fear about the safety of the daughter of Janaka and I have a doubt that she may be eaten away by Rakshasas who roam in this forest, for I see only evil omens." 57.19-57.20

"Oh tiger among men, Oh Lakshmana, Would Sita, the daughter of Janaka be alive and be all right completely?" 57.21

"Oh one of great strength herds of beasts including Jackals and also the birds are running towards the direction of light and howling in a frightful manner. Hope the princess Sita is safe and I pray for her safety." 57.22

"That Rakshasa turning him in to a deer took me to a far off distance and I killed him with great effort and he took his own Rakshasa form on the verge of his death." 57.23

"My mind is greatly paining and I am greatly sorrowful, my left eye is throbbing and without any doubt, Sita has either been killed or abducted and carried away from here." 57.24

This is the end of Fifty Seventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

58. Rama Finds Hermitage Empty

[Rama and Lakshmana, who are both greatly worried reach their hermitage but found that Sita was not to be seen there.]

Seeing the depressed Lakshmana in that lonely place, by the track which Sita normally took, the son of Dasaratha asked. 58.1

"Where is that Vaidehi, who followed me when I started to Dandakaranya, leaving whom, you have come here?" 58.2

"Where is that Vaidehi of slender waist, who helped me during the period of sorrow due to being banished from the kingdom and running about in Dandakaranya?" 58.3

"Oh valorous one, Where is that Sita who is comparable to the daughters of Gods, who is a companion to my life, without whom I do not have interest to live even for one moment?" 58.4

"Oh Lakshmana, without that golden coloured daughter of Janaka, I do not have to become the lord of devas or Lord of the earth?" 58.5

"Is the Vaidehi whose life is dearer to me than my soul still alive? Oh gentle one, does my moving about has become an imagination?" 58.6

"Oh son of Sumithra, when I die for the sake of Sita and when you go back, would the desire of Kaikeyi would be fulfilled and would she become happy?" 58.7

"Oh gentle one, Would my saint like mother Kausalya, after her son is dead serve Kaikeyi whose son is ruling the country?" 58.8

"Oh Lakshmana, Only if Vaidehi is alive, I will enter the hermitage and if she who is of good character has been overpowered, I would give up my life." 58.9

"Oh Lakshmana, if I return back to the hermitage and Sita does not talk to me with a smile, I would be ruined." 58.10

"Tell me Lakshmana, whether Sita was alive or whether she was eaten by a Rakshasa, when you were not alert?" 58.11

"Sita is a delicate young lady who has never faced sorrow and clearly due to my separation she would be sorrowing and upset in her mind." 58.12

Definitely when that Rakshasa who is a bad soul shouted using his tongue "Oh Lakshmana" in my voice, fear might have been created in you. 58.13

"Vaidehi also hearing those words in a voice similar to mine might have been frightened and asked you to enquire about me." 58.14

"By leaving Sita alone in the forest, definitely a problem has been created, for a chance has been given to the Rakshasas to take revenge." 58.15

"Those flesh eating Rakshasas are sad because of my killing Khara and I have no doubt that Sita has been killed by those horrible creatures." 58.16

"Ok killer of enemies, now I have become drowned in sorrow for all time and what can I do now that if this is fated to happen this way?" 58.17

Thus worried about that blessed lady Sita, he reached Janasthana speedily in the company of Lakshmana. 58.18

Finding fault about his dejected younger brother, feeling hungry as well as thirsty, sighing deeply with a shrunk face and with a dejected colour, he looked at his resting place which was empty. Reaching to their own hermitage and searching for her in places where she usually moved about, those valorous one were worried and their hair stood erect. 58.19-58.20

This is the end of Fifty Eighth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

59. Lakshmana Reports to Rama

[When Rama finds fault with Lakshmana, he gives a detailed reply indicating how he was unjustly provoked by Sita. Rama still feels that what he did was wrong.]

Rama the son of Raghu clan enquired from the son of Sumithra who had to leave the hermitage and come to the forest. 59.1

"In spite of my telling you with confidence in you, why did you leave Sita along in the hermitage and come over here?" 59.2

"Oh Lakshmana seeing you who have left Maithili and come over here, I felt that as per my doubt a great sin has been committed." 59.3

"Oh Lakshmana, seeing you coming alone without Sita, my left eye started throbbing and so did my shoulder and heart." 59.4

When the son of Sumithra who had all good qualities was told like this, again drowning all his sorrows told the sorrowing Rama. 59.5

"I did not of my free will leave her alone and have come here but I was provoked by very angry words of hers." 59.6

"Your shouting in a loud voice, "Oh Lakshmana, Oh Sita, please save me" entered in to the ears of Maithili." 59.7

Hearing those words of suffering of yours, that Maithili with love towards you, and greatly scared and crying she told me, "You go, you go." 59.8

"When I was provoked in various ways to go from there, I told Maithili in various words my confidence in you." 59.9

"I do not see anything fearful would happen from Rakshasas to Rama and so get relieved and what we heard was told by someone to make you fear." 59.10

"Oh Sita, he being capable of even saving the Gods is not expected to tell, like a contemptible degraded man "Oh Sita save me." 59.11

"Oh auspicious lady, for what reason has a Rakshasa imitating my brother's voice shouted, "Save me, save me." 59.12

The words "Oh Lakshmana save me" has been uttered by someone in an altered voice and so do not get disturbed about it like a low caste woman." 59.13

"You seem to be greatly agitated but there is no need for that frustration and hold your peace. In all the three worlds no such person is either born or going to be who can win over Rama in a war and even the devas lead by Indra cannot defeat Rama in war." 59.14-59.15

"When I told this to Vaidehi whose mind was greatly deluded, in a pitiable manner shedding lot of tears told me." 59.16

"You are having a sinful thought of getting me after the death of your brother but you will never be able to gain me." 59.17

"You are very similar to Bharatha since though you have followed Rama in spite of your brother shouting for help, you are not going to help him." 59.18

"You are his enemy in disguise and following him for getting me and you were waiting for an opportunity to get Rama out and that is why, you are not going now." 59.19

"When Vaidehi told like this, I was agitated, and due to anger my eyes turned red and with quivering lips, I came out of the hermitage." 59.20

When the son of Sumithra told like Rama became drowned in sorrow and told, "Oh simple one, your coming here was a wrong act." 59.21

"Though you knew well that I am competent to oppose the Rakshasas, you should not have left the hermitage, in spite of the great anger of Sita." 59.22

"I am not happy with you for leaving deserting her because of the very harsh words spoken by her due to anger." 59.23

"Because of the angry words of Sita, though you are always obedient to me, you did not obey my orders." 59.24

"That Rakshasa who took me away from the hermitage in the guise of a deer, has been killed by my arrow and lies dead." 59.25

"Hit by my arrow he felled down with great pain and shouted adapting a pretty voice told those words, which made you desert Sita and come here." 59.26

This is the end of Fifty Ninth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

60. Rama Wails for Sita

[Rama is inconsolable. He searches for Sita everywhere and is greatly upset by the thought that Sita might have been eaten by a Rakshasa.]

When Rama was moving about, his left eye throbbed excessively underneath and he stumbled and started shivering. 60.1

After noticing the bad omens which were not auspicious again and again he thoughtfully said, "Oh Sita are you all right?" 60.2

So he went speedily with a desire to see Sita and seeing there the empty hermitage was greatly broken hearted. 60.3

That son of Raghu clan ran through the cottage throwing things here and there and after seeing all around and saw that the hermitage was empty of Sita and it looked like an ugly lotus pond without beauty. 60.4-60.5

The trees looked as if they were crying, flowers, animal and birds looked dull and looked without beauty and were scattered here and there, the forest gods had gone away and hermitage looked empty with scattered deer skins, grass cushions and straw mats and was desolate and seeing that original place Rama wept again and again. 60.6-60.7

"Sita might have been abducted or might have died or she must have been eaten up or that coward must be hiding in the forest." 60.8

"Or she might have gone to pluck flowers or collect fruits or that pretty lady might have gone to the river to collect water." 60.9

He searched all over the for his beloved in the forest but could not find her and he appeared with red eyes due to grief and mad due to sorrow. 60.10

He ran from tree to tree, mountain to mountain and from river to river and wept and remained immersed in sorrow. 60.11

"Oh dear Kadamba tree did you see her who loved Kadamba trees, and if you know please tell me and beloved and gracious tree." 60.12

"Oh Bilwa tree, did you see a lady whose breasts are like Bilwa fruits, who was dressed in yellow silk and was shivering like tender leaf?" 60.13

Oh Arjuna tree, if you know the whereabouts of the beloved of mine, who is a lover of Arjuna tree, who is timid daughter of king Janaka, please tell me." 60.14

"Oh Kakubha tree which is rich with tender leaves and flowers, do you know where Maithili who has a thigh like Kakubha stem is alive or dead?" 60.15

"This great Tilaka tree, whose glory is sung by the bees, it is clear knows about Sita, who is a lover of Tilaka trees.," 60.16

"Oh Asoka tree who is the dispeller of sorrow, you make the man who has, a heart suffering from sorrow, by your name [Asoka-no sorrow] and show me quickly my dear one." 60.17

"Oh Palmyra tree, have you seen her who has breasts like ripe fruits of a Palmyra tree and if so take mercy on me and tell me where that blessed lady is?" 60.18

"Oh Jambu tree, have you seen my beloved whose body shines like Jambu fruit? If you know where my darling is, tell me without hesitation." 60.19

"Oh Karnikara tree who has excessive fruits and flowers, please tell me if you have seen my good wife who is the lover of Karnikara trees." 60.20

Rama of great fame enquired of Mango trees, Kadamba trees, Sala trees, Jack fruit trees, trees with white flowers, Pomegranates, Jasmines, Madhavis and, Champaka trees, as well as Kethaki trees going near them and seeing, wandering in confusion, looked like a mad man. 60.21-60.22

"Oh deer, do you know Maithili who has deer like eyes and who used to look at deer with great love, may be found along with female deer." 60.23

"Oh elephant, if you have seen her whose thighs are like elephant trunk and who is known to you, please do tell me." 60.24

"Oh tiger, if have seen by darling Maithili who has a moon like face, with confidence tell me without fear." 60.25

"Oh darling, I see you at a distance and why are you running away? Why are you hiding behind the trees and not talking to me." 60.26

"On blessed lady, stop, stop there, don't you have a pity towards me? How did you who are very fond of teasing me, desert me now?" 60.27

"Oh lady with a blessed colour, the yellow colour of your silk apparel is indicating your presence here. Why are you running away? Please stop because of my love towards you." 60.28

"Oh lady with a pretty smile, I hope that you have not been troubled and hurt and you should not have left me and gone away when I am suffering." 60.29

"I am lovelorn for you, young lady and I feel the flesh eating Rakshasas have torn you to pieces and have eaten you." 60.30

"With pretty teeth, beautiful nose, pretty ear globes she has a face like full moon but which due to being eclipsed has lost all its luster." 60.31

"She has an auspicious and delicate neck of the colour of Champaka flower which is decorated by ornaments and possibly when she was crying helplessly it was eaten away." 60.32

She has arms which are delicate which are like tender leaves and adorned with bangles and bracelets and possibly, with tips of arm quivering they were severed and eaten up." 60.33

"That young one, who has many friends and relations, after being separated by me has been picked by a Rakshasa for food and has left half eaten." 60.34

"Oh valorous Lakshmana, are you able to see Sita anywhere? Oh darling where have gone away, Oh Sita" like this again and again Rama called out. 60.35

Keeping on telling like this he wandered all round the forest, some places walking with speed and yet in other places walking up and yet other places, he collected all his strength and walked fast. Thus he was seen searching Sita like a mad man. 60.36

He walked and rushed without stability in the forests, rivers, hills, streams, mountains and dense forest. 60.37

Rama wandered all round the great forest, searching for his Maithili and without giving hope of finding her, he again put in supreme efforts to search her. 60.38

This is the end of Sixtieth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

61. Initial Search for Sita

[Rama is greatly grieving. Lakshmana consoles him and gives him hope. Both of them search for Sita all over that place when they are not able to find Sita, Rama faints.]

Rama, the son of Dasaratha finding that the hermitage is empty and devoid of anybody, with seats being disturbed, was not able to see Sita anywhere, held the radiant and etched shoulders of Lakshmana and cried bitterly. 61.1-61.2

"Oh Lakshmana, where is Vaidehi? To which country she has gone? Oh son of Sumithra, who has killed her? And who has eaten her up." 61.3

"Oh Sita, if you want to tease and play with me after hiding behind a tree, stop that fun because I am greatly grieving for you." 61.4

"Oh simple Sita, those trustworthy young deer which used to play with you being separated from you are thinking about you, with eyes full of tears." 61.5

"Oh Lakshmana, I cannot live without Sita and due to her abductions, I am feeling extremely sad. And I feel when I go to heaven I will see there, my father who was the king." 61.6

"My father will clearly ask me there, I had taken a vow and sent you to the forest and how came you how come without completing that period, you have come here and you look like one who does what he pleases, not gentlemanly and a liar. Fie on you." 61.7-61.8

"I am helpless, deeply drowned in sorrow, with greatly shattered mind and Oh pretty lady Sita, where have you gone leaving me like fame deserting a crooked person and oh lady with slender waist, separated from you, I would give up my life." 61.9 -61.10

With a deep desire to see Sita, Rama was wailing like this and Sita who was not able to see Rama was also drowned in sorrow. 61.11

To Rama the son of Dasaratha who was not able to see Sita, like a elephant sinking in a broad marshy land, Lakshmana spoke these meaningful words consoling him. 61.12-61.13

"Oh greatly valorous Rama do not grieve, along with me put in efforts to search this big forest full of creepers and trees." 61.14

"Maithili is mad after forests and likes to wander in the forest. She might be staying there seeing the lotus ponds and trees full of flower." 61.15

"Or she must have reached the river which is full of fish and reeds, being desirous of bathing she must be inside the water or she who loves fun may be hiding in the forest." 61.16

Oh bull among men, or she who is interested in scaring us, she must be hiding somewhere in forest, with a view to know our real intentions and so oh noble one, let both of us start searching for her." 61.17

"We both will search the entire forest to find out the whereabouts of the daughter of Janaka and oh son of Kakustha clan do not grieve." 61.18

By the loving advice of Lakshmana, Rama got some what composed and along with Lakshmana, Rama started searching for Sita. 61.19

Both the sons of Dasaratha started searching all over the forests, mountains, rivers and lakes entirely. 61.20

But those sons of Dasaratha were not able to find her on the slopes of mountains, caves and peaks, while they searched for her. 61.21

After searching all the mountains Rama told Lakshmana, "I am not able to see Vaidehi on this auspicious mountain, oh son of Sumithra." 61.22

Then Lakshmana drowned in sorrow, while wandering in the Dandaka forest told his lustrous brother as follows. 61.23

"Oh greatly wise Rama, you would definitely get back Vaidehi, the daughter of Janaka, similar to Lord Vishnu getting back the earth after suppressing Bali." 61.24

When Lakshmana told these words affectionately to Rama, he with a mind disturbed by sorrow, piteously told the following words. 61.25

"Oh very wise one, I have searched the entire forest full of flowers and blossomed lotus flowers, the slopes of mountains having many caves and mountains and I am not able to find Vaidehi, who is dearer than my life to me." 61.26-61.27

Thus after crying over the abduction of Sita, Rama full of sorrow and misery lost his consciousness for a moment. 61.28

Rama who was grieving, whose limbs were getting weak, and whose sense of judgement and thinking was weak, after breathing hot and heavy reclined for a moment. 61.29

That lotus eyed Rama took lots of deep breath, Shrieked, "Hey darling" and got choked due to lots of tears. 61.30

The Lakshmana who loved his relations and was a follower of Dharma, after consoling him various ways humbly offered Rama his salutations. 61.31

Not caring for the words which came out from the lips of Lakshmana, being not able to see his darling went on shrieking. 61.32

This is the end of Sixty First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

62. Rama in Sorrow

[Rama decides that Sita is no more and as he does not have any wish to live, requests Lakshmana to go back to Ayodhya.]

That mind of the soul of Dharma, not being able to Sita was filled with sorrow and that lotus eyed Rama who was a greatly valorous one wailed. 62.1

That Rama, who was caught in love, though he was not seeing Sita, wept as if he is seeing Sita and told the following words which he found difficult to speak. 62.2

"Oh darling, youm being a lover of flowers, are covering your body with the branches of Asoka tree and increasing my sorrow." 62.3

"Oh lady, I am seeing both your thighs which look like Banana stem, hidden by the Banana plant and I do not think you have power to hide from me." 62.4

"Oh auspicious lady, you are wandering in the Karnikara forest laughing and you are causing me by teasing me. Please stop it." 62.5

"Oh darling Sita, what is the point of making fun of me when I am tired and such a teasing by you is not liked by me now." 62.6

"The making fun in the place of the hermitage is not liked by me, though I know well that you love to tease people. Oh broad eyed one, please come back as our home is empty." 62.7

"Oh Lakshmana, it is very clear to me Rakshasas have either eaten or abducted her for even when I am weeping she is not coming to me." 62.8

"Oh Lakshmana these herds of deer with their eye full of tears, look like telling me that Sita has been eaten away by Rakshasas." 62.9

'Oh lady, who is pleasant of auspicious colour, where have you gone? I feel that the desire of Devi Kaikeyi would be fulfilled now." 62.10

"I have come along with Sita and how can I return without Sita again to the empty private apartments of mine?" 62.11

"Without kindness the world will tell that I lack valour and due to abduction of Sita, I will be called a timid man." 62.12

"After my stay in the forest is over, Janaka, the king of Mithila, would definitely enquire about my welfare. And how can I face him then?" 62.13

"When the king of Videha sees me without my wife, due to the love for his daughter, he would be upset and would be attacked by delusion." 62.14

"Or I will not go to the city ruled by Bharatha, for even the heaven would be empty for me without Sita." 62.15

"Leaving me here you go back to the auspicious city of Ayodhya. For without Sita with me, I will not even live for a moment." 62.16

"After going there embrace Bharatha tightly and tell my words, "Rama has permitted you to rule the entire earth." 62.17

"My mother Kausalya, Kaikeyi and Sumithra your mother should be saluted by you as per my order and they all should be protected by you with great effort." 62.18-62.19

"Oh Lakshmana, who punishes his enemy. you should explain in detail to my mother the loss of Sita as well as me and make her understand it." 62.20

When Rama who was piteous wept like this after coming the forest about that lady with pretty hair, Lakshmana's face was filled with great fear and he became greatly perturbed and very sad. 62.21

This is the end of Sixty Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

63. Rama is Upset

[Rama is upset and imagines many horrifying things that could have happened to Sita and is greatly upset. Though Lakshmana tries to console him, he is not able to.]

That prince without his darling was attacked by sorrow and delusion. Due to his grief and nervousness, his brother became dismayed and sunk in grief. 63.1

Seeing brother Rama drowned in intense sorrow seeing that Lakshmana who himself was attacked with great grief, after taking a deep breath Rama told these words which were in tune with his sorrow. 63.2

"In this world no one has done as much bad deeds as me and I do not think there is a second one. Sorrow after sorrow is coming to break my heart and mind is shattered." 63.3

"Earlier I have sinful deeds as per my wish and as a consequence of that. I am suffering from sorrow after sorrow." 63.4

"Oh Lakshmana, loss of the kingdom, separation from relatives, death of the father, separation from mother all these constituted the fast progression of sorrow in a greater measure." 63.5

"Oh Lakshmana all my sorrows were pacified after coming to this empty and peaceful forest and due to separation of Sita, they have again started like a big flame starting from pieces of dry wood." 63.6

"That coward princess of mine would have wept when she is being taken over the sky by the Rakshasa and she must have wept and shrieked in a loud tone." 63.7

"The red coloured skin of that lady who is pleasing to look due to application of good paste of sandal on her circular breasts, must have been now drenched in blood and not pleasing to look at." 63.8

"Her sweet, very clear and soft face and her prattling as well as her curly plaited hair, would not be shining now, after getting in to the clutches of Rakshasa just like the moon caught by Rahu." 63.9

"The neck of my very well behaved beloved ornamented by a pearl chain, would have broken by the Rakshasas in an isolated place so that they can drink her blood." 63.10

"When the Rakshasas dragged her with a magnetic eyes when she is left alone in a solitary forest without me, she would have cried like a piteous she dove." 63.11

"Earlier that charitable one with a magnetic smile sitting along with me on this rock, used to talk many words teasing and making fun of you." 63.12

"The river Godavari has been always liked by my beloved very-very much and I think she might have gone there but no. She will not go there alone without me." 63.13

"Sita with a lotus like face and who has lotus like broad eyes should have gone to get lotus flowers and even that is not possible since she has never gone there without me." 63.14

"She could have gone the thicket of many bloomed trees of several types in the forest inhabited by flocks of birds and even that is not possible since she is a coward and would be scared to go there alone." 63.15

"The Sun god knows all that is done by everyone being a witness of truth and falsehood of people and so Oh Sun god please tell me whether my darling has gone somewhere or has she been eaten by somebody as I am at all times sad." 63.16

"Oh wind god, there is no place in the world, where you are not there and there is nothing that you do not know and so please tell me whether that lady of a great heritage has been killed or died on the way or is she alive." 63.17

Like this with the body grieving a lot, Rama who was weeping lost his consciousness and Lakshmana who is great fortitude and stable spoke these words which were relevant. 63.18

"Oh gentle brother, give up this sorrow and adopt stability and with enthusiasm start searching again, because only men with enthusiasm are able to very difficult jobs." 63.19

These words of Lakshmana who had manly prowess were not bothered about by the one who contributed greatness to Raghu clan and he further lost his stability and was overtaken by great sorrow. 63.20

This is the end of Sixty Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

64. Rama Finds Traces of Attack on Sita

[While searching Rama and Lakshmana see the flowers which Sita was wearing, a broken shield, a destroyed chariot and footsteps of Sita chased by one with large footsteps. Rama flies in great anger and promises to take revenge against the entire world.]

That pitiable man in a pitiable tone told this to Lakshmana, "Oh Lakshmana go speedily to Godavari river and find out whether Sita has gone there to pluck lotus flowers?" 64.1

When Rama told like this, Lakshmana the winner over the warriors and destroyer of enemies went to Godavari which was pretty. 64.2

After Lakshmana searched the river banks and not finding her, he told Rama, "I could not find in the river and she is not answering me when I shouted loudly." 64.3

"Where else could Vaidehi, the destroyer of sorrow have gone? I am unable to find out that place where she has gone." 64.4

After hearing words of Lakshmana, Rama who was deluded by great sorrow and grief, he himself went to search river Godavari and not able to find her he said, "Where are you Sita?" 64.5-64.6

Events elements of nature did not tell that she has been taken away by king of Rakshasas who deserved punishment and nor did river Godavari tell Rama about it. 64.7

Though the elements encouraged river Godavari to tell Rama about his beloved, when she was asked by Rama about Sita, she did not tell. 64.8

Thinking about the fierce form of Ravana as well as thinking about that bad soul and getting scared, that river did not tell him about Vaidehi. 64.9

Being disappointed because he was not able to find Sita near the river, Rama who wanted see Sita, told Lakshmana. 64.10

"Oh gentle one, this Godavari river is not replying to my question and Oh Lakshmana, when I see Janaka as well as my mother, what do I tell them about Vaidehi who is dear to them." 64.11

"Where has Vaidehi gone, who removed all my suffering due to getting banished from the kingdom as well as when I was suffering due to hard life in forest." 64.12

"Without any people from my clan and also not able to see the princess, I would keep awake at night, which would appear to me to be long." 64.13

"I will again roam about in Godavari, Janasthana and in Prasravana mountain to find whether Sita can be seen anywhere. 64.14

"Oh greatly valorous one, these deer are looking at me again and again as if they want to tell me something." 64.15

Rama, the tiger among men, with his eyes clouded by tears asked those deer, in response to their gestures, "Where is Sita?" 64.16

When the king asked him like this, all the deer swiftly got up and all the deer looked at the sky towards the southern direction, which was the direction Maithili was taken away and looking at the king ran in the path of that direction. 64.17-64.18

When Lakshmana wanted to know more about that path, the deer further looked at that path and wanted to show him that direction. 64.19

Lakshmana clearly understood their indications and with sorrow he told Rama who was his elder brother. 64.20

"Oh lord, when you asked, "Where is Sita", all the deer got up and went on seeing the southern direction and oh God like brother I think it would be right for us to go to the south western direction and then possibly, we may find the indications about of the lady Sita." 64.21-64.22

Saying, "let us", that son of Kakustha clan started towards the southern direction, carefully examining the path taken by Lakshmana. 64.23

Those brothers talking with each other went by that path and some flowers which had fallen on earth in that path. 64.24

Rama seeing that rain of flowers on the earth and that very sorrowing man, told there words of sorrow to Lakshmana. 64.25

"Oh Lakshmana, I am able to recognize these flowers and they are the same ones given me o Vaidehi today morning." 64.26

"I think that the Sun, wind and famous earth are preserving these flowers and rendering act to please me." 64.27

After saying like that to valorous Lakshmana, the bull among men, addressed the Prasavana mountain and told. 64.28

"Oh lord of the mountain, have you seen a very pretty lady Sita, in this forest sorrowing for me?" 64.29

Like a lion addressing a small animal that angry Rama said, "Oh mountain, I would destroy all your slopes if you do not show me the gold like Sita." 64.30-64.31

When Rama told that mountain like this, though it appeared to tell him something, it did not show Sita to Rama. 64.32

Then Rama son of Dasaratha told that mountain looking at it, "You would be completely burnt by my arrows and made in to ash and later you would not be fit to serve anyone, being bereft of trees and grasses." 64.33

"Oh Lakshmana, if this river does not tell me about the noble Sita with a moon like face, by my arrows I will make it dry." 64.34

When the very angry Rama was talking as if he wanted to burn the entire earth, then his eyes saw the big footprints of a Rakshasa and then that of frightened Maithili running here and there, as if she was anxious to see Rama and it appeared as if that Rakshasa was chasing Maithili. 64.35-64.36

When Rama noticed the movement of Sita and a Rakshasa, he saw a broken bow and quiver which were lying scattered as well as many broken pieces of a chariot, his mind was greatly agitated and he told his brother. 64.37-64.38

"Lakshmana, see the broken pieces of Sita's ornaments and many kinds of garlands belonging to her." 64.39

"Oh son of Sumithra, Please also see many drops of splattered blood shining like drops of shining gold spread all over the earth." 64.40

"Lakshmana, I think that the Rakshasas who can take any form cut her in to pieces, shared and ate her." 64.41

"Oh son of Sumithra, on account of Vaidehi, both of them may be contradicting each with each other and a great war might have been fought among them." 64.42

"Oh soft one, whose is this great huge bow decorated with gold and embedded with gold which is broken and fallen here?" 64.43

"Whose is this broken golden armour, which shines like morning sun, studded with precious Vaidoorya stones, lying on the ground?" 64.44

"Whose umbrella is this which had one hundred spokes, which shines and was decorated by divine garlands, with broken handle lying on the ground." 64.45

"Whose devil faced huge and fierce donkeys are these, decorated with gold plates, which have been killed in war?" 64.46

"Whose is this great chariot, which looks like burning fire, which has a shining flag broken and lying upside down." 64.47

"Whose are these blunted arrows decorated with gold which are as big as an axle of a chariot, which have been scattered all over? Who has done these monstrous deeds?" 64.48

"Oh Lakshmana see these two broken quivers full of arrows and the charioteer with whip and bridles in his hand. Who might have killed him?" 64.49

"Oh tiger among men, Oh gentle one, who are these two fan carriers who have been slain and lying down here? Whose head dress and ear rings are these which have been decorated by gems?" 64.50

"From all these it is evident that they belong a male Rakshasa and you now see that enmity with them has increased hundred fold and I would kill all of them." 64.51

"Oh gentle one, these Rakshasas with horrible form who can change their form at their will might have abducted or eaten or killed that sage like lady and in this great forest her Dharma did not protect Maithili." 64.52

"Oh Lakshmana, Oh gentle one, if Sita has been eaten or carried away by someone, in this world, no God can make me happy. ?" 64.53

"Oh Lakshmana, all the beings of the world would disrespect, one who is compassionate, even if it is the creator of the world due to ignorance." 64.54

"The gods of the three worlds would consider me as weak, because I am soft to look after the well being of all, man of self constraint and have a merciful heart." 64.55

"Oh Lakshmana after reaching me all good characters have become bad but now onwards, my character will shine forth to kill all beings including Rakshasas just like moon like luster being converted like the great glow of Sun." 64.56-64.57

"Oh Lakshmana, from now on Yakshas, Gandharwas, devils, Rakshasas, Kinnaras and even men will not be peaceful." 64.58

"Oh Lakshmana, you will see that by using my arrows and weapons, I will fill up the entire sky and make it impossible for those who travel in all three worlds to descend to the earth." 64.59

"In all the three worlds, by my acts, the movement of the planets would be obstructed, the movement of the moon would be obstructed, the luster of Sun, wind and fire would be reduced, the top of mountains would be crushed, all water bodies would be completely dried up, trees, creepers and shrubs would be destroyed and the oceans would be put an end and thus I would do acts destroying the entire world." 64.60-64.62

"If my god does not return my Sita safely, within a short time, oh son of Sumithra, they will see my valour and prowess." 64.63

"Oh Lakshmana, No being would be able to fly in the sky, because the net created by my arrows and weapons would cover the sky completely." 64.64

"Oh Lakshmana, distressed by my arrows, beasts and birds would get madly disturbed and cross all limits." 64.65

"By pulling the arrows up to my ears, which cannot be resisted by any one and sending them, I would make this world devoid of Ghosts and Rakshasas, for the sake of Maithili" 64.66

"Now devas would realize the power of my feathered arrows sent by me in great anger, which would reach to great distances." 64.67

"Neither Devas, asuras, ghosts and Rakshasas, will exist in all the three worlds which would be destroyed by my anger." 64.68

"The worlds of devas, asuras, Yakshas and those of Rakshasas also, after being broken in to pieces by my arrow, may not exist." 64.69

"If the Gods do not give back my Sita who has either been abducted or killed. I would destroy all the worlds and make them without boundaries. 64.70

"If my darling Vaidehi in her real form is not given back to me, I would destroy all the three worlds including all moving or stable beings living in them." 64.71

After saying this with eyes turned red due to anger Rama, who can conquer and cities of enemies took the bow and took out a glowing arrow comparable to a poisonous snake and connected the arrow to the bow and looked like the fire at time of deluge and told the following words. 64.72-64.73

"Just as time cannot stop the progression of age and occurring of death in case of all beings, Oh Lakshmana, no one can prevent me when I am angry." 64.74

"I would burn the entire world including devas, Gandharwas, human beings, serpents and mountains, If I am not handed over Sita who has pretty teeth, who does not have any blame and who is the princess of Mithila." 64.75

This is the end of Sixty Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

65. Lakshmana's Advice to Rama

[Lakshmana tells Rama that his anger should be against the one who abducted his wife and not against the whole world. He tells him this is wrong. He advices Rama to do further search.]

Rama, who was deeply pained by the abduction of Sita, was burning like fire at the time of deluge and wanting to destroy the entire world, was taking difficult breaths again and again and looked like Lord Shiva getting ready to

destroy all worlds at the end of all Yugas. Seeing Rama angry and in a never before form, Lakshmana saluted him first and told him with his mouth dried up. 65.1-65.3

Previously you were gentle, self restrained and used to wish for the welfare of all beings. I think that you should not become a slave to anger and start thinking as earlier." 65.4

"The shining in case of moon, Sun and wealth, the blowing in case of wind, and patience in case of earth has always been present and like that your fame rests only on yourself.," 65.5

"How can you destroy the world for sake of mistake committed by one person? You do not know who is responsible for breaking the Chariot used in war and also do not know for what reason it was broken?" 65.6

"Oh prince, this place is damaged by hooves of horses and chariots and there drops of blood all over and so it appears that a great battle was fought here." 65.7

"Oh Rama, who is best among those who speak and this war appears to be fought with only one person present as the footprints of the second are not visible." 65.8

"It is not proper for just one person to destroy the world and the lords of earth should be soft, peaceful and punish only if there is proper reason." 65.9

"You are the source of protection of al beings and their ultimate destination and who will think that loosing of one's wife is desirable?" 65.10

"The rivers, the sea, the mountains, Devas, Gandharwas and Dhanavas are also good people and are not capable of doing harm to you like the people who observe religious vows." 65.11

"Oh king, it is proper for you to search for that person who abducted Sita followed by me armed with bows and arrows and helped by other great sages." 65.12

"We will search in sea, mountains, forests, caves and many terrible rivers and lotus ponds." 65.13

"Relentlessly we will search also in the world of Devas and Gandharwas for the one who abducted your wife, till we find the one who abducted her." 65.14

"Oh Lord of Kosala, if the Gods do not return your wife with a gentle request, then at the right time we would take suitable action." 65.15\

"Oh king, if you are not able to get back Sita by sincerity, simplicity, humility and diplomacy, then destroy them with your arrows, decorated by gold which are like Vajrayudha of that great Indra. 65.16

This is the end of Sixty Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

66. Lakshmana Consoles Rama

[Lakshmana quotes several instances of people suffering and tells Rama that even if a calamity occurs, he should get broken down like this.]

Then Lakshmana, the son of Sumithra consoled Rama, who was drowned in sorrow, crying like an orphan, engrossed in great love and who has lost the power of thinking due to great pain for a short time and caught his feet tightly and addressed him. 66.1-66.2

"Oh Rama, king Dasaratha got you by doing great penance and by performing great deeds similar to devas getting Amrutha [nectar]." 66.3

"From Bharatha, I came to know that Dasaratha passed to heaven, as he was unable to bear separation from you due to your virtues." 66.4

"Oh son of Kakustha clan, if you cannot bear this sorrow which has come to you, which other ordinary man who is weak, can bear it?" 66.5

"Oh tiger among men, if out of sorrow, you want to burn the world with your luster, how can ordinary people who suffer get consolation?" 66.6

"This is but a normal happening in the world, similar to the curse given to Nakusha the son of Yayathi who became an Indra which led to his degradation." 66.7

"Vasishta who was the priest of our father one day had one hundred sons but they were all killed in another one day." 66.8

"Oh Rama, you are the votary of truth and you know the Goddess earth who is saluted by all the world though, she is unshakeable, does shake some times." 66.9

"The very powerful Sun and Moon, the eyes of the world who are firmly established in Dharma are affected by the eclipse." 66.10

"Oh great man, even great beings and also Devas and all beings on earth cannot be released from the ties of the will of God." 66.11

"I have heard that even Indra and other devas also have their moments of suffering and ecstasies and so oh tiger among men, it is not proper for you to grieve." 66.12

"Oh stainless soul, even if Vaidehi is ruined or abducted you should not sorrow like this like an ordinary man." 66.13

"Oh Rama, you being one who always sees the truth should not worry like this, for men like you, even facing great calamities do not lose their heart." 66.14

"Oh best among men, truly think with your brain for the very wise men with great brain judge the right from wrong." 66.15

"Desired results cannot be obtained in cases where merits and demerits are not judged properly or where unsteady decisions are taken or in cases where no decision is taken." 66.16

"Oh Rama, you yourself have told me several times about this and since you know it well, even Bruhaspathi cannot teach you anything more." 66.17

"You are greatly wise and even Gods cannot fathom your intellect. I think that your sorrow has made your intellect to sleep and I am only waking you up." 66.18

"Oh Bull of the Ikshuvaku dynasty, you are god like man who has unmatched valour. Try to know your enemies and once known kill them." 66.19

"Oh bull among men, what is the need for destroying everything? After knowing the enemy who sinned against you, you uproot him." 66.20

This is the end of Sixty Sixth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

67. Rama and Jatayu

[On further search Rama and Lakshmana see Jatayu who is about to die. He tells Rama that Sita is abducted by Ravana. Rama's sorrow further increases]

Though he was elder, after hearing the wise counsel of Lakshmana, he grasped its essence and accepted that advise. 67.1

That great hero Rama controlled his rising anger and leaned on his wonderful bow and told Lakshmana. 67.2

"Oh son, Oh Lakshmana, what should we do? Where will we go in search of Sita? By what method, would we get back Sita?" Think clearly." 67.3

Lakshmana said to Rama who was reeling under sorrow, "It is proper for us to search in this Janasthana, which is covered by many plants and creepers and also has many Rakshasas." 67.4

"Here difficult to climb mountains, caves, valleys, different type of horrifying caverns inhabited by different type of animals and forests inhabited by Gandharwas and Kinnaras exist." 67.5-67.6

"And you should search in all these places accompanied by me. Oh Bull among men, great men who have superior intellect like you, are not shaken by difficulties like the mountain is not shaken by a great wind." 67.7

When told like Rama keeping his bow ready, mounted with a horrible arrow, along with Lakshmana started roaming about in that forest." 67.8

Then he saw the great valorous bird Jatayu who looked like the top of the mountain lying on the ground, wounded and drenched in blood. 67.9

Seeing him who was similar to a mountain, Rama told Lakshmana, "I feel without any doubt this one has eaten Sita, the princess of Videha." 67.10

"It is clear this Rakshasa in this forest has taken the form of vultures and has eaten the broad eyed Sita and is now relaxing happily. I will kill him with shining very sharp arrows which will go straight at him." 67.11-67.12

Saying this Rama who was very angry took a razor sharp arrow and fixed it on the bow and stepped towards the vulture and the earth up to sea shook. 67.13

That pitiable vulture spitting blood with foam spoke with very pitiable words like this to Rama the son of Dasaratha. 67.14

"Oh long lived one, the queen whom you are searching in this great forest as carefully as one searches for herbal medicine as well as my soul has been taken away by Ravana," 67.15

"Oh Rama, Oh Lakshmana that lady who was separated from you both was being taken away by Ravana and I saw this." 67.16

"In the battle with Ravana, I reached Sita by breaking Ravana's chariot and that one who lost his chariot made me fall on this earth." 67.17

"Oh Rama this is his broken bow and these are his quivers and here is the chariot which was broken by me in battle with him." 67.18

"He is the charioteer of Ravana slain by me using my wings. When I was exhausted Ravana cut off my wings by his sword. Then after taking Sita, the princess of Videha, he flew in the sky and since I have already been killed by the Rakshasa, you need not kill me." 67.19-67.20

Hearing these facts, the sorrow of Rama who was in love with Sita doubled and he with face full of tears became helpless and pitiable. 67.21

Throwing that Great Bow Rama hugged that king of vultures and fell on the ground and cried along with Lakshmana. 67.22

Seeing the bird taking painful breaths in that lonely place which was difficult to reach, Rama was affected by great sorrow and told Lakshmana. 67.23

"I have lost the kingdom, I had to live in the forest, Sita is lost and Jatayu is killed and these misfortunes may even burn the fire." 67.24

"If I now enter a ocean which is filled with water by the rivers, my bad luck would completely dry even that ocean." 67.25

"By this way I have been caught by a network of misfortunes and I think that nobody is more unfortunate than me among all beings, including the moving and not moving." 67.26

"This very elderly king of vultures is the friend of my father and due to my bad luck, he is lying on the ground at present." 67.27

After saying like this many times Rama along with Lakshmana caressed Jatayu and showed him the affection towards a father. 67.28

Rama then hugged that king of vultures who has lost his wings and drenched with blood. "Where is my Maithili who is like a soul to me?" and saying this he fell on the ground. 67.29

This is the end of Sixty Seventh Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

68. Jatayu's Death

[Jatayu tells Rama that Sita was abducted by Ravana, the son of Visravas and brother of Khubera. He tells that Rama will get back Sita because anything stolen at that time would be recovered. Jatayu dies. Rama cremates him and offers him oblations.]

Rama seeing that vulture who has been thrown fiercely on the ground, told Lakshmana, these words of great friendliness. 68.1

"It is for my sake that this bird made efforts to fight the battle with the Rakshasa and having been defeated by the Rakshasa, he is about to give away his life." 68.2

"Oh Lakshmana, He is suffering too much and is about to give up his life which is difficult to give up and as of now he appears, blank, agitated and not able to speak." 68.3

"Oh Jatayu, if you have sufficient strength talk to me again. Be safe and please tell me about abduction of Sita and how you have been stuck down." 68.4

"For what reason has Ravana abducted that noble lady? What offence has I committed against him based on which he has abducted her?" 68.5

"How was the pretty and moon like face of Sita when she was being abducted? And what did Sita tell at that time, Oh great bird?" 68.6

"What is the form of that Rakshasa? How powerful is he? What did the Rakshasa do? Where does he live? Oh father, please tell as I am asking you." 68.7

Afterwards, that piteous bird Jatayu, wailing, addressed Rama in a low tone and spoke these words." 68.8

"That king of Rakshasas Ravana assuming a magical form and producing dust of wind and clouds took her away through the sky route." 68.9

"Oh Lad when I was completely tired that Rakshasa cut off my wings and taking Sita with him travelled towards the south." 68.10

"Oh Raghava, my life is resisting, sight is whirling and I see golden usira roots grown on tree tops similar to root hairs." 68.11

"Oh son of Kakustha clan, that Ravana has taken away Sita in the Vinda period and it is known that things lost in this period, later speedily join the owner and that Ravana without bothering about this has taken her to lose her quickly." 68.12

"By abducting your darling Sita the king of Rakshasas Ravana, is swallowing the hook just like the fish and would be destroyed quickly." 68.13

"There is no need for you to worry about the daughter of Janaka for you will soon enjoy her company after killing the Rakshasa." 68.14

When the vulture was conversing with an alert mind to Rama, blood mixed with flesh started flowing from him indicating that he is dying. 68.15

The king of the birds gave up his life which was difficult to get while saying, "Ravana is the son of sage Visravas and real brother of Khubera." 68.16

As Rama with folded hands was requesting the bird, please tell, please tell", the soul of the vulture left its body and went to the sky. 68.17

Then he put down his head on the earth, stretched his leg and lifted his whole body and fell on the ground. 68.18

Seeing the mountain like vulture with red eyes die, Rama who was already in great sorrow, pitifully with great sorrow told Lakshmana. 68.19

"He lived happily for many years in this Dandakaranya, where many Rakshasas live and his life has been shattered here." 68.20

"Being extremely old, he has lived for very many years and he is lying dead, for it is not possible to escape the dictates of time." 68.21

"See Lakshmana, this vulture which has done help to me is dead and he was killed by the strong Ravana when he tried to help Sita." 68.22

"He forsook the land of vultures which belonged to his ancestors and the king of birds has given up his life for my sake." 68.23

"Oh Lakshmana even among those born from the womb of animals and birds, you would be able to see good people who are followers of Dharma, valorous ones and protectors." 68.24

"Oh gentle one, Oh scorcher of enemies, the grief caused to me by the abduction is not as much as the grief caused by the death of this vulture for my sake." 68.25

"Like the famous king Dasaratha of great fame deserves my worship, so does this king of birds deserve it." 68.26

"Oh son of Sumithra, you collect firewood and I will generate fire by churning, as I wish to cremate the vulture king as he died for me." 68.27

Then Raghava placed the body of the king of the world of birds on the pyre and told Lakshmana, "Oh son of Sumithra, I will burn him who was killed by a Rakshasa with great anger." 68.28

"Oh great and mighty eagle, please attain that status which is attained by those who perform Yagnas, those who kindle sacrificial fires, by those who do not return back alive and by those who give land as gift, Purified by the fire that I have lit, please go and attain the incomparable heaven." 68.29-68.30

After telling this, Rama placed that god of birds on the funeral pyre and lit it, treating him similar to a relative of his. 68.31

Then Rama along with the son of Sumithra who was valorous went to the forest and killed a large stately deer, spread it before the pyre and offered it to the great bird. 68.32

That famed Rama took out the flesh of the deer from its skin made them in to balls and laid them on the lovely grass and offered it to Jatayu. 68.33

Then Rama chanted those Manthras which would be chanted by Brahmins pertaining to father, which were meant for sending a human being to heaven. 68.34

Those blessed sons of the king then went to river Godavari and offered oblations of water for the sake of the king of vultures. 68.35

Thereafter both sons of Raghu clan took funeral bath in the river and offered oblations of water as per scriptures to the king of vultures. 68.36

That king of vultures having done a very difficult job which will bring fame in the battle and was killed, by having been offered funeral rites as per scriptures attained a holy and auspicious state 68.37

After offering water oblations to that great bird, after thinking about what has been told by the king of birds and fixing their mind firmly on future course entered the forest like Vishnu and Indra. 68.38

This is the end of Sixty Eighth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

69. Rama Meets Ayomukhi

[When walking in the forest near the hermitage of Matanga, a Rakshasi called Ayomukhi attacks them. Lakshmana catches hold of her and cuts her, nose ears and breasts. They see bad omens and then they are both caught by a huge horrifying Rakshasa called Kabandha]

Then both Rama and Lakshmana after offering oblations started towards the south western direction in the forest searching for Sita. 69.1

Both the princes of Ikshuvaku dynasty armed with bows, arrows and swords, walked towards south western direction, first walking through the dense covered forest. 69.2

With many trees, shrubs and trees which had grown and spread all over, the way appeared impenetrable, difficult to travel and appeared dreadful. 69.3

Those two very strong Rama and Lakshmana, forced themselves through that dense forest populated by elephants and lions with speed and crossed that forest. 69.4

Then later those two courageous princes after going three kosas [about 11 km] from Janasthana reached and entered the dense Krauncha forest. 69.5

Tormented by the abduction of Sita, eager to see Vaidehi both stopped here and there for awhile in the forest which was dense and looked like formation of clouds of different kinds and which was filled with many animals and snakes. 69.6-69.7

Then the brothers went three kosas east word crossing the Krauncha forest and they saw a very terrible forest near the hermitage of Matanga filled with fearful animals and birds and which had various types of animals and densely grown great trees and there the sons of Dasaratha saw a cave filled with darkness which was majestic like Patala. 69.8-69.10

Those tiger among men reached the cave and not far from there saw a Rakshasi with a huge body and an ugly face. 69.11

The two brothers Rama and Lakshmana saw a Rakshasi who was scary, timid, nauseating, had a fearful appearance, had a big paunch, sharp teeth, very old, speaking undesirable words, was eating formidable animals and had a spread out hair. 69.12-69.13

She came near them and saw Lakshmana who was walking in front and told him "Come on, let us enjoy love play", and held Lakshmana. 69.14

After catching hold of the hand of the son of Sumithra and hugging him she told, "My name is Ayomukhi and have been attracted by your heroic personality and you will live with me. Oh valorous lord, for the rest of our lives we will wander over lofty hills, rivers and sand banks, making love there." 69.15-69.16

Lakshmana, the conqueror of enemies got very angry at this and took out his sword and cut off her ears, nose and breasts. 69.17

That Rakshasi who had a gross appearance ran off shrieking and shouting in a changed tone, when her ears and nose were cut off and went by the way she had come. 69.18

When she went away, the brothers Rama and Lakshmana, both of whom were destroyers of enemies and had great luster walked further and reached a dense forest. 69.19

Lakshmana who had great luster, clean and one having good conduct and one who says the truth told his brother who was shining like light, these words holding his hands in salutation. 69.20

"My strong shoulder is throbbing and my mind is agitated and I feel that these are undesirable omens." 69.21

"Oh noble one, therefore be ready and heed my good words and advice as I have no doubt that the period which is going to come would be full of perils. I am perplexed by this." 69.22

"That Vanchulaka bird is making a sound which is extremely frightening, possibly indicating our victory in a war." 69.23

When both the lustrous brothers were further searching in the forest, a huge and tremendous sound, as if the forest was being broken were heard by them. 69.24

A huge wind appeared to completely cover the sky and they heard a sound in the forest which appeared to fill the entire sky. 69.25

When Rama along with his brother by his side was trying to find out the reason for that sound, Rama saw a huge bodied Rakshasa with a huge stomach. 69.26

Then they saw prominently before them a head and neck less body with face on his stomach reaching them. 69.27

That huge body was covered with hair standing up like bristles resembling a dark blue cloud and was making sound like the cloud. 69.28

That one was having only one eye which was glowing like fire on its forehead and had huge eyelashes, with reddish brown colour, stretched broad, which was capable of seeing to great distances and a huge mouth, with a huge teeth and tongue licking on his huge mouth. 69.29-69.30

That dreadful one kept on eating lions, bears, deer and elephants, by taking them by stretching his long arms which were One Yojana [two miles] long. 69.31

With his hands catching and taking various bears, flock of birds, several numbers of deer by both his hands and also throwing them away that huge form came near the brothers and stood blocking their way. 69.32

Then both of them saw that Kabandha [only body] with his body at a distance of one krosa [one and half miles] mighty, frightening, gross and with his hands stretched out and it was frightening to see. 69.33-69.34

He after completely spreading his two great broad arms caught both the sons of Raghava clan and hurt them with his strength. 69.35

Both of them in spite of their wielding huge swords and strong bows and in spite of a very shining body became helpless when they were seized by that strong one. 69.36

Being a valorous hero, Rama was not pained much but Lakshmana being younger and not well sheltered was greatly worried and with great disturbance in his mind told Rama. 69.37

"Oh valorous one, see me being helpless and caught by this Rakshasa and so Oh Raghava, leave me here and free yourselves." 69.38

"It is my opinion that you Give me as a sacrifice to him and run away without being harmed and attain Vaidehi soon." 69.39

"Oh son of Kakustha clan, Oh Rama, when you get back your kingdom belonging to our ancestors and when you are ruling that kingdom, I desire that you remember about me." 69.40

When Lakshmana told like this, Rama told the son of Sumithra, "Oh Valorous one, do not be scared and it is not proper for a hero like you to get worried." 69.41

In the meanwhile that cruel Kabandha who was great Rakshasa in a voice similar to thunder enquired with Rama and Lakshmana. 69.42

"Who are you both having shoulders like a bull and carrying huge swords and bows. Since you have reached this horrible place, you have become food to me." 69.43

"Being youth, you can tell me the purpose of your coming here. You have reached the place at the correct time, as I am waiting here with hunger." 69.44

"Holding bows, arrows and sword both of you have entered my domain like bulls with pointed horns and now it is not possible to be alive anymore." 69.45

Hearing these words of that bad soul Kabandha, with a dried up mouth Rama told Lakshmana. 69.46

"Oh truly valorous one, it is dreadful that from great difficulty we have progressed to greater difficulty without finding my beloved and we are nearing the end of our life." 69.47

"Oh Lakshmana, the great power of god of death [time?] over persons is extremely evident and now me and you have reached a point of great calamity." 69.48

"Oh Lakshmana, the power of god of death [time?] on people is very great and whether a person is valorous, very strong and is knowledgeable of use of weapons in war, they cannot stand the power of god of death [time] like barriers built with sand." 69-49-69.50

Thus told the very famous son of Dasaratha, who is stable in valour and truth, and who is determined to act with a steadfast mind, on seeing the mighty valorous Lakshmana. 69.51

This is the end of Sixty Ninth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

70. Kabandha's Arms

[Rama and Lakshmana cut away the arms of the great Kabandha and he falls down. Then he starts telling his story.]

Seeing those two brothers who were there, in this hold of his great rope like arms Kabandha told them. 70.1

"You who are great Kshatriya heroes have been sent by God as food to appease my hunger and why are you staying there losing your minds?" 70.2

Hearing that Lakshmana, who had gone through great suffering told him at the appropriate time, most suitable words. 70.3

"This base Rakshasa wants to swallow you and me quickly and so let us cut off his long arms with our swords." 70.4

"This terrible looking big bodied Rakshasa who has great valour in his arms, who has brought the world under his control wants to kill us here." 70.5

"Oh lord of the world, it is not proper for a king to kill someone who has not done him any harm, like animals which have been brought in the middle of a sacrifice should not be killed." 70.6

Hearing them talking like this among themselves that Rakshasa became very angry and he opened his mouth to eat both of them. 70.7

Then those princes of the Raghu clan who were experts in knowledge of time and place took out their swords and without any problem cut off both the arms. 70.8

Rama who can judge things quickly cut off his right arm with his sword and the valorous Lakshmana cut off his left arm. 70.9

That great armed one losing both his arms fell on the ground screaming and making great sound, like a stormy cloud falling from sky to earth, making all the directions tremble. 70.10

Seeing his cut off arms lying in the pool of blood, That Rakshasa piteously asked them. "Oh valorous ones, who are you?" 70.11

When he was speaking like that, the auspicious looking Lakshmana revealed about the family of Raghu to that great Kabandha. 70.12

"He is the world famous Rama born in the clan of Ikshuvaku and I am his younger brother. Please know this." 70.13

"When he who has the power of God was living in this desolate forest a Rakshasa abducted his wife and we have come here in search of her." 70.14

"Who are you? Why are you having only the body with a glittering mouth on your chest? Why are you rolling without your calf muscles?" 70.15

When Lakshmana addressed Kabandha this way, he became greatly pleased remembering the words of Indra told earlier. 70.16

"Welcome to you, Oh tiger among men. It was due to my luck that I was able to see you. It was due to my luck that you have cut off my hands." 70.17

"Please listen oh tiger among men, when you tell you exactly how I got this ugly form from my usual form due to my act of indiscipline." 70.18

This is the end of Seventieth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

71. Kabandha's Story

[Kabandha was the son of Dhanu and had a pretty form. He got a great boon from Brahma and later when he fought with Indra, using Vajrayudha he plunged his head in to his body. He had told him that he will get his pretty form back when his hands are cut by Rama and he is burnt. He promises to help Rama after he gets back his divine form.]

"Oh Great one, Oh Rama with great strength and valour, earlier my form was famous in all the three worlds and was comparable to Indra, Sun and Moon." 71.1

"I was greatly terrorizing the world after assuming this form and eventually used to frighten the sages who were living in the forest." 71.2

"A sage called Sthoola Sira who was troubled by me using my unusual form, while he was collecting firewood became very angry with me" 71.3

"After seeing me, he gave a dreadful curse that I would permanently have the form that I have assumed." 71.4

"When I begged him to put an end to the curse given in great anger to me, he spoke the following words." 71.5

"When Rama cuts away your arms in this desolate forest and burns you, you would again assume the usual pretty form of yours." 71.6

"Oh Lakshmana, know me as the son of Dhanu who was shining in prosperity and by the anger of Indra I obtained this form in a battle." 71.7

"I with great penance pleased the grandfather Lord Brahma and he blessed me with long life. This boon made me greatly proud." 71.8

"Having obtained a long life span, I knew that Indra could not do anything to me and due to this I opposed Indra in a battle in a thoughtless manner." 71.9

"By the weapon Vajra which had hundred knots in his arms, he made my lower limbs and head to go inside my body." 71.10

"In spite of begging him to send me to the world of God of death he told, "Let words of Lords Brahma become true." 71.11

"Due to being hit by the Vajra, my thigh bones, head and face had been broken and how could I live long without taking food?." 71.12

"When I told like this to Indra, he himself created me long arms of one Yojana length and mouth and sharp teeth in my stomach." 71.13

"I stretch all over my long arms in the forest and after pulling tiger, elephants and deer which move about in the forest, I eat them." 71.14

"Indra also has told me "When Rama and Lakshmana come and cut your arms you will reach heaven." 71.15

"Oh Rama, of best of the kings, with this type of body in the forest, I thought that it is proper catch all that I was able to catch." 71.16

"I was thinking that definitely you would come to this forest and this with this thought I was struggling to maintain this body." 71.17

"Be safe. you are that Rama. As per the words of that great sage no one except Raghava had the strength kill me." 71.18

"Oh great among me, I would give you very good advice to you both, when I am purified by use of fire by you." 71.19

The soul of Dharma told this to Dhanu, after listening to all these words that he told Lakshmana. 71.20

"My wife of great fame Sita was abducted by Ravana with happiness and without difficulty when me and my brother were not there." 71.21

"I only know his name and do not know anything about that Rakshasa's form and we do not know anything about his power or his place of residence."
71.22

"Please show your pity on me who is suffering from sorrow and pain, who not have any one who will help and who runs all over without knowing direction."
71.23

"We would now collect the fire wood broken by elephants, make a great pit in a place suitable for it and do your cremation." 71.24

"You may please tell us, where Sita has been taken and whether she is alive or dead. You may please do this auspicious help, if you know about it." 71.25

When Rama told this to the good Dhanu and then he, who is an expert in speech like Raghava, told the words of welfare." 71.26

"Not being divine now, I do not know anything about Maithili as of now but when I assume the divine form after burning, I will reveal about it to you."
71.27

"Oh Lord before being burnt, I do not have the power to know about the very powerful Rakshasa who abducted Sita." 71.28

"Oh Raghava, due to the power of the curse, I am kept away from knowledge and having attained this form all the world despises me." 71.29

"Before the sun God travelling in his vehicle gets tired and sets, you drop me in the pit and burn me as per the ritualistic rules." 71.30

"Oh son of Raghu clan, if you drop me in the pit and burn me according to rules, I will let you know about a man who knows that Rakshasa and would tell you about him." 71.31

"Oh Raghava, according to proper rules of justice you should make him your friend and he will extend you his help, Oh warrior who acts swiftly." 71.32

"Oh Raghava, there is nothing in the three worlds that he does not know as for a different reason; he was roaming about the entire world." 71.33

This is the end of Seventy First Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

72. Kabandha's Request to Rama

[Kabandha tells them to go and Sugreeva in the banks of Pampa. He said that if Rama signs a treaty with him, then he would help Rama to recover Sita. He also assures that Sita has not been harmed.]

After Kabandha told like this, those valorous kings after reaching to a mountain cave along with Kabandha set fire to the body. 72.1

Lakshmana himself with big wooden torches lighted the funeral pyre from all directions and started burning in all places. 72.2

That body of Kabandha was like a great and big ball of ghee and when the body was lighted by the body's fat, fire slowly started to consume the body. 72.3

That strong Kabandha wearing unsoiled pair of cloths and divine garland rose from the funeral pyre after shaking it and Kabandha shined like a smokeless fire. 72.4

Then he happily came out from the pyre speedily wearing clean cloths and ornaments all over his body. 72.5

Sitting on a shining aero plane drawn by the swans with his luster he illuminated all the ten directions. That Kabandha who had gone to the sky said the following to Rama. "Hear me, I will tell you about the method of getting back Sita." 72.6-72.7

"Oh Rama, there are six methods to achieve anything. Any one suffering bad luck would be helped by another one suffering bad luck." 72.8

"Oh Rama, You and Lakshmana are now going through a bad patch and due to abduction of your wife and her possible ill treatment sorrow has come to you." 72.9

"Oh best friend, for achieving that matter you should make friends with him and in spite of thinking, I do not find any method for you to achieve what you want." 72.10

"Please hear from me Rama. He is a monkey called Sugreeva and had to abandon his kingdom due to anger of Vali, who is the son of Devendra." 72.11

"He who is greatly self respecting and valorous lives in the slope of a mountain called Rishyamooka in a pretty palace near the river Pampa, along with four of his friends." 72.12

"That king of monkeys, is greatly valorous, has great splendour, very brilliant, a teller of truth, very intelligent, blessed with humility, firm and great." 72.13

"He is efficient, brave, lustrous, mighty, heroic and very strong and has been banished by his brother for the sake of the kingdom." 72.14

"He will help you as a friend who would be interested in your welfare, in finding out Sita and so do not indulge mind in sorrow." 72.15

"Oh tiger of the Ikshuvaku clan, whatever is going to happen cannot be made to happen in a different manner and it is not possible to act against time." 72.16

"Oh Rama, from here go quickly to meet the very strong Sugreeva and after going there make him quickly as your friend and make a treaty without any ill will in the presence of fire." 72.17

"You should not insult Sugreeva, who is the king of monkeys as he would be grateful, take any form he wishes, valorous, greatly strong and would be a seeker of your help." 72.18

"You are both young and strong enough and you can fulfill his work. Whether he is grateful or ungrateful, he will do your work." 72.19

"He is the legal son of Riksharajas and the Sun god and he is wandering in the banks of Pampa suspecting danger from Vali who is his enemy." 72.20

"Keeping your weapons ready go to Rishyamooka mountain which is the residence of the monkeys and make that monkey who lives in forest as your true friend." 72.21

"That elephant among monkeys very clearly knows all those places occupied people who eat the flesh of man and so go with tact and meet him." 72.22

"Oh Rama, Oh killer of enemies, There is not even a small thing that is unknown to him in this world, where the sun shines." 72.23

"He with the help of his monkeys will search all over rivers, big mountains, mountain caves, caves and they will find out your wife." 72.24

"Oh Raghava, he will send monkeys with very big body to search in all directions, your Sita who must be sorrowing due to parting with you and find that blessed lady who is pure in the house of Ravana." 72-25-72.26

"That prominent among the monkeys would find your blameless wife, even if she is on the top of Meru mountain or whether she is in the nether world by going there and after killing the Rakshasas they will restore her to you." 72.27

This is the end of Seventy Second Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

73. Kabandha's Guidance

[Kabandha Requests Rama to meet saint Sabari who lives in the hermitage of Matanga, proceed to lake Pampa, climb up the Rishyamooka mountains and meet Sugreeva. He tells Rama to enter in to a treaty with Sugreeva before fire.]

Kabandha after telling Rama about the method to get back Sita again told the following meaningful words. 73.1

"Oh Rama take the peaceful path to the west which shines and is pleasing to the mind as you would find many trees under flowering there. There are Jambu trees, Priyala trees, Jack-fruit trees, holy Banyan tree, Plaksha trees [a tree from which milky latex oozes out], tinduka trees, holy fig trees Karnikara of red and white flowers, Mango trees, trees that grow on dry soil, Tilaka trees, trees that bloom at night, Agnimukhya and Asokha trees, Kadamba tree, Karaveera tree, red Asoka trees and Paribhadra trees." 73.2-73.4

"You may either climb those trees or fell them by your great strength and eat their nectar like fruits, while proceeding ahead." 73.5

"Oh son of Kakustha clan, after crossing that you would come across a forest in flowering. It can be comparable to the Nandana Garden and the North Kuru state." 73.6

"The trees in the gardens have fruits dripping with sweetness in all seasons and is similar to Chaithraratha garden of Khubera which yields fruits always." 73.7

"The trees there with huge bunches are bent due to the fruits they bear and shine like the clouds over mountains." 73.8

"Lakshmana after climbing them would easily harvest those nectar like fruits, make them fall on the ground and offer them to you." 73.9

"While pleasantly travelling from one forest to another forest and from one mountain to another mountain, both of you who are valorous would reach the Pampa lake." 73.10

"Oh Rama, the slopes of the lake of Pampa is smooth soil without stones and it does not slip and water is neither deep nor shallow and does not have moss but has lotus and lily flowers in full bloom." 73.11

"Oh Raghava in the waters of lake Pampa swans, ducks, Krouncha birds and Kurara birds are jumping here and there and cooing." 73.12

"Not knowing anything about being killed those auspicious birds are not scared of human beings and you can kill and eat them as those fat birds are like balls of ghee." 73.13

"Oh Rama i in that Pampa lake, Lakshmana who is endowed with devotion can kill choicest fish with single bone, prawns, fish with crooked trunk and huge fish, remove their skins and wings and cook them on iron skewers and offer them to you." 73.14-73.15

"And while you are with delight eating those fish Lakshmana can go to the tank which is pure, cold and enjoyable and full of lotus flowers and bring that lotus scented, pure, clear water resembling silver and crystal, in the lotus leaf and offer it to you." 73.16-73.17

"Oh best among men, you will also see there, huge boars which live in the mountain caves and roam freely in the forest, which approach with desire that very lovely Pampa to drink water." 73.18-73.19

"Oh Rama when you stroll there in the evening, you will see trees with large number of flowers and the cool water of Pampa and forget your sorrows." 73.20

"Oh Raghava there you will see the flowers of Tilaka trees, night jasmines, water lilies and lotus flowers strewn all over, making your mind calm." 73.21

"Oh Rama there are no human beings to wear those flowers and the flowers in garlands made by them will not wilt or drop." 73.22

"There the disciples of sage Matanga who were sages who normally are absorbed in meditation, were bringing food from the forest for their teacher Matanga, and when they were tired due to exhaustion, sweat drops from the

body of those sages of great penance fell on earth and the flowers that blossomed from those sweat drops never fade or wilt." 73.23-73.24

"Though they have gone long back, you can see their female attendant Sabari, who is an ascetic living there." 73.25

"Oh Rama, She is a follower of Dharma saluted by all beings and she will go to heaven only after seeing you, the God like Rama." 73.26

"You will see her in the unmatched and secret hermitage on the western bank of Pampa which is difficult to see." 73.27

"Though there are many elephants in the forest and mountain nearby, those elephants do not attack the hermitage due to rule established by the sage Matanga." 73.28-73.29

"In that forest equivalent to the forest of devas and which can be compared to the Nandana Garden, which is full of several kinds of birds, you will give up your sorrow and enjoy." 73.30

"Rishyamooka which is full of flowering trees is situated in front of Pampa is very difficult to climb and is protected by elephants. This lofty mountain was raised in the earlier days by the generous Brahma." 73.31

"Oh Rama that man who sleeps on the top of that mountain, will get wealth in his dreams and after waking up again he will get it." 73.32

"A person who does evil or sins who climbs that mountain would be thrown down while he is sleeping by the Rakshasas and such a person who commits sin or evil cannot climb that mountain" 73.33-73.34

"The roaring sound of baby elephants will be heard by those playing in Pampa and those residing in hermitage of Matanga." 73.35

"Those strong and great elephants which resemble dark rain clouds dash it on each other and blood flows from their body are then separated and scattered all over." 73.36

"The animals living in the forest drink the spotless clean and cold water of Pampa and after getting relieved of their thirst, they go back to the forest." 73.37

"Seeing those bears and tigers shining like sapphire and antelopes which are never defeated, you will get rid of your grief." 73.38

"Oh Rama of Kakustha clan on that mountain there exists a shining cave which is closed by a sheet of rock and so it is difficult to enter the cave."
73.39

"On the eastern entrance of that cave there is a pond with pure cold waters. And that tank is surrounded by trees yielding fruits and roots as also different kind of animal groups." 73.40

"Sugreeva lives there along with four of his friends and at times he is seen at the top of the mountain also." 73.41

The courageous Kabandha wearing a flower garland after telling Rama and Lakshmana to go he shined like the Sun god. 73.42

Both Rama and Lakshmana who were about to depart went near Kabandha who was in the sky and waited for him and Kabandha told them "you may go now." 73.43

Then they told him, "We are going for succeeding in our aim" and well please Kabandha bade farewell to them and went his way. 73.44

Then that Kabandha assumed his correct form and surrounded by luster he was equal to Sun god and he told them, "While you make friendship with Sugreeva, enter in to a treaty with him." 73.45

This is the end of Seventy Third Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

74. Rama Meets Sage Sabari

[Rama goes near Pampa lake and from there to the Matanga hermitage and meets Sabari who has been waiting for them. Sabari treats them with hospitality and then enters in to fire and gets salvation.]

Those princes travelled towards the western direction as directed by Kabandha towards the lake Pampa. 74.1

That Rama and Lakshmana crossing several mountains full of trees laden with honey like fruits set out to see Sugreeva. 74.2

Those Rama and Lakshmana who belonged to the Raghu clan, stayed on the top of the mountain and departed by the western path and neared the banks of Pampa. 74.3

Then they reached the western bank of the Pampa Lake which was a lotus pond and saw the delightful hermitage of Sabari. 74.4

Then they reached the hermitage surrounded by very many trees and went towards Sabari who has viewing those pretty trees. 74.5

Then that lady sage seeing them got up and saluted them, touched the feet of Rama as well as that of the great Lakshmana. 74.6

As per the practice she offered them water to wash their feet as well as to drink and then Rama spoke to that austere woman observing great penance. 74.7

"Oh lady with penance as wealth, I hope you do not face any obstacles in doing penance and I hope you are able to control your anger and desire for food." 74.8

"Oh lady whose speech is pretty, how is your attainment in spiritual practices? I hope your mind is pleasant and I hope you have been able to serve the teachers with good effect." 74.9

That great lady of penance who was sage who was recognized by other sages and who was old spoke to Rama after receiving him. 74.10

"Today by being able to see you, I obtained the results of my penance and I think I have served my teachers well and I have obtained good results." 74.11

"Oh great among men, Oh best among gods by worshipping you today my life has become fruitful and I will also attain heaven." 74.12

"Oh son of Raghu clan, I have been sanctified by your gentle looks and oh destroyer of enemies, by your grace I would reach the land that never fades." 74.13

"When you reached Chithrakuta in aerial vehicles of matchless luster, those whom I served, ascended to heaven." 74.14

I have been told by those great sages who were great people and followers of Dharma, "Rama will come to this blessed hermitage and you receive him along with son of Sumithra as guest and after seeing them you will reach blessed inexhaustible world." 74.15-74.16

"Oh tiger among men, I have collected various forest foods for your sake, which are available on the banks of Pampa." 74.17

When Sabari spoke in this way, that soul of Dharma Raghava addressed Sabari, who has never been prevented from reading about divine knowledge." 74.18

"From that great soul Dhanu, I have heard about your power and if you think it proper I would like to get personally acquainted with it." 74.19

When these words were released from the mouth of Rama, Sabari started showing him her great garden." 74.20

"Oh Rama, this garden known as "Matanga Garden" which look like a splendid and solid cloud is filled with many animals and birds and is very famous." 74.21

"Here my Gurus who were great visionaries have offered many sacrifices along with chant of Manthras and sacred waters.," 74.22

"This is the altar in the west where, those revered ones, who were completely exhausted offered flowers for worship with trembling hands." 74.23

"Oh best of the Raghu clan, even today due to the power of their penance are shining filing all directions with great light." 74.24

"They did not have energy to move about and go to the sea for bathing due to fasting and just by their thought all the seven seas came here together." 74.25

"Due to their ascetic strength, the bark cloth they have hung on trees for drying after their bath, have even now not dried." 74.26

"Even today the flowers including lotus flowers offered by them to God have not shown any sign of wilting." 74.27

"You have seen the entire forest and also have heard all that has to be heard. And now with your permission I want to give up this body of mine." 74.28

"I wish to go near those great visionaries whom I served as an attendant I this hermitage of saints." 74.29

Rama and Lakshmana after hearing the words of that lady who followed Dharma, became very happy hearing about those wonderful incidents. 74.30

Then Rama told that lady sage who is firmly established in her vow "You have worshipped me with devotion and so now you can go as per your desire." 74.31

Thus spoken that old woman with matted locks wearing cloths of bark and deer hide, desiring to give up her body immediately after taking permission from Rama offered herself in to fire and with a body shining like fire went to heaven. 74.32-74.33

Adorned with divine ornaments, wearing divine garlands and unguents, wearing divine cloths and with a form which was pleasing to look, she illuminated the place like a streak of lightning. 74.34

Sabari due to the practice of the penance of the soul went to that holy place frequented by holy seers, accomplished people and great sages. 74.35

This is the end of Seventy Fourth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

75. Rama Reaches Pampa

[Rama and Lakshmana reach the lake Pampa. They are anxious to climb the Rishyamooka mountain and meet Sugreeva.]

When Sabari went to heaven in her own lustrous body, Rama started thinking along with his brother Lakshmana. 75.1

Then after Rama, the soul of Dharma thought about the power of those great sages, Rama told Lakshmana who was his completely focused well wisher. 75.2

"Please see this wonderful hermitage belonging to great souls, where deer and tiger live together in implicit faith and which is served by all type of birds." 75.3

"Oh Lakshmana, here after bathing in the waters of the seven seas, we have also offered prayers according to rules to our manes." 75.4

"We have got rid of the inauspicious time and now the auspicious time is within our reach and Oh Lakshmana happiness is truly in my mind now and I feel auspiciousness has sprung up again." 75.5

"Come, let us go to Pampa, which is good to look at. The Rishyamooka mountain is shining not very far off from here and there lives Sugreeva, the son of Sun god and the follower of Dharma being scared daily of his brother Bali along with four other monkeys." 75.6-75.7

"Oh gentle one, I am in a hurry to see Sugreeva the mighty monkey, because the searching of Sita depends on him." 75.8

To the courageous Rama who spoke like this the son of Sumithra replied "my heart is also hastening me up. Let us go there." 75.9

Then that lord of men left that hermitage immediately and the Lord arrived in Pampa along with Lakshmana. 75.10

Then they saw the sacred spot served by great sages. That Pampa with its various plants and creepers provided good drinking water. With scented red lotuses, clusters of night lotuses, combination of lotuses and white lilies and blue lotuses, that lake Pampa looked like a multi coloured carpet." 75.11-75.12

Rama from a distance saw that source of drinking water, went near it and called it Matanga lake and bathed in it. 75.13

Pampa tank was filled with red lotuses and had the fragrance of lotuses. The bank was full of mango trees in bloom and trees of several kinds like Tilaka, trees with fruits abounding in seeds like Citron, Dhavai trees, white trees in bloom, Karavera trees loaded with flowers, Punnaga trees, clusters of Jasmine and Kunda shrubs, Banyan trees, so also reeds, Asoka trees, shrubs surpassing in whiteness to pearls, and several other trees amazing and lovely spread all over, Rama and Lakshmana passed by glancing at them. There were other trees with abundance of flowers, huge trees, Koyashtikas trees with rind. Several different kinds of birds such as cranes, parrots, sparrows, peacocks were found dwelling in the forest screaming aloud making noises. Seeing all these Rama and Lakshmana went without being disturbed and with a composed mind in that forest. 75.14-75.19

Then Rama saw Pampa filled with the treasure of clean and cold water and it was surrounded by groves of Asoka, Thilaka, Punnaga, Vakula and Udhalaka trees. 75.20

Rama, seeing various types of trees and various ponds, was affection by passionate feelings and went to the Pampa. 75.21

That sides of the tank was full of trees with blossoms of flowers, beautiful Sala and Champaka trees and the honeybees which collected honey from the flowers looked pretty and bright. The waters were crystal clear with the scent of lotuses. The soft sands on the banks of Pampa gleamed. Rama saw them again and again and said this to Lakshmana. 75.22-75.24

As told previously the Rishyamooka mountain, full of minerals was situated on the banks of Pampa and it was surrounded by trees with divine flowers.
75.25

The greatly valorous monkey by the name of Sugreeva who was the son of the monkey king Riksharaja resided there. 75.26

The bull among men told Lakshmana, "please go and meet Sugreeva" and he also further said these words to Lakshmana who was valorous in truth 75.27

"Oh Lakshmana, how can I, being banished, pitiable, and with mind in love with her, lead this life without her." 75.28

After telling this, under spell of the god of love, to Lakshmana who was hearing with concentration, he entered the blue and pretty waters of Pampa.
75.29

After going a long distance on the great path, they gradually went through the forest observing the forest with auspicious looks seeing several kinds of flocks of birds and at last saw Pampa. 75.30

This is the end of Seventy Fifth Sarga of Aranya Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

End of Aranya Kandam.

4. *Kishkinda Kandam*

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Section: IV

Kishkinda Kandam [Kishkinda Section]

[This book starts from the Time Rama steps on the Rishyamooka Mountain, where Sugreeva lives and ends with the scene of Hanuman getting ready to jump to Lanka. The most important event reported in this book is the killing of Vali.]

1. Rama Sees the Pampa Lake

[Rama reaches the Pampa lake when spring is about to set in. He describes the charming scene that he sees, always correlating it with his sorrow. Lakshmana consoles him. Sugreeva sees Rama coming to his place and he is scared.]

Rama reached the lake which was filled with fishes day and night lotuses along with Lakshmana and having gone there lamented like a distressed man. 1.1

On first seeing the lake, he was first shaken by joy and because he was being troubled by the feelings of love, he spoke to the son of Sumithra. 1.2

"Oh son of Sumithra, the Pampa is shining with water as clear as Vaidoorya gem and also day and night lotuses. And the trees on its bank are shining." 1.3

"Of son of Sumithra, see Pampa and the forest which looks auspicious. There the splendid trees look like peaks of the mountain." 1.4

"I am full of sorrow and grief as if the spring is tormenting apart from the sorrows caused by Bharatha's sorrow and Sita's abduction." 1.5

"Though I am sad and grieving this forest of wonders Pampa shines, with the scattered flowers and very good quality cold drinking water." 1.6

"The lake covered with lotus creepers has a greatly auspicious look and it has also vicious serpents moving on it and is blessed with various animals and birds." 1.7

"The different type of trees are shedding flowers and there are shining like carpets having fallen on the glistening blue grass lands." 1.8

"The tree tops are loaded with heavy load of flowers, spread all over and are covered with flowering climbers all over the tree." 1.9

"Oh Son of Sumithra, the wind is pleasant and the time is passionate and the trees are filled with flowers indicating that the time is scented spring." 1.10

"Oh son of Sumithra see the form of the forest filled with purest of flowers and they shower flowers reminding one of the rain from the clouds." 1.11

"So many forest trees are found among the pretty rocks and the quick blowing wind scatters the flowers all over the earth." 1.12

"Oh son of Sumithra see all over the flowers of trees, which have fallen and those about to fall. It appears to me that the wind is playing with them." 1.13

"The trees are filled with flowers on their various branches and when the wind shakes the tree and spread the flowers, the bees accompany those flowers with their song" 1.14

"The wind that blows out of the caves of the mountain is merged with the sweet sounds produced by the intoxicated Koels and it looks like that the wind is singing and the trees are dancing." 1.15

"The strong wind that blows over throws away the tops of trees and make them intertwine and it appears as if the trees are all knit together." 1.16

"This wind with its cool sandal fragrance touches us gently and pure scent it carries takes away our tiresomeness." 1.17

"The trees shaken by the wind appears to produce a big noise as these trees shaken by wind drops honey which is accompanied by the singing bees." 1.18

"The blossoming trees full of mind bewitching flowers, on the top of the pretty peaks of the mountain ranges are touching each other and look splendid." 1.19

"Shaken by the blowing wind the trees with their top filled with flowers are being followed by bees appearing like ear rings and appear to be singing sweetly." 1.20

"Please look at these Karnikara trees which have flowered everywhere and they appear to be dressed in yellow silk and wearing many ornaments." 1.21

"Oh son of Sumithra, the songs of various types of birds in the spring season, reminds me of the separation with Sita and increasing my sorrow." 1.22

"The God of love further increases my sorrow as I am already sorrowful and the koel with its happy sweet notes is making fun of me." 1.23

"Oh Lakshmana, These aquatic birds when they are merrily singing in the water falls of the forest are tormenting me with love and increasing my sorrow." 1.24

"My darling when she used to hear these type of sounds, used to call me, becoming overjoyed and divinely happy." 1.25

"You may see very peculiar birds producing varied type of sounds, flying towards the trees, vines and Shrubs from places which are here and there." 1.26

"Birds united with their male counterparts are being praised by the flock to which they belong on their choice and birds with sweet voice are enjoying the juice of Brungaraja trees." 1.27

"The trees are resounding by the noise of loud voice of water cranes and also by the musical voice of the male cuckoo sitting on them and this kindles emotion of love in me." 1.28

"The fire particles from the logs of Asoka tree, the sounds of humming bees, and the copper coloured rays of tender leaves and the fire of the spring season are burning me." 1.29

"Oh son of Sumithra, what is purpose of this life of mine without seeing my beloved with delicate eyelids, pretty hair and soft and sweet talk." 1.30

"Oh stainless Lakshmana, to me and my beloved wife, this pretty forest, sweet voices of Cuckoos which are heard up to the boundary in this season are very dear." 1.31

"The fire of sorrow rising from torment of god of love, which is further raised by this spring season would soon burn me." 1.32

"Not being able see my dear wife but seeing these pretty trees would make the love that is within me grow further." 1.33

"My sorrow keeps on increasing as I am not able to see Sita and seeing the spring and being affected by sweat increases it further." 1.34

"Oh son of Sumithra, the deer eyed lady filled with worry and sorrow due to abduction is making me full of sorrow and the winds of Chitra month are indeed cruel." 1.35

"Here and there I am able to see the shining peacocks dancing and shaken by the wind, their wings which are like the eyes of the cow are shining like crystal." 1.36

"Those peacocks are surrounded by several peahens benumbed by great love and having fallen in love, the intensity of love in my mind increases." 1.37

"Oh Lakshmana see that peacock that is dancing with other peahens on the hill slopes making their minds more lovelorn." 1.38

"The peacock overwhelmed by passion is spreading its two wings and making sound "Kee kaa" as though cutting jokes is running after the peahens." 1.39

"The Rakshasa who likes abduction has not taken away the darling of the peacock and so he is happily dancing in the forest with his darling." 1.40

"In this month of flowers, it is unbearable for me to stay in this forest, Oh Lakshmana seeing the peahen wooing the peacock with love." 1.41

"Had not the broad eyed Janaki been abducted similar to this, that excited lady, with great love would have come closer to me." 1.42

"Oh Lakshmana, please observe that the trees are full with luxurious blossoms, in this end of winter and those flowers are of no use to me now." 1.43

"Even though those great blossoms are looking endearing on those trees, they would not bear fruit without bees and get dropped down without any use." 1.44

"The birds in love are calling out in groups as if they are inviting each other mating and this maddens me with passion." 1.45

"Wherever my darling lives, if spring season is also there, Sita would be overwhelmed and possibly thinking in the same way." 1.46

"I am wishing that spring does not occur in that place where she is, for how can that lotus eyed one spend the time without me." 1.47

"Or suppose spring season occurs in the place where my darling is, what will she with pretty hips do being threatened by enemies?" 1.48

"She is in her youth she has lotus like eyes and talks in a soft manner and so I am certain that if spring season comes there she will give up her life." 1.49

"There is a firm notion that acts in my mind that the good woman Sita cannot tolerate the pangs of separation from me." 1.50

"The thought about Vaidehi always ties me up and similarly Vaidehi would always be tied with thought about me." 1.51

"The wind which is blowing through the flowers is normally pleasant as well as cool, but to me who is thinking about my wife it is similar to fire." 1.52

"Along with Sita I used to feel pleasant when the breeze is wafting but without her it only increases my sorrow." 1.53

"The crow that used to sit happily and caw indicating Sita's departure when she was with me is now sitting happily on the branch of the tree indicating her arrival. 1.54

"This is the same crow which indicated her abduction by flying in the sky and that same crow will lead me now near to my beloved." 1.55

"Oh Lakshmana hear that song of the birds which are sitting on the top of the flowering tree in the forest that increases my passion." 1.56

"The honey bee is approaching the flower bunches of the Tilaka tree that were shaken by wind, like a lover approaching his intoxicated beloved." 1.57

"The Asoka trees increases the sorrow of the lovers and with their flower bunches being shaken by the wind, it appears as if it is goading me." 1.58

"Oh Lakshmana, these chutha trees with its flowers looks like men with excited mind who have applied scented unguents on their body." 1.59

"Oh son of Sumithra, oh tiger among men, see the forest land surrounding this Pampa where the Kinnaras keep roaming." 1.60

"Oh Lakshmana, see the sweet scented lotus flowers all over the water and they shine like the infant Sun." 1.61

"Here you see in this scented Pampa, the pure water which is full of lotus flowers and blue lilies and swans and geese." 1.62

"Pampa is shining with lotuses spread all over, which glow like a rising sun with bees stamping their filaments." 1.63

"The Pampa is always crowded by Chakravaka birds with colorful forests and tracks surrounding it and elephants and deer who come here in search of water adds to its luster." 1.64

"Speedy winds generate waves in this water and the lotus flowers that shine knock at each other because of that." 1.65

"Without seeing Vaidehi who has broad eyes like lotus petals and who loves lotus flowers, this life is not interesting to me." 1.66

"This god of love seems to be partial for he is making me remember that auspicious lady who speaks in greatly auspicious way, who is not with me and who is difficult to trace." 1.67

"If this spring which has once again with its flowering trees has come to strike me, it would be possible for me to bear the agony given by love." 1.68

"Those things that I used to like when she was with me are not liked by me when I am without her presence." 1.69

"When I see the delicate buds of the lotus flower, it appears to me that I am seeing the bud like eyes of Sita, Oh Lakshmana." 1.70

"The pleasant breeze that is blowing from the trees and reaches me after touching the filaments of lotus make me remember the breath of Sita and makes me suffer." 1.71

"Oh son of Sumithra, see on the mountain slope south of Pampa, very auspicious column of flowering Karnikara trees." 1.72

"The king of the mountains ornamented by rich ores generates plenty of colorful particles, which are being splashed by the speedy wind." 1.73

"Oh son of Sumithra, the tracks in the mountain are filled with fully flowered pretty Kimsuka trees, with no leaves, appear as if they are illuminated." 1.74

"At the same place in Pampa are the sweet smelling Malathi trees, clusters of Mallika and Kavaravira trees, which were in flowering." 1.75

"The Kethaka, Sinduvara, the fragrant Vasanti, Ghandapoorna, Madhavi and Kunda bushes are in full bloom everywhere" 1.76

"Chiribilva, Madhuka, Vanjula, so also Vakula, Champaka, Tilaka and Naga trees are in full bloom. Even Varuna and karjuras are also in full bloom." 1.77

"Even lotus flower is shining and the blue Asoka is in flowering. The Lodhra trees growing on mountain slopes are like the golden colour of the mane of lions." 1.78

"You may see the Ankolas, Kurantas, Churnakas, Paribhadra, Mangoes, Patali, the flowering Kovidaras, Muchulindas, Arjunas, Kethakas, Uddalakas, Sireeshas, Simsupas, and Dhava trees in bloom And Samalis, Kimsuka, similarly red Kurvakas, Tinisa, Naktamalas, Chandanas and Syandana trees on the mountain peaks." 1.79-1.81

"Oh son of Sumithra, On the banks of Pampa, there are many tree pretty trees, flowering at the blooming tops and with pretty creepers climbing on them." 1.82

"The branches of those trees blown by wind have become very close and the swinging creepers follow those trees like intoxicated flowers." 1.83

"The wind is blowing from tree to tree, mountain to mountain and from forest and forest appearing that he will be happy to smell several scents." 1.84

"Some trees have put forth flowers with a sweet scent of honey and some trees have put forth shining buds which are blue in colour." 1.85

"The passionate bee is plunging in to each flower saying that "This is enjoyable, this is tasty this is fully open." 1.86

"The honey bee avaricious for honey, after drinking honey, rests and again goes in search of honey at once in Pampa." 1.87

"Here the flowers which fall down on their own is scattered and makes the ground comfortable and looks like a stone bed meant for relaxing." 1.88

"Oh son of Sumithra, the various type of flowers that are spread on the mountain slopes look like red and yellow beds on the stone slabs." 1.89

"Oh Son of Sumithra, see the ending of winter and in this month of flowers the trees have put forth flowers and are trying to compete with each other." 1.90

"Oh Lakshmana, the flowers of the top of the trees shine and is full of the humming sound of bees, which seem to invite each other for a feast." 1.91

"This Karandava bird after entering the pure water bathes and engages in love play with his wife and this creates a sense of passion in me." 1.92

"Only river Mandakini has a similar form and beauty and so this Pampa is famous throughout the world for its virtues and is captivating." 1.93

"Oh Lakshmana, the best among the clan of Raghu, If I find the good lady Sita and if we are able to live here, I would not need the position of Indra or even Ayodhya." 1.94

"If I am able to be happy along with her in this pretty grasslands, I will not have worries and will not seek any other pleasures." 1.95

"This forest is endowed with trees having several type of flowers and pretty leaves and this brings before my mind the picture of my wife." 1.96

"Oh son of Sumithra, see this lake of cold water blessed with lotus flowers, which is frequented by Karandava birds and on which Chakravaka birds move about." 1.97

"The Pampa shines more with water cranes, Krauncha birds, frequent visit of big animals and is filled with musical cooing of birds and these happy birds kindle the sense of passion in me and I remember my pretty moon faced darling with lotus like eyes." 1.98-1.99

"See on the colorful mountain the male deer accompanied by female deer and being separated from Vaidehi with deer like eyes, my heart is sorrowing and going here and there." 1.100

"If I am able to meet with my wife in these pretty hill slopes, with intoxicated animals and birds wandering there, then I would feel safe." 1.101

"Oh son of Sumithra, I can continue to live, if I have with me the lady with a slender waist and am served by the pleasant breeze of Pampa." 1.102

"Oh Lakshmana, those who are served by the forest breeze of Pampa, which is auspicious, which carries the scent of lotus flowers and which destroys sorrows are indeed blessed." 1.103

"How does the daughter of Janaka, who has lotus petal like eyes, who is my darling but is separated from me continue to keep her life and I am totally dejected." 1.104

"What would you be able to reply king Janaka who is the follower of Dharma and Truth and who is the father enquires with me about his welfare?" 1.105

"My dear one followed me to the forest when I was send by my father to the forest And I do not know where she is now, though she followed the path of Dharma by following me." 1.106

"Oh Lakshmana, how can me who is wretched live without her, for she followed me who was dejected when I was banished from the kingdom." 1.107

"Not seeing her face who is pretty, one with lotus petal like eyes and pretty eye lashes, who is sweet smelling, who is auspicious and without any blemishes, my mind is greatly paining." 1.108

"Oh Lakshmana, When will I be able to hear the matchless words of Vaidehi who has a gentle smile, who is witty, virtuous, sweet and which are partial to me." 1.109

"Though that pretty one was grieving, to me who was tormented with love, Vaidehi used to talk great matchless words and when will I hear them again, Lakshmana?" 1.110

"Oh son of the king, In Ayodhya in what way can I reply the sensitive Kausalya who asks "How is my daughter in Law"" 1.111

"Oh Lakshmana, you go and meet Bharatha, who loves his brothers, for I would not be able to live without the company of Sita." 1.112

Thus the great soul Rama wailed like an orphan and then Lakshmana his brother replied in a suitable and stable manner. 1.113

"Oh Rama, control yourself. May safety be yours and Oh best among men, do not grieve. Do not make your brain dull, oh man with a pure heart." 1.114

"Please give up this sorrow coming out of the thinking of separation from your dear wife because due to intense love even a wet cotton wick will burn [And so will your heart.] 1.115

"Oh Raghava, Oh Brother, even if Ravana goes in to Patala or even the world below it, He would not be able to live." 1.116

"As soon as we are able to find about the whereabouts of the sinner Rakshasa, then Sita will be brought back from him and he will be killed." 1.117

"Even if Ravana along with Sita enters the womb of Dithi [mother of Rakshasas], suppose he does not return Maithili, I will kill him there." 1.118

"Oh gentle Rama, maintain your safety and mental balance, leave out this pitiable state of mind, for one who aims to achieve anything will not achieve any objective unless he puts in great effort." 1.119

"Oh gentle one, enthusiasm makes a strong man for there is no strength greater than enthusiasm; for the man who is enthusiastic, there is nothing that he cannot achieve." 1.120

"A person with enthusiasm would never be disheartened by doing a job and depending only on our enthusiasm we can recover Sita." 1.121

"Send back your sorrow and do not do any act impulsively and know that you are a great soul who is an accomplished one, though you do not seem to remember it." 1.122

"When Rama, who was overwhelmed by sorrow, was addressed like this; he left off the sorrow and delusion and got back his courage." 1.123

Rama who had unimaginable valour became an undisturbed person and went beyond the very beautiful Pampa, which had plants floating on its surface. 1.124

That great soul, who was dejected quickly, examined all the forests, which had water sources and caves, along with Lakshmana but fell in to a mood of sorrow and contemplation. 1.125

That Lakshmana who walked like a mighty infuriated elephant went ahead of that great soul, protecting Raghava by the power of his Dharma. 1.126

A king of the monkeys who was walking near Rishyamooka Mountain saw those two men of wonderful appearance and though he was scared, he did not show any outward signs. 1.127

That great soul who walked like a slow moving elephant moving like a monkey, with great sorrow saw them, got worried and sank due to great fear. 1.128

All those attendants of the monkey sought the safety of their sacred and safe hermitage after seeing the splendid looking Rama and Lakshmana. 1.129

This is the end of First Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

2. Sugreeva Deputes Hanuman

[Sugreeva thinks that they might have been sent by Vali to kill him. Hanuman disagrees and then Sugreeva deposes Hanuman to find out as to who they are and their intentions.]

Sugreeva seeing Rama and Lakshmana who were blessed brothers and who were armed with divine weapons started having doubts. 2.1

The best of monkeys, who had agitated mind, examined all directions and was not able to sit still at any place. 2.2

When he saw those very strong ones, his mind was not still and due to being greatly scared he entered in to a depression. 2.3

That Sugreeva who followed Dharma thought over it and held consultations with his attendants and analyzed the major and minor consequences. 2.4

That king of the monkeys Sugreeva who was greatly scared on seeing Rama and Lakshmana told his ministers. 2.5

"These two must have definitely been sent by Vali in to this terrible forest and have come in a very deceptive dress of bark." 2.6

Those ministers of Sugreeva after seeing those with great bow from that hill top went to another hill top. 2.7

With great speed those leaders of the group of monkeys reached the lords of them all and the greatest monkey and stood surrounding him. 2.8

One by one growing from mountain to mountain, swiftly shaking the mountains, they all reached the peak of a mountain. 2.9

Those very strong monkeys while jumping shattered several Naga trees which were in flowering which were situated on the mountain. 2.10

Those blessed monkeys jumping here and there all over that mountain went on wounding, deer, wild cats and tigers. 2.11

After that the ministers of Sugreeva collected together on the king of the mountains and all those chiefs of monkeys stood there with folded hands in salutation. 2.12

Addressing Sugreeva who was suspecting it as a conspiracy of Vali, the master of speech Hanuman told. 2.13

"You may please give up the agitation that this is due to Vali for this is the great Malaya mountain rage and there is no fear from Vali in this mountain." 2.14

"Oh chief of monkeys, The Vali whom you are afraid and are running away who has cruel looks and is cruel is not seen by me here." 2.15

"Oh gentle one, I cannot foresee any problem from Vali whom you are afraid of, who is one who has committed sin earlier who is the soul of wickedness in this place." 2.16

"Oh monkey, you being definitely an animal living on branches are of narrow vision and cannot fix your mind properly on anything." 2.17

"You being full of intelligence and cleverness and you can achieve anything through diplomacy and a king who does not have intelligence cannot control anything." 2.18

Sugreeva, after hearing all these auspicious words from Hanuman, told Hanuman more auspicious words. 2.19

"Who will not feel scared on seeing those long armed, broad eyed ones armed with bow and arrow and who look like the sons of devas?" 2.20

"I doubt that these great men have been sent by Vali because kings have many friends and you cannot trust them." 2.21

"Among men, spies move in different guise and they need to be identified. Enemies, who do not trust, will strike a man who trusts when he is not alert." 2.22

"Vali is an expert in his actions and a king with broad vision and he will have many methods to kill his enemies and these should be understood by ordinary people. 2.23

"Oh monkey, you go to them adopting the form of an ordinary person and find about them by their speech, mannerisms and their traits." 2.24

"Oh excellent monkey, you find out their intentions by praising them, find out if they are happy by their mood and then praise them again and again to find out their intentions and oh great monkey, only after finding out whether they are favourable to me, you should ask them the reason for those great archers to enter in to this great forest?" 2.25-2.26

"Oh Monkey you should succeed in finding out whether they are pure hearted or evil ones by talking with them." 2.27

After being instructed in this way by the king of monkeys, that son of wind god took a decision to go and meet Rama and Lakshmana. 2.28

That great monkey Hanuman, who cannot be easily approached said, "Yes" and proceeded to whichever place the very strong Lakshmana and Rama were going so that he can meet them. 2.29

This is the end of Second Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

3. Hanuman Meets Rama

[Hanuman who is an expert in conversations meets Rama and Lakshmana. He is impressed by them. They too are impressed with him and express their interest in meeting Sugreeva.]

As soon as Hanuman understood the words of the great Sugreeva, from the Rishyamooka mountain he jumped to a place near Raghava. 3.1

That Hanuman who was the son of wind god and who was adamant in his habits left the monkey form and assumed the form of a mendicant. 3.2

After Hanuman reached Raghava with humility, he saluted him and he started praising those valorous heroes using gentle and pleasing words. 3.3

Hanuman the son of wind god after offering them honour as per rules and that soft valorous and truthful one started telling them words to their liking. 3.4

"Why have you, who are fair complexioned, who resemble Gods, who are royal sages and who follow strictly the penance have reached this place and frightening the groups animals and those who roam in this forest?" 3.5-3.6

"You are looking at all the trees on the shores of Pampa and oh sages, the waters of this river shines due to your presence. Why are you who are fair complexioned, young and courageous, who are wearing cloth made of bark and are having handsome shoulders scaring all these creatures?" 3.7-3.8

"You are valorous, having the sight of a lion, very strong, very heroic, killer of enemies, holding bows like that of Indra, blessed, having a pretty form, having the valour of best among bulls, having arms resembling the elephant trunk, having luster and bulls among men." 3.9-3.10

"Because of your youthful luster this king among mountains is shining and why have you come to this place though you look like people who should rule over a kingdom.?" 3.11

"Both of you warriors have eyes like lotus petals, wear matted hair, resemble each other, look as if you have come from the land of devas, appearing like sun and moon who have accidentally reached the earth, having a broad chest, looking like valorous men having the form of devas, having shoulders like lion and look like having great enthusiasm like a pair of bulls." 3.12-3.13

"Why is it that your long well rounded arms resembling iron clubs which should have been ornamented fully appear devoid of any ornaments?" 3.14

"I feel that both of you are capable of protecting the entire earth including oceans, forests which is decorated by Meru and Vindhya mountains." 3.15

"These two bows, which are wonderful, has been applied with wonderful coatings and have been decorated with gold and shine like the Vajrayudha of Indra." 3.16

"These auspicious looking quivers are completely filled with sharp glittering arrows which are capable of ending life and which are like the horrifying snakes." 3.17

"These very huge and broad swords which are decorated with pure gold are shining like snakes which have removed their coats." 3.18

"When I am talking like this, why are you not answering me? The soul of Dharma Sugreeva is a valorous monkey chief, who was offended by his brother and is roaming all over the world." 3.19-3.20

"I am a monkey called Hanuman who was sent by the great soul Sugreeva who is the chief of the monkeys and have reached here." 3.21

"Sugreeva wants to enter in to a treaty of friendship with you both. I am his minister and the son of wind God and I took the form of a mendicant and reached the Rishyamooka Mountains due to the wishes of Sugreeva as I can take any form and be at any place." 3.22-3.23

When the valorous Rama and Lakshmana heard what has been told by Hanuman, those experts in use of words and pleasing talk. did not reply him. 3.24

Having heard the words of that one Rama told his pleasant faced and gentle brother Lakshmana who was standing near him. 3.25

"He is the minister of the great monkey called Sugreeva and we have come here with a desire to see Sugreeva. He has come to see us" 3.26

"Oh Son of Sumithra, you talk to this minister of Sugreeva, who is an expert in conversation and who has talked with us in a friendly manner using sweet words." 3.27

"One who is not well versed in rig Veda, not well versed in Yajur Veda and also not well versed in Sama Veda cannot speak like him." 3.28

"Surely he has studied Grammar of the language extremely well, for in the length conversation of his there was not even little mispronunciation." 3.29

"I could not notice any defect in his eyes, his forehead and between his eyebrows or in the limbs on other parts of the body" 3.30

"The speech that he spoke was not very elaborate, not confusing, not dragging, not speedily delivered and were raised from his chest and delivered by his throat." 3.31

"The words that he spoke was endowed with culture, neither delivered fast nor slow and were pronounced properly and was captivating our hearts." 3.32

"The wonderful words that he spoke were delivered properly from three places [throat, chest and belly] and who will not hold him greatly even if he is an enemy holding a sword." 3.33

"Oh sinless one, unless a king has an emissary like him, how can his actions move and be properly accomplished?" 3.34

"If the one entrusted with accomplishing his objectives does have such group of good qualities, all that king's desires and aims would be accomplished due to the words of prompting that emissary." 3.35

When he was told this way the son of Sumithra an expert conversationalist told that monkey who was an expert in talking and was the minister of Sugreeva. 3.36

"We both know the good qualities of the greatly learned Sugreeva and we have come here only in search of Sugreeva, the king of monkeys." 3.37

"Oh Virtuous Hanuman, we will follow the words of Sugreeva which has been spoken by you to us and do accordingly." 3.38

Having the words spoken with expertise, the monkey who was the son of wind god became happy and after fixing his mind on the path of victory, wanted to get a treaty of friendship with them. 3.39

This is the end of Third Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

4. Rama Meets Sugreeva

That happy Hanuman felt that he has done his duty, after hearing the sweet words and mentally thought about Sugreeva. 4.1

He thought that the fact of Sugreeva getting his kingdom would take place because this great man has come to this place for completing his work. 4.2

That great monkey Hanuman who was greatly happy replied to the words of Rama who was an expert in speech. 4.3

"Why have you accompanied by your brother come to this horrifying forest surrounding Pampa, which is inaccessible, filled with snakes and beasts?" 4.4

Having heard those words, Lakshmana as urged by Rama, told the story of the great soul Rama who was the son of Dasaratha. 4.5

"There was a lustrous king called Dasaratha who liked Dharma and he not only followed his own Dharma but looked after the dharma of the four Varnas." 4.6

"He never hated anyone and no one hated him and he was like Lord Brahma for all beings and he performed many fire sacrifices in fire and gave away many charities and liberal fees." 4.7

"His eldest son Rama was greatly famous among people, who provided protection to all beings and respected the words of his father." 4.8

"Among the sons of Dasaratha he was valorous, blessed with good qualities, full of royal qualities and endowed with royal wealth and he was banished to the forest and is now residing with me." 4.9-4.10

"Sita his greatly lustrous wife followed him to the forest in virtuous servitude, like the greatly lustrous Sun God following him up to the end of the day." 4.11

"I am his younger brother well known as Lakshmana who volunteered to serve that well versed man who is virtuous and learned thankfully." 4.12

"He merits pleasure and greatness and is interested in doing good to all beings, and now is without wealth and is depending on the life of the forest and his wife was abducted from a lonely place by a Rakshasa who can assume any form that he likes and we do not know anything about that Rakshasa who has abducted her." 4.13-4.14

Son of Dithi who was named as Dhanu became a Rakshasa due to a curse and he told us that Sugreeva the great monkey is capable of solving our problem." 4.15

"After telling, "That greatly valorous one will know about him who abducted your wife". That Dhanu went to heaven happily." 4.16

"I have told answers to whatever you have asked and me and Rama are going to Sugreeva to request his help." 4.17

"This Rama gave away all his wealth and obtained great fame and that one who was the lord of earth earlier, now seeks the help of Lord Sugreeva." 4.18

"His father who was a lover of Dharma earlier used to offer protection to others and such a king's son Rama is now seeking protection from Sugreeva." 4.19

"Previously this soul of Dharma was capable of providing protection to all those who seek his protection and such a respectable Rama is seeking protection with Sugreeva." 4.20

"Previously all who need help used to seek his grace and that Rama is seeking the grace of the king of monkeys." 4.21

"This Rama blessed with all good characters is the eldest son of Dasaratha who was the king honoured by all the kings of the world is very famous in all the three worlds and that Rama has come here seeking the protection of Sugreeva." 4.22-4.23

"The lord of monkeys Sugreeva should show grace to the grieving Rama who is approaching him to solve his grief." 4.24

When the son of Sumithra told like this with tear filled eyes, Hanuman who was an expert in speech replied him using these words. 4.25

"These type of very intelligent people who have conquered over their anger and who have won of their senses have luckily here but should have been approached by the king of monkeys himself." 4.26

"He has banished from his kingdom by Vali due to enmity between them and is greatly offended with his brother who has abducted his wife." 4.27

"Being a youth and son of sun God, Sugreeva would extend help to you along with us in the search for Sita." 4.28

Hanuman after saying like this in a gentle and sweet manner told Rama, "Let us go and meet Sugreeva." 4.29

After Hanuman who was a soul of Dharma spoke like this, Lakshmana worshipped him as per rules and then told Rama. 4.30

"That monkey who is the son of wind God appears pleased and from his words, it appears that he is a man of action and so you have achieved your objective, Rama." 4.31

"With a pleasant face he is talking with happiness and it looks to me that Hanuman the son of wind God will not tell a lie." 4.32

Then that great Hanuman, the son of wind god led both the very valorous Raghavas to meet the king of the monkeys. 4.33

He changed his form of mendicant to his normal form of monkey and that elephant like monkey carrying those valorous men on his back, proceeded further." 4, 33

That very famous valorous monkey, who was the son of wind god felt happy in doing his job properly travelled to the great mountain along with an auspicious mind as well as Rama and Lakshmana. 4.35

This is the end of Fourth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

5. Rama's Treaty with Sugreeva

[Hanuman introduces Rama and Lakshmana to sugreeva and after understanding each other they enter in to a treaty of mutual help.]

From the Rishyamooka Mountain Hanuman went to the Malaya Mountain and announced his arrival along with the Raghavas to the king of the monkeys.
5.1

"The very wise Rama who is stable in his valour and truly valiant has arrived here along with his brother Lakshmana." 5.2

"Rama who was born in the clan of Ikshuvakus is the son of Dasaratha. He is well known for his Dharma and obeying the words of his father." 5.3

"When the great one was living according to religious rules in the forest, Ravana has abducted his wife and he has come to seek refuge from you." 5, 4

"This Rama is the son of that king who satiated fire by doing Rajasooya and Aswamedha Yagnas, who has gifted cows in hundreds and thousands in those sacrifices, who gave liberal monetary fees and made the priests happy, who ruled the earth by penance as well as truth and have come seeking refuge from you, for the sake of a lady." 5.5-5.6

"These two brothers are desirous of entering in to a treaty with you and these deserve to be worshipped by you and so receive them honorably." 5.7

After hearing the words of Hanuman, Sugreeva became very happy and dressed in the most presentable manner he told Raghava. 5, 8

"You sir, are a student of Dharma, a greatly valorous hero and one who is dear to all and your virtues have been explained by Hanuman sincerely to me." 5.9

"Oh great Lord, You can accept my friendship, provided you like to have friendship with a monkey like me and it would be a great benefit to me." 5.10

"If you desire a treaty with, I am extending my hand now. Please hold my hand and give me the respect due through my hand." 5.11

After hearing the very good words spoken by Sugreeva, Rama with a mind full of happiness held his hand, and for maintaining affection drew him close and hugged him. 5.12

Then Hanuman the destroyer of enemies gave up his form as a mendicant, developed fire by turning two wooden sticks and lit the fire in to a flame and offered flowers to that fire and with proper attention and a happy frame of mind placed the fire in between them. 5.13-5.14

Then Rama and Sugreeva with great reverence went ceremonially round that blazing fire and established friendship between them. 5.15

Then with a very loving mind Raghava as well as the monkey looked at each other and not being satisfied further looked at each other. 5.16

"You are now my dear friend and let us share with each other our sorrow and joy" told Sugreeva to Raghava with a mind full of joy. 5.17

Then he cut a branch of the Sala tree thick with leaves and flowers and sat on that branch of Sala tree along with Rama. 5.18

Then the bull among the monkeys Hanuman who was pleased gave a thickly flowered branch of a sandalwood tree to Lakshmana for him to sit. 5.19

That very happy Sugreeva using gentle and sweet words replied to Rama whose eyes were shining with joy. 5.20

"Oh Rama I have been insulted as I am moving with great fear after my wife has been taken over and force to live in this horrifying forest." 5.21

"Oh Rama Being scared I am living in this forest with unsteady mind because I have been insulted by brother Vali who has created enmity with me." 5.22

"Oh great one, provide me protection from Vali as I am scared and pained by him. Oh son of Kakustha clan, you should act in such a manner that my fear goes away." 5.23

When he was told like this that son of Kakustha clan, who was greatly lustrous, who likes Dharma, who practices Dharma, with a smile answered to Sugreeva. 5.24

"Oh great monkey, the result of helping a friend is well known to me. I will kill Vali who has stolen your wife." 5.25

"My arrows are never failing and sharp and are similar to Sun and using them I will speedily kill Vali with a bad character. My arrows are covered by the skin of Kanaka birds, sharp tipped, with straight tips, snake like and are equal to the Vajrayudha of Indra." 5.26-5.27

"Now you will see Vali being hit these poison like sharp arrows and see him falling on the ground like a mountain which is shattered." 5.28

Hearing these words, which were pleasing to his mind, Sugreeva was greatly pleased, said these very important words. 5.29

Oh Lion among men Raghava, I am sure that I would get back my wife and my kingdom, Oh God among men act in such a way that my elder brother who is my enemy is destroyed and killed." 5.30

When Sugreeva made this declaration of friendship Rama, the left eye of Sita which was like lotus petal, Vali's left eye of the colour of the gold, Ravana's fire like left eye twitched at the same time for a moment. 5.31-5.32

This is the end of Fifth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

6. Sugreeva Shows Sita's Ornaments

[Sugreeva recollects that a lady being carried in the sky by a Rakshasa has dropped some ornaments there. Rama identifies them as belonging to Sita.]

"Then that Sugreeva again told Raghava, the son of Raghu clan, "Oh Rama, I have been informed by Hanuman, who is my best minister and friend, the reason for your coming to the desolate forest along with your brother Lakshmana. When you were living in the forest with your brother, The Rakshasa has stolen Maithili, the daughter of Janaka, when she was crying when you and Lakshmana were not with her." 6.1-6.3

"Seeing for a proper chance that Rakshasa also killed the vulture Jatayu and that Rakshasa made you sorrowful by separation of wife from you," 6.4

"You would soon get rid of the sorrow caused by the separation of your wife for I will restore her to you like the Vedas were restored back." 6.5

"Whether she is in Rasathala or whether she is in a place in the sky, I will get you back your wife, Oh killer of enemies." 6.6

"Oh Raghava, Oh greatly valorous one, please know that my words would become the truth. It is not possible for Indra or devas or asuras to make your wife disappear, like poisonous food cannot be digested." 6.7

"Oh greatly valorous one, leave out your sorrow as I will get back your wife. I think by inference that I have seen Maithili who was crying was being carried away by a cruel Rakshasa as she was hoarsely crying "Rama, Rama", "Lakshmana, Lakshmana" while she moved like a restless king of serpents on the lap of Ravana." 6.8-6.10

"Seeing the five of us sitting on the mountain top, she dropped her auspicious ornaments tied in her upper cloth." 6.11

"Oh Raghava, we have collected those ornaments and preserved them and I will now get them, so that you can recognize them." 6.12

As soon as Sugreeva told like this Rama who talks pleasantly "'oh friend, get them quickly, what is the need of a delay?" 6.13

When Sugreeva was requested like this, he went in to a deep cave on the mountain, so that he can get them and make the desire of Rama to come true. 6.14

Carrying the upper cloth as well as the auspicious ornaments, that monkey showed them to Rama and told, "You can see them." 6.15

Then Rama took in his hand the auspicious ornaments kept on a cloth and his eyes were filled with tears and he looked like a moon, covered with dews. 6.16

Being greatly in love with Sita, he was made wet by the tears that he shed and wailing "Oh darling", he fell on the ground, not able to maintain his natural courage. 6.17

Holding those well decorated great ornaments to his chest, he took painful breath and got enraged like a great serpent in its pit. 6.18

With shedding tears continuously and speedily, he saw the son of Sumithra who was standing by his side and wailing piteously he started telling. 6.19

"Oh, Lakshmana, please see the auspicious upper cloth and the ornaments of the body thrown down by Vaidehi." 6.20

"Sita must have dropped these on the grasses in the grassland because the ornaments she has dropped have not been damaged." 6.21

When Rama told like this Lakshmana told these words in return, " I do not know her armlets nor her ear rings but I recognize her toe rings because I used to salute her feet daily." 6.22

Then Rama told the following words to Sugreeva "Tell me Sugreeva, as seen by you to which place did that cruel looking Rakshasa has taken my darling who is dearer than my life to me ?" 6.23-6.24

"Where does that Rakshasa who has caused great sorrow to me live? Because of that one, I am going to destroy all Rakshasas." 6.25

"By abducting Maithili, he has caused great anger in me and by doing that for his own life, he has opened the doors of death." 6.26

"Oh king of monkeys, Tell me about that Rakshasa who has abducted my beloved one and caused trouble to her and I will take him to the abode of death." 6.27

This is the end of Sixth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

7. Sugreeva Consoles Rama

[Sugreeva tells Rama that he should not sink in sorrow and become something which is not useful. Rama is happy at these words and promises to help Sugreeva.]

When Rama who was grieving told like to this Sugreeva, that monkey replied with hands held in salutation with eye full of tears and words choked in sorrow. 7.1

"I do not know the place of residence of that sinner Rakshasa, nor do I know his ability, valour or the heritage of that one born in a bad race." 7.2

"Oh destroyer of enemies, leave out your sorrow for I am telling you the truth that I will make necessary efforts and you will get back your Sita." 7.3

"After killing Ravana with his people, I would satisfy my inner manly strength and I will do necessary deeds that you get back your Sita." 7.4

"The time spent by you is sufficient, become courageous like you usually are because for men like you this type of disposition is not proper." 7.5

"I also have attained great sorrow due to being separated from my wife but I do not grieve and I have not lost my courage." 7.6

"Though I am born as an ordinary monkey, I m not grieving but you are a disciplined great soul with habit of steadfastness. Why are you grieving? 7.7

"You should stop the flowing tears with courage, for you being soft and good in nature should not deviate from your steadfast habit." 7.8

"Whether you are sorrowing or have lost your wealth or scared or have reached the end of your life, you should analyze within yourselves and become steadfast and give up despair." 7.9

"Only a childish man would adopt to grief daily for like a heavily loaded boat sinks in water, you would drown in your despair." 7.10

"On the basis of our friendship, with salutations I request you to resort to manliness, for you do not deserve to give in to sorrow." 7.11

"Anyone who is sorrowing would lose the pleasure and his glory would diminish and so you do not deserve to give yourself up to sorrow." 7.12

"Even life is doubtful for one who is overpowered with sorrow and so great king leave out this sorrow and depend yourself only on your courage." 7.13

"I am not advising you but telling all this as your friend and so honouring our friendship, you do not deserve to grieve." 7.14

"When Sugreeva told these with sweetness and peace to Raghava, He wiped off his tears with the hem of his garment." 7.15

That son of Kakustha clan became composed by hearing the words of Sugreeva and after hugging Sugreeva he spoke like this. 7.16

"Oh Sugreeva Whatever duty has to be done by a friend with affection has been done by you in a soothing, suitable and tactful way." 7.17

"Oh friend comforted and consoled by you, I have become normal and is difficult to find a friend to do that in such a time." 7.18

"You should make efforts in the matter of searching Maithili as well as that bad soul and fierce Ravana who is a Rakshasa." 7.19

"Without any hesitations tell me as to what I should practice and it would yield good results like seeding in the rainy season." 7.20

"Oh tiger among monkeys, the words uttered by me now with self respect, I assure you should be treated as a promise." 7.21

"I Have never told a lie at any time before and I am taking an oath that I would tell only truth in future." 7.22

Hearing the words of Raghava made the monkey Sugreeva and his ministers happy, especially his oath. 7.23

Then that man and the monkey met in private and both in a fitting manner shared their joys and sorrow. 7.24

The king of monkeys after hearing the words of that great man who was a bull among men and that learned chief hero among the monkeys thought that his mission has been accomplished in his heart. 7.25

This is the end of Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

8. Sugreeva's Enmity Reason

[Sugreeva indicates the reason for enmity between him and Vali. Rama asks for a detailed story.]

Sugreeva the monkey was satisfied by the words of Rama and he told the following to Rama in the presence of Lakshmana. 8.1

"I have no doubt that all the Gods are blessing me, for you have arrived as a good friend to me at this time." 8.2

"Without any doubt, with the help from you, Oh Rama, I can even get the kingdom of devas and what to speak of my kingdom." 8.3

"Oh Raghava I have become honourable to my relatives and friends as I got a friend from the Raghava family with fire as witness." 8.4

"You will slowly understand that I am also a suitable and good friend, for I am not in a position to speak about the good qualities of mine." 8.5

"The affection of great men like you, who have greatly attained fulfillment in their duty, would become stable in providing affection and courage to me." 8.6

"Pious people consider that silver, gold, cloths and ornaments should not be divided among people but are to be used collectively among good people." 8.7

"Whether one is rich or poor or whether he is sorrowing or happy or whether one is innocent or guilty, his ultimate refuge is his friend." 8.8

"For the sake of one's friend, you can give up wealth and pleasure and even leave the country, after seeing such a friendship in him." 8.9

To Sugreeva who talks pleasing words, Rama said, "Let it be like that", in front of Lakshmana who was endowed with grace and comparable to Indra. 8.10

Seeing Rama as well as the very strong Lakshmana standing there, he cast his eyes unsteadily all round that place. 8.11

That king of the monkeys then saw a big graceful Sala tree having good flowers graced by the bees and less of leaves, not very far away. 8.12

Sugreeva then cut a branch with lots of leaves and beautifully blossoms and spread it on earth and sat on it along with Raghava. 8.13

Seeing both of them sit, Hanuman broke another branch of the Sala tree and made the obedient Lakshmana sit on it. 8.14

When Rama who was like a peaceful ocean was pleasantly seated comfortable on the hill slope which was filled with flowers and fruits, Sugreeva who was greatly happy spoke using sweet words to Rama and Lakshmana, mixing up words sometimes due to extreme love. 8.15-8.16

"As I have offended my brother and so I am wandering in the great mountain Rishyamooka with fear and also sorrowful because my wife has been taken away from me." 8.17

"Oh Rama, I live scared, immersed in fear and with an agitated mind in the forest as I am offended by brother Vali and have developed enmity with him." 8.18

"Oh Rama who can scare the entire world, I am scared of Vali and saw you should show your grace on me who is an orphan." 8.19

When he was addressed like this, the son of Kakustha clan who had great luster, who was a follower of Dharma and who liked Dharma replied to Sugreeva as if he is making fun of him. 8.20

"Helping is the fruit of friendship and harming is the characteristic of an enemy and so now itself I will kill that one who has stolen your wife." 8.21

"These arrows with wings of Kanaka bird which can go at high speed and are decorated by gold glow like a fierce fire are born in the bed of reeds of Karthikeya and are similar to the thunderbolt of the great Indra and they have smooth joints, are very sharp and are like very angry serpents." 8.22-8.23

"Oh friend, he whom you call Vali is one who does sinful deeds and you will see him now being killed by my arrow and crushed like a mountain." 8.24

When Sugreeva, the chief of army of the monkeys heard these words of Raghava became incomparably happy and said, "Great, great." 8.25

"Oh Rama, I am filled with sorrow and you are the one who protects those affected by sorrow and as your friend, I am greatly sorry for you." 8.26

"You have given your hand and made me your friend with fire as the witness and you are greater than my life. You being my friend I am taking an oath on my words of honour." 8.27

"Considering you as my friend I am speaking in a relaxed way to you about my inner sorrow which keeps on tormenting me." 8.28

When he told this his eyes were masked by his tears and since his voice choked with tears he was not able to speak any further. 8.29

Instantly Sugreeva controlled the speed of his tears, which was rushing out like the current of the river; he again assumed courage and started speaking in front of Rama. 8.30

After controlling his tears, Sugreeva wiped his eyes and taking deep breath, that lustrous one told Rama. 8.31

"Earlier Oh Rama, Vali uprooted me away from the kingdom and after making me listen to harsh words threw me out with force." 8.32

"My wife whom I loved more than my life was robbed and all my friends were arrested and then imprisoned." 8.33

"Oh Raghava that bad soul tried to destroy me and send many armed monkeys and I killed all of them." 8.34

"Oh Raghava because of this I also viewed you with suspicion and scared I did not come before you as fear scares everyone." 8.35

"I am being helped only by Hanuman and few other monkey chiefs and in spite of all difficulties I am surviving with my life." 8.36

"These monkeys are very affectionate towards me and protect me from all sides. They go along with me wherever I go and stay with me, if I stay." 8.37

"I will tell you in brief, because there is no need to tell in detail. My elder brother Vali, who is well known for his valour is now my enemy." 8.38

"My sorrow can only vanish after his death takes place and happiness in my life is also decided by his destruction." 8.39

"Oh Rama I have explained about my sorrow and means for ending it. And I believe whether a man is sad or happy the only protection he can get is from his friend." 8.40

After hearing these words of Sugreeva Rama told him, "I would like to know about the reason for the development of enmity between you both." 8.41

"After hearing about the reason for the enmity between you two monkeys and after measuring your weakness and strength, I will take necessary action with pleasure." 8.42

"After hearing about your being insulted, my heart is shaking and I am being subject to strong deep anger which is rushing like the flow of rain water in rainy season." 8.43

"You tell me about it freely and happily before I string my bow for as soon as I send my arrow, your enemy would be destroyed." 8.44

When the great son of Kakustha clan told like this to Sugreeva, the four monkeys were extremely overjoyed which was matchless. 8.45

Then Sugreeva started narrating the reason for the enmity and told how it all started to the elder brother of Lakshmana. 8.46

This is the end of Eighth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

9. Mayavi's Story

[Vali the elder son was crowned as the king at his father's death. One day an asura called Mayavi challenged him. He went to fight with him along with Sugreeva. Mayavi entered a cave, Vali entered behind him. When blood and foam came out of the cave, the ministers Crowned Sugreeva as the king. One day Vali came back.]

"My Elder brother Vali is a destroyer of enemies who earlier used to respect my father as well as myself." 9.1

"After my father' s death he being the eldest was made the king of monkeys by the ministers as well as other great monkeys." 9.2

"While he was ruling the great kingdom belonging to my father's and grandfather's, I remained like a servant by his side and obeyed him." 9.3

"There was a lustrous Rakshasa called Mayavi who was the elder brother of Dundhubhi and son of Maya and he had a great enmity with Vali due to an affair with a woman." 9.4

"He arrived one silent night to the doors of Kishkinda and he made great blaring sound and invited Vali for a fight." 9.5

"My brother who was sleeping, after hearing that great bellowing sound and that great Vali could not tolerate that sound and came out." 9.6

"Though me and ladies bowed to him and tried to prevent him, he came out with great anger and wanted to kill that great Asura." 9.7

"That greatly strong one spurned all of us and then due to my love for him, I also went along with him." 9.8

That Asura seeing from a great distance my brother and myself coming towards him, was greatly scared and ran away." 9.9

"When he was running out of fear, we both speedily followed him, by the path which was lit by the moon, which was just then rising." 9.10

"That Asura speedily went inside a hole on the earth, which was difficult to enter and covered it with grass and we who have reached that place waited near it.," 9.11

"Vali seeing the asura entering the hole on earth flew in to a great rage and with great anger he told me the following words." 9.12

"Oh Sugreeva, stand near the entrance of this hole on earth with alertness, as I am entering in to it to kill that enemy." 9.13

"When I heard these words, I begged that destroyer of enemies, but he made me swear on his feet that I would not enter that hole." 9.14

"After he entered the hole almost one year passed away and I was wasting my time by standing near the entrance of the hole." 9.15

"Thinking that I have lost my brother and becoming alarmed due to love at being not able to see my brother and started doubting that some harm might have occurred." 9.16

"After a very long time from the entrance of the hole blood with foam started oozing out and I became greatly saddened." 9.17

"The sound of screaming of that Asura reached my ears; but not the screeches of my brother, who was involved in the fight." 9.18

"Oh friend, I concluded from the signs that my brother has been killed and closed that hole with a stone as big as a mountain and with great sorrow performed water oblations and reached back Kishkinda and though I tried to conceal the happenings, the ministers persuaded me to tell about it. 9.19-9.20

"Then I was persuaded by them and I was crowned and started ruling that kingdom as per justice, Oh Rama. And at that time he who was half monkey came back after killing that Asura enemy." 9.21

"Seeing me crowned, with his eyes reddening with anger, he arrested me and all the ministers and started telling very rude words." 9.22

"Though I was capable of killing him, Oh Rama, thinking it is a sin, I did not try to do it, as I honoured him as my brother." 9.23

"When my brother entered the city after killing the enemy, I acknowledged him as great soul and saluted him with a very happy inner mind but he did not say any words of blessing." 9.24-9.25

"Oh Lord Rama, though I bowed to him in salutation, with my crown touching his feet, Vali did not show any sign of grace towards me." 9.26

This is the end of Ninth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

10. Sugreeva's Banishment Story

[Sugreeva then tells about how unjustly he was banished from his kingdom and how his wife was usurped from him by Vali. Rama promises to kill Vali.]

"Then I wanted to please my brother who has come greatly angry and greatly agitated and started appeasing him." 10.1

"Fortunately you have reached back safely after killing your enemy. Oh Lord of all orphans, but for your return I would have been an orphan." 10.2

"I will hold the umbrella with many ribs and which is like the full moon which has just risen with Yak tails. Be kind enough to accept it." 10.3

"Ok king, I stood near the mouth of the cave undergoing great difficulty for one year and then I saw the blood flowing out of the mouth of that cave. My heart was filled with sorrow and I lost control over my senses. Then after covering the door of the cave with a stone of the size of the mountain, I retreated from that place and reentered Kishkinda." 10.4-10.5

"The citizens and the ministers who saw me grieving crowned me though I did not like it. I may be excused for that." 10.6

"You only are the king worthy of reverence and I am just like earlier. I have taken up the job of the king because you were absent. The kingdom is now stable with its ministers, citizens and towns and its thorn like enemies kept away." 10.7-10.8

"This kingdom which has been deposited with me during your absence is being returned to you and Of slayer of enemies, Oh gentle one, do not get angry at me." 10.9

"Oh king, I am begging you with bent heads and hands folded in salutation. I took this assignment to rule kingdom only during your absence as entrusted to me by citizens and ministers so that it can be preserved without any problems." 10.10

Though I was speaking to him with affection, that monkey abused me and reproached me in spite of the fact that I spoke in various ways to him. 10.11

Calling people who agreed with him and the ministers who were invited, he spoke to me very harshly in the middle of my friends. 10.12

"You know well how that the angry war mongering Mayavi, who is a great asura challenged me for a war that night." 10.13

"As soon as I heard these words of his, I came out of the palace and this dreadful brother followed me." 10.14

"Then that Asura, seeing me at night being followed by another powerful person, was stricken with great fear seeing both of advancing against him and speedily entered a huge cave though he was chased. 10.15-10.16

"When I saw him entering that horrifying very big cave, I instructed my cruel looking brother like this." 10.17

"I will not have the power to return from the cave till I kill the asura and so you please wait for me at the mouth of cave till I kill him and return back." 10.18

"Under the hope that Sugreeva is waiting for me, I entered the cave which was difficult to enter and when I was searching for the asura One long year passed." 10.19

"Without much effort I could find the fearful enemy of mine and I killed him along with his relatives." 10.20

"When he was roaring and writhing, blood came out of his mouth and it became difficult to stop the flow of blood in that cave." 10.21

"After killing the powerful enemy who was the son of Dhundubi, when I was coming out, I could not find the door of the cave since it was blocked." 10.22

"I went on shouting for Sugreeva again and again and when there was no response, I became greatly distressed." 10.23

"I hit the walls of the cave many times with my feet and broke the door at last and have arrived here from there." 10.24

"And this cruel Sugreeva who had forgotten brotherly affection wished like a mirage to have the kingdom for himself stopped me." 10.25

After telling like this that monkey Vali without getting perturbed banished me from the kingdom with a single cloth. 10.26

"Oh Rama, Remembering that attack as well as robbing of my wife, I am greatly scared of him and wandering this earth which is covered by oceans and forests." 10.27

"Being sad due to my wife being stolen from me, I have come to this great mountain Rishyamooka, which is inaccessible to Vali due to some other reason." 10.28

"This is the story about the great enmity between us told in great detail and you can realize the great sorrow which has befallen me for no fault of mine." 10.29

"Oh valorous Rama who is fearful to the entire world, due to the fear and sufferings caused by Vali, I am requesting for your grace by killing Vali." 10.30

When he was spoken to like this the lustrous Rama who was a follower of Dharma, started telling these words which are according to Dharma in a teasing way to Sugreeva. 10.31

"My unerring sharp arrows, which are like the Sun, would soon kill Vali, who is an evil one with great speed." 10.32

"As long as I do not see him who has stolen your wife, till that time that soul of sin Vali who has violated virtue would live." 10.33

"From my personal experience, I see that you are drowned in the ocean of sorrow and I would definitely make you cross that sea and ensure that you get back all that you have lost." 10.34

Hearing those words which increased his joy and courage, Sugreeva who was immensely pleased told these great words. 10.35

This is the end of Tenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

11. Rama Throws Skeleton of Dundhubhi

[Sugreeva describes the prowess of Vali. He tells how he threw the body of Dhundhbhi whom he has killed to one yojana distance. He also tells Rama about the curse of sage Mathanga on Vali. Rama throws the skeleton of Dhundhubhi to ten yojanas distance just by his toe. Sugreeva wants him to pierce one of the seven Sala trees.]

When Sugreeva heard the words of Rama, his joy and courage increased and he started praising Rama in a worshipful manner. 11.1

"Without any doubt, if you become angry, by using lustrous sharp arrows which will pierce the vital parts, you can burn the world similar to Sin God burning the world before the deluge." 11.2

"Please hear with concentrated mind about his courage, valour and steadfastness from me and then you u decide as to what is to be done by you." 11.3

"Vali daily crosses oceans from east to west and from South to North before sun rise without getting tired." 11.4

"Vali would climb to the top of the mountains and he would toss huge peaks speedily upwards and then catch them." 11.5

"While Vali is exhibiting his strength he would brake many strong trees in the forest with vigour and speed." 11.6

"There was a buffalo called Dundhubhi, who was shining like the Kailasa mountain, who has the strength of one thousand elephants and greatly valorous." 11.7

"That wicked very huge bodied one proud of his valour and deluded by the power of boons that he obtained went to the ocean which is the Lord of all rivers." 11.8

"After reaching the sea with billowing waves and which had collection of gems wanting to fight a war with the ocean he told." 11.9

"Oh king, that strong ocean which was the soul of Dharma arose and told that Rakshasa who was sent there by God of death." 11.10

"Oh expert in war, I am not capable of fighting with you and please hear so that I can tell you about the one who would engage you in war." 11.11

"The very famous king of mountains Himalayas is the abode of many sages in its great forests and is the father in law of Sankara. He has many great waterfalls and many cavers and caverns within him. He will be competent and give you incomparable pleasure in war." 11.12-11.13

"That great Asura understanding that the ocean is scared of him, went to Himalayas like a great arrow released from a bow and that Dundhubhi then took elephant size rocks from that white mountain threw and broke them and roared." 11.14-11.15

"Then that Himalayas who was gentle took a a pleasing form like a cloud and sitting on one of its peaks told him." 11.16

"Oh Lover of Dharma Dundhubhi, do not offer me any trouble, as I am the abode of sages doing penance, I am not suitable to war with you." 11.17

"Hearing the words of the wise king of mountains, Dundhubhi who had red eyes due to anger spoke to him." 11.18

"You are not fighting with me either because you are not competent or you are afraid of me but you can please show me a valorous hero who would be ready to fight with me." 11.19

"That Himalayas who was skilful in conversation and a person of Dharma, on hearing the angry words of that great Asura, spoke angrily to him." 11.20

"There is a greatly wise monkey called Vali who is equal in valour to Indra and the Lord of the monkeys is living in Kishkinda which has unmatched luster." 11.21

'He is very intelligent, greatly wise and an expert in war and he is capable of facing in one to one fight war like just like Indra gave to Namuchi." 11.22

"If you are interested in war speedily go to him, for he is difficult to face in war and would be ever ready for it." 11.23

"Hearing the words of Himalayas, the extremely angry Dundhubhi went to the town of Kishkinda which was the place of Vali." 11.24

"He took the form of a terrifying bison with very sharp horns and looked like a water rich cloud in the sky of the rainy season and that very strong one reached the gate of Kishkinda and roared like a Dundhubhi drum and shook the earth." 11.25-11.26

"Breaking the trees which were nearby and scratching the earth and digging the gate by his horns he looked like an elephant." 11.27

"Vali who had gone to his private apartments hearing that intolerable sound, jumped from where he is along with a woman and looked like a moon coming out along with the stars." 11.28

"Vali, the lord of the monkeys, who roams all over the forest, told Dundhubhi in few words whose letters were clear." 11.29

"Oh Dundhubhi, for what reason are you blocking the door like this and roaring. Oh very strong one you are known to me, please save your own life." 11.30

"After hearing those words of the king of monkeys Dundhubhi told with reddened eyes due to great anger." 11.31

"Oh valorous one, you should not talk in the presence of women, Start the war with me and then I will know your strength." 11.32

"Otherwise I will control my anger for this night and I will give you time to passionately indulge in love play for this night." 11.33

"Oh monkey, you can embrace them and give them whatever you want to give and oh king of monkeys you can also spend time with your friends."
11.34

"See Kishkinda properly assigns some one like you to be king of the city and play with ladies, for I am going to destroy your pride." 11.35

"He who kills an intoxicated one, heedless one, one who is sleeping or one without weapons and one who is passionately indulged in love is like a killer of unborn child in a womb." 11.36

"Then smiling mischievously, he sent away Tara and her servants and all other women and angrily he told the great Rakshasa." 11.37

"Do not think that I am intoxicated and if you are not afraid of a war, my intoxication would help me in striking you as I have drunk a hero's drink."
11.38

"After having angrily spoken like this and after removing the golden garland given to him by his father the Indra and stood ready for the war." 11.39

"Vali roaring like an elephant lifted Dundhubhi who was like a mountain by his horns and stuck him down." 11.40

"Then Vali roared and threw the body of Dundhubhi down, and blood started flowing from the ears of Dundhubhi." 11.41

"Since both of them were agitated and angry and both were wishing to be victorious, a horrible war took place between Dundhubhi and the monkey."
11.42

"Vali who has valour equal to Indra fought with fists, knees as well as stones and trees." 11.43

"The Monkey and the asura pounced upon each other in that fight and the power of Asura got reduced and that of the son of Indra increased." 11.44

"Vali lifted the asura Dundhubhi who was failing in his efforts, courage strength and prowess, and hit him down on the ground and while being thrown down Dundhubhi was crushed and the body got split in to five elements and he fell down dead." 11.45-11.46

"That strong Vali lifted that body which has lost its life by his hands and with speed hurled it to a Yojana distance." 11.47

"When the body was thrown in haste, drops of blood from the mouth of the body fell, which was scattered by the wind and fell on the hermitage of sage Matanga." 11.48

"Seeing the drops of blood of a Rakshasa that has fallen on him, that great sage became angry and started thinking about who might have done it?" 11.49

"Which bad soul has sprayed blood, instantly on me and that bad one who has done it must be evil minded and childish?" 11.50

"After saying this the great sage came out of his hermitage and saw before him the mountain like body of that buffalo." 11.51

"By the power of penance he understood that it was done by a monkey and he pronounced a great curse on Vali who hurled it." 11.52

"If he who polluted this hermitage by sprinkling of blood enters this place protected by me, then his death would take place." 11.53

"If he who broke trees in this place by throwing the body of the Asura, comes within one Yojana all round my hermitage clearly that evil minded person will not live." 11.54

"It is better that those ministers of his who are staying in my forest also go away with pleasure as soon as this pronouncement is made." 11.55

"If they stay back in the forest which has been looked after like a son by me and destroy its shoots and harvest the fruits and roots, definitely I would also curse them." 11.56-11.57

"I am giving them one day time and from tomorrow, if I see any such monkey, then he would be transformed in to a mountain and remain here for thousands of years." 11.58

"As soon as these words fell out of the mouth of the sage, they all came out of that forest and went and met Vali." 11.59

"Oh monkeys who live in the forest of Matanga, why have you all together come to meet me? I hope all of you are safe." 11.60

"Then all those monkeys told all that happened and also about the curse given to Vali and the reason for that curse." 11.61

"When Vali heard all that was told by the monkeys, Vali went to the hermitage Of Matanga and with saluted hands begged for his pardon." 11.62

"The great sage went in to his hermitage without obliging him and due to the fear of that curse Vali was greatly perturbed." 11.63

"Due to the fear of that curse, Vali does not enter the great Rishyamooka mountain and does not even like to see it." 11.64

"Knowing about the prohibition of his entry, Oh Rama, I roam about in this great forest accompanied by my ministers without any fear." 11.65

"That shining skeleton lying on the mountain top is that of Dundhubhi, which was thrown there by the vanity of Vali." 11.66

"You can also see seven huge Sala trees full with their branches and Vali by his innate power can make them leafless one at a time." 11.67

"Oh Rama, I am telling all this to describe about his matchless valour, then how is it possible for you to kill him in war?" 11.68

When Sugreeva told like this Lakshmana smilingly told, "by performing which act would you believe that we are capable of killing Vali." 11.69

Then Sugreeva told, "Earlier these seven Sala trees used to be shaken one after another by Vali and agitate them." 11.70

"If Rama can with one arrow remove all leaves of one of the Sala trees by his arrow, then on seeing the valour of Rama, I would conclude that Vali is definitely dead." 11.71

"Oh Lakshmana, if using one of his feet, he can kick the skeleton of the buffalo and make it fall at two hundred bow lengths, then I will have confidence in him." 11.72

When Sugreeva told like this the eyes of Rama reddened and after thinking for a short time Sugreeva again spoke to son of Kakustha clan. 11.73

"The strong monkey Vali is valorous and acknowledges valour and is famous for his strength and masculinity and he cannot be defeated in war." 11.74

"Seeing his acts which are difficult for even devas to perform, I became thoughtful and scared and I depended on living in Rishyamooka." 11.75

"After thinking and concluding that he the king of monkeys cannot be defeated, cannot be conquered and cannot be attacked, I am not leaving Rishyamooka." 11.76

"After suspecting problems, I am moving about in this great forest along with affectionate ministers lead by Hanuman." 11.77

"Oh Rama who loves his friends, Oh tiger among men, in you I have got a trustworthy laudable and good friend, in whom I can depend upon like the Himalaya mountain." 11.78

"I do not know your power in war as your valour has not been seen by me, like I know about my malicious brother." 11.79

"I am not trying to measure you or insult you or intimidating you, but his gross exploits have made fear rise in my heart." 11.80

"Oh Raghava, your voice, courage as well as physique seems desirable and indicate great radiance but it is not clear like an ember covered with ash." 11.81

Hearing these words from the great soul Sugreeva, Rama with a smile told the following to the monkey. 11.82

"Oh monkey, if you are not able to have confidence in me, I will convince you of my power and valour in war." 11.83

That elder brother of Lakshmana who is very strong and valorous after comforting Sugreeva by saying this, playfully with his toe lifted the dried up body of Dundhubhi and threw it to a distance of ten Yojanas. 11.84-11.85

Then Sugreeva seeing the body quickly again told to the elder brother of Rama who was shining like a sun "the words told in front of the monkeys are really meaningful." 11.86

"Oh friend, At that time the flesh was wet and now it has become dried up without flesh and is like grass, Oh Raghava, and at that time my brother Vali was intoxicated and tired and so you could fling it happily." 11.87-11.88

"And because wet state and dry state makes a lot of difference, I am not able to decide whether your strength of his strength is more." 11.89

"Oh dear one, I am still having doubt of your strength compared to his but if you are able to pierce one Sala tree, I would be convinced." 11.90

"Get set your great bow which is like an elephant's trunk and draw the string up to your ear and release a great arrow." 11.91

"Oh Rama if you pierce one Sala tree by using your arrow, then I will not have any doubt. Enough of this thinking and please do this one favour to me and I tell this swearing upon me." 11.92

"Like the sun among things that are bright, Like Himalayas being the greatest mountain and like Lion is the greatest among those which walk with four feet, you are the most valorous among me." 11.93

This is the end of Eleventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

12. First Fight of Sugreeva with Vali

[Rama shows his prowess by sending his arrow through all the seven Sala trees, Convinced accompanied by Rama Sugreeva goes to fight with Vali. Since both of them look alike Rama is not able to kill Vali. Decorated by a forest flower Garland Sugreeva goes again to fight with Vali.]

When Rama heard these good words of Sugreeva, to create confidence in his mind, Rama took up the bow. 12.1

Rama, who respects others, took one arrow and put it on the horrifying bow and shot aiming at the Sala tree and the sound produced could be heard in all directions. 12.2

That powerful arrow which was decorated with gold, when released pierced through all the seven Sala trees and the mountain terrain and pierced the earth. 12.3

That great arrow after it was released within a short time pierced all the Sala trees and after it emerged from there returned back to the quiver. 12, 4

That great monkey seeing the arrow piercing all the seven trees was filled with great wonder by the speed of the arrow of Rama. 12.5

That Sugreeva, who was greatly pleased, saluted Rama with folded hands and with his ornaments hanging down prostrated before Rama with his head touching the earth. 12.6

Greatly pleased by act that Sugreeva spoke to Rama who was follower of Dharma, an expert in all branches of knowledge and valorous one who stood there. 12.7

"Oh bull among men, using your arrows you can kill even Indra assisted by all devas in a battle and what to see of this Vali." 12.8

"Oh Rama with one arrow you have pierced, seven great Sala trees, the mountain as well as the earth and who can face you in the battle front?" 12.9

"All my sorrows have deserted me as I got a friend like you who is comparable to Indra and Varuna." 12.10

"Now for my sake you have to kill my enemy Vali who is in the form of my brother and for that son of Kakustha clan my salutations." 12.11

Then Rama embraced Sugreeva who was good to look at and followed by Lakshmana he replied back" 12.12

"We will now speedily go to Kishkinda with you leading us and after going there you invite Vali who is only a brother for namesake, for a duel." 12.13

Then they all went to Kishkinda the capital of Vali and hid themselves behind a tree and stayed there. 12.14

For the sake inviting Vali for a duel Sugreeva let out a horrifying shout which was sky breaking, after tightening his stomach by his cloth. 12.15

Hearing that shouting of his brother, the very strong Vali came out overwhelmed with great anger like the Sun coming out of the western ocean. 12.16

Then a tumultuous war broke out between Vali and Sugreeva resembling a war between Budha [mercury] and Angaraka [mars] in the sky. 12.17

Those brothers forgetting themselves in anger fought with palms and fists and stuck each other like lightning and thunder. 12.18

Then Rama armed with bow looked at both of them, who were valorous and similar to look at like Aswini Kumaras. 12.19

Since Raghava could not recognize Vali or Sugreeva, he could not make up his mind to release the deadly arrow. 12.20

Meanwhile Sugreeva defeated by Vali, not able to see Lord Raghava ran to the Rishyamooka mountains. 12.21

Chased with great anger by Vali, the exhausted Sugreeva, with blood oozing out from all his limbs due to the beatings and with a slackened body entered the forest of Matanga. 12.22

When the greatly lustrous Vali saw Sugreeva enter that forest, scared due to the curse that he had received saying, "You have escaped" and returned.
12.23

Rama along with his brother as well as Hanuman came to that forest which was entered by Sugreeva. 12.24

Sugreeva on seeing Rama along with Lakshmana felt greatly shy and replied seeing the earth. 12.25

"Asking me to challenge so that you can exhibit your valour to the enemy, you got me hit this way. Why did you do it?" 12.26

"Oh Raghava, had you at that time itself told me that you will not kill Vali, I would not have gone there." 12.27

When Sugreeva the great soul was speaking like this in a piteous and soul stirring manner Raghava again told. 12.28

"Oh dear Sugreeva please hear and please get out of this anger and hear why I did not sent that arrow?" 12.29

"Oh Sugreeva you and Vali are exactly alike in adornment, in form and also in size and movements and resemble each other." 12.30

"Oh monkey, In voice, in splendour or in looks or in valour, I could not find any differences between you." 12.31

"Oh best among monkeys, by the similarity between you two, I was confused and so I did not send the very fast arrow to kill the enemy." 12.32

"Due to your great similarity I did not send the horrifying arrow which is fatal, thinking that I should not strike at the root of our friendship between us."
12.33

"Oh valorous king of monkeys, my ignorance or thoughtlessness or folly of childishness would be revealed if you happen to die by mistake." 12.34

"It is said the crime of killing one who has promised you protection is very great. Me, Lakshmana and Sita of the blessed colour are under your protection as we have sought your protection in this forest." 12.35

"Oh monkey, without having any doubts on me, you should go to fight again. Oh Sugreeva within a short time, you will see that Vali is dying in the battle with a single arrow of mine and see him lying dead on the ground." 12.36-12.37

"Oh king of monkeys, you have some sort of signet with you, so that, in the fight that is going to happen, I can recognize you." 12.38

"Oh Lakshmana pluck that Gajapushpi flower in bloom which is auspicious and put in the neck of the great Sugreeva." 12.39

Then Lakshmana went to the path in the mountain which was full of blooming Gajapushpi flowers, plucked them and kept it on the neck of Sugreeva. 12.40

That auspicious gentle one Sugreeva with the creeper garland around his neck looked like a rain cloud at dusk adorned by a row of cranes, 12.41

With a radiant body that Sugreeva, as per the words of Rama, along with Rama went to Kishkinda which was ruled by Vali. 12.42

This is the end of Twelfth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

13. Rama at Seven Sages Hermitage

[On their way to Kishkinda they see a hermitage from which scented air was coming out. Sugreeva told Rama that it was the hermitage of the seven sages and requests them to salute that hermitage.]

The elder brother of Lakshmana went from Rishyamooka along with Sugreeva to Kishkinda which was ruled by the valorous Vali. 13.1

Rama got ready with a great bow and arrow decorated by Gold and which was like Sun and which was powerful in war. 13.2

In the front of the great soul Raghava, the strong necked Sugreeva and Lakshmana walked ahead. 13.3

Behind him the valorous Hanuman, Nala, Nila and the brilliant monkey leader Tara walked. 13.4

They walked seeing bent trees due to heavy load of flowers, rivers with pure water flowing to the sea. 13.5

They walked seeing valleys, mountains, house like caves and caves, chief peaks and valleys which were all pleasant to look at. 13.6

They went glancing at Lotus plants having leaves like pure Vaidoorya, Asoka plants with unopened buds and picturesque tanks with good water. 13.7

They walked seeing Karanda ducks, cranes, swans, Vanjula birds, water fowls and Chakravaka birds which were singing melodiously. 13.8

They saw on those grounds fearless deer were roaming in the forest feeding on tender grass. 13.9

There were elephants with two tusks wandering alone which were fearsome enemies of tanks. 13.10

There were elephant like monkeys moving like a mountain which were intoxicated, raising dust of the ground and knocking way edges of mountains. 13.11

Seeing the animals that move in the forest and birds that move in the sky, they proceeded by the way shown by Sugreeva. 13.12

When they were proceeding with great speed, the son of Raghu clan, after seeing a forest densely populated with trees asked Sugreeva. 13.13

"These patch of trees is shining like a cloud in the sky and they are vast like collection of clouds and surrounded by Banana clumps". 13.14

"Oh friend, I would like to know what this is? I am curious about it. I wish you would satisfy my curiosity." 13.15

Hearing those words from the great soul Rama, Sugreeva started answering while they were walking in the dense forest. 13.16

"Oh Raghava, this is a very broad hermitage which removes tiresomeness due to it having pretty gardens and lots of fruits and roots." 13.17

"The sages were called 'seven sages' who observed great penance with great discipline. They rested upside down with head in the water and foot up." 13.18

"They observed penances for seven days with air as their only food and on the seventh night they stayed on the top of the mountain without moving. They did penance like this for seven hundred years and with their bodies departed to heaven." 13.19

"Because of their power, this hermitage surrounded by trees is difficult to enter to devas, asuras including Indra." 13.20

"Birds and other animals who wander in this forest do not enter the hermitage because any one entering in cannot return alive." 13.21

"Oh Rama from the hermitage sound of dresses and ornaments are heard as well as sound of musical instruments and singing and also one can smell divine fragrance there." 13.22

"Three sacred fires keep on burning inside the hermitage and the smoke from them envelop the tree tops and the smoke shines red like a pigeon's leg" 13.23

"These tree tops with their top covered by thick smoke and covered by the thick clouds looks like a mountain of Vaidoorya." 13.24

"Oh Rama along with your brother Lakshmana salute the sages with folded hands and meditating on those sages." 13.25

"Those who offer salutations to those sages who are in contemplative state, will not have any inauspicious signs in their body." 13.26

Then Rama along with Lakshmana saluted those sages and meditated with devotion on those sages and worshipped them. 13.27

Then Rama, his brother Lakshmana, Sugreeva and other monkeys offered salutations and went from there with a heart full of delight. 13.28

Then going with effort for a long distance from the hermitage of the seven sages, they saw Kishkinda ruled by Vali. 13.29

Then Rama, his brother and the monkeys after taking weapons which had very great luster, reached the town ruled by the son of Indra, to eliminate their enemy. 13.30

This is the end of Thirteenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

14. Sugreeva at Kishkinda

They all went speedily to Kishkinda the place ruled by Vali and in the deep forest they waited hiding behind the trees. 14.1

Sugreeva with a bread chest who loved forests thoughtfully examined all the forests and became angry. 14.2

Then he who was surrounded by his companions made horrible sound capable of breaking the sky and moved like wind inviting Vali for war and it was like a roar of a great cloud. 14.3

Sugreeva who was like an infant sun and who moved like lion and who was capable of doing any duty spoke like this to Rama. 14.4

"We have reached the very big Kishkinda which is occupied by a net work of monkeys, which has shining gate way made of gold and which has a flag operated mechanically. 14.5

"Oh valorous one, as per your earlier vow, be pleased to kill Vali and achieve this quickly, like providing support to the creeper at the right time." 14.6

When Sugreeva spoke like this to the Rama who was the soul of Dharma, told the following to Sugreeva who was a destroyer of his enemies. 14.7

"I can now recognize you by the Gajapushpi creeper, which is a distinguishing mark placed on your neck by Lakshmana." 14.8

"Oh valorous one, you are shining greatly with the creeper adorning your neck and you look like the sun with a garland of stars in the bright sky." 14.9

"Oh monkey, now I will relieve your fear caused by enmity of Vali, by release of one arrow at him." 14.10

"Please show me your enemy in the form of your brother, before he is killed and rolls down in the dust of the forest." 14.11

"If you bring Vali in to my visual range, then there would not be any need for you to complain that he has gone back alive." 14.12

"You have seen earlier that I pierced seven Sala trees by one arrow and by that same strength I will kill Vali now." 14.13

"Oh valorous one, I have never spoken a lie earlier even when I faced pain fearing that I would go against the tenets of Dharma and I will also not speak a lie in future." 14.14

"Leave out your nervousness for I will fulfill my vow like Indra helped a rice crop to yield by bringing rain at the proper time." 14.15

"Oh Sugreeva, now you make such sound and a war cry that the Vali adorned with a golden garland would come out." 14.16

"When challenged by you, he who wishes to win and praises strength will rush out without any other people from the city." 14.17

"The challenge of enemies is like liked by valorous men who know about their valour especially in front of women." 14.18

When he heard the words of Rama, the golden hued Sugreeva shouted in a loud and cruel voice, as if he wanted to split the sky. 14.19

Due to the effect of his sound, cows were frightened and lost their luster, like the virtuous queens when they come to know about the failure of the king. 14.20

The deer were started falling down like the wounded horses in the battle and the birds started falling down like the planets stars which fall down after their blessing is exhausted. 14.21

Sugreeva, the son of Sun, who is well-known for cloud like thundering, and whose vigour is now reinforced by his bravery, then promptly released an oceanic roar like an ocean with splashing waves drifted by gales. 14.22

This is the end of Fourteenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

15. Tara Tries to Dissuade Vali

[When Vali starts angrily to fight again with Sugreeva, Tara his queen, tells him that Sugreeva would not come to fight again without any help. She tells him that from spies Angadha has heard that Rama and Lakshmana have promised to help him. She tells him that they are formidable and not to go to fight.]

Vali, who had gone to his private apartments, heard the huge sound of great Sugreeva and got angry with his brother. 15.1

Hearing that sound which shook all the beings, Vali lost his intoxicated mood and became greatly angry. 15.2

Vali who was shining like gold was all over influenced by anger, lost all his luster like that of the eclipsed sun. 15.3

Vali who was gnashing his teeth due to his anger shined like fire and appeared like a pond full of uprooted lotus plants. 15.4

Hearing the intolerable sound that monkey started rushing out with quick and strong steps as if he intended to break the earth. 15.5

Then Tara hugged him, looked at him with love and companionship and told good advice to him who was greatly agitated. 15.6

"Oh valiant one, gently leave out this anger which comes out with a speed of river from you. The garland that you wear might would be taken out at day break." 15.7

"Oh great monkey, war has to be done seeing the time. You do not have enemies or vanity with you." 15.8

"You are going out from here rashly and I think it is not good for you and hear from me why are being prevented by me." 15.9

"Earlier he summoned you for war with great anger and when he attacked, he was thrown away and ran in all directions." 15.10

"He was defeated by you and specially hurt by you and when immediately he again calls you for war, a doubt arises in my mind." 15.11

" You can see that with pride and determination he is roaring. For this starting of that shouting again, the reason does not appear to be small." 15.12

"I do not think that Sugreeva has come here without any other help and he is depending on some unflinching support for this roaring of his." 15.13

"By Nature Sugreeva is intelligent and has expertise and he would not enter in to friendship without testing that person's power." 15.14

"Oh valorous one, I have heard earlier from Angadha when he spoke to me about this matter and I would tell you about those good words." 15.15

"Our Son had gone in side the forest and the following news was revealed to him by our spies." 15.16

"The sons of the king of Ayodhya, Rama and Lakshmana who had been born in the clan of Ikshuvaku and who are valiant and difficult to be defeated in battle have reached here to help Sugreeva, making him difficult to defeat." 15.17

"Your brother has now got the help of the famous Rama who is an expert in warfare, who has killed powerful enemies and is burning like the fire at deluge." 15.18

"He is like a sheltering tree to the pious and to the destitutes and the ultimate protection to the distressed and the only one who can be called famous."
15.19

"He is endowed with intellect and knowledge and stood firmly by the words of his father. He is a great one with good qualities resembling a great mountain with minerals." 15.20

"So it is not proper for you to have him as enemy as he is honourable, cannot be defeated, and is of immeasurable greatness in war." 15.21

"Oh Valorous one, I desire to tell you a few things and I am not trying to find fault with you. Please listen and act according to it, As I desire only your welfare." 15.22

"Oh Valorous king, with speed consecrate Sugreeva as the Yuvaraja. Why this useless enmity as he is your younger brother." 15.23

"I think for the sake of your welfare develop friendship with Rama and keeping away enmity with Sugreeva and start loving him." 15.24

"Oh Monkey, he is your only younger brother whom you should love and it does it matter where he is as he is always your relative." 15.25

"I do not see any body else in this earth who is a relative equal to him. Treat him with wealth and respect and afterwards leave away the enmity towards him and keep him by your side." 15.26-15.27

"Sugreeva with his broad neck is the only great relation to you and so show him affection as a brother and there is no other alternative than this." 15.28

"If you think that I love you, if you think that I am interested in your welfare, please listen to my entreaties and do according to my words." 15.29

"Please become peaceful and hear what I am muttering which will be useful to you, you should not follow only anger and it is not proper for you to fight with princes of Kosala kingdom who are like Indra in splendour." 15.30

Like that Tara spoke these useful words to Vali and he being under the influence of God of death and about to die did not like her good words. 15.31

This is the end of Fifteenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

16. Vali is Shot by Rama

[Vali justifies himself assuring that Rama, the follower of Dharma would not hurt him. He promises Tara, that he would not kill Sugreeva. He goes out and fights with Sugreeva. Seeing that Sugreeva is weakening, Rama shoots a great arrow at Vali. Vali is hit and falls down.]

When Tara who was having a face like that of lord of stars was speaking, Vali berated her words and spoke thus. 16.1

"Oh blessed lady, that brother is an enemy and is roaring with excitement and for what reason should I tolerate him?" 16.2

"Oh coward, For the invincible heroes who would not turn back in a war, tolerating an insult is worse than death." 16.3

"I am not able to tolerate, desiring to fight a war and that Sugreeva is shouting like one with a bad neck and creating a great commotion." 16.4

"Do not become sad about what Rama will do against me, because being a follower of Dharma and one who is thankful, how can he commit a sin against me?" 16.5

"Go back along with other ladies and why are you following me? You have shown your interest in me, Oh Tara and you have shown sufficient devotion towards me." 16.6

"I will go and fight with Sugreeva accepting his challenge and you may leave out your anxiety as I will not kill him but only destroy his pride." 16.7

"In the battle field I will do whatever I desire with him, I will hit him with my fist as well as trees and hurt him and he will run back with his injuries." 16.8

"That cruel minded would not be able to tolerate my fast pace in war. Oh Tara you have tried to help me and exhibited your love towards me." 16.9

"I am making a promise on my soul that I would return from the war with people and I will return after winning over my brother." 16.10

The lady with a sweet speech Tara embraced Vali, went slowly round him in Pradakshina while she was weeping modestly. 16.11

Then she who was an expert in Manthras wished him well, went back extremely to his private apartments along with other ladies. 16.12

When Tara and other ladies entered in their own houses, Vali preparing to go from the town hissed like a serpent. 16.13

That greatly lustrous angry Vali breathed heavily, moved his sight all over the place wishing to see his enemy. 16.14

Then he saw the very cultured, gold complexioned Sugreeva standing there glowing like fire. 16.15

When he saw the greatly valorous Sugreeva standing ready for a battle, he tied his loin cloth tightly and went in to steep rage. 16.16

That valorous Vali tied his cloths tightly and went towards Sugreeva with a clenched fist, waiting impatiently for a fight. 16.17

Sugreeva also clenched his fist and advanced even more eagerly towards Vali wearing a golden necklace. 16.18

Then Vali eyes reddened with anger told Sugreeva who was an expert in war and was advancing swiftly to pounce on the enemy. 16.19

"The fist of mine in which my fingers have been tightly packed would hit you with great speed and take away your life, so move away. 16.20

When Vali told like this Sugreeva replied "My fist will hit on your head and take away your soul." 16.21

When Sugreeva was approaching him in great speed Vali hit him with his fist and like a water fall from a river Sugreeva vomited blood. 16.22

Sugreeva moved freely from there, uprooted a huge Sala tree and hit him on the limbs of Vali, who looked like a mountain hit by a thunderbolt. 16.23

Hit by the huge Sala tree, Vali was shaken up like a heavily loaded ship full of caravan travelling in the sea. 16.24

Both of them with terrible strength, fierce in appearance seeking the weak points in the other advanced towards each other, striking at the enemy. They were as fast as Garuda and grew like the Sun and Moon in the sky. 16.25

Vali grew in strength and in valour but the greatly valorous Sugreeva the son of Sun God slowly weakened. 16.26

With his pride and strength crushed by Vali, Sugreeva became less valorous and anguished at Vali for having shown his comparative smallness. 16.27

Both of them fought the battle with branches and the tops of trees and with their nails that were as hard as tips of thunderbolts, fists, knees, legs and feet like the demon Vritara fought against Lord Indra. 16.28-16.29

Those monkeys who lived in the forest hit each other like a cloud hitting another cloud and produced great noise and also showing each other's blood stains. 16.30

Then Rama saw the king of monkeys looking here and there, again and again and observed that Sugreeva was losing his strength. 16.31

Then Rama seeing that the king of the monkeys was in great distress and that hero searched for a suitable arrow to kill Vali. 16.32

Then he stringed an arrow which looked like a snake, then pulled that bow which was like the coming of the wheel of the God of death. 16.33

By hearing the twang of the bow the winged and feathered birds were greatly disturbed and started flying in different directions possibly thinking that deluge in the clearing. 16.34

When the great arrow was released by Raghava, it went with sound of a thunderbolt, flashing lights similar to lightning and it hit the chest of Vali. 16.35

That greatly lustrous king of monkeys who was proud of his valour was hit speedily by that arrow and fell on the earth. 16.36

Vali fell down unconscious losing his entire luster, like the flag of Indra hoisted on Aswathi day and thrown out after Indradwaja celebrations. 16.37

That best among men released the best among arrows decorated by silver and gold and which was like the death at the time of deluge, which was shining, which was meant to kill the enemy and looked like the third eye of Lord Shiva. 16.38

Then dampened by the blood flowing like water, just like an Asoka tree full of flowers standing on a mountain, the son of Indra fell unconscious, like the flag of Indra which was thrown out on the ground after the festival. 16.39

This is the end of Sixteenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

17. Vali Accuses Rama

[When Rama approaches Vali, he accuses him of going against Dharma by killing some one who was not fighting him. He further says that his meat cannot be eaten. He accuses Rama of doing a dishonest and despicable act.]

That Vali who was an expert in war struck down by Rama, immediately fell down like a tree which was cut. 17.1

On that earth was lying down Vali who was decorated in all limbs by gold who fell down like the flag of Indra when the ropes tying it were loosened. 17.2

When the king of groups of monkeys fell down on the earth, the earth looked like the dull sky after the moon has set. 17.3

Though he had fallen on the ground, the body of that great one had not lost its splendour, the soul the luster and the valour had not left the body. 17.4

The divine garland given by Indra which was decorated by gold and diamonds gave the monkey chief the luster, life and splendour. 17.5

That Valorous monkey chief with the golden necklace looked like rain cloud with border glow of the twilight. 17.6

His garland, his body and that great fatal arrow were crafted in splendour in three ways, though he had fallen down. 17.7

That arrow led that valorous one in the path to heaven as Rama's arrow released from his bow led you to salvation. 17.8

He had fallen on the ground like a fire that was extinguished and that respectable warrior looked round him slowly and looked like king Yayathi who had fallen from heaven after exhausting his blessings and like Sun God who has fallen on earth at the time of deluge. He was unassailable like the great Indra, the fierce Shiva and Upendra. That fallen Vali who was the son of great Indra wearing a golden necklace was having a chest like lion, long hands, burning face, tawny eyes of the monkey and saw Rama accompanied by Lakshmana approaching him. 17.9-17.12

Vali after seeing Rama and the strong Lakshmana and spoke polite but harsh words which were according to Dharma: "You are the son of the king who is famous, pleasing to look at, born in a great family, lustrous and one who has taken the penance of good character." 17.13-17.14

"What merit did you get by killing me when I was engaged otherwise, since I was hit by your arrow when I was engrossed in another battle?" 17.15

"Rama all the world tells that you are merciful, taking care of the welfare of people, compassionate, dispassionate, one who acts in proper time and firm in your penance." 17.16-17.17

"Oh king, control of the body, control of the mind, patience, righteousness, forbearance, truthfulness, valour are qualities of a good king as also punishing those who do a crime." 17.18

"Primarily taking in to consideration your noble qualities, I came to fight with Sugreeva though I was prevented by Tara." 17.19

"A thought came in to mind then that it would not be proper for you to attack me when I was engaged in battle with others." 17.20

"I thought that you who walk under the flag of righteousness is not a fallen soul and I did not know that you are a sinner, one who is deceitful and one who does evil deeds." 17.21

"You are in fact a sinner who walks under the guise of a good man, and I did not know that you appear covered with Dharma which is only a pretext." 17.22

"Either in your city or in your country I have not done any sin nor at any time I have not insulted you and I am only a monkey living in the forest and eating fruits and roots and I was not fighting with you but with others." 17.23-17.24

"You are a son of a king, famous and good to look at and a look at you shows that you are one who loves Dharma." 17.25

"Which person born in the Kshatriya caste who has heard Vedas and who does not have any doubt of Dharma will do such a cruel act under the guise of Dharma?" 17.26

"Oh Rama, you are born in a royal family and are famous as the follower of Dharma and then why are you running about like a worthy person when really you are really unworthy?" 17.27

"Oh king, Conciliation, charity, patience, Dharma, Truth, honesty, valour and giving punishment to the guilty are the duties of a king." 17.28

"Oh Rama, we are animals who wander in the forest subsisting on fruits and roots and this is our nature while you are a man." 17.29

"Normally the battle is fought for land, gold and silver and how is it that you are interested in the fruits that I have?" 17.30

"Diplomacy, discipline, reward and punishment are the duties of the king which is not a mixed up one and kings do not act only on impulse." 17.31

"You are one in whom your wishes are important, angry, not balanced and you are confused about duties of a king and shooting arrow on others." 17.32

"Oh lord of men, you are a liar and do not have faith in Dharma and do not have stable intellect. and you are drawn by the senses towards passionate acts." 17.33

"Oh son of Kakustha clan, due to killing me who is innocent by an arrow and what will good people tell about you, who have done a despicable act?" 17.34

"Anyone who kills a king, a Brahmin, cow, living beings, atheist and one who marries before his elder sibling will go to hell." 17.35

"A gossip monger, a mean fellow, killer of a friend, one who molests the wife of his Guru would definitely go to the hell where sinners go." 17.36

"My skin is not good to wear, my hairs and bones are not of any use and my meat would not be eaten by followers of Dharma like you." 17.37

"Oh Raghava Brahmins and Kshatriyas are permitted to eat only five nailed creatures like the porcupine, the hedgehog, alligator, rabbit and turtle." 17.38

[Another translator tells the animals a, a kind of wild rodent, a kind of wild-boar, a kind of lizard, a hare and fifthly the turtle.]

"Oh king, learned people do not even touch my skin and they also do not eat my flesh as I am five nailed. Why have you killed me who is not fit to eat?" 17.39

"Tara who is a lady who knows everything told me words which were good for me and overlooking that I have come under the grip of death." 17.40

"Oh son of Kakustha clan, though you are a lord, you cannot protect this earth, like a wicked person cannot protect a virtuous wife." 17.41

"You are adamant, dishonest, mean, dressed up in false humility and a sinner and how did you become the son of the great soul Dasaratha." 17.42

"I have been killed by the hand of Rama, the elephant, who has broken the chains of character and went against conventions of good people and thrown away the goad of virtue." 17.43

"You have committed an inauspicious act not suitable to the noble people and even after that you talk about such acts and move with people following Dharma." 17.44

"You have exhibited your valour on people who should be neglected while you should have exhibited it before those who offended you." 17.45

"Oh son of the king, had you directly fought a war with me, you would have today itself seen the world of dead people." 17.46

"You have killed me who cannot be defeated by keeping yourself invisible, like a drunken man killing a snake which is asleep." 17.47

"Had you met me earlier, I would have got back your Maithili within a day. Had I not been killed by you to please Sugreeva, I would have brought you Ravana by catching him in his neck." 17.48-17.49

"Even if Maithili was hidden in the Patala or even under the sea as per your wishes like the white horse." 17.50

"It is proper for my brother Sugreeva to get the kingdom after my death and your killing me in a war which is against Dharma is not proper." 17.51

"If it is ordained by time other people would have acted like you and if it is in your power to give me an answer do it after thinking carefully." 17.52

After telling like this to Rama, the Vali, the son of king of devas who was shining like a Sun, with a very dried up throat suffering pain due to the arrow that hit him, kept quiet. 17.53

This is the end of Seventeenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

18. Rama Consoles Vali

[Rama tells Vali that as a representative of Bharata who rules the world, he is authorized to punish Vali who had a passionate relation with his brother's wife. He tells him, that it is usual to hunt animals hiding oneself. Vali understands the answer, requests Rama to protect Angadha his son. Rama assures him about it.]

After telling these humble but harsh words of Vali which had Dharmic implications and which were wise, he who was struck by Rama lost consciousness. 18.1

To that lord of monkeys who was like a lusterless Sun, like cloud which has released all its water and like fire which has put out and who was having characters of Dharma and Artha and who was the matchless god of monkeys and who spoke proper words, Rama, who was criticized, replied. 18.2-18.3

"Without understanding Dharma, Artha, Kama and worldly matters why are you criticizing me? This is childish." 18.4

"Why are you talking like frivolous monkey roaming in the forests? You could have consulted your elders, who are intelligent, learned and acceptable to scholars." 18.5

"The clan of Ikshuvakus own the entire world including along with its mountains and forests and have the right to punish animals, birds and men." 18.6

"The truthful, and upright Bharatha who is the follower of Dharma who has great knowledge of Dharma and Artha rules over this earth and is an expert in rewarding and punishing his subjects." 18.7

"King Bharatha in whom diplomacy and humility as well as truth is established is seen as a king with valour and judgment of time and place." 18.8

"As per his Dharmic instructions we and other kings are going round the world with a desire to establish Dharma." 18.9

"When the tiger among kings Bharatha who loves Dharma is ruling over the world, how can anyone move without observing Dharma." 18.10

"As per the orders of Bharatha we who are firmly established in our own Dharma, punish as per law those who do not follow Dharma." 18.11

"You have violated Dharma and slipped from your duty, and staying in passion bound activities in the royal path." 18.12

"The elder brother, father and the one who gives us education are the three who are to be considered equal to a father by those who follow Dharma." 18.13

"One's younger brother, son and a virtuous disciple are the three who are to be treated as sons if Dharma is taken in to consideration." 18.14

"Oh monkey, Dharma is subtle and difficult to understand and all the beings can identify the good and bad in their heart." 18.15

"You are fickle and you consult fickle minded petty monkeys and it is like a born blind man consulting another born blind person, Can you look at it from this angle?" 18.16

"I will tell you about it in very clear words and it is not proper for you to be angry at me or blame me." 18.17

"I will tell you the real reason for my killing you and please see it. You have forsaken the eternal Dharma by delighting with your brother's wife." 18.18

"You have delighted with passion towards Ruma who is your daughter in law when the great Sugreeva is still alive." 18.19

"Oh monkey, this punishment decided by me for your violating Dharma by sinning with passion with your own younger brother's wife, is just and proper." 18.20

"Oh lord of the monkeys, for one who acted against Dharma and not following the norms of the world, the only punishment which I could judge was killing you." 18.21

"I will not pardon you since I am a Kshatriya born in a good family, and I cannot pardon you, as the Sasthra says that punishment for any one who lusts with his own sister or his brother's wife, is death." 18.22

"Bharatha is the king of the world and we are the followers of his order and you have violated Dharma and how can we pardon you?" 18.23

"Bharatha is wise, respectable and who observes Dharma when he is ruling and he has determined to punish those who go against Dharma in the sensual matters." 18.24

"Oh Lord of the monkeys, having decided to follow the law of Bharatha, we have determined to punish all wicked people who go against tenets of Dharma." 18.25

"My friendship with Sugreeva is just like my friendship with Lakshmana and it was engaged for the sake of his wife and kingdom and I had Taken an oath regarding this in front of the monkeys and how is it possible for me to disregard my oath." 18.26-18.27

"Taking in to consideration all these great reasons which are according to Dharma, you may tell me the suitable command of yours." 18.28

"This should be viewed as a help rendered by me within limits of Dharma and it should be considered as a right punishment given to you because of that." 18.29

"You also should think it over from the point of Dharma. Please hear two song verses said by Manu which is highly regarded by those who love culture and these have been accepted by those proficient in Dharma taken action based on them." 18.30-18.31

"Those people who are punished for their sins by the king, get purified and reach heaven just like saints who did good deeds." 18.32

"A thief who has stolen money is relieved of his sin, if the money is taken back from him by the king after punishing him but the king becomes sinful, if he does not punish the sinner." 18.33

"My noble ancestor Mandatha inflicted a great punishment to one who is supposed to have given up the world, when he did a similar sin to that of yours." 18.34

"Other kings who were not watchful have also committed similar sins and their taint was appeased by doing atonement," 18.35

"Oh tiger among monkeys, please do not be sad about it for this killing was done as per Sasthras and done according to Dharma, as we do not have freedom to act as we like." 18.36

"Oh great monkey I shall relate you another reason for doing it and on hearing it you should not get angry with me." 18.37

"Oh great monkey I do not have any quarrel or malice with you and you know men using nets and ropes catch many different type of animals in the forest by hiding themselves." 18.38

"Those men who seek flesh to eat kill running and frightened animals which run away from them and also stable and fearless animals. They also hunt for alert animals which run away fast, which are not facing them. It is not wrong to hit an animal in any condition." 18.39-18.40

"Even royal sages who are expert in Dharma go for hunting in the forest, and because of that you fell for my arrow, Oh monkey and for hunting an animal on the branch, facing or not facing is not relevant." 18.41

"Oh great monkey, kings are givers of Dharma, which is not easy to obtain and also auspicious life and there is no doubt about it." 18.42

"Since kings are gods in human form moving on the earth, you are not supposed to harm them, shout at them, obey them and also not speak unpleasant words to them." 18.43

"Not knowing Dharma you are simply angry with me and berating my observation of Dharma not realizing that this Dharma has been passed to me through my father and forefathers." 18.44

When Rama told him like this Vali was greatly pained and decided as per Dharma that there was no fault in Rama. 18.45

That Lord of the monkeys with hands held in salutation told Rama "Oh great man, whatever you spoke is a fact and there is no doubt about it. 18.46

"It is not proper for an inferior person to reply to a distinguished person and I have earlier talked to you words that you do not like out of ignorance and Oh Raghava in spite of that further do not find fault with me." 18.47-18.48

"You are one who understands truth, one who is interested in welfare of citizens, one who can deduce about cause and effect, pleasant and stable minded." 18.49

"Oh expert in Dharma, I am that one who went against Dharma and one who believes in not practicing Dharma and do not know what is told in books of Dharma and so please protect me." 18.50

"I am not sad about myself nor about Tara and nor about my relatives but I am worried about Angadha who has virtuous qualities and wears golden armlets." 18.51

"Since I had loved and fondled right from childhood, without seeing me he would become pitiable and look like a lake with its waters dried up." 18.52

"Angadha is my only son and is young, innocent and is the son of Tara and very strong. You have to please protect him." 18.53

"You may please show your concern for Angadha as well Sugreeva and you are one who protects and punishes them and you also know what they should do and what they should not do." 18.54

"Oh king, behave with Angadha and Sugreeva like you would behave with Bharatha and Lakshmana." 18.55

"Tara, the sage like woman should not suffer for my faults at hands of Sugreeva and I wish he does not behave insultingly with her." 18.56

"With your blessings any one would be capable of ruling a kingdom. Working under you and obeying your will, he can rule over the entire earth, and even heaven." 18.57-18.58

"Even though I was prevented by Tara, since I was desiring death from your hands, I came to fight duel with my brother Sugreeva who is the son of Sun God" saying this the Lord of monkeys chose to remain silent in front of Rama." 18.59

Then Rama consoled Vali, who was clear in his thoughts, knew the peaceful means and was speaking according to Dharma. 18.60

"OH monkey do not grieve regarding this matter. Oh Good monkey you should not worry about yourself or us as we have taken a decision according to Dharma in your regard." 18.61-18.62

"He who punishes one who deserves to be punished and he who deserves punishment and gets punished both of them should not be sad to because this is the result cause and effect theory." 18.63

"Oh great one, because I have punished you, you have got rid of the sin and as per your nature you have attained the state of Dharma." 18.64

"Oh best of monkeys, give up sorrow, desire and fear that remains in your mind, for it is not possible for you to go against the design of fate." 18.65

"Oh Lord of monkeys Angadha would have the same relation to Sugreeva that he had with you and do not have any doubt about it." 18.66

Hearing these sweet words from that great soul Rama who travels in the path laid out by Dharma and who is destroyer of his enemies that Monkey gave a fitting suitable reply. 18.67

I being hit by an arrow and having lost my usual consciousness, due to my ignorance blamed you, Oh Lord equal to Indra and one who is greatly valorous, be leased with me and pardon me." 18.68

This is the end of Eighteenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

19. Tara Rushes to Vali's Place

[When Tara sees the monkey warriors running away she tries to dissuade them. They advice her to go back to the city and crown Angadha as their king. Without bothering about this advice, Tara rushes to the spot where Vali has fallen. Seeing her and Angadha crying Sugreeva becomes sad.]

Struck down by the arrows that great king of monkeys was made to lie on the ground and hearing apt words from Rama, he chose not to reply. 19.1

Badly pierced by Rama's arrows, limbs smashed by boulders and hit by trees, he lost his consciousness as a prelude to death. 19.2

His wife Tara heard that the tiger among monkeys was killed by the arrow released by Rama in the battle. 19.3

Hearing the terrible and unpleasant news of her husband's death, Tara got greatly frightened and rushed to the mountain cave along with her son. 19.4

The greatly valorous attendants of Angadha seeing Rama the one who wields a great bow were frightened and ran away. 19.5

Then Tara saw the frightened monkeys running away from her troop like deer slipping away from their herd. 19.6

That virtuous lady who herself was sorrowing, reached them who were sorrowing and running away as if Rama's arrows have hit them and told them. 19.7

"Oh monkeys you are the attendants who walk ahead of that king lion and why are you running away leaving this place extremely frightened?" 19.8

"If for the sake of the kingdom this brother was made to fall down by Rama's arrows which strike at a long distance, why are you running away?" 19.9

Those monkeys who can take any form that they want hearing the words of the wife of the monkey lord, which was timely and clear, told her. 19.10

"Oh lady with a living son, you please go back and save the life of your son Angadha, for Rama in the form of God of death has killed Vali." 19.11

"After being hit by trees and very big stones which were thrown at him, Vali fell down by the thunderbolt like arrow of Rama." 19.12

"After seeing the tiger like monkey who is equal to Indra in luster fall down, we who are his army were terrified and are getting scattered." 19.13

"Please protect the gateway of the city and crown Angadha the son of Vali as the king and all the monkeys would serve him as their king." 19.14

"Oh lady with a pleasant face, otherwise your place would not be good and so do as we advise and immediately the monkeys will mount the citadels of the city and keep watch." 19.15

"You will see many monkeys who were sent away by Vali along with wives and without wives wandering in the forest and they are great cause of fear to you." 19.16

That lady with a pretty smile hearing the words of monkeys with a lowly mind talked to them reflecting her own views. 19.17

"After the death of my great husband, who is the lion among monkeys, what is the use of the kingdom to me or the son or this life?" 19.18

"I will reach the base of the feet of that great soul, who has been killed by an arrow sent by Rama." 19.19

Affected by great sorrow, she ran crying, hitting her head and chest with her own hands. 19.20

When she was drawing close to that spot, she saw, her husband, who was a great conqueror of Rakshasas and one who never turned his back in the battle fallen on the earth. 19.21

And there she saw Vali who could throw mountains just like Indra who threw his thunderbolts, who was like a stormy wind and had the voice like the thunder of clouds. 19.22

Vali was equal in prowess to Indra, a thunder to those who thunder, one with a huge form, a valiant one, one who could kill other valiant ones, one who was like a lion killed by a tiger for its meat and was lying there like a cloud that was powerless after the rain. 19.23

He was like a temple having a flag and altar which was revered by all the worlds but destroyed by an eagle for the sake of a serpent. 19.24

That auspicious lady then saw Rama standing there leaning on the best of the bows along with his brother and the brother of her husband. 19.25

After crossing the place where they are standing, she went near her husband who had fallen in the battle and that very much pained lady was bewildered and fell down. 19.26

That lady then stood up as if she was waking up from her sleep and while crying said, "Oh husband" and wailed loudly seeing her husband who was caught up in the rope of death. 19.27

Sugreeva seeing Tara crying like a female Osprey and also seeing Angadha who was following her with great sorrow, experienced sorrow and despair. 19.28

This is the end of Nineteenth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

20. Tara's Wail

[Tara laments for her husband. She decided to give up her life by not taking any food.]

That moon faced lady and the pretty Tara, seeing her husband killed by the release of the fatal arrow by Rama and lying on the ground, went near embraced him. 20.1

Seeing Vali who can be compared to an elephant and who was like a great mountain lying killed by an arrow on the ground and fallen like a big tree, with mind filled with sorrow and grief, Tara wailed in great grief. 20.2-20.3

"Oh greatly valorous best of monkeys, oh great hero, in this dreadful war, why this neglect, why are you not talking to me who is in front of you." 20.4

"Oh tiger among monkeys, wake up, you may take rest in a best bed for great kings like you do not lie down on the earth." 20.5

"Oh Lord of earth, it appears earth is very special to you as even after death instead of lying on my limbs, you are lying on her." 20.6

"Oh valorous one who acted according to Dharma, it is very clear to me that you have constructed another pretty Kishkinda city on the way to heaven." 20.7

"The pleasure trips to the sweet scented forests by you and me both at this time has reached the end." 20.8

"When the leader of leaders like you have left for heaven after death, I am without happiness, without desires and drowned deep in the sea of sorrow."
20.9

"My heart seems to be greatly stable, since even after seeing my dead husband and even after being filled with sorrow, it does not seem to break in to thousand pieces." 20.10

"Oh lord of the monkeys, you seized the wife of Sugreeva and also banished him and you have attained this state because of that." 20.11

"Ok king of monkeys, due to love towards you and wishing you spiritual welfare, being the seeker of your welfare I gave you some good and useful advice but you ignored it." 20.12

"Oh person with self respect, you will create restlessness in the minds of Apsaras, who are endowed with youth and beauty." 20.13

"The God of death without any doubt puts an end to life and you who cannot be controlled have now come under the grips of control of Sugreeva." 20.14

"I, who have never experienced sorrow, have become like an orphan and turned in to a wretched condition of great sorrow by attaining widowhood."
20.15

"How will the delicate Angadha, who is pretty, valorous and given to life of pleasure live under the wishes of his father's brother, who is short tempered."
20.16

"Oh son, please see your father who is handsome and also lover of Dharma as to you it would not be possible to see him again." 20.17

"Oh my lord, you are on a long journey, console your son and after consoling touch your son on his forehead and enjoy his sweet smell and give him your message." 20.18

"Rama has done a great job by killing you and paid back his debt to Sugreeva in terms of an oath." 20.19

"Oh Sugreeva, become happy, fulfill your desires and get back Ruma and enjoy the kingdom without any worries as your brother who is your enemy is not there." 20.20

"When I am wailing like this with love towards you why are you not replying? Oh Lord of monkeys see me as well as many of your other wives." 20.21

All the other monkey ladies hearing this great wail of Tara, embracing Angadha became miserable, sad and started crying. 20.22

"Oh hero adorned with armlets, why this valorous journey without taking Angadha with you, who has qualities like yours and how can you go without your very dear son ?" 20.23

"Oh darling who dresses prettily, since you have begun the long journey leaving me and Angadha here, have we done something that you did not like?" 20.24

"If I have done some thing that you did not like unknowingly, Oh long armed one, please pardon me, oh lord of monkey clan. Oh valorous one, I am bending my head and touching your feet." 20.25

Then the piteous Tara who had a faultless colour cried uncontrollably near her husband along with other monkey ladies and with a decision to give up her life, she sat there near Vali without taking any food. 20.26

This is the end of Twentieth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

21. Hanuman Consoles Tara

[Hanuman tells Tara that with a living son, who needs her attention it is not proper to give up her life. He tells her that she should make Angadha as the king. Tara tells him that she would prefer death.]

Then the monkey leader Hanuman slowly consoled Tara who was like star on the sky fallen to the ground. 21.1

"All beings due to the bad and good deeds done by them in control of their senses attain after death auspicious or inauspicious results." 21.2

"When one should worry about you, you are worrying about one about whom you should not get worried due to pity and compassion as this body is as temporary as a bubble." 21.3

"You are a mother with a son living in Angadha who is a lad who needs to be looked after. And think about your duties to him in the future." 21.4

"You are aware that coming and going in to this world does not happen following any rule and therefore the learned people say that we have to do only auspicious acts." 21.5

"He is the one on whom thousands, millions and hundred millions monkeys have pinned their hope and that one has attained this state." 21.6

"He had a lawful vision, he used persuasion, charity and punishment to administer the kingdom, and has got this position through Dharma and it is not proper for you grieve at his death. 21.7

"The tiger among monkeys Angadha who is your son and the entire kingdom of monkeys and bears are under your control." 21, 8

"Oh pretty one, you may encourage these two persons [Sugreeva and Angadha] who both are drowned in sorrow and let Angadha under your control rule over this earth." 21.9

"Whatever are the anticipated duties of a son towards his father and all that is expected to be done to the dying king should be done now, as this has been dictated by time." 21.10

"Now the monkey should be cremated and Angadha should be crowned as the king, and after seeing your son going towards the throne you would get peace." 21.11

Hearing these words, Tara who was affected by sorrow due to husband, replied to Hanuman who was available there. 21.12

"If on one side I have hundred sons who are exactly alike Angadha and the dead body of this slayer on another side, I would embrace the body." 21.13

"I am not the proper person to decide whether Angadha has to be the king and the brother of his father Sugreeva would take a decision on that." 21.14

"Oh Hanuman, do not entertain such thoughts in your mind about Angadha for father is the real well wishes of the son and not the mother." 21.15

"A safer course for me is to join the king of monkeys in this world or the other world and I would prefer to the slain hero in my front and I would lie with him in his final resting place." 21.16

This is the end of Twenty First Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

22. Vali's Death

[Vali wakes up briefly, gives his golden necklace to Sugreeva, requests him to take care of Angadha and then Asks Angadha to behave like an adult and help Sugreeva. Then he breaths his last.]

Vali was slowly sighing at that time and was feeble and was taking tortured breaths and he saw in front of him Sugreeva as well as his son. 22.1

The Lord of monkeys Vali called Sugreeva who has obtained victory and clearly told him in a loving manner. 22.2

"Oh Sugreeva, please ignore the harm done to you by me due to mistake and due to fate pulling me with force." 22.3

"Oh Lad, it appears that we are not fated to have happiness simultaneously, though we have mutual bondage of love as brothers." 22.4

"Now itself please receive this kingdom of the forest people as as I am now going to the land of Vivaswan [God of death]." 22.5

"I am soon leaving this life, vast kingdom, wealth and the greatly coveted reputation." 22.6

"Oh warrior, In this circumstance, please do what I tell you to do, and Oh king though it is unpleasant as it needs to be done." 22.7

"Please see this child Angadha who is not childish, who merits a pleasant life, who was raised in pleasurable way, who is lying on the ground with eyes filled with tears." 22.8

"He is a son dearer to me than my soul and is separated from me and so please take care of him like your own son without depriving him of anything." 22.9

"Oh Lord of the monkeys, from now on you are provider and defender and also protector from fear for all time to come." 22.10

"This gentle son of Tara who is equal to you in valour will remain in the forefront in killing of the Rakshasas." 22.11

"This lad Angadha who is the son of Tara, who is mighty, strong and valorous in war would do acts matching these qualities." 22.12

"Tara who is the daughter of Sushena would be of great help in deciding about subtle matters, in foreseeing dangers as well as in crisis management." 22.13

"Please do without hesitation any act that she considers as proper as always her opinion never goes wrong." 22.14

"Please carry out the work Raghava without any hesitation and if you do not do it, you would be going against Dharma and if it is neglected he would torture you." 22.15

"Oh Sugreeva, wear this golden necklace of mine which is great and home of Goddess Lakshmi, as it will, lose its properties after I am dead." 22.16

Sugreeva who heard these words of Vali spoken with brotherly affection, gave up pleasure and became miserable and looked like moon affected by Rahu. 22.17

By the words of Vali, he became peaceful, left his laziness and took the golden necklace with his brother's permission and put it on." 22.18

After giving the golden necklace, he saw his son who was standing and with feeling that he is nearing his death, he spoke to him. 22.19

"Understanding the time and place and tolerating likes and dislikes in times of pleasure and sorrow submit yourself to the will of Sugreeva." 22.20

"Oh long armed Angadha, I brought you up with lot of fondling and you should not move the same way with Sugreeva but respect him." 22.21

"Oh destroyer of enemies, do not go with friends who are enemies of Sugreeva. Be self restrained and serve his interests and be under the control of Sugreeva." 22.22

"Do not get over attached with any act and do not dislike any act as both of them are serious lapses and so become intermediate in attachment to actions." 22.23

He who was suffering due to the arrow told this much and then he rolled his eyes and his mouth opened showing his teeth and he lost his life. 22.24

Then all those monkeys and lords of monkeys cried at the death of the very great lord of monkeys. 22.25

Because the Lord of the monkeys had gone to heaven, Kishkinda looked desolate, the gardens, mountains and forests looked empty and all monkeys dull due to the death of the tiger among monkeys. 22.26

Due to his speed of movement, forests and gardens used to be joined together with heavy flow of flowers. Who can now do it? 22.27

Vali had engaged in a great battle once with a great Gandharwa called Golabha who was greatly valorous and this battle went on for fifteen years, without the battle stopping at night or day. 22.28-22.29

"And on the sixteenth year Golabha was killed and by killing that evil minded one using his zigzag teeth, Vali gave protection to all of us and how was he killed?" 22.30

When the greatly valorous monkey chief was killed, all the monkeys lost their peace of mind like the cows, whose leader was killed in a great forest full of lions. 22.31

Then that Tara who was sunk in the ocean of sorrow, looking at the face of her dead husband clung to Vali like a climber clings to a huge tree in the forest." 22.32

This is the end of Twenty Second Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

23. Tara Laments

[The sorrowing Tara wails about her husband who is dead. Nila pulls out the arrow from the chest of Vali.]

Then Tara took her face near her husband's face whiffed it and she started talking to her world famous husband who was already dead. 23.1

"Oh hero, Without bothering about my words, you are lying on hard, uneven and rough ground on earth which is very painful." 23.2

"Oh king of monkeys, it seems to me that you love the earth more than me, for you are embracing earth and not talking to me." 23.3

"Oh lover of adventures, you have moved into the possession of Sugreeva, due to the clutches of fate and Sugreeva only has won. Is it fated to happen this way?" 23.4

"The leaders of monkeys and bears of your army are standing near by. They are crying loudly and Angadha too is sorrowing and you must also be hearing my words. Why are you not getting up?" 23.5

"In other battles you have killed enemies and made them lie here and you are now lying there where people have reclined earlier." 23.6

"Oh dear You were born in clan of truthful and pure people and you were lover of battles and Oh lord, you have left me as an orphan and gone away." 23.7

"A wise man would not offer his daughter to a warrior as a wife and now seeing you dead I have become a widow." 23.8

"My self respect has been shattered and my permanent aim is shattered and I have drowned very deep in the ocean of sorrow." 23.9

"My hard heart must have been made of stone as it is not breaking in to hundred pieces after seeing the death of my husband." 23.10

"He is my friend and husband and is naturally dear to me and that brave and valiant one has attained death in a battle." 23.11

"A lady without a husband, even if she is mother of sons and has plenty of wealth and grains, still she is called a widow by wise men 23.12

"Oh valorous one, you are lying on the blood which has flown out of your shining body, it looks like you are lying on a crimson coloured bed in your own bed room." 23.13

"Oh bull among monkeys, your body is fully covered with dust and blood and I am not in a position to embrace you." 23.14

"Today Sugreeva is happy that he has got what he wants in your very horrible enmity with him and feeling that his fear was dispelled by one arrow of Rama." 23.15

"Due to the arrow piercing your heart, I am refraining from touching you and I am only seeing you, who has gone to heaven." 23.16

Then Nila pulled out with great difficult the arrow that had gone in to his body and it was like pulling out a shining serpent which has gone deep in to the cave. 23.17

When that shining arrow was being pulled out it liked like the ray of the sun who has gone beyond the western mountain. 23.18

From that that flowed blood wetting all parts of his body and it appeared like the water mixed with copper ore was flowing off the mountains. 23.19

When Tara was wiping the body of her husband covered with dust, the tears flowing from her eyes drenched the valiant one hit by an arrow. 23.20

Seeing her fallen down husband covered all over with blood, that lady spoke to her son, the tawny eyed Angadha. 23.21

"Oh son, see this very pitiable state of your father who has reached death, which has been caused by a sinful deed which led to the enmity." 23.22

"Oh son salute your father who had great self respect and now is dead and that King who looks like a rising sun has now gone to the abode of Yama." 23.23

When he was addressed this way, Angadha got up, with his strong and rounded shoulders held the feet of his father and said, "I am Angadha," 23.24

Then Tara told, "When your son Angadha is saluting you why are you not blessing him like earlier and say "Oh son live long." 23.25

"I along with my son would serve you, who has lost his conscience like a cow and calf would attend on a mighty bull killed by a lion." 23.26

"In the Yagna of war, you have taken your bath in the water called Rama's arrow and how it that you took the bath without me in this end of Yagna bath.," 23.27

"Why am I not able to see on your chest the golden necklace given to you by the very pleased king of devas?" 23.28

"The luster of kingship has not gone out of you even after death, just like the luster of the sun of early morning does not leave the mountain." 23.29

"You did not obey my words nor did I had the strength to prevent you and when you died in the war, me and my son also have been killed and along with the auspicious luster has gone out of me." 23.30

This is the end of Twenty Third Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

24. Rama Consoles Tara

[Sugreeva now realizes the bad act he has done. He tells Rama that he would enter the pyre with Vali and other monkeys would search for Sita. Tara requests Rama to kill her and send her to heaven. Rama consoles Tara.]

Seeing Tara who by the shedding of her tears was drowned in a great sea of sorrow, the mighty younger brother of Vali, regretted killing his matchless brother. 24.1

After seeing with a tear filled face, Tara for a moment, Sugreeva the highly sensitive person became greatly depressed and pained and he along with his attendants slowly reached near Rama. 24.2

He went near the famous Raghava who was standing holding a bow, holding an arrow which was as powerful as a poisonous serpent and who has auspicious bodily features and told. 24.3

"Oh King, as per your promise you have done and you have seen the result but oh son of the king, I am not interested in pleasures and I have lost interest in living." 24.4

"When the queen is deeply crying and the entire army is wailing and are burning due to sorrow and when my elder brother is no more and when the survival of Angadha is doubtful, Oh Rama, I would not enjoy this kingdom." 24.5

"Earlier due to anger, intolerance, being subjected to violence earlier the death of my brother was agreeable to me but now oh son of Ikshuvaku clan, after his death I am greatly pained." 24.6

"Now I think it would have been better for me and my attendants to have continued living on Rishyamooka mountain, somehow living there, looking after our own affairs which would have been better than killing my brother and attaining heaven." 24.7

"When that great soul and intelligent one told, "I will not kill you in this place and so go away", those words were fitting to his nobility and my word, "Oh Rama, please kill him", are befitting me who is an irrational monkey." 24.8

"Oh Rama, Oh brave one, how can one brother take pleasure in killing the brother with great character and I am now thinking about the sorrow caused by death of a king, though I too am one who is given to desires?" 24.9

"Killing me was not the intention of my brother as it violated his Dharma but all I wanted was to take his life violating my own Dharma." 24.10

He punished me for a small time with a branch of a tree but he immediately consoled me by saying, "Do not do it again." 24.11

"He always protected Dharma, feeling of being a gentleman and the feeling of brotherhood but I only exhibited anger, passion and my monkey like qualities." 24.12

"I have earned the sin of killing my brother similar to Indra acquiring sin by killing of son of Twashta, which is unimaginable, avoidable, undesirable and unsightly." 24.13

"The sin of Indra is borne by earth, water trees and women and who will bear the sin committed by this tree animal." 24.14

"Having got done the Job by Raghava which is against Dharma and which will lead to the extermination of the clan, I do not deserve to be honoured by people and made a Yuvaraja and so how can be made a king?" 24.15

"As a sinner I should be condemned for the mean act which is harmful to the world and because of that a great sorrow is rushing towards me, like the rain water rushing to low lying areas." 24.16

"The sin of killing of my brother is the hind part of an elephant along with tail, and the agony that I caused to my brother has become its eyes, head and tusk and this berserk elephant is striking me hard like the waters of a ferocious river strikes its bank." 24.17

"Oh best of kings, Raghava, how bad is my sinful behaviour which has come out of the good behaviour which rests in my heart, like the dirt surfacing out of gold when it is heated in the fire." 24.18

"Oh Raghava, due to me this clan of very strong monkeys including me and Angadha are suffering due to sorrow and all of us feel as if we are all half dead." 24.19

"Oh valiant one, It is not difficult for us to get an easy going and easy to deal with son, but where we can we get a son like Angadha and where in the world can we get a brother like Bali, who will be approachable." 24.20

"Oh best of the valorous ones, if Angadha does not live, Tara who is living only to bring him up, without a son would be miserable and I am sure, she will not live further." 24.21

"And so I would like to enter the greatly raging bright fire along with my brother as well as Angadha and since I want to honour the treaty these great monkeys would as per your command search for Sita." 24.22

"Oh son of a king, even though I am dead your entire mission would be achieved and Oh Rama, I who have led to the destruction of my clan should not live and so please permit me to carry out my determination." 24.23

The chief of Raghu clan heard these anguished words of the younger brother of Vali and slayer of warriors and shed tears and for a moment Rama was perturbed. 24.24

At that moment the one who has patience like earth and the protector of earth, saw Tara who was weeping with sorrow and drowned in sorrow and keenly proceeded towards her." 24.25

That pretty eyed one who was intelligent was embracing her monkey lion husband who was lying on the floor and the important ministers started to make that wife of a monkey king to stand up. 24.26

Tara who was struggling to embrace was taken away from the presence of her husband and saw Rama with a sun like luster and holding his bows and arrows. 24.27

Seeing him who was endowed with signs of royalty, pretty eyes, eyes like that of a deer and whom she has never seen before, she understand that leader of men was the son of Kakustha clan. 24.28

She who was drowned in sorrow and greatly pained and greatly shaken up, went to the proximity of that great man who was equal to Indra and was unapproachable to his enemies. 24.29

That Tara who was having the look of one greatly agitated by sorrow and who had great self respect went near Rama who was pure and who had achieved his aim in the battle and spoke. 24.30

"You are incomparable, difficult to approach, self controlled, best among people who practice Dharma, one with non reducing fame, one who has high sense of discrimination, one who has tolerance like earth and one with red eyes." 24.31

"You have a model body like a magnificent human being and one who holds bow and arrows in his hand, very strong and one who have assumed divine looks." 24.32

"You have killed my husband with one arrow and please kill me with the same one arrow and I would be then able to go with him, since he does not enjoy life without me." 24.33

"When that pure one with eyes like lotus petals reaches heaven, he would look around and being not able to see me, he would not make love to the tall Apsaras who wear red coloured amazing dresses." 24.34

"The valorous Vali would not find happiness in heaven without me like you are not able to find it without the pretty damsel of Videha though you are in the very pleasant stretches of the great Rishyamooka mountain." 24.35

"Oh Lad, you very well realize the sorrow that a virile man gets in to, without his woman and let not Vali suffer with that and you please kill me." 24.36

"If you who are a great soul feel that killing of a lady is sin, this will not happen to you as I am to be considered as his soul and so the sin of killing a woman will not get attached to you." 24.37

"In implementing scriptures also the Vedas mention in various places, that woman is an inseparable part of her husband and indeed his soul and great people say that no deed is greater than restoring wife to her husband and so you are not committing a sin." 24.38

"Oh Valorous one, if you give back me to my husband that would be according to Dharma and killing me would not be a sin because you would only be giving a present to my husband." 24.39

"I am in a painful state, orphan and greatly distracted and it is not proper for you not to kill me and I would not be able to live without him who has a gait of a proud elephant, who was a bull among monkeys, who was wise, who is adorned with the blessed golden necklace, for a long time." When Tara spoke this way the great Lord consoled Tara and told her. 24.40-24.41

"Oh wife of a valorous one, leave out these bad thoughts.. The creator has already fixed all that has to happen including your sorrows and pleasures also. and after this the creator told all beings." 24.42

"All the three worlds would be ruled by fate and no body can go against it. You would have a great appeasement as your son would be crowned as Yuvaraja as this has been destined by the creator. Wives of warriors do not wail." 24.43

After Raghava, the scorcher of enemies consoled her powerfully that wife of warrior stopped having a face producing sound and that well decorated Tara relaxed. 24.44

This is the end of Twenty Fourth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

25. Vali's Cremation

[Rama consoles Sugreeva and requests him to make arrangements for the cremation of Vali. Tara and his other wives accompany the body of Vali. The body is cremated by lighting the fire by Angadha. Water ablations are offered to him.]

Though Rama and Lakshmana were being equally disturbed, Rama spoke consoling Sugreeva, Tara and Angadha. 25.1

"Being filled with grief does not bring fame to the dead and we have to now start doing what needs to be done after this." 25.2

"You have to adopt worldly practices and stop shedding tears as after a lapse of time this little activity should not be carried forward." 25.3

"Fate is the cause of everything in the world, fate is the instrument of all actions and fate is the reason of doing different duties in this world." 25.4

"No one motivates others to do any action including God and the world acts according to its nature and time is the ultimate cause." 25.5

"Time does not change fate, time will not go against fate and the nature of anything cannot be changed by time." 25.6

"Fate does not have relationship or does not cause valour or cause the relation with friends, clan members and relatives because fate is not under our control." 25.7

"However a good person with clarity can visualize the effects of fate and the effect of Dharma, Artha and Kama are accumulated over time." 25.8

"The king of monkeys has attained his nature of the subtle soul as a result of his actions along with the combination of Dharma, Artha and Kama." 25.9

"That great soul who did not protect his life and by virtue of cumulated effect of Dharma, Artha and Kama has won the heaven and has been accepted there." 25.10

"The very great state attained by the lord of the monkeys is an excellent one and so there is no need for further regret and the proper time has come to do what needs to be done." 25.11

After Rama finished his talk, Lakshmana the great hero seeing that Sugreeva has lost his consciousness told. 25.12

"Oh Sugreeva, now please do the funeral rites to the body along with Tara and Angadha and cremate it." 25.13

"Now please collect large quantity of dried wood and also divine logs of sandalwood, for the cremation of Vali." 25.14

"Please console Angadha who is in a pitiable state and do not behave childishly as the city is under your control." 25.15

"Let Angadha collect various types of garlands and apparels, ghee, scented oil, which is required to be collected." 25.16

"Oh Tara, go quickly and arrange for a palanquin of the dead which can move quickly, fastened with ropes and which is suitable to this occasion." 25.17

"Let capable and strong monkeys who can carry the palanquin be got ready so that they can carry Vali to the pyre." 25.18

Lakshmana who increased the joy of Sumithra and the slayer of his enemies after saying this waited near his brother. 25.19

Tara who was with a disturbed mind after hearing Lakshmana entered quickly in to the cave [city] so that the Palanquin can be arranged. 25.20

Bringing the Palanquin which was got ready along with monkeys who carry it, Tara returned back. 25.21

A marvelous palanquin endowed with a splendid seat, moving swiftly like a chariot covered with colorful pictures of birds and trees on every side of it; like the sky -chariot of saints fitted with mesh windows fixed in appropriate way designed by Visvakarma; with artificially made small caverns and grottos made out of wood; embellished beautifully with wooden mountains decorated with the choicest of ornaments; beautified with garlands, furbished with red sandal paste and decorated with red scented flowers and red lotus garlands resembling the rising Sun was brought. 25.22-25.26

Then Sugreeva along with Angadha, crying bitterly, lifted the body of Vali and placed it on the palanquin. 25.27

That Vali's body which had lost its soul was placed on the Palanquin which was decorated with many ornaments, cloths and garlands. 25.28

The Lord and king of the monkeys Sugreeva then ordered "Let the funeral rites for the noble one be conducted in a fitting manner." 25.29

"Let large number of many types of gems be scattered by monkeys marching in the front, which should be followed by the Palanquin." 25.30

"Let the monkeys carry out the funeral rites of our lord in an opulent way with special kinds of wealth Like done for the kings who have ruled this world." 25.31

When Vali was being carried for performing the funeral, Tara, Angadha, the relatives of the dead one and other monkeys crying walked behind that. 25.32

Then all the monkey ladies, who were under the control of Vali, crying "Oh Valorous one, Oh valorous one" again and again, followed them. 25.33

The chief of monkey troops followed Tara and other monkey ladies crying in a pathetic voice about their husband followed. 25.34

By the sound of the cries of the monkey ladies inside the forest, all the mountains and forests appeared as if they were mourning. 25.35

Then those sorrowing monkeys prepared the funeral pyre on the sandbank surrounded by water in a mountain river which was in a solitary place. 25.36

Then the carriers of the Palanquin brought it to that place and brought it down on earth from their shoulders in that solitary place and were waiting. 25.37

Then Tara seeing her husband on the palanquin, placed her head on his lap and that very sad one cried. 25.38

"Oh Monkey, Oh king, Oh my dear husband, Oh greatly respected one, Oh Very strong one, Oh my darling, please see me. Why are you not seeing this person who is suffering from sorrow?" 25.39-25.40

"Oh king with self respect, your face is appearing happy, even though you are dead and it has the colour of the setting sun, which was the colour, when you were alive also." 25.41

"Oh monkey you were dragged away by Rama who came in the form of god of death, who turned all of us as widows by one arrow in the forest." 25.42

"Oh great king, all these monkey women, all of whom are your wives and who are dear to you, have come on foot walking this long distance,. Do you know about it?" 25.43

"Oh king of monkeys, they are all your moon faced wives who are your favorites. And now why are you not looking at Sugreeva?" 25.44

"Oh king, all your ministers, Tara and others and those people of your city are sitting surrounding you, Oh sinless one." 25.45

"Oh Conqueror of enemies, send away all these monkeys in a proper way and then we both will play with passion in this forest." 25.46

Then That Tara who was crying like this due to her being drowned in sorrow due to the death of her husband was made to get up by other Monkey ladies who themselves were sad. 25.47

Then helped by Sugreeva, Angadha who was wailing placed his father on the pyre, with senses numbed by sorrow. 25.48

Then with very disturbed senses as per rule he offered fire to his father who had gone for a journey to a long distance, went round him in an anti clockwise manner, with his sacred thread hanging on his right shoulder." 25.49

All the monkeys after cremating Vali as per religious law went to the river for offering water ablations with the pure water of the river. 25.50

Then all of them keeping Angadha in front along with Sugreeva and Angadha offered water to Vali. 25.51

The mighty son of Kakustha family was equally sad and pitiable as Sugreeva, directed the funeral rites. 25.52

After setting fire to Vali who was a hero of great prowess who was killed openly by a great arrow of Rama, Sugreeva glowing like a blazing fire approached Rama who was along with Lakshmana. 25.53

This is the end of Twenty Fifth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

26. Sugreeva Crowned

[When Hanuman suggests that Sugreeva should be crowned, Rama says he cannot enter the city as per his father's words. He instructs Sugreeva to crown Angadha as Yuvaraja. The coronation takes place inside the city. Rama and Lakshmana retire to the cave to wait for the rainy season to get over.]

Then all those monkeys surrounded Sugreeva who was greatly sorrowing and who were ready to serve him. 26.1

And all those monkeys went and stood before greatly strong Rama, who does not cause problem to others with folded hands in salutation like sages standing before Lords Brahma. 26.2

Hanuman the son of wind God who was like a golden mountain and who has face like the rising sun with saluted hands told. 26.3

"Due to your grace, Sugreeva got the kingdom of his ancestors which was difficult for monkeys to obtain." 26.4

"With your permission Sugreeva has to enter the city, then take bath in scented waters made with herbs as per rules and he will be helped to do his duties by all his friends." 26.5-26.6

"He will then specially worship you with gems and garlands and then you should come in to the mountain cave and you should establish good relation with the king and please all monkeys." 26.7

Then the slayer of enemies Rama who is wise and expert in speech, after hearing what was told by Hanuman replied. 26.8

"Oh gentle Hanuman, for fourteen years I will not enter in to a city or village as per the order of my father." 26.9

"The great monkey Sugreeva would enter the highly prosperous and pretty cave [Kishkinda] and as per proper ritual should be crowned as king of kingdom." 26.10

After saying like this, Rama told Sugreeva who was greatly strong, disciplined, and knowledgeable." 26.11

"Oh valorous one, now you consecrate Angadha as the Yuvaraja, who is your elder brother's son, who is noble and similar to you in valour and this Angadha is a noble person fit to be Yuvaraja." 26.12-26.13

"Oh gentle one, the four months known as rainy season has commenced and in this first month of Sravana, water has started pouring down." 26.14

"oh gentle one, this is not a suitable time for doing any activity and so you enter the city and I along with Lakshmana would stay on the mountain." 26.15

"This mountain cave is pretty, very wide, has proper wind, abundant water supply and is full of day and night lotus flowers." 26.16

"When the month of Karthika sets in, you may try to kill Ravana as this is not the time. Oh gentle one, you may enter your city, get yourself consecrated and make your friends happy." 26.17

Then Sugreeva the lord of monkeys after taking permission from Rama entered, the city of Kishkinda ruled by king Vali. 26.18

When the Lord of the monkeys entered the city, thousands of monkeys entered along with him, saluted him and stood surrounding him. 26.19

Then all the people of the city after seeing the chief of the monkey clan prostrated before him with their heads touching the ground and later sat there. 26.20

Then Sugreeva the valorous s one addressed all his subjects after making them get up and the gentle one entered the private apartments of his brother who was strong. 26.21

After having entered when the lord of the monkeys Sugreeva returned back, his friends crowned him similar to the crowning of the thousand eyed one. 26.22

Then sixteen young and happy girls brought white coloured umbrella decorated with gold, and two Chamaras with golden staff that confers glory. They brought jewels, all kinds of medicinal herbs, sprouts and flowers from juicy trees, white flowers and white clothes, unguents, scented flower garlands from the upland flowers, wonderful lotuses, sandal, scents of different kinds, excellent gold coloured paddy, honey of Priyanga, clarified butter, curds, tiger skin and sandals made of boar skin. These splendid women also brought highly valued unguent musk mixed with red arsenic and came there. 26.23-26.28

In order to crown him as per rules and at the proper time, they made happy the great Brahmins by giving them precious gems and food. 26.29

Then they spread Kusa grass and lit the sacred fire by using auspicious sticks and the people who are experts in Manthras offered oblations in fire along with Manthras. 26.30

Then Sugreeva was seated facing the east on a gold-footed throne covered with fine cushions on a mansion decorated with multi coloured garlands. As per ritual sacred waters from rivers and streams were collected and stored in golden pots. According to the procedure ordained by the sages in shastras, the water was apportioned and at the appropriate time and that pure and fragrant water was used for the consecration by Gaja, Gavaya, Sarabha, Mainda, Dvidida, Hanuman, Jambhavan and Nala for the consecration of Sugreeva the bull among the monkeys. The pure and fragrant water was poured from auspicious bull-horns and golden pots for the consecration. The monkeys crowned Sugreeva just like the eight Vasus crowned the thousand-eyed Indra 26.31-26.36

When Sugreeva was crowned all the thousands of the great monkey lords shrieked with joy. 26.37

Obeying the words of Rama, Sugreeva the monkey Lord hugged Angadha and crowned him as Yuvaraja. 26.38

When Angadha was crowned those monkeys who were interested in the welfare of monkeys appreciated Sugreeva by saying, "Great, great." 26.39

All those who were present when the crowning took place again and again praised affectionately Rama and Lakshmana. 26.40

The pretty mountain cave of Kishkinda was decorated with banners and flags and was full of happy and contented subjects. 26.41

Then they informed the great Rama about the crowning of the chief of the monkey army and Sugreeva getting back his wife Ruma, ruled the kingdom like Indra. 26.42

This is the end of Twenty Sixth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

27. Lakshmana Consoles Rama

[Rama and Lakshmana live in a cave on top of Prasravana mountain. After Rama describes the rainy season from there he becomes moody. Lakshmana consoles him.]

After the crowning of Sugreeva and when the monkey entered the cave, Rama along with his brother arrived in Prasravana Mountain. 27.1

That forest was filled with tigers and deer and surrounded by lions which were roaring in a big way. It was covered with many creepers, climbers and very many trees and full of bears, monkey apes and wild cats which were like a huge cluster of clouds. The mountain had large number of ponds filled with water. 27.2-27.3

Rama along with Lakshmana preferred to stay in a huge cave on the top of the mountain for living in that place. 27.4

That sinless one, the son of the Raghu family after making an agreement with Sugreeva which was in consonance with time spoke the following relevant words to his humble younger brother Lakshmana, who was enhancer of glory. 27, 5

"Oh destroyer is enemies, Lakshmana, this mountain cave is pretty, broad and has suitable breeze and Oh son of Sumithra, we would stay here during the rainy season." 27.6

"Oh son of the king, this lovely mountain peak is tall and has white, black and red pebbles with many minerals scattered all over. It is delightful with caves and streams. It has different clusters of trees and variegated vines. The chirps of different kinds of birds are heard here as well as the sounds of excellent peacocks. This place is delightful with bushes of Jasmine, Kunda and Sindhuvara, Sireeshaka, Kadamba, Arjuna and Sarja in bloom." 27.7-27.10

"Oh son of the king, this pretty lotus creeper is full of lotus flowers and not far away from here is the cave." 27.11

"Oh gentle one, the descending steps in the north east of the cave and also on the western side is elevated and the cave is free from wind." 27.12

"Oh son of Sumithra, at the entrance of the cave is an extensive flat auspicious smooth slab which looks like a pile of collyrium." 27.13

"Oh Lad, see on the northern side of the auspicious mountain peak, a rain cloud resembling a heap of collyrium." 27.14

"On its southern side of the mountain are white rocks giving an appearance of another mountain and it looks like the tip of the Kailasa mountain, decorated by different mineral ores." 27.15

"You can see near by on the east side of the cave, an east flowing river carrying pure water which looks like river Jahnvi flowing from Trikuta mountain. This place looks delightful with the Sandal wood, Tilaka, Sala, Tamala, Atimukta, Padmaka, Sarala and Asoka trees." 27.16-27.17

"You may see on the bank of this river different kinds of trees like Vaneerai [canereeds], Timida, Vakula, Ketaka, Hintalai, Tinisai, Kadamba, Dhava, Kruthamalakai, Vythasai grown here and there which appear like a woman decorated with apparels and ornaments." 27.18-27.19

"With hundreds of birds, it is filled with several type of pleasing sounds. Specially the Chakravaka birds which is walking endearingly along with its mates and they appear to be greatly in love. The sand banks are full of water cranes and swans. Along with all this the river appears to be an over decorated lady who laughs." 27.20-27.21

"In some areas the river is crowded with blue lotus flowers and in another place with red lotus flowers and in other places with white lotus flowers as well as unopened lotus buds." 27.22

"It seems to be favourite spot for hundreds of water birds, peacocks and Krouncha birds and the placed river attended by sages is indeed pretty." 27.23

"You please see that the sandalwood trees are growing in structured rows and it looks like some one has made them equal and grown in every direction." 27.24

"Oh destroyer of enemies, Oh son of Sumithra, we will definitely live in this enchanting spot and I am sure we would both enjoy it." 27.25

"Oh son of a king, The pretty forest adjoining Sugreeva's pretty city of Kishkinda is not very far away from here." 27.26

"Oh best among those who are victorious, I am able to hear the pleasing sound of music and musical instruments and along with the accompaniments of drums, I am hearing their sounds also." 27.27

"Having got back his wife, his kingdom and his friends and having achieved great auspiciousness, Sugreeva definitely should be happy." 27.28

After saying this Rama and Lakshmana started living on the Prasravana Mountains which had many caves and bushes and vines. 27.29

Though Rama was living on that well endowed pleasurable mountain, that Rama did not experience even a little pleasure. 27.30

When Rama saw specially the moon rising prosperously in the east, he started thinking about his who was more important than his soul. 27.31

Rama could not get sleep at night on his bed and he used to get up due to sorrow and continuously shed tears with his mind blurred. 27.32

Seeing that sorrowing son of Kakustha clan, who was always grieving, his brother Lakshmana who was an equally sad man spoke trying to console him. 27.33

"Oh hero, stop worrying, you do not deserve to be sad, for all sort of worries further sink you and you also know about it." 27.34

"Oh Raghava, you are a man of action, one who believes in God, a man of faith, one who follows Dharma, one who is engaged in action and you will not be able to kill your enemy especially Rakshasa in a battle without showing enterprise and by only heroism." 27.35-27.36

"Uproot the sorrow from your mind and make courage as stable and completely uproot the Rakshasa along with his people." 27.37

"Oh son of Kakustha clan, you have the capacity to turn upside down the earth, sea, ocean and the forests and what of Ravana." 27.38

"This is the rainy season, wait for the autumn and thereafter you would destroy Ravana and his kingdom along with his people." 27.39

"I am only at a proper time, awakening your courage which is dormant like kindling a burning ember covered with ash by pouring sacrificial offering of ghee." 27.40

Hearing those auspicious consoling words of Lakshmana which he liked, Rama told these loving, good hearted words. 27.41

"You have spoken friendly, affectionate words which are for my welfare of a counselor and it is proper for a valorous person like you to tell that." 27.42

"I have immediately given up the sorrow which can destroy good results of all tasks and I will resort to valour which is undaunted during my heroic advances." 27.43

"As per your advice, I would wait for the autumn when the rivers as well as Sugreeva and rivers to become pleased. 27.44

"When a valorous one is helped, he later returns it back and ungrateful being who does not return the favour destroys the heart of good people." 27.45

Lakshmana after thoughtfully considering what was told by Rama, with folded hands in salutation and in a worshipful mode spoke these words, which expresses his views to his brother. 27.46

"Oh king, Oh great king, your desire would be fulfilled soon with patience for the autumn to start and pardon for this rainy season. And as soon as the water flow stops, kill all your enemies." 27.47

"Control your anger and wait for the autumn. Pardon us and stay with us for four months on this mountain served by lions, while carrying out efforts to kill our enemy." 27.48

This is the end of Twenty Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

28. Rama's Sadness

[Rama feels for the absence of Sita. He is feeling helpless due to constraints imposed by rainy season and is waiting for autumn to break.]

After killing Vali and crowning of Sugreeva on the Malyavatha Mountain Rama told Lakshmana. 28.1

"Now the rainy season has set in heralding of the coming of water and we are able to clouds in the sky that look like mountains." 28.2

"The sun has drunk the water from the sea for nine months through its rays and kept it in its womb and is now delivering it." 28.3

"It is now possible to climb up to the sky by the staircase of clouds and decorate Sun with garlands of Kutaja and Arjuna flowers." 28.4

"Those whites clouds on the sky having a red border due to the falling of the rays of the setting sun, makes sky appeared to be bandaged." 28.5

"The slow breeze are sighs of the cloud in the sky and rays of sunset have applied sandal paste on her and her face which is here and there pale make her like a passionate damsel." 28.6

"The earth which is scorched by heat and flooded with fresh water makes me see the tormented Sita shedding tears." 28.7

"The winds which have been released by the wombs of the clouds are gentle and cool like the white lotus flowers and which carry the fragrance of white Ketaki flowers, can be drunk by the cups of the hands." 28.8

"This mind with full open Arjuna flowers and with large population of Ketaki flowers and it looks like Sugreeva who is peaceful and anointed by flowing scented water." 28.9

"Dressed in black cloud looking like the deer hide, with rains appearing like its sacred thread and the wind blowing out of caves resembling chanting of Vedas, this mountain appears like priests conducting a Yagna." 28.10

"With streaks of lightning appearing like a golden whips which are beating the sky, and with thunders appearing as agonized cries, the sky appears to be suffering agony." 28.11

"The streaks of lightning that comes out of the blue clouds reminds me of the saintly Vaidehi struggling on the laps of Ravana." 28.12

"Covered by dense clouds the planets, stars and directions are not visible and this had made this place favourable for lovers affected by God of love." 28.13

"Oh Son of Sumithra, see these fully open Kutaja flowers on the mountain slopes which used to be covered by thick water vapour earlier are now welcoming the onset of rain are inflaming with sorrow my inflamed heart." 28.14

"The dust has settled down, wind is blowing with water vapour, difficulties experiences due to heat have come to an end, the kings have stopped their expeditions and travelers from far off are returning to their native places." 28.15

"The Chakravaka birds along with their birds of love, with a desire to live in Manasarovar lake have started their journey and due to the tracks being damaged by rains carts are not moving on roads." 28.16

"The sky in which it is bright in some places and dull in some places due to water rich clouds looks to me like a calm ocean obstructed by mountains." 28.17

"The new streams of waters from mountain, made red by the minerals of the mountain and in which Sarja and Kadamba flowers are floating, with accompaniment of melodious voices of peacock is flowing swiftly." 28.18

"The black and juicy Jamoon fruits which resemble the bees can be eaten to our hearts content and also mango fruits of different colours drop down on the ground shaken by the wind." 28.19

"The clouds with flags of lightning, and garland of cranes and possessing the shape of the peaks of the king of the mountains are thundering producing the loud sound of victory, resemble the proud elephants marching in war." 28.20

"The forests are more enchanting in the afternoons with tender grass in the forest shining due to rain water, with peacocks starting a dance festival, because of clouds shedding their rain water." 28.21

"The thundering clouds carrying heavy loads of water are accompanied by Balaka birds are taking rest here and there on peaks of great mountains and proceeding further." 28.22

"The row of cranes are rejoicing for flying in the sky along with the clouds appear like a chosen white lotus garland, which is strung together and hangs down." 28.23

"Ornamented with little red Indra Gopa insects which swarm the earth covered by green grass during rainy season is looking like a woman wearing a parrot green veil on which red lac is sprinkled." 28.24

"Sleep approaches lord Vishnu slowly, the river approaches the ocean speedily, the crane approaches the clouds joyfully and the wife approaches her husband with passion during this season." 28.25

"As of now the peacocks are dancing in the forest. The Kadamba trees are blooming in all their branches, the bulls are approaching cows with passion and earth is getting covered with plants and trees." 28.26

"The rivers are flowing, the clouds are raining, the proud elephants are trumpeting, those who are away from the loved ones are longing for them, the peacocks are dancing and the monkeys are quite." 28.27

"After getting overjoyed with the fragrance of Ketaki flowers which are growing near the waterfalls, the intoxicated elephants, which are disturbed by the sound of falling water raise loud sounds along with the peacock." 28.28

"The six legged bees which were beaten by the torrential rain are hanging on the branches of Kadamba trees and are shedding the smell of instantly acquired fragrance of honey." 28.29

"The shining branches of the jambu trees fully laden with fruits which appear like pile up and pounded charcoal, give an impression that the bees are hanging on their branches," 28.30

"The clouds decorated with flags of lightning and releasing huge sounds appear as if the monkeys are ready to fight for the destruction of the world. 28.31

"An intoxicated elephant walking along the forest path adjoining the mountain, hearing the sound of thunder of the clouds, marched forward to wage a war but returned back doubting that sound was only the echo of its own sound." 28.32

"In the forest in some places the bees were singing, in other places the peacocks were dancing, yet in other places the intoxicated elephants were greatly excited and the forest was swarming with bees, peacocks and elephants." 28.33

"Rich with the shoots of Kadamba and Arjuna trees, the land in side the forest was having plenty of fresh water and filled with intoxicated sound and dance of peacock, it looked like a parlour for drinking." 28.34

"The pure water which fell from the sky, which was gifted by Indra and held in a leaf cup looked like pearls and was being drunk by the thirst birds with faded colour." 28.35

"The sound of bees resembled music from musical instruments, the sound of the frogs resembled the sound of beating of trumpets and thunder resembled the playing of drums and it looked like a musical even organized in the forest by frogs." 28.36

"In some places there was dancing by peacocks, in some places they produced sounds and in some places those who have settled on the trees were making sound, all together creating a feeling that a musical event has started." 28.37

"The frogs of different colours and sounds have been awakened from their long duration sleep and they are all producing different types of sound when hit by rain water." 28.38

"The rivers which were carrying the Chakravaka birds, have been damaging their banks and bloated with pride they are carrying all these gifts to their lord." 28.39

"Blue clouds which are rich in pure water are leaning towards other blue clouds, like the fully burnt and firmly rooted mountains appear to be leaning on other mountains completely burnt by forest fire." 28.40

"In the forests where Peacocks making joyful sounds, young grass beds with many crawling indra-gopa insects and which is filled with smell of flowers of Kadamba and Arjuna, the elephants roam about." 28.41

"When the filaments of lotus flowers are destroyed the bees quickly leave them and migrate to Kadamba flowers where new filaments are produced happily." 28.42

"The elephants are intoxicated, the great bulls are happy, the king of the forest is taking rest in the forest, the mountain is pretty and the kings do not travel and Lord Indra is playing with the clouds." 28.43

"The clouds rich with lots of water staying on the sky sends large amount of water which makes great sound when it gushes to the sea and the rain waters are filling up tanks, rivers and ponds." 28.44

"Due to the force of rain, many people are falling down, the wind is blowing making a roaring sound, The rivers flowing swift are breaking their banks and are flowing in a different path." 28.45

"Similar to the kings, the mountain kings who are sent by Indra the king of devas and are both served by wind. While one is consecrated from water from the heavy cloud, the other is consecrated by waters in big pots and both exhibit their majesty and glory." 28.46

"The sky is always covered by clouds and sun along with the stars is completely hidden from sight, lot of water flows over the earth and directions cannot be made out due to darkness." 28.47

"The mountain is washed by heavy flow of rain water and the water flowing from the peaks appears like hanging strings of pearl all over the mountain." 28.48

"The torrents of water flowing from the top washes the stones lying on the way and enters the caves, making peacocks shout with big tone and the pearl like water in the multicolor background of appears like a necklace of various gems." 28.49

"The fast flowing water washing the huge mountain also washes its peaks and the water falls appearing like pearl chains and collected in the lap of the caves." 28.50

"Like the pearls of broken chain during love making of the heavenly maidens, the water from the incomparable waterfalls are scattered." 28.51

"The birds understand the time for resting and reaching their nests by watching the closing of lotus flowers and opening of jasmines which indicates the sun set." 28.52

"The journeys of the kings are stopped and the army returns back because the excessive flow of water has temporarily blocked their movements." 28.53

"The month of Bhadrapada which is suitable time of study for Brahmins desirous of reciting Sama Veda has set in." 28.54

"Surely Bharatha, the king of Kosala has completed the collection of material for his store before the starting of month of Ashada and Bharatha has commenced the four month penance for Ashada." 28.55

"Due to the incoming rain water the level of Sarayu must have speedily risen up, similar to the raising in voices of cheer, when I again approach Ayodhya." 28.56

"Due to nice qualities of the rain, Sugreeva must be enjoying, as he has won over his enemy and is with his wife." 28.57

"I have lost my wife and also banished from my kingdom and Oh Lakshmana, like a banks of a river over flown with water, I am sinking." 28.58

"My sorrow is greatly increasing because rains make it difficult to cross distances and Ravana is a great enemy and I will he would be difficult for me to defeat." 28.59

"I did not talk anything to Sugreeva about the things to be done as I thought that Sugreeva is humble and the path is impassable now, It would not be possible to do our job." 28.60

"Since Sugreeva has passed through great difficulties recently and has united with his wife after a long time and though our task is greater I did not speak to him." 28.61

"After taking some more rest Sugreeva would realize the proper time has come and I am sure Sugreeva would remember about the help done by me." 28.62

"Oh auspicious Lakshmana, I would wait for the proper time of appeasement of Sugreeva as well as all the rivers." 28.63

"A valorous man would help a man who has helped him but an ungrateful person will hurt the person who has helped him and will not help him in return." 28.64

After Rama spoke this way, saluted him and honoured him and thought about what has been told and Told Rama who is a delight person about his auspicious opinion. 28.65

"Oh king, Oh great king, your desire would be fulfilled soonwWith patience for the autumn to start and pardon this rainy season. And as soon as the water flow stops kill all your enemies." 28.66

This is the end of Twenty Eighth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

29. Hanuman Reminds Sugreeva

[Seeing Sugreeva running after passionate pursuits, Hanuman reminds him of his duty to help Rama to search Vaidehi. Sugreeva instructs Nila to assemble monkeys from different directions to do the job.]

Hanuman the son of wind god observed a clear Moon light sky free from clouds and lightning resounding with the lovely sounds of cranes. He observed that Sugreeva has attained abundant wealth and happiness and by that reason was not taking care of kingdom and his mind was set on enjoyment and sensual pleasures; who having accomplished the desired object was engrossed in enjoyment with women in the company of his own wives and Tara whom he had coveted by transgressing; and strolling day and night without caring for the kingdom; entrusting the kingdom to the ministers without being watchful about their movements; and sporting with women like Indra sports with Apsaras in the Nandana garden. Hanuman a knower of responsibilities and righteous duties who is timely in action, skilful in expression and knower of good speech approached Sugreeva. He spoke in a convincing manner to Sugreeva the king of monkeys about his trustworthiness in a well meaning sweet and pleasing tone. He spoke truthful expedient and conciliatory words with full of love and affection making Sugreeva happy. 29.1-29.8

"You got back your kingdom and your fame and the greatness of your family is increasing but the duties towards your friends have not been fulfilled and you are supposed to do it." 29.9

"He who is an expert in understanding the proper time, always conducts himself properly with friends and only then the greatness and fame of his kingdom will increase." 29.10

"He who can maintain with care his treasury, the punishment he awards, his friends as well as importance of his own self and his kingdom as equal, would manage a great kingdom." 29.11

"You being straightforward in your actions, please follow the right path without any problems and carry out proper actions to satisfy your friends." 29.12

"He who gives up all his actions and does not work for the sake of a friend with urgency and enthusiasm, would be experiencing bad luck." 29.13

"He who keeps on postponing time without attending to the work of the friend, even if he does great deeds, he would not helping his friend." 29.14

"Oh destroyer of enemies, so do not make too much delay on the job of the friend. Searching of Vaidehi is the mission of Raghava and so please do it." 29.15

"Oh king, that punctual one is not pointing out about the delay on your part even though he is in a hurry to do it because he is depending on you." 29.16

"Rama is one who causes clans to grow, a long lasting friend, one of matchless power and unparalleled in his own character." 29.17

"Like he did your job earlier, you have to now carry out his job and oh king of monkeys, you should now order the monkey lords." 29.18

"As long as Rama does not remind us, there is no time delay of the job, but once he reminds us take it for granted that there is delay." 29.19

"Oh king of the monkeys, even if he has not rendered any help, you are one who will do him help and in this case he has killed your brother and given back your kingdom and so you have return his help." 29.20

"Oh Strong and valorous one who is the lord of monkeys and bears, why are you delaying in issuing orders to help the son of Dasaratha." 29.21

"That son of Dasaratha, if he desires is capable of controlling devas, asuras and great serpents but he is waiting for you to fulfill your promise." 29.22

"Without bothering for loss of his life, he fulfilled your great desire and so we should search for Vaidehi whether she is in earth or in the sky." 29.23

"Devas, asuras, Gandharwas, groups of Maruths and even Yakshas cannot scare him and where is the question of Rakshasas?" 29.24

"Earlier by his power, he did the job to please you and so Lord of monkeys and so it would be proper for you to all that which would please him." 29.25

"Oh Lord of monkeys, with your order, we can go and search for her in sky, earth, underground or even inside the water in the earth or any other place." 29.26

"Oh sinless one, you now order us as to, who should determine the activities, where we should go, in what direction and what we should do? More than one crore monkeys are at your service." 29.27

Hearing those just words of appeal given at the proper time, Sugreeva who had great sense of duty started applying his excellent intellect. 29.28

He sent word through his favourite Nila who was always diligent and sent message to collect his army cadres from all directions. 29.29

"Let the leaders of all the groups of monkeys assemble here separately and Oh chief or army, you may act accordingly." 29.30

"Those of my monkey army chieftains who have enterprising soldiers, may quickly assemble here along with their armies as per my order and you may supervise all the activities that are to be carried afterwards." 29.31

"All those monkeys who fail to reach here within three to five nights would be awarded the death sentence and no thought would be entertained about it." 29.32

"Go along with Angadha and inform the monkeys who have turned old and inform them of my decision and order. After making these arrangements that great monkey lord entered in to his residence. 29.33

This is the end of Twenty Ninth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

30. Rama Sends Lakshmana to Sugreeva

[The autumn breaks. Rama is feeling the absence of Sita and is angry at Sugreeva for not taking any action. He sends Sugreeva to remind Sugreeva of his duty.]

After Sugreeva entered the cave and when the sky got cleared of heavy clouds, Rama who was oppressed by the sorrow of love, swooned when it was raining, saw the white sky and the clear orb of the moon and thus seeing the night of autumn covered fully with moon light, realized that Sugreeva was passionately inclined, and as the time was passing on retrieval of Sita was difficult and he also realized that the time for his return back was approaching. 30.1-30.3

That brainy one within a short time regained consciousness and then started thinking about Vaidehi who was always in his mind. 30.4

Sitting on the top of a mountain blessed by mineral ores, he saw the sky of the autumn and, he started thinking about his beloved in his mind. 30.5

Seeing the clear sky without any lightning and filled with the sound of Sarasa cranes, he started crying in a pitiable tone. 30.6

"How does that lady whose voice resembles the voice of Sarasa birds, who was enjoying the sight of Sarasa birds in the hermitage, spend her time now?" 30.7

"How will the young lady feel on seeing the pure gold like fully opened Asana flowers, when she is not able see me among them?" 30.8

How will Sita who talks like a swan and who is pretty all over, who used to awakened after hearing the voice of a swan, awaken now?" 30.9

"How will that lotus like broad eyed one who used to like the sweet voice of Chakravaka birds who were her companions, sustain her life now?" 30.10

"Without that damsel with deer like eyes, if I stroll along, lakes, rivers, wells forests and gardens, how can I get happiness?" 30.11

"That young pretty and delicate lady who has been separated from me must have been troubled by the autumnal arrows of the love God from a distance." 30.12

Like this the great man who was the son of a king cried, like the Saranga bird cried for water from Devendra. 30.13

The gracious Lakshmana who had gone round for pretty fruits on the hell slopes, when he returned saw his brother. 30.14

He saw his greatly sorrowing brother gripped by unbearable sorrow lying unconscious all alone in that solitary place and that son of Sumithra told his brother. 30.15

"Dear One why have you come under the influence of passion? Why this sorrow which is an insult to your manliness? This sorrow destroys your peaceful mental composure and what purpose can be achieved by you, by withdrawing from your goal." 30.16

"Being undeterred in your spirit, you may engage your mind in some activity, which makes the mind peaceful for that time and that intelligent way to control your mind would help you great success in your endeavor." 30.17

"Oh lord of the human race, Janaki who is protected by you cannot become easily controlled by someone else as she is a flame of fire and no one would be burnt by coming near the tip of the fire and you who are blessed may notice this." 30.18

Then Rama spoke to Lakshmana who has all god signs and cannot be defeated, using words which are spontaneous, wise, useful, according to diplomacy, conciliatory, just and beneficial." 30.19

"Without any doubt I should get engaged in my work, which should be followed special attention and though the job is difficult, Oh lad, I should also think of its result." 30.20

Then after thinking about Mythili who has eyes like lotus petals, with a dried up mouth Rama told Lakshmana. 30.21

"After drenching the earth with water and bringing back all plants, the thousand eyed Indra is taking rest." 30.22

"Oh son of the king, after giving out their water the clouds are relaxing and are making pleasant sounds while travelling over mountains and trees." 30.23

"The clouds of the colour of blue lotus flowers, having filled all the ten directions, have become peaceful like an elephant without rut." 30.24

"The great clouds impregnated with water with the fragrance of Katuja and Arjuna Blossoms are blowing, the winds carrying rain water have stopped." 30.25

"Oh sinless Lakshmana, the heavy clouds, elephants and peacocks and sound of waterfalls have stopped and peace prevails." 30.26

"The mountain slopes washed by rain water now appears clean and bright with variegated colours and it appears as if the mountains are shining with varied colours." 30.27

"The autumn has shown its charm by dividing itself into seven leaf Banana, stars, sun and the moon and also on the great elephants which are playing." 30.28

"The autumn has brought its peculiarities, differently on different objects and its glory is best exhibited on blooming lotus grooves by the touch of the tips of the sun." 30.29

"The wind carrying Fragrance of the seven leaf Banana flowers which is followed by swarms of bees making humming sounds also follows the intoxicated elephants and exhibits its great strength." 30.30

"The swans that have come near the pretty, broad winged Chakravaka birds which are lovers of rivers and which carry the pollen of lotus flowers to the nearby sand dunes, are playing with them." 30.31

"The richness of the autumn is distributed among the elephants which are energetic and strong and among the proud herds of bulls and the very pleasing waters of the rivers." 30.32

"In the forests the peacock seeing the sky without clouds have shed their pretty ornamental plumes and have lost interest on the loving peahens and without luster and festivity are in a contemplative mood." 30.33

"The forest lands are illuminated by the golden colour Priyaka trees which have bent with heavy load of flowers which have very likable fragrance are extremely pleasing to look." 30.34

"The great elephants which like the lotus creepers along with their darlings, the wandering in the forest are excited on seeing the flowers and becoming intoxicated have come under influence of passion are walking slowly." 30.35

"Without clouds the sky looks like a polished weapon the rivers have less flow of water, the winds which blow over the white lotus flowers are cool and bereft of darkness all directions look bright." 30.36

"The mud has dried due to the heat of the Sun, great dust is raised upon earth after long time, and it is right time to fight for the kings who have enmity." 30.37

"The proud cows, with glorious appearance due to autumn, look happy with the dust that has settled on their feet and are surrounded y bulls which are bellowing and ready to fight." 30.38

"The passionate and intoxicated lord of elephant deep in love is moving slowly and are followed in to the forest by highly passionate she elephants." 30.39

"The peacocks have shed, their excellent ornamental feathers and when they are moving by the river shore, and when they are being made fun of by the herds of Sarasa birds, they have lost their spirits." 30.40

"The best of elephants in rut with their loud voices are frightening the ducks and Chakravaka birds are found stirring and drinking the water of lakes, which are ornamented by blossomed lotus flowers. 30.41

"The happy swans reach to those places where mud is cleared, where sand particles are there and locations containing pure water, in locations with cow herds and in places where Sarasa birds are singing." 30.42

"Now suddenly the sound produced by waters of rivers, clouds and waterfalls have stopped and the sound of excited peacocks is reduced by the wind and the frogs are missing their festivity." 30.43

"With various colours but with body emaciated and greatly troubled by hunger, the highly poisonous snakes are seen to be coming out of the anthills, when the new clouds have been formed." 30.44

"Greatly happy because of the touch of the moon beams, the twilight in great love is releasing the stars in the sky." 30.45

"The night is appearing like a lady with a gentle face of the full moon, with pretty eyes like the group of stars is looking like a lady who is veiled by the moon light." 30.46

"He very happy pretty row of Sarasa birds after eating will ripened paddy are occupying the sky and coming at great speed are looking like a well strung garland." 30.47

"One swan is sleeping in the corner of the lake crowded with white lotus flowers and it looks like a full moon in a cloudless sky and occupied by many stars." 30.48

"The best of lakes with swaying swans appearing like her girdle, and the well bloomed, pink and blue lotuses appearing like a garland to her is appearing like the best of dames with her girdle and garland." 30.49

The bellowing sounds of bulls moving in the caves is mixed with the melodies of flutes lending instrumental accompaniment and enhanced by the early morning wind is spread all over. The sounds appear as though they are mutually complimentary. 30.50

"The flowers which occupy the full river are made to move by the soft wind and the silken bed of Kasa reeds is made to appear like a clean white silk cloth." 30.51

"The bees which are powerful in the forest and which is an expert in drinking honey along with their female companions and being intoxicated in the forest are following the wind and are having their backs white being coated by the pollen of the lotus flowers." 30.52

"The blooming of lotus flowers, the sound of Krouncha birds, the fully ripened paddy fields, pleasant waters, gentle breeze and bright moon, indicate the end of rainy season." 30.53

"The river lady bride is seen to wear the girdle made of fishes and is moving slowly and looks like a lover girl walking in the morning exhausted by love play with her lover." 30.54

"The Chakravaka birds and the green moss in the river, the banks of the river appearing to be covered by the silken cloth made of kusa reeds, appear like the ornamented face of the bride with application of Gorojana paste." 30.55

"The forests filled with Bana and Asana flowers and joyful humming of the bees are only appearing to be the places which are punished by cupid with his bow and arrow." 30.56

"The clouds after making people happy with a good rain, after filling up rivers and lakes and after making the earth green with the standing crops are leaving the sky and are disappearing." 30.57

"The rivers are with shyness are slowly and slowly their banks, like the bride showing her loins to her lover during the first love making." 30.58

"Oh gentle one, the peaceful waters are filled with Kurari birds are making pretty noise and Chakravaka birds which look splendid." 30.59

"The Asanas, Saptaparna, Kovida and Bandhujeeva trees and Shyama creepers are seen in full bloom on the mountain slopes." 30.60

"Oh Lakshmana see on the sand banks of the rivers swans, Sarasa birds, Chakravaka birds, Kurari birds scattered all over." 30.61

"Oh gentle prince, for those kings who have great enmity with each other and are waiting to be victorious, the proper time to engage in the battle has come." 30.62

"Oh prince, this is the proper time for first outing of kings and I am not able to see any effort on the part of Sugreeva to go out." 30.63

"The four months which has past, during which time I have not been able to see Sita is like one hundred years to me and I have been undergoing great sorrow." 30.64

"Like the Chakravaka birds following their husbands, Sita followed me to the difficult forest of Dandakaranya which is not a pleasure garden." 30.65

"Oh Lakshmana, that Sugreeva is not showing any mercy on me who is very sad separated from his darling, lost his kingdom and banished from it." 30.66

"Oh gentle Lakshmana, I am like an orphan, have lost my kingdom, punished by Ravana, in a pitiable state having deserted my home, love sick and have sought refuge with Sugreeva, the monkey king, who is a bad soul and who is insulting me." 30.67-30.68

"After having fixed the time for the search of Sita and having achieved his objective and having made an agreement with me, that bad brained one is not realizing his responsibilities." 30.69

"You go to Kishkinda and tell that monkey lord my words "Oh foolish Sugreeva, you are indulging in carnal pleasures only". 30.70

"In this world that person, who dashes away the hopes of people, who have approached them with request and those who have helped you earlier, is a base male." 30.71

"Oh hero, he who keeps up his word, whether it is good or bad and follows it truly is a great male." 30.72

"The one who has achieved his objective if he does not help his friend, who has not realized his objective are ungrateful ones and his body is not touched by even carnivorous animals." 30.73

"Possibly he wants to see me bent in battle with a golden bow along with arrows which move like a streak of lightning." 30.74

"Possibly he wants to hear in combat the horrifying twang of my bow, which makes the terrible sound like the thunderbolt." 30.75

"Oh valorous son of a king, he may not be worried about this situation when I am being assisted by you, even though I know about his valour." 30.76

"Oh Valorous one who can conquer capitals of enemies, what for is the effort put by us is not realized by the king of monkeys who has achieved his purpose." 30.77

"The monkey lord promised that he would help me after the rainy season but he is not realizing the passage of four months of rainy season due to his wallowing in enjoyment." 30.78

"He is engaged in playing and drinking along with his council of ministers and that Sugreeva is not showing pity on us who are sorrowing and grieving." 30.79

"Oh Strong warrior, oh son, go to Sugreeva, and inform him about the form of rage and also tell him these words." 30.80

"The road by which Vali departed after death is not narrow. Abide by the time, Sugreeva or you will also travel by the path taken by Vali." 30.81

"Vali was killed in the battle by me using one arrow but if you do not abide by your promise I will kill you along with your relatives." 30.82

"Oh bull among men, talk to him about completing the job in a smooth manner and oh great man, do it quickly as we have no time to waste." 30.83

"Oh lord of monkeys, do act according to your promise for truth is a stable Dharma. If you are killed by my arrow and go the abode of Yama, you will meet Vali there." 30.84

Seeing his elder brother very angry who was wailing and pitiable to look at, Lakshmana the protector of human race, went with great anger and luster to the Lord of monkeys. 30.85

This is the end of Thirtieth Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

31. Lakshmana Reaches Kishkinda

[Lakshmana reaches Kishkinda burning with anger and sends word to Sugreeva. Being drunk and engaged in making love to Tara, Sugreeva is not bothered. The monkeys are scared and two monkey ministers try to reason t out with Sugreeva.]

Looking at the lovelorn, pitiable indomitable hero and who was greatly grieving, the son of the king who was the younger brother of Rama became extremely angry and told his elder brother. 31.1

"A monkey does not have good character, is not bothered about fruits of Karma and will not enjoy the wealth of the monkey kingdom and does not think about the future." 31.2

"He would be greatly attached to sensual pleasures and does not have love towards us who have helped him and Oh warrior, he wanted to see us killing his brother and I feel we should not have given the kingdom to a characterless person like him." 31.3

"I am not able to control my anger which is rising very fast and I would kill that liar Sugreeva and let the son of Vali along with other monkey lords go in search of Sita." 31.4

"To that killer of enemies who told like this with anger as a prelude to war and who had bent himself for wielding the bow and arrow told Rama told his opinion in conciliatory words. 31.5

"A person like you should not do a sin like that in this world for a valorous person capable of killing his anger is the best of men." 31.6

"Oh Lakshmana, since you are well behaved, you should not think like that. You should like earlier follow the path of love and friendship." 31.7

"You should give up using harsh words but talk in a soft conciliatory fashion to Sugreeva who has exceeded the limit imposed on time." 31.8

Told like this by his elder brother, right away that bull among men, the valorous Lakshmana, the killer of enemies entered the city. 31.9

That good hearted wise Lakshmana who was interested in doing good to his brother, who resembled the God of death at time of deluge, who was interested to retaliate, and who was like Mandhara Mountain, holding a bow which was similar to that of Indra and which resembled the mountain peak entered the home of the great monkey. 31.10-31.11

That brother of Rama, Lakshmana who was faithful and equal to Bruhaspathi [Jupiter] in wisdom thought over what he will ask and what reply he would give. But he was burning with anger due to the rising passion and anger of his elder brother and he entered like a storm in to that house." 31.12-31.13

He went quickly and fell several Sala, Tala and Aswakarna trees on the way and also felled mountain peaks and many other trees, broke big stones under his feet and followed the single pathway wanting to complete his mission swiftly. 31.14-31.15

That tiger of the Ikshuvaku clan saw that, the great city of monkeys located in between mountains was filled by a large army and was inaccessible. 31.16

The lips of Lakshmana quivered due to his great anger with Sugreeva and he saw the gates of Kishkinda guarded by huge soldiers who were fierce. 31.17

All those monkey chiefs who were like elephants seeing Lakshmana the bull among men picked up hundreds of mountain peaks and hundreds of fully grown trees as well as rocks. 31.18

When Lakshmana saw all those monkeys who were holding weapons, like the burning fire when abundant firewood is present his anger doubled. 31.19

Hundreds of those monkeys seeing the anger of Lakshmana, who looked like the god of death at final deluge, with limbs shaking in fear, ran away in different directions. 31.20

Those monkey lords entered the home of Sugreeva and told him about the arrival of Lakshmana as also his anger. 31.21

The bull among monkeys who was passionately engaged in love play with Tara, did not pay any attention to the words of the monkey warriors. 31.22

Those monkeys looking like a huge mountain, elephant and a huge cloud came out as instructed by the ministers creating horripilation. 31.23

The horrifying monkeys looking like and were having weapons of claws and teeth like tigers and were horrible to look at with deformed faces. 31.24

All those monkeys were of equal valor with some of them possessing strength of ten elephants, some that of hundred elephants and some possessing strength of thousand elephants. 31.25

The exceedingly angry Lakshmana saw that the entire place was filled up with very strong monkeys armed with trees and were spread out and that Kishkinda was inaccessible. 31.26

Then all those monkeys of exceedingly great strength came out of the enclosure and stood there, revealing their appearance. 31.27

That sensitive warrior Lakshmana seeing the dereliction of duty of Sugreeva and the helplessness of his brother, once again became highly infuriated. 31.28

Taking a deep hot breath and with eyes turned red due to anger that tiger among men appeared like a raging fire. 31.29

With the iron nails placed on his arrow appearing like fangs, the bow appearing like a snake and with his luster as the poison, Lakshmana looked like five hooded snake. 31.30

The greatly worried Angadha approached him who was burning like the fire of death and angry like the king of snakes with fear and great worry. 31.31

That very famous Lakshmana with blood red eyes sent message through Angadha, "Oh Lad go and inform Sugreeva that I have come." 31.32

"Oh lad who is the subduer of your enemies, you may tell Sugreeva that, "The younger brother of Rama, who is burning with grief has come to see you. He is waiting for you at the door greatly worried by the grief of his brother. If you like you can please do his work ", and having spoken like this you please come back." 31.33-31.34

Hearing the words of Lakshmana, Angadha became very sad and he went near to his father and told him, "The son of Sumithra has come." 31.35

Angadha on hearing the words of Lakshmana, with a face turned pale and with an agitated mind prostrated first to the king and then offered salutations to the feet of Ruma. 31.36

The highly powerful Angadha held the feet of his father and then again held the feet of his mother, then pressing the feet of Ruma revealed the message to him. 31.37

That monkey under the influence of sleep and drinks did not come back to his senses as he was greatly intoxicated and was influenced by the lord of love. 31.38

The monkeys seeing the angry Lakshmana, with a heart full of great fear made sounds like "Kila, kila" so as to please Lakshmana. 31.39

Seeing him advance like a great flood and hearing his voice which was like a thunderbolt, they all went near Sugreeva and roared like a lion, equaling his voice. 31.40

By that very great sound the monkey was awakened and he was having red eyes due to intoxication and all his ornaments were in disarray. 31.41

After listening to the words of Angadha, two ministers called Plaksha and Prabhava both of whom had the permission to go to see the wives of the king and who were in charge of wealth and Dharma went along with Angadha, and reported to Sugreeva the arrival of Lakshmana and spoke about several aspects. 31.42-31.43

By speaking conciliatory words they pleased Sugreeva and sat near him who was like Indra the lord of Maruths. 31.44

"The great brothers Rama and Lakshmana are votaries of truth though they merited their kingdom; they have given it up and come here extending friendship to you." 31.45

"One of them Lakshmana having a bow in his hand is standing near our gate and the monkeys who are trembling with fear have run away." 31.46

"Lakshmana who is the brother of Rama is one who steers the chariot of the needed action of Rama, and he has reached here as per the order of Rama." 31.47

"Oh sinless king, Lakshmana has sent dear Angadha, who is the son of Tara to your presence." 31.48

"Oh lord of monkeys, that valorous man is standing near our gate with eyes filled with anger, as if he wants to burn the monkeys with his eyes." 31.49

"Oh king, you go quickly along with your son and relatives and salute him, so that the results of his anger can be averted." 31.50

"Oh king, with a steady mind complete the task of Rama and honour your agreement with him and keep up your promise." 31.51

This is the end of Thirty First Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

32. Hanuman Advices Sugreeva

[When Sugreeva says that he does not understand why Lakshmana is angry, Hanuman tells him that he has not noticed the arrival of autumn and did not take action to fulfill requirement of Rama. He tells him to go before Rama with a bowed head.]

After hearing the words of Angadha, the self respecting Sugreeva along with his ministers, hearing that Lakshmana was angry, left his seat. 32.1

Sugreeva who was expert and diligent in strategies, after determining the pros and cons spoke the following to his ministers who were experts in state craft. 32.2

"I have not spoken a wrong word nor have I done a wrong act and I am thinking why Rama and Lakshmana should get angry with me." 32.3

"Some unkind and unfriendly people, who are always searching for my weakness might have told brother of Rama about my mistakes which are lies." 32.4

"In this case all of you should find out as per your reasoning meticulously the reason about this opinion of Lakshmana along with steady reason for that." 32.5

"I do not have any special fear either towards Rama and Lakshmana, but because a friend is agitated, I too am agitated." 32.6

"It is easy to earn a friend but difficult to maintain friendship as the mind has temporary likes and dislikes which will break the stable friendship." 32.7

"Because of this I fear the great soul Rama because I could not extend a help to him for the help done by him." 32.8

When Sugreeva told this, Hanuman the great monkey lord who was in the middle of monkey ministers told these words according to his logic. 32.9

"Oh king of the groups of monkeys, forgetting the friendly help done to you is indeed surprising." 32.10

"The greatly valorous Rama pushing aside his fear, for the sake of your friendship killed Vali who is as valorous as Indra." 32.11

"Without any doubt Rama is angry with you due to his friendship with you and only for that reason he has sent Lakshmana, who is the giver of prosperity." 32.12

"Though you are expert in knowing time, you were not alert enough to notice the lush green season and blooming of Saphthachadha flowers, heralding the onset of autumn." 32.13

"With the disappearance of clouds the planets and stars are clearly visible and the rivers, tanks and different directions are also looking pleasant." 32.14

"Oh king of monkeys, though the proper time for war efforts have come, you had not noticed it as you have been intoxicated and it is sure Lakshmana has come here because of that." 32.15

"You should endure the harsh words of the great Raghava as he is anguished because his wife has been stolen and he has magnanimously helped you by giving the kingdom." 32.16

"Having committed a mistake I do not find any other alternative except by saluting him with folded hands and requesting his excuse." 32.17

"The ministers who have been chosen should give good advice to the king after giving up fear and by these words I am telling you what I think." 32.18

"A very angry Raghava using his bow can control the entire world including devas, asuras and Gandharwas." 32.19

"Any one who has received favours from another person should not forget it and it is not proper for you to make him angry or upset." 32.20

"Oh king, Along with your son and friends, go and stand before him with a bowed head, like a wife stands before her husband." 32.21

"Oh king of monkeys, it is not proper for you to overlook the words of Rama or his brother in your mind. The strength of a human being like Rama who is equal to Indra is realized only by the mind." 32.22

This is the end of Thirty Second Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

33. Tara Pacifies Lakshmana

[Being scared Sugreeva sends Tara to pacify Lakshmana. She tells Lakshmana that the mistake has been done but she also tells him that monkeys from all over the world have started arriving. She takes Lakshmana in side the king's private chamber.]

Then Angadha invited Lakshmana, the slayer of enemies and he entered the pretty cave of Kishkinda as per the orders of Rama. 33.1

Then the strong and huge bodied monkeys standing at the gate seeing Lakshmana who was coming in stood with hands saluting him. 33.2

Seeing him who was the son of the king Dasaratha, very angry and taking deep breaths entering inside, they were scared and did not stand surrounding him. 33.3

The glorious Lakshmana saw the great cave decorated by precious gems, having flowering gardens and with many objects studded with gems. 33.4

With mansions and multi storey buildings and shining with the studded gems, with trees bearing all types of fruits, and with blossomed flowers, the cave was shining. 33.5

Those monkeys there, were the sons of Devas and Gandharwas and could change their form according to their wish, were good to look at, were shining with divine garlands. 33.6

With a sweet smell of Sandal, Agar and lotus pastes it was having a divine scent and with smell of liquor prepared the paths were highly exhilarated. 33.7

He saw there, big multi storey houses resembling Vindhya and Meru Mountain and also saw Mountain Rivers with pure water. 33.8

On the royal avenue, Lakshmana saw the pretty home of Angadha and the greet homes of monkey lords Mainda, Dvididha, Gavaya, Gavaksha, Gaja, Sharabha, Vidhyunamali, Sampathi, Sooryaksha, Hanuman, Veerabahu, Subahu, Nala, the great Kumudha, Sushena, Thara, Jambhavan, Dadhivakthra, neela, Patala and Sunethra. 33.9-33.12

They shined like silver clouds and had flower garlands and scents and also had wealth and grains and also gem like shining ladies. 33.13

The pretty inaccessible palace of the king of monkeys was surrounded by a white mountain and was looking like the palace of the great Indra and the tall building was like a peak in Kailasa mountain, It had all the desired fruits and shining trees in bloom which were given by Indra and shined like blue rich clouds which yielded divine fruits and provided cool shade. Excellent garlands were strung round the palace and huge monkeys wielding weapons were screening its gateways, while its main archway cast in refined golden was looking great And the very bold Lakshmana without opposition entered such a fascinating palace of Sugreeva, similar to the sun entering a colossal cloud. 33.14-33.18

Lakshmana passed through seven courtyards which were provided with seats for relaxation and then he saw the great secret private apartments of Sugreeva. , in which several golden cots as well as blessed chairs were provided and here and there he saw that very luxurious upholstery were provided. 33.19-33.20

As soon as he entered there he heard very sweet notes which was accompanied by music of stringed instruments, drums and lyrics with poetic words. 33.21

That strong one, saw in the home of Sugreeva, young ladies with different type of features who were proud of themselves. 33.22

Lakshmana saw there, ladies of great birth, engrossed in making garlands with flowers as well as flower tassels and who were wearing very valuable ornaments. None of them seemed to be not satisfied or not greatly strained and were dressed exceedingly well and even the attendants of Sugreeva looked good. 33.23-33.24

The gentle son of Sumithra felt embarrassed on hearing the sound of silver anklets and golden cincture. 33.25

That Lakshmana on hearing the sound of golden ornaments of the lady monkeys was hurt and highly provoked in anger twanged his bow and this sound filled all directions. 33.26

That Lakshmana of sterling character, great strength was hurt by that sound when he compared to the lonely Rama who had only sorrow for company. 33.27

The king of monkeys Sugreeva hearing the twang sound of his bow was startled up from his seat of luxury as he knew that Lakshmana has arrived. 33.28

"Like Angadha informed me earlier, it is clear that the son of Sumithra who loves his brother has very much arrived." 33.29

The intelligent monkey thought that as told by Angadha earlier and also by the twang sound of the bow, Lakshmana has come and then his face become dried up. 33.30

With a worried and bewildered mind that king of monkeys Sugreeva told the following words of advantage to the good looking Tara in a deliberate voice. 33.31

"What is the reason of grudge to this brother of Rama who talks in a soft way and why has he reached here with so much disdain?" 33.32

"Oh Tara without any blemish, what do you think is the reason for the anger of this lad as that best of men will not get angry without any cause?" 33.33

"If you consider that we have done even a little thing which he did not like you determine with your quick wittedness and inform me immediately." 33.34

"Otherwise oh pretty lady, you yourself see him personally and with words which are soft and conciliatory please him." 33.35

"That pure one on seeing you will not show his anger as for great people do not exhibit their anger before ladies." 33.36

"If you go near and talk to him conciliatory words, he would be greatly pacified and then only I would be able to see the lotus eyed one who is a slayer of his enemies." 33.37

That Tara, who was tipsy eyed due to exuberance, who was with golden waist belt hanging down, who has exquisite features, with a body bent like stick went in to the presence of Lakshmana with a very shaking gait. 33.38

That great one observed her who was the wife of the king of monkeys without any emotion and that son of the king bent his face down backed down his anger due to his being near a lady. 33.39

She who did not have any shyness due to her being drunk, pleased the son of a king by her look and then Tara who was an expert in love told these great words which were conciliatory. 33.40

"Oh son of the king of human beings, what is the reason for your anger? Who is not obeying your order? And who is that person who is like a dried wood and inviting the forest fire of your anger?" 33.41

Having heard the words of Tara spoken pleasant and friendly manner without any hesitation, Lakshmana spoke. 33.42

"Oh Lady, your husband has made passion as his habit and is not following Dharma and Artha and though you are supposed to know his mind, do you not know about this?" 33.43

"Oh Tara, he does not think about the kingdom nor about us who are sorrowing but he is engaged only with drinking along with his ministers." 33.44

"That lord of monkeys having promised to take action after four months, has wasted his time in drinks and strolling and does not realize that the time has been exceeded." 33.45

"To those who follow Dharma and Artha drinking is not recommended for by drinking, wealth, dharma and desire would get reduced." 33.46

"Not rendering help in return to those who have extended great help causes violation of Dharma and loss of good friend leads to loss of wealth and destruction." 33.47

"Sugreeva has forsaken two friends who are votaries of truth and observers of Dharma and excel in the properties of Artha and so Dharma does not observe Dharma." 33.48

"Oh expert in principle of jobs, our job has now come to a standstill and therefore our job is unfinished and you may please tell us what to do in this situation." 33.49

Tara listening to those words which were according to principles of Dharma and Artha and had the property of sweetness, spoke decisively and faithfully about the job pertaining to the king of men, Rama. 33.50

"Oh Son of a king, do not get angry for it is not proper to get angry on your own people. On people who desire to do your work, oh valorous one, you should not find mistake." 33.51

"Oh young lad, how come this anger in you who is endowed with all virtues, that too, on a person who is weak? How can you who are good and a source of great penance fall in the grips of anger? 33.52

"I know about the great anger of the friend of the monkey lord. I know about the time limit set for taking up the job. I know about the fact that the job has not been done and I also know the task that remains to be done." 33.53

"Oh great man, I know about the strength of the passion born out of body. I know about the lack of interest of Sugreeva about the job that is bound to be done." 33.54

"Since your mind is caught up with anger, you do not think about matters of passion but one who is under the influence of passion does not bother about time and place and does not bother about Dharma." 33.55

"Oh destroyer of enemies, please pardon your brother who is the lord of the monkey clan who being near me, is in love with me and makes shamelessly passionate advances towards me." 33.56

"Sages who love Dharma and penance closely follow the course of their desire fulfillment when entangled in lust but Sugreeva is an impulsive monkey and a king also and how can he avoid being entangled in passionate activities." 33.57

After saying these very meaningful words that lady monkey who has fluttering eyes due to passion started speaking to the matchless Lakshmana, words which would be beneficial to her playful husband. 33.58

"Oh best among men, though he is imprisoned by passion that Sugreeva has started making efforts long back to achieve your objective." 33.59

"Very valorous monkeys, who can assume any form they like in hundreds, thousands and crores who are residing in different mountains have already arrived." 33.60

"Oh long armed Lakshmana, I know that you are trying to protect your character but you can come inside the palace since it is not a sin to see the wife of a friend with friendly feeling." 33.61

The valorous hero and the killer of enemies quickly entered the private apartments of the king as per the words of Tara and in view of urgency of the situation. 33.62

Then Lakshmana saw famous Sugreeva seated on a golden throne, decorated all round with cushions, decorated with ornaments of different colours which was pretty in appearance, adorned with beautiful garlands and clothes. He was surrounded by women adorned with most fascinating ornaments and garlands. Bewildered at the sight Lakshmana's eyes turned red in anger. He appeared like Yama the lord of death. 33.63-33.65

Sugreeva whose complexion was like that of rich gold was seated on an blessed seat tightly embracing his wife Ruma, and that brave one has seen Lakshmana whose heroism is never-varying and, that suspiciously wide-eyed Sugreeva made sheep eyes at the furiously broad-eyed Lakshmana. 33.66

This is the end of Thirty Third Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

34. Lakshmana Shouts at Sugreeva

[Lakshmana is upset by the bad behavior of Sugreeva, He shouts at him and also threatens him.]

Seeing Lakshmana that bull of men who cannot be stopped entering with great anger, Sugreeva was greatly disturbed in his sense organs. 34.1

Seeing that angry son of Dasaratha who was taking deep breath, who was shining with luster and who was burning with anger at the sorrow of his brother, that monkey chief got up from his golden seat which was like the decorated flag of great Indra and stood up. 34.2-34.3

When Sugreeva jumped up and moved forward, Ruma and other ladies followed him, like all the stars following the moon. 34.4

That prosperous red eyed one saluted Lakshmana and started shivering and became like the great Kalpa tree. 34.5

Seeing Sugreeva along with Ruma and occupying a place in the middle of ladies, like the moon being in the middle of stars, Lakshmana got enraged and told. 34.6

"Only a strong king of good heritage, who is compassionate, who can control his senses and who is grateful and truthful can excel in this world." 34.7

"What could be more malicious than that king who does not follow Dharma who makes false promises to his friends?" 34.8

"If a person promises one horse and does not give it, he gets the sin of killing hundred manes and if he promises a cow and does not give it, he gets the sin of killing one thousand manes and if he promises to help a person and does not it, he gets the sin of committing suicide and killing all his relations." 34.9

"Oh lord of monkeys, among all beings, a person who is helped by another as per promise and does not help that friend in return is ungrateful and he deserves to be killed." 34.10

"Oh monkey, you might be knowing that after seeing an ungrateful person, an outraged Brahman sang this verse." 34.11

"To the one who kills a Brahmin or one who drinks liquor or to the thief or to one who breaks a ritual vow there is atonement but not to the ungrateful person." 34.12

"Oh monkey, you are, not a gentleman but an ungrateful person and a liar because you who were indebted to Rama has not done anything in return." 34.13

"Oh monkey, if you are indeed grateful to Rama, you should have done search for Sita and at least now you should take it up." 34.14

"Due to your interest in activities of passion, you have falsified your promise and unfortunately Rama could not identify you who is a snake croaking like a frog." 34.15

"That great soul Rama has shown mercy on you who is a sinner and a bad soul, the kingdom of Monkeys." 34.16

"If presently you do not recognize the help rendered by Rama who can accomplish any task easily would make you see Vali, using his very sharp arrows." 34.17

"The path went by Vali after his death is not a narrow one and so please stand by the agreement with Rama, if you do not want to follow Vali." 34.18

"You have not faced the arrows released from the bow of that son of Ikshvaku race, which are like thunderbolts and that is why you are resorting to enjoyment of pleasures without bothering about doing the job of Rama." 34.19

This is the end of Thirty Fourth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

35. Tara's Convincing Answer

[Tara tells Lakshmana that the only wrong that Sugreeva did was not realizing the time. She tells him that lots of soldiers are required to kill Ravana and he has sent for monkey and bear soldiers.]

When the son of Sumithra who was glowing like a flame told like this, Tara who has a face like moon, told Lakshmana. 35.1

"No Lakshmana, Such harsh words should not be have been used while talking with the king of monkeys. This is especially true as regards you." 35.2

"Oh valorous one, Sugreeva is not ungrateful, adamant, pitiable, a teller of lies, dishonest or crooked." 35.3

"Oh valorous one, that monkey has not forgotten the help rendered by Rama by fighting a war which would have been difficult to others." 35.4

"It is by the grace of Rama that he got fame, the stable kingdom of monkeys, me as well as Ruma, Oh destroyer of enemies." 35.5

"He who was not sleeping due to sorrow has now attained great happiness but unfortunately he has not realized that the proper time has come like sage Viswamithra." 35.6

"The great sage was carrying on union with an Apsaras called Grithachi for ten years, though he thought it was only for a day." 35.7

"Even such and noble and valiant sage like Viswamithra who was an expert about knowledge of time did not realize about passage of time and what we can we tell about an ordinary man." 35.8

"As a person who is fed up due to not being able to satisfy his passion, he is now attending to his physical needs and for that now you may pardon him." 35.9

"Oh Lakshmana without knowing about the truth about Sugreeva, it was not proper for you to get into rage like this." 35.10

"Oh Bull among men, people like you, who are votaries of truth, without thinking and with rash nature do not get angry like this." 35.11

"Oh follower of Dharma show your grace and for sake of Sugreeva become composed and give this agitation arising out of great anger." 35.12

"I feel that for the sake of pleasing Rama, Sugreeva would give up even Ruma, me, monkey kingdom, grains, wealth, treasures." 35.13

"Sugreeva would reunite Sita with Rama, like joining Rohini with moon, after killing Ravana in a war." 35.14

"The total number of Rakshasas in Lanka is supposed to one trillion, thirty nine thousand and six hundred." 35.15

"Without killing these unassailable Rakshasas who can take any form that they wish, it is not possible to kill Ravana who has stolen Sita." 35.16

"Oh Lakshmana, it is also not possible kill Ravana in war without any other help, especially to Sugreeva." 35.17

"The well informed Vali who is the lord of monkeys has told to Sugreeva about this and I do not know where from he got this information." 35.18

"The Lord of monkeys, for the sake of helping you in the battle, has called many monkeys to summon many monkeys and monkey lords." 35.19

"Sugreeva is awaiting those very strong and valorous monkeys for accomplishing the task of Rama and so he has not still started." 35.20

"Oh Lakshmana, since Sugreeva has already promulgated a decree, all those monkeys would be arriving any time now." 35.21

"One thousand crores of bears, hundreds of apes and several crores of monkeys with great luster will arrive today and attend to your needs and so give up your anger now." 35.22

"By seeing your very angry face as well as blood red eyes, the monkey ladies would lose their peace and would start suspecting their earlier fear." 35.23

This is the end of Thirty Fifth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

36. Sugreeva's Admission of Mistake

[Seeing that Lakshmana is pacified by Tara, Sugreeva talks with Lakshmana. He tells him that he is sorry and promises that he will do everything that is needed. Lakshmana requests Sugreeva to come with him to console Rama.]

Hearing these courteous words of Tara, which were according to dharma, the son of Sumithra who has a gentle nature accepted her words. 36.1

As soon as her words were accepted, the king of the monkey groups cast off his great fear like one casts off the wet cloth. 36.2

Then Sugreeva, the lord of monkeys broke off the very colorful, fresh and fragrant garland that he was wearing on his neck and got rid of his drunken stupor. 36.3

The Lord of all monkeys spoke these polite and pleasing words to the very strong Lakshmana. 36.4

"Oh son of Sumithra, It is only by the grace of Rama that I got back my wealth, fame and the stable kingdom of monkeys." 36.5

"Oh destroyer of enemies, Lakshmana, Rama is famous for his god like deeds and to a person of that great valour, who can afford to repay?" 36.6

"That Raghava by his own valour can reach Sita and also can kill Ravana and I can only provide assistance." 36.7

"What type of help can be provided to him who has pierced with one arrow the seven Sala trees, earth and mountain ?" 36.8

"By the sound of the twang of his bow, Oh Lakshmana, mountains and earth tremble and what type of help can I provide him." 36.9

"Oh bull among men, when that king among men goes to kill Ravana along with his armies and relations, I can only walk behind him." 36.10

"If I have committed an excess due to love and faith that I have in him, he should pardon me like a servant, for who in this earth does not do mistakes." 36.11

When the great soul Sugreeva spoke like this, Lakshmana felt happy and with love and affection he told. 36.12

"Oh king of monkeys, my brother always is with a protector and if you are his courteous protector it would be really great." 36.13

"Oh Sugreeva, by your power, purity, straightforward nature you deserve the kingdom of monkeys and so enjoy it." 36.14

"The famous Rama with your help Sugreeva, will shortly kill all his enemies and there is no doubt about it." 36.15

"Oh Sugreeva your words are very true and suitable because you are a votary of dharma, a grateful one, and one who never retreats in a battle." 36.16

"Oh best among monkeys, except for you and my brother who can speak like this about one's defects knowing well about his merits?" 36.17

"You are equal to Rama in your strength and valour and Oh great monkey, only by the decree of fate you have come to help us." 36.18

"Oh valorous one, without any delay start with me so that we can together console Rama who is grieving because of the abduction of his wife." 36.19

"After hearing the words of Rama laden with sorrow, I spoke to you those harsh words and so please excuse me." 36.20

This is the end of Thirty Sixth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

37. Monkey Warriors Arrival

[As per Sugreeva's instruction, large number of monkey lords were sent all over the world to summon monkeys to help Rama. Most of them start arriving in Kishkinda being scared.]

When Sugreeva was addressed this way by Lakshmana, Sugreeva told Hanuman the minister who was standing nearby. 37.1

"Please send word to the monkeys available on the summits of these five mountains, namely, Mahendra, Himalaya, Vindhya, and Kailash and those that are on the white peak of Mandara, as well as those that are on the mountains at seashore, udaya adri, namely 'sunrise-mountain,' which mountains will always be dazzling with the light of youthful sun, and to them that are on the mountains which shine in the purple colour of evening clouds, asta adri, namely 'sunset-mountain' and which mountains are situated at the Palace of Sun. And the catastrophic monkey chiefs that are abiding in the palm groves of Padma and also to the monkeys who are similar to black-mascara and black-clouds in their shine, and who match elephants in their vigour, and who live on Anjana, they too are to be called over here Those monkeys whose complexion will be golden and dwell in the caves of Great-Mountain, besides those who are on the mountainsides of Meru, and those living on the Black-Red mountain, along with those topmost speeded monkeys living on the Great-Ochre mountain who would be swilling palm-toddy, these are to be summoned. Further, the monkeys who will be in the tinge of rising sun and who dwell in the highly delightful, richly fragrant and lofty woodlands that are surrounded with the delightful hermitages of sages are to be summoned. Along with them, the monkeys who are in the interiors of forests, they are also to be called for. Why only these few? All those monkeys that are on the earth, all of them are to be assembled. Oh, Hanuman, you quickly summon all of the topmost speeded monkeys by employing concessions, conciliations and other similar procedures." 37.2-37.9

"Also those swift messengers who have been sent earlier are to be hastened up by you by sending other monkeys to contact them." 37.10

"As per command you also collect those monkeys who are engaged in affairs of passion and also those who act slowly." 37.11

"Those bad monkeys who disobey my order and do not come back within ten days are to be killed, due to their breaking the order of the king." 37.12

"These hundreds of thousands of crores of monkeys similar to lion, who are obedient to my orders are to be sent to different directions." 37.13

"The best among monkeys, who are similar to cloud and mountains, will go because of my command all over the sky." 37.14

"Let all the monkeys of the world, be located and their movements studied and be brought here as per command." 37.15

As soon as Hanuman the son of wind God heard these words of the king, he sent word to all directions, for all the advancing monkeys. 37.16

In a split-second, the monkeys that were sent by the king of monkeys jumped in to sky, to the airways of birds and stars on their way, and indeed reached the vault of heaven, which was once trodden by Vishnu. 37.17

Those monkeys drove all the monkeys towards seas, mountains, forests and tanks in order to serve the cause of Rama." 37.18

Hearing the death like order of their great king Sugreeva, they all came at once scared of Sugreeva's order. 37.19

Then from the mountains three crores swift moving monkeys who were black like collyrium came out to meet Raghava. 37.20

Ten crore monkeys residing on the mountain, where the sun sets, who were shining like molten gold, came out. 37.21

One thousand crores of them who were of the colour of the mane of the lion came from the top of Kailasa mountain. 37.22

Thousand- thousand crores of monkeys living on fruits and roots came from Himalayas. 37.23

One crore of monkeys living on Vindhya mountains who were huge, did great deeds and who were like fire came very swiftly. 37.24

Innumerable monkey residents of the Thamala forest on the banks of the ocean of milk which fed in the coconut grove also came. 37.25

The swift moving monkeys army from, forests, caves, river banks came blocking the sun and it looked like they were drinking the sun. 37.26

Those monkeys who were sent earlier to hasten up other monkeys reached the Himavath mountain and saw there, great trees. 37.27

On this blessed and pretty mountain one divine and mind bewitching Yagna dedicated to Lord Shiva which made the minds of all devas happy was conducted earlier. 37.28

The monkeys found that the fruits of trees and roots produced from the scattering of the offerings during the Yagna were tasting like nectar. 37.29

Those pretty fruits and roots grown out of the scattering of offerings during the Yagna, satisfied the one who eats them for a month. 37.30

Those fruit eating monkey leaders collected those divine fruits and roots as well as the divine medicines which were growing there. 37.31

From that sacrificial altar the monkeys collected sweet smelling flowers, so that they can please Sugreeva. 37.32

All those chosen monkeys for guiding all the monkey herds of the world, proceeded swiftly in front of them. 37.33

In a short while those monkey herds who have earlier gone to bring other monkeys reached Kishkinda by moving very swiftly and met Sugreeva. 37.34

Those monkeys who had collected several medicinal herbs, fruits and roots offered them to Sugreeva as gift and spoke the following words. 37.35

"We have covered all the oceans, mountains, forests in the entire earth and as per the order the monkeys from there, would be coming here very soon." 37.36

Then the king of monkeys Sugreeva, hearing this became very happy and accepted all the gifts that were brought to him. 37.37

This is the end of Thirty Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

38. Sugreeva Meets Rama

[Sugreeva along with Lakshmana goes and meets Rama who is very pleased to see the huge army of monkeys.]

After receiving all the gifts brought by them and after pleasing all monkeys Sugreeva permitted them to go. 38.1

After sending back the monkeys heroes who have done their work, he wanted to do some meaningful work to Rama. 38.2

That Lakshmana of great strength, made Sugreeva the foremost among monkeys happy and told these humble words to him, "If it pleases you, let us go out of Kishkinda [to meet Rama]." 38.3

Hearing those well spoken words of Lakshmana, Sugreeva was greatly pleased and told," As you please, we would go as I would obey your command." 38.4-38.5

After saying these words to the auspicious looking Lakshmana, he sent back all monkey women including Tara." 38.6

Then Sugreeva in a loud voice shouted, "come here" and hearing his words the monkeys came in speedily and stood there in salutation as they were permitted to see the lady folk of the palace." 38.7

Then that king who had similar luster like the Sun told, "Immediately bring my palanquin and position it." 38.8

As soon as the valorous monkeys heard these words, they immediately set up the good looking palanquin before him. 38.9

That king of the monkeys seeing that the palanquin was set up addressed the son of Sumithra and said, "Please get in to the Palanquin quickly." 38.10

Saying this that Sugreeva who was similar to Sun in luster ascended that golden palanquin with Lakshmana and it was carried by very strong monkeys. 38.11

The incomparable Sugreeva having attained the royal prosperity was greeted by the monkeys and a white umbrella was held over his head, fans made of yak tails were used to fan him and with the heralding sound of drums and conches set out from there." 38.12-38.13

Then accompanied by hundreds of monkeys armed with sharp weapons, he started going to the place where Rama was there. 38.14

Having reached the place where the great Rama was residing, Sugreeva descended from the palanquin with great luster along with Lakshmana. 38.15

He then approached Rama and stood before him in salutation and when he was standing in salutation, the other monkeys also entered there. 38.16

Rama seeing the monkey army who were standing like Lotus buds in a pond was greatly pleased. 38.17

When the Lord of monkeys saluted Rama with his head touching Rama's feet, Rama lifted him up and embraced him with love and great regard. 38.18

After embracing him that soul of Dharma asked him to take his seat and when he saw him sitting on the earth, he told him. 38.19

"Oh valorous one, Oh great and good monkey, he who apportions Dharma, Artha and Kama properly according to time deserves to be the king." 38.20

"The one who gives up Dharma and Artha and attends to only on Kama [passion] is like a man sleeping on the tree and would realize it only when he falls down." 38.21

"That king who kills his enemies and looks after his friends would get results of Dharma, Artha and Kama by the Dharma that he practices." 38.22

"Oh destroyer of enemies, the time to do the job has already come and so you may think over about it with your ministers and other monkeys." 38.23

When Sugreeva heard these words of Rama, he told, "Oh great armed one, the wealth, fame and stable monkey kingdom which was lost me was redeemed by your grace" 38.24-38.25

"Oh Lord, oh greatest among the victorious, that one who accomplishes things by you and your brother's help, if he does not return it is despicable." 38.26

"Oh killer of enemies, hundreds of strong monkey chieftains have collected all the monkeys of the earth and they are all here." 38.27

"Oh Raghava, The fierce looking and valiant bears and apes are well aware of the inaccessible forest fortresses have been brought and those monkeys who are the sons of Devas and Gandharwas can assume any form that they like and all of them are coming surrounded by their armies." 38.28-38.29

"Oh destroyer of enemies! The monkeys in hundred thousand crores [Lakhs], crores, Ayutas [ten crores] Sanku, Arbuda, hundred Arbudas, Madhyas, Antyas, Samudras and Paradhya are expected to come.[one, ten, hundred, thousand, ten thousand, one lakh, prayutam'ten lakhs or a million, then a crore and then an arbuda ten-crore or a billion, and then ten arbuda-s makes one bRinda and ten brinda-s make one kharva and ten kharva-s make one nikharva and ten nikharva-s make one mahaa padma and ten mahaa padma-

s make one shanku'one lakh crores or a trillion, and ten shanku-s make one samudra and then ten samudra-s make one antya and ten antya-s make a madhya and ten madhya make one paradhya] O king, they are equal to lord Indra in valour and appear like mountains Meru and Mandara and residents of Vindhya and Meru mountains." 38.30-38.32

"These monkeys who are capable of killing Rakshasa Ravana along with his family and bring back Sita would be coming soon here." 38.33

That Intelligent Rama who was the son of the king of earth, after reviewing the progress achieved in his work as per the instruction of the Lord of the monkeys became extremely happy and looked like a full opened blue lotus flower. 38.34

This is the end of Thirty Eighth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

39. Monkey Chiefs Meet Sugreeva and Rama

[Monkey chiefs and the huge number of soldiers arrive in Kishkinda. Sugreeva requests them to strike tent and become comfortable. Rama is pleased.]

After Sugreeva spoke this way, Rama who was the foremost follower of Dharma, hugged him, saluted him and told him the following. 39.1

"Oh pain giver to your enemies, Oh gentle one Similar to Indra causing rain, to the sun with thousand rays brightens the earth and removes darkness and to the moon who makes the earth pure by his luminosity, it is natural for you to help your friends." 39.2-39.3

"Oh gentle Sugreeva, it is not at all surprising to see you do this auspicious deed as I know you always talk in the pleasant manner." 39.4

"Oh Friend, with your help I would win over all my enemies in war and you being a good hearted friend, you only should help me." 39.5

"That base Rakshasa has taken away Vaidehi, inviting his own destruction like just like Poulomi [Indra's wife and daughter of Puloma] was taken away by Anuhlada [Prahlada's brother] after deceiving Indra." 39.6

"Within a short time I will kill Ravana with sharp arrows, like the father of Poulomi was killed by Indra in war." 39.7

In the mean while the rays of sun increased the heat of the earth and dust started raising in the sky. 39.8

That dust which rose up and spread in all directions and all the directions were masked and the earth including mountains, gardens and forests started shaking. 39.9

The entire land was filled by innumerable numbers of powerful monkeys of mountain size having sharp fangs in a minute. The monkey leaders with a hundred crore attendants who can assume any form at their will came; very strong monkeys from the mountains, rivers and seas monkeys thundering like clouds; and other free monkeys who were wanderers came; monkeys in red colour like the rising Sun, tawny coloured ones like the Moon came; some who were of the colour of white lotus filaments and some monkeys residing in mountain Meru also came there. 39.10-39.13

The valorous monkey called Sathavali accompanied by ten thousand crores prosperous warriors arrived there. 39.14

The valorous father of Tara who looked like a golden mountain came with several ten thousand crores of monkeys following him. 39.15

Then the wise and mighty father of Ruma, the father in law of Sugreeva came with another thousand crores of monkeys accompanying him. 39.16

The wise and prosperous Kesari, the father of hanuman, who was the colour of lotus filaments, who looked like the early morning sun and who was the best and foremost among all monkeys accompanied by many thousands of monkeys made his appearance there. 39.17-39.18

The valorous king of apes Gavaksha with thousand crores monkeys also came there. 39.19

The destroyer of enemies Dhumra, the king of bears came there with two thousand crore bears who can move very fast. 39.20

Panasa the troop leader who had a horrifying look of a mountain came along with three crores of warriors. 39.21

A troop leader called Nila who was like a blue black mountain and who had a huge body came accompanied by ten crores of monkeys. 39.22

Then came another troop leader called Gavaya who looked like a golden mountain surrounded by five crores of monkeys. 39.23

Then came Darimukha leader of troops with thousand crores of monkeys and came near Sugreeva and stood near him. 39.24

The very strong Mainda and Dvididha who are the sons of Asvini Puthras came with thousand crore crores of monkeys. 39.25

The valorous and strong and greatly lustrous Gaja surrounded by three crores of monkeys came and stood before Sugreeva. 39.26

The king of bears and greatly lustrous Jambhavan came with ten crore bears and put them under control of Sugreeva. 39.27

A king of monkeys, the victorious and strong Rumavan surrounded by one hundred crores of monkeys swiftly came and assembled there. 39.28

A monkey called Gandhamadhana hundred and thousand and thousand crores of monkeys following him reached there. 39.29

Then the Yuvaraja Angadha who was equal in prowess to his father came with thousand trillion and also ten trillion monkeys surrounding him. 39.30

Then the greatly valorous Tara [brother of Ruma's father] who shined like a star was seen at a distance accompanied by five crore of monkeys. 39.31

Then the blessed monkey called Indrajana who was a troop leader of monkeys came with eleven crores of monkeys. 39.32

Then Rambha who was shining like the just rising sun came surrounded with hundred thousand ayatha of army. 39.33

Then a valorous monkey called Yudhapathi who was a strong troop leader appeared with two crores of monkeys. 39.34

Then came Hanuman with very valorous one thousand crore warriors who looked like peaks of Kailasa mountain. 39.35

Then came the very valorous Nala surrounded by with hundred crores plus thousand hundred tree dwelling monkeys. 39.36

Then came the prosperous and great Dadhimukha who was liked by Sugreeva very much followed by ten crores of monkeys. 39.37

Sarabha, Kumuda, Vahni and Ramhi and many other monkey troops who can assume any form at their will and others spread all over the land, mountains and forest advanced towards Sugreeva. All the outstanding monkeys of the earth came and covered the land. 39.38-39.39

Those monkeys came leaping, jumping and roaring like clouds and approached Sugreeva. 39.40

Those monkey leaders were happy, very strong and making many kind of noises, they bowed their head to Sugreeva in reverence. 39.41

Then the monkey greets reached near Sugreeva in groups and saluted him in a proper manner. 39.42

Then at once Sugreeva the follower of Dharma presented all those bull like monkey leaders and saluting him told to the monkeys as follows. 39.43

"You please make yourselves comfortable by side of swift mountain streams and forests and after lodging yourself there Rama, who wants to know your strength would see and inspect you all. 39.44

This is the end of Thirty Ninth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

40. Sugreeva sends Monkey Chiefs to East

[When Sugreeva asks Rama to take command over the monkeys, he tells him that the first job was to search for Janaki and Ravana. Rama requests Sugreeva to take a command of this job. Sugreeva orders Vinatha and his people to search on the eastern side. He gives details of places and people that they may encounter up to Udaya giri, from where the sun rises.]

That king Sugreeva, the king of all monkeys, supported by the massive strength, told Rama, the tiger among men who could kill very strong enemies. 40.1

"The army, who are as great as elephants and who can take any form, has come and settled down here now." 40.2

"Dreadful monkeys who are looking like Daithyas and Rakshasas, who are very heroic and fast and greatly valorous have come here." 40.3

"Oh Rama, these crores of monkeys have earned fame by past deeds, strong, ones who cannot be defeated, famous for their valour, best for doing jobs, those who can move earth and water and those who reside on different mountains, have come and they are your servants." 40.4-40.5

"Oh destroyer of foes, they would follow all your instructions and since they respect their elders, they would fulfill your desire." 40.6

"Those warriors who have come here are in thousands of numbers and greatly valorous and are comparable to Daithyas and Dhanavas." 40.7

"Oh tiger among men, whatever you decide yourself as the proper time, you can give orders to the army and they will obey your orders." 40.8

"The aspects of task that you have in mind is also known to me but it is proper that you do give orders to them." 40.9

When Sugreeva told like this to Rama, the son of Dasaratha, he hugged him to his shoulders and told the following. 40.10

"Oh very wise one, I want to find out whether Janaki is alive or not and I also want to find out where Ravana lives." 40.11

"After reaching the place where Vaidehi lives and also Ravana, I would decide about the proper time in consultation with you." 40.12

"Oh lord of Monkeys, oh king of Monkeys, in this task I do not have the competency nor does Lakshmana and only you are competent." 40.13

"Oh Lord, it is only you who will order in this task of mine for oh valorous one, without any doubt, you are the only one who knows about this job." 40.14

"Oh hero, oh wise one, oh expert in deciding time, you are my second friend, and so please take up suitable action as you are the greatest among those who know the purpose of this activity." 40.15

When Sugreeva was spoken to like this he summoned a troop leader called Vinatha who was like a mountain and roared like a cloud and he told him in presence of Rama and the wise Lakshmana. 40.16

"Oh best of the monkeys who is expert in determining time and place and who can take right decision march ahead with one hundred thousand fast moving monkeys who are like sons of sun and moon to the eastern side with mountains and rivers." 40.17-40.18

"There you search for Sita and the home of Ravana on the peaks of mountain, forests and rivers." 40.19

"You may search for Sita in the beautiful places where rivers Bhagirathi, Sarayu so also to Kausiki, Kalindi flow. You may look for her on the great mountains adjacent to river Yamuna. You may proceed towards rivers Saraswathi, Sindhu, Sonam and Maheem which have crystal clear waters. You may go round earth and the Kala Mahi which is adorned by picturesque

mountains and forests. You may proceed to Brahmamala, Videha, Mallava, Kasi, Kosala and Magadha country. In the same way to country of Pundram, Vanga a country of silk worms and land of silver mine." 40.20-40.23

"You should carefully search in these places for the dear wife of Rama who is the daughter-in-law of Dasaratha." 40.24

Those who have taken shelter in the sea, in deep valleys, mountains cities and expansive edge of Mandhara mountain should be thoroughly searched. There are innumerable strong cannibals who cover their ears; there are beings whose ears extend up to the lips, beings with dreadful metallic faces swift moving ones and one footed beings as well. There are Kirata tribes whose tuft hair is set to the sides so that it touches their ears. They have golden complexion and handsome looks. These Kiratas are Island dwellers and they eat uncooked fish. They can move in waters and are dreadful known as tiger like men [Naravyagras]. All the resorts of these forest dwellers should be searched well. Those who can be sent by crossing Mountain, those who can leap in air and those who can swim through waters may be used for this purpose." 40.25-40.29

You may go beyond the Java island which is filled with precious gems. It has seven kingdoms. It has gold and silver in abundance and is adorned with gold mines. There is a mountain named Sisira beyond Java Island. It touches the sky with its lofty cliffs. Gods and demons visit this mountain. You may look for illustrious Rama's wife in these inaccessible mountains, waterfalls and forests. 40.30-40.32

"From there you go to the deep swift flowing river Sona with red blood like waters. Then you should cross the sea worshipped by Sidhas and Charanas. You have to search for her in those waters as well in the pretty variegated forests for the residences of Sita as well as Ravana." 40.33-40.34

"Then is proper for you to search in the big sea islands as well as the sea itself roaring, stirred up by the wind." 40.35

"There are Huge Asuras there who daily catch beings by their shadow and eat them and they have been permitted to do so by Brahma, because they have not eaten for a long time." 40.36

" You may reach that ocean looks like huge black cloud and is full of great serpents through the river and reach a very frightening sea called Lohitha with red waters and you would see there a very huge silk cotton tree." 40.37-40.38

"Then you would see the house of Garuda which is as huge as the Kailasa mountain and decorated by different type of gems which was constructed by Viswa karma." 40.39

"There on the cliff of the mountains huge fearsome Rakshasas called Mandoha would be seen hanging down." 40.40

"Daily as soon as the sun rises they fall in to the water and they would again and again be burnt by the sun and again hang on the cliff and by the chant of Brahmins, they keep on falling in the water again and again." 40.41

"When you who are unassailable proceed further you would see a milky ocean which is similar to the while cloud and looking like a pearl necklace." 40.42

"In the middle of that ocean you would see a great white mountain called Rishabha, which is surrounded by trees having silver flowers which emit great fragrance and there is also a lake Sudarsana inhabited by royal swans and filled with silver lotus flowers with golden filaments." 40.43-40.44

"The deities, Charanas, Yakshas, Kinnaras, Apsara groups would keep on coming to the lotus lake with joy for enjoying it." 40.45

"Oh Monkeys after crossing that ocean of milk, you will see a watery ocean which frightens all beings." 40.46

"There born out of its great anger of this ocean, the great being with a horse face is created, which eats away all moving and non moving beings." 40.47

"There you would hear the pathetic wails of those helpless creatures living in the sea as they are eaten away by this fire faced creature." 40.48

"Thirteen Yojanas north of this fresh water ocean, there is a great golden mountain called Jatharoopasila." 40.49

"There on the top of the mountain you would see a thousand headed godly serpent named Anantha who carries the earth and has the luster of the moon, is clothed in blue and has eyes like petal of lotus flowers, which is saluted by all the world." 40.50-40.51

"To that great one who lives on the top of the mountain, there is a triple crowned golden flag with Tala tree inlaid in it and it looks splendid." 40.52

"The gods of heaven have made all the arrangements in the east and beyond that is the golden mountain of Sun-rise. Its peak has touches the heaven and it has spread over an area of hundred yojanas and that peak edge is golden and looks divine with an altar in it." 40.53-40.54

"With Sala tree, palms, Tamala trees and Karnikara trees in full bloom with golden flowers, it shines like the Sun. 40.55

"There surely spread over ten Yojanas and standing tall to ten yojanas is a peak called Soumanasa." 40.56

"When Vishnu, the greatest being, took the incarnation of Trivikrama, he kept his first foot there and kept his second foot on mount Meru." 40.57

"The Sun goes round on the northern direction of that mount as well as Jambu Dweepa [island] and then he would be visible to all the world." 40.58

"There the great sages of the colour of the sun god called Vaikanasas and Valakilyas are shining." 40.59

"In front of it an island called Sudarsana would be shining and luster of the eyes of all beings rests there." 40.60

"You may search for Ravana and Vaidehi on the top of the peak, its caves as well as its forests." 40.61

"Due to the golden mountain and the great sun god, the early morning there shines with red colour." 40.62

"Earlier this was the entry point of the earth and the world and the sun always rises from this mountain." 40.63

"You may search for Vaidehi and Ravana on the plateaus of the mountain, in the mountain streams and in its caves," 40.64

"If you cannot go beyond that as it is guarded by the Gods and with moon and sun being absent only darkness prevails there." 40.65

"You please search for Janaki in all those mountains, caves and also forests and not only in places indicated by me but also in other places." 40.66

"Oh Lord of monkeys, monkeys go only up to that place as for the places beyond darkness prevails without Sun and the moon." 40.67

"After reaching the udaya mountain and searching for the homes of Vaidehi and Ravana, you should return within a month." 40.68

"If you stay beyond one month, you would be killed by me. You may reach that place, see Sita and return after accomplishing the task." 40.69

"Go to the east, covered with forest and which is liked by Indra and travelling carefully with other monkeys, find out Sita, the dear one of Raghu clan and after returning you would be happy." 40.70

This is the end of Fortieth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

41. Sugreeva sends Monkey Chiefs to South

[Sugreeva sends to the south great monkeys like Hanuman, Jambhavan etc under the command of Angadha. He gives detail description of the route as well as the places that they are likely to see.]

After the great Vanara army started towards the east as per orders of Sugreeva, he wanted to send a desirable army group towards the south. 41.1

Sugreeva, who had special sense, commanded; Nila [son of fire God], Hanuman [monkey], the strong Jambhavan [son of Lord Brahma], Suhothra, Sareeri, Saragulma, Gaja, Gavaksha, Gavya, Sushenamrushabha, Maindha, Dwividha, Vijaya, Gandhamadhana [sons of fire God], Ulkhamukha, and Asaga and the prominent Angadha, who were all valorous and leaders of groups of monkeys and who were endowed with speed and valour and told them. 41.2-41.5

He made the strong Angadha to lead them and sent those monkey warriors to the southern direction. 41.6

Then the monkey king gave them all an account of the inaccessible places to those monkey chiefs. 41.7

"Search for her in the thousand peaked Vindhya full of trees and climbers, the pretty Narmadha river with many great serpents, the pretty river Godavari, the great river Krishnaveni, the Varada river, the Mahabhaga river which is full of great serpents the rivers Mekhala, Uthkhala, the towns of Dasranas Aswavanthi and Avanthi." 41.8-41.10

"You may thoroughly search for her in Vidharbha country, even Rishika, the pretty Mahishaka and all over Vanga, Kalinga and Kaushika. Search for her in all rivers, mountains and caves in Dandakaranya, river Godavari, Andhra, Pundra, Chola country, Pandya country as well as in Kerala." 41.11-41.12

"Go to the Ayomukha mountain rich in its ores and having wonderful peaks and a rich forest full of colourful forests in bloom and that great mountain has a good sandalwood track, Search for her there." 41.13-41.14

"Then you will come across the divine river Cauvery with its pure and scared waters and in it you would see Apsara maidens playing." 41.15

"Then you would see the great and noble sage Agasthya who shines like Sun God sitting on the top of the Malaya mountain." 41.16

"Then with the permission of that great sage, who would be pleased with you, you have to cross the great river Tambraparni full of crocodiles." 41.17

"With divine sandalwood forests and several covered and wonderful islands, it goes towards the ocean like a wife happily goes to her husband." 41.18

"Oh monkeys, you would find a permanent divine golden gate of the Pandyas decorated by pearls there." 41.19

"Then you would reach the sea and have to take a decision on your future course there. Please know that sage Agasthya has placed a prosperous Mahendra mountain in side the sea. That great Mahendra Mountain is great to look at, filled with colourful trees and Gold and is immersed in the sea." 41.20-41.21

"That mountain with different kinds of colourful trees and vines is frequented by devathas, sages and prominent Yakshas, Sidhas, Apsaras and Charanas. It is exceedingly delightful and the thousand-eyed Mahendra keeps visiting this place during full and new Moon days." 41.22-41.23

"On the other side at a distance of hundred yojanas and inaccessible to human beings there is a lustrous and great island and you may explore this also." 41.24

"In that place you have to specially search for Sita, for that is the place of the punishable and bad soul Ravana, who is the chief of all Rakshasas who is in radiance equal to the thousand eyed Indra." 41.25

"In the middle of the southern sea, there is Rakshasi well known as Angaraka, who attracts the shadows and eats beings." 41.26

"By identifying this, you can clear all your doubts and you may look for the wife of the king of matchless luster there." 41.27

"After crossing another one hundred yojanas in the auspicious sea you would find a mountain called Puspathaka inhabited by Sidhas and Charanas." 41.28

"It is as bright as sun and moon and surrounded by sea waters and its peak extend up to the sky and appear like they are scratching the sky." 41.29

"The sun takes rest on its golden peak and the moon takes rest on the silver peak but mean people and atheists would not be able see it." 41.30-41.31

"Oh monkeys, you bow your head to this great mountain and cross it and after crossing it you would see a mountain called Suryavanam but is fourteen Yojanas away and it would be very difficult to cover that distance." 41.32

"When you cross that mountain you would come across a mountain called Vidhyutha and it is pretty in all seasons and it has trees yielding fruits which fulfill all our desires." 41.33

"Oh monkeys after eating those auspicious and divine fruits and roots and drinking that best of honey you can go further." 41.34

"There is a mountain called Kunjara there which is pleasing to the eyes and mind and on the top of it Viswakarma has constructed a home for Agasthya." 41.35

"That home of Agasthya is one Yojana broad and ten yojanas in height and is made of gold with several types of gems inlaid on it." 41.36

"And there is a town called Bhogawathi where serpents have their homes, which is broad and very difficult to reach and is always protected by the sharp and greatly poisoned teeth of serpents and the great king of serpents Vasuki lives there." 41.37-41.38

"Come out of that abode and search all over the city of Bhogavati and also search all the possible secret places attached to that city. They are all well guarded." 41.39

"Once you cross that place you would come across Rishabha mountain which looks like a standing bull and it is rich and studded with different type of gems." 41.40

"There grows sandal trees of amazing colours grow by themselves in colours such as Gorochana, Padmaka, greenish black and red as fire." 41.41

"Do not at any time touch those sandalwood trees because that forest is guarded by horrifying Gandharwas called Rohithas." 41.42

There reside five Gandharwa kings named Sailusha, Graamani, Sigru, Subhra and Babhru who have the radiance like the Sun. It is a residence of meritorious people who glow like Sun, Moon and Fire. 41.43-41.44

"In that place people after death who have earned a place in heaven stay there and beyond that is the dreadful place of deceased ancestors. It is not possible to enter there." 41.45

"Beyond that place exists the capital of God of death which is filled with darkness and suffering, and you people, oh Lord of monkeys cannot go beyond that. There is no way for anyone to go beyond that." 41.46

"Search in all these places and also in other places and after finding the path of Vaidehi, you may return." 41.47

"He who returns within a month and tells me "I have seen Sita", will get as much riches and pleasures like myself." 41.48

"No one would be dearer than him to me and I would deem him more than life and even if he does any mistakes, he would be dear and close to me." 41.49

"You are all extremely strong and all of you are thorough bred and so put in great efforts to find the king of man's daughter and let your pursuit be meritorious." 41.50

This is the end of Forty First Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

42. Sugreeva sends Monkey Chiefs to West

[Sugreeva sends monkey chief under the command of Sushena, the father of Tara to search in the Western direction.]

Regarding the decision to send a monkey chief to the western side, Sugreeva spoke to Sushena who resembled a huge cloud. 42.1

Sugreeva went to Sushena who was the father of Tara and his father in law with folded hands in salutation and told. 42.2

He sent to the western direction the great monkey called Archishmantha, the son of a great sage called Mareecha who is surrounded by blessed and brave monkeys, who had a luster like Indra, who is wise and valorous, who has speed like Garuda and also Two monkeys called Archamalya, who were sons of sage Mareechi, who were very strong. 42.3-42.4

"Oh great monkeys along with two hundred thousand other monkeys and led by Sushena, please search for Vaidehi." 42.5

"Oh monkeys search for her in Saurashtra, Vahnika and Chandrachithra countries, which are extensive, populated by people, pretty and spacious and the interior of forests are filled with Punnaga, Vakula, Udhalaka trees and thickets of Ketaka." 42.6-42.7

"Oh, monkeys search for her in the best rivers in the west whose cool water flows westward, as well as in the forests of sages and on the mountains of those forests, and even in lands that are virtually waterless and on the highly towering mountains that are chilly. After searching such an difficult to enter western side encircled with enmeshed mountains, it would be proper for you to come and see Western Ocean. Having come to Western Ocean, you will see seawater disturbed by sharks and crocodiles." 42.8-42.10

"The monkeys should wander among bushes of Ketaka plants, thick Thamala forests and the forests of coconut trees." 42.11

"Sita should be searched in houses of Ravana situated there, mountains and forests that are near the sea, Murachi city, the pretty Jata pura city, Avanthi and Angalepa, the forests of Alakshitha, in broad countries and in all other cities. 42.12-42.14

"Where the river Sindhu joins the sea there is big mountain called Hemagiri which has hundred peaks as well as gigantic trees." 42.15

"On the ridges of these mountains, the flying lions exist which carry the fishes, sharks, elephant seals to their nests." 42.16

"On the top of the mountain abutted by water, near the area occupied by the flying lions, the proud elephants move about greatly satisfied in a vast area trumpeting like thunderous clouds." 42.17

"The monkeys who can change their form at will should quickly search, that entire golden mountain whose peaks touch the sky." 42.18

"Oh monkeys when you go in to the sea, you will see the golden mountain in the sea called Paariyathra which is one hundred yojanas tall and which is difficult to see due to its glitter." 42.19

"Twenty four crores of mighty Gandharwas, who shine like fire, who are fierce and who can change their looks as per their wish live there." 42.20

"Even by greatly valorous monkeys they should not be approached closely because, they who resemble fire when they are angry throng together from everywhere." 42.21

"In that country no monkey should pluck any fruit because those unassailable, greatly valorous Gandharwas who are assiduous would be guarding the fruits and roots which are grown there." 42.22-42.23

"There you have to dutifully search for Janaki, for if you show your monkey antics, the Gandharwas would not be afraid of you." 42.24

"Oh, monkeys, there is a great mountain named Vajra in that sea beyond Paariyaatra. It will have a shine similar to the hue of the gemstone lapis, and it will be standing like a diamond in its shape, hence it has lot of diamonds. There that glorious mountain will be soaring high, squarely for a hundred yojanas, and diverse trees and climbers will be spreading over it. There, on that mountain you have to search thoroughly including its caves" 42.25-42.26

"In the quarter of the ocean there, there is a mountain called Chakravan, Where Viswakarma has installed a wheel with one thousand spokes." 42.27

"There the supreme person Vishnu killed a Rakshasa called Hayagreeva as well as one Panchajana and snatched away from them the conch and the wheel." 42.28

"On that pretty mountain there is a very large cave and in those places please search for Ravana as well as Sita." 42.29

"After another sixty four yojanas, there is another very great mountain called Varaha with golden peaks and in a deep cavity there is the home of Varuna." 42.30

"Near there is the golden city of Prakjyothisha and in that city lives an evil minded asura called Naraka." 42.31

"On that delightful and pretty mountain Varaha there is a very broad cave and you please search for Ravana and Janaki there." 42.32

"Once you cross that, you would come across a mountain with gold deposits and the entire mountain is of gold and there are waterfalls there." 42.33

"There, lions, elephants and boars always roar facing the mountain and that mountain is full of this sound." 42.34

"There on this mountain the great Indra who killed demon Paka rides on green horses was anointed as king by devas and this mountain is called Meghavan." 42.35

"After crossing that great mountain ruled by Indra you would reach sixty thousand golden mountains which shines and dazzles with the colour of the infant sun, having a fully flowered golden tree." 42.36-42.37

"The king of the mountains Meru the northern mountain is situated in between them, which mountain has been given a boon by the well pleased Sun god." 42.38

It has been said that Sun God blessed it saying, "due to my grace all those who reside here would be golden in colour all through day and night and all those devas, Gandharvas and Dhanavas who reside here would have golden tinged red colour." 42.39-42.40

"The Visve devas, Maruths, Vasus and other gods come to this holy Meru mountain in the evening sun set time to serve the Sun God. After they worship the Sun God, he goes to the Sun set mountain and is not visible to all beings." 42.41-42.42

"That sun God travels quickly ten thousand Yojanas within half of a minute and quickly reaches the sun set mountain." 42.43

"On that top of that mountain there are cluster of mansions shining like Sun and these mansions were built by Viswakarma." 42.44

"The house of the great God Varuna who holds a noose shines with many trees, and very many types of animals and birds." 42.45

"In between Meru mountain and Astha mountain, there is a great golden palm tree with ten peaks and it shines with wonderful altars." 42.46

"In all those inaccessible mountains, lakes and rivers, you please search for Vaidehi and Ravana." 42.47

"And there lives the great Meru savarni, who is identifies as a sage and votary of Dharma and he is considered equal to Lord Brahma." 42.48

"You may ask that sage Meru savarni after bowing to him with head touching the ground about the whereabouts of Maithili." 42.49

"This is the extent of the world where beings live and at night the Sun God will retire behind Astha mountains and then there would only be darkness."
42.50

"Oh Lord of monkeys, our monkeys can only go up to that place and as Sun's rays do not extend beyond this place we do not know anything about places beyond that." 42.51

"You please search for the places of stay of Vaidehi and Ravana up to the Astha mountain and return within a month." 42.52

"If you delay it more than a month you would be killed by me and along with you my valorous father in law also would go." 42.53

"You should obey him since I want you to carry out his orders, because he is not only a valorous and powerful monkey but also my father in law and teacher." 42.54

"Though all of you are greatly heroic and experts in doing all tasks, please accept his authority and face the western direction." 42.55

"We would become proud of our achievements when we find out the wife of that greatly lustrous one and help him in return for his help." 42.56

"You may carry out any other work also if it is meant for the well -being, after carefully reflecting and if the task is in accordance with time and place." 42.57

Then Sushena and other monkey lords after hearing the expert words of Sugreeva, they took leave from him and started travelling to the west ruled by Varuna." 42.58

This is the end of Forty Second Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

43. Sugreeva sends Monkey Chiefs to North

[Under the command of Sathavali, Sugreeva sends hundred thousand monkeys to search for Sita on the Northern side. He again tells them about the path they have to take and the places they are likely to see.]

After Sugreeva, the bull among the monkeys entrusted the western side to his father in law, he said to a monkey called Sathavali. 43.1

Then the king who was the follower of Dharma and also the best among the monkeys spoke these words which were intended to his own welfare and that of Rama's welfare. 43.2

"You have been selected from amongst one hundred thousand monkeys of equal capacity and please get going with the two sons of Sun God." 43.3

"You may search for the blameless wife of Rama all over the northern side with Himalayas as its ear ring." 43.4

"When we complete this task which is dear to Rama, we would get rid of our debt and would become proud of achieving our task." 43.5

"The great soul Rama did an act which we liked and our life would be meaningful only when we help in return." 43.6

"A man's life becomes fruitful if he renders help to a needy person even though such a man was not helpful earlier. The result is all the more sublime if one can help a man who has helped him earlier." 43.7

"You who are interested in my welfare should search and find out Janaki, keeping the words told by me in your mind." 43.8

"This greatest among men showers respect on all beings and this Rama who can himself conquer cities has taken a liking to us." 43.9

"You are blessed with the wisdom and valour and so please search for her in rivers, mountain ranges and in forest forts." 43.10

"You may search for her in the countries of Mlechas, Pulindas, Soorasenas, Prasthalas, Bharatas, Madras, Kurus, Kambojas and even Yavanas, Sakas, Rattakas, Bahlikas, Rishikas, Pauravas, Tankanas, Cheenas, Paramacheenas, Niharas, Daradas and in the Himalaya mountains searching again and again to find her." 43.11-43.13

"Search for the place where Ravana and Sita are there in the bushes of Lodhra and that of lotus plants and in the forests of Devadaru." 43.14

"Then go to the hermitage of Soma served by Devas and Gandharwas and then go to the great slopes of mountain called Kaala." 43.15

"In the caverns and caves of that great mountain, you may search for the great woman who is the wife of Raghava." 43.16

"Cross that mountain king which is filled with gold and then it is proper for you to reach the great mountain Sudarasana." 43.17

"Then go to the mountain Devasakha which is a dwelling of birds which is decorated by various type of trees as well as various type of birds." 43.18

"In the bushes of the forest, in the mountain streams and caves of that mountain search for Ravana as well as Vaidehi." 43.19

"When you cross that, there is a vacant place of one hundred yojanas width, where there are no mountains trees, rivers or any beings." 43.20

"Cross quickly that fearsome and horripilating land reach the White Mountain called Kailasa and attain happiness." 43.21

"There you would find the mansion of Khubera which resembles a big white cloud which is pretty and plated with gold constructed by Viswa Karma." 43.22

"There is a very big lotus pond there with several types of lotus flowers, swans and ducks and frequented by Apsara maids." 43.23

"There lives the king called Vaisravana who is saluted by all beings and that rich king of Yakshas plays along with Gruhyakas." 43.24

"In that moon like mountain and in its caves, search for Ravana as well as Vaidehi here and there." 43.25

"After reaching Krauncha mountain you would find that its entrance difficult to enter and you may enter it carefully taking in to account the fact it is difficult to enter." 43.26

"Great sages who are equal in luster to the Sun live there all Devas worship those sages who have form equal to devas." 43.27

"You have to search in the caves of summits, peaks, caverns and ridges of Krauncha Mountains. After checking on the peak of Krauncha you may to search everywhere." 43.28

"The Manasa lake and the Kama mountain are both without trees and is a place where birds live and there no living beings, Devas and Dhanavas do not have access there." 43.29

"After crossing the Mainaka mountain you would reach the Krouncha mountain and all of you should search for Sita there in plateaus and ridges of the mountain." 43.30

"On that mountain is the mansion of Maya which has been built by himself. Please search in plateaus, ridges and caves of Mainaka Mountain where Kinnaris, the ladies with horse face live." 43.31-43.32

"Once you cross that mountain is the hermitage of Sidhas where the Sidha ascetics called Valakilyas and Vaikhasana ascetics live." 43.33

"After saluting those sages, who have become without sins by their penance, you ask them with great humility about information about Sita." 43.34

"The Vaikasana lake at that hermitage is filled with golden lotus flowers which are as bright as the rising sun and also auspicious swans move round the lake." 43.35

"The steed of Khubera, an elephant called Sarvabhoma keeps on moving in that place along with female elephants." 43.36

"Once you cross the lake the Sun, moon and stars are not found there and clouds do not move and no sound is heard." 43.37

"That area shines like the rays of the Sun, but is due to self luster of resting ascetics who have perfected their austerities and are like Gods." 43.38

"After crossing that you would reach a mountain stream called Sailodha, on whose both banks are reeds called Keechaka [Bamboo] and they help the Sidhas to cross to the other shore." 43.39

"Then there is the northern Kuru country, where people who do meritorious deeds reach, where the water brims with beds of golden lotus and lotus groves and there plants with greenish blue leaves are in thousands which are adorned with blood red coloured lotus flowers." 43.40-43.41

"There the water reservoirs which have large number of blue lotus flowers which shine like the early morning sun, which have golden filaments and leaves shining gems and which covered the entire area and these were also filled with gems and pearls which are incomparable." 43.42-43.43

"There the mountain streams have banks made of gold around them, for they have originated from great mountains made of gold and shining like fire and inlaid with great gems." 43.44

"There the trees are filled with flowers and fruits in all seasons. Birds rest on them. These fruits and flowers have excellent fragrance, taste and smooth touch. These trees fulfill all our desires. Other great trees provide barks of various types which are used for cloth." 43.45-43.46

"Some of these great trees yield ornaments studded with precious pearls and vaidurya gems. The ornaments are suitable both for men and women and can be used during all seasons. Other trees put forth precious and beautiful golden ornaments." 43.47-43.48

"Some of these beds produce different coloured bed spreads for sleeping and yet other yields garlands of flowers which please the heart and mind pleasing drinks and various types of food." 43.49

"Virtuous and good featured ladies, Gandharwas, Kinnaras, Sidhas, Nagas, Vidhyadharas, who are all radiant like Sun, always entertain themselves in this place." 43.50-43.51

"All those who have done good karmas who are all intent on pleasure from love making, live here fulfilling their Kama [Passion] and Artha with female companions." 43.52

"The sounds of music and musical instruments and laughter of heavenly beings of high breed is always being always heard there pleasing the mind of all beings." 43.53

"There are no unhappy people there nor are there any one who like doing bad deeds and mind pleasing virtues multiply there day by 43.54

"After crossing that place you would reach the northern sea and in the middle of it as a golden mountain called Somagiri." 43.55

"Only those who have gone to land of Indra or the land of Brahma and who attain the position of devas only can see the king of mountains clearly." 43.56

"That place shines even though there is no sun there; it shines as if sun is there because of that mountain." 43.57

"The soul of the universe the God Shambhu who has eleven forms resides there and so also Brahma, the lord of devas lives there along with Brahmarishis." 43.58

"Do not for any reason go beyond the land of Kurus because no other being is allowed to go there." 43.59

"It is extremely difficult for even devas to go there and so after seeing that place, you deserve immediately return." 43.60

"Oh monkey chief, monkeys can only go up to there, as there is no sun beyond that point and we do not know any being which can go beyond that point." 43.61

"Please explore all those places that have been mentioned by me and may consider exploring other places which have not been mentioned." 43.62

"Please do this search of the fire like Vaidehi and find her and this would be greatly liked by son of Dasaratha and this would also be liked by me." 43.63

"Oh monkeys who support all beings and vanquish all your enemies, please accomplish this goal and you will be honoured by me and later you can roam around the earth happily in the company of your loved relatives." 43.64

This is the end of Forty Third Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

44. Rama Gives Ring to Hanuman

[When Sugreeva feels that the one who is capable of doing the job is Hauman, the son of wind God, Rama gives his signet ring to Hanuman so that Sita can identify it.]

Sugreeva specially mentioned about Hanuman who is fit to do this job and he felt that among the best of the monkeys he is likely to achieve the result. 44.1

Sugreeva who was greatly liked by all monkey chiefs then told the valorous Hanuman, who was the son of wind god. 44.2

"Oh great monkey, I have not seen any one equal to you in speed of movement in earth or space or sky or the land of gods." 44.3

"You know about all the world consisting of oceans and mountains including that of asuras, Gandharwas, Nagas, men and gods." 44.4

"Oh great monkey, in speed of movement, luster and efficiency, you are like your father the great wind God." 44.5

"There is no other being in this world which is equal to your luster and so you alone are capable of finding Sita and so please go ahead." 44.6

"Oh Hanuman, Oh expert in diplomacy only in you, strength, wisdom, valour, capability of judging suitable place and time and knowledge of diplomacy is there." 44.7

"Understanding that responsibility of finding Sita is placed on Hanuman alone, Rama started thinking about Hanuman." 44.8

"This Lord of monkey would achieve the goal by employing all methods as in accomplishing the task, he has been considered as the most worthy individual." 44.9

"His lord knows that if he goes he is capable of getting results and that is the reason why he is favoring him so greatly in achieving the objective." 44.10

The mighty ones heart was filled with joyous feeling as if the task has already been accomplished by Hanuman, who answered all questions with great determination. 44.11

Then he gave him his ring on which his name was engraved and shining, for recognition by the daughter of the king. 44.12

"Oh great monkey, by seeing this symbol, the daughter of Janaka, who is one who would be perplexed would recognize that you are coming from me." 44.13

"Oh valorous one endowed with strength and prowess, the message of Sugreeva to you, makes me feel that you would accomplish the task." 44.14

The greatest among monkeys took it from Rama and kept it on his forehead; saluted him with folded palms and after touching feet of Rama departed. 44.15

Hanuman being the foremost among the monkeys being the son of wind God among the other monkeys surrounding him appeared like moon amidst other stars in a cloudless sky. 44.16

Rama said to him, "Oh very strong one, most valorous among the best of monkeys, Oh son of wind God, Oh Hanuman, I am depending on your strength and mighty valour and so exert yourself so that you can find the daughter of Janaka." 44.17

This is the end of Forty Fourth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

45. Monkeys Start Search

[Each of the group went to directions assigned to them with great enthusiasm. Each of them expected to win over Ravana and bring back Sita.]

The best of monkeys Sugreeva addressed all those monkeys and again urged them to go to the places assigned to them as per his words so that the work of Rama could be done. 45.1

After recognizing the firm order of the chief of the monkeys, started their journey spreading like butterflies all over the world. 45.2

Rama along with Lakshmana stayed in Prasavana awaiting the end of the month fixed for tracing the whereabouts of Sita. 45.3

The monkey hero Sathavali at once started his journey to northern side which was pretty but surrounded by kings of mountains. 45.4

The monkey chief Vinatha started towards the east and the monkey Lord Hanuman who was the son of wind God along with Tara and Angadha wanted to go to the south which is inhabited by sage Agasthya. 45.5-45.6

The monkey chief Sushena quickly started to the horrifying western side which was ruled by God Varuna. 45.7

Then that king after guiding and dispatching properly, the best of chiefs of army of monkeys to all directions became even more pleased and happy. 45.8

When the chief of monkeys were addressed that way by their king and asked to go in different directions they departed with enthusiasm. 45.9

The very strong monkeys loudly roaring with happiness, howling, leaping and screaming, galloped further. 45.10

When the king addressed them that way all the monkeys shouted "We would kill Ravana and we will bring back Sita." 45.11

Each of them shouted, "I alone will kill Ravana who would face me in war and by churning that place I would get back the daughter of Janaka." 45.12

"I alone will get Sita who must be trembling with exhaustion even if she is in the underworld and all of you, please wait for me here." 45.13

"I will kill the trees, uproot the mountains and break open the earth and also stir up the seas." 45.14

"Without any doubt, I can jump a distance of one hundred Yojanas and similarly I can cross a distance of one hundred Yojanas." 45.15

"Without any obstruction, I can move on the earth, on the ocean, on mountains, in forests and even in the midst of the underworld." 45.16

Like this each of the monkeys who were proud of their strength boasted about themselves in front of their king. 45.17

This is the end of Forty Fifth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

46. Rama Asks Sugreeva

[The curious Rama asks Sugreeva, how he knew in detail about all these places in all directions. Sugreeva tells that was chased by Vali all round the world after he came out of the cave.]

After the monkey chiefs left, Rama enquired from Sugreeva "How is it that you know about all places in this entire earth?" 46.1

When Sugreeva heard that question of Rama, he saluted Rama and told, "Oh bull among men, I will tell now about it in great detail." 46.2

"When Vali chased an Asura called Dundhubhi who came in the form of a buffalo, towards the Malaya mountain, with a wish to kill him, that tired buffalo entered a cave in the mountain and Vali also entered that cave with an intention of killing him." 46.3-46.4

"With humility I waited for him on that entrance of the cave for a period of one year but he did not come back." 46.5

"Then with a fast gushing blood that cave was filled up and seeing that I was surprised and filled with sorrow for the sake of my brother." 46.6

"To me it was evident that my brother had already been killed and I closed the entrance of the cave with a mountain like stone to prevent the buffalo from getting out of the cave." 46.7

"Then I came back to Kishkinda greatly disappointed and I got the great kingdom, Tara as well as Ruma and I ruled that kingdom fearlessly along with my friend." 46.8-46.9

"After killing that Buffalo Rakshasa Vali came back, then I became greatly sacred and returned the kingdom with respect to him." 46.10

"That bad soul Vali who has lost control over his senses in great anger with an intention of killing me started chasing me and my ministers." 46.11

"Being chased by Vali I ran crossing forests, mountains and rivers and seeing many cities for saving my life." 46.12

"The earth which was like a speedily rotating piece of firewood burning at both ends became familiar to me as though it was reflected on a mirror and I came to know it like a cow's feet." 46.13

"I went to the eastern side and saw many different type of plants, mountains and rivers and very many pretty lakes." 46.14

"There I saw the Udaya mountain filled with mineral ores as well as the ocean of milk daily frequented by Apsara maids." 46.15

"Oh lord, there also I was chased by Vali and at once I turned back and ran with great speed." 46.16

"Being further chased by Vali who was running with great speed, I turned there and started running to the south which was filled with the Vindhya mountains and other trees such as the pretty sandalwood trees." 46.17

"While I was running seeing the trees and mountains, on being further chased I turned and reached the western side." 46.18

"There I saw various countries and reached the great Astha mountain where the sun sets and from there I started running to the great mountains of the north." 46.19

"Then I saw in the north the Himalaya and Meru mountains as well as the northern sea and there also I did not get relief from Vali's chasing and at that time Hanuman who was blessed with great wisdom spoke to me." 46.20

"Oh king, he reminded me the fact that Vali was cursed by sage Mathanga that if he enters his hermitage site then his head will break in to hundred pieces and my living there can be done without any problems." 46.21-46.22

"Oh son of a king Rama, then I reached the Rishyamooka mountains and due to fear of the curse of Matanga Vali did not enter here." 46.23

"Oh king this is how I personally surveyed the entire world and came back to this cave and resided here." 46.24

This is the end of Forty Sixth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

47. Monkey Leaders Return

[The monkey leaders who were sent to east, west and North returned without finding Sita. They all expected that Angadha who has gone to the south but has not returned will find her.]

The leaders of the monkey army as commanded by the king of monkeys went swiftly in all directions to search for Sita. 47.1

They looked for her in lakes, bottom of rivers, sky, towns, forts surrounded by rivers and in mountains. 47.2

As instructed by Sugreeva, all those monkey troop leaders, searched in all places including all mountains and forests. 47.3

During the day time they searched for Sita and after that they assembled at night in one place to meet each other. 47.4

Those monkeys searched for her during day time and reached at night to trees which bear fruits during all seasons and took rest. 47.5

After spending one month like this those monkeys returned to Prasavana mountains and the leaders of company of monkeys met with disappointment the king of monkeys. 47.6

The powerful Vinatha along with his ministers, having searched the eastern direction as per instruction of Sugreeva returned without finding Sita. 47.7

Then the hero and great monkey Sathabala with his army searched all the northern side and came back without finding Sita. 47.8

Sushena after searching the western side along with other monkeys for one month came back to Sugreeva after one month. 47.9

He came back met Sugreeva who was seated along with Rama in Prasavana Mountain, saluted him and then told. 47.10

"We searched everywhere for her in all mountains, all inaccessible forests, rivers, oceans and also on country side." 47.11

"We searched for in caves and in all places that were told by you and we also searched for her in huge bushes and places filled with vines." 47.12

"We searched again and again in the interior inaccessible places and in the uneven locations; killed the very strong beings in those places and searched in those impassable places." 47.13

"Oh great king of monkeys, exalted by strength and birth, the son of wind god Hanuman will alone see her because he has gone in the direction in which Maithili was taken." 47.14

This is the end of Forty Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

48. Angadha's Search in Vindhya

[Angadha and others search all mountains, caves and forests of Vindhya mountains, Angadha kills a Rakshasa suspecting him as Ravana. They land up in desolate cave.]

The monkey Hanuman went along with Tara and Angadha and started searching in those places as instructed by Sugreeva. 48.1

He went a long distance along with those great monkey heroes and searched in the caves of Vindhya Mountain and other interior places. He searched for her on mountain peaks fortresses surrounded by rivers lakes extensive trees clusters of trees, various mountains and in thickly grown trees. 48.2-48.3

All the monkeys started searching for Maithili, the daughter of Janaka in all places in that direction and those heroes could not find Sita. 48.4

There were various types of fruits and roots and went on searching for her, halting in inaccessible places here and there. 48.5

They searched for her in places which are difficult to search and in great deep caves and in places without water, without men, empty, deep and horripilating. 48.6

After having searched in those forests which are fearful, those monkey leaders left that place and those fearless ones entered other very difficult places. 48.7

In that forest trees did not have flowers nor fruits nor leaves and that land was without water and so it was difficult to get even roots. 48.8

There one could not see Buffalos, deer, elephants, tigers birds as also other forest animals. 48.9

There were no medicinal trees, creepers climbing on tree, creepers spreading on the ground and in lotus ponds which is normally pretty did not have soft leaves or bloomed flowers and there was no fragrance there. The monkeys entered that forest. 48.10-48.11

There was a sage there called Kanduk, who was great, rich in penance, short tempered, one who follows all rules and one who was outrageous. 48.12

In that forest his young son who was just sixteen was lost and later died and that great sage then became very angry. 48.13

And that great soul then cursed this great forest that it would become inhospitable and become devoid of animals and birds. 48.14

Those monkeys searched in all areas of that forest, mountains, caves, rivers and also the source of those rivers. 48.15

In spite of that they were not able to see the great daughter of Janaka who was abducted by Ravana and Ravana himself. 48.16

After entering there, they saw a large place covered by climbers and bushes and there saw an Asura of cruel deeds, who was not even afraid of devas. 48.17

There the monkeys saw a horrifying Asura who was standing there like a mountain in size and after seeing him they all stood in attention before the mountain like person. 48.18

He ran towards them in great rage raising his fist and told all of them, "All of you monkeys are now dead." 48.19

Angadha the son of Vali seeing that Attacking Rakshasa thought that he was Ravana, hit him with his open palm. 48.20

When Vali's son hit him, blood came out of his mouth and that asura fell on the ground like a mountain which has fallen down. 48.21

After he breathed his last, the monkeys who have won, then probably searched in all caves of the mountain. 48.22

They again searched that entire forest and entered another dreadful mountain cave. 48.23

They searched all over again and collected together at one place with a very dejected heart in a secluded corner and sat down. 48.24

This is the end of Forty Eighth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

49. Angadha's Talk

[When Angadha finds that his monkeys are tired, he tells them to work hard, for otherwise Sugreeva would punish them. They start the search again but are not able to locate Sita.]

Then the very wise but tired Angadha consoled all the monkeys and told all the monkeys these words slowly. 49.1

"All of us have searched in forests, mountains, rivers, inaccessible forts, impenetrable areas, caves, mountain caverns and in all those places we did not find Janaki who is like a deva maiden and who was abducted by a Rakshasa" 49.2-49.3

"After Sugreeva who is very strict in implementing his decisions ordered us, lot of time has already been spent and so we have to again search all over. 49.4

"Please search, giving up laziness and even sleep which overpower us and you may search for Sita so that we can see her who is the daughter of Janaka." 49.5

"Absence of sorrow, perseverance and a mind refusing to accept defeat do lead us to achieve our objectives and that is why I am telling you all this." 49.6

"Oh dwellers of forest you may again search for her in impenetrable forests and give up your sorrow and start searching again in this forest." 49.7

"When you do any job, definitely you would achieve results and it is not proper for us to close our eyes and despair." 49.8

"Sugreeva is a king who gets very angry and gives severe punishments and we should also be afraid of the great soul Rama." 49.9

"This has been told for your welfare and so please do it if it is agreeable to you and you may tell if you feel any other course is more suitable." 49.10

Hearing the words of Angadha, Gandhamadana, who was thirst and exhausted told the following clear words." 49.11

"I think the words of Angadha are very appropriate and they are aimed for our benefit and welfare and so please follow them." 49.12

"Let us once gain start searching in mountains, valleys, caverns, forests, desolate places and mountain streams." 49.13

"All of you may please search in all the places indicated by great Sugreeva and let us search in all forests and mountain forts." 49.14

Again all those very strong monkeys stood up and started searching in the forests surrounding Vindhya Mountains on the southern side. 49.15

The chosen monkeys who were eager to see Sita searched all over the silver mountain resembling autumn clouds and in all its peaks and caverns after ascending the mountain. There saw the forest of Lodhra plants and that of the seven leaved Banana. 49.16-49.17

Those brave but exhausted monkeys climbed up the peaks but could not locate Sita the queen of Rama." 49.18

Then after searching the very many caves of that mountain and after looking everywhere, the monkeys ascended from that mountain. 49.19

Then they who were very tired and dejected at heart stood for a moment and sat below a tree.49.20

Then after taking rest for a little time with a little bit disenchanted heart they decided they will search all the southern direction. 49.21

Those monkey lords started the search again led by Hanuman started searching the Vindhya mountains all over again. 49.22

This is the end of Forty Ninth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

50. Monkeys at Rikshabilam

[The starved and thirsty monkeys entered Rikshabilam thinking that they will get water and food. After a long struggle they see a fertile spot and a saintly lady.]

That monkey Hanuman in the company of Tara and Angadha, searched inside the deep caves of the Vindhya mountain. 50.1

Then they searched near rivers inhabited by lions and tigers and having big boulders and in uneven places near the mountain streams. 50.2

When they reached the south west side of the Vindhya Mountain and were living there, the time set by the monkey king ended. 50.3

Hanuman the son of wind god further searched in the very deep and impenetrable caves on the south western side of the mountain. 50.4

With mutual understanding Gaja, Gavaksha, Gavaya, Sarabha, Gandamaadana, Mainda, Dvividha, Sushena Jambhavan, Angadha the heir apparent, Tara the forest dweller and Hanuman having searched all over the mountains went to the southern side covered by a net work of mountain ranges. There they saw a cavern with an open mouth called Rikshabilam guarded by an asura. 50.5-50, 7

Affected by thirst, hunger and tiresomeness those monkeys who were needing water to drink, saw a huge cave covered with thick growth of creepers, trees. 50.8

From that cave Krouncha birds, swans, cranes and Chakravaka birds drenched in water were coming out with their limbs reddened by the red coloured lotus pollen. 50.9

When those bulls among monkeys reached the cave, their mind was filled with wonder because they were not able to cross the give due to its fragrance. 50.10

Those lustrous, very strong and the best of the monkeys were happy because they guessed it contained water but they were not able to enter in it. 50.11

With scattering of different type of creatures, that place looked like a place of Rakshasas as it looked dreadful and was very difficult to enter. 50.12

Then Hanuman, the son of wind God who appeared like a huge mountain, who was very knowledgeable about impenetrable forests told the monkeys. 50.13

"We have so far covered many mountain Ranges as well as countries on the southern direction and we are greatly tired and have not been able to see Maithili." 50.14

"From this cave Krouncha birds, cranes and Chakravaka birds emerge drenched in water and so this cave must have a well or pond with plenty of water and also we see that trees at the entrance shine with health." 50.15-50.16

When they were told like this all of them entered in to that dark cave as there was no sun or moon in that cave and it was fearful [horripilating]. 50.17

Then those tiger among monkeys entered that dark cave, from where the sounds of lion, tigers, other animals and birds were heard. 50.18

They were not able to fix their sight anywhere and their valour and luster was of no use to them and they were forced to move like wind because they were not able to see in that darkness. 50.19

Those elephant like monkeys after passing some distance with great speed, saw delightful light and a pleasing place. 50.20

In that cave they found densely growing various type of trees and holding each other they went another Yojana in that cave. 50.21

They became bewildered and almost lost their consciousness and were desperate for water and they further walked in to the cave without feeling lazy. 50.22

When those weakened, exhausted monkey heroes with dejected face were about to give up a hope for life they saw a bright light. 50.23

After having reached that location they saw a forest shining like blazing fire dispelling the surrounding darkness. They saw Sala, Tala, Tamala, Punnaga, Vanjula, Dhava, Champaka, and Naga trees and also saw blossoming plants of Karnika, bunches of beautiful golden flowers, and tender leaves radiant like the rising Sun. They saw golden trees with creepers entwining them. These trees bedecked with golden ornaments shined like the rising Sun. There were structures encrusted with sapphire and Vaidoorya stones for reclining. Those golden trees were shining brightly. There were lotus creepers of the colours of Sapphires and Vaidooryas. The ponds surrounded by birds were filled with golden lotuses. 50.24-50.28

In the pond filled with pure water they saw golden fishes and huge golden tortoises along with lot of lotus creepers. 50.29

They saw big houses made of gold and silver there and the windows were made of gold with the shape of the eye of the cow, covered with meshes inlaid with pearls and they also saw houses made of gold, silver and mud and decorated with Vaidoorya gems." 50.30-50.31

The trees were in full bloom and bore fruits which appeared bright like corals. Golden bees were flying around. All kinds of honey could be found there in abundance. 50.32

They saw all over rich collection of beds, seats and vehicles wonderfully decorated with gems and gold. They also saw a large collection of wonderfully shining utensils made of gold, silver and bronze. 50.33-50.34

There they saw the divine incense of Agarū and Sandalwood and large collection of eatables, fruits and roots. 50.35

Various types of great drinks and various type of tasty honey, wonderful and valuable apparels and collection of blankets and animals skins were there. 50.36

The monkeys saw here and there collections of pure Gold which were glittering like a raging fire. 50.37

When the very strong ones were searching her and there in the cave those monkey warriors saw a lady near by. 50.38

They were badly frightened on seeing a lady sage wearing a bark cloth and taking restricted food and shining greatly. 50.39

Those monkeys were taken aback and stopped there and Hanuman asked her, "Who are you and whose cave is this?" 50.40

Than Hanuman who was looking like a mountain saluted that old woman with folded hands and asked her, "Who are you? And to whom do this cave, mansion and gems belong to?" 50.41

This is the end of Fiftieth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

51. Monkeys Meet Swayamprabha

[When Hanuman asked her who she is and whose are these sacred trees and ponds she replies that it belongs to a Apsara lady called Hema and she, whose name is Swayamprabha is guarding this place for Hema.]

After saying this again Hanuman addressing that great lady saint dressed in deer skin and said to her. 51.1

"We have suddenly entered this cave filled with darkness as we were exhausted by thirst and hunger and completely tired." 51.2

"Being thirsty when we saw a huge hole on the earth we entered here and having seen so many wonderful things here which are wonderful and matchless, we are amazed, pained and almost lost our consciousness." 51.3

"Whose are these golden trees shining like the rising Sun, these tasty roots and fruits, these golden high mansions, these houses with glittering golden windows adorned with meshes encrusted with gems?" 51.4-51.5

"By whose power are these golden trees yielding such sacred fragrant fruits and flowers have been created? How did these golden lotuses grow in pure water? How are these golden fish and tortoises found here? By whose ascetic power this was created so wonderfully? You may tell us about your own effulgence since we are not aware of these things." 51.6-51.8

When Hanuman asked her like this, that lady saint who was a follower of Dharma and who was committed to welfare of all beings replied to Hanuman. 51.9

"Oh bull among monkeys there was a person called Maya who was a magician and he has created this golden forest using his magic." 51.10

"During earlier times there was a Dhanava chief called Viswakarma and he has constructed this auspicious mansion of gold." 51.11

"He did penance in this forest addressed to Lord Brahma for thousands of years and he got all these wealth of Usanas from him." 51.12

"After creating this great forest that one who was strong as well as lord of passion, lived in this golden forest for several years." 51.13

"That great Dhanava was passionately attached to a pretty Apsara maiden called Hema and Lord Indra bravely attacked him with a thunderbolt." 51.14

"This great forest was given by Lord Brahma to Hema along with a house of gold and permanent enjoyment of pleasures." 51.15

"Oh best of monkeys, I am Swayamprabha the second daughter of Meru savarni and I am protecting this forest for Hema." 51.16

"My dear friend Hema is well versed in dance and music and she has given a boon to me and also this great house and I am protecting it for her." 51.17

"What is your mission? What are you looking for in these harsh forests? How did you find this inaccessible forest which is looked after me?" 51.18

"After eating these wonderful food items, fruits and roots and after drinking these drinks, you please tell me about everything." 51.19

This is the end of Fifty First Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

52. Hanuman's Narration to Swayamprabha

[When Swayamprabha asks who they are, Hanuman tells their story and how they reached that place.]

After all those monkey chiefs have eaten and taken rest, then that saint who did penance with a single mind told them. 52.1

"Oh monkeys, if you have lost your sorrow and have eaten food and fruits, then I would like to hear from you." 52.2

As soon as Hanuman, the son of wind God heard this he started to tell frankly as well as faithfully about his happenings. 52.3

"Rama is the son of Dasaratha, the king of all worlds who was equal to Lord Indra and that along with his brother Lakshmana and wife Sita entered the Dandaka forest and his wife was abducted by force from the Janasthana forest." 52.4-52.5

"He has a valorous friend called Sugreeva who is a monkey king and we have come here because he sent us." 52.6

"We who are led by Angadha have very fearsome monkeys and have been sent to the southern side traversed by sage Agasthya and protected by God Yama with a task to search for Ravana the Rakshasa who can take any form he likes and also the Sita, the princess of Videha." 52.7-52.8

"We have completely searched this southern area completely and being exhausted and hungry we took rest below a tree." 52.9

"We became greatly worried and our face became pale and were not able to cross the ocean of sorrow and were also not knowing how to proceed further." 52.10

"When were examining all sides we saw this cave hidden by creepers and trees and pervaded by darkness." 52.11

"We saw swans, Kurara birds and Sarasa birds flying from with wings drenched in water and shedding drops of water while flying." 52.12

"I told the monkeys that it is proper to enter this cave and all of them concluded the same thing and entered this cave." 52.13

Saying that "Let us go in, due to our haste in carrying out the orders of our lord", we all jumped in to the cave holding each others hands." 52.14

"Thus we entered this cave which was covered by darkness and we came in so that our task would be accomplished and we who were very hungry reached for your help." 52.15

"To honour the Dharma of hospitality you gave us fruits and roots and since we were troubled by great hunger we ate them." 52.16

"You have saved us who were dying with great hunger and please tell us how these monkeys can repay your debt." 52.17

When the monkeys who were votaries of Dharma told like this to Swayamprabha who replied to all the monkeys this way." 52.18

"I am pleased with all of you Oh quick and energetic monkeys and since I am living a life of Dharma, you need not do anything to me." 52.19

This is the end of Fifty Second Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

53. Monkeys Perplexed

[Swayamprabha takes them out of the cave but when they realized that time limit has been exceeded. They are all scared of Sugreeva. While Angadha proposes that all of them should give up their life, Tara prefers to go back to that magical cave.]

When that lady ascetic told these auspicious words which were according to dharma, Hanuman told her who is blameless in her actions. 53.1

"Oh lady who is votary of dharma, you have provided us protection as we had taken refuge in you. We have now exceeded the time limit set to us by the great Sugreeva, when we were moving about in this cave." 53.2

"Since we have already exceeded the time limit set by Sugreeva, we have almost lost our life and you who are a great lady should help us to get out of this dreadful cave." 53.3

"Oh practitioner of Dharma, it would proper for you to save us who are deeply afraid of Sugreeva as we have a great job that we have to finish and by staying here we have exceeded the time to do it." 53.4-53.5

When Hanuman told her like this that lady ascetic replied "I think that it is impossible for those who enter this cave to return." 53.6

"But by the power of my penance as well as due to my strict observation of religious life, I would help you and these monkeys to get out of this cave." 53.7

"Let all the great monkeys close their eyes for it would be impossible for you to get out if you do not keep your eyes closed." 53.8

"Then all of them closed their eyes and kept it closed with their delicate fingers, with happiness due to the desire to get out of the cave." 53.9

When those great monkeys closed their eyes with the help of their fingers, within a minute, they were taken out of that great cave. 53.10

That lady ascetic who was the follower of Dharma spoke these words to those monkeys who were released from a difficult situation. 53.11

"This is the Vindhya Mountain which is blessed with different type of trees and climbers and this is the Prasravana mountain and that one is the ocean which is a vast expanse of water. Safety to you and I am going back to my home." And so saying That Swayamprabha entered her cave." 53.12-53.13

Then they saw the horrifying sea which was the home of Varuna and which was endless and dreadful. 53.14

While they were searching in the magical construction created by Maya on the fortified mountain, the time limit fixed by their king had been exceeded. 53.15

Then those great ones reached the foot hills of Vindhya and chose a location where trees were in full bloom, and after sitting there started analyzing and thinking. 53.16

Then they remained below the trees bent with the heavy load of flowers, entwined by hundreds of vines, due to the great fear they had of Sugreeva. 53.17

Seeing that the spring season has started and after discussing with each other, they fell on the ground. 53.18

The very wise monkey Yuvaraja Angadha who had shoulders like bull and the lion, who has sturdy long arms addressed those senior and elderly monkeys who reside in the forest using sweet voice about his inferences. 53.19-53.20

"Oh monkeys we came here as per the command of the monkey king and while we were in the cave we have spent a whole month. Do you realize it?" 53.21

"We started in the Aswayuja month [October?] with time limit fixed for our job. And we have exceeded that time limit. Please tell me as to what we should do now?" 53.22

"All of you are trust worthy and are experts in just action and you were all involved in activities of general welfare and all of you are interested in welfare of our lord?" 53.23

"You are all incomparable in your actions, and famous everywhere for your bravery and you have followed me as per the orders of tawny eyed Sugreeva." 53.24

"Having not achieved our objective, we should without any doubt die, for disobeying the order monkey king, who can live happily." 53.25

"Since the time limit fixed by Sugreeva has been exceeded, for the people in the forest giving up of our life by starving would only be proper." 53.26

"By nature Sugreeva is harsh but having been crowned as a king, he would not pardon us when we go back." 53.27

"Since we have not been able to find out Sita, he would definitely kill us and so let us commit suicide leaving sons, wives, wealth as well as our homes." 53.28

"When we return back, the king will torture us in an incomparable manner and death would be even better than that." 53.29

"I was not crowned as Yuvaraja by Sugreeva but I was consecrated by Rama the king of people, who never hurts others." 53.30

"The king being a great enemy of mine earlier, if he notices lapse on my part, he would definitely inflict very severe punishment on me." 53.31

"Why should my friends see the calamity of my death? I will sit here on the sacred shores of this ocean and give up my life." 53.32

Hearing these words of the lad who was their Yuvaraja, all the monkeys replied to him in a pitiable manner. 53.33

"Sugreeva has a harsh nature and Rama loves his wife dearly and so let us search for Sita here and try to find her out, because Sugreeva will award us death sentence so as to please Rama. 53.34-53.35

"It is not proper for offenders to go near their master and so we will search for Sita here and if we find her out and then go back or otherwise go to the place of God of death." 53.36

When Tara heard these words of great scare from the monkeys, he told them, "Let us put an end to this sorrow. If it pleases you, all of us we will re enter the cave and reside there." 53.37

"That difficult to enter place, created by magic has lot of trees, food and materials to drink and being there we need not be afraid of even Indra and definitely not Rama and the king of monkeys." 53.38

All the monkeys who had heard the proposal of Angadha were favourably inclined to it and all of them spoke together, "let us make a plan together which is not connected with the punishment expected out of the king." 53.39

This is the end of Fifty Third Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

54. Hanuman Talks to Angadha

[Hanuman feeling that a revolt is brewing, calms it down by creating difference of opinion between people.]

When Tara whose face was glowing like the lord of stars spoke like this, Hanuman thinking that he will usurp the kingdom of monkeys told. 54.1

Hanuman thought that Angadha has eight types of intelligence, four types of tactics and fourteen different traits. 54.2

[Hearing, grasping, understanding, discrimination, receiving the good aspects only, comprehensive knowledge, profundity and acumen are the eight type of intelligence. Sama, Dhana, Bhedha and Dhanda are the four tactics and 1.

Knowledge of place and time 2. Sturdiness 3. Enduring troubles 4. Knowing all possible 5. Skilfulness 6. Self-defence 7. Maintaining confidentiality of strategies 8. Avoiding unwanted debates [or not uttering lies] 9. Courageousness 10. Recognizing strengths and weaknesses of one's own and of others also 11. Faithfulness 12. Sheltering the seekers of shelter 13. Showing anger at appropriate times 14. Unwavering in opinions or actions are the fourteen different traits.]

Hanuman started consulting Angadha who was ever shining in strength and valour who was growing in majesty constantly like the Moon in the bright fortnight, whose intellectual prowess was equal to that of Bruhaspathi, who was equal to his father in valour and listening to Tara like Indra listened to Shukra's words. Angadha was skilful in all the shastras. 54.3-54.5

That expert in conversation resorted to the third of the fourth strategies to create difference of opinion between the monkeys. 54.6

When all the monkeys had different viewpoints, Hanuman frightened Angadha by telling many frightening words along with a mixture of anger and tricks. 54.7

"Oh Son of Tara, in war you are more efficient than your father and so you can control the monkey kingdom more firmly your father." 54.8

"Oh Monkey, all monkeys are always with a vacillating mind and so leaving their sons and wives, they would not be under your command forever." 54.9

"I am directly and frankly telling you that all the monkeys are not going to be obedient to you. Neither Jambhavan, Nala, the great monkey Suhothra, nor even myself agree with your opinion and it is not possible for you to influence any of these monkeys using Sama, Dhana, Bhedha and Danda methods. 54.10-54.11

"It is said that if a strong man wages a war with a weak one, then the weak should not resist but watch patiently for a suitable opportunity and never wage a war." 54.12

"If you think that it is safe to stay in this cave, please remember that for Lakshmana's arrows breaking open this cave is a petty task." 54.13

"Earlier Indra has done some small damage to this cave by throwing his thunderbolt but Lakshmana with his sharp arrows can tear it up like a leaf cup." 54.14

"Lakshmana has many types of such sharp arrows, whose touch has the effect of the thunderbolt and they can even split the mountain." 54.15

"Oh scorcher of enemies, if you take a decision to stay here, immediately all these monkeys would decide and they would go away." 54.16

"They would all be agitated on thinking about their wives and children and be depressed to go without food and sleep on these harsh beds and so they would leave you and go away." 54.17

"You who would be deserted by your friends and your well wisher relatives and you would start getting scared even with a movement of grass." 54.18

"Those horrible accurate arrows of Lakshmana which travel fast sent with a target to kill you would come with speed and would be unassailable." 54.19

"But if you go along with us and approach Sugreeva with humility, after him Sugreeva would crown you as the king." 54.20

"The brother of your father loves Dharma, is pleasure loving, steadfast in his thoughts, pure, and one who upholds his promise and if you go with us he will not punish you." 54.21

"Your mother is very dear to Sugreeva and is like his soul and he has no offspring except you and so you should go back with us." 54.22

This is the end of Fifty Fourth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

55. Angadha Decides to Fast

[Angadha lists the bad actions and qualities of Sugreeva and tells that if he returns Sugreeva would punish him greatly. He prefers to fast unto death. All other monkeys join him.]

Hearing these humble words of Hanuman, which were according to Dharma and full of devotion to the king Angadha told. 55.1

"Stable behaviour, self purity, compassion, frankness, valour and bravery are not to be seen in Sugreeva." 55.2

"He made his elder brother's wife as his even when his brother was alive, who according to Dharma is equivalent to his mother which is a despicable act and what does he know of Dharma when he closed the door of the cave when his great elder brother was fighting against his enemy." 55.3-55.4

"He had forgotten the very famous Rama who had given his hand in solemn vow to him who helped him in completion of his act and whose help will he remember." 55.5

"He has ordered for the search of Sita because of his fear towards Lakshmana but not being afraid of transgression of Dharma. How can such a man be righteous?" 55.6

"He is a sinner, ungrateful one, one who does not have memory and fickle minded and which respect one will have belief in him or one born in his family." 55.7

"My advisors are holding different views. I have offended the king and lost my power. How can I live in Kishkinda like an orphan in this weak condition?" 55.8

"Whether a son has good or bad character he would be installed on the throne and would Sugreeva like me, who belongs to his enemies family?" 55.9

"That Sugreeva who is adamant, cruel and treacherous would award me a secret punishment and would get me imprisoned." 55.10

"I would prefer fasting unto death rather than cruel imprisonment and you may permit me to do see and go back." 55.11

"I am taking an oath that I would not go back to the Kishkinda city and I would fast un to death and that will bring more fame to me." 55.12

"Please inform about my salutations to the very strong Raghava and also enquire about his welfare and inform salutations to Sugreeva the king of monkeys who is my father's younger brother." 55.13

"Enquire from me the health and welfare from my mother as well as Ruma in my own words and you should also console my mother." 55.14

"By nature she is very compassionate and loves me who is her son as well as saintly. As soon as she hears about my death, she will give up her life." 55.15

After telling all this and after saluting all elders, Angadha laid down on Durbha grass crying and became disheartened. 55.16

The bull among monkeys seeing him lying down on the floor cried and was seen shedding hot tears from their eyes. 55.17

All of them surrounded Angadha, who has decided to fast under death, blamed Sugreeva, praised Vali. 55.18

After understanding the opinion of son of Vali, the monkey chiefs sipped little of water and facing east laid down on Dharbha grass with their edges pointing to the south, in front of the sea. 55.19-55.20

Those scared monkeys talked about Rama's coming to the forest, Dasaratha's death, the killing of Rakshasas in Janasthana, the death of Jatayu, abduction of Sita, Vali's death and the great anger of Rama. 55.21-55.22

When the monkeys, who were like the peaks of mountains were trying to lay down, a huge resounding sound was heard from inside the cave of that mountain and resembled the thundering sound of stormy clouds. 55.23-55.24

This is the end of Fifty Fifth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

56. Sampathi Hears about Death of Jatayu

[Sampathi who is wingless comes out of his cave and feels happy that he can eat all those monkeys. Angadha seeing him talks about Jatayu who gave up his life for the sake of Sita.]

A deathless vulture king named Sampathi, the brother of Jatayu who was prosperous and famous for his strength came to the mountainside where all those monkeys were seated aiming for fasting unto death. 56.1-56.2

Coming out of the cave of that great Vindhya mountain and then seeing those monkeys seated there he became happy and told these words. 56.3

"They say that In this world destiny comes in accordance with divine order and possibly because of that after a long time so much food has been brought before me." 56.4

"I would eat all these monkeys one after another as and when they die" said the bird after seeing those monkeys. 56.5

Angadha hearing the words of the bird greedily waiting for food saying that he has now got the food, became very dejected and told Hanuman. 56.6

"You please see, that Vaivaswatha who is the God of death Yama has arrived in the form of Sita to kill all the monkeys." 56.7

"Rama's work has not been done and Sugreeva's words have not been carried out and this great and unknown danger has befallen on the monkeys." 56.8

"You must have heard about the activities done in detail by Jatayu the king of vultures for the sake of affection he had with Sita." 56.9

"Thus all the beings born out of different type of wombs are trying to please Rama, even by giving up their life, just like us." 56.10

"All of them help each other due to their love and compassion and Jatayu for the sake of helping him gave up his own life." 56.11

"The righteous Jatayu tried to help Rama and we have got exhausted and now are giving up our life as have not been able to see Sita in the forests that we searched." 56.12

"That happy vulture king was killed by Ravana in battle and we are going to attain salvation to get rid of the fear of Sugreeva." 56.13

"Due to the death of Jatayu and that of Dasaratha as well as the abduction of Sita, all the monkeys are in a doubtful situation." 56.14

"The living in the forest of Rama and Lakshmana along with Sita, the killing of Vali by one arrow of Rama and death of several Rakshasas in the hand of Rama are all the evil consequences due to granting of boon to Kaikeyi." 56.15-56.16

Hearing that sad narration from the monkeys, who were lying on the ground. that wise king of vultures was greatly shaken up mentally. 56.17

This is the end of Fifty Sixth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

57. Angadha Tells their Story to Sampathi

[The monkeys feel the vulture would eat them all and Angadha tells Sampathi the story of Rama as well as their story till that time.]

Though monkey commanders heard the husky voice of the vulture, they did not believe him because his actions may be different. 57.1

Those monkeys who were sitting to give up their souls, seeing that vulture became furious thinking that, "This vulture would eat us all." 57.2

"If it wishes to eat us who are sitting here for giving up life, then by giving up our life in a speedy manner, we would become happy of that achievement," 57.3

When all the monkey lords made up their mind this way, some of them went up the mountain and brought the vulture down and Angadha spoke to it. 57.4

"Oh bird, Riksharaja a valorous and outstanding monkey who was the king of monkeys was my noble grandfather. Sugreeva and Vali are his sons and both of them were greatly strong and my father Vali, who was renowned all over the world became the king." 57.5-57.6

"From the family of Ikshuvaku there was a great charioteer called Rama who was the son of Dasaratha, as per the instructions of his father and upholding righteous character along with his brother Lakshmana and wife Vaidehi started living in Dandakaranya." 57.7-57.8

"His wife was abducted by Ravana using force and the great vulture called Jatayu who was the friend of Rama's father, saw that princess of Videha being abducted." 57.9

"He made Ravana chariot less and also held over Maithili but by then he was greatly tired and that old one was killed in battle by Ravana." 57.10

"Thus that vulture was killed by the might of Ravana and Rama performed his funeral rites and he attained salvation." 57.11

"Then Rama entered in to a treaty with Sugreeva my father's brother and killed my father, because my father was against Sugreeva and all his ministers and Rama after killing my father crowned Sugreeva." 57.12-57.13

"After establishing Sugreeva as the king, the king of all monkeys sent all the monkey chiefs to different places and we have come here." 57.14

"And as per instruction of Rama we are searching for Vaidehi here and there in all places and like the sun at night. we have not been able to get her." 57.15

"After searching Dandakaranya extremely well, due to ignorance we fell in to a great hole which is widely opened." 57.16

"When we were searching in that hole created by the magic of Maya, the one month time fixed by our king for the search got over." 57.17

"We all, who are supposed to execute the orders of the monkey king, since the time limit got exceeded, became scared and decided to give up our life by fasting." 57.18

"When we go back exceeding our time limit the angry Rama, Sugreeva and Lakshmana would kill all of us." 57.19

This is the end of Fifty Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

58. Sampathi Tells About Lanka

[Sampathi first tells his story and about his younger brother Jatayu. He tells them that he had seen Sita being carried away by Ravana. He tells monkeys that Sita is in Lanka with Ravana and this Lanka is one hundred yojanas from the southern tip. He offers water oblations to his brother.]

When the monkeys who had decided to give up their life told these pitiable words, that vulture with thunder like voice spoke with tears in his eye. 58.1

"Oh monkeys, him whom you called as Jatayu, who was killed by the very strong Ravana in battle is my brother." 58.2

"Due to being old as well as not having wings and not having strength, I have to give up the thought of retaliating against my brother's enemy." 58.3

"Once upon a time when Vrithra was being killed by Indra, we both wanting to surpass each other, flew very near the sun who had scorching rays that can burn." 58.4

"With very great speed we went towards the sun by the way of the sky but when it became noon Jatayu started floundering." 58.5

"When I saw my brother being scorched by the rays of the sun, I started covering my brother who was greatly fretful by my wings due to my great love." 58.6

"Oh monkey chiefs, when my wings were completely burnt I fell on this Vindhya mountain and I have been living here without being able to know about the welfare of my brother." 58.7

When Sampathi the brother of Jatayu spoke this way to Angadha, that very wise Yuvaraja Angadha replied him as follows. 58.8

"If you are the brother of Jatayu and have heard about what I told praising him, do you know about the whereabouts of that Rakshasa." 58.9

"If you are able to know the position which is nearby or at a distance of that king of Rakshasas, who is not far sighted, please do tell us." 58.10

Then that elder brother of Jatayu who was greatly lustrous told the self benefitting words which would make the monkeys very happy. 58.11

"Oh monkeys I am a vulture with burnt wings who has lost his valour and I would do the best possible service to Rama by my words." 58.12

"I know about the land of Varuna, about Vishnu as Trivikrama, the battle between devas and asuras and also about the churning of nectar." 58.13

"My first and important duty is to help in this job of Rama, though my vigour has almost gone to old age and my soul is in the last stages." 58.14

"I have seen a very pretty young lady wearing all ornaments being carried away the bad Ravana and that pretty lady was shouting "Rama, Rama" and "Lakshmana, Lakshmana" and she was throwing her ornaments and trying to wriggle and set herself free." 58.15-58.16

"Like the rays of sun on the top of the mountain, the silk that she was wearing was shining on that Rakshasa and lighting up this black ocean." 58.17

"Since she was calling for Rama, I think that she is Sita and please hear about the location of that Rakshasa, which I will presently tell." 58.18

"He is the son of sage Visravas and the brother of Khubera himself and he is known as Ravana and presides over the city of Lanka." 58.19

"This is an island which is one hundred yojanas from here and that pretty town of Lanka was built by Viswakarma." 58.20

"It has a gate made of gold with amazing doors, with golden verandahs. It has multi storey buildings of golden colour which are evenly made and it has gigantic ramparts of the colour of the sun." 58.21

"And there lives the pitiable Vaidehi dressed in silk and guarded well by Rakshasis in the private apartments of Ravana and you can see Maithili the daughter of king Janaka." 58.22-58.23

"Oh monkeys, quickly with great speed reach the edge of the southern ocean and hundred yojanas from there Lanka surrounded by the ocean is secretly ensconced. The other tip of the sea, which is Lanka is one hundred yojanas from that end of southern ocean and once you reach there, you would be able to see Ravana." 58.24-58.25

"By my foresight, I see you landing in Lanka and also I am able to see you returning from there. The path in the sky is of different levels. The first flight level of birds is that of the small Kulinga birds, house sparrows, songbirds and the others who like subsisting on food-grains. The second flight level is that of the birds that are the eaters of leftovers like crows and doves, or the eaters of tree-fruits like parrots. The third flight level is that of the wading birds like Bhaasa, Krauncha, Kurara birds and cranes, herons and the like. The fourth flight level is that of hawks and the fifth is that of the vultures." 58.26-58.27

"And the sixth flight level is that of the swans which derive their valour, vigour, handsomeness and youthfulness by their majestic birth. But the uppermost path is that of the sons of Lady Vinita, namely the Divine Eagle Garuda, and Anuuru, the non-stopping charioteer of Sun. Because we vultures have our lineal descent from the Divine vulture, we can soar to the uppermost flyable path and see properly." 58.28-58.29

"A deplorable deed is done by that Rakshasa and when you take revenge on him, my enmity towards him due to my brother would also be avenged." 58.30

"From here I am able to see clearly Ravana as well as Janaki, for I have powerful eye sight like the divine Garuda." 58.31

"Oh monkeys, due to the power of our food and our descent, we would be able to see till the end one hundred yojanas any time." 58.32

"By our nature the food meant for us is rare and far away but for cocks who are the leg fighters, their food is near their legs." 58.33

"Think of some method for crossing this ocean of salt and then you will see Vaidehi, safely return and go to your places." 58.34

"I would like you to move me near the sea, which is the home of Varuna, so that I can offer water oblations to my great brother who has gone to heaven." 58.35

With great dynamism, then the monkeys moved Sampathi who had burnt his wings near to the sea which is the husband of all rivers and placed him near the shore. Then again they brought that Lord of all birds to the original place where he was and they were ready now to do their job with a gladdened heart. 58.36-58.37

This is the end of Fifty Eighth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

59. Sampathi Tells About Sita

[Suparswa one day saw Ravana who was abducting Sita. When Ravana begged him, he left him free and sages applauded him for leaving Sita alive. From the sages Suparswa knew about Sita and Ravana.]

Hearing the words spoken by the king of vultures which was as tasty as nectar all the monkey chiefs rejoiced. 59.1

The monkey chief Jambhavan along with all other monkeys got up from earth and told to the vulture king. 59.2

"Where is Sita? Who saw her? Who abducted Maithili? Sir, kindly tell us as to who lives in the forest in detail." 59.3

"On whom would the arrows of Rama, fall like thunderbolts? On whom would the arrows of matchless onslaught sent by Lakshmana would fall?' 59.4

To those monkeys who had decided against immolation and who were desirous of learning about Sita, he told the following further words so as to console them. 59.5

"Now please listen to me how Vaidehi was abducted and about who told me about it and where is the wide eyed one?" 59.6

"I fell on this mountain which is very many yojanas broad and afterwards I have become very old and also greatly weakened." 59.7

"I am being looked after by my son who is named as Suparswa who is the best among birds and he feeds me at proper times." 59.8

"Gandharwas are greatly passionate, snakes are greatly angry, deer are greatly afraid and vultures are greatly hungry." 59.9

"One day when I was greatly hungry and was thirsting for some food, Suparswa arrived without any flesh after the sun has set." 59.10

"I reprovved him because I was deprived of food and he who enhances my happiness narrated to me these sentences about what has happened." 59.11

"I who was desirous of collecting flesh flew in the sky at the proper time in search of it and going near the Mahendra mountain, I flew round it." 59.12

"There all by myself I was trying to block the way of thousands of under water beings inside the sea by looking downwards." 59.13

"There I saw a lady who was having the luster of the rising sun being taken away by one who was like heap of black mascara." 59.14

"Seeing them I decided to have them as our food but he begged me to leave him and go my way." 59.15

"In this world those who beg you should not be hurt by even base people, then what of beings like me." 59.16

"Then he with the luster of his vigour went speedily away and then all those beings who populated the sky applauded me." 59.17

"Those great saints told me, "Sita is now left alive and she would go back without any doubt with her consort." 59.18

"Those greatly lustrous and auspicious sages informed me that he is Ravana the king of Rakshasas and also told me," see the wife of Dasaratha's son and Janaka's daughter, without ornaments and with disorderly and vanquished silk apparel and hear her wail, "Oh Rama, Oh Lakshmana." 59.19-59.20

"And that best among those, who converses, told me that the delay is due to this. And this is what in entirety what Suparswa told me." 59.21

"Even after I listened it to him, the thought of fighting with Ravana did not arise in my mind, for how can a wingless bird fight with such a one." 59.22

"But what I can do is the work with my word, brain and character and so please hear me and take action depending on your male vigour." 59.23

"I feel I have done all that I could do help you with my words and intelligence as I too am interested, without any doubt to help Rama." 59.24

"You are all intelligent, strong and have also will power and that is why the monkey king has selected and sent you here." 59.25

"The painful arrows of Rama and Lakshmana, attached with wings of eagles is enough to give pain to all the world and defend or offend it." 59.26

"The ten headed Ravana has luster as well as strength but is engulfed in passion but since you are all very efficient, there is nothing that is impossible for you." 59.27

"Though a lapse of time has taken place, since you have mental determination, you would not back track on any job and finish it successfully." 59.28

This is the end of Fifty Ninth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

60. Sampathi and Sage Nisakara

[Jatayu and Sampathi used to often visit a sage called Nisakara. After falling down on Vindhya Mountains, Sampathi went and met sage Nisakara. The saint enquired with Sampathi as to what has happened to his wings.]

Then after the vulture finished its ablutions and bath all the monkeys sat surrounding him on that pretty mountain. 60.1

That vulture Sampathi surrounded by all monkeys and Angadha sitting near him, caused great trust among them and again started talking. 60.2

"Oh monkeys, be silent and hear with a concentrated mind, because I want to tell you, how I came to know about Maithili." 60.3

"Oh matchless Angadha, Earlier I had fallen on the Vindhya mountain being burnt down by the rays of Sun." 60.4

"For six days and nights, I had lost my consciousness; after that on looking I could not recognize the difference in directions." 60.5

"Then on seeing oceans, mountains and rivers and all the lakes and forests, I could regain my senses." 60.6

"Since the mountain was teeming with groups of birds, caves, midriiffs, peaks and seeing the shore of the southern ocean, I decided that it was Vindhya." 60.7

"There was the holy hermitage of the sage Nisakara, who was engaged in harsh penance there and this used to be even visited by devas." 60.8

"That great sage an expert in Dharma left to heaven earlier, I continued to live in this sages mountain for the last eight thousand years." 60.9

"With great difficulty I continued to live on the mountain sides onerously and slowly and the sharp Durbha started growing on earth 60.10

"Since I wanted to see the sage, I went speedily with anguish that hermitage, because earlier me and Jatayu had gone to meet him several times." 60.11

"Near about the hermitage the wind carried perfume as no tree was flowerless and no tree was fruitless." 60.12

"I reached near the auspicious hermitage and waited near a root of a tree with a great desire of seeing that sage Nisakara." 60.13

"Then I saw that unassailable sage at a distance shining like fire and he was returning after taking bath with him facing the north." 60.14

"I saw bears, antelopes, tigers, lions and diverse reptiles and snakes following him, like the living beings follow Brahma." 60.15

"Just like all the ministers and army retreat once the king reaches his home, all the beings accompanying sage went back when the sage reached his hermitage." 60.16

"On seeing me, the saint was greatly pleased; he again came out of the hermitage within a short time and asked me the purpose of my visit." 60.17

"Oh gentle one, on seeing your deformity of your hairs which makes you difficult to be identified I feel sad. Only your wings are burnt but you are alive still." 60.18

"I have seen both of you vultures earlier both equivalent to the fire God and both of you were having the speed of wind and could change your form as per your wish." 60.19

"Are you not really the elder brother and Jatayu your younger brother and both of you used to touch my feet taking human forms." 60.20

"Did your wings fall down due to some disease or has this suffering been imposed on you by some one, you may please tell." 60.21

This is the end of Sixtieth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

61. Sampathi's Story

[Sampathi tells the sage how while trying to protect Jatayu, its wings got burnt.]

Then I informed the sage about the impossible and horrifying act done by me of following the Sun when it was red hot. 61.1

"Oh God like sage, due to my body being wounded I am feeling ashamed and with senses greatly disturbed and also being exhausted, I am not able to reply you." 61.2

"Me and Jatayu, both of us being valorous, with a passion for competing with each other, flew very high in the sky." 61.3

"On the mountain of Kailasa before the sages we bet with each other that we would be able to fly with the Sun from sun rise to sun set." 61.4

"Then both of us saw from the top of the sky simultaneously, the cities of the earth one after another passing like Chariot wheels." 61.5

"At some places we heard sounds of musical instruments, in some places, the chanting of Vedas and the songs sung by ladies wearing red garments." 61.6

"Quickly flying on the sky and following the path of the Sun we saw many forests which looked like lawns to both of us." 61.7

"The earth with its very many tall mountains appeared as if it was covered with pebbles and the rivers of the earth appeared like threads." 61.8

"The great mountains like Meru, Himalayas and Vindhya appeared in the earth like elephants wandering in shiny reservoir." 61.9

"Then both of us felt intense sweat and fear while we were journeying like that and we also experienced bad delusions and stupor." 61.10

"I did not know about any direction, south, south east and west appeared to be same and the world appeared as if it was being burnt by the fire at deluge." 61.11

"My brain power got deranged and with great effort depending only on my eye sight, I struggled to make my mind focused on my sight on the Sun which appeared as big as earth to me." 61.12-61.13

"Then without telling me Jatayu started falling down on earth and seeing that I too started getting freedom from the sky." 61.14

"I prevented Jatayu from being burnt by covering him with my wings and accidentally my wings got burnt and I fell in to the path of the wind." 61.15

"I guessed that Jatayu fell on Janasthana but I with burnt wings and devoid of consciousness fell on the Vindhyaas." 61.16

"Losing my kingdom, my brother, my wings and my valour, I desired to fall down from the top of the mountain and die." 61.17

This is the end of Sixty First Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

62. Sage's Advice to Sampathi

[The sage then narrates what would happen to Rama when he comes to the forest. He tells Sampathi to inform about it to the monkeys. He assures him that he would get back his wings.]

"When I addressed the great sage this way, roaring with pain and sorrow, that God like sage meditated for a moment and replied." 62.1

"In future you will get back your wings as well as feathers and you will also get your life, your eyes, valour as well as strength." 62.2

"I have earlier heard that you would do a very great job and I have seen it also by the power of my penance." 62.3

"There will be a king called Dasaratha in the Ikshuvaku clan and he will have a son Rama who would be greatly lustrous." 62.4

"Rama who is valorous in truth would go to the forest along with his brother Lakshmana, sent there by their own father." 62.5

"Ravana the king of Rakshasas who cannot be killed by asuras and dhanavas would abduct the wife of Rama from Janasthana which is in the south-east." 62.6

"That Maithili in spite of being forced would not enjoy pleasures nor eat food and that famous one would be immersed in sorrow." 62.7

"That food which is difficult for even devas to get and which is like nectar would be offered to Vaidehi knowing well that she was not taking food." 62.8

"When that food reaches her, understanding that it has been provided by Indra, she would take a large portion of it and offer it to Rama on this earth." 62.9

She would say, "If my husband is alive with Lord Lakshmana or if they have attained heaven, let this food be enjoyed by them." 62.10

"The monkey messengers of Rama would come here in search of her, then you the bird should narrate to them about Sita." 62.11

"Where can you go; you could be on the mountain always waiting for the time and place when your wings would grow again." 62.12

"I am not encouraging to get wings now itself, you please remain here itself for doing a great job for the benefit of the world." 62.13

"You would not only be doing a help to the sons of the king but also would be helping the Brahmins, devas, sages and all those who live here." 62.14

"I also would like to see Rama and Lakshmana but I do not want to hold my soul in my body till then" thus told the great sage." 62.15

This is the end of Sixty Second Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

63. Sampathi Gets Back Wings

[Sampathi tells how he told his son that he should have saved Sita. Then Sampathi gets back his wings and flies away.]

"That expert in conversation told me these and also several other things to encourage me and then went back to his own home." 63.1

"Moving like a snake, slowly and slowly I came down from that Vindhya mountain and I have been waiting for you." 63.2

"As of now, a little more than hundred years have elapsed and preserving the words of the sage, I have been waiting for the proper time and place." 63.3

'Sage Nisakara has undertaken the great journey and has reached the heaven and I am burning with sorrow, with mind thinking of various strategies." 63.4

"Whenever my mind thought of death, I used to think of the words of the sage and thinking about you, I have been protecting my life and I have been driving away my sorrow like a raging fire drives away darkness." 63.5

I abused my son using harsh words, "Knowing the valour of that evil minded Ravana, why did you not protect her?" 63.6

"Having heard the wailing of Sita and knowing that Rama and Lakshmana were not with her and also knowing my friendship, why did you not protect her." 63.7

While he was speaking this way with the monkeys, in front of those who lived in the forest, his wings started growing. 63.8

Then seeing that his wings and feathers of red colour has grown completely, he felt matchlessly happy and again told the monkeys. 63.9

"By the power of Nisakara who is the most revered soul, my wings which were burnt by the rays of Sun have grown back again." 63.10

"I am again the same valour that I had in youth and I understand that I have the strength and masculinity like earlier." 63.11

"Always keep on trying to put effort and then you will be able to see Sita, for the growing of my wings indicates your success in future." 63.12

After saying like this to all the monkeys, the best among birds Sampathi flew from the top of the mountain intending to know the path of the birds. 63.13

That tiger among monkeys hearing these words became greatly happy and started to anticipate that their valour would lead them to success. 63.14

Then those great monkeys who were equal in valour to the wind god, having regained their courage started moving at the Abhijit auspicious time, with the intention of searching for the daughter of Janaka. 63.15

This is the end of Sixty Third Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

64. Monkeys at Sea Shore

[When they reach the sea, all of them loose their confidence. Angadha encourages them and requests them to tell how much distance they can jump.]

Then those lion hearted monkeys, after being informed by the king of vultures, together jumped with love and screamed. 64.1

After hearing the words of Sampathi, the monkeys came to sea shore so that they can go to the house of Ravana, so that they can have a glimpse of Sita. 64.2

Those greatly valorous ones after crossing that place, they saw the ocean which had the entire world reflected in it like a mirror. 64.3

After having reached the northern bank of the southern ocean, they collectively made a temporary residence for them there. 64.4

In some places the ocean appeared sleeping and in some other places, it was seen as playing and in some other places it was surrounded by mountain like waves, and at some other places it is teeming with Dhanavas who live in Patala and seeing the hair raising scene, the mountain like monkeys despaired. 64.5-64.6

"Seeing that great ocean which was like the endless sky, those monkeys were greatly worried and told each other, "How can we do it?" 64.7

When that army which was despairing on seeing the ocean, the lord of the monkeys consoled them who were greatly scared. 64.8

"Do not get mentally upset because, because all work becomes impossible to do by worrying and worry destroys a person like an angry serpent kills a boy." 64.9

"He who controls worry is on the verge of victory and the one who lacks vitality never gets at any individual achievement." 64.10

Then Angadha spent that night along with those monkey chiefs and then all the elders again started discussing thinking and discussing. 64.11

When the Monkeys stood round Angadha holding a flag, it looked the army of Gods surrounding Indra. 64.12

Who else are capable to consolidate and make obey the army of monkeys other than Angadha, the son of Vali or for that matter Hanuman. 64.13

That gentle destroyer of enemies Angadha after giving due respect to the monkey elders told the following auspicious and meaningful sentence. 64.14

"Who is that lustrous one capable cross this ocean by jumping and who can make the enemy destroyer Sugreeva true to his words?" 64.15

"Which monkey warrior can jump over the hundred Yojanas and who among us can get us all rid of the great fear of Sugreeva?" 64.16

"By whose grace would we be able to see our wives, sons and our home after we succeed in our aim and achieve our purpose." 64.17

"By whose grace can we approach Rama, the very strong Lakshmana, and the very strong Sugreeva without any worry?" 64.18

"If any one of you among the monkeys is capable to jump over the ocean, let him give us all the very divine protection." 64.19

After they heard the words of Angadha none of them spoke any word and the entire monkey army seemed to have been dumbfounded. 64.20

Then again the great monkey Angadha asked all those monkeys "You are all the best among the strong ones with stable valorousness, born in great families and ones who are adored again and again." 64.21

"There is no restriction about who should do it or when it should be done and so bull among monkeys please tell one by one as how much distance you can jump over." 64.22

This is the end of Sixty Fourth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

65. Capacity of Different Monkeys

[All monkeys tell how much they can jump. But it is less than one hundred yojanas. Angadha said that he can jump hundred yojanas but not confident whether he can jump back. Jambhavan says that he is their leader and so he should not do this task and points at Hanuman.]

After hearing these words of Angadha, all those bull like monkeys told in a serial order their capacity to leap distances. This was told by Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadhana, Mainda, Dwividha, Sushena and Jambhavan. 65.1-65.2

Then afterwards Gaja told that he can leap ten yojanas and Gavaksha told that he can leap twenty yojanas. 65.3

Then Gavaya said to the other monkeys 'I can reach thirty yojanas; Sarabha said to the monkeys 'I can leap forty yojanas'; Bright Gandhamadana said 'I can leap and cover a distance of fifty yojanas without any doubt'; Mainda said 'I can leap more than sixty yojanas'; highly brilliant Dvidida said in turn 'I can no doubt leap over seventy yojanas'; Brilliant and best of the monkeys Sushena declared 'I can leap over eighty yojanas'. 65.4-65.9

When they were all reporting about their individual capacities, then the very old Jambhavan told like this. 65.10

"Once upon a time I was also greatly capable like these but becoming old like many of us, I cannot reach the other shore." 65.11

"But under the present circumstance we cannot neglect this job as the king of the monkeys as well as Rama have determined that this should be done." 65.12

"Even at this present age due to the change of time, you may please know my capacity for without any doubt I can leap ninety Yojanas.," 65.13

To all those monkey lords Jambhavan again told "my valour and power was not limited to that extent when I was young earlier." 65.14

"Earlier when Mahabali was carrying out the fire sacrifice and when the birth less Vishnu took the form of Trivikrama, I had gone round him." 65.15

"Now I am an old monkey and have only slow valour but in my youth I had matchless valour and power." 65.16

"At this time, I guess that my power to go has come down and I would not be able to succeed in a job of this extent." 65.17

Then the very wise and great monkey Angadha addressed the great and lofty Jambhavan and told him about his capacity." 65.18

"I have got the power to cover this great distance of hundred yojanas but I am not very sure whether I have the capacity to return from there." 65.19

The Great monkey Jambhavan, who was an expert in using words, "Oh best among the monkeys and bears, your capacity to cover this distance are well known." 65.20

"If you desire you jump hundred or even a thousand yojanas and also energy to return but it is not proper to entrust you with that duty." 65.21

"Oh Lad, the one who orders and is the boss is never deputed to a job but only servant is deputed as Oh great monkey, all the monkeys here are meant to serve you." 65.22

"Oh scorcher of enemies, Oh Angadha, in this group you are our lord and so we are bound to protect you like our wife." 65.23

"Oh destroyer of enemies, for the job that we have now undertaken, you are like the root and so we are bound to protect you like our wife." 65.24

"A statesman protects the root of a matter with care because only when it is intact we can get fruits as well as flowers." 65.25

"Oh truthfully courageous one, oh destroyer of enemies, you are the real means by which we can achieve our task as you are endowed with valour and wisdom." 65.26

Oh best among the monkeys, you are the son of our elder as well as the elder and only by depending on you, we can achieve our objective." 65.27

When the great monkey who was very wise told these appropriate words, Angadha, the son of Vali replied by these words. 65.28

"If I do not go and no other monkey goes, oh great monkey, then again all of us to give away our life by fasting." 65.29

"If I do not fulfill the duty assigned by the great king of the monkeys, then I do not see I can keep our life after going there." 65.30

"The monkey can show us a pleased or an angry face but if we do not fulfill the task we will all face total destruction." 65.31

"You are the only among us who can show us the final path in this job and so it is only proper to think about it deeply and suggest a proper means." 65.32

That bull among the monkeys Jambhavan, having heard Angadha told these words to him. 65.33

"Oh valorous one, no one would find fault with you for not getting this task done for I will motivate the one person who can do this task." 65.34

Then that monkey chief pointed out to Hanuman, who is a chief monkey who was sitting happily and quietly without bothering about and started motivating him. 65.35

This is the end of Sixty Fifth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

66. Jambhavan tells Hanuman

[Jambhavan tells Hanuman his story and reminds him of his prowess and tells him that he can easily do the task.]

After seeing the many hundreds of thousands of the monkey army who were all worried, Jambhavan told Hanuman. 66.1

"Oh valorous one, among the world of monkeys you are the one who is an expert in all shastras. Why are quietly sitting in a lonely place and not speaking anything?" 66.2

"Oh Hanuman, you are equal to Sugreeva the king of monkeys and Rama and Lakshmana in luster and strength." 66.3

"Garuda is the son of Arishtanemi [sage Kashyapa] and Vinutha and is famous as the best among all birds." 66.4

"I have seen him who is strong and famous and who has great speed many times snatching away serpents from the sea." 66.5

"The power of your arms is equal to the power of his wings and your power and speed can be favourably compared to his power and speed." 66.6

"Oh great monkey, your strength, wisdom and luster are very great and superior to all beings, but why are you not realizing this?" 66.7

"Famous and great Apsara maid called Punjikasthala, who was known as Anjana was the wife of a monkey called Kesari." 66.8

"She was famous in all the three worlds and of matchless beauty in this world and due to a curse she was born as a monkey who could assume any form she likes." 66.9

"She was the daughter of great monkey king called Kunjara and she took the form of a very pretty youthful maiden, wearing wonderful garlands and ornaments and dressed in cloths of silk and looking like a proud rain cloud she was wandering on the top of a mountain." 66.10-66.11

"Then while she was wandering there the wind god made her yellow cloth with red border fly away." 66.12

"Then that wind God saw her curved and well set thighs and her two plump and pretty breasts and her very pretty and pleasing face." 66.13

"And the wind God also saw that famous one with her with very broad hips, slender waist and well shaped limbs and fell in love with her." 66.14

"With all his limbs under the control of God of love, that stainless one lost himself and embraced her with his long arms." 66.15

"That lady of strict virtue became greatly agitated and asked "who is making me disobey the penance of having only one husband." 66.16

Hearing the words of Anjana, the wind God replied," Oh auspicious lady, do not get scared I only influenced your mind and not your body." 66.17

"I have embraced you and united only with your mind and so a son who is courageous and intelligent would be born to you." 66.18

"He would be greatly powerful, greatly lustrous and would have great valour and strength and in jumping and leaping he would be equal to me." 66.19

"Oh great monkey, your great mother, hearing this was satisfied and in the cave delivered you as a monkey." 66.20

"As a boy seeing the Sun rise and thinking that it is a fruit, you wanted to catch him and ran towards him and jumped in the sky." 66.21

"Though after covering a distance of 300 yojanas, you were pushed back by the luster of the sun, you did not bother and went ahead." 66.22

"Oh monkey seeing you speedily running towards the Sun in space, Indra became angry and threw his Vajrayudha at you." 66.23

"Thou then fell on the mountain top with your left jaw [Hanu] broken and thereafter you became famous with the name Hanuman." 66.24

"Seeing you being hit, the wind God who carries the scent and who breaks trees became very angry and made the wind not blow in all the three worlds." 66.25

"Al the devas got extremely scared and agitated seeing all the three worlds getting disturbed and those lords of the world tried to please the angry wind God." 66.26

"Then Lord Brahma was propitiated by the wind god, gave you a boon that you cannot be killed by any weapons and that you would be valorous in war."
66.27

" Oh Lord Seeing that you are not hurt by the Vajrayudha, the thousand eyed one gave you a boon that you can yourself choose the time of your death."
66.28

"You who are greatly valorous are the son of Kesari and the legal Kshetrajna son [ones own sun produced by divine entities] of wind God and equal in luster to him and oh lad being the son of wind God you are equal to him in jumping capability." 66.29 -66.30

"Though we are now equal to those who have lost their soul, since you are fully endowed with courage and valour like the monkey king and so you can still save us." 66.31

"Oh lad, when lord Trivikrama was measuring this world, with its mountains, trees and forests, I went round him twenty one times." 66.32

"Then as per the command of the Gods we collected medicinal herbs and produced nectar by churning the great ocean and by that we had great energy." 66.33

"I have now become aged and have lost much of my valour and at this time you are the one who has all the good qualities for us." 66.34

" Cheer up and expand yourself as you are the best among animals that leap and show your valour to this army of monkeys who are desirous of seeing it."
66.35

"Get up oh tiger among monkeys and cross this great ocean as you have the greatest capacity among all living beings." 66.36

"Why are you not bothered about all these monkeys with a worried face? With valour go with great speed like Lord Vishnu covered the world in three strides." 66.37

That Hanuman, the son of wind god who was enthused by Jambhavan realized his speed and greatly increased his size, cheered by the monkey army. 66.38

This is the end of Sixty Sixth Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

67. Hanuman Prepares for Jump to Lanka

[Hanuman assumes a huge figure and climbs on Mahendra mountain, prepares to jump to Lanka.]

Seeing him expanding in size with a wish to leap the hundred yojanas at once and seeing him filled with valour those monkeys left off their sorrow and became happy and cheered him with loud voice and praised him. 67.1-67.2

They all collected together and with great happiness stared at him wonderstruck as if Hanuman was going to cross like Narayana the world in three steps. 67.3

Seeing the very strong Hanuman growing in his size, they went round him with happiness shaking their tails. 67.4

When he was being praised by all the monkey chiefs, his form was getting up with more and more luster and he looked matchless. 67.5

Just like a lion in a mountain cave stretches himself, the legal son of the wind god stretched himself at that time. 67.6

When he expanded to a great size his face was shining a frying pan and like a smokeless burning fire. 67.7

From the middle of the monkeys Hanuman rose with furs bristling all over his body and then after saluting the aged monkeys he told. 67.8

"The wind God who is the friend of fire which receives oblations is very strong and matchless and wanders in the sky breaking mountain tops." 67.9

"I being the lawful son of the wind god, who is the great one who travels with great speed, I can also leap as much as him." 67.10

"I wish to go round the Mount Meru which appears to touch the sky, one thousand times without resting it." 67.11

"I am eager to submerge this world which has mountains, rivers and lakes with the sea by using the speed of my arms." 67.12

"By the speed of my thighs and shanks, the sea which is the house of Varuna would rise up and stun the mighty crocodiles living there." 67.13

"I am capable to go round thousand times the killer of snakes Garuda who is being served by other birds." 67.14

"O bulls among monkeys! When the Sun rises from the horizon of Udayagiri mountain it is possible for me to start with him and go to the western horizon and return before the blazing Sun garlanded with beams of light sets. It is also possible for me to come to earth with the same speed, without touching the earth and return to face the Sun." 67.15-67.16

"I want to fly along with all the creatures flying on the sky and overtake them; I can stir up the sea and tear up the earth." 67.17

"Oh monkeys, While jumping I can powder mountains and when I jump I can pull the huge ocean by the speed of my thighs." 67.18

"When I jump through the sky, different class of climbers, various trees with different type of flowers would follow me." 67.19

"Oh monkeys when I fly in the sky, it will be a smooth like the path of star Swathi and When I travel up the terrible sky or descend from there all the creatures would see me." 67.20

"Oh Monkeys, when I fly in the sky looking like the Meru mountain, it will look like I am swallowing the sky with speed as I would covering the sky with my strides." 67.21

"I would be scattering the clouds, shaking up the mountains and would be drying up the sea while I am jumping with a composed mind." 67.22

"The Garuda as well as the wind god have the power to follow me and I do not see any other creature except Garuda and the speedy God of wind have the speed to fly like me." 67.23-67.24

"Just like the lightning generated from the sky flies on the sky without any support, I too can land on the earth in a moment." 67.25

"When I am leaping over the ocean my form would be like that of Lord Vishnu advancing with three steps to cover the world." 67.26

"Oh monkeys I feel that by my brain as also by my mind, I would be able to see Vaidehi and become happy." 67.27

"In speed I am equal to wind God and Garuda and I feel that I would be able to cover a distance of ten thousand Yojanas." 67.28

"I can bring the nectar even if it is held by the self created Brahma or Indra holding Vajrayudha. I can even uproot the island of Lanka and bring it here." 67.29

All those chief of monkeys were happily staring at the sky to see him with exceedingly great luster who was roaring with great sense of surprise. 67.30

Hearing his words which were able to remove the sorrow from his friends and relatives, the great monkey Jambhavan who was exceedingly happy told. 67.31

"Oh valorous one, oh son of Kesari, oh son of the swift Wind God, oh Lad, you have removed the sorrow from the mind of your friends and relatives." 67.32

"Those monkeys who desire for your welfare would join together and would devotedly pray for auspicious ending of the job that you are going to undertake." 67.33

"By the grace of great sages and the wish of the monkey elders and by the grace of your teachers, let you cross the great ocean." 67.34

"Waiting for your arrival back all the monkeys would stand on one leg because the life of all those forest dwellers depend on you." 67.35

Then the tiger among monkeys Hanuman told those forest dwellers, "This earth would not be able to bear the speed with which I jump." 67.36

"Perhaps the Mahendra mountain paved with huge stones and boulders and which is firm, may withstand my speed of jumping." 67.37

"I will gather my speed from the peaks of Mahendra mountain which has got different types of trees as well as ores." 67.38

"Oh great monkeys, when I use the crushing force with my feet to jump hundred yojanas, perhaps these mountain peaks can withstand it." 67.39

Then that son of Wind God, who was eminent as wind god and the crusher of enemies ascended the great mountain Mahendra which was inhabited by deer and on grassy lands full of trees, fragrant vines bearing flowers thickly grown ever in bloom with flowers and fruits where lions and tigers wander, proud elephants frequent, intoxicated birds make sounds of different kinds and full of waterfalls. 67.40-67.42

That very strong monkey chief who was equal in prowess to great Indra started climbing that great peaks of that Mahendra mountain. 67.43

When that great one crushed the great Mahendra Mountain by his feet, that mountain trumpeted like a great elephant struck by the feet of a lion. 67.44

That widely scattered rocks of the mountain released water, animals and elephants got greatly scared. and the great trees started shaking due to that feet crushing. 67.45

The vast slopes of that great mountain were being deserted by pairs of Gandharwas intoxicated with drinks and behaving crudely; and by birds and groups of Vidhyadharas flying away at that time. The serpents were seen hiding; pebbles of stone were seen falling from the shaken mountain. 67.46-67.47

Snakes popping up halfway through their snake-pits with their hoods swaying and tongues hissing that earth-borne mountain Mahendra appeared to be a gleaming mountain with flying flags. 67.48

Alarmed and agitated sages abandoned that mountain and forest appeared like a lonely traveler separated from its friends. 67.49

That noble and heroic monkey who possessed great speed who was the destroyer of enemy warriors, fixing his composed mind on generating great speed, mentally reached Sri Lanka, 67.50

This is the end of Sixty Seventh Sarga of Kishkinda Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

End of Kishkinda Kandam.

5. *Sundara Kandam*

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Introduction to Ramayana

Vedas and Puranas dominated the ancient religious scenario of Hinduism. Vedas are great store house of knowledge and deal in sacred holy form as to how to lead a normal life, giving stress to the ideal method of living. Side by side the history of religion and the spiritual quest methods to attain God also form a part of Vedas. But Puranas (ancient stories) are epic stories rivaling in greatness of any ancient literature produced anywhere in the world. As the only fore runner of the eighteen great Puranas compiled by Veda Vyasa (literally an essay writer), there is one great Purana which has not been compiled by him and this is Ramayana, which deals with the story of Rama. Ramayana is written by Valmiki - the sage who lived inside an anthill. Unlike Vyasa, who is a great reporter, Valmiki was a very great poet. He had written the story of Ramayana with utmost poetic frenzy and eloquence. There is not a single stanza in Ramayana, where he has not used a figure of speech. His descriptions touch the chord deep of the mind. Hindus believed that it was the first epic ever written and they called it the Adhi Kavya (First Epic) and called Valmiki the Adhi Kavi (First Poet). Unlike the other great Puranas, Ramayana deals with the story of Rama, who is possibly the most ideal human being ever lived in India. In spite of several thousand years old, his story provides a guide to every individual human being as to how to live an ideal life. The entire story of Ramayana is about him and him only. This story is divided in to six chapters viz. Bala kanda (Chapter on Childhood), Ayodhya Kanda (Chapter on Ayodhya), Aranya Kanda (Chapter of the Forest), Kishkinda Kanda (Chapter on Kishkinda), Sundara Kanda (Beautiful Chapter) and Yuddha Kanda (Chapter on War). There is also another chapter Uthara Kanda (After Chapter) which is supposed to have been written by some other poet.

Valmiki was a hunter by birth, who was earning bread to his family by hunting animals. One day Sage Narada, who met him, enquired from him, whether his family members, who shared the food that he took home, were willing to share his sin of hunting and killing the animals. Valmiki thought they would, but none of them were willing to do so. This upset Valmiki and he wanted to give up his sinful ways and search for a better life. Narada requested him to keep on repeating the name of Rama, endlessly and ceaselessly. After some time, in his absorption of meditation, he did not notice that an anthill was built around him. His name comes from this story.

Valmiki became a sage and a poet. He was searching for a suitable hero whose story he wanted to write in a poetic form. In his pursuit, one day he saw a hunter killing one among the bird couple, which resulted in the heart-rending cry of the other. This touched his heart and soon he met Sage Narada again. Narada requested him to write the story of Rama which

revolves round the marital separation. This suited the poignant mood of Valmiki whose mind was crying ever since he witnessed the death of the bird. An epic poem was born.

This poem was about Rama. Rama along with his younger brothers, Bharatha, Lakshmana and Shatrugna was the son of a great King Dasaratha. All of the four brothers learnt all that has to be known on all aspects of life from Vasishtha, their teacher. Due to his soft and lovable personality, the entire world worshipped Rama. The great sage Viswamithra (meaning friend of the world) requested Dasaratha for the services of Rama to kill several Rakshasas who troubled him. Unwillingly Dasaratha sent Rama and Lakshmana along with him. After being further trained by the sage, Rama and Lakshmana helped the sage by killing Subahu and Thadaga. The sage took these two brothers to the state of Mithila where the King Janaka was searching for a suitable groom to his daughter Sita, who was famed for her beauty. On the way Rama's feet touched a stone, which turned in to Ahalya, the wife of sage Gowthama. She was cursed to become a stone because Indra viewed her with passion.

Sita's father Janaka had told that his daughter would be given as a bride to only that man who could handle the great bow of Shiva which was given to him as a boon. Rama could do this effortlessly and won the hand of Sita. The marriage was celebrated with pomp and glory. Rama's brothers also married the daughters of King Janaka's brothers. On their way back, Rama was challenged by Sage Parasurama who had taken a vow to kill all Kshatriyas (Royal caste). Rama broke the great bow that Parasurama was carrying. Parasurama understood that the purpose of his incarnation was over and went back. Rama and Sita spent ten years in Ayodhya happily. Realizing the onset of old age, King Dasaratha wanted to crown Rama as a King of future. Kaikeyi the mother of Bharatha did not like this idea. She reminded Dasaratha that he had given two boons to her when she heroically helped him in a great battle. She asked that her son Bharatha should be made as the King of Ayodhya and Rama should be sent to forest for fourteen years. Rama understanding the predicament of his father, who loved him most, agreed to the conditions of mother Kaikeyi. His wife Sita and his darling brother Lakshmana accompanied him to the forest. He crossed the great River Ganges by the help of Guha, his friend. Unable to contain his sorrow, King Dasaratha died. Bharatha who came back from his uncle's place refused to take over the reins of the Kingdom of Ayodhya. He journeyed to the forest and met Sri Rama. Rama advised him to rule the country for fourteen years. Bharatha agreed to do this as a representative of Rama. He took along with him the wooden slippers of Rama to a town called Nandi Grama and installed them on the throne. He ruled Ayodhya from there as a representative of Rama.

Rama, Lakshmana and Sita got accustomed to the hard life of the forest. They visited the hermitage of many sages which included the hermitage of Sage Agasthya. Instead of living in one single place, they shifted their place of stay often. They also killed many Rakshasas, who were troubling people, like Kabanda, Trishiras, Dhooshana and Khara. When they were living in the Janasthana forest Lord Rama single handedly killed fourteen thousand rakshasas. In the thirteenth year of their stay, Shurpanaka, the sister of Ravana, approached Lakshmana with a request to marry her. Lakshmana cut off her nose and ears. The enraged lady went with a complaint to her illustrious brother Ravana. She told him about the very pretty Sita. Ravana decided to make Sita his wife. He requested his uncle Maarecha to take the form of a golden deer and wander in front of Sita. Sita naturally took fancy for the deer and requested Lord Rama to catch it and give it to her. The deer took Rama away from his home and when it died shouted for the help of Lakshmana in the voice of Rama. Sita forced Lakshmana to go to the help of Rama. Ravana took the form of Brahmin and requested Sita to come out of the house and give him alms. Reluctantly she did this and was forcibly taken away by Ravana in his aircraft called Pushpaka Vimana. At this time one hawk-king called Jatayu, who was a friend of the family, tried to save Sita. But Ravana killed him. Jatayu told Rama and Lakshmana on their return about this abduction, before his death. Rama and Lakshmana started the search for Sita. They met Shabhari, a great sage, on the way and Rama blessed her. They then met Hanuman, the minister of Sugreeva. Hanuman convinced them that Sugreeva would help them in their search for Sita and in return, Rama should kill Sugreeva's brother Bali who was terrorizing him. Rama killed Bali and the monkey hoards searched for Sita in the four directions of the earth. The hoard going south was led by Angada, the son of Bali and consisted of Hanuman the son of Vayu (God of Wind) and Jambhavan, the bear. At one point when they were about to give up their search, Sampathi the hawk, who was the elder brother of Jatayu advised them that Sita was in the palace of Ravana in Sri Lanka. Spurred by this info, Hanuman crossed by jumping the great sea in between the Indian continent and Lanka. He located Sita and gave her the ring of Sri Rama as identification. She told him that Ravana would kill her after one month. Before leaving back, Hanuman killed most of the armies of Ravana which included his youngest son Akshaya Kumara. He was captured by Indrajit, the elder son of Ravana. While in captivity, he advised Ravana to follow the path of Dharma and return Sita to Lord Rama. Ravana spurned this advice and wanted to execute Hanuman. Ravana's younger brother Vibishana advised Ravana not to do that and instead maim Hanuman as a punishment. The rakshasa set fire to the tail of Hanuman. With that, Hanuman set fire to the city of Sri Lanka. He crossed the ocean back and informed Rama of the plight of Sita.

Rama ably supported by the monkey and bear armies reached the shore of the sea with an aim to wage a war against Ravana. Vibishana, the just brother of Ravana, sought asylum with Rama from Ravana at this stage. Rama built a bridge across the sea and crossed it along with his army to Sri Lanka. In a horrendous war, the entire army of Ravana was exterminated and Ravana along with his sons and brother Kumbha Karna was killed. Sita was freed and her chastity tested in front of all those assembled by the test of fire. She came out unscathed. Rama took her back and before going back, crowned Vibishana as the King of Sri Lanka.

Rama along with Sita and Lakshmana returned back to Ayodhya and there Rama was crowned as the King of Ayodhya.

This, in short, is the story of Ramayana, That part of the story which deals with crossing of the ocean by Hanuman, his finding of Sita and informing Rama about his fruitful search is called 'Sundara Kandam' - Beautiful Chapter. From ages it is believed that reading of Sundara Kanda gives immense benefits.

Introduction to Sundara Kandam

Sundara Kandam is the Fifth Section of Ramayana (Story of Lord Rama) written by Sage Valmiki and comprises of 2885 verses spread in 68 Chapters."Sundara" as we all know in the literary sense means 'Beautiful' and 'Kandam' means 'Section'. The sage has called this section as "beautiful section" of Ramayana possibly because: -

I. This part of Ramayana contains poetic descriptions of several beautiful objects, places and people. Whether the poet describes, Sri Lanka, Pushpaka Vimana, Asoka forest, Madhu Vana, Hanuman, Sita, Rama, Ravana, or the Moonrise, he goes in to poetic rapture.

For example describing the moon in the 5th chapter he writes:

Then the intelligent Hanuman saw the moon, which was in the center of the sky, which was with rays and which was spreading the sheet of moon light, like an enthusiastic bull wandering in its stable. 1

Then he saw the moon, which destroys the sorrows of the world, which increased the levels of the great sea and which travelled by giving light to all beings. 2

That Goddess Lakshmi who shined normally on the Mandhara Mountain of earth, in the sea during dusk and on the lotus in the ponds, at that time shined sitting on the moon. 3

The moon in the sky was similar to the swan in the silver cage, lion in the caves of Mandhara Mountain and the heroic soldier sitting on proud elephant.
4

The moon, which was full of all its crescents, resembled the bullock with its sharpened horns, the silver mountain with its peaks and the elephant whose tusks were decorated by gold. 5

That moon which did not lose the luster due to dense dew drops, which had borrowed light from sun and by which it drove away darkness, which was serving the luminous Lakshmi in its crystal clear mien and which had the rabbit mark, shined in the sky. 6

The moon shone with great light like the lion climbing on the stone clusters, like the great elephant reaching the war and like the King getting his Kingdom. 7

II. This section is about the exploits of Hanuman who was an extremely beautiful person as the poet describes him as "a shining handsome person made of Gold". Hanuman also has a name "Sundara".

III. It is in this section that a full comprehensive description of Sri Rama, possibly the most handsome person ever born is given (Chapter 35). Hence the sage must have thought that this deserves that name.

The reason why it is called Sundara Kanda is possibly best given by one of the greatest commentators of Sundara Kanda viz. Tilaka. He says

Sundare Sundari Lanka, Sundare Sundari Katha,
Sundare sundari Sita, Sundare kim na Sundaram?

Beautiful among the most beautiful is Sri Lanka,
Beautiful among the most beautiful is the Story,
Beautiful among the most beautiful is Sita,
What is there in it, which is not beautiful?

According to the belief of Hindus, Sundara Kandam is a mine where we can draw powers to support one in all worldly situations. People believe that reading or hearing the story is a panacea and final solution for all ills and all problems.

The story narrated in Sundara Kanda in brief is as follows:

Hanuman at the suggestion and encouragement given by Jambhavan decided to cross the ocean and reach Sri Lanka. He promised his friends that

he would search and find out Sita in Sri Lanka. The God of the sea, to help Hanuman, asked his friend Mainaka Mountain to rise above the sea and help Hanuman to relax and take rest. Hanuman however refused the offer and went ahead. The assembled Devas wanted to test the efficiency of Hanuman and sent Devi Surasa to test him. She took the form of a Rakshasi and informed him that he should enter her mouth and become her food; Hanuman increased his size to a mega form. Surasa also made her mouth sufficiently big to swallow Hanuman. At that time Hanuman reduced his body to a thumb size jumped in and out of Surasas's mouth. Surasa blessed him and the devas were sure that Hanuman can do the job assigned to him. After this a Rakshasi called Simhika caught hold of his shadow and started dragging him to her mouth so that she can eat him. Hanuman again increased the size of the body and killed Simhika. After this, Hanuman reached the city of Sri Lanka. There he took a small midget form before entering the city, to avoid detection. However Lanka Devatha stopped him and challenged him. He hit her with his clenched fist and she fell down. She realised that the end of the city of Sri Lanka was nearing and blessed Hanuman in his endeavour. Hanuman then searched all over the city including Ravana's harem. Though on seeing Mandodhari he thought that he has seen Sita, he concluded immediately that she who was living a life of luxury could not be Sita. Later he located Sita in the Asoka forest which was attached to the harem of Ravana. She was sleeping on the floor, had not taken bath nor changed her dresses. She also had removed all non-essential ornaments and hung them on a tree. While he was watching, Ravana paid a visit to Sita and requested her to be his wife. She refused and told him that the only way for him to continue to live was to give her back to Rama. Becoming furious, he set a period of two months for her to live and instructed the Rakshasis to terrorise her and make her agree for his proposal. While the Rakshasis were trying their best, Trijata, the daughter of Vibhishana told the Rakshasis about her dream in which she clearly foresaw the defeat and death of Ravana and the victory of Rama. The Rakshasis were scared because of this. However, Sita dejected by her situation decided to commit suicide by hanging by her own hair. Hanuman hiding in the tree related the story of Rama up to that point and hearing this Sita became enthused. Hanuman appeared before her, after all Rakshasis were asleep and related to her the adventures of Rama and also gave her signet Ring of Rama as the identification. He also requested her to ride on his back and reach Rama. Sita refused this offer saying that this would be an insult to Rama's valour and also she, as a virtuous woman, would not touch another male willingly. She also gave him her pearl hair brooch as identification. This brooch was given to her by her father. She also told him story of the crow, which attacked her and how Rama put a Tilak on her forehead with a red stone. Hanuman took leave of Sita and while returning made up his mind to see Ravana as well as the city of Lanka. To draw attention to himself, he destroyed the Asoka Forest. Ravana sent many of his warriors including his younger son Akshaya Kumara to capture Hanuman.

However, Hanuman killed all of them. Then Ravana sent his elder son Indrajit to capture Hanuman who succeeded by using his Brahma Asthra. Though he became free due to his boon, Hanuman seemingly submitted himself to the rakshasas and reached the court of Ravana. Becoming angry Ravana awarded capital punishment to Hanuman. However, Vibhishana, the younger brother of Ravana pointed out that such a punishment couldn't be given to emissaries. Agreeing to his view, Ravana ordered the Rakshasas to set fire to the tail of Hanuman. Acceding to the prayer of Sita, who heard the news from other Rakshasis, the God of fire did not hurt Hanuman. Hanuman escaped from the clutches of the Rakshasas by his sheer prowess and using the fire in his tail set fire to the city of Lanka. Then he took leave of Sita and jumped back to the other shore. He then related his story to his friends and they together decided to tell it to Sri Rama. On their way back to Sri Rama, they destroyed the honey garden of King Sugreeva. They then reached Kishkinda and relate in detail about how they have been able to find Sita and how she is sad, guarding her virtue and would die after 2 months.

Hanuman in this section has been described as one for whom nothing is impossible and who is the embodiment of faith, devotion, loyalty to the master, fearlessness and self-confidence. The story points out that, success is the outcome of such an attitude. It teaches us that, if we want to be successful in life, we have to combine the above qualities

As a humble devotee, I personally feel that if we can read and sing the original lilting poems of Sage Valmiki, it would be really great and those of us who cannot could equally benefit from daily reading the translation. I believe like this because unlike the Vedas, where the vibrations created by each sound is important, here it is a poem and the intention of Sage Valmiki appears to tell and make us understand the story.

I hope many of you would be benefited by this translation, which is nearest to the original.

Parayana Vidhana [Method of Reading]

Parvathy asked: -

"Oh, God of all beings, I would very much love to know from you, the greatness of Sundara Kanda in detail."

Sri Parameshwara replied: -

"I would summarize the greatness of Sundara Kanda for you, because to tell in detail, only the great Lord Ramachandra is capable. Similar to the fact that God Rama is the greatest among Devas, similar to the fact that Kalpaga tree is greatest among trees, similar to the fact that the Kousthubha Gem is

greatest among gems, in Ramayana, Sundara Kanda is the greatest chapter. By reading or listening to Sundara Kanda with devotion, all the wishes are fulfilled, all dangers will vanish, all diseases will be cured and all types of wealth will grow. Especially it is the greatest panacea for those who suffer from great diseases. Even diseases like tuberculosis, Leprosy and epilepsy, which cannot be cured by even divine medicines, would be cured completely by reading Sundara Kanda 68 times by the grace of Lord Ramachandra. Please hear its greatness, which I am telling you with attention.

Please hear, the following ancient story, which tells about the greatness of Sundara Kanda. There was a great city called Kanchipuram in the earth and once upon a time it was ruled by Chola Dynasty. Among those Kings, there was a great King called Vamsankara who lived with his wife Manorama, He gave many charities and did several fire sacrifices. He was devoted to the great temples of the city, which included the great Temple of Kamakshi and Ekamranatha and the temple of Varadaraja and ruled the state with efficiency. Unfortunately he was not blessed by any children. Once while coming out of the temple of Kamakshi, he saw a great sage entering the temple. He worshipped that sage and when enquired introduced himself. The sage asked him, in what way he would be able to help him and the King requested him to bless him to become a father. The sage told the King, that "In your previous birth you were a saintly Brahmin who lived in Rameswaram and worshipped in the temple daily. As a result you are born as the King of this country. Unfortunately, in your previous birth, you did not allow your daughter to join her husband and become a mother due to some family conflict. This is the reason why you are not able to become a father." He then requested the King and the queen to observe strict penance, give gold and silver as charities to Brahmins and worship Lord Vishnu and Lord Shiva daily. The King and the queen followed his advice and as a result, a good son was born to them. They named him Balachandra and the prince grew up as an extremely learned and able man. When he became old, the King decided to give his Kingdom to his son and make him his successor and retire to the forest. Unfortunately the terrible disease of Tuberculosis afflicted Balachandra. In spite of treatment by the foremost expert doctors of the world and daily prayers, the prince was not cured. When the King and queen were terribly worried and knew not what to do, the sage who had earlier blessed them with the child came again to that city. The King and the Queen fell at his feet and requested him to cure the disease of the prince. The sage told, "In his previous birth, your son stole the materials kept ready for the worship of Rama and enjoyed life and that is why he is cursed with this disease. But later, realizing his sin, he daily read Ramayana and worshipped Rama and that is why he has been born to you. I would tell you, how to get rid of the effects of that sin." The King thanked him and wanted to know in detail as to what should be done. The sage replied, "Construct a decorated Yagasala and in its middle construct a square platform. Spread a white silk cloth in that

stage. On that cloth, spread six measures of Paddy and on that half the quantity of raw rice. On that keep a golden vessel made of one pound of silver full of pearls. Cover that vessel with a silk cloth. On that keep a gold plate in which Sri Rama Yantra is drawn. Over that keep the golden statue of Sri Rama accompanied by Sita and Hanuman. Worship this statue using Rama Sahasranamavali. Then read the entire Sundara Kanda. This worship and reading should start in the early morning and end at noon. A non-fading ghee lamp also should be kept burning for 68 days and the above procedure should be repeated 68 times. On each day, Payasam should be prepared and offered to God Rama. Though this is the best, completing the repetition 68 times can also be done in four months. It is best for the individual himself to read the Sundara Kanda and it is of medium effect if it is got read by single Brahmin, and worse if it is got read by many Brahmins. After completing the above, the Yudha Kanda should be completely read in 5 or 6 days. All the 73 days, in the evening a great scholar should re-tell the stories of Sundara Kanda. This would cure even diseases which Aswini Devas (Doctors of Gods) cannot cure. This also could help you win a war or even help you in getting occult powers, if your son does this, his disease would definitely get cured." That sage then disappeared. The King performed the above worship and the prince himself read the Sundara Kanda daily and was fully cured of the disease. Hey Devi, just by reading Sundara Kanda 68 times, the prince was cured of a terrible disease. There are also many others who got rid of their illness by reading Sundara Kanda. So even if one is poor or not physically well, he should observe the Vratha of Sundara Kanda and get benefited. There are also other methods of reading Sundara Kanda.

Reading 32 Times:

This consists of reading Chapter 1 to 38 on the first day and the rest on the next day. This should be repeated 32 times in 64 days

Reading 24 Times:

This consists of reading Chapter 1-15 on the first day, 16-41 on the next day and the rest of the chapters on the third day. This should be repeated 24 times in 72 days.

Reading 12 Times:

This consists of reading Chapter 1-15 on the first day, 16-32 on the second day, 33-51 on the third day and the rest of the chapters on the fourth day. This should be repeated 12 times in 48 days.

Reading 7 Times:

Read 7 chapters a day and complete reading on the fourteenth day and repeat it 7 times and complete the parayana in 68 days.

Reading 4 Times:

Read ten chapters per day for the first 27 days and read the remaining 2 chapters on the 28th day.

Reading Two Times:

Read eight chapters per day and complete reading twice on the seventeenth day.

In all these cases on the last day, the last chapter of Yudha Kandam (131st chapter) should be read. On each day before and after the parayana boiled milk with Sugar should be offered as offering (Naivedya) to God. On the day of completion, it is desirable to give a feast to the Brahmins.

Methods for Reading Once:

Suppose someone is not able to follow any of the above desirable rules, he can read it any way according to his capacity.

Several such methods are given below: -

1. Read the entire Sundara Kanda once in a full day.
2. Read Chapter 1-35 on the first day and the rest of the chapters next day.
3. Read Chapter 1-37 on the first day, 37-40 on the second day and the rest on the third day.
4. Read chapter 1-15 on the first day, 16-37 on the second day, 38th chapter on the third day, 39-54 on the fourth day and the rest on the fifth day.
5. Start on a Friday, daily read 9 chapters and complete reading on the next Friday.
6. Read within 9 days stopping each day on 5th, 15th, 20th, 26th, 28th, 40th, 52nd, 60th and 68th chapters.
7. Daily read 6 chapters and complete it on the 12 th day.
8. Till 22 days read two chapters a day, 5 chapters on the 23rd day, 3 chapters on the 24th day, 6 chapters on the 25th day, 3 chapters on the 26th day, 4 chapters on the 27th day and the rest 3 chapters on the 28th day.

If someone is not able to follow any of the methods suggested above, he can read it as per his capacity without following any rules.

Some of the specific problems, which could be solved by doing Parayana of certain chapters, are given below: -

1. Salvation can be achieved by reading the first chapter daily for six months.
2. Effect of attack of devils, ghosts, spirits can be warded off by reading 3rd chapter.
3. To get rid of dullness of brain, Read 13th chapter
4. To get rid of the sin of having affair with someone else's wife, Read chapters 7-11.
5. To get permanent wealth and happiness, Read chapter 15.

6. To get rid of bad dreams, Read Chapter 27.
7. To get good behavior, Read chapter 20-21.
8. To rejoin with lost relatives, Read chapters 33-40.
9. To get rid of impending danger, Read chapter 36.
10. To get pardon from god for insult done to him knowingly and unknowingly, Read chapter 38.
11. Read chapters 42-47 to win over enemies
12. To become just and charitable, Read chapter 51
13. For improvement of assets like house, land etc., Read chapter 54.
14. To get peace and happiness, Read Chapter 61
15. To get perennial happiness and to attain God, Read chapter 67.
16. To get what one wishes, Read chapter 41
17. To realize God and to become one capable of sweet words, Read chapter 19.

It is essential to offer Naivedya to God before and after the Parayana. It would be great if at the end of the Parayana, Lord Rama, Goddess Sita and Lord Hanuman are worshipped using Sahasra Nama (1000 names). If someone is not capable of doing it, he can worship using 108 names of the God. As Naivedya, boiled milk added with Sugar is supposed to be best offering to Lord Rama. Lotus and Thulasi (Ocimum) fare the best to worship Lord. If not available, any flower can be used. However, Karavira (Arali) should never be used. Offering to God Pomegranate would bring in immense benefits. It would be better to the devotee to Chant Rama Gayathri during the beginning, Avahana and end of the worship. This is given by "Dasarathaya Vidhmahe, Sita Vallabhata Dheemahi, Thanno Rama Prachodayath."

Also it is essential that after the Pooja, meditation is done using Gayathri Manthra or the Shadakshari manthra of Rama viz "Ram Ramaya Namah". Though it is desirable to represent Rama either by Dasavarana Yantra or statue, it would be sufficient if worship is done to the Ramayana Book. Rama, Sita, Lakshmana and Hanuman always are present wherever Ramayana book is there. It is also essential that whosoever does the Parayana for getting specific objectives should observe Brahmacharya during the parayana period."

Lord Shiva after telling all this to Goddess Parvathy told her that whoever reads or listens to this book on the Sundara Kanda Phala Prapthi, would become a great devotee of Lord Rama and would lead a happy painless life.

Section: V

Sundara Kandam

[Beautiful Section]

[There are many theories why this chapter is called Sundara Kanda instead of perhaps Hanumath Kanda. Some of them are 1. Sundram means that which removes sorrow. 2. Sundran means an emissary 3. Sundran is a one who acts as a communication link between hero and heroine, 4. Sundara as it tells the beautiful story of finding Sita 5. It is the most beautiful chapter due to the beauty of the words, poems and figures of speech used. 6. It is Sundara Kandam because it has much more greatness than all other chapters.]

Chapter: 1

Hanuman's Ocean Crossing

[Lava and Kusha, the sons of Rama, had sung the entire Ramayana as composed by sage Valmiki in front of Rama when he was performing the Aswamedha (horse) sacrifice. This first portion of Sundara Kanda is a part of their narration on the sixteenth day.]

[This chapter describes how Hanuman crossed the great ocean to reach Sri Lanka in search of Sita. On the way, first the God of Ocean and Mainaka Mountain respected him. Later devas tested his capability by sending Surasa Devi to test him. After this Simhika dragged his shadow and tried to eat him. Crossing all these hurdles, he reached the other shore safely.]

Afterwards Hanuman, the slayer of his enemies, desired to travel by the paths that the Charanas (devas who travel in the sky) travel, to find out the place where Sita, who has been abducted by Ravana, is kept in hiding. 1

[It is clear from this sloka that our ancients knew that even in sky you have to travel by certain chartered pathways.]

With a desire to perform the incomparable and difficult job, he extended his head and neck and resembled a bull. 2

Then the valorous, strong and wise Hanuman started travelling as he liked, similar to a lion in zest, creating terror to the birds, felling trees by his immense chest, glowing like a diamond and killing various animals in the grass, like the torrential flow of water. 3-4

Hanuman stood like an elephant calf in a forest, in the mountain, which had many special elephants and which are fit to be worshipped and endowed, possessing the natural colours of blue, red, yellow and pink, decorated by the strange reddish (laterite) stones and also thickly populated by Yakshas, Kinnaras, Gandharvas (all the three are communities of minor devas) and Devas with their families along with Pannagas who can take any form or shape they like. 5-7

That reddish vanara (monkey), saluted the Sun God, the King of devas Indra, the Wind God Vayu, the progenitor Lord Brahma and all great and holy ones and then turned to the eastern direction and saluted his own father Vayu again. He then thought of Rama and Lakshmana and offered them his prayers and bowed before all the holy rivers and the sea. After this he embraced his manes and offered pradakshina (perambulation) to them and concentrated his mind on the travel that he intended to make. 8-10

[As soon as he was born to Anjana, Hanuman felt very hungry. He was told by his mother to eat any fruit which is red. He jumped towards the Sun in the dawn, who complained to Indra about this attack. Indra hit baby Hanuman with his Vajrayudha who fell down. His father, the Wind God, went in hiding creating a crisis in the world. Then devas led by Brahma blessed the baby Hanuman and gave him several boons.]

Being blessed by all vanaras assembled there with a wish made by them for his safe return journey, he stood facing the path in which the wind travels. 11

He stood facing the south and started growing in his physical stature, after requesting the other monkeys to wait for him in the same place. 12

Being watched by the great and elderly monkeys, Hanuman, who is the greatest among those who can jump and cross, grew like the ocean in high tide for completing the work of Rama. 13

With his forelegs extended, he with an enormous stature stood facing Sri Lanka, with a wish to jump and cross the sea and pressed the mountain by his fore legs. 14

The Mountain in spite of this pressure was stable but tottered for a few minutes. As a result the trees shook and flowers of different colours were strewn all over the mountain. 15

Strewn by the thick flower clusters all over, the mountain was covered fully by flowers. It appeared more like a mountain of flowers. 16

Pressed heavily by the strong Hanuman, the Mahendra Mountain resembled an elephant in heat and water flowed out of it. 17

Pressed by the great hero Hanuman, that mountain revealed deposits of Gold, Mica and silver through the openings and sparkled. 18

Not only that but also that mountain which had lot of laterite stones, threw out medium size fire flames all over and pushed out dense smoke. 19

Because of the pressure exerted by the Vanara, the animals, which lived in the caves, were pressed and made sad and painful sounds. 20

That horrendous noise made by the big animals spread in all directions all over the world and also in gardens throughout. 21

Snakes, with shining white Swastika marked hoods, spit out poison from their mouth and hit at the stones with their poisonous teeth. 22

Stuck by the angry and poisonous snakes, those big stones burnt as if they were on fire and broke in to thousands of pieces. 23

Those herbs in the mountain, which were supposed to cure the poison bite of the snakes, were not able to remove the poison from the mountain itself. 24

Some of the snakes with big body were spitting fire and came out from the caves and were trampled by Hanuman's feet. 25

Trampled heavily those trees of the mountain with new growths, gave out a smell of sandal, and gave rise to a rain of flowers. 26

Those stones of the mountain, which were deep red, yellow and light red broke in to pieces and were strewn all over. 27

With the colour of reddish sandal and with ochre coloured deposits that mountain shone like a fire and was broken. 28

Vidhyadaras (demi gods who wear garland and live in the sky), who had brought golden vessels to drink, left behind the costly vessels and mugs, various types of flavored and cooked meat, shields made of the hide of a bull and swords with golden handles and rose up along with their women folk thinking that the mountain is being broken along with sages occupying it. 29-31

Not only that, some other Vidhyadharas, who wore garlands in their neck and who had eyes like white lotus and some others who were intoxicated and also who were decorated by red paste and red garlands and red eyes reached the sky. 32

Their ladies, who wore chains, armlets, shoulder bangles, stood with a smiling face along with their lovers, in the sky. 33

Empowered by the manthras that they knew these Vidhyadharas and sages were able to float in the sky and watch the mountain. 34

Others heard the following words spoken by those great sages, the demi gods Charanas and saints of great reputation, 35

"The strong Hanuman, who is the son of wind God Vayu, who is as big as a mountain, is going to cross the sky like the sharks cross the ocean." 36

"For the sake of Lord Rama, and for the sake of his monkey friends, he is attempting to the impossible job of crossing the ocean." 37

The Vidhyadharas who heard these words of the sages stood in the sky and watched Hanuman who had an enormous form. 38

Hanuman who was like a small mountain shook his body, shed some of the hair from his body and like a big cloud made a very loud trumpeting sound. 39

Making up his mind to jump to a great height, Hanuman rotated his big round tail, which is covered by hair all over, like a eagle rotating a snake. 40

Swiftly being rotated behind him, his thick tail, resembled an enormous snake being drawn hither and thither by Lord Garuda. (Eagle on whom Lord Vishnu rides) 41

Hanuman stood stiff with his forelegs, which resembled huge iron pillars, made his belly as small as possible and readied his hind legs for a big jump. 42

That great Hero, shortened his arms and neck and increased his virility, stature and power to the maximum extent possible. 43

Looking above, staring afar and staring in to the sky, he controlled his breath for the big jump. 44

Standing firm on his two legs, extending his ears to catch all the sound, making up his mind to travel fast in the sky, that Great monkey who is very strong, faced the other monkeys and spoke to them as follows. 45

"I would travel to Sri Lanka which is protected by Ravana like the holy arrow sent by Lord Rama with the speed of the torrential wind." 46

"If I am not able to find Sita in Sri Lanka, I would then go to the heavens with the same speed." 47

"If I am not able to locate her there also, with great ease, I will tie Ravana and bring him here." 48

"Whatever may happen, I would return after fulfilling the task and return along with Sita and if not I would bring the whole Sri Lanka along with Ravana." 49

After talking like this to other monkeys, the great monkey Hanuman, without any worry and with great speed resembling that of Garuda, rose up in the sky. 50

When he rose up in the sky, the trees in that mountain along with their branches also rose along with him. 51

Along with him, he took away flower-laden trees with white fat cranes using the speed of his thighs and travelled in the clear paths of the sky. 52

Those trees which travelled along with him by the speed of his thighs, returned back after some time like the relatives who go with the guests and return after some time after the send off. 53

Those sala trees (possibly pine trees), which rose to the sky by the speed of the thigh of Hanuman, accompanied him like the soldiers who accompany their King. 54

Surrounded by many types of fully flower-laden trees, the mountain like Hanuman was looking surprisingly wonderful. 55

Those well mature trees fell in the sea like the mountains slain by Indra and drowned deep.* 56

* Once mountains were supposed to have wings and troubling people. Indra cut away their wings.

Hanuman who was similar to a cloud and looked like a mountain surrounded by different type of flowers, buds, tender leaves and fire flies. 57

Those trees along with heaps of flowers from them, which were uprooted by the speed of the thighs of Hanuman, returned back to the water like the friends after a send off. 58

The multi coloured and different kinds of flowers, which were light by nature, which fell off due to the fast movement of Hanuman, fell in to the sea. 59

Because of them the great sea glittered like a sky full of stars. 60

In addition, decorated by the series of multi coloured mountains which were falling behind, Hanuman looked like a streak of lightning in front of clouds which travel at a great height. 61

Strewn by the great speed of Hanuman, the flowers which fell on the water looked like the sky strewn with millions of stars. 62

The great storm generated by his travel attracted greatly the clouds, which were shining once in a while due to lightning. 63

The sky with clouds, which were rising high and the water filled ocean moving by tides of great speed looked alike. 64

Pointing high towards the sky, those two hands of Hanuman looked similar to two five headed snakes coming out of the peak of mountains. 65

That great monkey appeared as if he was preparing to drink the great ocean full of high tides and also as if he was wishing to drink the sky also. 66

(Since he was moving up and down, it appeared at one moment that he was trying to drink the sea and at another moment the sky.)

The two eyes of Hanuman, who was travelling in the sky, appeared as if they were shining like two mountain fires at two different points. 67

The two big yellow eyes of the chief of the monkey, shined like the moon and sun in the solar system. 68

His face which appeared reddish by his large and red nose, looked similar to the sky with a red setting sun. 69

His tails, which were held aloft in the sky, looked like Indra's flag held aloft in the sky. 70

With his white sparkling teeth, the famous and wise son of Wind God in the round created by his tail, looked similar to the sun framed by his halo. 71

His reddish behind appeared as if it is a reddish laterite split mountain. 72

The wind passing through the armpits of the monkey, who was crossing the sea, made thunderous swooshing sound made by the clouds. 73

That monkey hero appeared like a comet with a tail travelling through the sky. 74

(This was a bad omen to the people of Sri Lanka.)

The great stature monkey, who was equal to the rising sun, shined with his waist cloth like an elephant. 75

With his great body floating in the sky and its reflection in the depths of the ocean, the monkey looked like a ship being driven by the wind. 76

Whichever part of the atmosphere he travelled, that portion appeared greatly agitated by the speed of his body. 77

That monkey, who was travelling with great speed, was beating away the high tides of the sea by his immense chest. 78

The speed of the wind generated by the moving monkey as well as the moving clouds twisted the sea greatly by their great sounds. 79

That monkey, who was dragging with him the great tides of the salty sea, travelled as if he was separating the land and the sky. 80

Moving with immense speed and crossing the mountain (resembling the Mount Meru), like high tides, he appeared as if he was counting those tides while crossing them. 81

The seawater thrown towards the clouds by the monkey travelling at great speed mixed with the clouds and appeared like clouds of the autumn. 82

Those whales, crocodiles, fishes and tortoise which appeared above the water looked like human limbs when the cloth was removed from them. 83

At that time, the big snakes living in the sea, seeing the flying chief of monkey, mistook him to be Garuda, the eagle. 84

His shade, which was ten yojanas* broad and thirty yojanas long, appeared pretty over the water. 85

* Two and a half miles

Broadly placed over the sea, his shadow in the water appeared as if it was a huge crowd of fish following him. 86

Hanuman, who was powerful, huge and a great monkey appeared as if he was a winged mountain floating in the sky without any support. 87

That monkey, who was very powerful, caused the sea to look like a mountain pass, because of the high speed he was travelling in his path. 88

(Because of his great speed, the water parted below him and was like a mountain pass.)

He travelled like the King of Birds through the route in which the birds flew and appeared as if a fast moving wind was dragging the clouds. 89

The huge clouds attracted by the monkey shined with colours of white, red, blue and yellow. 90

He appeared as if he was a moon, which is travelling through the cloud, being hid at times and being seen at times. 91

The Devas, Gandarwas and Danavas* rained flowers on the fast flying monkey. 92

* Children born to Kasyapa and his wife Dhanu.

Then as if to aid the work of Lord Rama, the sun did not scorch him and the wind made a pleasant atmosphere round him. 93

The sages praised the monkey, who was travelling with great speed, and also the Devas and Gandharvas sang in praise of the great one. 94

Seeing the monkey did not appear tired by his exertions, Rakshasas and Nagas, Yakshas and devas praised him with glee. 95

When the great monkey was travelling thus, the God of the ocean thought of methods of honoring the descendent of Ikshu Vaku. 96

(One of the well-known forefathers of Lord Rama.)

He thought that if he did not help Lord Hanuman in his effort, all those who can talk would speak ill of him. 97

Since the Sagara Kings belonging to the Ikshu Vaku clan raised him and Hanuman was helping their descendent, the God of Ocean thought that Hanuman should not get tired. 98

(Bhageeratha one of the forefathers of Lord Rama brought water from the head of Lord Siva to the dried up sea so that Bhageeratha's ancestors should get salvation from their sins and thus filled up the sea.)

He thought that he should take suitable action, which would refresh Hanuman and also provide him with rest so that he can cross the remaining distance easily. 99

Thinking properly like this, the God of the ocean spoke to the mountain Hiranya Nabha (Golden bellied) also called as Mainaka (son of Mena) who was hiding within him. 100

(He was the son of Himalayas and his queen Mena.)

"Hey mountain chief, you have been appointed over here to monitor the entry of Asuras living in Patala* by Indra, the King of Devas". 101

* The world underneath earth peopled by undesirables.

"You are standing here closing the way to prevent them from come up by those powerful ones living in the vast Patala". 102

"Oh Mountain, only you have the power to grow sideways and also bottom to the top. Hey, mountain chief, it is because of this I have come here to speak to you, please get up." 103

"This monkey chief Hanuman is flying in the sky with great valor for doing a dangerous errand to Lord Sri Rama. He is now going to come just above you". 104

"I need to help him, for all the descendants of Ikshu Vaku are worth worshipping by me and therefore they are fit to be worshipped by you also." 105

"We have to do good and we should not leave it undone for duties performed at the correct time brings bad name to good people." 106

"Raise up above the water level and let the great monkey, who is our guest, who is fit to be worshipped, stand on you for some time." 107

"Oh mountain with golden peaks, which are served by devas and Gandharvas, let Hanuman take rest on you and go refreshed his remaining way". 108

"You should know the good qualities of Lord Rama, the parting pangs of his wife Sita and also tiredness of Lord Hanuman and try to raise up fast." 109

The Mainake Mountain, which was full of forests, climbers and golden peaks listening to the words of the ocean rose up fast. 110

That Mainaka Mountain, which was rising very high, looked like the glittering Sun God with his rays coming out piercing a thick cloud. 111

That mountain, which had great fame, ordered to thus by the God of ocean within a very short time exhibited its peaks outside the water. 112

Those peaks, which were golden, pointed and great, resembled the rising Sun God and appeared as if they were rubbing the sky and the deep blue sky tinted by the sparkling golden peaks looked as if it has become golden in colour. 113-114

The Mountain, which had several peaks of innate glitter and of sparkling gold colour, resembled hundreds of Suns. 115

Rising above by itself in the middle of salty ocean and standing in front of him, Hanuman thought that it was an obstacle. 116

That fast moving monkey chief easily brushed off its tall peaks as if wind brushes of the cloud. 117

That mountain which was pushed aside by the monkey, was astonished by his strength and also became happy because of it. 118

That mountain which stood tall in the sky, became happy and took a human form, stood on his own peak and said as follows to the valorous monkey. 119

"Hey great monkey you have done some thing which other people cannot do." 120

"Please get down on to my peaks and relax." 121

"The ocean was remade by the ancestors of Lord Rama and the Ocean God worships you, who is engaged in the job of helping Rama, as an act of gratefulness." 122

"We always have to repay, the good done to us. This is the perennial duty of our religion. So he wants to help you and make you beholden to him." 123

"He requested me with respect to provide a resting place to you in my pleasant valley so that you need not jump at a stretch the one hundred yojanas and then easily jump the rest of the way. And so hey, great monkey, you please stay on me for some time, take rest and then proceed." 124-125

"Hey monkey chief, savour the very tasty roots and fruits lovingly offered by the God of Ocean and you can proceed very much refreshed soon." 126

"Hey monkey chief, you know that receiving and showering hospitality on good people is a blessed act in all the three worlds and apart from that, you do have another connection with me." 127

"Hey monkey chief, I consider you the greatest among all those monkeys, who can move fast and jump very high." 128

"It is well known that those learned ones, who desire to perform rightful acts, that even if a guest is not a great one, he is fit to be worshipped. Then what to say when the guest happens to be a great person like you." 129

"Hey great monkey, you are the son of Vayu (the wind god), who is great among the devas and equal in speed to him." 130

"Hey holy one, if you are worshipped the Wind God receives it himself and please also hear about another reason why you are fit to be worshipped by me". 131

"Hey son, during Krutha Yuga Mountains also had wings and they were travelling to all places like Wind and Garuda." 132

"Because the mountains were travelling all over the great sages and society of devas, who were with them as well as all living beings, were terror struck because of the fear that these mountains may fall on them." 133

"Because of this reason, Devendra who had done one hundred fire sacrifices, became enraged and started to cut the wings of the mountains in to pieces in different places using his Vajrayudha* (Diamond equipment literally)." 134

* A weapon made by the bones of Sage Dadichi to kill Vruthrasura.

"That angry Devendra intent on cutting my wings neared me, but the great wind god blew me away fast from that place." 135

"Your father pushed me inside this salt sea so that no harm was done to my wings and thus I alone was saved." 136

"And so I worship you as I should have worshipped the God of Wind. Monkey chief, you know that this connection between both of us is really great." 137

"And so Monkey chief, because of this, accept the hospitality provided by me and the Ocean God and bless us." 138

"Hey chief of monkeys, relax and take rest and accept our worship and also accept our love. I have become happy by meeting with you." 139

Thus told by the great mountain, the great monkey said "I am pleased with your hospitality. You have provided all the hospitality to me and I have accepted it." 140

"The time for performance of my duty is getting over and also the day light hours are nearing to an end. Apart from this, I have given my word that I will not tarry in between doing this great work." 141

(See the 46th stanza of this chapter.)

Thus telling, the valorous monkey chief Hanuman patted the mountain on its peaks and with a smile re-entered the sky and re-commenced his journey. 142

That monkey, who was the son of wind God, was seen off with respect by the mountain as well as the ocean and was worshipped by them by suitable wishes. 143

After this, he left the mountain and ocean and travelled high and started to go forward by the path of his father and started travelling in the clear sky. 144

The son of Wind God further rose up and moving in the right direction and started travelling without any support in the clear sky. 145

Witnessing this almost impossible second act being performed, all Sidhas, devas and sages appreciated him. 146

Seeing the great act of the golden peaked Mainaka mountain, all the devas and Devendra, who were there in the sky, became extremely happy. 147

The great Indra with his ebbing happiness and with stuttering voice due to that told the following words to Mainaka, the mountain chief. 148

"Hey golden peaked King of the Mountains, I have become very pleased with you." 149

"Hey, pleasant one, I have given you my protection." 150

"You have provided help in the right time to valorous Hanuman, who is fearless, even when there was a need to be afraid." 151

"This monkey is going in the service of Lord Rama, who is the son of Dasaratha, and because of your hospitality to him, I am extremely pleased." 152

Because of these words, the mountain chief understood that even Indra, the King of Devas, was pleased with him and became very happy. 153

Thus the mountain chief stood there firmly and Hanuman was moving extremely fast over the ocean. 154

At that time the devas, gandarwas, siddhas and the great sages seeing the fast moving monkey chief in the sky, told Surasa the mother of Nagas (serpents), who had the splendor of the Sun, thus. 155

"This great Hanuman, who is the son of Wind God, is flying over the sea. Please take a ferocious rakshasa form which touches the sea, which is like mountain and with red eyes and vampire like teeth and delay his progress." 156-157

"We want to know (test) for the second time, his strength and virility and also would like to see whether he will win you over by trick or become dejected." 158

(Though they had an inkling of this from his behavior with Mount Mainaka, they wanted to reconfirm.)

Thus requested and respected by the devas, Surasa Devi took an unusual ugly fear creating form which is more suitable to the rakshasas and stood in the middle of the sea and spoke to Hanuman thus: 159-160

"Hey monkey, you have been allotted as food to me by the devas and so I am going to eat you. Enter my open mouth." 161

Thus spoken to the great Hanuman, saluting her and with a pleasant face spoke to her thus: 162

"Rama, the son of Dasaratha, came to the Dandakaranya forest along with his brother Lakshmana and his wife Sita and was living there." 163

"He earned the enmity of Rakshasas and when he was otherwise engaged, Ravana abducted his wife, the renowned Sita." 164

"As per the orders of Rama, I am going as an emissary in search of her. You, who are a citizen in the Kingdom of Rama, are also bound to help him out." 165

"Or else I promise you that after seeing Sita and also Rama. who is very much worried, I would come to you and reach your mouth." 166

Thus requested by Hanuman, Surasa Devi, who could take any form she wished, said to him "None can cross me and this is a boon given to me by the devas." 167

With a desire to know the strength of Hanuman, Surasa Devi, the mother of Nagas, further said "You can only go from here after entering my mouth. This is a boon given to me by Lord Brahma." Saying this she enlarged the size of her mouth greatly opened it wide and stood before him. 168-169

Angered by the words of Surasa, Hanuman told her "Make your mouth suitably big so that you can swallow me." 170

Telling her thus, Hanuman became ten Yojanas big as Surasa was at that time ten yojanas big. 171

Observing that he has grown to ten Yojanas, Surasa enlarged her mouth to twenty yojanas. 172

The very intelligent Hanuman seeing that she has opened her mouth to twenty yojanas became angry and took up the form of thirty yojanas. 173

Seeing this, Surasa made her mouth forty yojanas wide. 174

The valorous Hanuman became fifty yojanas big. 175

Surasa made her mouth sixty yojanas wide and Hanuman became seventy yojanas big. 176

Surasa made her mouth eighty yojanas wide. 177

The Mountain like Hanuman made himself ninety yojanas big. 178

Surasa Devi made her mouth one hundred yojanas wide. 179

Very intelligent and wise Hanuman seeing the wide open mouth of Surasa with protruding tongue, very fearful and similar to hell, instead of increasing his size further, started reducing himself fast and like a wind driven cloud became as small as a thumb. 180-181

With great speed, the great one entered her mouth and suddenly came out and standing in the sky itself told the following words: 182

"Hey Dakshayani (daughter of Daksha) my salutations to you. I have entered your mouth and so taking this as the truth, allow me to go to the place where Sita lives." 183

(These words bring out the fact that Hanuman knew about her divine origin. This also is indicated by the fact that he saluted her. - Refer to Stanza 162)

Seeing Hanuman like the moon, which has come out of the mouth of Rahu, Surasa took her real form and told him, "Hey, son, Her monkey chief, let you have a pleasant journey and let your errand be successful. Please become happy after reuniting Rama and Sita." 184-185

All beings witnessing the third and impossible task of Hanuman and praised the monkey chief and said "Great, Great." 186

Equivalent in speed to Garuda, he left the sea, which is the abode of Varuna and which was very difficult to cross, and rose above to the sky and travelled further. 187

(Some commentators believe that Hanuman descended in to the sea, took bath and rose up, because he entered the mouth of Surasa.)

Hanuman then travelled like Garuda in the sky which is served by the rain drops, in which the birds live, peopled by Gandharwas like Thumburu* who sing ragas like kaisika, in which rainbows exist, in which aero planes which travel high on vehicles such as lion, elephant, tiger, birds snake and crocodile exist, which is well decorated, which is being lit by fire of Vajrayudha, thunder and lightning, Which is populated by people who do good deeds and those great ones who have won over heavens, which is being constantly served by Agni, the fire God, who is being fed by the portions to be given to devas, which is full with Sun, moon, planets and stars, which is filled by sages, Yakshas, Gandarwas and Nagas, which is really great, which is very clear, which is full, in which Viswvasu the King of Gandarwas travels, in which the elephant of Devendra travels, which is the way of Sun and the moon, which does always good, which is the roof constructed by Lord Brahma for all living beings and which is populated by great valorous vidhyadaras. 188-194

* A celestial horse headed singer

Like the wind he also dragged the clouds with him. 195

Attracted by the monkey chief the clouds shined in black and also red, yellow and white colours. 196

That monkey, who was entering and coming out of the clouds, looked like the moon of the rainy season, which is completely invisible and visible at different times. 197

Hanuman, the Son of Wind God, looked like a winged mountain visible from all places in the support less sky. 198

A Rakshasi (ogress) called Simhika, who can assume any form she likes, saw the fast moving Hanuman and thought in her mind thus. 199

"Today I am going to eat proper and sufficient food as an animal of this size has come my way after a long time." 200

Thinking thus in her mind she dragged Hanuman's shadow and once his shadow was caught Hanuman started thinking thus. 201

"Like a torrential wind of the sea blowing against, a big ship slows it down, my strength has reduced and I am being stopped." 202

Then the monkey peered all round, to the top, below and saw a very large being floating in the sea. 203

Examining it carefully, he thought, "This must be the fearsome and big being, as told by the King of Monkeys Sugreeva, which can drag one's shadow and I do not have any doubt about it." 204

(In Kishkinda Kanda, in the forty first chapter, Sugreeva describes about this Rakshasi to Hanuman.)

That wise and intelligent monkey recognized her as Simhika and started increasing his size like the black cloud in rainy season. 205

Seeing the increasing size of monkey chief's body, she opened her mouth, which was like Patala and the sky very wide. 206

Thundering like a series of clouds she started chasing the monkey. 207

That wise monkey saw her throat through her widely open mouth, he also saw the big size of her body and her Achilles Heel.* 208

* Murma or her weak point by which she can be killed.

Slightly reducing his body's size, he fell with lot of force and like thunder in to her wide-open throat. 209

The Siddhas and Charanas (celestial beings) saw him vanish in his throat like the moon vanishing on full moon eclipse days. 210

With his sharp nails he tore her Achilles heel and with the speed of wind and mind came out of it. 211

The fearless monkey chief Hanuman thus killed her by his quick power of thinking, valor and capacity to take right decisions at right time and started increasing in his size. 212

Because the monkey tore apart her chest, she fell down dead in to the sea. Is it that Hanuman was created by Brahma to kill her! 213

Seeing how fast he killed Simhika, those beings who live in the sky told monkey chief thus: 214

"Hey, great monkey, you have now done a very great deed. A great animal is dead. We all wish you to complete the job that you have undertaken without any problems. 215

"Hey monkey chief, if anyone has your four qualities of valor, wisdom, intelligence and quick thought process, he would never face any problems in completing his job." 216

Understanding the meaning of their words, respected by all of them, he reached the sky again and moved forward. 217

Once he completed travelling one hundred yojanas, he almost reached the other shore and seeing in all directions, he saw a very big forest. 218

Traveling in the sky itself, he saw the island decorated by very many kinds of trees, the Malaya Mountain and its sub forests. 219

That heroic and intelligent Hanuman, examined the sea, seashores, the trees on the sea shore, the rivers, which were the wives of the sea and ports as also his big cloud like body, which was hiding the sky and thought. 220-221

"Seeing the big growth of my body and its torrential speed, the Rakshasas would get curious about me". Thus thought the monkey chief. 222

He then reduced his mountain like size of his body and took his real form like the great sage from whom ignorance has been removed. 223

He further reduced his size and resembled the great Vamana who destroyed the pride of King Mahabali by measuring three steps. 224

That Hanuman, who can assume many pretty forms, reached the sea shore examined his stature himself and thinking about the job that he has to do, assumed a form that is suitable for the job and became one who cannot be defeated by others. 225

From there the great Hanuman, who was like a big mountain range landed in the Lamba (hanging) mountain, which had pretty fertile peaks full of pandanus, coconut and Karnikara (some herb) plants. 226

Hanuman reached the seashore and saw the city of Lanka, which was on the Trikoota (three spire) mountain and reduced his stature to the minimum required size and bullying the animals and birds jumped from the mountain. 227

Hanuman with his immense strength crossing the great ocean, which was populated, by Danavas and Pannagas jumped on the other shore and saw the city of Lanka which was similar to the city of Amaravathi, the capital of Indra. 228

Thus ends the first chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 2

Hanuman's Sri Lanka Entry

[In this chapter the musings of Hanuman on seeing the city of Sri Lanka, his first impressions about it and his thinking on the strategy he has to adopt is described.]

It is wonderful that the great one crossed the great ocean, which was impossible to cross, and stared at Sri Lanka situated on the top of Trikoota Mountains. 1

By the rain of flowers shed by the different trees here and there, Hanuman, who was decked by flowers all over, after completing the task he has undertaken looked as if he was a victorious hero. 2

The truly heroic Hanuman, though he had crossed one hundred yojanas, did not know what is tiresomeness. Not only that, he was not even doing breathing with effort. 3

"I can jump and cross several more hundred yojanas and so reaching the other shore of a sea which is only one hundred yojanas is not a great job", he thought. 4

The great one among heroes and the fastest among those who can jump, crossed the sea and neared the city of Sri Lanka. 5

He walked in to the center of gardens, which had light bluish lawns, strewn with stones here and there and with dense population of trees 6

That very resplendent monkey chief Hanuman, went by the side of mountains full of trees and forests in full bloom. 7

That son of wind God, stood on a mountain with several peaks and saw the city of Sri Lanka laden with the gardens and minor forests. 8

He, the monkey chief, saw pine trees, Karnikara trees,* date palms, Priyala trees, lemon trees, wild jasmine trees, panadanus bushes (Thazhampoo), incense filled long pepper trees, Kadamba trees, seven leafed banana trees, fully flowered asana trees, Kovidara trees, karavira trees and also many trees bent with heavy load of flowers which were full of birds and whose tips were being shaken by the breeze that was blowing all around, ponds full of swans and ducks, lotus and lily flowers and many many tree filled gardens which flowered and fruited all round the year, many swimming pools specially constructed for play and also several pretty flower gardens. 9-12

* Those trees whose modern day equivalent is not known are given as such.

The great Hanuman then saw the beautiful city of Sri Lanka which resembled the city of Amaravathi of the devas and which was being ruled by Ravana, protected on all the four sides by Ravana himself, fearsome archers and ever roaming Rakshasas because Sita was abducted and kept in the city, and which was also protected well by moats full of lotus and lily flowers and gold like tall walls all around. It also had mansions which resembled the planets, the autumn sky, dazzling white elevated long wide avenues, strange golden tower gates decorated by climbers and other decorative items, many spires used to keep watch on the enemies from out side, flags and other banners. 13-18.

That monkey chief thought that the city, which was built on the mountain as a city with white and regal houses, was floating in the sky. 19

He saw the city built by Viswa Karma (architect of Devas) and ruled by Ravana was flying in the sky. 20

He approached the northern gate of Sri Lanka whose forts appeared as if they were the waist, whose moats appeared as if they were dresses, whose guns and spears appeared as if they were the hairs and whose spires appear as if they were the ear studs and which was constructed by Viswa Karma after deep thought, which appeared as tall as the Kailasa Mountain (abode of Lord Siva) and which appeared as if it was touching the sky and whose buildings are constructed one over another so that it appeared as if the whole city was flying, which was thickly populated by terrible Rakshasas like the city

of Bhogavathi which was populated by Nagas, which is strongly built, which does not have dirt, which was once occupied by Lord Kubera, which is protected by several valorous Rakshasas who were armed with spears and long swords similar to a cave being protected by serpents and which can never be evaluated as to what it is and started thinking. 21-25

Observing the fierce security, the sea and the terrible enemy Ravana, the monkey started thinking. 26

"Even if the monkey army reaches here it would not be of any use, for even devas cannot wage a war and win over Lanka." 28

"Even if Rama reaches the very peculiar city of Sri Lanka, which is really impossible to enter and is ruled by Ravana, what possibly can the great warrior do?" 29

"In case of Rakshasas, there is no point in talking to them in a friendly manner or with sweet words nor can they be corrupted by money and nor is it possible to make them fight against each other and the only option of war cannot even be thought of as a possibility." 30

"This is because only Angadha, the son of Bali, Neela, the monkey chief, the heroic King Sugreeva and myself can enter this city." 31

"Let me find out whether Sita the daughter of Janaka is alive or not and after seeing her I can think of a strategy." 32

"I can not enter this city of Rakshasas and which is protected by them in the present form". 33

"These Rakshasas are highly valorous, very strong and greatly heroic and so can only be deceived by me who is searching Sita." 34

"I should search the city of Sri Lanka with an almost invisible form and that too in the night because for completing this great deed, it is the most appropriate time." 35

Knowing that, even Devas and Asuras would find it difficult to enter that city, Hanuman took several deep breaths and started thinking. 36

"What trick should I employ to search so that I would not be visible to Ravana and the bad Rakshasas?" 37

"The job which I have taken oath to complete should certainly be done and also I should be able to talk with the daughter of Janaka alone" thought he. 38

"When a job has to be done, sending a messenger, who is unstable and who cannot do the proper thing at the proper time, is like having darkness at dawn." 39

"Even after knowing well as to what has to be done and what should not be done, there is no possibility of completing the job if the messenger is over confident and thinks that he only can complete the job." 40

"How will the job be completed properly? How no problems will crop up preventing its completion? And what should be done so that crossing of the great ocean does not become a waste?" 41

"Suppose I am seen by the Rakshasas then the wish of Lord Rama to Kill Ravana can definitely not be done." 42

"Even if one takes the form of Rakshasa is it possible to hide from these Rakshasas and if it is in any other form this task would definitely not be done." 43

"I know the fact that even the God of Wind cannot move here unhindered. Is there anything that these powerful Rakshasas do not know?" 44

"If I remain here with my present form, I will be destroyed and Lord's mission will surely fail." 45

"So I will go as a dwarf and not in my present form; enter the city at night to complete the mission of Sri Rama." 46

"After entering the unapproachable city of Ravana, then I can search all houses and buildings for the daughter of Janaka." 47

At that time thinking thus, anxious to see Sita (daughter of King Videha), he started waiting for the sunset. 48

After sunset and in the night Hanuman, the Son of Wind God, assumed a very minute strange form as big as a cat. 49

That valorous Hanuman jumped and entered with lot of speed the beautiful city with clearly demarcated avenues. 50

That monkey saw that big city, which resembled the city of Gandarwas, which was full of palatial buildings built on pillars inlaid with silver and gold, having windows made of gold, having seven to eight stories and having floors decorated by gold and crystal. 51-52

Diamonds and other precious stones decorated those grounds of the houses of Rakshasas and several garlands of pearls were used to decorate them. 53

The strange wall hangings made of gold, which was used to decorate all over the city by the Rakshasas made the city glitter in eminence. 54

Though the Great monkey became happy on seeing the city, which had very big white buildings, which had windows made of gold of the purest quality, which was surrounded by very powerful night patrol, which was being protected by the great valor of Ravana, which cannot be described by ones thought process and which is surprisingly beautiful. He felt dejected because he was mainly interested in seeing Sita. 55-56

The moon also making up his mind to help Hanuman, rose up along with its thousands of rays, decorating the roof of the world with moonlight, in the middle of the stars along with it. 57

(Before this, Ocean, God of Wind and Sun were trying to help Hanuman.)

That monkey hero saw the moon, who was having the luster of a conch, having the colour of milk and lotus stem and who was shining above as if he was a swan swimming in the lotus pond. 58

Thus ends the second chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 3

Hanuman's Victory over Goddess

[Stopping of Hanuman by Goddess of Lanka and his victory over her.]

Hanuman the monkey chief, who is the son of Wind God, who is remarkably intelligent and strong and who was on the Lamba Mountain, which was as big as a cloud, prepared with courage to enter the city of Lanka which had pretty gardens and lakes and which was also protected by Ravana. 1-2

Hanuman saw the city, which was shining like the clouds of autumn, which had the booming sound of ocean, where sea breeze wafts continuously, which was similar to Alakapuri the capital of Kubhera, * which was full of enthusiastic army, which had very regal and pretty tower gates, which had a white decorated gate way, which was protected like Bhogawathi the city of serpents, which was great, which was having clouds like the streak of lightning, which reached up to the path of stars, which was similar to

Amaravathi the city of Devendra, which had cool breeze, which was surrounded by big golden walls, which had the jingling sound of bells and which was decorated by flags, again and again and with thoughtful surprise neared it and with happiness and force jumped and climbed its walls. 3-8
* Lord of Wealth.

Hanuman saw with pleasure the city of Sri Lanka, which had Gates made of gold, which had floors on which precious gems were embedded, which had majestic towers that appeared to fly and were made of gold in which diamonds, crystals, pearls and other precious gems were embedded, which had courtyards and houses made of molten gold and decorated by silver and thus appearing white, which had steps made of precious gems interspersed with powder of crystals through which swans walked hither and thither, which was filled with sounds of Krouncha birds (mythical birds) and peacocks, which had many musical instruments which when played were making reverberating sounds and which was like the city of Indra touching the sky. 9-12

That heroic Hanuman seeing the splendorous, rare and richly endowed city of the chief Rakshasas thought like this. 13

"Protected by the army of Ravana, which has kept all arms in readiness; this city cannot be conquered by anyone using his strength." 14

"This perhaps can be entered only by the famous Kumuda, Angadha, the great monkeys Sushena, Mainda and Dwividha. 15

"This could be entered possibly by Sugreeva the son of Sun, Kusa Parva the monkey, Jambhavan the bear, Kethumala and myself." 16

"He then remembered about the great valor and masculinity of the great heroes Rama and Lakshmana and became pleased." 17

(Though the above monkeys were capable of entering the city, he was not sure that they would be able to conquer it and so the thought of these heroes pleased him.)

Hanuman saw that famous decorated city which had palace like buildings from which darkness was removed, which was complete and which did not have any deficiencies and which looked like a young lady, who wore the glitter of gems as her dress, the pretty stables as ear studs. 18-19

Then the city goddess took her actual form and saw the very strong, monkey chief, who was the son of the wind god, entering the city. 20

(This goddess called Lanka Lakshmi was earlier called Vijaya Lakshmi and was the keeper of the treasury of Lord Brahma. She was once careless and did not do her work properly. Brahma cursed her to become the watch woman of Ravana. He also told her that on the day she is defeated by a monkey, she will regain her original form.)

That Goddess of Lanka City, who was looked after by Ravana, saw the monkey chief and appeared with a grotesque face. 21

She stood in front of the valorous son of wind god and with a booming loud voice spoke to the son of wind. 22

"Who are you? Why have you come here? Tell which is the truth, for then only your soul will continue to exist" 23

"This city of Lanka is protected on all the four sides by the invisible soldiers of Ravana and so definitely you cannot enter it." 24

(This Sloka also indicates that the Goddess of Lanka is immortal and hence would continue protecting it even if the soldiers were defeated.)

Then the valorous Hanuman replied to her who was in front of him, "I would tell the truthful answer to what you have asked." 25

"By the way who are you? Why are you seeing me cruelly? Why are you dangerously bullying me? But also why are you standing near the gate?" 26

That lady of Lanka, who was capable of taking any form she liked, hearing the words of Hanuman, addressed the son of wind God with hatred thus: 27

"I am one who obey the orders of Ravana, the all-powerful King of rakshasas and I cannot be won over by anybody and I protect this city." 28

"Hey monkey, you cannot enter here disregarding me. Now itself, you are going to sleep after losing your soul as I will kill you." 29

"Monkey, I am the city of Lanka and I alone guard it with utmost care and I am telling this to you only." 30

Hearing the words of Sri Lanka, Hanuman the monkey chief, who was the son of Wind God, became sad and stood like another mountain. 31

He who is an expert and the greatest among those, who can jump facing her, who has taken a feminine form, spoke to her softly like this: 32

"I am going to see this city which has forts, spires and towers. I have come here only for this as I am interested in it." 33

"My coming to this city of Lanka is to enable me to see the gardens, forests, fields and mansions." 34

That Lanka Rakshasi, who can take any form she likes, even after hearing the words of Hanuman, still spoke to him in a harsh manner. 35

"Hey bad monkey, without winning over me, who am guarding this city, you cannot enter in to it." 36

Then the great monkey facing the Rakshasi told her, "Lady, I will just see the city and go away". 37

Then the Goddess of Lanka shouted uproariously and with great strength beat the chief of the monkeys. 38

Having been beaten by the Lady of Lanka, that monkey chief, who was a hero and also the son of Wind God, roared in a very high pitch. 39

Then Hanuman forgetting himself because of anger, folding his fingers hit her strongly with his left fist. 40

Because he knew that she was a lady, he did not show his anger too much. 41

That Rakshasi because of the first punch suddenly fell down on the ground with broken limbs, horrible face and showed her real form. 42

Because of the knowledge that she was a woman, seeing her fall on the ground, Hanuman looked at her with mercy. 43

After this, that Goddess of Lanka, with stuttering voice and devoid of pride, told him the following words. 44

"Hey, great hero, please show mercy on me. Hey, Monkey chief who is soft by nature, please save me. Good people of great strength always are stable in showing justice." 45

(She indicates that the just people who are strong do not kill a woman.)

"Hey, very strong monkey chief, I am myself the Goddess of the city of Lanka and a great hero, and you have defeated me by your prowess." 46

"Hey, Lord of the monkeys, I am telling you truly about the boon given to me by Brahma himself. And so please hear." 47

"The day when a monkey defeats you by his prowess, then you please understand without doubt that bad time has come to the Rakshasas." 48

"Hey graceful one, by your sight, I understand that the time has come to me. Whatever has been told by Brahma is the truth for no change can come to it." 49

"The final end has come near to the bad soul Ravana and his rakshasas due to Sita." 50

"And so monkey chief, enter this city protected by Ravana and do there whatever you wish to do." 51

"So you who are the Lord of Monkeys, please enter this good town ruled by the Rakshasa King, which is badly affected by the curses and search for the daughter of Janaka properly." 52

(This clearly indicates that Sita was present in the city. The curse referred to above is given by the bull Nandi Deva, the vehicle of Lord Shiva, when he was jeered at by Ravana.)

Thus ends the third chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki

Thus ends the sixteenth day story of Ramayana sung by Lava and Kusha in front of Rama.

Songs sung in fourth to twenty-fourth chapters of Sundara Kanda by Lava and Kusha in front of Sri Rama at the place where Aswa Medha sacrifice was being performed on seventeenth day. The total verses sung on that day were 773.

Chapter: 4

Hanuman's Lanka Travel

[Description of the city of Sri Lanka]

That Resplendent monkey chief and great Hero Hanuman winning over the great goddess of City of Lanka, who in her valor could take any shape that she wishes, entered the city by jumping over the wall and not by crossing the gate. 1

(When your intention is to destroy the city, it is believed that you should not enter by the gate.)

Hanuman who always does good deeds to the King of Monkeys, Sugreeva, entered the city and placed his left leg on the head of his enemy. 2

(It is believed that if your first step is of left leg, you bring calamity to the city/house.)

That monkey, who was the son of Wind God and who has entered the city at night, reached the main avenue of the city which was decorated by precious gems and flowers and he saw round the city with extreme courage. 3-4

That city which was full of music created by drums and which was full of sounds of happiness, had a lot of great buildings with windows decorated by diamonds like the great elephant of deva loka and looked like the sky decorated by clouds. 5

That city shined with the good houses of the crowd of Rakshasas 6

That city with buildings of the type Padmam (lotus), Swasthikam (like swastika) and with palaces like Vardhamanam (ever increasing) had many beautifully constructed good houses and shined greatly like the sky by its clouds. 7

Hanuman, who does only good service to the King of Monkeys, with an intention of completing the work of Sri Rama, completely saw that city which was decorated by pictures, garlands and ornaments and became happy. 8

That Son of Wind God, who was going from one house to another house saw houses of many sizes and shapes all over. 9

He heard the three sweet musical sounds of Thara, Madhyama and Manthra, which emanated from head, throat and belly respectively from the voluptuous ladies who were like the Apasra (court dancers) of Deva Loka. 10

In the houses of Lords, sounds of the waist belt, sounds made of anklets, sounds while climbing stairs, sounds of clapping hands and enthusiastic shouts were heard here and there. 11

He also heard sound of chanting of Manthras (sacred poems) from the houses of Rakshasas. 12

He also saw Rakshasas, who were experts in the knowledge of Vedas and also them, who were shouting poems in praise of Ravana. 13

He also saw several spies among the great army of Rakshasa who were standing round the main avenue of the city. 14

He also saw those who were doing penance for performing Yaga, those with uncut hair, those whose head was shaved off completely, those who had covered themselves with hide of cow, those who had one hand full of Durbha grass as weapons, those who had fire pits as weapons, those who had spear and thorn pointed stick as weapons, those who had ordinary sticks as weapons, those who had only one eye, those who had only one ear, those who had hanging stomachs and chests, those who were fierce looking archers, those who carried swords, those who had slanted mouth, those who carried pestle and mortars as weapons, those who were handicapped, those who were dwarfs, those who carried big steel rods, those who shined in peculiar shirts made of steel, those who were not very fat, those who were not very thin, those who were tall, those who were dwarf, those who were white, those who were black, those who were hunch backed, those who were midgets, those who were ugly looking, those who were in different shapes, those who were handsome, those who were holding flags, those who were holding small flags, those who were having trees and spears as weapons, those who were having mace as weapon and also those who were carrying different type of weapons. 15-20

That great monkey further saw those who had in their hands rope and a stone, those who were wearing garlands, those who had applied perfumes, those who were wearing costly ornaments, those who were wearing different types of dresses, those who had joined the army in their free will, those who were carrying many sharp spears and those who were very strong people and carried the Vajrayudha (ace made of diamond) 21-22

Before the harem, he saw lakhs of very careful sentries appointed by the King of Rakshasas. 23

Then the monkey chief saw the very famous and huge palace of the King of Rakshasas constructed on the mountain top, surrounded by walls and moats full of lotus flowers which had a very precious golden tower. 24-25

The great monkey entered the beautiful palace of the King of Rakshasas, which was pretty, which was similar to heaven, which was echoing divine sounds, which was full of sounds of horses, which had the jingling sound of ornaments, which was protected by chariots, palanquins, planes, wonderful horses bringing only good and four tusked elephants, which were like a series of white clouds and which was decorated by thick fat animals and birds and which was protected in all sides by Rakshasas. 26-30

That Hanuman entered the harem of Ravana, which had surrounding walls made of gold and silver, which was decorated by costly pearls and other precious stones and which was full of scented smoke emanating from good quality myrrh and sandalwood. 31

Thus ends the fourth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 5

Rakshasa and Rakshasis Seeing

[Hanuman is searching the houses and streets of Lanka for Sita and is able to see many women but not her.]

Then the intelligent Hanuman saw the moon, which was in the center of the sky, which was with rays and which was spreading the sheet of moon light, like an enthusiastic bull wandering in its stable. 1

(According to commentators, this sloka indicates that Hanuman entered Ravana's house after midnight. Since moon increases the pain of parting to Sita and Rama, Hanuman thought that moon was scorching with rays like the sun.)

Then he saw the moon, which destroys the sorrows of the world, which increased the levels of the great sea and which travelled by giving light to all beings. 2

That Goddess Lakshmi who shined normally on the Mandara Mountain of earth, in the sea during dusk and on the lotus in the ponds, at that time shined sitting on the moon. 3

The moon in the sky was similar to the swan in the silver cage, lion in the caves of Mandara Mountain and the heroic soldier sitting on proud elephant. 4

The moon, which was full of all its crescents, resembled the bullock with its sharpened horns, the silver mountain with its peaks and the elephant whose tusks were decorated by gold. 5

That moon, who did not lose the luster due to dense dew drops, who had borrowed light from the sun by which he drove away darkness, who was serving the luminous Lakshmi in his crystal clear mien and who had the rabbit mark, shined in the sky. 6

The moon shone with great light like the lion climbing on the stone clusters, like the great elephant reaching the war and like the King getting his Kingdom. 7

The early part of night was devoid of darkness due to rise of the moon and was tainted by the eating of meat food by the Rakshasas and was full of lovers joining together after romantic quarrels. 8

At that time musical instruments like Veena gave strumming sounds from their strings, which was sweet to the ears and virtuous wives were sleeping with their husbands and Rakshasas started wandering about with very wonderful and horrible acts. 9

The intelligent monkey chief saw many houses where people were in intoxicated state induced by consuming alcohol and which had garages for chariots, elephant and horse stables. 10

Those tipsy ones were teasing each other, placing their stout hands on each other and were shouting vulgar words at each other. 11

Those Rakshasas were bare in their chest, putting their body on their sweet hearts, assuming various shapes and leaving free the tightly held bows. 12

He also saw several well made up maidens, some ladies who were sleeping, some who were laughing and some who were upset and very angry. 13

That city was full of trumpeting of elephants, well-honoured friends, gasping heroes and hissing snakes. 14

He also saw there some Rakshasas, who were very intelligent, who talked sweetly, who were full of attention, who were considered noble in this world, who were made up in different manners and who had very good names. 15

That Hanuman became very pleased on seeing them, who were handsome people, who had all sort of good qualities and who were looking good and suitable to their good qualities. He also saw some ugly people, who had made up themselves so as to look as handsome. 16

He saw many star like women, who were pretty, who had a very clean mind, who were of good character, who were well known, who in spite being drunk were passionate towards their husbands. 17

He also saw many woman like the birds hidden by flowers, who were shining because of their wealth, who were very shy, who were attracted by tremendous passion and to whom their husbands were making passionate love in the mid of night. 18

The intelligent Hanuman also saw some married women sitting in comfort on the laps of their husbands, who were making passionate love with their husbands and putting on nice behavior because of good upbringing, some who were having interest in Dharma and some who were sitting at the top of their houses. 19

(Here he describes virtuous woman of the house.)

That monkey chief Hanuman saw also many women with the colour of the flash of gold and some with the colour of molten gold, some noble ladies without the upper cloth covering them, some with pretty attractive colour, some who are of the colour of the moon because they were separated from their lovers, some who were glowing in light because they have got the lovers of their choice and also many happy and very pretty girls in those houses. 20-21

(Here the poet describes unmarried women in love.)

He also saw some with faces as pretty as the full moon, some with curved eyelids over pretty eyes and some with ornaments like the flash of lightning. 22

(He was seeing their eyes and faces to see whether they were human beings or Rakshasis and their ornaments to see whether they were wearing Sita's ornaments.)

But he did not see Sita who was brought up in a royal family of good lineage, who had very high celestial birth, who was with a body like a fully developed climbing plant and who was born outside the womb as per her will. 23

He became extremely sad and felt foolish because in spite of a long search he was not in a position of being able to locate Sita, who permanently dwells in the path of justice, who had very pretty eyes, who was full of love, who for ever lived in the mind of her husband, who was any time much greater than any great lady, who was suffering because of the absence of her husband, who had a neck made wet with tears, who in earlier days used to wear dollar hanging from her neck, who was like a peacock which with its very pretty wings was dancing in the forest, who was like a faded crescent of the moon, who was like a piece of gold dimmed by dust, who was like the wound* pierced by an arrow and who was the wife of Lord Rama, who was greatest among those who speak and who was lord of human beings. 24-27

* Wound which apparently looked as healed but which was giving pain.

Thus ends the fifth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 6

Ravana's Palace Entry

[Hanuman enters the houses of nobles in the palace complex of Ravana and finally enters the house of Ravana.]

That monkey, who can take any form he liked, thoughtfully wandered with speed in to the different palatial houses of Sri Lanka. 1

Then that Hanuman, whom Lakshmi has showered her grace, reached the house of the King of Rakshasas, which was surrounded by walls, which glittered like Sunflower. 2

Examining the house protected by the Rakshasas, like the lions protect the forest, the monkey chief glistened with wonder. (or by the glitter of the houses) 3

That monkey chief saw the great one's great house which had pictures made of silver, which was decorated by gold, which had towers, multiple buildings and pretty gates, which was occupied by great elephants ridden by heroic soldiers and chariot tied horses which cannot be controlled, which had chariots covered with the hides of tiger and lion and were made of ivory, gold and silver and had booming sound, which had forever moving great mega chariots making huge sound inlaid with precious gems filled with special weapons and vessels and occupied by great heroes, which was filled on all four sides by thousands of different types pretty and special animals and birds, which was saluted and cared for by several Rakshasa sentries, which was filled with many great ladies, which was occupied by jewel like ladies who were happy, which was the house of the King of Rakshasas, which was filled with booming sound of the ocean made by the jingling of very special jewels, which was filled with luxurious objects fit for great Kings, which had perfumed objects like sandal and myrrh, which was occupied by large gathering of people who were like the lions of a great forest, which had the noise created by drums, cymbals etc, which was filled by the sound made by conches, which had sacrificial performances for special occasions conducted by Rakshasas, which had daily worship being performed, which had non stop celebrations, which had sounds like the tides of ocean and which had very good quality carpets made of jewels. 4-13

That monkey chief thought that the house, which was glittering and which had elephants, horses and chariots as an ornament of the city. Then Hanuman walked here and there for some time near Ravana. 14-15

That monkey went round and searched without fearing the different houses of Rakshasas and also in their gardens and palaces. 16

That great hero, who had very great speed, jumped in to the house of Prahastha and jumped from there to the house of Mahaparswa (ministers of Ravana). 17

From there the monkey chief went to the cloud like house of Kumbakarna and from there jumped to the house of Vibhishana (brothers of Ravana), 18

He then jumped in to the houses of Mahodhara, Virupaksha, Vidyujihwa, Vidhyunmali and Vajra Damshttra. 19

(Army chiefs of Ravana.)

Like this the great resplendent monkey went to the houses of Shuka, Charana the great hero Indrajit. 20

(Shuka and Charana were the chief spies of Ravana and Indrajit his eldest son.)

He visited the houses of Jambumali, Sumali, Rasmikethu and Surya shathru. 21

That monkey chief, who was the Son of Wind God, jumped in to the houses of Vajarakaya, Dhoomraksha and Sampathi. 22

The son of the Wind God visited one by one the houses of Bhima, Vidhyadhiroopa, Ghana, Vighana, Sukhanasa, Sasa, Vikata, Brhamakarna, Dhamshttra, Romasa, Rakshasa, Yudhonmatha, Matha, Dwajagreeva, Nadhi, Athikaya, Aksha, Vidhyujjihwa, Indrajjihwa, Hasthimuka, Akambana, Karala, Pisascha, Sonithaksha, Devanthaka, Naranthaka, Kumbha, Nikumbha, Ugravakthra, and Ghoraand Ghorara. 23-29

That famous monkey chief saw the invaluable riches in each of these rich peoples houses. 30

The lucky Hanuman after seeing and searching these houses on all four sides reached the house of the King of Rakshasas. 31

Hanuman, who was the most intelligent monkey of all, entered inside and saw the women sentries with ugly eyes, who were armed with spear and the thorn mace doing their shift duty. 32

He also saw very huge Rakshasas belonging to different regiments and armed with diverse type of arms in the house of the Rakshasa chief. 33

In that house Hanuman saw horses which were swift, pretty, red, white, armed sufficiently to do a battle and possessing very high speed, and elephants, which were capable of winning the elephants of the enemy, which were trained in the elephant discipline, which were capable of killing the army of the enemy, which were like clouds equal to the prowess of Iravatha, which were similar to the mountains giving birth to several streams, which were making sound like thunder and which can never be won over by the enemies. 34-36

That monkey, who is son of Wind God, saw in the house of Ravana, the King of Rakshasas, thousands of horses decorated with gold, several type of gold plated palanquins, which were like the young sun, several houses covered with climbing plants, several art galleries, several houses of entertainment, playing bulls made of wood, pretty houses of passion and several houses to spend the day time. 37-39

That Hanuman saw the house of Ravana, rivaling the house of Shiva the chief of beings, which was similar to Mandara mountain, which had places for peacocks, which was full of flag poles, which was filled with thousands of jewels, where heaps of treasures were lying about here and there and which had several art works made of very great sculptors. 40-41

That house due to the glitter of precious stones and because of Ravana's prowess was shining like the sun because of its rays. 42

That monkey warrior saw glittering golden cots and seats as also several shining vessels. 43

Hanuman entered that great palace, which was full of gem studded vessels, which have become wet because they were used to serve honey and alcoholic drinks, which was extensive like the very beautiful house of Kubera, which was booming because of sounds made by the jingling of anklets, shaking sound of waist belt and the sounds made by drums and cymbals, which had several houses, which was occupied by several jewel like women and which had many architectural marvels. 44-46

Thus ends the sixth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 7

Pushpaka Vimana Seeing

[Hanuman, when he searched the city, further saw the Pushpaka Vimana and though he was terribly attracted by it. He felt sad because he had not made any progress in search of Sita.]

That strong Hanuman saw a row of houses, which glittered during rainy season, which were having a flock of birds, which were like a whiff of cloud and which had golden windows inlaid with diamonds. 1

In those houses he saw avenues full of precious conch, arms and bow and further he saw in those mountain like houses broad moon lit paths. 2

He also saw houses, which were won by their own strength, which were free of all blemishes, which were being worshipped by asuras and devas and which were glittering by the several riches in them. 3

He saw the house of the King of Lanka, which was made as a result of great effort, which looked as if it was constructed by Maya (famous Rakshasa architect) and which was full of all luxuries in the world. 4

(This house was constructed by Viswa Karama, the architect of Gods but looked like one constructed by Maya.)

He saw the very great house, which stood out, like clouds, which had the glitter of the prettiest gold, which was fit to the strength of the King of Rakshasas and which was definitely pretty. 5

He saw the Pushpaka Vimana (literally flower like plane) which was like heaven descended to the earth, which was shining because of its wealth, which was full of flowers of several trees, which was covered by pollen, which looked like the tip of the mountain, which was fit to be worshipped, which was made greatly shining similar to the streak of lightning in the clouds by presence of great ladies, which was like the planes of people of good deeds floating in the sky, which was being carried by great swans, which was similar to the tip of the mountain painted using several colours, which was similar to the sky decorated by the moon and the planets, which had many joined big pictures resembling the clouds and which had many paintings decorated by jewels. 6-8

In that Vimana, there was painting of the earth with its mountains, painting of forests full of trees and the painting of lotus flowers with its petals and sepals. 9

Not only that, pictures of white mansions were painted on it, besides paintings of pretty flower filled lakes, lotus flowers with its tendrils and luxuriously growing forests. 10

That great plane, which was glittering by the shine of precious stones and which was the greatest among the palaces, was called Pushpaka. In it were made several birds flying in the sky, which was made of diamond, silver and corals. Not only that horses of noble lineage, which indicated prosperity and snakes, were also made in it using several types of precious jewels. 11-12

Hanuman again went near that plane and with wonder examined it. The birds made of coral and gold with flower like wings were hung on it. These were with good, bent drooping wings and had very pretty faces. They appeared as if they were the real helpers of the God of love Manmatha. Also elephants with pretty captivating trunks, which were playing in the lotus pond and were catching the lotus flowers were also found there. Like that the figure of Goddess Lakshmi, whose good event making hands were catching the lotus flowers, was also there. Like this, the very pleasant plane was shining with light, like the end of winter, which had very pleasing perfume and which was like a tree and also like a mountain with many beautiful caves. 13-15

Then the monkey became very thoughtful, because he could not find Sita, who was only attracted by the good qualities of her husband, who was being worshipped by all good people and who was the daughter of King Janaka, in spite wandering and jumping about all over the worshipful city, which was maintained by the prowess of the ten headed Rakshasa. 16

The mind of that holy one, who was very intelligent, who did only right actions and who was having several confusing thoughts because he was not able to see the daughter of King Janaka was filled with sorrow. 17

Thus ends the seventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 8

Pushpaka Vimana Description

[This short chapter gives a vivid description of Pushpaka Vimana as seen and understood by Hanuman.]

The redoubtable hero Hanuman, who was the son of the Wind God, saw the very great plane, which was standing in the middle of that building, which had windows made of gold and which was decorated by precious jewels. 1

That plane whose glitter could not be measured and which could not adequately be described by others was made by Viswakarma with an intention that it should be the greatest plane, which could move anywhere in the sky and was parked in the route of wind and was like a sign post of the path of Sun. 2

In that there was nothing which was made without very hard work. There was no part of it which was not made by very costly gems. The assets of that were not even within the ambit of Devas. There was nothing in it, which was not very wonderful. 3

He saw the great Pushpaka Vimana, which was won by the valor gained by full meditation and prayer, which can go in different styles just by mental wish, which was constructed with several types of dwellings, which had equal but differing sights in all its places, which can go at any speed by knowing the wish of its master, which cannot be stopped by anybody, which can go in the speed of wind, which had all possible riches of great and holy people, which looked like the dwelling place of Devas and equally famous people, which has been made in much greater manner than each wish of its maker, which had peculiar pillars, which had spires and domes similar to the peaks of mountains, which was as clear as the autumn moon, which was as pretty as the crowd of flowers of the spring season, which was more pleasing to the eyes than the spring season, which had faces shining by the ear studs worn, which was protected by gluttonous, fat sky riding, rakshasas and which was also protected by thousands of swift Boothas (devils) who had round sunken eyes, 4-8

Thus ends the eighth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 9

Harem Visit

[In this chapter the search of Hanuman for Sita in the harem of Ravana and the first impressions of him about Ravana's harem is described.]

Hanuman, the son of Wind God, saw in the middle of the great Pushpaka Vimana a very big and great building. 1

That was the house of Ravana, which was many yojanas (two and a half miles) broad, one yojana long and with many decorated platforms. 2

The killer of the enemy Hanuman searched everywhere for the long eyed Sita, who was the Princess of Videha. 3

Inspecting the houses of many great Rakshasas, Hanuman, who was graced by the Goddess Lakshmi, reached the house of the King of Rakshasas. 4

The very extensive dwelling of Ravana was protected by many with top pointing arms, surrounded by four tusked elephants as well as three tusked elephants and also full of Rakshasa ladies, who were his wives and also some forcefully abducted Ladies from Royal families. 5-6

(This is contrary to what is expressed in sloka 76 of this chapter.)

That house was like an ocean tumultuously moved by a tempest, which was full of crocodiles, sharks, whales, fishes and snakes. 7

His house was full of all riches, which were in the house of Kubera (God of Riches), Indra (King of Devas) and Sun God. 8

The treasures in the House of Rakshasa King Ravana was similar and much more than the riches of Indra, Kubhera, Varuna (Rain God), Yama (God of Death). 9

The Son of God of Wind saw another mansion in the center of that house, which was beautifully built and in which several artistic works were done. 10

That Pushpaka Vimana, which was prettily made for Brahma by Viswakarma (Architect of Devas), could be used for travel as one pleases. 11

Kubhera by doing very great penance got that Vimana, which was fully decorated by jewels and which was venerated by beings of all the three worlds, from Brahma. 12

The King of Rakshasa won Kubera by his prowess and got it from him. 13

Not only that but that Vimana was decorated by life like statues of deer, decorated all over by gold, had many very beautiful pillars and appeared as if it was shining by its own light. 14

That Vimana was decorated on all the four sides by several towers, which appeared as if they were touching the sky like the Meru and Mandhara mountains. 15

That plane, which was built by Viswakarma, had golden steps and was charming, great and had the luster of the fire and the Sun. 16

It had platforms made of precious gems like Sapphire and windows and shelves decorated by gold and crystal. 17

It appeared pretty as it had floors decorated by corals, very costly gems, incomparable pearls and also several pretty drawings. 18

It was similar to the Sun at dawn and had gold like saffron and sweet scented sandal. 19

That monkey chief climbed the sacred and well decorated Pushpaka Vimana which had different type of pretty halls. 20

Then Hanuman, who stood there, smelled the sweet perfume from the eatables and drinks spread out there which looked like the air personified. (i. e. spread in all places.) 21

It appeared as if the scents called the very strong Hanuman, "come here, come here", like a relation calling another very close relation. 22

He saw a great stage in the middle, which being firmly there attracted the mind of Ravana, which like a pretty lady was causing only good, which had steps made out of pearls and diamonds, which shined because of its golden windows with ivory inlaid here and there, which had floors made of crystal stones, which had very tall decorated pillars built using gold, silver, pearls and corals, which was decorated by different type of pillars, which had very tall and wing like sky touching perfect pillars which were straight, which was as broad as the earth itself with its cities and houses, which was covered by a very big carpet on which the different parts of earth were drawn, which was filled with sounds of songs by energetic birds, which had beautiful incense wafting about, which had special seats with the presence of the King of Rakshasas, which was made dark by the incense and myrrh, which was very clear, which was white like the swan, which was peculiar because of the flowers used for worship, which gave happiness to the mind like the glittering Kamadhenu (sacred wish granting cow of heaven), which was decorated so that it will get fame, which looked like the mother of all treasures, which could destroy sorrow and which was famous and divine. 23-30

That stage, which was protected by Ravana, like a mother satisfied the five sense organs by its pretty form, taste, smell, touch and voice. 31

Hanuman doubted and wondered whether it was heaven, the city of Indra himself, or the city of Gandarwas. 32

He also saw the big golden lights, which were still like those defeated gamblers by the deceit of other gamblers. 33

He felt as if the entire area was burning because of the strong light from those lamps and also by the glitter of the ornaments and power emanating from Ravana. 34

There he saw thousands of ladies lying on the jeweled carpet dressed in cloths of varied colours, wearing several types of ornaments and with varied appearances. 35

Those ladies after long love play and being drunk were sleeping soundly because it was already midnight. 36

Those ladies looked as if no sound coming from the shaking of their ornaments and were like a lotus pond full of silent and bees. 37

He saw the faces of those great ladies, who were sleeping with open mouth, closed eyes and with the smell of lotus flowers. 38

Their faces looked like the lotus flowers, which opened during daytime and had closed during night. 39

The honey drunk bees, without any doubt, had faces like the fully opened lotus flowers. 40

Because of that and because of other valid reasons that great monkey chief thought their faces equivalent to lotus flowers. 41

Because of the glitter produced by the bevy of ladies that stage looked like the star filled clear sky of the autumn. 42

That King of Rakshasas surrounded by them looked like the moon surrounded by the stars. 43

Seeing them Hanuman thought that they looked like a collection of stars fallen from the sky, after they have enjoyed the benefit of all their good deeds. 44

In that place the shine, colour and presence of the ladies glittered, very much like the great shine of the big stars. 45

They were almost in deep sleep because of their love play and intoxication by drink and their garlands and ornaments were very much displaced. 46

Some of them were great ladies, in case of some, their Tilaka (sindhoora) was erased, in case of some their anklets were broken and in case of some their chain of pearls was lying by their side. 47

Like the mare which carried lot of burden was rolling in the ground to recoup its strength, some of them had broken their pearl chains, some had undressed and in case of some, the anklets were completely broken. 48

Some appeared with good ear studs but with broken garlands due to their exertions like the flowering climber in a deep forest was crushed by an elephant. 49

In other cases the broken pearl necklaces were lying in the chest of some and appeared as if some swans were sleeping there. 50

In case of others their diamonds looked like the King fisher birds and the broken golden chains looked similar to the Chakravaka* birds. 51

* Mythical Holy Bird.

With hips similar to the sandy shores some of them looked like the shores of river with many swans, King fisher and Chakravaka birds. 52

With glittering belled anklets, with lotus faces and with nail marks in many places of their body, they looked like rivers with beauty as their shores. 53

In case of some ladies, the pressure marks made by ornaments on their busts and other soft parts appeared as if they themselves were ornaments. 54

The cloth corners which were flying hither and thither by their breaths again and again fell on the top of their chest. 55

Those edges of the very pretty and shining cloths of various colours with various ornaments when shaken over their foreheads appeared as if they were waving victory flags. 56

In case of some women with luster even the ear studs were slightly moving hither and thither by their breath. 57

Their naturally sweet scented breath along with the smell of wine wafted towards Ravana, with pleasure. 58

Not only that some of Ravana's wives mistook the other wives faces as that of Ravana's and kissed them several times. 59

Because those ladies loved Ravana very much, they behaved with those other wives with love even though they did not like them. 60

Some other ladies were sleeping using their bangle clad arms and their cloths as a pillow. 61

With one lady attaching herself to the chest of another, one attaching to her hands, one sleeping on her lap, and another on the same lady's arms, and embracing each other tightly with their thighs, hind parts, hips touching each other, all of them slept together because of their love towards Ravana. 62-63

As the ladies with very ample hips were tightly embracing each other, they were happy and with linked hands were sleeping soundly. 64

That bevy of ladies linking themselves together appeared as if they were a garland which had attracted several big tipsy bees. 65

The harem of Ravana looked like a flower garden in the month of May-June in which the climbing tendrils with full of flowers are intertwined, in which the bees fly from one place to another, in which the heads of the plants are attached here and there and in which the flowers shake in the wind. 66-67

Though their ornaments, cloths and various parts of the body were in places where they should be, they were not knowing whose is where and which. 68

The well-lit golden lamps appeared as if they were staring at the sleeping Ravana along with his multi coloured collection of women. 69

Lasses from the families of Kings, sages, Pithru devas, Rakshasas and Gandarwas appeared as if they were there attracted by their passion to Ravana. 70

Most of the ladies who were there, were the ones who were abducted by the war thirsty Ravana and some of those voluptuous ones came there because of their passion to him. 71

Except the noble daughter of Janaka, all of them were there because of his great valor and none of them have been abducted and brought, none who came against their wish and none were there who had accepted anyone else. 72

None of them were born in a baser family or not pretty or not intelligent or not suitable to be served upon or none without wealth or none who is not suitable to be loved by their husbands. 73

That good-natured Hanuman thought, "If the wife of Sri Rama also attains this state of Ravana's wives towards Rama, my birth in this world would be a blessed one." 74

With sorrow that Hanuman thought, "Sita is the storehouse of all good qualities and this King of Lanka has done acts which should not be done towards her, alas!". 75

Thus ends the ninth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 10

Mandodhari Seeing

[This chapter gives further description of the harem of Ravana, It gives a vivid description of Ravana, his women and his wife Mandodhari. It ends describing the happy Hanuman, who mistook Mandodari for Sita.]

Hanuman who was searching there, saw a cot, which was fit to be in the land of Devas, which was great, which had special parts made of gold and ivory, which had bed covers inlaid with diamonds, which had extremely costly special seats and which was fully decorated by gems and crystals. 1-2

He also saw a particular very special seat, which was decorated all over by gold, which was shining like sun, which was very broad and which had all things that end sorrow 3

On one side of the seat, he saw a very special umbrella, which glittered like the moon and which was decorated by many very special garlands. 4

On all four sides, women were fanning the cot with white fan with soft bristles, it was scented by collection of many perfumes, several incense generating smoke were wafting about it, very precious bed sheets made of wool and hides covered it and all around it was decorated by garlands made of several rare flowers. 5-6

That monkey chief Hanuman saw on the shining bed on the cot, the Chief of Rakshasas, who was of the colour of deep black cloud, who was wearing special glittering ear studs, who was having red eyes, who was having very long hands, who was wearing a cloth with golden zari, who had applied the highly perfumed paste of red sandal, who wore precious ornaments which was like the streaks of lightning in the red clouded sky of the dusk, who was handsome, who could assume any form that he wished, who was equal to the immobile Mandhara mountain with its several trees and bushes, who wore several pretty ornaments, who was tired after love play during the night, who was the darling of Rakshasa ladies, who created pleasant life to the Rakshasas and who was not showing the effect of alcohol that he has drunk. 7-11

Nearing Ravana, who was like a hissing serpent, Hanuman, who could even scare very strong people, was scared and confused and stepped back. 12

Afterwards that monkey chief Hanuman climbed a stairs reached another hall and from there carefully examined the sleeping King of Rakshasas. 13

That costly bed on which the chief of Rakshasas was sleeping looked like garden in which an elephant was sleeping after trampling over it. 14

He saw the two hands of the Rakshasa King, which was attached to his golden shoulders, which were long, which were like the flags of Indra, which had scars made by the tusks of elephant Iravatha, which were starting from his thick shoulders having the scars made by Vajrayudha, which was having the wounds made by Vishnu's wheel, which was attached to his equal and thick shoulders, which had good hands and fingers, which had ideally shaped fingers and thumb, which were able and were like iron bars, which were round and resembled the trunk of an elephant, which were lying on the clean bed and which were like five headed serpents. 15-18

He looked at his two hands which were well covered with specially cold specially scented sandal wood which was as red as the blood of rabbits, which were decorated, which was applied with mixture of several scents, which was massaged by great ladies, which used to make devas, yakshas, Pannagas, gandarwas and Danavas weep, which were kept on the bed and which resembled pythons sleeping on both his sides. 19-21

That Mountain like Rakshasa with his two hands shined like the perfectly shaped Mandhara Mountain with its two peaks. 22

The breath of the sleeping King of Rakshasas, which was having the sweet smelling scent of mango flower, Pongamia flower and Vakula flower, which was having the smell of many food items and which was having the reeking smell of alcoholic drinks spread throughout that area, came out of his very big mouth. 23-24

Hanuman saw in that hall, Ravana who was shining with a slightly out of place crown made of precious gems and pearls, who was having a glittering face because of his ear studs, who was having a fat long and broad chest applied with the paste of red sandal which was shining because of his garlands, who was wearing a white silk upper cloth which was slipping down, who was wearing a very costly yellow silk, who was having red eyes, who appeared as if he was a mountain made of black gram, who was breathing like a serpent, who was like a royal elephant sleeping in the river Ganges amidst huge crowds, who was having the entire body shining by the light provided by golden lamps, who was like a cloud lit on all four sides by streaks

of lightning, who was a great individual and who was having love towards his wife, sleeping along with his wives, who slept at the corners of his feet. 25-30

He saw many of them (wives), who were having shining faces like the moon, who were wearing pretty ear studs and who were wearing flower garlands which never fade. 31

He also saw some experts in dance and music, who were seated and wearing the great ornaments worn by Ravana on his shoulders and lap. 32

He saw them wearing shoulder bangles of molten gold and ear studs made of diamond and other precious stones. 33

Due to their pretty glittering ear studs and faces like moon that Vimana was shining like the sky because of a collection of stars. 34

Those narrow hipped ladies of Ravana were sleeping in various places due to tiredness caused by various exercises like love making. 35

One lady was sleeping in the dancing pose with pretty Mudhras (symbols) shown by her hands and with many of her pretty parts exposed. 36

One lady who was sleeping embracing the Veena looked like a boat afloat in a mighty river, which was tied by the tendrils of Lotus plant. 37

A black eyed sleeping beauty with the Madduka (a type of drum) kept in her armpits looked like a mother with her darling baby. 38

Another lady with very pretty chest, who was also pretty all over was sleeping embracing a drum and looked like a lady embracing her husband whom she has met after a very long separation. 39

Another lotus-eyed beauty was asleep embracing the Veena and appeared as if she had met her boy-friend when nobody is around. 40

Another very passionate lady, who was a dancer, was sleeping embracing the Vipanchika (a stringed instrument) and appeared as if she was sleeping in tight embrace of her husband. 41

Another lady with eyes like wine was asleep embracing the drum with her golden coloured soft voluptuous and pretty body. 42

One flawless pretty lady was holding the drum in her armpits between her arms and chest and was sleeping tired because of her passion. 43

Another lady was sleeping with the two pieces of the drum (tabla) in her tight embrace and appeared as if she was holding her husband and baby in her hands. 44

Another lotus leaf eyed lady was holding with her two stretched hands the giant drum and was sleeping because of exertions of zest. 45

Another lady who was asleep with the slightly tilted Ghata (earthen pot musical instrument) looked like a small hill of the multi coloured flower garlands, which were kept fresh by sprinkling of water. 46

A young girl, who was deep asleep, was hiding her chest with hands and sleeping. 47

A full moon faced lady with lotus petal like eyes forgot herself in her love zest and was sleeping embracing another lady with a pretty backside. 48

Many noble ladies in their great passion were sleeping embracing tightly to their chest several musical instruments like they would embrace their lover. 49

That monkey then saw another very pretty lady sleeping on a beautiful bed in a place away from these ladies. 50

That great hero Hanuman, who was the son of Wind God, saw the sleeping Mandodari,* who was wearing very prettily crafted ornaments made of pearls and other precious gems, who by her natural luster was an ornament for that great house, who was dear, who was white in colour, who was chief queen of that harem, who was golden in colour, who was having a pretty appearance and who was well made up, Hanuman mistook her for Sita because she was the epitome of youth and beauty and became extremely pleased and happy. 51-54

* Mandodari was the daughter of Maya, the Asura Architect and her mother was cursed by Goddess Parvathy to become and live like a frog (Mandooka) for 12 years. Mandodari was living with Parvathy and she was gifted by her to Ravana.

Exhibiting his monkey qualities, he clapped his hands, kissed his own tail, became happy, jumped here and there, sang, ran, climbed on the pillar and jumped from there. 55

Thus ends the tenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 11

Hall of Drink Search

[A full and detailed description of the hall of drink and Hanuman's search for Sita there is recounted.]

Within a quarter of minute, he rejected his momentary wish that it was Sita as not right and became clear headed and started thinking, in the right path. 1

After that Hanuman decided that "There was no chance of Sita who was separated from Sri Rama sleeping, nor eating, nor wearing of ornaments, nor even drinking water nor go near another male even if he were the King of Devas for even among devas there is none as great as Rama and so this lady has to be somebody else." And he started searching further in the hall of drinking. 2-3

The monkey chief saw Ravana, who was deep asleep due to being tired by his intense love making and his collection of ladies among whom some were tired, some because of singing, some because of dancing and some asleep because of consumption of alcoholic drinks. He saw some ladies leaning on drums of different types and on small seats as well as many sleeping on special beds made for sleep by ladies. He saw thousands of ladies some decorated by ornaments, some who had the habit of describing their bodily beauty, some who describe the meanings of songs, some who work according to the need of place and time and some who can speak properly to suit an occasion 4-7

Amongst those ladies, the Rakshasa King of great valor, looked like a bull among cows of high pedigree in a very wide stable. 8

Naturally being surrounded by those ladies, the King of Rakshasas shined like an awesome he-elephant among large number of she elephants of the forest. 9

In the house of the great chief of rakshasas, the monkey chief saw collection of well stocked drinking places (bars). 10

In that drinking place Hanuman saw meats of deer, pig and raven kept separately. 11

He also saw further half eaten peacocks and hen kept in large golden vessels. 12

Hanuman saw the meats of eagle, sheep, porcupine, deer and peacock cooked with curd and Masalas, fully cooked doves, half eaten ravens, buffalos and one thorn fishes, well cooked mutton, several type of side dishes, several type of drinks and several type of light eatables. 13-14

Similarly by different types of drinks which were sour, salty and other great tastes made by concentrating the juices of grapes, orange and pomegranate and those chains, armlets and bangles which have been removed and strewn all over and also decorated by flowers and fruits kept in goblets that place was very pretty. 15-16

That place of drink appeared to be glistening even without fire by the very many tastefully arranged sofas and chairs. 17

Garlands and also very many distilled alcoholic drinks, various alcoholic drinks made with sugar syrup, honey, fruit juices and flower concentrates, several other drinks which were sorted and kept and various types of meat which were properly mixed, cooked and made by great chefs, with great care in which various spices and condiments which were added in proper proportion filled that drinking place and added to its luster. 18-20

That monkey chief saw many specially made drinks filled in silver and golden pots arranged in different place all over. 21

He also saw large number goblets, which were made of gold, silver and many made with several gems. 22

That place was also filled with serving cups for these drinks, which were made of gold, crystal and gold alloy. 23

That Hanuman saw in some place half emptied goblets, in some places empty goblets and in some places goblets filled to the brim. 24

He wandered here and there seeing various eatables, drinks sorted in different categories, left over food, broken drink pots, spilled water, fruits and prettily made garlands. 25-26

There were white cushions used by ladies for sleeping and various beauties sleeping tightly embraced. 27

Not only that in some cases one lady in her sleep was covering herself with the pulled out dress of another and several were in very deep slumber. 28

It was wonderful, that the cloths on their body and the garlands that they were wearing did not move by their heavy breath, which was like the slowly wafting wind. 29

The breeze carrying with in it the incense of cool sandal, by the scents of various alcoholic drinks and the various flowers in garlands was wafting here and there, That Puspaka Vimana was also full of scents of various perfumes worn by different ladies, the sandalwood and other incense that were being burnt. 30-31

In that house of Rakshasa some of the ladies were brown, some were black and some others were of golden colour. 32

Their looks because of deep sleep and made loose by their passion, appeared like the lotus pond in which the flowers have closed up. 33

Like this the great soul Hanuman wandered all over Ravana's harem and searched in all places but in spite of that did not find Janaki (Sita, Janaka's daughter). 34

Hanuman became very thoughtful and worried because he thought that in staring at those women he has slipped from Dharma (the standards of right conduct.) 35

He thought that the sight of this crowd of wives of the enemy when they were deep asleep made him to commit a great sin. 36

Then he thought that his stare at the wives of somebody else was not done in a worldly manner. 37

"This sight of other people's wives has not done by me with passion", he further thought. 38

Then a new doubtless thought pointing towards the correct decision arose in the mind of very intelligent Hanuman who was capable of great thought 39

"I saw all the wives of Ravana who were sleeping without any fear and with great belief. In spite of that my mind did not waver even a little bit." He thought. 40-41

"Mind is the sole cause of all the sense organs doing good or bad and that mind did not waver even a bit in my case", he thought. 42

"Always, suppose a lady has to be searched it should be in the crowd ladies only and therefore it is impossible for me to search and find out Sita in any other place." he further thought 43

"Search for an animal of a specific type has to be made within the type only and a lost woman cannot be searched among a group of deer." He thought. 44

"And therefore this Harem of Ravana was searched well by me with a very clean mind and in spite of that I could not find Sita" he thought. 45

The great Hero Hanuman saw many lasses of Devas, Gandarwas and Nagas but was not able to find Janaki. 46

Having seen many great ladies, because he was not able to find Sita, he went outside from that hall at that time and started thinking. 47

The great soul Hanuman having come out of that hall of drinking, took great pain in starting the search for Sita again. 48

Thus ends the eleventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 12

Hanuman's Dejection

[Hanuman's final search for Sita in the harem, his fear for having committed a sin because of his entry in to the Harem and his sense of dejection in not being able to find Sita are described.]

That Son of Wind God visited separately the garden enclosures, picture galleries and bedrooms in the center of the palace, but he who was interested in seeing the beautiful Sita, could not see her. 1

Because that great monkey was not able to see the darling of the son of Raghu, he thought thus "because Sita who is very upset is not visible to me, it is definite that she is no more alive." 2

"It is possible that the daughter of Janaka, who treads by the path of pristine duty, who is devoted to her husband, who has interest in protecting her virtue, might have been killed by the chief of Rakshasas who exhibits many bad qualities." he thought 3

"After seeing the ladies of the chief of Rakshasas, who are having ugly features, who are ugly, who do not have the luster in their body and who are having a very cruel vision, Sita who is the daughter of Janaka might have died out of fear". He thought 4

"Without seeing Sita, without doing my duty and having spent lot of time with other monkeys, I should not go back to Sugreeva because the powerful Sugreeva awards great punishments", he thought. 5

"I have searched all over the harem, I have seen all ladies of Ravana but I only could not see the sterling natured Sita and so all my efforts are in vain", thought he. 6

"When I go back and meet all the monkeys, who have gathered together, they would ask "Hey hero, what did you do there? Please tell us about it. What happened there?" and what will I who has not been able to see her reply to them?" He thought. 7

"If the time is delayed too much for my return definitely they will all commit mass suicide by starvation", he thought. 8

"When I return after crossing the sea, all those assembled monkeys and also Angada and the very old Jambhavan would individually find fault with me". He thought. 9

"Being not disappointed in one's intentions leads to greater wealth, very real pleasures and zest in doing things", he thought. 10

"This emotion of not getting dispirited by failure leads to success in man's actions and so I should put in more effort and do more searching", he thought. 11

He decided that he would put in more intense search in all places where search was not done and started searching. 12

He searched in drinking halls, he searched in flowerbeds, again he searched in picture galleries and he searched well in sporting arenas. 13

He also searched in streets in between the gardens, various types of towers, underground cellars, memorial houses and outer halls of the palaces. 14

That great monkey Hanuman travelled to all places and searched by climbing, getting down, stopping once in a while, walking, opening the doors, breaking open closed doors, getting in, getting out, jumping down and jumping up. 15-16

The places that he has not visited in Ravana's Harem were not even four fingers broad. 17

That Hanuman searched in the streets between outer walls of buildings, the platforms associated with memorials, wells, and lakes. 18

In those places, Hanuman saw Rakshasis with various forms, who were very ugly, whose actions were ugly but he was not able to see the daughter of Janaka. 19

Hanuman saw there many Vidhyadara maidens, whose beauty was unparalleled in the world, but was not able to see the wife of Rama. 20

Hanuman saw there very beautiful Naga maidens, who had faces like the full moon, but he was not able to see the good-natured Sita. 21

Hanuman saw Naga maidens, forcibly abducted by Ravana after victory in war, but he was not able to see the daughter of Janaka. 22

The son of Wind God, who was both intelligent and heroic, saw several ladies with good lineage but not Sita and became very sad. 23

His sorrow went on increasing when he thought that the effort put up by monkeys and his crossing of the ocean was fully wasted. 24

The son of wind God got down from the Pushpaka Vimana with immense sorrow and became very thoughtful. 25

Thus ends the twelfth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 13

Hanuman's Disappointment

[The worries of the very disappointed Hanuman are described graphically. At the end he sees a glimmer of hope when he sees the Asoka forest.]

After jumping from the Vimana on to the wall, he was restless like the streaks of lightning among the clouds. 1

The monkey Hanuman after not being able to find the daughter of Janaka in Ravana's palace in spite of vigorous and complete search told to himself as follows: 2

"I, with a desire to do good to Lord Rama, have searched this city completely and in spite of that was not able to find the very pretty Sita who is the daughter of Janaka." 3

"I have definitely searched fully in small ponds, big ponds, lakes, streams, rivers, bushes in the deltas, forts, mountains and plains and am not able to find the daughter of Janaka anywhere." 4

"The eagle King Sampathi told me about the presence of Sita in Ravana's palace and still I am not able to find her." 5

"That Sita, who was not born out of a womb, who was brought up in the Kingdom of King Videha, who was well brought up with culture by the King of Mithila, who is the foster daughter of the sage-king Janaka will never reach the arms of Ravana who is uncultured. Is it not?" 6

"I think that when Ravana, who was afraid of the arrows of Rama, abducted her and was flying at a great height, Sita must have slipped from his hands and fallen to earth and died." 7

"I feel that, it is a possibility that the heart of the well pedigreed Sita, who was being abducted and was travelling in the paths of the sky used by sages, must have stopped on seeing the sea." 8

"I feel by the power of Ravana's thigh and being trampled in his tight hands must have made her to give up her life." 9

"Another possibility is that travelling far above the sky that daughter of Janaka must have tried to escape and fallen in the sea and must have died." 10

"Alas, it is a possibility that the Sita, who was far away from her relations, who was doing great penance and who was bent upon preserving her purity must have been eaten by the horrible Ravana." 11

"Or it is possible that the cruel wives of the Rakshasa King must have eaten Sita who is pure and had black eyes." 12

"It is also possible that always thinking about the full moon face of Rama, who had eyes like the petals of lotus flower and seeing there was no other alternative, she must have simply died." 13

"It is also probable that Sita, who was born in the Kingdom of Mithila, must have cried aloud "Hey Rama", "Hey Lakshmana" and "Hey Ayodhya", and also crying many other things must have forsaken her body." 14

"I also think that sometimes she must have been hidden in some dark underground vaults and like a bird put in a cage and must be crying even now." 15

"How can Sita, who is the wife of Rama, who has eyes like lotus petals, who is famous and who has brought up in the house of Janaka, submit herself to Ravana?" 16

"Whether she has been well hidden or has been killed or is no more because of her deep sorrow, this should not be informed to Sri Rama who is very deeply attached to her?" 17

"If I do inform him the truth, danger will result and if I do not inform, then also it would have a worse result and in this circumstance I am not able to decide either way." 18-19

Hanuman then again re-examined his thought process to conclude as to what would be timely, yield good result and would be accepted as right by everybody. 20

"If I do return to the Kingdom of the monkeys without seeing Sita, what great thing would I get?", he thought. 21

"My crossing of the ocean, entry in to the city of Lanka and seeing of Rakshasas would go waste", he thought. 22

"What will Sugreeva and the monkeys, who have accompanied me and those two sons of Dasaratha who have reached Kishkinda, tell me?", he thought. 23

"As soon as I reach, if I inform the bad news to Sri Rama that I have not been able to find Sita, because of that he will die", he thought. 24

"He would not stay alive if he hears the very cruel, hard hearted, terrible and hard words which are without mercy and which cannot be borne by sense organs", he thought 25

"The intelligent Lakshmana, full of love to him, seeing that Rama is bent on death, will not also continue to live", he thought. 26

"Once Bharatha hears that his two brothers are no more, he will also die. Once Shatrugna knows that Bharatha is dead he will also die", he thought. 27

"Once they know that their sons are all dead, the mothers Kausalya, Sumithra and Kaikeyi would also not live", he thought. 28

"When he sees Sri Rama in this state, the grateful and truthful King of monkeys Sugreeva would also forsake his life". He thought. 29

"The miserable Ruma (Wife of Sugreeva) would be afflicted by the loss of her husband and be unhappy, sad and suffering pain and would leave her life", he thought. 30

"Once Sugreeva is no more, Tara who is already miserable by the loss of Vali and also gone down in health by that sorrow would also die", he thought. 31

"How will the lad Angadha continue to live in spite of the sorrow of losing both his parents and also Sugreeva", he thought. 32

"It is certain that afflicted by the sorrow of the loss of their Kings, the monkeys would beat their head by their hands and fists and break their head", he thought. 33

"All the monkey heroes, who were respected and loved by good words and gifts by the famous monkey King would sacrifice their lives", he thought. 34

"After that the monkeys would not go to play in places where there are lot of houses or in forests or in mountains", he thought. 35

"Those who live with families and with wives and children, would be affected by the sorrow of their King and would roll in to rough terrain from the top of the mountains and die", he thought. 36

"Otherwise they will all die by consuming poison or hanging themselves or by starvation or by entering in to the fire or falling on weapons", he thought. 37

"I think that by my return, the Ikshuvaku clan and the monkeys would all be destroyed and consequently there would be intolerably great wailing", he thought. 38

"So I would not return to the city of Kishkinda, for it would not be possible for me to see Sugreeva, without seeing Sita", he thought. 39

"If without returning I stay here, then those two great heroes who are also great souls, with a hope that the work will be done eventually would keep their souls and so the monkeys also would live boldly", he thought. 40

"If I am not able to see the daughter of Janaka, I can live in the shadow of the trees here with whatever good food that I get or with whatever food that comes my way, controlling my five senses and live a life of a recluse", he thought. 41

"Otherwise I can raise a raging fire in these fertile areas with fruits and roots, near the sea and die by entering it", he thought. 42

"The other alternative is to die of starvation so that the crows and other flesh eaters would eat away my body", he thought. 43

"I know that this method of leaving ones life is permitted by great sages", he thought. 44

"If I am not able to find Janaki then with grace I can fall in to the water", he thought. 45

"This beautiful long night, which began very well for me, in which benefits were received one after another, which lead to my fame, became a waste to me, because I am not able to see Sita", he thought. 46

"At least I can become a sage who controls all his senses and live below a tree", he thought. 47

"Without seeing that black eyed beauty, I will not return from here", he thought. 48

"If I return from here, without finding Sita, Angada will die with all his monkeys", he thought. 49

"There are many bad results because of death and the one who lives ultimately gets the good and the one who lives definitely gets pleasures, and so I will keep my life", he thought. 50

That monkey chief in spite of again and again analyzing his sorrow did still not reach the end of his sorrow. 51

He then thought "Let the abducted wife of Rama be anywhere but let me kill the very strong ten headed Ravana for by doing that base act and at least I would have taken revenge." 52-53

"Otherwise, I will take him like a sacrificial cow being taken to the fire over the sea and put him at the feet of Rama", he thought. 54

Not knowing anything about that Sita, being very thoughtful, worried and sad the monkey thought thus. 55

"Till I am able to see the famous Sita, who is the wife of Rama, I would keep on searching the city of Lanka again and again." 56

"Had I brought Rama with me fully believing the words of Sampathi, not being able to see his wife, Rama would have burnt all the monkeys." 57

"I would live here reducing my food and controlling my organs for because of that those men and monkeys will not all die because of me." 58

"I am able to see an Asoka forest with very big trees and this is the only one place I have not searched yet." 59

"I would salute the eight Vasus, eleven Rudras, eleven Suns two Aswini Devas, and seven Maruths and become some one who will increase the sorrow of these Rakshasas" 60

'I am going to somehow win over all the rakshasas and present Sita belonging to the Ikshuvaku clan to Sri Rama like giving the end result to the one who is doing fire sacrifice." 61

The resplendent Hanuman, who was the Son of Wind God, meditated like this for some time and ended up with the senses devoid of the tie of sadness. 62

"My salutations to Sri Rama and his brother Lakshmana. My salutations to Sita, who is the daughter of Janaka. My salutations to Rudra, Indra, Yama the god of death, Vayu the god of wind, moon, sun and the people of Maruth", he saluted 63

After saluting thus and also saluting Sugreeva, Hanuman thoughtfully examined all the ways to the Asoka forest. He considered Asoka forest as the first place for success and thought about his future steps. 64-65

"This Asoka forest, with all sort of decorations, with densely populated trees and which is full of Rakshasas should be searched immediately", he thought. 66

"Here sentries have been posted here and there and are protecting the trees and the wind is also blowing strong", he observed. 67

"Let the sages and Devas bless me to give me result in this attempt by making me small and not visible to Ravana and also for the sake of Rama", he prayed 68

"Let the ever existing Lord Brahma, other Devas, God of Fire, God of Wind and Indra with his weapon of diamond grant me success", he further prayed. 69

"Let Varuna (God of Rain) with the rope in his hand, sun, moon, the great Aswini devas, Maruths, Parameshwara, that God who is the chief of all beings, all the beings and several other invisible gods, who are on my way, grant me victory in my attempt", he prayed. 70-71

"When will I be able to see the noble Sita's face, which has a prominent nose, which has clean teeth, which is without blemishes, which has eyes like the petals of lotus flower and which glitters like the moon without blemishes?", he wailed. 72

"How is she, who is without support, who is forever meditating, who has been abducted by the cruel sinner Ravana, who wore a good form over his terrible aspect, going to become visible in front of my eye?", he thought. 73

Thus ends the thirteenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 14

Asoka Forest Search

[Graphic description of the Asoka forest as seen by Hanuman is given. Seeing the forest Hanuman decides that Sita should definitely visit there because she likes the forest and also needs to do her morning ablutions.]

The very powerful Hanuman after thinking for some more time and after meditating on Sita, jumped immediately on to the wall of that palace of Ravana. 1

Enthused all over his body, by his self-confidence, that monkey climbed that boundary wall and saw many trees with flowers symbolic of spring season, several Sala trees, several pretty Asoka trees, several Champaka trees in full bloom, several Karnikara trees, several Naaka trees, several Mango trees and several Kapimuka (monkey face) trees. 2-3

In that orchard with many mango trees, which is surrounded by pretty climbing plants he rushed in side, like an arrow rushing to its aim from the string of the bow. 4

Then Hanuman entered that garden, which was full of sound made by birds, which was like a rising sun, which was made strange by silver and gold like trees, which was full of birds and deer on all sides, which had several small strange and pretty gardens, which was full of several trees with flowers and fruits, which was always full of nightingales and bees, which was full of sounds made by peacocks, which had a rich varieties of birds, which had people who are happy and in which birds and animals were playing. 5-8

Hanuman, who was searching for the very pretty lady Sita, who was blemish less, woke up several birds, which were sound asleep. 9

The trees, which were shaken violently by the birds, which were flying above them, caused a multi coloured rain of flowers. 10

Hanuman, son of Wind God, covered completely by the shedding flowers looked like a mountain of flowers in the middle of that Asoka Forest. 11

All animals, seeing the monkey rushing in all directions, thought that he was the spring season itself. 12

The ground covered by the shedding flowers from the trees looked like a lady wearing ornaments. 13

The trees shaken vigorously by the strong monkey shed various types of flowers. 14

The trees having shed their leaves, branches, flowers and fruits looked like a losing gambler who has already pledged his cloths and ornaments. 15

Those bare stems of the trees looked like they have been destroyed by cyclone and consequently deserted by all birds and appeared as if they are of no use. 16

That Asoka forest, beat by the hands and tail of the monkey, was bereft of any noble trees and resembled a lady with disheveled hair, with erased Sindhoora (dots in the forehead), with ashen lips drunk by a tenacious lover and with marks all over the body made by his nails and teeth. 17-18

The monkey cut and fell the groups of twining climbers all over in the garden, which was similar to the scattering of clouds over Vindhya Mountain by the Wind God. 19

Travelling through the garden, that monkey chief saw places which were inlaid with precious stones, which were made of silver, which were made of gold streams (fountains) of various shapes, which were filled with very pure water, which had steps made of the nine types of precious stones here and there, which had pearls and corals as sand, which had the middle portion made of crystals, which glittered prettily by the very special type of golden trees, which was full of Lotus and Neelothphala flowers, which was filled with the cooing sound of Chakravaka birds, which was having the sound created by crabs, which had the sound created by the beaks of swans, which was filled with nectar like water, which was arranged in such a way that it was surrounded by small rivulets on all sides, gardens filled with several type of climbing plants, which had several wish giving trees, which had several Karaveera plants and which had orchards filled with dense ornamental shrubs. 20-25

Here the monkey chief saw many mountains with cloud like tall peaks, which had several very pretty sharp peaks, which was surrounded on all four sides by sentry stations, which was filled with houses made by granite stones, which was surrounded by different varieties of trees, which was the prettiest in the world and which had several pretty terraces. 26-27

He saw streams flowing from those mountains, which looked like the pretty loving ladies raising from the lap of their lovers and slowly going forward. 28

Not only that, but the monkey chief thought that the pretty streams, which were flowing back because of huge trees with a large sinking crowns were stopping them, were like the angry sweetheart, who is stopped by her relatives and coming back after giving up her anger and going near her darling 29-30

The monkey chief Hanuman, who was the son of wind God, saw near the river a lotus pond full of different varieties of birds and a lake which was filled with cold water, which had several steps inlaid with precious gems, which had sand strewn with pearls, which had several flocks of deer roaming here and there, which had very pretty and specialized orchards, which was constructed by Viswakarma (the architect of Devas), which was surrounded by several flower beds and which was decorated by several well-crafted towers. 31-34

The trees in the garden were bearing fruits and flowers and were decorated. They also had platforms constructed all round which had golden steps. 35

Hanuman, the monkey, saw a golden Simshuba tree (called "Irumul "in Malayalam) with various climbers and leaves encircling it and which had a golden platform beneath it. 36

(These trees do exist in Kerala forests even now. They are mainly used for firewood.)

He saw springs in very low lying areas and also dry places and several mountains like golden tress. 37-38

That great monkey chief thought for a moment that he too is golden seeing the glitter similar to the Meru Mountain of those trees. 39

He was wonder struck on seeing the golden Simshuba tree with its seedlings around it and also with numerous bells like sound created by the pleasantly wafting wind. 40

Hanuman, who swiftly climbed another Simshuba tree, which had flowery tips, which had young leaf and flower buds and which had very dense leaves and thought, "I would be able to see from here Vaidehi (daughter of Videha) who is sad because of her sorrow, who always fervently wishes for seeing Rama and who may have accidentally come over here." 41-42

"This Asoka forest belonging to the bad soul Ravana is very pretty and is decorated with Sandalwood trees, Champaka trees and Bakula trees." 43

"The royal lady, who is the daughter of Janaka, would certainly come over to this very pretty lotus pond, which is full of birds." 44

"That Janaki (Sita), who is the queen, who has experience in living in forests, who is very talented and who is very innocent darling of Raghava (Sri Rama who is the descendent of King Raghu) would definitely come here." 45

(Raghu the ancestor of Rama served the celestial cow Nandini and got a son called Dilipa.)

"Perhaps that daughter of Janaka, who has doe like eyes, who has become thin by constant thought of Sri Rama and who has lot of experience in living in forests, would certainly come over here." 46

"That lady, who has wilted due to parting with Rama, who has lotus like eyes and who is a traveller in the forest, is likely to come daily here as she is interested in seeing the forest." 47

"That Janaki, who is the very innocent wife of Sri Rama, who is the daughter of Janaka, who is of good colour, who is in the middle of youth and who is great, is always interested in people, who travel in the forest and also taking in to account that the dawn is coming near, she would be coming to this river with clean waters to offer her Ablations of the dawn." 48-49

[The Brahmanas and Kshatriyas offer oblations during dawn, noon and dusk (called Sandhyavandanam) to the Sun God. But these are at present being done only by males. This stanza indicates that during those times even ladies used to offer it.]

"This holy Asoka forest is very suitable to the intelligent wife of Rama, who is the daughter in law of the great King." 50

"If that moon faced lady is alive she would definitely come to this river with crystal clear water." 51

At that time, thinking thus, the great Hanuman hid himself among leaves of a profusely flowering tree expecting to see wife of the King of men and was staring down the tree and was watching everything. 52

Thus ends the fourteenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 15

Hanuman's Seeing of Sita

[This chapter initially gives a description of Asoka Vana and its one of the occupant, whom Hanuman suspects as Sita. In the end using pure logic Hanuman concludes that she definitely is Sita.]

Sitting on the Simshuba tree, Hanuman examined all areas down below, in the garden in search of Mythili (princess of Mithila) and saw everything which was there in the Asoka forest. 1

Sitting there, he saw well the entire garden, which was full of shining climbers and trees, which was sweetly scented, which was decorated all over, which was similar to the ornamental parks, which was full of animals and birds, which had lot of great mansions, which was resounding with the sweet song of Koels, which had golden fruits and flowers, which had many ponds, which had several sofas and carpets, which had several underground chambers, which had trees with fruits and flowers in all seasons, which had several Asoka trees full of flowers from bottom to top and were touching the floor because of the heavy load of flowers, which had several Karnikara trees, which had several fully flowering Palasa trees, which was shining like a sun due to the dense flowers and glitter of Asoka trees, which appeared to shine because of various ornament like flowers and which had bare leaf trees so made by the very many birds which were often flying as a flock. 2-8

Because of their luster that entire area appeared to be shining and the garden also shined with multi crowned pongamia trees, the seven leafed trees, Champaka trees and Udhalaka trees. 9

There were thousands of Asoka trees in the garden, some of which were golden, some like the flame of fire and some were jet black. 10

That forest with several parks and was as pretty as Indra's celebrated Nandana vana and Kubera's famous Chithra vana and was pretty, holy, greatly attractive, with holy splendor, which cannot be compared to any other garden and which was much above the rest. 11

It was like a second sky full of star collections, which resembled flowers and with its flowers resembling the nine precious gems, it was like the fifth sea. 12

That pretty garden filled with desirable scents resembled the great Gandhamadana Mountain and was full of honey smelling trees which flower in all seasons and with various types of deer and birds which make different types of noises and was stealer of mind with wafting perfumes all around. 13-14

That monkey chief also saw a temple which was near the Asoka forest, which was tall, which was supported by thousand pillars in the middle. It was as white as Kailasa, which had steps made of coral, which had floor made of molten gold, which had the glitter attracting the eyes, which was holy and which appeared to touch the sky in height. 15-17

(Possibly this is a very rare mention of temple in the entire Ramayana. Taking in to account that nothing is mentioned about its presiding deity, the word Chaithya in the verse could be taken to mean as a remarkable building. The word 1000-pillared hall is perhaps mentioned first time in Hindu literature.)

He saw in the garden a lady, who was wearing dirty cloths, who was surrounded by several Rakshasis, who was thin because of starvation, who was again and again breathing hard and who was shining like the crescent of moon in the early waning period. After staring and seeing her with care, he saw that broad eyed lady, who was with glittering mien, who was like a flame of fire darkened by smoke, who was dressed in a single disheveled great yellow cloth, who was laden with dust, who was not made up, who was like a pond without lotus, who was ashamed, who looked wilted due to sorrow, who was like a lady saint, who was like the star Rohini affected by planet Mars, who was with face made wet by tears, who was dejected, who was thin because she was not taking food, who was full of sad thoughts and sorrow, who was full of fear, who was not seeing any of her dear relatives nearby, who was like a deer separated from her flock and surrounded by dogs, who was having singly made hair, which was hanging like a cobra behind her, who was like a black forest covered earth in the autumn, who needed good life, who was wilted by sorrow, who never knew the troubles caused by sorrow, who was very thin and who was covered with dirt. 18-25

He concluded that she was that lady, who was abducted by Ravana, the Rakshasa, who could assume any desired form and that she was having the same appearance as she had, when abducted. 26

(Rama had given Description of how she looked when she was abducted.)

Even after Seeing Sita, who had a face like full moon, who had pretty eyebrows, who had pretty chest, who by her luster was removing darkness from all directions, who had very black hair, who had lips like the red guava fruit, who had very beautiful hips, who had eyes like petals of lotus, who is born in a great family, who was born in the channel created by plough, who is darling of all the world like Rati (wife of God of love), who had the shine of the full moon, who had extremely pretty body, who was sitting on the floor as if meditating with full control over all her organs, who was like the serpent maiden hissing with fear, who was not shining because of the hard and long sorrow, who was like the flame of fire hidden by the smoke, who was like the poem which praises but which was not clear, who was like the assets which had vanished, who was like the hope which is reduced, who was like the desire which is stopped, who was like the fulfillment of desires, which were dangerous, who was like the confused wisdom, who was like the fame darkened by gossips which were not true, who was sad because she was not able to attain Rama, who had grown thin because she was abducted by Rakshasas, who was having eyes like a doe, who was seeing here and there with fear because of her weakness, who was breathing heavily again and again with a lusterless face with black curved eyes and eye brows, who was coated with dust and dirt, who should wear makeup but who did not wear it, who should be pitied, who was like the moon light hidden by black clouds and who was like the corrupted Vedic knowledge which was not repeated and practiced, Hanuman's brain was full of suspicions. 27-36

Hanuman recognized Sita with great difficulty, which was similar to understanding of an ungrammatical sentence, without any figure of speech and which indicated a wrong meaning. 37

He understood her as Sita who was a princess, who was blameless and who had wide eyes after looking at her carefully due to the following reasons. 38

"He saw those ornaments (which could be easily removed and are not a symbol of a married woman) which were pointed out to be worn by her by Sri Rama as an identification hanging and shining on a nearby branch of a tree." 39

(This stanza indicates that there were some ornaments even during those times which should always worn by married women and there were others, which were optional and could be removed. Here it is mentioned that Sita only wore such ornaments that were compulsory. She threw some of them over the Kishkinda Mountain when she was being abducted by Ravana and were collected by the monkeys.)

"He thought that some of those ornaments which were worn by her permanently were fixed strongly and were coated with dirt and were definitely those pointed by Sri Rama as identification like those ornaments made of

coral and other jewels being worn on her fingers and hands, like the well-crafted ear drops and like the well tied ear ornament called Swadamshtam".
40-41

(It is interesting to note that he does not mention the mangalyam, which must have been introduced after this time.)

"He did not see on her those ornaments which were thrown by her from the Pushpaka Vimana on Rishya Mookha Mountains and all those which she was having were those listed but not thrown out." 42-43

(Sugreeva and his friends were hiding in Rishya Mookha Mountain, afraid of Vali, who could not enter there due to a curse.)

"At that time the monkey chief saw her golden yellow pretty upper cloth had fallen down and was hanging on the tree." 44

(This stanza indicates that she was not wearing a sari but a two pieced cloth and the upper cloth must have been similar to Uthariyam worn by males.)

"Whatever ornaments she has thrown away were definitely the one seen by the monkeys", he thought. 45

"Though whatever cloth she was wearing was crumpled and dirty because they were worn for a long time, they were definitely having the luster and colour of the cloth befitting her status, without doubt", he thought. 46

"Though this golden darling of Sri Rama was now in the custody of some one else, She who is faultless was definitely in his mind and this is definitely her". He thought. 47

"This is the one for whom Sri Rama was sad, due to mercy, affection, sorrow and love; mercy because a helpless one has fallen in others hands, affection because he had the responsibility of protecting the one who has come to him for protection, sorrow because his wife was missing and love because she was the wife who was acting according to his wishes." 48-49

"The beauty of each part of her body and its shape were similar to that of the beauty of Sri Rama and the personality of his was also similar to hers, and so this black eyed beauty must be her". He thought. 50

"This ladies mind lives within his and his mind lives within her and that must be the reason why she and he are staying alive at least for this short time". He thought. 51-52

"Sri Rama in spite of parting from this lady is still keeping his body in tact and his body is not breaking to pieces and so it is clear that Lord Sri Rama is doing things which were impossible to others". He thought. 53

"By living away from this wonderful beauty Sita at least for some time, the great Sri Rama was doing something which is impossible for others", he again thought. 54

Like this becoming happy on seeing Sita, he thought in his mind of Sri Rama and thought of him as his Lord. 55

(He felt that she was keeping her virtue intact and became happy.)

Thus ends the fifteenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 16

Hanuman's Lamenting

[Seeing Sita, Hanuman is upset and thinks about her in various ways and pities her. He again decides that the lady whom he has found is Sita herself.]

After thinking highly of Sita, who is fit to be praised and Rama who has a beautiful character, that monkey chief again became thoughtful. 1

That glittering Hanuman meditated thus for some time about Sita and with tearful eyes cried. Alas! 2

"If the great man's wife Sita, who is fit to be worshipped by Lakshmana, who always behaves with humility towards elders, is troubled by sorrow, then the dictates of time are impassable." 3

"This great one who knows the inner mind of Rama and Lakshmana does not get much stormy like the river Ganges in rainy season", he thought 4

(This indicates that Sita is very hopeful of her being rescued by Rama and Lakshmana and has not broken to pieces.)

"Endowed with similar characters, age and conduct and belonging to similar families and possessing similar characteristics, Sri Rama deserves Sita and this black eyed beauty deserves Sri Rama", he thought. 5

Having seen her who is with colour of molten gold, who is the prettiest in the world and who is like Lakshmi (Consort of Lord Vishnu) and having also thought of Sri Rama. , he told himself the following: 6

"For the sake of this broad eyed damsel, the very strong King Bali was killed, and also Kabanda who was equal to Ravana was killed". 7

[Kabanda who was a Gandarwa who got his head and thighs pushed inside his trunk by Vajrayudha in a fight with Indra. Since he had the boon of immortality from Brahma, he was given two very long hands (8 miles long) and mouth in his stomach. He used to draw whatever he could from the forest by using his extra-long hands and push it in to his stomach. After the war with Rama, he was defeated and resumed his original form.]

"The Rakshasa Viradha who was having extremely great valor was killed in the war in the forest similar Indra killing Sambarasura, again for the sake of this damsel" 8

(Viradha was actually a Gandarwa named Dumburu who was cursed by his master Kubera. In the forest in the war with Rama and Lakshmana, he initially caught hold of Sita and left her to fight with Rama and Lakshmana. He then caught hold of, both of them and kept them on his shoulders. With their swords they cut of his hands. At that time he remembered about his actual, form and by the grace of Rama, got rid of his curse.)

"Fourteen thousand Rakshasas who were doing terrible deeds were also killed in Janasthana by using arrows which are like flame of fire for her sake." 9

(Janasthana is a part of Dandakaranya forest on the shores of Godhavari. Here fourteen thousand Rakshasas lead by Khara, Dhooshana and Trisiras attacked Rama and Lakshmana. They were all killed by the two brothers.)

"The all-knowing Rama killed in war the greatly powerful Khara, Trishiras and similarly Dhooshana." 10

"It is for this broad eyed damsel's sake that the Kingdom, which was ruled by Bali, which was considered as great by the world and which was difficult to obtain for monkeys was got by Sugreeva." 11

"It is for her sake that that I crossed the ocean which is the lord of streams and rivers and for her sake that I searched this city well." 12

"I feel that for her sake if Lord Rama turns upside down the earth surrounded by oceans and even the universe, it would be most apt". 13

"Suppose in the three worlds, a choice is given between Sita who is the daughter of Janaka and the Kingship of the world, the Kingship will not be even equal to a tiny part of Sita." 14

"This Sita who is eternally devoted to her husband came out breaking apart the earth coated with field dust similar to the pollen of lotus, when the great Janaka who was the King of Mithila ploughed the field and became his very famous daughter." 15-16

"She is the eldest daughter in law of King Dasaratha who was very good, who never came back defeated in war and who was having great valor." 17

"This lady, who is the darling wife of just and philosophic Rama, who does unblemished actions and is like the lord of wealth, has fallen in to the hands of these Rakshasis." 18

"She, without bothering about sorrow and sacrificing all pleasures, accompanied her husband to the solitary forest for the sake of love from him, gave it the utmost importance and lived with happiness by eating fruits and roots of the forest thinking it similar to her life in the palace and was engaged in service to her husband." 19-20

"She who is having all the above qualities, who was having a body of the colour of gold, who was always adorned with a smile, who always used to talk of only good things and who never had experienced sorrow in her life, now tolerates extreme sorrow." 21

"Even though troubled by Ravana similar to a thirsty man attacking the water house, she has remained virtuous and Sri Rama deserves to see her." 22

"If Rama gets her back again he would attain the happiness of a King who lost his Kingdom and got it again." 23

"Even though forsaken by love and passion, even though taken away from her relatives and friends, she is keeping her body pure for the sake of union to him". 24

"Even now she is not seeing the Rakshasis and does not give any attention to these flower and fruit filled trees but with absolute concentration is meditating on Rama." 25

"Husband is the ornament which is better than all ornaments to a lady and she who deserves such an ornament does not shine without one." 26

"The Lord Sri Rama is keeping his body intact in spite of parting with her and does not disintegrate and is doing some action which no one can perform."
27

"Seeing her who is having a pitch black hair, who is having eyes of the shape of lotus and who is fit only to enjoy, suffering my mind is in turmoil." 28

"She who is having the patience of earth, who has eyes like lotus and who should have been protected by Rama and Lakshmana, is now being guarded by the ugly Rakshasis below a tree." 29

"This daughter of Janaka, who is lifeless like the lotus flower touched by snow, who is suffering by sorrow again and again, has attained the tragic state of Chakravaka bird who has lost the company of its beloved." 30

"These Asoka trees bent low because of the large number of flowers produced after the autumn season, and this moon with its thousand rays, produces lot of sorrow to her." 31

(Moon light and flowers make her remember her life of love with Rama and thus causes sorrow to her.)

The strong and wise chief of monkey thought about the matter as described above and decided that "She is definitely Sita" and stayed hidden in the Simshuba tree. 32

Thus ends the Sixteenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 17

Rakshasis Seeing

[Graphic description of the Rakshasis surrounding Sita is given in this chapter. It also describes the sorry state of Sita and ends with the mention of happiness of Hanuman on seeing Sita.]

Then in the clear sky the cream coloured moon, which is normally clear, rose like a swan appearing in blue water. 1

Shining with clarity that moon appeared to help by its light and by its cool moonlight served the son of wind God. 2

Because of that He saw the full moon faced Sita similar to the ship in ocean weighed down and about to sink by her sorrow. 3

Trying to see Sita (daughter of Videha) clearly, that son of wind god saw near her ugly and terrible looking Rakshasis among whom some were one eyed, someone eared, some with closed ears, some without ears, some with stick like ears, some breathing through the nose in the head, some with very large head and body, some thin with elongated neck, some with brush like hair, some with no hair at all, some wearing her hairs like a woolen rug, some with hanging ears and forehead, some with hanging chest and belly, some with hanging lips, some with chin itself as lips, some with hanging faces, some with hanging knees, some hunch backed, some obese, similarly some who were dwarf, some handicapped, some with slanted mouth and some with yellow eyes. 4-9

(This description in these stanzas and the following one, by the poet of a group of grotesque looking figures, indicates to us the common perception of those times of the look of Rakshasis. There is a story that when Lord Brahma was reciting Vedas, due to excessive hunger, he became very angry and from his anger, the first two Rakshasas Hethi and Prahethi were born. They became a part of the Asuras and by their prowess became the pre dominant among them.)

He also saw other Rakshasis, among whom some were very ugly, some yellow coloured, some with jet black colour, some who were very angry, some who were interested in fighting, some who were armed with big spear, swords and rods, some with faces of pig, deer, tiger, bison, sheep and fox, some with legs of elephant, camel and horse, some with heads fixed just over the body, some with one hand and one leg, some with ears of a donkey, some with ears of a dog, some with ears of a cow, some with ears of an elephant, some with ears of a lion, similarly some without nose, some with very big nose, some with nose like an elephant, some with ears on their forehead, some with legs of an elephant, some with very big legs, some with legs of a cow, some with profuse hairs on the legs, some with big neck and heads, some with big chest and belly, some with big mouth and eye, some with long nails and tongue, some with face of a sheep, some with face of an elephant, some with face of a cow, some with face of a pig, some with faces of horse, camel and donkey, some holding spears and thorn sticks, some with ire, some interested in fighting, some with projected teeth, some with blond hairs, some with terrible looking mien, some always interested in alcohol and meat, some drinking spirits often, some with ugly faces, some who had rubbed meat and blood all over their body, some whose food was only meat and blood, some who had a terrible stare which would make hairs stand upright, and all of them surrounding on all four sides a huge forest tree with umpteen branches. 10-18

That Hanuman blessed by Goddess Lakshmi saw below that tree which was in the center of Asoka forest, that Lady Sita, who was a princess, who was innocent, who was the daughter of Janaka, who had lost her glitter, who had faded because of her sorrow, who was having flying dirty hair, who was like a star pushed down to earth when its good deeds are over, * who was great because of her virtue, who was not knowing ways to see her husband, who was not wearing costly ornaments, who was wearing the ornament of her devotion to her husband, who was abducted by the King of rakshasas, who was separated from her relatives, who was like the she elephant who was in the custody of a lion after losing her way, who was like the autumn crescent hidden by the clouds of the late rainy season, who was dirty looking because she had not washed herself, who was like a veena without strings, who was sunk in the sea of sorrow, who was earlier in the custody of her husband and who did not like to be in the custody of Rakshasis. 19-24

* In Hinduism it is believed that good deeds earn you a period of time in heaven and once the fruits of good deeds are enjoyed, they fall down to earth as stars.

Seeing the lady who was like a tender plant in flowering, surrounded by the Rakshasis, he felt that she was like the Rohini star surrounded by the nine planets. 25

(The Moon God has 27 wives, all of them daughters of Daksha. The moon God, it seems was very partial to Rohini, one of his wives. She is supposed to be the bright star travelling along with the moon.)

"Though by her natural beauty itself she was well made up, due to the dirt that she was having on her faded body, she was like the slush coated lotus plant which was shining as well as not shining", he thought. 26

The monkey chief Hanuman saw Sita who was only wearing a dirty and ruffled single cloth, who was having an eye similar to the young deer, who was not wilting away because she was remembering the greatness of her husband, who was being protected by her virtue, who was having black eyes and who was blessed by her youth. 27-28

Understanding her as Sita, that son of wind god, looking at the princess of Mithila who was having eyes similar to an young deer, who was seeing in all directions like a fear struck deer, who was breathing heavily as if her breath will burn the well grown tress surrounding her, who was like a tidal wave of sorrow which always comes as a group, who was shining without any ornaments, who was having very perfect limbs and who was having great patience, attained limitless happiness for having completed his task. 29-31

Hanuman shed tears of happiness seeing her who was having eyes like wine and immediately Saluted Sri Rama. 32

That heroic Hanuman becoming happy as he saw Sita, saluted both Sri Rama and Lakshmana and continued to be in hiding. 33

Thus ends the Seventeenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 18

Ravana's Arrival

[Here the description of the passionate Ravana who woke up and came to Asoka forest along with his wives to see Sita is given. Ravana is described as valorous but spoiled by his passion and his women are described as virtuous, good and devoted to him.]

When he was examining with care the forest, which was in full flower and also searching for the daughter of Videha, the night was about to come to an end and the dawn was in making. 1

In the end of night, he heard the recitation of Vedas by the Brahma rakshasas, who were well versed in all the six parts of Vedas and who had done great fire sacrifices. 2

(Brahma Rakshasas are highly learned Brahmins who due to the wayward life they lead and sins they committed are not able to attain Pithru Loka after their death. It is believed that they are very learned and have occult powers.)

At that time the very strong and great Hero, the ten headed one (Ravana) was woken up with the good luck, by singing songs which were sweet to hear and also verses praising him. 3

That famous King of Rakshasas having woken up at the correct time wearing displaced cloths and garlands thought of the daughter of Videha. 4

That egoist Rakshasa because God of love affected him, was not able to keep his passion to Sita under control. 5

He, carrying with him his unparalleled fame, wearing all ornaments entered Asoka forest, which was having hangings made of gold in which gems were inlaid, which had fallen fully ripe fruits, which was dense with trees, which was giving happiness to the mind and eyes, which was having statues of deer,

which was full of different varieties of trees, which was having several wonderful birds full of zest, which was filled with lotus ponds and which was shining with various types of flowers and saw it round. 6-9

That Ravana was followed by a very big group of ladies similar to Indra being followed by deva and Gandharwa maidens. 10

Some of those ladies were carrying in their hand white threaded fan, some had golden lamps hanging on a chain and some had round ornamental discs. 11

(The Chamara, the white threaded fan had a handle and was used to fan Kings.)

Some with water in golden vessels preceded him and some with back turned swords and carpets followed him. 12

At that time one intelligent lady took a gem studded pot with water in her right hand and walked with him. 13

(When great personages walked, someone walked before him and sprinkled water on his path, so that, the road is not dusty.)

Another walked behind him with an umbrella, which was having a golden handle, which was white, like a swan and which was shining like a full moon. 14

With eyes made red by lack of sleep and wine, those great wives of Ravana followed their heroic husband like the streaks of lightning following the clouds. 15

Those darling wives of Ravana who were wearing mixed up garlands and bangles, who were having a disheveled looks, whose hair has been unloosened, whose face was full of droplets of sweat, whose body was made wet by sweat, whose hair was adorned by flowers, who were tottering because of loss of sleep and due to effects of wine, who were having pretty faces, who were having eyes causing passion and who were great ladies followed the Rakshasa King because of their respect and passion towards him. 16-18

This very strong Ravana who was the husband of those ladies had come under the control of passion became a bad individual and because he had lost his heart to Sita and was following a path of utter selfishness. 19

Hanuman the son of Wind god heard the jingling sound of the anklets and waist belts of those great ladies. 20

Hanuman saw Ravana who was capable of very great deeds, who had unimaginable strength and masculinity, who shined on all the four directions by the light of many lamps held in the front which were fed by perfumed oils, who was full of passion, egoism and bad conduct, who was having long red eyes, who was a personification of the god of love without his rope and who was wearing well washed white cloths with a colour of foam of milk hanging from his shoulders but pushed to one side, entered the garden. 21-24

Hiding in branch with profuse leaves and hidden by leaves and flowers, Hanuman started examining Ravana with care. 25

When the chief of monkeys was examining Ravana thus he saw the youthful pretty great wives of Ravana. 26

That famous King, surrounded by that bevy of beauties, entered the garden of the harem, which was full of animals and birds. 27

That Hanuman saw the very strong King of Rakshasa who was the son of sage Vishravas, who was holding his two ears upright like spears, who was well ornamented, who was visibly drunk by passion, and who was surrounded by his ladies like the stars surrounding the moon. 28-29

(Malyavan, the maternal grandfather of Ravana, wanted the Rakshasa clan to win over Devas. He induced his daughter Kaikasi to attract Sage Vishravas, who was the son of Pulasthya and father of the God of wealth, Kubhera. She became the mother of four children as a result. The eldest was Ravana.)

That monkey chief who was endowed with great power saw Ravana who was glittering by the rays of his power. 30

That greatly resplendent monkey chief who was the Son of God of wind decided without any doubt that " This individual was earlier seen by me in the center of the city, in a great palace asleep and so this must be the great hero Ravana.", and he jumped and ran away. 31

(The awesome look of Ravana induced fear even in a great hero like Hanuman. The poet wants us to compare the weak and tender Sita in such a circumstance.)

That monkey chief was greatly resplendent but being disturbed by the great power of Ravana, he further withdrew deep in to hiding. 32

That Ravana with a great desire to see Sita, who had jet-black hair, jet black eyes and attractive wide waist, neared her. 33

Thus ends the Eighteenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 19

Sita's Description

[This chapter gives a very detailed and graphic description of the state of Sita.]

The innocent princess Vaidehi, who was a noble soul, seeing Ravana the youthful, pretty King of Rakshasas from the place she was sitting, shook like a banana plant caught in a cyclone 1-2

That ten headed one saw Sita, who was having a pretty body, who had broad eyes, who was hiding her belly by her thighs and chest by her hands, who was being guarded by the crowd of Rakshasis, who had wilted because of her sorrow, who was crying, who was like a sinking ship, who was like a branch of a tree which had fallen on earth, who was sitting on bare earth, who was doing great penance, who was suitable for a makeup but was not made up, who was wearing dirt as an ornament and who was the princess of Videha. In that state she who was like a stem of lotus, which was shining and also not shining. 3-6

Ravana because his death was nearby, passionately loved Sita, who was like one travelling in the chariot of mind pulled by horses called "strong decision" taking her near to the all-knowing great prince Sri Rama, who had faded, who was alone, who was crying, who was all the time thinking and crying, whose only aim was Sri Rama, who was virtuous, who had still not seen the end of sorrow, who was like the shivering Naga maiden tied by magic chants, who was like the star Rohini affected by the comets, who was born in a pedigreed family which was orthodox, which was just and which was having good character and good conduct, who was given in religious marriage to another great family, who appeared as if she was brought up in a bad family, who was like the fame tainted by non-existing gossip, who was like the knowledge which was not memorized by constant repetition, who was like the fame which had disappeared, who was like the attention which was dishonored, who was like the knowledge which has diminished, who was like the desire which was disappointed, who was like a demolished home, who was like the commands which were not obeyed, who was like the residences which were burnt, who was like the worship which was prevented in the right time, who was like the destroyed lotus pond, who was like the army without its commander, who was like the darkened glitter, who was like the dried up river, who was like the sacrificial arena made dirty, who was like the receding

fire about to die, who was like the night of full moon when eclipse is caused by Rahu and Kethu, who was like the turbid lotus pond which was disturbed by the trunk of the elephant and from which all leaves and flowers were removed and from which the birds have flown away, who had wilted because of her husband was not with her, who was like the river from which water has been removed by canals, who was like the night of waxing moon because she had not taken her bath, who was great, who was very pretty, who was fit to live in a palace made of gems, who was wilting due to harsh sun light, who was like a lotus stem picked some time before, who was like a she elephant which was removed away from the he elephant and tied to a pillar, which was tired because of extreme sorrow and which was taking long breaths, who was shining with a single made hair without any ornaments, who was like the black corner of the forest at the end of the rainy season, who was famished because of her fast, who had become thin because of her sorrow, who was pitiable because of worries and fear, who was not taking any food, who was wilted because of sorrow, who appeared as if she was praying with folded hands to Sri Rama mentally as if she was praying God for the death of the ten headed one giving great importance to her virtue, who was having white long eyes with pretty eyelids, who was crying, who was seeing all round out of fear, who was firmly believing only on Sri Rama and who was not suitable to be found fault of. 7-22

Thus ends the nineteenth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 20

Ravana's Proposal

[This chapter is the prayer of love of Ravana to Sita. He praises her, points out his greatness and tells her how she can enjoy life if she accepts his proposal.]

That Ravana with an aim to intimately talk to Sita who is sad, who meditates like a sage, who was caught in the web of fear and who is virtuous and devoted to her husband, sweetly explained to her: 1

"Oh lady who has thighs like the elephants trunk, you seem to wish to make your body invisible to me by hiding your chest and belly." 2

"Hey broad eyed one, hey my dear, hey lady who has a very beautiful body, I am passionately in love with you, who is the prettiest lady of the world and so please respect me." 3

"Hey Sita, there are neither Rakshasas nor men who are personification of passion here and so let the fear for me inside you be completely erased." 4

"Hey Coward, abducting other women and raping them are permissible by the clan rules of Rakshasas, no doubt." 5

"Whatever it may be, let the God of love play to any extent on my body, but I will definitely not even touch you without your permission." 6

(Vedavathi has cursed Ravana that if he touches any lady against her wishes, his head will break in to pieces.)

"Hey Lady, please do not fear that any mishap will occur in this case. Hey pretty one, have belief in me and love me with all your soul, and do not spend time like this by nurturing your sorrow." 7

"With matted singly made hair, sleeping on the floor, wearing dirty cloths, worrying and starving are not suitable to you, my lady." 8

"Hey daughter of Mithila, please accept my love and receive rare garlands, smoke from incense, several good cloths, divine ornaments, very costly drinks, beds, seats, song, dance and other instrumental music." 9-10

"Hey pretty one, you are a jewel among ladies and why is it that you are not fit to receive praises? Don't be like this, accept me and wear ornaments on your body." 11

"This pretty youthful looks of yours is fading very fast and the youthfulness that is past would not return back similar to the flowing water." 12

"Hey Good looking lady, there is no one else as pretty as you and I think that the creator Brahma has stopped his work after creating you." 13

"Hey daughter of Videha, which male including the God Brahma can leave you after personally seeing you glittering in your beauty and youth?" 14

"Hey lady who has a face like cool full moon, Hey lady who has big wide waists, whichever part of the body I see, my eyes are tied up by that part." 15

"Hey princess of Mithila, forsake this sorrow, become my wife and become the chief among my several great ladies." 16

"Hey coward, whatever jewels I have brought by force from any corner of the world would belong to you and for that matter me and my Kingdom will be yours." 17

"Hey lady who attracts, I would conquer all countries with several cities in the world and for your sake give them to Janaka, your father." 18

"I do not know anyone else in this world who has same strength as me, and so think of my great valor which is unbeatable in war." 19

"All devas and Asuras were unable to stand before me along with their armies and have been driven out by me several times after breaking their flags." 20

"Please accept me, let you be ornamented and made up just now." 21

"Let you, wear glittering ornaments all over your body and let me with pleasure see you pretty. after wearing those ornaments." 22

"Hey pretty faced one, hey coward, after being well made up, with pleasure, enjoy all passions, be happy and get satisfied in your want of passion." 23

"You can give as presents land and wealth to whosoever are dear to you. Please be happy believing in me and order with courage. Please enjoy all pleasures and let all your relations live happily because of my power." 24

"Hey lady, be pleased to see my greatness, my wealth and my fame. Hey lucky one, what are you going to do with Rama who wears cloths made of barks of trees?" 25

"Rama has lost his victory, he has lost his wealth, he wanders in the forest, he does penance, he sleeps on bare earth, and not only that I am doubting whether he is still alive or not?" 26

"Hey princess of Videha, like the moon with a stork filled front which is hidden by dark clouds; he will not be even able to see you." 27

(Normally people imagine the shadow on the moon as rabbit but the poet here imagines it as lot of storks.)

"Not only that Rama will not be able to take you away from my hands like Hiranya Kasipu was not able to take back his wife Keerthi from the hands of Indra." 28

(Indra abducted the Kayathu alias Keerthi wife of Hiranya Kasipu, who could not get her back. Sage Narada convinced Indra of his wrong act and gave back Kayathu to Hiranya Kasipu. It seems she was in the family way while in captivity and Narada told her the stories of Vishnu. The child named as Prahlada became a staunch devotee of Vishnu.)

"Hey coward, hey lady with heart-warming smile, hey lady with pretty teeth, hey lady with pretty eyes, Hey handsome lady who attracts others, you have stolen my mind like the Garuda has taken away the serpent." 29

"In spite of your wearing dirty silk cloth, in spite of not been made up, in spite of your having a famished look, after seeing you, I am not able to love m other dear wives." 30

(Even at this state Sita is pretty, then imagine how much pretty she would be if she dresses well.)

"There are very many ladies with all good qualities in my harem and be pleased to become their queen." 31

"Hey black haired one, my wives are the best in all the three worlds and they would serve you like the divine maidens serve Goddess Lakshmi." 32

"Hey lady with pretty eyelids, Hey lady with pretty waist, you can get all the wealth and gems that Lord Kubhera has and also all the worlds and me if you so please." 33

"Lady, Rama cannot be equal to me by innate power, fame and wealth and also never be equal to me by penance, strength and masculinity." 34

" Hey Lady with shifting glances, I would dedicate sufficient wealth and land for your sake, you can then enjoy all the pleasures and become happy, You can live with me as you please, be a dear to me, engage in love play with me and along with you let your relatives also become happy." 35

"Hey coward, Hey lady, you can wear golden garlands with clear pearls and travel and enjoy with me to the fully flowered dense forests full of bees and also the beaches." 36

(There is a version of Ramayana called Adyathma Ramayana, which tells us that Ravana had abducted Sita only as a means to see Rama whom he revered as God. This Chapter's stanzas have been given alternate meaning by the adherents of that version of Ramayana. There is another version called Ananda Ramayana which tells us that Sita is in fact the daughter of Ravana.)

Thus ends the twentieth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 21

Ravana's Proposal Denial

[This chapter contains the reply of Sita. She tells him that he should give her back to Sri Rama and seek his protection if he wants to live further.]

Hearing the words of the cruel Rakshasa, Sita became sad and started trembling and tongue tied and told the following words as reply, one by one in low tones. 1

(People believed that virtuous women should not shout and also Sita wanted to convince Ravana that he is wrong and that is why - one by one.)

Sita who was pretty, who has done penance, who is virtuous, and who always meditates on her husband became extremely sad, started crying and trembling and put a thin grass in between them and replied him with a smile which showed her greatness. 2

(Putting the grass between them indicates, how much value she has attached to Ravana.)

"Take back your mind from me and take your mind to your own people, for you are not fit to pray to me like the sinner praying for redemption." 3

"I who was born in a great family and got married in to a equally holy honoured family cannot do a great sin which is cursed by virtuous women with one husband." 4

(Valmiki uses Eka Pathim meaning a lady with one husband.)

That famous daughter of Videha without bothering about Ravana the Rakshasa told this turning her back to him and started to tell the same thing in more detail. 5

"I who am innocent and a wife of another man, am not fit to become your wife in the proper course, so protect the just method of action and obey the tenets of good conduct properly." 6

"Hey night traveler, like your wives, the wives of other people also should be properly protected and so keep yourself as a simile and try to find satisfaction in your own wives." 7

"He who cannot find satisfaction in his own wives is one who cannot control his senses and that unstable man is lead to his own destruction by other ladies." 8

"It appears that here, there are no great ones who tell you about the right path or it appears that you are not obeying them for your brain is doing just opposite to the right conduct." 9

"You who seem to concentrate your mind on bad conduct possibly are not obeying the advice of those great analysts and their words, which would give you to good future because you are leading the Rakshasas to destruction." 10

"Prosperous countries and cities race to their complete destruction if they get a foolish King who engages himself in unjust activities." 11

"Like that, this gem studded city of Lanka having got you as a King is soon going to be destroyed because of your sinful activities." 12

"Hey Ravana, all animals are thankful for the destruction of a sinner who gets destroyed by thoughtless activities done by himself." 13

"Like this your own people who are ignored t by a sinner such as you would become happy and curse you saying" That angry one attained this destruction because of God."" 14

"I am not the one who will be tempted by wealth or the position of a queen and stray from just activities as I am one with Lord Rama like the Sun's rays are with Sun." 15

"Having made the Lord of the world's hands as a source of protection (pillow), how can I allow anyone else's hands near me." 16

"Like the ultimate knowledge is fit for one who does penances completely and gained knowledge of the soul, I am suitable to be wife only to him who is the King." 17

"Hey Ravana, it would be good for you if you return me to Rama, similar to the imprisoned she elephant be joined to its he elephant in the forest." 18

"That Sri Rama is the greatest among men, he knows what is just and he is famous for behaving with affection towards anyone seeking his protection and if you are desirous of living, you should build up friendly relationship with him. You please do everything that will please that Lord, who loves those who seeks his protection. That is the only one way for you, who is desirous of a deathless state and want to prevent your own death you have to decide to control your senses and decide to pray-fully offer me back at this moment." 19-22

"Only by offering me back to Rama would you lead a comfortable life and if you do otherwise you would reach your death." 23

"The Vajrayudha (weapon of diamond) may leave you and even God of death can postpone his action for a long time but if Rama, the Lord of the world, becomes angry, you will not be left out." 24

"You would hear the fearful echoing sound of Kodanda,* which would be similar to the sound made by Vajrayudha." 25

* Kodanda is the famous bow of Rama.

"Well made, poison spewing arrows of Rama and Lakshmana are going to fall here like serpents soon." 26

"Those arrows with hawk feather which are going to fall here are soon going to kill all Rakshasas and would leave no space in this city." 27

"That great eagle, Sri Rama is going to soon destroy the snake like King of Rakshasa like a eagle destroys the snakes." 28

"Like Lord Maha Vishnu took away the entire wealth of Rakshasa by his three steps, my Lord and destroyer of his enemies Sri Rama would free me from your clutches soon." 29

(This gives an indication about the story of Vamana and Mahabali. Lord Vishnu took the form of dwarfish Brahmin lad and requested Mahabali for three steps of Land. Two steps measured all the fourteen worlds, and Mahabali offered his own head for the third step.)

"Hey Rakshasa, having been made without a army camp by the extermination of the army of Rakshasas in Janasthana and having no other alternative you did this bad deed." 30

"Hey base one, did you not enter my ashram and abduct me when the lion like brothers went little far away." 31

"Like a fox, which is not safe, when two hunter dogs smell for him, you would not be able to even stand before Rama and Lakshmana." 32

"Similarly in the war with them you would attain destruction like the Vrithrasura who had one hand left was destroyed by the two handed Indra and there is no possibility of victory." 33

(This alludes to one of the very few battles Indra won He first cut one of the Asura's hand and when he continued fighting Indra killed him She compares Ravana to a single armed Asura and mocks at him.)

"My Lord Sri Rama with Lakshmana would take your soul away by their arrows like the hot sun dries away a small pool of water." 34

"Even if you hide in the mountain of Kubhera or hide in the residence of Varuna or in the hall of Indra, definitely you cannot save yourselves from the son of Dasaratha like a lifeless huge tree cannot save itself from lightning." 35

Thus ends the twenty first chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 22

Ravana's Setting of Limit

[Ravana terrorizes Sita and tells her that within another two months she should sleep with him. Otherwise she would be killed. Sita rejects the threat with contempt it deserves and the passionate Ravana treats her cruelly. He is dissuaded by one Dhanyamala and returns to his palace, after ordering the Rakshasis surrounding Sita to make her obey to his wishes by fair or foul means.]

After this Ravana, hearing the firm reply of Sita, gave the following dangerous reply to her well intentioned words: 1

"To the extent a man tries to console a lady, he gets caught in her web to that extent, to the extent he praises her, he is given negative replies to that extent." 2

"The passion towards you within me is controlling my anger towards you like an experienced driver controls a straying horse." 3

"Passion of a man is beautiful, because to whomsoever that passion is addressed, he gets love and mercy towards her." 4

(Ravana who is a Rakshasa talks about the passion of man.)

"Because of this I am not killing you, who has love towards an imposter sage and who should be insulted and killed." 5

"Hey princess of Mithila, for every harsh word that you told me you deserve terrible punishment of death." 6

After telling the daughter of Videha these words, he became very angry and further told her the following: 7

"Hey pretty one, who cannot be adequately described, the remaining period of safety that I have set to you are only two months and so you better climb in my bed to sleep with me." 8

"If you do not accept me as your husband after two months, my cooks will cut you in to pieces for my breakfast." 9

(After abducting and keeping her imprisoned in Asoka forest, gave her a period of 12 months of which ten are already past.)

The deva and Gandharwa ladies present there with pain laden eyes pitied the daughter of Janaka who was threatened by the King of Rakshasas. 10

Some ladies by the movement of their lips and some others by their eyes and faces tried to console Sita who was terrorized by the Rakshasa. 11

Consoled by them Sita, addressing Ravana the King of Rakshasas told him the following words which reflected the greatness in her due to her virtue and which were good to the soul: 12

"There appears to be none interested in your welfare and that is why nobody is preventing you from this base act of yours." 13-14

"In all the three worlds none except you would wish me to be their wives, for I am the wife of that just soul like Sachi Devi is the wife of Indra." 15

"Hey, base Rakshasa, where and how are you going to run and save yourself after uttering these sinful words addressed to the wife of the all-powerful Sri Rama. (could be also interpreted as from that sin instead of Rama)" 16

"You two are like the very angry upset elephant and a poor rabbit in the forest, you being the rabbit and Sri Rama the elephant." 17

"You, who are like that are without shame insulting him from the beginning and never became visible to his eye and kept yourself in hiding." 18

"Hey cruel one, why are those two cruel ugly and yellowish black eyes of yours which are staring me not falling down on earth." 19

"Hey sinner, why does not your tongue which talks to me who am Rama's wife and daughter in law of Dasaratha not getting detached?" 20

"Hey ten headed one, who deserves to become ash, I am not turning you in to ash by the power of my virtue because I do not have the consent from Rama and since I have to follow my own dictates of just action (dharma)." 21

"It is not possible for me, who belongs to Rama, to be abducted and I do not have any doubt that God has fated this, for causing your destruction." 22

"After doing some trick to get Sri Rama away from me, you are supposed to be a great hero, who is the brother of Kubhera and who has an army, had only done the theft of a wife " 23

Hearing these insulting words, Ravana rolled his very cruel eyes and stared at the daughter of Janaka. 24

That King of Rakshasas who was like a bluish cloud, who had very thick neck and arms, who had the strength and gait of a lion, who was a gentleman, who had sharp tongue and eyes like the flame of fire, who wore the crown with moving tips, who wore several pretty garlands and other marks, who wore red cloths and garland, who wore golden armlets, who had a pretty waist belt adorned with blue gem stones, who was like the Mandara mountain used to churn out nectar from the sea with the great serpent Vasuki encircling it and who was equal to a mountain, shined with his two long, round and thick hands like the two peaks of Mandara mountain. 25-28

That Ravana, who wore two ear globes having the glitter of the young sun, who was like a mountain having two Asoka trees with red young leaves and flowers, who was similar to the wish giving tree (Kalpaka),* who looked like the personification of spring season, who was like the dreaded body platform in the cremation ground, who though ornamented well was looking terrible and who was having deep red eyes due to anger, hissed like a serpent addressed Sita the daughter of King of Videha and told thus: 29-31

* This tree is in the Garden of Indra.

"Hey lady, who has believed with hope that unjust Rama who is poor, I am going to kill you by my strength just now like the Sun eats away the dawn." 32

Having told her like this Ravana who was the King who made his enemies cry, addressing the Rakshasis with terrible miens, some of whom were one eyed, some who were one eared, some who were shut eared, some who were having cow like ears, some who were having elephant like ears, some whose ears were hanging, some who did not have ear at all, some who were elephant legged, some who were horse legged, some who were cow legged, some who were having very long hairs on the leg, some who were having both eyes on one side, some who were having only one leg, some who were having giant legs, some who did not have leg at all, some who were having big heads and legs, some who were having big chest and bellies, some who were having big mouth and eye, some who were having very long tongue, some who did not have tongue at all, some who were not having nose, some who were having the face of a lion, some who were having face of a

cow and some who were having the face of a pig, ordered them, " Hey Rakshasis, You take that action which would make Sita the daughter of Janaka obey my intents soon and all of you do it together. Not only that, bring her under control, using techniques favouring and not favouring her and tricks like Sama (soft), Bhedha (creating confusion) and Dhana (using rough tactics)" and after ordering like this forgetting himself by passion and anger he terrorized the daughter of Janaka showing her his face." 33-39

Then a Rakshasi called Dhanya Malini hurriedly came near him and embracing the ten headed one told him thus: 40

(Some people identify Dhanya Malini as Mandodari, the queen of Ravana.)

"Hey King, who is the chief of Rakshasas, what is the use this foolish Sita who belongs to the base caste of man to you, come on, make love with me." 41

"Hey King, I feel that the God Brahma has not fated her to enjoy the greatly enjoyable things that you have earned by your strength." 42

"The body of him who is in passionate love with someone who does love him becomes frail day by day and full contentment can be had only when you love someone who desires you." 43

That very strong cloud like Rakshasa, thus pulled back by that Rakshasi went back from there with a smile. 44

Starting from there, the ten headed one travelled to his palace with the glitter of the sun, making the earth tremble under his feet. 45

Along with the ten headed one, the Deva ladies, Gandharwa ladies and the Naga ladies surrounded him on all four sides and entered the palace. 46

Tempted by the God of love that Ravana terrorizing Sita who was stable, who always stood by just action and who was trembling leaving her there reached his glittering palace. 47

Thus ends the twenty second chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 23

Rakshasis Persuasion of Sita

[After the departure of Ravana, the Rakshasis started advising Sita about the desirability of her acceding to the request of Ravana. They point out the positive aspects and also tell her about her being killed, if she does not obey Ravana.]

The King Ravana who made his enemies cry went back from there, telling like this to the princess of Mithila and ordering all Rakshasis. 1

After the King of Rakshasas started and went back to his harem, those terrible looking Rakshasis surrounded Sita. 2

Afterwards the Rakshasis forgetting themselves in anger, came near Sita and faced the daughter of Videha told her these fearsome words: 3

"Hey Sita, how is it that you do not consider being wife of Ravana who has ten heads, who was born in the family of Pulasthya and who is great as big?"

4

(Pulasthya was the son of Brahma and father of Vishravas.)

After this One Rakshasi called Eka Jata (single haired one) with blood red eyes due to her anger called Sita who had a belly as soft as the palm and told her thus about this aspect: 5

"The famous Pulasthya is the spiritual son of Brahma and among the Prajapathis (leader of men) and fourth in rank." 6

(Sanaka, Sanatkumara and Sounaka are the others.)

"This Pulasthya, who had the spiritual son, who is a very great sage with famed penance and is called by the name of Vishrawas, had the same luster as Lord Brahma himself." 7

(The Rakshasis are trying to convince Sita that Ravana was after all a son of a great man in other words born to a man and a Rakshasi and therefore it is all right for her to become the wife of Ravana.)

"Hey Broad eyed one, Ravana who is the chief of Rakshasas is his son and you better like to become his wife. Hey lady who is all over pretty, are you going to obey, what I advise you or not?" 8

Then a Rakshasi called Harijata (green haired one) rolled her two very angry eyes and showing her cat like eyes uttered these words: 9

"You better like to become wife of that chief of Rakshasas who has won over the thirty three deva chieftains as well as their King Indra." 10

At that time a Rakshasi called Praghasa bullying her forgetting herself in anger and told the following hard words: "Are you going to accept the role of wife of the strong one who is ebbing with heroism, who has never retreated in a battle and who is very strong. That very strong King Ravana would leave his queen, who needs to be respected and would consider you as the luckiest one among all. Ravana would desert his harem which is filled by thousands of ladies and which is decorated by gems and come near you." 11-14

(She is telling her that he would leave his wife and concubines and get attached to her.)

Another Rakshasi called Vikata asked her thus, "That great one who has won Nagas, Gandharwas and Dhanavas in fights and war, is coming in front of you and begging you. Hey lady who is depressed, are you going to agree now itself to become the wife of Ravana who is a great one with all riches and who is the King of Rakshasas?" 15-17

(She is emphasizing more on the valor of Ravana.)

After that a Rakshasi called Durmukhi (bad faced one) told her the following words, "Hey lady with long eyes, are you not going to come under the control of him, for whose sake the Sun is afraid to emit heat and wind is afraid to blow harshly? Hey pretty one, who has beautiful eye brows, are you going to give your strong consent to be the wife of Ravana, for whose sake trees shower flowers always and the black clouds pour out rain whenever he chooses? Hey bewitching lady who has a very attractive divine smile, you better be clever and obey this good advice given to you, otherwise you will not be definitely alive." 18-22

(This Rakshasi harps about how even the divine ones dread Ravana.)

Thus ends the twenty third chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Songs sung of twenty-fourth to forty-seventh chapters of Sundara Kanda by Lava and Kusha in front of Sri Rama at the place where Aswa Medha sacrifice was performed on eighteenth day. The total verses sung on that day were 932.

Chapter: 24

Rakshasis Bullying

[This chapter describes the various ways the Rakshasis tried to bully Sita.]

After this the ugly looking hard hearted Rakshasa ladies came near Sita and told the following harsh and undesirable words: 1

"Hey Sita, why are you not consenting to the life in Harem which is liked by all beings and which has very special beds?" 2

"You think a human lady should only be the wife of another human being but that is not going to happen to you and so drag away your mind from Sri Rama." 3

"Accept being the wife of Ravana who enjoys the greatest pleasures in all the three worlds and engage in pleasant love play." 4

"It is strange for you who is a lucky human being without any defects, wanting to rejoin Rama who has been driven away from his Kingdom, who is dejected and who is suffering because of sorrow." 5

Sita, who had eyes similar to the lotus, after hearing the words of Rakshasis with tear-filled eyes, told the following words: 6

"All the words told by you jointly are against the percepts of the world and are sinful and is not acceptable to me." 7

"A human lady should not become the wife of a Rakshasa, even if all of you are going to eat me away. I am not going to listen to your words." 8

"Though my husband has been driven away from his Kingdom and though he is in dire straits, he is always one who is respected by me and like the Lady Suvarchala is always with the Sun God, I will always be with him." 9

(This simile is strange, because Suvarchala being hurt by Sun's harsh rays, left her shadow instead of her to be his wife.)

"I would never part from my husband Rama who is the prince of Ikshuvaku clan, like the very lucky Lady Sachi Devi from Indra, like Arundathi from Vasishta, Rohini from the moon god, Lopamudhra from Sage Agasthya, Sukanya from Sage Chyavana, Savithri from Prince Sathyavan, Madayanthi from Soudasa, Kesini from Sagara and the great Bhima princess Damayanthi from the great King Nala." 10-12

(Here she lists the various great virtuous ladies of her time. Since each couple represents a famous well known story, they are not related here. She also indicates that like Damayanthi and Madayanthi, she will also rejoin her husband.)

Those Rakshasis appointed by Ravana, hearing the words of Sita, became livid with anger and uttered the following harsh words and bullied her. 13

Hanuman the monkey who was silently hiding atop the Simshuba tree carefully watched Sita and those Rakshasis. 14

Those angry women surrounded her who was trembling by fear on all the four sides licked and bit their dry and elongated lips. 15

They who were very angry took the white axe in their hands and told, "This lady does not deserve to be the wife of Ravana who is the King of Rakshasas." 16

(Till this time, the Rakshasis were trying to convince Sita logically.)

Terrorized by the hateful Rakshasis, she who had a pleasant face wiped away her tears and reached the Simshuba tree. 17

Surrounded by the Rakshasis that broad eyed Sita drowned in her sorrow reached the Simshuba tree and stood there. 18

Those Rakshasis surrounded on all sides Sita who was thin, who had a faded face and who wore dirty cloths and started bullying her. 19

Then a Rakshasi called Vinatha who was having all signs of being angry, who was having a hateful look, who was having a pot belly and who was ugly to look at addressing Sita told: 20

"Madam Sita, you have till now shown that you love your husband sufficiently and doing anything more than this necessary leads to sorrow." 21

"Hey princess of Mithila, I am very much satisfied by your proper observation of the duty of human beings and let all good come to you. Be pleased to obey me who is telling you what is good for you." 22-23

"You please accept Ravana who is the King of all Rakshasas, who is handsome, who is valorous, who is like Indra, the King of devas, who is powerful, who has the sense of sacrifice and who tells sweet things to every one as your husband." 24

"Hey pretty lady who is the daughter of Videha, leave the poor unstable Rama and accept Ravana as husband and from today wear very costly make up and ornaments and become a queen of the three worlds. You would be then like Sachi Devi to Indra and Swaha Devi for the God of fire." 25-26

(Swaha is the wife of Agni, the god of fire.)

"Hey daughter of Videha, what is the use of your having the mortal Rama who does not have any support whatsoever? If you are not going to obey these words of mine to you, immediately all of us would eat you completely." 27

Then a Rakshasi called Vikata, who was having stooping chest, became very angry and with fists held up roared and told the following words to Sita. 28

"Hey very ignorant princess of Mithila, We have been tolerating several of your illogical words due to mercy towards and because of our peaceful nature." 29

"You are not obeying our words which are the only suitable ones to the present circumstances." 30

"Hey princess of Mithila you have been brought to the other shore of the ocean which cannot be crossed by any one and you have also come in to the horror filled harem of Ravana." 31

"Stop those tears and give away your sorrow which is going to cause problems to you." 32

"Leave out this permanent bad feeling and take as your share yourself happiness and love." 33

"Hey Sita, enjoy yourselves by passionate love with the King of Rakshasas." 34

"Hey, coward, you seem not to know that the youth in ladies is not a permanent and so it is necessary to enjoy all pleasures till youth is there with you." 35

"Hey, lady with a pretty eye, along with the King of Rakshasa see many flower gardens and mountain parks." 36

"Hey pretty one, under your control there would be seven thousand ladies to obey you." 37

"Hey princess of Mithila, if you do not act according to my words, I would definitely tear open your heart and eat it." 38

After that a Rakshasi called Chandodhari with cruel looks and rotating a huge spear, told her the following words: 39

"Seeing this lady who was abducted by Ravana, who is having with shaking chest due to fear and who has doe like eyes, I am getting a great desire." 40

"It is my wish to bite away and eat her liver. Pancreas, the fleshy part above that, her fleshy bones, heart, intestines, and head." 41

Alas, after that a Rakshasi called Praghasa told, "Why are we keeping quiet? Let us strangle this bad lady's neck and tell our King that that human lady is no more. Then he will tell us" You can eat her" and "I do not have any doubt about his telling like this." 42-43

Then another Rakshasi called Ajaamukhi (sheep headed one) told "Let us cut her in to small pieces and divide them equally among us and let us all take part in that. I do not like to go on arguing with her without doing this. Go and swiftly bring several types of drinks and several chutneys." 44-45

Then a Rakshasi called Surpanaka (lady having very broad nails) told, "I am in agreement with what Ajaamukhi has told us. Go bring wine which makes us forget all sorrows. Let us eat the human flesh and dance in the grounds of Nikumbhila." 46-47

(Nikumbhila is the ground outside the city where Ravana used to carry out his fire sacrifices.)

Terribly bullied thus by all the Rakshasis, Sita who is like a divine lady lost her courage and started crying. 48

Thus ends the twenty fourth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 25

Sita's Sorrow

[The terrible picture of the sorrowing Sita and the very sad thoughts that ran through her mind are given in this chapter.]

When those disturbed Rakshasis were talking to her with anger and hate, the daughter of Janaka wept and cried a lot. 1

She making wet her broad chest with the copious tears, was immersed in thought I and still did not reach the end of her sorrow. 2

She with a very disturbed face was trembling because of the bullying of the Rakshasis, and fell like a banana plant caught in the storm. 3

Her long broad hair, which was moving hither and thither, moved along with Sita who was trembling because of fear and appeared as if it was a serpent, which moved here and there. 4

That daughter of Videha, who was terrorized by the Rakshasis, who was very much full of fear and who had firm conviction of virtue towards her husband told the following words with eye full of tears: 5

"A human lady is not entitled to become the wife of a Rakshasa and since I am not going to obey your words, you can eat me all together." 6

Alas, that princess of Mithila having been drowned in sorrow, exceeded the limits of sadness and was heart-broken and with heavy breath and cried aloud accompanied by tears. 7

"The proverb that "Death is difficult to attain except in the fated time to males or females" told by learned people is very true, because in spite of the fact that I am mentally wounded and sad because of cruel Rakshasis and also because I am not with Rama, I continue to be alive, at this moment." 8-9

The sorrowing Sita who was like a deva maiden and who was cruelly treated by Ravana, did not find any other alternative. 10

Sita like the strayed deer attacked by wolf, started shivering uncontrollably like her soul was piercing deep inside her body. 11

During that time, becoming depressed by sorrow, she caught hold of a flowering branch of an Asoka tree and started thinking of her husband. 12

That great lady cried "Hey Rama", "Hey Lakshmana", "Hey Mother-in-law Kausalya", "Hey Sumithra" being luck less and being ignorant of my duties. "I am like a fully loaded ship shaken by cyclone in the middle of the sea; I am going to die like an orphan. I am melting down by my sorrow similar to the eroding shore by the speedy tide of water. I am not able to see Him who is my husband as I am in the custody of these Rakshasis. All lucky (blessed) people are able to see him, who has eyes like the fully open lotus flower, who has the majestic gait of a lion, who is thankful, who utters only sweet words and who alone is my master". 13-16

"My life without Rama is terrible similar to the one who has consumed very potent poison. I do not know what great sin, I have committed to merit this terrible sorrow that is eroding me. I being in the custody of Rakshasis am not able to see Lord Rama. Since I am suffering this extreme sorrow, I wish to give up this life. Human life is not all good; especially one under the custody of others, for one does not have independence to end even one's life." Such thoughts made her further sad. 17-20

Thus ends the twenty fifth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 26

Sita's Decision for Suicide

[Sita who is extremely sad lists out logical reasons for her to commit suicide and decides on that course.]

That wailing daughter of Janaka, with a bent head, eye full of tears and crying like a child was similar to the one who is mad, who has lost her wisdom and who is fear struck and started wailing like a mare rolling in mud to get rid of her tiresomeness. 1-2

"When Raghava (one who belongs to the clan of Raghu) was ignorant and away, this Rakshasa called Ravana, who can assume any shape he wants, attacked me and abducted me and brought me here, when was crying." 3

"Being in the custody of Rakshasis and being bullied by them terribly, I have become very sad and very much worried and so I am not interested in living further." 4

"Without Rama the great charioteer and being in the custody of Rakshasis, there is no purpose in my living even with riches and ornaments." 5

"My mind must be a very hard granite stone or a thing which does not erode or die, because even with all this sorrow, it is not breaking." 6

"Being with less of virtue and not being a lady, I should have been destroyed and in spite of being not in the company of Rama this sinner is protecting her life for this small period." 7

"What interest have I to look after my body and continue to live after parting from my darling, who is the lord of all land surrounded by the sea and who has such a sweet desirable speech?" 8

"I would not like to tolerate this great sorrow of being away from him for a long time and I do not mind even if I am cut in to pieces or eaten alive." 9

"I would not even touch this base thief Ravana by even by my left feet and where is the question of my making love to him?" 10

"That cruel one, who desires to request me to be his wife, does not understand when he is being rejected by me with aversion, nor does he understand his stature, nor his family." 11

"I would not accede to Ravana, even if I am crushed or cut or put in a raging fire. What is the point in this waiting?" 12

"I doubt that Sri Rama who is very knowledgeable, grateful, shows mercy to those in danger, well behaved and very famous, is devoid of any pity towards me due to my lack of luck." 13

"Why is he, who exterminated fourteen thousand Rakshasas all alone in Janasthana not interested in saving me?" 14

"This Ravana with very little valor has imprisoned me and I do not have any doubt that my husband is capable of winning him in war." 15

"Why is it that Rama who killed that great Rakshasa Viradha in Dandakaranya not freeing me from this custody and taking me back?" 16

(Viradha was a Gandharwa who was cured by his master Kubhera. He fought with Rama and Lakshmana and was killed.)

"It is true that this Lanka is in the middle of the ocean and prevents the entry of outsiders but I do not think that it is capable of preventing the arrows of Raghava." 17

"What could be the reason that a very stable hero like Sri Rama does not come here and release his darling wife, I do not understand." 18

"I believe that the great valorous one who is the elder brother of Lakshmana does not know that I am here, for once he knows about it he will not tolerate this insult." 19

"That great King of Hawks, who would have rushed to Raghava and informed him that I have been abducted by Ravana, fell in the battle." 20

(She is referring to Jatayu, the hawk son of Varuna, who fought with Ravana and died in the battle. However he was alive till he told Rama that Ravana had abducted her. Rama cremated him in the forest with all honours. Sita was ignorant of this story.)

"In spite of the fact that the Jatayu, who no doubt is old was defeated in the wrestling fight against Ravana and was defeated though he did a very great job." 21

" If that Raghava knows that I am here, immediately with great anger using his arrows he would make the world devoid of Rakshasas, he would blow Lanka away, dry the great ocean and even destroy the name and fame of Ravana." 22-23

"Afterwards, similar to my crying and wailing, in every house of Sri Lanka, these Rakshasis who have become widows would cry and possibly cry more." 24

"Rama accompanied by Lakshmana would search and find out Lanka, and it is definite that the enemy, once found out by them will not even live for a second more." 25

"Soon, this Lanka is going to be filled with the smoke emanating from burning coffins and would be like a cremation ground filled with crowds of hawks." 26

"Within a short time my desire would be fulfilled and definitely and this bad conduct of yours would lead to the destruction of you all." 27

"Within a short time this Lanka is going to lose its luster and very many bad omens are visible even now." 28

"When the great sinner and the worst among Rakshasas is killed then this Sri Lanka which is impregnable, is going to get weakened like a lady who has become a widow." 29

"This fertile and rich Sri Lanka which has lots of holy festivals and the Rakshasas would become leaderless like a lady who has lost her husband." 30

"In this place, I am going to hear soon the wailing of Rakshasis who are sad and pained from every house." 31

"Once the red eyed valorous Sri Rama knows that I am alive and in the house of Ravana, then definitely, Lanka would be burned by the arrows of Sri Rama and would become dark by losing its luster and would be filled with dead Rakshasas." 32-33

"The limit of time which has been fixed by this cruel and base Ravana is approaching near." 34

"These Rakshasas, who are sinners do not know that they are performing acts which should not be done and would as a result, danger would definitely come to all those who live in this town." 35

"These flesh eating Rakshasas do not understand what is just action and it is definite that they would fix me for breakfast." 36

"Without seeing Rama, who has eyes with red corners and who is pleasing to the eye, what can I who am very sorrowful do?" 37

"If it happens that any one here, would give me poison, I being without my husband would go and see the God of death." 38

"Rama who is the elder brother of Bharatha must be ignorant of the fact that I am alive for if not they both would not spare any effort to find me in this earth." 39

"That valorous elder brother of Lakshmana due to the sorrow because of me, must have left this body and must have reached heaven." 40

"How lucky are those Devas, Gandarwas, Siddhas and sages because they are able to see the lotus eyed Sri Rama who is my lord." 41

(Assumes Lord Rama has reached the heaven.)

"Possibly there is nothing I can do as a wife to Sri Rama who is very wise, who is very charitable, who is like a royal sage and who is the personification of God." 42

"Thankless people show love towards you when you are near them and do not show love when you are not near, but Rama is never like that." 43

"Is it because I do not have desirable traits or is it because that I am not lucky, that I, in spite of being a woman, is suffering because of the absence of Rama." 44

"I think it would be better for me to die rather than live away from Rama who is a great man, who has a faultless character, who is heroic and who is capable of destroying his enemies." 45

"Or is it that those two brothers who follow just action and who are sterling among men have decided to throw away their ornaments and live in the forest eating only fruits and roots." 46

"Or is it possible that those heroic brothers have been killed using deceit by Ravana who is the King of Rakshasa and a bad one?" 47

"In this state I wish to die but I do not get a suitable death even in this very sad state." 48

"Those who do not have likes and dislikes are very great souls, for they have won over their senses, they are very lucky, they are really sages, they are recognized by the world and are the ones who should be really applauded." 49

"When pleasures come, mind is not having sorrow. When sadness comes there is pain in the mind. My salutations to those who stand separately from both these states." 50

"I who am not able to achieve such victory over mind have got away from my husband Rama who lives according to law and am in the custody of Ravana and so I am going to commit suicide." 51

Thus ends the twenty sixth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 27

Trijata's Dream

[This chapter is about the dream of Trijata, one of the guards of Sita, who is the daughter of Vibhishana, which foretells good tidings for Sita and Rama and very bad happenings to Ravana and other Rakshasas.]

Having been told like this the horrible Rakshasis became livid with anger and some of them went to tell it to the bad soul Ravana. 1

Then the terrible looking Rakshasis surrounded Sita and told the following words, which lead to the same result and which are hurting to the ears. 2

"Hey ignorant Sita, who has decided upon to do sinful act today and now itself, we the Rakshasis are going to eat your flesh." 3

Seeing the methods of bullying used by them which are not lady like, a very elderly and wise Rakshasi called Trijata* spoke the following words: 4

* Trijata has been described as the daughter of Vibhishana, the younger brother of Ravana.

"Hey sinners, you can eat me and please do not kill Sita, who is the daughter of Janaka, who is the daughter in law of Dasaratha and who respects all others." 5

"Just now, I saw a dream and truly I saw it. When thinking about it I am upset, my hairs stand upright for the dream is about the fall of Rakshasas and the victory of her husband." 6

Thus informed by Trijata, those Rakshasis who had lost their senses due to anger were suddenly full of fear and asked Trijata, "What is the type of dream that you have seen at night? Please explain it in detail." 7

Once she heard the words emanating from the mouth of Rakshasis, Trijata started talking to them about her dream. 8

"Raghava clothed in white silk and wearing white flower garland arrived happily along with Lakshmana in a palanquin made of ivory and carried by thousand swans and travelling in the sky." 9

"I saw in my dream Sita also clothed in white silk who had reached the White Mountain surrounded by the sea and being happy with Sri Rama like the sun light with the sun." 10

(Please note that dressing in white was considered as auspicious during the time of Ramayana.)

"I Saw Rama along with Lakshmana arriving, riding on a mountain like, four tusked great elephant." 11

"Then those two human heroes clothed in white silk and wearing white flower garland, shining in their own luster approached the daughter of Janaka." 12

"Then Janaki from that mountain itself climbed on to the neck of the elephant, which was looked after by her husband." 13

"Then she rose from the lap of her lotus eyed husband and stated patting the moon and the sun". 14

"Then the elephant ridden by those two princes and the broad eyed Sita came and stood on the sky just above Lanka." 15

"Then accompanied by Sita and Lakshmana, Rama climbed on a chariot drawn by eight pairs of bulls and reached here on his own." 16

"I saw Sri Rama, who is capable of exterminating problems swallowing all the three worlds along with several globes and its moving and not moving inhabitants." 17

"From the middle of the waters of the ocean of milk, one White Mountain rose up. On the top of the mountain was a very big white elephant with four tusks. And on the top of it, the lotus eyed Sri Rama, his brother Lakshmana and his wife Sita were seated." 18-20

"Sita arose from there and embraced the pretty, full moon with both her hands and was there as a part of her husband." 21

"After that in another place, the lotus eyed Rama who was born in the Kakustha clan and who was a gentleman, sat on a wonderful seat facing east and was anointed by all the holy waters by the group of great sages, I also saw him being worshipped by all devas." 22-23

"There she, who is the daughter of Janaka, who was having a very pretty middle part, clothed in white silk, wearing white flower garlands and also anointed by scents from several holy flowers shined greatly." 24

"After this Devas accompanied by Gandarwas, sages and Sidhas keeping Lord Brahma in their front saluted Sri Rama." 25

"The great Sri Rama who was expert in pleasing every one became himself Lord Vishnu and sat on a holy seat. I also saw him like this." 26

"The red eyed gentleman Sri Rama who was the lord of all worlds and who was a descendent of Raghu, shined there as the ultimate truth, as the ultimate essence, as the personification of ultimate knowledge, as the ultimate mediation, as the ultimate cause, as the ultimate place, as the ultimate cause of everything, holding conch, holy wheel and mace in his hands, with very long eyes, with Sri Vatsa* on his chest, as the Kingdom leading to ultimate deliverance, as somebody who can never be defeated, as somebody who is permanent, as somebody who is perennial, as Vishnu the abode of peace and as someone who was glowing greatly. 27-29

* Sri Vatsa is on the chest of Lord Vishnu and Goddess Lakshmi resides there.

"Then the King of devas, manes, great sages, Gandarwas, Vidhyadaras, the chief of Pannagas surrounded Rama, who was crowned and with folded hands sang his praise." 30

"Then all the Apsaras (Deva dancers) joined together sang with happiness and danced accompanied by necessary musical instruments. Along with them instruments like Veena, Muraja,* drums and conches together made pleasant royal music." 31

* A musical instrument.

"After this I also saw the real hero Rama, in another place. That prince among men with Lakshmana, his brother and his wife Sita was riding the sun like holy Puspaka Vimana and was travelling towards the north." 32-33

(In the Northern side of India, Gods used to reside and was considered holy.)

I saw like this in my dream the valorous Sri Rama who was very similar to Lord Vishnu along with his brother Lakshmana and with Sita. 34

"That resplendent Sri Rama who cannot be won over either by Devas or asuras or rakshasas or anybody else is similar to the fact that heaven cannot be won over by sinners." 35

"Not only this, I saw the head shaved Ravana who had applied oil all over, clothed in red cloths, tipsy being drunk and wearing Kara Vira flowers. 36

(Here red colour is indicative of bad. This stanza also indicated shaving of head indicates miserable state.)

"At another time I saw the head shaved Ravana who has fallen to the earth from Pushpaka Vimana being forcibly dragged by a lady wearing black dress." 37

"He wore a red garland and red Thilaka and was travelling to the south riding a chariot dragged by donkey and was drowned in a hole in the mud." 38

"I saw a black lady laden with mud all over her body wearing a cloth smelling of blood dragging the ten headed one holding him tightly on the neck towards south." 39

"He was riding fast towards the south on a donkey having lost his senses by drinking oil, laughing, tottering, with dulled senses and with weak body" 40

(God of death and hell were supposed to be in the Southern direction.)

"I also saw the King Ravana falling from the donkey with head downwards and stunned by fear and ultimately falling on earth." 41

"That Ravana suddenly got up, was caught by fear, started trembling, was shaking because he was drunk, was shouting many meaningless words like a mad man and fell in a intolerable, very dark, hell like shit pit and went down in to that." 42-43

"I also saw the very strong Kumbhakarna* there. I also saw all the sons of Ravana applied with oil and head shaved in side there." 44

* Younger brother of Ravana.

"Ravana riding on a pig, Indrajit riding on a crocodile and Kumbhakarna riding on a camel went towards south." 45

"But I saw in my dream only Vibishana carrying a white umbrella clothed in white silk, wearing a white garland, anointed with white sandal paste and accompanied by music of Dundhubhi* and honoured by dance and music." 46

* A deva musician.

"There I saw Vibishana along with four ministers riding on a holy four tusked elephant which was equal to a cloud and which was roaring like a cloud reaching Sri Rama." 47

"I also saw huge crowds of drunk Rakshasas in blood drenched cloth, wearing blood red garlands along with sound of drums and music." 48

"I saw the pretty city of Lanka which has horses, chariots and elephants drowning in the sea with its towers and decorations broken down." 49

"I saw in my dream, the city of Lanka which is well protected by Ravana being burnt down by a monkey who was the emissary of Rama." 50

"All the Rakshasis were loudly crying and dancing after drinking oil and in the city of Lanka which had turned in to ashes, all Rakshasa chieftains like Kumbhakarna, all dressed in red, were getting drowned in a pit of cow dung." 51-52

"Raghava who cannot tolerate crimes is going to kill Ravana along with all his people and is going take back Sita. You will see this and you better run and hide yourself." 53

"Raghava will not forgive you all for terrorizing and bullying his wife who is his darling, who is honoured by him and who accompanied him to live in the forest." 54

"So let your cruel words stop, talk to her and console her. Let us all beg the daughter of Videha and I feel that is only the good decision." 55-56

" This very sad lady about whom this dream was seen, is going to get out of the different kinds of sorrow and is going to join back her very great husband." 57

"Hey, Rakshasis, what is the use of hesitating, go and beg the forgiveness of her who has been terrorized." 58

"All the Rakshasas are going to suffer grave danger from Raghava." 59

"Hey, Rakshasis, there is no doubt that the princess of Mithila who is the daughter of Janaka would get quickly pleased with you as soon as you bow to her. She alone is sufficient to save us all from this grave danger." 60

"Not only that, I do not see even a bit of anything, which is not a good omen, in all parts of her body." 61

"The only sorrowful state which had happened to her, who attained the Vimana in my dream and who should not have got all this sorrow is her being dulled by the dirt" 62

"I am seeing that, the downfall of the King of Rakshasas, victory of Rama and the fulfillment of desires of the daughter of Videha has come very near." 63

"Good omens are happening to her who is going to hear pleasant news. I am seeing that her long left eye, which is like a lotus petal, is beating about. Apart from that only the left arm of Vaidehi is throbbing because of pleasure. Also her left thigh, which is like the trunk of an elephant, is throbbing. All this indicates that Raghava is standing in front of her eye." 64-66

"Not only that, the bird living on the branches with great zest and happiness is making lovely soft sound indicating the safe arrival of someone again and again and appears as if it is helping her by its song." 67

Thus ends the twenty seventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 28

Sita's Attempt to Suicide

[After reflecting her sad state of affairs, Sita decides to commit suicide through hanging by use of her rope like hair. At that time she saw some good omens.]

That Sita, hearing the intolerable words of the Rakshasa King Ravana, became dejected and sad and shivered like a young she elephant caught in the clutches of a lion. 1

That Sita who was caught between the Rakshasis and hence terrified, being bullied by Ravana's harsh words started crying like a young girl who has been left in the middle of a solitary forest and started wailing again. 2

"Sages say that in this world, you cannot die except at the appointed time. How true the saying is, for in spite of being terrorized like this and in spite of being a sinner, I am kept alive for more than a second." 3

"May be my heart which is devoid of pleasures and filled with sorrow is immortal? Even at this time it is not breaking in to thousand pieces like the peak of a mountain hit by Vajarayudha." 4

"I would commit suicide immediately and there would not be any sin for me in this. I should not agree to the desire with intolerable intention of Ravana, like A Brahmin should not teach Vedas to those who are not Dwija*." 5

* Twice born

"If he who is the chief of the world does not come at this time, the ungentlemanly Ravana would cut all the parts of my body by sharp weapons like an animal caught in the womb is taken out after cutting it in to pieces." 6

"Like a thief punished by death and kept in custody finds it difficult even to spend a night, for me who is sorrowful, these two months are very long. Alas what a great sorrow it is." 7

"Hey Rama, Hey Lakshmana, Hey Sumithra, Hey mother of Rama, I am filled with sorrow like a boat caught by cyclone in the middle of the sea." 8

"Because of me those two sons of the King of men (Dasaratha) should have been killed by the Rakshasa who came there as a deer like two great lions being killed by thunder." 9

"Possibly the God of death himself came in the form of a deer and tempted me who is unlucky and due to this only I parted company with the gentleman Rama who is the elder brother of Lakshmana." 10

"Hey Rama who has taken truth as a penance, hey long armed one, hey Rama who is similar to the full moon, hey Rama who is dear to all animals, hey Rama who does only good, are you not knowing that the rakshasas are going to kill me." 11

"My conviction that there is no god except you, my patience, my sleeping on the floor, my standing firm on my resolve of doing just actions, and my virtue as a wife, are going to go waste, like the help done to ungrateful people." 12

"I being away from you, being famished and thin, being pale and being not at all sure that I would see you again, am not able to see any way to see you, So this just conduct that I have been observing is of no use and also my determination to be with only one husband is also of no use." 13

"I desire that at least you should complete the desire of your father strictly, return from the forest and become elated at having being done so, leave out all sorrow at having completed the penance and be relaxed under the careful service of the women there." 14

(Though "women" is the word used, commentators feel it only indicates his mothers and other elderly woman.)

"Hey Rama, I have served you with all my mind but at last, having decided to commit suicide, am going to sacrifice my life at last, being unlucky and having observed meditation and penance without any use." 15

"I should have ended my life by poison or by use of a sharp sword but I do not find any one in the palace of Ravana to give me poison or the sword." 16

Thus thinking, wailing, trembling and with a dry throat Sita approached a big flowering tree with the thought of Sri Rama in her mind." 17

Thinking thus in various ways, being extremely upset by sorrow, that Sita took her singly made up hair in her hand and deciding that "Immediately I am going to hang and die by tying this hair to my throat and travel to the place of the God of death.", she who had a with soft and tender body, stood catching the branch of that tree. At that time when continuous thought of Rama and Rama's brother were passing through the mind of that holy lady, some omens which are not the cause of sorrow, which contribute to strengthening of the mind and which were world famous as indicating good tidings happened to her. 18-20

(Her though process indicates she was not willing to embrace such a sinful way of death, which was unsuitable to the greatness of her family.)

Thus ends the twenty eighth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 29

Good Omens Seeing

[Good omens occurred to Sita who was consoled by those omens and gained more confidence.]

Good omens approached her, who is faultless, who does forever well, who was mentally perturbed and who because of lack of happiness was terribly depressed like the helpless people approaching a generous man. 1

That long haired lady's very pretty left eye which is surrounded by curved eye brows, which is black, which is broad and which is bright white colour, surrounded by red colour started throbbing like the lotus flower shaken by a fish. 2

Her pretty long round arms which merit the application of dark sandal paste and which were caressed by her darling, started throbbing fast for quite some time. 3

Not only that apart from these two, her left thigh which was round and fat like the elephants trunk throbbed giving initial signals to her of the coming back of Sri Rama. 4

Also the gold coloured dress which was coated with dust, of that very pretty standing woman, who had teeth which are like the buds of jasmine and who had very clear eyes, slightly loosened indicating good things are bound come. 5

Getting more confidence by these good omens and others, which were indicative of fulfillment of desires from very ancient times, that pretty lady became very happy similar to the wind and sun dried seed when it received rain. 6

Her face with lips which were similar to the red guava fruit, her pretty eyes and eye brows, her long hair, her curved eyelids and her teeth which were white started shining again like the moon which got its freedom from the serpent Rahu. 7

(Hindus believed that at the time of lunar eclipse the serpent Rahu swallows the moon)

Face of that lady with her sorrow removed, with no thoughts in her mind, with her worries quenched and, with more strength due to more happiness glowed like the night lit by the cool moon. 8

Thus ends the twenty ninth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 30

Hanuman's Thinking to Console Sita

[Hanuman then analyses the situation and thinks what he should do? He decides that he should see and console Sita. Then he comes to the conclusion that he should sing the praises of Rama so that she would pay attention to them and not get startled.]

That heroic Hanuman observed with attention the bullying of Sita by the Rakshasis, Sita's reply, and Trijata's words. 1

Afterwards that monkey having seen Sita, who was like a deva maiden in the garden of Indra, before his eyes, started thinking in various ways. 2

"That lady whom thousands and ten thousands monkeys were searching in all directions has been seen by me." 3

"I, who am an emissary was able to know all this, because with an intention of knowing the strength of the enemy with enthusiasm, I moved without catching anybody's eye " 4

"I was able to know especially about the Rakshasas, the fame of this King of Rakshasas and about this city." 5

"This is the proper time to console the wife of the all merciful man with great character, whose only desire is to see her husband." 6

"Let me console her, who has a face like full moon, who did not know what is sorrow, who at present is full of sorrow and who does not find the means to end her sorrow anywhere nearby." 7

"If I go without consoling her, who has a mind ebbing with sorrow, my going would cause lot of bad results." 8

"If I return now, this Janaki the princess with lot of fame would not find any way to get out of her sorrow and would definitely give up her life." 9

"Apart from that I also have to console Rama who has a face like the full moon, who is a great hero and who only wants to see Sita." 10

"This necessary meeting with her cannot be done at present in front of the Rakshasis and how is it possible? I am not able to find any solution." 11

"I should console her during the remaining part of the night only, for if not she would definitely commit suicide." 12

"When Rama asks me as to what message did Sita send, if I do not meet her, what reply would it be possible for me to give?" 13

"Suppose I hurriedly return without any message from Sita, he who belongs to the clan of Kakustha would get angry at me and burn me, with his intolerably angry look itself." 14

"Also if Sugreeva tries to gather an army for the cause of Rama, his coming along with the army would be without any use." 15

"I would continue to be here and wait for a proper time and at that time I would slowly console her who is steeped in sorrow." 16

"Especially since I am a monkey with a very small stature, at this time I will speak the language of the ordinary men." 17

(The common man of those times spoke a colloquial version of Sanskrit language called Prakrit. The tribals spoke a version called Paisachi and the learned Brahmins only spoke Sanskrit.)

"If I speak Sanskrit like Brahmins, Sita would think how a monkey like me got that power to talk like that and she would be scared of me, assuming that I am Ravana." 18-19

(This indicates that Ravana spoke to her in Sanskrit.)

"Since She who is faultless should be consoled by me, I should certainly talk in the language of ordinary men as there is no other way." 20

"She who has already been bullied and terrorized by the Rakshasis would again be scared if she sees my form and hears my language." 21

"Then the sad broad eyed one would become more scared and thinking that I am Ravana who can assume any form he likes would start shouting." 22

"As soon as she starts shouting, those horrible Rakshasis who are similar to the God of death, would come along with various weapons." 23

"Then those, with wrongly shaped faces, would surround me from all the four sides and would make efforts to catch and kill me." 24

"Seeing me running and jumping all over the branches and sticks, one after another they would start shivering out of fear." 25

"Not only that, seeing my big form travelling through the forests, those Rakshasis with misshaped faces would start shivering out of fear." 26

"Then those Rakshasis will summon the Rakshasas appointed by the King of Rakshasas in his palace." 27

"They armed with spears, sword and other arms would come and join this crowd creating more fear." 28

"Surrounded on all sides by them, I would blow away the strength of Rakshasa and possibly in that state would lose the strength to reach the other shore of this great ocean." 29

"Some of those very active ones may possibly be able to catch me and I would get imprisoned and Sita would not be able to know any news." 30

"Those of them who are interested in violence may possibly kill the daughter of Janaka and if that happens, then the job entrusted by Rama and Sugreeva would end dangerously." 31

"Janaki being here is a secret, which is impossible to find out as this place is guarded by Rakshasas and is surrounded by the sea." 32

"I also am not able to think of another one to do the job of Rama, if I am defeated in war or imprisoned by Rakshasas." 33

"If I am killed, in spite of hard thinking, I do not know of another monkey who can cross this great sea which is one hundred Yojanas broad." 34

"I am definitely capable of killing thousands of Rakshasas fighting alone but I am doubtful whether I would be able to reach the other shore afterwards." 35

"This danger that I may face in the uncertainty of war is not suitable to me at this time and no intelligent individual would enter a dangerous act without suspicion." 36

"If I do not see and talk to her, death will happen to Vaidehi and by talking to her this great danger would happen." 37

"Even jobs which can have good results, would fail to get any result, similar to the vanishing of darkness at Sun rise by employing an emissary without the strength of thoughtful analysis." 38

(An inefficient thoughtless emissary will not be able to complete any job.)

"It is not clear to me as to what should be done by me and what should not be done and I feel jobs are spoiled by those emissaries who think that they know everything." 39

"What is to be done so that the job is not spoiled? How to ensure that there is no dearth of right decision? What to do to ensure that this crossing of the ocean is not wasted? 40

"How will she hear my words with careful attention and not only that, how to ensure that my words do not make her tremble?" Thinking like this Hanuman arrived at a decision, which was really without any flaws. 41

"By singing the praise of Rama who can get any job done without any danger and who is close to her, I can keep her, whose mind is firmly fixed on her husband, not startled." 42

"I would make her hear those words which describe the just and good actions of Rama who is all knowing and who is the greatest among Ikshuvaku clan. I would tell these by singing his praise and also do things in such a way that she will believe in them." 43-44

That great Hanuman thinking thus in various ways about the wife of the King of the world, sitting in the middle of the branches of the tree spoke the sweet words which would lead to positive result. 45

Thus ends the thirtieth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 31

Rama's Story Narration

[Hanuman narrates the story of Rama up to that point in brief manner after the Rakshasis have slept. Sita hears the story, becomes happy and locates Hanuman.]

After thinking like this in various ways and having decided on what to do, he sweetly narrated in a clear manner the following: 1

"There was a King called Dasaratha, who had an army consisting of chariots, horses and elephants, who was greatly resplendent, who was truthful and who was famous all over". 2

(Dasaratha's original name was Nemi. He undertook to fight with Shambara to help his friend Indra. Shambara took ten different forms all sitting on chariots and attacked him from ten different directions. With a single chariot, Nemi efficiently fought and killed him. Afterwards he was known as Dasaratha, the ten-chariot man.)

"He was greatest among the Kingly sages, was equal to sages by his penance, was born in the family of emperors and was equal to Indra in strength." 3

"He was non violent, was having a great mind, was charitable, was truly a hero, was the head of Ikshuvaku clan, was lucky and was responsible for increase in the clan's wealth." 4

"He was a King in all respects, was very rich, who was famous in the world, which surrounded by four oceans and was one who does good and was also one who is good." 5

Rama was his eldest and darling son, who was having a face like moon, who was a specialist and who was the greatest among the archers." 6

"Rama was a protector of his just actions (dharma), was a protector of his people, was a protector of all animals and the nation's Dharma and was one capable of giving pain to his enemies." 7

"Due to the promise given by his father who was firm in his belief of truth and who was an elderly man, he adorned himself with sagely dresses and was sent to the forest along with his wife and brother." 8

(The promise was given to Kaikeyi. She was with him in the chariot when he fought Shambhara. While fighting was in progress, the wheel axle got loose. Kaikeyi tightened it by using her thumb and as a result Dasaratha was able to kill Shambhara. Pleased with his wife's daring, he gave her two boons. But she made him promise to give her those boons at any time she wants.)

"Rama who was hunting in the deep forest killed many Rakshasas who could assume any shape they wanted." 9

"Hearing the destruction of Janasthana and killing of Khara and Dhooshana, Ravana deceived Rama by illusion of a deer and Janaki was abducted by him with great passion for her." 10

(Maricha who was his uncle played the part of the deer. Janasthana was an area of Dandakaranya forest where Rama stayed for a long time.)

"Rama who was searching the virtuous and innocent Sita in the forest, met a monkey called Sugreeva and became his friend." 11

"Sugreeva took a vow to find out the place where Sita was living and Rama assured him that Sugreeva would be made as the King of the country of monkeys." 12

"Because of that, the very strong and great hero Sri Rama killed Bali and gave the country of monkeys to Sugreeva." 13

(Bali was the elder half-brother of Sugreeva.)

"Appointed by Sugreeva, several thousand monkeys, who are very attractive, are searching for her in all directions." 14

"I being enthused by the words of Sampathi jumped and crossed this great ocean which is one hundred Yojanas broad for the sake of that broad eyed lady." 15

(After a hopeless search for Sita, the monkeys decide to commit a mass suicide. While discussing, they happen to mention about the valiant fight of Jatayu with Ravana. Sampathi, who was the elder brother of Jatayu (both were sons of God Aruna), who had earlier tried to protect his younger brother from the harsh sun rays, was living in a cave nearby having lost his wings. He was shocked by the news of Jatayu's death and by his far sighted vision was able to locate Sita in the island of Lanka)

"I, well known to Raghava, have found out that lady of whom I have heard with the specified appearance, with specified colour, with specified glitter" 16

After telling thus the great monkey observed silence. 17

Janaki after hearing the above words was greatly wonderstruck. 18

Then that lady who had very pretty hair, which had a curved ends, lifted her face, which was partially covered by her hair and examined the Simshuba tree. 19

That Sita whose soul was filled with only Sri Rama's thought, examined all directions and places and after well grasping the words of the monkey said to herself, "So be it" and became very happy. 20

She after searching round, up and down her saw Hanuman who was extremely wise, who was the minister of the monkey King, who was the son of God of wind and who looked like the rising sun from behind the mountains. 21

Thus ends the thirty-first chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 32

Sita sees Hanuman

[Sita becomes confused on seeing a red copper coloured monkey because she thinks it is a bad omen. She analyses the situation and prays God that whatever has been narrated by Hanuman should be true.]

Seeing him, who was hiding in the branches, who was attired in white and who was copper coloured like streaks of lightning, she was very much confused. 1

She saw there, the monkey who had eyes like molten gold, who had the luster of the body like the fully opened Asoka flowers, who was very soft and who was speaking lovable words. 2

Maithili wondered greatly and thought like this. 3

Seeing the horrible and unusual features of the monkey she thought that it was bad omen and unfortunately started to get worried. 4

That fear struck Sita wailed in a pitiable manner and that pretty and good natured Sita muttered "Rama, Rama" and "Lakshmana" often while crying. 5

That pretty princess of Mithila seeing in front of her that Monkey chief, who was standing with humility, thought that "It was definitely a dream." 6

She saw the son of Wind God, who was the minister of King of Monkeys, who always obeyed the order of his King, who was foremost among intelligent beings, who was having a mis-shaped face and saw him as very thoughtful. 7

As soon as the wide eyed Sita saw him properly, she almost fainted and took to the appearance of a dead woman but at last she woke from her stupor and started thinking. 8

"I am seeing in my dream this monkey with a mis-shaped face, which is agreed upon by the sciences as not showing good. Let good happen to Rama with Lakshmana and my father, the King Janaka." 9

"This is not a dream also, because I who has been affected by sorrow and sadness do not sleep at all. I had a parting from Rama who had the face of the full moon and after that I do not have anything pleasant happening to me." 10

"Because I am, within my mind, always thinking of Rama and by my words always praising him, I also always hear the story suitable to him and possibly due to that I am hearing his story." 11

"As of now I am full of thoughts in my mind about him, I have offered my mind fully to him and I always meditate on him and naturally I think, I see him and also think that I hear about him." 12

"I think what happened was only a feeling in my mind but in spite of that I am able to think and analyze about it. Thought will not have a form. But what I see has a clear form and is talking to me." 13

"My salutations are to Indra, Brahaspathi* and Brahma. Let whatever has been told by this monkey come true and let it not be false." 14

* The teacher of Devas.

Thus ends the thirty-second chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 33

Hanuman's Dialogue with Sita

[Hanuman enquires with Sita, whether she is actually Sita and she confirms it.]

That hanuman, who was having a face like coral, who was the son of Wind God and who was greatly resplendent got down from the tree, went near Sita and fell at her feet with a sad and humble face. Then he started talking to her with sweet praises with both his hands clasped in salutation over his head. 1-2

"Hey lady, who wears ruffled silk cloth, hey lady, who is having eyes like lotus flowers, hey lady without any defects, who are you and why are you holding the branch of a tree?" 3

"Why are tears flowing from both of your eyes, like drops of water falling from two lotus flowers?" 4

"Hey very good lady, who are you among Asuras, Nagas, Gandharwas, Rakshasas, Yakshas and Kinnaras?" 5

"Hey lady who is great and pretty, to me you appear as if you are a Deva maiden. Who are you among Rudras, Maruths and Vasus?" 6

(Various types of demi gods.)

"Are you the Holy Star Rohini enshrined with all good characters, who has parted with the moon and fallen down on earth?" 7

"Hey lady, who brings only good and who has eyes without any blemish, who are you? 8

"Hey lady with black eyes, who is harbinger of good, are you by chance Arundathi, who has deserted and angered your husband Vasishta because of anger or passion?" 9

(Arundathi, the sage wife of great Sage Vasishta, occupies the constellation of great bear along with her husband. She is possibly one of those extremely rare ladies who has been promoted as a star.)

"Hey lady, who has a pretty waist, who is your son or your father or your brother or your husband? From which world have you fallen down to this world and have become so sad?" 10

"Because you are crying, taking painful breaths, your feet touches the earth and you have taken one lord's name as your everything, I do not think that you are a deva maiden." 11

(Devas are not supposed to blink and their feet does not touch the earth.)

"From your form and features which I have seen, I think that you are a princess or a queen of a great King." 12

"If you are Sita, who has been abducted by Ravana from Janasthana, please tell me clearly, who is enquiring about you, because by your telling, good things will happen to you." 13

"Your beauty is greater than any human beauty, your features shine because of penance and your sorrow is indescribable. Because of this I feel that you are the queen of Rama." 14

That daughter of Videha, becoming happy because of the praise of Rama, thus replied to Hanuman who was standing leaning on a tree: 15

"I am the daughter in law of Dasaratha who was first among the great Kings of the world, who use to defeat enemy soldiers and who is famous." 16

(Please note that Hanuman, Ravana and other Rakshasis used to refer her as Daughter of Janaka and Sita introduces her as daughter-in-law of Dasaratha.)

"I am known as Sita and am the daughter of King Janaka who is great and who is the King of Videha, I am the wife of Rama, who is a great hero." 17

"I enjoyed a life for twelve years in the palace of Rama with all my wishes fulfilled and was enjoying all pleasures which are proper for human beings." 18

"After that in the thirteenth year, the King along with elders ordered the coronation of Rama, who belonged to the Ikshuvaku clan." 19

"When arrangements were under progress for the coronation, the queen Kaikeyi told about his promise to her." 20

"If Rama is going to be crowned, I would not eat my food from now, I would not drink either and this is the last day of my life." 21

"Hey great among the Kings, if the loving promise made by you to me in olden days should not be made a lie, then Rama should go to the forest." 22

"That truthful King remembering the promise he had given to his queen, hearing Kaikeyi's words which were cruel and undesirable became very much worried." 23

"Then that old King standing firmly on justice and truth requested with tears, his eldest son Rama for the Kingdom." 24

(kingdom was still Dasaratha's. He wanted him to forsake the poison of Yuva Raja)

"That great one considering his father's orders as greater than the coronation, thought it as a great good deed in his mind and by words agreed to the request." 25

"Sri Rama who considers truth as his greatest valour would always give but never take and even if he loses his life, will not tell anything that is harsh and hurting." 26

"That famous one then removing his costly robes, sacrificed the Kingdom willingly and gave me in the custody of his mother." 27

"But I prepared myself for the journey to the forest faster than him for even living in heaven without him is not liked by me." 28

Lakshmana, the son of Sumithra, who is a great holy one and a friend to those who are friendly became ready before everyone and dressed in bark with a determination to look after his brother." 29

"Then all the three of us, considering the orders of elders as more important took to the life in forest which was strange to us and which creates seriousness." 30

"I, who am the wife of him, who was having great valour and living in the Dandaka forest, was abducted by the Rakshasa Ravana, who is a bad soul." 31

"I have been given the blessing of lease of life for two more months by Ravana and so only after two months I would sacrifice my life." 32

Thus ends the thirty-third chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 34

Hanuman's Narration of Rama

[Though initially Sita becomes glad on seeing Hanuman, she gets confused when he starts going near her and decides that he is only Ravana. Slowly by his actions and sweet words, Hanuman tries to dispel this misunderstanding.]

Hearing her words, which are steeped in sadness after sadness that monkey chief Hanuman, gave the following mind pleasing reply: 1

"Holy lady, I am the emissary of Rama, sent by him here and have come here to inform you about news pertaining to him." 2

"Hey Godly one, that Rama who is the son of Dasaratha, who is the greatest among those who knows Vedas and who has knowledge of Vedas and Brahmasthra, enquired about your well being." 3

Lakshmana who is dear to your husband, who is always with him, who is suffering due to sorrow and who is greatly resplendent has offered salutations by his head to you." 4

(Hindus as an extreme sign of respect prostrate before those whom they respect with their head at their feet.)

That lady hearing the news about the well being of those two lion among men was pleased all over her body and addressed Hanuman in a different way as follows? 5

"The proverb that "Happiness comes to the living man even after one hundred years" which is normally told appears to be true in my case. How happy I am!" 6

She got wonderful confidence in Hanuman whom she has seen face to face. And they with confidence between them started mutual conversation. 7

Hearing her words, that monkey chief Hanuman, started going near Sita, who was wilting with sorrow. 8

The nearer and nearer he approached her, Sita started more and more suspecting him as Ravana. 9

"This must be Ravana who has changed his appearance and how foolish it is that I and he had conversed with each other. What a great tragedy", she thought. 10

She who had all the holy qualities and who was being pained by extreme sorrow left the branch of the Asoka tree which she was holding and sat firmly on the floor. 11

The great hero Hanuman, seeing her afraid of him due to the misunderstanding, saluted Sita who was afflicted by sorrow by falling at her feet. But she, who was totally scared of him, did not see him by opening her eyes. 12

The sweet voiced and moon faced Sita seeing that he was bowing to her for a long time, gathered little courage and told him thus: 13

"If you are indeed Ravana who is bent upon violence, you are causing me intense sorrow and that is not good for you." 14

"You are the same Ravana whom I saw in Janasthana as the one who has taken the form of one who has given up the world by hiding his own form." 15

"Hey Rakshasa, who is personification of passion, you are troubling me who is starving, shivering and in anguish and this is not good." 16

"Or perhaps, what I doubt about you is not right, for just by looking at you, my mind is peaceful." 17

"If you are indeed the emissary of Lord Rama, let good happen to you. Hey, monkey chief, I am requesting you to narrate the story of Rama. Hey peaceful monkey, you have attracted my mind like the banks of the river. Please describe the qualities of my Lord, Rama." 18-19

"Hey, what is this, why this pleasant dream to me. Why am I, who has been abducted by force, assuming that this monkey has been sent by Rama?" 20

"Even in my dream, if I see the valorous hero Lord Rama with Lakshmana then I would not be scared. Has dreams also have become my enemy?" 21

"I do not think that this is a dream that forebades good, for good would not happen by seeing a monkey in a dream. And I have received only good news." 22

"This could be self deceit or could be the action of some evil spirit or a lunacy created by intense longing. Perhaps this is possibly the mirage." 23

"No, this is not madness or mental state created by madness, for I am clearly recognizing myself and this as a monkey." 24

Analyzing in various ways thus about the strengths of her various thoughts, she concluded that the monkey was indeed the King of Rakshasas who can assume any form he wanted. 25

Then Sita who was the daughter of Janaka and who had a very thin waist, assuming thus in her mind, did not utter anything to the monkey. 26

Hanuman the Son of God of wind, understanding her sorrow started pleasing her by words, which were sweet to her ears. 27

"He is resplendent like the sun god, pleasing to the world like the moon god and a King to all the world like Lord Kubhera." 28

"He is one with great fame, one who has extreme valor like Maha Vishnu and one who tells sweet truth like Lord Brahaspathi." 29

(Brahaspathi is the official teacher of all Devas. He is the planet Jupiter in the sky.)

"He attracts the eyes like the God of love, who is reborn, he is handsome, he is a gentleman, he is capable of anger where required, he punishes his enemies, he is a great charioteer and he is the best in the world." 30

"Hey lady, you will soon see that, he who took the form of a stag and removed that great one, on whom the whole world depends, far away from the hermitage and abducted you, when nobody was there, would get the punishment he deserves." 31-32

"I am the emissary who has been sent to your presence by that great hero who would soon kill Ravana by sending burning arrows which are like fire and which would be sent with anger. Because of your parting, he is drowned in sorrow and told me to tell you about his welfare." 33-34

(It is an Indian custom to inform your welfare first and then ask about the welfare of those whom we meet.)

"That Lakshmana, who increased the happiness of his mother Sumithra, who is a great hero, who is resplendent, is sending news of his well being along with his salutations." 35

"Hey, holy lady, that monkey Sugreeva, who is the friend of Rama and who is the King of monkeys also told me to inform you good tidings." 36

"Rama along with Sugreeva and Lakshmana always think about you. Hey, Vaidehi, by the grace of God, you also are alive in the custody of Rakshasis." 37

"You are soon going to see Rama, the very strong Lakshmana and Sugreeva with immeasurable power surrounded by crores of monkeys." 38

"I, who have crossed the great ocean and reached the city of Lanka, am named as Hanuman and am the minister of Sugreeva." 39

"I am the one who has come here for keeping my feet on the head of Ravana and show my valor and also to see you." 40

"Hey lady, I am not what you think. Leave out this doubt and please keep faith in me." 41

Thus ends the thirty-fourth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 35

Hanuman's Description of Rama

[To convince Sita, Hanuman described in detail about Rama and also told her the story of the meeting of Rama with Sugreeva as well as killing of Bali and consequent successful search for her. Sita is at last convinced that he indeed is Hanuman.]

Once she heard about the story of Rama from Hanuman, Sita with a sweet voice started telling the following friendly words. 1

"Where did you get to know of Lord Rama? How do you know Lakshmana? How did the friendship between men and monkeys develop?" 2-3

"Hey, monkey, be pleased to tell in detail once again the bodily signs of Rama and Lakshmana. By this no sorrow will ever reach me." 4

"How is the bodily appearance of Rama and Lakshmana? How are their features? How are their thighs? How are their hands? Please describe these in detail for my sake." 5

Thus requested by Vaidehi, Hanuman the son of Wind God, started telling in detail about Rama. 6

"Hey, lady with lotus leaf like eyes, Hey broad eyed one, Hey Vaidehi, it is extremely lucky that you asked me to describe the features of Rama and Lakshmana. Be pleased to hear the features of Rama and Lakshmana as is known to me." 7-8

"Hey daughter of Janaka, Rama has eyes like the lotus leaf; he steals the mind of all beings as he was born with beauty and pity." 9

(The word "Rama" means "He who is handsome.")

"He is equal to Sun in the resplendency, equal to earth in his patience, equal to Brahaspathi in wisdom and equal to Indra in fame." 10

"He is the protector of animals, protector of his own people, protector of beliefs and just action and killer of his enemies." 11

"Hey pretty one, Rama is the protector of the four castes of the world, author of just practices of the world and he is the one who makes others obey such practices." 12

"He is one with luster, he is always being worshipped, he is very firm in continence, he is an expert in doing service to the poor and he knows the best methods of doing any action." 13

(Tilakat, the famous commentator, translates "He is one with luster" as "He is being worshipped as Sun God by Brahmins".)

"He is an expert in royal administration and hence he worships Brahmins, he understands science and practices it, he is by nature of a very good character, he is humility personified and in spite of that a valorous hero." 14

"He is an expert in Yajur Veda, he is one who is respected by great Vedic scholars and he is an expert in science of war, Vedas and Vedangas." 15

"Hey, Devi, he has high shoulders, he has long hands, he has neck like a conch, he has a smiling face, he has shoulder bones hidden by flesh, he has red eyes and he is the one who is addressed as "Rama" by all people." 16

"He has a musical booming voice of a trumpet, he is of soft shade, he is one with fame, he is one with ideal height and girth, he has proportionate organs and he is of black colour." 17

"Three of his are firm (chest, wrist and fist), three of his are long (eye brows, hands and Andas*) three of his are equal (ends of hair on the head, knees, Andas) three of his are high (stomach, belly and chest), three of his are red (ends of the eye, nails, and bottom of the feet), three of his are shining (hair, lines on feet and private parts) and three of his are having a regal look (sound, stride and overall looks) 18

* Literally egg but could be testicles.

(What are mentioned in the bracket in this and later stanzas are views of expert commentators. The slokas do not contain them.)

"He has three folds in his belly and neck, three of his are depressed (chest, nipples and lines on his feet), four of his are short (neck, private parts, back side and knee joint), he has three whirls on his head, he has four lines on the thumb of his feet, he has four lines on his forehead, he is four hands tall (one hand is one and a half feet) and he has four organs equal (hands, knee joints, thighs and cheeks)" 19

"He has fourteen parts as equal (eye brows, nasal orifices, eyes, ears, lips, nipples, arm joints, wrists, knee joints, hips, hip joints, back sides, hands and legs). He has four sharp teeth, he has the combined gait of four animals (lion, tiger, elephant and bull), he has pretty lips, jaw bones and nose, he has five organs soft (hair, eyes, teeth, skin and feet) and he has eight organs long (back bone, body, hands, nose, eyes, private parts, fingers and legs)." 20

"He has ten organs like lotus flower (Face, mouth, eyes, tongue, lips, cheek bones, chest, nails, hand and feet), he has ten big ones (Chest, head, forehead, neck, shoulders, hands, belly, sides, back and voice), he is spread throughout by three (fame, riches and renown), he has two of them white (teeth and eyes), six of them standing out (arm pit, belly, chest, nose, hands and forehead), Nine of the ones are very sharp (hair on the head, moustache, nails, hair on the body, skin, fingers, eyes, private parts and knowledge) and he observes three aspects of life (charity, wealth and passion), three times a day (morning, noon and evening)" 21

"He is interested in truth and justice, he is very lucky, he is interested in charity all over the world, he knows the differences brought about by time and place and he tells only those words which are good to all beings." 22

"Sumithra's son Lakshmana, who is his younger mother's son and also one who cannot be defeated by anybody, is equal to him in affection and features." 23

"Those two great men, who were going round and round the world with the intention of finding you out, were seen by us." 24

"Those two men who were wandering throughout the out the world in search of you, had a friendly meeting with Sugreeva, who was insulted by his elder brother, who was extremely sad because of the fear towards his brother, who was the King of animals and who was in hiding to take revenge of his brother in the thickly wooded forest of Rishya Mooka." 25-26

(Bali was the King of monkeys and his younger brother was Sugreeva. Once they chased a giant called Dundubhi, who entered a tiny cave. Bali went in chase of the giant inside the cave and requested Sugreeva to keep guard in the mouth of the cave. Since Bali did not come out for a long time, Sugreeva thought that he is dead and crowned himself as the King of monkeys. But Bali did return and thought that Sugreeva was insulting him. Chased by Bali, Sugreeva hid along with some of his friends, in the Rishya Mooka Mountain, where Bali cannot set foot, because of a curse by a sage.)

"We, few people, served Sugreeva, who was truthful, who was driven out by his brother and who was the King of monkeys." 27

"While things were like this, those two wearing the bark of the trees and holding huge bows neared the Rishya Mooka Mountains." 28

"That monkey chief seeing those two great souls, who were great warriors was fear stuck and ran away to the upper parts of the mountain." 29

(The fact that Sugreeva was a coward is brought out in this stanza.)

"Then that monkey chief sitting on the peak of the mountain immediately sent me as an emissary to those heroes." 30

"Under the orders of Sugreeva, I went and informed them, who were two handsome and powerful Lords, with folded hands about the situation in the mountain." 31

"Understanding the situation and getting pleased, those two rode on my back and were brought to the place of Sugreeva." 32

"Both of them were introduced to the great soul, Sugreeva and by mutual conversation both of them developed faith in each other." 33

"The Chief of the monkeys and Chief of men, were told during the conversation about things past and being convinced about each other became happy." 34

"Because of that, elder brother of Lakshmana consoled Sugreeva who was driven out by his elder brother and a great hero, Bali because of a woman." 35

(There are differing versions of this story. One of them is that Sugreeva was driven out because while he became a King instead of Bali, he married one of the wives of Bali)

"This time Lakshmana who can get any job done without effort informed the monkey King Sugreeva about the sorrow caused to Rama because of parting with you." 36

"Hearing the words of Lakshmana, that monkey chief became dull similar to the Sun affected by Rahu and Kethu during eclipse." 37

"That time, the monkey warriors brought out all those ornaments, which were shining on your body, which were thrown by you on earth, while you were being abducted and exhibited them before Rama but the monkeys were not knowing the place where you have been taken." 38-39

"When Rama was benumbed by sorrow, we gave him those ornaments which fell down and broke with tingling sound" 40

"Your husband who is like a God, kept those very pretty ornaments on his lap and wept several times." 41

"The son of Dasaratha's sorrow went up and up seeing those ornaments again and again and the fire of his sorrow was burning more and more." 42

"Drowned by his sorrow, he lay down silently and I used several words of consolation with great difficulty made him stand up." 43

"Rama accompanied by Lakshmana saw those very great ornaments again and again and pointed them out several times and gave them to Sugreeva for safe keeping." 44

"Hey holy lady, that Raghava, who is not able to see you, internally burns like a volcano burning in huge fire." 45

"Because of you, he was sleepless and worries and thoughts also were burning that Raghava like the fire burns the fire place." 46

"He was shattered because of the sorrow in not being able to see you like a huge mountain was shattered by an earth quake." 47

"Hey princess, he did not get an iota of happiness because he was not able to see you after he wandered round and round the streams, gardens and springs." 48

"Hey daughter of Janaka, that Raghava, who is a lion among men, is going to kill Ravana along with all his relations soon." 49

"That time Rama and Sugreeva together signed a treaty for killing Bali and undertaking a thorough search for you." 50

"Because of that Bali was killed by those two princes in a war near Kishkinda." 51

"Sri Rama killed Bali by his valor and after that appointed Sugreeva as the King to all monkeys and bears." 52

"Hey holy lady, the unity in purpose between Rama and Sugreeva happened like this and I am an emissary sent by both of them because of that." 53

"Once Sugreeva got his Kingdom back, he sent the very powerful monkey chiefs for searching for you in all the ten directions." 54

(Below and above has also been included along with eight directions.)

"Ordered by the King of monkeys, those monkeys who are very strong and equal to the Himalaya Mountains started their search in all parts of the earth." 55

"From then onwards, we as well as the other monkey groups, interested in carrying out the orders of Sugreeva, travelled throughout the world in search of you." 56

"The monkey chief Angadha who is blessed by Lakshmi, who is very strong and who is the son of Bali started his search assisted by one third of the armies." 57

"We spent several nights on the Vindhya Mountains without getting any result and as a result became very sad." 58

"We, because we were not able to get the job done in the time stipulated and also because of the fear of the monkey King, decided to give up our life." 59

"After searching for the divine lady in forests, mountains, caves, streams and being not able to find her place of residence, we decided to give away our life." 60

"Hey, Vaidehi, Angadha seeing that all monkeys have decided to give up their life by starvation, drowned in great sorrow, related the stories of Jatayu's death, killing of Bali and how we were not able to find the divine lady and our consequent decision to give up our life and became extremely sad." 61-62

"A heroic great hawk seeing us, who were about to commit suicide, because we were not able to complete the instructions of our boss, came near us with an intention of helping us to complete the job." 63

"This hawk King called Sampathi who was the elder brother of Jatayu on hearing the death of Jatayu, came near us very fast and told the following words." 64

"Hey, monkey chiefs, who defeated and killed my younger brother Jatayu and where was it done? I am interested in knowing it from you." 65

"Then Angadha related to him the war that was done for saving you with the horrible Rakshasa at Janasthana and the consequent death of the great soul, as it happened." 66

"Hey pretty lady, that son of Aruna hearing the story of Jatayu's death became very sad and told us that you are living in the house of Ravana." 67

(Hawks has the ability to see for long distances.)

"Hearing the happy tidings from Sampathi, we all, who were led by Angadha started from there." 68

"Those monkeys with the extreme exuberance for locating you, happily and without any thought reached the northern shore of the great ocean." 69

"Those monkey chiefs led by Angadha with great wish to see you after reaching the sea shore, became filled with fear (because of difficulty in crossing the sea) and became very sad." 70

"Then I, after seeing the sea, removed the fear from the minds of those very sad monkeys and crossed the one hundred yojanas." 71

(Initially even Hanuman was filled with fear, but Jambhavan told him that he was the only one who has the capacity and he is under-estimating his own strength because of a curse during his childhood. Once he realized his strength, Hanuman crossed the sea.)

"Within a night, I searched all over Lanka filled with Rakshasas, saw Ravana and needless to say, also you who is filled with sorrow." 72

"Oh, holy lady, please know me as the son of Wind God, Minister of Sugreeva, the one who is enthused by Lord Rama and the one who has come here because of you." 73

"Oh lady, who is devoid of any blemishes, I have just narrated to you every thing as it happened. I am the emissary of the son of Dasaratha and so please recognize me as such." 74

"Your Kakustha (descendent of Kakustha), who is foremost among all archers, is all right. Similarly that Lakshmana who is interested in serving his elder brother and who is symbol of all that is good is also all right." 75

"Hey holy lady, I, who am interested in the well being of your valorous husband have reached here alone as per the orders of Sugreeva." 76

"I who can assume any shape I want, with a deep wish to find out the path that you have travelled and who can travel anywhere without any help have reached this southern side." 77

"I, because of my luck, am going to console the monkey army, who are all sad because they are not able to locate you, by informing them about my meeting with you." 78

"Hey, holy lady, it is indeed lucky that my crossing of the sea has not gone waste and because of my great luck, I am going to get the fame of locating and meeting you." 79

"That great hero Raghava, is going to exterminate Ravana along with his friends and relatives and is going to take you back." 80

"Hey, Vaidehi, Malyavan is the most holy among the mountains and from this mountain a monkey called Kesari reached the mountains of Gokarna." 81

"He, the great monkey chief, who is my father, under the orders of Devas and Rishis killed an Asura called Sambasadhana in this holy waters of Varuna" 82

"Hey, Maithili, I was produced in the wife of this monkey chief by the wind God and I became famous as Hanuman by my work." 83

(There are lot of stories of Hanuman's birth. One story says that he was produced by Shiva and Parvathy when they were playing in the forest as monkeys. Parvathy did not want to bear this child and the child was entrusted to the wind god. He put the child in the womb of Anjana, the wife of Kesari.)

"Hey holy lady who has done only good deeds, hey Vaidehi, to gain your complete belief I told you all about Rama. That Raghava is going to take you from here very soon." 84

Famished by sorrow that Sita seeing the reasons and proper information, believed in Hanuman and decided that he is indeed the emissary of Rama. 85

That Janaki having attained immense happiness and due to extreme happiness shed happy tears from her eyes, which had curved eyelids. 86

That broad eyed one's, incomparable pretty face which was blessed with red, white long eyes appeared as if it was the moon who has escaped from Rahu. 87

She decided without any doubt that indeed it is Hanuman for there was no other reason to decide otherwise. Hanuman, seeing the holy lady with friendly eyes, told the following: 88

"Hey Maithili, I have told you all that is to be told in its entirety. So please take courage and give me leave. What do you think, I should do now? 89

"Hey Maithili, I was born as a monkey to the god of wind, when according to the wishes of sages, Sambasadana was killed by a monkey in war and I am equal in power to the God of Wind." 90

Thus ends the thirty-fifth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 36

Hanuman's Ring Presentation

[To prove his bonafides, Hanuman presents the royal ring of Rama to Sita. She is convinced by this memento. She then realizes her mistake and praises Hanuman. She sounds hopeful about her being saved by Rama; She is also perplexed because Rama does not appear to save her. Hanuman tries to dispel her misunderstanding and tells how sad Rama is.]

The son of wind god and the greatly resplendent Hanuman with an intention of increasing Sita's faith in him told the following words with all humility. 1

"Hey holy lady, I am the monkey who is the emissary of the great Hero Rama. And so to dispel any misunderstanding that you may have and to increase your faith, please see here, the signet ring of Rama in which his name is inscribed, which was given to me by him and which was brought here by me. You would remain safe. You would soon see the end of your sorrow." 2-3

After telling like this he presented the ring to Sita. 4

Then Sita after receiving the ring examined it closely and became as happy as if she saw her husband in person. 5

Then that lady becoming a little shy and also becoming pleased by hearing the story of Rama, being mentally happy and understanding that the monkey chief has done her a great help started praising him. 6

(According to Tilaka, she became shy because she felt that her husband was near by and another commentator feels that she became shy because she suspected the great Hanuman instead of trusting him.)

"Hey great monkey, you are a great hero, you are greatly wise and you are greatly intelligent and only because of those qualities you were able to see this place of Rakshasas all alone and without any help." 7

"You, who can be described as a great hero, have crossed this ocean which is one hundred yojanas broad and which is the home of sharks, in one jump and made it equivalent to the hoof mark of the cow." 8

"Hey monkey chief, I do not think that you are an ordinary monkey for you do not have any fear for Ravana and you also are not nervous." 9

"Hey chief of monkeys, due to the fact that you have been sent by Rama, who knows the mind of others, you are definitely fit to hold conversation with me." 10

"That matchless Hero Rama would not send an emissary, without knowing his valor and without examining him especially to me." 11

"That very just votary of truth, Sri Rama is luckily all right and it is also lucky that the greatly resplendent Lakshmana who increases the happiness of Sumithra is also all right." 12

"Because the Kakustha is all right, possibly he would burn all the earth surrounded by the sea by his anger, which is similar to the fire that will engulf the world during deluge." 13

"I know that both of them are capable of even punishing the Devas but I think there is no end in sight for my sorrow." 14

"I think that Rama is not mentally upset and would do what remains to be done now without being affected by sorrow." 15

"I think that prince Rama is not broken down and is not committing mistakes because he is perplexed and also is doing the duties of a man." 16

"He who gives pain to his enemies, I hope is using two approaches (peaceful affectionate advice - Sama) and by bestowing help, riches etc (Dhana) with love towards his relatives and three approaches bribery (Dhana), creating rift and confusion (Bhedha) and punishment (Dhanda) towards enemies with a view to win over them." 17

"I believe that he is being visited by his friends, he is hospitable towards them and he is respected by them." 18

"I believe that Rama who is the son of an emperor is praying to Gods for blessing and has faith in the fact that physical effort is God's blessing." 19

"I believe that though he is far away from me, his love towards me has not diminished and Hey, Monkey, I also believe that he is taking appropriate action to free me from this sorrow." 20

"I believe that Rama who always deserves to be happy and who does not deserve to be sad is not becoming very feeble because of this intense sorrow." 21

"I believe that he gets news about Kausalya and Sumithra frequently and that he gets news about Bharatha also." 22

(Please note that she is not asking about news of Kaikeyi.)

"I believe that because of the sorrow caused by me, he has not lost his pride and is listless. I also believe that Rama would save me from this misery." 23

"I believe that Bharatha would send one great Akshouhini army protected by ministers for the sake of me." 24

(21, 870 chariots, 21870 elephants, 65, 610 horses and 1, 09, 350 infantry is termed as Akshouhini army.)

"I believe that the great monkey chief Sugreeva would come surrounded by monkeys, who have claws and teeth as weapons for my sake." 25

"I believe that the great hero and great archer Lakshmana, who increases the happiness of Sumithra, would exterminate all the Rakshasas by his rain of arrows." 26

"I believe that very soon, Rama using burning arrows would kill Ravana along with his friends and that I would be able to see him very soon." 27

"I believe that that golden face of Rama who has a perfume similar to the lotus flowers would not wilt because of my separation, similar to the lotus flower being wilted by torrid Sun light." 28

"I believe that courage permanently resides in his heart which neither had sorrow, fear or worries even when he forsook the Kingdom for the sake of just action or when he brought me by walk in to this forest." 29

"Hey emissary, for me, because of my love towards him, my great father is not equal to him, nor my mother nor any one else and so I wish to continue this life only till I hear about his actions." 30

That all knowing holy lady, after telling these very meaningful and pleasant to hear words halted with a view to hear the reply of Hanuman which were aimed at attaining Rama and which was about Rama. 31

That great hero Hanuman hearing the words of Sita, keeping his hands in salutations over his head told the following words. 32

(Salutations with hands opposite to the chest is done for persons of equal stature and over head to God and to persons who are much above your stature.)

"That lotus eyed Rama does not know that you are here and that is why he is not taking you back like Indra took back his queen Sachi Devi. 33

(Anuhlada abducted Sachi Devi, the queen of Indra. Indra after killing the Rakshasa took back his queen.)

"As soon as Raghava hears my words, he along with a great army consisting of only monkeys and bears is going to reach here soon." 34

(Hanuman's reply indicates that he would not ask for armed help from Bharatha as indicated by Sita.)

"That Kakustha is going to freeze the ocean which cannot be moved and going to make Lanka devoid of Rakshasas." 35

"If the god of death or Asuras along with Devas are going to block his way, he would kill them immediately." 36

"Hey, holy lady, that Rama because of his sorrow in not being able to see you, is suffering like an elephant attacked by a lion and does not know what is pleasure" 37

"Hey, holy lady, I am taking an oath with witnesses the Malaya mountain, the Vindhya mountain, the Meru mountain, the Mandhara mountain, the Durudhura mountain and on the vegetables and fruits, that you are going to see and enjoy the handsome face of Rama, which has very pretty eyes, which has lips like the red guava fruit, which has wonderful ear rings and which is like the rising full moon." 38-39

(Hanuman being a monkey is taking an oath on things, which he considers as important.)

"Hey, Vaidehi, you are going to see immediately Rama who is on Prasravana mountain and who resembles Indra on Naga Prashta* in heaven." 40

* A special place in Amaravathi, the city of Indra, literally "back of a serpent."

"Raghava is daily not taking either the edible portions of fruit or drinking honey and takes food in the fifth part of the day that too only cooked vegetables and roots as ordained for people who are about to forsake the world (Vana Prastha Ashrama)." 41

(It is believed by Hindus that after leading a complete family life, at a particular stage the husband and wife retire in to a forest and lead a life of partial renunciation called Vana Prastha Ashrama. It is believed that they should take only one-fifth portion of food that they had taken earlier.)

"Because he has already given his heart to you, Raghava is not driving away the flies which sit on him, nor mosquitoes nor worms and nor insects that crawl." 42

(Here the lovelorn Rama is described in the state of "Arathi" i. e. loosing of the senses due to parting from the beloved.)

"That Rama due to extreme love is always drowned in sorrow and is always thoughtful and does not know any other thing." 43

"That great man, Rama is always without sleep and even if he is asleep wakes up immediately muttering sweetly Hey Sita". 44

"If he happens to see either fruits or flowers or any other thing dear to ladies, with very great sorrow, he remembers you as "My darling"". 45

"Hey holy lady, that great soul and prince Rama who believes firmly in just action, is always unhappy and always keeps on muttering "Hey Sita" and keeps on trying to find you." 46

That Sita who is the daughter of King Videha got rid of her sorrow due to hearing the praise of Rama and became equally sad when she came to know that Rama is drowned in sorrow and looked similar to the night lit by early autumn moon hid by dark clouds. 47

Thus ends the thirty sixth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 37

Hanuman's Mega Form

[When Hanuman sees that Sita is miserable, he offers to carry her on his back immediately to the presence of Rama. Sita refuses to believe him because he is too small and would not be capable of doing it. Hanuman then shows her very big form. She is wonder struck by his strength but tells him that as a woman she may not be able to undertake such a risky journey. She also tells him of her will that she would never touch any other male except Rama. She concludes by saying that unless Rama himself frees her, a bad name would come to him.]

That princess Sita, who had a full moon face after hearing the news, told the following meaningful words containing essence of justice. 1

"The words told by you that "Rama is not paying attention to any thing", is like nectar and the words that "He is drowned in sorrow", is like poison." 2

"Though full of complete riches or very horrible sorrow, man is tied and dragged by the effects of his previous birth, similar to be being tied and dragged by a rope." 3

"Hey chief of the monkeys, it is indeed true that the effects of fate cannot be prevented by all living beings. This is aptly illustrated by the example of the son of Sumithra, myself and Rama." 4

"When is Rama going to swim to the other shore of sorrow, similar to the one who after breaking of the ship in the ocean, swims with difficulty to the other shore." 5

"When is my lord going to kill Rakshasas, kill Ravana, destroy Lanka and see me? 6

"I can be alive only that number of days when the year of my captivity lasts, and so he has to be told that. He has to complete the job with care and speed." 7

"This is the tenth month in the period set for me to be alive by Ravana and the remaining period is only two months." 8

"Ravana has been told about returning me back to Rama to the best of his ability, by his brother Vibishana in good and sweet words; but his brain does not accept it as proper." 9

"Ravana does not like to return me back because he is caught in the web of time and is being searched by death." 10

"Hey monkey, this has been told to me on great detail personally by Anala, the eldest daughter of Vibishana, who was sent by her own mother here. 11

"Hey chief of monkeys, I am definitely sure that my lord would get me back soon, for my mind is pure and he has several good qualities." 12

"Hey monkey, in Rama there is a great combination of enthusiasm, masculinity, strength, mercy, gratefulness, chivalry and fame." 13

"Which enemy will not shiver in fear of him, who alone, without the help of his brother, killed fourteen thousand rakshasas in Janasthana?" 14

"That great man is one who cannot be shaken by sorrow and I know him like Indra's wife knows Indra well." 15

"Hey, monkey, Rama who is the sun with net of arrows as his rays would soon dry the water which is full of Rakshasas." 16

Seeing Sita who was afflicted by sorrow because of Rama and who was telling like this with eyes full of tears, Hanuman told the following words: 17

"Sri Rama is going to reach here along with the army of monkeys and bears as soon as he hears my words." 18

"Hey lady without any blemishes, if this is not agreeable, you climb on my back and I would definitely free you from the clutches of insufferable Ravana." 19

"I would safely cross the ocean along with you, if you climb on my back for I definitely have the strength to carry the entire Lanka along with Ravana." 20

"Hey princess of Mithila, I would immediately present you to Raghava, who is atop the Prasravana mountains like the God of fire delivers the sacred offerings to Indra" 21

(God of fire acts as an agent to deliver offerings made by human beings to Devas and Pithrus.)

"You would be able to immediately see Raghava, who is similar to Vishnu in killing of Rakshasa, who is similar to Indra, who sits on a seat called "Naga Rajam", who lives in a hermitage doing all possible efforts to see you soon, who is very strong and who is with Lakshmana." 22-23

"Hey Lady, who does only good, climb on my back. Do not hesitate. You would be able to attain and live with Rama like Lady Rohini with Moon God, Lady Suvarchala with Sun God. You sit firmly on my back and cross the ocean." 24-25

"No body, who lives in Lanka, have the strength to follow my speed, when I take you and travel fast. Oh holy lady." 26

"Hey Vaidehi, I would go high up in the sky carrying you without any difficulty similar to the fashion by which I came here, be pleased to see." 27

Maithili hearing these wonderful words of the monkey chief became extremely happy because of this and became wonderfully alert and told Hanuman the following words in a different way. 28

"Hey monkey, who is the army-commander in chief of the monkeys, the fact of your desire to carry me through this very long route makes me feel that it is your monkey like conduct." 29

"Hey Chief of monkeys, how do you propose to take me from here to the presence of my husband with the frail body of yours?" 30

That wonderful hero and son of wind God Hanuman, after knowing the opinion of Sita thought about her apprehension as follows. 31

"This black eyed damsel Vaidehi does not know about my inborn strength or fame. Let her see that aspect of mine with which I can assume any form at will that will impress her." 32

After thinking thus that monkey Chief Hanuman, who has won over enemies like passion anger etc., assumed his natural aspect and made Vaidehi see it. 33

That great hero and monkey chief, to show Sita his real form, jumped far away from the tree and assumed his mega form. 34

That monkey chief standing before Sita became equal to Meru and Mandhara mountains and shined like the raging fire. 35

Then that monkey, who was having a red face, who was extremely strong, who had nails and teeth like Vajrayudha and who was like a mountain told the following to Vaidehi: 36

"I have sufficient strength to carry this city of Lanka along with its mountains, forests, buildings, spires, towers and also its chief." 37

"So, Hey Vaidehi, make your brain stable, leave out all doubts. Hey lady, make Rama along with Lakshmana devoid of all sorrows." 38

That daughter of Janaka, who was having broad eyes like the lotus leaf, looking at Hanuman, who was adopted son of God of Wind and who was like the mountain, spoke as follows: 39

"Hey great monkey, I am seeing your great qualities, strength of your body, your speed which is equal to that of Wind God and the power which is equal to that of Fire God." 40

"Hey chief of monkeys, how can an ordinary being have the strength to reach this unthinkable beach and this city?" 41

"I can visualize your great strength by which you can carry me back; but we have to also consider the certain and speedy completion of duty of the great one." 42

"Hey chief of monkeys, it is not possible for me to accompany you for I may faint by the great speed by which you go." 43

"I may perhaps fall down because of trembling induced by fear from your back when you are travelling in the sky far above the ocean." 44

"I would then perhaps fall and die in the ocean and become good food for beings like whales and crocodiles living in the sea." 45

"Hey destroyer of foes not only that it is not possible for me to go with you for danger may without doubt happen to you who is carrying me." 46

"For once the bad soul Ravana comes to know that I have escaped, those great valorous asuras ordered by him would catch up with us." 47

"Hey valorous one, you would be surrounded by those heroes armed with iron rods and spears and you carrying me, who has to be saved, would attain lot of danger." 48

"Those Rakshasas would be too many and well armed you would not be armed and how can you fight with them in the sky and that too how is it possible for you to save me?" 49

"Hey chief of monkeys, while you are fighting with those Rakshasa, who are capable of cruel deeds, I may tremble because of fear and fall down." 50

"Hey chief of monkeys, there would be too many Rakshasas who are all very powerful and they somehow will attain victory over you in war." 51

"Otherwise also when you are fighting with lot of difficulty, I may fall down and those sinner Rakshasas would take me away." 52

"Perhaps they may snatch me from your hands or even perhaps kill me for in war victory or defeat is never certain." 53

"Or it is possible that insulted by those Rakshasas I may give up my life and even that way, Hey monkey chief, all your efforts will culminate in getting no result." 54

"I realize that you are quite capable of killing all of them but in spite of that Rama's fame will decrease when it is known that all Rakshasas were killed by you." 55

(She implies that People will talk that Rama was not able to kill his enemies without depending on others.)

"Otherwise also, once the Rakshasas recover me they would hide me in a place from where no one can locate me and because of that monkeys will not be able to find me out nor would Rama and Lakshmana be able to find me out. Even like this all the efforts put by you would be wasted." 56

"Would it not be better if Lord Rama also comes with you?" 57

"Hey great hero, is it not true that the soul of Rama, his brothers, you and all members of the princely dynasty lies in me." 58

"Those two, once they realize that I cannot be saved, would become weak with sorrow and would sacrifice their lives along with all monkeys and bears." 59

"Hey greatest of all monkeys, having observed chastity as my ideal, I never had at any time, any desire to even touch another male." 60

"But in case of the touch of Ravana, it was done in spite of my chastity because I was not free, I did not have any other go, I was completely enfeebled and was done by force because I fell in to his hands." 61

"It would be proper for Rama, if he kills the ten headed Rakshasa along with his relatives and takes me along with him." 62

"I have heard and seen the great valour of that great man in killing his enemies in war and I know that neither devas nor Rakshasas nor Pannagas are equal to Rama in war." 63

"Who will think of fighting with that Raghava who holds the great bow called Kodanda, who is very strong, who is equal to Indra in valor, who is like the fire kindled by wind in war and who is with Lakshmana, after knowing him." 64

"Hey chief of monkeys, who would think of opposing that Raghava, who is like the elephants guarding the directions, who kills enemies in war, who is with Lakshmana and who stands unperturbed like the Sun at the time of deluge with arrows as his rays." 65

"Hey great monkey, please make my lord surrounded by Lakshmana and the several army chieftains arrive here. Hey valorous monkey, make me, who is drowned in sorrow because of thinking about Rama, happy." 66

Thus ends the thirty seventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 38

Sita's Choodamani Giving

[Hanuman appreciates Sita for her noble words. She then tells him about the story of a crow attacking her and how Rama sent a Dhurba grass with manthra of Brahmasthra to kill him. She wonders why he is not doing it now. She gives her Choodamani [Golden brooch worn in the head by ladies] as a memento to Hanuman so that Rama will have faith that Hanuman has indeed seen her.]

That chief of monkeys hearing this and being one who can analyze and understand words, became happy on hearing these words and told the following to Sita. 1

"Hey holy lady who tells that which is good, whatever you have told is extremely suitable to your character and also suitable to the humility and womanly character of virtuous ladies." 2

"Because the character of ladies is not capable to cross the ocean of one hundred yojanas broad, making me as a vehicle." 3

"Hey lady who wears humility as an ornament, your words that, "you would not allow the touch any other male except Rama", which you told as your second reason is very suitable to you who is the wife of that great man. Hey holy lady, who else except you can tell such a sentence?" 4-5

("Inspite of the pitiful sorrow state without bothering about her release from the clutches of Ravana, thinking only of just duty, only you can tell "I would not come with you".)

"Hey holy lady, whatever you have told and did in front of me, all those things would be informed immediately to Rama." 6

"Hey holy lady, I told you like this with a loving and merciful mind, with a intense desire to do good to Rama in various ways." 7

"I told you like this because of the difficulty in crossing the wide ocean, because of the difficulty in entering the city of Lanka and because of the faith in my strength." 8

"I wanted you to be rejoined with Rama immediately and because of intense devotion and love I told you like this and not with any other intention." 9

"Hey holy one, because you do not have an intention of accompanying me, please give a memento so that Rama would understand the truth without any doubt." 10

Thus told by Hanuman that Sita who was like a divine lady started slowly telling the following with words mingled with tears. 11

"Please inform whatever I tell, which is true and which is known to him, using the same words to my lord: "In the Chitra Koota mountains, in the north west valley, in the shore of river Mandakini, in the hermitage blessed with fruits, roots and water, after spending time with different flowers and the aroma filled gardens and thus getting tired you were lying down with your head on my lap."" 12-14

"At that time one crow which was attracted by flesh attacked me with his sharp beak and I drove it away using a piece of mud." 15

"But that flesh eating crow desiring for food did not leave the meat and went on attacking me and remained around there." 16

"I got angry with the bird; when I removed my dress belt, my dress got unloosened and in that state I was seen by you." 17

"I who was tired due to anger because I was pecked by the crow which was desirous of food was teased by you. Because of this I was very shy but in spite of that I came nearer to you and sat on your lap as you were sitting. You became happy and I was slowly consoled of my anger by you." 18-19

"Oh, Lord I who was slowly wiping away the tears which made all my face wet, was understood by you as having been made very angry by the crow." 20

"Due to tiresomeness I slept on the lap of Raghava and the brother of Bharatha in turn sleep on my lap. Again the same crow reached there." 21

"That crow seeing me completely recovered due to my sleep on the lap of Rama suddenly came near me and wounded my chest." 22

"Like this that crow came near me several times and inflicted severe wounds and Lord Rama was made wet by the flowing drops of blood." 23

"That lord who was deep asleep, terror to his enemies and very pretty even then was woken up by me who was severely attacked by the crow." 24

"That great one, seeing that my chest was wounded, became very angry and hissing like a serpent asked as follows." 25

"Hey lady who has thighs like the trunk of an elephant, who inflicted that wound on your chest and who is playing with the very angry five headed snake?" 26

"Seeing all round he saw just opposite to me that crow whose sharp nails are coated with blood." 27

"That crow was the son of Indra, foremost among birds and in speed was equal to the God of wind and due to this he disappeared in to the earth immediately." 28

"That great one who was foremost among the intelligent with rotating angry eyes due to the crow, took a very cruel decision." 29

"He took one Durbha from the Durbha mat on which he was sitting chanted the manthra for Brahmasthra and that which was aimed at the bird lighted like the fire of hell. : 30

(Brahmasthra was the ultimate weapon during those times. It was got as a blessing from Lord Brahma. It was believed that once it is sent, no other weapon will work. Also it was believed that without inflicting an wound, it cannot be recalled. Rama was blessed with Brahmasthra by Viswamithra.)

"He then sent the burning Durbha towards the crow. What to say, from that time that Durbha started chasing the crow in the sky." 31

"At that time that crow which was chased went in search of protectors all over the world and what to say visited several places." 32

"In spite of wandering and searching in all the three worlds and being forsaken by sages, devas and its own father, it again came back to Rama." 33

"That Kakustha who is a protector seeing the bird lying on the earth seeking his protection, though it was fit to be killed, with mercy gave protection to it." 34

"Seeing that shamed one who was lying there without any other option, he said "Brahmasthra cannot go waste and so tell me what to do?" 35

"It said, "If it is so, let it take away my right eye." And that arrow took away the right eye of the crow." 36

"It saved itself by sacrificing its right eye and from that time the fact that crows have only one eye became well known." 37

"It offered salutations to Rama and the King Dasaratha and being permitted to depart by that hero, it went to its home." 38

"Hey Lord of the earth, for my sake, in case of the crow, you used Brahmasthra and why have you tolerated him who has stolen me from your custody?" 39

"Hey great man, you who are greatly enthusiastic like that, take mercy on me. Hey Lord I, who have taken as my Lord (protector), can be seen by you as an orphan (i. e. without protector)" 40

"I have heard only from you that the greatest Dharma (just action) is to remove the sorrow of others." 41

"Being my Lord, I have understood him as as a great hero, great enthusiast, very strong man, man capable of limitless action, one who cannot be rattled by others, one who is similar to sea in looks, one who is like Indra to this earth surrounded by the sea." 42

"In spite of being like this and being greatest among archers, truthful and very strong, what is the reason for his not sending his arrows against the Rakshasas." 43

"There are no Nagas nor Gandarwas nor Asuras nor Marutganas who have sufficient strength to face a war with Rama." 44

"If that great hero has at least slightest belief in me why is he not destroying the Rakshasas with his arrows." 45

"Why is it Lakshmana who is very strong, who gives pain to his enemies and who is a hero not take me back after seeking permission from his brother." 46

"Why are both these who are like lion among men, who are as powerful as Vayu (Wind God) and Agni (Fire God) and who cannot be faced by even the Devas disregarding me?" 47

"Since both these two capable and victorious ones are not even bothered about me, there is no doubt that a great sin which is not known to me should have been committed by me." 48

Hearing these words which were told by Vaidehi with tearful eyes and which were capable of melting the mind, the great Hanuman who was the son of God of wind told the following words. 49

"Hey holy lady, I am telling you after taking oath on truth that Rama is not interested in any thing because of the sorrow about you. Because Rama is drowned in sorrow Lakshmana also is sorrowful." 50

"Hey lady without blemish, you who are a great lady was seen by me due to blessings of God and this is not the time for sorrow for just now you are going to see the end of your sorrows." 51

"Those two princes who are both very strong and who both are lion among men in the great wish for seeing you are going to make the city of Lanka in to ash." 52

"Hey broad eyed lady, Raghava is going to kill the cruel Ravana along with his relatives and take you back to his own city." 53

"Please tell me those words which should be told to Raghava, the indomitable Lakshmana, the great hero Sugreeva and the assembled monkeys." 54

Thus told by Hanuman that goddess like Sita who has wilted by sorrow thus replied to Hanuman, the monkey. 55

"Please give my salutations to that great one who was given birth by the great minded Kausalya for the good of the world and enquire about his welfare." 56

(Sita implies that since Kausalya gave birth to Rama for the good of the world he would not disregard her and save her)

"That great holy one who was born as a good son of Sumithra sacrificed because of his devotion to Rama all his garlands, his jewels, ladies who used to love him, that wealth which cannot be earned in spite of great effort in this earth and incomparable pleasures and followed Rama after worshipping his father and mother and taking their permission and accompanied the great Kakustha in the forest protecting him." 57-59

"That great minded, handsome great warrior who was like a lion was doing service to me like his mother and to Rama like his father." 60

"When I was being abducted the great hero Lakshmana was not near me Lakshmana serves the elders well and he is Very lucky and intelligent, a prince who is similar to my father in law and one who serves Rama constantly more than me." 61-62

(Sita, without telling plainly, expresses her anguish for sending Lakshmana to help Rama in spite of his unwillingness. She also acknowledges the fact that he worships Rama and constantly serves him.)

"That hero seeing whom Rama did not even remember his father is fully capable of completing any job entrusted to him." 63

"That Lakshmana who is always dear to Rama, who obeys him always who is very careful and who is a relation without any guile is one to whom enquiries of welfare should be made on my behalf." 64

"Hey chief of monkeys, similar to the fact that Rama would be the cause of ending my sorrows, you are responsible for me to complete this job." 65

"Raghava because of your effort should take all necessary steps in my case and so please tell again and again my Lord who is a hero, the following." 66

"I am telling on oath, hey son of Dasaratha, I would be alive for one more month and afterwards I would not be alive." 67

"Be merciful to save me from the clutches of Ravana who is a bad person and who is a base soul similar to how Kousiki was saved from Patala." 68

(Kausiki was abducted by God Varuna when she was taking bath and kept in Patala, Uchathya, her husband went to Patala and brought her back.)

Then she removed her hair brooch (Jata Valli or Chooda mani) tied in her cloth and gave it to Hanuman saying, "Give this to Rama." 69

That hero Hanuman received that Jewel made of pearls from Sita and put it on his fingers and that ornament fitted to his fingers. 70

After wearing that pearl jewel he saluted Sita and circumbulated her and stood near silently with folded hands. 71

Being present there only bodily, that Hanuman because of the great joy in seeing Sita mentally travelled to the place of Rama. 72

He understood that the very precious jewel was got by super human efforts and of inestimable value and started thinking of returning back with full of joy like a mountain after shaken by a tempest. 73

Thus ends the thirty eighth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 39

Hanuman's Consolation of Sita

[Sita tells him about her complete faith in him. She is also heart broken and Hanuman consoles her. She wonders how other monkeys and Rama would cross the ocean. Hanuman consoles her.]

After giving the ornament to Hanuman, Sita told the following, "This is a proof which is well known to Rama." 1

"As soon as that hero Rama sees this hair brooch, he would remember the three people viz. me, my mother and King Dasaratha." 2

"Hey chief of monkeys, you, who have been specially ordered in the beginning of this effort, should think about what is to be done in the future." 3

"Hey great monkey, even in completion of this effort you are the chief. Your capacity to carry out well thought out action would become the end of sorrows. Hey Hanuman do the job carefully and become one who ends all sorrows." 4

That great hero, who is the son of wind God, told Vaidehi "So be it" and after saluting her by the nod of his head waited for hearing the permission to go. 5

Sita understanding that the monkey has started his journey back, told the following with wet eye lids and shaking voice. 6

"Hey Hanuman, inform about my welfare to Rama and Lakshmana who are non separable." 7

"Hey, chief of monkeys please inform about my news to Sugreeva along with his ministers and the other great monkey chiefs in a way which is suitable to them." 8

"You, please try to do everything so that the great Hero Rama would pull me out of this lake of sorrow." 9

"Inform the famous Rama in such a way that he would see me alive and hey Hanuman, by spending only one sentence, get lot of blessings." 10

"After hearing the happy tidings that you will inform, the son of Dasaratha's effort in attaining me would become permanent and intense." 11

"The great hero Raghava immediately after hearing the message that you deliver would think of all aspects of using his valor and would order." 12

After hearing the above words of Sita, that monkey chief Hanuman with folded hands over his head replied as follows. 13

"That Rama (Kakustha) who is going to win over his enemies and remove your sorrows from you would arrive here immediately surrounded by monkey chiefs and bear chiefs." 14

"I do not see anybody who is capable of staying alive in front of him, who would be sending arrows like rain among men or among Asuras." 15

"Especially for your sake, he is capable of defeating in war the Sun, the Fire God and the God of death all alone." 16

Hey daughter of Janaka, it is well known that victory for Rama is due to you and that is why he is considered fit to rule the entire earth surrounded by water." 17

("Sradhaya devo devathwam asnute" meaning the Gods get their godliness through their consorts is a well known saying, which is being referred by Hanuman.)

Janaki after hearing the timely, wise and firm words of Hanuman respect him and told him the following words. 18

Sita clearly understanding the words of Hanuman, because of his intense devotion to his master and due to the liking she got because of that, told the following words to Hanuman, who was about to leave. 19

"Hey hero who is capable of winning over his enemies, if you like, please take rest in a secluded place for one day and start your journey tomorrow." 20

"Hey monkey, by your being near to me, the great sorrow of the ill fated me would get consolation for at least some time." 21

"Hey chief of monkeys, even though you are going with an intention of returning back, I do not have any doubt that by that time some danger will happen to my life." 22

"Hey monkey, the sorrow in not seeing you would increase a lot and would make me, who has been slightly consoled, more sorrowful." 23

"Hey hero, who is the lord of monkeys, there is one doubt in me about the monkeys and bears who are going to help you, which should have arisen first and which is important." 24

"How will that army of monkeys and bears cross this great ocean? How will the two sons of Dasaratha do it?" 25

"The power to cross this ocean is only available to the three of you who are equal viz. the God of Wind, you and Garuda." 26

"Hey hero, you are the foremost among those who plan to complete a work and what trick are you going to use in this case?" 27

"Hey killer of the enemies, you are the only one who can achieve this job and the fame of avenging over the enemies would only become yours." 28

"Coming with sufficient army, winning in war with Ravana and taking me back to my Kingdom after being victorious would bring laurels to me and him." 29

"If the great killer of enemies Kakustha can tear to pieces Lanka by using his arrows and take me back, that would be suitable to him." 30

"So please try do all actions which are matching to the valour and as per the wishes of that great soul who is a hero." 31

Hanuman after hearing these words, which are meaningful, suitable and which are as per the norms of justice, as a reply told what remains to be told. 32

"Hey holy lady, Sugreeva, who is the chief of armies of monkeys and bears, who is the best among monkeys and who has a stable mind, has already decided what is to be done in your case." 33

"Hey Vaidehi, he is going to come immediately surrounded by crores of monkeys with an intention of destroying Rakshasas." 34

"Those monkeys who are under his order are valorous, truthful, very strong and achieve what is in their mind." 35

"Their travel cannot be stopped either above or below or by the side ways. They who are very strong will not wilt doing difficult tasks." 36

'They who are very powerful and capable of travelling as per the wind currents have gone round the world with its mountains and oceans several times." 37

(Hanuman is exaggerating to please Sita. All the monkeys with him expressed their inability to cross the ocean. He himself before entering the city had told that only three monkeys are capable of entering it.)

"In the court of Sugreeva there are many more monkeys greater or equal to me. There are none who are inferior to me." 38

(Again an exaggeration to console Sita.)

"Ordinary people are normally sent as emissaries. Great ones are not sent. If I have reached this place what to say about the others who are much stronger." 39

"So do not be sad. Let your sorrow be removed. The monkey soldiers would reach Lanka in one jump." 40

"Those two lion among men who are like the risen Sun and Moon and are very strong, would climb on my back and would be reaching near you." 41

"Rama and Lakshmana, who are great heroes, who are great among men and who never separate from each other will come here and are going to make this city fly using their arrows." 42

"Hey pretty one who is blessed, that Raghava who is of the clan of Raghu, would kill Ravana along with his crowd and is going to return to his city along with you." 43

"So be consoled. Good would happen to you. Wait for the proper time. Within a short time you would be able to see Sri Rama who is like a burning fire." 44

"When this chief of Rakshasa is killed along with his sons, ministers and relatives, you would join Rama like Rohini joins Chandra." 45

"Hey, Maithili, Hey holy lady, you would soon reach the other shore of this ocean of sorrows and soon Ravana would be killed by Rama himself." 46
That Hanuman who is the son of Wind God thus consoled Vaidehi and with an intention of the journey spoke further to Vaidehi. 47

"You are going to see soon, Raghava who is very courageous and who kills his enemies and Lakshmana who stands at the gates of Lanka along with his bows." 48

"Hey, holy lady, you would soon see several companies of monkeys, who roar in the valley of Malaya mountain in Lanka and who are themselves equal to mountains and clouds. And also see here assembled many monkeys who

are as valorous as tiger and lion, who are like the King of elephants, who would fight using their claws and teeth and who are very numerous." 49-50

"That Rama pained by the very strong arrow called love does not know any pleasures like the elephant attacked by lions." 51

"Hey holy lady, please do not cry. Let your mind be not troubled by sorrow. Like Indrani who is with Indra, you would be with your lord and loved by him." 52

"Who is there greater than Rama and equal to Lakshmana? Those two brothers who are like fire and wind are your protectors." 53

"Hey, holy lady you need not live for a long time in this horrible country which has crowds of Rakshasas. There is not much time left for your Lord's arrival. Please be patient till I reach back." 54

Thus ends the thirty ninth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 40

Sita's Giving Leave to Hanuman

[As Hanuman prepares to go, Sita becomes further sad, tells him about one more incident which happened between her and Rama and breaks down. Hanuman further consoles her and is given leave to go by Sita.]

That Sita who is like a divine maiden, after hearing that great ones words, told the following words which were good for her. 1

"Hey monkey, after hearing your dear words, I am as happy as the dry land with half germinated seeds when it receives a rain." 2

"Please take mercy on me and do suitable steps so that I, who is terribly tired because of sorrow can fulfil my wish and be able to touch the greatest among men." 3

"Hey best among the group of monkeys, after informing as a sign the fact that due to anger he sent a arrow to remove one eye of the crow, please also tell Rama the following." 4

"When my Tilaka (dot applied in the forehead by married woman) was erased, you playfully put on my forehead a Tilaka with a laterite stone. Please remember this." 5

(Unlike the story told earlier, this is a fact known only to Rama and Sita and has romantic overtones. So Sita gives only indication so that Rama will understand that the message comes from Sita.)

"How are you. who is equal to Devendra and Varuna able to bear the fact that I have been abducted and am living amidst Rakshasis?" 6

"Hey holy one, this Choodamani has always been protected with love by me and whenever I am sad, I use to look at it and get consoled as if I saw you." 7

"This Choodamani which had its origin in water and which gives happiness is being sent to you by me and I cannot live now with sorrow." 8-9

"I was tolerating sorrow which cannot be borne and heart breaking words of cruel Rakshasis for your sake." 10

"Hey, killer of enemies, with great deal of pain, I would hold on to my life for one more month. After one month I would not live without you." 11-12

"This King of Rakshasa is a cruel one and his intentions towards me are not good. If I see that you are making delay, I would not live for one more second." 13

After hearing these words of Vaidehi narrated with tears flowing from her eyes and full of self pity, the resplendent Hanuman, who was the son of Wind God, told as follows. 14

"Hey holy lady, I am truly telling on oath to you that Rama because of the sorrow caused by your separation, has forsaken everything. Due to the fact that Rama is plunged in sorrow, Lakshmana also is sad." 15

"Hey queen among ladies, I have been fortunate in seeing you and so this is not the time of sorrow for you as you would be seeing the end of sorrow immediately." 16

"Those two blessed princes, who are lion among men, with the anxiety to see you are going to turn Lanka in to ashes." 17

"Hey broad eyed lady, those two belonging to the clan of Raghu, are going to kill Ravana and his relatives in war and are going to take you back to their city." 18

"Hey lady without blemishes. Suppose you have some more memento which would make Rama remember his love, please give it to me." 19

Sita addressing Hanuman told: "Hey valorous one, the memento given by me is the best among what I can give. Hey, Hanuman, immediately on seeing this ornament of hair, Rama would consider your words as believable." 20

That monkey chief Hanuman understanding that it is a great ornament, after saluting her by his head, waited for his time to depart. 21

That daughter of Janaka with face wet with tears and who was in a sorrowful state seeing the monkey chief, who was interested in jumping up and consequently increasing the size of his body told the following words with tears and a stuttering voice. 22

"Hey, Hanuman, please inform my welfare to those two brothers who are similar to lion, to Sugreeva and his ministers and all others without fail." 23

"Hey chief of monkeys, as soon you reach in front of Rama inform him of my very great sorrow and my being troubled by Rakshasas. Let your path be without any problems." 24

That monkey having been recognized as an emissary by the princess, having completed the job that he was ordained, very happy because of that and understanding that very little is left to be done, reached the northern direction mentally. 25

Thus ends the fortieth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 41

Asoka Forest Destruction

[Hanuman decides that having come to Lanka, he should gather about the strength and weaknesses of the enemy before going from there. This would mean attracting Ravana to send his powerful troops at him. With this end in view, he destroys the Asoka forest.]

Thus praised by Sita and worshipped and respected by her that monkey started to depart but moving away from that place started thinking. 1

"This black eyed lady has been visited and very little is left for the things to be done. It is time now to leave out the first three methods and I feel that the fourth method is the best." 2

[The four methods are Sama (peaceful), Bhedha (creating differences), Dhana (trying to bribe) and Dhanda (violent physical fight).]

"In case of Rakshasa, Sama (peace) will not work and Dhana (bribe) will not work against people who are very rich and these strong people would not fall prey to Bheda (splitting) and I feel at this stage only my heroism is the better option." 3

"In this case, there is no other option apart from fight, if by war some of the Rakshasa die other Rakshasas would become soft." 4

"If one is ordered to do a job necessary to be completed, if he does many other jobs without conflict to the job ordered to do, then he is the person who is to be employed." 5

"In this world just one method would not work in simplest of jobs and so he who knows several methods to complete a job is the one who is expert in doing it." 6

"When I am here, if I gain knowledge about the strength of the enemy and the tricks that they employ in war and return pleased with myself to the place of the King of monkeys then only I would have been deemed to have completed the job thoroughly." 7

"I should think, how I should easily engage myself in war with the Rakshasas for then only the ten headed one would make me fight with his army." 8

"If that happens then I would be able to meet Ravana along with his ministers and chieftains and judge about his strength and understand his wishes and return back happily." 9

"This garden resembling divine garden which is attracting the mind and the eye, which has several trees and climbers and which is a great forest belongs to that sinner." 10

"Like the fire destroying dried wood, I should destroy this and once it is destroyed the ten headed one would become very angry." 11

"Then only the chief of Rakshasas would send an army consisting of horses, chariots and elephants armed with three headed spears, long spears and deadly chains and this would turn in to a big war." 12

"I who has intolerable (by the enemies) prowess would engage myself in war with the very powerful Rakshasas, destroy that army and would return back happily to the place of the monkey King." 13

That son of Wind God exuding with great power then became agitated like wind and by the speed of his great thighs started breaking the trees. 14

That heroic Hanuman then destroyed that private ladies garden, which was full of several exuberant birds and several trees. 15

That garden with the broken trees, filled up fountains and powdered peaks became a place one would not like to see. 16

That forest filled with cries of several types of birds, lakes made out of shape and faded red leaf buds became filled with dried trees and climbers as if it was attacked by forest fire. 17

Those climbing plants with the broken fences looked like women trembling out of fear. 18

With destroyed houses made of climbers, broken art museums, with crushed big snakes, with many violent animals and with broken granite stone houses that great forest looked as it had lost its normal appearance. 19

That very special enclosure of the garden made by the climbing Asoka plants meant for the enjoyment of women of the ten faced one was full of broken and weeping plants. 20

After doing an intolerable act, to the mind of heroic and rich Ravana, that monkey, full of valor sat on the main gate expecting to fight a war alone with several very strong Rakshasas. 21

Thus ends the forty first chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 42

Hanuman's Destruction of Kinkaras

[Rakshasis enquire with Sita about Hanuman but she refuses to tell anything about him. They then inform Ravana, who sends the eighty thousand strong army of Kinkaras. Hanuman kills them all with an iron rod. Ravana then sends the son of Prahastha to catch Hanuman.]

Then because of the loud shrieking of birds and sound of breaking of trees all those who were in Lanka were fear struck. 1

The animals and birds, which were running, made horrible noise and because of that bad omens happened to the Rakshasas. 2

That time those bad looking Rakshasis lost their sleep and saw the garden which was destroyed as well as the great monkey hero. 3

Hanuman, who was very courageous, who was very strong, assumed a very big form so that the Rakshasis were afraid. 4

Then those Rakshasis seeing that the monkey was very strong and having a very big body asked the daughter of Janaka as follows. 5

"Who is this? Whose is this? Where from is it coming? For what purpose has it come here? It would be nice if we know. Not only that how did you converse with, like we converse with you?" 6

"Hey broad eyed one. Hey lady with black tipped eye, is it not true that this talked to you? Hey lucky one, please tell us truthfully. You would not get in to any problems." 7

Then Sita, who is of good character and who is pretty all over replied as follows: "Why should I enter in to the affairs of Rakshasas, who can assume any form they like?" 8

"You yourself should understand as to what action this one is going to do. It is no doubt that only thief can without mistake find out the intentions of a way farer." 9

"I understand that this one who has come here has the ability to assume any form which is the character of Rakshasas. I do not know about his ability. I am also afraid in his case." 10

(The stanzas 8-10 above are one of the controversial parts of Ramayana. All the commentators agree that Sita told a lie to protect Hanuman. By one of the very famous saying of Sanskrit, it is all right to tell a lie to save one's life. Some others have commented that she has done this out of fear. But stanzas in other parts of Ramayana clearly indicate that she is fearless. Then why did she do it, is another question which is very difficult to answer.)

Hearing the words of Vaidehi the Rakshasis were aghast and some ran hurriedly and some went to meet Ravana to inform him. 11

Those ugly faced Rakshasis started describing about the monkey, who can take different forms, in front of Ravana. 12

"Hey King, in the middle of Asoka forest, there is a monkey which is greatly valorous and which has a great form, which is talking to Sita." 13

"Sita, who is the daughter of Janaka, did not like to tell us about him, in spite of our enquiring in various ways." 14

"Is he an emissary of Indra? Is he an emissary of Kubhera? Is it possible that he has been sent by Rama to search Sita?" 15

"Your forest of the harem, which is surprisingly pretty and thus a stealer of hearts and which is filled with many animals has been completely destroyed by it." 16

"There is no place in that forest which has not been destroyed by it. But it has not even touched the place where Sita, the daughter of Janaka, is sitting." 17

"Has it been done to protect Janaki or has it been done because he became tired, we do not know. Where is tiresomeness to that monkey; the fact is she has been saved by the monkey." 18

"That luxuriously growing Simshuba tree alone below which she sits of her own accord has been left without touching by that monkey." 19

"Kindly be pleased to accord a severe punishment to that terrible one which talked with Sita and which destroyed the forest." 20

"Hey lord of Rakshasas, who would dare to talk with that Sita who has been brought by you out of desire? Can the life stay for long with such a one?" 21

Hearing the words of the Rakshasis, Ravana the King of Rakshasas, rolled his eyes in anger and burnt like the sacrificial fire. 22

From the two eyes of the angry one, tears dropped as if oil drops mixed with flames dropped from two lit lamps. 23

That shining one gave order to destroy the pride of Hanuman to Rakshasa called Kinkara who are similar to him and are valorous. 24

("Kinkara" means lowly servants.)

Those valorous Kinkaras who had very big belly, who had very big teeth and who were horrible looking were eighty thousand in number. All of them with a desire for war and with a desire to catch the monkey left the house armed with thorny sticks and an arm called "Kotta". 25-26

They moved very fast and reached the monkey, who was sitting on the tower and waiting and opposed him like insects oppose the fire. 27

They hit the monkey chief with strange maces, gold bordered pestles and arrows similar to the sun. 28

They holding spears and Thomara stood strongly surrounding Hanuman armed with thorn sticks, long spears and tridents. 29

The Mountain like Hanuman with immeasurable power beat his tail on the floor and made war like sound. 30

Hanuman, the son of wind-god, made his body to a very big size and made Lanka shake by his voice and clapped his hands with enthusiasm. 31

In the resounding echo of the sound of clapping of Hanuman, birds fell on the floor out of fear and Hanuman announced loudly as follows: 32

"Victory to the very strong Rama and similarly victory to the very strong Lakshmana and victory to the King Sugreeva, who is protected by Raghava. 33

"I am Hanuman, the son of Wind God, exterminator of enemies and the servant of Rama, who is the King of Kosala and who can carry out any job without effort." 34

"Even thousands of Ravana cannot face me, who fights wars with stones and trees and hits in thousand ways." 35

"Even when all the Rakshasas are staring, I can shake the city of Lanka, salute the princess of Mithila and return back after achieving my wish." 36

Because of his loud announcement, those Rakshasas became fear struck and saw Hanuman high above like the dark clouds in the sky. 37

Those Rakshasa became bold by thinking about the order of their lord and beat Hanuman using different type of weapons from different directions. 38

That very valorous Hanuman was surrounded by those heros in all the four directions. He took huge iron rod from the tower and using the same iron rod killed those Rakshasas. 39

That valorous son of wind-god taking that rod circled the sky and like Garuda, the son of Vinutha holding the snake and rising in the sky. 40

(Garuda on whom Lord Vishnu rides is the son of sage Kashyapa and his wife Vinutha.)

That hero, who was the son of wind-god, after killing Kinkaras, who are Rakshasa heroes, desiring for more war again went near the tower. 41

Then some of the Rakshasas who were far away from the danger informed Ravana about the killing of all Kinkaras. 42

That Ravana, who was the King of Rakshasas, hearing that his great army has been destroyed, blinked rolling his eyes and sent the son of Prahastha, who was valorous, who cannot be faced by any one and who cannot be won over in war. 43

(Prahastha is one of the great ministers of Ravana.)

Thus ends the forty second chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 43

Hanuman Heralds Sugreeva Arrival

[Having destroyed the Asoka Forest, Hanuman decided to destroy a very huge stage nearby. The hundred guards of the stage wage a war against him and are killed. He then heralds the arrival of Sugreeva along with his monkey army who are going to destroy the city of Lanka and the Rakshasas living there.]

After killing the kinkaras Hanuman started thinking. 1

"I have destroyed this forest. But I have not destroyed this stage which is like a tower. So I will destroy this stage also." Deciding like this in his mind, Hanuman, who was the son of wind-god and a monkey chieftain, showing his strength jumped and climbed on the great stage which was as tall as the peaks of Meru Mountain. 2-3

That monkey chief Hanuman in spite of having climbed on the mountain like stage was as lustrous like another rising sun. 4

Having reached the great stage which cannot be even neared by others, Hanuman became lustrous like Lakshmi (Goddess of wealth) and appeared like the Pari Yathra Mountain. 5

That son of Wind God assumed a huge body because of his power and beat the floor with his tail as if he was filling Lanka by his sound. 6

Because of Hanuman's great sound of enthusiasm which was ear splitting, birds became afraid and fell down and the guards of the stage became dumb struck. 7

"Victory to the great archers Rama and Lakshmana, who are very strong. Also victory to the King Sugreeva, who is protected by Raghava." 8

I, Hanuman, the son of wind-god, who is the destroyer of enemy soldiers, has the job of taking away problems and am the servant of Rama, who is the King of Kosala." 9

"Fighting with stones and trees in the battle field, for me even thousands of Ravana are not equivalent enemies." 10

"Even while all the Rakshasa are staring, I would create turmoil in Lanka, salute Mythili and return back after fulfilling my desire." 11

The chief of monkeys who was on the top of the stage heralded like this to the guards of the stage and roared with horrible noise so that the Rakshasa are fear struck. 12

Hearing this great declaration, one hundred powerful guards of the stage came out. They surrounded Maruthi and they rotated and threw at him several arrows, spears, swords and axes. 13

They beat the monkey chief with several types of maces, gold edged pestles and thunder like arrows. 14

That crowd of Rakshasa surrounding the monkey chief appeared as if they are a whirlpool in the river Ganges. Angry because of this that son of wind-god assumed a very horrible form. 15-16

That Hanuman, who is the son of Wind God and who is very strong, suddenly broke away a golden sculpted pillar of that stage. He rotated that pillar in several ways and because of this fire was produced and the stage caught fire. 17-18

Seeing the stage which has caught fire that monkey chief rotated that pillar still faster in several ways. 19

Similar to Indra killing Asuras by his Vajrayudha, he killed several Rakshasas and becoming very pleased he heralded victory as follows: 20

"We, several monkeys, who are similar to me and some who are stronger than me and thousands powerful monkey soldiers who are working under Sugreeva have been sent and they are searching throughout the world." 21-22

"Some of them are as strong as ten elephants, some ten times more powerful than that and some as powerful as thousand elephants." 23

"Some of them are as strong as the flooding tide and some ten times more powerful. Some of them are as strong as Garuda and some of them as strong as wind." 24

"There are also some monkey chiefs among them whose strength is immeasurable." 25

"These people, who use their teeth and nails as weapons, are followed by lakhs and crores of monkeys, who surround the King Sugreeva who is the killer of all of you and are going to arrive here." 26

"Having sought the enmity of the great one belonging to the Ikshuvaku clan, this city of Lanka will not be there, either you will be there nor Ravana." 27

Thus ends the forty third chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 44

Jambu Mali's Death

[The valorous and powerful Jambumali (son of Prahastha) who could wound Hanuman in several places was killed with lot of effort by Hanuman.]

The very strong Jambu Mali who was the son of Prahastha who has very big teeth having been sent by the King of Rakshasas started armed with bows and arrows. 1

He, who wore a red cloth in which flowers were drawn, who wore garlands, who had round rolling eyes, who was difficult to defeat in war, who was burning like the Trikoota mountains, who was like a very big cloud, who had huge hands, head and shoulders, who had very big teeth, who had very big face, who was very fast, who had lot of enthusiasm, who was very strong, who was greatly heroic, who had sound similar to thunder and Vajrayudha and who had pretty arrows similar to the arrows of Indra, came very fast holding and twinkling a bow which made sound like Vajarayudha and thunder. 2-5

The royal twang made by his bow suddenly filled all sides and the sky. 6

He, who was like mars by his luster, who was like the rising sun and who was protected by a chain coat made of copper, shouted, "Stop, stop". 7

Hanuman seeing him in his front, coming forward riding in a chariot drawn by Zebras, Hanuman became happy and roared like a lion. 8

That Jambumali, who had very long arms, wounded that great monkey, who was sitting on the top of the entry gate, with his sharp arrows. 9

He pierced that Monkey chieftain in the hand by ten arrows, in the head by one burning arrow and in the face by crescent like arrows. 10

That red face of Hanuman pierced by the arrows looked like a red hibiscus flower opened by the rays of the autumn sun. 11

That red face of hanuman became more red by the blood and shined like a big red hibiscus flower existing in the sky and made wet by the drops of red sandal wood drops. 12

That great monkey being wounded by the arrows of Rakshasa became very angry. 13

Then the great soldier Hanuman saw a very broad and big stone near by and he uprooted it and threw it with great force. 14

The Rakshasa became angry and destroyed it using ten arrows. 15

That very powerful and great hero Hanuman seeing that his effort was wasted uprooted a huge sala tree and started rotating it. 16

Seeing that the monkey rotating the sala tree as a strong one, that very strong Jambumali send several arrows at him. 17

He pierced the sala tree with four arrows, wounded the hands of the monkey with five arrows, his chest by one arrow and middle of his chest by ten arrows. 18

Wounded all over the body by those arrows, Hanuman became very angry and took the same pestle and started rotating it. 19

That very fast and very strong Hanuman rotated the pestle with great speed and beat at the broad chest of Jambumali. 20

Because of this, his head disappeared and so did his arms, knees, bows, chariot and horses. His arrows also disappeared. 21

Beat strongly by Hanuman, that great warrior Jambumali, after loosing his limbs and ornaments, fell dead on the earth. 22

Ravana hearing about the death of Jambumali and similarly about the killing of the very strong Kinkaras became very angry with blood shot eyes. 23

That King of Rakshasas, after the death of the very strong Jambumali, rotated his eyes due to anger and immediately ordered the very valorous ministers sons to go. 24

Thus ends the forty fourth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 45

Minister's Sons Death

[Hanuman killed the seven sons of ministers who waged a war against him along with a huge army. Rivers of blood was seen all over Lanka and citizens of Lanka became very sad.]

Those seven sons of ministers, who shined like the seven tongue of fire, who were very strong, who has learned the art of archery properly, who were great among archers and who were greatly valorous started from their homes because they were ordered to, surrounded by a very large army in chariots, which had golden windows, which had flag poles full of flags and which made sounds like the cloud. Each of them wanted the victory to be theirs and was holding bows made of molten gold which appeared as if they were lightning and made sounds from them. 1-4

Their mothers, relations and friends, knowing that Kinkaras have been killed, were terribly upset because of sorrow. 5

Each of them competing with each other to be in the front and wearing ornaments made of gold prepared themselves for war and neared Hanuman sitting near the gate. 6

Those cloud like Rakshasas coming with the thundering sound of chariots send rain of arrows like thick clouds. 7

At that time, Hanuman covered by the raining arrows looked like a mountain hidden by rain. 8

The fast moving monkey rose and travelled in the clear sky and wasted the arrows as well as the speeding chariots. 9

That hero playing in the sky with those great archers appeared as if he was god of wind in the cloud filled sky. 10

That heroic Hanuman by making horror stricken sound made that great army shiver and soon showed his valor against that army. 11

Hanuman, the winner of enemies, killed some by beating with his hand, some by legs, some by fists, some by tearing with nails, some by crushing with his chest and legs and some died by simply hearing the roar of Hanuman. 12-13

When they fell on the earth, after they were killed, the entire army, full of fear, ran in ten different directions. 14

Elephants trumpeted making ugly sound, horses fell down on the earth, and the platform of chariots, flags and umbrellas of broken chariots covered the entire earth. 15

Then by the blood shed every where on the way, rivers of blood were noticed and the entire Lanka cried heart broken with several sounds. 16

That monkey who was a great hero and a great warrior after killing the roaring Rakshasas went and sat on the tower with a wish to fight with more Rakshasas. 17

Thus ends the forty fifth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 46

Army Commanders Destruction

[Ravana, who was perturbed, sends his five army commanders advising them to be careful in catching and bringing Hanuman. He told them that he knew several warrior monkeys but none of them equalled this monkey in prowess. Those five army commanders along with their army were killed by Hanuman.]

Hearing about the killing of the sons of ministers, Ravana without making others know about his thoughts took a very suitable decision. 1

That ten headed one, facing the five army commanders Virupaksha, Yupaksha, Praghosa, Durdhara the Rakshasa and Basakarna, who were all greatly learned in the art of war, who had enthusiasm in binding and bringing Hanuman, who had the speed of wind in their war, ordered as follows: 2-3

He told, "Hey, Army Commanders, all of you start along with a huge army accompanied by horses, chariots, elephants. Let that monkey be punished." 4

"When you near that monkey, you should definitely be careful. Not only that you also should use proper techniques to suit the time and place." 5

"Thinking by his actions, I do not consider him as an ordinary monkey. Whatever way you think, it is a huge devil with lot of strength. It should have been created by Indra through incessant prayer just to oppose us." 6

"When all of you join together with me, Nagas, Yakshas, Gandarwas, Devas, Asuras and Sages have been defeated." 7

"It is possible that they would play some trick against us. This definitely is that. There is no doubt about it. Use all your strength and catch hold of it and tie it." 8

"Do not make a poor estimate of that Monkey who is very heroic. For I have seen other very great warrior monkeys like Bali with Sugreeva, the very strong Jambhavan, their army-commander Neela and others like Dwividha. But none of them have this great speed, nor do they have this luster, nor heroism, nor wisdom, nor the strong capacity, nor the power to assume any form." 9-11

(In Uttara Kanda, there is a story that Bali simply caught hold of Ravana and took him along with him once. It seems he tied Ravana to the rope holding cradle of Angadha. Later at the request of Brahma, he released him. It is mentioned that the only other person who had defeated Ravana was Kartha Veeryarjuna, who was in turn killed by Parasurama.)

"I think it is a very great devil which has assumed the shape of monkey. You have lot of effort and stop its jumping." 12

"All people among Devas, Asuras and men including Indra cannot stand before you in war. This is definitely true." 13

"In spite of that, the expert who desires victory in war, has to take great efforts to protect his soul, because in war victory is never definite." 14

All of them who had luster like fire, who were very intelligent and who were greatly valorous accepted the advice of their master and started for war with chariots, vigorous elephants, very fast horses, armed with several types of weapons. 15-16

Then those warriors saw that great monkey who was shining like the rising sun with its natural rays. 17

All of them as soon as they saw him, who was exuberant, who was very courageous, who was very strong, who was very intelligent, who had assumed a very big form, who was very wise and who was sitting at the entrance of the tower, surrounded him from all sides and opposed him with several great weapons. 18-19

Durdhara shot at the head of Hanuman, five arrows made of steel which were hurting, sharp, black like Uthpala (black plant) and having red ends. 20

Hurt by the five piercing arrows, he rose in the sky with a roar which could be heard in all the ten directions. 21

Then the very strong and great warrior Durdhara who was sitting in a chariot and who had connected arrows in his bow started continuously shooting very sharp arrows at him. 22

That monkey approached him who was raining arrows from the sky, like the wind at the end of rainy season nears the raining cloud. 23

Then that clever son of wind-god, who was attacked by Durdhara, increased in size more than before and roared with a huge sound. 24

That very intelligent monkey rose up to a very great height in the sky and suddenly jumped on the chariot of Durdhara like the fire of thunder. 25

Then that Durdhara left his chariot with eight dead horses and whose axle was broken and fell out lifeless. 26

Seeing him lying dead on the floor, Virupaksha and Yupaksha, who are unperturbed and who can destroy their enemies became very angry and attacked him. 27

Those two, who were raising very fast in the clear sky, hit the big handed monkey, who was standing, with Thorne maces. 28

He, who was very strong and equal in valour to Garuda, became very angry and after clearing them away jumped on the earth. 29

That monkey, who was the son of wind-god, saw a Sala tree, uprooted it and hit those two warriors with it and killed them. 30

Then Praghasa seeing that the strong monkey has killed all the three of them, opposed the monkey with great anger and force. 31

The great hero Bhasakarna from one side took a spear and became very angry at the unperturbed and famous monkey chief. 32

Bhasakarna pierced the great monkey by his spear and Praghasa pierced him with a long handed sharp spear. 33

That monkey, wounded by those two, was angry with all his hair getting blood soaked and looked like the shining young sun. 34

That monkey chief and great warrior Hanuman, uprooted a peak of mountain, which was full of animals, snakes and trees and killed the two rakshasas. 35

After killing those five army army-commanders, then destroyed their remaining army. 36

Like the thousand eyed Indra opposing the rakshasas that monkey killed horses by horses, elephants by elephants, soldiers by soldiers and chariots by chariots. 37

Covered fully by the dead elephants, dead horses, axle broken big chariots and dead Rakshasas, the earth became path less. 38

Then the monkey chief, after killing those chiefs of army along with their soldiers, returned back to the gate and waited there similar to the God of death waiting to kill the people. 39

Thus ends the forty sixth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 47

Aksha Kumara's Death

[This chapter deals with the ferocious war of Aksha Kumara, the second son of Ravana and Hanuman, in which Aksha Kumar is ultimately killed.]

Then that King Ravana, seeing that Hanuman has killed five army-commanders and army along with vehicles, saw in front of him, with affection, his son Aksha who was enthusiastic for war. 1

Enthused by the eye examination of Ravana, he stood up in the assembly holding a special bow made of gold and appeared as if he was the sacrificial fire kindled by the offerings of Brahmins. 2

Afterwards he, who was a valorous Rakshasa hero climbed up a huge chariot which was covered all over with gold and which had the luster of young sun and departed to fight the great monkey. 3

He who was equal to Devas climbed in the fully complete chariot, which was got by him by rigorous prayers, which was pretty because of the covering by molten gold, which had flag poles, which had flag inlaid by precious stones, which was pulled by eight very fast moving horses, which could not even be attacked by devas or asuras, which could travel anywhere without being blocked, which was shining like sun, which could travel in the sky, which had several quivers, which had a platform in which eight swords were hung, which had been stored properly with spears and thomaras, which was equipped with all necessary things, which was shining like sun and which was pulled by golden rope similar to sun and moon and departed from there. 4-6

He who filled the sky and the mountain clad earth, with the sound made by horses, elephants and very big chariots along with a unified army neared the intelligent monkey, who was sitting on the tower gate. 7

That Aksha who had lion like stare, nearing that monkey who had the stability of the fire during deluge in killing people, out of respect to him because of wonder, raised his head and looked at the monkey with respect. 8

That very strong prince, understanding the great monkey's speed and valour towards his enemies and estimating his own strength, started increasing in size like the sun at the end of winter. 9

Aksha who was standing opposite the monkey, well understanding his stable valour which cannot be prevented from any one, became angry but set his attention properly and kindled Hanuman by three sharp arrows. 10

Taking the arrows in his hand and holding the bow, that Aksha seeing that the monkey is not tired at all and that he was capable of defeating his enemies, started thinking with a perturbed mind. 11

That great warrior, wearing medallions, armlets and pretty ear studs made of gold attacked the monkey. The fight between those two was unequal and made even the Devas and Asuras nervous. 12

Witnessing the fight between the prince and the monkey, the earth rattled, sun faded, wind did not move, mountains trembled, sky roared and ocean churned. 13

Then that hero, who knew how to find proper aim, how to place the arrows on the bow and how to send them, sends again three arrows which had very sharp points, which had golden handle, which were dipped in poison and which were guided by feathers aimed at the head of the monkey. 14

That Hanuman, not in the least affected by those arrows sent at the same time aimed at his head, which was decorated by the ray like arrows, with eyes from which blood was dripping and with the luster of just emerged sun, appeared as if he was really the sun along with its rays. 15

Afterwards Hanuman, who was the minister of the King of monkeys, staring at the darling son of the King who was in the field of war armed with several sharp weapons as well as several bows, got ready for the war and roared greatly. 16

Then that strong and valorous Hanuman with increasing anger and appearing like the Sun atop the Mandhara Mountain burnt Aksha Kumara, who was accompanied by the army and who was having several vehicles to ride, by the fire of his eyes. 17

Because of that, he who was a Rakshasa cloud along with a rainbow like bow used to shoot arrows, rained several arrows like a cloud raining on a mountain, on the mountain like monkey chief. 18

Seeing Aksha kumara as of great valour in the war and as increasing heroism and power with passage of time, the monkey who was as powerful as the cloud roared with happiness in the war. 19

That Aksha becoming proud of his valour, because of childishness, became very angry and with red shot eyes, fell on the monkey who does not have any one equal to him as if he was falling on a well covered with grass. 20

(He fell for him out of ignorance of real facts.)

That Hanuman hurt by the arrows sent with great force by him (Aksha) roared like a royal thunder. That son of wind god spreading his palms and thighs jumped on to the sky in his fearful form. 21

He who is very strong, who is the best among Rakshasas, who is filled with fame and who is the greatest among those who drive in the chariot, ran and opposed him showering arrows at Hanuman, who was jumping and this was like a rain of stones on the mountain. 22

That monkey chief, who was a great warrior and who had the speed of the mind, kicked off the arrows and entered within the arrows, like wind and came out and travelled in the sky and was in the path of the sky like the wind. 23

That son of Wind God stared with respect at Aksha, who was using the bow, who was desirous of war and who was covering the sky with sharp and great arrows and thought in his mind thus: 24

That monkey, who was capable of analyzing the result of actions and having a chest severely wounded by the arrows shot by the valorous prince who was great, roared and thought in his mind about the actions to be done in the war. 25

"This one is very strong and he has the luster of the baby sun and does all great deeds like a grown up man. My mind does not allow to kill him (Aksha) who is an expert in all aspects of war, now itself." 26

"There is no doubt that he is extremely strong, great in his valour, does not get rattled in adversity, patiently opposes even in war and not only that he is fit for praise by the efficiency of his work by Nagas, Yakshas and even sages." 27

"He is the one whose mind is elated by enthusiasm and valour and he opposes me and stares at me. His valor which is fast paced would even make the minds of Asuras and Devas tremble." 28

"Even if he is disregarded, there is no guarantee that he will not oppose, for in war his valour increases greatly. I feel it is proper for me to kill him now itself for the spreading fire should not be disregarded." 29

That very strong abode of valour thinking and estimating the great speed of the enemy and the need to complete his work took an important decision and decided in his mind in killing the bad souled one. 30

That monkey hero, who was the son of wind god, killed the eight horses, which were having great speed, which never knew tiredness and which could carry the chariot easily in the windy sky by hitting them with his open palm. 31

Then his big chariot having hit by the palm, having been broken by the minister of the monkey King, having its horses killed, having its roof broken and having its axis separated fell in to the ground from the sky. 32

That great hero and the great charioteer Aksha left the chariot and holding the bow and with sword in his hand rose in to the sky, like a sage raising to the heaven after leaving his body because of the power of his penance. 33

Then that monkey, who was equal in valour to the God of Wind, neared him who was moving in the sky, which was used by Garuda, wind and sages and caught him strongly between his two legs. 34

That monkey who was one of the greatest monkeys and who was equal in valour to his father, caught him in the battlefield like Garuda, the King of Birds catching a snake, rotated him thousands of times and threw him on the floor with lot of force. 35

Because of this that Rakshasa fell dead on the earth with broken hands, thighs, waist and neck, with eye balls coming out due to shattered bones, with blood flowing all over, with joints separated and with unsettled ties. 36

Due to this, that great monkey created great fear to the King of Rakshasas. 37

Once that prince was killed, he was seen with great awe, by sages who travel in the sky and who do great penance, by Bhoothas who included Yakshas and Pannagas and Devendra surrounded by Devas. 38

After killing Aksha Kumara, who had the dazzle of the son of Indra and who had blood red eyes, that hero Hanuman, started waiting for suitable occasion like the God of death waiting for the death of the beings and again reached the gate of the tower. 39

Thus ends the forty seventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 48

Hanuman's Capture

[Indrajit, the eldest son of Ravana, is sent to capture Hanuman. He puts in lot of fight and at last sends Brahmasthra, which ties Hanuman. The rakshasa soldiers tied Hanuman by rope, which made Hanuman free of Brahmasthra, but still with a wish to see Ravana in person, he submits to the Rakshasas. Ravana asks his ministers to question him. Hanuman replies that he is the emissary of Sugreeva.]

After Hanuman killed Aksha Kumara that famous Rakshasa King, gained mental composure somehow and after that gave the following order to Indrajit who was equal to Indra and who was very angry. 1

"You are the one who knows the science of archery, you are the one of the greats among those who carry weapons, you are the one who can give even Devas and Asuras sorrow, you are the one who has shown great valour against Devas including Indra and the one who has worshipped Brahma and got special arrows." 2

"Neither Asuras, nor devas, nor those who are helped by Indra are capable of facing the power of your arrows in war." 3

"There is no one who does not get tired of war in all the three worlds, but you are protected by the power of your penance. Not only that you are protected by your own valour and also you are capable of acting as per the needs of time and place. You are also greatly intelligent." 4

"There is nothing in the war that cannot be achieved by your effort. Nothing is impossible to you in jobs that need the use of brain and thought. There is no one in all the three worlds who does not know the power of your arrows and intelligence." 5

"The power of your penance, valour and the strength of your arrows are equal to me. After getting you (as son), who would definitely achieve victory in war, my mind had never experienced any effort." 6

"All the Kinkaras, the Rakshasa called Jambumali, the sons of ministers who were valorous, and the five commanders have been killed. Similarly the great army consisting of horses, elephants and chariots has been killed. Your dear brother Aksha Kumara has also been killed." 7-8

"Hey, killer of enemies, I do not definitely have the faith that I have you in them." 9

"Hey, intelligent one, after estimating and understanding this great strength, power and valour of the monkey, use your strength properly and do effort equal to your strength." 10

"Hey greatest among those who know archery, you who has the strength to conquer enemies, take further action such that, you use as much of your strength as required to destroy the army and take further action after judging your as well as the enemies strength." 11

"Hey heroic warrior, it (the monkey) has got capability of exterminating crowd by crowd and so army is useless against it. Further you should not fear it depending on Vajrayudha, because even God of wind does not have its speed. Since it is equal to fire, war of deceit does not help to kill it." 12

"Please go, after thinking clearly about all the points mentioned, having great confidence in the stability of your actions, after well remembering the bow and the power of arrows given by devas. Complete the job without failure." 13

(Ravana seems to be of the opinion that without the use of holy god given arrows, the monkey cannot be defeated.)

"The fact that I am sending you is contradictory to the fact that I love you, but this decision is proper for the King and the dharma (just action) of the King."
14

"Hey, killer of enemies, in war it is essential to show the expertise learned in a careful manner and what should be wished in war should only be victory over the enemy." 15

That hero, who had the strength equal to devas and who had untiring ability, after hearing the words of his father, decided on going to war mentally and went round his master (father). 16

After a respectful farewell by his own friends and with interest in war, Indrajit with an intention to be careful decided to depart. 17

That resplendent Rakshasa prince who had eyes like the petals of lotus, who was a gentleman ebbed out like the sea during the full moon and new moon.
18

That Indrajit, who was equal to Indra, then climbed in to a chariot capable of travelling anywhere, drawn by four tigers that were comparable to the King of Birds, who were comparable to each other and who had white sharp teeth. 19

He who was greatest among archers, who knew the science of war, who was an expert in the war with arrows and who was great, reached quickly, riding on his chariot, to the place where Hanuman was sitting. 20

Hearing the sound made by his chariot and the twang of the bow, the famous Hanuman, who was a great monkey hero became very happy. 21

Indrajit who was an expert in war went near Hanuman carrying his bow and very sharp arrows. 22

When he was going with a bow and with interest in war, all the directions rattled and wild animals made various types of sounds. 23

During this time Nagas, Yakshas, Sages and Sidhas who travelled in the sky assembled there, besides the several species of birds hid the sky completely and shouted loudly. 24

That monkey, seeing Indrajit coming fast riding in the chariot, roared loudly and increased the size of his body speedily. 25

Riding on a miraculous chariot Indrajit, who could complete any job in an artistic manner, made thunderous sound by his bow. 26

Then that very strong monkey, who was equal in prowess to Indra and the Rakshasa King and who was not afraid of war, fought with the son of the King of Rakshasas and they faced each other like born enemies and with great anger. 27

That monkey, who was beyond sight, destroyed the speed of arrows of Indrajit, who had won laurels in war, who was great archer, who was a great charioteer and who was a great hero. He increased further and further and travelled in the sky, which was the path of his father. 28

At that time, he who was capable of killing the opposing warriors shot arrows which were long and sharp, which had been attached with good feathers, which had ends decorated by gold and feathers, which were capable of being drawn well and which were as fast as the thunderous fire. 29

That Hanuman, hearing the huge sound made by his chariot, the sound made by drums Beri and Pataha (types of war drums) and the sound made by the well drawn bow again jumped up. 30

That brown coloured great monkey travelled fast in between several properly shot arrows by him who was capable of shooting arrows correctly and made them all useless. 31

Hanuman, the son of wind god, stood in front of him giving him facility to shoot him but spreading his hands jumped away from the arrows that he shot. 32

Those two, who were very fast and who were experts in war. carried on a war that attracted and surprised all beings. 33

That Rakshasa did not know the Achilles heel of Hanuman and the son of wind God did know the weakness of the courageous one. Thus those two fought opposing each other an intolerable war similar in valour to the devas 34

The great one, who had firm capacity to shoot arrows without missing his aim, seeing that his arrows which never go waste, were going waste not able to hit his aim, became extremely thoughtful then. 35

That son of the King of Rakshasas, understanding that the monkey was deathless, took a decision on how to tackle and catch him after great thought. 36

At that time, that great hero who was very learned in archery sent the Brahmasthra against the monkey. 37

Indrajit, who knew the essence of archery and who was a great hero, decided, "This one should be killed only by Brahmasthra" and tied him, who was the son of wind God, by Brahmasthra. 38

That monkey tied by the Rakshasa using that arrow (asthra) became incapable of moving and because of that very sad. 39

Then that monkey chief understanding that his speed was reduced by the power of Brahma and understanding that he was tied by the arrow (asthra), remembered the blessing of Brahma to him. 40

Hanuman thought in his mind about the Brahmasthra, which was sent with the Chant of Brahma and also the boon given to him by Brahma. 41

"This arrow has been sent with an understanding that "I who am under the control of the arrow do not have strength to tie myself loose because of the power of the universal teacher." And so I have to respect the tie of the arrow of Brahma and obey it." 42

That monkey, understanding the power of that arrow and also remembering the blessings of Brahma permitting him to tie himself, decided to obey the order of Brahma. 43

"Even though I am tied by the arrow, I who am protected by Brahma, Indra and Vayu, do not have any sense of fear." 44

"Even this coming under the control of Rakshasas, I have the great benefit of having a meeting with the King of Rakshasas and so let the enemy carry me." 45

That Hanuman, who destroyed the valour of his enemies, who could take the right decisions and one who could guess the future course of events, did not move his limbs. Because of this he was caught by the enemies who neared him and acted as if he was bullied by all those who came there and made sounds like a weakling. 46

At that time, they finding him, who could destroy his enemies as still, strongly tied him by strong jute threads and pieces of tree hides. 47

That Hanuman deciding that "It is possible that the King of Rakshasa may come to me to understand things, " tolerated peacefully the tying by the enemy soldiers and their bullying. 48

That hero was only tied by the ropes and hides and freed by the arrow, because that arrow does not tolerate tying by any other object. 49

At that time, only the heroic Indrajit having understood that he was only tied by ropes and freed by the tie of Brahmasthra thought as follows, "He has been tied by some other material. Will Brahmasthra tolerate it?, Alas, my great effort became in vain. Rakshasas do not know the power of chants. If Brahmasthra becomes useless, then no other arrow will work against him and all of us should be afraid for our lives." 50-51

Hanuman did not allow any one to know that he is free from the control of Brahmasthra. Because of that he suffered the troubles of other ties and was dragged by the Rakshasas. 52

That monkey was dragged to the presence of the King of Rakshasas by the cruel Rakshasas, who beat him with fists and logs of wood. 53

Even though Indrajit understood well that he was free from the ties of Brahmasthra and was only tied by ropes allowed that very strong monkey warrior, who was surrounded by his army, took him in front of the King. 54

Those rakshasas tying him, who was the greatest among monkeys, like a ferocious elephant, presented him in front of the King of Rakshasas. 55

At that time the following conversations took place among the Rakshasas, "Who is this? Whom does it belong? Where from it has come? What job has it here? Who is helping him?" 56

The other Rakshasas, who were very angry, shouted among themselves, "We have to kill it. We have to burn it. We have to eat it." 57

That great one, with contempt for them crossed the path and stood in front of the King of Rakshasas who was surrounded by people ready to serve him in any way that he wants and saw the palace decorated by various precious stones. 58

(Some commentators interpret "With contempt for them" as "being dragged forcefully" also the "Path" is interpreted as "In the month of Magha" by some of them. One version of Ramayana says that Hanuman crossed the sea in the month of Magha, on Ekadasi Thithi and on a Sunday.)

That greatly glittering Ravana saw that great monkey being dragged hither and thither by those ugly looking Rakshasas, 59

The monkey chief, Hanuman also saw the King of Rakshasas, who was shining like the sun God and who was resplendent and very strong. 60

That ten headed one rolling his red eyes due to intense anger stared at the monkey and ordered his important ministers who were sitting near him and who were elders known for their pedigree and good character to question the monkey. 61

That monkey properly questioned by them about the reason as to why he came and also the cause of the reason, initially told. "I am the emissary coming from the King of monkeys." 62

Thus ends the forty eighth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 49

Prowess of Ravana

[Here Hanuman's reaction on seeing Ravana is described. He feels but for Ravana's bad qualities he would have been a great person.]

The greatly valorous Hanuman became wonder struck by his action and stared at the King of Rakshasas with reddish eyes. 1

(Hanuman felt bad that Ravana asked his ministers to question him instead of directly questioning him.)

Then Hanuman looked and saw the Valorous King of Rakshasas, who shone with the extremely lustrous golden crown, which was decorated by pearl garlands, who appeared imperial by wearing several golden ornaments in which several diamonds were struck and other precious stones were used, who wore very costly silk dress, who anointed himself with several scented sandal potions, who had several pretty designs drawn all over his body with red sandal paste, who had very red broad eyes which were horrible to look at and which stood out, who had great teeth which were sharp and shined, who was shining like the Mandhara mountain that was full of wild animals, with his ten heads and hanging lips, who had a body like the black Anjana mountain, who was like the cloud with storks, with his pearl necklace shining like full moon hanging over his chest, who was having hands which looked like the five headed serpent, on which he wore armlets, beautiful bangles and had applied sandal paste, who was sitting on majestic and pretty throne that was made of jade inlaid with several precious gems and on which was spread several broad pretty carpets, who was being assisted by several pretty lasses standing near him, who were well made up, and who were holding fans in their hands, who was surrounded by the four ministers Durdhara, Prahastha, Mahaparswa and the very intelligent Nikumbha who all were very strong

capable rakshasa counselors, who was served by other rakshasa ministers who knew the principle of holy chants, who were capable of showing him the right way and who served him like devas served Indra and who was full of royal looks like the cloud which surrounded the Meru mountain 2-14

(Ravana appeared with his ten heads only during war. Possibly he appeared with ten heads in his court in order to scare Hanuman.)

Though he was very much troubled by the greatly valorous Rakshasas, he was greatly wonder struck and kept on looking at the King of Rakshasas. 15

Hanuman, after seeing that shining King of Rakshasas and being surprised by his power, thought as follows in his mind. 16

That intelligent Hanuman, after observing the power of the very famous King of Rakshasas, became thoughtful in various ways and thought, "Ha, what a figure. Ha, what a courage. Ha, what a strength. Ha, what a dazzling power. It is very surprising that he is a combination of all these characteristics. If this strong god of Rakshasas has not been an unjust person, he would have been the protector of the world of devas including Indra. The entire world is afraid of him because of his cruel and fearless deeds, which are contradictory to the norms of the world. If he becomes angry, he would create a deluge and sink the world." 17-20

Thus ends the forty ninth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 50

Prahastha's Questioning of Hanuman

[Ravana orders his minister Prahastha to question Hanuman. Hanuman replies to him that he is the emissary of Raghava.]

The long armed Ravana, who was habituated to make the whole world cry, stared at the yellow-eyed monkey standing in front of him and became immeasurably angry. 1

Seeing the enthusiastic chief of monkeys, he became thoughtful out of fear and thought as follows, "What? God Nandi must have personally come here." 2

"He must be the same one who cursed me, when I shook Kailasa mountain long ago and who has taken the form of a monkey or is he Banasura?" 3

(See note under Sloka 52 in Chapter 3, Banasura s a thousand handed Rakshasa who was the son of Mahabali.)

That King with red eyes due to anger addressing Prahastha, who was his minister in chief, told the following words which were very timely and meaningful. 4

"This bad person may be questioned as to where from he has come? What is his purpose? And what did he get by scaring the Rakshasis and destroying the garden?" 5

"This bad character may be asked, as to what benefit did he get in entering my town which cannot be entered by any one and what was the purpose of killing the Rakshasas?" 6

Hearing the words of Ravana, Prahastha spoke as follows, "Hey monkey, there is no reason for you to be scared. You would be safe." 7

"Hey, monkey, if you have been sent by Indra to the house of Ravana, please tell the truth. You would not face any problem and you would be released." 8

"Did you come to our city assuming the form of spy for the sake of Yama or Kubhera or Varuna or where you sent by Vishnu who is desirous of victory?" 9

"Hey, monkey, I think you have assumed the form of monkey, for when we think of your valour, we do not feel that you are a monkey. Tell the truth and you would be immediately released." 10

"If you tell a lie, it would be very difficult for you to continue to live. So what is the reason for your coming to the city of Ravana?" 11

Then the monkey who has been questioned thus addressing the chief of Rakshasa group replied as follows: "I do not belong either to Indra, Yama or Varuna." 12

"I do not have acquaintance with Kubhera. Vishnu has not sent me. I, who have come here, is really a monkey only. This is my caste." 13

"Since I could not personally get an interview with the King of Rakshasas, this garden was destroyed by me for seeing him." 14

"Then those strong Rakshasas, who were desirous of war, came before me and I fought with them for protecting myself." 15

"I cannot be tied by either the devas or asuras with their arrows. I also got this boon from Lord Brahma." 16

"Because I was desirous of seeing the King, I obeyed the Brahmasthra and as soon as I was troubled by the Rakshasa, I was free of Brahmasthra." 17

"I have come before you for the purpose of another King." 18

"Be pleased to know that I am the emissary of Raghava, who is immeasurably strong." 19

"Besides, Oh, King, be pleased to hear my words that would bring good to you." 20

Thus ends the fiftieth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 51

Hanuman's Advice

[Hanuman points out to Ravana, the prowess of Rama, Lakshmana, Sugreeva and other monkeys and advises him to give back Sita to Rama to avoid destruction of Lanka, death to him and his near and dear ones. Then Ravana sentences Hanuman to death.]

That valorous Hanuman stared at the greatly valorous ten headed one and without fear told the following meaningful words. 1

"Hey, King of Rakshasas, I have come here to your place because of the orders of Sugreeva. The King of monkeys told me to inform you of his welfare." 2

(Since Bali and Ravana had signed a treaty of friendship, Sugreeva becomes like a brother to Ravana.)

"Be pleased to hear the words of the great Sugreeva, who is your brother, which would be useful to you in this and the other world." 3

"There was a King called Dasaratha who was equal to Indra, who had an army with chariots, horses and elephants and who was related to the world like a father." 4

"Rama, his greatly resplendent son, who had great arms, who did good to all people and who was a lord ordered by his father, chose the path of justice and entered the Dandakaranya forest along with his brother Lakshmana and his wife Sita." 5-6

"His wife Sita, who never left the company of her husband and who was the daughter of Janaka the great King of Videha, was lost in the forest." 7

"That prince along with his brother, searching for that lady, reached Rishya Mooka and became a friend of Sugreeva." 8

"That Sugreeva promised him to search and find out Sita and Rama promised him the Kingdom of Monkeys." 9

"Because of that that prince killed Bali and Sugreeva was appointed as the King of all the monkeys and bears." 10

"You know about Bali for a long time. That monkey was killed by just one arrow by Rama in war." 11

(When Ravana went to war with Bali once, he caught hold of him and hung in the cradle of his baby Angada as a plaything. Brahma interceded and got him free. Ravana from that time was exceedingly afraid of Bali. It should be also noted that Rama did not kill Bali in war but sent an arrow from hiding.)

"The monkey King Sugreeva, who is steadfast on his words, carefully sent monkeys to all directions to search for Sita." 12

"Tens, thousands and millions of monkeys are searching in all directions, top and bottom as well as the sky for her." 13

"Some of them who are powerful are equal in prowess to Garuda and some like wind can travel to even nooks and corners with great speed." 14

"I am the son of wind god and am known as Hanuman. For the sake of Sita and to see her, I crossed with speed this ocean, which is one hundred yojanas long and have come here. I searched for her hither and thither and found her in your home." 15-16

"Hey, very intelligent King, you know well the path of justice and you have achieved great heights by penance and so you do not merit to steal other peoples wives and keep them under custody." 17

"Intelligent people like you would not stick on to actions, which are against justice, which would lead to several dangers and which would destroy one completely. 18

"Who is there among Devas or Asuras who can stand before arrows sent by Lakshmana and those arrows sent by Rama in anger?" 19

"Hey King, once a bad deed is done to Raghava, where can you live with pleasure and I feel nowhere in the three worlds." 20

"So please understand what I say, as the one which leads to good in past, present and future, one which is according to the path of justice and one which leads to good luck. Let Janaki be returned to the God of the world." 21

"This holy lady has been seen by me. Whatever was extremely difficult has been achieved and whatever remaining in this is to be done by Raghava himself." 22

"This Sita has been found by me with indescribable sorrow. You do not understand that she is a five headed serpent in your house." 23

"Like the rice which is laced with poison and which was eaten in plenty cannot be digested, Asuras and even devas cannot digest her with their valour." 24

"It is not proper for you to waste away, this lucky life earned by you, by control of senses and by doing just deeds." 25

"You are thinking with courage that you will not attain death from devas and asuras because of the strength of your penance. But this is not sufficient enough reason." 26

"This Sugreeva is neither a Deva nor a Rakshasa nor a Danava nor Gandharwa nor Yaksha nor Pannaga for Sugreeva is but a monkey King. And that Raghava is but a human being." 27

(Ravana asked Brahma for a boon of deathlessness which he refused. Then he requested for deathlessness from all known type of people except monkeys and men. Hanuman is pointing out to him that the people who are opposing him are monkeys and men.)

"So King how are you going to save your life. The result of just action will not save you from the sins of unjust action for just action would only give its result." 28

(What he means that by doing some good things, the result of sinful action cannot be washed away.)

"You have already enjoyed your life which is the result of just action and you are going to immediately suffer for your misdeeds." 29

(If you want to wash away the sin of stealing Sita, you have to do the just deed of returning her. No other just action is going to help you.)

"Please remember the war of Janasthana, the killing of Bali and the treaty between Rama and Sugreeva and decide what is good for you." 30

(In Janasthana Rama alone killed a huge army of Rakshasas stationed there by Ravana.)

"I alone could have destroyed the city of Lanka with its horses, chariots and elephants. But this is not his wish." 31

"It has been sworn before the assembly of monkeys and bears that the complete destruction of those people, who were the reason for abduction of Sita, would be done by Rama alone." 32

"Even if bad is done to Rama by real Devendra himself or any one else, he would not be able to live happily. What about a person like you?" 33

"Understand that she, whom you think as just Sita and who is under your custody, as the intense dark night who is going to destroy the entire Lanka." 34

"So please stop the impending destruction by Sita, who is like the rope of God of death, which you have put as garland round your neck. Think of what is proper for your welfare." 35

"Think in your mind immediately that this city, which is full of palaces, towers and spires as already destroyed by the power of Sita and is burning because of the anger of Rama." 36

"Please do not allow the destruction of the city of Lanka as well as your friends, ministers, forefathers, brothers, sons, dears, pleasures and wives." 37

"Hey Rakshasa King, understand clearly that this advice as coming from me, who is a monkey and a servant of Rama, who has come as an emissary, as based only on just action and follow it." 38

(He calls himself as "servant", because he knows the power of Rama, "emissary" because he is relating a message and "monkey" because he is neither a Rakshasa nor a man and can be impartial.)

"Rama is capable of destroying very easily the entire world with its beings, with its movable and immovable assets and create them again and he is famous beyond the speed of the mind." 39

"There is none among Devas, Asuras, Kings, Yakshas, Rakshasas, Vidhyadaras, Gandharwas, Uragas, Sidhas, Kinnaras, Birds and not only that but among all beings, in all worlds, in everything, in all directions and for all time, who can oppose and wage a war against Rama who is equal to Lord Vishnu." 40-41

"After doing this bad act to Rama, who is the King of all worlds and who is the lion among Kings, for you it is impossible to keep your soul intact any longer." 42

"Hey King of Rakshasa, even if all the devas, asuras, Gandharwas, Vidhyadaras, Nagas and Yakshas joined together they will not be able to withstand the war with Rama." 43

"Even the four headed Brahma, who created himself, the three eyed Rudra, who burnt the three cities, Indra who is the King of Devas and who killed Vrthrasura cannot save one whom Rama has decided to kill." 44

(Commentators believe that because Hanuman did not include Vishnu, he must be knowing that Rama is Vishnu himself. But this is contradictory to his calling Rama equal to Vishnu in sloka 40-41.)

That incomparable Rakshasa with ten heads and with rolling red eyes due to intense anger, finding that the cleverest words delivered with fearlessness by the monkey not suiting to his taste, sentenced the monkey chief with death.
45

Thus ends the fifty first chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 52

Vibishana's Advice

[Vibishana with soft words of logic and justice advises Ravana that Hanuman should not be killed but can be punished in other ways.]

Vibishana thought it is wrong to sentence an emissary, who has brought the message of someone else, to death by the bad soul Ravana. 1

(During ancient times, it was thought that an emissary, who is only delivering the message of some one else, should not be punished. This theme occurs in several Puranas.)

He who always takes action, when it should be done, seeing that his brother was very angry and bent upon on carrying out his words, thought as to what he should do. 2

Then he who was capable of serious thought, he who had an expert in his language and he who had decided as to what he should do, addressed his elder brother by good humble words and told him that which was good for him. 3

"Hey, King of Rakshasas, leave out this anger, become pleased and hear my words. Great Kings who know the tradition do not sentence an emissary to death". 4

"Hey valorous one, death sentence to this monkey is against law, against hoary traditions of the world and not proper." 5

"You, yourself are an expert in the knowledge of justice, who observes tradition, an expert on kingly justice, an expert on tradition, and one who knows the secrets of this world." 6

"Suppose even wise people like you are caught in the grips of anger, then getting knowledge of science of life is an useless effort." 7

"Hey chief of Rakshasas, who cannot be opposed by any one and who can kill his enemies, therefore leave out this anger and calm down. Let the emissary be punished after deciding as to what is proper and what is improper." 8-9

Ravana, the King of Rakshasas, hearing the words of Vibhishana became very angry and told him the following reply. 10

"Hey, killer of his enemies, there is no injustice in giving sentence of death to sinners. I am going to get this monkey, who took sinful actions killed." 11

That Vibhishana, who was the foremost of intelligent ones, hearing these words which were the root of injustice, which had many flaws and which was suitable to unjust people, again told words which were the essence of just action. 12

"Hey King of Lanka, please calm down and be pleased to hear wise words of justice, Hey King, learned and just people think that emissaries do not merit punishment of death no where and at no time." 13

"There is no doubt that this is a very great enemy. This has done several unpleasant things. It is seen that emissaries are given several type of punishments but nowhere it is told that emissaries can be put to death." 14

"It is told that emissary can be punished by disfiguring him or giving lashes by a whip or by shaving off his head or by marking his organs in an untraceable manner. But it is never heard that emissary has been put to death." 15

"How can you, who is very wise and just, who is an expert on good and bad of traditional wisdom, come under the control of anger. People who do not swerve from Dharma (just action) do avoid anger." 16

"Hey valorous one, there is none equal to you neither in the knowledge of Dharma (just action) nor in worldly duties and nor in deep knowledge of the science of life. You are the greatest among all devas and asuras." 17

"Not only that, I do not find any merit in killing this monkey; this punishment should be given to them who sent this monkey." 18

"This may be a just one or unjust but is an emissary, who is in the control of others, who has been sent by them and is telling what is told by them. And so it does not merit punishment by death." 19

"Hey King who conquers the forts of other cities, if this is killed who can come again to this place which is far-far away from the ocean. I do not see any one else who is capable of travelling in the sky and so please do not try to kill him. It is necessary for you to show this type of wisdom to your enemies including Indra." 20-21

"Hey, King who likes war, suppose this dies, I do not find any other emissary who can send those two sons of a King of men, who are both bad people and who are far away." 22

"If this chieftain of monkeys is killed, good people will tell lot of bad things about us. I do not see them saying good words and words of fame about us. All the world will only find fault with us." 23

"Not only that, hey King, who travels in darkness, we should try fast to take action for the destruction and death of those people, who are bad natured, who are very proud of themselves, who are not intelligent and who have sent this monkey." 24

"Hey enemy of Devendra, immediately take efforts to enforce justice among Devas, who include Indra and Daithyas which include Dhanavas." 25

"Hey, King of Rakshasas, approve by your mind my words, take firm action with utmost care, get killed those two princes and make victory thine." 26

"Hey King, who creates happiness in the mind of Rakshasas, it is not proper for you, who has qualities like valour, courage and enthusiasm and who cannot be won over by even devas and Rakshasas, to stop the forthcoming war." 27

"Under your control you have crores of heroes, who do good to you, who are great warriors, who desire only your good, who have won in several good events, who are enthusiastic, who are the greatest among those who carry weapons and who are good servants." 28

"So let few people along with a part of your army start now itself to fulfil your orders, to kill these two princes and to prove your power against your enemies." 29

That very strong King of Rakshasas, who was the chief among Rakshasa Kings and who was the enemy of the world of devas, hearing the good words of his younger brother Vibhishana understood them and decided that they should be agreed upon. 30

That King of Rakshasas thought in various ways like, "There is no doubt that this definitely is the power of Vishnu which has taken the shape of a monkey to destroy me. This warrior monkey is the essence of the power of Vishnu, who is deva among devas, which is the very greatest and very intolerable power, which is the root of everything. Or is this the Para Brahma (the ultimate essence of god)" and again became very angry. 31-32

But the King of Rakshasas, who is a great soul, controlling the anger in his mind which was raging like fire, recognizing Vibhishana who was the greatest among those who carry weapons and respecting the words of Vibhishana told as follows. 33

Thus ends the fifty second chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 53

Hanuman's Tail on Fire

[Ravana convinced by the advice of Vibhishana orders that Hanuman's tail be burnt and he be dragged round the city. Hanuman thinks that this is a good opportunity to see round the city during daytime and submits to this punishment. Informed about this Sita prays to God of fire not to harm

Hanuman. Hanuman does not feel any pain and after seeing the city loosens himself from the bonds.]

The ten headed one understanding that the words of Vibhishana are according to laws of land, told the following to the great one who is his brother. 1

"What you have told is right. To kill an emissary is condemned by all. But for this we have to give some other punishment other than death." 2

"Monkeys consider their tail as their favourite ornament. Let its tail which is its ornament be burnt. Let it return back with its burnt tail. 3

"Let its friends, relations, its favourite ones and its relatives see it being in the sad state of having been with an ugly limb." 4

That King of Rakshasas ordered "Let him be dragged with his burning tail all through the several road junctions all over the city." 5

Those Rakshasas whose anger had increased a lot, hearing the orders of Ravana, tied around Hanuman's tail torn cloths made of cotton thread. 6

When they were tying cloths on his tail, that great monkey increased in size as fast as the forest fire. At that time they poured oil over the cloth and set fire to it. 7

At that time many Rakshasas among whom were ladies old people and children came there with a wish to see the burning tail of Hanuman. 8

That Hanuman who was like the infant sun became extremely angry and beat the Rakshasas with his burning tail and made them fall. 9

That monkey chief who was a great warrior was further imprisoned by the cruel Rakshasas who came in hoards and started thinking as to what is to be done. 10

"I can break these ropes and jump up and kill all of them for even though I am imprisoned, these Rakshasas are not equal to me. There is no doubt about it." 11

"If I do like this, I who am supposed to take beneficial action to my lord, would not be doing so. Is it not true, that these cruel people have tied me who am supposed to run about because of their King's order." 12

"I am sufficient to oppose in war all these Rakshasas together but I am tolerating all this because this would be according to the wish of Rama." 13

"I have not seen the entire city of Lanka in the night properly. It is thus necessary for me to see the city in the daytime so that I know the secrets of its forts. Therefore it has become necessary for me to see the city once again." 14

"Let the Rakshasas give me, who has been tied and whose tail has been set afire more trouble as they please." 15

Because of this those Rakshasas, who did not understand his mind dragged the monkey, who is great and who is the chief among monkeys with happiness and came out of the palace. 16

Those Rakshasas, who were to do cruel deeds made lot of sound by their own action as well as by the sound of drums and conches and walked all over the town dragging Hanuman. 17

Hanuman, who exterminated his enemies, walked on his own accord, followed by the Rakshasas and understood well the great city of the Rakshasas. 18

Then that monkey chief saw peculiar palaces, places encircled by tall walls and well divided royal junctions. 19

That monkey who was the son of wind god, saw streets filed with houses, places which provided way to all directions, as also big avenues, small streets, places in between these small streets and big buildings which were like clouds. 20

In the junctions of roads, in the inns and in royal avenues, all the Rakshasas announced loudly "Spy, spy". 21

Ladies, children and old people came out here and there with a wish to see that Hanuman whose tail was set afire with glee. 22

Once the end of the tail of that Hanuman caught fire, those Rakshasis with ugly eyes, ran from there and informed the holy lady about this unpalatable news. 23

"Hey Sita, that monkey with a red face, who was talking to you, is being dragged hither and thither with his tail being set afire." 24

Hearing the news, which acted as if it was stealing her soul, that Vaidehi, who was caught by sorrow, thought of the god of fire in her mind. 25

That broad eyed lady started praying for the welfare of the monkey chief and at that time with great devotion saluted the God of fire and prayed. 26

"Suppose I had looked after my husband properly, suppose I had observed the rules of penance properly and if I had thought in my mind of husband only, then be cool to Hanuman." 27

"If that great one has little pity on me and not only that if I have at least a bit of luck, then be cool to Hanuman." 28

"Suppose you know me as one as virtuous and only praying always to reach the company of whom who is the soul of justice, then be cool to Hanuman." 29

"If the long armed, truthful and gentleman Sugreeva will help me to cross this danger, then be cool to Hanuman." 30

That God of fire, who had powerful flames, because of that (prayer of Sita) burnt peacefully and softly so that not to harm Hanuman and as if he was informing the doe eyed Sita. 31

The God of wind, who was the father of Hanuman, even though Hanuman's tail was set afire starting slowly blowing like snow so that the holy lady is satisfied. 32

When fire was raging on his tail that monkey thought, "why is it that this fire which is burning well, not consuming my entire body?" 33

"This appears to burn with big flames but is not creating any pain to me and it appears to me that they are bathing the end of my tail with snow." 34

"There is no doubt and it is very clear, it is as wonderful an incident like my seeing a mountain in the middle of the sea when I was crossing it because of the grace of Rama." 35

"Even when the God of the sea and the Mainaka Mountain has so much interest in the welfare of Rama, how can the god of fire not help at this stage." 36

"The God of fire is not burning me because of the kindness of Sita, the power of Raghava and because of his friendship to my father". That monkey chief further thought in his mind the future course of action for some more time 37

Immediately with great speed that monkey jumped up and roared. 38

Then the very famous monkey chief climbed the top of a tower, which was very tall and was without Rakshasas. 39

That very intelligent one grew as big as a mountain and immediately assumed a very tiny form and unloosened himself. 40

That famous monkey thus got himself freed from the bonds. Then seeing the huge beam on the top of the main entrance grew as big as a mountain. 41

That strong-armed son of wind god, loosening the beam with iron rings, killed all the guards with it. 42

That Hanuman, who was a great expert in war, faced the city of Lanka and the flames in his tail burning like garlands shone like the Sun with great many rays. 43

Thus ends the fifty third chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 54

Hanuman's Burning of Lanka

[Hanuman decided to inflict more misery to the city of Lanka by setting fire to it. He systematically set fire to all the houses, places and forests. He was praised by all Gods for such a great achievement. He put out the fire of his tail by dipping it in to the sea.]

That monkey having succeeded in his mind's wish, facing Lanka with lot of enthusiasm thought as to what has to be done. 1

"What is remaining undone in this place to me? What action of mine would increase the sorrow of these Rakshasas?" 2

"Asoka forest has been destroyed. Several strong Rakshasas have been killed. A part of their army has been broken asunder. Now only destruction of their fort remains." 3

"If I can destroy the fort with very little effort, my action would be well done and the result would be proper to the effort done." 4

"This fire burns with cold on my tail and so it would be proper if these great houses are given to it and it be satisfied." 5

Then that great monkey with his burning tail, which was like the cloud with lightning travelled above the tops of the buildings. 6

Fearlessly that monkey travelled from one house to another, staring at the Rakshasas and travelled catching hold of gardens and houses. 7

That valorous and very strong Hanuman, with enthusiasm similar to the wind God, jumped into the house of Prahastha and set fire to it. From there he jumped and set fire to the house of Mahaparswa similar to the fire during deluge. 8-9

That monkey chief and resplendent great monkey similarly, jumped entered, set fire and destroyed the palaces of Vajra Damshttra, Shuka, the intelligent Sarana and Indrajit. 10

Afterwards he burnt the houses of Jambumali and Sumali. 11

That greatly resplendent monkey chief then one by one set fire to the houses of Rasmi Kethu, Surya Sathru, Hruswa Karna, Damshttra, Romesa, Yudhonmatha, Matha, Dwajagreeva, the horrible Vidyujihwa, Hasthimukkha, Karaala, Pisacha, Sonithaksha, Kumbhakarna, Makaraksha, Yagna Shatru, Brahma Shatru, the very bad Nikumbha, Naranthaka and Kumbha but did not set fire to the house of Vibhishana. 12-16

That very famous monkey chief destroyed all the wealth contained in respective houses palaces suitable for the rich. 17

That very courageous warrior after destroying everybody's houses reached the house of Ravana, who was the King of Rakshasas. 18

That valorous Hanuman after placing the fire, which was on the tip of his tail, which was burning wildly on that house, which was similar to the Meru and Mandhara mountains, which was full of all good materials, which was decorated by several type of gems and which was the best among all the houses, roared like the clouds at the time of deluge. 19-20

That fire burnt like the fire at the time of deluge joined with the wind and increased strongly and many fold. 21

Because the wind spread that fire and mixed with air, the fire burnt wildly. 22

Those houses, which had spires, made of gold, which were inlaid with pearls and gems and which were full of costly luxurious materials broke in to pieces. 23

Those broken palaces fell to the ground similar to the houses of saintly people which fell back to earth once the effect of their good deeds were over. 24

(It was believed in Hinduism that till the effect of good deeds last, people will be in heaven and fall down to earth once the effect is over.)

That time huge sound of lament arose from the Rakshasas, who were running to protect their own houses and those who have lost their courage and wealth, "Ahoy, this is the real fire God and it has come taking the shape of a monkey." 25

Some ladies carrying their babies terribly scared and with disheveled hair jumped out of those houses were completely upset. 26

They, who were falling from the sky, appeared as if they were streaks of lightning falling from the clouds. 27

That Hanuman saw those great houses made of diamond, coral, topaz, pearls and silver as if they were melted minerals. 28

The fire was not satisfied by the grasses and pieces of wood. And similarly Hanuman was not at all satisfied by killing of Rakshasas. 29

And the earth also did not appear to be satisfied by the Rakshasas whom Hanuman has killed. 30

The flames burnt in some places like the red flowers of Palasa trees, in some places like the flowers of silk cotton trees and in some places like that of Saffron. 31

That great Hanuman, who was extremely capable, turned the entire city of Lanka in to ash similar to Lord Rudra who burnt the three cities. 32

That fire placed by the very capable Hanuman, spread horribly, burnt further and by spreading its flames arose from the top of the mountain on which the city of Lanka was built. 33

That fire fanned by wind after spreading from the houses, seemed to burn without smoke and applied with the Ghee of the bodies of rakshasas spread further like the fire at the time of deluge and seemed to touch the sky. 34

That fire which had spread throughout the city of Lanka, which shined like crores of suns, shined greatly and appeared with great sounds to break the planet earth itself. 35

That time greatly spread fire shined with horrible light and appeared as if it was flowers of the Palasa tree and the smoke emanating from the fire which was about to be put off looked like the bluish thick clouds of the sky. 36

Various crowds of Rakshasas and the many animal groups of the city seeing that the houses and trees were burning, conversed together as follows, "Is it the Devendra with his Vajrayudha? Is he Varuna? Is he the God of Wind? Is he the Sun God? Is he the God of fire? Is he Kubhera, the God of wealth? Is he the moon God? Is he the God of death in person? Is it the anger of the four-faced Brahma who is the creator of all beings and who is the grand father of all taking the shape of a monkey? Or is it the Power of Vishnu, which is immeasurable, which is invisible, which is beyond thought and the greatest among all which has come for the destruction of rakshasas taking the shape of a monkey using its power of illusion which has come here?" 37-40

Then at that time the entire city of Lanka where Rakshasas, horses, chariots, elephants, crowds of birds, animals and trees were burning and getting destroyed, cried loudly with open mouth and arousing great pity. 41

"Hey father, hey son, hey lover, hey friend, how much sorrow and what a well grown, pleasure filled life has been destroyed", Thus shouted the crowd of Rakshasas horribly making great sound. 42

That city of Lanka which became the target of the anger of Hanuman was completely engulfed by fire and with its heroes destroyed as also full of warriors torn in to pieces became like a city under curse. 43

That great hearted Hanuman saw Lanka which was full of Rakshasas, who were running here and there out of nervousness, which was marked by the flames of raging fire and appeared as if it was earth, which was destroyed by the curse of God. 44

After destroying the city, which had forests full of valuable trees and which had several such forests, which were like a garland and after killing warriors who were very great in war, that Hanuman, who was the son of wind God, rested happily for some time. 45

That monkey warrior chief standing firmly on the top of Trikoota Mountain with raging flame in his tail shone like the Sun with its bevy of rays. 46

That great Hanuman after destroying the forest which was full of many trees, after killing those huge Rakshasas and after setting fire to many houses of Rakshasas meditated on Rama for a moment. 47

At that time all the crowds of Devas praised that son of wind God, who was very strong, who had similar speed as the wind God, who was very intelligent and who was chief among monkey warriors. 48

That great monkey after destroying the forest, after killing several rakshasas in war and after burning the very pretty city of Lanka appeared greatly resplendent. 49

That very strong monkey chief after setting fire to the whole city of Lanka dipped his tail into sea and put out the fire on it. 50

All beings seeing the great monkey, who was the chief among monkeys, trembled thinking him as the fire of hell. 51

All devas, great sages, Gandarwas, Vidhyadaras, Yakshas and all great beings became endlessly happy. 52

Thus ends the fifty fourth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 55

Hanuman's Fear

[After seeing the entire city burning, suddenly Hanuman feels that Sita also might have been destroyed. He curses himself for causing such an eventuality because of his anger. Rethinking about the several immortal happenings and overhearing Charanas, who told that Sita was alive, he decides to return after seeing Sita once more.]

That monkey Hanuman after burning to ashes the entire city of Lanka and seeing it with full of Rakshasas, who were running because of fear, became thoughtful 1

Hanuman became very dejected and thought, "Why did I do this action of burning the city of Lanka," and started hating himself. 2

"He who can put off, the ebbing anger intelligently similar to a raging fire being put off by pouring water is indeed blessed. They are very great beings." 3

"Which of those, who are controlled by anger, does not commit sins? When you are angry you even kill respectful teachers. The male who is controlled by anger would insult good people by disrespectful words." 4

"Man who is angry cannot distinguish between words which can be told and words which should not be told. There is nothing, which should not be done by one who is angry. In that state there is nothing which should not be told." 5

"He is only called a "Man", who can remove anger by patience like serpent removes its coat." 6

"I, who have burnt, without thinking of the great Sita, should be despised as a fool, one without shame, first among sinners and traitor to the master." 7

"It is definite that like the city of Lanka being burnt, that lady Sita would have also been burnt and so my masters job was spoiled by my ignorant self." 8

"The purpose for which this effort has been made, has been completely destroyed for while burning Lanka, I did not take care to save Sita." 9

"This great accomplishment ended in to a very insignificant one. There is no doubt that because of my anger I destroyed the root of this job." 10

"This entire city has turned in to ash and I do not see any place in the city not affected by fire. So most probably Janaki might have died." 11

"I feel that if that job has been destroyed due to my ignorance, then the only option for me is to commit suicide here and now." 12

"Shall I fall in this fire which has burnt the city now? Or shall I make my body as food to the beings living in the sea?" 13

"Is it proper for me, who has spoiled all the job, to be seen alive by Sugreeva the King of monkeys and those two who are the greatest among males." 14

"The instability of monkeys which is famous in all the three worlds and which is an inborn nature for them, was shown by me personally because of my bad nature of being angry." 15

"The proud nature which is not under the control of intellect and which does not allow one to have stability in natural instinct is to be despised. For even I, who am capable of great attainment, was not allowed to protect Sita because of my anger." 16

"If Sita dies, those two people also will die. On the death of those two people, Sugreeva and his relatives will also die." 17

"How will Bharatha, who loves his brother and who is the storehouse of good qualities along with his brother Shatrugna, after hearing this news, agree to live further." 18

"Once the Ikshuvaku clan which is based on just action is destroyed, there is no doubt that all their citizens would come in to the clutches of the fire of sorrow." 19

"Therefore there is no doubt that I am one who is sick with anger, unlucky, one in whom the effect of just action is destroyed and one who destroys the world." 20

Hanuman who was thinking thus suddenly thought that there is a necessity to think of some good effects that happened to him and started thinking once again in detail. 21

"Possibly she who is very pretty and she who does only good for others, has escaped because of her immortal powers and would not have been destroyed. After all fire cannot destroy fire." 22

"She who is the wife of the resplendent personification of just action would have been saved by her virtue only and that lady cannot even be touched by fire." 23

"Perhaps because of that, that fire whose nature is normally to burn due to the power of Rama and virtue of Vaidehi is not burning me now." 24

"How can she, who is the wife of Rama, who has stolen his mind, who is like God to the three Bharatha brothers, be ever destroyed." 25

"How is it that this fire, which has never proved ineffective, which is very powerful, which is personification of burning, did not even burn my tail? How can it then burn the lady Sita?" 26

Apart from this, Hanuman thought of the Mainaka Mountain, rising up from the middle of the sea and then suddenly, was filled with wonder about one happening. 27

"That holy lady by her virtue, truth and unmatched love towards her husband can even burn fire itself. How can fire touch such a person like her?" 28

When Hanuman was thus thinking about the greatness of the holy lady, he heard the words of Charanas who are the singers of praise in heaven. 29

"What to say, a very great valorous deed has been performed by Hanuman by horribly setting fire to the residences of Rakshasas." 30

"This city of Lanka sounded as if its palaces, walls and towers along with the caves inside the mountains were shouting and it is also filled with wail of running Rakshasis, children and old people and also the tumultuous sound of its citizens is booming. It has been completely burnt but the wonderful thing to us is that Janaki is spotless and has not been burnt." 31-32

That Hanuman because of the various thoughts (proofs) in his mind, the good effects he was seeing and words of Charanas became very happy. 33

Then the monkey, though he knew that the princess was out of danger, wanted to see her once more and decided to return after the wishes of his mind are satisfied. 34

Thus ends the fifty fifth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 56

Hanuman's Return from Lanka

[Hanuman took leave of Janaki and climbed to the top of Lamba Mountain, preparing himself to cross the ocean. He assumed his very big form and rose from the mountain to the north.]

Hanuman saluted Janaki who was sitting below the Simshuba tree unperturbed and told her, "I am happy to see that you are safe. And I am able to see you again by the grace of God." 1

Then Sita seeing him, who has come again near her, told again some words which exhibited her love towards her husband. 2

"Hey destroyer of enemies, you are the only suitable one, to get good results for this job as per your desire. Your strength is bound to be praised." 3

"For that Kakustha prince Rama, who can destroy all enemies, the only thing proper is for him to turn the city of Lanka upside down by his arrows and take me with him." 4

"So you have to tell such words to him so that that great warrior wins his enemies in war and also such that the words are suited to a great soul like him." 5

Hanuman after hearing her words, which were meaningful, which were logical and which were full of love, replied her in one sentence. 6

"That Kakustha, who is going to win over his enemies and who is going to wipe away your sorrow is soon going to come here surrounded by armies of monkeys and bears." 7

After consoling Vaidehi thus, Hanuman prepared for the return and bid farewell to Vaidehi. 8

Afterwards, that monkey chief, who is the killer of his enemies, with great enthusiasm to see his lord climbed the great Arishta Mountain. 9

Hanuman, the son of Wind God, climbed with happiness on that mountain, which had dense forests having tall Padmaka trees, which had clouds engulfed in between its peaks, which appeared as if has just woken up by the rays of Sun and appeared as if it was wearing the Dhothi and Uthariya (shoulder cloth), which appeared as if it was staring because of the several protruding minerals because they appeared as their eyes, which appeared as if it was a mountain chanting Vedas because of the sweet sounds resembling the shruthi of music made by the several spring waters of the mountain, which appeared as if, it was a sage blessing the viewer because of the tall dense Devadaru trees, which was echoing the great sounds of waterfalls, which appeared as if it was shaking because of the black autumn clouds, which appeared as if it was whistling because of the shaking flute like bamboos, which appeared as if it was hissing due to jealousy because of the great snakes in it, which appeared as if it had many sages in trance because of the snow filled caves (all their organs are closed), which had several small hills surrounding resembling pieces of clouds because of which it appeared as if steps are taken to conquer, which had series of peaks which made it look like yawning and staring at the sky, which was shining because of its several caves and several peaks arranged differently, which was surrounded by trees like coconut, Palmyra, Maruth and bamboo, which was decorated by several flowering ornamental climbers spread everywhere, which was filled with various types of animals, which was decorated by the springs of several minerals, which had large number of springs, which was populated by sages, Gandarwas, Yakshas, Kinnaras and Nagas, which had many uprooted climbers and trees, which had many caves in which lions lived, which was populated by tigers and which had many trees with tasty fruits and tubers. 10-21

In the pretty mountain valleys those rocks on which Hanuman stepped with firmness broke in to pieces and fell making lot of sound. 22

That great monkey after climbing the great mountain deciding to go from the south to north started growing up in size. 23

The valorous son of wind, after climbing to the top of the mountain, saw the ocean filled with fishes and snakes. 24

That monkey warrior, who was the son of Wind god, started from the south to north like the wind travelling in the sky. 25

Then that great mountain trampled heavily by the monkey, made huge sounds because of its Bhoothas, shaking peaks and breaking trees and also suddenly was pushed down inside the earth. 26

The trees with flowers broken by the speed of the thighs of Hanuman broke in to pieces and fell on to the earth like they were cut by the holy wheel (Chakra). 27

(Lord Vishnu used the holy wheel as a weapon.)

The roar of those greatly strong lions, which were suffering and came out of the caves, was heard breaking the sky. 28

The Vidhyadara ladies with loosened dresses and shuffled ornaments suddenly came out of the mountain. 29

Those very thick and strong great snakes with their heads and necks were crushed and fell trampled spiting poison. 30

Then the Kinnaras, Nagas, Gandarwas, Yakshas and Vidhyadaras left the great mountain and went and stood in the sky. 31

That very pretty mountain being attacked by the monkey sunk to the world below along with its tall trees and peaks. 32

That mountain which was ten yojanas broad and thirty yojanas tall became equal to the ground level. 33

Making up his mind to cross the horrible salt sea along with shores being touched by waves that monkey effortlessly rose on to the sky. 34

Thus ends the fifty- sixth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

Chapter: 57

Hanuman's Arrival at Mahendra Mountain

[Hanuman crossed the ocean and was received by the monkeys with happiness. He informed them that he has seen Sita. He also told them about the pitiable but virtuous condition she was in.]

Hanuman like a great ship crossing through the shoreless ocean of the sky, which was having the moon as its flower, the worshipful sun as its water fowl, the stars Poosam (pushyam) and Thiruvonam (sravanam) as its swimming water birds, the clouds as its floating plants, the star Punarpoosam (Punarvasu) as its sharks, the planet Mars as its crocodile, the rainbow as its great island, the star Swathi as the swan playing here and there, the movement of the cyclone as its waves, the rays of the moon as its cold water, the Nagas, Gandarvas and Yakshas as its fully opened lotus and lily flowers, swam effortlessly with the speed of the wind. 1-4

That great monkey who was the son of wind god and who had the blessings of Goddess Lakshmi moving in the sky appeared as if he was the moon, who was going to swallow the sky, as if he was rubbing the sky, as if he was robbing the sky of its solar system and stars and as if he was dragging the crowd of clouds. 5-6

Those great clouds were seen as white, red, blue, yellow mixed with red and green mixed with red. 7

Hanuman appeared similar to the moon by becoming invisible while entering the sky and shining when he came out of it. 8

Then the warrior Hanuman clothed in white, hiding and coming out of various types of clouds and thus being visible and invisible at times appeared as if he was the moon. 9

Breaking out of the crowds of clouds, that son of wind god appeared as if he was an eagle in the sky. 10

That greatly resplendent Hanuman, after killing several great Rakshasas, after exterminating a horrible army, after spoiling the great city, after creating fear in Ravana, after talking with Vaidehi and after spreading his name everywhere flew above the sky for a second time making booming reverberating sound. 11-12

That valorous Hanuman after patting the great mountain Mainaka travelled with great speed like the arrow shot out of a bow. 13

That great monkey when he neared and saw the Mahendra Mountain, which resembled a cloud roared. 14

That monkey roared like the thunder and all the ten directions reverberated by his sound 15

Anxious to see his close friends, that Hanuman when he neared the other shore, roared loudly and also shook his tail. 16

Because of the roar of Hanuman, who was travelling in path of the sky, which is usually frequented by birds, that entire sky with its solar system appeared as if it was breaking. 17

When it was like this, the very strong monkey heroes anxious to see Hanuman were waiting in the northern shore of the ocean with great anxiety. They at that time listened to the great Hanuman's roar, which was like the cloud's thunder and also the vibration made by his thighs. 18-19

All those monkeys, who normally live in forests, heard the thunderous great roar of that monkey with a mind filled with anxiety 20

All those monkeys hearing the sound of Hanuman, which was echoing in all the four directions, waited to see their friend in person. 21

Jambhavan, who was liked by all the monkey chiefs, with a very happy frame of mind due to love, asked the monkeys to come near him and told them as follows. 22

"This Hanuman has completed his task completely and there is no doubt about it because if he had not completed the job, his roar will not be like this." 23-24

Hearing the roar of the great soul and the sound of vibrations of his hand and thighs, those monkeys jumped with joy, here and there. 25

They with extreme desire to see Hanuman, with great enthusiasm jumped from the tip of one tree to another and from top of one tree to another and joined together to form a crowd. 26

Then those enthusiastic monkeys broke the small flowering branches of the trees and holding them in their hand waved them as if they were waving costly cloth banners. 27

The son of wind God and the very strong Hanuman roared making sounds like the wind entering the mountain cave. 28

Those monkeys stood with folded hands to welcome that great monkey who was rushing towards them like a huge black cloud. 29

Then that monkey, who was as strong as a mountain, got down in one of the thickly wooded peaks of Mahendra Mountain. 30

That Hanuman fully overjoyed jumped on to the mountain spring, from the sky like a featherless hill. 31

Pleased because of that, all those monkey chiefs surrounded Hanuman and came near him. 32

All of them surrounded Hanuman with great love. On seeing him safe they came near him with fully pleased faces, because of that. 33

Those monkeys brought fruits and tubers and offered them to the monkey chief. 34

Then that Hanuman saluted Jambhavan, other teachers and elderly ones as well as Angadha, who was their crown prince. 35

That Hanuman who was a great warrior and who was honourable was praised by those two (Jambhavan and Angadha) and worshipped by other monkeys and shortly informed them that "Sita was seen by me". 36 (Hanuman uses short message to inform all of them that the mission was accomplished).

Hanuman who was very happy, then interlinked arms with Angadha who was the son of Bali and went and sat in a very pretty spot in the forest and addressing all monkeys told them as follows. 37

"That daughter of Janaka who is young, who was occupying the Asoka forest, who was being guarded by cruel Rakshasis, who had one single dropping plait, whose hair was tufted, who was dirty, who does not have reason not to be famous, who is anxious to see Rama and who was tired and famished because of starvation was seen by me. 38-39

All those monkeys hearing the nectar like word, "I have seen" which was also very meaningful, became extremely happy. 40

Some very strong ones started jumping, some others made sounds, some others roared and some others made sounds like "Kil Kila" and others echoed it. 41

Some other monkey warriors because of extreme happiness lifted up their tails and rotated their pretty thick tails over their head. 42

Some incomparably strong monkeys came jumping from the top of the mountain and with great pleasure embraced Hanuman, who was similar to an elephant. 43

Addressing Hanuman, who had comprehensively told the information to all monkey warriors, Angada, told the following good words: 44

"Because you have jumped and crossed the very broad sea and returned back, Hey monkey, there is none equal to you in strength and valour." 45

"What a great devotion you have to our lord, what valour, what courage, that famous holy lady, who is the wife of Rama, has been seen by you because of God's blessings." 46

"It is very good, that Kakustha will forsake the sorrow due to parting of Sita. 47

Those monkeys surrounded the big rocks on which Hanuman, Angadha and Jambhavan were sitting with great happiness in their mind. 48

All those monkey warriors stood still with folded hands interested in hearing about the crossing of the sea, about Lanka, about Sita and about Ravana and were seeing the face of Hanuman. 49-50

At that time the lucky Angadha, who was looked up by several monkeys, appeared similar to Devendra who was looked up by all devas. 51

That very high and great mountain top which was being occupied by Hanuman who was famous and the famous Angadha who wore armlets was resplendent because of its luck. 52

Thus ends the fifty seventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 58

Hanuman's Narration of Lanka

[In this chapter Hanuman informs his monkey friends all that happened after he took off and till he returned. This chapter is the summary of all the previous 57 chapters of Sundara Kanda.]

Hanuman and other very strong monkeys sitting in the top of Mahendra Mountain attained incomparable mental peace at that time. 1

After taking their seat, Jambhavan and other dear, very happy and great monkeys enquired about the events that happened till then from Hanuman, who was the son of wind god, and who was extremely peaceful. 2

"How did you happen to see the holy lady? How is she? How does the ten headed one who does cruel deeds behave with her? We would like to know." 3

"Hey great monkey, please tell all this in detail to us, as it happened. After understanding the happenings we would all decide our future course of action." 4

"What news should we, who have gone there and returned back tell? What aspect of the events should not be told? You who are very intelligent should tell about this to us in detail. 5

(Our Smrithis tell that the truth which hurts should not be told. In fact, later Hanuman does not tell anything about his exploits and anything about the burning of Lanka to Rama feeling that he may think that he is boasting.)

Thus ordered by Jambhavan, that Hanuman became pleased with extreme happiness and saluted Sita by bowing his head and replied. 6

"Did I not rise from the top of Mahendra Mountain, which was standing before you, fixing my mind firmly with a wish to reach the southern shore of the ocean." 7

"Then a golden, divine, pretty and horror filling peaks of one mountain lay in front of me as if it is intended to prohibit my journey. Then I thought as follows." 8

"Since it was in lying in my way. I thought that the mountain was trying to stop me." 9

I neared the divine and golden mountain and decided in my mind that, "This mountain is fit to be broken, " 10

"The peak of that very big mountain which was almost touching the sun, was hit by my swinging tail and was broken in to thousand pieces." 11

"What a surprise, that great mountain understanding well my intentions, called me with great love, "dear son" and making that word sound as if to melt my mind." 12

"Please understand that I am well known as Mainaka and I live in the great ocean. Please also understand that I am a close relation of Wind God and thus your close relative from the father's side." 13

"Child, once upon a time, the great mountains used to have wings and were travelling all over the world giving trouble to people." 14

"The God Indra, who had killed the Asura called Paka, seeing this bad aspect of the mountain, started cutting in to pieces these wings of these mountains." 15

"Hey dear, I only was saved from Indra by your father by being swept away and lodged deeply in to the sea." 16

"Hey, killer of the enemies, I should behave in a way which is of help to Lord Rama, as he is similar to Indra in his valour and is the greatest among those who are charitable" 17

"After I heard the words of the great Mainaka, I made him understand what needs to be done and my mind got prepared for completing my job." 18

"Though Mainaka is a great mountain, it took the shape of a human being and permitted me to go and that great mountain stayed in the middle of the ocean in the form of a mountain itself." 19

(The word 'Andharhita' used in this sloka does not mean that he disappeared as in the 57th chapter, Hanuman has been seen as patting the mountain on his way back and in Yuddha Kanda, Rama shows Mainaka Mountain on his way back from Lanka.)

"Then I thought of the remaining long distance which remained to be covered and became very fast and sped with vigour for a lot of time." 20

"Then I saw the divine lady Surasa who was the mother of Nagas. That holy lady stood in the middle of the ocean and told me, "Hey monkey chief, devas have decided that you are going to be my food and I have got you after a very long long time. So I am going to eat you." 21-22

"I felt dejected after what Surasa told me and with humble salutation, I told her as follows." 23

"Rama who was the son of Dasaratha along with his brother Lakshmana and wife Sita entered the Dandaka forest and was living there." 24

"His wife Sita was abducted by the bad hearted Ravana. I am going because of the order of Rama as his emissary. You who are living in the Kingdom of Rama should render necessary help to me." 25

"Otherwise after rendering necessary help to Mythili and seeing Rama, I myself will enter your mouth. I am telling this as an oath to you." 26

"That Surasa, who could assume any form that she chose, after being told by me like that said, "Nobody should cross and go beyond me, this is my boon."" 27

"After being told like this by Surasa, within a second I assumed a form of ten Yojanas long and 5 yojanas thick." 28

"At that time she was also able to open her mouth suitable to my size. Seeing her wide open mouth I made my body small." 29

(It is told that he assumed a form of hundred yojanas wide step by step in Chapter 1, Slokas 171-181.)

"Within a very short time, I became as small as a thumb and I went inside her mouth and within a minute came out." 30

"That deva lady Surasa assumed her normal form and addressing me told, "Hey great one, I have become pleased with you. Hey calm one, go as you wish so that you can complete your job. Hey monkey chief, bring Vaidehi with the great Raghava together. Hey Monkey, go further, I am pleased with yourself."" 31-32

"Then I was appreciated by all beings as "Good, very good." And I effortlessly went in to the broad sky like an eagle." 33

"When it was like this, I found that only my shadow was being stopped and I could not see anything anywhere." 34

"Because my speed was taken away, I searched in all the ten directions and I could not find that which was preventing my speed." 35

"I could not see an shape any where. In spite of that a problem has arisen like this in the clear sky. A thought as to 'why is this?' arose in my mind. 36

"Thoughtful as I was, my sight did not spread down. After that I saw a horrible Rakshasi, who was lying inside the water." 37

"She with terrible form told me the following words with enthusiasm which reflected truly her mind, which never gave any room for doubt, which were not causing good and which were like a roar." 38

"Hey, fat one, where are you going? You appear to be proper food for me, who is very hungry. Satisfy my body, which has been starving for a long time." 39

"I agreed to her words and increased the size of my body to a size bigger than her face." 40

"Her mouth also grew big and terrible for eating me. She did not know either my strength or my trick." 41

"So I reduced my very big size in to very small one within a second and removed her heart and jumped back in to the sky." 42

"She who lived in the saline sea, who was as fat as a mountain, fell dead with outstretched hands having lost her hands." 43

"I also heard the words of holy people who were travelling in the sky along with Charanas saying that, "the terrible Rakshasi called Simhika has been killed with in a second by Hanuman."" 44

"After killing her, thinking about that dangerous deed, I covered a long distance and reached the place where the city of Lanka existed and saw the southern ocean shore of that town decorated by mountains, I entered in to the city which was the residence of Rakshasas after the Sun has set in a manner in which even the valorous Rakshasas could not see me." 45-46

"At the time of my entering, a lady with an action similar to the clouds of deluge roared and came before me." 47

"Then at that time, I hit and defeated her, who came to kill me, who was horrible looking and who had hairs like a raging fire, with a folded left fist and she with great fear told me "Hey, valorous one, I am the city of Lanka and I have been defeated by your valour and because of that you have become capable of defeating the entire Rakshasas." And then I entered in side the city during Pradosha (after setting of the sun and before night fell)." 48-49

"After searching for the daughter of Janaka that entire night, I entered the harem of Ravana, but I was not able to see that pretty lady." 50

"I was not able to see her in the palace of Ravana also and because of that, being drowned in the sea of sorrow whose shores were not visible to me." 51

"I who was very sad, then saw a very great garden which was very peculiar and surrounded by golden walls." 52

"I jumped and crossed the wall and saw a garden with many trees. In the middle of that Asoka forest I saw a huge Simshuba tree. I climbed and sat on that tree and saw a golden forest of Banana plants." 53-54

"I saw sitting on that Simshuba tree at a slight distance attractive coloured and lotus petal eyed Sita who was dark, who had a faded face due to starvation, who had dust coated hair, who was looking famished due to sorrow, who was wearing the same cloth that we saw earlier, and who was only concentrating her mind in the good of her husband, surrounded by Rakshasis, who have horrible form, who eat flesh and blood and who are cruel by nature and this sight was similar to a deer being looked after by a group of tigers." 55-57

"With lot of difficulty I reached the place where I could properly see Sita, who was bullied by the Rakshasis frequently, who was in a miserable state, who was doing the only work of concentrating her mind on her husband, who had made up her hair in a single lock, who was lying down on the floor, who was like a lotus flower in winter, who was dejected because she saw no way to escape from Ravana, who had decided to die immediately and who was doe eyed." 58-59

"Seeing the lady who was wife of Rama in that state of not being subject to notoriety, I sat on the Simshuba tree and observed her carefully." 60

"Then I heard the very loud sound of "Hala Hala" of the anklets and waist belts emanating from the palace of Ravana." 61

"At that time being very sad, I made my form in to a very tiny one and sat without moving in between the leaves of the Simshuba tree like a bird." 62

"Afterwards, the wives of Ravana and the very strong Ravana came towards the place where Sita has been kept. Sita with the pretty thighs seeing the chief of Rakshasas coming towards her, folded and drew her thighs towards her and hid her chest by both her hands." 63-64

(This stanza gives an indication of the dress which she was wearing. It appears to be the two piece dress worn by women of the olden times.)

"That base ten headed one, addressing that Sita, who was in great difficulty, who was trembling, who was seeing here and there, who was very sad because she saw no way out of her difficulties, who was depressed and who was praying to God, told, "Hey Sita, respect me. Hey proud one, you are not

recognizing me because of your pride. So if you continue in this state for another two months, I will drink all your blood." 65-67

"Hearing these words of Ravana who was a bad soul, Sita became very angry and told the following great words." 68

"Hey base Rakshasa, Why is it that your tongue does not get detached because of saying these bad words addressing the daughter in law of Dasaratha who belonged to the clan of Ikshu Vaku and the wife of the very powerful Rama." 69

"Hey sinner. who is un-gentlemanly, your valour which consisted of stealing me in the absence of my husband and when he was not able to see me is definitely meager." 70

"You are not at all equal to Rama and you would not be appointed as a servant of him for that Raghava is truthful, worshipful and great admirer of war." 71

(The idea expressed in the last sloka that he was a deceit and poor in war is expressed in different words.)

"Hearing these words from Janaki, which were demeaning that ten headed one, glittered in anger like the fire of the funeral pyre." 72

"He rolled his two blood red eyes and with his right fist started killing Sita and his ladies shouted "Ha, Ha" " 73

"Mandodari, the wife of the ten headed one and who was a great lady, stood up from the middle of the ladies and was stopped from carrying out his intention." 74

(In the 40th sloka of 22nd chapter it is mentioned that he was prevented by Dhanya Mala. Scholars are of the opinion that Dhanya Mala was a different name of Mandodari. She is the daughter of Maya the Asura architect and given as a gift to him by Goddess Parvathy.)

"She told him, who was in great passion, using sweet words, "Hey Ravana, who is equal to Indra, what is the use of Sita to you?" 75

"Hey Lord, be happy by taking pleasure from the Deva, Gandharwa and Yaksha maidens who are here. What are you going to do with Sita?" 76

"Then that very strong Rakshasa was pacified by the ladies, who were with him and was taken back to his palace." 77

"After the departure of the ten headed one, those horrible faced Rakshasis without mercy and using cruel words, terrorized Sita." 78

"Sita considered their words as cheap and as mere grass and the tumult created by them became in vain before Sita." 79

"Calmed down after their useless shouting those flesh eating Rakshasis informed Ravana that "The decision of Sita is indeed firm."" 80

"Then all of them after being dejected and depressed joined together surrounded her on all four sides and started sleeping." 81

"After all of them were asleep, Sita who was always only thinking of her husband's interest, becoming extremely sad because of her dangerous state, wept." 82

"Then Trijata rose from their midst and spoke the following words." 83

"You can eat me just now. This lady who is the daughter in law of Dasaratha and the daughter of Janaka will not be destroyed." 84

(This is again contradictory of earlier narration. Trijata told about her dream to the Rakshasis while they were terrorizing Sita.)

"Just now I truly, saw a dream which is terrible, making my hairs all over my body stand out. It was about the destruction of all Rakshasas and the victory of her Lord." 85

"Let us all beg this Vaidehi, for being protected without any condition from Raghava. I think this is the only proper thing to do." 86

"Such a sad person about whom this dream was seen is going to be devoid of all sorrows soon and is going to attain incomparable happiness in several ways." 87

"Mythili, who is the daughter of Janaka, would become pleased the moment you salute her." 88

"Then that lady became shy and became happy thinking of the victory of her husband and told, "If this is true, I would definitely be a support to all of you." 89

(These words of Sita are not there in the earlier narration.)

"Seeing her in that miserable state, I patiently thought of her in my mind but my mind did not rest in peace." 90

"I thought of a method by which conversation can be initiated between me and Janaki. So I sang the praise of the Ikshuvaku dynasty itself." 91

"That holy lady hearing the praise of the Kings of her dynasty, with tear stained eyes saw me and questioned me as follows." 92

"Hey monkey chief, who are you? For what reason and how did you come here? How did attachment develop between you and Rama ? Please tell all this in detail to me." "Hearing her words I answered her thus." 93-94

"Hey holy lady, your husband Rama has gained the help from some one called Sugreeva. He is the King of monkeys, very strong, very valorous and a great warrior." 95

"Please know that I who have come here is his minister Hanuman. Your husband Rama, who does any job fully, has send me here as his emissary." 96

"Hey famous lady, that son of Dasaratha, who is a lion among men and also a great gentleman, has sent his signet ring to you as a memento." 97

"So lady, I am waiting for your orders. What should I do? I can take you to Rama and Lakshmana, What do you think about it?" 98

"Sita, who is the daughter of Janaka, after hearing this and understanding perfectly my words, replied "Let Raghava himself take me back after killing Ravana,"" 99

"I bowed to the lady, who was beyond any blemish, with my head and after saluting her begged her to give a memento which would make Rama happy." 100

"Then Sita addressing me told "Be pleased to take that great gem seeing which Rama the valorous would appreciate you a lot." 101

"After saying thus that great lady gave me a wonderful gem. Alas! she became very sad and requested me to tell the news by only words." 102

"After that having finished my allotted job, I saluted the princess and went round her with an intention of returning back." 103

"She then thought every thing over within her mind and told, "Hey Hanuman, please inform my story to Raghava."" 104

"Please take that action which would result in the immediate arrival of those valorous Rama and Lakshmana along with Sugreeva." 105

"My allotted time to be alive is only two more months. If this does not happen, I would die like an orphan and Kakustha (Rama) would not be able to see me." 106

"Hearing those pitiable words, I became very angry and I also decided my future course of action." 107

"Because of that my body grew like a mountain. At that time desiring for war I started destroying that forest (Asoka Vana)." 108

"Those scary faced Rakshasis woke up at that time and saw that forest, which was full of scared animals and birds, being destroyed." 109

"They assembled in groups here and there in the forest neared and saw me and informed Ravana." 110

"Hey very powerful King, one bad monkey, without the knowledge of your valour has destroyed your forest which cannot be entered by anybody." 111

"Hey King of Kings, that monkey should certainly be destroyed. So please sentence that ignorant one which has done undesirable acts against you to death." 112

"Rakshasas called Kinkaras who are difficult to win over and who obey the mind of Ravana were sent by him on hearing this and reached there." 113

"In the corner of the forest, I killed eighty thousand of them armed with spear and Thorne sticks with a steel pestle." 114

"Some among them, who escaped death went fast and informed Ravana about the destruction of the large army." 115

"I got renewed vigour and wisdom and left the place where I was and neared the victory stage. I killed several Rakshasas who were there with a pillar removed from the stage and thus that stage which was an ornament to the city of Lanka was destroyed." 116

"After that Jambumali, the son of Prahastha, along with horrible rakshasas of terrible form were ordered to fight with me." 117

"I killed that Rakshasa, who was an expert in war, along with his big army and those who accompanied them with the same terrible iron pestle itself." 118

"Hearing this the great King Ravana sent the very powerful sons of ministers along with a big army which consisted of also foot soldiers, I sent all of them to the city of Yama using the same iron pestle." 119-120

"Having heard that the valorous sons of ministers were killed in war, Ravana sent five valorous army commanders and I killed all of them along with their army. 121-122

"After that the ten headed Ravana send Aksha, who was his son, as well as a great hero along with several Rakshasas." 123

"I caught hold of the prince, who was an expert in war, who was the son of Mandodari, who rose to the sky and who was wearing steel armour by his two legs, rotated him in the sky and killed him." 124

"Having heard the death of Aksha that ten headed Ravana, became very angry and send secondly Indrajit who was very angry, who was very strong, and an expert in war." 125

"I became greatly pleased by making him, who was a hero among Rakshasas, and other Rakshasas very weak and dejected." 126

"Having been sent with great hope by Ravana and having been accompanied by very many valorous Rakshasas, that hero seeing that his army though valorous was being destroyed and unable to correctly estimate my strength, became jittery at that time and made me a prisoner by Brahmasthra itself." 127-128

"Then those Rakshasas, who were there, tied me with ordinary rope and dragged and took me to the presence of Ravana." 129

"I being there within his sight, was conversed to by that bad soul Ravana and was asked about my coming to Lanka and about the killing of Rakshasas." 130

"I told that, all that were done for the sake of Sita." 131

"I am the adopted son of the wind God and am a monkey called Hanuman. Wanting to see you in person I was waiting to be brought near you from the place in front of Sita." 132

"Please know that I am an emissary of Rama and a minister of Sugreeva and I have come to you along with the message of Rama." 133

"That greatly resplendent King Sugreeva sent the news of his well being. He also told these words which are essence of Dharma (justice), Kama (desire) and Moksha (salvation), which are very suitable to this occasion, and which are good for you." 134

"The great Hero Rama promised his friendship to me who was living in the dense forests of Rishya Mooka." 135

"He told me as follows, "King, my wife has been abducted by a Rakshasa and you have to help me to the best of your capacity willingly."" 136

"Then these words were told by me, "Please also undertake to help in killing Bali for my sake."" 137

"That great Lord Raghava, who was accompanied by Lakshmana signed a treaty, with fire as a witness, with Sugreeva whose Kingdom was stolen by Bali." 138

"After killing Bali by one arrow in war by Rama, I who was the lord among monkeys was appointed as their King." 139

"It is our duty to help him as much as possible in this case. It is by him according to laws of justice that an emissary has been sent to you." 140

"Let Sita be returned forthwith and be presented to Raghava. If this is done monkey warriors will not destroy your valour." 141

"Who does not know the prowess of the monkeys, who are being invited in to the presence of even the devas." 142

"I told him that, "the monkey King told me to tell all these." And he stared at me with ire filled eyes as if to burn me." 143

"Without realizing my strength that sinful cruel Rakshasa named Ravana ordered that I should be killed." 144

"There, his brother Vibishana, who was a wise one, begged him as follows for my sake." 145

"Hey, Chief of Rakshasas, do not do like this. This opinion has to be rejected because you should take action according to the laws of Kings." 146

"Hey, King of Rakshasas, in the laws of Kings no where the killing of an emissary is prescribed. It is necessary to understate the real state of affairs from an emissary who tells the good of his side." 147

"Hey, greatly valorous one, even though a very great crime is committed, killing of an emissary is never done but he can be disfigured." 148

"Thus requested by Vibishana, Ravana ordered the Rakshasas, "This only has to be done. Let its tail be burnt."" 149

"According to his orders my entire tail was covered with torn cotton cloths and ropes made of jute." 150

"Then those very valorous Rakshasas beat me with whatever firewood they got as well as their fists and set fire to my tail." 151

"Though I was caught by the Rakshasas and tied by several ropes, I had the intention of the seeing the town in broad day light, I never even felt slightly tired." 152

"Because it was like that, those Rakshasa warriors brought me to the entrance of the city and in the main avenue shouted at me who was imprisoned and whose tail burning by fire." 153

"From there I made my very big body to a very small one, got loosened from the ties and again assumed the original big form." 154

"I killed all those Rakshasas with a steel pestle and with a jump climbed on the top of the door of their town." 155

"Similar to the fire of deluge burning all people, I without hesitation burnt the entire town along with its houses and towers using my burning tail." 156

"Then I started thinking with sadness as follows, "The entire city has been made in to ash. There is no place in Lanka, which is not burnt. And so definitely Janaki would not be alive. There is no doubt about it that, I who was trying to burn Lanka also burnt Sita also. Thus the great job of Rama was made useless by me."" 157-158

"Then I heard the sweet news from the Charanas, who were talking of strange news told that "Janaki alone has not been burnt and did not suffer any sorrow."" 159

"Hearing the wonderful news that Sita did not suffer any sorrow and from the reasons told hereafter I felt consoled." 160

"Even when my tail was burning, I did not feel any heat and the wind was blowing cold and also my mind was happy." 161

"I became happy because of the thought in my mind of those real happenings, various acts, which resulted in good and the predictions, made as well as the words of the sages. Even when it was like that, I met Vaidehi once again and bid her farewell." 162

"From there I reached the top of mountain called Arishta and with a deep desire to see all of you started my return jump." 163

"After that travelling in the path of the sky frequented by Wind, Moon, Sun, Sidhas, Gandarwas and others I have just seen you all." 164

"By the power of Raghava and your shining mien, I was able to complete the job of Sugreeva." 165

"I have told all that has happened in this case in a summary manner. Let it be decided as to what is to be done in future based on this." 166

Thus ends the fifty eighth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 59

Hanuman's Narration of Sita

[Hanuman then narrates the problems of Sita in Lanka in a graphical manner. He tells the other monkeys that as a virtuous woman she herself could kill Ravana but is not doing so, because it would bring bad fame to her husband,]

After telling all these in detail, Hanuman told the important matter that needed to be told and ended his speech. 1

"My mind has been set at calm after seeing the virtuousness of Sita personally. The work of Rama has born fruits. Similarly the zest of Sugreeva also has borne fruits." 2

(Work of Rama is searching for Sita.)

"Ravana, who is the chief of Rakshasas and one who is great for doing penances, is certainly capable of protecting the entire world. If he becomes angry he can also destroy the world. His body has not been destroyed after touching her because of the power of his penance." 3

[Translators like Kamban and Thulasidas could not bear, Sita to be touched by Ravana and so they have changed this aspect in their translation. While Kamban says that Ravana uprooted her house along with her, Thulasidas assumes that she whom he had taken to Lanka is only of Maya (illusory) Sita.]

"Whatever action taken, when blackened by anger, by that virtuous lady, who is the daughter of Janaka, cannot even be done by the flames of fire that are touched by hand." 4

"That lady who is the epitome of justice is steeped in the ocean of sorrow below a Simshuba tree in the middle of Asoka forest owned by that bad soul, Ravana." 5

"Like the crescent of moon hidden by series of clouds, she is surrounded by Rakshasis and has wilted due to sorrow and lives a life without luster." 6

"That daughter of Janaka has been imprisoned, but that virtuous pretty lady does not bother about the very strong Ravana." 7

"That Vaidehi, who is virtuous considered from any aspect, without any other thought, always thinks with love of Rama like the Indrani does about Indra." 8

"Sita is still dressed in the cloth she was dressed when abducted, she is coated with dust, faded because of sorrow, is very lean and always thinks about the good of her husband." 9

"I saw her in the garden of the harem surrounded by ugly looking Rakshasis, who were terrorizing her often." 10

"I wish that she, who is doe eyed, who always thinks of her husband, who had made up her hair in a single bundle, who is sleeping on the floor, who is like the lotus flower in winter, who had decided to commit suicide because she was not able to see any way to escape from Ravana and who is in a miserable situation, gained confidence with lot of effort." 11-12

"After that I conversed with her. She was informed of everything. She became happy on hearing the treaty between Rama and Sugreeva." 13

"That Rama, who is of firm conviction, who follows all good principles and who is great would become only an instrument in case of killing Ravana. It is only because of her devotion to her husband that she is not killing Ravana."
14

(Hanuman clears the doubt of other monkeys, who feel, that as a virtuous woman she herself could have killed Ravana. He tells them that she is not doing so because of her devotion to her husband.)

"By nature she is lean, because of her being taken away from her husband's company. She has further become lean similar to the one who learns without understanding." 15

"That Sita who is great is thus drowned in sorrow. Let us now do what all should be done in this case." 16-17

Thus ends the fifty ninth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 60

Angadha's Opinion

[Angadha who is the crown prince and leader of the team tells his opinion as to what needs to be done. He feels that they should wage a war, destroy the Rakshasas and take Sita along with them. The wise Jambhavan diplomatically points out that they should do according to the wish of Rama.]

Hearing these words, Angadha the son of Bali told as follows. 1

(Many available texts of Sundra Kandam ascribe these words also to Hanuman. But this version appears more natural and truthful.)

"Because of the information given to you all now, let us all convince the great nobles like Jambhavan, to see those two princes along with Vaidehi." 2

"I myself alone am sufficient to kill all the Rakshasas, the city of Lanka and the very strong Ravana by my strength." 3

"Should I add further when all of you monkeys, who are heroes, strong ones, courageous ones, and those ones, who know the science of archery are surrounding me?" 4

(The monkeys including Angadha and Sugreeva do not use archery in war but fight with trees and hills.)

"By myself fighting the war alone, I will be able to kill Ravana, his army, people who accompany him and his brothers." 5

"I can destroy Brahmasthra, Indraasthra, Rudrasthra, Vayvasthra, Varunasthra and also those which are not known to us in war but sent by Indrajit. I can kill all Rakshasas. Once I get your permission, my prowess would subdue him." 6-7

"The incomparable rain of stones which I am capable of sending without rest is capable of even killing devas. Is it necessary for me to mention Rakshasas?" 8

"Even the ocean can cover all its shore and even the Mandhara Mountain can be shaken, but the army of our enemies cannot shake Jambhavan." 9

"The destruction of all those people standing in front of Rakshasa armies can singly be done by the son of Wind God himself." 10

"By the speed of the thighs of Panasa and Neela even the Mandhara Mountain could be destroyed and so what of the Rakshasa soldiers?" 11

"Please tell one single individual among Devas, Asuras, Yakshas, Gandharwas, Nagas and birds who are capable of facing Mainda and Dwividha in war." 12

"They both are very lucky monkey chiefs who are the sons of Aswini Devas. I do not know any one who can fight with them in the battle field." 13

"Both of them have got their strength from the boon of Brahma and have great prowess. They have drunk nectar and are the best among all the monkeys." 14

"Don't you know that in the ancient times Lord Brahma, who is the grand father of the entire world, for the sake of respecting Aswini Devas, has given those incomparable stature to them and also non destruction by others as a boon." 15

"Those two great monkey warriors because of the power conferred to them by the boon, beat the great army of Devas and escaping from them and also drank nectar." 16

"There is no need for other monkeys but these two powerful ones alone are capable of destroying the city of Lanka with its army consisting of horses and chariots." 17

"Hey monkeys, it is not proper at this time for us, who know everything, to go in front of Raghava without Sita." 18

"I think that it is not proper for you, who are famous and endowed with valour, to go there and say that, we saw the holy lady but we did not bring her." 19

"Hey monkey chiefs, in this world, which consists of Devas and Asuras, there is no one who can be compared with us in the matter of jumping and valour." 20

"What else is there in this matter but to take Sita along with us from that place where large numbers of Rakshasas have been killed by Hanuman? " 21

The very able Jambhavan who was the chief among monkeys being pleased told the following very meaningful words to Angadha after hearing his opinion. 22

"Hey, prince, what you intend to do is not something impossible for us now. But please see that what should be done should be based on the intelligent thought of Rama. 23

Thus ends the sixtieth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 61

Honey Forest Destruction

[The monkeys start their return journey and reached the honey forest of Sugreeva. Being given permission to drink the honey, they destroy the forest, insult and hurt Dadhimuka who was the uncle of Sugreeva and in charge of the security of the forest.]

The great monkey Hanuman and other monkey warriors including Angadha agreed to the suggestion of Jambhavan. All those monkeys who were as big as Meru and Mandhara mountains, who were like elephants, who were aroused, who were very strong, who were having huge sized bodies, who had thought properly of methods to complete the work of Raghava, which would bring them great fame and had achieved their objectives and who were enthusiastic because of that, who were in a hurry to tell the good news and who were anxious to fight the war became determined to show their gratitude to Rama and followed Hanuman, who was praised by all beings, who was very strong, who was very clever and who was very wise, as if they were carrying him with their eyes and left Mahendra mountains and rushed together as if to hide the sky. 2-6

Those monkeys who had jumped towards the sky and who were rushing fast within a short time reached a forest which was full of plants and climbers and which was similar to a garden. 7

That forest, which could not be entered by any animal, which was stealing the minds of all beings and which was being looked after properly was the "Honey Forest" of Sugreeva. 8

This forest was being protected by Dadhimuka, who was a monkey chief and also a great hero, uncle of Sugreeva and a great soul. 9

Those monkeys reaching that forest which was very dear to the Monkey King became very much enthusiastic. 10

Then those monkeys, who were brown like honey, seeing that honey forest, became very happy and requested for honey. 11

That crown prince after making the elderly monkeys agree for the proposal gave them permission to drink the honey. 12

Those monkeys who were even earlier happy after getting the permission became even happier and some of them started dancing. 13

Some of them were singing, some falling down, some dancing, some laughing, some jumping and falling down, some running here and there, some jumping and running and some prattling. 14

Some of them embraced each other, some started pushing each other, some shouting at each other and some playing with each other. 15

Some of them jumped from one tree to another, some jumping to the ground from the edge of the tree and some caught hold of the edges of trees crown by jumping and running. 16

One laughing monkey approached a singing one, one with a weeping face approached a laughing one, another approached the crying one dancing all the way and another approached the dancing one, shouting all the way. 17

That monkey army because of drinking of honey lost their senses and became disorderly. There was none among them who was not delirious and there was none among them who was not satisfied. 18

The monkey called Dadhivakthra seeing that the trees were bereft of leaves and flowers and also seeing that the forest was being destroyed fully became very angry and prevented them. 19

(Please note that this monkey is different from Dadhimukha who was the uncle of Sugreeva.)

He who was the security in chief of the forest, who was the oldest among the monkey chiefs, who was very heroic, after being insulted in several ways by those, who have lost their senses, thought of the methods by which he can save the forest. 20

He shouted very bad words addressing some monkeys, kicked several times with his feet some, quarrelled with some entering their midst and requesting with good words some of them. 21

They who were prevented by those commanding words and they who were not realizing that they were doing mistake joined together and surrounded him, fell on him and dragged him round. 22

All those monkeys being out of their senses scarred him with their nails, bit him by their teeth and destroyed the forest fully with their hands and legs. 23

Thus ends the sixty first chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 62

Dadhimuka's Resistance

[The guard of the garden, Dadhimuka who was the uncle of Sugreeva tried his best to stop the destruction of the honey forest. Angadha became very angry and hit him. Then Dadhimukha reached the presence of Sugreeva along with his followers.]

Hanuman, who was the greatest among all monkeys and who was their leader, told them, "Hey monkeys, without any worry, please drink the honey. I would drive away your enemies." 1-2

Hearing the words of Hanuman, Angadha, who was the leader of monkeys, told with a very clear mind, "Let the monkeys drink the honey. Even if Hanuman's words are not proper, I have to definitely obey them. But if they are like this, need it be questioned?" 3-4

Those monkeys who were chiefs among monkeys, hearing the words from Angadha's face, became very happy and worshipped him saying, "great, great." 5

All the monkeys praising the monkey chief Angadha went speedily like an overflowing river to the places where more honey was there. 6

Because they were able to see Mythili and knew about her and because they got permission to do as they please, in the matter of honey, also because of their power, they disregarded the security personnel and drank the honey and also ate lot of fruits. 7

The security staffs who were interested in the welfare of the garden and who came there quickly were beaten by the other monkeys by jumping and in several different ways by the other monkeys. 8

They all joined together plucked the big rock like beehives and started drinking from them. Some of them dropped and broke these hives. 9

Some of them, who were of the colour of honey, after drinking the honey, wasted the remaining honey by pouring them. 10

Some of them, who became tipsy, managed to stand erect holding the branches of the tree. Some of them spread the leaves of the tree below it and lay down on them. 11

Then some of those monkeys, affected by the honey, were not able to stand firmly and started rolling and some of them who were almost mad started pushing each other because of their enthusiasm. 12

Some of those monkeys, who became affected by the honey, slept on the earth itself. Some of them started jumping and some of them with enthusiasm made bird like sounds. 13

Some of them did some other things and some of them did something else and started laughing. Some did some thing and started shouting. Some others got up, after the effects were worn out. 14

Then those servants of Dadhimuka and the security personnel, who were still there being driven out by the very powerful monkeys, ran to different corners. 15

Being dragged by their knees and being shown their asshole by those monkeys they became terribly worried and approached Dadhimuka and told as follows. 16

(Showing their asshole towards those whom they are angry is a well-known habit of monkeys.)

"Because Hanuman gave permission, the forest of honey has been destroyed by force. We were also dragged by our knees and shown their assholes." 17

The forest protector and monkey Dadhimuka hearing that the honey forest has been destroyed became angry and consoled those monkeys thus. 18

"Come along. We would drive away those drunken monkeys who have lost their strength by our strength." 19

Those brave monkey chiefs hearing the orders of Dadhimuka returned along with him speedily to the honey forest. 20

Dadhimuka uprooted a tree on his way and ran fast. Those monkeys also ran along with him. 21

Those monkeys who were angry picked up rocks, trees and mountains in their hand and ran towards the place where those monkey chiefs were assembled. 22

Hence those heroic watchmen attacked those monkeys who have lost their strength and who were sitting on the tree and the floor. 23

Those courageous ones having in their hands Sala tree, palm trees and stones rushed to the place in order to obey their leader. 24

While things were like this, Monkey chiefs like Hanuman seeing that Dadhimuka was angry came running there speedily. 25

That time Angadha became angry and beat Dadhimukha, who was very intelligent, who was very strong, who was a gentleman, who was running there with a tree in his hand, by both his hands. 26

He who was blind with extreme happiness did not bother to think that "This man should be respected by me" and pushed him on the ground and kicked him suddenly. 27

That heroic monkey chief (Dadhimukha) with wounds in shoulder, thighs and hands and being covered all over with blood, lay on the floor unconscious for some time. 28

He, who was the uncle of King Sugreeva, gained consciousness speedily, became much angrier than before and prevented the honey drunk monkeys with a staff. 29

That monkey chief being disregarded by those monkeys reached a solitary place along with his servants. 30

"Let these people not be bothered about. Let us go to the place where our broad necked chief Sugreeva is there along with Rama." 31

"We will inform our King that all the faults are with Angadha and as soon as he hears this, he will become angry and kill all these monkeys." 32

"Because this pretty honey forest which cannot be even neared by devas, was inherited by him from his ancestor who is a great soul." 33

"That Sugreeva would kill all these monkeys with short life span and who are after honey along with their friends by beating them with a stick." 34

"These who have disregarded the order of the King deserve to be killed and our anger by which we are not able to control will definitely bear fruit." 35

That strong Dadhimuka thus telling to his gardeners, along with those gardeners, jumped and started on his journey. 36

That monkey reached the place where Sugreeva, the son of Sun God was staying within a second. 37

After seeing Rama, Lakshmana and Sugreeva he got down from the sky on the plain ground. 38

That monkey Dadhimuka, who was the chief of the security people, surrounded by the security staff, went near Sugreeva with a faded face and with folded hands kept over his head and saluted him by prostrating at his feet by his head. 39

Thus ends the sixty second chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 63

Dadhimuka's Information

[Dadhimuka along with his other security staff is not able to succeed and are ill treated by Angadha and other monkeys. So he reaches Sugreeva's presence and complaints to him about the behavior of the monkeys. Sugreeva becomes happy concluding that Sita has been found out and informs Rama and Lakshmana. He requests Dadhimuka to go back and request all the monkeys to come to his presence immediately.]

Seeing the monkey, who bowed and saluted by his head, the King of the Monkeys, holding his chest immediately spoke the following words. 1

"Hey hero, get up and get up immediately. Why did you fall at my feet? Please tell me everything without leaving any particulars. You would get safety." 2

The very intelligent Dadhimuka thus consoled by the great soul Sugreeva got up and told the following. 3

"Hey King, that honey forest has not been made a place, where others to enter by Riksha Yajas nor Bali and nor by your worshipful self. In spite of this, it has been destroyed by the monkeys." 4

"In spite of their being prevented by the security staff of the forest and without bothering about them, all the monkeys drank all the honey and are still drinking it." 5

"Some of them poured whatever was remaining there itself. All of them were destroying honey like that. Some of them who were prevented bent their eye brows and showed it to us." 6

"Not only that, these security people, who went to prevent them, were also driven away and beaten by those monkey chiefs." 7

"Hey, chief of monkeys, at that stage these monkeys were terrorized by the numerous monkey heroes with angry red eyes." 8

"Some of them were beaten by hand and some knocked by knees. Not only that some of them were dragged and shown their assholes." 9

"When you yourself is the Lord, these heroes are troubled like this and the entire honey forest is being destroyed as they pleased." 10

Killer of enemies and a very knowledgeable one Lakshmana asked Sugreeva, who was being requested like this, as follows regarding Dadhimuka. 11

"Hey King, why did this monkey, who is a forest guard, come here? About what is he telling you with so much sorrow?" 12

The master of the words Sugreeva, who was thus asked by the great soul Lakshmana, told the following to him. 13

"Gentleman Lakshmana, this monkey hero Dadhimuka is telling me about the destruction of honey forest by Angadha and other monkeys." 14

"They have come to the honey forest. So the work has been successfully completed by them." 15

"Hanuman himself has found the holy lady and there is no doubt about it. Nothing else seems to be possible. No others except Hanuman can be the causal agent for completing this job." 16

"Only, in that great monkey, the will to complete the job, the needed intelligence, determination, valour and wisdom are there." 17

"Not only that, in any mission, where Angadha is the head, Jambhavan is the leader and Hanuman is there to decide as to what aspect has to be done by whom and when it has to be done, the result cannot be other than expected." 18

"Angadha and other heroes, who have returned after searching the southern side, have destroyed the honey forest feeling that it will not be a crime." 19

"The honey forest has been destroyed by them, who have returned back and such criminal act would not have been attempted by them, if they have not succeeded. Not only that they have enjoyed and the entire forest has been destroyed." 20

"Not only that, they have broken the knees of those who went united to prevent them." 21

This great and famous monkey hero who is known as Dadhimuka has come here to tell us this good news." 22

"Hey Valorous hero and the son of Sumithra, think about it. The monkeys have returned back and have started drinking honey and so Sita has been located." 23

"Hey great one, those monkeys, who are very knowledgeable, would not dare to destroy this forest which has been got as a boon without locating Vaidehi." 24

When the very famous Lakshmana was hearing this news which was giving pleasure to the ears, Rama became happier thinking that good period has arrived." 25

That Sugreeva hearing the words of Dadhimuka became very happy and instructed him as to what has to be done immediately. 26

"The products of the forest have been eaten by them, who have succeeded. Because of that I have become very happy. This act which has been done by them, who have succeeded, has my approval also." 27

"I, along with Rama and Lakshmana, am very anxious to see them, who are as valorous as lion and have as their leader Hanuman and hear from them all the news regarding and rescuing Sita." 28

He, who was the King of monkeys seeing that those two princes were happy at the completion of the job and also seeing them with eyes blooming because of happiness and also thinking that job taken up has positive result, became extremely happy with scintillating limbs. 29

Thus ends the sixty third chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 64

Hanuman at Kishkinda

[Hanuman and other monkeys return back to Kishkinda and inform the good news of having found Sita and her being virtuous.]

Thus told by Sugreeva, at that time, the well pleased Dadhimuka saluted Raghava, Lakshmana and Sugreeva. 1

After saluting the very strong Raghava and Sugreeva, he rose up in the sky along with his valorous monkeys. 2

He returned by the path by which he came and went with the same speed, jumped from the sky and entered the forest. 3

After reaching the honey forest he saw that all the monkeys have got rid of the effect of honey and saw them urinating the honey and water drunk by them. 4

That hero went near them. He then addressed Angadha with folded hands and with clear mind and told the following willing words. 5

"Hey peaceful master, you were prevented by the watchmen due to their ignorance. Please do not get angry that they did not give you respect befitting your status." 6

"Hey very strong one, being the crown prince you are the owner of this forest. The crime in not recognizing this was committed because of ignorance. Please pardon this." 7

"Hey blameless one, I ran and have informed your father's brother about the arrival of you along with all these monkeys." 8

"He became extremely pleased to know about your safe arrival along with the monkeys. Even after hearing that the forest was destroyed, he did not become angry." 9

"Sugreeva, who is the King of all monkeys and also your father's brother, ordered me, "Send all of them immediately to this place."" 10

Angadha, the monkey chief, who was great among those. who has great control over words, hearing these sweet words of Dadhimuka told thus to the other monkey chiefs. 11

"Hey, Chiefs of monkeys, I understand that the above news has come from Rama. So hey, monkeys who always win over their enemies, we should not waste our time in unnecessary work here and cause delay." 12

"Hey monkeys, have you not drunk sufficient honey and taken rest. Let us all go to the place where my father Sugreeva is there. What else can be done now?" 13

(Can also be translated as "What else is remaining except going to Sugreeva's presence?")

"Hey monkey chiefs, since I am to obey your wishes, all of you please decide and tell me, what has to be done so that I will do accordingly." 14

"Since you have completed the job entrusted to you, it is not proper for me to command you. So even though I am the crown prince, I do not think that I possess the power to command you." 15

Hearing these blemish less words of Angadha, the monkeys became very happy and replied thus. 16

"Hey King of monkeys, which boss will tell us thus? Because people intoxicated with wealth would consider that they are everything."" 17

"These words are well suited to a great one like you. It cannot come from any one else. These herald the great positions which you are going to occupy." 18

"We, who are waiting for commands from you to go to the place where Sugreeva, who is the King of all monkeys and who is capable of right action, have all become ready." 19

"Unless you give leave none of the monkeys can take even a step to go anywhere. Hey, monkey chief, we are telling this truthfully." 20

When they told like this Angadha told, "Yes, let us go." Hearing this, those very strong monkeys jumped and rose in to the sky. 21

All those monkey warriors darkened the entire sky and went one after the other like the stones thrown in to the sky by catapults. 22

Those very fast monkeys, travelling swiftly in the sky, made sounds like the clouds hit by wind. 23

When Angadha was nearing the place, the monkey King Sugreeva told thus and consoled Rama, who was sad and had lotus like eyes. 24

"Good news to you. There is no doubt that the holy lady has been found out for they all dare not come back here after the stipulated date." 25

"Without completing the job, Angadha, who is greatest among monkeys, who is a great hero and who is the crown prince will definitely not return." 26

"Suppose they have not completed the job entrusted, they would be afraid and come with a faded face." 27

"Suppose the monkey chief Angadha is not enthusiastic, he will never dare to destroy the forest, founded by my Father and Grand Father and protected by my elders." 28

(Riksha Yajas was the son of Brahma and when he took a dip in the pond of Brahma Loka, he became a female monkey. Bali and Sugreeva were born to him as a result of love with Indra and Sun God. He later became male and brought up Bali and Sugreeva. The honey forest was given to him by his father Brahma. So the above can be translated as "the forest given by my Grand Father to my Father.")

"So Rama, who is the darling son of Kausalya (who was born to Kausalya because of her luck) and who has observed all suitable penances, console yourself. There is no doubt that Hanuman and nobody else has found out the holy lady". 29

(There is an interpretation that Kausalya is indeed lucky that Sita has been found out for otherwise Rama would not live. Please also note that this phrase has been borrowed and put in the Venkatesa Suprabhatham.)

"Hey very knowledgeable one, there is none except Hanuman who can complete this job, for only in Hanuman the necessary efficiency, wisdom, determination and valour permanently exist similar to the brilliance which exists with the Sun God." 30

"Not only that, in any mission where Angadha is the head, Jambhavan is the leader and Hanuman is there to decide what aspect has to be done by whom and when it is to be done, the result cannot be other than expected. So, Hey great hero, do not be immersed in sorrow." 31-32

(Please note that stanza 31 occurs in many places without much change.)

Then talking to each other as if they were proud of Hanuman's success and are coming to inform the success of their mission, the monkeys neared Kishkinda and the sound of their prattling (Kilu kila sound) was heard in the sky. 33

Hearing the sound of the monkeys that great monkey chieftain straightened his curved tail and became very happy. 34

Those monkeys who were desirous of seeing Rama arrived pushing Hanuman to their front. 35

Angadha and other warriors who were full of joy and had a smiling face got down near the monkey King and Raghava. 36

Then the great hero Hanuman saluted Raghava with a bent head and informed in short the news of the virtue of Sita being pure without even an iota of blemish. 37

Rama along with Lakshmana hearing the nectar like words, that "Sita has been found" from the mouth of Hanuman became very happy. 38

Because of that Sugreeva became very happy at the determined efficiency of Hanuman and Lakshmana examined him with love mingled with respect. 39

Then Raghava who was the killer of his enemies became happy and also saw him with respectful affection. 40

Thus ends the sixty fourth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 65

Hanuman's Choodamani Presentation

[Hanuman then tells about the state of Sita and the messages sent by her and gave the hair brooch which was the memento given by her.]

They reached the Prasravana Mountains with its very peculiar forests and again saluted with bowed head the very strong Rama, Lakshmana and Sugreeva and keeping their crown prince Angadha in front and waited for permission to tell about the current state of Sita in detail. 1-2

All those monkeys told in front of Rama the fact that Sita was imprisoned in the harem of Ravana, she is being terrorized by the Rakshasis, her special love towards Rama and also the fact that time period has been set for her life. 3

Hearing that no harm has come to the virtue of Sita, Rama afterwards spoke, "Hey monkeys, where is Sita now? What is her attitude towards me? Please tell me in detail all news about Vaidehi." 4

Hearing the words of Rama, the monkeys requested Hanuman, who only knew about all details about Sita in person, to go in front of Rama. 5

Then hearing their request, Hanuman, who had mastery over words, bowed and saluted Sita looking in the direction she is and told the following in detail about the news of his seeing Sita. 6

(In the Tamil Kambha Ramayana, even at the first meeting Hanuman salutes Sita turning the southern direction and tells, "I have seen Sita." This is supposed to give the good news quickly and also indicate to Rama that Sita is still virtuous.)

"I, with a desire to see Sita, who is the daughter of Janaka, searched for her and crossed the ocean which was one hundred yojanas broad." 7

"There in the southern shore of the southern ocean, the bad soul Ravana has a city called Lanka." 8

"Hey Rama, I saw Sita, who is virtuous and the store house all that is good in the harem of Ravana. She is just managing to keep her soul intact because of her love towards you." 9

"She was in front of my eyes in the garden of the harem, in between the Rakshasis, being terrorized often by those horrible Rakshasis, shaking with fear and was under their custody." 10

"That virtuous lady, who did not merit sorrow, was undergoing sorrow thus."
11

"I found out with difficulty that the holy lady, who had made her hair singly, sleeping on the bare floor was being prevented from entering Ravana's harem and well guarded by those Rakshasis, resembled the lotus of winter, was completely depressed, not able to see any way to escape from Ravana, having decided to give up her life and living in a pitiable state but in spite of all that having given her entire mind to you and always thinking about you." 12-13

"Hey innocent lion among men, having heard me praising the fame of the Ikshuvaku clan, confidence in me developed in her." 14

"After that I conversed with the great lady. All information was told to her. She became pleased to hear about the treaty between Sugreeva and Rama-Lakshmana. 15

"Since she is devoted to you, the only aim of that lady was protecting her virtue." 16

"Hey great man, I saw the daughter of Janaka, who is great, forever having devotion and thought about you." 17

"Hey very knowledgeable one, she entrusted me to remind you the story of crow near you in Chithrakoota which you know already." 18

"Janaki told me, "Hey son of wind god, you have to tell Rama the lion among men, all what I said without leaving any thing about this matter."" 19

"This hair brooch which would bring pleasure to my mind was carefully preserved by me. This should be carefully preserved by you, without the knowledge of others and has to be given carefully to Rama in presence of Sugreeva and he has to be told. "This born out of water and capable of creating happiness has been sent by me to you. Please remember the tilaka (dot) drawn by red stone on my forehead."" 20-22

(The story of Tilaka is a private story and should not be narrated in front of every one but should only be indicated.)

Sita who was having doe like eyes which are awake, who was prevented from entering the harem of Ravana, who was having a lean body, also told me, "Hey, son of Dasaratha, who is not subject to aging, when I was very sad, I used to take this and look at it and imagined that I was seeing you and console myself. I would keep my soul for one more month. After one month, I would get in to the custody of Rakshasas and would not be alive." 23-25

"Hey, Raghava, all these have been told by me as it is. It is necessary to order building one dam in the ocean." 26

(Note that Hanuman does not tell any news about his exploits while crossing the sea or in the city of Lanka because it is not proper to praise oneself before ones boss.)

The son of wind God seeing that those two princes were sufficiently consoled gave that memento to them and told all the messages of the holy lady from beginning to end. 27

Thus ends the sixty fifth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 66

Rama's Choodamani Narration

[Rama is upset to know about Sita and asks Hanuman to tell in detail what has been told by her. The pearl brooch brings to him memories of her, his father and father in law.]

Rama, the son of Dasaratha who was with Lakshmana after being thus spoken by Hanuman embraced the pearl brooch tightly to his chest and shed copious tears. 1

After seeing that great ornament Raghava with tear filled eyes and with a weeping heart addressed Sugreeva with the following words. 2

"My heart melts on seeing this great ornament, which is similar to the shedding of milk by the cow on seeing its calf." 3

"This pearl ornament was given to Vaidehi by my father in law and when worn by her during the wedding shined much more than now." 4

"This pearl which is born in water and considered very valuable by good people, was given to him by Indra during a fire sacrifice." 5

"Hey peaceful one, after seeing this great pearl ornament, my mind has attained the state of having the pleasure of seeing my father and my father in law." 6

"This would shine in my darling's hair prettily. By getting this, I feel I have already got her." 7

"Hey peaceful one, what words, similar to the wetting of the throat of the thirsty one with water has been sent by Sita, who is the daughter of King of Videha. Please tell me once more." 8

"Hey Lakshmana, what can be sadder than the fact that I have parted from the company of Vaidehi and am looking at this gem?" 9

"Hey peaceful one, if Vaidehi lives for one month, she will be living for a long time. I would not now live for one more second without her." 10

(What he means is that one-month is much more than sufficient to free Sita.)

"Please take me to that place where my darling is there. Having understood the present circumstances, I cannot even waste one minute more." 11

"To what extent, should my virtuous wife, who is pretty, suffer, as she is being terrorized by those horrible Rakshasis?" 12

"Her face surrounded by the rakshasas would be without glamour like the autumn moon surrounded, hid and released by clouds." 13

"Hanuman, what did Sita tell? Tell everything in detail without leaving any thing. Like a patient keeping his life by medicines, only through these (words) I can continue to live." 14

"What did my darling, who is very pretty, who is sweet, who tells honeyed words and who is away from me, tell you? Hanuman, please tell me in detail." 15

Thus ends the sixty sixth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 67

Hanuman's Narration of Sita's Message

[Hanuman again details the pitiable state of affairs of Sita. He also indicates the several doubts arising in her mind due to her not seeing any action from the part of Rama and Lakshmana.]

Having been told by Rama like this, Hanuman informed him the full message of Sita to Raghava, the great Soul. 1

"Hey great man, Janaki told me in detail the happenings in Chithra Koota to rekindle your memory." 2

"Once when she was in your company, the well slept Janaki woke up first. Then one crow came and cruelly wounded her on her chest." 3

"Hey, elder brother of Bharatha, then you slept on her lap and again that bird caused pain to the holy lady." 4

"Again and again it fell on her and wounded her. Then you were made wet because of her flowing blood and due to that you were woken up." 5

"Hey, killer of the enemies, you who were in deep sleep were woken by repeated attacks of the bird on the holy lady, which caused you discomfort." 6

"Hey great warrior, seeing that she has been wounded on her chest, you became very angry and hissed like a snake and asked the holy lady thus." 7

"Hey lady, who is afraid, who has caused wounds on your chest by his nails? Who dares to play with the angry five headed snake?" 8

"Then you searched on all the four sides and saw the crow with blood coated nails in front of you." 9

"That crow was the son of Indra. Among the birds, he was equal in speed to the wind god and so he disappeared in to the earth immediately." 10

"Hey greatest among the wise, hey great warrior, having decided to punish him you took a cruel decision in case of the crow because of the great anger." 11

"You took one grass from your grass (Durbha grass) seat and chanted the manthras of Brahmasthra and sent it at him. That which was meant for the bird burnt like the fire of hell." 12

"You sent that burning and shining durbha against the crow. What to say, from that time that burning grass started chasing and following the crow." 13

"It wandered all over the three worlds and was forsaken by sages, devas and even its father Indra and did not find anybody to protect him." 14

"Hey, Kakustha, hey killer of enemies, the crow again came to your presence shivering with fear. You, who are very kind, saved the crow which beseeched for your mercy and fell at your feet though he deserved being killed." 15

"Hey Raghava, you who are like that, understanding that the arrow cannot be sent in vain, destroyed the right eye of the crow." 16

"Hey Rama, that crow after saluting you and the King Dasaratha and having been given leave went to his abode." 17

"In spite of being the greatest of archers, being a great warrior, being a person of good conduct, why is he not sending those arrows in case of these Rakshasas?" 18

"Neither the Nagas, nor the Gandharwas, nor Asuras, nor the Maruth Ganas and nor even all of them joining together are capable of facing Rama in war." 19

"If he, who is a warrior, has an iota of love towards me, he should have killed Ravana with his sharp arrows." 20

"Why is it that Lakshmana, who gives pain to his enemies, who has been born in the Raghu clan, not taking his brother's permission and save me." 21

"Why are they, who are lion among men, having power similar to the wind and fire God, who have the strength and are capable of creating fear even among devas, not bothering about me?" 22

They, who are capable, who are always victorious and always living together, do not remember me. Because of this I feel that I should have done some very bad deed. There is no doubt about it." 23

"Hearing these pitiable words said with tearful eyes, I told her again the following consoling words." 24

"Hey holy lady, I take a truthful oath. Rama because of the sorrow caused because of parting with you has forsaken everything. Because Rama is drowned in sorrow Lakshmana is also sad." 25

"Hey great lady, you have been found out by the grace of God. This is not the time for sorrow. You would be seeing the end of your sorrow immediately." 26

"Those two princes, who are blameless lion among men, with a desire to see you are going to turn Lanka in to ashes." 27

"Hey lady who is the result of boons, it is very definite that Raghava is going to kill Ravana and his relations and going to take you to his city." 28

"Rama has to understand the truth in this matter and so blameless one, please give a memento which would increase his love." 29

"Hey very strong one, then that a holy lady saw in all directions and took this ornament out of the hair, after untying it from her dress and gave it to me." 30

"Hey chief of Raghu clan, after getting this holy jewel for your sake, I saluted her and was in a hurry to return back." 31

"That daughter of Janaka, who was in a pitiable state, seeing me increasing my size of the body with an intention to return became upset and drowned in sorrow as also with flowing tears all over her face told thus with stuttering due to tears." 32-33

"Hey Hanuman, tell my welfare to Rama and Lakshmana, who are like lions and King Sugreeva along with his ministers and others." 34

"Raghava alone should help me to come out of the misery of this bondage from this ocean of sorrow and take suitable actions." 35

"Hey chief among monkeys, please tell Rama as soon as you see him about my great sorrow and my being terrorized by these Rakshasis. Let your path for going back be without any problems." 36

"Hey lion among Kings, the lady Sita sends this message which I have told you and which indicates her great sorrow. Please do whatever is necessary having known her complete state of affairs." 37

Thus ends the sixty seventh chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

Chapter: 68

Hanuman's Further Narration

[Hanuman further relates about doubts in Sita's mind and how he gave a pep talk and encouraged her.]

"Hey lion among men, I, who was in a haste to return because of the love and nearness that I had with you, was praised by the holy lady and ordered thus about the future steps to be taken." 1

"You have to tell Rama in several ways so that Rama, the son of Dasaratha would kill Ravana in war and speedily get me back." 2

"Hey warrior, who is the killer of his enemies, possibly, if you like, take rest in a solitary place for one day and start back tomorrow." 3

"Hey warrior, if you are near me, the present time would be a time of solace, from the sorrow caused by sin to this unlucky me." 4

"Though you, who are heroic and is going back to come again, during that time definitely danger would happen to my soul." 5

"For me who is unlucky, who is undergoing sorrow upon sorrow and drowned in sorrow, the sorrow caused by not seeing you, would further increase my already existing sorrow." 6

"Hey monkey chief, hey hero, there is one matter which is very important and which has to be first solved, which is causing doubt in me regarding your helpers, who are all monkeys and bears." 7

"How would that army of monkeys and bears cross the ocean which cannot be crossed? How would those two sons of the emperor do it?" 8

"The strength to cross this ocean exists only to three of you, who are equals, viz, you, Wind God and Garuda." 9

"Hey hero, who is greatest among those who achieve, what methods are you going to find out to solve this aspect which is very difficult to solve?" 10

"Hey killer of enemies, you are the only one who can find solution to this problem and you would definitely get fame for doing that." 11

"If Rama kills Ravana in war and victoriously takes me along to his city, that only would be proper." 12

"I was abducted by the Rakshasa, because of the fear that he had for Rama by using deceit. Suppose Raghava also does a similar thing, it would not be proper to that great warrior." 13

"That Kakustha, who can win the enemy, should destroy Lanka along with its army and take me along with him. This only would be suitable to him." 14

"So you please do the needful and do that in a fashion which is suitable to prowess of the great soul and great warrior." 15

Hearing the words, full of meaning, which were according to the tenets of Dharma (just action) and which were logical, I told whatever was remaining to be told. 16

"Hey holy lady, Sugreeva the lord of the army of monkeys and bears, who is the greatest among monkeys and who has a very stable mind has taken an oath to help in your case." 17

"The monkeys under him are very heroic, stable minded, very strong and are capable of carrying out their intentions." 18

"There is no question of their path being stopped either down or up or at an angle. Those very strong valorous ones will not fade in the toughest assignments." 19

"Those monkeys who travel in the path of the wind, who are proud of their strength and who are really great have travelled round the world several times." 20

"In the court of Sugreeva, there are many who are equal or above me, but there are none who are lower than me." 21

"Ordinary people are sent as emissaries and the very best are never sent as emissaries. If even I have reached here, is it necessary to tell about others who are greater than me." 22

"Holy lady do not be sad. Let your sorrow move away. The monkey chieftains will reach here in one jump." 23

"Hey very lucky lady, those two who are like the sun and the moon will reach here climbing on my back." 24

"You are going to see soon Raghava, who is the killer of enemies and who is similar to a lion, along with his Kodanda at the gate of the city of Lanka along with Lakshmana." 25

"You would soon see crowd of monkey heroes, who use their nails and teeth as arms and who have valour similar to lions and tigers." 26

"You are going to soon hear the war cry of the war chieftains of monkeys, who are similar to mountains and clouds in the mountains and valleys of Lanka." 27

"You are going to soon see that Raghava, who kills all his enemies, completes his stay in forest and along with you celebrate the crowning ceremony in Ayodhya." 28

That princess of Mithila, who was suffering due to the sorrow for you, hearing my words which were definitely believable and which were, that time about the future welfare, was consoled by me, who was talking seriously and became little peaceful. 29

Thus ends the sixty eighth chapter of Sundara Kanda in the Ramayana which is the first epic written by Valmiki.

6. *Yuddha Kandam*

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8. Ministers of Rakshasas Claim
9. Vibheeshana Advices Ravana
10. Vibheeshana Advices Ravana Again
11. Ravana Summons General Council
12. Khumbakarna Speaks
13. Mahaparswa's Suggestion
14. Vibheeshana Chides Ravana
15. Indrajit Criticizes Vibheeshana
16. Ravana Talks Harshly to Vibheeshana
17. Vibheeshana Seeks Protection
18. Rama Accepts Vibheeshana
19. Vibheeshana is Crowned
20. Ravana's Attempt to Influence Sugreeva
21. Rama's Anger at Ocean
22. Bridge on Ocean
23. Rama Notices Omens

24. Rama at Lanka
25. Spies Visit Monkey Army
26. Ravana Surveys Monkey Army
27. Monkey Army Further Described
28. Spies Show Rama and Lakshmana
29. Ravana Sends Another Group of Spies
30. Shardula Describes Rama's Army
31. Ravana's Attempt to Convince Sita
32. Sita Wails
33. Sarama Consoles Sita
34. Ravana's Decision on Sita
35. Malyavan Attempts to Dissuade Ravana
36. Ravana Chides Malyavan
37. Rama Finalizes War Strategy
38. Rama at Suvela Mountain
39. Rama Surveys Lanka
40. Sugreeva Attacks Ravana
41. Angadha as Emissary
42. Commencement of War
43. Escalation of War
44. Indrajit's Fight
45. Rama & Lakshmana Fall
46. Indrajit's Claim
47. Rakshasas Celebrate
48. Sita Wails and Trijata Consoles
49. Rama Wails for Lakshmana
50. Garuda Frees Rama and Lakshmana

51. Dhoomraksha Goes to War
52. Hanuman Kills Dhoomraksha
53. Ravana Sends Vajradamshttra
54. Angadha Kills Vajradamshttra
55. Ravana Sends Akampana
56. Hanuman Kills Akampana
57. Ravana Sends Prahastha
58. Nila Kills Prahastha
59. Ravana Enters Battle Field
60. Kumbhakarna Woken Up
61. Vibheeshana Tells About Kumbhakarna
62. Ravana's Request to Kumbhakarna
63. Kumbhakarna's Advice to Ravana
64. Mahodhara's Advice to Ravana
65. Kumbhakarna at Battle Field
66. Monkeys Frightened of Kumbhakarna
67. Rama Kills Kumbhakarna
68. Ravana Wails for Kumbhakarna's Death
69. Angadha Kills Narantaka
70. Ravana's Sons and Brothers Killed
71. Lakshmana Kills Athikaya
72. Ravana is Upset
73. Indrajit at Battle Field
74. Hanuman Brings Herbal Mountain
75. War Intensifies
76. Rakshasa Heroes Extermination
77. Hanuman Kills Nikumbha

78. Makaraksha Goes to War
79. Rama Kills Makaraksha
80. Indrajit Comes Again to Battle Field
81. Indrajit Kills Illusory Sita
82. Hanuman Wages Great War
83. Lakshmana Enraged
84. Vibheeshana's Advice to Stop Yagna
85. Lakshmana Reaches Nikumbila
86. Yagna at Nikumbila Stopped
87. Vibheeshana Takes Lakshmana
88. Indrajit and Lakshmana War
89. Vibheeshana Joins Battle
90. Lakshmana Kills Indrajit
91. Rama Appreciates Lakshmana
92. Ravana Wails for Indrajit
93. Rama Exterminates Rakshasa Army
94. Rakshasis Wail
95. Ravana Enters Battle Field
96. Sugreeva Kills Viroopaksha
97. Sugreeva Kills Mahodhara
98. Angadha Kills Mahapaswa
99. Ravana and Rama Commence Battle
100. Ravana Wounds Lakshmana
101. Sushena Cures Lakshmana
102. Indra Sends Chariot to Rama
103. Ravana's Charioteer Takes Ravana
104. Ravana at Battle Field Again

105. Agasthya Teaches Adithya Hrudayam
106. Ravana Sees Bad Omens
107. Great War of Rama and Ravana
108. Rama Kills Ravana
109. Vibheeshana Wails for Ravana
110. Ravana's Wives Wail
111. Mandodhari Wails
112. Vibheeshana Crowned
113. Hanuman Meets Sita
114. Rama Summons Sita
115. Sita Infront of Rama
116. Sita Enters Fire
117. Gods Tell Rama that He is Lord Vishnu
118. Fire God Returns Sita
119. Rama Meets Dasaratha
120. Indra Grants Boon
121. Vibheeshana Offers Pushpaka Vimana
122. Sugreeva and Vibheeshana Travel
123. Rama Shows Important Places to Sita
124. Rama at Sage Bharadwaja's Hermitage
125. Hanuman Meets Guha and Bharata
126. Hanuman Informs Bharata
127. Rama Reaches Ayodhya
128. Sri Rama Pattabhishekam

Section: VI

Yuddha Kandam [War Section]

[The book starts with gathering of monkey army, going to the ocean and building a bridge across it and ends with the crowning of Lord Rama as king of Ayodhya. The Kandam starts with Rama deciding to go to Lanka to kill Ravana and ends with the coronation of Rama in Ayodhya. The great prayer Adhithya Hrudayam occurs in this. This again is the largest Kandam of Ramayana almost occupying one fourth space of the entire book.]

1. Rama Appreciates Hanuman

[Rama appreciates Hanuman as the one who has done the impossible. He hugs him as he is not in a position to give him any other thing. Rama becomes thoughtful about the problems in crossing the ocean with the monkey army.]

Hearing the words of Hanuman with great joy Rama replied these words in great love. 1.1

"The outstanding work done by Hanuman is extremely difficult to do and cannot be done even by thought by anyone else in this world". 1.2

"I do not see anyone else in this world capable of crossing the great ocean except for Garuda, wind god and Hanuman." 1.3

"The city of Lanka guarded by Ravana is extremely difficult to enter even by Devas, Dhanavas, Yakshas, snakes, Gandharwas and Rakshasas and who can enter and return from there by one's own power." 1.4

"Who can enter that impossible to enter place protected by Rakshasas except Hanuman who is blessed with strength and valour?" 1.5

"A great service has been done by Hanuman to Sugreeva by exhibiting his strength and valour which is equal to his pace?" 1.6

"When the lord deputed one to do a job which is difficult to perform and when that servant completes it with love. he is a superior being." 1, 7

"That servant who is deputed to a job, just does what he has been told and nothing more is mediocre." 1.8

"When a Lord deputed a servant to do a job and if he does not do it in spite of ability to do it is a base servant." 1.9

"Hanuman has performed the job for which he has been deputed and has done the job in the best manner and has made Sugreeva happy." 1.10

"By locating and seeing Sita, he has justly protected, the entire Raghu clan, me as well as the very strong Lakshmana." 1.11

"My already depressed mind is further pained because I am not able to do anything lovable to this bearer of dear tidings." 1.12

"let me at least hug Hanuman as in the present circumstances that is all that, I am in a position to do." 1.13

Saying this with great joy all over his senses Rama hugged Hanuman, who has completed the job with sense of fulfilment. 1.14

That best of the Raghu clan after thinking for a while again spoke, with Sugreeva, the king of the monkeys listening with attention. 1.15

"The search for Sita has ended in an auspicious way, but thinking of the vast ocean my mind again gets depressed." 1.16

"How can all the monkeys together cross to the southern shore of the great ocean which is filled with lot of water.?" 1.17

"In spite of having been told about the state of Sita, how is it possible for me to cross the ocean along with all monkeys?" 1.18

After telling this to Hanuman the destroyer of enemies Rama became drowned in sorrow and became greatly thoughtful. 1.19

This is the end of First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

2. Sugreeva Encourages Rama

[Sugreeva praises Rama and tells him that he would cross the sea and kill Ravana. He points out the need for building a bridge across the sea. He is confident that his monkey would crush Ravana's Lanka.]

Then Sugreeva, the destroyer of sorrows told the following words to the greatly sorrowing Rama who was the son of Dasaratha. 2.1

"Oh valorous one, why are you sorrowing like this like an ordinary being? Do not be sad and throw out this sorrow, like an ungrateful one throws away friendship." 2.2

"Having found out her position, Oh Rama, I do not find that there is any need of further sorrow?" 2.3

"Oh Rama, you are intelligent, an expert in sacred books and a very learned man. Please give up these conjectures which are reactions of ordinary beings." 2.4

"After we cross that great ocean full of crocodiles, we would enter the Lanka and definitely kill all enemies." 2.5

"People who do not have enthusiasm who are depressed and sad would always be defeated and would attain great sorrow." 2.6

"All these monkey leaders who are all intelligent are interested in doing your job and may even enter fire, if needed, which I know by seeing their joy and I have confirmed it by my reasoning." 2.7

"You should act in such a way that I would kill all enemies including the sinner Ravana and bring back Sita." 2.8

"You should construct a bridge so that we reach that town which is ruled by the king of Rakshasas." 2.9

"You please be sure that once we see the town situated on the mountain with three peaks that we would kill Ravana there." 2.10

"Unless we build a bridge over the horrifying home of Varuna, the city of Lanka cannot be conquered even by Indra, the devas and Asuras." 2.11

"Once we build a bridge, Lanka would be near to us, please understand that the entire army can cross over to the city and those monkeys who can assume any form they like would become victorious in the war." 2.12-2.13

"So king, leave out this apprehensive conduct which destroys all wealth, which in this world reduces the courageous valour of all men." 2.14

"When one approaches any task with complete boldness, that one would easily get the capability needed to finish that job." 2.15

"Oh very wise one, at this time, it is necessary to be very strong and alert, for even in case of very great and valorous people like you, sorrow about something that is lost leads to all round loss and destruction of all wealth." 2.16

"You are the greatest among all intelligent people and a scholar of all Sastras and so with assistance and help from people like me, you would defeat the enemy." 2.17

"Oh Raghava, I do not see any one in these three worlds, who can face you in war, when you hold the bow and arrow and stand there." 2.18

"Your job would definitely get done if you entrust it to the monkeys and after crossing the perennial sea, you would save Sita." 2.19

"And so leave out this sorrow and get angry oh lord, for inactive Kshatriyas do not win a war but indignant ones do." 2.20

"You who have a very sharp mind along with us design a plan to cross over to Lanka after crossing this terrible sea which is the lord of the rivers." 2.21

"Once the army crosses over to there our victory is definite and once I cross the sea decide that you have won." 2.22

"These valorous monkeys, who can take any form that they want, by showering rocks, mountains and trees would completely crush the enemy. 2.23

"I perceive that once we cross this abode of Varuna, oh destroyer of foes, we would definitely kill Ravana." 2.24

"What is the need for many such words. It is definite that you would be victorious and I am able to see good omens which make my heart happy. 2.25

This is the end of Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

3. Hanuman Describes Lanka

[Having decided on a war Rama wants to find out the strength and weaknesses of the city. Hanuman who has wandered all over the city, gives him accurate figures. He tells him that once the ocean is crossed they would be able to win the war.]

Hearing the meaningful and very reasonable words of Sugreeva, the son of the Kakustha clan told Hanuman. 3.1

"By doing penance or by building a bridge or by drying up the ocean, I am capable of crossing this ocean." 3.2

"Please tell me how many forts are there in Lanka which are difficult to access, as I desire to know about it as seen by your eye." 3.3

"You had a chance to have a glimpse of the size of the army, the fortification-details of the gates and citadels, the way in which Lanka was guarded and the various mansions of Rakshasas. Describe everything in accordance with facts, for you are skilled in all ways." 3.4-3.5

After hearing the of Rama, Hanuman who was the son of wind God, who was an expert in narration, told the following to Rama once again. 3.6

"Please hear about the entire description, the method of laying out the forts, the secret defence of the city and about the army that protects it." 3.7

"The Rakshasas are very much attached to Ravana and that Lanka has great prosperity and a huge ocean surrounds it. The army there is divided as per the vehicles used by a group", saying this that great monkey, further narrated. 3.8-3.9

"That Lanka was full of joy and had lot of elephants in rut. It is full of Rakshasa groups and very many chariots." 3.10

"The fort has four different gates each with very strong closed doors which are closed using great beams." 3.11

"There are also very strong and great machines, which can be used to stop the opposing army by shooting catapults at them." 3.12

"Very huge and sharp Shatagni made of iron are kept ready in hundreds at the gate, which are operated by valorous Rakshasa warriors." 3.13

"A very great difficult to cross rampart made of gold and inlaid with pearls, gems, Vaidooryas and corals encircle that city." 3.14

"A very huge auspicious moat filled with cold water and infested with fierce alligators and fishes surround the city." 3.15

"On all the four sides there are draw bridges which are very extensive, equipped with many machines and with very many buildings." 3.16

"These draw bridges protect against the onslaught of enemy army and those machines throw the approaching army in to the moats." 3.17

"One of these draw bridges is unshakable. strong firmly fastened, has very many golden pillars and shines with pedestals." 3.18

"Oh Rama Ravana by his own nature is always ready for war and endowed with powers of state is always alert and inspects his very powerful army." 3.19

"So the city of Lanka is unbreakable fort of Gods which raises fear in you and it has four type of fortifications like river, mountain, forest and manmade defenses." 3.20

"Oh Rama, Being situated inside the sea, it is extremely difficult to enter and there is no reach for it to the vessels and there is no communication to it from other places." 3.21

"The fort being built on a top of the mountain, it can only be compared to the city of Gods, and having plenty of elephants and horses, it is difficult to win over Lanka." 3.22

"With Deep moats, Sathagunis and various other war machines, Lanka the city of the wicked Ravana shines." 3.23

"Ten thousand Rakshasas armed with tridents guard its western gate and it is also guarded by terrible Rakshasas holding a sword." 3.24

"One hundred thousand Rakshasas guard the southern gate and there are also incomparable army consisting of heroes under four major divisions." 3.25

"One million Rakshasas are gathered at the eastern gate and there are all experts in various weapons and hold the sword and the shield." 3.26

"Hundred million Rakshasas are assembled at the northern gate riding either on the chariot or horse they are honoured members of great families." 3.27

"In the centre of the city are assembled hundred thousand Rakshasas and also quarter of difficult to defeat Rakshasas are also there." 3.28

"I had broken all those draw bridges and filled up all their moats, I burnt the city of Lanka, pulled down its defensive walls and also destroyed a part of their gigantic army." 3.29

"if somehow or other we cross this ocean which is the house of Varuna, then we can assume that the city of Lanka is destroyed by the monkeys." 3.30

"When Angadha, Dvididha. Mainda, Panasa, Nala, the commander in chief Nila are there, what is the need for the rest of army to you. Those monkeys will go inside the great city of Ravana and will search and recover the daughter of Mithila after searching in Lanka with its mountains and woods, moats and archways, protective walls and buildings." 3.31-3.33

"Please order quickly to collect the army and fix up holy and suitable time for all of us to depart." 3.34

This is the end of Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

4. Rama and His Army Reach Ocean

[Rama and Sugreeva plan how to march with that huge army. Speedily marching without rest, they reached the shores of the ocean. They all sit there and decided to have a strategy meeting as to how to cross the ocean.]

After hearing the words of Hanuman from the beginning, the lustrous Rama who was really valorous spoke. 4.1

"I want to inform you that I will quickly destroy the city of Lanka of the very big Rakshasa and I would kill him and this is an oath." 4.2

"Oh Sugreeva, this is the proper sanctified time to start and when the Sun is in the middle, if we start we will get victory." 4.3

"After abducting Sita where can that Rakshasa go and continue to be alive? Once Sita hears about the news of our starting she will get a hope to live like a sick man who has drunk poison is able to touch the deathless nectar." 4.4

"Tomorrow the star Uthra phalguni [Uthram] would be in conjunction with Hastha star and so, Oh Sugreeva, let us depart today itself with the army." 4.5

"I am able see good omens which portend prosperity and so after killing Ravana I would come back along with Sita." 4.6

"The fact that the upper eyelid of my eyes are twitching is proclaiming that desire of my heart of winning is coming nearer." 4.7

Then Rama the follower of Dharma who was well versed in moral law, who was respected by the king of monkeys as well as Lakshmana again spoke as follows. 4.8

"Let Nila accompanied by hundred thousand army members go first so that they can chalk out the proper path for us to go." 4.9

"Oh Nila steer the army through forests which have plenty of fruits as well as roots and is cool and which has plenty of honey." 4.10

"The Rakshasas with a bad soul would try to spoil the fruits, roots and water found on the way and so you always try to protect them." 4.11

"Let the monkey swarms jump in to low grounds, forest forts and forests and examine whether any rival army is found in such places." 4.12

"let whatever weak and feeble army persons are there with us stay in Kishkinda because the duty to be discharged by all of us would be horrifying." 4.13

"let hundreds of lion like monkeys of great strength in hundreds and thousands lead that army which resembles an ocean stream." 4.14

"Let Gaja, the mountain like Gavaya, the very strong Gavaksha march in the front similar to majestic bulls leading a herd of cows." 4.15

"Let the bull like monkey Rishabha, who is the lord of the monkeys guard the right side of the marching monkey army." 4.16

"Let Gandhamadana who is as strong as an elephant in rut, position himself on the left side of the marching army." 4.17

"I would march in the middle of the army riding on Hanuman like Lord Indra rides on Iravatha, his elephant steed." 4.18

"Let Lakshmana who resembles the God of death march mounted on Angadha similar to Lord Kuber, the lord of riches on the elephant called Sarvabhouma." 4.19

"Let the very strong Jambhavan who is the king of bears, Sushena and monkey called Vegadarsi protect the middle part of the army." 4.20

After hearing the words of Raghava, the commander in chief of the army Sugreeva and the bull among monkeys gave orders to the effect to the monkey army." 4.21

"Then all those monkeys stood up with a desire to fight and jumped from caves and tops of the mountains." 4.22

Then after Rama, the soul of Dharma was worshipped by the king of monkeys as well as Lakshmana, they marched towards the south along with the army. 4.23

At that time Rama was surrounded by monkeys who were as big as elephants in hundreds, hundred thousands and in crores. 4.24

That great monkey army was following Rama who was leading them and all those monkeys under the control of Sugreeva were greatly rejoicing. 4.25

They all travelled towards south excessively jumping, roaring greatly, jesting cheerfully and singing songs. 4.26

They ate scented honey as well as fruits and were carrying branches of trees with large number of blossoms. 4.27

All of a sudden seeing each other, they would lift and throw one another, they were hanging as well as flying and making others fall. 4.28

Those monkeys who were near Rama used to roar, "Not only Ravana but all Rakshasas are worthy of killing by all of us." 4.29

The valorous Rishabha, Kumuda and Nila were clearing the way ahead for the many monkeys who were marching. 4.30

In the middle the king Sugreeva, Rama as well as Lakshmana were moving along with very many strong and big monkeys capable of destroying their enemies. 4.31

The valorous monkey Satabali who was accompanied by ten crores of monkeys standing firmly alone was protecting the monkey army. 4.32

Kesari, Panasa, Gaja and Arka with hundred crores monkey army were protecting one flank of that monkey army. 4.33

Keeping Sugreeva in the front the bears led by Jambavan and Sushena were protecting the army from the rear. 4.34

The great monkey Nila who was the commander in chief of the army who was the best and self-controlled was looking after the entire army. 4.35

Monkeys Valimukha, Prajanga, Jambha and Rabhasa were moving all over and urging the monkey army to move forward. 4.36

When these great monkeys who were proud of their strength were marching ahead like waves of a moving ocean they saw the great Sahaya Mountain covered with trees and climbers. 4.37-4.38

Knowing the order of Rama as well as his great anger, scared that army which was like a very large ocean were avoiding moving near towns and villages with very great speed and making great roaring sound. 4.39-4.40

By the side of the sons of Dasaratha, the valorous elephant like monkeys were jumping vigorously like the horse which has been whipped. 4.41

Those auspicious bull like men who were being carried by the monkeys were shining like the sun and moon coming in contact with other great planets. 4.42

Then Rama the soul of dharma after being worshipped by Lakshmana and the king of monkeys went towards the southern side along with the army. Then Lakshmana who had meaningful presence of mind was being carried by Angadha went near Rama and told him the following very meaningful words. 4.43-4.44

"After obtaining Vaidehi and killing of Ravana and having accomplished your purpose you would definitely return back to the prosperous Ayodhya." 4.45

"Oh Rama, I am seeing greatly auspicious omens both in the sky and earth, which indicate your success and the pure air is blowing cool and pleasant along our side." 4.46

"These animals and birds are producing sweet and pleasant sound. All directions are looking cheerful and the Sun is shining bright." 4.47

"The planet Venus which is the son of sage Brigu is brightly shining behind you. The pure and clear Brahma rishi stars [Saptharishi or great bear] are shining round the Druva star [Pole star]." 4.48-4.49

"The royal saint Trisanku who is our grandfather and a great one of the Ikshuvaku dynasty along with his family priest is shining with pure radiance." 4.50

"The Vishaka star which is the holy constellation associated with Ikshuvaku dynasty is shining clearly without causing any harm." 4.51

"The moola star in the south west direction controlling the Rakshasas is under stress being touched by the tail of a comet." 4.52

"All these things are indicative of the destruction of the Rakshasas, for at time when the death aspects the stars being under influence of bad planets, destruction occurs." 4.53

"The water is tasty and crystal clear, the forest yields fruits, the air is blowing with scent and seasonal flowers have bloomed on trees." 4.54

"Oh Lord the army battalions of the monkeys are shining greatly and are looking like the army of devas going to war against Taraka and oh gentle brother, and you should become pleased on seeing it."4, 55

Thus spoke Lakshmana cheering up his brother. The excellent army consisting of bears and monkeys who were like tigers and whose weapon was their nails and teeth, marched ahead covering the entire earth. 4.56-4.57

The dust raised by the tip of the hand and feet of the monkeys dimmed the light of the Sun and also covered the earth covered by mountains and forests and thus the very huge monkey army led by Sugreeva marched day and night." 4.58-4.59

When the huge army were crossing the river, the waves of the river flew on the opposite direction for several Yojanas. 4.60

The great army entered through lakes containing clear water, through mountains filled with trees, through plain lands, through the middle of forests yielding fruits and also by the four sides of the fruit yielding forests. 4.61

The great and huge army marched completely covering the earth and they all travelled further with the speed of the wind. 4.62

For the sake of Rama all those monkeys who were valorous in war vied with each other in showing their joy, strength and valour. And those in the prime of youth made several type of gestures.4.63-4.64

Some of them walked with great speed, while some others hovered slightly and those monkeys who live in the forest made sounds "Killa, kila". 4.65

Some monkeys lashed their tails, some stamped their feet and some extending their hands broke trees and mountains. 4.66

Some of those monkeys who lived on the mountain climbed the mountain. some produced great sounds matching the roars of a lion. 4.67

Some by the speed of their thighs were breaking various type of climbing plants and some were stretching their limbs and were playing with rocks and trees. 4.68

Those monkeys who were in hundreds of thousands nay crores of thousands who had a horrifying look covered the entire earth. 4.69

The great army of monkeys was marching throughout the day and night and being commanded by Sugreeva they were all cheerful and all of them were marching with speed looking forward to the war and they desirous of the release of Sita did not halt even for a moment. 4.70-4.71

Then those monkeys reached the Sahaya and Malaya mountains which was crowded with trees and many type of animals. 4.72

Rama who was marching along with them saw peculiar forests, rivers and water falls in those Sahaya and Malaya mountains. 4.73

The monkeys enjoyed the fruits of Champaka, Tilaka, mango, Praseka, Sindnvaara Timisa and Karaveera trees. 4.74

The monkeys enjoyed the Ashoka, Karanja, Plaksa, Nyagrodha, Jambu, Myrobalan and Naga trees. 4.75

Various types of forest trees standing on those plateaus shaken by the speedy wind showered flowers on those monkeys. 4.76

Soft to touch breeze with the incense of sandal blew and the bees hummed in the honey scented woods. 4.77

That king of mountain had plenty of dust of metal ores and that dust and the pollen which were dispersed by the speedy winds covered all those monkeys. 4.78

On the lovely mountain slopes, in full bloom on all sides were Ketaki and Sindhuvara trees, the charming Vasanti, Madhavi creepers with flowers full of scent, clumps of jasmine, Chiribila, Madhuka, Vanjula and Vakula, Ranjanka and Tilaka, Nyavriksha all in flower, Mango, Patalike, Kovidara in flower, Muchulinda, Arjuna, Simsapa and Kutaja, Hintala, Timisa, Chirna and Nipa, blue Ashoka, Sarala, Ankola and Padmaka all these trees were crawled in excitement by the monkeys who were delighted. 4.79-4.84

There were joyous wells with stairs and ponds in that mountain, which were liked by chakravaka birds, visited by karandava birds, crowded with water-fowls and cranes, visited by boars and deer, haunted on all sides by bears, hyenas, lions and many dreadful tigers. There were beautiful reservoirs of water with blossoming blue lotuses, water lilies, white water lilies, black water lilies and various other kinds of aquatic flowers. 4.85-4.87

On that mountain various types of birds were singing. Monkeys bathed in that water, drank it and also played in it. Some of them climbed on the mountain and some threw water at each other. 4.88-4.89

There the monkeys greatly enthused and with great vigour plucked fruits, roots with perfume of nectar as well as flowers. 4.90

Those honey coloured monkeys on seeing honey combs of great weight, drank honey from those combs. 4.91

Breaking trees, pulling out creepers and throwing away excellent mountains those bull like monkeys marched further. 4.92

Some monkeys well pleased with the honey that they got from trees shouted loudly, some were searching for honey and some were drinking honey excessively. 4.93

The earth was completely filled by those monkeys, like lotus fills the lake and paddy straws filled the field. 4.94

At that time the lotus eyed Rama reached the Mahendra Mountain and he climbed to the top of the mountain decorated by many trees. 4.95

After Rama, the son of Dasaratha climbed up to the top of the mountain, he saw the ocean filled with water and occupied by turtles and fishes. 4.96

Then after crossing systematically the great Sahaya and Malaya mountain, they approached the ocean which was making great sound. 4.97

Rama who greatly attracts and Sugreeva along with Lakshmana descended and went speedily to the forest adjoining the sea. 4.98

Rama after reaching the difficult to approach and very wide ocean, with rocks underneath which were washed vehemently by the waves spoke these words. 4.99

"Oh Sugreeva, now we have reached the home of Varuna and now we should think about how to cross it, which we had considered earlier. 4.100

"This lord of the rivers does not have a shore beyond and this ocean is impossible to cross without a proper strategy." 4.101

"And so let us have a strategy meet of the army here where we will discuss how the great monkey army will reach the other shore." 4.102

That great Rama who was greatly sorrowing due to the abduction of Sita reached that ocean and ordered the army to halt there. 4.103

"Oh Monkey chief Sugreeva, let all the monkey army enter this sea shore and once they reach we would discuss strategies to cross this sea." 4.104

"Let not any one slip away in any direction leaving his army unit and let the valiant monkeys search and inform us, if there is any hidden threat for us." 4.105

When Sugreeva as well as Lakshmana heard the words of Rama, they made the army halt in the sea shore stretched with trees. 4.106

That army which was stationed near the ocean shined like another ocean with water of the honey red colour. 4.107

The chief of monkeys who reached the forest in the shores of the ocean settled down there anxious to reach the other shore. 4.108

When they got settled there for a halt, the sound of their movement completely masked the great sound produced by the great ocean. 4.109

That army of monkeys divided in to three [Monkeys, apes and bears] which was under the control of Sugreeva was fully dedicated to the cause of Rama. 4.110

That monkey army which had reached that great ocean saw that great ocean which was diffused with high velocity wind. 4.111

Those monkey chiefs after seeing the ocean, which was the house of Varuna, which was boundless and which was inhabited by several Rakshasas sat there. 4.112

The ocean being the home of horrifying crocodiles and alligators, appeared like laughing with its waves carrying foam at the beginning and at the end of day appeared to laugh and dance. 4.113

The ocean rose with the moon rise and the image of the moon was reflected in it and it was full of huge alligators, swift and fierce winds and was teeming with whales and great fish. 4.114

That sea, the home of Varuna was filled with serpents having flaming hoods, plunged with mighty aquatic creatures, abounding in various types of mountains, too difficult to cross, with an inaccessible path, stifling, fathomless and an abode of Rakshasas. 4.115

The ocean whipped up by the wind moved along with sharks and twirling snakes rose and fell. 41.116

Always emitting sparkles and teeming with large water snakes, this ocean which is the home of enemies of Gods reached up to Patala. 41.117

The ocean looked like the sky and the sky was comparable to the ocean and so the sky and ocean looked without any differences. 41.118

The sky blended with the ocean and the ocean blended with the sky. The sky had lot of stars and the ocean had lot of gems and even here they are comparable. 41.119

The sky was filled with rows of clouds and ocean was filled with rows of waves and so there seems to be no difference between the sky and ocean. 41.120

The waves of the ocean hit one another and produced a terrific sound which was comparable with the thunder of the sky. 41.121

Those great monkeys saw that the sea lashed with winds was resonating with abundance of precious stones and the water was rising high as if enraged in a grip of hurricane, filled with a number of aquatic creatures and tossed by them in the air by seemingly murmuring waves. 41.122-41.123

Those monkeys stood wonder struck seeing the ocean producing huge sound by the movement of water to and fro. 41.124

This is the end of Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

5. Rama again Laments about Sita

[The monkey army is camped on the banks of the ocean. Feeling that sita is near but far away Rama laments about her absence. Lakshmana consoles him.]

On the northern banks of the ocean the monkey army was kept stationed, under the proper safety care given by Nila according to the rules. 5.1

The two great monkeys called Mainda and Dvididha, moved around the army in all directions for ensuring its safety. 5.2

After parking that army in the shore of lord of the rivers [Ocean], Rama seeing Lakshmana who was nearby told. 5.3

"People say that over passage of time the sorrow would vanish but my sorrow in not being able to see my wife keeps on increasing from time to time." 5.4

"I do not have sorrow that she is far away nor I have sorrow that she was abducted but I am sad that her age keeps on increasing." 5.5

"Oh wind blow in such a way that you touch my wife and then touch me, because only through you I can touch her and only through moon that I can see her." 5.6

"When she was being abducted my darling would have cried, "Oh Lord" and that thought is similar to the poison swallowed by me and it is burning my entire body." 5.7

"Day and night my body is being burnt by the fire of the God of love, and the fuel which is the thought about her is flaring in to flames due to the fire of thought about her." 5.8

"Oh Lakshmana, without you if I dive down in to the sea, I may fall asleep, because the fire of thought about her may be quenched slightly by the water." 5.9

"The thought that I myself who am passionate and her with charming thighs are sleeping on the same earth would help me to survive." 5.10

"Like a paddy field without water survives by getting wet with the water standing in another field, I also survive, because I hear that she is also surviving." 5.11

"When will I be able to see Sita with pretty hips as well as long lotus like eyes as prosperity after defeating the enemies." 5.12

"When shall she see me raising her lotus like face which has her pretty teeth and lips, which will be like a great medicine to my sickness?" 5.13

"When will her closely placed bulging breasts which are like the fruit of the palm tree and which are delightful and quivering press me?" 5.14

"That virtuous one with dark cornered eyes is in the middle of Rakshasas and she is not getting a lord to defend her and is like an orphan, though I am her lord." 5.15

"How is my darling who is the daughter of king Janaka and daughter-in-law of Dasaratha sleeping amidst those Rakshassis." 5.16

"She would come out from those unassailable Rakshassis, like the moon in autumn drives away black clouds." 5.17

"Sita who is by nature slender would further get slender due to her sorrow, due to her not taking food and due to adverse time and place." 5.18

"When will I be able to kill that king of Rakshasas with sharp arrows on his chest and bring back Sita and leave out this mental agony?" 5.19

"When will the virtuous Sita who can be compared to daughter of devas, would embrace my neck with anxiety and shed tears of joy?" 5.20

"When will I be able to leave away the horrifying sorrow of separation from Sita, like throwing out of dirty apparel?" 5.21

When the sagacious Rama was wailing like this, the light of the sun started declining and Sun got prepared to set. 5.22

After Lakshmana consoled Rama who was sad due to recollection of the lotus eyed Sita, both of them performed the rituals of the dusk. 5.23

This is the end of Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

6. Ravana Consults Ministers

[Seeing that Rama and his monkey army have come to the bank of the ocean, Ravana calls his ministers for consultations, He gives a very scholarly introduction to the need for mutual consultation.]

After seeing the fearful act done by Hanuman who was equal to Indra, The king of Rakshasas spoke to other Rakshasa chiefs with a depressed face. 6.1

"He who is only monkey was able to see Sita and he also entered destroyed the irresistible city of Lanka." 6.2

"That Hanuman assaulted the thousand pillared temple and killed excellent Rakshasas and the excellent city of Lanka was turned turbid." 6.3

"May all of you be safe. What shall I do now" What is the next act to be done by us? Please tell me what we are capable of doing, so that prosperity befalls us." 6.4

"The wise and noble men say that only through consultations, we can get victory and so I need your opinion about the very strong Rama." 6.5

"In the world there are three types of people, excellent, mediocre and base and I am now going to tell you the merits and demerits of such people." 6.6

"He who carries out consultations with friends or relatives who are equivalent to them or collectively ministers before starting an endeavor and make maximum efforts as per fate is the best among men." 6.7-6.8

"That person who thinks alone and analyses the merits and demerits of an endeavor alone, that person is a mediocre man." 6.9

"He who does not bother to think about merits and demerits and only depends on fate and does a job with gross neglect is a base man." 6.10

"People are classified as excellent, mediocre and base based on the thought process based on consultations." 6.11

"The wise people say that decision arrived based on consultations, consensus and based on the view of the scriptures is the best possible decision." 6.12

"That decision arrived after deliberating on several options and consultation thereafter, narrowing in to the one which is agreeable to all is mediocre." 6.13

"That decision arrived after knowing several opinions, arguing about it and not bothering about a unified decision is the base decision." 6.14

"Therefore, all of you being wise and intelligent, please arrive at, a well thought out action which has to be done by me." 6.15

"Rama is coming to the city of Lanka surrounded by thousands of monkey warriors, for besieging us." 6.16

"It is clear that Rama along with his brother and his army with proper strength can cross this ocean." 6.17

"He may dry up the ocean or take some other fitting option by his valour and since the enmity with the monkeys have commenced this way, please advise me as to what action is good for the city and army." 6.18-6.19

This is the end of Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

7. Ministers Flatter Ravana

[Those foolish ministers point out the great incidents in Ravana's life and the conquest of Indra by Indrajit and tell him, there is no need to worry as Indrajit alone can solve this problem.]

When the Rakshasas who were very strong, outside the path of justice and also foolish, heard these words of the king of Rakshasas they joined their palms and lifted them up, ignorant of the relative strength of the enemy army. 7.1

"Oh king, the strength of our army equipped with iron bars, tridents and double edged swords is really very great. Where is the need to worry?" 7.2

"You went to the city of Bhogawathi and defeated the serpents there and Khubera surrounded by many Yakshas living on the Kailasa mountain was defeated in battle by you." 7.3-7.4

"He who was appreciating himself due to the treaty with Lord Shiva and who was considered as the protector of the world and very strong, was defeated by you in battle." 7.5

"After putting down those Yakshas and putting them in to prison, You brought this Pushpaka Vimana from the top of Kailasa mountain." 7.6

"Due to fear, Maya the lord of Rakshasas desired friendship with you and that great Rakshasa offered his daughter in marriage to you." 7.7

"Another great Rakshasa king called Madhu Khumbinasa, who was the husband of your sister and who is difficult to defeat and proud of his valour was subjugated by you in war." 7.8

"Oh mighty armed one, you after going to Rasathala, took in to custody the great serpents like Vasuki, Thakshaka, Sankha and Jati." 7.9

"Oh killer of enemies, king of Rakshasas. Oh Lord, after fighting for one full year, with strong Dhanavas who were valiant and beyond destruction and who obtained great boons, taking only your strength in to consideration, you took them under your custody and you also learnt several tricks of illusion from them. 7.10-7.11

"Oh great one, You also defeated the sons of Varuna, who were strong and valorous and who had army of four divisions." 7.12

"Oh king after entering the great sea of the world of death which was full of great alligators who gave death as punishment and which had thorny rods of the silk cotton tree, which was turbulent with waves which were the noose of death, which was full of servants of the God of death Yama in the form of serpents and which was difficult to be conquered due to very high heat, you churned that sea in the form of army of Yama and won a victory and you warded off death and all the world was happy to see this great battle." 7.13-7.15

"The world was filled like big trees with royal warriors with great valour equal to the courage king Indra." 7.16

"Rama never matches them in properties of valour or enthusiasm and you defeated all of them who were difficult to defeat." 7.17

"Why is there a need for exertion on your part. Please stay here. Oh king, Indrajit fighting alone can destroy all those monkeys." 7.18

"Oh king after performing a matchless Yagna to please Lord Shiva, he [Indrajit] had obtained, a rare boon from him." 7.19

"Approaching that huge ocean of army of devas, whose fish are lanes and spheres, whose guts thrown asunder are duck-weeds, whose turtles are the elephants, whose frogs are the teeming horses, infested with alligators in the form of [eleven] Rudras [gods of destruction] and [twelve] Adityas [sons of Aditi], with huge serpents in the form of [forty nine] Maruts [wind gods] and [eight] Vasus, having chariots horses and elephants for its volume of waters and the sandy elephants for its volume of waters and the sandy banks its infantry, Indra was captured by him and was impelled to come to Lanka [as a prisoner]." 7.20-7.22

"That Indra who was the killer of Shambhara and Vruthra was released and went to heaven when your grandfather Brahma interceded on his behalf." 7.23

"Oh king you send your son Indrajit alone and he would bring to an end all the monkey armies including Rama and come back." 7.24

"Oh king, this unsuitable danger has only come from a very ordinary man and you should not take seriously, for you will easily kill Rama." 7.25

This is the end of Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

8. Ministers of Rakshasas Claim

[All the ministers and chiefs of Rakshasas claim that they alone can kill all monkeys. One Rakshasas suggests that they can take human form and deceive Rama.]

Then a Rakshasa called Prahastha who is of the colour of the rich blue cloud, who was a commander of his army with hands folded in salutation spoke. 8.1

"Devas, Dhanavas, Gandharwas, Ghosts, birds and serpents are not strong enough to attack you and why are you getting worried about two men?" 8.2

"All of us in good faith neglected that Hanuman, who deceived us and if I am alive that monkey cannot further go alive." 8.3

"If you give me an order, I would make the earth consisting of mountains and forests extending up to the sea, bereft of monkeys." 8.4

"Oh night walker, I will see to it that you are protected from monkeys and not even a little sorrow would come to you because of mistakes committed by you." 8.5

A Rakshasa called Durmukha spoke with great anger "This molestation done by him should never be tolerated." 8.6

"I am extremely sad that the city and private apartments of the king of Rakshasas was attacked by that king of monkeys." 8.7

"At this moment, all alone I would destroy all the monkeys whether they hide in the huge ocean or the great sky or the Rasathala." 8.8

The very powerful Vajradamshttra with great anger took a horrifying iron club with flesh attached to it and spoke as follows. 8.9

" The pitiable Hanuman and the saintly Rama along with Sugreeva and Lakshmana are not a very great difficult to conquer for me." 8.10

"Now itself I will kill Rama, Lakshmana along with Sugreeva with this iron club and return back immediately." 8.11

"Oh king, if you desire, kindly hear some more of my words. Anyone who is skilled in strategies and does not have lassitude can kill his enemies easily." 8.12

"Oh king of Rakshasas, thousands of Rakshasas who can take any desired form, who are valorous, who are appalling, who are very huge and who have firm resolve, can assume the form of human beings and without embarrassment can approach Rama and tell him as follows." 8.13-8.14

"We have been sent here by your younger brother Bharatha. He is in the process of collecting his army and would come here soon." 8.15

"Then we will go there with speed carrying, tridents, javelins, maces as well as bow and arrows." 8.16

"Standing in groups on the sky, we would kill the monkey army with mighty rain of stones and missiles and send them to the world of death." 8.17

"If Rama and Lakshmana fall in our trap softly, surely they would have to give away their soul and go away." 8.18

The valorous Nikumbha who was the son of Khumbakarna spoke with great anger to Ravana who tormented the world. 8.19

"All of you here stay with our great king. I would alone kill Rama and Lakshmana, and Sugreeva, Hanuman and all other monkeys." 8.20

Then a mountain like Rakshasa called Vajrahanu, who was very angry spoke licking his lips by his tongue. 8.21

"You all please do your jobs without any worries whatsoever. I alone will go and eat away the entire monkey army and so you can play happily and drink liquor." 8.22-8.23

"I alone will kill Sugreeva, Lakshmana, Angadha, Hanuman, Rama who is the war elephant." 8.24

This is the end of Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

9. Vibheeshana Advices Ravana

[Vibheeshana the younger brother of Ravana then points out the enemy's strong points and advices Ravana to return Sita. Without answering him Ravana goes to his home.]

Then, Nikumbha, Rabhasa, the exceedingly strong Surya satru, Suptaghna, Yanjakopa, Mahaparsva and Mahodara, the unconquerable demons Agniketu and Rasmiketu, then the powerful son of Ravana named Indrajit endowed with great energy, Prahasta and Virupaksha, Vajradamshttra who was extraordinarily strong, Dhumarksha and Atikaya and the demon by name Durmukha, carrying iron clubs, sharp-edged spears, spikes, darts, javelins and axes, bows with excellent arrows and swords shining like a vast expanse of water, and who were all extremely enraged, and flaming as it were with glory, those demons rose up and told Ravana. 9.1-9.5

"We will now itself kill Rama, Sugreeva and Lakshmana and that pitiable Hanuman who attacked the city of Lanka. 9.6

Vibheeshana with folded hands calmed down all those Rakshasas, who already had seized their weapons and after making them sit down spoke. 9.7

"Oh brother, only that which cannot be accomplished by the three methods [conciliation, gift and creating dissension] should be accomplishing by show of power according to wise men". 9.8

"The valorous acts bring results only in case of indifferent people, people who have been attacked by enemy and those struck down by fate." 9.9

"How do you wish to attack the famous Rama, who is not distracted, who has won over his anger and who is difficult to be conquered." 9.10

"Hanuman speedily crossed the horrifying ocean which is the lord of all rivers and can this act be imagined by anyone in the world." 9.11

"Oh night travelers, it is extremely difficult to measure the power of the enemy and without knowing that, they cannot be treated hastily with contempt by any means." 9.12

"Previously what wrong did Rama do to the king of Rakshasas, due to which his famous wife was abducted from Janasthana." 9.13

"Khara who has exceeded his limits was of course killed by Rama in a war because lives are to be definitely protected by all living beings according to their strength." 9.14

"Due to Vaidehi being here, a great fear has been created among us. It is better to return her who was brought so that quarrel due to animosity could be brought to an end." 9.15

"It is not proper to create enmity without any purpose with Rama who is valorous and is the follower of Dharma and let Maithili be given back to him." 9.16

"Before this city, which has elephants, horses, many gems, is shattered by his arrows, let us give back Maithili to him." 9.17

"Much before the great horrifying big monkey army which cannot be defeated attacks Lanka, let us return back Sita." 9.18

"Unless the beloved wife of Rama is returned back, the city of Lanka along with its valorous Rakshasas would perish." 9.19

"I am pleading with you due to our relationship and so please act on my words which are beneficial to you, and which are truthful and so please let Maithili be given away." 9.20

"Before Rama the son of the king discharges for your destruction by the very strong and unfailing arrows equal to the rays of autumnal sun which have provided with new heads and shafts, let Sita be given away to Rama." 9.21

"Immediately give up your anger, which destroys your happiness and Dharma. Resort to Dharma, which leads to joy and fame. Become placid so that we may live with our sons and relatives. Let Sita be given away to Rama." 9.22

After hearing the words of Vibheeshana, the king of Rakshasas left all of them and entered in to his home. 9.23

This is the end of Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

10. Vibheeshana Advices Ravana Again

[Next day Vibheeshana approaches Ravana in his own house and again requests him to return back Sita. Ravana gets angry and sends him away.]

Vibheeshana arrived at early dawn to settle matters of Dharma to the house of the king of Rakshasas for doing an important job. 10.1

Ravana's palace was looking like a chain of mountains and elevated like a mountain peak and well divided wide apartments where great people lived. 10.2

They were occupied by great ministers who were intelligent and loved by all. That house was guarded on all sides by Rakshasas who were trustworthy and efficient. 10.3

The Wind in that place was filled by the smell of breath of elephants in rut, was tumultuous being filled by the sound of great conches and was echoing with the sound of musical instruments. 10.4

Being populated by multitude women, its principal passages were filled with the sound of their talk, and was with golden turrets which were excellently decorated. 10.5

"It was like the palace of Gandharvas and Maruths and was filled with collection of jewels and looked like a palace of passionate people." 10.6

Vibheeshana with great luster entered the palace of his elder brother who was shining like a Sun entering in to a huge cloud. 10.7

He heard the sound of the holy chants of purification recited by experts in Vedas, which wished victory to his brother. 10.8

That Vibheeshana with great strength saw Brahmins who were experts in Vedic chants being worshipped and being given pots filled with curd, ghee and unbroken rice along with flowers. 10.9

Vibheeshana who was shining due to his own luster and who was being worshipped by other Rakshasas, saluted the very strong Ravana the younger brother of Khubera who was sitting on the throne. 10.10

After he who was an expert in ritual formalities did the customary formalities, he occupied a golden throne as indicated by the eye of the king. 10.11

In the presence of ministers as well as in private audience, he spoke to the great soul Ravana, words which are beneficial, meaningful and reasonable. 10.12

Vibheeshana who could discriminate between good and bad things, sought the favour of his elder brother by telling soothing words and spoke in consonance with the place and time. 10.13

"Oh killer of enemies, from the time Sita reached here, inauspicious omens are being seen by us." 10.14

"Even if the sacrificial fire is fed with oblations after uttering a proper set of Mantras, the fire is not flaring up well, emitting sparks, its flames are enveloped in smoke and are coming forth, polluted with soot." 10.15

"Serpents are being found near the altar of the sacrificial fire as well as near places of Vedic rituals, ants are found in the Havya, which has to be offered in sacrificial fire." 10.16

"Cow's milk is getting curdled and great elephants are not going in rut and horses are neighing miserably and are not eating grasses." 10.17

"Donkeys, Mules and camels are shedding tears and are losing their hairs and are not getting cured despite being medically treated." 10.18

"Crows in groups are crying in a cruel manner from all directions and are seen at the top of towers and assembly of men." 10.19

"Vultures are flying over the city in circles and inauspiciously approach during both during dawn and dusk." 10.20

"Meat eating animals are found to cry loudly at the city gates with a voice like thunder." 10.21

"Oh valorous brother, when things are happening this way, an atonement is appropriate and I feel that you have to return Vaidehi to Rama." 10.22

"Oh king, if you think that I am talking all these because of my infatuation or greed, even then you should not find fault with me." 10.23

"These bad omens are being seen all over the city by Rakshasas as well as Rakshassis and also by members of your private apartment." 10.24

"All your ministers are not giving this advice to you and I would certainly tell you whatever I have seen or heard and you should take appropriate action regarding all these." 10.25

Thus a brother Vibheeshana spoke to his brother Ravana who is the greatest of Rakshasas in between several ministers." 10.26

After having heard these beneficial, very meaningful, soft, reasonable and suitable for past, present and future words, with great anger in reply he uttered the following. 10.27

"I do not see fear from any one? Raghava will never get back Maithili and even if the elder brother of Lakshmana comes along with Indra, for a war with me, he would not be able to stand before me." 10.28

The ten faced one who was greatly strong and very greatly valorous, who has previously destroyed the army of devas after saying this sent away his brother Vibheeshana who was telling suitable words.10.29

This is the end of Tenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

11. Ravana Summons General Council

[Not satisfied with the advice he got, Ravana summons a general council of Rakshasas. All people including Vibheeshana and Prahastha arrive for attending the council.]

That sinful king got further weak being passionately loving Maithili, despising the kind hearted friend as well as by his sinful action. 11.1

Since the prospect of war was coming very near, Ravana wanted to do further consultations with his friends and ministers. 11.2

He mounted the great chariot covered by gold and studded with valuable gems and drawn by trained horses. 11.3

Having mounted that best chariot, that great Rakshasa with ten necks started moving towards his council making the rattling sound of a great cloud. 11.4

Heroes holding sword and shield and Rakshasas armed with all weapons, marched in front of the chariot of king of Rakshasas. 11.5

With very many unpalatable shapes and wearing different type of ornaments, the Rakshasa marched surrounding him from sides as well as behind. 11.6

Great charioteers in chariots, elephants in rut and horses in different gaits speedily rushed after the ten necked one. 11.7

Some were Holding mace and iron rod, some holding Shakthi and Javelin and some were wearing axes and other type of tridents. 11.8

Then thousands of trumpets gave rise to huge sound and several conches produced tumultuous sounds.11.9

Then that great chariot with an auspicious look making sounds by moving wheels soon, entered the royal avenue. 11.10

The spotlessly pure white Umbrella which was held over the head of the king of Rakshasas shined like a full moon. 11.11

Two white cowry fans made of yak tails and having handle made out crystal and with golden fringes were also shining. 11.12

All the Rakshasas who were standing on the land, bowed their head and saluted the king of Rakshasas riding on a chariot. 11.13

Praised by the Rakshasas who were cheering him to get victory, that harasser of enemies approached the council hall. 11.14

Ravana with great splendour, with his body shining brightly, entered that assembly hall, which was paved with gold and silver, whose interior was wrought with pure crystal, carpeted with skins of deer, guarded by six hundred evil spirits, ever shining and well-constructed by Visvakarma. 11.15-11.16

Ravana occupied a great seat in that hall, embedded by Vaidoorya gems, covered with a skin of Priyaka and furnished with pillows. 11.17

After that the king Ravana ordered his emissaries, who were valorous, "Since I know what the enemies are doing there is a great work before us and so call all the Rakshasas quickly." 11.18

Hearing the words of the Rakshasa king, they went round the entire Lanka, in to gardens and inside bed rooms and in to every house without fear and summoned Rakshasas from everywhere. 11.19-11.20

Some Rakshasas came mounted on pretty chariots, some came on horses, some came on elephants and some others walked down. 11.21

The city became very crowded with the coming of Rakshasas on chariots, horses and elephants and appeared like birds rushing fast in the sky. 11.22

Parking horses, elephants and various kinds vehicles like chariots, they entered by foot the assembly-hall as a mountain-cave is entered by lions. 11.23

After touching the feet of the king, in return honoured by him, some of them sat on seats, some on mats and some on bare grounds. 11.24

As per the order of the king they all assembled in the council hall and took position around the king as per their rank. 11.25

Ministers who were scholars who were well versed in deciding action and those endowed with good qualities, those who knew everything, king's ministers who could perceive things by their power of intellect and warriors in hundreds, gathered according to their importance in that assembly hall, which was wrapped with gold, for telling their opinions on all actions. 11.26-11.27

That great soul Vibheeshana who was famous got in to an auspicious and very broad chariot, with several of its part being made in gold and which was drawn by good horses, and drove towards the council hall of Ravana, his elder brother. 11.28

Then that younger brother Told the king his name saluted him by touching his feet. Sukha and Prahastha did also like wise and Ravana allotted them all suitable seats. 11.29

The aroma of the best aloe and sandal paste painted on the persons as also of garlands worn round the necks of those Rakshasas duly adorned with ornaments of gold and gems and attired in excellent clothes diffused all round in the assembly-hall. 11.30

The assembled Rakshasas there did not shout loudly. None told a lie or even talked vociferously. All of them were ready for action and were endowed with terrible energy. All of them sat, perceiving their lord's face. 11.31

In that assembly Ravana who was self-willed shined with extreme brilliance among all those Rakshasas who have assembled there and appeared like Indra among the Vasus. 11.32

This is the end of Eleventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

12. Khumbakarna Speaks

[Ravana briefs his people about past events and tells them that he is passionately in love with Sita. Khumbakarna says that what he has done is wrong, but he will do all his best to defeat Rama and his army if needed.]

Then Ravana who was the most eminent in the assembly seeing the gathering instructed Prahastha the commander in chief of the Rakshasa army. 12.1

"Oh commander, you are instructed to give orders to the warriors of well-trained four branches of the army to take up the job of protecting the city. 12.2

Then Prahastha who had a steadfast mind, with a view to follow the command of the king, stations his whole army outside and inside the city. 12.3

After stationing the army for the defense of the city as per the king's order, Prahastha sat in front of the king and spoke. 12.4

"Your army which is as strong as you, has been stationed inside and outside the city and so with a mind without any distraction, do whatever is needed by you. 12.5

That king who was interested in the welfare of his country, after hearing the words of Prahastha, for obtaining pleasure spoke amidst his friends. 12.6

"When you are in difficult situations, regarding Virtue, pleasure and wealth, you are able to have a correct idea about your likes and dislikes, pain and pleasure, gain and loss, and advantages and disadvantages." 12.7

"All actions of mine have been undertaken by me were done with great attention and never in vain." 12.8

"I would attain great prosperity because of the cooperation shown by all of you, like Indra gets prosperity through cooperation of moon, planets, devas and stars." 12.9

"I am intending to tell all of you again though I had not informed Khumbakarna earlier because he was asleep." 12.10

"The very strong Khumbakarna, who can wield all weapons has been sleeping for the past six months and now he has woken up." 12.11

"Sita the darling wife of Rama and daughter of Janaka was brought from Dandakaranya, which is frequented by Rakshasas." 12.12

"That lazy one does not want to climb in to my bed and I am of the opinion in the three worlds, there is no one else like her." 12.13

"She has slim waist, well developed hips, has a face like autumn moon, resembles a golden doll, gentle and is like a doll of illusion created by Maya." 12.14

"Seeing that matchless one keep her red and very soft feet, evenly placing on the ground, my lust has been kindled." 12.15

"Seeing her flame like looks, her luster like the sun, prominent nose and pretty eyes, I have become weakened and have become owned by passion."
12.16

"I am polluted by passion, anger and joy which makes me pale and I have been suffering from sorrow ever since." 12.17

"That large eyed one begged for one year time from me, expecting that she would see her husband Rama and I accepted the auspicious request of that pretty eyed one and I have become weary due to lust for her, like a horse running on the same path continuously." 12.18-12.19

"How will those monkeys living in the forest or the sons of Dasaratha cross this unassailable sea which is crowded by many sea animals?" 12.20

"But one single monkey has caused great destruction here but the result of their action is unpredictable. Please tell me what is in your mind." 12.21

"We have no fear with human beings. Even so, this matter can be discussed. Earlier, together with you, I conquered the devas in a battle between the devas and Rakshasas. You also conquered them. Knowing the whereabouts of Sita, that Rama and Lakshmana together with Sugreeva and other monkeys have reached the other shore of the ocean." 12.22-12.24

"Please tell me a plan, which is legal and by which Sita need not be handed over and Rama and Lakshmana are killed." 12.25

"I do not find anybody in this world has the capacity to cross this ocean along with the monkeys and so surely victory will be mine." 12.26

Hearing that appeal from him which was laced only with passion, Khumbakarna spoke the following words with great anger. 12.27

"You should have properly thought over before bringing Sita who was accompanied by Rama and Lakshmana, to this place, for even Yamuna at its starting point fills a depression on earth with water." 12.28

"Oh king, it would have been greatly proper, if you have done this consultation before doing that act." 12.29

"Oh ten faced one, when a king does the affairs of the kingdom as per law of justice would not repent later." 12.30

"Unplanned actions lead to negative results and get spoiled, like oblations without devotion gets negative results." 12.31

"He wants to do actions which ought be done earlier at a later time, would be doing rituals done after death not according to Vedic percepts." 12.32

"Seeing superior strength in acts done without consistency and seeking his weak point is like the swans seeking a clearing in the Krouncha mountain." 12.33

"You have undertaken to do this job without proper thought and by luck Rama did not kill you, for a piece of meat mixed with poison would kill the one who eats it." 12.34

"Oh blemish less one, therefore by killing your enemies I will neutralize, the dis-honourable act of yours towards them." 12.35

"O, night traveler ! I shall kill your enemies. I shall fight in this war with those two brothers, even if they are Indra and the sun-god or the god of fire and the wind-god or Khubera and Varuna. "12.36

"With a mountain sized body, sharp teeth and carrying huge weapons, I will roar and attack them and kill even if they are Indra." 12.37

"Before that Rama kills me with his arrow, I shall definitely drink his blood, so please get cheerful." 12.38

"I will bring pleasure to you by killing those sons of Dasaratha and also fetch victory to you. After killing Rama and Lakshmana, I will eat away all the monkeys." 12.39

"Enjoy passion, drink to the extent of your desire without any anxiety. I will send Rama to the abode of Yama and Sita would be yours forever." 12.40

This is the end of Twelfth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

13. Mahaparswa's Suggestion

[Mahaparswa says that there is nothing wrong in possessing Sita with force. Ravana tells him a curse which was given to him by Brahma, which would make his head break in to thousand pieces, if he takes possession of any lady with force.]

Noticing that Ravana was very angry, a very strong Rakshasa called Mahaparswa, thought for a moment and told the following words. 13.1

"Indeed after reaching the forest, which is inhabited by wild beasts and if a man does not drink honey, he is childish." 13.2

"Oh destroyer of enemies, when you are lord of all beings, who can be a lord to you? So you step down on the heads of your enemies and then enjoy with Sita." 13.3

"Forcibly like a cock behave with her, and charge and again charge that Vaidehi and enjoy her." 13.4

"After you get satisfaction to your passion, why bother about what will happen latter? All that comes and that which is yet to come would be prevented by that." 13.5

"Kumbhakarna along with our strong Indrajit is capable of opposing even the God Indra?" 13.6

"After giving gifts, consoling, creating competition are tried and not working, I like getting this done through punishment." 13.7

"Oh very strong one, without any doubt we will take in to our custody all those enemies of yours who manage to reach here." 13.8

When spoken like this by Mahaparswa, the king Ravana honoured him and spoke as follows addressing him. 13.9

"Oh Mahaparswa, please know about a little secret about me. I shall tell you about it, which occurred to me a long time ago." 13.10

"Once when I was going to the home of Grandfather[Brahma], I happened to see a deva maiden called Punjikasthala who was like a lightning hiding in the sky." 13.11

"She was undressed and forcibly enjoyed by me and she like a crumpled lotus flower went to the home of lord Brahma." 13.12

"I think that this matter was informed to the great soul Lord Brahma and then the greatly enraged Brahma told me these words." 13.13

"From today onwards, if you make love to a women forcibly, without any doubt, your head would break into hundred pieces." 13.14

"Due to the great effect caused by this curse, I am not forcibly making Sita, the daughter of Janaka mount in to my bed." 13.15

"I have the force of the wind and speed of the ocean and without knowing this the son of Dasaratha is attacking me." 13.16

"Who would like to address me who is like a lion sleeping in a mountain cave, which would make me like death?" 13.17

"That Rama has not seen my arrows which are like serpents and which have two tongues and that is why he is marching against me in war." 13.18

"Very quickly by making use of hundreds of arrows of mine which are like Vajrayudha I will burn Rama like tormenting an elephant with fire brands." 13.19

"With my great army I will destroy the army of Rama, just like rising sun destroys the shining of stars." 13.20

"Neither the thousand eyed Indra nor Varuna can defeat me in battle and once upon a time this city of Lanka was captured in a battle from Khubera by me." 13.21

This is the end of Thirteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

14. Vibheeshana Chides Ravana

[Vibheeshana criticizes the action of his brother and requests him to return Sita so that all Rakshasas are not destroyed.]

Hearing the words of the king of Rakshasas and the roar of Kumbhakarna, Vibheeshana told the following useful words to the king of Rakshasa. 14.1

"Who has tied unnecessarily this gigantic serpent called Sita, whose bosom is the hood, whose anxiety is the poison, her sweet smiles are the fangs and whose five fingers are the five hoods. , around your neck" 14.2

"Before the mountain sized monkeys whose weapons are their teeth and nails descend on Lanka, please give back Maithili to the son of Dasaratha." 14.3

"Before the arrows of Rama which are equivalent to Vajrayudha come with a speed of wind and cuts off the heads of the Rakshasa chiefs, please give back Maithili to the son of Dasaratha." 14.4

"Oh king, neither Kumbhakarna or Indrajit and either Mahaparsva or Mahodara and either Nikumbha or Kumbha or even Atikaya can withstand Rama in a battle." 14.5

"Even if you are protected by the sun or Maruths or you are seated on the lap of Indra or even God of death or even if you have penetrated in to heaven or hell. The arrows of Rama would not spare you." 14.6

After hearing the words of Vibheeshana Prahastha replied, "We have never felt any fear and we do not have any fear with devas or Rakshasas at any time." 14.7

"When we do not have any fear from Yakshas or Gandharwas or eminent Nagas or from birds and reptiles on the field of battle, how can we have fear from Rama, the son of a human king at any time in battle?" 14.8

Hearing the words of Prahastha which were not good for the king, Vibheeshana who had a stable mind and was firm in following Dharma, Artha and Kama spoke these very meaningful words" 14.9

"Oh Prahastha, the actions that the king or Mahodhara or Kumbhakarna told about Rama are impossible to be implemented and is like wicked people trying to go to heaven." 14.10

"How can the killing of Rama who is an expert in war by you Prahastha or all other Rakshasas happen, for how can a person without even a piece of wood cross an ocean." 14.11

"In front of Rama who considers Dharma as important, who is a great charioteer, and an important king of the Ikshuvaku dynasty, even Devas would feel bewildered and so how can ordinary people accomplish anything?" 14.12

"Oh, Prahastha, The sharp arrows discharged by Rama, which are furnished with eagle's feathers and are dangerous to be approached and since they have not yet penetrated, your body, you indulge in a boastful talk." 14.13

"The sharp and fatal arrows, discharged by Rama with the speed of a Vajrayudha, have not yet penetrated, duly splitting your body. That is why; you are indulged in a boastful talk." 14.14

"Ravana or Triseersha, with great strength or Nikumbha the son of Kumbhakarna or Indrajit or yourself are not capable to withstand Rama, who is equal in strength to Indra, in battle." 14.15

"Even Devantaka or Narantaka or Atikaya or Atiratha of very big proportions, or Akampana who is as mighty as an ocean are not capable to withstand against Rama in battle." 14.16

"Now our king is addicted to several bad habits, is rude by nature and his friends have become his enemies and he is now acting without any consideration for the destruction of Rakshasas.14.17

"You also please lift the king and release him from the ties of terrific and exceedingly strong snake of boundless proportions and having one thousand heads." 14.18

"It is time that all his friends, who are getting full favours from him, should collect together and if needed pull him back by catching his hair because he is in the clutch of very strong evil spirits." 14.19

"This Ravana, for his part who is going to be enveloped forcibly by an ocean in the shape of Rama - which is full of excellent water and who is about to fall into the mouth of Patala in the shape of Rama, is fit to be rescued united by you." 14.20

"I am telling these right and wholesome words, to this city and the Rakshasas inhabiting it as well as to the king and his well-wishers. Let Sita be given back to the son of the king." 14.21

"He alone is a good minister, who after understanding the strength of others as well as our own strength, judges our own present position, possible decrease or increase and tells his opinion in the interests of the king." 14.22

This is the end of Fourteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

15. Indrajit Criticizes Vibheeshana

[Indrajit makes fun of Vibheeshana and says he is a coward. He feels that he can easily kill Rama and his monkey army. Vibheeshana gives a fitting answer.]

After hearing carefully the words of Vibheeshana who was equivalent to Bruhaspathi in intelligence, the great Indrajit who was a chief of army told.
15.1

"Oh young father, why are you talking these meaningless and greatly fearful words ?Even a person who is not born in our race at this time would not speak such words and do such things." 15.2

"This youngest father is the only male in our race who lacks, strength, valour, fighting spirit, courage, prowess and also luster." 15.3

"Who are after all these human beings who are the sons of the king? They can easily be killed by one ordinary Rakshasa among us and oh coward, why are you frightening us?" 15.4

"Once I threw on the floor the lord of devas who was supposed to be lord of the three worlds and all the deva groups who were there at that time fled in different directions." 15.5

"I also threw the Iravatha elephant which was making discordant sounds on the floor and then by extracting its teeth, I made all the deva groups greatly scared." 15.6

"How is that I who had destroyed the pride of Devas and who made the life of asuras miserable, can become incapable of conquering the ordinary sons of a king who are mere human beings?" 15.7

Hearing those words of Indrajit who was equal to Indra and very difficult to be conquered and who was greatly powerful, Vibheeshana who was best among those who carry weapons spoke the following very meaningful words. 15.8

"Oh Lad, you do not have stability in providing advice. You are a child and have not attained maturity and so you are prattling many words which are without any meaning and which will lead to your destruction." 15.9

"Oh Indrajit, you are not accepting words from me indicating destruction of Ravana from Rama due to ignorance, as in the name of being a son of Ravana you are his enemy." 15.10

"Due to your ignorant brain you are fit to be killed,. No he who brought a reckless boy like you who is greatly adventurous to this assembly near the great ministers is fit to be killed." 15.11

"Oh Indrajit, You are a stupid, lacking stability, without humility, rude natured; unwise; evil person, inexperienced and highly evil minded. You are speaking in this manner because you are an immature boy". 15.12

"In battle who can bear the arrows which are discharged by Rama which are similar to staff of God of death and which has the luster of the staff of Brahma and take the form of god of death." 15.13

"Oh king let us offer riches, gems, good jewels, excellent cloths, bright coloured gems and Goddess like Sita to Rama and then live a life without anguish." 15.14

This is the end of Fifteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

16. Ravana Talks Harshly to Vibheeshana

[Ravana shouts at Vibheeshana and calls him as a traitor. Unable to tolerate this Vibheeshana decides to desert him.]

Hearing the words of Vibheeshana which were stable, suitable and aimed at welfare, Ravana driven by the God of death spoke these harsh words. 16.1

"One can live with an enemy and even a very poisonous snake but cannot live with an enemy who is taking like a friend." 16.2

"Oh Rakshasa, I know about the behaviour of all men belonging to our clan and all these men of the clan rejoice at the bad luck of the members of their own clan." 16.3

"Oh Rakshasa, the people of the clan insult and humiliate the members of their own clan who is a great leader, an educated one, a person following Dharma and one who is valorous." 16.4

"These horrible members of our own clan have concealed thoughts and treacherous minds and these bad ones rejoice at the sufferings of the members of their own clan." 16.5

"Please hear the musical verses spoken by elephants in Padmavana long ago, when they saw men holding noose in their hands." 16.6

"To us fire, noose or weapons do not cause any fear but the horrifying people our clan driven by selfishness definitely causes fear." 16.7

"These people our clan without any doubt will inform our strategy to our enemies enabling them to catch us and so it is well known that fear of people of our clan is greatest to us." 16.8

"In cow there is wealth, in members of our clan there is fear, in ladies there is fickleness and there is austerity among Brahmins." 16.9

"Oh soft one, people are venerating me not because they like you and I obtained all these riches by sitting tight on head of my enemies." 16.10

"Just like drops of water falling on the leaves of lotus does not cling to it, the friendship with ungentlemanly people does not last long." 16.11

"Though the clouds of autumn makes roaring sounds, it cannot wet the earth and like that the friendship with ungentlemanly people does not last." 16.12

"Like the honeybee drinking honey does not stick to it due to desire for more, you also are one who does not stick to friendship." 16.13

"Like a honey bee cannot drink honey from the flower of grass, friendship and love cannot be extracted from ungentlemanly people." 16.14

"Like an elephant dirtying itself pouring on itself dust by its trunk after its bath, the friendship with ungentlemanly people gets dirtied like that." 16.15

"Oh person moving at night, if these words had been uttered by someone else, he would cease to exist in a moment, oh breaker of our clan, a curse on you." 16.16

When these harsh words were heard by Vibheeshana who was a man of justice, armed with a mace and four of his assistant Rakshasas, he soared in to the sky. 16.17

Vibheeshana who was greatly angered, after rising in to the sky spoke these words to his brother who was the king of Rakshasas. 16.18

"Oh king you are my elder brother and so please say whatever you like, for according to Dharma an elder brother is equivalent to our own father but I am not able to tolerate these harsh words from you." 16.19

"Oh ten faced one, I spoke to you proper words aimed at your welfare but one with a ill composed mind cannot understand words spoken by a well-wisher." 16.20

"It is easy to get people who always speak the words that you love, but those people who speak proper words which are not pleasing are difficult to find." 16.21

"All beings are dragged away tied by the noose of God of death but I am not able to save you as you are in the house that is burning." 16.22

"I do not want to see you killed by Rama using his deadly arrows, which are like flaming fire decorated with gold." 16.23

"Persons who are strong and valiant and who are skilled in use of weapons, when the proper time comes sink down like a dam constructed on sand." 16.24

"As an elder brother, please bear with my words spoken to you desiring your welfare. Please take care of yourself, the city and its Rakshasas, Be safe. I am going away,. Become happy because of my absence." 16.25-16.26

"Oh person moving at night, Due to my desire for your welfare, I might have used words restraining you and you might not have liked them. This is because persons who near their end do not accept the advice of well-wishers." 16.27

This is the end of Sixteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

17. Vibheeshana Seeks Protection

[Vibheeshana along with his four ministers seeks protection from Rama. The monkeys suspect hi,. Rama asks the opinion of monkey chiefs. Only Hanuman feels that he should be accepted.]

After the younger brother of Ravana spoke these harsh words to Ravana, immediately he arrived at the place of Rama and Lakshmana. 17.1

The monkey lords standing on the ground saw on the sky him who was like Meru Mountain and who was shining like lightning. 17.2

They also saw his four assistants who were huge and valorous, They were also carrying weapons and were wearing ornaments. 17.3

He was looking like a mountain of clouds and having shine like Vajrayudha and valorous one was having divine weapons and wearing divine ornaments. 17.4

Sugreeva the king of monkeys seeing Vibheeshana among those five people, being intelligent became worried along with other monkeys. 17.5

After thinking for a moment, he spoke to the monkeys along with monkey lords including Hanuman. 17.6

"See these well-armed Rakshasa along with four others and there is no doubt that they are coming to kill us." 17.7

When the best of the monkeys heard the words of Sugreeva, he lifted Sala trees as well as mountains and spoke as follows. 17.8

"Oh king, quickly order us, so that we can kill those wicked ones so that those fools will fall on the ground dead." 17.9

When they were talking to each other like this Vibheeshana reached the northern shore and comfortably stopped there. 17.10

That very intelligent one, staying comfortably in the sky itself, spoke in a loud voice to them after seeing Sugreeva and other monkeys. 17.11

"There is Rakshasa with bad conduct who is the king of the Rakshasas and I am the younger brother of that bad one and known as Vibheeshana. 17.12

"He is the one who abducted Sita from Janasthana after killing Jatayu and that pathetic lady who is being held captive is being held against her will and is guarded by Rakshasis." 17.13

"I persuaded Ravana again and again by various type of words and arguments to return Sita safely to Rama." 17.14

"Being encouraged by God of death, he did not accept my advice just like a perverted person does not accept medicine." 17.15

"He told harsh words to me, treated me as his servant and also insulted me and I forsaking my son and wife, have come to surrender to Rama." 17.16

"Please inform quickly that great soul Rama, who protects the entire world, that Vibheeshana has come." 17.17

Hearing these words Sugreeva who does things swiftly hurriedly told these words to Rama in front of Lakshmana. 17.18

"Unexpectedly he who is an enemy belonging to the enemy army has come here to kill all of us like owls destroying the crow." 17.19

"O, destroyer of enemies! You should be aware of the design, distribution, leading of the army and the secret service of the monkeys and also of your foes. May good come to you!" 17.20

"The Rakshasas who can take any form they like can vanish too and they are heroic as well as deceitful and so we cannot trust them. 17.21

"He may be a spy sent by Ravana the King of Rakshasas and there is no doubt that he can become one of us and create differences between us." 17.22

"Otherwise that intelligent one can find out our weaknesses or having gained our confidence, he may even attack us." 17.23

"We can accept the army provided by friends of the forest or accept the help of hereditary paid warriors but we should avoid taking help from the enemy." 17.24

"He is by nature a Rakshasa who is the brother of our enemy who has directly come over from him and so how can we trust him?" 17.25

"The younger brother of Ravana whose name is Vibheeshana along with his four assistant Rakshasas has approached you for protection." 17.26

"Oh Rama who can judge what is right, I feel that this Vibheeshana has been sent by Ravana and we have to first arrest him." 17.27

"Oh faultless one, he has come here sent by a crooked Rakshasa and when you start trusting him, he would attack you using his powers of illusion." 17.28

"This Vibheeshana is definitely the brother of the cruel Ravana and so let us kill him and give severe punishment to his assistants." 17.29

"After the chief of the army who was an expert in talk expressed his views hurriedly, Rama the master of words thereafter preferred to be silent." 17.30

The very strong Rama after hearing these words of Sugreeva told the monkeys sitting in front of chief Hanuman who was near him." 17.31

"The very reasonable opinion about the brother of king Ravana spoken by Sugreeva was also heard by you." 17.32

"An efficient and intelligent person desirous of the everlasting welfare of his friend, should advise him, when he faces difficulties." 17.33

When Rama asked them like this, those monkeys who wanted to do good to Rama, without any hesitation freely told their respective opinion. 17.34

"Oh Raghava, in these three worlds, there is nothing that you do not know but with a view of honouring us, you are asking our opinion." 17.35

"You are wedded to Dharma, you consider truth as your penance, you have unfailing valour, you have unfailing memory, you are committed to the welfare of your friends and you take action only after proper investigation." 17.36

"And so one by one your intelligent and very efficient ministers would tell about their opinion about this matter." 17.37

Then the very intelligent monkey Angadha told first Rama that Vibheeshana should be tested first before taking any decision. 17.38

"Vibheeshana who has directly come from our enemy should always be suspected and so soon, he cannot be considered as a trustworthy person." 17.39

"The people who cheat move about hiding their real nature and attack us at our weak places and lead to great misfortune." 17.40

"One should take decision only after examining the possible merits and demerits and accept a particular action if it is likely to lead to good and reject it if it is likely to lead to bad." 17.41

"If we find lot of faults in him let us reject him but if we find only good in him let us accept him." 17.42

Then Sarabha told the following meaningful words. "Oh tiger among men, let us send a spy to follow him and report to us." 17.43

"Suppose we send a spy who is extremely intelligent who would examine his activities, then we can take a decision according to justice." 17.44

Jambhavan who could see this matter with the sayings of scriptures advised in a faultless way after examining the good and bad of it. 17.45

"This Vibheeshana has come from the king of Rakshasas who is our greatest enemy and is a great sinner and has arrived at an improper place and time and so by all means he should be suspected." 17.46

Then Mainda who is an expert in discriminating bad from good and who has great command over his words spoke these reasonable words. 17.47

"Oh king of kings This Vibheeshana is indeed the younger brother of Ravana and so let us find about him by questioning him using sweet words." 17.48

"Oh bull among men, then after knowing his mind and concluding whether he is bad or good one, we have to take decision as per our intelligence." 17.49

Then the best among ministers who was highly civilized Hanuman told smooth, meaningful, sweet and brief words. 17.50

"Even Bruhaspathi cannot excel you in your capacity to talk as you possess exalted intelligence. You are also powerful, best among men, intelligent and efficient." 17.51

"I am not talking to cause a fight and not to excel over others and Oh Rama, I am talking about this due to the importance of the matter." 17.52

"I am seeing error in the judgment of ministers regarding the advantages and disadvantages of the matter and I feel that a judicial investigation is not possible." 17.53

"Without entrusting a work, it is not possible to judge the ability of any one and I feel that it is too early to entrust any job to this stranger." 17.54

"The idea of some ministers to send a spy on him is impracticable as that particular method is greatly impractical." 17.55

"It has been said that Vibheeshana came at the wrong time and place. I desire to tell my opinion on this and so kindly listen." 17.56

"He has taken this decision after comparing merits and demerits between you and Ravana and has decided you are superior to him now only and hence the time and place seems to be all right." 17.57

"After seeing the wickedness in Ravana and the great valour in you, it is worthy of his judgement to decide to come to you." 17.58

"Some ministers told that since he is a stranger, it is only proper to question him before accepting him. But please hear my views." 17.59

"When he who is wise man is being questioned, he would start doubting you and one who comes as a friend becomes faithless, if he is questioned." 17.60

"Oh king without great skills in judging between different voices and tones, it is not possible to judge speedily about his intention." 17.61

"I do not see any bad intention in him or in his talk. And his clear and composed face makes me not to have any doubt in him." 17.62

"A person intent on cheating does not approach fearlessly and with confidence and he does not look like a bad one and so I do not have any doubt in him." 17.63

"It is not possible to hide the emotions in one's face and even if it is hidden, his deeper intentions get revealed through the face." 17.64

"Oh expert in action, an action has to be done at the proper time and place and leads to fruitful results only if it is done speedily." 17.65

"Seeing your perseverance, noticing the improper behaviour of Ravana, hearing about death of Vali. hearing about crowning of Sugreeva, intelligently desiring for this kingdom, he has come here. Taking into consideration, this aspect alone, it is proper to accept him." 17.66-17.67

"I have told you this to the best of my ability after noting the sincerity of this Rakshasa and after hearing the words of mine, you have to judge on this matter." 17.68

This is the end of Seventeenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

18. Rama Accepts Vibheeshana

[Sugreeva is against giving protection to Vibheeshana. Rama makes him agree quoting Sastras as well by telling several incidents. Sugreeva agrees and they decide to accept the surrender of Vibheeshana.]

The unconquerable Rama who was pleased after hearing what was told by the son of wind God replied with a firm mind, his opinion. 18.1

"I also desire to tell you my opinion about Vibheeshana and I want you all who are interested in my welfare to hear it." 18.2

"I do not forsake anyone who comes to me with friendship in spite of his having any defect because learned people say that acceptance of such a person is irreproachable." 18.3

Sugreeva examined and analyzed the words spoken by Rama and that monkey chief gave this auspicious reply. 18.4

"It seems that this night traveler who forsook his elder brother when he was in deep trouble is very dangerous for he may betray any one at any time." 18.5

When that son of Kakustha clan, who is really valorous, heard the words of the king of monkeys, he looked round everyone, smiled a little and spoke to Lakshmana who has an auspicious look. 18.6-18.7

"Without reading the Sasthras and without serving old people, it is not possible to speak such words as spoken by the king of monkeys." 18.8

"If we examine it with concentration, it appears to me that there is something peculiar in these circumstances and it occurs among kings and ordinary people." 18.9

"It is told that persons of the same family and kings of adjoining kingdom become enemies due to some adversities and that one has come here because of it." 18.10

"But people of the family who are not sinners do respect the interests of their own family members who are their well-wishers but in case of kings even a virtuous person also is under suspicion." 18.11

"Regarding the defect that you told about his being coming from the side of the enemy, I will quote what shastras say about it and please hear." 18.12

"We do not belong to the same family and one who desires to be a king is also a Rakshasa and he appears to be greatly learned and that is why he is acceptable." 18.13

"People who are of the same family do not live together happily and without fear of each other and due to this a split occurs between them and a great sense of fear prevails among them. That is why Vibheeshana should be accepted." 18.14

"Not all brothers are similar to Bharatha, not all people are sons and fathers like me and not all people are friends like you." 18.15

When Rama told like this Sugreeva along with Lakshmana the wise stood up and saluted him and Sugreeva told him like this." 18.16

"Oh best among those who have patience, please realize that this night traveler might have been sent by Ravana and it is better to imprison him." 18.17

"Oh mighty armed Rama, The faultless one, This Rakshasa has been sent to kill you who are unsuspecting, or to kill Lakshmana or me in trust. He came here with a crooked mind. He with his counsellors is fit to be imprisoned. Is not Vibheeshana the brother of cruel Ravana?" 18.18-18.19

After saying like this to the best of Raghu Dynasty, Sugreeva, the chief of the army, who was expert in speech kept silent. 18.20

Rama heard these words of Sugreeva and after analyzing it, told these auspicious words to the chief of the monkeys. 18.21

"What does matter if this night walker is a good one or a bad one as he is incapable of causing even a little harm to me." 18.22

"Oh king of the monkeys, if I desire, I can kill these ghosts, Dhanavas and Yakshas who are living in this world by using the tip of my finger." 18.23

"It is heard that a dove received his enemy who came seeking its protection as per rules of hospitality and offered him, his own self as food." 18.24

"Oh Lord of the monkeys, if that dove can receive the hunter who has killed his wife with hospitality, how much more a man like me should do?" 18.25

Please hear the verses composed by sage Kandu who was son of sage Kanva who was wedded to Dharma and a votary of truth. 18.26

"Oh tormentor of enemies, if a person begs making a cup out of his hand, if a person is miserable and if a man comes seeking refuge, even if he is your enemy, he should not be killed, with the aim of not being classified as cruel." 18.27

"Even if an enemy is arrogant or is oppressed, if he comes seeking your protection, with a greatly disciplined mind he should be protected even by forsaking our own life." 18.28

"If he does not protect him due to fear, passion and desire, using his own strength, he would be reproached by the world as a sinner." 18.29

"If a man who sought protection is not protected and dies before the eyes of a person who could have protected him, that person who dies takes away all the reward for good action from the man who did not protect him and dies." 18.30

"There is a great defect in not protecting those who surrender to you for he will lose heaven as fame and his strength and valour would be destroyed." 18.31

"I will do according to the great words of Kandu for I will become a votary of dharma, famous and would go to heaven." 18.32

"If any one surrenders to me once and begs me saying, 'I am yours', I would protect him from all beings and this is my pledge." 18.33

"I have given him protection whether he is Vibheeshana or Ravana himself. And so monkey chief, bring him here." 18.34

When the Lord of monkeys heard the words of Rama, due to his close friendship with Rama, he told like this. 18.35

"Oh Rama, who knows Dharma, the crest jewel among lords of the world, what surprise is there in thinking that you, duly endowed with true essence of life and established in a right path, speak these venerable words?" 18.36

"My inner self also tells me that Vibheeshana is a pure soul, after I examine him from all angles, his appearance and from my inference." 18.37

"Oh Rama let speedily that greatly wise Vibheeshana also become equal to us and let him be blessed with our friendship." 18.38

After hearing the words of the king of monkeys Sugreeva, the king of the men acknowledged it and held a meeting with Vibheeshana which was like the meeting between Indra and Garuda. 18.39

This is the end of Eighteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

19. Vibheeshana is Crowned

[Vibheeshana's surrender is accepted by Rama after he tells about the strengths of Rakshasa army. As per orders of Rama, Lakshmana consecrates Vibheeshana as the king of Rakshasas. Vibheeshana suggests Rama to request help from Varuna to build a bridge. Rama commences his penance.]

When Rama promised him protection, the very intelligent Vibheeshana who was the brother of Ravana bent down and glanced towards the earth. 19.1

That soul of Dharma, Vibheeshana descended on the earth happily from the sky along with his faithful companions and reached near Rama. 19.2

Then Vibheeshana along with his four Rakshasas saluted the feet of Rama and told the following words to Rama which was suitable as per Dharma, right and joyful. 19.3

"I am the younger brother of Ravana and I was insulted by him and I have come to surrender before you, who is the protector of all beings." 19.4

"I have forsaken my Lanka, friends as well as wealth and my country, myself and my pleasures are from now on under your control." 19.5

When he heard these words, Rama told him, with a soothing look in his eyes, and in a soothing tone, "Please tell me in detail about the strength and weakness of the Rakshasas." 19.6-19.7

When who does all actions with stability asked that Rakshasa like this, he started telling about the strength of Ravana's army in detail. 19.8

"Ravana the son of the king is protected by a boon given by Lord Brahma that he cannot be killed by all beings including Gandharwas, Yakshas, serpents and birds." 19.9

After the next elder brother of mine is greatly valorous and is the lustrous Kumbhakarna who has enough strength to fight Lord Indra." 19.10

"Oh Rama, you must have heard about the commander-in-chief of Ravana called Prahastha who defeated Manibhadra in a battle on mount Kailas." 19.11

"If furnished with gloves made of the skin of Iguana, Indrajit wearing an armour which no arrow can pierce, becomes invisible when fighting a battle." 19.12

"Oh Rama, that glorious Indrajit, had pleased the God of fire and so can strike the enemy in the battle field with huge formations, while remaining invisible." 19.13

"The Rakshasas called Mahaparswa, Mahodhara and Akampana, who are equivalent in valour to the guardians of the world are the commanders of Ravana's army." 19.14

"Hundred crores of Rakshasas who can assume any form they want and who eat flesh and blood reside in Lanka." 19.15

"The king along with these Rakshasas waged a war with the guardians of the world and they as well as the devas were defeated by the wicked Ravana." 19.16

The best of the Raghu clan after hearing these words of Vibheeshana, examined all these with great attention and spoke these words. 19.17

"Oh Vibheeshana I know about these facts about Ravana and I know that all those which you told were true." 19.18

"After killing Ravana, his son as well as Prahastha, I will make you the king here. Please hear this truth from me." 19.19

"Even if Ravana hides himself deep in Rasatala or Patala or even if he seeks the presence of Brahma, I shall definitely kill him." 19.20

"I will not enter Ayodhya without killing Ravana together with his sons, companions and relatives in battle. I take oath on my three brothers." 19.21

Hearing the words of Rama, who is stable in his action, the soul of Dharma Vibheeshana saluted him by bowing his head and spoke. 19.22

"I will help you in killing the Rakshasas when we attack the Lanka and as per my strength I will also enter in to the army." 19.23

When Vibheeshana told like this Rama hugged him told Lakshmana "Dear one go and bring the sea water." 19.24

"Oh Lakshmana with great self respect, quickly consecrate with this water, Vibheeshana as king of Rakshasas, so that I am pleased." 19.25

Hearing the words of Rama, Lakshmana consecrated Vibheeshana as king, as per the order of Rama in between the monkey lords. 19.26

Noticing the grace of Rama, all those monkeys, produced a great sound and said "Great, Great." 19.27

Then Hanuman and Sugreeva asked Vibheeshana, "How can we cross this tumultuous ocean which is the home of Varuna along with this great army of monkeys which has great splendour?" 19.28

"Please tell us the manner in which we would be able to cross this Lord of streams and rivers swiftly along with our army?" 19.29

When those followers of Dharma asked like this to Vibheeshana, he replied, "The king Rama should surrender and take refuge with the God of ocean." 19.30

"This immeasurable great ocean was dug by Sagaras and so this great ocean would be inclined to obey Rama who belongs to the clan of Sagaras." 19.31

When the learned Rakshasa told like this, Sugreeva went to the place where Rama and Lakshmana were there. 19.32

Then after informing them about the auspicious words of Vibheeshana, the long necked Sugreeva advised Rama to approach and make a request to the ocean. 19.33

Since Rama by nature was pious, he liked the idea and along with Lakshmana and the monkey chief Sugreeva, wanting to follow the great advice of Vibheeshana told them with a smile. 19.34-19.35

"Oh Lakshmana, I like the advice of Vibheeshana and since Sugreeva is very learned and you are an expert in giving counsel, both of you take a decision in this matter and inform me." 19.36

When they were told like those two valorous people Sugreeva and Lakshmana with proper courtesy told like this. 19.37

"Oh tiger among men Rama, there is no reason for us not to like the advice of Vibheeshana which is soothing at this difficult time and it is agreeable to both of us." 19.38

"Without building a bridge across the horrifying ocean which is the home of Varuna, it is not possible to reach Lanka even for Indra and devas." 19.39

"Let us do according to the meaningful advice of Vibheeshana and since we have already wasted time in this endeavor, let the ocean be commanded to yield passage to the army to reach Lanka ruled by Ravana." 19.40-19.41

Having been told like this, Rama sat on the shore of the ocean covered by Kusha grass and appeared like fire trying to reach the altar. 19.42

This is the end of Nineteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

20. Ravana's Attempt to Influence Sugreeva

[One spy informs Ravana about the might of the monkey army. He sends a spy called Shuka to influence Sugreeva to go back. Shuka is caught by the monkeys.]

After that a valorous Rakshasa called Sardula came and saw the army under the command of Sugreeva which was ready for the battle. 20.1

He was the spy of Ravana, the evil natured king of Rakshasas and after seeing the army of monkeys from all the sides, he returned back speedily to Lanka and told the king. 20.2

"A very huge army of monkeys and bears, which is boundless and immeasurable, which is like a second ocean is approaching Lanka." 20.3

"The brothers Rama and Lakshmana who are the sons of Dasaratha who are excellent men endowed with beauty have come in search of Sita and they are keeping on the shores of this great ocean. 20.4-20.5

"Oh king, that army is spread out for a distance of ten Yojanas [Twenty miles] and you can swiftly verify this truth." 20.6

"Oh great king, you need to send your messengers quickly to verify the truth. Under these circumstances conciliation, surrendering and sowing dissensions are the only options." 20.7

When Ravana the king of Rakshasa heard these words of Sardula, he was disturbed and swiftly decided about the course of action and spoke to the Rakshasa called Sukha who is best among those who know their duty. 20.8

"You go to Sugreeva quickly on my behalf and under my command and in a gentle voice tell him these words of mine." 20.9

"Oh king, you are very strong and born in a great family, being the son of Riksharaja, From this battle you are not going to gain anything, Oh lord of monkeys, you are like a brother to me." 20.10

"Suppose I have abducted the wife of that great prince, it should not matter to you at all and so you go back to Kishkinda." 20.11

"This Lanka cannot be reached by monkeys at all. Even Devas and Gandharwas are not able to reach it and so how can men and monkeys reach here?" 20.12

Thus ordered by the king of Rakshasas, that Rakshasa Shuka assumed a form of the bird and started flying in the sky. 20.13

Proceeding in the sky continuously over the ocean, he stood on the sky and told Sugreeva the following words. 20.14

Shuka repeated the words of that wicked Ravana, as it was told to him and at that time the monkeys were trying speedily to reach for him in the sky to tear of his wings and to strike him. 20.15

Those monkeys forcibly caught that Rakshasa on the sky and brought him down forcibly to the earth. 20.16

When the monkeys were troubling that Shuka, he told Rama, "Oh Rama of Kakustha clan, messengers are not killed and so please restrain your monkeys." 20.17

"A messenger would tell only the opinion of his lord and never talks about his opinion. But there are other messengers who speak about their own opinion and they deserve to be killed." 20.18

Hearing words of Sukha and the nature of his complaint Rama told the monkeys who were trying to kill him, "Do not kill." 20.19

Seeing that there was no fear from the monkeys, Sukha who had become light feathered, stood in the space and started taking again. 20.20

"Oh Sugreeva who is rich in courage and who is very strong and valorous, "What shall I tell Ravana, who makes the world cry?" 20.21

Hearing these words, that chief of monkeys who is the bull among all monkeys and who was very strong, told these words to the Rakshasa called Sukha who was the spy of Ravana and who was blameless. 20.22

"Oh Ravana neither are you my friend, nor do you deserve my sympathy. You are not dear to me and you have never helped me. Since you are the enemy of Rama you along with associates deserve to be killed like Vali was killed." 20.23

"Oh king of Rakshasas, I would kill you along with your sons, relatives and clansmen, I would come to Lanka along with my great army and turn the entire city in to ashes." 20.24

"O, foolish Ravana! You along with your younger brother will not be left alive by Rama, even if you are protected by all including Indra or even if you have disappeared or obtained, the solar orbit or entered the nethermost subterranean region or even if approached the lotus feet of Shiva." 20.25-20.26

"I do not see any one including the ghosts, Rakshasas, Gandharwas and Asuras in all the three worlds coming to protect you." 20.27

"You killed the extremely old Jatayu in war but why is it that you did not try to abduct Sita who is with broad eyes in the presence of Rama and Lakshmana." 20.28

"The noble of the Raghu clan who is great, very strong and who cannot be even defeated by devas whom you do not know properly would kill you." 20.29

The good monkey Angadha who was the son of Vali told," Oh intelligent Sugreeva, He does not appear to be a messenger but a spy." 20.30

"Standing there in the sky he has estimated the strength of our entire army. Let us arrest him and let him not go back to Lanka and this finds favour with me." 20.31

Commanded by the king, the monkeys jumped up in the air and caught hold of him and tied him securely and becoming helpless, he started wailing loudly. 20.32

When Sukha was harassed by those monkeys who were fierce, he cried loudly to attract the attention of the highly principled Rama, who is the son of Dasaratha. 20.33

"My wings are being pulled out forcibly. My eyes are being pierced. If I die, all the sins incurred by me between my birth and my death would fall to your share." 20.34-20.35

Rama who heard his wailings, did not allow him to be killed by the monkeys as he had come only as a messenger. 20.36

This is the end of Twentieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

21. Rama's Anger at Ocean

[When the ocean does not respond to his penance, Rama gets angry and is about to dry it by his arrow, Lakshmana stops him.]

Then Raghava spread Dharbha grass on the ocean bank, and saluting eastward he laid himself on that Durbha bed with his hand as his pillow and appeared like he was sleeping on a snake. 21.1

His arm, in which he wore golden gem studded armlets and most excellent ornaments of pearls had been touched by many great ladies earlier. 21.2-21.3

His hands were applied with sandal and agaru paste earlier were shining like early morning Sun. 21.4

Earlier Sita used to make those hands shine by keeping her head on it and it resembled the Thakshaka snake supported by the water of Ganga. 21.5

That arm which resembled a yoke increased the sorrow of his enemies and was delightful to his friends and it was now placed on the shore of the sea. 21.6

That arm whose skin had been hardened by the strokes of the bow string, the left arm resembling a great mace and that mighty right arm that bestowed thousands of cows in charity was used as a pillow. Rama, the competent man and the mighty armed said: " Either crossing of the ocean or a death should occur to me today". Making that resolve he laid down by the ocean, restraining his speech and with a pious disposition according to tradition. 21.7-21.9

According to traditional rule Rama who was lying down on the Durbha bed on earth spent three nights there. 21.10

That man of justice who was diplomatic, waited for the ocean which was the lord of the rivers for three nights there. 21.11

Though honoured according to his greatness by the self-subdued Rama, the careless ocean did not appear in his personal form to Rama. 21.12

Due to getting angry on the ocean Rama's eyes turned blood red in colour and he spoke these words to Lakshmana who was nearby and who was having auspicious look. 21.13

"Due to its great arrogance the ocean has not made its appearance. Indeed qualities calmness, tolerance kind speech and straight -forwardness which are the qualities of noble men give weak results, when directed towards those having no virtues." 21.14

"That bad man who flatters himself and runs all over the world shamelessly like a horse set out at liberty is only appreciated by the world. 21.15

"In this world it is not possible to obtain fame and glory at the end of battle by peaceful means." 21.16

"Oh Lakshmana see how this ocean which is the home of crocodiles is going to be broken by my arrows and get suffocated on all its sides." 21.17

"Oh, Lakshmana, watch these coils of water snakes, the huge bodies of alligators and the trunks of sea elephants which are going to be shattered by me." 21.18

"I am going to dry up this ocean with its conches, shells, fishes and crocodiles in this great battle." 21.19

"I think this home of crocodiles is going to consider me as soft man incapable of doing anything and I feel it is a mistake to show our soft side to certain people." 21.20

"The Ocean is not appearing before me in its true form. Oh Son of Sumithra, bring my bow and my arrows which are like poison. I would then dry up this ocean and we can go to Lanka by foot." 21.21-21.22

"Being very angry now, I will shake this ocean, even if it is unshakable. I will force the ocean, which is demarcated by banks and agitated with thousands of waves, bereft of a boundary, by my arrows. I will agitate the great ocean, thronged with great Rakshasas." 21.23-21.24

After telling this that holder of the bow with eyes widened by anger became fearsome to look at like the blazing fire at the deluge." 21.25

He pressed the horrifying bow, twanged it and made the world shake, he released a fierce winged arrow which was like the Vajrayudha of Indra." 21.26

Those lustrous and very great arrows travelling with great speed entered the ocean striking the water snakes with great terror. 21.27

When the water fishes and alligators were suddenly disturbed became much more disturbed due to the wind. 21.28

And that great ocean was shaken by the multitude of waves which was full of large number of conches and smoke came out of it. 21.29

Sea snakes with lustrous faces and with glittering eyes and very powerful Rakshasas who were living in Patala were greatly disturbed. 21.30

Waves in thousands resembling the Vindhya and Mandhara mountains jumped from the sea along with several crocodiles. 21.31

That ocean with its large number of fluctuating waves, and with its scared serpents and Rakshasas and with huge crocodiles coming out, became full of noise. 21.32

Then the son of Sumithra rushed towards Rama who was stretching his bow with very great speed, taking a deep breath and shouting "No further, No further" and took hold of Rama's bow. 21.33

"Even without destroying the ocean by you, you being a great hero. Your purpose would be served. Men like you should get into this type of anger. Oh gentle Rama you should think of some other alternative." 21.34

The Brahma rishis and deva sages, who were standing on the sky made great sound saying "Alas" and further said "No further." 21.35

This is the end of Twenty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

22. Bridge on Ocean

[When Rama is about to shoot the arrow of Brahma, the god of ocean appears before him and requests Rama to use the expertise of the monkey Nala who was the son of Visvakarma to build a bridge across the sea, the arrow of Brahma is used to make the Maru desert fertile. The monkeys build a bridge to Lanka in five days and start crossing over.]

Then that noble one of the Raghu clan spoke these harsh words to the ocean, "Oh Great Ocean, I will dry you up till the Patala." 22.1

"Oh ocean, when your water is consumed by my arrow, you would get dried up and a huge mountain of sand will appear in you and all the creatures within you would be destroyed." 22.2

"Oh ocean, by the rain of arrows that would leave my bow, the monkeys could walk down to the other shore and reach Lanka." 22.3

"Oh Ocean, which is the home of the Rakshasas, by your intelligence you are not able to recognize my power or prowess and you will repent at my hands." 22.4

Fixing the Brahmastra which is similar to the rod of Brahma on his bow that very strong one stretched the arrow. 22.5

When Rama was stretching his bow keeping that arrow, the earth suddenly seems to split and the mountains seem to shake. 22.6

Darkness spread all over the world and all directions became not visible and rivers and lakes seem to get agitated. 22.7

The moon, sun and the stars did not move directly. Though the sun's rays lighted the sky, the sky was covered by darkness and it shined with a blaze of hundreds of meteors while thunders echoed with an unparalleled sound in the sky. 22.8-22.9

Series of divine storms blew in their very gross forms sweeping away clouds and breaking huge trees. 22.10

The wind broke the mountain peaks, broke off the points of the rocks. Winds of great speed struck together in the sky and emitted flashes of radiance proceeding from lightning with a great sound and then there were great thunders. 22.11

All the beings that were visible to the eye wailed along with the sound of thunders and even beings which were not visible made great sound and all the creatures were overpowered, agitated and were scared and did not move due to great fear. 22.12-22.13

After that in the great ocean, water tides along with marine creatures and Rakshasas developed great speed and due to that speed, the swelling waters crossed in to the shore and travelled one Yojana inside the land. 22.14-22.15

Seeing the ocean which was overflowing Rama the destroyer of his enemies did not retreat before the ocean swelled and crossed its limits. 22.16

The God of the ocean then arose from the middle of the ocean, similar to the sun rising at dawn from Mount Meru. 22.17

The God of the ocean along with the snakes with flaming jaws appeared with the colour of emerald decorated by Gold. 22.18

The valorous god of ocean, the lord of rivers, wearing a garland of pearls, with his eyes looking like lotus leaves, using a pretty garland made of all kinds of flowers as ornament on his head, with ornaments of purified gold, adorned with excellent jewels made of pearls from his domain, decorated with different kinds of gems and metals, resembling Himalaya mountain, wearing on his broad chest a locket shedding a white luster, resembling a Kousthubha gem and hanging in the middle of a single string of pearls, with a multitude of waves whirled around him, encircled by the clouds and winds, escorted by

rivers mainly the Ganga and Sindhu, endowed with diverse forms resembling various deities, approached Rama with joined palms, who stood with arrows in hand, addressing him first as 'Oh Rama!' and spoke the following words: 22.19-22.24

"Oh Rama with tender heart, the earth, wind, sky, water and fire remain stable in their nature and go towards the eternal path." 22.25

"And due to this I am extremely deep and impossible to swim across and it is unnatural for me to be shallow. I am going to tell you a method to cross me." 22.26

"Oh son of the king, I cannot solidify my waters with alligators either because of desire or ambition or fear or love." 22.27

"Oh Rama, I will make it possible so that all of you including the monkeys can cross me by a path and bear the army while they cross me. The alligators would not be aggressive on them while they cross over." 22.28

Then Rama told the ocean, "Please hear, oh home of Varuna, this arrow should not go in vain and should descend on some place." 22.29

After hearing the words of Rama and after seeing that great arrow, the great and lustrous ocean told Raghava. 22.30

"On my northern parts there is a holy place called Drumatalaya and similar to you, it is well known in this world." 22.31

"Numerous dacoits who do very many cruel deeds known as the sinful Abheeras drink my waters there." 22.32

"I am not able to bear the sinful touch of these great sinners and so I request this arrow which is great to be released on them, thus making it not go in vain." 22.33

Hearing these words of the great ocean, Rama released that shining arrow to the place indicated by the ocean. 22.34

The place where that arrow which had the luster of Vajrayudha descended was the famous desert called Maru [Malwar]. 22.35

Then with great sound that arrow pierced the earth there was the place where water from Rasatala gushed to that place from a cleft in the earth. 22.36

And that well that was created became well known as Vruna and the water gushing out from there resembled the ocean. 22.37

With a horrifying sound the arrow of Rama fell there and dried up the water in those cavities. 22.38

That place became famous in all the three worlds as the desert of Maru. The learned and valorous Rama the son of Dasaratha who resembled Devas dried up that cleft and gave a boon to that place. 22.39-22.40

Due to granting of a boon by Rama, that desert of Maru became the most suitable place for cattle rearing, a place with very little of disease, producing tasty fruits and roots, with a lot of ghee, a lot of milk and various kinds of sweet-smelling herbs. Thus it became an auspicious and suitable move, bestowing these merits. 22.41-22.42

When the cavity in that desert was burning, the ocean which is the lord of the rivers told Rama who had great knowledge of science as well as great books. 22.43

"Oh gentle one, that person with the name Nala is the son of Viswakarma, He has been given a boon by his father and he is equal to Viswakarma [architect of devas]." 22.44

"Let him build the bridge with great enthusiasm and I would hold it for he is just like his father." 22.45

After saying this the God of ocean disappeared and Nala, the great monkey chief stood up and told the following words to the very strong Rama. 22.46

"As told by the great ocean I have the ability of my father and I would construct a bridge across this wide ocean." 22.47

"This ocean which is a formidable body of water has given passage to Rama due to its fear of punishment as Rama wanted a bridge to be constructed across it." 22.48

On the Mandhara mountain Viswakarma gave the following boon to my mother, "Oh Lady, the son who will be born to you would be exactly like me." 22.49

"I am the real son of Viswakarma born out of his loins and I am similar to Viswakarma and this has been reminded to me by the God of ocean and I did not speak about it because I thought it is not proper to talk about myself without being asked." 22.50

"I am capable of building a bridge across the ocean, the home of Varuna and so let all the great monkeys help me to build the bridge." 22.51

Then sent by Rama all the monkey army jumped in joy on all sides and rushed towards the great forest in hundreds of thousands. 22.52

Those monkeys who resembled mountains broke mountain like rocks and trees and dragged them towards the sea. 22.53

Those monkeys filled the ocean with all types of trees like Sala and Asvakarna, Dhava and bamboo, Kutaja, Arjuna, palmyra, Tilaka, Tinisa, Bilva, Saptaparna, Karnika, in blossom as also mango and Asoka. 22.54-22.55

Those best of monkeys who live in the forest carried and brought some trees with roots and some without roots which looked like the flag post of Indra. 22.56

From here and there those monkeys brought Palmyra trees, pomegranate shrubs, coconut and Vibhitaka, Karira, Bakula and neem trees. 22.57

Those huge bodied monkeys who were very strong uprooted elephant sized rocks and mountains and brought them with machines. 22.58

The water which went up due to throwing of the mountains, rose up to the sky and came back again and gushed back to the ocean. 22.59

The rocks which were falling from all sides caused turbulence in the ocean. Others threw strings of hundred yojanas long to keep the rocks straight. 22.60

Nala started building the bridge in the middle of the ocean which was the lord of all rivers and the bridge was built at that time by those great monkeys who can do terrible acts. 22.61

Some monkeys held the pole for measuring the bridge, others collected different type of materials and by the command of Rama hundreds of thousands monkeys brought reeds and logs which were like the clouds and mountains and fastened parts of the bridge. 22.62-22.63

Some monkeys made the bridge with trees having blossomed ends and some monkeys who looked like Rakshasas caught hold of rocks resembling mountains and peaks and appeared to run here and there. 22.64

When the stones where thrown in the sea, mountains also fell at those spots, very great sound emanated from there. 22.65

On the first day itself fourteen Yojana of bridge was constructed speedily by those monkeys who were joyful and were resembling elephants. 22.66

Similarly on the second day twenty yojanas of bridge was speedily constructed by those mighty strong monkeys with huge bodies. 22.67

Similarly on the third day, twenty one yojanas of bridge was constructed in the ocean, speedily by the monkeys who had huge bodies. 22.68

On the fourth day twenty two yojanas of bridge was constructed by further hastening those monkeys with great speed. 22.69

The speedily working monkeys constructed twenty three Yojanas of the bridge on the fifth day and reached up to the other end of the sea. 22.70

Thus the very strong gentle monkey chief Nala who was the son of Viswakarma built a bridge on the ocean as his father would have done it. 22.71

The bridge constructed on the ocean which was the home of alligators by Nala was good to look at and auspicious and resembled the milky way in the sky. 22.72

With a wish to see the wonderful construction Devas, Gandharwas, Sidhas as well as great sages came and stood up on the sky. 22.73

Devas and Gandharwas saw that hundred Yojanas bridge which was ten Yojanas wide and which was constructed by Nala and understood that it was difficult to build. 22.74

The monkeys took long leaps and short and leaps shouted in joy. All other beings saw that construction of the bridge across the ocean as unimaginable, impossible and wonderful, causing their hair to stand on end in amazement. 22.75-22.76

It was a great spectacle to see those thousand crore of great monkeys cross to the other shore, immediately after building the bridge. 22.77

That great bridge, which was broad, well-constructed, glorious, well postured and held together firmly, looked beautiful like a separating straight line in the ocean. 22.78

And on the other shore of the sea Vibheeshana holding a mace along with his ministers stood up for invading the enemy. 22.79

Thereafter, Sugreeva on his part spoke to Rama, the truly brave man as follows: "O, valiant man, this ocean, the abode of alligators, is indeed vast and so you climb up on the shoulder of Hanuman and let Lakshmana climb up on the shoulder of Angadha. These monkeys can carry both of you while flying in the sky." 22.80-22.81

On front of the army the lustrous Rama who followed Dharma and Lakshmana marched along with Sugreeva. 22.82

Some monkeys went along the middle of the bridge. Some others went along the sides. Some others were seen jumping into water. Some others marched forward on the path. Some monkeys entered the sky and flew like Garuda the eagle. 22.83

The sound of marching monkeys masked the sound of the ocean which was huge and terrific. 22.84

After the monkeys crossed over to the other shore by the bridge constructed by Nala, Sugreeva made them camp on the shore where plenty of fruits and roots were available. 22.85

Seeing that the wonderful and extremely difficult act was completed, the devas, the Sidhas and Charanas along with great sages, immediately anointed him with sacred waters. 22.86

The Devas, Sidhas and others blessed Rama, who was duly respected by kings with their auspicious -words as follows:" O, king, Defeat the enemies. Rule the earth and ocean which are eternally for years." 22.87

This is the end of Twenty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

23. Rama Notices Omens

[Omens indicating death and suffering to the monkey army is noticed by Rama. He becomes sad because of it.]

The elder brother of Lakshmana who was an expert in omens seeing the omens, hugged the son of Sumithra and told the following words. 23.1

"After taking over this land blessed with cool water and fruits, let us divide the army into battalions and set them up there." 23.2

"I foresee great fear which will destroy this world and torture of eminent heroes among monkeys, bears and Rakshasas." 23.3

"Dusty winds are blowing, the earth is shaking, the tops of the mountains are quivering and trees are falling down." 23.4

"Revolting clouds with the shape of wild beasts with horrifying sound are raining horrifying rain, with mixture of blood drops." 23.5

"The dusk of the colour of red sandalwood is very much dreadful and balls of fire fall from the blazing sun." 23.6

"All cruel birds and animals look pitiable and roaring out pitiablely facing the sun and give rise to great fear." 23.7

"The moon rises as it would do at the time of final deluge and has a black and red halo and makes the mind depressed." 23.8

"O, Lakshmana, A dark stain appears on the cloudless solar disc, which is diminished, dreary, inauspicious and of copper colour." 23.9

"Great darkness is enveloping all the stars and seems to herald the final dissolution of the world." 23.10

"Crows, eagles, and vultures are flying nearer to the ground and Jackals are howling and give rise to inauspicious sound." 23.11

"By the tridents, mountains and swords thrown by monkeys and Rakshasas, the earth will be covered with heaps of flesh and blood." 23.12

"We shall attack with great speed surrounded by monkeys, this evil town ruled by Ravana." 23.13

After saying this the charming Rama who is the conqueror of enemies in battle along with his bow walked to the front of the army facing the city. 23.14

All those monkey chiefs who were marching ahead with Vibheeshana and Sugreeva were desiring for the destruction of their audacious enemies. 23.15

By the acts and gestures of all those strong monkeys with the idea to please him, Rama became happy. 23.16

This is the end of Twenty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

24. Rama at Lanka

[Rama and the monkey army reaches Lanka. Rama divided the army in to battalions and assigns job of its protection to various monkey leaders. Shukha the spy is released. He tells Ravana about the great danger. Ravana is not bothered.]

That Assembly of valorous monkeys along with their king shined like the full moon of the autumn and the bright stars. 24.1

The earth which was pressed by a large number of monkeys who had energy like the sea trembled with a fear about their rapid movement. 24.2

Then those monkeys heard a great tumult from the city of Lanka which was accompanied by playing of various type of drums which made their hair to stand erect. 24.3

Hearing that sound the monkey leaders became happy but since they were not able to tolerate it, they shouted more loudly and it surpassed that sound. 24.4

The Rakshasas also heard the sound of the roar of the wildly delighted monkeys which sounded like a thunder from the sky. 24.5

The Son of Dasaratha saw the city of Lanka decorated with various types of flags and decorations and his heart which was full of grief thought about Sita. 24.6

"There Sita with deer like eyes has been imprisoned by Ravana just like the Rohini star is over shadowed by planet Mars." 24.7

After breathing a warm deep breath, seeing Lakshmana he told these heroic words which were beneficial to him at that time. 24.8

"Oh Lakshmana, see this city of Lanka, which appears to have been constructed on a hill top by Viswakarma, so that it appears to be touching the sky." 24.9

"When constructed earlier, the city of Lanka was filled with many towers and is covered by thick white clouds and looks like the city of Vishnu." 24.10

"The lustrous city of Lanka has many flowering gardens which have many fruit bearing trees and filled with singing birds and is comparable to Chaithratha, the garden of Khubera." 24.11

"See the happy birds, swarming bees and tree branches with lot of cuckoo birds which sway in the breeze." 24.12

Thus Rama the son of Dasaratha spoke with Lakshmana and then the army was divided in to battalions according to method mentioned in great books. 24.13

Then Rama ordered as follows "Let the valorous and invincible Angadha along with Nila occupy the middle position of this formation." 24.14

"Let the monkey named Rishabha along with several other monkey chiefs place themselves on the right side of the army." 24.15

"Let the strong and unconquerable Gandamadhana who is like an elephant in rut stand on the left side of the monkey army." 24.16

"I would stand in the front tip of the army along with Lakshmana. Let the great Jambavan, Sushena and Veghadarsi who are the monkey and bear chiefs protect the belly of the army." 24.17

"Let the rear of the army be protected by the king of monkeys, like very lustrous God Varuna protects the western side." 24.18

The several battalions of the monkey army, which was protected by great monkeys shined like the skies with the mass of clouds. 24.19

With the intention to crush the Rakshasas in battle, the monkey armed reached there after seizing peaks of mountains and trees. 24.20

All the monkeys resolved in their mind," Whether with the peak of mountains or even with bare fists, we will shatter this city of Lanka in to pieces." 24.21

Then the very lustrous Rama told Sugreeva, "Now the army has been divided properly let us release Shuka." 24.22

The very strong king of monkeys after hearing the words of Rama, as per the order of Rama released the emissary called Sukha. 24.23

After being troubled by the monkeys and now released by the words of Rama, Shuka trembling with fear reached the king of Rakshasas. 24.24

Ravana laughingly asked Sukha, "Why were your wings tied up? It appears that your wings have been plucked. Have you fallen as the victim of fickle minds." 24.25-24.26

Asked like that by the king Ravana, Shuka who was agitated with great fear, gave him the following excellent reply: "On the northern shore of the ocean, I conveyed your message in a smooth tone, conciliatory and without any ambiguity exactly as per your instructions." 24.27-24.28

"The monkeys as soon as they saw me, jumped on me with great anger and caught me. They started plucking my feathers and beating me with their fists." 24.29

"It is not possible to talk to those monkeys nor is it possible to question them. As they are by their nature short tempered and ferocious." 24.30

"Then Rama the killer of Kabandha, Viradha and Khara has come along with Sugreeva to the place where Sita is there." 24.31

"After constructing a bridge over the sea and having crossed the salty sea and after driving away the Rakshasas, Rama is standing here." 24.32

"Several thousand groups of monkeys and bears, who resemble the mountain and clouds are covering the earth." 24.33

"There is no possibility of a treaty between the army of the king of Rakshasas and that of the army of the monkeys." 24.34

"They would come to our ramparts soon and before that you need either to return Sita or soon offer to do battle with them." 24.35

As soon as Ravana heard the words of Shuka, he with blood red eyes due to anger and eyes which looked like he will eat Sukha told. 24.36

"Even if I am frightened by the entire world or even if Devas, Gandharwas and Dhanavas come to a battle with me, I will not return back Sita. 24.37

"When would my arrows fall on Rama like the bees falling on a fully blossomed tree in the spring." 24.38

"When will I eat his body with his body covered with flowing blood due to the lustrous arrows released from my bow similar to burning torches destroying an elephant." 24.39

"Surrounded by a huge army, I shall eclipse the above mentioned army of Rama, like the rising sun, eclipses the bright stars." 24.40

"My speed is that of the ocean and my strength is like that of a wind and this is not known to the son of Dasaratha and that is why he wants to fight with me." 24.41

"Rama has not seen the serpent like arrows which are in my quiver and that is why he wants to fight with me." 24.42

"Rama is not aware of my prowess in battle. I shall using my arrow heads play on the string of my bow which resembles the Veena producing sounds of victory and the terrible cries of the wounded would be the accompaniment with my arrows producing several musical notes, as soon as I enter the vast arena of battle with my enemy ranks." 24.43-24.44

"Neither Indra with thousand eyes, nor Varuna the God of the sea nor Yama with his fire like arrows nor Khubera with all his riches would be able to attack me in a battle." 24.45

This is the end of Twenty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

25. Spies Visit Monkey Army

[Ravana sends Shukha and Sarana, his ministers, to judge the strength of the monkey army. They were caught by Vibheeshana. Rama allows them to see the monkey army and releases them. They go and advise Ravana to seek peace with Rama.]

When Rama the son of Dasaratha crossed the sea. Ravana told his ministers Sukha and Sarana as follows. 25.1

The monkey army has entirely crossed the impassable sea and the construction of bridge over the sea by Rama is incomparable. 25.2

"I am not able to believe that a bridge could be constructed across the ocean and I definitely need to analyze the strength of the monkey army." 25.3

"Become not recognizable to others, enter the army of monkeys and count the real numbers of their army, their strength, as to which monkeys are important among them, which ministers of Rama and Sugreeva have come together, which monkeys are leading in front, which monkeys are valorous, how that bridge was constructed across the ocean full of water, how the encamping is done for those great monkeys; the determination, strength and the striking senses of Rama and of the heroic Lakshmana." 25.4- 25.7

"Please also find out who is the commander -in-chief of those powerful monkeys and after knowing that you should come back speedily." 25.8

After the Rakshasas Sukha and Sarana were ordered this way, they assumed the form of monkeys and entered the army of monkeys. 25.9

After that Sukha and Sarana were not able to count the numbers of the army of monkeys and their hair stood erect due to wonder. 25.10

That army was stationed on the tops of mountains, round about the waterfalls, in the caves, on the sea-shores, in the woodlands and in the gardens. It was either in the process of crossing the ocean, or was intending to cross it in its entirety. It had either encamped or was still encamping, making a terrible noise. The two Rakshasas saw that very strong and imperturbable sea of army. 25.11-25.12

The greatly lustrous Vibheeshana could find out them through their disguise and he caught hold of Sukha and Sarana and told Rama. 25.13

"Oh Rama who wins over other enemy cities, These are Sukha and Sarana who are ministers of the king of Rakshasas and they have come here from Lanka as spies." 25.14

They both saw Rama and were trembling and having lost the hope of being alive, greatly scared, with folded hands in salutation told Rama. 25.15

"Oh gentle son of Raghu clan, we both came here because we were sent by Ravana to know everything about your entire army." 25.16

Rama the son of Dasaratha, who is interested in welfare of all beings, after hearing their words, told them with a smile. 25.17

"If you have seen the entire army and seen all of us well and accomplished the task with which you were entrusted, you are free to go, when you want." 25.18

"If you have not seen any particular aspect, you can see them now and Vibheeshana will again show it to you in its entirety." 25.19

"Having been caught by us, there is no need for you to fear for the messengers who are caught without weapons should not be killed." 25.20

"Oh Vibheeshana, always be ready to shoot an arrow on our enemies, but let these Rakshasa spies who have come in disguise be set free." 25.21

"Oh Rakshasas, when you back to your city tell my words as I told you to Ravana, the brother of Khubera and the king of Rakshasas." 25.22

"I desire that you show us the strength which you exhibited while abducting Sita now along with your army and friends to us as well as our army." 25.23

"Tomorrow morning you will see my arrows destroying, the city of Lanka, along with forts and arches as well as the army of Rakshasas." 25.24

"Oh Ravana, tomorrow at day break, I will release my dreadful anger on you, Just like Indra, the king of devas throws the Vajrayudha." 25.25

When Rama ordered like this to the Rakshasas called Sukha and Sarana, They said, "Victory to you" and admired Rama who loved Dharma, and then went back to Lanka and spoke to the king of Rakshasas. 25.26-25.27

"Ok king of Rakshasa, Vibheeshana caught us with the intention of killing us and the very lustrous Rama seeing it who is the soul of Dharma set us free. 25.28

"Where the four eminent persons who are equal to the protector of the worlds, the valiant ones skilled in the use of weapons and of proven prowess namely Rama the son of Dasaratha, the famous Lakshmana, the great and resplendent Vibheeshana and Sugreeva whose valour is equal to Indra the Lord of devas, are stationed at the same place, they can uproot the city of Lanka with its ramparts and arches and transplant it elsewhere, even if all the monkeys do not do anything." 25.29-25.31

"Such is the personality of Rama that with his weapons, he alone destroy the city of Lanka, even if the other three people do not do anything." 25.32

"That army protected by Rama, Lakshmana and Sugreeva is unconquerable, even if devas and asuras join together." 25.33

"The army of the forest living monkeys are cheerful are interested in fighting the war. This is sufficient. Make peace with them and offer the daughter of king of Mithila back to the son of Dasaratha. 25.34

This is the end of Twenty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

26. Ravana Surveys Monkey Army

[Ravana climbs on a tall tower to see the monkey army. Shukha introduces various monkey chiefs and tells him about the strength of their respective armies.]

Hearing those truthful and fearless words of Sarana, the king Ravana spoke to him in reply as follows. 26.1

"Even if I am attacked by devas, Gandharwas and Rakshasas together or even if there is fear to me from all the three worlds, I am not going to give back Sita." 26.2

"Oh gentle one, since you have been harassed by the monkeys too much, being with a fearful mind, you want me to speedily give back Sita." 26.3

"Which enemy can defeat me in the battle?" was the harsh word said by Ravana the king of Rakshasas. Then Ravana climbed the roof of his white tower like house which was the height of several Palmyra trees with a desire to see Rama's army. 26.4-26.5

Ravana who was benumbed with anger along with those spies saw, the ocean, mountain and forests which were completely filled with monkeys. 26.6

Seeing that shore less and innumerable great army of monkeys, the king Ravana again asked Sarana. 26.7

"Who are the important monkeys among them? Who are very strong and valorous among them? Which of them would be in the front of their army with great enthusiasm?" 26.8

"Who can influence Sugreeva? Who are the chief of battalions? What can influence these monkeys? Oh Sarana, tell all these things in detail to me." 26.9

After hearing the words of the king of Rakshasas, Sarana, as per what he has seen told about the important chiefs of monkeys. 26.10

"He who is facing Lanka and is surrounded by hundreds of thousands of soldier monkeys by whose great shout, Lanka with all its ramparts, all its decorations along with all the mountains and forests are resounding, is the great soul Sugreeva who is the king of all animals that sit on branches and in the front of the army the monkey named Nala who is the commander is standing." 26.11-26.13

"That valiant monkey, who holds his arms high, who tramples the earth under his feet as he marches, whose face is turned towards Lanka, who in fury is knitting his brows very much, who is resembling a mountain- peak in stature, who is like filaments of a lotus in hue, who is in excess of anger continuously and lashes out his tail with a swish of which can be heard in ten regions, is the prince named Angadha, anointed by Sugreeva the king of monkeys and is challenging you to the battle." 26.14-26.17

"He is son of Vali who is like him and is very dear to Sugreeva and he has come to the front in the interests of Rama, Like Varuna comes for the sake of Indra." 26.18

"It is due to his intelligence that daughter of Janaka was found by the very speedy Hanuman as he desires for the welfare of Rama." 26.19

"That Valorous one has brought with very many units of monkey army commanded by various chiefs and he is approaching to crush you with his own army." 26.20

"Next to Angadha, surrounded by large army stands the valorous Nala who is the one who built the bridge, ready for battle with you." 26.21

"These excellent monkeys, numbering a thousand crores and eight lakhs, who have been lodged in sandalwood groves, yelling like a lion's roar and after having stiffened their limbs, are knitting their eye-brows raised in anger. These valiant monkeys, who are terrific and fierce having a ferocious zeal are going to follow Nala. Nala himself with his aforesaid army aspires to smash Lanka forthwith." 26.22-26.24

"A monkey called Shweta of silver colour who is quick-witted and clever, of terrific prowess and a warrior renowned in the three worlds, has come to Sugreeva swiftly, dividing the army of monkeys and bringing great delight to the troops, he goes back to the back of the army" 26.25-26.26

"There is a mountain called Ramya, on the banks of River Gomati. That mountain is filled with various kinds of trees is also called Samrochana. An army-chief, named Kumuda used to roam around that mountainous region. He also rules that kingdom. He is the leader for lakhs of monkeys. He has a very long hair-coppery, yellow, pale and white and hideous to look up to. Thrown about on his tail is the intrepid and fierce monkey called Kanda. He yearns to fight and boast that he will destroy Lanka with his forces." 26.27-26.30

"Oh, king, He who resembles a tawny lion with a long mane and who is looking at Lanka attentively as though he wishes to consume it with his glasses, who dwells mostly on the mountains of Krishna and Sahya of Vindhya range of pleasing aspect, is the General named Rambha. Three thousand crores of excellent monkeys, who are formidable of impetuous valour and vigour, surround him who is marching ahead and follow in his foot-sets to destroy Lanka." 26.31-26.33

"Oh, king, Look, The one who is yawning continuously and shaking his ears, he is the one who does not have any fear of death, one who never retreats from a battle, but violently moves with rage, who again sees obliquely, he who lashes out his tail and roars like a lion with great vigour, he who constantly dwells on the lovely Salveya mountain, he is Sarabha by name, the commander of monkeys with immense energy and devoid of fear." 26.34-26.36

"Oh king, all his battalion consisting of one lakh forty thousand monkeys who are called Viharas are very strong." 26.37

"The one who is like a great cloud, enveloping the space and who stays in the middle of monkey-warriors like Indra the king of devas, one who wishes for a battle whose great voice is heard like the roll of drums, is the General named Panasa, who is always invincible in battle. He dwells in Pariyatra, a mountain that is exceeded by none in height." 26.38-26.40

"He is served by fifty lakhs commanders who obediently carry out his orders as he is an excellent commander." 26.41

"He who is encamped with sixty lakhs monkeys which is his army on the sea-shore which is like a second ocean is the commander called Vinata who resembles Dardura mountain [in size] and is positioned there lending charm to the formidable army marching ahead and moves about, drinking the water of River Vena, the foremost of all rivers." 26.42-26.44

"A monkey chief called Kradhana is calling you for battle after keeping his valorous and very strong monkeys in proper battalions." 26.45

"There is one monkey called Gavya with the colour of Red Chalk who nourishes his body, who is forever proud of his strength who is with great luster standing facing you with anger and hatred towards you." 26.46

"He is served by seventy lakh monkeys and he wishes to crush Lanka using only his army." 26.47

"These very valorous commanders and commander-in-chiefs who can take any form they like have put their army in different distinct units and so it is difficult to count them." 26.48

This is the end of Twenty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

27. Monkey Army Further Described

[The spies give a detailed account of all the monkey leaders and the army that they command.]

"As you are keenly examining the monkey chiefs, I shall tell you about those who would like to show their valour even by facing death for the sake of Rama." 27.1

"There is a monkey called Hara, who has terrific acts to his credit. The hair on his tail, measuring many fathoms, soft, red in colour, yellow, white and super-white, wavy and shining like the rays of the sun standing erect thrown about are dragging along the ground." 27.2-27.3

"Hundreds and thousands of monkey army leaders have resolved to be servants of Sugreeva and they are all following him carrying trees with the intention of attacking Lanka soon." 27.4

"Oh king, Those who appear black like black-clouds and similar to black collyrium are extremely ferocious bears, truly mighty in combat, who are in exceedingly in large number, indefinable like the other shore of an ocean, and those whom you are observing reside in mountains, plains and on river-banks. They are all coming towards you." 27.5-27.7

"Oh king, He who is standing in the middle, with terrific eyes and of fearful appearance, encircled by all like Parjanya [the rain-god] being encircled by clouds is the army-chief called Dhumra, the Lord of all bears, who drinks the waters of River Narmada and resides on an excellent mountain named Rikshavanta." 27.8-27.9

"See beside him Jambhavan the younger brother of his who is like a mountain, has a form like his brother and great in valour. He is the commander of other great commanders who is calm, behaves well with elders and impatient in battle." 27.10-27.11

"Once he had rendered very great help to Lord Indra in the battle between Devas and Asuras and he got very many boons." 27.12

"Jambhavan's troops who have a huge body, resembling the Rakshasas, having thick hair and endowed with unlimited energy, wander about, climbing mountain-heights and hurl massive rocks as big as huge clouds and they do not have a fear in facing death." 27.13-27.14

"Oh king, This Lord of monkeys who is the commander of commanders called Dhambha who whether he is in a hurried fury or leaping or standing still is stared at by all other monkeys. He along with his bulky troops dwells on Sahasraksha mountain." 27.15-27.16

"He who, walking on all fours touches with his flanks, a mountain situated at a distance of one Yojana and reaches for an object one Yojana high and obtains it with his body, whose huge form no other four-legged animal has, by which that intelligent monkey fought with Indra, the king of devas but he was not defeated, is a commander of commanders and the grand-father of monkeys, famous as Samnadana by name." 27.17-27.19

"This valorous one is equal in Valour to Indra, the king of devas and he was born to a young Gandharwa maiden called Krishna Varthamana and he was born to help devas in the battle between Devas and Asuras." 27.20

"O king of Rakshasas, This commander named Krathana, the son of the king Visravasa, the illustrious one, sits beneath the Jambu tree, on that mountain, the king of peaks, which is frequented by Kinnaras, and which mountain affords delight constantly to your brother. It is near there, Krathana, that fortunate one, that powerful lord of the monkeys, whose prowess is not confined to words in battles, stays happily." 27.21-27.23

"He is surrounded by thousand crore monkeys and hopes to crush the city of Lanka by his own army." 27.24

"He normally roams round the shores of Ganges terrorizing the leaders of the herds of elephants remembering the old enmity between monkeys and elephants. He is the commander and leader of monkeys called Pramathim who dwells in mountain-caves, and subdues wild elephants and thundering and uprooting trees." 27.25-27.26

"That excellent army chief of monkeys, takes shelter, on the foremost of mountains Mandara and the mountain called Usarbija on the shores of Ganges where he passes life happily just like Indra." 27.27

"Hundred thousand thousands monkeys who are proud of their strength and valour and who have radiant forearms and keep on roaring follow him." 27.28

"He is the leader of these great monkeys and Oh king, he is their commander and is called Pramathi and it is difficult to conquer him." 27.29

"He whom you are watching as a cloud raised by wind is Pramathi. At that place, a great quantity of red illumined dust is tossed about and raised by wind in various ways in different directions. Energetic and excited army of monkeys is also stationed there along with Pramathi." 27.30-27.31

"Oh king, One hundred lakhs of monkeys with their black faces and with scary looks and with great strength, after crossing of the bridge, surrounds their troop-leader who is a monkey called Gavaksha and are making a roaring noise and ready to crush Lanka by their bodily strength." 27.32-27.33

"Oh king. This army-chief called Kesari, the chief of the commanders of monkeys, wanders in Kanchana mountain wherein there are trees which yield fruits in all seasons, inhabited by large black-bees, to which the sun circumambulates clock-wise, the mountain shining with its own colour and splendour, by whose brightness, the animals and birds always shine with the same colour, whose plateau on the top of the mountain the great sages do not leave, wherein trees, all mango-trees are laden with fruits on all sides because of that there are honey-bees of excellent variety." 27.34-27.37

"Oh faultless king, There are sixty thousand mountains in that beautiful golden mountain ranges. There is an excellent mountain in the middle of that mountain range as you are in the middle of that Rakshasas. In that mountain range there, in the last mountain where these monkeys reside. Some of the monkeys are tawny coloured, some are white-coloured and with nails as their weapons, having four tusks, with nails as their weapons having four tusks like lions, difficult to be approached like tigers, resembling fire and serpents vomiting poison with their very long coiling tails, resembling elephants in rut, equal to mighty mountains and making great thunderous sound like that of clouds. All of them stand looking on your Lanka as if they are about to crush it." 27.38-27.42

"Oh king, He who stands in the middle is the powerful leader of the monkeys who ever faces the sun, who is a wise man, eager to conquer you and is famous in the world by the name, Shatabali. He swears to destroy Lanka with his troops." 27.43-27.44

"The monkey called Shatabali is strong, brave and valorous and well known for his manly vigour and does not bother about his life which he is willing to sacrifice to Rama." 27.45

"Each of the monkeys Gaja, Gavaksha, Gavaya, Nala, Neela are surrounded by battalions of one crore monkeys each." 27.46

"There are many other great monkeys who are living on the Vindhya mountain and each of them are fast paced and it is impossible to count them." 27.47

"Oh king, All of them are highly prominent, their stature equals to the high hills and all of them are capable in a moment to level the earth by uprooting and razing all its mountains to the ground." 27.48

This is the end of Twenty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

28. Spies Show Rama and Lakshmana

[They continue identifying many more monkey chiefs including Sugreeva, Then they describe Rama and Lakshmana. They also tell Ravana about the total size of the army.]

After the king of Rakshasas heard the account given by Sarana, Sukha pointed out the army of monkeys to him and spoke. 28.1

"Oh king those monkeys whom you who are like huge elephants and huge banyan trees which stand on banks of river Ganges and Sala trees which stand on the Himalaya mountain would be able assume any form that they wish and are equal to Devas and Rakshasas and have the power of devas in a battle." 28.2-28.3

"They are twenty one thousand crores and thousand Shuankus and Hundred Vrundas in number [these are explained later in this chapter]. 28.4

"All those ministers of Sugreeva who always live in Kishkinda though monkeys are born to devas and Gandharwas and can assume any form that they want." 28.5

"The lads standing there with the looks of devas are Mainda and Dvididha are twins and no one is equal to them in war." 28.6

"These twins who have consumed nectar of immortality with the consent of Brahma are hoping that with their power they would be able to destroy Lanka." 28.7

"There you see a monkey who stands like an intoxicated elephant, who by his strength and fury can even churn the oceans. Oh Lord, he had come in search of the daughter of Videha to Lanka and that monkey whom you have seen earlier has come gain." 28.8-28.9

"That monkey who crossed the ocean is the eldest son of Kesari and is also the son of wind God and is well known as Hanuman." 28.10

"Oh Lord, that monkey can take any form he likes, is strong and pretty and he can move like his Lord, the wind God." 28.11

"When he was child and hungry, they say that without any effort he jumped three thousand Yojanas saying that he will eat the Sun God for otherwise my hunger will not be appeased, as he was greatly intoxicated with his own strength." 28.12-28.13

"Without being able to reach that God who is beyond the reach of, devas, Deva Rishis and Rakshasas, he fell on the top of the mountain where sun rises." 28.14

"When he fell on the mountain one of his jaws [Hanu] was broken by a stone and because he has a strong jaw afterwards, he was called Hanuman." 28.15

"I know about that monkey through one of my close friends. It is not possible to describe his, strength, form and his great power." 28.16

"He using his own power wants to destroy Lanka. How can you forget this monkey who like a comet lighted Lanka? Some of those fires are still burning." 28.17

"Nearby is a dark coloured warrior with eyes like lotuses he is a chief warrior among Ikshuvaku clan, his heroism is well-known in the world, his sense of duty never wavers, nor does he ever go against Dharma, he knows how to use Brahma's weapon and is conversant with Veda, he is the most learned of the Vedic scholars, he shatters the firmament with his arrows, and rends even the earth, his anger is akin to that of Death, his valour is equal to that of Indra the god of devas, his consort is Sit a who was taken away by you from a place called Janasthana. He is Rama who has come to wage war on you, Oh king". 28.18-28.21

"That man, having the luster of pure gold, with a broad chest, having red eyes, with black and curled hair, standing at the right side of Rama, is called Lakshmana, who is only interested in the care and welfare of his brother. He is skilled in leadership of war and excellent among the wielders of all weapons." 28.22-28.23

"He is short tempered, difficult to be defeated, valorous, wise, strong and is standing near the right arm of Rama and is the soul of Rama outside his body." 28.24

"He does not bother for his life, if it is for the sake of Rama and he desires to kill all the Rakshasas himself alone." 28.25

"He who is standing on the right side near to Rama who is surrounded by Rakshasas is the king Vibheeshana." 28.26

"He who has been consecrated as the king of Lanka by the king of kings is enraged with you and would fight the battle with you." 28.27

"The other monkey whom you see as an unshakable mountain and standing in the centre of monkeys is the Lord of all chiefs of monkeys and he is with a boundless energy and who, like a Himalayan hill, very much radiating the other monkeys by his splendour, glory, wisdom, strength and his noble descent, who occupies along with the chiefs of Army Generals, a secret place called Kishkindha, with its forests and trees and which place inaccessible because of its impassable mountains, in which is established a good fortune of devas and human beings, whose charming and golden coloured garland with hundred lotuses is beautifying and that person is Sugreeva. This garland along with a lady called Tara as well as the permanent kingdom of monkeys were presented to him by Rama after having killed Vali." 28.28-28.32

"Wise men call one hundred lakhs as crore and hundred thousand crores is a Shankha." 28.33

"A hundred thousand Shankas are said to be one Maha Shanka. A hundred thousand Maha Shankas are called one Vrindam here. A hundred thousand Vrindas are said to be one Maha Vrindam. A hundred thousand Mahavrindas are called one Padmam here. A hundred thousand padmas are said to be one Mahapadmam. A hundred thousand Mahapadmas are called one Kharvam here. A hundred thousand kharvas are said to be one Mahakharvam. A hundred thousand Mahakharvas are called one Samundram. A hundred thousand Samudras are said to be one ogha here. A hundred thousand oghas are acclaimed a one Mahaugha." 28.34-28.38

"This Sugreeva, the king of monkeys, having great strength and valour is always surrounded by a colossal army and is approaching you to make war, accompanied by the valiant Vibheeshana and the ministers, as also a hundred thousand crores of Shankas, a thousand Mahashankas, a hundred Vrindas, a thousand mahavrindas, a hundred padmas, a thousand Mahapadmas, a hundred kharvas, samudras and Mahaughas of the same number, and a crore of Mahanghas whole army as such is identical of an ocean." 28.39-28.43

"Oh great king after observing this great army who are having the blazing luster of planets and who have already arrived, you may have to put in very great effort to win and to avoid defeat." 28.44

This is the end of Twenty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

29. Ravana Sends Another Group of Spies

[Greatly angry with Shukha and Sarana for praising the enemy Ravana dismisses them. He sends another spy to study about the habit of Rama and Lakshmana and other commanders. They are also caught and released back by Rama.]

Seeing those greatest of the monkey leaders pointed out by Shuka-viz. the most valorous Lakshmana who is Rama's right arm, his own brother Vibheeshana standing close to Rama, the terribly powerful Sugreeva the king of all monkeys, the strong Angadha grandson of Indra the wielder of Vajrayudha, the powerful Hanuman, the invincible Jambhavan, Sushena, Kumuda, Nila, Nala the excellent of monkeys, Gaja, Gavaksha, Sharabha, Mainda and Dvidida- that heart of that became agitated a little and he was enraged and then abused those two ministers Shuka and Sarana who had told him in detail about them. 29.1-29.5

To that Sukha and Sarana who saluted him with face looking down Ravana spoke very harsh, merciless, angry and excited words. 29.6

"It is not befitting for ministers who eke their life out of me to utter such unpleasant words, since the king has the power to give them any type of punishment or reward." 29.7

"On those enemies who have come to war with us and who are adverse us, you both have showered your praise. Is it proper?" 29.8

"You have served your teachers, elders and old people in a non-effective manner and it is clear that you have not grasped the essence of principles of political science." 29.9

"But suppose you have understood them, it is clear that you have forgotten them. And you are carrying a great burden of ignorance. In spite of such foolish ministers like you, If I am still the king, it is a great miracle." 29.10

"Why is it that you are not fearing death after telling such harsh words to me, who judges about good and evil by my tongue?" 29.11

"In spite of outbreak of fire in the forest, trees may survive but those who commit treachery against the king cannot survive." 29.12

"Had not my anger been mellowed down by the earlier service done by you, I would have killed both of you for praising my enemy?" 29.13

"Keep away being near to me. Go away from here. I do not desire to kill you because of good service done by you earlier. I consider both of you as dead because you were ungrateful and unfaithful to me." 29.14

After Ravana told like this to them, both Sukha and Sarana felt ashamed to see Ravana and went away after saluting and greeting him saying, "Be victorious." 29.15

Then Ravana told Mahodhara who was standing near him, "Go and immediately bring me spies who are expert in justice." 29.16

Mahodhara immediately ordered that spies should be brought and as per the orders of the king the spies came there and they saluted him and wished him victory. 29.17-29.18

Then Ravana, the king of Rakshasas told the following words to those spies who were valorous, devoted him, and free from fear. 29.19

"Go from here and investigate the activities of Rama and also find out his advisors and intimate friends and also those people who joined with him because of liking him." 29.20

"Find out when he sleeps and when he wakes up and also about what he intends to do now. And you have to come back after intelligently understanding everything about him." 29.21

"Even a learned enemy who is the ruler of earth, if studied well by using a spy can easily be defeated without much effort." 29.22

The spies agreed with the sentiment expressed, saluted the king of Rakshasas and after going round him, with Shardula as their leader left that place. 29.23

Those great Rakshasa spies after going round the great Rakshasa king started to the place where Rama and Lakshmana is there. 29.24

They went after disguising themselves went and saw Rama and Lakshmana along with Sugreeva and Vibheeshana near the Suvela mountain. 29.25

When they saw the great army, they were fear stricken and they were seen by the great Rakshasa who was the chief of Rakshasas [Vibheeshana]. 29.26

Accidentally they were seen by Vibheeshana who said about Shardula, "This person is a wicked person" and he alone was seized. 29.27

When the monkeys were about to kill Shardula, Rama saved him and that very kind Rama got released the other Rakshasas also. 29.28

Harassed by those courageous and fast paced monkeys, though they lost their consciousness, they somehow returned back to Lanka. 29.29

Those Rakshasa spies who normally moved outside, told the very strong Ravana that Rama was camping near the Suvela mountain. 29.30

This is the end of Twenty Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

30. Shardula Describes Rama's Army

[On questioning by Ravana, the spy tells him about troubles he underwent and how Saved him. On questioning by Ravana he tells about the great monkey chieftains and their genealogy. He also tells about Rama and Lakshmana.]

Then the spies informed the king of Lanka about the camping imperturbable army of Rama near the Suvela mountains. 30.1

After hearing the news of the reaching Rama and his great army from the spies, Ravana was little worried and he asked Shardula. 30.2

"Oh Rakshasa, your complexion is not what it should be and you look miserable. I hope you have not fallen as a victim in to the hands of those angry monkeys." 30.3

Thus questioned by Ravana, that Rakshasa Shardula started answering him slowly to Ravana who was a tiger among Rakshasas. 30.4

"Oh king it is not possible to spy upon on that very strong and Valorous monkeys who are protected by Rama." 30.5

"It is not possible to talk or interrogate them for finding out anything for the entire path is protected by monkeys who look like mountains." 30.6

"As soon as I entered in to their army, I was forcibly caught and examined and questioned in very many ways." 30.7

"I was beaten from all sides with knees, fists, teeth and hands and I was paraded in the midst of the monkey army by those angry ones." 30.8

"After being taken round everywhere I was taken before Rama's court and blood was flowing from all my limbs and I was shivering." 30.9

"When the monkeys were about to kill me, when I asked for protection from Rama, he said, "Stay, stay." 30.10

"The great sea has been filled up with stones and boulders and having reached the gates of Lanka, Rama is standing there well-armed." 30.11

"That greatly lustrous one, after getting me released arranged the marching army in the form of an eagle and surrounded by monkeys he is marching towards Lanka." 30.12

"Before he reaches our ramparts please do one thing-either return Sita or get prepared for a great war." 30.13

That chief of monkeys Ravana though worried in the mind, after hearing these words, replied Shardula using these great words." 30.14

"Even if the devas, Gandharwas and Dhanavas come to a battle with me or even if I am afraid of the entire world, I will not give back Sita." 30.15

After telling these words Ravana again told, "Were you able to spy on the army?" Who are the important valorous monkeys among them?" 30.16

"How do the unconquerable monkeys look like? What is their power? Whose sons and grandsons are they? Oh Rakshasas, please tell me this information." 30.17

"I will take a decision only after knowing their strength and weaknesses. Is it not necessary for us to count those among them who wish to fight in the battle." 30.18

After hearing these words of Ravana, that excellent spy Shardula started telling these words in front of Ravana. 30.19

"Sugreeva the son of Riksharajas is indeed unconquerable. Here is the famous Jambhavan who is the son of Gadgada." 30.20

"There is one more son of Gadgada and the other is the son of Bruhaspathi the Guru of Indra, whose son Hanuman is the one who destroyed the Rakshasas." 30.21

"The other is Sushena a follower of Dharma and valorous who is the son of Yama and then there is a monkey called Dadhimukha who is cool minded and son of moon god." 30.22

"Durmukha, Sumukha and Vega Darsi are perhaps specially created by Lord Brahma in the form of monkeys as the personification of death." 30.23

"There is the commander-in-chief Nila the son of the fire God and there is Hanuman who is the son of god of wind." 30.24

"There is young Angadha, Indra' s grandson who is the strong and invincible one, the mighty Mainda and Dvinda born of the twin gods called Aswini Kumaras, Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadhana the five sons of Yama the God of Death all of them resembling Yama at the time of dissolution of the world, besides the valiant ten crores of monkeys who are yearning for battle who are all here. I will not be able tell about the remaining glorious sons of god." 30.25-30.27

"That young man is Rama, the son of Dasaratha, who has a body like lion and he was the one who killed Dhooshana, Khara and Trisiras." 30.28

"In this world there is no one who has got prowess equal to Rama and he was the one who killed the god of death Kabandha and Viradha." 30.29

No one in this earth would be capable of describing Rama's good qualities and he was the one who killed all the Rakshasas living in Janasthana." 30.30

"There is Lakshmana who is the soul of Dharma who is strong as elephant and a tiger, in the path of whose arrows of even Indra, the king of devas cannot stand." 30.31

"Sweta and Jyotirmukha are the sons of the sun-god, a monkey called Hemakuta, another son of Varuna, Nila the son of Viswakarma the strong and the best of monkeys, as well as that mighty and swift Durdhara the son of Vasus are all here." 30.32-30.33

"There is the best of the Rakshasas Vibheeshana who is your brother and having got the city of Lanka, he likes to be in the best interest of Rama." 30.34

"Thus I have described in detail about the entire army stationed in Mount Suvela and it is for you to take decision as to what needs to be done." 30.35

This is the end of Thirtieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

31. Ravana's Attempt to Convince Sita

[Ravana with the help of a conjurer makes a head of Rama dripping with blood. He tells Sita that Rama and his army was killed by Prahastha. Then he asks Vidhyujihwa to bring Rama's head and Rama's bow. He orders Sita to be submissive to him since Rama is no more.]

Ravana the king of Rakshasas was informed that Rama along with his undefeated army has camped on the mount Suvela. 31.1

When Ravana heard from the spies that the very strong Rama has arrived, he was little agitated and spoke like this to his ministers. 31.2

"The time for consultation has arrived and let all the ministers come here quickly with keen and attentive minds." 31.3

As soon as these order was heard all the ministers came with great speed and Ravana held consultations with those Rakshasas who were his ministers. 31.4

The dreadful one discussed with them what needs to be done and after coming out of that meeting of the ministers, he went back to his palace. 31.5

Then he who is a great conjurer send word for the very strong Vidhyujihwa who was an expert in magical illusions and together they went to the place of Sita. 31.6

Then the king of Rakshasas spoke to that conjurer Vidhyujihwa, "We will have to create an illusion to deceive Sita, the daughter of Janaka." 31.7

"Oh Rakshasa, conjure a head of Rama and along with bow and arrows and then present it to me." 31.8

When told like that Vidhyujihwa sais "So be it", and by his great magical efforts made one and showed it to Ravana and the king became very happy and gave him an ornament. 31.9

That exceedingly strong Rakshasa duly entered the forest of Asoka trees with great eagerness to see Sita. 31.10

Then that younger brother of Khubera saw that pitiable Sita, who did not deserve that fate, sitting looking down at the earth, drowned in great sorrow due to the thoughts about her husband. 31.11-31.12

Approaching Sita who was surrounded by horrifying Rakshasis at a distance who were chanting his name in delight, Ravana spoke these bold words to Sita. 31.13

"Oh Lady, he whom you depended on and repelled me when I try to console you, your husbanded that murderer of Khara has been killed in the battle." 31.14

"For all times your root has been cut off by me and so also your pride has been destroyed and because of your very great sorrow, now you will become my wife." 31.15

"Oh fool, give up this resolution of yours, for what can you do with a dead person and oh lady become my wife and become the chief of all my consorts." 31.16

"With less of good deeds and a lost purpose you think, you are very learned. Now hear about the killing of your husband similar to killing of Vruthrasura." 31.17

"Rama is supposed to have come with a great army led by the monkey king Sugreeva on the sea shore to kill me." 31.18

"When the sun was about to set, Rama with his huge army settled on the northern sea shore here." 31.19

"His army which was stationed here, being greatly tired was comfortably sleeping at mid night and they were approached by our spies." 31.20

"My very great army which was led by Prahastha killed the army of Rama at night at that place and they also killed Rama and Lakshmana." 31.21

"Those wielding harpoons, maces, discus, daggers, sticks, great arrows spears, shining maces with spikes, picks lances, darts, massed weapons, clubs and wheels, made use of them again and again in order to strike down all the monkeys." 31.22-31.23

"Prahastha with bubbling enthusiasm cut off the head of Rama who was sleeping using his mighty sword without facing any resistance." 31.24

"Fortunately Vibheeshana who tried to flee with speed was caught and held captive and Lakshmana and other monkeys ran in all directions." 31.25

"Sugreeva with his neck broken and Hanuman whose jaw was removed were laid down and killed by the Rakshasas." 31.26

"Jambhavan who was trying to stand on his knees was killed in the war and very many monkeys were cut off like a tree using very sharp edged weapons." 31.27

"Mainda and Dvidida - those two great killers of their enemies who were long bodied and the foremost of the monkeys became groaning and breathless and their limbs bathed in blood-were cut to pieces at the waist-level, by swords." 31.28-31.29

"Panasa, crying for help was stretched on the earth under a tree of the same name[Jack fruit tree] and was pierced by putting him in a pit. The exceedingly valiant Kumuda on his part, shrieking, was killed by a hail of arrows." 31.30-31.31

"Angadha, who was adorned with many bracelets lies fallen down, emitting blood on all sides, as he was pierced by the demons with many arrows, after approaching near him." 31.32

"All those monkeys were crushed by elephants and very many fast moving chariots were lying there like water rich clouds broken by a gale." 31.33

"All those outsiders fled in terror when they were pursued by the Rakshasas who were striking on their back, like elephants running when pursued by elephants." 31.34

"Some of the monkeys fell in the sea and some sought shelter in the sky. And some other bears with the monkeys climbed the trees." 31.35

"In the banks of the ocean, in mountains and in forests, large number of monkeys by Rakshasas who were having misshapen eyes." 31.36

"Thus your husband along with his army was killed by my army and this head drenched in blood and coated with dust has been seen." 31.37

Then that king of Rakshasas Ravana who is extremely difficult to fight with, spoke these words to the Rakshasis so that Sita will overhear them. 31.38

"Oh Rakshasis, go and bring that Vidhyujihwa who is capable of doing cruel acts, who is the one who brought the head of Rama from the battlefield." 31.39

Then Vidhyujihwa came there holding the head of Rama along with the bow and arrows and he stood there after saluting Ravana. 31.40

When that Rakshasa who was standing there that king Ravana spoke to that Vidhyujihwa who had a large tongue and was inching nearer to him. 31.41

"Speedily place the head of Rama in front of Sita and let that miserable one see the final state of her husband." 31.42

As soon as he heard this that Rakshasa kept her darling's head near to Sita and disappeared speedily from that place. 31.43

Then Ravana threw in front of Sita a with great bow saying, "Here is the bow of Rama which is famous in all the three worlds" 31.44

"This is the bow with its cord stretched, belonging to Rama, that was brought back by Prahastha, after killing that hero in the night." 31.45

Then that Ravana threw the head bought by Vidhyujihwa as well as the bow in front of Sita and said to the daughter of Janaka, "Now you become submissive to me." 31.46

This is the end of Thirty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

32. Sita Wails

[Sita blames Kaikeyi for her bad fate. She wails over her fate and blames herself. A messenger comes and summons Ravana for an important meeting. As soon as he left the so called head and bow of Rama also disappears.]

Sita saw the head and bow which were illusion. She heard Ravana narrating about Rama's friendly relationship with Sugreeva, as earlier told to her by Hanuman. Recognizing that head as that of Rama, with a proof resembling her husband's eyes, facial complexion, hair, expanse of his forehead and the beautiful jewel worn on the top of his head, she was very much afflicted with sorrow and cried like an osprey and abused Kaikeyi who was the originator of the present calamity. 32.1-32.3

"Oh Kaikeyi, become happy with your achievement because the son who used to make the clan happy has been killed.. The entire clan has been destroyed by your quarrelsome nature." 32.4

"What undesirable act has been done by Rama to you so that you sent my husband to the forest in exile, wearing cloths of bark." 32.5

After saying that. the miserable one was trembling and the young one fell on the ground, like a Banana tree which was cut off. 32.6

Almost within a second she consoled herself,. Regained consciousness and started crying after seeing that illusory head of Rama. 32.7

"Oh great one who followed valour as a great penance, you have now been killed and I have become a witness to your last state and a widow." 32.8

"It is said that the death of a husband earlier to her is due to the fault of the lady and you who have a soft saintly nature has gone ahead of me." 32.9

"You who have been trying to protect me has fallen down to this sad state leaving me immersed in the ocean of grief." 32.10

"My mother in law Kausalya who brought you up tenderly as a son, Oh Rama, has become similar to a cow who has lost its calf." 32.11

"Oh Rama, astrologers had mentioned that you would have a long life and their words have become a lie and you have become short lived." 32.12

"Or else you might have slipped in to a state of stupor even though you were conscious and possibly the God of death who brings all beings to end chose that time." 32.13

"How is it that you did not foresee your death as you are an expert in science of good management and how is it that you who are an expert in warding off calamities were not able foresee this difficulty?" 32.14

"Terrible dark night which is cruel and horrifying has encircled me, Oh lotus eyed one, by snatching away you from me." 32.15

"Oh mighty bull among men, you left me who is leading the life of a saint and by lying on earth, you have embraced the auspicious lady earth as your darling." 32.16

"Oh valorous one, here is that bow decorated by gold, which is liked by me and which was sincerely worshipped by you with sandal paste and flowers." 32.17

"Oh spotless one of mine, surely in heaven you might have met your father who is my father in law along with other manes from your clan." 32.18

"Though you have taken leave of the pious clan of Royal sages, you have done a great act by which you shine like a star in heaven." 32.19

"Oh king why are you not looking at me and why are you not answering me? You got me as a girl when you were a boy and made me your wife who is a co-traveler." 32.20

" Oh son of Kakustha clan, Remember that at the time of marriage you had promised that we will travel together and since I am sorrowing, take me also along with you." 32.21

"Oh best one, why have you left me and gone away leaving me like this? Why have you left me who is sorrowing in this world and gone to the other world?" 32.22

"That auspicious and pretty body of yours which used to get cuddled by me is now being dragged by the wild animals." 32.23

"Though from the beginning you were worshipping fire and the lord after giving ample gifts, why is it that you are not getting cremated by the sacrificial fire that you were maintaining." 32.24

"Kausalya would be able to receive only Lakshmana when he goes back though she did send three people to the exile." 32.25

"When she enquires about all of us, that Lakshmana will tell her about your slaughter at night in an alley by those Rakshasas." 32.26

"Hearing that you were killed while sleeping and that I have been kept in the house of a Rakshasa, her heart will break and she will be no more." 32.27

"That valorous and faultless one who had crossed the ocean for the cause of this unworthy women was killed while crossing a small puddle." 32.28

"Due to great illusion Rama married me who is a stain on my race, without realizing that this wife would be the cause of his death." 32.29

"Even though as a wife who showed hospitality to all his guests, I am weeping now, possibly because in my previous birth, I had refused an excellent gift to someone." 32.30

"Oh Ravana immediately arrange to kill me just after you killed Ravana and unite this wife with her husband and you would do an auspicious act." 32.31

"Oh Ravana, join my head with his head and my body with his body and then I shall attain the same salvation as that of my husband." 32.32

The wide eyed Sita after sorrowing like this and wailed like this after her husband as well as the bow of her husband. 32.33

When Ravana was watching Sita who was wailing like this, One Rakshasa who was royal guard approached and saluted him and told. 32.34

After saluting him, he said, "May victory be yours my lord", and after thus making him pleased informed him that Prahastha the commander of the army has come. 32.35

"Prahastha has come with all other ministers and Oh Lord he has sent me, so that he can meet you." 32.36

"Oh king, who has great patience, there is some urgent work regarding royal duties and so please give them audience now." 32.37

"Hearing this communication by the Rakshasa, Ravana left the Asoka Forest and went to see his ministers." 32.38

After having discussed with his ministers about the things that need to be done and after understanding the prowess of Rama, he arranged for getting actions done as per the need. 32.39

As soon as Ravana departed from there, the head as well as the greatly distinguished bow vanished from there. 32.40

And at that time Ravana after holding consultations with his valorous ministers, he decided upon the measures that he would adopt against Rama, 32.41

Ravana, the king of Rakshasas who was resembling the God of death, talked to all his generals who were interested in his welfare and who were standing nearby. 32.42

"By the audible sound of the drum, raised by beating it with stick, summon all our army without telling them the reason." 32.43

Then, the messengers said "So be it" as they were obedient to his words and instantly gathered a huge army together and informed their lord longing for fight, that they had already assembled the army. 32.44

This is the end of Thirty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

33. Sarama Consoles Sita

[Sarama, a friend of Sita, tells her that she had investigated in various ways and found out that Rama's head was only an illusion. At that time the sound of marching of the army of Rama and Ravana are heard.]

Seeing the very bewildered Sita, an affectionate Rakshasi called Sarama approached Sita who was her beloved friend. 33.1

Sarama the soft spoken woman, consoled Sita who was disillusioned by the king of Rakshasas and who was greatly sorrowing. 33.2

Sarama who was assigned by Ravana to protect Sita was a kind hearted woman who was firm in her austerities and was a good friend to Sita and protected her. 33.3

She saw her friend Sita had lost her consciousness and had just got up after rolling in the earth like a female horse. 33.4

That friend with good austerities consoled Sita and told her, "Let your mind not be perturbed." 33.5

"Oh coward, Oh broad eyed one, by hiding under the sky, I heard all that Ravana told you as well as all that reply that you gave him, without fear because of my friendship with you." 33.6-33.7

"Oh Maithili, all the reasons for Ravana going out agitated from here is known to me as I had gone out from here to find out about that." 33.8

"It is not possible to attack Rama while he is sleeping because that tiger among men is always aware of himself and so killing him at that time is impossible." 33.9

"It is also not possible to kill all the monkeys who live on the tree because they are being protected by Rama, just like Indra protects other devas." 33.10

"O, Sita! Rama, who is endowed with long and well rounded arms and an illustrious man, who has a large chest, who is a man of great energy, an archer well known in the world, a man endowed with muscularity, a righteous minded man, a person of celebrity on earth, a man of eternal strength and a protector for himself and for others has not been killed when he is with his brother Lakshmana, a man of high descent, a knower of doctrines of conduct and behavior, the killer of a stream of enemy forces, a man of inconceivable strength and valor, a venerable man and an annihilator of adversaries." 33.11-33.13

"That Ravana, who is the enemy of all the world and one with a perverse mind, due to the anger against you has played a magical trick of illusion against you." 33.14

"Get rid of all your sorrow as great auspiciousness awaits you. The Goddess Lakshmi would bless you with all that is good due to her love for you, please listen." 33.15

"Rama has crossed the ocean along with the monkey army and has arrived and encamped on the southern shore of the sea." 33.16

"I see full implication in Rama along with Lakshmana settling down in the shore of the sea being well protected by the monkeys." 33.17

"Some swift moving Rakshasas sent by Ravana had brought a news to him that Rama has crossed the sea and has encamped on this shore." 33.18

"Oh broad eyed one, hearing about that Ravana the king of Rakshasas is holding consultations with all his ministers." 33.19

When that Rakshasi Sarama was talking like this to Sita a fearful sound was heard from the army which was prepared for the war." 33.20

Hearing that terrific sound created by the stick on the huge drums which sounded like a great thunder, Sarama who talked sweetly told Sita as follows. 33.21

"Oh scared one, the fearsome sound of this kettle drum is indicative, the preparation for a war and also hear the majestic sound of the drum which resembles the sound of thunder." 33.22

"Elephants in rut are being caparisoned for war. Chariot horses are being prepared for the battle. Thousands of horsemen carrying darts in their hands are also seen." 33.23

"Here and there soldiers ready for the battle are marching in thousands. The royal avenue is seen full of wonderful soldiers making one feel that they are like the swiftly moving ocean with the flood waters making great sound." 33.24

"See hurriedly, the sheen of polished weapons, shields and coats of mail sending forth luster of many hues like the splendor of fire consuming the forest in summer. The flurry of chariots, horses and elephants following the lead of Ravana as well as of energetic Rakshasas thrilled with joy is also seen." 33.25-33.27

"Please hear the sound of bells of elephants, the rattling of chariots, and the cry of neighing horses, resembling the flourish of trumpets. Here are the bustle of Rakshasas, carrying uplifted weapons in their hands; following under the leadership of Ravana. This bustling activity is causing hair to stand erect through great fear." 33.28-33.29

"Good luck which would destroy all your sorrows is arriving to you and a sense of fear has come to the Rakshasas. Like the Lord Indra, the lotus eyed Rama who has unimaginable valour would kill Ravana in war and your husband will take you back." 33.30-33.31

Your husband along with Lakshmana would exhibit their valour and like Lord Vishnu who is the killer of enemies along with Lord Indra exhibits his power against his enemies." 33.32

"As soon as Rama comes, I will see you who are his virtuous wife would be sitting on his lap thus fulfilling your desire after killing all your enemies." 33.33

"Oh pretty one, you would shed tears of joy and make the chest of Rama wet and when you are joined with him, I will see him holding you tightly to his breast." 33.34

"Before long oh divine Sita, the very strong Rama will loosen your one braid which has reached has grown past your hips and which you were wearing all these months." 33.35

"Oh honoured lady after seeing his face which is like the just risen full moon, you would get rid of all your sorrow, like a female snake casts off its skin." 33.36

"Oh Maithili after killing Ravana in great speed, Rama who deserves pleasure would find happiness in the company of his darling." 33.37

"After you join back with Rama with a great soul, you would like the earth with healthy crops after a rain." 33.38

"Oh lady, seek refuge in Rama who is your lord like the Sun God approaching mount Meru and like the horse going round and definitely Sun is the source of all beings." 33.9

This is the end of Thirty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

34. Ravana's Decision on Sita

[Sita becomes consoled. When Sarama offered to carry a message to Rama, Sita requests her to find out the decisions of Ravana. She comes back and tells her that in spite of elders in his family, Ravana would not release her till he dies.]

Sita who became greatly sad by hearing words of Ravana was comforted and made happy by Sarama, just like a parched earth which received rain. 34.1

And thereafter she who knew the proper time to do any activity wishing to do more service to Sita with a smile told her. 34.2

"Oh black eyed lady, I am capable of carrying a message of good will from you as also your words secretly to Rama and return." 34.3

"When I am travelling in the sky, supported only by myself neither wind or Garuda would be capable of following me." 34.4

When Sarama spoke like this Sita without any sorrow which affected her earlier spoke these sweet words." 34.5

"I know that you are capable of travelling in the sky as well as go to Rasathala but please know from me the service that you can do for me today." 34.6

"If your intention now is to help me and you are firm in this resolve, then I wish you go and find out what Ravana is doing now." 34.7

"That cruel and evil minded Ravana, who has capabilities in the shape of conjuring trick to make his enemies cry, makes me bemused like the liquor bemuses one, as soon as it is consumed." 34.8

"He gets me threatened all the time through words of the frightful Rakshasis who always sit round me, and insult me repeatedly." 34.9

"I am depressed and distrustful and have lost my stability and staying in this Asoka forest, I get distressed due to great fear." 34.10

"If you can inform me all the decisions that he takes after discussion with his ministers in the matter of keeping me captive or releasing me, it would be a great blessing to me." 34.11

Having been spoken like that, Sarama wiped away the tears from her face which had got moistened and replied her like this. 34.12

"Oh daughter of Janaka, if your opinion is like that, I would go and after knowing about the opinion of the enemies, I will return." 34.13

After telling this, she went near the Rakshasas and heard what Ravana was talking to his ministers. 34.14

She who is an expert on decision making after hearing the words of the bad soul Ravana took a decision and speedily returned to the Asoka forest." 34.15

When she returned back she saw Sita who looked like goddess Lakshmi bereft of lotus waiting for her. 34.16

After Sarama who spoke returned back Sita hugged her affectionately and offered personally a seat for her. 34.17

"After sitting here comfortably please tell about the plan of that that bad soul Ravana who is cruel and wicked." 34.18

When the trembling Sita asked Sarama like this she told her completely what Ravana told his ministers. 34.19

"The mother of Ravana spoke great words excellently pleading for your release and also Avidha the age old minister of Ravana pleaded for your release." 34.20

"Let the daughter of Mithila be given honourably to the king of men. Is not the wonderful incident that happened in Janasthana sufficient for us?" 34.21

"Which man in the world can cross the ocean, discover Sita, kill several Rakshasas in war ?" 34.22

"Though the old minister of his and his mother argued with him in various ways, he was not interested in releasing you, like a miser giving up his riches." 34.23

"Oh Maithili, he is not interested in releasing you till he attains his death and this is what that cruel Ravana decided along with his ministers." 34.24

"After that due to infatuation caused by his impending death, his determination to do what he said is very firm. He is not in a position to release you, not because of sheer fear but will hold you till he is actually defeated in battle through the carnage of all the Rakshasas and of himself." 34.25

"Oh dark eyed one, after killing Ravana in war by his sharp arrows, Rama will definitely take you back to Ayodhya." 34.26

At this time along with the sound of beating of drums and blowing of conches, they heard the sound caused by monkey army which made the earth shake. 34.27

Hearing the great sound raised by the monkey army, the king servants who had gone to Lanka lost their enthusiasm, looked pitiable and looked depressed as they could not foresee any thing good coming due to the fault of their king. 34.28

This is the end of Thirty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

35. Malyavan Attempts to Dissuade Ravana

[When Ravana hears the marching of Monkey army, he again calls for a meeting. Malyavan who is his grand-father advises him to return back Sita.]

Then the great hero Raghava who was the conqueror of cities, marched forth along with mixed sound of drums and conches. 35.1

When Ravana the king of all Rakshasas heard that sound for a while he became thoughtful and looked towards his ministers. 35.2

The very strong Ravana who was the tormentor of the world and is the cruel king of all Rakshasas, then addressed the assembly of Rakshasas and without accusing any one spoke. 35.3

"I have heard that you have been talking about the crossing of ocean by Rama and about his prowess, valour and heroism." 35.4

"I know that all of you are truly valorous in war and in spite of that, on knowing about the valour of Rama, all of you look at each other in silence." 35.5

Hearing the words of Ravana, his maternal grandfather Malyavan who was very intelligent and wise told as follows. 35.6

"Oh king, that king who is an expert in all sciences and who follows the path of prudence, enjoys the kingship for a long time and compels his enemies for subjugation." 35.7

"He who concludes treaty of peace with his enemies or wages war at the proper time strengthens himself and attains great power." 35.8

"A treaty should be reached with the king who is weaker or equal to us, without ever underrating the enemy but he should wage war against enemy who is stronger." 35.9

"Oh Ravana because of that I like entering in to a treaty with Rama. Let Sita for whose sake this war is being fought be returned to him." 35.10

"All devas, sages and Gandharwas are wishing for the victory of Rama and so do not make him your enemy and please accept a treaty with him." 35.11

"The grandfather [Lord Brahma] created only two groups of people namely devas and Rakshasas and while Devas depend on Dharma, Rakshasas do not follow it." 35.12

'Oh Rakshasa, Dharma is always on the side of the great devas and Non righteousness is on the part of asuras and Rakshasas." 35.13

"When Dharma swallows Adharma, it is Kritha age and when Adharma starts swallowing Dharma, it is the Kali age." 35.14

"So when you were wandering in this world, the great Dharma was destroyed and Adharma favoured you and because of this your enemies are stronger than you." 35.15

"Due to your mistake, the well-nourished Adharma is swallowing us and you being favourable to Rakshasas, the clan of Rakshasas is growing." 35.16

"You who are interested in sensual pleasures and because of this, you did whatever you liked and this has created great fear among the sages who are like fire." 35.17

"The power of those sages is very great like an burning fire. Having purified their minds through penance, they are intent on promotion of Dharma, in as much as these Brahmins worship the gods through different principal sacrifices but they also pour oblations into the sacred fires with due ceremony and read the Vedas [Sacred texts] in a loud voice. Having subdued the Rakshasas, they continued to chant the sacred text, on hearing which all the Rakshasas have scattered in all directions, like the thundering clouds in a hot season." 35.18-35.20

"When the sages who themselves are like fire, worship fire, the smoke from that fire spreads all over and destroys the luster of all the Rakshasas." 35.21

"In different places when these people who are stable in their penance, practice severe austerity, this creates trouble to all Rakshasas." 35.22

"You have obtained a boon protecting yourself from Devas, Dhanavas and Yakshas but very powerful men, bears and monkeys have arrived here and they with stable valour are roaring like lions." 35.23-35.24

"I have been seeing very many omens which are horrifying and I foresee destruction of all the Rakshasas including myself." 35.25

"Terrific and monstrous clouds producing horrifying thunderous sound are causing rain of hot blood all over Lanka." 35.26

"Drops of tears fall from the weeping animals of transport, which have become discoloured, coated by dust and have lost their previous shine." 35.27

"Flesh eating animals like Jackals and eagles are howling loudly and fearsomely and entering Lanka and they also form groups in the forest." 35.28

"Black women with white teeth, talking adversely in their dreams are standing in front of the homes and laughing uproariously after robbing the houses." 35.29

"The Dogs come and eat the offerings made to God in the homes and donkeys are born to cows, rats and the mongoose." 35.30

"Cats mate with tigers, pigs mate with dogs and Kinnaras mate with Rakshasas as well as with men." 35.31

"Red footed white pigeons which are messengers of death move in different directions foretelling the death of all Rakshasas." 35.32

"The singing pet birds called Sarika are defeated by fighter birds and drop down on earth in pairs." 35.33

"Birds and wild animals, face towards the sun, cry out. Death, in the form of a frightful, monstrous and cruel blackish form with a shaven head casts his eyes on all our dwellings, both morning and evening. These and such other sinister omens appear." 35.34-35.35

"I deem Rama of stable vision as Lord Vishnu dwelling in human form. This Rama is not a mere human being, because he is one who built that most wonderful bridge which was built across the sea. O, Ravana! Conclude peace with Rama, who is the king of men. Having come to know of his acts, let that which is good for the future be done after a mature understanding." 35.36-35.37

Having spoken like this, the mighty Malyavan, who was foremost in valour among the bravest of warriors, being aware of what was passing in Ravana's mind, eyeing him, became silent. 35.38

This is the end of Thirty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

36. Ravana Chides Malyavan

[Ravana tells that Malyavan was telling these words out of partiality and fear. Malyavan takes leave and goes away. Then Ravana assigns responsibility to different city gates to different heroes.]

The evil minded ten faced one, since he was already under the control of God of death, did not find the words of Malyavan suitable to his welfare. 36.1

Since he has already come under the grips of great anger, with eyes rolling in fury replied Malyavan. 36.2

"Though you are interested in my welfare you have spoken unsuitable and harsh words and have taken the side of the enemy and so your words have not entered my ears." 36.3

"How do you rate a feeble man like Rama who has come alone with only monkeys to help and banished by his father to the forest as efficient?" 36.4

"How do you rate me who is the god of the Rakshasas who is greatly fearsome to the devas and who has all qualities of valour as weak?" 36.5

"I think that you spoke those harsh words to me because you do not like my valour or due to partiality to the enemy or due to my encouragement." 36.6

"Which learned man who knows all Sasthras would speak thus harshly to a mighty person in power without intention to instigate him?." 36.7

"After having brought Sita who is like Goddess Lakshmi without a lotus, for what purpose should I return her to Rama, is it out of fear to him?" 36.8

"Within a few days you will see that, Rama along with crores of monkeys, Sugreeva and Lakshmana is killed by me." 36.9

"Why should this Ravana before whom even Devas cannot stand in a duel in war, entertain any fear in this war?" 36.10

"I would prefer to be cut in to two pieces rather than salute anybody and this is my innate quality from birth which cannot be removed." 36.11

"By accident if Rama has constructed a bridge across the sea, there is nothing to be surprised and no reason to fear him." 36.12

"I am promising on oath, that Rama who along with his monkeys has crossed the ocean will not go back alive." 36.13

Knowing Ravana was speaking excitedly with great anger, Malyavan was hesitant and did not speak anything in reply. 36.14

Since it was proper Malyavan wished victory to the king and as permitted by the king went back to his home. 36.15

Then Ravana held consultations with his ministers on things that need to be examined and started planning for matchless defense of Lanka. 36.16

Then he assigned the defense of eastern gate to the Rakshasa called Prahastha, the southern gate to the greatly valorous Mahaparswa and Mahodhara, the western gate to his son Indrajit who was an expert in great illusion along with large number of Rakshasas. 36.17-36.18

He then deputed Sukha and Sarana to guard the northern gate of the city and told that ministers that he himself would also come there. 36.19

He then placed an extremely valorous Rakshasa called Virupaksha along with several other Rakshasas in the centre of the city. 36.20

The great Rakshasa after creating this arrangement in Lanka assumed that his purpose has been accomplished for that particular time. 36, 21

Having ordered for adequate arrangements for the defense of the city, Ravana then allowed his ministers depart. Having been honoured with blessings of victory by those body of councilors, he entered his mighty and sumptuous inner apartments. 36.22

This is the end of Thirty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

37. Rama Finalizes War Strategy

[Vibheeshana's ministers go in to the city and find out the plans of Ravana. Accordingly Rama divided his army to attack the four gates and finalizes as to who should lead each of these sections.]

Meanwhile, Rama the king of men and Sugreeva the king of monkeys, Hanuman the son of the wind God, Jambhavan the king of the Bears, Vibheeshana the Rakshasa, Angadha the son of Vali, Lakshmana, Sushena along with his relations, Mainda, Dvidida, Gaja, Gavaksha, Kumuda, Nala and Panasa, all having reached the enemy's territory, assembled to take counsel together. 37.1-37.3

"Observe this city of Lanka protected by Ravana, which is difficult to defeat by asuras, devas, serpents, and Gandharwas joined together." 37.4

"In this city Ravana the lord of Rakshasas stays always. Let us discuss about ways and means by which we can achieve our objective." 37.5

When they were talking like this, Vibheeshana the younger brother of Ravana spoke the following meaningful and polished words. 37.6

"My ministers Anala, Sarabha, Sampathi and Praghasa had gone to the city of Lanka and have returned just now." 37.7

"They assumed the form of birds and they entered the army of our enemy and they have seen closely the action that is being taken by them and returned." 37.8

"Oh Rama, I would tell you in detail the exact position as informed to me of the arrangements being made by the bad soul Ravana." 37.9

"Prahastha with his army is standing near the eastern gate. Mahaparswa and Mahodara of mighty prowess are at the southern gate." 37.10

"Indrajit surrounded by many Rakshasas is standing at the western gate with harpoons, swords, bows, spears and hammers together with warriors furnished with weapons of various kinds." 37.11

"The northern gate is protected by Ravana himself, who is an expert in magical chants with several thousands of Rakshasas armed with many weapons and with thousands of Rakshasas moving here and there armed with lances." 37.12-37.13

"Virupaksha along with a great Rakshasa army, armed with great spears, swords and bows is standing in the centre of the fort." 37.14

"All these ministers Observed these arrangements of the army inside the fort and have speedily returned to this place." 37.15

"The elephants and chariots number some ten thousand each, the cavalry twenty thousand and there are more than a crore foot soldiers. These strong and intrepid Rakshasas endeavoring to kill someone in battle have ever been their sovereign's favorites." 37.16-37.17

"Oh king, for each Rakshasa there are ten lakhs who are available in the vicinity itself." 37.18

The mighty Vibheeshana introduced those ministers of his too Rama, after telling the news brought by them pertaining to Lanka. 37.19

Those ministers again confirmed what was said by Vibheeshana and that good younger brother of Ravana with a view to please Rama told the lotus eyed one further. 37.20

"Oh Rama when Ravana went for a war against Khubera, along with him sixty lac Rakshasas, who were similar to Ravana in his bad character, in his luster, in his prowess, his strength, his pride and in his valour went along with him." 37.21-37.22

"By this report I am not trying to arouse your wrath nor your fear nor trying to irritate you, for I am sure you are capable due to valour even to kill the devas." 37.23

"You having set out with this great army of monkeys divided in to four divisions are capable of destroying Ravana." 37.24

After Rama heard these words of the younger brother of Ravana, for the sake of attacking his enemies, he gave the following order." 37.25

"At the eastern gate of Lanka, the great monkey Nila assisted by large number of monkeys will attack Prahastha." 37.26

"Angadha the son of Vali surrounded by mighty army of monkeys would oppose in the southern gate, the Rakshasas Maha Parswa and Mahodhara." 37.27

"Let Hanuman the son of wind God with an incomparable army break the western door along with large number of monkeys." 37.28

"I am myself determined to slay that wicked one who owing to the boon he has received, enjoys oppressing multitudes of asuras and Dhanavas, as also the magnanimous sages and who ranges the world, pestering all beings. With the aid of Lakshmana, I shall forcibly enter the northern gate where Ravana is stationed along with his army." 37.29-37.31

Let the king of monkeys Sugreeva, the king of bears Jambhavan and the younger brother of the king of Rakshasas occupy the central place of the army." 37.32

"No monkey should assume the human form in this battle, so that their monkey form would help us to recognize them." 37.33

"Among our own people also, the form of monkeys will become a sign of recognition for us. Seven of us only will attack the enemy in our human form, I, my brother Lakshmana, who is full of valour, my friend Vibheeshana and his four companions." 37.34-37.35

After saying this to Vibheeshana, for the sake of getting success in their enterprise, that Rama who is a wise leader, made up his mind to climb on mount Suvela and from there observed the very pretty slope of that mountain. 37.36-37.37

After that Rama along with a very big army making his mind to destroy his enemies set out to Lanka with great happiness and excitement. 37.38

This is the end of Thirty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

38. Rama at Suvela Mountain

[Rama along with his army chiefs climb the Suvela mountain and has a good glimpse of the city of Lanka. He spends that night there.]

Rama, who was followed by Lakshmana, having made up his mind to ascend Mount Suvela, spoke in a gentle and prime voice to Sugreeva and to Vibheeshana who was the knower of what is right, a Rakshasa devoted to him and who was experienced in giving advice and a knower of prescribed rules. 38.1-38.2

"We would ascend this good king of mountains Suvela which is blessed with hundreds of minerals and will stay there for today's night" 38.3

"We shall see Lanka the place of that Rakshasa Ravana, the evil-minded one by whom my wife was abducted for the sake of his own death, who did not understand Dharma properly, who did not know what good character is and in whom noble lineage was not seen and by whom that contemptible act was done with an inferior mind of a Rakshasa." 38.4-38.5

"My anger is increasing when that base Rakshasa is praised due to the basest of sin committed by him and I shall definitely witness his death." 38.6

"Anyone who does a sinful act, is caught by the noose of the God of death and such base souls by the mistakes they do debase their clan." 38.7

"Discussing like this with a mind full of anger against Ravana, Rama climbed up the Suvela mountain with its pretty peaks. 38.8

Along with other people Lakshmana carrying a great bow and arrows climbed after him and Sugreeva, Vibheeshana along with their ministers also followed them. 38.9

Hanuman, Angada, Nila, Mainda, Dvidida, Gaja, Gavaksha, Gavya, Sarabha, Gandhamadana, Panasa, Kumuda, Hara, Rambha the chief of the troops, Jambhavan, Sushena, the greatly wise Rishabha, Durmukha of great splendour, Shatabali the monkey and other hundreds of monkeys who are fast-moving, who can wander easily on mountains with a speed akin to that of wind, ascended that Suvela mountain which Rama had ascended. 38.10-38.13

All of them climbed the mountain taking not much time and after reaching the top of its peak saw Lanka like it was a town hanging from the sky. 38.14

Those monkey chiefs saw Lanka with excellent gates, lustrous ramparts and completely filled with Rakshasas. 38.15

Those monkey lords also saw another rampart consisting of blue Rakshasas, standing together on that great rampart. 38.16

All those monkeys seeing those Rakshasas who were thirsting for war, made different type of noises and all this was being watched by Rama. 38.17

Then the sun went down heralding the coming of dusk and the knighted lighted by the full moon arrived. 38.18

"After that, Rama along with Lakshmana as well as Sugreeva the Lord of monkeys together with troops and captives of troops, duly greeted welcomingly and treated hospitably Vibheeshana and stayed with joy on the mountain resort of Suvela." 38.19

This is the end of Thirty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

39. Rama Surveys Lanka

[Rama along with the army chiefs had a good idea of Lanka. Some monkeys do go near the city. Rama is surprised at the great opulence of the city.]

All the monkey chiefs spent their night on the top of the mountain and those valorous ones saw many parks and gardens in Lanka. 39.1

Seeing those prettily leveled and very broad gardens which were very pretty to look at, all of them became surprised. 39.2

Thick with Champaka, Ashoka, Vakula, Sala and palmyra trees, covered with groves of Tamala and Panasa trees, surrounded with rows of Nagakesara trees, Lanka looked splendid on all sides like the city of Amaravati reigned by Indra the god of devas, with green lawns and variegated avenues and with beautiful trees of various kinds like Hintala, Arjuna, Nipa Saptaparna in full flowering, Tilaka, Karnikara and Patal whose crests were laden with flowers and which were intertwined with climbers laden with multi-coloured flowers and red tender leaves. 39.3-39.6

Those trees were full of scented and greatly wonderful flowers as well as fruits just like human beings have lot of ornaments. 39.7

That pretty garden resembling Chithratha, the garden of Khubera was greatly charming like Nandana the garden of Devendra. 39.8

In that garden filled with small waterfalls, the music of small cranes and sound of dancing peacocks and singing of cuckoos was heard. 39.9

Then, those joyful monkeys, brave and assuming any shape at will, entered the aforesaid groves and gardens, with birds always excited with joy, with wandering bees, with clusters of trees occupied by cuckoos, having peculiar sounds of birds and song of the large bees, abounding with sounds of kura birds with the music of wagtails and cries of cranes. 39.10-39.12

When those mighty and splendid monkeys entered there, scented breeze which had touched several flowers blew across the garden. 39.13

Some of the monkey warriors left their battalions with the permission of Lord Sugreeva went towards Lanka decorated by flags. 39.14

Those monkeys expert in making loud noise frightened several birds and displeased elephants and other animals made the city of Lanka tremble. 39.15

They all walked with great speed trampling the earth by their feet and raised dust by their feet, which went up immediately. 39.16

Frightened by that sound, bears lions buffaloes elephants, deer and birds trembled and got terrified and hastened towards all the ten different directions. 39.17

The solitary peak of Trikuta mountain, which was so high and appeared as if it was touching the sky and was all over covered with flowers resembling gold and spread to an extent of ten Yojanas; bright was charming to look at, pretty, glorious, majestic, inaccessible even to the birds, and was hard to be ascended by people even by the mind and how much more difficult by the act of walking? 39.18-39.19

The city of Lanka which was ten Yojanas broad and twenty yojanas long was located on the top of that mountain. 39.20

The towers of the town on the top of the mountain looked like white clouds on the sky and had ramparts made of gold and silver. 39.21

That Lanka was greatly decorated by palaces and towers and looked like the sky with clouds at the end of summer and resembled the land of Vishnu between earth and sky. 39.22

A palace, duly graced with a thousand pillars, which looked like a peak of Mount Kailasa was there in the City of Lanka, which was always protected by a complete army of Rakshasas. The palace seemed to be scraping the skies and was seen as an ornament to the City of Ravana. 39.23-39.24

The glorious Rama the elder brother of Lakshmana along with monkeys saw that charming golden city of Ravana, graced with mountains picturesque with various minerals, splendid with gardens reechoing with songs of birds of every kind, frequented by varieties of deer, richly endowed with various kinds of flowers, inhabited by Rakshasas of every degree and duly flourishing, having increased its wealth. 39.25-39.27

The elder brother Of Lakshmana seeing that city completely occupied by palaces and which looked like heaven was greatly surprised. 39.28

Rama with his great army saw that City, full of precious gems, having all kinds of facilities, adorned with rows of mansions, having excellent doors with huge mechanical appliances and with a large armed forces protecting the City. 39.29

This is the end of Thirty Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

40. Sugreeva Attacks Ravana

[When Rama and others are standing on Suvela mountain, Ravana stands at the top of city gate. Sugreeva jumps at him and breaks his crown. Both of them wrestle with each other. Sugreeva jumps back to the mountain.]

Then Rama along with Sugreeva and the monkey troop leaders climbed up to the top of Suvela mountain which was two Yojanas broad. 40.1

After standing there for a little time when Rama saw all the ten directions, he saw on the top of Trikuta mountain the city of Lanka constructed by Viswakarma with nice arrangements and many pretty gardens. 40.2

There above a gateway, stood the invincible Ravana the lord of Rakshasas, who was being fanned with white whisks on both sides, was graced with a triumphal parasol, was smeared with red sandal paste, adorned with scarlet ornaments, attired in raiment embroidered in gold, resembling a dark cloud, who bore on his breast scars of wounds inflicted on him by elephant of Indra with his tusks, wrapped in a cloak of red colour resembling the colour of hare's blood and looking like a mass of clouds in the sky enveloped with sunshine at sunset. 40.3-40.6

He was seen by the king of the monkeys as well as Rama but as soon as Sugreeva saw the king of Rakshasas he stood up. 40.7

Due to the fierceness of his anger, he merged his courage and strength and from the top of the mountain jumped to the place of the tower. 40.8

He then saw the Rakshasa for a moment, and then that fearless soul, regarded that Rakshasa as a mere straw and then spoke. 40.9

"Oh Rakshasa, I am the friend and servant of Rama who is the lord of the world and today you will not be spared by the luster of that king of kings."
40.10

Saying like this all at once, Sugreeva jumped over the Rakshasa and pulled his great shining crown and threw it on the earth." 40.11

When he was trying to rush to him then that Rakshasa spoke "You are one with a good neck [Sugreeva] but soon you will be one without neck." 40.12

Then Ravana lifted Sugreeva and threw him on earth but bouncing like a ball Sugreeva flung his enemy with his arms. 40.13

Ravana and Sugreeva of great strength carried on the duel which was unbearable and perspiration broke out on their limbs, and their bodies turned red with blood and each clung to other paralyzing his opponent's movements resembling a silk-cotton tree and Kimshuka trees, followed by blows of fists, slaps of hands blows of elbows and blows of fingers on each other. 40.14-40.15

Having wrestled for a long time in the center of the flat floor of the gate way, each in turn repeatedly lifting their bodies and bending their feet in a particular way, the two highly swift combatants remained in that flat roof of the gate way. 40.16

Crushing one another and with their bodies clung together, they both dropped down between the defensive walls and the moat. They would leap up again, seizing each other from the ground, after pausing an instant to regain their breath. 40.17

With arms interlaced like the ropes joined together, they remained locked together in the struggle. Both of them, who had received training in wrestling and fully endowed with might, were now moving to and fro in the arena. 40.18

Both of them who looked like a tiger and lion with tusks growing like the king of the elephants, after interlacing their hands tried their strength and fell on the ground together. 40.19

Thereafter rising, those two heroes hurled themselves at each other, circling around the arena again and again, like skilled and mighty wrestlers, and they never got easily tired. 40.20

Like two great elephants they with their enormous arms resembling the trunks, of those elephants those two warriors were keeping track of each other and fought vehemently for a long time and moved speedily in a circular arena. 40.21

Approaching each other like two wild cats fighting for a piece of meat and trying to kill each other, they stood growling again and again. 40.22

The two warriors, Sugreeva and Ravana, who were skilled in wrestling, executed innumerable and myriad revolutions, taking up diverse postures, moving in a curves like an ox's urine, coming and going, stepping sideways, having a retrograde motion to avoid blows, turning about abandoning the attack, dashing towards each other, leaping, standing firm and erect, retreating, turning sideways, rushing in a bent posture, running lifting their foot to kick the opponent and by letting go or stealing away. 40.23-40.26

Meanwhile, Ravana decided to commence using his magic power and realizing it, Sugreeva flew into the sky triumphantly shaking off all fatigue, while Ravana, baffled by Sugreeva stood confounded there all alone. 40.27-40.28

Thus that blessed lord of the monkeys who was the son of Sun God, got fame in war after reducing the Rakshasa Ravana to tiresomeness, climbed up in to the broad sky and went near Rama who was standing in the middle of monkeys. 40.29

Then that son of God after doing this act, with the speed of the wind rejoined his own army and got the great applause of the blessed son of Raghu clan and was honoured by all the monkey chiefs 40.30

This is the end of Fortieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

41. Angadha as Emissary

[The monkey army with its commanders lay siege the city of Lanka. Rama sends Angadha as an emissary to Ravana. Not prepared to surrender Ravana, tries to catch hold of Angadha but he escapes and goes back to Rama.]

Seeing the signs of the battle on the body of Sugreeva, Rama the elder brother of Lakshmana, after hugging Sugreeva told him. 41.1

"You have done this great adventure without properly consulting me; such rash adventures are never attempted by a king." 41.2

"Oh valorous one interested in adventure, this reckless act done by you, has caused great anxiety to me, your army and Vibheeshana." 41.3

"Oh valorous one, oh destroyer of enemies, Oh mighty armed annihilator of enemies, if some misfortune had happened to you, what could we have done to release Sita, and also to the greatly strong Bharatha, to Lakshmana and the still younger Shatrugna and also to myself." 41.4-41.5

"I had decided that if you had not come back, knowing well your valour which is equal to Sun, Indra and Varuna, to kill Ravana along with his sons along with his army and steeds, to hold the coronation of Vibheeshana as king of Lanka and later consecrate Bharatha as the king Of Ayodhya and then to retire to the forest." 41.6-41.7

When Rama spoke like this Sugreeva replied like this, "Oh Raghava seeing Ravana the abductor of your wife and also knowing about my innate strength, how else could I have acted." 41.8-41.9

When the valorous Sugreeva told like this, Rama complimented him and told Lakshmana who was greatly full of auspiciousness. 41.10

"Oh Lakshmana, after dividing the forests with fresh waters and trees laden with fruits, it is necessary to divide the army in to segments and be always ready." 41.11

"I am scared that that I will see a great tragedy which would reduce the number of people in this world and also a mass destruction to the bears and monkeys. 41.12

"Harsh winds are blowing, the earth is shaking, the tips of the mountains are shaking and those elephants which carry the earth are trumpeting." 41.13

"Sinister clouds horrifyingly bitter roar violently like carnivorous animals and let fall a rain mixed with drops of blood." 41.14

"The dusk is of the red colour of the red sandalwood is looking horrific and from the sun, a blazing fire ball falls down." 41.15

"Wild animals and birds shout pitiably and are wretched and are ominous and facing the sun they inspire great fear." 41.16

"The moon has lost its luster and is surrounded by red black rays, similar to the time of final deluge and is creating sorrow at night." 41.17

"Oh Lakshmana, on the disk of the sun a fiery halo with a black mark is observed and reduced of its luster the Sun is having a coppery colour." 41.18

"Oh Lakshmana, the stars do not look like the way they should and are foretelling their intention to speed up the time of deluge." 41.19

"The crows, eagles and vultures are circling the sky at a lower level and Jackals also howling making inauspicious sounds." 41.20

"The earth will be crowded with rocks, darts and daggers used by monkeys and demons, will become a slime of flesh and blood." 41.21

"Let us speedily attack the invincible town ruled by Ravana, and surround it by monkeys on all sides." 41.22

The elder brother of Lakshmana after speaking like this to Lakshmana, speedily got down from the top of the mountain. 41.23

That Rama ah was the soul of Dharma after getting down from the mountain, examined his unconquerable army." 41.24

Rama who is an expert in matters of time, along with Sugreeva got ready his army for attack, at the appropriate moment. 41.25

That very strong one armed with a bow marched at the most suitable time marched along with his army, facing the city of Lanka. 41.26

Then, Vibheeshana, Sugreeva, Hanuman, Jambhavan the king of bears, Nala, Nila and Lakshmana accompanied Rama. 41.27

After that the great army consisting of monkeys and bears marched covering the vast area of land accompanying Rama. 41.28

Then those monkeys who were destroyers of enemies and who resembled elephants took hold of hundreds of mountain peaks as well as well grown trees. 41.29

Within a short time those brothers Rama and Lakshmana, who were both destroyers of enemies, reached Lanka which was the city of Ravana. 41.30

The monkeys, encouraged by the sound of Rama's voice and obedient to his command, halted before the city of Lanka which was decorated with flags, beautiful and splendid with pleasure-gardens, having an unusual rampart which is inaccessible with its elevated arched door-ways and invincible even to the devas. 41.31-41.32

After reaching the city of Lanka, which was ruled by Ravana, the heroic Rama, the son of Dasaratha, accompanied by Lakshmana, stopped near the northern gate, where Ravana was in command. Who else but Rama is capable of protecting the army and besieging that gate, regulated by Ravana, similar to an ocean regulated by Varuna, guarded by awful Rakshasas on all sides and creating fear to the weak as the under regions of earth is guarded by Rakshasas. 41.33-41.36

Rama saw there the army of Ravana armed with various strange type of weapons and armours. 41.37

Nila, the valiant commander -in-chief of monkeys together with Mainda and Dvidida reached and stopped before the Eastern gate. 41.38

Angadha of very mighty prowess, together with Rishabha, Gavaksha, Gaja and Gavya took charge of the Southern gate. 41.39

The strong monkey Hanuman together with Prajangha, Tarasa and other warriors, guarded the western gate. 41.40

Sugreeva, along with all the chiefs of monkeys equal to the strength of Garuda as well as Vayu the god of the wind, was stationed himself in the middle of the army. 41.41

The highly reputed generals of monkeys along with thirty six crores of monkeys besieged the city along with great Sugreeva exerting pressure on monkeys. 41.42

As per the order of Rama Lakshmana and Vibheeshana distributed one crore of monkey army soldiers at each gate of the city. 41.43

Behind Rama and not far from him, Sushena together with Jambhavan, followed by a multitude of forces, stood at the intermediate post. 41.44

Those lions among monkeys who were possessing lion like teeth holding rocks and trees were with joy waiting for the signal to the war." 41.45

All of them were lashing their tails, using their jaws and nails as weapons and were shaking in every limb and had their faces set grimly. 41.46

Some were having the strength of ten elephants and some having strength of ten times ten and some were having the strength of one thousand elephants. 41.47

Some were having the strength of an ogha [large number] of elephants. Some were endowed with a strength of ten times to that. some others there were chiefs of monkeys, having an immeasurable strength. 41.48

That collection of monkeys there was greatly magical and wonderful and it appeared as if it was a swarm of locusts. 41.49

Due to the monkeys who reached Lanka and by all those stationed already beneath its walls, the air and earth seem to be completely filled with monkeys. 41.50

A hundred divisions of one lakh each of bears and monkeys poured towards the gates of Lanka, while others proceeded to fight on every side. 41.51

All the mountains on all sides were covered by the monkeys and a crore of them were ranged near the city. 41.52

When the city of Lanka was surrounded by the monkeys each holding a tree in their hand, even wind was not entering the city. 41.53

The Rakshasas who were as valorous as Indra, the ruler of devas seeing themselves besieged by cloud like monkeys who were equal to them in valour were stuck with sudden terror." 41.54

When those monkey troops were advancing a big sound arose which was similar to the sound of waves of ocean beating its banks. 41.55

Due that great noise, Lanka with its ramparts, arches, mountains and forests began to shake. 41.56

That army of monkeys protected by Rama and Lakshmana as well as Sugreeva became even more unconquerable than that the army of devas and Dhanavas. 41.57

Having thus ranged his forces, with a view to destroy the Rakshasas, Rama who knew about the four expedients of Sama, Dhana, Bhedha and Danda to be employed in succession, took counsel again and again with his ministers and arrived at a decision. Calling to his mind the duty of the kings, Rama who was eager to undertake what was to be done next, in concurrence with Vibheeshana, summoned Angadha the son of Vali and spoke to him as follows. 41.58-41.60

"Oh gentle monkey, go and meet the ten necked one who is unfortunate, devoid of kingship and who has lost his splendour due to approaching death and tell my words to him., after entering the city of Lanka without any fear." 41.61

"Oh Rakshasa who moves at night In your reckless arrogance, you have oppressed sages, celestials, Gandharwas and their wives, serpent - Rakshasas, Yakshas the semi-divine beings and kings. From now on, that arrogance, born of the boon you received from Brahma the Lord of creation, should be subdued." 41.62-41.64

"I would definitely inflict a great punishment on you for abducting my wife and I am standing at the gates of Lanka along with the rod of punishment." 41.65

"Oh Rakshasa, if you are killed by me, You will attain the position of devas, great sages and the Royal sages." 41.66

Oh basest Rakshasa, use the same method of not showing your strength but the power of illusion when you abducted Sita." 41.67

"If you do not surrender to me and do not return Sita to me, I will make this world one without Rakshasas by my powerful arrows." 41.68

"This pious minded Vibheeshana, the foremost among Rakshasas has come to me. Surely, this illustrious Rakshasa will obtain the kingdom of Lanka, which will henceforth be free from troubles." 41.69

"You cannot enjoy this kingdom without Dharma even for a moment as you are a sinful Rakshasa having stupid followers around you and is one with defeated soul." 41.70

"Oh Rakshasa, otherwise get ready for the battle, after gathering courage and laying your hands on your valour. Then you will be killed by arrows and rest in peace." 41.71

"Oh traveler at night, even if you take the form of a bird and run about in all the three worlds, you will not be alive as soon as you come in to the range of my eyes." 41.72

"I am telling for your benefit, be ready for your obsequies. See Lanka properly, for your living further is in my hands." 41.73

When Rama who never got tired of his actions told like this to son of Tara, he jumped in to the air with a luster of burning fire and marched ahead." 41.74

Within a moment he reached the home of Ravana and saw that Ravana who was seated and discussing with his ministers. 41.75

That monkey chief Angadha wearing golden bracelets landed in a place close to the king and stood there like a flaming torch. 41.76

After introducing himself, Angadha repeated the excellent words of Rama, as it was told to him without adding or subtracting anything to Ravana in the presence of his ministers. 41.77

"I am the son of Vali and Angadha is my name and I am the emissary of Rama, the king of Kosala and of stable exploits. Have you heard of him?" 41.78

Rama called Raghava who adds joy to his mother Kausalya speaks to you thus: "Oh Ruthless one, come and enter in to war with me as a representative of your clan." 41.79

"I shall kill you along with your ministers, sons, cousins and other relatives. You being dead, all the three worlds would get rid of fear." 41.80

"Now, I shall uproot you, a thorn to the sages and an enemy to devas, demons, semi-divine beings, Gandharwas, serpent-gods and Rakshasas." 41.81

"Unless you bow before me and return back Sita, you would be killed by me and Vibheeshana would become the king." 41.82

Hearing those harsh words from the monkey chief. Ravana the king of Rakshasas became under the control of anger. 41.83

He became red eyed with anger and ordered his ministers, "Let this stupid one be caught and then killed." 41.84

As soon as they heard the words of Ravana, four terrible Rakshasas caught hold of him who resembled a shining torch. 41.85

Then the prudent and valorous monkey, of his own accord came under their control, to exhibit his prowess in front of those monkeys. 41.86

Then catching hold of those who clung to his arms, Angadha leapt on to the palace which resembled a mountain. 41.87

All those four Rakshasas were shaken out, by the great speed of Angadha and fell down on the ground, even when the king of Rakshasas was watching. 41.88

From the top of the palace, which was as tall as the mountain was climbed by that son of Vali, even when Ravana was seeing. 41.89

That roof of the palace, trampled by Angadha, crumbled like the peak of Himalayan range was shattered long ago by lightening - before Ravana's gaze. 41.90

After breaking the roof of the house and announcing his name loudly and roaring with great sound, Angadha rose up in that air. 41.91

Causing great worry to Rakshasa and great joy to the monkeys, he reached the middle of monkeys and went near Rama. 41.92

Seeing the roof of his palace destroyed Ravana got in to very great anger and foreseeing his own destruction he became jittery. 41.93

Surrounded by many monkeys who were roaring with delight, Rama on his part was already proceeding ahead for the battle, with intent to wipe out his enemy. 41.94

At that time, Sushena the highly valiant monkey who resembled a mountain was surrounded by innumerable monkeys, who had ability change their form at will. 41.95

Under the order of Sugreeva who was invincible, Sushena was patrolling the gates and wandering like a moon among the stars. 41.96

Seeing hundreds of divisions of those monkeys encamped under the walls of Lanka, marshalled on the shores of the sea, the Rakshasas were amazed and some others were terror-struck while others, overjoyed at the prospect of fighting and even leapt up in exultation. 41.97-41.98

Those miserable Rakshasas on seeing that the entire extensive space between the walls and the moat were being occupied by the monkeys, and looked like a second rampart cried out, "Alas" in panic. 41.99

As a result of that the miserable tumult in the capital city of the Rakshasas, the soldiers of Ravana seized hold of their great weapons and sallied forth like the winds that blow at the time of deluge. 41.100

This is the end of Forty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

42. Commencement of War

[Rama orders his monkey army to attack. They fill up the moat, brake fortifications and climb on fort walls. Ravana orders his Rakshasa army to attack. A huge battle commences between them.]

Then all the Rakshasas went to the home of Ravana and informed him that their city has been besieged by Rama and the monkeys. 42.1

Hearing about the besieging of the city, that Rakshasa became very angry and after doubling the arrangements climbed up to the top of his house. 42.2

Then he saw that Lanka, its forests and its waters were covered by innumerable groups of monkeys who were interested in the war. 42.3

Seeing that those monkeys had covered the earth and made it look brown, in great confusion, he thought "How can they all be killed?" 42.4

That Ravana regained his confidence after thinking for a long time, with his eyes widened in surprise, Ravana saw Rama and the other monkey chiefs. 42.5

Rama with lot of joy along with the army marched forward and saw that Lanka is being protected from all four sides and was filled with Rakshasas. 42.6

That son of Dasaratha after seeing Lanka decorated by various types of flags, with great distress thought of Sita in his heart. 42.7

"Here lives the doe eyed, daughter of Janaka who is suffering for my sake and who is sorrowful and sleeps on bare earth." 42.8

When the votary of Dharma thought about how Vaidehi is made to suffer, he immediately ordered his army of monkeys to destroy their enemies. 42.9

When these words were spoken by Rama who never gets tired, those monkeys interested in the war filled the air with shouts resembling the roar of the lion. 42.10

"We shall tear this Lanka in to pieces by either by our bare hands or by using mountain peaks," thus decided all the monkeys by general consent. 42.11

Lifting up great mountain peaks as well as huge stones and breaking huge trees, those monkey chiefs got ready for the battle. 42.12

For fulfilling the favourite job of Rama, they after diving themselves in to columns started climbing on the walls of Lanka and Ravana kept watching them. 42.13

They who were of golden colour, having copper coloured faces and who were prepared to give up their life for sake of Rama, marched towards Lanka, armed with mountains, rocks and trees. 42.14

Those monkeys demolished innumerable defensive walls and arches with blows from trees, mountain-tops and fists. 42.15

The monkeys filled up the moats containing clear water, with sand, mountain, mountain tops, grass and logs of woods. 42.16

After that the monkey commanders scaled the walls of the city of Lanka, taking with them battalions of monkeys in thousands, in crores and even hundreds of crores. 42.17

The monkeys started breaking the golden arches and breaking down the gates that equaled the peak of Kailasa the mountainous abode of Shiva the Lord of Destruction. 42.18

Those monkeys who resembled great elephants rushed towards Lanka springing, leaping and also roaring. 42.19

The monkeys, who can assume any form that they like, shouting "Victory to the mighty Rama and the valiant Lakshmana. Victory of Sugreeva protected by Raghava" and roaring, rushed towards the defensive walls of Lanka. 42.20-42.21

The monkey chiefs Virabahu, Subahu, Nala and Panasa after storming the defensive walls of the city took their positions on them. And at that time they also formed several battalions of army there. 42.22

Kumuda surrounded by ten crores of monkeys, who acted as if they have already won, stood besieging the eastern gate. 42.23

To help him a monkey called Prasabha and a very strong Panasa, surrounded by many other monkeys came. 42.24

The valiant Shathabali came to the southern door surrounded by twenty crores of monkeys and stood surrounding it. 42.25

Sushena the monkey who was the father of Tara arrived at the western gate, surrounded by crores of crores of monkeys and stood there besieging it. 42.26

Rama along with the son of Sumithra reached the northern gate along with Sugreeva and surrounded by the monkey army. 42.27

They were accompanied by crores of bears under the strong Dhumra, who is a destroyer of his enemies and they took up position near Rama. 42.28

Vibheeshana of great energy with mace in hand, clad in defensive armour and accompanied by his watchful ministers, took his position where the mighty Rama is stationed. 42.29

Gavaksha, Gavaya, Sharabha and Gandhamadana galloping on all sides, defended the army of monkeys. 42.30

Then Ravana who was drowned in great anger commanded his great army to set out of their camps for war immediately. 42.31

Immediately after hearing these words from the mouth of Ravana, a great noise originated from the army of Rakshasas. 42.32

The Rakshasas beat the kettle drums, whose middle disc was white as moon loudly using a stick of gold, and raised a great sound. 42.33

The conches in hundreds and thousands blared forth a very great sound due to being blown by the horrifying Rakshasas with their cheek extended completely. 42.34

Those Rakshasas with their dark bodies with the white conch kept on their lips, shined like clouds which were bordered by lightning and a row of white cranes. 42.35

As soon as Ravana ordered, those battalions of his armies rushed forth, which resembled the lashing out of the ocean when it is swollen by clouds at time of deluge. 42.36

Then great sound also rose from the monkey army which had filled up the ridges, planes and caves of the Malaya mountain. 42.37

The sound raised by conches and drums by the Rakshasas and the lion like roaring of the monkeys echoed and re-echoed on the earth, sky and the sea. 42.38

The trumpeting of elephants, the neighing of the horses, the clattering of the chariot-wheels and the sounds of the foot-steps and the sound of the couches re-echoed over the earth, sky and sea. 42.39

In the meantime a very horrifying war commenced between the monkeys and the Rakshasas and it resembled the battle between devas and asuras. 42.40

Exhibiting, their own prowess, the Rakshasas started to attack the monkeys with their maces, tridents, Shakthi and axes. 42.41

Then those huge sized monkeys started with speed striking with, trees, mountain tops, nails and teeth and raised their war cry "Victory to Lord Sugreeva." 42.42-42.43

Some of the terrifying Rakshasas shouted, "Victory, Victory to the king" and announced their names. Some of those Rakshasas standing on the wall hooked the monkeys standing on earth using metal hooks. 42.44

This made the monkeys very angry and they jumped in to the air and dragged down those Rakshasas standing on the walls by catching them with their hands. 42.45

The battle between the monkeys and the Rakshasas turned in to a happening of wonder and left lot of swampy ground of blood and flesh. 42.46

This is the end of Forty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

43. Escalation of War

[The war between Rakshasas and monkeys escalated between one to war between their leaders. Many Rakshasa leaders were killed. Many monkey soldiers were also killed.]

Then those very wise monkeys and the Rakshasas started getting engaged in a harsh battle and the ferocity of the army went up greatly. 43.1

Those Rakshasas and the chiefs, doing terrific acts being eager to win in Ravana's name, marched ahead on horses with golden trappings or elephants resembling pointed flames, or in chariots flashing like the sun and themselves wearing beautiful armours, creating reverberant sounds in all the ten directions. 43.2-43.3.

The monkeys also wanting great victory, marched against the army of those Rakshasas who can take any form they like. 43.4

Among those of the monkeys and Rakshasas who ran against each other, individual fight started taking place. 43.5

The Rakshasa Indrajit fought with Angadha the son of Vali in a great battle which resembled the fight between Lord Shiva and Angadha. 43.6

A monkey called Sampathi who can never be conquered in war fought with Prajangha and Hanuman was fighting with Jambumali. 43.7

The very angry Rakshasa Vibheeshana who was the younger brother of Ravana fought with a Rakshasa called Mithragna who was greatly fiery in battle. 43.8

Gaja of great strength fought with a demon called Tapan and Nila too of great energy fought with Nikumbha. 43.9

Sugreeva the king of monkeys fought with Praghosa and Lakshmana fought with Virupaksha who fought well. 43.10

The invincible Rakshasas called Agniketu, Rashmikutu, Mitraghna and Yajnakopa confronted with Rama. 43.11

Vajramushti fought with Mainda and Dvidida fought with Asaniprabha and thus the monkey chiefs were fighting with the horrifying Rakshasas. 43.12

Pratapana, the valiant Rakshasa, terrific and invincible in battle fought well with Nala of intense speed in battle. 43.13

The strong monkey well known as Sushena, the son of God of death, engaged in battle with Vidhyunmali. 43.14

Some of those fearful monkeys after fighting with several big Rakshasas, got in to one to one fight with some other horrifying Rakshasas. 43.15

There thus happened a horrifying battle which made hairs to stand erect between Rakshasas and monkeys, both of wanting to win. 43.16

Streams of blood and tufts of hair flowed from the bodies of monkeys as well as Rakshasas which carried dead bodies like a timber by a stream. 43.17

Indrajit struck with great anger on Angadha, who can scatter the enemy army, by a mace and it looked like Indra was himself beating with Vajrayudha. 43.18

The glorious Angadha who was a fast moving monkey then stuck the golden variegated chariot, charioteer and horses of Indrajit. 43.19

Sampati, who was struck by Prajangha with three arrows, killed Prajangha using an Ashvakarna tree, at the peak of the combat. 43.20

Jambumali who was riding on a chariot took out a very strong Shakthi from his chariot and banged the chest of Hanuman using it. 43.21

Hanuman the son of wind God then climbed in to his chariot and threw down the chariot along with the Rakshasa. 43.22

The horrible Pratapana ran with a roar send several arrows and hurt the body of Nala but suddenly Nala scratched out the eyes of the Rakshasa. 43.23

Pierced in the limbs by sharp arrows by Praghosa the swift-handed Rakshasa, Sugreeva the Lord of the monkeys immediately killed Praghosa with a Saptaparna tree. 43.24

Lakshmana after making the terrible looking Virupaksha suffer greatly by his rain of arrows at the end killed him with one arrow. 43.25

The invincible Agniketu, Rashmikutu, Mitrugna and Yajnakopa wounded Rama by their arrows. 43.26

Rama who became angry, chopped off the heads of those four Rakshasas by using four arrows which had fire like tips. 43.27

Struck with a fist by the monkey Mainda in the battle, Vajramushti along with his chariot fell on the ground like a watch-tower on a city-wall. 43.28

Nikumbha wounded Nila who was like the blue black collyrium by his sharp arrows similar to the rays of Sun hitting the cloud. 43.29

Then, Nikumbha the swift-handed demon again wounded Nila by a hundred arrows in the battle and laughed continuously. 43.30

Nila chopped the head of the charioteer of Nikumbha by the wheel of the same chariot in that fight, similar to Vishnu the Lord of preservation in a battle. 43.31

Even Dvidida, whose impact was like a flash of lightening of a thunder bolt, struck Ashaniprabha with a rock before the eyes of all the demons. 43.32

That Ashaniprabha wounded Dvidida the monkey leader by his thunder bolt-like arrows, while Dvidida was fighting with trees in the battle. 43.33

With his limbs struck by arrows, that Dvidida agitated as he was by anger, struck with a Sala tree, Ashaniprabha, his chariot and the horses. 43.34

Vidhyunmali sitting on the chariot using arrows decorated with gold and which made great sound struck Sushena. 43.35

The great monkey Sushena, seeing that he was sitting on the chariot, by throwing a great piece of rock of the mountain upturned the chariot. 43.36

That Rakshasa Vidhyunmali with great tact got out from the fallen chariot and stood there on the ground armed with a mace. 43.37

The great monkey Sushena along with great anger holding a huge mountain chased that Rakshasa. 43.38

That Rakshasa Vidhyunmali struck with the mace on the chest of the great monkey chief Sushena who was coming towards him. 43.39

That great monkey not bothering about the beating with the mace on his chest in that great battle, threw that stone at the Rakshasa and hit his chest. 43.40

Stuck violently by that rock on his chest Vidhyunmali, with his chest crushed, fell down dead. 43.41

Thus many strong Rakshasas were destroyed by those valiant monkeys there in a series of hand to hand encounters, similar to devas destroying Rakshasas. 43.42

The battle-field thus became scary with extra-ordinary spears, arrows, maces, javelins, lances and tridents shattered chariots and military horses and elephants in rut, monkeys and Rakshasas which had been killed, wheels axles and yokes broken and lying on the ground and frequented as it was by herds of jackals. 43.43-43.44

The headless trunks of monkeys and Rakshasas sprang up here and there in the midst of that great war, which resembled the war between devas and asuras. 43.45

They after being attacked by great monkeys and their limbs being covered with blood due to that attack longed for sun set and again assembled for another combat. 43.46

This is the end of Forty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

44. Indrajit's Fight

[Rama started killing several Rakshasas. With his chariot being destroyed by Angadha, Indrajit vanished from vision and continued his fight without being seen by any one and uses serpent arrows and makes Rama and Lakshmana fall.]

When the monkeys and Rakshasas were fighting a war, the sun set and night continued with destroying of lives. 44.1

With great enmity between each other and both desiring for their own victory, the night war between the monkeys and Rakshasas commenced. 44.2

The monkeys said to the Rakshasa, "You are a Rakshasa" and Rakshasas told the monkeys, "You are a monkey", and in the horrifying night of darkness, they killed each other. 44.3

In that army very loud sounds of talking like "strike", "tear apart", "come near" and "why are you running away" were being heard. 44.4

Those Black Rakshasas wearing golden battle dress, were shining like medicinal forests on the king of mountains. 44.5

In that great darkness which was difficult to tolerate, the very angry Rakshasas attacked and ate those monkeys with great speed. 44.6

Those strong monkeys with a terrific rage leapt forward and torn asunder by their sharp teeth, the steeds with gold ornaments on their head, the serpentine banners and frightened the army of Rakshasas. 44.7

Greatly angry the monkeys dragged the elephants, those who were riding the elephants, chariots, flags and flag staffs and broke them in to pieces with their teeth. 44.8

Rama and Lakshmana killed the foremost of Rakshasas who were visible and not visible by arrows which can be compared to venomous snakes. 44.9

The dust which rose from the hooves of horses and wheels of chariots completely blocked the eyes and ears of those who fought. 44.10

When the particular great war was in progress, the hair of people stood erect and very horrifying rivers of blood started flowing there. 44.11

Then the sound of drums, kettle drums arose and got mixed with the sound of conches and chariot wheels arose in that place. 44.12

The sound of wounded horses, Rakshasas and monkeys resonated and a terrible sound covered everywhere. 44.13

The great monkeys assassinated by spears, maces, and axes and the slaughtered Rakshasas, who were able to change their form at will, with their bodies appearing like mountains were lying there on the battle-field. And those weapons appeared to be offered up as a bounty of flowers by earth, which became not seen and rendered impassable by slime formed out of streams of blood. 44.14-44.15

That horrifying night proved very deadly to the monkeys as well as Rakshasas, like the night at deluge becomes horrifying to all beings. 44.16

Those Rakshasas who were there in that darkness of night, attacked Rama with a shower of arrows. 44.17

The sound that they made while coming to attack Rama as well as their roaring sound was like the sound of ocean at the final destruction of all beings. 44.18

Within the time of the twinkling of an eye Rama shot six arrows which were like the tongues of flame and killed six Rakshasas. 44.19

The unconquerable Yagnashatru, Mahaparashva, Mahodara, the giant bodied Vajradamshtra, both Shuka and Sarana - all those six having been beaten by Rama on their vital organs with a flood of his arrows, retreated from the battle and somehow survived for the rest of their life. 44.20-44.21

Using gold tipped arrows of varied patterns resembling the flames of fire Rama, cleared all directions as well as intermediate directions and made them without Rakshasas. 44.22

And all the valorous Rakshasas who stood facing Rama also perished just like moths coming in front of fire. 44.23

When the arrows with golden wings which were bright coloured started falling from all directions, it appeared as if fire flies are coming from all places in that autumnal night. 44.24

By the sounds made by the Rakshasas and roaring sound of the monkeys that terrible night became more terrible. 44.25

That great sound which was coming from all sides, the Trikuta mountain which was full of caves appeared to give rise to confused murmurs. 44.26

Long-tailed and black faced monkeys with their gigantic bodies and dark figure, crushed the Rakshasas with their arms and allowed them to be eaten by other animals. 44.27

Angadha who had come to the battle field to kill all his enemies all at once stuck, the chariot, charioteer and horses of the son of Ravana. 44.28

While that awful and very intense battle was going on, Indrajit a great expert in tricks of illusion, leaving the chariot, with its horses and charioteer killed by Angadha, vanished from that very spot itself. 44.29-44.30

All the devas and great sages seeing that act of accomplishment of the son of Vali were greatly pleased by the honourable son of Vali. 44.31

Since all the beings knew the magical power of Indrajit in war, seeing him being defeated by that great one made them pleased. 44.32

Then all the monkeys as well as Sugreeva and Vibheeshana were greatly delighted and praised him by saying "Good, very good." 44.33

Indrajit having been defeated by that one responsible for the big act who was the son of Vali was driven to horrifying anger. 44.34

That expert in war who was the son of Ravana and who had boons given by Brahma, after disappearing from vision and started shooting arrows which were as bright as lightning. 44.35

Becoming angry he sent harsh serpent arrows and with them hurt all the body parts of Rama as well as Lakshmana of the Raghu clan. 44.36

By enveloping with illusion, he confounded Rama and went on sending arrows being invisible and tied the brothers Rama and Lakshmana using those arrows. 44.37

All the monkeys saw those tiger among men being tormented quickly by those serpent arrows of that angry Rakshasa. 44.38

Not being able to hurt those two princes in his visible form, Indrajit, the son of the king of Rakshasas with his perverse mind, took recourse to magic in order to make them captive. 44.39

This is the end of Forty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

45. Rama and Lakshmana Fall to Indrajit's Arrows

[Though a search was ordered by Rama, the invisible Indrajit could not be located. With tormenting arrows, Indrajit fells down Rama and Lakshmana.]

Those two famous princes who were strong ordered ten monkey chiefs to search for the whereabouts of Indrajit. 45.1

Rama the tormentor of his enemies ordered both the sons of Sushena, Nila the chief of monkeys, Angada the son of Vali, the strong Sharabha, Dvidida, Hanuman, the very strong Sanuprastha, Rishabha and Rishabha skandha to do the job. 45.2-45.3

All those monkeys were thrilled with enthusiasm and immediately flung into the air brandishing huge trunks of trees in order to explore all the ten directions. 45.4

Indrajit who was an expert on arrows, using the great arrows speedily, released very many great arrows, arrested their speedy search. 45.5

Those monkeys of great speed, whose bodies were cruelly pierced by those arrows, were unable to see Indrajit in the illusory darkness, similar to the sun being obscured when it is veiled in clouds. 45.6

Indrajit with his arrows split up all vital parts of Rama and Lakshmana and which entered in to their body and thus he was victorious in battle. 45.7

The angry Indrajit densely sent and fixed serpentine arrows aimed at the body of Rama and Lakshmana. 45.8

Great amount of blood flowed from the opening of wounds in their body and both of them shined like Kimsuka trees in flowering. 45.9

Indrajit with colour resembling collyrium, with inflamed eyes turned red due to anger, while remaining still invisible spoke to Rama and Lakshmana. 45.10

"When I start fighting war becoming invisible even Indra the God of devas would not be able to see or approach me and how can you both?" 45.11

"Oh sons of the Raghu clan, having imprisoned you by the trick of arrows furnished with feathers of heron, since my soul is filled with wrath, I am going to send you to God of death." 45, 12

After saying like this to Rama and Lakshmana who were followers of Dharma, he pierced both of them with pointed sharp arrows and shouted with wild joy. 45.13

Indrajit who was of the colour of heaped collyrium stretched his big bow, again and again shot them with horrifying arrows in that great war. 45.14

He who was an expert in identifying vital parts send very sharp arrows at Rama and Lakshmana and hurt their vital parts. 45.15

In the battle ground those two completely tied by arrows, in a twinkling of an eye became incapable of even looking up. 45.16

Those two pierced by a great network of arrows, because they were pierced in their vital parts became exhausted and those two great archers who were lords of earth fell down on the earth, shaking violently like the flag staffs raised in honour of Indra, when the chord holding them is cut off. 45.17-45.18

Those two valorous ones were lying down on beds of heroes, completely bathed in blood and with all their limbs bristling with arrows and completely distressed. 45.19

There was not even finger breadth of their body from the tip of fingers to the end of feet which was not wounded and implanted with sharp arrows. 45.20

They being ferociously stuck down by a Rakshasa who can change his form at his will had blood gushing out of their body, like water coming out of a spring. 45.21

With his vital parts being pierced by the sharp arrows the very angry Indrajit, who had defeated Indra, the lord of devas, Rama fell down first. 45.22

Indrajit pierced Rama by arrows with golden arrows which had sharp points, which had downward movement, which go fast like Narachas, Deminarachas, Bhallas [with wide tips], Anjalis, Vatsa Dantas, Simha Dantas and those shafts like unto razors. 45.23

Throwing away his bow bent at three places, adorned with gold, with its string loosened away and detached from the hold of his fist, Rama lied down on the battle-ground. 45.24

Seeing Rama, the tiger among men having due to the arrows, Lakshmana became hopeless and lost will to live. 45.25

Seeing his elder brother Rama, with his eyes resembling lotus-leaves, having fallen on the ground, wounded as he was by a network of arrows, Lakshmana felt sad. 45.26

Beholding that Rama, the monkeys too were in great sorrow and wept bitterly, filling their eyes with tears, being affected as they were by sorrow. 45.27

Those monkeys with Hanuman in front gathered at that place and stood surrounding Rama and Lakshmana, who were bound by a network of arrows and lying down on the battle ground. All of them were disturbed and afflicted sorrow. 45.28

This is the end of Forty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

46. Indrajit's Claim

[All the monkeys are confused and sad that Rama had fallen down. Vibheeshana tries to pep up Sugreeva saying that Rama is not dead but only fallen down. Indrajit goes and tells Ravana, that he has killed Rama. Ravana becomes greatly happy.]

Then all those monkeys surveying the earth and the sky, then saw the brothers Rama and Lakshmana covered with arrows. 46.1

Sugreeva and Vibheeshana came to that place after Indrajit retired from that place, like Indra retires after causing rain. 46.2

Nila, Dvidida, Mainda, Sushena, Kumuda, Angadha along with Hanuman forthwith began to grieve for Rama and Lakshmana. 46.3

Breathing faintly, bathed in blood. riddled with innumerable arrows, motionless and lying inactive, Rama and Lakshmana lay stretched on a bed of arrows, sighing like serpents, helpless, having very little prowess, their limbs smeared with a stream of blood, resembling two golden flags, They who were lying on heroes' couch, with tardy movement of their limbs, were surrounded by all the monkey leaders, whose eyes were suffused with tears. Seeing the two Raghavas, pierced by a multitude of arrows, all the monkeys along with Vibheeshana became perturbed. 46.4-46.7

The monkeys examined all over the atmosphere but were not able to see, the son of Ravana who was not visible due to his magical powers. 46.8

But Vibheeshana by his own magical powers was able to see him who was remaining hidden by his magical powers standing in front of him. 46.9

Though Indrajit was a great warrior who had no one comparable to him and who had done great unique acts, he preferred to remain invisible using the boon of Brahma, but was recognized by Vibheeshana who had great luster, prowess and glory. 46.10

Indrajit seeing those two who were lying down, appreciating his own great action was very happy and wanted to share his joy with the other Rakshasas. 46.11

"Brothers Rama and Lakshmana the killers of the very strong Khara and Dhooshana have been killed by my arrows." 46.12

"Even if all the sages, devas and Rakshasas join together and help them, they would not be able to get themselves free out of the network of my arrows." 46.13

"These meaningless ones who were wearing away the very roots of us all, on whose account, the three watches of the night slipped past my father, who is unable even to touch his couch with his limbs and who remains absorbed in thought and stricken with grief and because of whom, the entire city of Lanka remains agitated, like a river during the rains, has been destroyed by me." 46.14-46.15

"The valour of Rama, Lakshmana as well as all the monkeys have been proved useless, similar to clouds in autumn." 46.16

After speaking like this to all the Rakshasas, that son of Ravana started hitting at all the monkey chiefs who were watching. 46.17

He struck Nila with nine arrows and Mainda as well as Dvidida with three great arrows each. 46.18

That wielder of a great bow stuck the chest of Jambhavan with one arrow and released ten arrows at Hanuman who was with great speed. 46.19

The son of Ravana stuck, both Gavaksha and Sarabha who were of boundless valour with two arrows each in that battle. 46.20

Then that son of Ravana wounded with very many arrows Angadha, the son of Vali as well as Gavaksha, the king of Goolamgulas. 46.21

Wounding all those monkeys with arrows which are like flames of fire, the highly courageous and strong son of Ravana started shouting in triumph. 46.22

Tormenting all those monkeys with very many arrows the great one laughed heartily and spoke the following words. 46.23

"Oh Rakshasas, be pleased to see those two brothers who have been tied by me using the horrifying network of arrows." 46.24

Those Rakshasas who were treacherous fighters on hearing this were filled with wonder and greatly appreciated his act. 46.25

All of them who resembled a cloud cried out in a loud voice "Rama is dead" and greatly honoured the son of Ravana. 46.26

Seeing the two brothers, Rama and Lakshmana lying motionless and breathless on the floor, Indrajit thought they were dead. 46.27

Having won the battle Indrajit became very happy and entered back in to the city of Lanka spreading happiness among the Rakshasas. 46.28

Seeing Rama and Lakshmana pierced with many arrows on every limb and bone of their bodies, a great fear had taken possession of Sugreeva. 46.29

Then Vibheeshana spoke to the frightened king of monkeys whose face was covered with tears and whose eyes full of sorrow. 46.30

"Oh Sugreeva, enough of this great fear. Control the speed of these tears. All wars are like this and victory is never certain." 46.31

"Oh Valorous one, if there is some amount of luck remaining with us, the brothers Rama and Lakshmana would wake up from this insensible state." 46.32

"Oh Sugreeva, become more courageous and instil courage in me as oh monkey, I am one without protector. For those who have faith in Dharma and truth, there is no fear of death." 46.33

After having told this he wiped the tear stained eyes of Sugreeva with his hands moistened in water. 46.34

Then that follower of Dharma, took some water made it enchanted by chants and then wiped the eyes of Sugreeva. 46.35

After wiping the face of that king of monkeys who had great prowess, Vibheeshana told these words of comfort and good sense. 46.36

"Oh Sugreeva, Oh king of monkeys, this is not time to lose all hope and at this time too much attachment also leads to death." 46.37

"So after giving up hopeless sorrow, which ruins all actions, think on now on how best to serve the army which had Rama going before them." 46.38

'Or else let us protect Rama till he regains consciousness so that Rama and Lakshmana can drive away fear from all of us." 46.39

"There is no problem for Rama and he is not going to die for the splendour and luster which you can hardly find in dead people is still there in him." 46.40

"So console yourself and revive your own spirits, so that we can revive the confidence among this entire army. 46.41

"Oh great monkey, all these monkeys, having their eyes dilated due to fear, are murmuring some words into each other's ear as they are terrified" 46.42

"Seeing me run among the army to activate them, let all of them shed all their fear, like one discards used garland." 46.43

After consoling Sugreeva, that king of Rakshasas Vibheeshana, started consoling all monkeys who were pushing away. 46.44

Indrajit the great magician along with his great army, entered the city of Lanka and went to meet his father. 46.45

After meeting Ravana, greeting him and saluting him, he said the pleasing words to Ravana about death of Rama. 46.46

Ravana who was in the middle of other Rakshasas on hearing it, jumped from his seat with happiness and embraced his son. 46.47

Smelling his head, Ravana becoming happy by what he heard, made enquiries in the matter. Indrajit reported the matter as it happened, to his enquiring father, as to how both Rama and Lakshmana were made motionless and lusterless by entwining them with arrows. 46.48-46.49

Hearing the words of Indrajit the great charioteer, Ravana with his heart filled with a torrent of joy, relinquished his great sorrow, caused on account of Rama and praised his son with pleasing words. 46.50

This is the end of Forty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

47. Rakshasas' Celebration

[Rakshasas in Lanka start celebrating the death of Rama and Lakshmana. As per instruction of Ravana, the Rakshasis take Sita in Pushpaka Vimana to the battle field. Sita seeing Rama and Lakshmana has fallen down wails.]

When the son of Ravana went back to Lanka, the monkeys and bears of his army surrounded and protected him. 47.1

Hanuman, Angadha, Nila, Sushena, Kumuda, Nala, Gaja, Gavaksha, Panasa, Sanuprastha and the mighty Jambhavan with Sunda, Rambha, Shatabali and Prithu all these monkeys, armed with trees, reorganized their ranks, stood alert, surveyed the directions of the sky up and down and on every side and, even if a grass stirred, they exclaimed, "It is a Rakshasa". 47.2-47.4

Meanwhile Ravana who was happy sent back his son Indrajit and sent word for the Rakshasis who were protecting Sita. 47.5

As per his order all the Rakshasis including Trijata appeared before him and to those Rakshasis, the God of the Rakshasas told with happiness. 47.6

"Go and tell Sita, that Rama and Lakshmana has been killed by Indrajit and take her in Pushpaka plane and show her Rama and Lakshmana lying dead in the battle field." 47.7

"She was proud because she was depending on him and because of that does not come near me. Her husband and his brother are lying dead in the battle field." 47.8

"Let Sita submit to me decorated by all ornaments without any apprehension, sorrow and without any hope for uniting with her husband." 47.9

"Personally Rama and Lakshmana have fallen under the sway of death on the battle-field today and finding no other support and hoping for nothing else, the broad-eyed Sita will voluntarily seek refuge in me." 47.10

Hearing those words of that bad soul Ravana, all those Rakshasis said, "So be it" and went near the Pushpaka plane. 47.11

Thereafter, those Rakshasis brought the Pushpaka Vimana as per the instructions of Ravana and carried it nearer to Sita who was staying in Asoka Garden. 47.12

Those Rakshasis then brought Sita who was sorrowing for her husband and made her climb up the Pushpaka Vimana belonging to the Rakshasas. 47.13

Then those Rakshasis along with Trijata climbed the Pushpaka with Sita and proceeded to show her Rama and Lakshmana. 47.14

Meanwhile Ravana the king of Rakshasas, with extreme joy, caused Lanka to be decorated with garlands and with flags and banners and arranged a proclamation to be made in Lanka announcing that Rama and Lakshmana had been slain by Indrajit in battle. 47.15-47.16

Sita going along with Trijata on the plane saw all the monkeys, slain and lying dead in the battle field. 47.17

Sita saw the joyful Rakshasas and dejected monkeys standing near Rama and Lakshmana. 47.18

Then, Sita saw those two warriors Rama and Lakshmana lying unconscious on the ground on a bed of arrows, their limbs pierced with arrows, riddled with weapons, their armour shattered, their bows cast aside at a distance and their entire body pierced by weapons. 47.19-47.20

On seeing those two brothers, who were valorous, had lotus like eyes, who were best of men, lying stretched on a bed of arrows there in that wretched plight like the two sons of the fire-god [Shikha and Vishakha] lying on a bed of reeds, Sita wailed piteously, stricken as she was with a great agony. 47.21-47.22

That dark eyed daughter of Janaka with faultless limbs seeing her husband as well as Lakshmana lying in dust sobbed. 47.23

Seeing those brothers who were having similar luster like the devas was stuck with sorrow and moved in to tears and believing in their death spoke with sorrow the following words. 47.24

This is the end of Forty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

48. Sita Wails and Trijata Consoles

[Sita feels sad that her husband is no more in spite of predictions of several astrologers and sages. Trijata consoles her and reassures Sita, that both the princes are alive.]

Seeing that her husband has been killed along with the very strong Lakshmana, Sita very much wailed pitiably as she was stuck by great sorrow. 48.1

"Those who read signs had predicted that I would have sons and will never become a widow and the fact that Rama has been killed shows that they were all liars and ignorant ones." 48.2

"They also predicted that I would be his companion when he performs Sattras sacrifice and that I would be his consort when he performs Yagnas and the fact that Rama has been killed shows that they were all liars and ignorant ones. 48.3

"They also predicted that I would be honoured as the wife of a Valorous one and that I would be worshipped by my husband, and the fact that Rama has been killed shows that they were all liars and ignorant ones. 48.4

"They who were wise Brahmins also foretold that I would live very happily, and the fact that Rama has been killed shows that they were all liars and ignorant ones. 48.5

"I have lotus marks on my feet which in case of noble women is supposed to indicate that they will get consecrated on the throne along with husbands who are kings." 48.6

"I do not find marks of bad fortune which indicate widowhood and bad fortune in my case but as I see it now, all these auspicious signs are of no use." 48.7

"In women the mark of lotus is supposed to augur well but since Rama has been slain, they are of no meaning to me." 48.8

"My hair is fine, black in colour and smooth. My eye-brows are disunited. My calves are hair-less and well rounded. My teeth are contiguous, without any gaps between them." 48.9

"My temples, eyes, arms, feet, ankles and thighs are homogenous and well-proportioned. My fingers have well-rounded and glossy nails, having a right length." 48.10

"My breasts are close to each other, fully developed and have depressed nipples. My navel is deeply indented. My flanks and bosom are well-formed." 48.11

"My complexion has the luster of a pearl. The hair on my skin are soft. It is said of me as endowed with auspicious signs, in that I touched the ground with my twelve limbs i.e. ten toes and two soles." 48.12

"Those who interpret the marks of maidens told that my hands and feet are rosy, fully provided with marks each resembling a barley corn, there is no space between my fingers and toes and that my smile is gentle." 48.13

"Brahmins who were experts in predicting the future told me that I would get consecrated on the throne with my husband but all that is in vain now." 48.14

"After searching in Janasthana and having received news about me and after crossing the impassable ocean those brothers have died in this hoof print of the cow." 48.15

"Both Rama and Lakshmana surely knew how to use the arrows of Varuna, fire, Indra wind God and also the Brahma Sira arrow." 48.16

"Rama and Lakshmana who are similar to Indra has been killed by magic and the enemy becoming invisible, making me an orphan without a lord." 48.17

"Any enemy who comes within the sight of Rama cannot hope to stick on to his life even though he can move as fast as thought." 48.18

"There is no burden as heavy as death and nobody can attain victory over death and now Rama along with his brother Lakshmana is lying dead in the battle field." 48.19

"I am not sad for the death of my husband or that of Lakshmana, not even for the sake of my mother but for the sake of my saintly mother-in-law." 48.20

"She must be daily thinking about when our penance will get over and when she will be able to see Sita, Rama and Lakshmana." 48.21

To her who was sorrowing greatly like this the Rakshasi Trijata told, "Oh lady do not be sad like this for your husband is still alive." 48.22

"I will tell you the logical and great reasons, oh lady, for me to tell you that Rama and Lakshmana are alive." 48.23

"If they have lost their leader the faces of the soldiers in the battle field would not reflect anger nor would there be joy in them." 48.24

"Oh Vaidehi, if those two had lost their life, this divine aero plane called Pushpaka which is divine would not have brought you here." 48.25

"If the army witnesses its leader being slain, they would be without enthusiasm and would be wandering aimlessly, like a ship which has broken its rudder in water." 48.26

"Oh sage like lady, the army on their part are not confused nor perturbed and are guarding him who has been made conscious less in the battle and I am telling you this because of my love to you." 48.27

"Please be reassured of this by the good omens that you see which indicate coming of happiness. Please notice that Rama and Lakshmana are not dead. I am telling you this because of my love towards you." 48.28

"Oh Sita, I have never told a lie before and am not likely to tell one in future. Due to your virtue and pleasant behaviour you have occupied my heart." 48.29

"There is no doubt that even Indra, devas and Rakshasas can win over them in battle and this is what I have observed and what I wanted to tell you." 48.30

"Oh Sita, see this great wonder, though they are fallen under those arrows lying without senses, their auspicious prettiness has not deserted them." 48.31

"Generally for those who have lost their life and soul has gone away from their body, their face would appear greatly altered." 48.32

"Oh daughter of Janaka, give up sorrow, pain and illusion on account of Rama and Lakshmana. It is impossible for them not to be alive." 48.33

Hear her words, Sita who was similar to daughter of Gods with folded hands in salutation told, "Let it be so." 48.34

Along with the Pushpaka Vimana, the sorrowing and very pitiable Sita entered the city of Lanka with Trijata. 48.35

Then after Sita and Trijata got down from the Pushpaka Vimana, the Rakshasis made them enter the Asoka garden. 48.36

Sita after entering the garden with huge number of trees and which was the playground of the Rakshasa king, thinking about those sons of the king gave way to extreme grief." 48.37

This is the end of Forty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

49. Rama Wails for Lakshmana

[Rama wakes up and starts crying. He tells if Lakshmana dies, he would not remain alive. He thanks all the monkeys and requests them to go back. At that time Vibheeshana returns.]

Bound by that formidable network of arrows, the two great sons of Dasaratha lay bathed in blood, breathing like serpents. All those foremost of monkeys who were exceedingly strong, including Sugreeva, plunged in grief, were standing around those two great ones. 49.1-49.2

At that time the mighty Rama woke up from his swoon by nature of stability and native strength despite the arrows which were holding him bound. 49.3

Then seeing his brother who was bleeding, without consciousness and thrown on the ground, Rama with his features changed wailed full of grief. 49.4

"What is the use of recovering Sita now? What is the use of continuing to live? Because I am now seeing my brother lying without consciousness." 49.5

"If I seriously search I may get a lady who is similar to Sita but I will not be able to find a brother, a minister and one who helps me in this war like Lakshmana." 49.6

"If the son of Sumithra who increases my joy mixes with the five elements, I would give up my life in the presence of these monkeys." 49.7

"What shall I say to my mother Kausalya, what shall I tell mother Kaikeyi? What shall I do in case of mother Sumithra who must be thirsting to see her son." 49.8

"How shall I console Sumithra, trembling and crying out like a sea hawk, bereft of her son, if I return to Ayodhya without Lakshmana?" 49.9

"How shall I tell Shatrugna and the famous Bharatha when I return without Lakshmana, who followed me to the forest?" 49.10

"I would not be able to bear the reproaches of Sumithra and so I would prefer to leave my body here itself as I do not want to continue to live. 49.11

"Woe unto me. I have done a wicked deed without any nobility and it is due to my fault that Lakshmana lies under the bed of arrows with a view to protect me." 49.12

"O, Lakshmana! You always used to console me whenever I was in a great sorrow. Having lost your life now, you will not be able to allay my sufferings with your words." 49.13

"You, who have killed several Rakshasas on the battle field today, are lying down on the same battle field pierced by several arrows like a hero." 49.14

"Sleeping on the bed of arrows after getting bathed in your own blood, you like the sun God setting down on a bed of arrows." 49.15

"Your vital parts having been pierced with several arrows and because of that you are not able to even speak now. Even though you are not speaking, your agony is disclosed by the redness of your eyes." 49.16

"I shall also follow him to the land of Yama, like that great warrior followed me when I came to the forest." 49.17

"He loved his own relations and was filled with devotion to me, and he got in to this state to which my misdeeds have brought him" 49.18

"I do not remember to have heard any harsh word which were not to my liking from valorous Lakshmana at any time, even when he is provoked." 49.19

"He was capable of sending five hundred arrows at one shot and that Lakshmana surpassed even Kartha Veerya Arjuna himself in mastery of archery." 49.20

"He who is used to sleep on beds of great gentleman and who is capable of cutting the weapons of Indra himself is lying on earth." 49.21

"Without any doubt the words of imagination by me that I will make Vibheeshana the king of Rakshasas will hurt me as I have not made him a king." 49.22

"Oh Sugreeva, you ought to immediately within a moment leave this place, because once king Ravana knows that I am not there to support you, he will defeat you." 49.23

"O, Sugreeva, cross the sea again with your army, keeping Angadha in front and along with your followers, Nila and Nala." 49.24

"I am fully satisfied by the exploits of Hanuman in the battle and also by the one done by the king of bears and other generals of monkeys, as this is impossible by anyone else in a battle." 49.25

"A great act was done by Angadha, Mainda and Dvidida. A terrible combat was done by Kesari and Sampathi in the battle-field." 49.26

"By Gavya, Gavaksha, Sarabha, Gaja and other monkeys, who are willing to sacrifice their lives for me, the battle was carried on." 49.27

"Oh Sugreeva, Man can never fight against fate and oh tormentor of enemies, because you were afraid in failing in your duty, you have done me all that a friend and a comrade can ever do to me." 49.28

"Oh best among monkeys, you have done all this due to your friendship to me. Give me leave and all of you go back to any place that you want." 49.29

All the monkeys who heard this became extremely sad and those black eyed one allowed copious tears to be shed from their eyes. 49.30

At that time Vibheeshana after having established order in all the ranks of the army, came quickly to Rama with a mace in hand. 49.31

Seeing him, who was like a heap of collyrium speedily coming towards them, the monkeys thinking him to be Indrajit, the son of Ravana started to run away. 49.32

This is the end of Forty Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

50. Garuda Frees Rama and Lakshmana

[When the monkeys were consoling each other Sushena suggests that Hanuman should go to the Chandra mountain and bring the herbs to cure Rama. At that time Garuda, the son of Vinatha, comes and cures Rama and Lakshmana. He tells them that he is their friend.]

Then at that time the strong king of monkeys told, "Why is our army agitated and running like ship driven out of course in water?" 50.1

Hearing the words of Sugreeva, Angadha, the son of Vali, told, "Are you not seeing the two brothers The valorous Rama and Lakshmana, who are the sons of Dasaratha, caught in the web of arrows. Both of them are lying in the bed of arrows which is causing blood to flow from all over their body." 50.2-50.3

When this was told by the son Angadha to the king of monkeys, Sugreeva told, "There must be some other cause why the monkeys are bewildered and possibly there is some danger ahead." 50.4

"Hear, these monkeys are running away in all directions, with their eyes distended with terror, throwing down their arms and looking dejected." 50.5

"They are not feeling ashamed of one another and they are again and again looking behind them. They are jostling with one another and jump over those who have fallen down." 50.6

When they were talking like this, the valorous Vibheeshana holding a mace cheered Sugreeva and Rama and told, "Victory to Rama". 50.7

When Sugreeva saw that Vibheeshana was the cause of the scare of monkeys, he told Jambhavan the king of bears as follows. 50.8

"It is Vibheeshana who has come here, seeing whom the Monkey warriors are scared thinking that he is Indrajit, the son of Ravana." 50.9

"You re-assemble those monkeys immediately, who in fear have scattered in many directions and inform them that it is Vibheeshana who has come here." 50.10

As soon as Sugreeva told like this, Jambhavan, the king of bears, pacified all the monkeys and restored their confidence. 50.11

Hearing the words of Jambhavan, the king of Bears, all those monkeys, on seeing Vibheeshana, retraced their steps after shaking off their fear. 50.12

Vibheeshana, the follower of Dharma, felt pained on seeing the body of Rama as well as Lakshmana wounded by arrows. 50.13

After washing his eyes with hand dipped in water, he started weeping in great anguish seizing his chest and told. 50.14

"The treacherous Rakshasa warrior has brought these powerful and valiant warriors to this state." 50.15

"The son of my brother, who is a Rakshasa, a bad son and a bad soul, with a cunning mind, has deceived these honourable fighters." 50.16

"These two warriors, Rama and Lakshmana, who were struck badly by arrows and covered with blood are lying on the earth, like two porcupines." 50.17

"These two lions among men, on whom I have depended to fulfillment of desire, are lying fainted and are waiting to leave this body" 50.18

"Having lost my dream of getting the kingdom, I am like a dead, even while I am surviving, while Ravana is able to fulfill his vow and is getting his desires realized." 50.19

The magnanimous Sugreeva embraced Vibheeshana who was wailing and told him as follows. 50.20

"Oh follower of Dharma, you would without any doubt get the kingdom of Lanka and Ravana and his son would not be able to fulfill their wishes." 50.21

"Rama and Lakshmana have been only affected by a wound and they will regain consciousness and would definitely kill Ravana." 50.22

After consoling and convincing the Rakshasa Vibheeshana like this, Sugreeva talked to Sushena, his father -in-law, who was standing by his side. 50.23

"Taking these two brothers, Rama and Lakshmana with the troops of monkeys, who are strong, you go to Kishkinda, till these two destroyers of their foes have recovered their consciousness." 50.24

"I for myself, after killing Ravana along with his sons and relatives, would bring back Sita, like Indra got back the prosperity that he lost." 50.25

When the king of monkeys told these words, Sushena replied, "I had earlier seen a great dreadful battle between Asuras and Devas." 50.26

"By making themselves invisible again and again, the Rakshasas skilled in the use of arrows overcame the devas despite their skill in bearing arms." 50.27

"To those celestials, who were wounded, unconscious and almost deprived of life, Brihaspathi treated them using medicinal herbs accompanied by his sacred chants." 50.28

"Let the monkeys, Panasa, Samapthi and others go quickly, with great speed, to the ocean of milk for bringing those medicinal herbs." 50.29

"Those monkeys are conversant with the herbs available on mountains like the divine Sanjeevakarni and Vishalya which are created by God." 50.30

"In the middle of the milky ocean where churning was done to get nectar there are mountains called Chandra and Drona, where these herbs are available." 50.31

"Oh king, the devas built those mountains in that vast ocean and let Hanuman, the son of wind god go there." 50.32

At that time, a huge wind arose with the building up of clouds and resultant lightning; this wind caused the waves to rise in the ocean, which caused the mountains to tremble, like at the time of earth quake. 50.33

"Due to the great wind generated by the wing of the bird, the branches of huge trees in the sand bank started breaking and fell in the salty water of the ocean." 50.34

"The snakes became scared and the sea snakes and marine animals living in the sea, plunged quickly in to the sea." 50.35

Thereupon, all the monkeys saw within a moment, a mighty eagle, Garuda, the son of Vinata, which was similar to the flame of the fire. 50.36

"Those arrows, which were the spirit of snakes that had tied those great men, who were brothers, on seeing the great eagle ran away from there." 50.37

Thereupon, Garuda the eagle, met Rama and Lakshmana and after offering them his good wishes, with his hands caressed their faces that were radiant like the moon. 50.38

As soon as the son of Vinatha touched them all their wounds were healed and their body became soft and glowed like gold. 50.39

Their luster, valour, strength, endurance and resolution, those great qualities, also their grace, intelligence and memory were re-doubled. 50.40

That greatly valorous Garuda, who was like Indra, lifted both of them up and embraced them and greatly pleased Rama told Garuda. 50.41

"By your grace, we have crossed over the great danger caused to us by the son of Ravana and having got out of it, we have become as strong as before." 50.42

"By meeting you, my heart has become glad as if I met my father Dasaratha and grandfather Aja. 50.43

"Who are you, who is endowed with beauty, having blissful garlands and anointments, wearing clean garments and adorned with divine ornaments?" 50.44

That greatly lustrous and strong son of Vinatha, with eyes broadened by joy and with a pleased mind told. 50.45

"Oh son of Kakustha clan, I am your friend, as dear to you as your breath and my name is Garuda and I have reached here to help you." 50.46

"Either Asuras or valorous Dhanavas or strong Devas or Gandharwas, who are all lead by Indra, would not be able to un-tie this entanglement created by arrows, using magical powers by Indrajit, who does cruel deeds." 50.47-50.48

"There are serpents born to Kadru with sharp teeth and fangs abundantly supplied with poison and made in to arrows by sorcery of the Rakshasa called Indrajit and have stuck you." 50.49

"Oh Rama, who is a follower of Dharma and considers truth as his valour and who kills enemies in battle, you along with Lakshmana are indeed lucky." 50.50

"Having heard about this incident, I came swiftly here, duly remembering my friendship and love to both of you." 50.51

"Due to me, you have been released from this horrible entanglement of arrows and both of you should be greatly vigilant from now on." 50.52

"By nature all the Rakshasas are treacherous fighters in war but for you both straight forwardness and pure mind are your strengths." 50.53

"From this example itself you have to understand that they fight with crooked mind and so you should not believe a Rakshasa in a battle field." 50.54

After saying like this, that Garuda, who is strong, affectionately hugged those friends and started taking leave. 50.55

"Oh friend, who shows pity even to his enemies, I would like to take leave from you and go back as I have come." 50.56

"Oh hero, you may be inquisitive to know about the friendship between us. I am sure you would know about it after completing this great work of you." 50.57

"Using your arrows make Lanka have only old people and young ones, kill Ravana and get Sita released." 50.58

Having spoken thus, Garuda who can fly with great speed, who had beautiful wings, who had just healed Rama's wounds in the presence of monkeys, after obeisance to him in the presence of monkeys, after going round him in salutation to him and took Rama into his arms, entered the sky with the speed of the wind. 50.59-50.60

Seeing that the sons of the Raghu clan are cured of their problem, the chiefs of monkeys howled and also roared like lion and shook their tails. 50.61

After that, gongs were beaten, drums resounded and couches were blown amid jumping in joy of the monkeys as before. 50.62

Some other strong monkeys, who normally use trees like mace, waved their arms and uprooted hundreds of thousands of trees and stood there. 50.63

Shouting and making loud noise, frightening Rakshasas, those monkeys desirous of fighting reached the gates of city of Lanka. 50.64

From the crowds of monkeys then a tumultuous sound arose, like the terrifying sound of thunder occurring in summer at midnight. 50.65

This is the end of Fiftieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

51. Dhoomraksha Goes to War

[After knowing that Rama and Lakshmana have got up, Ravana sends Dhoomraksha to kill the monkey army. He sets out through the western gate and ill omens follow him.]

Ravana along with other Rakshasas heard the tumultuous sound raised by the monkeys which was full of the tone of war. 51.1

Hearing that mighty clamour, sounding smooth and deep, Ravana spoke to his ministers who were surrounding him. 51.2

"A great uproar, resembling the thunder from clouds, has arisen from that army of rejoiced monkeys. Undoubtedly their joy is great, as their mighty roars are agitating the briny ocean itself." 51.3-51.4

"The Brothers Rama and Lakshmana have been tied by sharp arrows and this great sound creates doubt in my mind." 51.5

After the king of Rakshasas told these words to his ministers, told the following to the Rakshasas who were standing near him. 51.6

"Find out immediately the cause of this great rejoicing by the monkeys, for at times of sorrow no one celebrates." 51.7

Thus ordered by Ravana, they climbed up the rampart briskly and saw the army lead by the great Sugreeva and also the highly fortunate Rama and Lakshmana who were relieved of the terrific shackle of arrows and had risen up together. All the Rakshasas felt dejected on seeing it. 51.8-51.9

With trembling heart, pale face, all of those great Rakshasas got down from rampart and approached Ravana. 51.10

The Rakshasas of Ravana with a downcast face informed him of unpalatable news faithfully. 51.11

"The two brothers, Rama and Lakshmana, whom Indrajit tied by his arrows and made them immobile, have got free from the ties of the arrow and are seen like elephants in the battle field, with valour equivalent to the king of elephants." 51.12-51.13

When the strong king of Rakshasas heard this, he became sad and thoughtful and his face became pale. 51.14

"If my enemies who had thus been tied by Indrajit are freed, despite their injuries in battle by his formidable arrows which were infallible on account of those rare boons and which resembled serpents and were bright as the sun, I feel that my entire army is in great danger." 51.15-51.16

"Those arrows which had the luster of serpent Vasuki and which should have taken the life of my enemies have been rendered as powerless." 51.17

After saying like this, he became angry and breathed like a serpent and started speaking to a Rakshasa called Dhoomraksha who was in the middle of Rakshasas. 51.18

"You, who are a Rakshasa, who has done great deeds along with a big army, go and kill Rama, Lakshmana and other monkeys." 51.19

When the king of Rakshasas told like this to Dhoomraksha, who had great prowess, became happy and saluted him and left the home of the king. 51.20

As soon as he reached the gate, he told the commander of the army, "speedily mobilize the army. What is the need for further delay." 51.21

As soon as the commander of army heard these words of Dhoomraksha, he immediately arranged for the army, who followed him as per order of Ravana. 51.22

Those strong horrible looking Rakshasas, who had bells tied to their neck, made happy noises and followed Dhoomraksha. 51.23

Equipped with every type of weapon and brandishing spears, hammers, maces, harpoons, sticks, iron cudgels, bars, clubs, javelins, missiles, nooses and axes, those terrible Rakshasas emerged from there with the noise of thunder. 51.24-51.25

Wearing armours, mounted on chariots which were magnificently dressed with flags and decorated with bands of pure gold, and pulled by mules and horses of exceeding speed or by elephants in furious rut, those excellent Rakshasas went forth like veritable tigers. 51.26-51.27

Dhoomraksha climbed and set out on a chariot drawn by mules which had lion or deer like face and dressed in gold. 51..28

That valorous Dhoomraksha surrounded by a big army of Rakshasas came out through the western gate where Hanuman was stationed. 51.29

Climbing on a chariot drawn by mules and howling like mule when that horrifying Rakshasa, who had a huge form, was proceeding birds of ill omen on the sky prevented him. 51.30

A huge vulture alighted on the top of his chariot and that devour of corpses clustered around his flag. 51.31

A bleeding white headless body fell from the sky on earth and inauspicious sounds were heard when Dhoomraksha was approaching and there was a rain of blood from sky and earth trembled. 51.32-51.33

The wind with noise similar to thunder blew adversely. Every direction was obscured by great darkness and did not shine. 51.34

Seeing those happenings all the Rakshasas were scared and seeing those bad omens, Dhoomraksha became worried and all those Rakshasas who were marching ahead of him were greatly scared. 51.35

Then, Dhoomraksha, the highly terrible and strong demon, surrounded by horrifying big Rakshasas, eager to enter into combat, set out and beheld that army of a multitude of monkeys, resembling a flood, protected by the arms of Rama. 51.36

This is the end of Fifty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

52. Hanuman Kills Dhoomraksha

[A great war ensues between monkeys and Rakshasas. Dhoomraksha starts killing several monkeys. Hanuman interferes and kills Dhoomraksha.]

Seeing the very valorous Rakshasa called Dhoomraksha coming out, the monkeys who were longing for a war roared with joy. 52.1

A very horrible battle ensued between the monkeys and Rakshasas and they killed each other with horrifying trees and maces and lances. 52.2

The terrible monkeys were killed by the Rakshasas from all sides and monkeys also turned the Rakshasas flat to the earth using their trees. 52.3

The very angry Rakshasas also using very sharp winged arrows which went like winged eagles paralyzed the monkeys. 52.4

While being torn asunder by the Rakshasas with terrible maces, spears, hammers, frightful iron bars and variegated tridents and the mighty monkeys fearlessly accomplished their tasks with an excitement born of anger. 52.5-52.6

With body pierced by arrows and body split by spears, the monkey chiefs took trees and stones for the sake of fighting. 52.7

Those very swift monkeys roaring aloud, harassed the huge Rakshasas by calling out their names. 52.8

That horrifying battle with all kinds of rocks and trees having many branches between monkeys and Rakshasas appeared wonderful. 52.9

Rakshasas were crushed by those fearless monkeys and those Rakshasas who drank blood vomited lot of blood. 52.10

Some Rakshasas were cut open on all their sides. Some were transformed into a heap by the trees. Some others were crushed by stones and yet others torn to pieces by the monkeys teeth. 52.11

With their flags crushed and broken, their swords snapped and their chariots overturned, some Rakshasa were greatly worried. 52.12

Crushed by the mountain like stones, the mountain like Rakshasas and the beaten horses along with their riders were lying on the earth. 52.13

The very great valorous monkeys jumped swiftly on the Rakshasas and with sharp nails scratched the faces of the Rakshasas. 52.14

With very wan faces and with their hair torn out of their head, and maddened by the smell of blood, those Rakshasas fell on the ground. 52.15

Some other very angry and greatly valorous Rakshasas ran towards the monkeys to slap them with their diamond like hard palms, 52.16

The monkeys with their fists, feet, teeth and with trees crushed those who were rushing towards them with great speed. 52.17

The bull among Rakshasas Dhoomraksha seeing that his army is being destroyed, started to create bloodshed among the monkeys who wished to fight. 52.18

Some monkeys hit by the spears gave rise to bloodshed and some of them hit by the axe fell on the earth. 52.19

Some were crushed by the iron bars, others torn by harpoons, some others pierced by javelins, and all of them got exhausted and lost their lives. 52.20

Some of those monkeys lost all their blood and fell on the ground and some of them were driven out by that angry Rakshasa. 52.21

With pierced hearts some of them were lying towards one side and in case of some of them who were pierced by arrows and spears, the intestines came out. 52.22

That great and terrible battle that took place between Rakshasas and monkeys made the earth crammed with weapons, trees and stones. 52.23

With the twang of the bow providing music, the neighing of the horses the beats with trumpeting elephants providing the vocal music, that battle was like a music opera. 52.24

Dhoomraksha holding a bow with a laugh made the monkeys run helter-skelter by the continuous hail of arrows. 52.25

Hanuman seeing that his army was greatly disturbed by Dhoomraksha, in great anger turned towards him with a very huge stone. 52.26

Hanuman who was as valorous as his father, with eyes turned doubly red by anger, threw that huge stone towards the chariot of Dhoomraksha. 52.27

He seeing the stone coming towards the chariot, hurriedly took a mace in his hand and jumped from the chariot and stood on earth. 52.28

Shattering his chariot with its wheels, its pole, its crest along with banner and bows, that rock rolled down to the ground. 52.29

That Hanuman, the son of wind god after breaking the chariot, destroyed the Rakshasas with a huge tree along with its branches. 52.30

With their heads crushed, the Rakshasas were drenched with blood. Some others were crushed by the trees and fell down to the earth. 52.31

That Hanuman, the son of wind God after driving away the Rakshasas, took a mountain peak and started running towards Dhoomraksha. 52.32

That valorous Dhoomraksha holding a mace ran with a roaring sound towards Hanuman who was suddenly coming to attack him. 52.33

Then that Dhoomraksha speedily with anger brought town the thorns studded mace on the head of Hanuman. 52.34

That Hanuman, who was as strong as the wind god, was in no way disturbed by that blow but struck Dhoomraksha on the middle of his skull with his rocky peak. 52.35

Having been beaten by the mountain peak, with all his limbs broken, Dhoomraksha fell on the ground, like a mountain. 52.36

Seeing that Dhoomraksha is dead the surviving Rakshasas greatly frightened of being killed by the monkeys entered back in to the town of Lanka. 52.37

That famous Hanuman the son of wind god having destroyed his enemies and causing rivers of blood to flow, becoming tired by the slaughter of his enemies, with delight, received the cordial respects by the monkeys. 52.38

This is the end of Fifty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

53. Ravana Sends Vajradamshttra

[A great heroic sorcerer Rakshasa called Vajradamshttra is sent by Ravana. In spite of ill omens, he comes out through the southern gate. A great war takes place between Rakshasas and monkeys. Angadha interferes in the battle.]

After he saw that Dhoomraksha is dead, Ravana, the king of Rakshasa, was greatly enraged and hissed like a serpent. And polluted by anger, he talked to the cruel and very strong Vajradamshttra. 53.1-53.2

"Oh warrior, go ahead along with the Rakshasas and kill Rama, the son of Dasaratha as well as Sugreeva." 53.3

That leader of Rakshasas who was a sorcerer answered "So be it" and departed with many divisions of the army which surrounded him. With the utmost attention, he assembled teams of elephants, horses mules camels and chariots adorning them with conspicuous flags and banners and he himself was well-prepared. 53.4-53.5

Wearing colourful bracelets and head gear and covered with an armour, he started armed with a bow. 53.6

That army general went round the Shining chariot decorated by flags and which had with ornaments of molten gold and climbed the chariot. 53.7

Infantry of every kind issued forth, holding in their hands weapons such as clubs, excellent javelins, smooth pestles, harpoons, bows, lances, spears, swords, discus, maces and sharp axes. 53.8-53.9

Greatly lustrous and well dressed Rakshasa Chiefs, mounted on elephants with rut looked like moving mountains. 53.10

There were experts in war, holding riding with lances and goads on other very strong elephants and had good qualities. 53.11

That great army which had great luster like clouds with lightning and thunder in the rainy season, paraded and then they came out of the southern gate where Angadha was the general. 53.12

When those Rakshasas were starting they noticed bad omens like meteors falling from a cloudless yet burning sky, howling of fearless jackals howling and belching out fire. 53.13-53.14

Those horrible animals foretold the destruction of the warriors and the Rakshasas going out for war stumbled and fell down. 53.15

The very strong Vajradamshttra with great luster, in spite of noticing this evil omens, assumed great courage and came out with interest in the war. 53.16

The Monkeys looking forward for a victory, after seeing them come out gave rise to very huge sound that filled all the ten directions. 53.17

Then a tumultuous battle between the monkeys and Rakshasas commenced, which was horrible, furious and promoted desire to kill each other. 53.18

Some people very energetic and enthusiastic in war, their neck and bodies being cut fell on earth with the entire bodies coated with blood. 53.19

Some others who were armed with a shield, fought with each other and threw various types of weapons at each other. 53.20

A great sound was heard from the trees. Stones and all the weapons used and hearing that great noise broke the hearts of the people. 53.21

A terrific noise of the wheel-rims of chariots and the bow, along with the tumultuous sounds of conches, kettle-drums and tambours also arose there. 53.22

Some Rakshasas, left out weapons and performed the fight only with their arms. The Rakshasas were beaten and their bodies made greatly wounded by the monkeys who were fighting with arrogance, with their palms, feet, fists, trees and knees. Some Rakshasas were crushed to powder with rocks. 53.23-53.24

Vajradamshttra frightened greatly those monkeys by use of his arrows and appeared to them like God of death with his noose moving at time of deluge. 53.25

Armed with weapons and experts in war having participated in several wars those very angry Rakshasas started killing the monkeys in battle. 53.26

The son of Vali seeing all those Rakshasas fighting the war, due to anger became twice his size and started killing like the fire killing everyone 53.27

The valiant Angadha with his raging red eyes lifted a tree and killed all those army of Rakshasas, like a lion killing small animals. Angadha, with his prowess was resembling that of Indra the Lord of celestial and was a terrific destroyer of the enemies. 53.28-53.29

Those greatly valorous Rakshasas struck by Angadha had their heads shattered and fell down like chopped trees. 53.30

The earth then appeared scary as it was covered with chariots, conspicuous flags, horses, bodies of monkeys and demons and with streams of blood flowing there. 53.31

That battle-field, decorated with necklaces, bracelets worn on upper arm, garments and umbrellas of the killed persons looked like a night in autumn. 53.32

Due to the great swiftness of Angadha that great army of Rakshasas trembled like the cloud trembles due to fast wind. 53.33

This is the end of Fifty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

54. Angadha Kills Vajradamshttra

[Vajradamshttra inflicts heavy casualty among the monkeys. They go and seek protection from Angadha. A great war takes place between Angadha and Vajradamshttra. At last Angadha kills Vajradamshttra by a sword in the battle field.]

Seeing his own army being destroyed by Angadha, the very strong Rakshasa Vajradamshttra became very much enraged. 54.1

Stretching his great bow which shined like the thunderbolt of Indra, he dispatched several rain of arrows on the monkey army. 54.2

The chief among all Rakshasas climbed in to the chariot and fought with many type of weapons. 54.3

Monkeys who were the most valiant animals that jump assembled, used stones as their weapons and fought on all sides. 54.4

In that war the Rakshasas hurled thousands of weapons swiftly and they fell those monkey warriors and their chiefs. 54.5

Also the monkeys who had great power, who resembled elephants in rut, took, mountains, trees and stones and rained them down on those Rakshasas 54.6

Between those great warriors consisting of Rakshasas and monkeys, who both never retreated in battle, a great battle ensued. 54.7

Some monkeys and Rakshasas, with their shattered heads, but without arms and legs, lay on the earth bathed in blood with their bodies wounded by weapons, became a prey to herons vultures and crows or were devoured by troops of jackals. 54.8-54.9

Monkeys and Rakshasas fell down on the battle-field and headless trunks with their limbs cut off in the war, jump up causing great fear to all the fearful. 54.10

All the army of Rakshasas of Vajradamshttra were killed in front of his eyes by the monkey army and his army was thus broken up. 54.11

Seeing the Rakshasa army was scared and killed by the monkeys The famous Vajradamshttra with reddened eyes due to anger entered the monkey army holding a bow and frightened them. 54.12-54.13

The famous Vajradamshttra who was greatly enraged by sending sharp arrows decorated by eagle wings and which flew straight to the target, started killing the monkeys in fives, sevens and nines together. 54.14

The frightened monkeys with severed limbs ran towards Angadha like the living beings run to Brahma, the lord of creation. 54.15

The son of Vali seeing the defeated monkey warriors, with great anger exchanged hateful glances with Vajradamshttra. 54.16

Then Vajradamshttra and Angadha fought war with each other and strolled with great anger like the lion and the elephant in rut. 54.17

Then Vajradamshttra hit the very strong son of Vali on his vital parts of the body with arrows resembling hundred thousand flames of fire. 54.18

The very strong son of Vali with blood drenching all his body, threw a tree at Vajradamshttra of great prowess. 54.19

That Rakshasa was not bothered seeing three falling on him and with his arrows he cut it in to several pieces and made them fall on the ground. 54.20

Seeing the great strength of Vajradamshttra, Angadha who was monkey similar to a tiger took a huge rock and threw it with loud noise against him. 54.21

Seeing the great rock coming at him, Vajradamshttra was not bothered but jumped from his chariot and with a mace stood facing the rock in the battle-field. 54.22

The Rock thrown by Angadha went straight in to the battle field and crushed the chariot, the horses and the chariot driver. 54.23

Then that monkey took a huge mountain which was decorated with lot of trees and threw it at Vajradamshttra's head 54.24

Vomiting blood that Vajradamshttra fainted, holding his mace with convulsions and breathed heavily for a moment. 54.25

Regaining his consciousness and Waking up with great anger he hit the son of Vali on his chest with his mace. 54.26

Then he threw away his mace and engaged in a boxing encounter and both of them hit each other by their fists. 54.27

Greatly exhausted by the blows, spitting blood, those valiant warriors were like the planets Mars and Mercury. 54.28

Then the very greatly lustrous Angadha who was a tiger like monkey uprooted a very huge tree along with its leaves and flowers and waited. 54.29

The demon also seized hold of a shield covered with the hide of a bull and also a great beautiful sword decorated richly with a multitude of golden bells. 54.30

Desiring for victory, the monkey and the Rakshasa, making roaring sounds, roamed about in different ways and dashed against each other. 54.31

With their wounds shining red like the flowering Kimsuka tree, exhausted by the battle both of them sank on the earth with their knees. 54.32

The elephant like monkey Angadha within a second rose up from the earth like a serpent beaten by a stick. 54.33

The mighty Angadha hit at the giant head of Vajradamshttra with a well-sharpened and stainless sword. 54.34

Killed by the sword, that glorious head of Vajradamshttra, with his limbs drenched in blood and eyes rolled and, fell into two pieces. 54.35

Noticing that the Vajradamshttra was slain, the very scared trembling Rakshasas ran towards the city of Lanka with dejected faces looking pitiable and with downcast heads. 54.36-54.37

After killing that great Vajradamshttra that son of Vali was honoured him for his great courage in the middle of the monkey army and looked like Indra surrounded by the devas. 54.38

This is the end of Fifty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

55. Ravana Sends Akampana

[Akampana the great Rakshasa is sent by Ravana. In spite of ill omens, he also proceeds to the battle field. In a great battle he kills large number of monkeys. Kumuda, Mainda and Nala start facing him in battle.]

When the king of Rakshasas Ravana heard about the death of Vajradamshttra, he spoke these words to the general of his army who was standing near with saluting hands. 55.1

"Let the undefeatable and greatly valorous Rakshasa called Akampana who is skilled in all weapons go out as head of the army." 55.2

"He is one who punishes, protects, leader and an expert in war and he forever wishes my welfare and likes to fight in war." 55.3

"Without any doubt he will win over Rama, Lakshmana and Sugreeva and kill all those horrible monkeys." 55.4

Immediately obeying the command of the very strong Ravana and that one who was greatly valorous mobilized the army. 55.5

Those foremost of the Rakshasa with terrifying looks, armed with every kind of weapon were fearful to look at and rushed into the fray where their general had dispatched them. 55.6

He who was similar to cloud and of the colour of the cloud got in to a chariot which was and huge decorated with ornaments of molten gold went surrounded by dreadful Rakshasas. 55.7

In a great battle even devas were unable to defeat Akampana and he was shining like Sun in splendour. 55.8

When he was speedily going ahead wishing greatly for a battle, the horses drawing his chariot suddenly were deprived of their energy. 55.9

The left eye of Akampana who was interested in war twitched and his face became pale and his voice became shaking. 55.10

Though it was a good day it was made bad by horrifying and speedy winds and birds and beasts started shouting in a very cruel tone. 55.11

That Rakshasa who was having a shoulder like lion and agility of a tiger, without thinking about these omens speeded towards the battle field. 55.12

When that Rakshasa was going accompanied by other Rakshasas, a great horrifying sound arose even making the sea tremble. 55.13

The monkeys who were ready for the battle with trees and stones were scared by that great sound caused by the coming Rakshasas. 55.14

A huge war broke out between the monkeys and Rakshasas, who had determined to even give up their life for sake of Rama and Ravana. 55.15

All those strong ones were very much like the mountains and the monkeys and Rakshasas were desirous of killing each other. 55.16

The tremendous sound of those warriors, yelling in their anger and strength, making savage cries, were distinctly heard on the battle-field. 55.17

A very huge coppery blood coloured thick dust was raised by the monkeys and Rakshasas and covered all the ten directions. 55.18

When that whitish dust that resembled a shaken white silk cloth which rose covered each other, all the beings in the battle field were not able to recognize each other. 55.19

Neither the flag, the banner and the shield, nor horse, nor weapon nor chariot could be identified in that pall of dust. 55.20

A great confusing clamour, of warriors, making challenges crying and rushing upon each other, was heard on the battle-field, yet in that confusion, no form was visible. 55.21

In that great confusion in that battle monkeys killed monkeys themselves and Rakshasas killed Rakshasas themselves. 55.22

Those monkeys and Rakshasas killing each other also their own people led to the rain of blood which dampened the earth and anointing the bodies with mud. 55.23

Due to the stream of blood being sprinkled, the dust settled down and the earth could be seen covered with corpses and bodies. 55.24

The Rakshasas and the monkeys vigorously and swiftly struck each other with blows from trees, spears, maces, javelins, stones, bars and picks. 55.25

With the huge shape like the mountains and with their hand strong as iron, those monkeys killed the Rakshasas in battle. 55.26

The Rakshasas also got very angry and with darts and javelins in their hands stuck the monkeys with these cruel weapons. 55.27

Akampana who became very angry cheered the Rakshasas using his great strength as well as valour. 55.28

However the monkeys leapt upon them and snatched their weapons through their strength and crushed those demons with blows from large trees and stones. 55.29

Meanwhile the valorous monkeys Kumuda, Nala and Mainda became very angry and displayed unsurpassed speed. 55.30

Those exceedingly valorous chiefs of monkeys, just like a play, in the battle-front, with mighty blows of trees, created a great carnage among the Rakshasas. All of them repeatedly crushed the Rakshasas with every kind of weapon. 55.31-55.32

This is the end of Fifty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

56. Hanuman Kills Akampana

[Seeing that Akampana is killing lot of monkeys and they are not able to face him, Hanuman starts opposing Akampana. A great war ensues between them and Hanuman kills Akampana. All people honour him.]

Seeing the extremely good work done by the great monkeys in the battle-field Akampana got in to fierce anger and intensified the war. 56.1

Seized by very great anger after seeing the good work done by enemies, Akampana took hold of his great bow and told his charioteer. 56.2

"You quickly drive the chariot to that place for innumerable Rakshasas are being killed in that place." 56.3

"There the very strong monkeys who have a huge body and they are beating with trees and stones, my chiefs." 56.4

"I want to kill all of them who are praising themselves in the battle as I am seeing that they are harassing the army of Rakshasas." 56.5

Then he who is a great hero of those who fight in chariots, he being in a chariot drawn by very fast horses, from a distance troubled the monkeys by his arrows." 56.6

The monkeys were no longer able to maintain their formation, much less fight in the battle and all of them were crushed under the arrows of Akampana and took to their heels. 56.7

Seeing those attacked by Akampana are getting in to the control of death, the mighty Hanuman went to help his clan. 56.8

All the valiant and best monkey chiefs seeing the great monkey with them grouped themselves under him. 56.9

All the monkey chiefs seeing Hanuman standing courageously assumed more courage and stood with the courageous one. 56.10

Akampana like Lord Indra rained many arrows on Hanuman who was standing as firm as a rock. 56.11

Not minding the flood of arrows that kept on falling him, that Hanuman resolved in his mind to kill Akampana. 56.12

Laughing loudly that greatly lustrous Hanuman who was the son of wind God leapt on the Rakshasa Akampana leading to the shaking of earth. 56.13

He was burning with great energy and shouting loudly and assumed a form which cannot be defeated. 56.14

Hanuman the monkey chief who was angry, having realized that he was unarmed speedily uprooted a mountain and held it. 56.15

That Hanuman holding that mountain in his hand, letting up a great roar began to spin it rapidly.56.16

Just Like Indra rushed with his Vajrayudha against his enemy Namuchi, Hanuman rushed towards Akampana. 56.17

Akampana seeing him approaching him carrying with him a chain of mountains, using an arrow with crescent end powdered it from distance itself. 56.18

Seeing that the mountain he carried was powdered by the arrows of the Rakshasa and falling to the ground, Hanuman became greatly angry. 56.19

That monkey in a great anger uprooted a Aswakarna tree which was as large as the mountain. 56.20

That greatly lustrous one holding that Aswakarna with great number of branches, tightly holding it spun it while standing on the ground. 56.21

Then, the highly angry Hanuman began to run with great strides, breaking down the trees around him by his strength and tearing up the earth with his feet. 56.22

He knocked down elephants, people riding on elephants, chariots, charioteers and the terrific infantry of the Rakshasas. 56.23

Seeing Hanuman as angry as God of Death and was taking away lives in the battle, the Rakshasas started running away. 56.24

That valiant Akampana seeing that Hanuman was dangerous and greatly angry and was creating great scare among the Rakshasas became worried and let out a huge shout. 56.25

With fourteen sharp arrows Akampana wounded pierced and wounded the body of Hanuman who was greatly valorous. 56.26

That great warrior Hanuman, riddled by the rain of those iron shafts, looked like a mountain on which plants had grown up. 56.27

That mighty Hanuman of great strength with a large body which shined like a fire without smoke and resembled a blooming Asoka tree. 56.28

Then Hanuman with great speed uprooted another big tree and stuck the head of Akampana, the Rakshasa general with it. 56.29

When the great one Hanuman who was very angry hit him with a big tree, the Rakshasa fell dead. 56.30

Seeing the leader of Rakshasas Akampana lying dead on the earth, the Rakshasas were perturbed and shook like the trees at the time of earth quake. 56.31

All those beaten Rakshasas who were defeated, ran towards the city of Lanka and monkeys followed them. 56.32

Their hair loosened, bewildered, their pride broken by defeat, their limbs dripping with sweat, those Rakshasas fled, blowing out their breaths. 56.33

Mad with fear, looking back again and again, crowding and crushing each other all of them entered the city. 56.34

After the very strong Rakshasas entered the city of Lanka, all the monkeys together appreciated and honoured Hanuman. 56.35

Hanuman who was of noble nature and happy, respected back all of them according to their rank in a way suitable to the occasion. 56.36

Those strong monkeys who have won shouted according to their ranks and they once again dragged and brought all those Rakshasas left over in the battle field. 56.37

That great monkey who was born to wind god, having met and killed some Rakshasas enjoyed the luster of heroism just like Lord Vishnu felt happy after killing mighty Rakshasas of immense power in the battle field. 56.38

Then, the groups of devas, along with Rama himself, the exceedingly strong Lakshmana, Sugreeva and other monkeys and the mighty Vibheeshana paid homage to Hanuman. 56.39

This is the end of Fifty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

57. Ravana Sends Prahastha

[Ravana decides to send Prahastha to the battle field. He tells Ravana that he should have returned Sita. With a huge army, in spite of bad omens, he comes out of the eastern gate.]

When he heard about the killing of Akampana, the king of Rakshasas after becoming very angry, with a depressed face looked over all his ministers. 57.1

After thinking for a little time and holding discussion with his ministers that Ravana spent the forenoon going round the city and inspecting his army. 57.2

That city decorated by flags and banners was guarded by large numbers of Rakshasas and filled with innumerable troops. 57.3

Ravana, the king of Rakshasas after seeing his town besieged, at the critical time spoke to Prahastha who was an expert in war. 57.4

"Oh expert in war, I do not see any other hope for deliverance of this city which is besieged and devastated except war." 57.5

"Either myself or Kumbhakarna or yourself who is my army-chief or Indrajit or Nikumbha and none else could carry the burden of this great task." 57.6

"For that reason, you take hold of a large army and placing yourself in its middle, go ahead and achieve victory over the monkeys." 57.7

"As soon as you take your decision, the monkey army which is not stable would run away on hearing the roaring of Rakshasa chiefs." 57.8

"The monkeys are unsteady, misbehaved and fickle-minded. They cannot tolerate your sound, similar to elephants cannot tolerate the lion's roar." 57.9

"As soon as Rama and Lakshmana see that their army is running away, being without any support, they would fall in your hands unwillingly." 57.10

"A suspected danger is preferable to the definite one. Though it is for us or against us, please tell what you consider as good for us." 57.11

When Ravana told like this to Prahastha who was his commander-in-chief, he spoke to Ravana similar to Usana the guru of Rakshasas speaking to Maha Bali. 57.12

"Oh king, earlier we had discussed about this matter with our wise ministers and after discussion, difference of opinion arose between us." 57.13

"To return Sita was proposed by me as preferable and not to do war, as I could foresee this." 57.14

"I suggested that we return Sita as a preferable alternative and not doing so meant war between us." 57.15

"I am not bothered about my wives, riches and sons but am going to sacrifice my life for your sake in this battle." 57.16

The commander in chief after having spoken like this to his king Ravana, told like this to army captains who stood before him. 57.17

"Gather a very large army of Rakshasas and today flesh eating birds and animals would feast upon the dead bodies of enemies struck down by me by my sharp arrows." 57.18-57.19

As soon as they heard these words those very strong captains of the army assembled a very huge army in front of the house of that Rakshasa. 57.20

Within in a very short time, the city of Lanka was filled by those elephant like Rakshasa soldiers who were armed with many weapons. 57.21

When some of those Rakshasas propitiated the fire God and Brahmins a ghee scented breeze started wafting in that city. 57.22

Some of those of those Rakshasas wore garlands of different shapes chanted with some sacred formulae. 57.23

With bows and armours those Rakshasas marched when Ravana was watching them and went and stood surrounding Prahastha. 57.24

Then, Prahastha who got ready with his weapons and armour, after saluting the king and striking a terrible kettle-drum, mounted his chariot, which was kept ready, yoked with extremely swift horses, well controlled by a charioteer, emanating a noise resembling that of a large cloud, actually shining like moon-light, un-defeatable with a flag bearing an ensign of snake, with a good collision-guard, with nice wheels and decorated with a net of pure gold smiling as it were in its magnificence. 57.25-57.27

As per the orders of Ravana, speedily Prahastha climbed the chariot and left city of Lanka along with a huge army. 57.28

When that commander-in-chief started the sound of kettle drums and conches filled the entire world. 57.29

The Rakshasas with huge forms and bulky bodies proceeded ahead of Prahastha shouting with dreadful sound. 57.30

Narantaka, Kumbhahanu, Mahanada and Samunnata, attendants of Prahastha sallied forth, surrounding him on all sides. 57.31

He came out of the eastern gate along with a very horrifying well divided army, which resembled the herd of elephants. 57.32

In the middle of that ocean like large army, Prahastha marched appearing like God of death at time of final deluge. 57.33

Along with the very loud war cries raised by them, all the beings of the city of Lanka also made very fearful answering cries. 57.34

In the cloudless sky there appeared birds which eat flesh and blood and flew from left to right around the chariot. 57.35

Fearful jackals vomited forth fire and flames, howling repeatedly. A meteor fell from the sky and the wind blew harshly. 57.36

The planets were in opposition to each other and lost their brilliance. The clouds, with their raucous sound, showered blood on Prahastha's chariot and dampened those who were walking in front of it. 57.37-57.38

A vulture which was facing south landed on the flag of Prahastha and started making noises seeing both directions depriving of the war time luster. 57.39

When the charioteer who was Suta entered the battle ground, the goad from his hand slipped and fell on the ground several times. 57.40

The rare splendid luster that enveloped Prahastha vanished and immediately the horses stumbled and fell on the ground. 57.41

Seeing Prahastha who was well known for his valour and excellent character advancing to the battle field, different type of monkey armies advanced towards him. 57.42

After that, an exceedingly tumultuous clamour arose among the monkeys as they tore up the trees and seized them as well as took hold of huge rocks. 57.43

Both the armies of the yelling Rakshasas and the roaring monkeys were delighted, impetuous and powerful with impatience to slay each other and were challenging each other with great shouts. 57.44-57.45

After that evil minded Prahastha marched towards the monkey army, hoping for victory, with accelerated speed, just like the grass hopper marches fast towards the fire. 57.46

This is the end of Fifty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

58. Nila Kills Prahastha

[Prahastha caused havoc in the monkey army by killing huge number of monkeys. Nila, the commander-in-chief of the monkey army, fought with him with great valour and killed him. Rama and others appreciated him.]

Seeing Prahastha coming out prepared for the war, Rama with a smile asked Vibheeshana the destroyer of enemies. 58.1

"Who is this big bodied one who is coming with great speed surrounded by a huge army? Please tell me about this Rakshasa who appears to have great valour." 58.2

Hearing words of Rama Vibheeshana replied," This Rakshasa called Prahastha is the commander in chief and he commands two thirds of the army of the king of Rakshasas. He has great prowess, valour and strength." 58.3-58.4

Then Prahastha of huge proportions and huge valour, surrounded by very many huge Rakshasas who were roaring came out and saw the very huge army of the monkeys, which made him angry and shout at the top of his voice." 58.5-58.6

Swords, lances, daggers, darts, spears, clubs, maces bars, barbed missiles, various kinds of axes and different bows glittered in the hands of demons, who were running up towards the monkeys in search of victory. 58.7-58.8

Those tiger like monkeys who were desirous of fighting took hold of many flowering trees and long and thick stones. 58.9

When they both met a very huge war commenced and they rained on each other large number of arrows and stones. 58.10

In that war many Rakshasas killed very many monkey chiefs and many monkeys killed very many Rakshasas also. 58.11

Some monkeys were destroyed by spears and some others by finer weapons. Some were struck by iron bars and some others were slit by axes. 58.12

Also, some fell breathlessly on the earth and some were destroyed by the arrows aimed at them with their hearts split open. 58.13

Some of them cut by the sword of Rakshasas, trembled and fell on earth and with spear the sides were split open in case of some. 58.14

Even the Rakshasa army on all sides were crushed and made to fall on the earth by the furious monkeys with tree and mountain-peaks. 58.15

Having been hit with thundering blows with their hands and terrific smashing with their fists, the faces and eyes of Rakshasas were wounded. The Rakshasas vomited great amount of blood. 58.16

Cries of pains and roars like lions and tumultuous sounds were heard in the battle between Rakshasas and monkeys. 58.17

The monkeys and Rakshasas followed the path of valorous heroes and they with the cruel and hostile eyes did many acts with great courage. 58.18

Narantaka Kumbahanu, Mahanada and Samunnata all these ministers of Prahastha killed the monkeys. 58.19

Dvidida with a mountain peak killed Narathanka who was speedily rushing after monkeys and killing them. 58.20

The monkey Durmukha uprooted a huge tree and with a ready hand and crushed the Rakshasa called Samunnatha. 58.21

The energetic Jambhavan with a great anger seized a huge rock and threw it on the chest-region of Mahanada 58.22

Then Khumbahanu who attacked Tara one of the greatest warriors with a huge tree, received a huge blow from him and died. 58.23

Prahastha who was riding on a chariot could not tolerate that act and horrible bow in his hand caused lot of destruction among the monkeys. 58.24

Then when both armies moved rapidly, a great sound arose which was like the roar of the ocean which was tempestuous, unfathomable like at the time of deluge. 58.25

Prahastha who was an expert in war, with great anger troubled the monkeys by a great rain of arrows in that great battle. 58.26

The bodies of dead monkeys and Rakshasas covered an extensive area of land and looked like a very hideous mountain. 58.27

The ground which was covered by the blood looked like fully blossomed Palasa trees with red flowers in the spring season. 58.28

With the heaps of warriors for its banks, the broken weapons as its trees, the flowing blood as its huge waves, death appeared like an ocean receiving its floods and had livers and spleens as its mire, entrails as its moss, severed heads and trunks as the fish, and morsels of flesh as the grass, the innumerable vultures as its lovely swans, herons as its geese and covered as it was with fat which was the foam, the tumult the sound as its waters, the battle field resembled a river, incapable of being crossed by cowards and which was visited by water-fowls at the end of the rainy season and those Rakshasas and the foremost of the monkeys crossed over that impassable river, as elephants lead their herds across a lake of the lotus flowers which is covered with pollen. 58.29-58.33

Then Nila saw Prahastha sitting on the chariot and finishing off the monkeys using the rain of arrows. 58.34

Seeing Nila who was running towards him in the battle field, similar to the wind in the sky moving away huge clouds, Prahastha, the commander of the army attacked Nila from his chariot which was shining like Sun. 58.35-58.36

That expert among archers who was excellent drew the bow string and sent several arrows aimed at Nila in that battle field. 58.37

Those arrows which were like furious serpents, which were sent by Prahastha came with very great speed and after hurting Nila fell on the ground. 58.38

That great monkey Nila who was valorous hurt by those arrows which were like a flame, got up for hitting the difficult to be attacked Prahastha uprooted one big tree and jumped on him. 58.39-58.40

Unable to stop the series of arrows of that evil minded Rakshasa, Nila received them all with closed eyes. 58.41

Like a bull standing under the torrential showers of the autumn which came quickly, Nila with closed eyes tolerated the impassable shower of arrows of Prahastha though it was difficult to be tolerated. 58.42

Greatly enraged by the arrow rain, hurling a very huge Sala tree at them Nila killed the horses of Prahastha. 58.43

Then Nila with his mind filled with great anger quickly broke the bow of the evil minded Rakshasa and shouted again and again. 58.44

Being deprived of his bow, that Prahastha who was the army chief took hold of a horrifying mace and jumped from the chariot. 58.45

Those two army chiefs who were shivering due to the enmity between them, with all their limbs covered with blood, were standing like elephants in rut. 58.46

Like lion and tiger in their gaits, like lion and tiger in their gestures those two heroes tore at each other with their sharp teeth and they both who were destroyers of enemies, thirsting to obtain great fame fought like Indra and Vrithrasura. 58.47-58.48

With great exertion Prahastha hit Nila on his head with his mace and blood oozed from the forehead of Nila. 58.49

After that, that monkey Nila whose entire body was smeared with blood, became angry and seized a huge tree and struck Prahastha on his chest. 58.50

Without any thought about that hit, taking another huge mace, that chief of the army ran towards Nila who was a monkey. 58.51

Then that monkey Nila seeing Prahastha running towards him in great speed, took hold of a huge rock with great speed. 58.52

Seeing Prahastha who longed for war and was fighting with a mace, Nila took a big rock quickly and threw it at him. 58.53

That great rock released by Nila the monkey chief broke the head of Prahastha in to very many pieces. 58.54

That Prahastha who lost his breath, was disfigured and dead, bereft of his senses and at once fell on the ground like a tree cut up by the root. 58.55

Blood flowed profusely from his broken head and blood also streamed from his body like a waterfall in the mountain. 58.56

After seeing Prahastha, their leader being killed by Nila, his unshakeable army of Rakshasas became confused and withdrew in to Lanka. 58.57

After their army chief was killed, the army could not continue to stay firmly in the battlefield, like water cannot stay near a breached bridge. 58.58

That Prahastha the chief of Army having been slain, those demons became dumb, dispirited and inactive, went back to the abode of their king. They became unconscious as if they were plunged in an ocean of burning grief. 58.59

The victorious Nila, however, was honoured by Rama and Lakshmana for his great job well accomplished and experienced supreme joy. 58.60

This is the end of Fifty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

59. Ravana Enters Battle Field

[After Prahastha was killed, Ravana himself enters the battle field. He sent back his commanders, sons and brothers to guard the fort. He hurts or killed large number of monkey chiefs. Lakshmana who fought with him was greatly wounded by his spear. Rama fought and defeated him but spared his life at that time and send him back.]

When in the battle with the bull among monkeys seeing that many Rakshasas as well as their chief had died in the battle they who were having huge weapons, with a speed of the ocean ran away. 59.1

They all went to the king of Rakshasas and told him that their chief was killed by the son of fire God and hearing to their words, the Rakshasa chief became very angry. 59.2

After having heard that Prahastha was killed in the battle, The heart of Ravana was filled with grief as well as anger and then he told the chiefs of army, similar to Indra talking to Deva chiefs. 59.3

"This enemy should not be underestimated because they killed the commander of my army as well his army and elephants who had earlier defeated the army of Indra." 59.4

"So without any hesitation, I shall myself go to the wonderful battle field for killing the enemies and getting victory." 59.5

"I shall myself burn the monkey army along with Rama and Lakshmana by using several arrows like a forest is burned by setting it fire and then I shall satisfy the earth by performing oblations with monkey blood." 59.6

After saying this Ravana, the enemy of Indra mounted the chariot which was shining like flame of fire which is yoked to excellent horses which had excellent shining body." 59.7

Then the king of Rakshasas went along with sound of kettle drums, conches, cymbals, clapping of hands and line like roars after being honoured and worshipped and after auspicious praises were sung. 59.8

That chief king of Rakshasas along with mountain and cloud like meat eating Rakshasas who had sight like burning torch and also surrounded by ghosts and shined like Rudra surrounded by Devas. 59.9

He who had great luster and looked like mountain came out of the city saw the powerful army of monkeys who were as big as an ocean holding trees and mountains, ready for war and roaring like vast ocean and thunderous clouds. 59.10

Seeing that excessively furious Rakshasa army, Rama whose hand resembled great serpents and was accompanied by his own army, told to Vibheeshana who is an expert in knowledge of shastras. 59.11

"Who is the commander of this army, furnished with every kind of standard, banner and canopy and armed with javelins, swords, stakes and other weapons and missiles and composed of imperturbable soldiers and elephants as high as the Mahendra Mountain?" 59.12

Hearing the words of Rama, Vibheeshana who has valour similar to Indra told Rama facts about that great army who are lead by the foremost among the Rakshasas. 59.13

"Oh king, the great one who has the face of black colour and who resembles the rising sun and comes riding on an elephant and making it shake its head is Akampana." 59.14

"He who is standing on the chariot and holding a bow which is more lustrous than bow of Indra, who has lion inscribed on his flag, who shines like an elephant with curved tusks and who is famous for the boons that he received from Brahma is Indrajit." 59.15

"That mighty warrior who holds the bow of unequalled size similar to Vindhya, ashta and Mahendra mountains and who stands on a chariot, who has superior strength and has a very huge body is Athikaya." 59.16

"That great one who has tawny eyes resembling the dawn, riding on an elephant with its bells jingling, who is shouting aloud and who is a strong Rakshasa is called Mahodara." 59.17

"He who is climbing on a horse caparisoned in gold, who is raising high his spear, who is the speed of the thunderbolt and resembles a mountain of evening clouds is Pisacha." 59.18

"He who holds a sharp spear with the luster of lightning, which had the speed of thunderbolt and comes riding on an excellent bull shining like moon, is the well known Trisiras." 59.19

"The other one who resembles a thunderbolt, who has large well developed chest. who has a mind that understands, who has king of snakes on his flag and who is moving and twanging his bow, is Khumbha." 59.20

"He who is holding a diamond studded golden mace, who is lustrous as well as smoky, who is advancing as the flag bearer of the army is Nikhumbha who has done wonderful valorous exploits." 59.21

"He holds a bow and arrow as well as sword and has a flag and has a form of raging fire and who shines lustrously on the chariot is Naranthaka, who fights with the mountain peaks in the war." 59.22

"He who is surrounded by ghosts of dreadful form and has rolling eyes, with heads of tigers, buffalo mighty elephants, deer and horses, under an excellent white canopy with slender ribs and shining like a moon and is the one who humbles the gods themselves, shining like unto Rudra amidst the Bhoothas, is the great Lord of Rakshasas there." 59.23-59.24

"He wears swinging ear studs and crown and is similar to the mountain king Vindhya and has a huge body, has destroyed the pride of Lord Indra and Lord Yama themselves, is the king of Rakshasas and is the one shining like Sun God." 59.25

Rama then replied to Vibheeshana who was the destroyer of enemies "What a majesty and what glory has this king of Rakshasas has?" 59.26

"Ravana is difficult to be gazed similar to the Sun, and due o his clear form which is covered with lustrous radiance eyes cannot rest on him." 59.27

"The body of the heroes among Devas and Dhanavas are not similar to his and does not have a shine like the body of the king of Rakshasas." 59.28

"All the warriors who fight along with Ravana are mountain like and use mountain as weapons and also hold many lustrous weapons." 59.29

"Surrounded by the fiery ghost like Rakshasas, Ravana who is the king of Rakshasas shines like Lord of death, surrounded by his hideous assistants." 59.30

"By good luck, that sinner has fallen today on the orbit of my sight and I will release on him my anger born out of the abduction of Sita." 59.31

After saying the valorous one took out his great bow and followed by Lakshmana, drew out an excellent arrow. 59.32

After that, that powerful Ravana spoke to those exceedingly strong Rakshasas as follows: "Take up your positions unfalteringly and happily at the gates and principal exits, the outposts and fortifications." 59.33

"When the enemy knows that I am with you here, taking it as a weak point, the united monkeys may storm the desolate city and destroy it by surprise." 59.34

Thus the king of Rakshasas dismissed all his ministers and those Rakshasas went back to the city and Ravana entered the ocean of monkeys, just like a gigantic fish with the intention would split the entire ocean. 59.35

Seeing the king of Rakshasas holding a shining bow entering in the battle field and advancing in to it, the king of monkeys uprooting a huge mountain top ran towards him. 59.36

Holding that peak of mountain completely filled with trees, he threw it at the king of Rakshasas and he seeing it advancing towards him, Ravana using arrows with golden shafts broke it into pieces. 59.37

When that tall mountain peak with well developed trees fell down on the ground that Rakshasa who was the lord of the world, like the God of death sent an arrow resembling a serpent. 59.38

Taking that arrow which has the speed of thunderbolt and possessing the luster of fire and which had the swiftness of Indra's thunderbolt, Ravana sent it to kill Sugreeva. 59.39

That arrow when released from the hands of Ravana, it having the splendor of the thunderbolt of Indra speedily pierced the body of Sugreeva, similar to the spear of Lord Subrahmanya pierced the Krouncha mountain. 59.40

Wounded by that arrow, which made him unconscious, that warrior fell moaning on the earth. Seeing him falling on the ground, deprived of his senses in the battle-field, the Rakshasas raised a shout of triumph. 59.41

Then, monkeys Gavaksha, Gavya, Sushena, Rishabha, Jyotimukha and Nala who all had a very huge tearing up rocks, rushed towards Ravana. 59.42

That king of Rakshasas using very sharp arrows made their attacks with things to throw as useless and with several arrows well shafted with gold wounded all those chiefs of monkeys. 59.43

By the arrows of the king of Rakshasas who was enemy of devas, those monkey generals having a very huge form, were wounded and fell on the ground and afterwards, he started hurting the monkey army with very many arrows. 59.44

The wounded and fallen down warriors, were stuck with great arrow of fear and those monkeys pained by the arrows of Ravana went and sought protection of Rama, who protects all. 59.45

Then the great one who was a skilful archer, Rama, took his bow and set out at once but Lakshmana with folded hands approached him and spoke the following relevant words. 59.46

"Oh Noble one, my skills are sufficient to kill this very bad one and so permit me so that I can kill that Ravana." 59.47

The truly valorous Rama who was greatly lustrous told him, "Go Lakshmana and be successful in this fight." 59.48

"Ravana is endowed with great strength and possesses an outstanding prowess during a war. The Three Worlds themselves could not withstand his fury. There is no doubt about it." 59.49

"Hide your weaknesses while searching for his weaknesses and then protect yourselves properly with your eye as well as the bow." 59.50

Lakshmana after hearing the words of Raghava hugged him and worshipped him and after saluting him went for the battle. 59.51

Then he saw Ravana with elephant like hands with a huge bow which was greatly shining who with a great rain of arrows was attacking those monkeys whom he had wounded badly. 59.52

Seeing this the greatly lustrous Hanuman who was the son of wind God to put an end to that magic of arrows rushed towards Ravana. 59.53

After approaching the chariot, valorous Hanuman lifted his left arm and threateningly spoke the following words to Ravana. 59.54

"You have got a boon that devas, Dhanavas, Gandharwas, Yakshas and Rakshasas should not be able to kill you but not against monkeys and therefore they are dangerous to you." 59.55

"This raised right hand of mine which has five branches will rob you of your soul which has been residing in your body." 59.56

The greatly valorous Ravana after hearing these words of Hanuman, with anger inflaming his eyes told the following. 59.57

"Without any hesitation hit me monkey and get everlasting fame and after knowing your strength by that, I shall destroy you." 59.58

After hearing the words of Ravana, the son of wind God told" Please remember that I have killed your son Aksha earlier." 59.59

Once he told this, the greatly lustrous king of Rakshasas Struck with his palm the valorous son of Wind God. 59.60

Struck by the palm, Hanuman repeatedly reeled for a second but he secured his balance within another second, and greatly enraged he hit the enemy of the devas by his own palm 59.61

Struck by the palm of that great monkey, the ten necked was shaken like a mountain when the earth trembles. 59.62

Seeing that Ravana was beaten by a palm in the battle the sages, the monkeys, Sidhas, Asuras and devas cheered. 59.63

After getting his breath back that greatly lustrous Ravana told, "Well done, Oh Monkey hero. You are a proper adversary for me." 59.64

When Ravana told like this Hanuman replied back, "Cursed be your strength for in spite of my valour, you are still alive." 59.65

"Oh evil minded one, why this boasting? Now again strike me and then my fist will send you to the world of god of death." 59.66

Hearing the words of Hanuman, Ravana's anger was greatly inflamed and then with blood shot eyes, lifting his right fist with great zeal hit forcefully at that valorous monkey. 59.67-59.68

Hanuman who was stuck on his broad chest reeled again and again and seeing that might Hanuman was exhausted, Ravana turned his chariot towards Nila. 59.69

The ten necked king of Rakshasas With great serpent like arrows which can pierce greatly, wounded the vital parts of Nila, the commander of monkeys. 59.70-59.71

That Nila the commander of the monkey army tormented by the flood of those arrows, with one hand lifted a mountain top and threw it on the chief of Rakshasas. 59.72

Meanwhile, Hanuman of a great mind, burning with courage, regained his breath and in his battle rage cried out furiously towards Ravana, the Lord of Rakshasas who was occupied in fight with Nila as follows: "It is not proper to engage in a combat with another person when he is already doing a fight with another." 59.73-59.74

But that greatly lustrous Ravana using seven very sharp arrows struck that mountain and it fell down, broken in to pieces. 59.75

The commander of the monkey army observed that the mountain was broken in to pieces and that destroyer of the enemy due to his anger glowed like fire of death. 59.76

In that fight, Nila hurled Aswakarna trees, Sala trees with extensive flowering, Chuta trees and other various types of trees. 59.77

Ravana confronted all those trees and broke them to pieces and rained many horrendous arrows at the son of the fire God. 59.78

Showered by large number of arrows as if it was raining from the cloud, that very strong one assumed a very tiny form and jumped to the end of the flag of Ravana. 59.79

Seeing that the son of fire God was sitting on his flag post, Ravana burned with anger and then Nila shouted loudly. 59.80

Seeing that monkey occupying the tip of the flag, tip of the bow and tip of the crown, Lakshmana, Hanuman and Rama were greatly astonished. 59.81

That greatly lustrous Ravana seeing the agility of the monkey was astonished and then took a wonderful and greatly lustrous arrow called agneyastra [arrow of fire.] 59.82

Thereafter, those monkeys who felt happy to see Ravana disconcerted at the agility of Nila and having found an occasion for jubilation, shouted joyously. 59.83

Greatly provoked by the shouting of the monkeys was confused in his mind and did not know what has to be done. 59.84

Ravana using that arrow of fire god shot at Nila, the monkey who was sitting on the top of his flag. 59.85

That king of Rakshasas Ravana who was greatly lustrous told to Nila, "Oh monkey you are extremely agile and endowed with knowledge of magic." 59.86

"Oh monkey now, if you can try to save your life, though you are doing numerous acts of various kinds which are worthy of yourself." 59.87

"In spite of that, the great arrow that I am releasing charged with mystic strength, would take away your life, which you are trying to protect." 59.88

After saying like this the great king of Rakshasas Ravana, after placing the arrow on the bow, struck the commander of monkey army with it. 59.89

That arrow with mystic power, hit Nila on the chest and he was completely burnt down and fell on the floor. 59.90

Due to the powerful help from his father and his own innate luster Though he was brought to the knees on the floor, he did not lose his life. 59.91

The ten necked one interested in fighting war, after seeing the monkey lying unconscious rushed in his chariot towards Lakshmana. 59.92

Ravana, who was the greatly famous the king of Rakshasas, approached Lakshmana who was in the middle of battle field, halted Lakshmana and stood before him lifting his great bow. 59.93

Lakshmana, who had indomitable courage, spoke to Ravana who was raising his indomitable bow "Oh king of Rakshasas, you please fight with me as you should not fight against monkeys." 59.94

Hearing those words of Lakshmana resembling the twang of a bow in full pitch of that sound, Ravana approached Lakshmana, came near to him and spoke these furious words. 59.95

"Oh son of Raghu clan, due to good fortune, at last you have come within ambit of my sight, so that you will meet your death Immediately you would be going the land of death after you are killed by the hail of my arrows." 59.96

Then without expressing any surprise seeing Ravana who was roaring through his teeth "OH king of evil doers, you have been boasting about yourself and dignified people do not roar." 59.97

"Oh King of Rakshasas I know about your valour, strength, energy and courage. Come here as I now stand here, with my bow and arrows in hand. Of what use are vain boasts." 59.98

Riled like this the king became enraged and loosened seven of great arrows which were decorated by great feathers, which Lakshmana broke with gold ornamented arrows which had sharp edges. 59.99

Seeing that the arrows were broken like the hoods of great Cobra were shattered, Ravana got very angry and dispatched several sharp arrows. 59.100

The younger brother of Rama then showered large number of arrows called Kshura, Ardha Chandra, karni and Bhalla using his bow and broke arrows of Ravana without getting perturbed. 59.101

Seeing that his various sets of arrows are going in vain, the king who was enemy of devas was greatly astonished at the skill of Lakshmana and once more sent several arrows. 59.102

That Lakshmana who was equivalent to Devendra fixed on his bow sharp and lightning like swift arrows, which were greatly lustrous and sent them aimed at Ravana with an intention of killing him. 59.103

Then Ravana the King of Rakshasas shattered those pointed arrows and struck Lakshmana in the forehead with a shaft as bright as the Fire at deluge, which had been bestowed on him by Brahma the Lord of Creation. 59.104

Being hit by Ravana's arrow Lakshmana reeled a little and holding firmly his bow, he regained his consciousness and he with difficulty shattered the bow of the enemy of Indra and devas. 59.105

Then after breaking his bow, the son of Dasaratha stuck and pierced the king with three arrows, he swooned and later regained consciousness with great difficulty. 59.106

That Ravana who was the enemy of devas, whose bow was broken and limbs shattered and greatly wounded letting out blood, with formidable energy seized a spear gifted to him by Lord Brahma for continuing the battle. 59.107

Then Ravana, the lord of the country of Rakshasas hurled on Lakshmana with all his strength that spear which was shining and burning like fire, emitting smoke and frightening the monkeys in the battle field. 59.108

The younger brother of Bharatha with several arrows and darts stuck that spear as if it is a sacrificial fire but that spear entered the broad chest of Lakshmana. 59.109

The mighty son of Raghu clan fell hit by the very mighty spear on earth and was breathing hot breath and the king suddenly rushed there and brutally seized him in his two hands. 59.110

Though he could earlier lift Himalayas, Mandhara and Meru mountain along with the Gods there, he could not lift the younger brother of Bharatha. 59.111

The son of Sumithra though he was wounded on his chest by the weapon given by Lord Brahma, he recollected that he was a minute part of Lord Vishnu himself. 59.112

Ravana the thorn on the body of devas who had removed the pride of devas and dhanavas, though he could hit Lakshmana, he was not able to carry him with his hands. 59.113

At that time the very angry son of wind God rushed towards Ravana and struck him angrily by his fist which resembled the thunderbolt. 59.114

By the hit of his fist, Ravana the king of Rakshasas reeled and fell on the earth on his knees. 59.115

A lot of blood flowed from his face, eyes as well as his ears and he reeled and fell motionless and sat in the middle of the chariot. 59.116

Seeing Ravana despite his very great strength lying swooned on the battle-field, sages and monkeys began to shout in that victory as also did the devas and the Dhanavas. 59.117

Then the very lustrous Hanuman carrying Lakshmana who was wounded by Ravana on his shoulders and brought him nearer to Lord Rama. 59.118

It was due to the friendship and devotion that Hanuman had towards Lakshmana, that made him fight for him though he could not be moved by his enemies. 59.119

That spear leaving Lakshmana who was made not conscious in the battle went back to its place in the chariot of Ravana. 59.120

The greatly lustrous Ravana who regained consciousness in the great battle field, got hold of his sharp arrows and his great bow. 59.121

Freed of the lance and healed of his wounds, Lakshmana the destroyer of his enemies recollected that he was a part of the Lord Vishnu, who was beyond thought. 59.122

Seeing the dead monkey warriors of that great army in the battle field, Rama rushed towards Ravana. 59.123

And then Hanuman approached Rama and told him the following words, "You should punish that Rakshasa riding on my back in the fight with this enemy of Gods, like Lord Vishnu rides on Garuda." 59.124-59.125

Hearing those words spoken by Hanuman the son of Wind-God, Rama mounted on the great monkey, Hanuman. Rama the Lord of men then saw Ravana standing in his chariot in the battle-field. 59.126

When the greatly lustrous one saw him, he rushed to him like Lord Vishnu rushed towards Virochana with uplifted mace. 59.127

After making a twang sound in his bow, Rama spoke in a deep voice resembling the roll of thunder to Ravana. 59.128

"Oh tiger among Rakshasas, Stay, stay there, after creating an act of such displeasure against me, where can you go?" 59.129

" After you have come near me, even if you go and hide in the world of Indra, Yama the god of death or Sun God or go away in any of those ten directions, you will not escape from me." 59.130

"The one whom you fell by using your spear went in sorrow but has regained his consciousness and he assuming the form of death will kill you with your sons and grandsons." 59.131

"He is the one who killed fourteen thousand great Rakshasas in Janasthana, who were horrifying to look at and who were well equipped with all great weapons." 59.132

When the very strong king of Rakshasas heard these words of Rama who was being carried by the very speedy Hanuman in the battle, with great anger recollected his former enmity with him, stuck him with the flaming arrows resembling the flame of death at deluge." 59.133-59.134

Though that Rakshasa hit him with his arrows, the luster around Hanuman who by innate nature was lustrous, further increased. 59.135

Then the greatly lustrous Rama seeing the wound made by Ravana on the tiger among monkeys, flew in to extreme rage. 59.136

Going near Ravana's chariot with his sharp and pointed arrows, Rama shattered it along with its wheels, horses, banner, canopy, great standard, charioteer, darts, spears and swords. 59.137

Then he struck the broad and pretty chest of the enemy of Indra with arrows which were similar to the great Indra striking the Meru mountain with his thunderbolts. 59.138

That king of Rakshasas whom neither the fall of thunder or lightning can disturb, nor cause any trembling, stumbled though he was greatly valorous hero and the bow that he was holding fell due to the great arrow of Rama, which also injured him. 59.139

Rama seeing that Ravana was fainting took up a lustrous arrow with a crescent tip and broke his crown which was shining like Sun God of that king of Rakshasas. 59.140

Rama then told that king of Rakshasas whose splendour had reduced because of his broken crown, who resembled a venomous snake and who was bereft of luster like a Sun who has lost his luster. 59.141

"You have accomplished a huge and great job as my brave soldiers have succumbed to your blows. I have made you weak in mind and weary in the body for that reason and because of that I will not put you under the clutch of death now." 59.142

"Oh Rakshasa king, I know that you have been tormented in this battle and so return to your city of Lanka. After you have regained your breath come again riding on a chariot with your bow and then you will witness my fighting strength." 59.143

When he heard these words, with his pride and joy destroyed, with his shattered bow, with his horses and charioteer being slain, with body pierced by arrows and with his crown broken, he immediately returned to Lanka. 59.144

While that mighty Ravana the Lord of Rakshasa who was the enemy of devas and Dhanavas returned to Lanka, Rama arranged for drawing out arrows from monkeys and from Lakshmana too, in the forefront of that vast battle-field. 59.145

When that enemy of the king of devas was defeated, devas, asuras, all beings from all the directions, all beings of the sea and all great serpents and all beings in earth and water rejoiced. 59.146

This is the end of Fifty Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

60. Kumbhakarna Woken Up

[When Ravana sees there is no other go, he orders people to wake up Kumbhakarna. With lot of difficulty he is woken up. After satiating his great hunger and thirst he comes to meet Ravana. Seeing him from outside the city, the monkey army is greatly scared.]

That king entered the city of Lanka after with great fear for arrows of Rama, with his pride destroyed and was greatly troubled in his senses. 60.1

The king was overcome by the great Rama like, the elephant fears the lion and the serpent fears the Garuda. 60.2

The king of Rakshasas became mad when he remembered the arrows of Rama which were like the staff of Brahma and had great splendour. 60.3

Resting on the auspicious great seat made of Gold, he looked at the other Rakshasas and spoke the following words. 60.4

"All the great penance that I did has become useless for I who am like Indra has been defeated by a mere human being." 60.5

"The terrible words of Brahma which were told to me that "Please be afraid of human beings" seems to have come true." 60.6

"I sought from him immunity from death by Devas, Dhanavas, Gandharwas, Rakshasas, serpents but I did not mention about the human being." 60.7

"Rama the son of Dasaratha is the man I think of whom Anaranya who was born in the Ikshuvaku dynasty formerly spoke, saying:'O, the worst of Rakshasas, the worst of your race and the wretched one, In my race will be born a man who will slay you in battle with your sons, ministers, army, horses and charioteer." 60.8-60.9

"Long ago I was cursed by Vedavathi when I humiliated her. I think that Vedavathi in now born as the greatly fortunate Sita to the king Janaka. 60.10

"What was predicted by Parvathi the consort of Shiva, Nandikeshvara the attendant of Shiva, Rambha the wife of Nalakubara and Punjikasthala the daughter of Varunda has now become true for the words of the sages never prove false." 60.11

"Because of all these you must all put in very great effort for my sake. Let all the Rakshasas go to the top of the charya mountain." 60.12

"Awaken that Kumbhakarna who is matchless in his great prowess and who is capable of humbling the pride of all devas and Rakshasas and who has been cursed by Lord Brahma. 60.13

Already knowing that Prahastha has been defeated and killed in the battle, Ravana gave a great order to the Rakshasa army. 60.14

"Guard all the gates with great care and climb and man the Ramparts and also please awaken Kumbhakarna who is sleeping soundly". 60.15

"Now Kumbhakarna is sleeping happily with his mind not disturbed by time and that Rakshasa sleeps either nine or seven or ten or eight months." 60.16

"Nine days he participated in discussion with me and has then fallen asleep. Quickly awaken that mighty Kumbhakarna." 60.17

"The very strong Kumbhakarna, the greatest among all Rakshasas will soon kill all the monkeys and the two princes in the battle." 60.18

"This Kumbhakarna, the chief among all Rakshasas performs greatly in battle but being fond of rustic comforts always stupidly sleeps." 60.19

"If Kumbhakarna is awakened there is no worry for me, who has been defeated in the battle by Rama." 60.20

"What is the use of Indra like strength to me in this time of great sorrow, if he is not able to help me." 60.21

Those Rakshasas as soon as they heard these words of the king of Rakshasas, very briskly with alertness went to the house of Kumbhakarna." 60.22

Entering the beautiful cave of Kumbhakarna, with a large door, having an area of a Yojana on all sides and bearing a floral perfume, the mighty Rakshasa, though shaken off by Kumbhakarna's breaths, remained stable forcefully with difficulty in that cave. 60.23-60.24

Entering that pretty cave inlaid with gold and precious stones those tigers among Rakshasas saw the greatly valorous one sleeping. 60.25

They together tried to awaken Kumbhakarna who was sleeping in an irregular manner like a spread-out mountain in a great slumber. 60.26

His limbs were covered with hairy blanket which stood to the end and he was breathing like a serpent,. Kumbhakarna of irresistible valour emitted dreadful snores through his horrible nostrils, and his mouth was like a gaping hell. Stretched to his full length on the earth, he gave forth an odour of marrow and blood, and his limbs were adorned with golden armlets and he also wore a crown as bright as the sun. Like this that lion among Rakshasas, Kumbhakarna, the slayer of his enemies slept. 60.27-60.29

Then those great Rakshasas in order to satisfy Kumbhakarna when he wakes up kept in front of him a heap of properly cooked meat of hunted animals as high as mount Meru. 60.30

Those excellent Rakshasas piled up a great mass of wonderful food with the meat of deer, buffaloes and pigs. 60.31

Also the Rakshasas placed pots of blood and various kinds of meat in front of Kumbhakarna. 60.32

Then they rubbed the destroyer of the enemies with, the most rare sandalwood paste so that he would be refreshed as also kept divine flowers garlands and sweet smelling scents near him. 60.33

Then those Rakshasas burnt various types of scented incenses and sang hymns of praises about him who was killer of his enemies and shouted and made loud noises all around him. 60.34

They blew conches which resembled the full moon in colour and without patience, created tumultuous sound all together. 60.35

Those Rakshasas created sounds by clapping their hands, in order to awaken Kumbhakarna and also shook him and created a great clamour. 60.36

The birds passing through the sky ran helter-skelter and fell down as soon as they heard the sounds of the conches, drums, gongs, clapping of hands and lion like roars. 60.37

When the great soul Kumbhakarna was not waking up in spite of this great sound, the Rakshasa took hold of pestles, iron rods and maces and ran towards him. 60.38

Then, those cruel demons struck that sleeping Kumbhakarna on his chest with mountain-tops, pestles, maces, hammers and their fists. 60.39

In spite of all their strength, the Rakshasas could not stand upright before the breathing of that Kumbhakarna Rakshasa. 60.40

Then those greatly valorous Rakshasas sat firmly among Kumbhakarna and began to beat drums, cymbals, Kettle drums and play on different type of conches and trumpets. 60.41

Ten thousand Rakshasas surrounded him and all at once started beating that giant who was like a heap of collyrium and tried to wake him up but in spite of that he did not wake up. 60.42

Since they were not able to wake him up they started adopting more energetic and horrifying methods. 60.43

They starting beating horses, camels, donkeys and elephants with sticks, thongs and whips so that they trample upon him and made al beings blast conches and drums kettle drums. 60.44

They lifted with all their strength and crushed his limbs under very heavy logs and pillars. 60.45

Due to that great sound the huge city of Lanka along with its mountains and groves was filled with sound but yet he did not wake up. 60.46

Then they started playing one thousand huge drums all around him with sticks of refined gold. 60.47

In spite of all this he did not wake up from his profound sleep as he was under the spell of a curse and because of this all the Rakshasas became angry. 60.48

All those very greatly valorous ones were greatly enraged and those Rakshasas joined together all their strength. 60.49

Some beat huge drums, some made great sound and some of them tore their hair and some others bit his ears. 60.50

Some of them poured hundreds of pitchers of water in his ears and that Kumbhakarna who was very deep sleep did not even stir. 60.51

Some strong ones, armed with rocks and hammers, struck the rocks and hammers on his head, chest and other limbs. 60.52

Though wounded by fire missiles on all sides or tied by several ropes on all sides, that huge bodied Rakshasa did not wake up. 60.53

When a thousand elephants ran up and down on his body then Kumbhakarna lightly woke up and became aware of the pressure. 60.54

Being insensible to those violent blows of huge stones and trees which were hurled upon him, but under the prompting of extreme hunger, Kumbhakarna suddenly sprang up from sleep, yawning due to loss of sleep. 60.55

Waving his arms which were like serpent's coils or the peaks of mountains and which were hard as cut diamonds, that Rakshasa opened his monstrous mouth like the face of a submarine fire and yawned. 60.56

When he yawned horribly, his mouth was something like the nether world and appeared like the sun raising up under the peak of Meru mountain. 60.57

After yawning greatly that Rakshasa woke up and heaved a sigh which was like a storm from the mountain. 60.58

When Kumbhakarna woke up and stood up, his form resembled the world at deluge when it is prepared to swallow all beings. 60.59

His huge greatly fire like flaming eyes had a glitter similar to lightning and appeared like the lustrous great planets. 60.60

Then, the Rakshasas showed to him various kinds of eatables, boar and buffalo. The mighty Kumbhakarna devoured all of them. 60.61

The very hungry enemy of devas ate all the meat and being thirsty drank all the blood and gulped several pitchers of fat and wine. 60.62

Understanding that he is satiated of his hunger the Rakshasas saluted him with a bent head and surrounded him from all sides. 60.63

With a sleep tied eyes which was completely confused and blurred, he directed his glance on everyone of those Rakshasas and told them. 60.64

That great Rakshasa then soothingly spoke to all other Rakshasas, as he was surprised to be woken up and said. 60.65

"Why have I been woken up by you so suddenly? Is the king all right? Is there any danger we are facing?" 60.66

"Or there must be some great danger from an external source, because you have woken me up so suddenly." 60.67

"I would now drive away the great fear of the king of Rakshasa even if I have to cut Indra in to pieces or freeze the fire." 60.68

"Like this for some silly reason I am not normally woken up and so tell me the true reason for waking me up." 60.69

When Kumbhakarna, the destroyer of his enemies spoke like this excitedly, Yupaksha the minister of Ravana with hands folded in salutation told. 60.70

"There is not even a little fear created by Gods at any time but there is tumultuous fear created by a man who is driving us back." 60.71

"Oh king, It is not indeed the devas or Rakshasas who have put us in such a peril as it comes to us from a man." 60.72

"Mountain like monkeys have surrounded the city of Lanka and there is great danger to us from Rama who is greatly angry due to abduction of Sita," 60.73

"Earlier a single monkey burned our city and also killed our prince Aksha along with his attendants as well as elephants." 60.74

The King of Rakshasas, who is the son of sage Paulasthya and who is the killer of devas was told "You go now." By Rama who is equal in luster to the Sun God. 60.75

"That which the king has never suffered with devas, Rakshasas and Dhanavas, he had to suffer from Rama, who released him from the danger of his life." 60.76

Hearing about the humiliation suffered by his brother from Yupaksha, Kumbhakarna replied Yupaksha, rolling his eyes. 60.77

"Oh Yupaksha, only after winning over the monkey army and Lakshmana and Rama on the battle field, would I see Ravana." 60.78

"I would satisfy the Rakshasas with the meat and blood of the monkeys and I myself would drink the blood of Rama and Lakshmana." 60.79

Hearing these words told by him with haughtiness and anger increased by his ferocity, a Rakshasa chief called Mahodhara saluted him and told him. 60.80

"Even after hearing the words of Ravana and after analyzing the pros and cons, oh great one, you can claim victory from the enemy." 60.81

Hearing the words of Mahodhara, the greatly lustrous and very strong Kumbhakarna surrounded by other Rakshasas, prepared himself to depart. 60.82

After waking up from sleep that Rakshasa with a huge eyes, who has great body and great valour, the Rakshasas went to the palace of ten necked one speedily. 60.83

When all of them went the ten necked one was seated on the throne and all the Rakshasas together told him with hands held in salutation. 60.84

"Oh, Lord of Rakshasas, Kumbhakarna, your brother, has woke up Is it your will that he should enter the battle field from there itself or do you desire him to come here and see you?" 60.85

Ravana to all those Rakshasas who were standing before him told with a glad heart, "I would like to see him here and so let him be honourably received in a befitting manner." 60.86

As commanded by Ravana all the Rakshasas told him, "So be it", returned back to Kumbhakarna and told him. 60.87

"The king of all the Rakshasas wants to see you and so go and tell him what is in your mind and make him happy." 60.88

Kumbhakarna who is difficult to be defeated, obeying the orders of his brother saying "So be it", got from his seat to depart. 60.89

Washing his face and bathing, refreshed and delighted, adorning himself well and feeling thirsty, he hastened them to bring him a drink which can boost up his strength. 60.90

Then, those Rakshasas brought him quickly the wine and various kinds of eatables there, in their hurry to take Kumbhakarna with them as per Ravana's commands. 60.91

After having drunk two thousand pots, he started on his strip slightly dizzy and flushed but full of energy. 60.92

The angry Kumbhakarna, who was going to his brother's house along with other Rakshasas, appeared like Yama, the God of Death at the end of time and he caused the earth to tremble with his footsteps. 60.93

He illuminated the royal avenue by the shine of his body which resembled the thousand rayed sun illuminates the earth, surrounded by a circle of Rakshasas who were saluting him and he resembled Indra, the lord of devas approaching the abode of Lord of Brahma. 60.94

Seeing that destroyer of enemies walking in the royal avenue, all the monkeys who were standing outside the town along with their leaders were frightened suddenly. 60.95

Some of them sought protection from Rama, who protects others, some of them tottered and fell down; some ran away scared and some of them were lying down on earth in great fear. 60.96

Seeing that huge giant appearing like a great peak, having a crown and who seemed to touch the sun with his brilliance, the monkeys were seized with great fear and had grown immensely in size or fled hither and thither. 60.97

This is the end of Sixtieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

61. Vibheeshana Tells About Kumbhakarna

[When Rama asks about him, Vibheeshana tells that Kumbhakarna is his elder brother. Right from childhood due to his great hunger he used to eat large number of animals and men. Indra fought with him and was defeated. Then Brahma cursed him that he would forever sleep. When Ravana requested he modified the curse saying he would sleep for six months and then keep awake for a day. Rama makes his monkey army ready to battle with him.]

Then the very lustrous Rama who was a valorous one and took his bow and saw the huge bodied Kumbhakarna who was wearing a crown. 61.1

Seeing that Rakshasa chief who was similar to a mountain, taking strides across like Lord Narayana, Rama became vigilant. 61.2

Again seeing him who was like appearing like water rich black cloud, wearing a golden bracelet on his arm the army of monkeys started running away. 61.3

Seeing the monkeys running away and Kumbhakarna progressively growing in size, with a great surprise Rama asked Vibheeshana. 61.4

"A valorous Rakshasa who is like a mountain wearing a crown with tawny coloured eyes and looking like a cloud is seen within Lanka. Who is he?" 61.5

"He is the only one with such a huge body and is looking like a comet. Seeing whom all monkeys are running here and there." 61.6

"I am able to see him with a huge size. Is he a Rakshasa or asura and I have not seen such a being any time earlier." 61.7

Asked like this by the prince Rama who never got tired of his actions, the very wise Vibheeshana told the son of Kakustha clan like this. 61.8

"He is the very famous Kumbhakarna the son of Visravas who had defeated the God of death as well as Indra in a battle and there is no other Rakshasa who has his size of the body." 61.9

"Oh Rama, He had conquered thousands of devas, Rakshasas, serpents, asuras, Gandharwas, Vidhyadharas and Kinnaras in battle." 61.10

"The very strong Kumbhakarna has slanted eyes, armed with a spear and the devas were not able to kill him and thought that he was God of death personified." 61.11

"The very strong Kumbhakarna by his nature is energetic and mighty and unlike other Rakshasas these are not attributable to boons." 61.12

"That great one as soon as he was born was affected by very great hunger and ate several thousands of living creatures." 61.13

"While he was eating these living beings, greatly scared others went to Indra and sought his refuge and also told him the reason." 61.14

"The Indra was greatly angry with him and struck him with his Vajrayudha but the great soul Kumbhakarna struck by the weapon of Indra, became greatly agitated and roared loudly due to anger." 61.15

"Hearing further the great roar of the Rakshasa Kumbhakarna, the people were frightened further." 61.16

"The very strong Kumbhakarna became very angry with Indra and pulled out the tusk of Iravatha and struck it on the chest of Indra. 61.17

"Due to the hit of Kumbhakarna, Indra was further enraged and Devas, Brahmin sages and Dhanavas were further aggrieved and went to Lord Brahma." 61.18

"They informed him of the evil acts of Kumbhakarna and told him how he ate living creatures, how he punished the devas, how he destroyed hermitages and how he took away wives of others." 61.19-61.20

They told him, "If he continues to eat all living creatures daily, in a time not far away the world would become empty." 61.21

After hearing the words of Indra, the grandfather of all the world called all Rakshasas and Kumbhakarna was also among them." 61.22

Loird Brahma himself was frightened on seeing Kumbhakarna and for consoling others he cursed Kumbhakarna like this. 61.23

"It is definite that sage Paulasthya created you for the sake of destruction of the world and from now onwards you would sleep looking like dead." 61.24

"Due to the effect of the curse of Brahma, he fell down in front of them and Ravana who was greatly agitated spoke as follows." 61.25

"Oh Lord Brahma, you are trying to cut a golden tree when it is about to bear fruits and it is not proper for you to curse your great grandson like this." 61.26

"There is no doubt that your words would not go in vain. Let him sleep but let there be some gap between his waking up and sleeping." 61.27

Hearing the words of Ravana, Lord Brahma told like this, "Let him sleep for six months and let him keep awake for one day." 61.28

"On a single day this valorous Rakshasa, having starved for six months, he would wander all over the earth and eat the human race with his mouth wide open, like an augmented fire." 61.29

"That Ravana, who got in to sorrowful plight and is frightened by your might, has awakened Kumbhakarna." 61.30

"This greatly valorous Rakshasa has started out of his home and that very angry one is running towards us devouring monkeys on his way." 61.31

"Even by just seeing him, the monkeys have run away and how can they try to stop him in this great battle." 61.32

"Let all monkeys be told that it is a machine which is coming forward and by knowing this they may become fearless." 61.33

Hearing the words of Vibheeshana with the good intention of monkeys to fight, Rama told the following words to commander-in-chief Nila. 61.34

"O Nila the son of fire-god. Go, and arrange the entire army. So that they Occupy the door-ways, high-ways and bridges of Lanka, and stand ready for the battle." 61.35

"Please collect mountain tops, huge trees and stones and let the monkeys armed with these weapons be ready." 61.36

As instructed by Rama, Nila the commander of the monkey army passed orders to the army of monkeys accordingly. 61.37

Then, Gavaksha, Sarabha, Hanuman and Angadha looking like mountains, reached the gate, taking the mountain-tops. 61.38

Hearing the words of Rama those fearless monkeys and took up huge trees and started tormenting those Rakshasas. 61.39

That terrific army of monkeys, with uplifted rocks and trees in their hands, shined like a huge collection of gigantic clouds, hanging close to a mountain. 61.40

This is the end of Sixty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

62. Ravana's Request to Kumbhakarna

[Ravana explains the difficult situation created by the arrival of Rama and the monkey army. He requests Khumbakarna to help him.]

Then that great Rakshasa along with drowsiness of sleep marched through the royal avenue full of royal dignity. 62.1

That one who is extremely difficult to be defeated surrounded by thousands of Rakshasas started going with rain of flowers from the surrounding homes. 62.2

Then he saw the spacious home of the king of Rakshasas, covered with golden grilled windows looking like the shining sun. 62.3

Entering in to Ravana's palace like the sun entering the cloud, he saw his elder brother sitting on a throne like Indra seeing Lord Brahma seated on his seat. 62.4

When he was going to his elder brother's home surrounded by Rakshasas, Kumbhakarna made the earth to shiver with his footsteps. 62.5

When he went to his brother's home and entered the inner apartments, he saw his worried elder one sitting on the Pushpaka Vimana. 62.6

Seeing that Khumbakarna has arrived the ten necked one got up from his seat immediately and with joy brought him near him. 62.7

After sitting on a comfortable seat, the very strong Kumbhakarna saluted his brother and asked him, "what needs to be done?" 62.8

Ravana got up from his seat and embraced Kumbhakarna and when embraced Kumbhakarna became happy by his brother and occupied an auspicious and charming seat. 62.9

Then that very strong Kumbhakarna resting on his seat, with blood shot eyes due to anger said the following. 62.10

"oh king, for what purpose have I been woken up by you with great effort? Tell me from whom do you expect danger for you here and he would be a dead person." 62.11

Brother Ravana, rolling his eyes in annoyance told the following to the very angry Kumbhakarna. 62.12

"Oh strong one, you have been sleeping for a very long time and as you were sleeping you did not know about the great fear that I have from Rama. 62.13

"This strong Rama who is the son of Dasaratha along with Sugreeva after crossing the ocean is cutting short our clan." 62.14

"Alas, Lanka, coming by a bridge the ocean of monkeys have covered the entire Lanka with its forests and gardens." 62.15

"In the battle the monkeys have killed many of the Rakshasa chiefs but I am not able to see reduction in the numbers of the monkeys and the monkeys have also not been defeated in this war so far. 62.16-62.17

"Oh strong one, a very grave danger has arisen and I need your help in destroying them and that is why, you have been woken up." 62.18

"You protect this Lanka whose treasury has become empty and where only children and senior citizens are left over and also rescue me." 62.19

"Oh very strong one, do this difficult to perform act for the sake of your brother and Oh destroyer of enemies, I have never requested like this to any one before this." 62.20

"I have a great respect and affection towards you. Oh the foremost of Rakshasas, several times, in battles between gods and Rakshasas, you conquered Devas and Rakshasas after attacking them in the battle." 62.21

"Oh person of very great valour, since there is no one equal to you in strength in this world, show your complete strength." 62.22

"Oh person who loves war, Oh Rakshasa who loves your relations. , perform this excellent job which is very dear and useful to me as per your liking. By your own luster blow away all these enemies, like a speedy wind blows away all the clouds." 62.23

This is the end of Sixty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

63. Kumbhakarna's Advice to Ravana

[Kumbhakarna tells Ravana that he should have taken heed to advice of Vibheeshana. Ravana gets angry. Kumbhakarna promises to kill Rama as well as the monkey army.]

Hearing to that lamentations of the king of Rakshasas, Kumbhakarna laughed loudly and then told him. 63.1

"In the ministerial advisory meeting, the same bad result was foreseen by some of us and what consequence you are facing is due to utter disregard of the advice of well wishers." 63.2

"Like a doer of wicked deeds falls in to the hell speedily, the punishment for your sinful act has reached you fast." 63.3

"Firstly you did not properly think about this course of action and did not think of its consequence due to sheer arrogance of your valour." 63.4

"He who does duties which ought to have been done earlier later and does duties which ought to be done later, earlier, cannot differentiate between the right and wrong course of action." 63.5

"Action not done at proper time and place gives unexpected results like offering oblations in fire not properly lit gets spoiled." 63.6

"He, who acts according to an agreement reached along with his counsellors after considering three types of duties,* by harnessing five types of means,** moves along a right course." 63.7

* [1] Conclusion of peace through conciliation [2] Acceptance of allegiance through gift [3] Invasion as a method of coercion.

** [1] The method of initiating an actions [2] Personality and material to be worked upon [3] Time and place of action [4] Provision against mischance and [5] Chances of success.

"A king who wants to take action as per Sastras, understands it through his intellect and counsellors as well as friends and takes the right decision." 63.8

"Oh lord of the Rakshasas a man takes action intending to achieve Dharma, Artha and Kama or combinations of any two of them based on a suitable time." 63.9

"If any king or crown prince, having heard about what is the best among these three types of action and does not bother about it, all his learning would be waste." 63.10

"Oh best among the Rakshasas, any intelligent one who discusses with his ministers and decides on giving away, entering in to peace or forging enmity at a particular time as the suitable course or exhibits his valour or resorts to all the three together with or without show of valour or takes proper action or takes improper action at the right time and practices Dharma, Artha or Kama at the appropriate time never faces misfortunes in this world." 63.11-63, 12

"A king should do an act aiming at his welfare in consultation with his ministers who are innately intelligent and who understand the true state of a situation." 63.13

"Men like animal intelligence initiate consultations and want the advisers to tell them advice without knowing about the proposal or without knowing Sastras." 63.14

"The advice given by people who do not know Sastras, who do not know recommendations of books dealing with practical life and who are desirous for great wealth should not be accepted." 63.15

"Those men who talk with audacity, some inimical things in a friendly way, are to be kept out of deliberations, as they certainly spoil the work to be done." 63.16

"Some advisors collude with our intelligent enemies and for bringing down the destruction of their lord, make them do wrong things." 63.17

"The king should investigate and find out his ministers who try to help his enemies who are really enemies though they seem to be friends through their conduct and avoid them in the final consultations." 63.18

"Outsiders quickly find out the fickle decisions made by the king, who is lead away by false appearances, like the birds find out about the hole made in Krouncha mountain." 63.19

"Anyone who does not bother about the enemy and is not bothered to protect himself would face disappointing occurrences and would be removed from his position." 63.20

"The advice given to you earlier by our younger brother is a proper advice to you and his words were beneficial. Please do whatever you want." 63.21

When the ten necked one heard these words of Kumbhakarna, he twisted his eye brows in anger and spoke the following words. 63.22

"You are advising me like a most respectful teacher. What is the use of this speech which makes you tired. Please do at the proper time the proper action." 63.23

"It is a waste of time to mull about wrong actions done earlier either by error or due to illusion of the mind or by taking shelter on valour." 63.24

"Please think about what is the most suitable action now, without thinking about the past, for past has already gone." 63.25

"if you have real affection to me, if you have faith in your valour and if you think that you are fit and if you think that my job indeed has to be done, solve with your strength the problems due to my wrong conduct." 63.26

"He who rescues a suffering soul, whose fortune is ruined is his real friend. He who is ready at hand to help those who have deviated from the right course, is his real relation." 63.27

Kumbhakarna hearing those very harsh words spoken by Ravana with great anger spoke to him in a slow and smooth manner. 63.28

Observing that his brother is angry and perturbed, Kumbhakarna talked gently trying to console him. 63.29

"Oh king, who is the destroyer of your enemies, please listen to me with attention. Enough of giving way to sorrow like this, Oh king of Rakshasas. Give up your anger and become your normal self." 63.30-63.31

"Oh king, as long as I live you should not worry. I would destroy all of them because you are greatly sorrowing." 63.32

Whatever may be your situation, I have to tell you what is good for you, I gave that advice because of our relationship and my brotherly affection to you." 63.33

"Now see what is going to happen in the battle field. I will do the due to your brother as well as relation, and do the destruction of your enemies." 63.34

"Oh great hero, please see my killing Rama and Lakshmana in the battle field and the running away of the monkey army." 63.35

"Oh great hero, I am sure you would be happy on seeing Rama's head brought by me from the war and Sita would be sad." 63.36

"Let all the relatives of Rakshasas of Lanka who have lost their near relatives in battle, see the death of the most beloved Rama today." 63.37

"Today, I shall wipe off tears of the Rakshasas, who have been afflicted with grief and lamenting because of the destruction of their relatives in combat by the enemies." 63.38

"See in today's battle Sugreeva the king of the monkeys who is like a mountain being dissipated like a huge cloud being dissipated by the light of the sun." 63.39

"Oh faultless one, why are you looking agitated when you are being consoled by me and the Rakshasas who are desirous of killing Rama." 63.40

"Oh king of Rakshasas, Rama will kill you only after killing me and I do not have any regrets because of that." 63.41

"Oh very valorous destroyer of enemies, even now you can order me to do anything that you desire and there is no need to send any one else to the battle." 63.42

"I can destroy your enemies, who have a great strength. I can engage in combat with all those persons, whether he is Indra or Yama or the fire-god to the wind-god or even Varuna." 63.43

"Since I have a mountain like huge body and hold a very sharp spear and have very sharp teeth, even Gods gets scared of me." 63.44

"Even when I am not armed with any weapon, no one can stand alive before me as I can smash the enemies by my strength alone." 63.45

"Even when I am not armed with Javelin or mace or sharp arrows, If I get excited, I can even kill Indra with bare hands." 63.46

"If Rama is able to tolerate the speedy blows of my fist, then my flood of arrows would drink the blood of Rama." 63.47

"Oh king, when I am alive why do you suffer because of anxiety? I am now ready to march in to the battle field for the destruction of all your enemies." 63.48

"Please leave out the great fear of Rama, for I am going to kill Raghava, the strong Lakshmana. Sugreeva also Hanuman who destroyed our city of Lanka." 63.49-63.50

"I am going to eat all those monkeys who are near me and I want add extraordinary reputation to you." 63.51

"Oh king even if you fear of Indra or Lord Brahma himself, I would destroy them like the sun removing the darkness for when I get angry, even devas will lay down on the floor." 63.52

"I shall extinguish even Yama the god of death. I shall devour the fire-god. I shall cause the sun along with the stars to fall asunder on the floor." 63.53

"I shall kill Indra, I shall drink the ocean, I shall crush the mountains and I shall tear up the earth." 63.54

"Let all the beings of the world see the valour of Kumbhakarna who has been sleeping for a very long time for I am going to eat all of them and not even the heaven would be sufficient food for me." 63.55-63.56

"I am going to bring you happiness and make you happy by the destruction of Rama. Having killed Rama along with Lakshmana, I shall devour all the chiefs of army of monkeys." 63.57

"Oh king, enjoy yourself, drink as much wine as you like and throw away all your sorrow and do your normal jobs for I am going to send Rama to the world of Yama. Afterwards Sita would start obeying your words." 63.58

This is the end of Sixty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

64. Mahodhara's Advice to Ravana

[Mahodhara tells Kumbhakarna that what he told Ravana was impolite. He also tells him that he should not go to the nettle alone. He then tells a plan to deceive Sita and make her believe that Rama has been killed.]

Hearing those words of the very strong Kumbhakarna with a huge body, Mahodhara told. 64.1

"Though you are born in a great clan you look like one who is a rustic, Being arrogant you do not seem to know what is the right thing to do." 64.2

"It is not correct to say that our king does not know what is prudent and not prudent but you like a child wants to simply talk." 64.3

"That great Rakshasa knows about time and place to do things, knows when to support and when to attack and knows about him as well as others." 64.4

"A wise man would not attempt to disobey and not to serve the elders like one who has rustic brain." 64.5

"You are talking as if Dharma, Artha and Kama have a separate existence but there are no properties known about them to define them." 64.6

"Action is the reason and cause for attaining anything and fruit of prosperity is also obtained by sinful acts." 64.7

"Apart from Dharma and Artha other acts which are unjust but aimed at prosperity also leads one to prosperity." 64.8

"All beings get fruit of good actions in this world and in other worlds but he constantly does actions aimed at carnal pleasures also gets joy in this world." 64.9

"Because of that, the king liked to do such acts aimed at pleasure and it has been approved by us also and what is wrong in doing such acts against the enemy?" 64.10

"As regards your reason for marching alone, it appears to me to be irrelevant and not so good." 64.11

"How will you conquer that Rama single-handed, who all alone killed several Rakshasas in Janasthana." 64.12

"Are you not seeing very many frightened powerful Rakshasas who were conquered by him in Janasthana living in the city." 64.13

"That Rama the son of Dasaratha is like a very angry lion and you wish to awaken that serpent who is now sleeping." 64.14

"Who would be able to approach that Rama, who is forever shining with a splendor, dangerous to catch-up and as unbearable as death?" 64.15

"To me it is doubtful whether you would be able to stand facing him and I do like the idea of your going alone there." 64.16

"When one loses advantage to an enemy, one will not feel like to surrender to the enemy, but when you have an advantage, why should you lay down your life like an uncivilized person?" 64.17

"Oh great Rakshasa how are you proposing to fight with Rama who is greater than all other human beings and who is equal to Indra and the Sun God." 64.18

After speaking like this to the very angry Kumbhakarna, Mahodhara in the middle of Rakshasas told Ravana who makes other people cry. 64.19

"Having already captured the daughter of Videha, why this delay on your part, because if you desire her, she would be submissive to you." 64.20

"I have found out a trick by using which would make Sita obey you and if it is agreeable to your intellect, then please listen to it." 64.21

"Make a public announcement with best of drums that myself, Dvijihva, Samhraadi, Kumbhakarna and Vitardana are the five Rakshasas are setting out for the battle to kill Rama." 64.22

"Then we all would go to the battle-field with effort and offer fight to the enemy and if we conquer the enemies then there is no need for any strategy." 64.23

"But if the enemy is able to survive, we who have fought shall implement the strategy we thought of in our mind." 64.24

"Moistened with blood on having our bodies torn with arrows marked with the name of Rama engraved on them, we shall come back here from the battle." 64.25

We will come and clasp your feet saying "We have already eaten Rama and Lakshmana" and you will fulfill our request. 64.26

"Oh king, then as per our request beating trumpets kept on the back of the elephant, you will get announced that Rama, Lakshmana and their army has been killed." 64.27

"Then being pleased with all of us you arrange to give us who are your servants objects of enjoyment, other objects of desire, slaves and gold." 64.28

"Then, you will present garlands, garments and cosmetics to the great heroes as well as abundant gifts to other warriors and enjoy yourself by drinking." 64.29

"When this thick rumour spreads everywhere that Rama along with his friends have been eaten by the Rakshasas, you approach Sita in private and after restoring her confidence and even conciliating her, tempt her with gold and grain, as well as luxuries and precious stones." 64.30-64.31

"Because of this false news, the fear and sorrow will increase and when she realizes that she has lost her husband, without willingness she will become yours." 64.32

"Convinced that her pretty husband has been lost, due to hopelessness and due to flexible feminineness, she will come under your control." 64.33

"She who has brought up with lot of comforts, who deserves happiness but is sorrowing realizing pleasure depends on you will come under your control." 64.34

"After deep thought, I have conveyed this to you. As soon as you see Rama, a calamity will happen to you. While you stay here itself without fighting, you will obtain a great benefit of happiness. Do not become restless." 64.35

"Oh king, An emperor who conquers his enemies without losing his army, without meeting with danger and without a combat will obtain for long, a great fame, merit, prosperity and glory." 64.36

This is the end of Sixty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

65. Kumbhakarna at Battle Field

[Ravana makes fun of Mahodhara and permits Kumbhakarna to march ahead along with protective army. Kumbhakarna assumes a huge form marches ahead terrifying all the monkeys.]

Hearing the words of Mahodhara, Kumbhakarna rebuked him and told his brother Ravana who was the king of Rakshasas. 65.1

"Leave out the horrible fear that you have towards the bad soul Rama because I am going to wipe him off. Be happy without enmity. 65.2

"Valorous heroes do not roar like a waterless cloud and see me roaring on completion of my task." 65.3

"Heroes do not indulge in self-praise and without advertising they would complete very difficult tasks." 65.4

"Oh Mahodhara your words are suitable to the kings who are confused or those who are stupid but consider themselves as learned." 65.5

"You are all cowards and tell the king what is pleasing him and you do things according to wishes of the king leading to destruction of jobs undertaken." 65.6

"Gaining control of the king, pretending to be friendly with him, you have depleted the treasury, got his army destroyed and made him alone in the town of Lanka." 65.7

"With the only aim in conquering the enemy, I shall go the battle today, to set right the wrong policies advised by you." 65.8

When the king of Rakshasas heard these words of great prowess from Kumbhakarna, he burst out laughing and told. 65.9

"Oh brother who is an expert in warfare, there is no doubt that Mahodhara is scared of Rama and that he is not inclined to a war. 65.10

"Oh Kumbhakarna there is no one who loves me like you or any one of your strength and so go and kill the enemy and return after victory." 65.11

"Oh destroyer of enemies, You who were sleeping was summoned by me towards the destruction of the enemy and this period is indeed great." 65.12

"So go armed with your spear like God of death with his noose and eat away all the monkeys and those princes ho shine like Sun." 65.13

"Just by looking at your form, all the monkeys would run away and the hearts of Rama and Lakshmana would be broken down." 65.14

The chief of the Rakshasas after talking like this to the greatly lustrous and very strong Kumbhakarna felt as if he has taken another birth. 65.15

Knowing about the great strength of Kumbhakarna and also his great prowess, the king was greatly delighted and looked as bright as the moon. 65.16

The very strong Kumbhakarna who was spoken to in this manner by the king, being ready to fight marched from there. 65.17

That destroyer of enemies speedily took a splendidly lustrous sharp spear made of iron, which was decorated by Gold. 65.18

Taking hold of that large spear tainted with the blood of enemies which was shining like Indra's thunderbolt and equally heavy, capable of tormenting Devas, Rakshasas, Gandharwas, Yakshas and Nagas, wreathed in garlands of crimson flowers with excessive splendor and emitting flames by itself naturally, Kumbhakarna of great brilliance spoke to Ravana the following words. 65.19-65.20

"I am going alone there angry with great hunger, leaving the army here and I will eat Monkeys who are there." 65.21

When Ravana heard the words of Kumbhakarna he told, "Go surrounded by the army armed with spears and maces." 65.22

"The great monkey, who get speedily ready for anything, will destroy any one who is alone or not careful." 65.23

"So go surrounded by an army of Rakshasas very difficult to defeat, go and kill all our enemies." 65.24

Rising up swiftly from his throne, Ravana endowed with a great energy, then placed around the neck of Kumbhakarna, a necklace studded with Manikhya gems. 65.25

Ravana placed on the person of Kumbhakarna, armlets, rings, excellent jewels and a handsome necklace. 65.26

Ravana made him wear auspicious sweet smelling garlands on all his limbs and gave him ear studs for his ear. 65.27

Kumbhakarna who had very large ears wearing armlet and bracelets on his upper arms along with ornaments for his breast, shined like fire fed with oblations. 65.28

With a large, black and shining string worn round his loins, he was looking like Mandara mountain encircled by a serpent at the time of churning for Amrutham [nectar]. 65.29

Wearing a very heavy golden armour which cannot be pierced by weapons and shining like lightning, that king shined like the king of mountains, covered by clouds at sunset. 65.30

Decorated by ornaments in all his limbs and holding a spear that Rakshasa shined like Lord Vishnu in the incarnation of Trivikrama who was enthusiastic. 65.31

After hugging his brother and also after going around him and saluting him with a bent head that very strong man departed. 65.32

Along with the departing of the huge bodied and strong one, he also made huge sound and blessings. 65.33

He who was a great charioteer was also accompanied by elephants, horses, chariots driven by expert charioteers making great sound and also loud sound created by conches and drums. 65.34

The very strong Kumbhakarna who was terrifying was also followed by Rakshasas riding on serpents, camels, donkeys, lions, elephants, wild beasts and birds. 65.35

When he who was the enemy of Devas and Dhanavas armed with a sharp spear departed, a parasol covered with showers of flowers was held over his head and he was intoxicated by the smell of bird and drinks. 65.36

Many Rakshasas, possessing a great energy and great strength, with terrific forms and fearful eyes, as also wielding weapons in their hands, accompanied him as foot-soldiers. 65.37

The Rakshasas who were difficult to be defeated followed, with their red hot eyes, large colossal bodies resembling a mass of collyrium in colour, lifting up spears, swords, sharp axes, javelins, iron rods, maces, mallets and enormous trunks of Palmyra trees. 65.38-65.39

Then, that Kumbhakarna, of a great luster and a great strength, assuming another body of a formidable and terrific form, with a breadth of a hundred bows and six hundred bows in height, with his eyes resembling the wheels of a cart, looking like a huge mountain and terrible to look at, departed. 65.40-65.41

That huge Kumbhakarna who resembled a huge scorched mountain and who had a very huge mouth laughing loudly told the Rakshasas. 65.42

"Now with great anger I would burn that army of monkey chiefs in lots like a flame of fire would burn the moths." 65.43

"Of their own accord those monkeys who wander in the forest have not offended me and those monkeys are used in gardens of city like us for entertainment. 65.44

"The primary cause for attacking of our city is Rama accompanied by Lakshmana and suppose we kill them all others are killed and so I will kill Rama today." 65.45

When Kumbhakarna was speaking this way to the Rakshasas all of them gave rise to a loud noise which is likely to agitate the ocean. 65, 46

When the greatly powerful Kumbhakarna was departing, from all sides many omens of several evil forms appeared. 65.47

Ash coloured clouds resembling donkeys combined with meteors and streaks of lightning appeared and the earth trembled along with forests and oceans. 65.48

Terrifying looking foxes howled with burning morsels in their mouth and birds flew in circles from right to left. 65.49

A vulture came and sat on the spear of Kumbhakarna as he was marching on the road and his left eye twitched and his left arm throbbed. 65.50

A burning meteor fell down with huge sound, the sun became lusterless and wind was not blowing comfortably. 65.51

Not bothering about these evil omens which caused his hair to stand erect, Kumbhakarna marched on, driven by fate. 65.52

After crossing the ramparts by feet, that mountain like Kumbhakarna saw the wonderful army of monkeys who looked like a thick spread of clouds. 65.53

Then those monkeys who saw the Rakshasa chief looking like a mountain, like the cloud dispersed by wind ran away from there. 65.54

Noticing that highly fierce army of monkeys, running away to different directions, similar to a net-work of broken clouds, that Kumbhakarna with the hue of a black cloud, highly rejoiced and repeatedly gave out a roar-like thunder. 65.55

Hearing his terrific roar, similar to the rumbling of the cloud in the sky, many of those monkeys fell down on the ground, like Sala trees cut-up by the roots. 65.56

That great Kumbhakarna carrying a huge iron rod and marching for the destruction of his enemies looked like Lord Yama with his punishing rod at the time of deluge and caused great fear among the monkeys. 65.57

This is the end of Sixty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

66. Monkeys Frightened on Seeing Kumbhakarna

[When Kumbhakarna marched in to the battle field, most of the monkeys started running away. Angadha and other monkey leaders try to dissuade them. Mostly they fail in their mission.]

After crossing the ramparts of Lanka, that great one who was similar to a mountain quickly marched out of the city. 66.1

He shouted loudly make the sea shiver. the mountains shake and making the thunder look small before his voice. 66.2

Seeing that Rakshasa with huge eyes, who could not be defeated by Indra, the lord of clouds or Yama the God of death and Varuna the God of ocean, all the monkeys ran away. 66.3

Seeing them running away Angadha, the son of Vali told like this to Nala, Nila Gavaksha and the mighty Kumuda as follows. 66.4

"Where are you going like common monkeys, forgetting your valour and nobility and trembling with fear." 66.5

"Oh gentle monkeys return and why are you protecting your lives? This Rakshasa is not a great expert in war but he is a mere toy of terror." 66.6

"Oh great monkeys by our valour we shall destroy this very great toy produced by the Rakshasas and so please come back." 66.7

With difficulty after convincing themselves, all of them assembled and holding trees in their hands, they proceeded towards the battle field. 66.8

Those monkeys who were like the elephants in rut, after coming back, with great anger hurriedly hit Kumbhakarna. 66.9

In spite of being hit by lofty mountain tops, rocks and flowering trees that very strong one did not shake. 66.10

The rocks that fell on his body broke in to hundreds of pieces and those flowering trees broke and fell on the ground. 66.11

He became greatly enraged and crushed the army of monkeys who were greatly lustrous like a raging fire wood consume a forest. 66.12

Many great monkey chiefs fell down on the earth bathed in blood, resembling huge trees with red flowers. 66.13

Without looking back those monkeys jumped and ran from there. While some of them fell in the ocean some went to the sky. 66.14

When some of the Rakshasas playfully killed some of the monkeys others ran away by the same path by which they had crossed the ocean. 66.15

Some of the monkeys became pale faced due to great fear, some ran away to mounds and low grounds. Some bears climbed on trees and some escaped running to the hill. 66.16

Some were drowned in the ocean. Some escaped into the caves. Some others escaped but some could not even stand stable on the ground and fell down. Some lied down, as though they were dead. 66.17

When he saw the monkeys retreating from there Angadha spoke these words, "Stay there. We will now fight the battle and so you can come back." 66.18

"I can not to find a place where you can live after retreating from here, even if you search all over the world. Why are you bothered to save your lives. Please come back." 66.19

"Oh monkeys who are freely running away, seeing you like this running away leaving your weapons here, your wives would make fun of you and so while living you would be equal to being dead." 66.20

"All of us are born in well-known greatly established clans and why are you getting scared like ordinary monkeys. It is ungentlemanly for you to run away leaving all your valour here." 66.21-66.22

"Where did all the boasting words that were told by you in front of other people when you departed for the battle fade away." 66.23

"The cowards who survive would have to hear berating from other people and so let us follow the path of good people and so please abandon this fear." 66.24

"If our fated life span is short then we shall be killed by enemies, fall down on this earth and reach the land of Brahma, which cannot be attained by bad warriors." 66.25

"Let us kill our enemies and attain glory and fame and if we are by chance killed we would attain the heaven of the valorous ones." 66.26

"If Kumbhakarna sees the sons of Kakustha clan, he would not go back alive, like the moths coming near a burning fire." 66.27

"Suppose we run away with intention of protecting our lives just from one person, our fame would be destroyed. 66.28

Those monkeys without valour who were fleeing away told the following words to the valorous Angadha who was wearing a golden armlet. 66.29

"The horrifying battle so far we fought with Kumbhakarna is sufficient for us. Since our life is dear to us, it is not time to stay back but flee from here." 66.30

Saying these words, those monkey warriors who saw the huge bodied Kumbhakarna with huge eyes scattered in different directions. 66.31

And those fleeing warrior monkeys after hearing the coaxing words of Angadha which convinced them returned back. 66.32

Having been thus cheered up by the son of Vali, those commanders of monkey army stood waiting for his command. 66.33

Rishabha, Sharabha, Mainda, Dhumra, Neela, Kumuda, Sushena, Gavaksha, Rambha, Tara and more particularly Dvipada, Panasa and Hanuman marched ahead very quickly, with their faces turned towards the battle. 66.34

This is the end of Sixty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

67. Rama Kills Kumbhakarna

[A terrible battle takes place between all the monkey chiefs and Kumbhakarna. He inflicts great punishment on them. When he was trying to kill Sugreeva, he bites the ears and nose of Kumbhakarna. When Lakshmana tries to fight with him, he marches towards Rama who kills him.]

Those huge bodied ones who returned back hearing the words of Angadha, with a firm resolution were waiting for the battle. 67.1

All those monkeys encouraged by the mighty words of Angadha with greatly increased energy and confidence were extremely happy since they were determined to die and went with determination to abandon their lives and engaged themselves in a tumultuous battle. 67.2-67.3

The monkeys taking in their huge trees and the top of the mountains speedily ran towards Kumbhakarna. 67.4

The valorous Kumbhakarna with a huge body greatly angry lifted the mace and drove away all the monkeys after frightening them. 67.5

Seven hundred, eight hundred and thousands hit by Kumbhakarna lay sprawled and scattered on the ground. 67.6

The very angry Kumbhakarna caught sixteen or eight or ten or even twenty or thirty monkeys and started eating them like Garuda ate the serpents. 67.7

Those monkeys whose confidence was restored with lot of effort assembled together and stood on all sides of the battle field with trees and rocks in their hands. 67.8

The great monkey Dvidha uprooted a mountain similar to a hanging cloud ran towards Kumbhakarna who stood like a mountain peak. 67.9

That monkey sprang and hurled that mountain aimed at Kumbhakarna but it did not reach him but fell on his army. 67.10

That best of the mountains crushed horses, elephants and chariots and another mountain top crushed the Rakshasas. 67.11

The battle field of Rakshasas became wet with blood of the dead Rakshasas, horses and charioteers killed by the fall of that mountain. 67.12

The Rakshasas, who were riding the chariot, who resembled the god of death at deluge, made huge sound and at once cut off with arrows the heads of the chiefs of monkeys. 67.13

The great and strong monkeys also uprooted huge trees and started destroying the chariots, horses, camels as well as Rakshasas. 67.14

Hanuman who stayed on the sky started throwing mountains, rocks and various trees aimed at the head of Kumbhakarna. 67.15

That Kumbhakarna with his spear broke those mountain tops and shattered those trees which were being rained on him. 67.16

At this holding the fierce spear, Kumbhakarna ran towards that fierce army but in front of him Hanuman stood holding a mountain peak in his hands. 67.17

Then with great anger he struck Kumbhakarna with great speed using the very huge mountain and Kumbhakarna stumbled a little with his succulent limbs bleeding slightly. 67.18

He who was looking like a lustrous mountain peak holding that lightning spear tightly hit Hanuman on the chest like Lord Subrahmanya hit the Krouncha Mountain with his great javelin. 67.19

Struck by that mighty spear on his wide chest in that battle, Hanuman became perturbed, vomited blood from his mouth and roared like thunderous clouds at the time of great deluge. 67.20

When the Rakshasas saw the very perturbed Hanuman they suddenly shouted with great joy and the monkeys felt restless and oppressed with fear and ran away from the battle with Kumbhakarna. 67.21

Then after cheering up the army and stopping them, the very strong Neela hurled a mountain top on the very great Kumbhakarna. 67.22

Seeing the mountain coming at him Kumbhakarna stuck it with his fist and that mountain top and it broke in to pieces and fell down on the ground with sparks of fire. 67.23

The five very heroic monkeys, viz. Rishabha, Sharabha, Neela, Gavaksha and Gandhamadana marched ahead quickly towards Kumbhakarna. 67.24

Those five monkeys struck the large bodied Kumbhakarna from all sides with stones, tress, palm of their hands and feet. 67.25

Kumbhakarna felt that those blows were merely touches and was not perturbed and he caught hold of the agitated Rishabha in his hands. 67.26

Hurt by the hands of Kumbhakarna that great monkey and fell down with blood coming out of his mouth. 67.27

Then, in that great fight, the very angry Kumbhakarna, the enemy of Indra, beat Sharabha with his fist and Neela with his knee, struck Gavaksha with the palm of his hand and struck Gandhamadana violently with his feet. 67.28-67.29

Greatly perturbed by the blows received by them being made wet by blood, the monkeys got scared and fell down like a chopped Kimsuka tree. 67.30

Seeing the great monkey chiefs falling on earth, thousands of monkeys ran towards Kumbhakarna. 67.31

Those very strong monkey heroes, who were similar to mountains climbed on him who was himself looking like a huge mountain, jumped on him and also bit him. 67.32

Those bull like monkeys attacked Kumbhakarna with nails, teeth, fists and arms. 67.33

That mountain like Kumbhakarna, with thousands of monkeys climbing on him looked like a mountain full of overgrown trees. 67.34

That very strong one caught all of them by his hands and started eating them like Garuda starts eating the serpents. 67.35

Being thrown in his mouth which looked like a nether world, those monkeys came out of his ears and nostrils. 67.36

That great Rakshasa who was equal to a mountain became angry, broke the monkeys before he started eating them. 67.37

That Rakshasa made the earth wet with blood and flesh, like an excited fire at the time of deluge and started walking here and there among the monkey armies. 67.38

Like Indra with his Vajrayudha and like the Yama, the god of death with his Goad, Kumbhakarna who was armed with the spear shined. 67.39

Like the fire burning the dried up forest in the autumn, Kumbhakarna was swiftly burning away the monkey army. 67.40

Those monkeys without a commander and having their warriors been killed with a great fear roared in rebellious voices. 67.41

When Kumbhakarna was killing large number of monkeys, the monkeys with distressed mind sought the protection of Rama. 67.42

Seeing those defeated monkeys Angadha, the grandson of Indra ran with great speed towards Kumbhakarna. 67.43

Holding a peak of mountain in his hand and roaring again and again, making the Rakshasas scared he followed Kumbhakarna and threw the peak of the mountain on the head of Kumbhakarna. 67.44

Struck on his head by the king of the mountain by the enemy, Kumbhakarna shined in great anger and Struck with great speed the very angry son of Vali. 67.45-67.46

Kumbhakarna with his very great roar scared all the monkeys and threw his spear on Angadha with great anger. 67.47

But that expert in warfare knowing that spear was going to fall on him, that great monkey chief who was very strong artfully avoided it. 67.48

Speedily jumping up Angadha stuck the chest of Kumbhakarna with his palm violently in anger and thus struck, the mountain like Kumbhakarna became giddy. 67.49

When he regained his consciousness, that strong Rakshasa threw down Angadha by hitting him with his fist and Angadha fell down unconsciousness. 67.50

When the tiger like great monkey fell on the earth, Kumbhakarna holding his spear ran towards Sugreeva, the king of Rakshasas. 67.51

Seeing the very strong Kumbhakarna rushing towards him, the valorous Sugreeva, the king of monkeys sprang up all at once. 67.52

He lifting a top of the mountain and tightly holding it Sugreeva ran towards the very strong Kumbhakarna with great speed. 67.53

Seeing that Sugreeva was dangerously coming towards him, Kumbhakarna braced all his limbs and stood facing the king of monkeys. 67.54

Seeing Kumbhakarna who had his body coated with monkey blood as he had several great monkeys, Sugreeva told him. 67.55

"You have done a very difficult job my making great monkeys fall and have earned much greater fame by eating them." 67.56

"Leave out those monkeys. What will you do with common beings? And now try to bear this mountain which is going to be hurled by me." 67.57

Hearing those words of strength as spoken by the king of monkeys, that tiger like Rakshasa Kumbhakarna told. 67.58

"Oh monkey, you are the grandson of Brahma, being the son Riksharaja and you are endowed with firmness and valour. Why are you roaring?" 67.59

After hearing the words of Kumbhakarna Sugreeva who was holding the mountain firmly hurled it and it struck Kumbhakarna on his chest and it was as strong as Vajrayudha of Indra. 67.60

As soon as it struck his broad chest that top of the mountain was destroyed in to pieces and the monkeys were greatly distressed and Rakshasas rejoiced and roared. 67.61

Struck on his chest by the mountain top, Kumbhakarna became very angry and shouted in a loud voice with mouth open due to anger and then he threw his shining spear for the sake of killing the king of the monkeys. 67.62

Then the son of wind god, jumped up and held that very sharp, ornamented with golden wreath which was thrown by hands of Kumbhakarna and broke it repeatedly. 67.63

Then that happy Hanuman placed his knee on the spear made of twenty thousand measures of iron and broke it. 67.64

The monkey army rejoiced at seeing Hanuman breaking that spear and roared loudly several times and came back from all directions. 67.65

Then the scared Rakshasa became listless and all the monkeys made the roar of a lion, seeing the broken condition of the spear and they respected Hanuman. 67.66

Seeing that his great spear being broken that way, that great leader of Rakshasas became angry and uprooted the peak of the Malaya Mountain which was near Lanka and going near Sugreeva beat him with it. 67.67

Hit by the mountain Sugreeva fell unconscious on the ground and seeing him lose his consciousness in the battle ground the monkeys became very sad. 67.68

That king of Rakshasas caught hold of Sugreeva who had a wonderful strength and Kumbhakarna took him away like a wind takes away a cloud. 67.69

Then Kumbhakarna who was shining like mount Meru having a formidable peak, lifted up Sugreeva who was lying like a huge cloud in the sky. 67.70

Then praised by the Rakshasas who were involved in the battle and hearing the sound of the devas wondering about the imprisonment of Sugreeva the valiant chief of Rakshasas further marched. 67.71

Having caught hold of Sugreeva who was looking like Indra, that Kumbhakarna who was the enemy of Indra and who had strength of Indra and thought, "If this Sugreeva is killed, all his army including Rama would be destroyed." 67.72

That very intelligent Hanuman who was the son of wind god, seeing his army of monkeys were running away and Sugreeva being taken away thought. 67.73

"What act can be done by me when Sugreeva has been caught? I shall definitely do an act of justice now. Growing in to a size of a mountain I shall kill this Kumbhakarna." 67.74-67.75

"Let all the monkeys become happy when I release the king of monkeys and the body of Kumbhakarna is crumbled by my blows of my fists and killed in the battle." 67.76

"Apart from this our king himself can get his freedom, even if he is caught by devas including Rakshasas and serpents." 67.77

"I have a feeling that that the king of monkeys is unconscious due to his being smashed by Kumbhakarna by a mountain." 67.78

"Within a moment Sugreeva would regain his consciousness in this great battle and do what is good for himself and monkeys." 67.79

"If I am able to give freedom to Sugreeva now there would be great painful dislike for Kumbhakarna and reduction in his fame." 67.80

"Because of that I would wait for a short time, so that the king can exhibit his prowess and till that time I would console the army of monkeys." 67.81

Thinking like this, that Hanuman who was the son of wind god again brought firm order in the large army of monkeys. 67.82

Taking the great monkey who was breathing, Kumbhakarna entered the city of Lanka, where he was greatly honoured by showers of best of flowers by those citizens who were residing in towers, streets, houses and spires. 67.83

Served by the showers in the royal avenues of popped rice and scented water which were cool, the very strong Sugreeva regained his consciousness slowly. 67.84

The great Sugreeva who was lying on the shoulders of the mighty Kumbhakarna. after he regained consciousness, observed the royal avenue and thought. 67.85

"After having been caught this way, what am I supposed to do? It would be better if I do a suitable action that would be beneficial to the monkeys." 67.86

Thinking that way that monkey chief tore the ears and nose of that enemy of Indra, by his teeth, ribs and feet. 67.87

Torn by the teeth and nails of Sugreeva, Kumbhakarna lost his ears as well as nose and his body was coated with blood and becoming greatly angry, he threw Sugreeva down on earth and crushed him. 67.88

Crushed on the floor by the very huge Kumbhakarna of great strength and struck by the other Rakshasas, Sugreeva moved with great speed like a ball towards the sky and went near Rama. 67.89

The strong Kumbhakarna without his nose and ears, with the blood pouring out of those wounds resembled a mountain with waterfalls. 67.90

Bathed in blood that very huge Rakshasa who was the brother of Ravana had a frightful look and vomited blood and looked like a mountain of black collyrium and shined like a cloud in the light of dusk. And turning his face towards the battle ground, that huge Rakshasas made up his mind to fight further in the battle. 67.91-67.92

After Sugreeva went away, that enemy of Indra with great anger marched towards the battle field and realizing that he does not have any weapon, he took a mace in his hand. 67.93

That great one who left the city with speed then started eating the huge army of monkeys like the blazing fire at the time of final deluge. 67.94

Going inside huge army of monkeys, Kumbhakarna who was very hungry ate flesh and blood, due to his deep illusion in the battle and ate away even the Rakshasas, monkeys and bears. He swallowed the monkey chiefs just as the death devours people at the time of the end of the world. 67.95

He caught hold of the monkeys as well as Rakshasas in ones, twos, threes and in many numbers and started hurling them inside his mouth. 67.96

Being beaten by huge mountains by those monkeys that very strong one gushed out blood and flesh but continued to eat the monkeys. 67.97

Those monkeys who were being eaten away went and sought the protection of Rama and the hugely angry Kumbhakarna continued eating the monkeys and marched ahead. 67.98

Catching hold of hundred, a seven, an eight, a twenty and a thirty monkeys with his hands, that Kumbhakarna was swallowing the monkeys and running about in the battle field. 67.99

With his entire body covered with blood, flesh and marrow and with wreaths of viscera hanging over his ears, that Rakshasa with sharp teeth rained spears at those monkeys and looked like the God of death rising up at the time of final deluge. 67.100

At that time Lakshmana the son of Sumithra who was the killer of his enemy armies with great anger started to fight with him. 67.101

That valorous one pierced the body of Kumbhakarna with seven arrows and took many more arrows and shot at him. 67.102

Troubled by those arrows of Lakshmana, that Rakshasa completely destroyed them and then the very strong Lakshmana flew in to further rage. 67.103

Then Lakshmana covered Kumbhakarna's golden shining armour with his arrows, like a gale completely making a cloud disappear. 67.104

Then that Rakshasa who resembled a mountain of collyrium who was greatly troubled by those arrows shined in his golden ornaments like a sun hidden by the clouds. 67.105

Then that huge Rakshasas spoke to the one who increased the happiness of Sumithra in a disrespectful manner in a voice resembling the sound of multiple clouds. 67.106

"You have announced your valour in this battle by fearlessly attacking me, who has even conquered the god of death." 67.107

"Anyone who can stand before me who is like a god of death holding a weapon in this battle deserves to be honoured and what to say of one who wages a fight against me." 67.108

"Indra, the lord of devas riding on his Iravatha elephant was not able to stand before me in a battle." 67.109

"Oh son of Sumithra, I greatly appreciate your strength as well as valour but taking leave from you, I would like to fight with Rama." 67.110

"Though I am extremely happy with your valour, strength and exuberance in this battle, I would like to fight alone with Rama and kill him so that this army would be also killed." 67.111

"As soon as I kill Rama in this battle, I would make my army fight with those who remain here and get all of them killed." 67.112

Addressing that Rakshasa who spoke to him words of praise, Lakshmana laughingly told these terrifying words. 67.113

"Oh Valorous one, you told me about your unbearable valour when you faced Lord Indra and I also saw your valour and saw that it is true,. See That Rama who is standing there like a stable mountain." 67.114

Hearing it, the strong Rakshasas Kumbhakarna ignored Lakshmana, crossed past him and ran towards Rama, making the earth shake like an earth quake. 67.115-67.116

Then Rama the son of Dasaratha sent the sharp Roudhra arrow, aimed at the chest of Kumbhakarna. 67.117

While the angry Kumbhakarna was running towards Rama, he was stuck by this arrow and flames of fire mixed with charcoal came out from his face. 67.118

That great Rakshasa who was struck by the arrow of Rama Roared terribly in great anger and driving away the monkeys in the battle, ran himself towards Rama. 67.119

Those arrows decorated with the plumes of peacock went in to his chest and his mace fell off from his hand and he fell on the ground. 67.120

Then all his weapons fell down and got scattered on the floor and the very strong one without any weapons, thought himself as a weapon and fought fiercely with his fists and arms. 67.121

Kumbhakarna whose body was pierced by arrows which struck fiercely, due to profuse bleeding looked like mountain pouring forth cascades. 67.122

Due to extreme anger and numbed by the blood flow he went on wandering swallowing the monkeys Rakshasas and bears. 67.123

Then that huge bodied one of great valour uprooted a mountain and threw that fearful mountain peak on Rama. 67.124

Before that peak of the mountain reached Rama, he using his well-known bow and seven arrows which travel straight broke the mountain in the middle. 67.125

Then Rama the elder brother of Bharata who observed Dharma split that large mountain peak using his variegated arrows of gold. 67.126

That Meru like mountain peak which was shining with splendor while falling down caused two hundred monkeys to fall down. 67.127

At that time Lakshmana the follower of Dharma after thinking about various strategies to kill Kumbhakarna spoke to Rama. 67.128

"Oh king, he is not able to differentiate between monkeys and Rakshasas and possibly by the intoxication caused by the smell of blood, he is not able to recognize his persons and others." 67.129

"Let the monkey chiefs climb on him from all sides and let the monkey soldiers follow their leaders stand round him." 67.130

"When we do that due the very heavy weight resting on him, that evil minded Rakshasas could be made to crawl on the ground and then he cannot kill other monkeys. 67.131

Hearing those words of the prince who was intelligent the monkeys climbed on the body of Kumbhakarna and rested there. 67.132

When the monkeys climbed up on Kumbhakarna, he became greatly anger and violently shook off all of them like a violent elephant shakes off its mahout. 67.133

Rama seeing the monkeys, understanding that Kumbhakarna was angry, being shaken off jumped up and went towards that Rakshasa armed with an excellent bow. 67.134

The valorous Rama with eyes red due to anger and appearing capable of burning everything walked with great speed marched towards that Rakshasa called Kumbhakarna causing joy to the monkey leaders. 67.135-67.136

Holding that excellent a variegated gold ornamented bow which looked like a serpent and having a firmly fastened cord to it and with a quiver full of excellent arrows tied on his back Rama quickly marched forward. 67.137

The strong and valorous Rama who was very difficult to be defeated accompanied by Lakshmana marched ahead surrounded by the army of monkeys. 67.138

Then he saw the great Kumbhakarna who was a terror to his enemies and who was wearing a crown, with eyes red with great anger. 67.139

Rama saw him angry, searching and chasing away the monkeys like the elephants guarding directions and surrounded by the very angry Rakshasas. 67.140

Rama saw that Kumbhakarna, looking like Vindhya and Mandara mountains, adorned with armlets of gold, emitting blood from his mouth and appearing alike a rising rainy cloud. 67.141

Rama saw him licking his blood drenched corners of his mouth and trampling on the army of monkeys and looking like Yama the God of death. 67.142

Seeing that chief of Rakshasas who was looking like a burning flame, that excellent man stretched his bow. 67.143

That great Rakshasa not able to tolerate the twang sound of the bow ran towards Raghava. 67.144

Then Rama spoke the dashing Kumbhakarna, looking similar to a cloud driven by the wind and whose arms were looking like the coiled serpent Vasuki. 67.145

"Oh leader of Rakshasas, please come and do not be sad. I am standing here holding the bow in my hand. Please know me as the destroyer of Rakshasa clan; I would be killing you within a second." 67.146

Knowing that he is Rama, he laughed in a rebellious tone and being enraged towards the monkeys he drove them away. 67.147

As if he wanted to break the heart of all the monkeys, he laughed loudly and unnaturally, resembling the thunder of a cloud and spoke the following words to Rama. 67.148

"I am not Viradha nor Kabandha nor Khara nor Vali nor Mareecha. I am Kumbhakarna has who arrived here." 67.149

"Please see this great and huge mace which is completely made of iron and I have conquered devas and Dhanavas with it." 67.150

"You should not treat me with contempt for not having nose and ears as I do not have even a little agony for losing my ears and nose." 67.151

"Oh tiger of the Ikshuvaku clan show your prowess on my limbs and after seeing your valour and heroism I would eat you up." 67.152

After hearing these words of Kumbhakarna Rama, released arrows with plumes and though they struck with the speed of the thunderbolt, The Rakshasa was not shaken nor affected. 67.153

Those arrows which pierced the Sala trees and also killed the monkey chief Vali could not hurt the diamond like body of Kumbhakarna. 67.154

His body took in those arrows like a mountain takes in water and that Kumbhakarna using his hammer with terrible speed and stopped arrows of Rama coming with terrible speed. 67.155

Then using with great speed that hammer smeared with blood, which is capable of frightening the army of devas, he scared away the army of monkeys. 67.156

Rama hurled a divine arrow called Vayavya at the Rakshasa and chopped off his hand along with the hammer and with his arm chopped off he roared greatly. 67.157

His hand which resembled the peak of a mountain chopped off by the arrows of Rama along with the hammer fell on the monkey army and killed that army of monkeys. 67.158

Those monkeys who had escaped being broken or killed, though unhappy with their tormenting limbs changing their sides saw the horrifying battle between the king and the lord of the Rakshasas. 67.159

Having one of his arm being cut off by an arrow, that Kumbhakarna uprooted a sala tree with his other hand and ran towards the lord of men, in that battle. 67.160

Rama using the Indra arrow which was decorated by peculiar gold pattern cut off that hand which held the Sala tree which resembled a coiled serpent. 67.161

That arm of Kumbhakarna which resembled a hill when chopped off fell down on the ground and moving here and there it dashed against trees, rocks, monkeys and Rakshasas 67.162

Seeing that Kumbhakarna with his arms chopped off was, coming abruptly upon him, Rama taking two sharp arrows with a shape of a half-moon each, chopped off the feet of the Rakshasa in that battle. 67.163

Those feet fell down creating a very huge sound everywhere and in all directions and even in caves, in the great ocean, in the city of Lanka and also in the army of monkeys and Rakshasas. 67.164

Widely opening his mouth like fire of the digestion and roaring Kumbhakarna whose arms and feet were cut off, ran on thighs quickly towards Rama, like Rahu towards the moon. 67.165

Rama filled up the mouth of the Rakshasa with sharp arrows having gold covering and with mouth full of arrows Kumbhakarna was not able to speak and fainted. 67.166

Then Rama got hold of Indra arrow [Indrashtra], shining like sun and resembled the staff of Lord Brahma and also like the weapon of the God of death, which was sharp and had the speed of wind. 67.167

That arrow decorated with gold and inlaid with diamond was shining like the dazzling sun as well as fire and competed in speed with the Vajrayudha of Indra. 67.168

That arrow shot by Rama was resembling the smokeless fire and had the energy of Indra's Vajrayudha illuminated all the ten directions and proceeded forward. 67.169

That Rama cut off the head of Kumbhakarna which was like a huge mountain peak, which had well rounded protruding teeth and was wearing quivering silver ear rings, similar the chopping off of the head of Vrithra by lord Indra. 67.170

The great head of Kumbhakarna which was adorned by ear studs shined like the moon when the Punarvasu star has risen up at night.. 67.171 That head which fell after it was hit by the arrow of Rama broke the buildings on the royal avenue, the gates of Royal Avenue and also broke a high rampart. 67.172

Then the huge body of the Rakshasa which had great splendor fell in to the sea and it crushed alligators, pretty fishes and snakes and entered the bowels of the earth. 67.173

When the strong Kumbhakarna who was the enemy of Brahmins and devas was killed, the entire earth shook along with the mountains and Devas roared with joy. 67.174

Then the Deva sages, great sages, serpents, devas, bhoothas, Suparna birds, Guhyakas, troops of Yakshas and Gandharwas who were standing in the sky rejoiced. 67.175

By mere sight of Rama, the relations of Ravana were greatly perturbed at his killing of Kumbhakarna who was intelligent and roared like elephants that happened to see a lion. 67.176

Like the Sun shines in the world of devas after getting out of the mouth of Rahu, Rama shined in the midst of monkey army after killing Kumbhakarna in a battle. 67.177

Several monkeys were overjoyed with their faces looking like a fully open lotus flower and honoured Rama, who was difficult to be attacked and is a beloved young man possessing terrible strength. 67.178

After killing Kumbhakarna who had earlier tormented the army of devas and who never faced defeat at any time in great battles, the elder brother of Bharatha became happy like Indra became happy after killing Vruthrasura. 67.179

This is the end of Sixty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

68. Ravana Wails for Kumbhakarna's Death

[Ravana is greatly sorrowing and greatly disturbed. He does not want to live without Kumbhakarna. He feels that he should first take revenge on Rama and then die.]

Seeing that Kumbhakarna was killed by the great soul Raghava, the Rakshasas went and reported to Ravana the king of Rakshasas. 68.1

"Oh king When Kumbhakarna looking like a god of death was driving away the army of monkeys and eating some monkeys, he met with his death." 68.2

"Showing his prowess for a moment, Kumbhakarna your brother, was extinguished by the burning energy of Rama. Injured by Rama's arrows, Kumbhakarna who was looking like a mountain became an ugly mass, with

his body discharging blood, as his nose and ears were cut off and resembled a tree scorched by a forest-fire, with his trunk half-submerged in a terribly looking sea and obstructing the main gate of Lanka." 68.3-68.5

Hearing that the very strong one was slain in the battle, Ravana became extremely sad, fainted and fell down. 68.6

Hearing that their paternal uncle was killed Devantaka, Naranthaka, Trishira and Athikaya started sorrowing and wept. 68.7

Hearing that their step brother Kumbhakarna was killed by Rama who was stable in his actions, Mahodhara and Mahaparswa were overcome with great grief. 68.8

Then after regaining his consciousness with great suffering, that Rakshasa chief Ravana became in a pitiable condition due to the death of Kumbhakarna and wailed. 68.9

"Oh valorous one who used to destroy the pride of enemies, Oh very strong Kumbhakarna, going alone in to the enemy army, how have you left me and gone away forever?" 68.10

"Oh very strong one, after having tormented the enemies, how did you go away from me, without taking away the thorn of sorrow from me and our relatives?" 68.11

"Now, I shall no more live, because my right hand on which I used to take refuge and never was afraid of devas and Asuras, has fallen down." 68.12

"How is it that such a valorous one who used to destroy the pride of Devas and Dhanavas, who was like the fire at the time of deluge was killed by Rama today?" 68.13

"How is it that you, to whom sorrow was never caused by the falling of even Vajrayudha on you, could fall down insensibly on surface of earth by Rama's arrows?" 68.14

"Seeing you fall in the battle, all those devas and sages who are standing on the sky are shouting with very great joy." 68.15

"It is certain that with great joy after having achieved their aim, all those monkeys would climb on the inaccessible door ways of Lanka from all sides." 68.16

"Now I am not bothered about this kingdom and I do not know what to do with Sita as I am not interested to continue to live without Kumbhakarna." 68.17

"If I am not able to kill in battle the Raghava who is the killer of my brother, death would be preferred by me as living would be a great waste." 68.18

"I would now itself go to the place where my younger brother has gone as I am not interested in living even for a moment without my brother." 68.19

"Seeing me who had troubled them earlier, those devas would laugh at me and oh Kumbhakarna, how can I win over Indra without you?" 68.20

"Due to ignorance I did not accept the auspicious advice of the great soul Vibheeshana, which have now come true." 68.21

"When as per the words of Vibheeshana, Kumbhakarna and Prahastha have died, these happenings are creating shame in me." 68.22

"After my brother Vibheeshana who was a follower of Dharma was banished by me, these sorrowful happening which are bitter has come to me." 68.23

Like this after wailing piteously in various ways, after he came to know the enemy of Indra, the great Kumbhakarna has been killed, the ten headed Ravana, whose inner soul was agitated sank down extremely disturbed. 68.24

This is the end of Sixty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

69. Angadha Kills Narantaka

[The sons and half-brothers of Ravana assure him that they would be able to kill Ravana. A great fight ensued between Rakshasas and monkeys. Seeing the Rakshasas suffering, Naranthaka, one of the sons of Ravana, attacks the monkey army and kills them, As ordered by Sugreeva, Angadha kills Naranthka in a matchless battle.]

Seeing the evil soul Ravana lamenting due to great sorrow Trisira [one of his sons] told as follows: 69.1

"That greatly valorous one who is in the middle in the order of our fathers has been killed but oh king good persons like you should not wail like this." 69.2

"Oh lord, you yourself fighting alone can conquer the three worlds and why are you wailing like a very common person." 69.3

"You possess the Javelin, armour, arrows and bow given by Brahma and a chariot drawn by thousand donkeys emitting the sound resembling thunder." 69.4

"Several times you who are endowed with various weapons have destroyed Devas and Dhanavas and so you can easily punish Rama with these weapons." 69.5

"Oh great king, wait for some time for I shall set out and destroy your enemies, just like the Garuda destroys all serpents." 69.6

"Just like Indra killed Sambara and Lord Vishnu killed Naraka, today Rama would be laid down after he is killed by me." 69.7

When the king of Rakshasas heard the words spoken by Trisiras, he felt as if he was born again after death. 69.8

When Naranthaka, Devanthaka and the energetic Athikaya heard the words of Trisiras they became happy with the impending war. 69, 9

Then those bull among Rakshasas who were the sons of Ravana who were equal in valour to Indra roared, "I will go", "I will go". 69.10

They all could travel through the sky and were experts in creating illusion and all of them had destroyed the pride of devas and were greatly fierce in battle. 69.11

They were all experts in use of all weapons and were famous all over. It was never heard at any time that they were conquered any time by either devas or Gandharwas or Kinnaras or serpents. 69.12

All those Rakshasas were experts and very, very valorous and were greatly skilled in war. They were all very knowledgeable and had obtained several boons. 69.13

Ravana surrounded by his sons who all shined like Sun God and who were destroyer of enemies looked like Indra surrounded by devas who have killed gigantic Rakshasas, 69.14

After hugging all his sons and presenting to them various ornaments and blessing them profusely, Ravana send them to the battle. 69.15

For protections of his sons in the battle Ravana sent along with them, his brothers Yudhonmatha and Matha to the battle. 69.16

Those great bodied ones, saluted Ravana, who made his enemies cry and also went round him and then departed. 69.17

Those strong Rakshasas anointed their body with all types of medicinal herbs and perfumes and went away eager to fight. 69.18

Trishira, Atikaya, Devantaka, Narantaka, Mahodhara and Mahaparshva, under the orders of God of death set out for the battle. 69.19

Mahodhara rode on an elephant called Sudarasana which was blue like a dark cloud and which was born in the clan of Iravatha. 69.20

Equipped with all sort of weapons as also decorated by quivers and riding on an elephant, Mahodhara shined like the Sun on the Peak of Ashtachala Mountains. 69.21

Trishira, the son of Ravana climbed in to a great chariot drawn by the best of the horses along with all kinds of weapons. 69.22

Trishira shined armed with a bow on the chariot like a cloud with glittering meteors and illuminated like a rainbow. 69.23

That Trishira with three crowns on an exquisite chariot stood like Himalaya mountain with its three golden hills. 69.24

Athikaya the lustrous Rakshasa who was the son of the king of Rakshasas, who was the best among those who shoot the bow climbed on the best of chariots. 69.25

That chariot had the best of wheel axils and was well yoked, had a very good carriage bottom and a good wooden pole and filled with quivers and bows and shining missiles, swords and maces. 69.26

He was shining in a peculiar golden crown and with his other ornaments caused a shine like Meru.69.27

That son of that king surrounded by great Rakshasas in that chariot shined like Indra surrounded by devas. 69.28

Narantaka mounted a white gigantic horse, similar to Uchchaishrava [the mount of Indra], decorated with gold ornaments and which was as swift as thought. 69.29

Narantaka holding a javelin which was shining like a meteor looked like Lord Subramanya holding a spear and riding on a peacock. 69.30

Devantaka who was armed with an iron bar marched and looked like Lord Vishnu holding a Mandhara mountain in his hands. 69.31

The greatly valorous and shining Mahaparswa held a mace in the battle and looked like Kubhera, the god of wealth. 69.32

Those great ones set out from city of Lanka surrounded by a matchless army, elephants, horses chariots making sound like the rumbling clouds along with great Rakshasas and it appeared like devas leaving the city of Amaravathi. 69.33

Those great princes shined with the brilliance of Sun, wearing crowns and possessing prosperity and shined like glowing planets in the sky. 69.34

The row of auspicious attire worn by them shined like a cloud in autumn or the flock of cranes in the sky. 69.35

Determined to die or destroy the enemies, those valiant Rakshasas went making this courageous resolution. 69.36

Those mighty Rakshasas set out with a mad resolution of war, roared with reverberating sound and took up many arrows and sent them. 69.37

By their battle cries and clapping of arms, the earth trembled and the sky appeared torn by the lion like roars of those Rakshasas. 69.38

The great army of the king of Rakshasas who happily set out of the city saw the monkeys waiting with uplifted stones and trees. 69.39

The mighty monkeys too saw that army of Rakshasas, which appeared like a black cloud but blazing like fire and sun on all sides, abounding with elephants, horses and chariots, and making sound with hundreds of small bells and wielding well-raised great weapons. 69.40-69.41

The monkeys felt that their aim was fulfilled when they saw that army coming out and lifting great mountains they roared again and again not able to tolerate the Rakshasas who were standing opposite to them. 69.42-69.43

Hearing the very loud noise made by the leaders of the monkey army, the army of Rakshasas, who were greatly stronger, not tolerating the joy of their enemies made more terrible noise. 69.44

Entering in to the mighty Rakshasa army, the leaders of monkeys carrying mountains appeared like mountains with peaks. 69.45

Some monkeys went up the sky and some other monkeys stayed on the earth and holding trees and rocks as weapons roamed within the army of Rakshasas. 69.46

The monkey chiefs holding trees with extensive branches roamed in the battle field which was filled with Rakshasas and monkeys looked horrifying. 69.47

The very valorous monkeys, though stopped by the rain of arrows initiated a war with a matchless rain of trees and mountains. 69.48

In that battle the monkeys and Rakshasas roared like lions and the monkeys powdered the Rakshasas with their rocks. 69.49

The enraged monkeys killed Rakshasas wearing armour and ornaments. Some killed valorous Rakshasas, sitting or standing in chariots and also those Rakshasas mounted on elephants and horses. 69.50

The valiant monkeys beat the Rakshasas with great force and the Rakshasa chiefs trembled as they were hit by mountain peaks and by fists and their eyes came out and they roared in pain. 69.51

The elephant like monkeys were wounded by the Rakshasas with sharp arrows and they struck them with spears, mallets, swords, javelins and lances. 69.52

The monkeys and Rakshasas with their limbs coated with blood of their enemies, made each other fall with a desire to conquer each other. 69.53

After that, within a very short time, the battle field became drenched with blood due the raining of blows using mountains and swords by the monkeys and Rakshasas. 69.54

Due to the beating by the monkeys, those Rakshasas who were like mountains and who had great passion for war were scattered all over the earth. 69.55

The Rakshasas who were already been thrown down and who were being thrown down, having broken their spears carried out a wonderful fight with arms, limbs and legs. 69.56

Those great Rakshasas struck the monkeys with the corpse of other Rakshasas and those monkeys struck the Rakshasas with dead bodies of other monkeys. 69.57

Then those Rakshasas taking away the mountains and trees from the monkeys struck them and the monkeys snatched the weapons of Rakshasas and struck them with it. 69.58

The monkeys and Rakshasas broke the bones of each other by using the hills and made sound like the roar of a lion. 69.59

After their armour was broken the Rakshasas who were struck by the monkeys bled at that spot, like trees oozing out sap. 69.60

Some monkeys destroyed chariot using a chariot, elephant by another elephant, and horses by other horses. 69.61

The Rakshasas broke the trees and rocks of the monkey chiefs with their sharp arrows with crescent shape head and spear like heads. 69.62

That earth became very difficult to cross as it was filled with those mountains, broken trees and bodies of monkeys and Rakshasas killed in battle. 69.63

Reaching the place of the battle, all the monkeys abandoned their fear and became filled with pride by their fighting prowess and with various types of weapons continued the battle with the Rakshasas. 69.64

Seeing the monkeys rejoicing in the tumultuous battle and seeing the Rakshasas falling down, the great sages and devas made shouts of triumph. 69.65

Riding on a horse which had the speed of the wind and holding a barbed javelin, Naranthaka entered the terrific army of monkeys, just as a fish enters the ocean. 69.66

That greatly valorous and strong Naranthaka, all alone with an instant killed seven hundred monkeys with his shining javelin and killed that army of great monkeys. 69.67

The Vidhyadharas and the great sages saw the very strong Naranthaka seated on the back of a horse wandering amidst the monkey army. 69.68

The path by which he travelled was filled with blood and flesh along the dead fallen monkeys almost as huge as hills. 69.69

Wherever the chiefs of monkeys wanted to exhibit their valour, mostly Naranthaka reached there and cut them. 69.70

He burnt the army of monkeys like fire burns a forest and even before the monkeys thought of lifting trees and mountains, they were struck by his javelin and they fell down like mountains broken by lightning. 69.71

The very strong Naranthaka, who was destroyer of men roamed round in all directions in the battle field holding his shining javelin and roamed round the battle field, like the wind in the rainy season. 69.72-69.73

The valiant monkeys were neither able to stand or talk, nor in any manner move struck by the javelin with splendor of the sun and fell down on earth. 69.74

He who fought alone looked like many and struck the army of monkeys and having struck by the javelin which had the splendor of the sun, the monkeys fell down on earth. 69.75

Those monkeys who were unable to withstand, the javelin which fell on them like the throwing of Vajrayudha, shouted with great noise. 69.76

The forms of the valorous monkeys who fell looked like the falling of mountains with their peaks shattered by Vajrayudha. 69.77

Those great ones who had earlier been knocked down by Kumbhakarna became disturbed and approached Sugreeva. 69.78

Thus requested Sugreeva saw that monkey army was running here and there afraid of Naranthaka. 69.79

Naranthaka appeared in front of Sugreeva riding on a horse, holding a javelin in his hand, when he was seeing the monkeys who were running away. 69.80

After seeing him that greatly shining Sugreeva who was the king of Rakshasas, told the valorous lad Angadha who was equal in valour to Indra. 69.81

"Go quickly and kill quickly that valorous Rakshasa mounted on a horse who is consuming the army of monkeys." 69.82

Hearing those words of his lord [king], the valorous Angadha jumped and came away from his army, just like a sun coming out of a cloud. 69.83

Angadha the excellent monkey who resembled a rocky mass, wearing bracelets on his upper arms, looked brilliant like a mountain with its metallic streaks. 69.84

Without any weapons except his nails and teeth, Angadha who had great luster approached Narantaka and spoke the following. 69.85

"Please stop. What are you doing with these ordinary monkeys? Throw your javelin which can touch like Vajrayudha at my chest." 69.86

Hearing the words of Angadha, Narantaka became greatly angry and that angry Narantaka, tightly biting his lip with his teeth, hissing like a serpent, approaching Angadha and firmly holding that highly radiant javelin, quickly released it towards Angadha. That javelin broke against Angadha's chest, which was as hard as a diamond and fell to the earth. 69.87-69.88

Seeing his javelin braking in to pieces, which had similar power like the snakes which were being cut off by Garuda, Angadha the son of Vali stretched out his palm and struck on the head of the horse. 69.89

The head of the mountain like horse of Naranthka broke by the blow of Angadha's palm, its eyes and pupils came out and it fell down on earth. 69.90

Naranthka became greatly angry seeing his horse dead and falling down and with his very powerful fist, he struck on the head of the son of Vali. 69.91

By that blow Angadha's head was shattered and blood started oozing out of his head and he fainted with burning sensation on the head and when he regained consciousness, he was greatly surprised. 69.92

Then that great soul Angadha, who was like a peak of mountain, with the speed of Vajrayudha clenched his fist and force equal to that of God of death hit at the chest of Naranthka. 69.93

When that fist hit him, Narantaka's chest sank deeply and with blood coated limbs, he fell down like a mountain hit by Vajrayudha. 69.94

When the very strong Naranthka was killed by Angadha in the battle, the great devas in the sky as well as monkeys in the battle field roared the approval of victory. 69.95

When Angadha showed his heroism and did a job which was difficult to do, Rama rejoiced greatly and then Angadha who was also surprised again started the battle with great enthusiasm. 69.96

This is the end of Sixty Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

70. Ravana's Sons and Brothers Killed

[A great battle took place. Hanuman first killed Devanthaka, Nila killed Mahodhara, Hanuman killed Trishira and Rishabha killed Mahhaparswa.]

When Devantaka, Trisira and Mahodhara the son of sage Pulasthya saw the death of Naranthka, they all wept. 70.1

Riding on a cloud like elephant king, Mahodara attacked the son of Vali who was greatly valorous. 70.2.

The strong Devanthaka sorrowing due to his brother's death took a huge iron rod and ran towards Angadha. 70.3

Then the very valorous Trishira riding on a chariot which was shining like a sun drawn by excellent horses went towards Angadha. 70.4

Seeing him being attacked by three Rakshasa kings who had destroyed the pride of the devas, Angadha lifted a huge tree with lot of branches. 70.5

With great speed Angadha hurled that tree with large branches on Devanthaka similar to Indra throwing the shining Vajrayudha. 70.6

Using arrows which looked like poisonous snakes Trishira chopped off the tree and seeing it chopped off jumped up. 70.7

And that elephant like monkey rained on him trees and rocks, which were also chopped off by harp arrows by the enraged Trishira. 70.8

Trishira the killer of devas with a tip of the mace broke those trees and then with arrows he attacked Angadha. 70.9

Then the very angry Mahodhara speedily approaching the son of Vali, riding on an elephant struck on him with javelins which looked like Vajrayudha. 70.10

Carrying a huge iron rod Devanthaka approached Angadha and struck him, with a club and went away to some distance. 70.11

Though he was attacked by three powerful Rakshasa chiefs Angadha the lustrous son of Vali did not get nervous. 70.12

That monkey who cannot be defeated easily who was by nature speedy, with great speed with his palm struck the elephant of Devanthaka. 70.13

Just by the hit of Angadha, eye of that king of elephants came out; it fell down and died. 70.14

The strong son of Vali pulled out the tusk of the great elephant ran quickly near the Devanthaka and struck him with it 70.15

The lustrous Devanthaka rocked here and there like a tree tossed up by a great friend and vomited large quantity of blood of the colour of lacquer. 70.16

With difficulty that strong Devanthaka recovered himself and struck Angadha heavily, holding firmly that iron rod. 70.17

Hit by that iron rod the son of the king of monkeys fell on his knees but jumped up and stood. 70.18

When Angadha the son of Vali jumped and stood up, Trishira with three straight going arrows which were like poison and hit him on his forehead. 70.19

Noting that Angadha was surrounded by three Rakshasa chiefs, Hanuman and Nila went there speedily. 70.20

Then Nila hurled a peak of a mountain on Trishira and that intelligent son of Ravana broke it with sharp arrows. 70.21

Hit by those very many arrows that mountain peak broke in to many pieces and the split up rocks fell down emitting sparks of fire. 70.22

Seeing Hanuman rushing with joy to the battle field, the strong Devanthaka ran towards him with an iron rod. 70.23

Seeing him rushing towards him that Hanuman who was an elephant like monkey jumped up and hit Devanthaka with his fist which was like a thunderbolt. 70.24

When the strong son of wind god struck him on his head, that great monkey made the Rakshasas shake with that sound. 70.25

That Devanthaka, son of Ravana, with his head crushed and broken by the blow of fist, with his teeth and eyes coming out and with his tongue hanging down, swiftly fell down dead on the earth. 70.26

Seeing the dead great hero of Rakshasas who was very strong and an enemy of devas, that Trishira got very angry and rained lot of sharp pointed arrows on Nila's chest. 70.27

At that time the very angry Mahodhara mounting on an elephant resembling a mountain, similar to the Sun God climbing on Mandhara mountain made a rain of arrows fall on Nila like a rumbling cloud with a circle of lightning showers rain on the mountain. 70.28-70.29

Then due to the large number of arrows showered on him, the body of Nila split in various places and also made his loosened limbs paralyzed. 70.30

When Nila regained his consciousness, he uprooted a mountain with lot of trees growing on it, jumping at great speed struck the head of Mahodhara. 70.31

Shattered by the fall of the great mountain and crushed by the very large elephant Mahodhara lost his life and fell down on earth like a mountain struck by Vajrayudha. 70.32

Seeing his father's brother dying, Trishiras got angry and hit Hanuman with many sharp arrows. 70.33

That son of wind God became enraged at that and threw a top of the mountain on him but Trishiras broke it in to several pieces using his sharp arrows. 70.34

Seeing the top of the mountain going waste Hanuman rained large number of trees of Trishiras in that battle field. 70.35

The valourous Trishiras using sharp arrows cut all those trees which were coming against him and roared. 70.36

Then the angry Hanuman bouncing up tore in to pieces the horse of Trishira, similar to a lion tearing an elephant. 70.37

Then Trishiras took hold of a javelin and similar to God of death getting hold of the all destroying time hurled it on Hanuman. 70.38

Moving with speed and catching hold of that Javelin which was coming towards him like a shining meteor that great monkey broke it even before it descended and roared. 70.39

Seeing that Javelin of great form being broken up by Hanuman the monkey soldiers were greatly delighted and roared aloud like the rumbling clouds. 70.40

Then Trishira, the great Rakshasa took up a sword dug the breast of the chief of monkeys Hanuman with it. 70.41

Hurt by the thrust of that sword, the valorous Hanuman, who was the son of wind God struck on the breast of Trishira by his palm. 70.42

Hit by the palm that greatly lustrous Trishira fell down unconscious on earth with all weapons slipping from his hand. 70.43

That monkey took the sword that fell from his hand and roared loudly frightening all the Rakshasas who were there. 70.44

Greatly hurt and unable to bear the roar the Rakshasa jumped up and hit Hanuman on his chest with his fist. 70.45

That great monkey got very angry by that hit by the fist and because of that caught hold of that great Rakshasa by his crowned heads. 70.46

That angry Hanuman, the son of wind God using that sharp sword chopped off the three heads of Trishira along with crowns and ear studs, like Indra chopped off the head of Viswaroopa, the son of Twashta. 70.47

Those mountain like heads of the enemy of Indra having long sense organs and having eyes emitting fire fell on the earth like planets and stars fall from the path of the sun. 70.48

When that Trishira, the enemy of devas, having valour equal to that of Indra was killed, the monkeys made a loud noise. The earth trembled. Then, the Rakshasas ran away everywhere. Seeing Trishira, Mahodara and the invincible Devantaka killed, Matta [Mahaparswa] was enraged with indignation. 70.49-70.50

Then, Matta held a large mace, which was resplendent, completely made of iron, was tied round with golden wires, filled with a froth of flesh and blood, satiated with the blood enemies, the upper most part of which was blazing with splendour, decked with red coloured garlands and which frightened the elephants supporting the different directions like Airavata, Mahapadma and Sarvabhauma. 70.51-70.53

Taking up the mace, that very angry and very strong Maha Parswa, went quickly towards the monkeys like a burning fire at the time of deluge. 70.54

Then a monkey called Rishabha jumped up and stood in front of the strong Mahaparswa who was the brother of Ravana. 70.55

Seeing Rishabha, a mountain like monkey standing before him, Mahaparswa struck him with a mace which was equal to Vajrayudha on his chest. 70.56

When that bull like monkey Rishabha was hit on his chest by that mace, his breast was broken and he bled profusely and trembled. 70.57

After a long time Rishabha, the bull among monkeys regained consciousness and due to great anger his lips quivered when he looked at Mahaparswa. 70.58

Rishabha, who was swift and who was a monkey chief having a mountain like form, speedily approached with a tightened fist and struck that Rakshasa on his chest. 70.59

With his entire body drenched in blood that Mahaparswa fell down unconscious on the ground like a tree whose root has been cut off and Rishabha took his mace which was similar to the rod of Yama and roared loudly. 70.60

For a short while Mahaparswa who had the colour of the evening cloud, remained unconscious looking as though he was dead but jumped up suddenly after regaining consciousness and struck, Rishabha the son of Varuna the lord of the ocean. 70.61

Rishabha fell unconscious and remained like that on the ground and gaining consciousness and holding tightly the mace of Mahaparswa which was looking like a mountain peak banged it on Mahaparswa. 70.62

That horrifying mace reached up to the body of Mahaparswa, the horrible enemy of devas and he started exuding blood, like a great mountain exudes water full of minerals. 70.63

That great Rishabha quickly ran towards the mace of Mahaparswa and seizing that dreadful mace struck repeatedly on the earth and then on Mahaparswa in the battle front. 70.64

Struck by his own mace Mahaparswa fell down like a mountain hit by Vajrayudha with his eyes and teeth coming out. 70.65

When that Rakshasa with depleted strength, had his eyes burst out, his life went away and he fell on the ground and the army of Rakshasas ran away. 70.66

When that Mahaparswa was killed, that army of Rakshasas, which was as wide as an ocean, abandoning their weapons in the battle-field, fled for their lives, like a sea which had burst its shores. 70.67

This is the end of Seventieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

71. Lakshmana Kills Athikaya

[Dhanyamala and Athikaya, the son of Ravana, comes to war. After a terrific war, Lakshmana is told by the wind God that he can only be killed by arrow of Brahma. Lakshmana kills him using the arrow of Brahma.]

Seeing that his army was making sound of anguish with great fear, seeing that his brothers having the valour of Indra the lord of devas have been killed, and also seeing that his paternal uncles, brothers and several Rakshasas have been killed, the greatly lustrous Athikaya who had got boons from Lord Brahma, who had the appearance of a mountain and who had destroyed the pride of devas and Rakshasas in battle got very angry, 71.1-71, 3

That Athikaya who is the enemy of Indra climbed on a chariot which had luster of one thousand suns, went towards the monkeys. 71.4

Wearing a crown and great looking ear globes and drawing his bow and making his name heard he loudly roared in a big tone. 71.5

His lion like roar and his announcement of his name and terrifying sound made by his bow created terror among the monkeys. 71.6

Seeing the great size of his body, the monkeys thought that he was Kumbhakarna woken up again and started taking refuge with each other out of great fear. 71.7

Seeing his form which appeared like Vishnu who measured the worlds in three steps, those famous monkey soldiers started running helter-skelter. 71.8

When the need for attacking Athikaya arose, scared in mind those monkeys requested protection of Rama. 71.9

Then Rama from a distance saw that Rakshasa who resembled a mountain riding a chariot like a fatal cloud appearing at time of deluge, 71.10

Seeing that Athikaya has very huge body, Rama was greatly surprised and after consoling the monkeys spoke to Vibheeshana.. 71.11

"Who is he, resembling a mountain in size, armed with a bow, brown-eyed and seated in a spacious chariot yoked with a thousand horses?" 71.12

"He is shining like Lord Shiva surrounded by the Bhoothas with shining and sharp spikes with shapely barbed javelins and lances." 71.13

"He is shining like a lightning of cloud and moving round with staff that support the war flags, appearing like the tongue of the God of death." 71.14

"Bows with golden back are shining all round in his great chariot like the rainbows in the sky." 71.15

"This tiger like soldier of Rakshasas is making the battle field shine and coming in a chariot with the luster of Sun and his arrows are shining like rays of sun, making all the ten directions shine and he has Rahu etched on his flag." 71.16-71.17

"His bow with three curves, golden back and decorated is producing a rumbling sound of the cloud and is shining like a rain-bow." 71.18

"His great chariot with a flag and an emblem has an axle tree at the bottom and produces sound similar to the lightning of the clouds and has four charioteers." 71.19

"Twenty quivers, ten very great bows and eight bow-strings, golden and reddish brown in colour, are set in his chariot." 71.20

"On that chariot there are hanging two swords, clearly measuring ten cubits in length and provided with handle measuring four cubits, casting their splendour on his two sides." 71.21

"That brave one, with red garland around his neck resembles a black coloured large mountain, having a huge mouth of death, looks like a sun covered by clouds." 71.22

"With his arms decorated by gold armlets he shines like the very great Himalaya mountain with its two lofty peaks." 71.23

"His face causing fear with the two ear rings is looking like the full moon between two stars of the Punarvasu constellation in the sky." 71.24

"Oh great one, tell me who this great Rakshasa is, as all the monkeys greatly scared are running away helter-skelter on seeing him." 71.25

Thus asked by the son of a king Rama who had extreme luster, the greatly lustrous Vibheeshana replied like this to him. 71.26

"The greatly lustrous ten necked one is the younger brother of Khubera and does gross deeds with great enthusiasm and is known as Ravana, the king of Rakshasas." 71.27

"His valorous son who is equal to Ravana in war, serves elders, remembers what he hears and is skilled in use of all weapons." 71.28

"He whose advice is respected rides on the backs of horses and elephants uses the sword and the bow and is well known for creating dissensions, winning over the other side and for leading his army." 71.29

"He on whose arm on which the city of Lanka rests fearlessly is known as Athikaya and is the son of Dhanyamala." 71.30

"He worshipped Lord Brahma by doing penance and purified his soul and obtained from him several weapons to defeat his enemies." 71.31

"Lord Brahma, granted him a boon, exempting him from death at the hands of devas and Rakshasas as also this wonderful armour and the chariot shining like the sun." 71.32

"He has defeated devas and Rakshasas hundreds of times and has destroyed the Yakshas and protected the Rakshasas." 71.33

"He paralyzed the Vajrayudha of the valorous Indra by his arrows, struck down the noose of the king of the ocean in a battle. He is the very strong Athikaya who destroys pride of Rakshasas, son of Ravana, great warrior who destroyed the pride of Devas and Dhanavas." 71.34-71.35

"Oh great man Rama, so efforts to kill him should be made very quickly, before he destroys the monkey army by his great arrows." 71.36

The very strong Athikaya entered the army of monkeys, twanged with his bow and roared again and again. 71.37

Seeing the very huge form of that great charioteer riding on a chariot, the powerful monkey chiefs rushed towards him. 71.38

Taking trees and mountain peaks, Kumuda, Dvididha, Mainda, Nila and Sharabha marched forwards quickly to attack him immediately. 71.39

The greatly lustrous Athikaya who was an expert in arrows, cut off all their trees and stones, with arrows decorated with gold. 71.40

The greatly skilled Athikaya with a very strong body struck all those monkeys who were standing in front of him in the battle field with arrows fully made of iron. 71.41

Due to their bodies breaking and greatly injured those monkeys could not retaliate to Athikaya in that great battle. 71.42

That Rakshasa who was proud of his youth, greatly scared the army of monkey warriors like an angry lion scares a herd of deer. 71.43

That great Rakshasa who was in the middle of the monkey army did not strike with arrows those who were not able to fight with him and with his bow and quiver went to Rama and spoke these haughty words. 71.44

"I am sitting on this chariot armed with bows and arrows and I am not willing to fight with common warriors, those who have ability and energy to fight, can fight with me quickly." 71.45

Unable to tolerate these words of his, the son of Sumithra who was the killer of his enemies became angry and with a smile rose up quickly and took up his bow. 71.46

The angry son of Sumithra came forward, took a great arrow from his quiver and pulled his great bow in front of Athikaya. 71.47

The sound of the twang of the bow of Lakshmana filled the entire earth, sky, ocean and was filled with rage and scared all the Rakshasas. 71.48

Hearing the terrible sound produced from the bow of that son of Sumithra, the very strong Athikaya who was greatly lustrous was greatly surprised. 71.49

That Athikaya seeing Lakshmana standing before him, took a sharp arrow and spoke these words. 71.50

"Oh son of Sumithra, you are a mere boy and do not know what is valour. Why do you want to fight with me who is like the God of death. Go away." 71.51

"Even Himalaya mountains nor the earth nor the sky would not be able to withstand the speed of arrows released by me." 71.52

"You want to raise the fire at the time of deluge when it is sleeping happily. So please place your bow here and go back without losing your life." 71.53

"If you do not desire to go back obstinately, then you please stay back and after losing your soul you will then go back to the land of Yama." 71.54

"Please see these sharp arrows of mine ornamented with gold, which remove the pride of my enemies like the weapons of Lord Shiva." 71.55

"This arrow looking like a serpent will drink your blood like a lion drinks the blood of an elephant. "Thus speaking, Athikaya was enraged and fixed an arrow on his bow. 71.56

The prince Lakshmana hearing the angry and arrogant words of Athikaya in the battle field became enraged and he who was wise, strong and glorious spoke as follows. 71.57

"Just because of your words, you cannot become great, people cannot become good by boasting about themselves. If possible show your strength to me, who is standing here with a bow and an arrow." 71.58

"There is no need for you to boast about yourselves but please show yourself to me by your deeds. A man is called valorous only based on his valour." 71.59

"You are sitting on a chariot endowed with all sort of weapons and now show me your valour either by your weapons or your arrows." 71.60

"After that with sharp arrows I shall cut off your head and it will fall like a palm fruit when the fast wind makes it fall from its stalk." 71.61

"Today my arrows bedecked with gold will drink your blood coming out through the holed created in your body by my sharp arrows." 71.62

"Thinking that I am only a boy, you should not disregard me. Whether I am a boy or old man, you should know me as a god of death in the battle field for do you not know that Vishnu as a boy measured the world using three steps." 71.63

After hearing the logical and truthful words of Lakshmana, Athikaya got wild with anger and took out an excellent arrow. 71.64

That battle was watched by Vidhyadharas, Bhoothas, devas, Asuras, great sages, Guhyakas and many other great souls. 71.65

Then Athikaya stringing an arrow on his bow, sent it towards Lakshmana, as though he intends to shrink the atmosphere. 71.66

Then Lakshmana who is a destroyer of his enemy army cut that serpent like sharp arrow which was coming towards him by a crescent tipped arrow. 71.67

Seeing that his arrow was cut off and its snake head broken in to pieces Athikaya was greatly enraged, and prepared to send another five arrows. 71.68

The Rakshasa sent those five arrows towards Lakshmana but before they reached him Lakshmana cut them off with his sharp arrows. 71.69

After cutting off those arrows with his sharp arrows, Lakshmana, the destroyer of enemy army, selected a sharp arrow which shined like fire. 71.70

Taking that great arrow Lakshmana kept it in his great bow and stretched it to the maximum and released it. 71.71

That valorous Lakshmana using that flat jointed arrow, stretched fully and released it and it hit the forehead of that great Rakshasa. 71.72

That arrow which pierced the forehead of that very large Rakshasa and he was coated with blood and he appeared like the king of serpents of the mountain. 71.73

That Rakshasa troubled by the arrow of Lakshmana shook violently like the gates of city of Tripura shook hit by the arrow of Shiva. 71.74

That very strong one recovered his breath logically reflected "Good, by sending that arrow, you have become my great enemy." 71.75

Reasoning like that Athikaya opened his mouth widely, bent down with his huge soldiers and climbed up that chariot and roamed here and there on the chariot. 71.76

The bull among the Rakshasas took out and got hold one, three, five and seven arrows, fixed them on his bow and released those arrows. 71.77

Those arrows released from the Rakshasa leader looked like death, had golden shafts and shining like sun, brightened the sky. 71.78

Then the younger brother of Rama without any nervousness cut off those series of arrows, released by the great Rakshasa, by using many of his sharp arrows. 71.79

Seeing that his arrows were being cut off in the war, that son of Ravana who was the enemy of Indra took out a very sharp arrow. 71.80

That Rakshasa who was having great luster fixed that arrow to his bow, released it instantly and hit the approaching Lakshmana on his chest. 71.81

That son of Sumithra hit by Athikaya in the battle on his chest oozed out blood and it looked like a fluid oozing out of an elephant in rut. 71.82

That Lord then quickly made himself free from that arrow and took another sharp arrow and fixed it on his bow. 71.83

Then he fixed that arrow of fire on his bow and, the arrow of the great one as well as his bow gave out a great flame. 71.84

Athikaya then took a very lustrous Sun arrow and that arrow with a golden shaft looked like a serpent. 71.85

Then Lakshmana sent a blazing horrible arrow against Athikaya which was the staff of death of the God of death. 71.86

That Rakshasa seeing that arrow which was coming along with fire, sent another awful arrow of the Sun God against it. 71.87

Those great arrows having a burning tip struck each other in the sky and looked like two angry serpents. 71.88

Those two great arrows, even though they had a burning tip, hit one another and fell on the ground and they were reduced to ash, without flame and without luster. 71.89-71.90

Then the very enraged Athikaya, released an arrow of cane of Twashta and the valorous Lakshmana cut it off that arrow by an Indra's arrow. 71.91

Seeing that his arrow of Thwashta was struck down that lad Athikaya became enraged and fixed Yama's arrow on his bow. 71.92

Then Athikaya sent that arrow on Lakshmana and Lakshmana destroyed that arrow by sending the arrow of wind god. 71.93

Then the very angry Lakshmana rained hails of arrows on that Athikaya, which looked like a rainy cloud showering water. 71.94

When those reached Athikaya and hit his armour, their points adorned with diamonds were shattered and immediately fell on the surface. 71.95

Seeing that those arrows of his have failed, the great Lakshmana, the destroyer of enemy army, showered thousands of arrows. 71.96

That very strong Athikaya was not bothered about that rain of arrows, because his armour could never be pierced. 71.97

Then he sent a serpent like sharp arrow which hit Lakshmana on his vital parts and that Lakshmana who was a tormentor of his enemies fell unconscious for a moment. 71.98

After he regained his consciousness using four excellent sharp arrows, that Lakshmana who was a destroyer of his enemies, threw down his flag staff, killed his horses and also killed the Charioteer. 71.99-71.100

Without getting flustered that son of Sumithra Lakshmana went on sending arrows exactly aiming at the Rakshasa for getting that Rakshasa killed. 71.101

That best among men was not able to cause any injury on him in that battle and then the wind god came to him and spoke as follows. 71.102

"He is protected by a boon of Brahma and has armour which cannot be split and he can be killed only by the arrow of Brahma and not by any other means. That very strong Athikaya cannot be killed by any other arrow." 71.103

Hearing the words of the wind God, Lakshmana who had valor equivalent to Indra, took the arrow of Brahma and fixed that arrow quickly and with terrific force. 71.104

When that arrow of boon which was extremely great was fixed by Lakshmana on his bow, all the directions, the sun and moon, the great planets and the sky were frightened and earth also made an uproar. 71.105

After having fixed that arrow of Brahma with feathers on his bow which was similar to the messenger of God of death, Lakshmana released that arrow which was like a thunderbolt on the son of the enemy of Indra. 71.106

Athikaya saw that arrow, released with great force by Lakshmana, speedily moving similar to wind, having pretty wings and variegated feathers, burning with light like a flame looking like a thunderbolt, approaching him. 71.107

That valorous Athikaya, with great speed, struck it with very many sharp arrows but that arrow released by Lakshmana reached very near him. 71.108

Seeing that blazing arrow, looking like Yama the lord of Death and black in colour, approaching him, Athikaya then struck it with spike, spear, mace, axe and arrows 71.109

But that arrow burning like fire made all those weapons as waste cut off Athikaya's head wearing a crown and carried it away. 71.110

That head with its crown, destroyed by Lakshmana fell down on the earth like a peak of Himalaya mountain. 71.111

Noticing that Athikaya had fallen to the ground with his cloths and ornaments scattered everywhere, al the surviving Rakshasas became greatly upset. 71.112

Many of those depressed Rakshasas, dejected as they were, showing fatigue born out of fighting in their faces, suddenly began to shout loudly, with their voices in discordant notes. 71.113

After their leader was killed, all other Rakshasas were frightened and not interested to fight ran away with their faces towards the city of Lanka. 71.114

The very many monkeys greatly overjoyed, with their faces like fully opened lotus flowers, honoured Lakshmana whose desire was fulfilled, when that dangerous Rakshasa was killed by him. 71.115

Lakshmana becoming greatly happy after that very strong Athikaya was killed and after being honoured by other monkeys, speedily went to the proximity of Rama. 71.116

This is the end of Seventy First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

72. Ravana is Upset

[The slaying of Athikaya shook Ravana. He thinks over and finds that many of his great warriors have been killed. He also is not able to understand how Rama and Lakshmana broke the tie of Indrajit. He then goes back to his home.]

Hearing that Athikaya was slain by the great Lakshmana the king Ravana became very anxious and spoke these words. 72.1

"Dhoomraksha, who was greatly impatient Akampana who was excellent among in the use of all weapons as well as Prahasta and Kumbhakarna were all killed by Rama, who never gets tired in the in battle. These mighty and valorous Rakshasas longing for battle, who normally conquer their enemies and who were never defeated in battle by the enemies, along with their armies were killed. Many other mighty warriors with colossal body and great valour, skilled in use of weapons have also been slain." 72.2-72.4

"My son Indrajit who is very famous for his strength and valour tied those two brothers using very horrifying arrows due to boons received by him." 72.5

"That terrific tie by the arrow cannot be broken by devas, strong Asuras or horrifying Gandharwas, Yakshas and serpents. But those brothers Rama and Lakshmana got themselves released and I do not know whether they did it by their power, illusion and sorcery." 72.6-72.7

"All those very valorous Rakshasas who set out at my command have been killed by the very strong monkeys." 72.8

"Now I do not find any person capable of destroying the valorous Rama. Lakshmana, Sugreeva accompanied by their army in this battle." 72.9

"Alas, By the very strong Rama using his greatly strong weapons and his valour, all these Rakshasas have been killed." 72.10

"Some regiments of the army have to protect this city and also some have to guard the Asoka forest where Sita is there." 72.11

"We should know all the spots where our regiments are placed and also know about those who come in and go out of the city again and again." 72.12

"Oh Rakshasas, please stay on all sides of your own armies as the positioning of all those monkeys needs to be watched." 72.13

"Neglect should not be shown to monkeys in any way at any time, either at evening or at midnight or at dawn. You have to watch whether the army of our enemy is fervently active or advancing or staying where it was." 72.14-72.15

All those very strong Rakshasas who heard the words of the king of Lanka, followed those orders perfectly and precisely stood by what has been told." 72.16

Ravana the king of Rakshasas after instructing them like that, suffering great and terrible sorrow, went back inside his palace. 72.17

Burning with the fire of anger that very strong king of Rakshasas, then thought over the loss of his son and again and again sighed. 72.18

This is the end of Seventy Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

73. Indrajit at Battle Field

[Seeing Ravana as despondent, Indrajit enters the battle field. He performs a sacrifice to Brahma and gets good omens. He hits and troubles all monkey leaders as well as Rama and Lakshmana. Rama and Lakshmana pretend that they have been knocked off. But they actually fall senseless and Indrajit goes back to Lanka.]

Then those surviving Rakshasas hastily told Ravana that Devantaka, Trishira and Athikaya, the greatest among the Rakshasas have been killed. 73.1

Ravana the prosperous king of the Rakshasas hearing about their deaths, with eyes full of tears thought about the horrifying destruction of his son and the killing of his brothers and intensely thought as to what should be done. 73.2

Seeing the king in a pitiable state, drowned in the ocean of sorrow, Indrajit the son of the king of Rakshasas and a very good charioteer spoke to him as follows. 73.3

"Oh father you do not deserve to fall under this embarrassment, when me the Indrajit is alive for any one stuck by me, who is the enemy of Indra cannot remain alive." 73.4

"Today you would see Rama and Lakshmana dead with all their body split by my arrows and undistinguished lying on the earth." 73.5

"listen to the oath of this enemy of Indra which is firm, based on his valour and divine blessings. Rama along with Lakshmana with great many arrows struck on them would be defeated by me." 73.6

"Now itself, Indra, Yama, Vishnu, Rudra, Sadhyas, Fire God, Sun god and the moon can see my unlimited valour which is like that of Vishnu in the sacrificial ground of Bali, the king of Rakshasas." 73.7

After saying this, enemy of heaven whose mind was under his control asked permission of the king and got in to his chariot which moved with the speed of the wind and drawn by many excellent donkeys. 73.8

The greatly lustrous, destroyer of enemies after he climbed on the chariot which was like the chariot of the Sun God went to the place where the war was in progress. 73.9

Many strong Rakshasas with terrific power, with joy, holding excellent bows in their hands, carrying lances, sharp-edged spears, swords, axes and maces as also armed with Bhushundis [probably a kind of fire arms], mallets, cudgels, Shataghnis [cylindrical piece of wood studded with iron spikes] and iron rods, followed that great Indrajit. Some rode on the back of elephants, some ascended excellent horses, tigers, scorpions, cats, donkeys and camels. 73.10-73.13

That enemy of heaven along with blowing of conches and great sound from drums went to the battle field praised by the Rakshasas. 73.14

That tormenter of the enemies with imperial umbrella as white as a conch and a moon shined like the full moon on the sky. 73.15

Then that valorous one, the foremost among those who wield the bow, wearing several golden ornaments was fanned by hand held fans with gold handles. 73.16

Seeing him departing surrounded by a huge army that glorious Ravana, the king of Rakshasas spoke as follows. 73.17

"Oh son, no one can stand before your chariot and you have won over Lord Indra and so what to tell of a mere man and so go and kill that Raghava." When the king of Rakshasas spoke like this Indrajit accepted those great blessings. 73.18

With Indrajit whose splendour was equal to the Sun and with no warrior capable of facing him as a rival, the city of Lanka shined like the Sun. 73.19

That greatly lustrous destroyer of enemies after reaching the battle field, made several Rakshasas stand around his chariot. 73.20

Then, that foremost of Rakshasas, having a luster equal to that of fire, with excellent sacrificial chants, performed a sacrifice, as per rules, making an oblation to the fire. 73.21

That valorous leader of Rakshasas offered oblations to fire there, with garlands and pounded sandalwood, including clarified butter and parched grain. 73.22

That sacrificial rite was performed with weapons serving as Samiths, chips of Vibhishaka tree serving as fuel, then using red pieces of cloth and the sacrificial ladle made of iron. 73.23

Duly spreading fire with sacrificial sticks [in the form of other weapons] accompanied by lances there, Indrajit brought the neck of a live goat of dark hue. 73.24

From that sacrificial fire which was set ablaze in which that live offering was done, several signs appeared which indicated victory. 73.25

The fire which shined like molten gold rose up on its own and had flames rotating from left to right and accepted that oblation. 73.26

Indrajit who was an expert in using sacred arrows invoked the arrow of Brahma and charged it on his bow, chariot and everything. 73.27

When that arrow was being invoked and the sacrificially propitiated, the atmosphere including the sun, the moon and the lunar mansions trembled. 73.28

Having satisfied the fire with oblations, Indrajit, who was shining like the fire, having a might similar to that of Indra, and possessing an unimaginable prowess, became himself invisible in the sky, with the bow, arrows, sword, chariot, horses, charioteer and all. 73.29

Then the Rakshasa army with huge number of horses and chariots and shining with flags and banners set out with interest in fighting and roared. 73.30

They killed the monkeys in the battle field using many wonderful ornamented arrows which had great speed as well as lances and goads. 73.31

Seeing those Rakshasas, the very angry Indrajit told them, "All of you fight with enthusiasm to kill all the monkeys." 73.32

Then all those Rakshasas with a great roar, thirsting for victory, rained showers of arrows on those monkeys. 73.33

Indrajit also along with other Rakshasas joined the battle and destroyed the monkeys with Nalika [broad] arrows, steel arrows, maces and clubs. 73.34

Those monkeys, who were holding trees and mountains, when they were hurt rained mountains and trees on Indrajit. 73.35

The greatly lustrous and strong Indrajit became angry and wounded the bodies of monkeys. 73.36

The very angry Indrajit made the Rakshasas extremely happy by killing Monkeys by nines, fives and sevens with a single arrow. 73.37

Using the sun like arrows decked in gold, that valorous one who was invincible destroyed the monkeys in battle. 73.38

Being hit by the arrows, the limbs of monkeys were severed and they fell down with their desires crushed, like Rakshasas fell in the battle with Devas. 73.39

Those great monkeys with great anger ran against Indrajit who was tormenting them like a sun with arrows similar to the rays of the Sun. 73.40

Then those monkeys with their limbs severed and losing consciousness became more perturbed by being dampened by blood and ran away. 73.41

Those monkeys with mountains as weapons roared in the battle without turning back sacrificed their lives with great courage for the sake of Rama. 73.42

Continuing to stay in the battle-field those monkeys rained trees, rocks and mountain peaks on Indrajit. 73.43

Those stones and trees which were rained and which could take life were prevented by the greatly lustrous son of Ravana who was a great conqueror. 73.44

After that the Lord [Indrajit] shot his arrows, which were like fire and looking like serpents, on the army of monkeys. 73.45

Indrajit struck Gandhamadana with eighteen sharp arrows and Nila who was standing far away with nine arrows. 73.46

That great hero with seven arrows which can tear asunder the vital parts struck Mainda and with five arrows he struck Gaja in that battle. 73.47

He then struck Jambavan with ten arrows and Nila with thirty arrows. He also struck Sugreeva, Rishabha, Angadha and Dvididha with sharp and terrific arrows endowed with boons and made them breathless. 73.48

That angry one, then looking like the fire of death, tormented other monkey chiefs with many arrows. 73.49

He discharged well those arrows shining like sun and which had great speed he harassed the monkey army. 73.50

That very enthusiastic one with great pleasure saw the extensive army of monkeys being drenched in blood after tormenting them with great many arrows. 73.51

Again that greatly lustrous strong Indrajit the son of the king of Rakshasas, generated a volley of arrows and destroyed the monkey army from all sides. 73.52-73.53

Leaving off his army from that great battle-field and becoming invisible, Indrajit advanced towards the monkeys and quickly rained terrific rain of arrows on those armies of monkeys just as the black cloud causes rain. 73.54

In that great battle the bodies of the mountain like monkeys just like magic were torn in to pieces and they roared in a pitiable voice and fell down on the earth, like the mountains struck by Indra's Vajrayudha. 73.55

As the Rakshasa Indrajit, the enemy of Indra remained concealed by his magical powers the monkeys in the war only saw arrows with pointed tips falling on their army. 73.56

That great Lord of the Rakshasas covered all the directions with hundreds of arrows having sharp point and luster of the sun and tore the bodies of the monkey chiefs. 73.57

He rained greatly, pikes, swords, axe which were shining like a flame of fire with sparks on the excellent army of monkeys. 73.58

Wounded by those arrows which were like flame of fire from Indrajit, the monkey chiefs resembled the Kimsuka trees with crimson flowers. 73.59

Those bull like monkeys with their body split by that Lord of Rakshasas, went near each other roared and fell down on the ground. 73.60

Hit on their eyes by those arrows some monkeys looked up at the sky, joined with each other and fell down on the floor. 73.61

With lances, spikes and sharp arrows, charged with powerful chants, Indrajit the excellent Rakshasa struck all those foremost of monkeys, namely Hanuman, Sugreeva, Angadha, Gandhamadana, Jambavan, Sushena, Vegadarshina, Mainda, Dvididha, Nila, Gavaksha, Gavaya, Kesari, Hariloma, Vidyuddamsotra, Suryanana, Jyothimukha, a monkey called Dadhimukha, Pavakaksha, Nala as also a monkey named Kumuda. 73.62-73.65

Tearing the important monkey warriors by his mace and arrows, which were golden in colour, Indrajit rained large many arrows which were equal to the rays of the sun on Rama and Lakshmana. 73.66

Not bothering much about that rain of arrows and treating them as just rain, the greatly lustrous Rama looked around and then spoke to Lakshmana as follows. 73.67

"Oh Lakshmana this enemy of the king of devas has been using great arrows and throwing down the army of monkeys and is also tormenting us without break by his sharp arrows." 73.68

"How can the very strong and well prepared Indrajit, who has got boons from Lord Brahma and who conceals his terrible form from us and who stands prepared to shower weapons be killed by us in the battle today?" 73.69

"I think that the God who was self born who is beyond thought presides over this arrow and oh wise one, with an un-distracted mind you bear with me these hail of arrows." 73.70

"Let that lord of Rakshasas who is better than all be covered by multitude of arrows and let the army of Sugreeva whose leaders have all fallen look drab." 73.71

"Finding both of us have fallen unconscious without displaying any joy or anger after having desisted from fighting, Indrajit will certainly return to Lanka, after having obtained laurels of battle in its beginning itself." 73.72

After that Rama and Lakshmana were struck by very many arrows of Indrajit and the lord of the Rakshasas after hurting both of them, roared with joy in the middle of the battle. 73.73

Thus causing the army of monkeys along with Rama and Lakshmana to become despondent in that battle, that Indrajit, getting praised by the Rakshasas and quickly reached the city of Lanka which was being protected by Ravana's army. Then, Indrajit cheerfully informed all that had happened, to his father. 73.74-73.75

This is the end of Seventy Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

74. Hanuman Brings Herbal Mountain

[Vibheeshana and Hanuman search for the wise Jambavan and find him out. Jambavan tells Hanuman to bring herbs from Rishabha Mountain in Himalayas to cure Rama and Lakshmana. Hanuman reaches Himalayas and since the herbs are not visible to him, Hanuman brings the mountain itself. Rama, Lakshmana and all wounded monkeys are cured. Hanuman takes back that mountain.]

Then in the battle front Rama and Lakshmana were knocked down senseless and all the leaders of monkey army fainted. Sugreeva, Nila, Angadha and Jambavan did not understand what needs to be done. 74.1

Seeing that the entire army looked worried, the most intelligent Vibheeshana told the king of monkey warriors and others these matchless consoling words. 74.2

"Those two gentle ones honouring the chant of Lord Brahma have submitted themselves to be knocked down by the arrows of Indrajit and have become dejected and greatly tired and there is no need for great worry among you." 74.3

"That greatly fast arrow of Brahma was given to Indrajit by Lord Brahma himself and honouring that the princes Rama and Lakshmana have fallen down in the battle and so this is not the time for sorrow." 74.4

Then Hanuman, the son of wind god honoring the arrow of Lord Brahma, after hearing these words of Vibheeshana spoke as follows. 74.5

"Let us console all those monkeys who are surviving among this army, after being struck by the arrow." 74.6

Then those two valorous Hanuman and Vibheeshana together roamed about the battle field with burning torches in their hands. 74.7

Hanuman and Vibheeshana saw that the battle-field was, covered on all sides, with mountain-sized monkeys fallen with their tails, arms, thighs, feet, fingers and heaps of heads fractured with blood oozing from their limbs and urine flowing out. The earth was also covered with flaming weapons fallen all around. 74.8-74.9

Vibheeshana and Hanuman saw Sugreeva, Angadha, Nila, Sharabha, Gandhamadana, Gavaksha, Sushena, Vegadarshi, Mainda, Nala, Jyotimukha and a monkey called Dvididha, who were struck down on the battle-field. 74.10-74.11

Sixty seven crores energetic moneys in the fifth and last subdivision of the day by the arrow of the Lord Brahma. 74.12

In the great ocean like great army of monkeys which had fallen down by the arrow, Hanuman along with Vibheeshana started searching for Jambavan. 74.13

Then Vibheeshana seeing that valorous son of Lord Brahma who was by nature old, looking conspicuous because he was struck by hundreds of arrows and who looked like fire which had been put out, spoke to him as follows. 74.14

"Oh revered one, perhaps by these great and sharp arrows, your life has not been destroyed" and hearing these words of Vibheeshana, that great bear Jambavan, with lots of difficulty spoke these words. 74.15-74.16

"Oh king of Rakshasas, oh great hero, I am able to recognize your voice only as I am not able to see, because my eyes and limbs have been struck by sharp arrows." 74.17

"Oh Rakshasa of good manners, Is Hanuman, the monkey chief, who is the son of Anjana and the wind God, who is living only for his sake, alive?" 74.18

Hearing these words of Jambavan, Vibheeshana asked him, "Leaving out the gentle Rama and Lakshmana, why are you enquiring about Hanuman?" 74.19

"Oh gentle one, You are not showing the same love that you show towards Hanuman towards the king Sugreeva, Angadha as well as the princes of Raghu clan." 74.20

Hearing these words of Vibheeshana, Jambavan told "Oh tiger among Rakshasas, please hear, why I am enquiring about Hanuman." 74.21

"If that valorous one is alive, then if the entire army has been killed are unhurt but if Hanuman has given up his life, we are all dead, even if we are alive." 74.22

"Oh dear lad, only if valorous Hanuman who is equal to wind as well as equal to fire is holding to his life, there is a hope for all of us." 74.23

Then Hanuman the son of wind God approached that very old Jambavan, did salutations as per rules and then with modesty held his feet. 74.24

Hearing Hanuman, That Jambavan, the greatest among monkeys whose sense was perturbed, considered himself to be born once more. 74.25

Then the greatly lustrous Jambavan spoke to Hanuman, "Please come, oh tiger among monkeys, it is your duty to protect all monkeys." 74.26

"You are a great friend of all these monkeys possessing great valour and there is no other person like you. Since I do not see any other person to do the job, it is the correct time for you to show your valour." 74.27

"You please make the army of monkeys and bears happy and heal the wounds of arrow on Rama and Lakshmana." 74.28

"Oh hanuman you need to travel to the greatest mountain Himalayas by travelling, higher and higher over the ocean." 74.29

"Oh destroyer of enemies, there you would see the best of the mountains Rishabha and the very powerful peak Kailasa, which is of golden colour." 74.30

"Oh valorous one, in the middle of those two peaks, you will see a shining, matchlessly brilliant mountain of herbs containing all medicinal herbs." 74.31

"Oh tiger among monkeys growing on the top of that mountain are for shining herbs and you would see them making all the ten directions shine." 74.32

"You can see there, Mrita Sanjivani [capable of restoring the dead to life], Vishalyakarani [capable of extracting weapons and healing all wounds inflicted by weapons], Suvarnakarani [restoring the body to its original complexion] and Sandhani, the great herb [capable of joining severed limbs or fractured bone]." 74.33

"Oh Hanuman you should quickly collect all of them and oh son of the carrier of scents, then you would bring relief to these monkeys by giving them soul." 74.34

The great monkey Hanuman after hearing these words of Jambavan was infused with happiness and strength, just like ocean gets momentum by the wind. 74.35

Standing on the Trikuta Mountain and pressing that great mountain by his legs, Hanuman looked like a second mountain. 74.36

When he kept on increasing the pressure by his feet, that mountain was not able to bear it and sank. 74.37

The trees on the mountain fell down, pressed by Hanuman and due the speed of the monkey, the ground got fire and the peaks got broken. 74.38

The other monkeys were unable to stand on that great mountain which started to reel while it was being pressed and trees and the stones on it got broken. 74.39

The city of Lanka was confused by panic when its principal gates were broken and the city appeared to dance at night. 74.40

Hanuman became equal to the mountain and pressed the mountain by his feet and the earth along with the ocean began to shake. 74.41

From that mountain, Hanuman then ascended to the Mount Malaya, appearing like Mounts Meru and Mandara, filled with several kinds of waterfalls, full of many trees and creepers, having Kamala and Utpala lotuses blooming, visited by devas and Gandharvas, having a height of sixty Yojanas, frequented by Vidyadharas, a number of sages and Apsaras, filled with various kinds of animal-troupes and illuminated by many caves and then Hanuman grew his body, appearing like a cloud, bewildering Yakshas, Gandharvas and Kinnaras. 74.42-74.45

Pressing that mountain with his feet and opening his mouth which shined like forest fire and frightening the Rakshasas, Hanuman roared loudly. 74.46

Hearing that loud sound of the clamouring roar, the great Rakshasas residing in Lanka were not able to stir anywhere. 74.47

That very valorous Hanuman who was the destroyer of enemies offered salutation to the ocean and made up his mind to carry out that prime job for the sake of Rama. 74.48

Raising his tail which resembled a serpent, bending his back, contracting his ears and opening his mouth which shined like terrific forest-fire, Hanuman jumped into sky, with head long speed. 74.49

By his great speed, he carried away large number of trees, mountains and some ordinary monkeys. Driven up and away by the speed generated from his arms and thighs, they fell down in water when their speed diminished. 74.50

Stretching his both arms which looked like coiled serpents that Hanuman with a strength similar that of Garuda proceeded towards the great Himalaya Mountains with the energy which he drew from all the four directions. 74.51

Noticing the sea, whose waves along with its water were made to agitate and all whose creatures were caused to whirl round, Hanuman quickly speeded up, like the wheel loosed by the fingers of Lord Vishnu. 74.52

Seeing the mountains, flocks of birds, lakes, rivers, ponds and great towns which were full of people Hanuman proceeded towards the Himalaya mountains with the speed equal to his father the wind God. 74.53

That valorous Hanuman with valour equal to his father lost his tiredness and speedily travelled through the orbit of the Sun. 74.54

Travelling with great speed, which was equal to that of wind, shaking all the four directions with echo, that Hanuman who was a tiger among monkeys rushed towards Himalaya mountains. 74.55

That great monkey Hanuman who possessed great valour remembering the words of Jambavan suddenly saw the Himalaya Mountains. 74.56

Going to Himalayas he saw that greatest among mountains which was shining with various types of waterfalls, different type of caves and streams and summits which looked like white clouds as well as huge number of trees. 74.57

Approaching that very great king of mountains, with excellent peaks, he saw great hermitages, inhabited by very many great sages. 74.58

He saw the abode of Brahma, Kailasa the abode of Shiva, the abode of Indra the lord, the arrow-discharging place of Rudra, the place of Hayagriva, the shining place at which Brahma's head fell down, the sun-god and Kinkaras. 74.59

He saw the home of Agni, the home of Khubera which was shining like the sun, the spot where Viswakarma tied the Sun, the seat of Brahma, the place where Shiva's weapons are kept and then also the navel of earth. 74.60

He saw the tip of Kailasa, the great stone of Himalaya. The Rishabha Mountain, the tall mountain of gold which shines due to its rare medicinal herbs and which is the lord of mountains on which all herbs grew. 74.61

Seeing that mountain shining like a huge place of fire, Hanuman, the son of the emissary of Indra [Wind], was surprised to see the mountain of herbs and started searching for the required herbs. 74.62

That great monkey, who was the son of wind god having travelled several thousands of Yojanas, walked around the mountain in search of the herbs. 74.63

All those great medicinal herbs which were on the great mountain, knowing that somebody was searching for them vanished to their sight. 74.64

When that great soul was not able to see them with a very great anger he roared and not able to bear it, with eyes as red as fire told this to that king of mountains. 74.65

"Oh king of mountains, it is clear that you have not shown any pity towards Rama and please see yourself crushed to pieces by the great strength of my arms." 74.66

Then catching hold of the summit of the mountain which had thousands of minerals, elephants and gold. he shattered the crest of the mountain and with the shining crest he speedily jumped up from there. 74.67

Having uprooted the mountain and frightening all the worlds including leaders of devas and Dhanavas and being praised by many devas, Hanuman sprang up on the sky and proceeded back with the speed of an eagle. 74.68

Holding that peak, as lustrous as the Sun that Hanuman, who resembled the Sun, reached the orbit of the Sun and shined like second Sun in the nearby place of the sun. 74.69

When the son of the carrier of the scents who resembled a mountain, with that mountain travelled in the sky he appeared like Lord Vishnu with his shining wheel with thousand edges in his hand.74.70

Seeing him the monkeys made great noise and seeing them Hanuman also produced a sound and with this great noise, Lanka roared more terribly. 74.71

Then he descended on the king of mountains in the middle of army of monkeys and having offered salutations to the monkeys holding his head bent and low, he embraced Vibheeshana. 74.72

Inhaling the scent of that great medicinal herbs, both the sons of the human king, immediately got healed of their wounds and all other monkey warriors also got up. 74.73

By the fragrance of those most powerful medicinal herbs, all those monkey-warriors who were earlier dead were healed within a moment of their wounds, relieved of their pain, even like those who are asleep getting up at the close of night. 74.74

From the day that war began between monkeys and Rakshasas, under the orders of Ravana all those Rakshasas who were killed by the monkey chiefs were being thrown away in the ocean for the sake of their honour. 74.75-74.76

Then that monkey who was the son of the carrier of scent, took back that powerful mountain full of medicinal herbs to its place and returned quickly and joined Rama. 74.77

This is the end of Seventy Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

75. War Intensifies

[As per suggestion of Sugreeva, the monkey army starts burning the town of Lanka and Lakshmana gives arrow support. The sons of Kumbhakarna, along with the big army of Rakshasas, come out. A huge and intense war takes place and both sides loose lot of soldiers.]

Then greatly lustrous king of Monkeys Sugreeva spoke these meaningful words Hanuman for the sake of informing him as to what needs to be done. 75.1

"Because Kumbhakarna and his sons have been destroyed, Ravana is not in a position to further destruction." 75.2

"Whichever monkeys have great strength which is equal to lions, let those great monkeys with dexterity, taking burning torches rush towards the city of Lanka with an aim to burn the house of Ravana." 75.3

That awful evening after the sun has set, those excellent monkeys with burning torches went towards the city of Lanka. 75.4

When those groups of monkeys with torch in hands attacked Lanka from all directions, the Rakshasa guards having slanted eyes suddenly ran away from there. 75.5

Those monkeys who were extremely happy threw fire on those towering gates, attics, streets and various by lanes and the mansions. 75.6

Then that fire consumed thousands of houses of those Rakshasas and mansions which are like mountain fell on the ground. 75.7

Agaru, excellent very costly sandalwood, pearls, glossy gems and corals were burnt by that fire. 75.8

Linen, pretty silk, blankets made of sheep's wool, various kinds of ram's wool lot of ornaments and weapons were also burnt there. 75.9

The ornaments, saddle etc of horses which were of peculiar pattern, the chains won on the neck by elephants and polished ornaments meant for the chariots also were burnt. 75.10

Coats of mail of the warriors, the armour of the elephants and horses, swords, bows, bow-strings, arrows, lances, goads and javelins were burnt there. 75.11

The fire burning on all sides burnt blankets and rugs made of the hair of animals, whisks made of the hair of the tails, the skins of tigers, many birds, palaces inlaid with pearls and gems and various kinds of stores of arms. 75.12-75.13

Then, the fire burnt away many kinds of bright coloured houses of all the Rakshasas, who were greedily fond of their homes. The fire there burnt away hundreds and thousands of inhabitants of Lanka, who were protected by gold coloured armory and decked with garlands, ornaments and garments, with quivering eyes due to inebriation, moving with lustful walking, who were seized with fury against their enemy, who carried maces, pikes and swords in their hands, who were eating and drinking or lay fast asleep on splendid beds with their loved ones and who were decamping quickly to all sides, taking their sons with them, frightened and fearing up again and again. 75.14-75.18

The fire there burnt away the houses, which were strong, very valuable, with profound qualities, decked in gold with moon shapes and crescent shapes, which rose high with their top rooms, provided all round with beautiful windows, furnished with seats coaches etc., decorated with gems and corals, as though touching the sky, rendered noisy with notes of herons, peacocks, veena and the jingling of ornaments as also appearing like mountains. 75.19-75.21

Surrounded by that great fire the arch doors shined like a huge assembly of clouds along with lightning at the end of summer season. 75.22

The houses surrounded by burning flames of fire appeared like peaks of great mountains surrounded by forest fire. 75.23

Blessed women sleeping on the tower like mansions get scorched by fire, threw away all their ornaments and screamed loudly "Ha, Ha." 75.24

The houses also were surrounded by fire and fell like burning peaks of mountains struck by Vajrayudha of Lord Indra. 75.25

From a distance those houses which were burning appeared like the peaks of Himalaya mountains which are surrounded by fire and gave out light. 75.26

Those mansions which were being burnt set ablaze by flames appeared like Kimsukha trees full of red flowers. 75.27

With elephants let loose by their chief guards and horses being set free that city of Lanka appeared like the like ocean at time of deluge when crocodiles freely roam. 75.28

Seeing the horse set free the elephants got frightened and went back and seeing the elephants set free the horses were frightened. 75.29

When the city of Lanka was burning, due to its reflection the auspicious ocean looked filled with red coloured water. 75.30

The city that was burnt by the monkeys within a very short time appeared like the earth burning at the time of the horrifying deluge. 75.31

The great loud sound raised by the ladies who were completely covered by the smoke was heard for a distance of one hundred Yojanas. 75.32

Then the monkeys thirsting to fight jumped suddenly on the other Rakshasas, whose body had been severely burnt and they rushed out to save themselves. 75.33

The loud noise created by the monkeys and the wailing of the Rakshasas went on echoing and were heard on all the ten directions of earth and the ocean. 75.34

Having been healed of their wounds those two princes without any confusion seized two of their great bows. 75.35

Then Rama made a sound of twang with his excellent bow and by that tumultuous sound all Rakshasas were scared. 75.36

Rama who was drawing his great bow shined like Lord Shiva stretching his bow of Vedas at the time of final deluge. 75.37

The twang of the bow of Rama was heard much above the loud shouting of the monkeys and the wailing sound of the Rakshasas. 75.38

The three sounds of raised loud shout of monkeys, the wail of the Rakshasas, and twang sound of Rama's bow completely was heard in all the ten directions. 75.39

By the arrows that went from the bow of Rama made the main tower gate of the city look like the Kailasa mountain, shattered and fallen to the ground. 75.40

Seeing arrows of Rama falling on the towered mansions, the battle preparedness of the Rakshasa chief got affected. 75.41

To those lords of Rakshasas who were preparing for battle making the roars of lions, it appeared that deluge presided by Rudra has come. 75.42

The great Sugreeva commanded the leader of monkeys, "Oh monkeys, reach the gates and wage the war with the Rakshasas and if any of the monkeys who are present there and tries to escape there, by royal command he should be killed." 75.43-75.44

Seeing those monkey chiefs standing at his gate holding the flaming torches Ravana got extremely angry. 75.45

When Ravana moved his body in a disorderly fashion, due to yawning, he looked like the angry Rudra, who has assumed his form. 75.46

Greatly angry he sent both Kumbha and Nikhumbha, the sons of Kumbhakarna along with multitude of Rakshasas. 75.47

By the orders of Ravana, Yupaksha, Sonitaksha, Prajangha and Kampana along with the those sons of Kumbhakarna set out for the battle. 75.48

Ravana gave the following order to those very strong Rakshasas, "Oh Rakshasas, please go now itself roaring like lions." 75.49

Encouraged by Ravana those valorous Rakshasas shining weapons, roared again and again and started out from Lanka. 75.50

By the glitter of ornaments worn by those Rakshasas and the flaming torches held by the monkeys, the sky was made to shine from all directions. 75.51

With the shine of moon and stars in the sky and splendour of ornaments worn by both armies, the sky was made brilliant. 75.52

The moon and lustrous planets on the sky made the armies of monkeys and Rakshasas shine from all sides. 75.53

With the flames coming from half burnt houses and the lustrous agitated waves of the ocean mingled with water shined in a great manner. 75.54

That army of Rakshasas was looking awful with flags and banners, with excellent axes shaped swords, consisting of great horses, chariots and elephants, crowded with foot-soldiers of every description, distinguished by shining pikes, maces, swords, spears, lances and bows which they held. They were noted for their redoubtable valour and prowess, with shining lances and rendered noisy by hundreds of tiny bells [tied around chariots, elephants etc] and the arms of the warriors were adorned with sets of gold ornaments, their axes being brandished, mighty weapons being waved about, arrows fitted to the bows and the whole atmosphere rendered fragrant by the abundance of sandal paste, garlands and wine. 75.55-75.58

After seeing the army of Rakshasas which came full of horrifying warriors, who thundered like huge clouds and who were difficult to be defeated the army of monkeys marched against them. 75.59

The great army of Rakshasas marched jumping forward towards the army who were their enemies just like moths flying towards the flame. 75.60

The better army of that Rakshasas who were holding iron clubs and tips of arrows in their hands waved those and shined brightly. 75.61

Then the monkeys who were enthusiastic to fight the war hit those Rakshasas with trees, rocks and fists and jumped in great frenzy. 75.62

Similarly those Rakshasas with very great strength and valour, jumped on the monkeys immediately tore off with arrows the heads of those monkeys. 75.63

Some of those Rakshasas wandered in the streets with ears bitten, skulls smashed by the fists of monkeys and their limbs broken with stones. 75.64

But some monkeys with horrible look struck those chiefs of monkeys with sharp swords and drove them all over the battle field. 75.65

One warrior killed one monkey who was killing another Rakshasa, a second one threw down one monkey who was throwing down another Rakshasa; a third Rakshasa scolded another monkey who was scolding the other Rakshasa; while a fourth one chewed a monkey who was chewing another. 75.66

One of them requested for blows, another replied that yet another one is giving and another replied that he himself is giving and another said, "Why are you taking pains?" 75.67

In the very great war between Rakshasas and monkeys, some weapons were made useless, some were dug in to armours of others, long lances were lifted up and fists, pikes swords and spears were used in the war. 75.68-75.69

In the war Rakshasas killed the monkeys in tens and sevens and Monkeys made ten and seven Rakshasas fall. 75.70

The monkeys caught hold of the Rakshasas whose hair and cloth were in disarray whose spears and armours were thrown away and surrounded them from all sides. 75.71

This is the end of Seventy Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

76. Monkey Chiefs Exterminate Rakshasa Heroes

[In a great war, Angadha kills Kampana and Prajangha, Dvididha kills Sonithaksha, Maindha kills Yupaksha and Sugreeva kills Kumbha.]

When that horrifying war in which very many valorous warriors were killed was continuing, Angadha who was eager to fight in a war attacked the valorous Kampana. 76.1

Kampana invited Angadha for a war with him and hit him with speed with a mace with great anger before he was ready for a battle and Angadha reeled. 76.2

Getting back his consciousness the lustrous Angadha hurled a mountain peak and receiving that hit Kampana fell down on the ground. 76.3

After noticing that Kampana was killed in the battle, the fearless Sonitaksha rushed riding a chariot towards Angadha. 76.4

He then speedily struck Angadha with sharp pointed arrows which can tear up the limbs and with fire-like forms which can destroy the world. He struck with many sharp arrows by the names of Kshura, Kshurapra, Naaraacha, Vatsatanta, Shilimukha, Karni, Shalya and Vipatha. 76.5-76.6

The famous Angadha who was the son of Vali who was wounded in his limbs with his great strength crushed his terrific bow, chariot and arrows. 76.7

Then the very angry Sonitaksha holding a sword and a shield jumped from the chariot without hesitation. 76.8

When he with great speed jumped towards him, the strong Angadha held him by his hand, snatched his sword and made a roar like lion. 76.9

Then that Angadha cut the shoulders of that Rakshasa with that sword from left to right. 76.10

Angadha holding that large sword in his hand again and again roared and rushed towards other surviving enemies. 76.11

Then the greatly angry Yupaksha along with Prajangha attacked Angadha riding on a chariot. 76.12

Meanwhile that greatly valorous Sonitaksha who was wearing golden armlets regained his consciousness and holding an iron mace rushed towards Angadha. 76.13

The great hero Prajangha, along with the strong Yupaksa, with great anger rushed towards Angadha with a mace. 76.14

In the middle of Sonitaksha and Prajangha, that great monkey shined like the full moon in between the two constellations of Vishaka. 76.15

Then Mainda and Dvididha stood near Angadha to protect him and also to show their skill in war. 76.16

The strong Rakshasas with their colossal bodies retaliated and rushed in anger, wielding swords, arrows and maces, towards the monkeys. 76.17

Those three great monkey chiefs met the three Rakshasa lords and engaged in a great war which made the hairs to stand erect. 76.18

The monkeys collected huge trees and hurled them towards the Rakshasas but Prajangha cut all of them with his sword. 76.19

The monkeys hurled trees and rocks on the chariots and horses towards the Rakshasas but Yupaksha chopped all of them with his flood of arrows. 76.20

The famous and valorous Sonitaksha cut off the trees hurled at him by Dvididha and Mainda by his sword in the midway itself. 76.21

Holding a huge sword capable of cutting away the vital parts of the enemy Prajangha rushed towards the son of Vali. 76.22

Then that very strong lord of monkeys seeing him coming nearby struck him with a very strong Aswakarna tree. 76.23

Angadha hit that hand that was holding the sword with his fist and by that blow of the son of Vali that sword fell down. 76.24

Seeing that sword fell on the ground like a pebble, the very strong Prajangha tightened his thunderbolt like fist. 76.25

When he struck the very valorous monkey chief Angadha on his forehead. Angadha rocked there itself for a moment. 76.26

That lustrous and famous son of Vali, after he regained consciousness using his fist made the head of Prajangha fall from his trunk. 76.27

Then Yupaksha seeing that his father's brother has been killed, with tearful eyes got down from the chariot with a sword as his arrows were exhausted. 76.28

Seeing Yupaksha rushing towards him Dvidha quickly struck him on his chest with great anger and strong one also caught hold of him. 76.29

Sonithaksha seeing that his strong brother has been caught struck the very lustrous Dvidha on his chest. 76.30

That very strong Dvidha tottered when struck but pulled off the mace of Sonithaksha and lifted him. 76.31

When this was going on the powerful Maidha came nearer to Dvidha struck Sonithaksha with his palm on his chest. 76.32

Then those violent Rakshasas Sonithaksha and Yupaksha carried on a keen contest with those two monkeys in the battle field by pulling and over throwing them in a severe manner. 76.33

Using his nails Dvidha scratched the face of Sonithaksha and threw him on the flow with all his strength and crushed him. 76.34

Mainda the monkey chief was greatly enraged and crushed Yupaksha with his arms and Yupaksha fell down on the ground. 76.35

The army of the king of Rakshasas was greatly perturbed when their great warriors were killed and they then turned their faces towards the son of Kumbhakarna. 76.36

Kumbha restored the confidence of his army which came speedily towards him and seeing the great monkeys who could succeed in their aim had thrown the chief warriors of the Rakshasas, Kumbha did a feat which was difficult to do in the battle. 76.37-76.38

Then Kumbha who the best among archers taking his bow released several well composed serpentine arrows which can split opens the bodies. 76.39

His exceedingly great bow fitted with those arrows shined like a second bow of Indra with the illumination and splendour of Iravatha. 76.40

Drawing that arrow up to the ears he released those arrows with the golden shaft and feathers and struck Dvidha. 76.41

When Dvidha the great monkey chief having the splendour of Trikuta Mountain, was suddenly struck by that arrow, with feet swaying here and there he fell down throbbing. 76.42

Seeing that his brother was defeated in that great battle Mainda took a very large stone and rushed with speed to attack that Rakshasa. 76.43

When that stone was thrown at him by the strong one, that Rakshasa Kumbha broke it in to pieces by five shining arrows. 76.44

Then Kumbha selected another arrow resembling a serpent and having a good tip and struck the chest of the brother of Dvidha. 76.45

When that monkey chief was hit by that arrow on his vital parts, he fainted and fell on the ground unconscious. 76.46

Angadha seeing that both his very strong uncles have fallen down rushed with speed towards Kumbha who lifted his bow. 76.47

Using five steel arrows and with three other sharp arrows Kumbha pierced Angadha who was coming towards him, like a elephant is pierced by the goad. 76.48

Then again that valorous Kumbha pierced Angadha with many more sharp arrows decked in gold with sharp and harsh tips. 76.49

That Angadha the son of Vali though he was wounded with sharp arrows did not bother much and rained rocks and trees aimed at head of Kumbha. 76.50

The glorious son of Kumbhakarna then cut off all those trees thrown by the son of Vali and broke the stones. 76.51

Noticing that Angadha was rushing towards him, Kumbha pierced his brows with his arrows, just like an elephant is attacked by flaming torches. 76.52

Since blood which was flowing covered one of his eyes, he covered his eyes dampened with blood and caught hold of a great sala tree which was nearby with another hand. 76.53

In the battle field he bend a little uprooted that huge tree along with his branches and held it with his hand. 76.54

While all the Rakshasas were staring at it Angadha with great speed hurled that tree which was like Mandara mountain and was as tall as flag of Indra. 76.55

With seven sharp arrows which were capable of splitting the body Kumbha chopped of that tree and greatly perturbed Angadha fell down unconscious. 76.56

Seeing that Angadha had fallen down and sunk in the ocean of depression the monkey chiefs informed the matter to Rama. 76.57

Hearing that Angadha was in great pain in that great battle, Rama sent out monkeys under leadership of Jambavan. 76.58

Those valorous monkeys hearing the order of Rama rushed towards Kumbha who was holding a bow in his hand. 76.59

Holding trees and stones in their hand and with blood red eyes due to great anger desirous of defending of Angadha they rushed. 76.60

The enraged Jambavan, Sushena and Vegadarshi, the monkey ran up towards Kumbha the son of Kumbhakarna to attack him. 76.61

Seeing those very strong monkeys nearer to him Kumbha flooded and covered them with very sharp arrows similar to one stops the stream by use of a rock. 76.62

When the great monkeys reached within the ambit of his arrows, they were not able to even see him, just like a ocean cannot overstep its shore. 76.63

Seeing those troops of monkeys being tormented by a flood of arrows, Sugreeva the king of monkeys, keeping Angadha his brother's son in the rear, rushed headlong towards Kumbha in the battle, as a swift as a lion would pounce upon an elephant walking along the slopes of a mountain. 76.64-76.65

Uprooting many large trees including an Aswakarna tree that king of monkeys hurled them on Kumbha. 76.66

That Kumbha the son of Kumbhakarna cut off all those which were raining from the sky which was very difficult job using very sharp arrows. 76.67

Kumbha, who was skilled in hitting the target, with his sharp arrows like the like the horrifying Shatagunis [pieces of iron spikes]. 76.68

The very strong and famous Sugreeva who saw that Kumbha had chopped off the rain of trees was not bothered. 76.69

Tolerating those arrows which hit him Sugreeva took away Kumba's bow which was shining like a rain bow and broke it all once. 76.70

Then bouncing after doing this difficult job, the very angry Sugreeva spoke to Kumbha who was looking like an elephant whose tusk is broken. 76.71

"Oh valorous elder brother of Nikumbha, your valour and speed with which you send the arrow are astounding. Both Ravana and you are equal in subjugating the Rakshasa force and in majesty." 76.72

"Oh Kumbha who is similar to Prahlada, Mahabali, Indra, Kubera and Varuna, you alone were born as strong as your father." 76.73

"Even Devas cannot win over you even when you are alone and holding a spear, Oh destroyer of enemies with long arms. Since worries cannot upset a person who has subdued his senses, exhibit your valour and see my actions in return." 76.74-76.75

"Ravana the brother of your father due to boons received by him, used to attack devas and Dhanavas but Kumbhakarna on his part used to tolerate devas and Asuras." 76.76

"In use of bow you are equal to Indrajit and in fame equal to Ravana and so in the world of Rakshasas you are the best in strength and valour." 76.77

"Let all the beings witness the great and wonderful fight between you and me, which would be like the fight which took place between Indra and the Rakshasa called Shambhara. 76.78

"You have already done a matchless act and due to your mastery in arrows great monkey heroes who had terrific valour have fallen down." 76.79

"Oh valorous Rakshasa, due to your being tired after your engagement in war, you were not killed by me, due to the fear that the world would find fault with me. So after taking rest find out about my strength." 76.80

Recognizing those insulting words of Sugreeva Kumbha's luster increased like the luster of the sacrificial fire increases when Ghee is offered to it. 76.81

Then Kumbha caught hold of the arms of Sugreeva and breathing heavily again and again like elephants in rut, they fastened their body with each other and releases flame and smoke from their faces due to their tiresomeness. 76.82-76.83

By the trampling of their feet, the earth sank down and due to their whirling movements the ocean became turbulent. 76.84

Then Sugreeva tossed Kumbha in to the salty ocean and by the swift fall there Kumbha was able to see the bottom of the sea. 76.85

Due to the falling of Kumbha in it the waters in the ocean rose equal to the height of Vindhya mountains spreading on all sides. 76.86

The very irritated Kumbha jumped up from there, threw down Sugreeva and struck him on his chest with his fist which was like a thunder bolt. 76.87

Sugreeva's armour was broken and even some blood oozed out and his cage of bones gave a counter strike to that awfully forceful fist. 76.88

The hit by the force of the fist, the pain resembled the fire bursts on the top of Mount Meru born out of burst of lightning. 76.89

Then the very strong Sugreeva, who was the foremost of all monkeys who was struck by Kumbha tightened his fist which was like a thunderbolt. 76.90

Then that valorous Sugreeva brought down his clenched fist, which shined like Sun surrounded by thousand rays on the chest of Kumbha. 76.91

Due to the forceful hit by the fist that Rakshasa fell down exhausted, like a fire whose flame was exhausted. 76.92

That Rakshasa who was hit by the fist of Sugreeva dropped down like the planet Mars with splendid rays falling from the sky accidentally. 76.93

When Kumbha was killed by the king of all monkeys who had very great valour, the earth, mountains and the forests trembled and Rakshasas were greatly fear struck. 76.94

This is the end of Seventy Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

77. Hanuman Kills Nikumbha

[Nikumbha, brother of Kumbha, attacks Hanuman to revenge his brother's death but he is killed by Hanuman.]

Seeing his brother was killed by Sugreeva Nikumbha with anger capable of burning to ashes looked at Sugreeva. 77.1

Then the courageous Nikumbha took an iron club which was as big as the tip of the Mandhara Mountain which was bright and was decorated by flower wreaths and which was provided with iron plates measuring five digits. 77.2

It was enclosed in gold with diamonds and rubies studded on it and looked like the death dealing staff of Lord Yama and monkeys were dismayed on seeing it and Rakshasas regained their courage. 77.3

Wielding that weapon, which in size resembled the flag staff of Indra, the very valorous Nikumbha roared, opening his mouth wide open. 77.4

His chest was decorated by a medal of Gold and he had decorated his hands with pretty bracelets, his ears were decorated by pendants, his neck by splendid garlands and with these ornaments and his club, Nikumbha shined like a clouds with its thunder and lightning along with a rain bow. 77.5-77.6

The great Nikumbha holding that club in his hand, hurled that club with the luster of the sun on the breast of the mighty Hanuman. 77.7

The sky appeared whirling round when Nikumbha swung the iron club and appeared as if the city of Alaka along with palaces of Gandharwas went round with great speed around and moon, stars and planets joined this race. 77.8

The fire like Nikumbha, with the shine generated by his club and ornaments, who was greatly angry, was difficult to be approached like the fire at final deluge. 77.9

Due to fear neither Rakshasas nor monkeys were even able to move but the very strong Hanuman stood before Nikumbha baring his chest. 77.10

The strong Nikumbha with hands which were similar to a club hurled his club which was shining like the Sun on the chest of the strong Hanuman. 77.11

That club which fell on the rock like broad chest of Hanuman, immediately broke in to hundreds of pieces and fell like meteors from the sky. 77.12

That great monkey was not moved by that hit of the club and stood like a mountain at the time of earth quake. 77.13

That great monkey who was extremely strong after being struck by the club, clenched his fist with very great force. 77.14

The greatly lustrous, valorous, swift Hanuman who was as powerful as the wind God lifted his fist and hit the chest of Nikumbha with very great force. 77.15

By his hit, the vital parts of the Rakshasa broke up and blood started flowing from him and then he resembled a black cloud with lightning. 77.16

But Nikumbha was unmoved by that great blow and recovered quickly and caught hold of that mighty monkey Hanuman. 77.17

Seeing the strong Hanuman was lifted off the ground by Nikumbha in the battle ground, the residents of Lanka gave rise to a huge roar of joy. 77.18

Though he was being carried away Hanuman, the son of wind God struck that Rakshasa with his fist which was like a thunderbolt. 77.19

Freeing himself from the hold Hanuman, the son of wind God threw that Nikumbha down on earth and showered blows on him. 77.20

Throwing down Nikumbha with great force on the earth with supreme effort, Hanuman descended on him, leapt on his chest and pounded him with great speed. 77.21

Then he caught hold of his head, twisted his neck and tore off his huge head when he was greatly roaring. 77.22

While Nikumbha who was roaring was killed by the son of wind god there ensued a huge fight between Rama and the very angry Makaraksha who was son of Khara. 77.23

When Nikumbha had expired, the monkeys shouted with joy and all directions echoed with satisfaction and the heavens appeared to crumble and the Rakshasas were fear struck. 77.24

This is the end of Seventy Seven Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

78. Makaraksha Goes to War

[Makaraksha, who is the son of Khara, goes to the battle. He sees many bad omens; but continues to the battle field.]

Hearing the death of Nikumbha and the fall of Kumbha, Ravana was greatly enraged and burnt like fire. 78.1

Completely filled with both anger and sorrow, the Rakshasa king ordered Makaraksha, the son of Khara as follows. 78.2

"Obey my command and go with an army, Oh son and kill Rama as well as Lakshmana along with their monkey army." 78.3

Hearing the order of Ravana, that Rakshasa called Makaraksha, the son of Khara who considered himself as valorous said, "I will do". 78.4

Then after saluting the ten necked one, he went round him and that strong one obeying the orders of Ravana left that shining palace. 78.5

That son of Khara commanded an army chief who was nearby to speedily bring him a chariot as well as the army. 78.6

Hearing his words, that Rakshasa who was an army chief brought a chariot as well as army to his proximity. 78.7

Going round the chariot that Rakshasa summoned the charioteer to speedily drive the chariot to the battle field. 78.8

Then Makaraksha addressed all Rakshasas and told them, "Oh Rakshasas, all of you start fighting in front of me." 78.9

"The great king of Rakshasas Ravana has ordered me to kill Rama and Lakshmana in this battle." 78.10

"Oh Rakshasas, with excellent arrows, I would kill Rama, Lakshmana, Sugreeva and all other monkeys." 78.11

"Today by use of the spear, I would completely destroy the huge army of monkeys who have arrived here, like a fire destroys the dried wood." 78.12

Those strong Rakshasas who have assembled there, heard the words of Makaraksha, using various weapons started to fight. 78.13

All those cruel Rakshasas who can assume any form they want, who had protruding large teeth, tawny coloured eyes and disheveled hair, created fear due to their huge bodies and marched like elephants shaking the earth and surrounded Makaraksha who had a huge body. 78.14-78.15

Then there arose great noise from all directions due to playing of thousands of conches and drums, lion like roars and clapping of arms. 78.16

At that time the long whip slipped from the hands of Charioteer of Makaraksha and his flag staff broke due to the will of fate. 78.17

The horses which were drawing his chariot lost their valorous walk and they started walking listlessly and timidly with tears in their eyes. 78.18

When that angry and evil minded Makaraksha marched ahead a harsh wind carrying dust flew against him. 78.19

Though those greatly valorous Rakshasas saw all these evil omens they ignored them and marched to the place where Rama and Lakshmana were situated. 78.20

Shouting loudly that "I will, I will", those Rakshasas who were having the colour like black clouds, elephants and buffaloes and who have been wounded more than once and were skilled in martial art moved here and there. 78.21

This is the end of Seventy Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

79. Rama Kills Makaraksha

[A great battle takes place between Rama and Makaraksha and in the end Makaraksha is killed by Rama.]

Seeing Makaraksha coming out, the monkey chiefs jumped at once and readied themselves to fight with him. 79.1

After that a huge battle took place between the monkeys and Rakshasas, which made the hairs to bristle and which resembled the war between Devas and Asuras. 79.2

The monkeys and Rakshasas then started hurling trees, spears, maces and clubs at each other and began to crush each other. 79.3

Those Rakshasas, who were night wanderers, made a slaughter of the lions among the monkeys, by means of their javelins, swords, maces, spears, lances, sharp edged spears, slings for throwing stones, nooses, mallets, staffs, missiles and other weapons and by throwing arrows on all sides. 79.4-79.5

When Makaraksha troubled them with large number of arrows the monkeys were scared in their mind and greatly fear struck ran away. 79.6

Seeing all those monkeys running away, the Rakshasas who were arrogant like lions roared sensing victory. 79.7

Seeing the monkeys fleeing in different directions Rama stopped those Rakshasas with shower of arrows. 79.8

Seeing that Rakshasas were being stopped, the Rakshasa called Makaraksha burning with great anger spoke the following words. 79.9

"Oh Rama, stop, There would be a one to one fight between us and you would lose your soul by sharp arrows sent by me." 79.10

"From the time you killed my father in Dandakaranya which was a nefarious act done by you, my anger keeps on becoming violent." 79.11

"Oh evil soul Raghava. since I have not been able to see you from that time in the great forest my limbs were burning with fury." 79.12

"Oh Rama by great good fortune I have been able to see you here as like a hungry lion searching for animals to eat, I have been searching for you." 79.13

"Due to the fast arrows which I would be sending you would start residing in the world of death and will live there along with warriors killed by you earlier." 79.14

"What is the use of telling many words? Please, hear my words. The entire world would be watching me and you fighting here in this battle field." 79.15

"In this battle field, the fight between us would proceed either by arrows, mace or by hands, as per what you have learnt earlier." 79.16

Hearing the words of Makaraksha, Rama the son of Dasaratha laughingly started speaking because Makaraksha would keep on talking. 79.17

"Oh Rakshasa, why are you telling about yourself unnecessarily with so many useless words? How is it possible to win over me with the strength of mere speech?" 79.18

"In the Dandaka forest I killed fourteen thousand Rakshasas and also your father as well as Trishira and Dhooshana." 79.19

"Oh sinner, today vultures, jackals and crows with their sharp beaks and goad like claws would become contented by eating your flesh." 79.20

When Rama told like this, the very strong Makaraksha sent very many arrows aimed at Rama in the battle field. 79.21

With a rain of other arrows Rama broke those arrows which were provided with golden shaft fell on the ground. 79.22

When Makaraksha, the son of Khara met Rama the son of Dasaratha in battle, the battle raged furiously. 79.23

The sound that arose from their bows with great resonance was heard on the battle field like a rumbling sound of clouds in the sky. 79.24

With the desire to watch that wonderful battle, all Devas, Rakshasas, Gandharwas, Kinnaras and great serpents reached the sky. 79.25

Though each of them pierced the limbs of the other, their respective strength only doubled and they continued to fight by inflicting blows on each other. 79.26

That Rakshasa broke all the arrows sent by Rama and Rama broke in many ways the arrows sent by that Rakshasa. 79.27

All the four directions as well as intermediate points were covered by those large numbers of arrows and due to the earth being covered by them, it was not even visible. 79.28

Then Rama with long arms, greatly infuriated because of the fight broke the bow of that Rakshasa and killed his charioteer by using eight arrows. 79.29

Then Rama broke his chariot with arrows and killed his horses and made them fall dead on the ground and then Makaraksha without a chariot stood on the ground. 79.30

Then that Rakshasa who was standing on the ground took in his hand a trident which made by its luster equal to fire at deluge, all the people greatly scared. 79.31

The great trident which was difficult to obtain was presented to him by Rudra and generated great fear and that trident shined in the sky like a great weapon of destruction. 79.32

Whirling that great trident which was shining like fire, that Rakshasa in great rage threw it on Rama who was a great soul. 79.33

Rama using four arrows hit that shining trident which was hurled by the son of Khara in the sky itself. 79.34

That trident ornamented with gold broke in to pieces in many ways and fell scattered on earth like a big meteor. 79.35

Seeing that trident was broken by Rama who never gets tired doing his duties, those beings standing on the sky said, "Excellent, Excellent." 79.36

When that Rakshasa Makaraksha saw that his trident was destroyed, he lifted his fist and called out to Rama, saying "Wait, wait." 79.37

When the son of Raghu clan saw him rushing towards him, he smiled fitted in to his bow, the arrow of fire. 79.38

When that Rakshasa was hit by that arrow of Rama, his heart was split open, and he fell dead then and there in the battle field. 79.39

All the Rakshasas seeing the fall of Makaraksha, greatly scared by the arrows of Rama, ran away immediately to Lanka. 79.40

Seeing that by the speed of arrows of the son of the king Dasaratha, that Rakshasa who was the son of Khara was killed those devas seeing it from the sky became happy and felt that a mountain was broke by lightning. 79.41

This is the end of Seventy Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

80. Indrajit Comes Again to Battle Field

[When ordered by Ravana, Indrajit again came to the battle field. The Uagba that he performed gave good omens. He fought becoming invisible with Rama and Lakshmana. When Lakshmana wants to kill all Rakshasas by one arrow of Brahma, Rama prevents him. The Great War continues.]

Ravana hearing about the slaying of Makaraksha, who has won several battles, due to great rage grinded his teeth together and made "Kata-Kata" sound and with anger thought about what should be done and instructed his son Indrajit to go the battle. 80.1-80.2

"Oh valorous one being either invisible or visible kill the brothers Rama and Lakshmana who have very great strength." 80.3

"You have won victory over Indra of incomparable deeds in war. Can you kill these human beings when you see them in a battle?" 80.4

Hearing these words of the king of Rakshasas, he bowed to the commands of his father, poured oblations in the sacrificial fire with proper rituals in the land of Yagna. 80.5

While he was pouring oblations in the sacred fire, Rakshasa women carrying red turbans hastily arrived at the place where Indrajit was. 80.6

Besides using blade weapons as Shara grass [to be spread] and using chips of Vibhitaka as wooden chips to feed the fire, he also used red robes and used iron ladles for cleaning and pouring ghee in to the sacrificial fire. 80.7

Having spread on the ground around all the sides of the sacrificial fire, with other weapons along with lances, that Rakshasa seized hold of the neck of a live goat, entirely black and consigned it to the fire. 80.8

Omens indicating victory appeared in the smokeless fire with great flames when it was aroused by the first single offering. 80.9

The God of fire himself became a visible person who was spreading the fire towards the right and who was of golden colour and received the offering. 80.10

After offering scared oblations in fire and gratifying Devas, Dhanavas and Rakshasas he ascended the chariot with power to disappear from sight. 80.11

The excellent chariot was drawn by four horses and had in it sharp arrows and a mighty bow and looked pretty. 80.12

That chariot decorated with gold shined because of his body and was decorated with carved images of deer, full moon and crescent. 80.13

The flag post of Indrajit shined like the flame of a fire with its large rings of gold and studded with cats eye gems. 80.14

Indrajit, the son of Ravana who was protected by Brahma arrow which was as lustrous as the sun had extremely great strength and was difficult to be attacked. 80.15

Indrajit who came from the city had obtained the power of vanishing from sight by uttering chants sacred to the Rakshasas and offering oblations in the fire, spoke as follows. 80.16

"I would kill both the princes who left their home to become mendicants and were unnecessarily roaming and give victory to my father Ravana as present today." 80.17

"Making the world bereft of monkeys and killing Rama and Lakshmana, it would great pleasure to me" and saying this he vanished from sight. 80.18

Egged by Ravana, that sharp Indrajit along with his sharp arrows and bow made of steel swiftly came to that battle field. 80.19

He then saw those great heroes who looked like three headed serpents shower very many arrows standing in the middle of the monkeys. 80.20

Concluding that they were the two princes, after stringing his bow he covered them both with rains of arrows just like a rich rainy cloud. 80.21

He then reached the sky with his chariot and remaining invisible there, he struck Rama and Lakshmana with sharp arrows. 80.22

Those Rama and Lakshmana when surrounded by the speed of those arrows, placed arrows in their bows and sent several divine arrows. 80.23

In spite of their covering the sky with network of arrows those very strong ones could not hit him in spite of using divine arrows. 80.24

After covering the sky, the great Indrajit created a dark smoke and hid all directions by enclosing them with a mist like smoke. 80.25

While Indrajit was moving about, neither the sound produced by the impact of his palm on the bow string was heard, nor the sound of his wheels or the clattering of hoofs of his horses could be heard, nor did his form come to the view. 80.26

In that pitch darkness where visibility is poor, Indrajit rained his steel arrows on them which was like a rain of stones. 80.27

The very angry Indrajit pierced greatly the limbs of Rama with his sharp arrows which were as shining as the sun and got by him as boons. 80.28

The foremost among men Rama and Lakshmana who were being struck by steel arrows, just like two mountains hit by torrents of rain, released golden shafted arrows against Indrajit. 80.29

Those arrows decorated by the plumes of heron reached Indrajit in the sky, pierced him and fell on the ground stained by blood. 80.30

Greatly shining those two men began to cut and destroy the arrows which were falling on them with weapons called Bhallas. 80.31

Both Rama and Lakshmana sent their great arrows towards the place from which the sharp arrows were falling on them. 80.32

The son of Ravana who was an expert in chariot based war travelled all over the different directions and with his sharp arrows and pierced Rama and Lakshmana. 80.33

Those valorous sons of Dasaratha who were wounded by well-made arrows with golden shaft appeared like Kimsuka trees in flowering. 80.34

Like the position of sun cannot be guessed when sky is thickly overcast by clouds, no one could guess his position, nor form, nor his bows and nor anything about him. 80.35

Struck down by him the monkeys were killed. Those hundreds of dead monkeys covered the surface of earth there. 80.36

Lakshmana who was greatly enraged told his elder brother, "I shall employ the arrow of Brahma to kill all the Rakshasas." 80.37

Rama who had all auspicious signs then told Lakshmana, "You should not kill all Rakshasas for the sake of a single Rakshasa." 80.38

"You are not supposed to kill one who is not fighting, one who is hiding, one who seeks refuge with folded palms, one who is fleeing and one who is intoxicated." 80.39

"Oh very strong Lakshmana with long arms we shall make efforts to kill only Indrajit and we will employ arrows which have great speed and which are like poisonous snakes." 80.40

"The leaders of the monkey army if they are able to see this Rakshasas would forcibly kill this harmful one who does magical tricks and remains invisible." 80.41

"Burnt by my arrows, he will fall dead on the ground, even if he enters the earth or heaven, or world below or the sky and remains there completely hidden." 80.42

Speaking these greatly meaningful words like this the great Rama surrounded by the great monkeys started to think of a speedy method of killing the Rakshasa who did cruel deeds." 80.43

This is the end of Eightieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

81. Indrajit Kills Illusory Sita

[Indrajit brings a Sita made by illusion through the western gate. When Hanuman and other monkeys were witnessing, he kills Sita of illusion. The monkeys become agitated.]

Guessing the mind of the great Rama, then Indrajit turned away from the battle field and entered in to his city. 81.1

Then that valorous son of Ravana recollected the killing of many energetic Rakshasas went again to fight with eyes reddened by anger. 81.2

The very valorous Indrajit who was the enemy of devas and who belonged to the Paulasthya clan and who was surrounded by many Rakshasas came out through the western gate. 81.3

Then that Indrajit who saw the brothers Rama and Lakshmana who were prepared to fight the war, on his part showed his magical tricks. 81.4

Placing a Sita created by illusion on his chariot, with a large army surrounding that chariot, intended to kill her. 81.5

That greatly evil minded one made up his mind to confuse everyone by playing a trick of killing that Sita of illusion and went towards the monkeys. 81.6

Seeing him coming towards them, all those monkeys were greatly agitated and with rocks in their hands, they bounced towards him to fight with him. 81.7

The elephant like monkey Hanuman took a very large peak of the mountain which was difficult to carry went in front of them. 81.8

Then that Hanuman saw Sita, the wife of Rama, the best among women, bereft of joy, wearing only a single braid of hair, looking miserable, with her face emaciated due to fasting, dressed in a single worn-out clothing, unadorned and with all her limbs covered with dust and dirt; in the chariot of Indrajit. 81.9-81.10

As soon as he saw her, he identified her as Mythili, since he had seen that daughter of Janaka not long ago. 81.11

Seeing her as pained with sorrow, being without joy, looking like a saint, miserable and sitting beside Indrajit Hanuman wondered about his intentions and along with other monkey leaders rushed towards him. 81.12-81.13

Seeing the army of monkeys that son of Ravana benumbed by great anger, drew out his sword from his sheath and pulled out Sita by her hair. 81.14

When they all were seeing that lady, that son of Ravana started beating her and she who was created by illusion, started shouting "Rama, Rama." 81.15

Seeing her being caught by her hair Hanuman the son of wind God became greatly miserable and started shedding tears from his eyes. 81.16

Seeing her who had pretty limbs who was the darling wife of Rama, Hanuman with anger told these harsh words to the son of the king of Rakshasas. 81.17

"Oh evil soul, though you were born in a clan of Brahmin sages you belong to the Rakshasa clan and you have touched her hair for inviting your ruin." 81.18

"Oh cruel person, Oh person who is not cultured, Oh mean fellow, Oh wicked one, oh person having sinful valour, oh pitiless one, woe unto you for the sinful conduct that you did. Such an act is not worthy of even a barbarian and so there is no pity for you." 81.19

"Oh merciless one, Sita came away from her house from her kingdom for being protected by Rama. What wrong has she done to you? Why are you killing her?" 81.20

"It is definite that after killing Sita, you would not survive for a long time. You who deserve to be killed, by your act, have fallen in my hands." 81.21

"Soon you would leave this life and after death, you would descent to the land of lady killers which is despised even by those who deserved to be killed by people." 81.22

After telling this Hanuman who was surrounded by monkeys holding their weapons, with great anger towards the Rakshasas, rushed towards Indrajit. 81.23

But the army of Rakshasas in great anger intercepted that monkey army of great prowess which was advancing towards them. 81.24

Stirring up that army of monkeys with thousands of arrows, Indrajit replied to Hanuman, the foremost of monkeys as follows. 81.25

"I am going to kill Sita for whose sake, Sugreeva. You and Rama have come here while you are standing and looking on, now itself." 81.26

"Oh monkey, after killing her, I would be killing you, Rama, Lakshmana, Sugreeva and the ungentlemanly Vibheeshana." 81.27

"Oh monkey you just said that women are not to be killed but that which causes pain and sorrow to unfriendly people should be done." 81.28

After saying this Indrajit himself killed the Sita of illusion who was all the while sobbing with his sharp edged sword. 81.29

That saintly and miserable one with broad hips and who was pretty to see was cut across diagonally from left to right and fell down on earth. 81.30

After killing that lady, Indrajit told Hanuman "See I have killed the darling of Rama with my weapon and with this the princess of Videha is no more and all your efforts are in vain." 81.31-81.32

After killing her with his great sword That Indrajit climbed in to his chariot and with joy roared loudly. 81.33

All the monkeys who were standing in front of him, head his roar, when he shouted with wide open mouth, sitting comfortably in the tower of his aerial chariot m, which was unreachable for others. 81.34

After killing Sita in that way, the evil-minded Indrajit became exceedingly glad. Seeing him exceedingly pleased, the monkeys looked dejected and suddenly ran away. 81.35

This is the end of Eighty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

82. Hanuman Wages Great War

[Hanuman wages a great war and when Indrajit starts to fight again. Hanuman decides to inform Rama about Sita's death. Indrajit goes to Nikumbila to perform a Yagna.]

Hearing that huge roar which was like the thunder bolt of Indra, the monkeys after looking in all directions, ran away here and there. 82.1

Then Hanuman, the son of wind God spoke to all those monkeys who were running away dejected, miserable, scared and widely apart. 82.2

"Oh monkeys, why are you running away with disappointed faces and leaving away your enthusiasm to fight? Where has your valour gone?" 82.3

"While I am marching ahead of you, march behind me, because it is not proper for the valorous ones of a good family to run away." 82.4

When the wise Hanuman spoke this way, the monkeys became in a cheerful mood and collected mountain peaks and trees in great anger. 82.5

The best of the monkeys roared and rushed towards the Rakshasas and they followed Hanuman by surrounding him from all sides. 82.6

Hanuman being surrounded by the chiefs of monkey army killed the army of enemies like a fire with flame. 82.7

The great monkey accompanied by the monkey army destroyed the Rakshasas like Yama, the god of death at final deluge. 82.8

The great monkey Hanuman gripped by great sorrow was very greatly enraged and threw a rock on the chariot of Indrajit. 82.9

Seeing the rock rushing towards them the charioteers with the help of obedient horses drove the chariot to a far off place. 82.10

Not able to reach the chariot along with the charioteer of Indrajit, that rock fell on the ground and split in to pieces and pierced the earth. 82.11

By the fragments of the fallen rock the army of Rakshasas were greatly wounded and they were greatly perturbed over possibility of rocks falling on them. 82.12

Monkeys in hundreds with huge bodies lifted up trees and mountain peaks and rushed towards Indrajit. 82.13

Those very valorous monkeys threw trees and mountain peaks towards Indrajit in that battle and by shooting large number of trees and peaks, the monkeys caused destruction of their enemies and the monkeys roared greatly. 82.14

Struck with trees with great valour by those terrible looking monkeys, the Rakshasas of hideous appearance rolled about restlessly in the battlefield. 82.15

Seeing that his own army is being tormented by those monkeys, the very angry Indrajit took hold of his weapons and started going towards his enemies. 82.16

That Indrajit, of firm valour, accompanied by his army, by releasing a multitude of arrows, killed a very many number of monkeys. 82.17

In that battle, the soldiers of Indrajit also killed monkeys with spears, tips of arrows, swords, sharp edged weapons and also concealed weapon. 82.18

The very strong Hanuman played havoc among the Rakshasas who did terrible deeds using trees with excellent branches and also with rocks. 82.19

Keeping the enemy army back, Hanuman spoke to the other monkeys like this, "Retreat; there is no need to conquer this enemy now." 82.20

"That Sita for whose sake we were prepared to sacrifice our lives with a wish to do what would make Rama happy has been killed." 82.21

"We would inform about this matter to Rama and even Sugreeva and then act according to what they both want us to do." 82.22

After speaking like this to the monkeys and holding them back, Hanuman, the chief of monkeys without any fear along with his army turned back. 82.23

Seeing Hanuman withdrawing and going to the place where Rama was there, that evil soul went to the temple [sanctuary?] called Nikumbila, with an aim to pour oblations in the sacred fire. 82.24

After reaching Nikumbila Indrajit poured oblations in the sacred fire, which when propitiated by the Rakshasa by offer of meat and flesh blazed up and consumed them. 82.25-82.26

Swollen up by the oblations of blood that sacred fire which was highly intense appeared like the evening sun wrapped up in flames. 82.27

Then, Indrajit, well-versed with the technique of performance of Yagnas for the prosperity of the demons, poured oblations according to the scriptural precepts. Seeing this, those Rakshasas, who knew what was prudent and evil in major battles, stood firm as a big crowd by his side. 82.28

This is the end of Eighty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

83. Lakshmana Enraged

[When Hanuman tells the news of Sita's death, Rama faints. Lakshmana, who comes there, says that following Dharma is foolish. He further tells that in this world most important thing is wealth and strength which follows wealth.]

On hearing the great sound of the battle between Rakshasas and monkeys Rama spoke like this to Jambavan. 83.1

"Oh gentle one, by the way that we hear the rattling sound of weapons, it seems that Hanuman is doing a very difficult job. I am certain of this." 83.2

"And so oh lord of bears, accompanied by your own army quickly go there and help that Hanuman who is fighting there." 83.3

Agreeing to that Jambavan surrounded by his own army went towards the western gate where Hanuman was fighting. 83.4

Then Jambavan saw Hanuman coming surrounded by all his monkeys, who had already fought terribly but now sighing with sorrow. 83.5

Seeing that terrible army of bears who looked like a dark cloud on its way to join the battle, Hanuman intercepted them and told about everything. 83.6

With great speed the great soul Hanuman sought the presence of Rama along with his army and spoke the following words to him. 83.7

"When we were fighting in the battle, while we were seeing, Indrajit the son of Ravana killed Sita who was weeping." 83.8

"Oh destroyer of enemies, with a heavily distressed mind, I saw this and felt greatly sad and I have come here to tell you about that." 83.9

Hearing those words, Rama became very sad and fainted and fell on the ground like a tree whose roots are cut off. 83.10

Seeing him, who was resembling gods falling on the ground, all the chiefs of the monkeys came there bouncing and rushed towards him. 83.11

They all sprinkled on him water scented with lotus and lilies as one would do over a fire which has suddenly flared up and burning everything. 83.12

Then the very sad Lakshmana hugged and took the ailing Rama in his arms and spoke the following very meaningful words. 83.13

"Oh gentle brother, Dharma cannot save you now and you have been sticking to the path of virtue and won over your senses and these cannot save you from adversities." 83.14

"Just like you can see animate and inanimate things, you cannot see the differences between virtues and vice and according to me Dharma does not exist." 83.15

"Just like you can see animate and inanimate things, you cannot see the differences between virtues and vice and so a man who follows Dharma like you should not fail like this." 83.16

"If not following Dharma has any effect, Ravana should have gone to hell and you have always been with Dharma and so you should not undergo such sorrow and suffering." 83.17

"Since there is no sorrow occurring to Ravana and sorrow has come to you, the result of following vice is Dharma and the result of following vice is Dharma and the opposites seem to have changed each other's role." 83.18

"If fruit of Dharma can only be obtained by Dharma, and fruit of vice can only be obtained only by vice then those who are rooted in vice alone can get only the fruit of vice and those who are rooted in Dharma can only get fruit of Dharma." 83.19-83.20

"When we see that those in whom vice is rooted become prosperous and those who are rooted in Dharma suffer, we feel that both Dharma and vice are useless." 83.21

"Oh Rama, if people who do sin are killed by their vice and then that vice would be forthwith destroyed and afterwards whom will those unrighteous destroy?" 83.22

"If a man is killed while performing a ritual prescribed in the scriptures or kills another while performing that ritual, that fate makes that action tainted by the sinful act and not the agent." 83.23

"Oh Rama, the destroyer of enemies, it is not clear to me how prosperity can be attained by Dharma for it is attained by luck alone, Hence to me Dharma seems to be non-existent." 83.24

"Oh chief among those, who follow Dharma, if Dharma really exists no misfortune would have occurred to you and since you have got in to this calamity and the hypotheses that good will accrue by Dharma is not proved." 83.25

"Or else if Dharma becomes weak and cowardly and it surrenders before strength, I have a feeling that Dharma which lacks strength should not be pursued." 83.26

"So please depend on your strength as you do now to Dharma. If Dharma is subordinate to strength, give up the feeling of predominance to Dharma." 83.27

"Oh destroyer of enemies, if speaking truth is Dharma, where did Dharma go when our father was not true to his promise, was merciless to you and was disunited from you. Where you not bound by the announcement made by our father making you Yuvaraja?" 83.28

"Oh tormentor of enemies, if Dharma or vice is with worth pursuing, Indra the wielder of Vajrayudha would not have performed a sacrifice after killing Viswarupa." 83.29

"Oh son of Kakustha clan, Dharma leads to destruction but when vice is united with strength, a man does everything according to his will." 83.30

"In this case my opinion is Dharma consists of Dharma and strength and you have cut off the roots of Dharma, by spurning the kingdom at that time." 83.31

"By collecting treasures from place to place and augmenting it by different actions, all tasks are indeed fulfilled, like the river flowing from the mountain." 83.32

"Being bereft of treasures a man loses his luster, like small rivers getting dry during summer season." 83.33

"One who is brought up in comfort, when he renounces wealth and then seeks comfort does a sinful act and only evil flow from it." 83.34

"Friends gather round him, who has riches. Relatives stand by him, who has riches. He alone is virile in the world, who has riches. He alone is a learned man, who has riches." 83.35

"He alone is a mighty man, who has riches. He alone is a prudent man, who has riches. He alone is highly fortunate. He alone is distinguished, who has riches." 83.36

"Oh brave one I told you about the evils one faces when one sacrifices wealth and I know extremely well the reasons for which you sacrificed the kingdom." 83.37

"When one has wealth, religious merit is obtained by him. Every one would go round him and to the penniless man, who has desire to earn wealth, even hunting for wealth may not be possible and he can never be wealthy." 83.38

"Oh king, Joy, pleasures, pride, virtue, anger, peace, control of senses are all attained by those who have wealth." 83.39

"Those riches, due to giving up of which material happiness is lost in case of people, who practice Dharma are not seen in you, similar to planets are not seen on cloudy days. 83.40

"Oh valorous one, while you were in exile in the forest by the command of your father, your wife who was more dear than soul itself for you, was stolen away by that Rakshasa." 83.41

"Oh valorous one, I am only trying to dispel that great agony that you are undergoing caused by Indrajit. Therefore, Rama, please get up." 83.42

"Oh tiger among men, Oh long armed one, oh person with firm resolve, get up. Being great with a disciplined mind, why do you not understand about yourself?" 83.43

"Oh matchless one, On seeing the death of Sita, I am greatly enraged. Please get up and do a favour for me. I shall completely destroy with my arrows Lanka, along with its chariots, elephants, and horses along with Ravana." 83.44

This is the end of Eighty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

84. Vibheeshana's Advice to Stop Indrajit's Yagna

[Vibheeshana arrives there at that time and assures Rama, that Ravana would never consent to the killing of Sita. He informs that if Indrajit completes the Yagna at Nikumbhila, he would become invincible. He requests Rama to send Lakshmana with him so that the Yagna can be stopped.]

When Lakshmana who was fond of his brother was consoling Rama, Vibheeshana after settling down the monkey army in proper positions came there. 84.1

Vibheeshana surrounded by four warriors looking like heaps of collyrium, who were chiefs of troops, who were armed with several types of weapons and who were looking like elephants approached Lakshmana who was drowned in sorrow and the monkeys whose eyes were full of tears. 84.2-84.3

He also saw the great soul Rama, who was the son of the Ikshvaku clan having fainted and resting on the lap of Lakshmana. 84.4

Seeing that embarrassed Rama who was tormented by sorrow that Vibheeshana who was distressed by the sight, with great agony asked, "What is all this?" 84.5

Seeing the face of Vibheeshana and also seeing Sugreeva and other monkeys Lakshmana with tears flowing from his eyes spoke these greatly meaningful words. 84.6

"Oh gentle one, on hearing the words from Hanuman that Sita was killed by Indrajit, Rama fainted and fell down." 84.7

Intercepting Lakshmana while he was narrating Vibheeshana spoke these meaningful words to Rama who was unconscious. 84.8

"Oh king among men, I think what you have been told by Hanuman with great sorrow to be as absurd as drying of the sea." 84.9

"Oh long armed one, I know what opinion, the evil minded Ravana holds about Sita. He would never do the killing of Sita." 84.10

"Though as a well wisher of Ravana I begged him several times to give up Sita, he did not agree to my advice." 84.11

"It could not be done neither by peace, dissension and by giving gift and how is it possible by fight or any other means?" 84.12

"Oh great one, after hoodwinking these monkeys by illusion, he played the part. Please know that Sita whom he killed is an illusion." 84.13

"After reaching the temple by name of Nikumbhila, this son of Ravana will pour oblations into the sacred fire. On returning after the pouring oblations into the sacred fire, Indrajit will prove difficult to be defeated in battle, even by devas including Indra." 84.14

"It is definite that it was a show of illusion that he performed using magical tricks. Expecting these valorous monkeys would accept it." 84.15

"Before the sacrifice is completed, we should go there along with the army. Oh tiger among men. Give up this improper sorrow which has come upon you.. On seeing you suffering from sorrow all your army is becoming despondent." 84.16-84.17

"You please stay here with a peaceful heart and confidence. and send with us Lakshmana and the army." 84.18

"Let this tiger among men using very sharp arrows make the son of Ravana abandon the act of sacrifice and then it is possible to kill him." 84.19

"Lakshmana's arrows which are very fiery and very sharp with a speed of the wings of the bird can drink his blood like the birds which are not lovely." 84.20

"Oh long armed one, so send the auspicious looking Lakshmana, who is like the thunderbolt sent by Indra the king of devas, to kill Indrajit." 84.21

"Oh best among men, it is not proper to delay the killing of the enemy and so now you give permission by your words to Lakshmana to destroy the enemy as Indra would hurl his Vajrayudha to kill enemies of devas." 84.22

"If that Indrajit, the greatest among Rakshasas completes his sacrifice he will become invisible and even devas and Asuras would not be able to see him in the battle. If after completing the sacrifice, he comes to fight, even the devas would not be confident to retain their lives in a battle with him." 84.23

This is the end of Eighty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

85. Lakshmana Reaches Nikumbila

[Rama requests Vibheeshana to repeat what he said. Vibheeshana says that if the Yagna at Nikumbila is stopped, then only Indrajit can be killed. Lakshmana along with his army reach Nikumbila in time.]

Rama who was greatly sorrowing after hearing those words could not understand clearly what was told by the Rakshasa. 85.1

Then Rama the conqueror of enemy cities after taking courage spoke to Vibheeshana who was sitting near him and in front of the monkeys. 85.2

"Oh king of Rakshasas, I want to hear the words spoken by you again. And please tell me again, what you wanted to tell me." 85.3

That expert in speech after hearing the words of Raghava spoken with sadness again spoke those words gently. 85.4

"Oh long armed valorous one, you had ordered me to marshal the troops properly and immediately after hearing your words, I have done accordingly." 85.5

"All those armies were properly divided and positioned at all places and I have even the commanders were also properly positioned as per their ranks." 85.6

"Oh Great Lord, I have to tell you something more and please listen to it, when you are sorrowing without any reason, we all feel pain in our hearts." 85.7

"Oh king, please leave this false sorrow that has come to you.. Let your worry, which will increase the pleasure of your enemies may be given up." 85.8

"Oh valorous one, if you want to get back your Sita then the Rakshasas are to be destroyed and so suit yourself to the required action and become cheerful." 85.9

"Oh son of Raghu clan, please listen to what I tell which is for your benefit. Immediately Lakshmana accompanied by a large army should reach Nikumbila and kill Indrajit by releasing fatal and serpentine snake like arrows." 85.10-85.11

"That valorous one by penance addressed to Lord Brahma has obtained Brahma arrow and horses which travel according to his will." 85.12

"He has now reached Nikumbila along with his army. And suppose he completes the fire sacrifice there and comes back, know that all of us would be killed." 85.13

A boon was given to that intelligent Rakshasa by Brahma, the god of all worlds as follows, "Oh Indrajit, oh long armed one that valorous enemy who strikes you with his bow drawn, while you are going to Nikumbila or while you have not arrived at Nikumbila or while you have not offered your oblations at Nikumbila would be the cause of your death." 85.14-85.15

"Oh very strong Rama, give orders for killing Indrajit for when he is killed know that Ravana along his friends is also killed." 85.16

Hearing the words of Vibheeshana, Rama replied to him, "Oh truly valorous one, I know about the illusion created by that angry Rakshasa." 85.17

"That intelligent Indrajit knows how to use the arrow of Brahma and he is also the master of many magical tricks. Also he is so strong that in battle he can make Varuna and other Gods faint." 85.18

"The movement of that very famous hero while he travels in his chariot on the sky is not known to others, like the sun cannot be seen if there are dense clouds." 85.19

Knowing well the valour and magical tricks of that evil minded enemy, Rama spoke to Lakshmana endowed with great glory. 85.20

"Oh Lakshmana, You, accompanied by that entire army which stands at the disposal of Sugreeva, along with the troop-commanders with Hanuman as their head and protected by Jambavan the lord of bears, who will be accompanied by his army, go and kill that Indrajit the prince of Rakshasas, rich in the power of magical tricks." 85.21-85.22

"Along with his ministers the great Rakshasa who knows all his magical tricks will follow behind you." 85.23

Hearing the words of Raghava, Lakshmana who is of matchless valour, along with Vibheeshana gathered his excellent bow. 85.24

The happy son of Sumithra well prepared wearing his armour, and holding his sword, arrows and bow in his left hand, touched the feet of Rama and told. 85.25

"Today the arrows released from my bow would pierce the son of Ravana and fall in the city of Lanka like the swans descending in to the lotus pond. 85.26

"Now itself my arrows released from the bow string of my great bow would split his angry body and would blow him away." 85.27

That greatly lustrous one after speaking like this in front of his brother, with the desire to kill the son of Ravana marched quickly from there. 85.28

After saluting, the feet of his elder brother and after going round him, he went towards the temple [sanctuary] of Nikumbila protected by the son of Ravana. 85.29

The glorious Lakshmana the son of the king, after obtaining the blessings of his brother, quickly started along with Vibheeshana. 85.30

He was accompanied by many thousands of monkeys lead by Hanuman and Vibheeshana and all his ministers followed him behind. 85.31

When he along with a huge monkey army was going speedily he saw the great bear army lead by Jambavan on the way. 85.32

After going a long distance with difficulty and speed the son of Sumithra who was a joy to his friends saw at a distance saw the army of Rakshasa which was battle ready. 85.33

Arriving at Nikumbila that son of Raghu clan, who was a destroyer of his enemies who had a bow in hand saw Indrajit who was an expert in magic as per the boon obtained from Brahma. 85.34

That famous son of a king was along with Vibheeshana, heroic Angadha, and Hanuman the son of wind God. 85.35

Lakshmana entered the enemy camp, which consisted of different types of people, completely covered with flags and with huge number of chariots with array of spotless weapons with unimaginable speed similar to one who enters the veil of darkness. 85.36

This is the end of Eighty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

86. Yagna at Nikumbila Stopped

[Lakshmana using ferocious attack on Rakshasas stops the Yagna at Nikumbila. Indrajit, coimbs on his chariot and comes to fight. When he sees Hanuman killing Rakshasas, he takes an arrow to kill Hanuman. Vibheeshana advises Lakshmana to kill Indrajit.]

In that circumstance, the brother of Ravana spoke to Lakshmana words which are advantageous to him and disadvantageous to the enemies. 86.1

"Let this army of Rakshasas which looks black like the cloud be opposed in a battle by the monkeys using Rocks as weapons." 86.2

"Oh Lakshmana then you try to break that mighty army, for when the army is broken, Indrajit would come in to our vision." 86.3

"Then you rush forward quickly by keeping on sending arrows equal to Indra's thunder bolt on the enemies so that the fire sacrifice is not carried through." 86.4

"Oh valorous one, kill the son of Ravana who is an evil soul interested in performing conjuring tricks, which are unjust, who does cruel deeds and who makes all the world scared." 86.5

After hearing the words of Vibheeshana, the auspicious looking Lakshmana rained arrows which were aimed at the son of the king of Rakshasas. 86.6

The bears as well as monkeys, who fight with huge trees rushed towards the Rakshasa army arranged in a battle array. 86.7

The Rakshasas also using sharp arrows, swords, spears and Javelins attacked the monkeys in the battle with an intent to kill them. 86.8

With a great noise that tumultuous battle which was fought between monkeys and Rakshasas made Lanka very noisy from all directions. 86.9

The sky was completely covered by weapons of various types like sharp arrows, trees and tossed up mountain tops. 86.10

Those Rakshasas with ugly faces and arms by hurling various weapons on the monkeys created great fear among them. 86.11

The monkeys too struck and killed all the Rakshasas in the battle with all types of trees and peaks of mountains. 86.12

When the chiefs of monkeys and bears who were very strong and had huge bodies started killing them, the Rakshasas were greatly scared. 86.13

Hearing that his army is being tormented by enemies and were dejected, the unconquerable Indrajit left the place of sacrifice without completing the sacrifice. 86.14

The very angry son of Ravana came out of the darkness created by trees and ascended his firmly yoked chariot which was kept ready. 86.15

That huge one, along with his huge bow and arrows, looking like a mountain of collyrium with blood red eyes appeared like the cruel God of death. 86.16

When the army of Rakshasas saw Indrajit riding on a chariot, with a great speed they turned back with a desire to fight with Lakshmana, 86.17

At that time Hanuman, the destroyer of enemies who was looking like a mountain lifted a matchless large tree and killed the army of Rakshasas like the fire at deluge and he also made many soldiers of Rakshasa army unconscious. 86.18-86.19

Seeing that son of wind god destroying their army with great speed thousand of Rakshasas hurled their weapon at him. 86.20

Approaching Hanuman who was looking like a mountain, the Rakshasas bearing pointed pikes struck him from all sides with pikes, those carrying swords in their hands with swords, those carrying javelins in their hands with javelins, those carrying iron rods and maces with iron rods with maces, those armed with sharp-edged spears with bright-looking spears, with hundreds of cylindrical wooden pieces studded with iron spikes, with steel hammers, with awful axes, with slings for the rowing stones, with their thunderbolt-like fists and slaps which fell like flashes of lightning. Then, the enraged Hanuman made a colossal destruction of those demons. 86.21-86.24

That Indrajit saw that monkey chief who was similar to a mountain, without any fear killing his enemies. 86.25

He then spoke the following words to his charioteer, "Go to the place where the monkey is fighting. If he is neglected then he will definitely kill all the Rakshasas." 86.26

When Indrajit ordered like this that charioteer carrying the greatly unconquerable Indrajit who as sitting on the chariot went to the place Where Hanuman was there. 86.27

After Coming near Hanuman that Rakshasa who is difficult to be defeated hurled swords, spears and axes aimed at the head of Hanuman. 86.28

Receiving those weapons which were terrible, that son of wind god with great anger spoke the following words. 86.29

"Oh evil minded son of Ravana, if you think you are really valorous fight with me and then you would not go back alive." 86.30

"Oh fool, if you wrestle with me with me using bare arms and can withstand my force, then you would be considered as the best among Rakshasas." 86.31

When the son of Ravana was trying to kill Hanuman, with raising his bow, Vibheeshana told Lakshmana. 86.32

Seated in a chariot that son of Ravana who has defeated Indra is trying to kill Hanuman. 86.33

"Oh Lakshmana, using your very horrifying arrows made as a result of great craftsmanship, which drives away your enemies and kills them, kill that Indrajit." 86.34

After hearing these words of Vibheeshana who was a sight of scare to his enemies that great Lakshmana saw Indrajit who was like a mountain, who has great strength and who was difficult to approach seated on his chariot. 86.35

This is the end of Eighty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

87. Vibheeshana Takes Lakshmana to Sacred Spot

[Vibheeshana then takes Lakshmana to the banyan tree in the sacred spot. He says, if Indrajit offers oblations there no one can kill him. Indrajit comes there at that time and shouts against Vibheeshana for doing treacherous act against his own brother's son. Vibheeshana replies.]

After speaking like this to the son of Sumithra, Vibheeshana was happy, and took his hand which held the bow in to his hands and speedily walked away from there. 87.1

Moving not very far from there and entering in to a great forest Vibheeshana showed the place where Indrajit was proposing to pour the oblations. 87.2

Showing a very huge banyan tree which looked like a black cloud, that brother of Ravana with great luster told Lakshmana. 87.3

"After offering oblations to the spirits here that strong son of Ravana, would proceed to the battle from here." 87.4

"Then that Rakshasa would become invisible to all beings and then he kills some enemies and ties some other enemies with his great arrows." 87.5

"Before that very strong son of Ravana reaches this banyan tree kill him with your sharp arrows along with his chariot, horses and charioteer." 87.6

When the son of Sumithra, the delight to his friends who was greatly lustrous was told like this he said, "So be it" and stood there twanging his wonderful bow at full length. 87.7

That strong Indrajit, son of Ravana riding on a chariot of the colour of fire with a flag, wearing an armour and sword appeared there. 87.8

Then that very lustrous one spoke to Indrajit of the Paulasthya clan who had never been defeated, "I am inviting you to fight with me. Give me a war which is right." 87.9

When the greatly lustrous one told like this to the self willed son of Ravana, seeing Vibheeshana there, he spoke the following harsh words to him. 87.10

"You have brought him in this place and you are the brother of my father and oh Rakshasa, being a father, how can you be hostile to a son?" 87.11

"Oh evil minded person, oh hater of Dharma, you do not consider about birth in the same clan as brotherhood or pride of birth or desirable or sharing dharma." 87.12

"Oh evil minded person, you evoke pity and deserves to be reproached by people having good mind as you have abandoned your own people and entered in to service of the enemy." 87.13

"You are not able to appreciate the difference due to your feeble mind between living together with your clan and living along with the enemies." 87.14

"Enemies may have good qualities and our own people may have bad qualities but in spite of that our own people without any good qualities are preferable, as enemies are always enemies." 87.15

"He who deserts his own people and serves the side of his enemies, would lead to the destruction of his own people and he would be later killed by those enemies." 87.16

"Oh brother of Ravana, Oh Rakshasa, the ruthlessness shown by you in bringing Lakshmana here is abhorring and is possible only by you among our people." 87.17

Hearing these words of his brother's son Vibheeshana replied, "Why are you talking like this, though you know my character well." 87.18

"Oh wicked son of the king of Rakshasas, at least due to respect to elders do not speak harshly. Though I am born in the Rakshasa clan, who do cruel deeds, I am by nature good, which is prime virtue of human beings and not Rakshasas." 87.19

"I do not love cruel acts and going against Dharma does not interest me. How can a brother drive away his brother, even if his nature is different?" 87.20

"Abandoning a man of sinful conduct whose conduct has deviated from Dharma, one attains happiness like a man shaking away a poisonous serpent from his hand." 87.21

"The wise people say that abandoning an evil soul who steals properties of others, or with lust touches the wife of others, is like abandoning a burning house." 87.22

"Stealing others property, touching lustfully wife of others, and not trusting one's own friends are the three faults that lead to destruction." 87.23

"The great faults like killing of great sages, war against gods, arrogance, short temper quarrelsomeness and ill will, which destroys life and lordship, have concealed all good qualities of my brother like clouds conceal mountains." 87.24-87.25

"Because of these faults I have abandoned my brother who is your father. The city of Lanka, you and your father would not exist for a long time." 87.26

"Oh Rakshasa, you can talk in any manner to me as you like as you are arrogant, foolish, undisciplined and tied by the noose of God of death." 87.27

"Oh worst Rakshasa, you have got in to this sorrow because you spoke harsh words with me today. You cannot reach the Banyan tree today." 87.28

"If you attack the son of Kakustha clan, you will not be able to live, When you enter in to battle with the God among men Lakshmana, you will be killed and do the work of Gods in the abode of Yama." 87.29

"Show off your strength of soul that you have earned, by spending away all your weapons because you would not be returning alive to your army today." 87.30

This is the end of Eighty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

88. Great War Between Indrajit and Lakshmana

[A great war of words as well as arrows ensue. Though both of them were hit by each other, they did not feel tired.]

Hearing the words of Sugreeva, the son of Ravana got very angry and spoke harsher words and rushed forward in rage. 88.1

Indrajit who was looking like the God of death at time of final deluge and sat on a well decorated and distinguished chariot, yoked with black horses. He was armed with upraised bow and other weapons besides a big, terrific, strong, enormous and swift bow and also had arrows which can torment enemies. 88.2-88.3

That strong one who was fully adorned, carrying a very large bow sat on a chariot and saw Lakshmana, brother of Rama who was wearing ornaments having great splendour. 88.4

Indrajit hurriedly spoke to the great monkey Hanuman and to the son of Sumithra who had climbed on Hanuman's back and who had the splendour of the rising sun and to Vibheeshana "Now you will be witnessing my valour." 88.5

"Now you would be facing the rain of my arrows released in the sky from my bow which are indefensible, in the battle field." 88.6

"Today the arrows which are to be released from my great bow will destroy your bodies, like fire destroys a pile of cotton." 88.7

"Today I will pierce you with sharp arrows, spears, javelins and lances and send all of you the world of God of death, Yama." 88.8

"Who can afford to stand before me, when I release my rain of arrows like the thundering of the cloud with my swift hand in the battle." 88.9

"Earlier in a battle at night, both of you along with Sugreeva and all your followers were made unconscious by my arrows which appeared to have a diamond tip and were made to fall down on the floor. 88.10

"Do you not remember that? I feel that you are all on the road to the world of Yama since you have come here to give me a battle in spite of my anger." 88.11

Hearing that roar of that king of Rakshasas, Lakshmana with a courageous face spoke the following words to the angry son of Ravana. 88.12

"Oh Rakshasa You were talking about completion of tasks which are difficult to achieve. He alone is considered clever who completes his job wherever practicable." 88.13

"Oh evil minded one, you are thinking that you have completed your job by telling it by words alone and the job is difficult to achieve by any one and you do not have the capacity to achieve." 88.14

"On that day, you became invisible in the battle field and that way is followed only by thieves and not valorous heroes." 88.15

"Oh Rakshasa, have you used up all your great arrows? Now I am standing before you and so show your strength today. What is the point bragging about it?" 88.16

Hearing these words, the very strong Indrajit who has been victorious in battles reached for his very huge bow and sent very many sharp arrows from it. 88.17

Duely reaching Lakshmana, the arrows released by Indrajit, which rushed with great speed and were as deadly as the venom of serpents, fell like the hissing of snakes. 88.18

Indrajit, the son of Ravana who was swift released very speedy arrows in the battle on Lakshmana who had auspicious signs. 88.19

With arrows piercing Lakshmana's body, it was drenched in blood and it shined like a fire without smoke. 88.20

Thinking over the great job done by him, Indrajit approached Lakshmana and gave out a great roar and spoke the following words. 88.21

"Oh Lakshmana the sharp edged, fatal arrows of mine which have wings, released from my bow will now take your life." 88.22

"Oh Lakshmana, Let large number of jackals, vultures and hawks descend upon you, when you have been hit by me and are dead." 88.23

"The very evil minded, ever ungentlemanly Rama now itself would be able to see you, his very devoted brother who is only a namesake Kshatriya killed by me." 88.24

"Oh son of Sumithra, you would be struck down by me with your armour broken, with bow scattered and your head cut off." 88.25

When the son of Ravana told these words with anger and harshness, Lakshmana who had a command of the language replied with these logical words. 88.26

"Oh evil minded Rakshasa, omit these empty words as well as cruel deeds. Why are you engaged in idle talk? Prove it with your good work." 88.27

"Oh Rakshasa, without doing any act, why are you boasting about yourself? Perform your job by which I can believe in your boasting." 88.28

Oh worst of males, without talking even a few harsh words, without abusing you and without talking about myself, I would kill you." 88.29

After talking like this Lakshmana took hold of five steel arrows pulled them up to his ears and hit that Rakshasas's chest with great speed. 88.30

Those arrows with feathered and golden plumes shining like serpents, hit the chest of the Rakshasa and shined like rays of Sun. 88.31

Then the son of Ravana who was struck by those arrows got very angry and pierced Lakshmana with three well directed arrows. 88.32

That very terrific fight between the lions among men and Rakshasas, each of whom wanted to conquer the other became tumultuous and terrific. 88.33

Both of them were endowed with strength and both of them were valorous, both of them were very difficult to defeat and both matchless in their strength and luster. 88.34

Those two people who were difficult to defeat were like planets in the sky and fought like Indra and Vruthrasura. 88.35

Those two great people fought like lions and were engaging several streams of arrows and those chief of men and chief of Rakshasas fought with great joy. 88.36-88.37

Then the son of Dasaratha, the tormenter of his enemies, after fitting arrows on his bow released them on Indrajit and they went there like hissing serpents. 88.38

When the lord of the Rakshasas heard the twang sound made by Lakshmana, he became pale faced and he fixed his gaze on Lakshmana." 88.39

Seeing that Rakshasa who was the son of Ravana becoming pale faced Vibheeshana told Lakshmana who was engaged in the battle. 88.40

"Oh long armed one, I am seeing certain signs in the son of Ravana indicating that he is disappointed and so without any doubt make haste. 88.41

Then fitting on his bow sharp arrows which were similar to poisonous snakes, that son of Sumithra, sent those arrows which were like serpents full of poison. 88.42

Wounded by the arrows of Lakshmana, which invaded all his senses which was like the painful touch of Indra's thunderbolt, Indrajit was stupefied for a moment. 88.43

Gaining back his consciousness in a moment and with regaining control of his sense organs, He saw the valiant son of Dasaratha before him. 88.44

With eyes turning red due to anger, he walked near to the son of Sumithra and again told these very harsh words. 88.45

"Why are you not remembering my valour in the first encounter between us, when I tied you and your brother and you wriggled on the floor." 88.46

"Both of you in that war by my arrows which were equal to Indra's thunderbolt, were laid down unconscious on the earth." 88.47

"The fact that you desire to attack me may mean that the memory of that incident is not with you or you desire to go the land of Yama." 88.48

"If you were not able to see my prowess in the first encounter, stand ready, for I am going to show you my valour now." 88.49

Speaking thus he hit Lakshmana with seven arrows with the ten best of arrows which were sharp he hit Hanuman. 88.50

Then that valorous one with twice that much anger using one hundred well aimed arrows wounded Vibheeshana. 88.51

When the younger brother of Rama saw the great feat accomplished by Indrajit, he disregarded it and derided it by saying, "This is nothing", greatly enraged and with a fearless face, that best among men, took out some very terrific arrows and sent them towards Indrajit. 88.52-88.53

"Oh Rakshasa, true heroes in a battle do not strike like this, since your arrows are weak, mild and without strength." 88.54

"Those valorous persons who are aiming at victory do not fight like this", saying like this Lakshmana rained more arrows on Indrajit. 88.55

Then hit by Lakshmana's arrows of large armour made of gold slipped down in the middle of the chariot looking like cobweb of stars falling from the sky. 88.56

The valorous Indrajit with his armour destroyed by those steel arrows and also having been wounded looked like the sun at dawn. 88.57

Then greatly enraged that son of Ravana using one thousand arrows wounded Lakshmana in that great battle. 88.58

The large divine armour of Lakshmana broke in to pieces and thus those two great warriors vied with each other in attack and retaliation. 88.59

Those two with all their body wounded in that fight, were coated with blood and breathing with difficulty continued to battle tumultuously. 88.60

For a long time those valorous ones who were both greatly skilled in war using very sharp arrows were cutting each other. 88.61

Those two heroes of terrific prowess stayed on with great effort trying for their own victory, and as they were wounded all over with a multitude of arrows as also their armour and standards have been torn to pieces were seen emitting hot blood, just as two water-falls gushing hot water. 88.62

A long time elapsed while the two warriors fought sending terrific stream of arrows with an awful clamour, similar to two dark destructive clouds raining from the sky. They neither turned their back from the battle, nor experienced any tiredness. 88.63-88.64

Those best among archers showed off their skill in arrows again and again and created net work of arrows big and small in the sky. 88.65

Loosening their arrows without error, gracefully and easily in a wonderful way, both the man and the Rakshasa carried on a tumultuous and terrific war. 88.66

Again a again a terrible sound which was greatly tumultuous which was horrifying was created and it was similar to a very great thunder storm. 88.67

The sound of fight created by those two who were engaged in a great fight was similar to the rumbling of thunder created by two great clouds in the sky. 88.68

Using sharp steel arrows decorated by gold and wings they wounded each other and those two famous warriors fighting for victory profusely bled. 88.69

Those arrows decorated by wings after wounding them fell on the earth smeared with blood and pierced the earth. 88.70

Other properly aimed arrows sent by them clashed in thousands with other sharp weapons on the sky and shattered and broke them. 88.71

The pile of arrows lying on the battle field resembled like a huge heap of sacred Kusha grass by the side of the sacred fire in sacrifices. 88.72

The wounded and bleeding bodies of those two mighty warriors shone like Kimshuka and Shalmali trees in full blossom, deprived of leaves. 88.73

Indrajit and Lakshmana wishing for their own victory again and again carried on a very tumultuous and terrific battle. 88.74

In that war Lakshmana was hurting Indrajit and Indrajit was hurting Lakshmana and though both of them were hurting each other, they both did not feel tired. 88.75

With those net of arrows entering their body and hurting them those auspicious great warriors were looking like a mountains throwing out plants from them. 88.76

At that their bodies dampened all over by blood and covered with arrows all over shined very much like burning fires. 88.77

Though a lot of time elapsed when these warriors were engaged in fighting, they did not turn their back to the battle nor felt tired. 88.78

Then, to relieve tiredness due to the battle of Lakshmana, who did not experience defeat in any aspect of the war, the great-soul Vibheeshana, offering agreeable and salutary words, took up his position, on reaching the battle-field. 88.79

This is the end of Eighty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

89. Vibheeshana and Monkey Chiefs Join Battle

[Vibheeshana and his ministers join the battle by killing many Rakshasas. Jambavan and Hanuman also kill many Rakshasas. Lakshmana kills the charioteer of Indrajit. The monkey chiefs crush his horses. Lakshmana and Indrajit fight standing on earth.]

Seeing the man and Rakshasa fighting with commitment in that war like elephants in rut aimed at their victory, the very strong brother of Ravana holding a strong bow stood at the battle front. 89.1-89.2

Then standing there, he stretched the string of his great bow, he released several sharp pointed arrows on the Rakshasas. 89.3

Those arrows falling like fire, hit the correct aim and tore the Rakshasas in to pieces like Vajrayudha uprooting great mountains. 89.4

The attendants of Vibheeshana who were great Rakshasas also armed with spikes, swords and spears tore of those valorous Rakshasas. 89.5

Surrounded by all those Rakshasas that Vibheeshana shined like an elephant in the middle of proud young tuskers. 89.6

Vibheeshana, the great Rakshasa who was an expert on proper timing spoke the following right words to those monkeys who were thirsting to kill the Rakshasas in order to inspire them. 89.7

"Oh monkey chiefs, here is the only one whom the king of Rakshasas considers as his last and only support in his army. Why are you all standing idle?" 89.8

"At the end of the war, if this sinful Rakshasa is killed, the remaining Rakshasas can be killed easily, except for Ravana." 89.9

Prahastha was killed. The valiant Nikumbha, the mighty Kumbhakarna, Kumbha, the Rakshasa called Dhoomraksha, Jambumali, Mahamali, the highly swift Ashaniprabha, Suptaghna, Yajnakopa, a Rakshasa named Vajradamshttra, Samhadri, Vikata the destroyer of enemies, Tapan, Manda, Pragmaasa, Pragma, PrajaNgha, Janga, Agniketu who was difficult to be conquered, the valorous Rashmiket, vidyujjihva, Dvijihva, Suryashatru, Akampana, Suparshva, Chakramali, Kampana and the mighty Devantaka were also killed." 89.10-89.14

Having already killed several very strong Rakshasa greats by your hands which was like crossing an ocean, now only this small puddle is left to be crossed. 89.15

"Only this many Rakshasa army remains to be conquered by you as all Rakshasa who were proud of their great strength have been killed by you." 89.16

"Though I would like to kill for the sake of Rama my elder brother's son, I am not doing it as killing of a son is not appropriate." 89.17

"When I think of killing him myself my eyes are getting clouded with tears and so let the long armed Lakshmana himself kill him. Oh monkeys all of you together kill all his attendants who are surrounding him." 89.18

Thus encouraged by the very famous Vibheeshana, all those monkey chiefs became very happy and lashed with their tails. 89.19

Then, those monkey chiefs, roaring again and again, shouted various kinds of sounds resembling the sounds of peacocks at the time of seeing the clouds. 89.20

The monkeys, along with Jambhavan and monkeys belonging to the other formations, who were equal in strength, started hitting the Rakshasa troops with nails, stone and teeth. 89.21

All those very strong Rakshasas who were armed with several weapons, left of their fear and started attacking Jambhavan as he was killing many of them. 89.22

They started striking Jambhavan, who was killing the army of Rakshasas in that battle, with sharp axes, spears with sharp edges, sticks and javelins. 89.23

A greatly tumultuous battle took place between those monkeys and Rakshasas and it was like the battle between the angry devas and the Rakshasas. 89.24

When Hanuman was seen as very greatly angry that Lakshmana got down from his back, and Hanuman uprooting a Sala tree from a mountain approached those Rakshasas and started killing them in thousands. 89.25-89.26

After offering a very tumultuous battle to the brother of his father, Indrajit again rushed towards Lakshmana to fight with him. 89.27

The two valiant heroes, Lakshmana and Indrajit, the two intense fighters in battle, then began to strike each other, showering a multitude of arrows on each other. 89.28

Those strong and energetic warriors try to cover each other by sending network of arrows similar to sun and moon being covered by the clouds. 89.29

Due to the dexterity of their hands, when they were fighting there, neither the holding of the bow, nor the taking off the arrows, nor fitting them on their bow-string, nor adjusting their fists, nor drawing the bow-string nor attaining the target was visible. 89.30-89.31

The sky covered with the network of arrows which were discharged with great force by them in all directions was dark making objects there not visible. 89.32

Lakshmana dashed with the son of Ravana, Indrajit clashed with the son of Sumithra and as they continued to clash with each other there was great confusion. 89.33

By the sharp arrows continuously released with great force by both of them, the entire sky was covered with darkness. 89.34

BY the fall of very many sharp arrows in hundreds, the directions and sub directions were completely filled with arrows. 89.35

All the space was covered by darkness leading to great fear and while the sun was setting down making all areas filled with further darkness. large amount of blood flowed out. 89.36

Cruel flesh eating birds gave rise to awful sounds by their roaring and at that time wind did not blow and fire did not blaze. 89.37

Great sages proclaimed, "Let there be safety to the worlds", and the frightened Gandharwas and Charanas arrived there." 89.38

Then Lakshmana using four arrows struck the four black horses which were decorated by gold of the lion among Rakshasas. 89.39

Thereupon, with deftness of his hand, that famous Lakshmana, fully stretching and releasing another sharp thunderbolt-like arrow, named Bhalla, which was yellowish in colour, with charming plumes, having a good splendour similar to Indra's thunderbolt and echoing a clapping sound, severed the head of Indrajit's charioteer from his trunk, even as he was circling around. 89.40-89.42

When the charioteer was killed the greatly lustrous Indrajit drove the chariot himself and also took hold of the bow. 89.43

Those who saw him fighting in the battle appreciated his talent, But when he was driving the horses Lakshmana with arrows hit him with sharp arrows and when he was fighting his bow, Lakshmana hit the horses with his arrow. 89.44

The son of Sumithra, who did his actions fast, tormented Indrajit who was moving about in the battle field without fear using very many arrows suitable for the occasion. 89.45

That son of Ravana seeing that his charioteer was killed became dejected and lost his enthusiasm for fighting. 89.46

The monkey chiefs seeing the dejected face of the Rakshasa became extremely happy and appreciated Lakshmana. 89.47

Then, four monkey-leaders named Pramathi, Rabhasa, Sharabha and Gandhamadana, getting impatient, acted hastily. 89.48

Those monkeys having great strength and very great valour speedily jumped and descended on those excellent horses. 89.49

Blood started flowing from the mouths of those horses which were being pressed by those monkeys who were looking like mountains. 89.50

Those horses that were crushed had their limbs broken and after moving to and fro, fell down dead on the ground. After killing his horses, those monkeys also crushed that great chariot of Indrajit and jumping up again with speed, they stood by the side of Lakshmana. 89.51-89.52

Indrajit whose charioteer was killed and whose horses were destroyed, jumped down from the chariot and fought with Lakshmana using a rain of arrows. 89.53

Then that Lakshmana stopped those arrows of Indrajit with several arrows and that as his excellent horses were killed Indrajit began to release more exquisite arrows in that battle. 89.54

This is the end of Eighty Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

90. Lakshmana Kills Indrajit

[A great war takes place between Indrajit and Lakshmana, Indrajit went inside the city and got another chariot. That chariot was destroyed by Lakshmana and Vibheeshana. After a great fight Lakshmana kills Indrajit. The Devas praise him.]

That greatly lustrous Rakshasa Indrajit standing the ground as his horses were killed became very angry and burnt with luster 90.1

Those two warriors who were holding the bow with the intention of killing each other with their arrows were like elephants going in side the forest with intention of conquering one another. 90.2

Those Rakshasas and monkeys rushing from all direction for destroying each other did not desert their masters in the battle. 90.3

When the Indrajit praised all Rakshasas they all were happy and he himself felt happy and spoke the following words. 90.4

"Darkness has spread in to all directions and due to it, oh greatest among Rakshasas we are not able to determine weather one belongs to our side or the other side." 90.5

"You please courageously fight with the monkeys and make them lose their consciousness and I on my part would come back to the battle after ascending another chariot." 90.6

"You act in such a way that the evil minded monkeys do not fight and prevent me from getting another chariot." 90.7

After telling them like this, Indrajit, the destroyer of his enemies entered in to the city of Lanka so that he can get another chariot. 90.8

Arranging for ornaments for the chariot, which was beautiful, decked with gold, furnished with darts, swords and arrows, yoked with excellent horses, directed by a charioteer who could understand those horses properly and could give credible instructions to them, that Indrajit, a conqueror in battle, who was endowed with extraordinary energy, then ascended it. 90.9-90.10

Then that valorous Indrajit surrounded by the chiefs of Rakshasa army and egged by fate marched out of the city. 90.11

After coming out of the city, Indrajit the destroyer of enemies drawn by swift horses started attacking Lakshmana and Vibheeshana. 90.12

Then seeing Indrajit seated on the chariot, the strong monkeys, Vibheeshana, the Rakshasa, as well as Lakshmana were greatly surprised with the ease of the intelligent Indrajit. 90.13

The angry son of Ravana struck down hundreds and thousands monkey chiefs by large number of arrows in the battle field. 90.14

Stretching his bow to almost a circle that son of Ravana, who is winner in battle with supreme agility, started killing the monkeys. 90.15

Those monkeys, who were being killed by the arrows of that greatly valorous one, went and sought the protection of the son of Sumithra, just like people seek the refuge of Lord Brahma. 90.16

Then that son of Raghu clan shining with anger in that battle showing great agility tore off his bow. 90.17

Then Indrajit took another bow and by the time he got it ready, Lakshmana tore off that bow too. 90.18

After he tore of his bow that son of Sumithra struck the son of Ravana on his chest with five arrows which were like the poison of a serpent. 90.19

Those arrows which were released from a great bow after piercing the body, fell on the earth like huge red serpents. 90.20

When his bow was torn, vomiting blood from his mouth, that son of Ravana took hold of another great bow which was stronger than the earlier bow and attached the bow string. 90.21

With great agility he caused a rain of arrows aimed at Lakshmana just like the rains caused by Lord Indra. 90.22

Lakshmana the destroyer of enemies without any nervousness destroyed the difficult to resist rain of arrows released by Indrajit. 90.23

Then that son of Raghu clan who had great luster without getting jittery exhibited his great valor to the son of Ravana, which was indeed wonderful. 90.24

Then the extremely angry Lakshmana pierced the bodies of all Rakshasas in the battle field showing his speed in sending the arrows with three arrows each and also struck Indrajit with several arrows. 90.25-90.26

He who was struck by the enemy who was very strong as well destroyer of enemies without showing any weakness released several arrows without any problem at Lakshmana. 90.27

The destroyer of enemy army, Lakshmana tore off those arrows even before they arrived with sharp arrows and that great among the Raghu clan cut off the head of the charioteer of Indrajit by an arrow called Bhalla which was curved at nodes. 90.28

Those horses, without the charioteer, without getting perturbed, ran in a circular fashion and that was indeed wonderful. 90.29

Getting in to the hold of great rage in that battle, that son of Sumithra who was stable in his valour pierced those horses with arrows so as to frighten them. 90.30

Getting angry at that, that son of Ravana made Lakshmana angry by sending ten arrows aimed at him. 90.31

Those arrows which were similar to Vajrayudha and were like poisonous snakes got destroyed after reaching the golden armour of Lakshmana. 90.32

Understanding that the armour of Lakshmana is impenetrable that very angry son of Ravana showing great speed pierced the forehead of Lakshmana with three arrows having plumes. 90.33-90.34

That auspicious son of the Raghu clan who was fond of fighting, with those three arrows on his forehead, shined like a mountain with three peaks. 90.35

Tormented by that Rakshasa Indrajit, Lakshmana then speedily drawing and bending the bow pierced the face of Indrajit having pretty golden ear rings, with five sharp arrows. 90.36

Those Valorous Lakshmana and Indrajit who were both having very strong bows struck each other with sharp pointed arrows. 90.37

Lakshmana and Indrajit, both of whose bodies were drenched in blood at that time shined like Kimsuka trees in full bloom. 90.38

Those two great archers with their mind made up for victory neared each other and pierced the limbs of other using dreadful arrows. 90.39

That son of Ravana filled with great anger caused by the battle, wounded the face of Vibheeshana with three arrows. 90.40

After injuring the king of Rakshasas Vibheeshana using three arrows, he injured all the monkey chiefs with one arrow each. 90.41

The very lustrous Vibheeshana who was strongly enraged, using his mace killed his horses of that bad soul who was the son of Ravana. 90.42

When his horses were killed, the greatly lustrous Indrajit whose charioteer was killed earlier jumped from the chariot and used his javelin aimed at his paternal uncle. 90.43

Seeing that Javelin rushing javelin, the one who increases the joy of Sumithra, tore it in to pieces with sharp arrows and made it fall on the earth. 90.44

That very strong bodied Vibheeshana who became angry using five arrows whose touch was equal to thunder bolt shot at the chest of Indrajit whose horses were already slain. 90.45

Those arrows provided with golden feathers after hitting their target, went and split his body and being stained by blood appeared like red serpents. 90.46

Getting very angry with the brother of his father Indrajit standing in the middle of Rakshasas took in to his hand an arrow which was presented to him by Yama the God of death. 90.47

The greatly lustrous and very valorous Lakshmana seeing Indrajit taking a great arrow also took another great arrow. 90.48

That arrow, which is extremely difficult to be conquered and more difficult to tolerate even by Devas and Asuras including Indra had been presented to him in a dream by Khubera, who is greatly glorious. 90.49

He stretched the bow with great force by his iron rod like hands and both their bows gave rise to a piercing sound like pair of night cranes. 90.50

Those great arrows fitted and pulled out from their excellent bows by those great heroes shined with very great splendour. 90.51

Those plumed arrows after they were released from their bow made the skies shine and powerfully hit with each other face to face. 90.52

The collision of those horrifying arrows with each other produced a fierce fire which consisted of smoke and sparkles. 90.53

Those two arrows when they hit each other like the dashing of two great planets, burst in to hundreds of pieces and fell on the ground. 90.54

On seeing that both their arrows were destroyed in the battle front, those two heroes Lakshmana and Indrajit felt ashamed and got greatly provoked. 90.55

Getting excited, Lakshmana took hold of a missile presided over by Varuna and skilled in warfare, the great Indrajit too discharged a missile presided over by Rudra in the battle. 90.56

The Rudra arrow struck by the very wonderful Varuna arrow and then the greatly lustrous Indrajit who was greatly angered and who was a conqueror in any battle, looking like the destroyer of the world send the fire arrow which was shining with flames. 90.57-90.58

The valorous Lakshmana obstructed it by an arrow of the Sun and seeing that his arrow has become a waste, Indrajit getting very angry took hold of a very sharp arrow used by Rakshasas to completely tear the enemy. 90.59

From that bow a shining weapon which was similar to hammer, darts, fire arms, maces, swords and axes rushed out. 90.60

Seeing that horrifying arrow which was very harsh, which cannot be stopped by any being, which can tear off all the weapons in a battle, Lakshmana stooped it using the arrow of Maheswara. 90.61-90.62

There a wonderful war took place which made hair to stand erect and all the beings of the sky surrounded Lakshmana. 90.63

Surrounded by many beings who were surprised, a terrible battle took place between Rakshasa and monkeys creating a huge sound and making the sky shine. 90.64

The sages, the manes, devas, Gandharwas, eagles and serpents under the leadership of Indra protected Lakshmana in that battle. 90.65

Then the younger brother of Rama fitted another excellent arrow which had the touch of fire and which was capable of tearing off Indrajit. 90.66

The heroic Lakshmana fitted the arrow, having beautiful plumes, which consisted of rounded parts, well-jointed, skilfully fashioned, decked with gold, capable of destroying the body of the enemies, not difficult to keep off but difficult even to tolerate, a source of terror to the Rakshasa as deadly as the venom of poisonous snakes and duly honoured by the host of gods. 90.67-90.68

Using that arrow the lustrous and valorous Lord Indra, who ties green horses to his chariot was able to conquer the Rakshasas in the war between Devas and Asuras. 90.69

That glorious son of Sumithra used that that very arrow of Indra which has never been defeated in war to his excellent bow and chanted the following words which was intended to achieve his purpose. 90.70

"Oh arrow, if Rama, the son of Dasaratha is the soul of Dharma who holds on to his promise and who is second to none in valour then destroy this Indrajit." 90.71

After saying this, drawing the arrow which went straight, up to his ear, that valorous Lakshmana released it towards Indrajit. 90.72

Charging that arrow of Indra, Lakshmana who destroys enemy armies severed the glorious head of Indrajit which was adorned with shining ear globes and head protector from his trunk and made it fall on the surface of the earth. 90.73-90.74

That large head of Indrajit which was separated from his trunk was moistened by his own blood was seen on the earth like shining gold. 90.75

Having been slain, that Indrajit fell forward on the ground along with his armour, head protector and bow which were all shattered. 90.76

When Indrajit was killed all the monkeys along with Vibheeshana roared in joy and Devas also roared like they did when Indra killed Vruthra. 90.77

The heralding of victory also rose from the mouth of devas, Maharishis, Gandharwas and Apsaras in the sky. 90.78

Seeing that he has fallen that great army of Rakshasas being attacked by the monkeys shining by the victory dashed to all directions. 90.79

When the monkeys attacked them those Rakshasas abandoned all their weapons and stupefied started running towards the city of Lanka. 90.80

All those frightened Rakshasas after abandoning their weapons sharp-edged spears, swords and axes ran away in hundreds to various directions. 90.81

While some of them tormented by monkeys were scared entered Lanka, others fell in the ocean and others climbed on the mountain seeking safety. 90.82

After seeing Indrajit being slain and his body lying in the battle field out of the thousands of Rakshasas not even one could be seen there. 90.83

Similar to the sun's rays not being visible after the sun set, after Indrajit had fallen, the Rakshasas went in different directions. 90.84

That long armed one thrown asunder as dead was similar to the Sun who has cooled down and Fire which has been put out. 90.85

When the son of the king of Rakshasas died, the world became one whose enemy has been destroyed and one whose major problems had been removed and started rejoicing. 90.86

When that Rakshasa of sinful deeds was killed, the God along with Indra the king of devas, devas and all the great sages greatly rejoiced. 90.87

From the sky the sound of the drums played by Devas were heard, Apsara maidens started dancing and the great Gandharwas started singing. 90.88

When that Rakshasa of cruel deed was killed, there was a rain of flowers from the sky along with deluge of praises and it was indeed wonderful. 90.89

When he who was the terror of the entire world was killed, the waters of the sky became very clear and devas and Asuras rejoiced and came there. 90.90

The devas, Dhanavas and Gandharwas together said, "Now the Brahmanas would be moving about peacefully as their troubles are over." 90.91

Seeing the greatest among the Rakshasas who had matchless strength in battle has been killed the very happy monkey chiefs applauded Lakshmana. 90.92

Vibheeshana, Hanuman, Jambavan who was the chief of bears were greatly pleased by Lakshmana's victory and applauded him. 90.93

The monkeys who had achieved their aim started roaring, jumping with joy and shouting like thunder and stood all round Lakshmana. 90.94

The monkeys were seen wagging their tails and also lashing them and also shouted "Let Lakshmana be victorious." 90.95

Hugging each other with extremely joyful minds, the monkeys indulged in conversation about Lakshmana and his very many good qualities. 90.96

Hearing that Indrajit has been killed by the heroic and difficult act of Lakshmana, Devas who were their dear friends were pleased and experienced great joy. 90.97

This is the end of Ninetieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

91. Rama Appreciates Lakshmana

[Lakshmana reaches Rama leaning on Hanuman and Vibheeshana. Rama hugs him and greatly appreciates him. Sushena, the monkey doctor, cures him quickly. That monkey doctor also cures other monkeys who were wounded.]

The auspicious Lakshmana whose body was drenched in blood became happy having killed him who won over Indra. 91.1

Having offered salutation to Jambavan, Hanuman and all other monkeys, that valorous Lakshmana of great brilliance then quickly came from there to the place where Sugreeva and Rama were there, by leaning himself upon Vibheeshana and Hanuman. 91.2-91.3

After approaching and saluting Rama, Lakshmana stood near him which was like Lord Vamana standing by the side of Indra. 91.4

Then that valorous Lakshmana arriving near the great soul Rama told him in a murmuring tone about the horrifying destruction of Indrajit. 91.5

Then the very happy Vibheeshana Informed Rama about the chopping of the head of Indrajit by the great soul Lakshmana. 91.6

After hearing about the killing of Indrajit Lakshmana, the greatly valorous Rama got extremely matchless joy and spoke the following words. 91.7

"Oh Lakshmana, great, I am satisfied by that act that was done well by you, for by destroying the son of Ravana, you have earned a victory for us." 91.8

Smelling the head of that Lakshmana, who had increased his fame and yet who was feeling shy Rama forcibly drew him to his lap and placing that Lakshmana his younger brother in his lap with affection, wounded as he was, that valiant Rama embraced him, tenderly gazed upon him affectionately again and again. 91.9-91.10

Once again smelling the head of that Lakshmana, who was feeling tormented by the arrows which had penetrated into his body, who had been grievously wounded, who was breathing hard, who was endowed with auspicious characteristics, who was afflicted with agony and who was feeling pain at the time of breathing, and hurriedly stroking him as well as restoring confidence in him, Rama the foremost among men spoke the following words. 91.11-91.12

"You have done a very auspicious act which is very difficult to do. I feel that since Ravana's son has been killed, Ravana also has been killed in the battle." 91.13

"Since you have killed an enemy with the bad soul, I think that I have already won. Oh Valorous one, fortunately for us the right hand of the cruel Ravana Indrajit, who is his great support, has been cut off by you. In this battle a great role has been played by Vibheeshana and Hanuman also." 91.14-91.15

"Somehow after fighting continuously for three night and days, Oh valorous one you have killed the valorous Indrajit, making me free of any enemies and hearing that his son has been struck down, that Rakshasa would come out a powerful army formation." 91.16

"When the king of Rakshasas who would be sad because of his son has died and who is difficult to be defeated comes out encircled by a great army I shall kill him." 91.17

"Oh Lakshmana who is my protector [master], by your killing that enemy of Indra, neither Sita nor earth is difficult to attain for me." 91.18

Consoling his brother like this and then after embracing him Rama summoned Sushena and told these words. 91.19

"Oh very intelligent one, you please attend on this wounded son of Sumithra, who is very fond of his friends so that he will become perfectly healthy." 91.20

"Let Lakshmana along with Vibheeshana be quickly made free from pain caused by the arrows that have penetrated into their body. Let all others too among the gallant bear and monkey-warriors fighting with trees and who have fought on the battle-field here and stand pierced with arrows and wounded, be healed in the same way with great care." 91.21-91.22

When the monkey chief Sushena was told like this by Rama, he gave a great medicine to Lakshmana through his nose. 91.23

Inhaling the scent of that herb Lakshmana became cured of his arrow wounds and free from pains and all his other wounds also vanished. 91.24

As per the order of Rama he healed his friends as well as Vibheeshana and all the other monkey chiefs. 91.25

With arrow wounds healed, tiredness vanished, with feverishness Gone, within a very short time Lakshmana was restored to his original form and felt joyful. 91.26

Rama, the king of monkeys, Vibheeshana and the bear king Jambavan seeing the son of Sumithra becoming healthy again greatly rejoiced for a long time. 91.27

The son of Dasaratha who was a great soul praised the very difficult accomplishment of Lakshmana and Sugreeva also became happy to know that Indrajit had been killed." 91.28

This is the end of Ninety First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

92. Ravana Wails for Indrajit

[Ravana becomes extremely sad and decides to fight and kill Rama and Lakshmana. Before that he wants to kill Sita. One of his ministers consoles him and tells him not to kill Sita. He agrees and starts preparing for the battle.]

The ministers of the son of Pulasthya after hearing about the killing of Indrajit, ascertained about it and informed the ten necked one. 92.1

"Oh great king, your greatly lustrous son has been killed by Lakshmana with the help of Vibheeshana, while we were seeing the battle field." 92.2

"Your valorous son who can never be defeated, that valorous one who conquered Indra in war, after having fought with the valorous Lakshmana, has been killed after he tormented Lakshmana with his arrows and Indrajit departed to the heavens." 92.3

Hearing that formidable, harsh and horrifying death of his son Indrajit in war Ravana lost his consciousness. 92.4

Regaining his consciousness after a long time that great king of Rakshasas wailed pitiably due to sorrow caused by the death of his son and his mind was greatly confused. 92.5

"Alas my child, who is the chief of army of Rakshasas, oh strong one, how did you who had conquered Indra, now been subjected to the power of Lakshmana now?" 92.6

"It is definite that when you are angry you would be able to pierce arrows even on the god of death at time of deluge and Mandhara Mountain. What to say of Lakshmana?" 92.7

"Oh long armed one, the king of hell who is the son of sun God who has taken you today due to the Dharma of time is one greatly respected by me." 92.8

"Even among devas this is the path taken by great warriors that the male offspring who is killed for the cause of his father reaches heaven." 92.9

"Now all Devas, all guardians of the world, and all sages knowing that Indrajit is slain can without fear sleep soundly." 92.10

"Without Indrajit, the entire earth with its forest and what to say even the three worlds would become one of loneliness to me." 92.11

"Now in the private apartments of your ladies I would hear the Rakshasa maidens crying and wailing like the roar of female elephants in a mountain cave." 92.12

"Oh destroyer of enemies, where did you go leaving the position of Yuvaraja of Lanka, your mother, myself and your wives and the Rakshasas?" 92.13

"Oh valorous one, Consequent upon my death, you are suppose to honour me by performing death rites in future but now you are following the reverse path." 92.14

"You have deserted us without taking away Sugreeva, Lakshmana, Rama who are my tormentors and where have you gone?" 92.15

A great anger covered Ravana, the king of Rakshasas due to the death of his son while he was wailing with sorrow like this. 92.16

He who was usually short tempered, flared up further again due the death of his son, like the shining sun flares up further in summer. 92.17

When he was yawning with anger, fire and smoke came out of his mouth, like it did in olden days from mouth of Vruthra. 92.19

That valorous Ravana, who was sorrowing to the killing of his son, became greatly angry and pondered in his mind and desired to kill Sita. 92.20

Ravana whose eyes are normally red due to the fire of anger became even more red, became horribly glittering. 92.21

His normally horrifying form due to the fire of his anger, looked like that of Lord Rudra at the time of final deluge. 92.22

The drops of tears that fell from his very angry eyes looked like drop of burning oil that fall from lighted burning lamp. 92.23

The great sound that was heard when he ground one teeth on another was heard like that produced when the Rakshasas dragged a huge machine. 92.24

Seeing him who was angry like the death fire at time of deluge, on whichever direction he turned his gaze from that direction, Rakshasas trembled and hid themselves. 92.25

Rakshasas could not go towards Ravana, who was looking at all the four directions, like the enraged Yama the god of Death, who wants to devour both the mobile and the immobile creatures. 92.26

That very angry Ravana, the king of the Rakshasas desirous of posting soldiers spoke like this in the middle of Rakshasas. 92.27

"When I did strict penance for thousands of years, Lord Brahma was pleased with me at the end of the penance." 92.28

"As a consequence of the penance Lord Brahma was pleased with me and told that I need not have any fear from either Devas or Asuras." 92.29

"The armour given to me by Lord Brahma which shines like Sun was not broken by either devas or Asuras, in spite of using the Vajrayudha." 92.30

"Who would dare to attack me seated on the chariot and wearing that armour in the battle field for not even Indra himself can do it." 92.31

"Let that large bow of mine, which was given at that time to me along with arrows by the gracious Brahma the lord of creation, on the occasion of my combat between gods and Asuras, be taken out today to the accompaniment of a band of musical instruments, for the purpose of killing Rama and Lakshmana in this great battle." 92.32-92.33

That Ravana who was sorrowing due to the death of his son became greatly angry and after deeply thinking decided to kill Sita. 92.34

That red eyed Ravana staring fixedly who was horrifying and fearful to look at, spoke to the pitiable Rakshasa who were making miserable sounds. 92.35

"In order to deceive the monkeys by magical tricks my son killed something and it was shown as Sita to them." 92.36

"But I shall make that hoax a reality today, which would please my mind. I shall kill Sita, who is devoted to Rama, the bad warrior." After saying this to his ministers he immediately drew out his sword. 92.37-92.38

The very angry Ravana, who was very much agitated in his mind because of the grief for his son's death, springing up suddenly and taking his excellent sword, having the dazzle of a clear sky, went forth from the assembly hall along with his ministers swiftly and quickly to the place where Sita was. 92.39-92.40

When they saw Ravana was going there, they roared like lions and seeing Ravana greatly angry, they hugged each other and spoke as follows. 92.41

"Those two brothers would get worried if they see him now. Even the four guardians of the world would also get frightened, like many enemies were frightened on seeing him in battles." 92.42

"Ravana brings precious gems from all the three worlds and enjoys them, for there is no one in the world who has equal strength and valour like him." 92.43

When they were prattling like this Ravana who was numbed with anger rushed to see Vaidehi who was in the Asoka forest. 92.44

Though his friends who were interested in his welfare tried to prevent him The very angry one ran, like the angry planet mars running towards Rohini star. 92.45

The faultless Maithili who was being guarded by Rakshasa women saw the very angry Ravana who was holding an excellent sword. 92.46

The daughter of Janaka was worried on seeing him bearing a sword who was not going back in spite of his friends try to keep him back. 92.47

Sita who was greatly sorrowful wailed and told, "This evil minded one with great anger is rushing towards me. I think he is going to kill me and make me who has a lord without a Lord." 92.48-92.49

"Though I am greatly devoted to my husband, he has incited me very many times saying, "You become my wife" and I had sternly refused him. He must have been very sad at my refusing him and must be filled with great anger as well as infatuation." 92.50-92.51

"Otherwise fir my sake, he might have killed those two tiger like brothers Rama and Lakshmana in the battle." 92.52

"I am now hearing a terrific and great sound of many Rakshasas, who seem to be happy and roaring about some thing pleasant." 92.53

"Alas, what a misfortune, if the death of those two princes has been brought about because of me. It is also possible that this terrific Rakshasa of sinful intention, having not been able to kill Rama and Lakshmana is going to kill me due to the death of his son." 92.54

"Having a very low intellect I did not listen to the words of Hanuman then. Had I gone back riding on his back, maybe I might have not been won back by my husband, but I would be resting on the lap of my husband." 92.55-92.56

"I think that heart of Kausalya, who has only one son would break if she hears about the death of her son in the battle." 92.57

"While lamenting, Kausalya will vividly recall about the birth, childhood, youth, the righteous acts and the handsome form of the great-soul Rama." 92.58

"When her son is killed, Kausalya with great disappointment would become unconscious, after observing the obsequies of her dead son and will enter a burning flame or water." 92.59

"Curse to that unfaithful hunch-back who wanted to do sin and whose actions have lead to the grief of Kausalya." 92.60

Seeing Sita miserably weeping in that manner like Rohini the wife of the moon, who had fallen under the sway of the planet Mars, when moon was away, a minister called Suparshva, a good-natured, upright and highly intelligent Rakshasa, even though restrained by other ministers, spoke the following words Ravana, the foremost of Rakshasas. 92.61-92.62

"Oh Ravana, the real younger brother of Khubera himself, why do you wish to kill Vaidehi abandoning your Dharma in a bout of anger?" 92.63

"Oh valorous king of Rakshasa, Having completed the study of Vedic lore and vow of celibacy you were only devoted to your duty. Why are you now thinking of killing that lady?" 92.64

"Oh king, please spare Sita who is endowed with great beauty and then along with us get rid of your anger in the battle field by killing Rama." 92.65

"After getting ready today itself, on the fourteenth day of the dark half of moon's cycle. Start along with your armies on the moonless day and achieve victory." 92.66

"As a valorous and shrewd chariot bound warrior, fighting with a sword, in the foremost of your chariots, you can fetch Sita by killing Rama, the son of Dasaratha." 92.67

After accepting that advice which was endowed with Dharma and which was given to him by a friend, that evil minded Ravana went to his Palace and after that, the valorous Ravana along with his friends along went to the assembly hall. 92.68

This is the end of Ninety Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

93. Rama Exterminates Rakshasa Army

[Ravana requests his army to go and make Rama weak. He tells them this will help him to kill Rama the next day. A huge war takes place. Many monkeys and Rakshasas are killed. Rama uses Gandharwasthra (Gandharwa arrow) and kills most of the Rakshasas.]

The king was dejected and very sad when he entered the council hall and sat on the chief seat like a lion. 93.1

That strong Ravana, who was emaciated due to his son's death, told all the chiefs of his army with folded hands in salutation. 93.2

"All of you together along with all horses and elephants, along with shining columns of chariots and foot soldiers, please march forward." 93.3

"There you have to surround Rama alone and kill him by raining streams of arrows, similar to the clouds during rainy season." 93.4

"If you tear him with your very sharp arrows in the great battle, I shall kill him tomorrow when the entire world witnesses it." 93.5

When the king of Rakshasas told him like this, those Rakshasas marched forth along with various kind of armies and in speedy chariots. 93.6

All those Rakshasas hurled iron clubs, sharp-edged spikes, arrows, swords and axes capable of destroying the life. The monkeys too hurled trees and mountains towards the Rakshasas. 93.7

A very great tumultuous war broke out when the sun rose next day between Rakshasas and monkeys. 93.8

Then those monkeys and Rakshasas started striking each other with multi coloured maces, axes and swords in that battle. 93.9

When the battle was going on like this surprisingly enormous amount of dust got settled down by the blood which oozed out of the Rakshasas and monkeys. 93.10

The rivers of blood flowed carrying the bodies which resembled the wooden logs, With elephants and chariots as river banks, horses as fish and trees as flag staffs. 93.11

Then all the monkeys who were drenched in the streams of blood leapt and bounced while the monkey chiefs broke the flag staffs, armours, chariots and different type of weapons of the Rakshasas. 93.12-93.13

Those monkeys with their sharp teeth and even nails tore off the hair, ears, eye brows and noses of those Rakshasas. 93.14

Against one Rakshasa hundred monkeys rushed for fighting, similar to birds rushing towards a fully fruit laden tree. 93.15

The horrible Rakshasas who were like mountains then struck down the monkeys using maces, darts, swords and axes. 93.16

The huge army of monkeys which were being killed by the Rakshasas then sought refuge from Rama, the son of Dasaratha, who protects all. 93.17

Then the greatly lustrous and valorous Rama, holding his bow entered in to the army of monkeys and rained a bevy of arrows on them. 93.18

The greatly horrible Rakshasas were scared to approach Rama was scorching them with the flame of his arrows similar to clouds not going near the scorching sun. 93.19

The Rakshasas saw only the deeds of Rama which lead to their terrible destruction in the battle field, which was difficult for others to imitate. 93.20

Rama who was shaking that great army and blowing away great chariots was not visible to the Rakshasas like a gale of wind blowing trees cannot be seen in the forest. 93.21

They saw their army being torn, pierced with arrows, scorched and broken down they could not see Rama who was doing all this. 93.22

The Rakshasas were not able to see Rama who was hitting them, similar to ordinary people cannot see the souls resting on the object of their sense organs. 93.23

"Here is Rama, killing the army of elephants. Here is Rama, destroying great chariot-warriors. Here is Rama, killing foot-soldiers along with horses with his sharp arrows". Saying so, all those Rakshasas struck one another with anger in the battle-field thinking that they had similarity of appearance to Rama. 93.24-93.25

Due to the Gandharwa arrow sent by that great soul which created confusion among them, those Rakshasas were not able to see Rama, even when he was scorching away their army. 93.26

Those Rakshasas saw thousands of Ramas in that battle field but on again seeing they saw only one great soul who was the son of Kakustha clan. 93.27

That great soul made them hallucinated by the golden decorated arrow and all of them saw everywhere only Rama. 93.28

All the beings saw the holy heel of Rama which was killing the Rakshasas on the battle-field and the "wheel of time" had his navel as its body, his strength as its flame. his arrows as its spokes, his bow as its rim, the twanging of the bow and clanging of the gauntlets as its sound, his energy, intelligence and virtues as its luster, and his divine power as its edge. 93.29-93.30

Within a matter of three hours [eighth part of a day], with his arrows looking like tongues of flames, Rama killed the whole army of Rakshasas who were capable of changing their form at will, and ten thousands chariots possessing the swiftness of the wind, eighteen thousand strong elephants, fourteen thousand horses with their riders and a full two hundred thousands of Rakshasas fighting on foot. 93.31-93.33

Those surviving Rakshasas, with their horses killed, with their chariots destroyed, with their flag-staffs broken and with broken spirits, rushed back towards the City of Lanka. 93.34

That battle field with dead elephants, foot soldiers and horses looked more like a great grave of sports of the powerful and angered Rudra, the lord of destruction. 93.35

Then Devas, Gandharwas, Sidhas and great saints said "Well done. Well done" and appreciated that great act of Rama. 93.36

Then, the virtuous Rama spoke also to Sugreeva, Vibheeshana, Hanuman the monkey, Jambavan, Mainda the foremost of monkeys and even Dvididha, who were in close proximity to him as follows "Such an arrow of wonderful power exists only with me or with the three-eyed Rudra the lord of destruction." 93.37-93.38

"Rama who was similar to Indra after killing the great army of Rakshasas by the un-wearied use of arrows and weapons was applauded by the rejoiced army of devas." 93.39

This is the end of Ninety Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

94. Rakshasis Wail

[The Rakshasis of Lanka who had lost their husbands, sons and brothers start crying. They recollect how it was due to the bad behavior of the old hag Soorpanakha all these started. Then they recollect the mistakes done by Ravana, one by one. They are sure that Ravana would be killed in the battle.]

Rama, who never got tired by action, with his shining arrows adorned with pure gold, killed those thousands of elephants sent by Ravana, thousands of horses, valiant Rakshasas who can change their form at will mounted on thousands of chariots with their flag-staffs, having the colour of fire, fighting with maces and iron rods and conspicuous with their golden banners. 94.1-94.3

After hearing and seeing about the killing of Rakshasas, other surviving ones who were greatly scared, were pitiable and greatly anxious and their wives wailed. The Rakshasis who lost their husbands, their sons and their relations met together and were stricken with great sorrow and wailed as follows. 94.4-94.5

"How did the old black hag with a sunken belly approach in the forest Rama who is as pretty as the God of love?" 94.6

"How did the killer of people who has an ugly look fell in love with the pretty, extraordinarily strong and one who is kind to all beings?" 94.7

"How did that Rakshasi who does not have any good qualities, who has an ugly face started loving Rama who has all the good qualities, who is very strong and who has a very pretty face?" 94.8

"Because of our bad luck that grey haired and disgusting lady tried to be arrogant with Rama, which was worth ridiculing by the whole world and this lead to the destruction of Rakshasas like Khara and Dhooshana." 94.9-94.10

"It is due to her that Ravana built a huge enmity and for his own destruction that Ravana brought that Sita." 94.11

"That ten necked one can never attain Sita, the daughter of Janaka and in spite of that a great enmity was built by him against that mighty Rama." 94.12

"When that Rakshasa called Viradha yearned for Sita, Rama killed him single-handedly and this incident is sufficient to prove his strength." 94.13

"Using arrows, which looked like flames of fire, that Rama killed fourteen thousand Rakshasas who had done terrific feats in Janasthana." 94.14

"Khara, Dhooshana and Trishira were also killed there in the battle by use of arrows which shined like Sun and this is more than sufficient, to make Ravana realize." 94.15

"Further, that Kabandha having arms with a length of eight miles each, with blood as his food and roaring with anger was killed. That instance should have been sufficient." 94.16

"Rama killed the very strong Vali who was the son of the thousand eyed one and who was like a black cloud. This would have been sufficient." 94.17

"He then made the very pitiable Sugreeva who was living on the Rishyamooka mountain with a broken desires as the king and this would have been sufficient." 94.18

"The words of advice which were according to Dharma and which was for the benefit of all Rakshasas tendered by Vibheeshana were not to his liking due to his confused mind." 94.19

"If the brother of Khubera had accepted the advice of Vibheeshana, then this city of Lanka would not have been turned in to a burial ground." 94.20

"Ravana is not able to learn a lesson, even after hearing that the mighty Kumbhakarna was killed by Rama and that unconquerable colossal-bodied Indrajit, his beloved son was killed by Lakshmana." 94.21

In each and every clan of Rakshasas we hear the wails, "Oh my son, Oh my brother, Oh my husband, you are no more." 94.22

"That valorous Rama has killed in the war thousands of chariots, horses, elephants and foot soldiers of the Rakshasas." 94.23

"It is either Rudra or Vishnu or Indra who performed one hundred sacrifices or Yama himself taking the form of Rama who is killing us." 94.24

"Due to our great warriors being killed by Rama, we have lost hope in this life and we are not able to see any end our prayer and have become helpless." 94.25

"Though the valorous ten necked one has got great boons, he is not able to realize, this great calamity which has come from the hands of Rama." 94.26

"Neither Devas nor the Gandharwas, nor the ghosts nor the Rakshasas would be able to protect Ravana, who is about to attack Rama in this battle." 94.27

"In every war and the war of Ravana we see bad omens and they are indicating the prospective destruction of Ravana by Rama." 94.28

Lord Brahma being pleased has given protection to Ravana from Devas, Dhanavas and Rakshasas but Ravana did not request for protection from men." 94.29

"Now great fear has come to all Rakshasas as well as Ravana from a man is dreadfully causing the end of their lives and there is no doubt about this." 94.30

"Being tormented by Rakshasa, who has become strong due to the boons, devas worshipped lord Brahma accompanied by glorious austerities." 94.31

That great Lord Brahma, who was greatly satisfied, for the sake of good of the Devas spoke the following words to them. 94.32

"From today onwards all the Dhanavas and Rakshasas, constantly being scared would wander over all the three worlds." 94.33

"All Devas together accompanied by Indra worshipped Mahadeva who had a flag with the bull ensign and who destroyed Tripura and he was pleased." 94.34

The Mahadeva who was greatly pleased told to Devas. "For the sake of good of all of you a lady would be born, who would lead to the destruction of the Rakshasas." 94.35

"This Sita who is the destroyer of all Rakshasas has been deputed by Devas would consume all of us Rakshasas including Ravana." 94.36

"Due to the bad behavior of Ravana, who is a wicked Rakshasa with an evil brain, this horrible havoc of sorrow has occurred." 94.37

"We are now occupied by Rama just like the God of death is there at the final deluge. We do not find any one who can give us protection in this world." 94.38

"We do not have any refuge from that great fear that is among us, just like there is no shelter for female elephants who are enveloped in the forest fire." 94.39

"That great soul Vibheeshana, at the very correct time perceiving very great fear sought refuge to him alone." 94.40

Then all the Rakshasis hugged each other and because they were in the throes of great sorrow and since they were greatly scared lamented like this and wept loudly. 94.41

This is the end of Ninety Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

95. Ravana Enters Battle Field

[The angry Ravana along with his ministers and their army enters the battle field. All round only bad omens are seen. Ravana starts killing the monkey army recklessly.]

Ravana heard that pitiable sound of wailing of all Rakshasis who were greatly pained from every house of Lanka. 95.1

For a moment he breathed deeply and was engrossed in great thought and then that very huge Ravana became very angry. 95.2

Biting his lips with his teeth, with blood red eyes due to great anger, making his appearance scared even for the Rakshasas, Ravana looked like the fanned fire of destruction at deluge. 95.3

He then told the Rakshasas Mahodhara, Mahaparswa and Virupaksha who was standing near him, in words which were not clear due to his great anger, looking at them as if he wanted to consume them" tell the armies to start immediately as per my command." 95.4-95.5

Hearing his order those Rakshasas were fear struck and ordered those Rakshasas who did not feel nervous to act according to the orders of the king. 95.6

Those Rakshasas of terrifying looks saying "so be it" praying the God for their good, marched with their faces towards the battle field. 95.7

Those great experts on chariot fight after paying reverence to Ravana as per rule, stood saluting him with folded arms wishing their lord victory. 95.8

That angry benumbed Ravana with a sarcastic laugh spoke to the Rakshasas Mahodhara, Mahaparswa and Viroopaksha as follows. 95.9

"Today by sending from my bow arrows which are similar to the Sun at the time of final deluge, I would lead Rama and Lakshmana to the abode of Yama." 95.10

"By killing those enemies I would avenge the deaths of Khara, Kumbhakarna, Prahastha and Indrajit today." 95.11

"When I send the net work of arrows, which will spread like clouds in the sky, neither the directions, nor the heavens, nor the river and nor the oceans would be visible. 95.12

"Today I would kill all the monkey chiefs along with their army in turns by using very large number of plumed arrows." 95.13

"Today by mounting on a chariot which runs with the speed of wind I will crush the monkey army with waves of arrows sent from my ocean like bow. 95.14

"Today like an elephant I would destroy ponds of monkey armies shining like the filament of lotus flowers, whose faces are like fully opened lotus flowers." 95.15

"With arrow struck in their faces, the leaders of the monkeys would be lying in the battle field will decorate the earth just like lotus flowers decorate their stalks." 95.16

"Today in the very great battle, I shall be killing hundred after hundreds of monkeys who are going to fight with trees." 95.17

"Today I shall wipe away the tears of those crying for their lost brothers and lost sons, by killing the enemy." 95.18

"Today with my arrows I will pierce the monkeys and make their bodies scattered and covering all over the earth, that it would be very difficult to see the surface of the earth. 95.19

"Today I will feed the crows, vultures and all other beings which eat flesh, with the flesh of my enemies killed by my arrows." 95.20

"Arrange immediately for my chariot and let my bow be brought swiftly and let all the surviving Rakshasas follow me to this battle." 95.21

Hearing these words, Mahaparswa told the commanders of army units "Let the army under your control be quickly made ready." 95.22

The commanders of army units with great speed joined hands and hastened those Rakshasas in every home to join in the battle. 95.23

The horrifying Rakshasas having awful faces, then started roaring, with their arms equipped with various weapons viz. swords, sharp-edged darts, pikes, maces, clubs, plough-like weapons, sharp-edged javelins, huge Kutas and Mudgara, staffs, discuses of every kind, sharpened axes, slings for throwing stones, stones or cylindrical wooden pieces with iron pikes and other excellent weapons and rushed out within a moment. 95.24-95.26

Then following the orders of Ravana, the commander of the army with great haste brought a chariot along with a charioteer, which was yoked with eight horses and Ravana who was shining with his own luster got in to it." 95.27

Then Ravana quickly started out completely surrounded by great number Rakshasas, as though he was cracking the earth with his great strength. 95.28

Thereupon, a great noise emanated on all sides from tambours, drums, Kettle-drums and conches along with the clamour of the Rakshasas. 95.29

A great sound was heard saying "There comes the ruler of Rakshasas, the abductor of Sita, the destroyer of Brahmins, the enemy of gods, notorious for his bad conduct, accompanied by his canopy and pair of fans, to fight with Rama, the foremost among the Raghu clan." 95.30-95.31

Due to the terrible sound, the earth trembled and hearing that sound some monkeys ran away in fear. 95.32

The long armed and greatly lustrous Ravana who was surrounded by his ministers turned up there in quest of victory. 95.33

With the permission of Ravana Mahaparswa, Mahodhara and Viroopaksha who was difficult to be defeated also climbed up their respective chariots. 95.34

They with great joy, greatly roaring as though they were trying to break the earth they also started proceeding, longing for victory. 95.35

Then Ravana resembling the god of death at deluge who was lustrous along with the army of Rakshasas, started to the war with a raised bow. 95.36

That great expert in chariot battle with chariot drawn by shining horses came out of the gate, where Rama and Lakshmana were present. 95.37

At that time the sun lost its brilliance, all the directions were covered with darkness, birds gave rise to fearful sounds and earth trembled a little. 95.38

The Devas rained blood, horses stumbled, vultures descended and sat on flags and jackals started howling piteously. 95.39

The left eye of Ravana throbbed along with his left arm and he became pale faced and the tone of his voice dropped. 95.40

When that Rakshasa with ten necks entered the battle field there appeared an omen in the battle field indicating his death. 95.41

A meteor with a sound similar to thunder fell down from the sky and disturbed vultures along with crows started crying aloud. 95.42

Ravana ignored these ill omens due to his ignorance and marched forward, for the purpose of his being killed driven by fate. 95.43

Hearing the sound of the coming of the chariots of those great Rakshasas, the army of monkeys returned back to fight. 95.44

Then a tumultuous battle started between the monkeys and Rakshasas, who were both desirous of their own victory. 95.45

Then the angry ten necked one using arrows decked with gold and waged a great war on that army of monkeys. 95.46

Ravana chopped off the heads of some monkeys, and pieced the heart of some and cut off the ears of some others. 95.47

Some were killed because of breathlessness, some had the portion near the ribs torn off and some of them lost their eyes. 95.48

Whichever side Ravana was seen coming in his chariot on the battle-field, his eyes were rolling in anger and those monkey-warriors, on that side, could not with stand the rapidity of his arrows. 95.49

This is the end of Ninety Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

96. Sugreeva Kills Viroopaksha

[When Viroopaksha the powerful minister of Ravana starts attacking the monkeys, Sugreeva with his monkey chiefs fights with him and after a horrific battle kills him.]

There the earth became strewn with the bodies of monkeys killed by the arrows of the ten necked one. 96.1

The monkeys could not tolerate the shower of arrows that were sent by Ravana just like moths cannot bear the burning fire. 96.2

They who were hit by those sharp arrows started running away just as the elephants would run away if enveloped by fire in the forest. 96.3

Ravana was marching ahead in the battle field blowing away the monkeys, similar to wind blowing away large clouds. 96.4

After destroying monkeys by his great strength in the battle, Ravana speedily approached Rama in the battle field. 96.5

Noticing that the monkeys were running away, after putting his army in charge of Sushena, Sugreeva started taking interest in the fight. 96.6

Keeping Sushena the valorous monkey who was equal to himself, in charge of his army, taking a tree as his weapon Sugreeva marched towards his enemy. 96.7

Taking hold of huge mountains and various kinds of trees those monkey chiefs followed Sugreeva by his side and also behind him. 96.8

That Sugreeva roared in the battle field creating a huge sound, striking blows, he crushed various chief of Rakshasas. 96.9

The huge bodied Sugreeva smashed several Rakshasas similar to grown up trees are smashed by wind at time of deluge. 96.10

Sugreeva rained stones on the army of Rakshasas similar to clouds showering hail stones on the birds in the forest. 96.11

While those Rakshasas who were defeated by Sugreeva, fell on the floor and then roared and got diminished in number from all sides, the indomitable Viroopaksha the Rakshasa, holding a bow, pronouncing his name by himself, descended from his chariot and mounted the on back of an elephant. 96.12-96.14

Viroopaksha who was a great hero ascended on an elephant and roared with huge sound and then rushed towards the monkeys. 96.15

He then attacked Sugreeva who was in the front with various horrible arrows and established himself as one encouraging the Rakshasas. 96.16

When Sugreeva was struck severely with sharp arrows of that Rakshasa, he roared loudly and with great anger decided to kill that Rakshasa. 96.17

That valorous monkey who was great fighter, uprooted a huge tree and going near to the Rakshasa and hit that huge elephant with it on its face. 96.18

When Sugreeva hit that huge elephant it receded to a distance of the length of a bow, sank down and also roared. 96.19

That valorous Rakshasa, got down quickly from that wounded elephant and advanced speedily towards that monkey Sugreeva who was his enemy holding a sword and a shield made of hide of a bull but Sugreeva in spite of being threatened stood firm. 96.20-96.21

He who became greatly enraged and took a very huge rock which was as big as a cloud and threw it on Viroopaksha. 96.22

Seeing that rock was falling on him that great and valorous Rakshasa receded away and struck Sugreeva with his sword. 96.23

When that angry Sugreeva was wounded by that sword in the battle, he fell down unconscious for a moment in that battle field. 96.24

Then getting up suddenly that Sugreeva tightened his fist and with great speed brought it down on that Rakshasa in that great battle. 96.25

When that Rakshasa Viroopaksha was struck by the fist, he became angry and using his sword and the armour made Sugreeva fall in the battle field. Sugreeva then fell down. 96.26

Getting up after he has fallen down that monkey gave a huge slap to the Rakshasa which gave a sound like thunder. 96.27

Freed of the effects of that great slap of Sugreeva, that Rakshasa with great skill Struck him on the chest with his fist. 96.28

That king of the monkeys Sugreeva became greatly angry seeing that Rakshasa had escaped the effect of his slap. 96.29

That monkey then found out an opportunity to hit Viroopaksha and then gave another great slap on his temple-bone. 96.30

Stuck down by the slap which was similar to thunder of Lord Indra, Viroopaksha fell on the ground with blood oozing out of all his nine apertures, just like water rushes out of a spring. 96.31-96.32

The monkeys saw that very angry Viroopaksha, completely coated with blood and transformed in to one with very ugly eyes. 96.33

The monkeys saw their enemy drenched in blood and turning to and fro and throbbing on his sides. He was also roaring pitiably. 96.34

Confronting together in that battle-field in that way, those two violent and terrific armies which were as broad as oceans, of monkeys and Rakshasas and both roared like two large oceans which had burst their bounds. 96.35

Seeing that Rakshasa with ugly eyes killed by the very strong king of monkeys, the army of monkeys and Rakshasas together looked like the river Ganga which is agitated. 96.36

This is the end of Ninety Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

97. Sugreeva Kills Mahodhara

[Ravana requests Mahodhara to fight on his behalf. After a great fight Sugreeva kills Mahodhara. He is greatly honoured for this.]

Those two armies which were killed in that great battle by each other, quickly diminished in size just like waters of lakes diminish in summer. 97.1

By the destruction of his army as well as the death of Viroopaksha, Ravana, the king of Rakshasas became doubly enraged. 97.2

By seeing the strength of army being diminished due to the killing by monkeys, Ravana saw that reversal of fate has come to him. 97.3

He then told Mahodhara, the destroyer of his enemies who was standing near him. "Oh long armed one, at this time my desire for victory rests with you." 97.4

"Oh valorous one, now kill the army of our enemies and show your great heroism for this is the time to repay your debt to your master." 97.5

When the king of Rakshasas told like to Mahodhara, he said "So be it" and went inside the army of the enemy like a moth entering a flame. 97.6

"By the valour got because of encouragement, that mighty Rakshasa who had great luster destroyed the monkeys by using his own valour." 97.7

Those huge monkeys taking hold of big stones, entered the huge army of Rakshasas and killed all Rakshasas. 97.8

In that Great War, the angry Mahodhara with his gold decked arrows cut off the hands and thighs of the monkeys. 97.9

Those monkeys who were troubled by that Rakshasa speedily ran off to the ten directions but some went and approached Sugreeva. 97.10

Seeing that the large armies of monkeys are being defeated, Sugreeva speedily rushed near Mahodhara and reached close to him. 97.11

Getting hold of of a horrific mountain like stone, the king of monkeys who was greatly lustrous threw it on the Rakshasa to kill him. 97.12

Mahodhara seeing that huge rock falling on him, immediately without any nervousness with his arrows broke it, though it was difficult to do. 97.13

That stone, which was broken in to thousands of pieces, fell on the earth like a flock of scared vultures. 97.14

Seeing that the rock was broken, Sugreeva getting very angry, uprooted a Sala tree and threw it but the Rakshasa broke it in to pieces in the war. 97.15

The heroic Mahodhara who was tormentor of enemy armies wounded Sugreeva with his arrows and then the very angry Sugreeva saw an iron rod fallen on the ground. 97.16

Swinging that shining iron rod and showing it to the Rakshasa, hitting with it killed the excellent horses of Mahodhara. 97.17

When the horses were killed that valorous Rakshasa Mahodhara jumped down from his huge chariot and seized hold of a mace with great anger. 97.18

Holding the mace and iron rod in their hands, those Valorous ones, resembling clouds neared each other roaring like two bulls. 97.19

That Rakshasa Mahodhara threw his shining mace, which shined like a Sun with great anger, on Sugreeva. 97.20

Seeing that highly terrible mace, falling on him in that great battle, the mighty Sugreeva, the King of monkeys got angry with a red blood shot eyes and struck that mace, by lifting up the iron rod but that iron rod broke off and fell on the ground. 97.21-97.22

Then that Sugreeva took from the surface of the earth a shining pestle which was decked with gold. 97.23

Then Sugreeva lifted the iron pestle and threw it on Mahodhara who threw two maces at him and clashed with each other and broke in to pieces. 97.24

With all their weapons broken those warriors endowed with strength and valour who were shining like fire started fighting with fists. 97.25

Those two warriors again and again roared, banged each other with their palms and rolled on surface of the earth. 97.26

They rose up quickly and began to hit each other and both not getting defeated, pushed each other by holding the shoulders. 97.27

Those two heroes who were both destroyers of their enemies fell exhausted by wrestling with each other and the very agile Mahodhara took a sword and a shield lying on the ground. 97.28

The Monkey chief Sugreeva in the same way took hold of a huge sword and shield which was lying on the battle ground. 97.29

Then those experts in use of weapons in war, whose limbs were seized with anger ran forward with joy with swords held high. 97.30

Concentrating their minds on victory, those two very angry ones performed perambulations from left to right of each other with great speed. 97.31

That evil minded valorous Mahodhara who praised valour with great speed hit with his sword with great force on the heavy shield of Sugreeva. 97.32

When the Rakshasa was extracting his sword from Sugreeva's shield, that elephant like monkey with his sword cut off the head of Mahodhara adorned with ear globes and a helmet. 97.33

Seeing the cut head of Mahodhara falling on the ground, the army of the king of Rakshasas could not be seen in the battle field. 97.34

Then after killing Mahodhara that monkey along with his monkey warriors made a joyful roar of victory which made Ravana greatly angry and Rama very happy. 97.35

All the Rakshasas with downcast faces and dejected minds were greatly scared and ran away from the battle field. 97.36

After throwing Mahodhara on the earth, who looked like a huge mountain lying shattered, the son of Sun God who cannot be defeated shined in glory in that battle field, like a Sun shining with his rays. 97.37

That king of monkeys after attaining victory was being looked at in the battle field, by devas, groups of Yakshas, Sidhas as well as by all type of beings standing on the surface of earth who were all extremely happy. 97.38

This is the end of Ninety Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

98. Angadha Kills Mahapaswa

[There was a great fight between Mahaparswa and Angadha. In the end Angadha killed Mahaparswa.]

When Mahodhara was killed by Sugreeva then the very strong Mahaparswa with eyes red due to great anger stirred up the great army of Angadha with his arrows. 98.1

That Rakshasa removed the head of many monkeys from their trunk like a speedy wind which removes fruits from their stock. 98.2

Then that Rakshasa with great speed chopped off the hands of some monkeys with his arrows and also struck down the rib cage of some of them. 98.3

Due to pain caused by that rain of arrows of Mahaparswa, those monkeys had a sad face and were looking greatly dull. 98.4

Seeing that his army is being depressed by that Rakshasa, Angadha who is very fast, exhibited his valour which was like the ocean on full moon days. 98.5

He then held a huge steel rod which was shining like the rays of the Sun and hurled it on Mahaparswa who was fighting the war. 98.6

Due to that smashing Mahaparswa became unconscious and along with his charioteer fell from his chariot. 98.7

Then the lustrous king of bears who was like a heap of collyrium and who was extremely powerful became very angry and rushed forward from his battalion which was like a huge cloud, carrying a huge rock which was like mountain peak, killed his horses and with his great strength broke his chariot too. 98.8-98.9

Within a short time the very strong Mahaparswa regained his consciousness and struck Angadha with very many arrows. 98.10

Then he struck Jambavan, the king of bears with three arrows on his chest and Gavaksha with very many arrows. 98.11

Seeing that Jambavan and Gavaksha were troubled by his arrows, Angadha became very angry and took hold of a horrifying iron rod. 98.12

Firmly holding that iron rod, which shined like the rays of the sun, with both hands and turning it around with force, Angadha son of Vali, with eyes reddened due to anger, hurled it on that Mahaparswa the Rakshasa, who stood at a distance, with an intention to kill him. 98.13-98.14

That rod hurled by the very strong Angadha knocked off the bow as well as the arrows from the hand of that Rakshasa and also knocked off his helmet. 98.15

Then approaching him with very great speed, the famous Angadha the son of Vali, with open palms slapped him on his root of the ear which was shining with an ear ring. 98.16

The lustrous Mahaparswa, who is greatly swift and very angry, by one hand lifted a huge axe. 98.17

That very angry Rakshasa threw that stainless strong axe made of steel and seasoned in oil at the son of Vali. 98.18

Angadha who was filled with anger escaped from that axe which had been aimed at his left shoulder bone. 98.19

That valorous Angadha, who was as valorous as his father, was greatly angry and firmly tightened his fist which was like a thunder bolt. 98.20

That master of the vital parts, whose fist hit like Indra's thunderbolt hit that Rakshasa on the chest, near his breasts. 98.21

In the great battle that fleshy part of that Rakshasa due to that blow was blasted and he fell dead on the ground. 98.22

When that Rakshasa Mahaparswa fell dead on the ground his army was greatly confused and a great anger arose in Ravana. 98.23

The very profound lion like roar of the joyful monkeys, like a blast shook the city of Lanka along with its attics and gate of the city and was like the sound of Devas along with Indra. 98.24-98.25

Hearing in that battle field the very great sound raised by the monkeys and that of the beings of heaven, Ravana who was the enemy of Indra then stood prepared for another war. 98.26

This is the end of Ninety Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

99. Ravana and Rama Commence Battle

[Bereft of all assistants, Rakshasa chief Ravana enters the battle field. Fierce fighting takes place between those great warriors. Both of them were injured by each other and continued to fight.]

Seeing the Rakshasas Mahodhara and Mahaparswa being killed and also the valorous and strong Viroopaksha killed in that great battle Ravana got in to great anger and addressed his charioteer using the following words. 99.1-99.2

For having killed my ministers for having laid a siege on my city, I would remove my sorrow by killing Rama and Lakshmana. 99.3

"In that battle I will cut off the tree of Rama which is going to give a flower called Sita, whose principal branches are Sugreeva, Jambavan, Kumuda, Nala Dvididha, Mainda, Angadha, Gandhamadana, Hanuman and Sushena and all other monkey chiefs. 99.4-99.5

Filling all ten directions with noise, Ravana rushed in that chariot towards Rama. 99.6

Filled with that sound, the entire earth, making its rivers, mountains and forests, tremble and, throwing lions, antelopes and birds, into fright. Ravana marched. 99.7

Then he used a very horrific and fearful arrow called Thamasa [darkness] which began to attack all the monkeys who fell on all sides. 99.8

When the greatly frightened monkeys, not able to bear that arrow built by Lord Brahma himself, started running away dust began to rise from the earth 99.9

Seeing that hundreds of monkeys of his army were shattered by those excellent arrows of Ravana, Rama stood ready for fighting. 99.10

Having driven away the army of monkeys, Ravana the foremost among the demons then saw Rama, the destroyer of his enemies, who was endowed with long arms and wide eyes resembling lotus petals standing unconquered with his brother Lakshmana-like Indra the lord of devas is seen with Vishnu, the supreme lord of preservation-holding up his great bow as though scraping the sky. 99.11-99.12

That greatly lustrous Rama who was born in the clan of Raghu along with the strong Lakshmana, seeing the disappointed monkeys and the advancing Ravana, happily held his bow by its middle. 99.13-99.14

After that Rama began to stretch his excellent bow, with great speed and with great sound as if he wanted to break the earth. 99.15

Due the arrows which were rained by Ravana and sound of stretching of the bow of Rama, the Rakshasas started falling in their hundreds. 99.16

Ravana coming within the ranges of arrows shot by those sons of a king looked like Rahu standing near the Sun and the moon. 99.17

Wishing to fight early Lakshmana readied his sharp arrows which were like flames of fire and stretched his bow. 99.18

The greatly lustrous Ravana prevented in the sky itself the arrows released by the great archer Lakshmana, the moment they were released. 99.19

Ravana who was greatly dexterous in use of arrows, split one arrow of Lakshmana by one arrow, three arrows by three arrows and ten arrows by ten arrows. 99.20

After crossing over Lakshmana, the son of Sumithra who as victorious in that battle approached Rama who stood in the battle field like a mountain. 99.21

That king of Rakshasas Ravana with blood red eyes due to anger approached Rama and rained arrows on him. 99.22

Seeing the streams of arrows that emerged from the bow of Ravana, Rama quickly took hold of Bhalla arrows in great haste, 99.23

Then Raghava broke those large number of lustrous arrows which were looking horrific and coming like snakes by his sharp Bhalla arrows. 99.24

With great speed Ravana on Rama and Rama on Ravana showered sharp arrows of various kinds on each other. 99.25

Pushing each other by their speed of their arrows, they were both fighting without getting defeated and went round in circles of different kinds from left to right, for a long time. 99.26

All beings were scared when both of them who looked angry were releasing arrows at each other, looking like, god of death and god of destruction respectively. 99.27

The sky at that time became dense with arrows of various kinds and looked like the sky filled with clouds at the end of monsoon along with frequent lightning. 99.28

By that rain of sharp arrows with great speed decorated by wings of vultures there were eye like holes on the sky. 99.29

They made the sky dark initially with their wars and after the sun set their cloud like forms made it even darker. 99.30

There occurred a huge war between both of them, each of whom wanted to kill the other. That was beyond thought and difficult to approach like the war that took place between Vruthra and Lord Indra. 99.31

Both of them who were greats in archery, who were experts in war and who were skilled in the use of arrows moved without any hindrance in the battle field. 99.32

In whichever direction that they went the waves of arrows went like waves in that direction like two oceans moved by the same wind. 99.33

Ravana who had skilful hands and one who made the world cry using series of steel arrows aimed at the forehead of Rama. 99.34

Rama tolerated the hit of those arrows on his forehead and took them as lotus petals discharged from a great bow and did not get upset. 99.35

Then after chanting proper chants, the valorous Rama of great splendour, who was filled with great anger, took and discharged the arrow of Rudra after stretching his bow. 99.36

When those arrows fell on the huge cloud like unbreakable armour of Rama, those arrows fell down and did not cause him any pain. 99.37

Then Rama who was expert in all type of arrows, though he was pierced by arrows on his forehead yet again sent a great arrow aimed at Ravana seated on a chariot. 99.38

Those arrows of Rama after piercing arrows sent by Ravana penetrated like five headed snakes in to the earth when Ravana opposed them. 99.39

Ravana who was benumbed with anger after destroying that arrow of Rama sent another horrifying Asura arrow. 99.40

He released sharp arrows, having the heads of lions and tigers, those of buzzards and crows, even of vultures and falcons, as well as those of jackals and wolves, arrows with their mouths wide open, having the heads of venomous snakes with five heads, causing great fear. 99.41-99.42

Hissing like a serpent, due to his very anger Ravana who was endowed with extraordinary energy and conjuring tricks, released towards Rama these and other arrows, having the heads of donkeys, those of boars, dogs and cocks as also of alligators and venomous snakes. 99.43-99.44

When the arrow of the Asuras was sent against him, Rama with great enthusiasm sent the arrow of God of fire. 99.45

Rama then used, various kinds of arrows, with heads as bright as fire, others with heads shining like the sun, the moon, the crescent, a comet, others shining like planets, lunar mansions and a huge meteor and some arrows resembling flashes of lightning. 99.46-99.47

The horrifying arrows sent by Ravana was destroyed by the arrows of Rama, broke in to thousand pieces and fell on the ground. 99.48

Seeing that arrow of Rama, who never gets tired performing his job, had destroyed the arrows of Ravana all the monkeys who can assume any form that they desire surrounded lead by Sugreeva and congratulated him. 99.49-99.50

The great soul Rama who had destroyed the arrows sent by the hand of Ravana was filled with joy and the monkey chiefs full of joy roared loudly. 99.51

This is the end of Ninety Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

100. Ravana Wounds Lakshmana

[The great one to one war between Rama and Ravana continues. In between Lakshmana and Vibheeshana interfere and destroy the chariot of Ravana. When Ravana tries to kill Vibheeshana, Lakshmana saves him. Then Ravana wounds Lakshmana with a great spear. Rama is upset and fights vigorously.]

When Ravana the king of Rakshasas saw that his arrow was destroyed, his anger became two fold and in that great anger he sent another arrow. 100.1

That greatly lustrous Ravana started to release another horrifying arrow of anger built by Maya on Rama. 100.2

Then from that bow came out spears, maces, blazing tridents and clubs which were as hard as Vajrayudha from all directions. 100.3

Various types of sharp and terrible hammers, deceptive nooses and shining thunderbolts came out similar to the storm at the time of final deluge. 100.4

That very auspicious Raghava who was an expert in great divine arrows, who has a very great luster struck down that arrow by an arrow of Gandharwas. 100.5

When the great Raghava destroyed that arrow of his, Ravana with eyes red due to anger sent the arrow of Sun God. 100.6

From that lustrous bow of the intelligent Ravana came shining large discuses with terrific speed. 100.7

When they came out falling from all sides the entire sky was shining and all the directions were well lit as by sun, moon and other planets. 100.8

Then Raghava who was standing in front of Ravana's army split all those discuses and other strange weapons by using large number of arrows. 100.9

Seeing his arrow being destroyed by Rama, Ravana, the king of Rakshasas pierced Rama in all his vital parts by ten arrows. 100.10

Even though that Ravana struck Rama with those ten arrows released from his great bow, Rama of extraordinary energy was not shaken. 100.11

Thus struck Rama who was victorious in all battles became very angry and struck Ravana on all his organs with large number of arrows. 100.12

In the mean time, Lakshmana the very strong younger brother of Rama who was a destroyer of his enemies took hold of seven arrows. 100.13

Those very fast arrows cut off the greatly shining flag of Ravana which had the picture of man's head. 100.14

Then that great Lakshmana with one single arrow tore off the head of the charioteer of Ravana which was adorned with shining ear rings. 100.15

Then with five very sharp arrows Lakshmana cut off the bow of the king of Rakshasas which looked like the trunk of an elephant. 100.16

Bouncing forward, Vibheeshana killed, with his mace, the excellent horses of Ravana, which looked like black clouds and were as tall as mountains. 100.17

Ravana jumped out of his very large chariot whose horses have been killed and showed a severe anger towards his brother. 100.18

Then that king of Rakshasas who had great strength hurled a spear which was shining like lightning on Vibheeshana. 100.19

Even before the spear could reach Vibheeshana, Lakshmana broke it with three of his arrows and all the monkeys loudly cheered him in the battle field. 100.20

That spear which was crowned with gold was torn in to three pieces and fell like a large meteor with sparks of fire from the sky. 100.21

Then that Ravana took a much larger spear which was the best with great luster with its own splendour and was difficult to approach even by Kala, the God of death. 100.22

That bad soul Ravana with great strength and speed and which was shining like a thunderbolt hurled it swiftly. 100.23

At that time the valorous Lakshmana quickly rushed towards Vibheeshana who was in danger to his life. 100.24

To rescue him, the valorous Lakshmana went on showering arrows at Ravana who was holding the spear in his hand. 100.25

Made helpless by that shower of arrows by that great one, could not make up his mind to attack Vibheeshana. 100.26

Ravana who saw that his brother was rescued by Lakshmana stood before him and spoke the following words. 100.27

"Oh Lakshmana whose strength is great, you have now rescued Vibheeshana in this way, and now I am leaving out Vibheeshana and am sending weapons against you." 100.28

"This spear which would be hurled by my steel like arms, will make a mark of blood on you, pierce your heart and go away only after taking your life." 100.29

After seeing this that greatly enraged Ravana roared and hurled the unfailing spear towards Lakshmana, that which was adorned with eight loudly clamouring bells, which had been designed by Maya the demon by dint of his conjuring trick, capable of destroying adversaries and blazing as it was with splendour. 100.30-100.31

That which was hurled came with great speed like Indra's thunderbolt and fell on Lakshmana in the battle field. 100.32

Rama kept on repeating as the spear was rushing towards Lakshmana, "Let Lakshmana be safe. May the spear be useless. May this effort become useless." 100.33

That spear, which was looking like a poisonous serpent, released by the angry Ravana in the battle, quickly entered the chest of Lakshmana, who stood fearless. 100.34

That spear which was shining like the king of serpents shined with great luster and fell on the broad chest of Lakshmana with great speed. 100.35

Due to speed by which Ravana has sent it, that spear went deep in to the chest of Lakshmana and he fell to the ground with his heart being broken. 100.36

Rama with great luster who was stationed near by Lakshmana saw this and due to the love towards his brother became extremely sad. 100.37

With tear filled sorrowful eyes, Rama thought for a moment became as angry as the fire at the time of final deluge. 100.38

Becoming aware that it was not the time for feeling sorrowful and looking at Lakshmana, Rama resumed that highly tumultuous battle with a great and whole-hearted endeavor, determined as he was to destroy Ravana. 100.39

Rama saw Lakshmana who was wounded by the spear in that great war, bathed in blood looking like a mountain with a snake in the middle. 100.40

In spite of great efforts, the monkeys were not able to pull out the spear [from Lakshmana] hurled by the strong Ravana, as they were being continuously tormented with the foremost among the Rakshasas with large number of arrows. 100.41-100.42

That spear had passed through the body of Lakshmana and penetrated the earth; the mighty Rama using his hands pulled it out and getting greatly angry broke it during the battle. 100.43

When Rama was drawing out the spear the strong Ravana struck several arrows on his body which split the vital parts of Rama. 100.44

Without any other thought about those arrows, Rama embraced Lakshmana and then Rama told Hanuman and Sugreeva. 100.45

"Oh great monkeys remain with Lakshmana and properly nurse him. Let this malicious Rakshasa called Ravana be killed by me. The time for which I have desired for a long time has now come like the Chataka bird waiting for rain is seeing the clouds at the end of hot season." 100-46-100.47

"In this auspicious time, I am binding myself by a great oath. Oh monkeys, without much delay you will see a world either devoid of Ravana or Rama." 100.48

"Incidents like loss of the kingdom, life in forest, wandering about in Dandaka forest and troubling of Sita by the Rakshasas have been encountered by me." 100.49

"But now, I have encountered a horrific sorrow and pain which is like the agony in hell. By killing Ravana in this battle, I shall relieve myself of all these agonies." 100.50

"The reason for which I had brought the monkey army here, the reason for killing of Vali and crowning of Sugreeva, the reason for crossing the ocean by building a bridge has now come before my eye sight in this battle field." 100.51-100.52

"This Ravana who has come within the range of my vision cannot survive any more than the one who has come within the range of vision of a snake injecting deadly poison with its very glance or the serpent who has come within the range of vision of Garuda, the king of birds and the enemy of serpents can survive." 100.53-100.54

"Oh great monkeys, sit with comfort on the mountain peaks and watch this great battle between me and Ravana." 100.55

"Let all the three worlds, Gandharwas, Devas and the Charanas see during this war, the nature of Rama today." 100.56

"I am going to do such an act today that all mobile and immobile beings of this world along with the Devas together will keep on narrating as long as this world is there and tell about how this battle went on." 100.57

The well composed Rama after saying this, with sharp arrows decked with gold attacked that ten necked one. 100.58

Then Ravana rained shining steel arrows and maces, just like a cloud would give out rains. 100.59

When those excellent arrows sent by Rama and Ravana met each other, a huge tumultuous sound emanated from there. 100.60

Both the arrows of Rama as well as Ravana split and broke producing light and fell from the sky on to earth. 100.61

The loud sound produced by the bow string, pulled by the hands of those greatly valorous Rama and Ravana, made all beings scared and was a great sight. 100.62

Torn badly by the rain of that net work of arrows, by the great Rama, who was armed with a shining bow, that Ravana ran away just like cloud is pushed away by the tempest. 100.63

This is the end of Hundredth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

101. Sushena Cures Lakshmana

[Rama is terribly upset and does not want to live. Sushena says he is not dead and sends Hanuman to get herbs from Oushadhi Mountain. Hanuman not able to recognize the herb brings the mountain itself. Lakshmana is cured. He requests Rama not to get upset but kill Ravana.]

Seeing Lakshmana fallen down and completely coated with blood after giving a tumultuous battle in which he showered very many arrows, due to the spear of the strong and evil minded Ravana, Rama spoke as follows to Sushena. 101.1-101.2

"This Lakshmana who has fallen on earth due to the speedy arrows of Ravana and who is wiggling like a serpent and increasing my sorrow." 101.3

"My energy to fight is failing, even as I am looking at this valiant Lakshmana, who is dearer to me than life, bathed in blood and my mind being greatly disturbed." 101.4

"What is the use of this life or happiness to me, if my brother who has all auspicious marks, is interested in war and is famous were to meet his death." 101.5

"My heroism is feeling shy, my bow is falling down, my arrows are dropping down, and my vision is blurred by tears." 101.6

"My body is sinking down like those men who are asleep and tension is growing inside making me wish to die." 101.7

"I am seeing my brother has fallen down, wounded in his vital parts by that evil soul Ravana groaning with agony." 101.8

Seeing his brother whom he loved who was like his soul with losing his life breath, Rama became greatly sorrowful and full of anxiety and grief. 101.9

Seeing Lakshmana his brother lying wounded in the dust of the battle-field, he got into extreme worry and lamented with a confused in mind. 101.10

"Oh valorous one, even if I win this war, I will not be happy, like a man without sight cannot see in spite of bright moon." 101.11

"What is the use of this war, what is the use of this soul to me with my brother being killed in this battle here and so I do not have any desire to fight." 101.12

"Like that greatly lustrous one followed me to the forest, I am also going to follow him for his journey to the place of God of death." 101.13

"Lakshmana who was loved by all his relations is forever ardently devoted to me and has reached this stage due to treacherous battle of the Rakshasas." 101.14

"We can obtain wives from places and places, we can obtain relations in places and places but I do not see any place where I can get a brother who loves me this much." 101.15

They all saw Rama wailing like this with mind reeling with distress and sighing and breathing deeply again and again. 101.16

"What is the use of the kingdom to me without Lakshmana who is difficult to defeat? What would I be able to Sumithra, the mother who is very fond of her son?" 101.17

"I shall not be able to bear the reproaches which are bound to be told by Sumithra and what shall I say to my mother Kausalya and my mother Kaikeyi." 101.18

"What shall I tell Bharata or to the very strong Shatrughna, when they ask me why I have come back without Lakshmana who came along with me to the forest?" 101.19

"Death now would be preferable rather than the reproaches from relatives. I might have done some sinful act in my previous births, for my younger brother to die before me." 101.20

"Alas oh brother, Oh best of men, best among valorous men, Oh Lord, why did you go to the other world deserting me?" 101.21

"Oh brother though I am wailing, why are you not talking to me? Oh brother, arise and see this miserable man with your eyes." 101.22

"Oh great one, you have always comforting and consoling me, whenever I feel sad and pained and listless among the mountains and forests." 101.23

When Rama was saying like this full of sorrow in his mind, Sushena addressed him with the following excellent words. 101.24

"Oh tiger among men, give up this thought that causes you depression, for this sorrow which gives to grief is like piercing arrows in the battle." 101.25

"Lakshmana, who increases auspiciousness, has not still died as his looks have not changed and his skin colour has not turned dark." 101.26

"His face looks bright and has a pleasing look. The palms of his hands are as soft as lotus petals and are very bright." 101.27

"Oh king of the earth, the looks of dead ones are not like this. Oh valorous one who destroys his enemies. He is alive, so please do not worry." 101.28

"The repeated palpitation of his heart with him breathing, though he is lying on earth indicates that he is fast asleep with relaxation of the limbs, Oh valorous one." 101.29

After having addressed these words to Rama, the very learned Sushena spoke the following words to the great monkey Hanuman who was standing nearby." 101.30

"Proceeding from this place with full speed, Oh gentle one, go to the mountain called Oushadhi, which was already described to you previously by Jambavan, Oh brave one! Bring here for restoring the great-souled and heroic Lakshmana to consciousness, the precious herb Vishalyakarani by name which has sprung up on its southern peak, Savarnakarani, Samjivakarani and the precious herb, Samdhanakarani." 101.31-101.33

As soon as Hanuman heard these words, he went to the Oushadhi Mountain and since he was not able to identify that herb he became very thoughtful. 101.34

Then in the brain of son of wind god who had exceedingly great luster a thought arose, "I will take back the peak of the mountain itself." 101.35

"Since Sushena himself told me so, the herb must have sprouted on this mountain peak definitely." 101.36

"Suppose I do not take Vishalyakarani herb with me, over passage of time great problems may arise." 101.37

Thinking like this the very strong Hanuman approached that great mountain, shook it violently three times with his arms, uprooted the mountain peak which was having very many flowering plants, and lifted it up as he was very strong. 101.38-101.39

Carrying that great mountain peak which looked like a dark rainy cloud, Hanuman jumped up in to the sky. 101.40

Returning back with very great speed, after putting down that mountain peak and after relaxing a little, he spoke to Sushena the following words. 101.41

"Oh Great monkey, since I could not identify the required herb, I have brought along with me the entire mountain." 101.42

After appreciating the son of wind God who spoke thus, that excellent monkey pulled out the needed herbs and took hold of them. 101.43

All the great monkey chiefs as well all Devas were greatly surprised to see the most difficult job done by Hanuman. 101.44

Then after crushing the herb, that great monkey who was greatly lustrous, administered it in the nose of Lakshmana. 101.45

After inhaling that herb Lakshmana, the destroyer of enemy armies, having the spear lodged in his body, got rid of it, became painless and got up from the earth with great speed. 101.46

Seeing that Lakshmana has got up from the earth the monkeys said, "great, great" and applauded Sushena. 101.47

Rama the destroyer of enemies, after seeing Lakshmana said "come, come" and embraced him with great affection, with eyes covered by tears. 101.48

After that Raghava embraced the son of Sumithra he said, "Oh valorous one, I am seeing you returned after death." 101.49

"There is no meaning in my living or victory or getting back Sita, if you had attained death. Please tell me what is there for me after your death." 101.50

When the great Raghava spoke like this, in a feeble voice Lakshmana spoke the following words. 101.51

"Oh brother who is valorous in truth, true to your promise of killing Ravana, you should not speak like a weak and cowardly man." 101.52

"Those who speak the truth do not make their oath futile for fulfilling the oath is the sign of greatness." 101.53

"Oh faultless one, your getting hopeless for the sake of me is not befitting you. Please fulfill your promise of killing Ravana." 101.54

"When you shower your arrows the enemy cannot continue to live, like a great elephant with mighty tusks cannot live if it crosses the path of a lion." 101.55

"I want to see that bad soul killed immediately, before the sun sets after finishing his task." 101.56

"Oh venerable hero, If you wish to kill Ravana in battle, if you wish to fulfill your promise and if you feel affectionate towards Sita, do as I tell you soon and now." 101.57

This is the end of One Hundred and First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

102. Indra Sends Chariot to Rama

[The great war continues. Devas felt that Rama was at a disadvantage fighting from land and so Indra sent his chariot and charioteer Matali to help Rama. Both of them being of equal valour the war continued in a fierce manner.]

Hearing Lakshmana speaking those words, the valorous Rama, who as the destroyer of his enemies, took hold of his bow and fixed an arrow on its bow string. 102.1

In the battle front Rama released horrifying arrows at Ravana and Ravana, the king of Rakshasas occupying another chariot rushed towards the son of Kakustha clan, Similar to Rahu rushing towards the sun God. 102.2

The ten necked one standing on his chariot struck Rama with arrows equal to Vajrayudha similar to a cloud gushing out rain on a huge mountain. 102.3

Rama thoughtfully sent fire like flaming arrows ornamented with gold on the ten necked one in the battle field. 102.4

Devas, Gandharwas and Yakshas told among themselves that the war fought with Ravana on a chariot and Rama on the ground was not equal. 102.5

Hearing these words, the auspicious best among Devas summoned Matali [his charioteer] and spoke the following words to him. 102.6

"Go speedily along with my chariot to the earth and after reaching there, invite the best among the Raghu clan to take the seat in the chariot and do great service to Devas. 102.7

When the king of devas told like this, his charioteer Matali, saluted him by bowing his head and told the following words. 102.8

"Oh Indra along with excellent chariot yoked to green horses, I will go and perform the duty of Charioteer to Rama." 102.9

Taking the glorious and excellent chariot of Indra, having variegated body decked in gold, which was fitted with hundreds of tiny bells, with its pole of cat's eye gems shining like the morning sun, yoked to excellent green horses, having golden chaplets on their heads, having white whisks, covered with nets of gold, shining like the sun and bearing a flag-staff raised on a golden bamboo and ascending the chariot, as enjoined by Indra after descending from paradise, Matali approached Rama. 102.10-102.13

Staying on the chariot itself, that Matali the charioteer of the thousand eyed one folding his hands in salutation to Rama, told the following words. 102.14

"Ok son of Kakustha clan, the thousand eyed one has sent this chariot to help you get victory. Oh mighty and glorious one, who is the destroyer of his enemies. 102.15

"Here is the great bow of Indra and his armour shining like fire, arrows as bright as the sun and the auspiciously pure steel spear. 102.16

"Oh valorous one, get in to this chariot and kill the Rakshasa called Ravana, like Indra killed the Asuras when I was driving the chariot." 102.17

When he told like this Rama went round the chariot, offered his salutations to it and got in to that chariot causing the three worlds to shine with splendour. 102.18

Then ensued a great tumultuous battle making one's hair stand erect between the greatly valorous Rama and that Rakshasa called Ravana. 102.19

That Raghava who was a great expert on arrows matched a Gandharwa arrow with a Gandharwa arrow, a God arrow with a gold arrow and made fall the arrows of the king. 102.20

That king of Rakshasas became greatly angry and again released another horrific arrow of the Rakshasas. 102.21

Those arrows decked with gold, which were released from the bow of Ravana turned in to highly poisonous snake and came towards Rama. 102.22

Those fearful arrows having a burning face, vomiting burning fire from its face, with its mouth wide open rushed towards Rama alone. 102.23

All the directions of the earth were covered by poisonous snakes, whose impact was like Vasuki, the king of serpents with flaming coils. Even the corners between the directions were filled with these snakes. 102.24

Seeing all those snakes rushing towards him in the battle field, Rama created and released an extremely fearful and horrific arrow of Garuda. 102.25

With golden shafts which shined like flames that arrow released from the bow of Rama turned n to golden eagles and these went round. 102.26

Those arrows of Rama which can assume any form that they want, assumed the form of eagles and destroyed all those arrows which were flying round in the form of snakes. 102.27

Seeing that his arrows have proved a waste, Ravana, the king of Rakshasas became greatly angry, and rained horrific rains of arrows on Rama. 102.28

With thousand arrows Ravana wounded Rama who never delayed his actions and then wounded Matali with very many arrows. 102.29

With one arrow Ravana struck the golden flag post and made it fall down on the seat and tore the flag of that chariot and Ravana also struck the horses of Indra's chariots. 102.30

Seeing Rama pained, the gods, Gandharwas, Charanas along with the demons, as also Sidha and the great sages felt dejected. Seeing the moon in the shape of Rama eclipsed by Rahu in the shape of Ravana, the monkey-chiefs too, along with Vibheeshana, felt perturbed. 102.31-102.32

The planet Budha conquering the constellation of Rohini who was the darling of the moon, which was presided by Lord Brahma forebode disaster to all beings. 102.33

Burning in great rage that ocean rose very high at that time as though it was trying to touch the sun and its mist and tide moving to and fro. 102.34

The Sun looked with colour of ash with piercing rays and its rays travelled slowly and it appeared like a headless trunk in its lap and united with the comet. 102.35

The planet mars [angaraka] stood attacking the Vishakha star constellation presided over by Indra and fire, which is adored by the kings of Kosala. 102.36

With ten faces, twenty arms and holding the bow tightly by his hands, Ravana looked like the Mainaka Mountain. 102.37

Because of being overpowered by that ten necked Rakshasa, Rama was not even able to fit arrows in his bow. 102.38

That angry Rama knitting his eye brows, with eyes turned slightly red got in to great anger and felt as though he would burn all the Rakshasas. 102.39

Seeing the face of that powerful Rama which was provoked by great anger, all living beings got frightened and even the earth began to tremble. 102.40

The Mountains with its lions and tigers as well as its swaying trees trembled and even the ocean which is the lord of rivers got agitated. 102.41

The very dense clouds with harsh loud sounds assumed an undesirable look and roamed all over the sky thundering. 102.42

Seeing Rama being terribly angry and seeing those portents, all beings started shivering and even Ravana was seized with fear. 102.43

The devas, Gandharvas and great serpents who were sitting on their planes, sages, Asuras and Dhanavas, eagles which were flying in the air witnessed the battle between those great heroes, fighting steadily with various types of weapons and felt as if the final deluge was approaching. 102.44-102.45

Those devas and Asuras who had come to witness the battle seeing that battle rejoiced due to devotion. 102.46

The Rakshasas who reached the battle field told Ravana, "Be victorious" and the Gods again and again told Rama, "Be victorious.", 102.47

In the meantime, that evil-minded Ravana, who caused enemies to cry, stroking with anger a great weapon wishing to strike Rama, took with anger that spike, which was as powerful as a thunderbolt, which made a loud noise and was capable of exterminating all enemies, which was resembling the mountain-peak, which with its sharp points was dreadful to conceive and to behold was resembling a smoke-crested mass of fire blazing at the final deluge, exceedingly furious, which was difficult to approach even by God of Death, which was unassailable, which was a terror for all beings, capable as it was of tearing and splitting them with it being burning with flames. 102.48-102.51

That valorous and angry Ravana surrounded in the battle field by many Rakshasas took hold of that spear by its middle. 102.52

Ravana with a very huge body, with blood red eyes due to anger lifted that spear, making his army greatly happy and roared greatly in that battle. 102.53

That frightful roar of Ravana made the earth, the four directions, the sky and angles of Compass tremble and shiver. 102.54

By that great roar of that very big bodied bad soul, all the living beings trembled and the ocean was agitated. 102.55

After taking hold of that great spear, that very valorous Ravana, made another great roar and spoke the following words to Rama. 102.56

"Oh Rama this great spear which is equal to a thunderbolt would surely take away not only your life but that of your brother and help mate Lakshmana,"
102.57

"I who appreciate war would kill you by my strength in this war and make you equivalent to very many Valorous Rakshasas killed by me in the battle front."
102.58

"Oh Raghava, wait for I am going to kill you with this spear," speaking thus that king of Rakshasas hurled that spear. 102.59

That spear which was released from the hands of Ravana was encircled in an orb of lightning and with eight bells tied on it making a very great sound splashed as it went to the sky. 102.60

The valorous Raghava seeing that lustrous spear which was horrifying to look at stretched his bow and released very many plumed arrows. 102.61

That Raghava warded off that spear by a rains of his arrows, like Indra warded off the fire at deluge by streams of water. 102.62

But the large spear of Ravana consumed all those arrows which were coming from the bow of Rama, like moths being consumed by fire. 102.63

Seeing those arrows smashed by coming into contact with the spear and reduced to ashes even while positioned in the sky, Rama became greatly angry. 102.64

That Raghava who was the source of happiness of the Raghu clan, became very angry at this and took hold of a spear by Matali, with the consent of Indra. 102.65

That spear lifted by the very strong Rama, gave out big sound of bells and began to burn like a lustrous meteor in the sky at the final deluge. 102.66

That spear which was hurled made in to pieces the spear of the king of Rakshasas and due to it that great spear of Ravana fell on the ground, with its luster extinguished. 102.67

With very sharp arrows of very high speed with shaft made of reeds, Rama struck at his target and pierced the great fleet of horses of Ravana. 102.68

Then Rama using sharp arrows wounded the chest region of Ravana and deliberately with three arrows pierced the forehead of Ravana. 102.69

With all his body parts being wounded and blood covering the entire body, that Ravana, in the middle of Rakshasas, shined like a blooming Asoka tree in the middle of other trees. 102.70

With all his body severely injured by Rama's arrows and with his body bathed in blood, that Ravana felt exhausted in the middle of a multitude of Rakshasas and became greatly angry. 102.71

This is the end of One Hundred and Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

103. Ravana's Charioteer Takes Ravana Away

[The fierce war continues. Rama tells Ravana that he is a coward. He moves near him and showers him with arrows. Seeing him weakening and not able to respond, his charioteer takes the chariot away from the battle field.]

Ravana who was proud of his skills of war, when greatly tormented by the angry Rama, became greatly angry. 103.1

With burning eyes, raising his bow in great anger, that valorous Ravana who was greatly heroic continued to trouble Rama by covering him with thousands of arrow streams, just like a rainy cloud fills up a pond by thousands of rays of rain. 103.2-103.3

Though he was covered by a great network of arrows released from the bow of the enemy, the son of Kakustha clan did not flutter, just like a large unshakeable mountain. 103.4

The greatly valorous Rama stood in the battle field preventing those torrents of arrows, with his own arrows, and suffered them just like they were rays of the sun. 103.5

Then that Rakshasa with a very speedy hand, becoming angry struck the chest of that great soul Rama with thousands of arrows. 103.6

That elder brother of Lakshmana bathed in blood in that battle field appeared like the very big Kimsuka tree in bloom in the forest. 103.7

Becoming very angry by the effect of those arrows, the greatly lustrous Rama took hold of arrows which shined like the sun at the time of final deluge. 103.8

Both Rama and Ravana who were greatly angry could not see each other clearly in that battle field which was dark being shrouded by arrows. 103.9

Filled with great anger that Rama, the son of Dasaratha burst out in laughter and told the following harsh words to Ravana. 103.10

"Oh basest of the Rakshasas, since you had abducted my wife from Janasthana, when she was helpless when I was not there to protect her, you are not a person of valour." 103.11

"In spite of abducting Sita was in a miserable condition in that great forest and without me, you think you are a great champion." 103.12

"Having acted like a coward, by laying your arms on another person's wife and posing as a hero in relation to ladies without protection, you think you are a great champion. 103.13

"Oh person without shame, who has broken the tenets of respectability, who is of loose morality having laid your hand on death [Sita], you think you are a great champion." 103.14

"For having done this glorious and famous act, you who are the valorous brother of Khubera are indeed rich in your valour and strength." 103.15

"You are now going to reap now the great fruit noxious and contemptible act, which was done by you just for vanity." 103.16

"Oh evil minded person, though you think you are a great champion there is no shame in you for abducting Sita, just like an ordinary thief." 103.17

"Had you dared to touch Sita in my presence, you would have gone and met your brother Khara at that very moment, when I killed you by my arrows." 103.18

"See, oh stupid fellow, you have now come within my sight and so I would send you to the world of death with my sharp arrows today itself." 103.19

"Let your head adorned with shining ear rings which lies on this dust laden battle field be carried away by the beasts of prey, after I chop it off by my arrows today." 103.20

"Oh Ravana, let vultures fly down on your breast after you fall on earth, wounded by my arrows with blood oozing out of the wounds caused by my sharp arrows." 103.21

"Let birds tear out your bowels similar to eagles dragging serpents when you fall down dead when pierced by my arrows today." 103.22

After telling like this the valorous Rama, who was the destroyer of enemies moved near the king of Rakshasas and started raining arrows at him. 103.23

The valour, strength and joy of Rama increased two fold when he longed for the death of this enemy in that battle. 103.24

The memories of various mystic arrows came to the mind of the very learned Rama and from his excessive enthusiasm, that greatly lustrous one became swift handed. 103.25

Recognizing these good omens, Rama, the destroyer of Rakshasas tormented that Ravana even more fiercely. 103.26

Hit by the volley of stones thrown by the monkeys and rain of arrows sent by Rama, the ten necked one felt greatly scared at heart. 103.27

Ravana could no longer take up the weapons, nor stretch his bow, nor was he able to react to the valour of Rama on account of his mind being confused. 103.28

As the time of his death drew near, the arrows that he sent with speed nor the mystic arrows employed him had any effect in that battle. 103.29

Observing that Ravana had been reduced to such a plight, the charioteer driving the chariot, for his part, without getting excited, calmly and slowly carried off his chariot away from the battle-front. 103.30

After that seeing that his king has lost his energy and valour and was seen as miserable, the charioteer diverted his very huge chariot, which was rumbling like a cloud and sneaked away from the battle front in fear. 103.31

This is the end of One Hundred and Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

104. Ravana at Battle Field Again

[Ravana tells the charioteer that he should not have come away from the battle field. He says he may be an enemy agent. The Charioteer defends himself and says that he did because he loved Ravana. He says that is one of the duties of Charioteer to save his master. Ravana becomes pleased and orders him to take him back to the battle-field. He does it.]

That Ravana lead forcefully by fate, with blood red eyes due to great anger, due to confusion spoke thus to the charioteer. 104.1

"O evil-minded one, Despising me as though I was bereft of manliness, incapable, deficient in strength, cowardly, petty-minded, devoid of energy, without any brilliance, deserted of conjuring tricks and abandoned by divine arrows, you had acted as per your discretion." 104.2-104.3

"Why have you driven away my chariot, bringing me down before my enemies, without asking my consent?" 104.4

"Oh ungentlemanly fellow, the fame that I have earned over very long periods, my luster and the trust others had on me has been destroyed by you today." 104.5

"When my famous and valorous enemy who entertained others by his valour was looking on, you have made me a contemptible person though I had great desire to do the war." 104.6

"Oh evil minded person, If you due to your illusion do not take my chariot immediately to the battle field, my assumption that you have been corrupted by the enemy would be correct." 104.7

"The act that you have done now is only in the interest of my enemies and indeed not the work of a friend, who wishes me well." 104.8

"If you have lived with me for a long time and if you happen to remember my character, drive back this chariot with speed so that my enemy does not go back." 104.9

Hearing those harsh words of Ravana who had lost his senses, that charioteer who had his good in mind said these conciliatory words to Ravana. 104.10

"I was neither scared nor stupid and nor was I bribed by the enemies, nor did I commit a mistake, nor did I stop loving you and also I had not forgotten your good." 104.11

"I who wished your welfare and wanted to protect your honour with a mind full of affection, did this act which you did not like, thinking it would be in your interest." 104.12

"Oh king, you should not think me as petty minded and unworthy as I am devoted completely to your good and pleasure and am not guilty in this matter." 104.13

"Please hear the reason, which made me carry away the chariot away from the battle field, like the rushing tide of a river cannot be pushed back." 104.14

"I understand your exhaustion, due to your strenuous fighting in the great battle. I am not reflecting on the nature of your valour or on your superiority over your enemy." 104.15

"The horses that pull the chariot were broken down and were exhausted by drawing the chariot and they became miserable and very tired, like cows lashed by great rain." 104.16

"I am noticing several omens which are against nature and I examined all those omens which were in large numbers." 104.17

"The time and place of the occurrence of these omens as well as their good and bad, facial expressions, depression and liveliness and strength of the weakness of the warriors occupying the chariot must be examined by the Charioteer." 104.18

"The bumps and depressions of the place as well as the their rugged and level nature, the appropriate time to fight, the weak and strong points of the enemy should be known to the charioteer." 104.19

"How to reach a place and retreat from there, how to hold on to one's position and how to retreat must all be known to the charioteer, seated on the chariot." 104.20

"The action that I took was very proper in order to give you rest and to these horses and chariots and also relive your great tiredness." 104.21

"Oh valorous Lord, I did not move away the chariot on my own accord and what was done by me was due to my great devotion to you who is my master." 104.22

"Oh destroyer of enemies, oh valorous one, please order me and I will do whatever you desire with due attention and with a relieved manner about why I should do it." 104.23

Ravana became happy with the words of his charioteer, praised him in many ways and he who was desirous of war spoke the following words. 104.24

"Oh charioteer, quickly take this chariot towards Rama for in a War Ravana does not turn back without killing his enemies." 104.25

After saying this, that king of Rakshasas who was pleased presented a pretty and excellent ornament to that charioteer and after he instructed him he took the chariot back to the battle field. 104.26

Following Ravana's command, that charioteer quickly drove the horses forward and, that chariot of Ravana stood within a moment, before Rama's chariot on the battle-field. 104.27

This is the end of One Hundred and Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

105. Agasthya Teaches Adithya Hrudayam

[Agasthya teaches the great prayer called Adithya Hrudayam (Heart of Sun) to Rama, which would help Rama in war. Rama chants it according to rules. Sun God appears before him and asks him to kill Ravana.]

The great God like sage Agasthya, who has come along with other Gods to see the war, seeing the tired and thought filled Ravana, approached Lord Rama, who is ready for the war and told. 105.1-105.2

Hey Rama, Hey dear Rama, be pleased to hear, that which is secret and perennial, by reciting which, son, you would be victorious in war. 105.3

This is the prayer called "the heart of the sun" which is holy, destroys all enemies, which leads to victory, and by reciting which daily, leads you to perennial state of good. 105.4

This prayer great gives all that is good,
Destroys all sins committed,
Acts as an antidote for sorrow and thought,
And also leads to very long life. 105.5

Offer prayers to the Great Sun God,
Who is the owner of rays,
Who rises up from below,
Who is worshipped by devas and asuras,
And who is worshipped by every one of the universe. 105.6.

He has within him all the devas,
He is the brightest among the bright,
He runs the whole world by his rays,
And protects all the worlds of Devas and Asuras,
By his great Rays. 105.7

He is Brhama, He is Vishnu,
He is Shiva, He is Skanda,
He is the progenitor of human race,
He is the king of devas,
He is Khubera, the lord of all riches.
He is Kala, the God of death, 105.8

And He is the moon also He is Varuna
He is the manes, He is the Gods called Vasus,
He is the gods called sadhya,
He is the Aswini devathas, the doctors of Gods,
He is the maruths who are responsible for breeze,
He is the wind God, He is the fire God,
He is the soul of all beings,
He is the creator of seasons,
And he is the giver of light. 105.9

He is the son of Adithi,
He is the creator of the world,
He makes us do things,
He travels on the sky,
He feeds the world by rain,
He is the one with rays,
He is the colour of Gold,
He is always shining,
He is responsible for creation,
And he is the maker of the day. 105.10

He has green horses,
He has thousands of rays,
He rides on seven horses,
He dispels darkness,
He gives a pleasant life,
He kills all life,
He gives rebirth to those killed,
He removes darkness,
And he is resplendent in his glory. 105.11

He who keeps the golden source,
He who cools down minds of devotees,
He who bestows heat,
He who is the source of light,
He who is praised by every one,
He who has fire within himself,
He who is the son of adhithi,

He who travels in the sky with pleasure,
And he who melts cold. 105.12

He who is the lord of the sky,
He who dispels darkness,
He who is a master of Rig, Yajur and Sama Veda,
He who is the cause of heavy rains,
He who is the friend of water,
And he who travels over the Vindhya swiftly. 105.13

He who gives heat,
He who is of the global shape,
He who is of the form of death,
He who is of the colour of gold,
He who heats everything,
He who is expert in knowledge,
He who manages the universe,
He who is of great brilliance,
He who is dear to every one,
And he who manages every event. 105.14.

Salutations to him who is the Lord of stars, planets and zodiac,
To him who looks after the universe,
To him who gives light to all that shines,
And To him who has twelve forms. 105.15

Salutations to him, who rises from the mounts of east,
Salutations to him, who sets on mounts of west,
Salutations to the lord of objects that shine,
And the Lord of the day. 105.16

Salutations to him who is the cause of victories,
Salutations to him who has green horses,
Salutations and salutations to him who has thousand rays,
Salutations and salutations to the son of Adhithi. 105.17

Salutations and salutations,
To him who is fearful to the sinners,
To him who is the hero,
And to him who travels swiftly.
Salutations to him who opens the lotus,
And salutations and salutations,
To him who makes men live. 105.18

Salutations to Him,
Who is God to Brahma, Achyutha and Shiva,
Who is the giver of light,
Who is the son of Adhithi,
Who is ever shining,
Who eats everything,
And to him who has a fearsome body. 105.19

Salutations to him,
Who destroys darkness,
Who destroys, snow,
Who destroys his enemies,
Who has an immeasurable body,
Who destroys those who are not grateful,
And to him who is the Lord of those who shine. 105.20

Salutations to Him,
Who is of the colour of molten gold,
Who is of the form of fire,
Who has created the world,
Who destroys ignorance,
Who is the subject of all that is loved,
And to him who is the witness of the world. 105.21

Our lord helps beings to grow,
And also destroys them.
He with his awesome rays,
Looks after every being,
Gives intense heat to them,
And also causes rains to shower 105.22

This our Lord is awake,
When all the world is asleep,
Without anyone being aware,
And he is the fire sacrifice,
And also the one who performs fire sacrifice. 105.23

All the Vedas,
All the yagas,
Result of all yagas.
And all the actions,
That happen in this world,
Are this Lord Surya himself. 105.24

Hey Lord Raghava,
Any one who sings the praise of the Sun,
In time of danger,
In time of suffering,
In wild forests.
And in times of fear,
Is able to cross the problem for sure. 105.25

Please worship Him.
Who is God of Gods,
And who is the lord of the universe,
With single minded devotion.
If you chant this thrice,
You would win in the war. 105.26

"Oh hero of heroes,
You would kill Ravana within a second,"
Saying this the sage Agasthya,
Went back his way. 105.27

Hearing this, the resplendent one,
Became devoid of sorrow,
And with utmost devotion,
Wore this prayer within himself. 105.28

Cleansing himself,
By doing Aachamana thrice,
And facing the Sun God,
Lifting his bow
The great hero Rama became very happy 105.29

Came he facing Ravana,
For starting the war again,
With all preparations great,
With an intention of killing him. 105.30

Immediately then Lord Sun,
Who is the king of the skies
Arose from the middle of the bevy of Gods,
With mind full of happiness,
And asked Rama to kill Ravana forthwith. 105.31

This is the end of One Hundred and Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

106. Ravana Sees Bad Omens

[Rama instructs Matali as to what he wants to be done. Ravana on his way sees only bad omens and Rama on his way sees only good omens. Rama feels happy.]

Thrilling with great joy the charioteer of Ravana, drove forward quickly, his chariot which was capable of attacking the army of enemies, a wonderful piece of art like Gandharwa-city, mounted with flags, yoked with horses of excellent quality adorned with golden necklaces, filled with war-implements, adorned with rows of flags and banners, which was devouring the sky as it were, making earth resound, which was the destroyer of army of adversaries and caused delight to its own. 106.1-106.3

The king of men saw the chariot of the king of Rakshasas having a huge flag coming towards him with a great noise, yoked with black horses, with terrific luster like an aero plane, brightening the sky with its luster equal to Sun, having lightning like flags and the appearance of rain bow. 106.4-106.6

Seeing that chariot which was releasing streams like a cloud releasing rain accompanied by the sound similar to the bursting of a mountain which was broken by Vajrayudha, Rama after stretching his bow in a crescent shape spoke to Matali, the charioteer of the thousand eyed one. 106, 7-106.8

"Oh Matali see that chariot of the enemy coming forward coming from left to right in great speed again. It appears that he has decided to destroy himself fighting this war. 106.9-106.10

"And so take care of yourself and march forward and go opposite to the chariot of the enemy as I wish to destroy it like a wind blowing away the cloud." 106.11

"Without any fear and without any nervousness with steady eyes and heart, controlling the rains properly drive the chariot with speed." 106.12

"Though you need not be instructed by me, you being the charioteer of Indra, as I desire to fight with one track mind, I am just reminding you and not attempting to teach you." 106.13

Matali after becoming extremely happy by the words of Rama, that best of the charioteers of devas further drove the chariot. 106.14

After passing the huge chariot of Ravana on his right, that charioteer left Ravana shaking by the dust rising from the wheels of his chariot. 106.15

Then that angry ten necked one with his copper coloured eyes wide open shook with his arrows Rama who stood facing his chariot. 106.16

Meeting that courage with anger and being provoked to fight, Rama took hold of Indra's arrow which had of great speed in the battle field. 106.17

Then he took greatly lustrous arrows which shined like Sun and that great war between two great heroes desirous of killing each other and facing each other like lions began. 106.18

Then Devas, Gandharwas, Sidhas and great sages who desired the death of Ravana arrived there to witness the war. 106.19

Then dreadful omens which made one hair to stand erect appeared which indicated the destruction of Ravana and victory of Rama. 106.20

The gods poured a rain of blood on Ravana's chariot and horrible winds blew from right to left, forming circles. 106.21

A huge flock of vultures which were occupying the sky travelled in the same direction as chariot of Ravana. 106.22

During that dusk, the city of Lanka was of the red colour of the Japa flowers and the earth in city of Lanka appeared as if it was blazing. 106.23

Large meteors along with flashes of lightning fell on that town with great noise. These negative omens to Ravana made the Rakshasas sad. 106.24

The land where Ravana was standing began to shake and the Rakshasas who were fighting felt something was tying them. 106.25

The rays of the sun that fell before Ravana appeared of copper colour, yellow, white and dark like mineral ores. 106.26

The she foxes followed the vultures speedily uttering inauspicious howls on seeing the face of Ravana and also vomited from their mouths. 106.27

The wind scattered the dust upwards in an opposite direction clouding the vision of the king of the Rakshasas. 106.28

Even without any clouds on the sky thunderbolts fell on the army of Ravana from all sides with sound which was difficult to tolerate. 106.29

All the directions and their intermediate points became dark due to the outpouring of dust and it was difficult to see the sky. 106.30

Hundreds of scaring Sarika birds wailing in an awful manner fought with each other and fell on the chariot of Ravana. 106.31

Ravana's horses discharged sparks of fire from their hips and loins as also tears from their eyes, releasing out fire and water at the same time continuously. 106.32

Scary omens in large numbers were seen in this way causing fear to Ravana and indicating his destruction. 106.33

Pleasant and auspicious omens appeared before Rama from all directions, indicating his victory. 106.34

Raghava seeing those auspicious omens indicating his own victory became happy and decided that he would be able to kill Ravana. 106.35

Then Rama who was an expert in judging omens having seen those omens on his way to the battle field was extremely happy and exhibited enhanced heroism in the battle. 106.36

This is the end of One Hundred and Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

107. Great War of Rama and Ravana

[The intense war continued without any result. Ram cut off the heads of Ravana but they again grew up. He tried to hit his chest and that also did not work.]

Then there occurred a very fierce battle between Rama and Ravana which was war mounted on chariots and which scared all the worlds. 107.1

Then the army of Rakshasas and the huge army of monkeys holding fast to their weapons stood motionless. 107.2

Their hearts were captivated on seeing those two heroes, one a Rakshasa and the other a man, both of them very strong, fighting with each other and all of them were filled with wonder. 107.3

With arms carrying different type of weapons all of them stood surprised seeing that war that was taking place and they did not attack each other. 107.4

The Rakshasas saw Ravana and the monkey army saw Rama with great surprise as though they were paintings. 107.5

Those Ravana and Raghava both after seeing the omens, making their mind firm and also firm in their anger, fought fearlessly. 107.6

The son of Kakustha clan who believed that he would win and Ravana who believed that he would die demonstrated all their prowess in that great battle. 107.7

Then that angry ten necked one who was valorous fitted the arrows and released them aiming at the flag staff of the chariot of Rama. 107.8

Those arrows without even reaching the flag and touching the flag staff which supported the flag fell on the ground. 107.9

Then that valorous Rama who was greatly enraged stretched his bow and decided in his mind to return blow to blow. 107.10

Then he released a sharp arrow which like an unbearable huge serpent and had its own luster aiming at the flag staff of Ravana. 107.11

When Rama sent that lustrous arrow aiming at the flag staff, that arrow cut off the flag staff of the ten necked one and entered the earth. 107.12

That flag staff mounted on Ravana's chariot, having been torn off, fell on the ground. Seeing the thrown-down flag-staff, that very strong Ravana stood with great anger and looking like he was laughing with intolerance, he showered a stream of arrows afflicted as he was, with the power of his anger. 107.13-107.14

Ravana struck the divine horses of Rama by sending arrows but they were neither shaken nor stumbled and were healthy at heart and felt like they were touched by a lotus stalk. 107.15

Ravana, seeing that those horses were not bothered at all, was greatly angry and released a shower of arrows on them. 107.16

He also hurled maces, iron rods, discs, iron clubs, mountain-tops, trees, spikes and axes. 107.17

Not getting tired in heart and mind he sent rain of arrows and thousands of arrows created by his magical power. 107.18

Huge, terrible with echo, tumultuous, giving rise to fear and very difficult to oppose rain of arrows were released in that battle. 107.19

Without bothering about the chariot of Rama, Ravana released arrows on the monkey army from all sides, covering the sky completely. 107.20

That Ravana went on releasing arrows, with a mind giving up hope of survival and noticing him putting great effort in the battle Rama who looked as if he was laughing went on releasing arrows in hundreds and thousands. 107.21-107.22

Seeing that shower of arrows Ravana completely covered the sky with his arrows and due to the lustrous rain of arrows used by those two great warriors, the sky started shining and it looked as if a second sky was made using those arrows. 107.23-107.24

When Rama and Ravana were sending their arrows in that battle no arrow was sent without fixing the target, no one failed to pierce the target, not one went in vain and they collided with each other and fell down on the earth. 107.25

By sending all those arrows continuously towards right and left, when they fought with these horrific arrows they made the sky without even a little breathing space. 107.26

Ravana attacked the horses of Rama and Rama attacked the horses of Ravana and both of them continued striking each other without doing anything else before or after. 107.27

That great war was thus being carried forward by those two angry ones and for some time a great tumultuous battle raged which made hairs to stand erect. 107.28

The very strong Ravana and Rama carried out the fight well with sharp arrows in that battle-field and at that time Ravana was very much angry with Rama, as his flag-staff was thrown down. 107.29

All the beings on earth were watching with great wonder Rama and Ravana who were fighting with each other in the battle field. 107.30

When they were attacking each other with great anger, those two excellent chariots ran towards each other. 107.31

With the intention of killing each other when those two chariots were displaying of various type of movements like, moving in circles, moving in straight lines and moving forward and backwards by the greatness of those charioteers, the battle assumed horrific proportions. 107.32

Rama wounded Ravana and Ravana wounded Rama when they were moving with great speed in forward and backward motions. 107.33

Those great chariots, both casting rains of arrows moved in the battle field, like clouds showering rains. 107.34

After exhibiting various types of movements in that battle they again stood facing each other. 107.35

Though the chariots were standing far away from each other, the muzzle of the horses of one touched the muzzle of the horses of the other and the flags of one met the flag of other. 107.36

Then Rama released four sharp arrows from his bow and drove back the splendid lustrous horses of Ravana. 107.37

Then Ravana after getting angry for making his horses retreat, released very sharp arrows at Rama. 107.38

Though Rama was struck with great force by the very strong Ravana he did not get upset or get tottered. 107.39

Then that ten necked one hurled arrows with sound similar to a thunderbolt aimed at the charioteer of Indra. 107.40

Though those arrows fell on the body of Matali with great speed, they did not cause him even a little fear or hurt in that battle. 107.41

Becoming extremely angry by that attack on Matali, though he did not bother about attack on himself with network of arrows that Raghava made the enemy turn back. 107.42

That valorous Rama released arrows in twenties, thirties, sixties, hundreds and in thousands on the enemy's chariot. 107.43

Then Ravana who was the king of Rakshasas sitting on the chariot also becoming very angry, started showering maces and mallets on him in that battle. 107.44

That battle which again started between them was thus tumultuous and made hair to stand erect. With sound caused by throwing of maces, mallets and iron rods and with wind raised by the plumes of arrows, The seven oceans of the world were agitated. 107.45-107.46

Due to the agitation of the oceans the beings living in the nether worlds, Dhanavas and serpents in thousands felt disturbed. 107.47

The entire earth with its mountains, forests and groves trembled and the sun became gloomy and wind stopped blowing. 107.48

Devas, Gandharwas, Sidhas, great sages including Kinnaras and great serpents started thinking deeply. 107.49

At that time, those gods along with groups of sages, said "May all be well with the cows and Brahmanas, May all the worlds endure forever, May Rama conquer Ravana", and saw a terrific battle between Rama and Ravana, which caused one's hair to stand on end. 107.50-107.51

The groups of Gandharwas and Apsara maidens seeing that matchless battle, said, "Sky can be only compared to sky, the ocean can only be compared to the ocean and the battle between Rama and Ravana can only be compared to the battle between Rama and Ravana" and went on watching the battle between Rama and Ravana. 107.52-107.53

Then that great hero of great arms, Who increased the fame of the Raghu clan, Rama, kept on his bow, an arrow which is comparable to the poisonous snake and cut off the head of Ravana which was wearing lustrous ear rings and beings of all the three worlds saw it falling on the ground. 107.54-107.55

Another head, exactly similar to that head, cropped up on the shoulders of Ravana. That second head was again chopped off by Rama, possessing a swift hand and who was swift in his act. 107.56

The second head of Ravana was cut off by arrows in that battle. Soon after that head was chopped off, it again rose into view. 107.57

Rama chopped off that head too with his arrows looking like thunderbolts. In the same manner, a hundred of Ravana's heads of equal splendour were chopped off by Rama. 107.58

The end was never seen nor did he die and though the valorous Rama who increased the joy of Kausalya, the knower of all arrows became thoughtful and told to himself. 107.59

"What could be the reason that these arrows that killed Mareecha, Khara, the able Dhooshana, Viradha in the Krouncha forest and Kabandha in the Dandakaraya, which bore in to the seven Sala trees, which destroyed the mountains, which killed Vali, which shook up the ocean and which had been providing me with instant help proved to be useless in this battle?" 107.60-107.61

Like this becoming very thoughtful and worried, that Raghava went on raining arrows aiming the chest of Ravana. 107.62

Then even that Ravana, that angry king of the Rakshasas who was seated on his chariot showered maces and mallets on Rama. 107.63

That great tumultuous battle, which caused one's hair to stand erect, took place in the sky, on the ground and also on the mountain. 107.64

With the devas, Dhanavas, Yakshas, ghosts, serpents and Rakshasas watching it that great war continued for seven days and nights. 107.65

Neither night or day, not even for a minute or second, that war between Ravana and Rama was stopped. 107.66

Seeing that the war between the son of Dasaratha and the king of Rakshasas was not resulting in the victory for Raghava, the charioteer of the king of devas who was a great soul, spoke these words to Rama while he was engaged in fighting. 107.67

This is the end of One Hundred and Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

108. Rama Kills Ravana

[Matali advises Rama to use Brahmastra (arrow of Brahma). When Rama does it, that great arrow kills Ravana. All Devas, sages and all the monkeys become happy.]

Then Matali refreshed the memory of Raghava as follows "Oh valorous one, why are you carrying the battle as if you are not aware." 108.1

"Oh lord, please send the Brahma arrow to kill him for the time of death as predicted by Devas have come." 108.2

When Matali reminded Rama about it, Rama took hold of the unfailing, lustrous arrow which was given by Lord Brahma to Sage Agasthya and which was given to him earlier in the battle field and which looked like a hissing serpent. 108.3-108.4

This arrow of infinite strength was made earlier by Lord Brahma for the sake of Indra and given to him who was desirous of conquering the three worlds. 108.5

In its feathers, wind was established. In its end-points were the fire and the sun. Its heaviness were Mounts Meru and Mandara and its shaft was made of ether 108.6

That arrow was shining brightly, provided with good shaft and was decked with gold and its luster came from all beings and had the illuminating power of the Sun. 108.7

Giving out like the fire at the time deluge and shining similar to the poisonous serpent, it was capable of speedily killing groups of men, elephant and horses. 108.8

It could break gate ways, iron bars and even mountains and being smeared with blood of its victims and coated with their marrow, it was dreadful to look at. 108.9

It had the power of the Vajrayudha, gave out huge sound, tore of various types of armies and created great fear like a hissing serpent. 108.10

It was capable of daily giving food to vultures, eagles and cranes and troops of jackals and demons and in the war it assumed the fearful form of God of death. 108.11

It gave joy to the chiefs of monkeys and was capable of destroying the Rakshasas and it moved with great speed, as it was tied by colourful feathers of Garuda, the king of birds. 108.12

Making it sacred by a special chants as per the procedure specified in the scriptures, Rama who was endowed with an extraordinary strength, fixed that arrow which was the foremost among the three worlds, capable of removing the fear of Ikshuvaku clan, taking away the glory of the enemies and bestowing joy to one's own self on his bow. 108.13-108.14

When Raghava was fixing that arrow on his great bow, all the beings were frightened and the earth started shaking. 108.15

That angry Rama, with a greatly attentive mind, stretched his bow and sent that arrow, which can tear off the vital organs of Ravana. 108.16

The arrow which cannot be defeated like the thunderbolt which was similar to being hurled by the arms of Indra or by that God of death fell upon Ravana's chest. 108.17

That arrow, which was released with great speed and could cause the death of a body, tore off the heart of the evil minded Ravana. 108.18

That arrow which could cause the death of a body released with great speed, stole the life of Ravana and entered the earth. 108.19

That arrow coated with blood after killing Ravana and thereby accomplishing its mission re-entered the quiver of Rama silently. 108.20

The arrows and bow that Ravana was holding fell from his hands at the exact time when his life breath left his body. 108.21

That king of Rakshasas who was greatly swift and who had great luster having lost his life fell on the earth from his chariot as the Rakshasa Vrithra fell when struck by Vajrayudha. 108.22

The Rakshasas seeing him falling on the earth dead, having lost their lord were fear struck and ran away to all directions. 108.23

The monkeys who were fighting with trees as weapon fell upon those Rakshasas from all sides and due to the killing of the ten necked one the monkeys assumed a pose of victory. 108.24

Beaten by the monkeys, the Rakshasas rushed back in fear towards Lanka with miserable faces and tears flowing from their eyes, as the one whom they depended had been killed. 108.25

Then the monkeys who were behaving like conquerors and who were extremely happy roared shouts of joy and proclaimed the victory of Rama and death of Ravana. 108.26

The entire atmosphere reverberated with the cheerful playing of kettle drums by Gods in the sky and pleasant winds carrying divine scent blew there. 108.27

From the sky a rain of flowers fell towards the earth pouring on the chariot of Rama for having accomplished a difficult job which was fascinating to the mind. 108.28

The great devas in their excellent voice said "well done, well done along with a poem praising Raghava and this was distinctly heard in the sky. 108.29

Great joy filled the minds of Devas and Charanas, when the cruel Ravana who was the terror of all the worlds was killed. 108.30

After being greatly pleased with the killing of that great Rakshasa chief, Rama fulfilled the desires of Sugreeva, Angadha and Vibheeshana. 108.31

Then the Deva army got their mental peace. All the directions were brightened up and the sky became clear. The earth did not tremble. The wind blew gently. The sun too shed a steady light. 108.32

Due to the joy of victory in battle, Sugreeva, Vibheeshana and Angadha together with Lakshmana along with their friends paid their respects as per custom to Rama, who looked charming. 108.33

Then the delight of the clan of Raghu who had killed his enemy, who was stable in reactions to events, who had great luster, who stood in the battle field surrounded by his army and his people shined like Indra, the king of the devas. 108.34

This is the end of One Hundred and Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

109. Vibheeshana Wails for Ravana

[Vibheeshana recollects the greatness of his brother and wails for him. Rama consoles him and orders him to do the funeral rites for his brother.]

On seeing his brother lying down dead after defeat in the battle Vibheeshana wailed with a mind filled with outburst of sorrow. 109.1

"Why are you who is valorous, a hero, greatly skilled, and an expert in diplomacy who normally lies down on the best of beds, now lying down on the earth?" 109.2

"With your two hands decorated by armlets thrown out you are now motionless, with your crown as brilliant as the sun knocked down. Why are you now lying on the earth?" 109.3

"Oh valorous brother, though you did not like whatever I have told you earlier as you were overcome with passion and delusion, has now come true in your case." 109.4

"Due to great pride, neither Prahastha, nor Indrajit, nor Kumbhakarna nor Athiratha, nor Narantaka nor you yourself did not agree to my advice and you are suffering the consequence now." 109.5

"Due to the fall of this great hero, the greatest among those who wield the weapons on the ground, the established method of rule of persons with good conduct has vanished, the personification of Dharma has departed, the

epitome of strength has gone, the ultimate refuge of all praises is no more, the Sun has fallen down on earth, the moon has merged in darkness, the fire has been extinguished due to its fumes and effort becoming inactive." 109.6-109.8

"While the tiger among Rakshasas is in deep sleep on the dust, what else is remaining in the world now?" 109.9

"With firmness being its shoot, endurance being its excellent blossom, asceticism being its strength, and valour being its firm root, the large tree in the shape of Ravana has been crushed in the battle-field, by the tempest in the shape of Rama." 109.10

"With sharpness being its tusks, the line of ancestors being its back-bone, anger being its lower parts and graciousness being its proboscis, the elephant in rut in the shape of Ravana is lying asleep on the ground, its body having been overthrown by a lion in the shape of Rama." 109.11

"With strength and power being its expanded flames, sighs being its smoke and his native strength being its glowing heat, the blazing fire in the shape of Ravana the Rakshasa has been extinguished in the battle-field by the rainy cloud in the shape of Rama." 109.12

"With the Rakshasa being its tail; hump and horn and fickleness being its ears and eyes, the bull in the shape of Ravana the Rakshasa, the conqueror of its enemies, who competed with the wind in energy, is lying dead, struck down by a tiger in the shape of Rama, the ruler of the earth." 109.13

Addressing Vibheeshana who was wailing like this with great sorrow, Rama spoke the following logical words which revealed his opinion in this matter. 109.14

"Ravana did not die in this battle, without making any effort and he exhibited great valour extraordinary enthusiasm of the great variety and great confidence throughout and fell in this combat." 109.15

"It is nor proper to be sad for him as he was steadfast in his Dharma as a royal warrior and wished for the growth of his country and had fallen to death in the battle field." 109.16

"It is not proper to be sad for him, because he who was greatly intelligent attained the state of death in a war which would frighten all the three worlds including Indra." 109.17

"In the past no one has always been victorious in a battle, for either a hero has been killed by his enemies or he manages to kill the enemies in battle."
109.18

"Those who had come earlier had proclaimed by esteemed royal warriors, that a royal warrior killed in battle should not be mourned, because it has been told like that." 109.19

"Therefore taking in to account this opinion and after understanding the true principle, become free from sorrow and think about rituals that ought to be performed now." 109.20

Addressing the valorous prince who spoke like that, Vibheeshana who was tormented by sorrow thought about what actions need to be taken about his brother. 109.21

"The Rakshasa, who had never been conquered before in battles, even by all the gods combined or by Indra himself, has been conquered, on confronting you in the battle-field, like the sea breaks up, on reaching the shore." 109.22

"He maintained a perpetually sacred fire, practised great religious austerities and completely mastered Vedas, the sacred scriptures. He was highly proficient even in the ritual acts. I desire to do, with your graciousness, that which is to be performed to him, who has departed to the other world." 109.23

Hearing those words of the great one full of mercy regarding the great personality of Ravana by Vibheeshana, the son of the king of human beings ordered him to perform funeral rites which would take Ravana to heaven.
109.24

"All enmities end with death and our purpose has been accomplished. He is yours as well as mine and let the funeral rites be performed." 109.25

This is the end of One Hundred and Ninth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

110. Ravana's Wives Wail

[All Ravana's wives, who lived in his private apartment, came out and became greatly sorrowing. They wailed for his death. They were sad, that Ravana never bothered about the advice of Vibheeshana.]

Seeing that Ravana was killed by the great soul Raghava, all the Rakshasis living in the private apartments of Ravana rushed out with great sorrow. 110.1

Even though stopped here and there by their maid servants, they started rolling on the dust of the streets, with dishevelled hair and tormented by sorrow like the cows which have lost their calves. 110.2

They came out of the northern gate accompanied by the Rakshasas and entering the horrible battle field, they started searching for their dead husband everywhere on the ground covered with headless trunks and blood, shouting, "Oh gentle one", "Oh my husband". 110.3-110.4

With eyes filled with tears due to sorrow of losing their husband, they loudly wailed like female elephants who have lost their leader. 110.5

Then they saw the dead Ravana who had a huge body, great valour and great luster lying on the earth like a mountain of collyrium. 110.6

Seeing suddenly their husband lying on the dust of the battle field, they fell down on their limbs like an uprooted wild creeper. 110.7

A woman wept embracing him with respect, another caught hold of his feet and another caught hold of his neck. 110.8

One Rakshasi lifted her hand and rolled on the ground and another seeing the face of her dead husband fell into swoon. 110.9

Keeping his head on her lap, one wailed looking at his face, moistening his face with her tears like dew drops moistening a lotus flower. 110.10

They saw their husband Ravana, who greatly scared Indra, who made Yama tremble, who deprived king Khubera of his Pushpaka plane, caused fear in the minds of Gandharwas during war and also among great sages and great devas lying dead on the earth. 110.11-110.13

"He who was never knew fear from of Asuras, Devas and great serpents has got this scare from a mere human being." 110.14

"He who could not be killed by devas, Dhanavas, Rakshasas is now lying dead, killed by a very ordinary human being." 110.15

"He who could not be killed by Devas, Yakshas and, Asuras, could be killed by a mere human being lacking strength." 110.16

Those very sad ladies wailed saying like this and burst in to tears once more and again lamented with great grief. 110.17

"You who never listened to dear and near ones or those who advised you for your good and for the sake of attaining your death, you carried Sita to this place. All Rakshasas were struck down and we who stand here and yourself was also struck down." 110.18

"Though tendering useful advice to you, Vibheeshana your beloved brother, was harshly scolded through ignorance by you and you sought your own destruction." 110.19

"Had you then returned Sita, the princess of Mithila to Rama then, this horrible state of affairs which has robbed us of everything would not have happened to us." 110.20

"If you had restored Sita to Rama, Vibheeshana your brother would have had his desire fulfilled. Rama would have been in the company of our allies. All of us would have been spared the curse of widowhood and our enemies would not have realized their ambition." 110.21

"Because of you, who abducted Sita with cruelty, the Rakshasis who are your wives and your own self have been completely destroyed." 110.22

"Oh great Rakshasa, may be the reason for all this is not because of your acting in your free will, because all of us are made to move by fate [god] and we are killed by fate [god]. 110.23

"Oh great one, the destruction of monkeys, the death of Rakshasas in war and your death must have occurred due to fate alone." 110.24

"The course of fate, when ready to bear fruit, cannot be diverted either by money, or by wish, or by valour or even by command in this world." 110.25

Thus the consorts of the king of Rakshasas who were pitiable and drowned in sorrow cried with eyes full of tears like the female Ospreys. 110.26

This is the end of One Hundred and Tenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

111. Mandodhari Wails

[Mandodhari, the chief wife of Ravana wails. Rama asks Vibheeshana to perform Obsequies to Ravana. Vibheeshana refuses saying that Ravana was a bad person. Rama convinces him that he is wrong. The funeral is then performed as per Vedic rites.]

When the consorts of that Rakshasa were wailing, his darling and senior most wife stared at her husband in a pitiable manner. 111.1

Seeing that ten necked one who has been killed by Rama of matchless deeds, Mandodhari lamented in a miserable manner. 111.2

"Oh great one, oh brother of Khubera, when you are angry, even Indra does not dare to stand before you." 111.3

"Sages, Brahmins, the famous Charanas Gandharwas, have fled in different directions because they were scared of you." 111.4

"Oh God of Rakshasas, oh king, how is it that you are not ashamed, having been conquered by a mere human being in the battle." 111.5

"How come you, who have won over all the three worlds by your valour and who is irresistible, has been killed by a man, who wanders in the forest?" 111.6

"It is not possible for Rama who wandered in inaccessible places to men to kill you who could assume any form you wish, in a battle." 111.7

"I am not able to believe in this act of Rama in the battle front, nor do I believe that he can attack you and your army was fully equipped with all weapons." 111.8

"As soon as Rama in Janasthana killed your brother Khara surrounded by many Rakshasas it was evident that Rama was not a mere mortal." 111.9

"We felt pained at the time when Hanuman entered the city of Lanka, which even gods find difficult to enter, by his valour." 111.10

"On the day on which those horrible monkeys built a bridge over the great ocean, I believed that Rama was not an ordinary human being." 111.11

"Possibly Yama the God of death had arranged a great illusion and must have come in the form of Rama." 111.12

"Or possibly Indra has come and overpowered you in this battle but Indra does not have even the capacity to look at your face." 111.13

"This Rama is certainly a great yogi, a person without beginning, having no start, middle or end, greater than distinguished universal spirit like Brahma, the one beyond ignorance, the one who nourishes, one who wields conch, a disc and a mace, wearing the'Srivatsa' mark on his chest, of lasting beauty,

incapable of being conquered, a perpetual one, being the constant soul of the universe, truly mighty, the lord of all the worlds, the prosperous one having a great splendour and Vishnu, the lord of maintenance of the world with a wish to benefit the worlds, assuming a human form surrounded by all the gods in the form of monkeys, Rama killed you, surrounded by demons." 111.14-111.17

"Once you controlled all your senses and won over the three worlds and as if the senses have become your enemy, they have conquered you now." 111.18

"The moment your brother Khara was killed by Rama in Janasthana, even though he was surrounded by a multitude of Rakshasas, it became evident that Rama was really no mortal. We felt perturbed, the moment Hanuman entered, by dint of his prowess, deeply into the City of Lanka, which was difficult to be entered even for gods." 111.19-111.20

"I had advised you not to have enmity with Raghava and at that time some evil came upon you and you did not heed my advice." 111.21

"Oh great Rakshasa, you accidentally developed a desire for Sita which has lead to the destruction of your power and your own people." 111.22

"Oh evil minded person, Sita is much distinguished and respectable than Arundathi as well as Rohini and an unworthy act was done by you against her." 111.23

"O my lord, who destroyed you and your people and it is Sita the model of forbearance even to the Goddess Earth and a model of grace to Lakshmi. She is extremely fond of her husband. By a recourse to a fraud in bringing that Sita in a lonely forest, faultless in every limb as she was, and charming though miserable, and having failed to fulfill your desire for union with Sita and due to your own fault you have been surely consumed by the penance of that woman, devoted as she was to her husband." 111.24-111.25

"It is because of the great fear that Indra as well as the fire God had against, that you were not burnt while trying to lay your hand on Sita, who is a lady with slender waist." 111.26

"The harsh fruits of sin committed would definitely be reaped by the person, without any doubt when the time comes." 111.27

"One who performs auspicious acts becomes happy and the one who does sin gets misery. While Vibheeshana became happy you became miserable." 111.28

"There are many prettier women than Sita in your harem and having fallen as prey to the power of passion, you did not know it through ignorance." 111.29

"Sita is not equal to me either by heritage, form or nature of amiability but you did not realize it because of your infatuation." 111.30

"For every being there is no death without any cause and to you this Sita has become the cause of your death." 111.31

"You have invited that death for which Sita was the cause from a far-off distance and now freed from her sorrow Sita would enjoy herself with Rama." 111.32

"I am however, whose stock of blessed deeds was less, have fallen into a terrific ocean of sorrow. I, who having enjoyed myself with you in suitable aerial cars in Mount Kailasa, mount Mandara, Mount Meru and in a grove named Chaitraratha and in all celestial gardens, decked as I was with lovely garlands and clad in colourful robes and invested in matchless splendour, visiting and seeing various lands of every description have now been deprived of all those sense- enjoyments because of your death. Because of that, I stand transformed into another form as it were. Woe to the changing fortunes of kings." 111.33-111.35

"Alas, oh king, That face of yours which was so tender, Oh, and the distinguished charming eye-brows of yours, a gloss surface, having an exceptionally prominent nose, coppery lips and brilliant ear-rings, which vie with the moon, the lotus and the sun in beauty. Light and luster, was illuminated by a number of crowns which shined, with its eyes wild and rolling through inebriety in banqueting places, your body that bore garlands of various kinds, was lovely and charming in every way and it was lit with a captivating smile and indulged in a delightful talk and that face of yours does not actually shine as before today pierced with Rama's arrows, it lies dyed with streams of blood. It has its marrow shattered and has got soiled through the dust raised by the chariots." 111.36-111.39

"Being a stupid women I never at any time thought that I would become a widow and that state has come to me now." 111.40

"I was always proud that my father was a king of Rakshasas, my husband was the lord of Rakshasas and my son was the conqueror of Devas." 111.41

"I always believed that my lords were capable of defeating arrogant enemies, as they were all heroes, renowned for their strength and valour as such I had no fear from any direction." 111.42

"How did this unknown danger come to you, who are so powerful, oh greatest Rakshasa, from a man?" 111.43

"O king! The body of yours which was really dark as glossy sapphire, gigantic like a lofty mountain and resplendent with Keyuras and Angadas and necklace of cat's eye-gems and pearls and wreaths of flowers which used to be more charming during your pleasure-walks and dazzling in battle-fields and that body which shined with luster of jewels as a rainy cloud with flashes of lightning lies with numerous sharp arrows today. Though it will be difficult for me to touch it again, it is no longer possible for me to embrace it. It has tendons cut to pieces, by arrows of Rama, dug deep into your vital parts and closely transfixed like the spines of a porcupine. Though dark of complexion, it is now transformed into the colour of blood and lies fallen on the ground like a mountain broken into pieces when hit by a stroke of thunder-bolt." 111.44-111.48

"Is it a dream or reality? Have you been truly killed by Rama? You were death even to death and then how is it possible you to leave this falling under clutches of death?" 111.49

"He enjoyed the wealth of all the three worlds and he made all the three worlds greatly scared. He conquered the guardians of different directions and lifted up even Lord Sankara." 111.50

"He held down those who were arrogant and by exhibiting his prowess shook the worlds and made living being weep by his roars." 111.51

"He used to say arrogant words in the presence of his enemies, he used to protect his army and servants and was the killer of those who did terrible deeds." 111.52

"He used to kill the king of Dhanavas and thousands of Yakshas and he used fight with the Rakshasas called Nivathakavachas." 111.53

"He used to conduct several Yagnas and was protecting his own people. He used to break tenets of Dharma and used to show conjuring tricks in the battle field." 111.54

"He used to bring virgin daughters of devas, Asuras and men from here and there. He used to make enemy wives mourn and he was the leader of his own people." 111.55

"He used to look after the island of Lanka, executed terrible deeds and one who gratifies our desires and sexual needs and he was an expert fighter from chariot." 111.56

"After seeing my husband of such great power killed by Rama, I am hard hearted to still bear his body." 111.57

"Oh king of the Rakshasas after having slept on beds of luxury, why are lying on the ground covered with dust." 111.58

"When Indrajit, your son was killed in the battle by Lakshmana, I was hardly hit but today I am completely broken down." 111.59

"Without any relations, and oh Lord forsaken by you and deprived of sensual satisfaction I shall keep on being sad for many years to come. 111.60

"Oh king you have embarked today on a very long and difficult journey and since I am suffering with great sorrow, please take me with you, for I cannot survive without you." 111.61

"Why do you want to go leaving me who is greatly miserable here? Why are you not talking to me who is sad and wailing and who is unfortunate?" 111.62

"Oh Lord, are you not angry to see me, having come out of the city gate on bare foot and also without my veil?" 111.63

"Why did not get in to great rage on seeing all your wives who had come without a veil, Oh darling of your wives?" 111.64

"This Mandodhari who was helping in your love sports is weeping helplessly and you are not bothered to console her. Do you not respect her?" 111.65

"Many noble women who were greatly devoted to their husbands, who were following tenets of Dharma and also intent on service to elders, have been widowed by you, Oh king. And they tormented by great sorrow must have cursed you and possibly that curse of those virtuous women, who were wronged by you, might have taken away your life." 111.66-111.67

Possibly the proverb that, "The tears of wives who follow virtue do not fall on the ground in vain" has become true in your case, "Oh king." 111.68

"How was it possible for you to do the mean act of abducting a lady, because you had invaded the three worlds with your great power and were proud of it." 111.69

"It was indeed a mark of your cowardice that Rama's consort was borne away by you, after luring away Rama from his hermitage in the pretext of deer" 111.70

"I have never heard cowardly acts by you any time in the battle field and so I feel that the abduction of Sita was done by your bad luck as a result of your sins." 111.71

"Oh mighty armed one, Whatever my younger brother-in-law, Vibheeshana who knows matters relating to the past and of the future and also conversant with the present had said after reflecting and sighing for long, on seeing Sita abducted by you: "The destruction of the chiefs among the demons now is imminent" and these have now become true words. This misfortune had come from the lust, wrath and addiction to the vice of deep attachment." 111.72-111.74

"Because of you, our roots have been cut off, leading to a great disaster and you have made the race of Rakshasas without a protector." 111.75

"I should not lament about you who are famous for your strength and masculinity but being feminine in nature my mind leans towards melancholy." 111.76

"You attained this state of affairs by your good and bad deeds and I am grieving because I am sad about your death." 111.77

"Oh Ravana, you did not bother to follow the advice of your friends, who were your well wishers and you also did not follow the advice of your brothers." 111.78

"You did not follow the advice of Vibheeshana which was logical, meaningful, based on right conduct, gentle and well founded." 111.79

"You who were arrogant of your strength did not follow the advice of Mareecha, Kumbhakarna, myself and my father and what happened was this bitter consequence." 111.80

"My lord, resembling a dark cloud in colour, clad in yellow silk and decked with brilliant armlets, why are you lying with your limbs, cast away on the ground and bathed in blood?" 111.81

"Why are you fast asleep and not replying me who is sad and, who is the granddaughter of the clever Yathudhana the Rakshasa who has extraordinary valour and never retreated in a battle." 111.82

"Get up, get up, why are you lying down as if you have been insulted again ?The rays of the Sun have already penetrated the city of Lanka without any fear." 111.83

"Torn into thousand pieces, that iron rod of yours, which was brilliant as the sun, which was like a thunderbolt of Indra, with which you killed your enemies in the battle-field, which was constantly honoured by you, which had struck many in the battles and which was decked with gold, lies scattered." 111.84-111.85

"Why are you lying down embracing the earth like one embraces his beloved? Why are you not replying me just like I am not liked by you?" 111.86

"Woe to me, for my heart is not bursting to pieces though I am tormented with grief because you have merged with the five elements of the earth." 111.87

With her eyes filled up with tears, after she wailed like this, with her heart made wet with love she then swooned. 111.88

Then that dispirited one who was stricken with sorrow fell on the chest of Ravana and she shined like a flash of lightning across the rainy cloud, reddened by the flow of dusk. 111.89

Lifting up Mandodhari who was bitterly weeping, her co-wives who were also weeping and who were also equally distressed tried to console her. 111.90

"Oh Queen do you not know the uncertain nature of this world and you also know that the wealth of the kings are unsteady, which changes along with their fate and time." 111.91

While they were trying to console her this way, she with copious tears from her pure face and moistened her breasts and wept aloud for a moment. 111.92

In the meanwhile, Rama spoke to Vibheeshana as follows: "Let the obsequies of your brother be performed and let these groups of women be consoled." 111.93

When the great one spoke like this, the intelligent Vibheeshana, the expert in Dharma after thinking about using his brain replied in conformity with Dharma and his own good. 111.94

"I am not fit to perform the obsequies of him, who has abandoned the penance of Dharma, who was cruel, who was a cheater and who desired the wives of others." 111.95

"This Ravana who did ill to every one, though he is my brother, is not fit for this honour even though he is an elder whom I should worship." 111.96

"All the people in this world may call me ruthless but if they heard about all his qualities they will say that what I did was good." 111.97

Rama who is the best among those who follows Dharma and who was an excellent speaker was very much pleased by what was told by Vibheeshana told. 111.98

"Oh king of Rakshasas, I have been able to win this war because of your help and so it is proper for me to give you proper advice." 111.99

"This Rakshasa, though he is full of Adharma [unrighteousness], was a lustrous, strong and a brave warrior in battle." 111.100

"I have heard that the Indra and others could not defeat that great one blessed with strength and who made people cry." 111.101

"All enmities end with death and there is nothing that has been left unaccomplished. Let the funeral rites be performed. He is as much mine as yours." 111.102

"According to laws of religion, that ten necked one should get the obsequies done by you and you will become very famous." 111.103

After having heard the words of Raghava, Vibheeshana hastily started to perform the obsequies of his brother Ravana in a suitable manner, 111.104

Then that Vibheeshana entered the city of Lanka and quickly concluded the Agnihotra [worship of fire] being conducted by Ravana. 111.105

Vibheeshana actually arranged for, carts, excellent varieties of firewood, the three sacred fires and the priests required to officiate at the obsequies, logs of sandalwood, various types of firewood, pieces of fragrant aloe-wood, odorous perfumes, as well as gems, pearls and corals. 111.106-111.107

He came back soon surrounded by the Rakshasas and along with Malyavan [Maternal grandfather of Ravana] started the rites of Obsequies. 111.108

Placing Ravana, the lord of Rakshasas, who was covered with cloth made of plant, accompanied by blasts of various musical instruments as well as panegyrists singing his fame, the Brahmans stood around him with their faces filled in tears. Lifting up that palanquin, which had been decorated with colourful flags and flowers and taking up blocks of wood, all the Rakshasas for their part, with Vibheeshana in front, proceeded with their face turned towards the south. 111.109-111.111

The sacrificial fires were lit and relit by the Adhvaryu priests and at that time the fire was contained in earthen pots and went in front of Ravana's body. 111.112

All women of his harem speedily followed him weeping stumbling and jumping from all sides. 111.113

Keeping the body of Ravana on a consecrated spot, Vibheeshana and others, who were very much afflicted with grief, piled up a sacred pyre, with logs of sandalwood, moistened with perfumes called Padmaka and Koshira and covered with the skin of black antelopes, turned to perform the obsequies in accordance with Vedic rites in honour of the king. 111.114-111.115

Ravana's oblations as prescribed by manes were conducted in a perfectly way. A platform was constructed in the south east and the sacred fire was placed on it in a proper way. 111.116

They poured a ladle-full of ghee mixed with curds on his shoulders, placed a cart at his feet and then a wooden mortar at his thighs. 111.117

Having set at their proper place, all the wooden vessels, the lower piece of wood used for kindling fire at a sacrifice and the upper piece of wood [which is rotated at great speed on to lower one, to produce fire by friction], the wooden pestle and other things used in the sacrifice, they circled around the funeral pyre. 111.118

As per the rules laid down in the Sastras by the great sages, a goat was sacrificed at that spot and the Rakshasas, spread the limbs of dead goat dampened with ghee on the king of the Rakshasas. 111.119-111.120

Having decorated the body of Ravana with perfumes, garlands and various kinds of clothes, those Rakshasas accompanied by Vibheeshana, distressed as they were in their minds, poured parched grains of rice, with their faces bathed in tears. 111.121-111.122

That Vibheeshana set fire to Ravana, according to rules in Vedas. Washing himself and offering in his wet clothes, according to scriptural ordinance, sesame seeds mixed with water, as well as blades of Kusha grass and offering obeisance to Ravana by bowing his head, Vibheeshana entreated those women to return, consoling them again and again. Then all of them returned to City. 111.123-111.125

After the women re entered the city, that Vibheeshana, came near Rama and remained standing there with humility. 111.126

Rama along with his army, Sugreeva and Lakshmana was happy as he had killed his enemy and felt like Indra after killing Vruthra. 111.127

Then after taking out the bow and arrows, the armour given to him by Indra and after giving away his great anger since he has killed his enemy Rama assumed a look of charming benevolence. 111.128

This is the end of One Hundred and Eleventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

112. Vibheeshana Crowned

[Rama requests Lakshmana to anoint Vibheeshana as the king of Rakshasas. Then he requests Hanuman to take permission from Vibheeshana, enter the city and inform Sita of their welfare.]

Devas, Dhanavas and Gandharwas after seeing the killing of Ravana went away in their aerial cars talking about the auspicious events that took place. 112.1

Telling each other about the horrific killing of Ravana, the great valour of Ravana, the great war in which monkeys, the great counsel of Sugreeva, the affection and valour of Lakshmana, the son of Sumithra, the great virtue of Sita and the valour of Hanuman, they went back to the place from which they have come. 112.2-112.3

After taking leave of the divine chariot which was lend to him by Indra which was shining like fire the great Rama respectfully worshipped Matali. 112.4

With the consent of Raghava, Matali, the charioteer of Indra got in to his divine chariot and climbed to the heavens. 112.5

When the best among the charioteers went back to heaven, the greatly pleased Raghava hugged Sugreeva. 112.6

After hugging Sugreeva he was greeted by Lakshmana and after honouring the monkey troops Rama came to the camp site of the army. 112.7

Then Rama spoke to Lakshmana the son of Sumithra who was endowed with strength, who had auspicious looks and who was standing nearby. 112.8

"Oh soft natured one, go and consecrate this Vibheeshana who loves us, who is devoted to us and who has done service to us." 112.9

"Oh gentle one, It is my great desire to see that this Vibheeshana brother of Ravana crowned as the king of Lanka." 112.10

When the great Raghava told like this to Lakshmana, saying "so be it", with great joy he procured a pot of gold. 112.11

Handing over the pot in to the hands of the monkey kings, he requested them who were as fast as the mind to bring water from the ocean. 112.12

Those monkeys who could travel as fast as the mind, went fast and those great monkeys brought it filled with water. 112.13

Then the son of Sumithra along with his friends took that one pot of water, made Vibheeshana to sit on the throne in the middle of the Rakshasas and anointed him with the water in that pot in accordance with rules of procedure and made him the king of Lanka. 112.14-112.15

Then all the Rakshasas as well as monkeys anointed him and becoming extraordinarily happy they praised Rama. 112.16

Seeing that Vibheeshana was made the king of Rakshasas by consecrating on that throne those Rakshasas who were devoted to him became happy. 112.17

Rama along with Lakshmana got great love and Vibheeshana having got the great country became happy. 112.18

Vibheeshana then consoled his people and those Rakshasas who were residing in that city came near Rama and offered Vibheeshana, curds, unbroken rice, ball shaped sweets, puffed rice and flowers. 112.19-112.20

Accepting them the valorous Vibheeshana who cannot be defeated offered those auspicious objects to Rama and Lakshmana. 112.21

Seeing Vibheeshana who has completed his duty and who was contented and become well endowed with riches Rama accepted all of that with a desire to show him his love. 112.22

Then Rama addressing the monkey Hanuman who was like a mountain and who was standing there saluting him told. 112.23

"Oh gentle one, after taking permission from the great king Vibheeshana, enter in to the city of Lanka and inform Sita about our welfare. 112.24

"Oh great one, Inform Sita about my welfare as well as that of Lakshmana and Sugreeva and also tell her that Ravana has been killed in the battle."
112.25

"Oh Lord of the monkeys, make clear to Sita about this desirable news and you should return bearing her reply." 112.26

This is the end of One Hundred and Twelfth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

113. Hanuman Meets Sita

[Hanuman enters the city takes permission from Vibheeshana and meets Sita. He briefs her about welfare of Rama and Lakshmana. She becomes happy. Hanuman wants to kill all those Rakshasis who were troubling Sita. Sita says no and says everything was due to fear. She expresses her desire to see Rama.]

As directed by Rama, Hanuman, the son of wind God entered the city of Lanka and was respectfully received by the Rakshasas. 113.1

That monkey Hanuman who knew Sita after he entered the city of Lanka sought the permission of Vibheeshana and after he obtained permission from him as per rules entered the Grove of trees and saw Sita at the foot of the tree bereft of freshness and also joyless. She was like a frightened cow and was surrounded by Rakshasis and Hanuman approached her with humility, offered her salutations by bending his head and stood there silently. 113.2-113.4

That Lady seeing the arrival of the very strong Hanuman kept silent and then recognizing him became joyous. 113.5

Seeing her unperturbed face Hanuman, the best of monkeys began to tell her the entire message of Rama. 113.6

"Oh daughter of Videha. Rama along with Sugreeva and Lakshmana are doing well along with his helper Vibheeshana and the army of monkeys."
113.7

"Oh lady, Rama, the destroyer of enemies along with Lakshmana with the help of Vibheeshana and that of the monkeys have killed the valorous Ravana." 113.8

"Oh lady, I am telling this pleasant news to you and again praising you, Oh Sita. Due to your power and Rama, who is a follower of Dharma, this victory has been obtained and so make yourself free from sorrow and be comfortable." 113.9-112.10

"Ravana has been killed, Lanka was subdued. For getting you back, a bridge was constructed sacrificing sleep and the vow of getting you back has been fulfilled." 113.11

"Get freedom from nervousness, though you are living in the abode of Ravana as this Lanka along with its wealth has been placed under Vibheeshana." 113.12

"So get relaxed as if you are staying in your own house and Vibheeshana also would come to see you with happiness as he is eager to see you." 113.13

Then that lady Sita who resembled the moon having heard this was not able to answer as she was tongue tied due to great joy. 113.14

Then that great monkey seeing that Sita was not answering him said, "Oh lady, what are you thinking and why are you not speaking to me." 113.15

When Hanuman told her like this Sita who was firmly established in Dharma, replied him back, greatly pleased and with voice choked with tears. 113.16

"After hearing this pleasing news about the victory of my husband, overpowered with joy, for a moment I became speechless." 113.17

"Oh monkey, I do not find anything appropriate to give you, so that it will please you, for having brought this news which pleases me, though I thought about it." 113.18

"Oh monkey of pleasing habits, I also do not see anything in the world which can be given to you for telling this very pleasing news to me. May you enjoy pleasure." 113.19

"Neither gold, nor silver nor different type of gems, nor the kingship of the three worlds can be a suitable compensation to this message." 113.20

When Vaidehi told like this to the monkey who was standing in front of Sita with hands folded in salutation replied with joy. 113.21

"Oh lady who is interested in the good of her husband and one who wishes the victory of her husband, such affectionate words can only be spoken by one like you." 113.22

"Oh gentle lady, such meaningful and affectionate words are greater than various heaps of diamonds or the position of the king of devas." 113.23

"After seeing Rama happy and victorious after killing his enemies and getting victory, I felt like being blessed with the kingship of Devas." 113.24

Hearing these words, the princess of Mithila and the daughter of Janaka told the following auspicious words to the son of Wind God. 113.25

"You only can utter these type of words which are great in desirable attributes, which are ornamented with sweet qualities, which are intelligent and which has eight great attributes." 113.26

"You are praiseworthy son of Wind God and who is a great votary of Dharma and you are blessed with several good qualities like strength, valour, knowledge of Veda, great skill in your actions, patience, firmness, stability and humility without any doubt whatsoever." 113.27-113.28

After that, standing in front of Sita with humility and free from nervousness and folding his hands in salutation to her, Hanuman started talking to her. 113.29

"If you are agreeable, I would like to kill all these women who were earlier frightening you and torturing you." 113.30

"These cruel Rakshasis who have a frightening look, horrible behavior, scary cruel eyes, ugly faces, were heard by me as they were speaking harsh words to you, who was devoted to your God like husband and when you were undergoing hardships in this Asoka forest, again and again as per the command of Ravana." 113.31-113.32

"I wish to kill them using different types of beatings in a very horrible manner, these ugly Rakshasis with cruel hairs and eyes talking together. Please grant this boon to me." 113.33-113.34

"I wish to kill these Rakshasis, who have spoken harsh words to you and wronged you, striking them down with my fists, hand-blows, long armed blows, blows of my shanks and knees, by causing pain to their teeth, biting off their ears and nose and pulling out their hair, making them severely dry-mouthed, tearing them off, leaping over them, encountering them and throwing down their bodies, with their burst cheeks, necks, shoulders and ribs." 113.35-113.37

"Oh lady with great fame, by these methods as well as several different type of blows, I would kill these fierce ones, by whom you were threatened earlier." 113.38

When Hanuman told like this the kind hearted Sita who loved the oppressed she spoke to him as follows. 113.39

"Oh great monkey, who can show anger against these servant maids who are bound by the orders given to them and work in obedience to such orders?" 113.40

"I have experienced all these sufferings due to my bad fortune or due to defective behavior on my part earlier, for all the one experiences is due to one's own actions." 113.41

"Oh great one, do not talk like this as this is the result of fate which had been decided earlier and due to which I underwent these sufferings and though I am without strength, I would like to pardon all these servant maids of Ravana." 113.42

"They threatened and troubled me due to the orders of Ravana, the Rakshasa and since he has been killed, they would not trouble me, Oh great monkey." 113.43

"Oh monkey, please hear from me the verse that was recited by a bear in front of tiger earlier quoted from the collection of texts." 113.44

"A divine person does not participate in pointing out the sin committed by others towards him, for time protects those who wear their character as a good ornament." 113.45

"Oh monkey, mercy has to be shown to the gentleman as well as the sinner and the one with auspicious character or even to a person who deserves to be killed as, there is no one who never commits any wrong." 113.46

"Inauspicious acts should not be done even towards Rakshasas who can assume any form they want and who wander doing evil to others." 113.47

When the faultless Sita. who is the wife of Rama, told him like this, Hanuman, who is an expert in speech, replied. 113.48

"Oh lady with fame, you are indeed a virtuous and suitable wife of Rama. Please give me a message to Rama so that I can go to the place where he is." 113.49

When he told like this to Vaidehi the daughter of Janaka, replied, "Oh great monkey, I would like to see my husband." 113.50

Hanuman the very wise son of the wind God after hearing these words from her spoke the following words which brought happiness to Sita. 113.51

"You would see Rama who resembles the full moon along with Lakshmana and along with his friends who are alive and whose enemies have been killed, like Sachi Devi saw her husband Indra." 113.52

After saying this to Sita who shined like the real Goddess of wealth Lakshmi, The very fast Hanuman went to the place where Rama was there. 113.53

Then Hanuman the good monkey told speedily in the sequential order the reply given by Sita who was the daughter of Janaka to Raghava who was equal to Indra, the lord of the heavens. 113.54

This is the end of One Hundred and Thirteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

114. Rama Summons Sita

[Rama requests Vibheeshana to bring Sita, after giving her a head bath and decorating her. When Sita refuses decoration, Vibheeshana convinces her. When Rama wants Sita to come before him, the Rakshasas disperse all the monkeys from there. Rama gets angry and wants Sita to come before him in front of them. Sita comes before him.]

That very wise monkey after offering salutations spoke to Rama who was the top- most among archers who was a master of spoken word. 114.1

"You should see the greatly sorrowing lady Maithili, for whose sake all these activities were undertaken and positive results obtained." 114.2

"That Maithili who was greatly sorrowing and had a tear filled eye after hearing about your victory is extremely happy." 114.3

She who has confidence in me due to our previous meeting on a earlier occasion told me "I would like to see my husband along with Lakshmana who have achieved their purpose." 114.4

When Hanuman told like this, Rama the best among the followers of Dharma was overwhelmed with tears and became greatly thoughtful. 114.5

Taking deep and hot breath he surveyed the earth with his eyes and told the cloud like Vibheeshana who was standing near by. 114.6

"After anointing with divine oils and after giving her a head bath and after making her wear divine ornaments bring Sita here without any delay." 114.7

As soon as Rama told him like this Vibheeshana entered the private apartments speedily and announced himself to Sita through his own women. 114.8

Then after seeing the great Sita, Vibheeshana the king of Rakshasas in all humility saw her and told her with his head bowed in salutation. 114.9

"Oh Vaidehi after anointing yourself with divine unguents and after wearing divine ornaments, safely get in to the chariot as your husband wants to see you." 114.10

When Vibheeshana told her like this she replied, "Oh king of Rakshasas, I would like to see my husband without taking bath." 114.11

Hearing her words Vibheeshana replied to her, "You ought to obey the wishes of your husband Rama and do accordingly." 114.12

When Maithili who considered her husband as God heard those words and who had great devotion towards her husband said. "So be it." 114.13

After making Sita take head bath and dressing her up by young ladies, making her wear great ornaments, making her wear costly dresses, he made her climb a shining palanquin and after covering her with costly cloths Vibheeshana brought her before Rama accompanied by several Rakshasis. 114.14-114.15

After approaching the great one who was still deeply immersed in thought and after saluting him with joy, Vibheeshana announced the arrival of Sita. 114.16

Hearing about her arrival after living in the home of the Rakshasa, Raghava felt joy, misery as well as indignation at the same time. 114.17

With lack of joy and with deep thought Rama spoke the following words looking at Vibheeshana who was standing by his side. 114.18

"Oh gentle king of Rakshasas who forever wants my victory, Let Vaidehi quickly come before me." 114.19

As soon as Vibheeshana who was a follower of Dharma heard those words, with great speed he started dispersing the crowd from there. 114.20

Rakshasas wearing jackets and turbans, their hands carrying staffs which made a jingling sound, walked there all round, dispersing those warriors. 114.21

Bears, Monkeys and Rakshasas who were standing all over dispersed quickly and went away to some distance from that place where the Palanquin was there. 114.22

When all of them were being dispersed a huge sound arose all over which resembled the waves of tumultuous ocean during the storm. 114.23

Seeing them greatly excited when they were being dispersed, Rama got it stopped out of kindness for them and due to resentment at the Rakshasas who were dispersing them. 114.24

Rama who became greatly emotional with looks that are sufficient to burn, spoke the following words of reproach to the very wise Vibheeshana. 114.25

"Why without my orders your people are troubling these people? Stop this activity as they are my people." 114.26

"Neither houses nor dresses nor compound walls, nor concealing nor royal honours can protect a woman; only her character is her shield." 114.27

"The visibility of a woman is not condemned during sorrow, during war, during self choosing of a husband by her nor in Yagnas nor in marriage functions." 114.28

"The Sita who is there, is in distress and beset with a great difficulty. There is no fault in her appearance in public, particularly in my presence." 114.29

'And so let her leave the palanquin and approach me on her foot and let all the monkeys also see her." 114.30

When Rama told him like this, the well discerning Vibheeshana with great humility brought Sita to a place near Rama." 114.31

Lakshmana, Sugreeva, Hanuman and other monkeys who heard the words of Rama, became very much perturbed. 114.32

Seeing the pitiless face of Rama which showed indifference to his consort, they concluded that Rama disliked Sita. 114.33

Due to modesty drawing her limbs inside Maithili approached her husband followed by Vibheeshana. 114.34

The pleasant-faced Sita, who considered her husband as the God, saw the charming face of her husband, with a surprise, rejoice and affection. 114.35

Seeing the face of her beloved husband, whom she had not been seen for a long time and which was charming like the rising full moon, she immediately got rid her mental fatigue. 114.36

This is the end of One Hundred and Fourteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

115. Sita Infront of Rama

[Rama tells what all he has done to wipe of the blot of bad name on his clan. He feels that by sitting on the lap of Ravana and being stared at by him, she has been spoiled in virtue. He permits her to go wherever she likes. He even suggests her living with his other brothers or Sugreeva or Vibheeshana.]

Seeing Sita who stood near him with head bent, Rama started telling his innermost feelings hidden in his heart. 115.1

"Lady, I have won you back after winning the war with the enemy and whatever is possible by human effort has been done by me." 115.2

"I have come to the end of my anger and outrage and have completely given up all my contempt against the enemy who has been wiped out by me." 115.3

"All people have seen my manliness and my effort has borne fruit. Since I have fulfilled my oath, I am the master of myself." 115.4

"The wrong done to you by the fickle minded Rakshasa by making you separate from me, which was brought about by fate has been corrected by me who is a mere human being." 115.5

"If one is not able to wipe out the insult that was heaped on him, what is the use of his masculinity as he is only a weak minded person who may be strong." 115.6

"The praise worthy act of Hanuman of crossing the sea and then destroying Lanka has borne its fruit today." 115.7

"The act of Sugreeva, who exhibited his strength on the battle-field with his army and tendered a good advice, is fruitful today." 115.8

"The act of Vibheeshana who deserted his characterless brother and personally reached me has borne its fruit today." 115.9

The eyes of Sita who had a wide open eyes and was like a female deer when she heard these words of Rama was filled with tears. 115.10

Rama who saw her who was dear to his heart in this state was scared due to the fear of public scandal about him. 115.11

Addressing Sita whose eyes resembled a fully open lotus flower and who has dark long curly hair and excellent hips, Rama further spoke in the midst of monkeys and Rakshasas. 115.12

"I have done my duty which any man is bound to do by killing Ravana and wiping out the insult which was heaped by him on me." 115.13

"You have been won by me in an act which was like that of sage Agasthya who is pure minded and ascetic and who conquered the southern direction which was difficult to be approached by ordinary mortals." 115.14

"Let it be known [you may be safe] this act of war which has been completed successfully, with the help of the strength of my friends was not done for your sake but for keeping up my good conduct and to wipe off the insults from all sides as well as insinuations on my very famous clan." 115.15-115.16

"With your virtue in a doubtful state, you who are standing in front me are extremely disagreeable to me like a light for the one with poor eye sight." 115.17

"Oh daughter of Janaka, because of that I am permitting you to go wherever you like among the ten directions as, oh dear lady, you are of no use to me." 115.18

"Which person born in a great family would take back a woman who has lived in another person's house with an eager mind." 115.19

"Considering my great clan, how can I accept you again, after you sat in the lap of Ravana and were stared at by his evil eyes." 115.20

"For that purpose only I won you back and my honour has been restored and I do not have any great attachment to you and so you may go wherever you like." 115.21

"Oh lady, I have spoken all this with a very determined mind. You may set your mind on Lakshmana or Bharata as per your liking." 115.22

"Oh Sita, set your mind on Shatrugna or Sugreeva or the Rakshasa Vibheeshana according to your comfort." 115.23

"After seeing your divine looks which is mind catching living in his own home, Ravana could not have endured your separation." 115.24

Maithili who merits being spoken words which are to her liking after hearing these unpalatable words from her beloved husband trembled for a long time like a creeper attacked by a king of elephants and shed tears. 115.25

This is the end of One Hundred and Fifteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

116. Sita Enters Fire

[Sita becomes dejected at the attitude of Rama. She assures him that she is virtuous and her mind had always been with Rama. She requests Lakshmana to arrange for a burning pyre and later enters in to it. All the monkeys and Rakshasas are sad to see this.]

Vaidehi hearing these harsh words of Raghava which makes one's hair to stand erect became very much perturbed. 116.1

Maithili, who heard these words of her husband in the midst of multitudes of people, which she had never heard before, stood bent due to intense shame. 116.2

That daughter of Janaka felt as though all her limbs were pierced by these sharp arrows like words and shed tears without end. 116.3

Then after wiping away her face which was wet with her tears she spoke the following words slowly to her husband in a stammering voice. 116.4

"Oh valorous one, why are you making me hear such very harsh words which are hurting to hear, like a common uneducated man to a common uneducated lady." 116.5

"Oh long armed one, I am not one like what you have understood and so have faith in me as I swear to you on my virtuous character." 116.6

"By the conduct of some vulgar woman do not distrust the entire race of women and give up your suspicion as I have been earlier tested by you." 116.7

"Oh Lord, When I came to touch his body it was not intentional but due to my sheer helplessness and only my bad fate has to be blamed for that." 116.8

"My heart which was in my control was living in you and what was I supposed to do with regard to my limbs, which was under the control of someone else." 116.9

"Oh Lord who honours others, If in spite of our having lived together after for love for each other simultaneously grew, if you have not understood me fully I am completely ruined due to your ignorance." 116.10

"Oh king, you sent the greatly valorous Hanuman in search of me and why did you not abandon me then in Lanka itself, if you had made up your mind like this?" 116.11

"Oh valorous one If you had informed that you are going to desert me, I would have by now given up my life in front of that monkey." 116.12

"This unnecessary effort of keeping your life in jeopardy could have been avoided and also your friends would not have undergone so much suffering." 116.13

"Oh great king, like a woman and like a feeble man you gave priority, you became a slave to mere anger." 116.14

"Oh knower of good conduct, though I was supposed to have been born to Janaka, I was really born to this earth and such a sacred birth of mine was not honoured by you." 116.15

"My marriage to you [holding of hand] in childhood was not recognized by you and also you have chosen to ignore my devotion and chastity towards you." 116.16

After speaking like this, weeping and stammering due to great tears, she said to Lakshmana who was sad and was immersed in thought. 116.17

"Oh son of Sumithra, create a funeral pyre for me for I do not want to live any longer after such false accusations were levelled against me and death seems to be the only solution." 116.18

"As I have gained only lack of satisfaction from my husband and expressed it in the midst of the assembly of men, entering fire seems to be the only course appropriate for me." 116.19

Hearing the words of Sita, Lakshmana the destroyer of enemies gave rise to great anger and looked at Rama. 116.20

After understanding the mental inclination of Rama from the expression of his face, that son of Sumithra prepared a pyre according to the wishes of the valorous Rama. 116.21

No friend of Rama was able to dissuade or speak at that time to Rama who was standing like the God of death at the time of final deluge. 116.22

After slowly going round Rama who was standing with a bent head, Sita went towards the pyre with burning fire. 116.23

After saluting the Gods and the Brahmins, Maithili with palms joined in salutation spoke the following words. 116.24

"Because my mind always never goes away from Raghava, let the fire God be witness to the world and protect me from all sides." 116.25

"Because Rama feels I have been spoiled in spite of my unimpeachable character, let the fire god be witness to the world and protect me from all sides." 116.26

"Since by act or by mind or by my words, I have never been unfaithful to Raghava, who is the follower of all Dharma, let the fire God protect me." 116.27

"Oh Sun God, Oh wind God, oh four directions and also the moon God and also the gods protecting over day time, dawn, dusk and noon as well as night and the earth, you all know me endowed with a good character and so let the fire God protect me." 116.28

After speaking like this, Sita walked round that fire and free from any hesitation entered that burning fire. 116.29

Large number of people including boys and old ones saw the lustrous Mythili after she entered the fire. 116.30

She who was shining like Gold, decked with ornaments made of pristine Gold plunged in to the burning fire in front of all the people. 116.31

They saw the wide eyed lady Sita who was shining like a golden altar plunge in to that blazing fire. 116.32

All the people of the three worlds saw that great lady Sita entering the fire like the sacred oblations in to the sacrificial fire. 116.33

All the ladies present there wailed on seeing her enter the fire, similar to the flow of Ghee plunging in to the sacrificial fire duly consecrated by Vedic hymns. 116.34

The Devas, Gandharwas and Dhanavas of the three worlds saw her and felt that goddess like lady rushing from heaven to hell. 116.35

When she was entering deep in to the fire a strange loud sound "Alas, Alas", was heard from the Rakshasas and monkeys alike. 116.36

This is the end of One Hundred and Sixteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

117. Gods Tell Rama that He is Lord Vishnu

[All the gods come in aerial chariots and tell Rama that he is none other than God Vishnu and Sita is none other than Goddess Lakshmi. This chapter does not merge with the text of Ramayana. Experts believe that this is only an interpolation to prove that Rama is God.]

Hearing the cries of those who were wailing loudly, Rama, the follower of Dharma became thoughtful for a while, as his mind was greatly upset and his eyes were filled with tears. 117.1

Then King Khubera, Yama along with manes, the lord of devas, Varuna the God of the water, the great Mahadeva who had three eyes, Brahma the creator of all worlds, the experts in Vedic knowledge together reached the city of Lanka in aerial cars which shined like Sun and approached Rama. 117.2-117.4

Those great Gods of heaven lifted their long arms decorated by several ornaments and spoke to Rama who stood there saluting them with folded hands. 117.5

"How is it that you who are the lord of all the worlds who is the foremost among intellectuals, are not caring for Sita who is falling in to fire? How is that you are not recognizing that you are the chief of all the Gods?" 117.6

"Among the Vasus you are the Vasu Rithadhama [standing for truth and divine law] who was the ruler of people, who was the chief of all the three worlds and you, yourself are the lord of all creatures. 117.7

"Among Rudras, you are the eighth Rudra and fifth among Sadhyas. The two Aswini devathas are your ears and the Sun and Moon are your eyes." 117.8

"Oh destroyer of your enemies, you have been seen at the beginning and end of all the worlds and just like a common man you are ignoring Sita." 117.9

Those Lords of world spoke like this, Rama, who was Lord of creation himself, born in the clan of Raghus and best among those who protect Dharma, spoke to those chief Gods like this. 117.10

"I am only a human being called Rama who was the son of Dasaratha and you who are the Gods are telling me, what I really am and why am I like this?" 117.11

When the son of Kakustha clan told like this, Lord Brahma, the best among those who know Brahma spoke as follows," Oh truly brave one, please listen to my true words." 117.12

"You are the God Narayana, the lord who wields the wheel, you are the one horned boar who is the winner over your past and future enemies." 117.13

"You are the imperishable Brahma and you are the truth in the beginning, middle and end. You are the Vishvaksena who is the supreme Dharma and you are the four armed one." 117.14

"You are Hrishikesa, Purusha, Purushothama who wields the bow called Saranga. You cannot be defeated, you are Vishnu who wields the sword and you are the very strong Krishna." 117.15

"You are the commander of the army, chief of the village, you are wisdom, patience and controller of senses. You are the origin and dissolution, you are Vamana and you are the killer of Madhu." 117.16

"You are great Indra who rules over Devas, you are Padmanabha, you are the one who ends battle, you are the refuge to those who do not have refuge and you are the words of great sages." 117.17

"You are the soul of the Vedas, you are the great bull with hundred heads and thousand horns, you are the primeval force of the three worlds, you are your own lord, you are the refuge of the Sidhas and Sadhyas and were one who were before them." 117.18-117.19

"You are the Yagna, you are the sound "Vashat", you are "Om", you are the divine for the divines and people do not know your origin or end and do not know who you really are." 117.20

"You can be seen in all beings, in the cows, in the Brahmins, in all directions, in the sky, mountain and rivers." 117.21

"You are with thousand feet, hundred heads, with thousand eyes and are with Goddess Lakshmi.. You carry the earth along with all its beings and mountains." 117.22

"Oh Rama, you appear like a great serpent in the waters supporting the earth where from you carry all the three worlds and you also support Devas, Dhanavas and Gandharwas." 117.23

"Oh Rama, I am your heart, the goddess Saraswathi is your tongue and all Devas created by Lord Brahma are your hairs and limbs." 117.24

"When you close your eyes it is night and when you open your eyes it is day, the words that you use are the Vedas and the universe does not exist without you." 117.25

"The entire universe is your body, your stability is the firmness of earth, your anger is fire and your pleasant face is the moon and you are recognized by Srivathsa." 117.26

"In the past, you occupied the three worlds by your three steps after tying up the very formidable Mahabali and made Indra, the king of devas." 117.27

"Sita is no other than Lakshmi, your consort when you were Vishnu, you the king of people with black blue colour and you have taken the form of man so as to kill Ravana." 117.28

"Oh Rama, the greatest among followers of Dharma, you have completed your job by killing Ravana and so return to heavens with joy." 117.29

"Oh God, your valour is immeasurable and your exploits are never in vain. Oh Rama seeing you leads to unmatched blessings and songs about you never go waste." 117.30

"Those humans, who are full of devotion to you, will never be unsuccessful on this earth. Those who are devoted to you, the primeval and the eternal lord, belonging to ancient times and the Supreme Person, will forever attain their desired objects here as well as hereafter." 117.31-117.32

"Those humans who would recite this divine, primeval and epic hymn sung by Lord Brahma will never ever face disappointment." 117.33

This is the end of One Hundred and Seventeenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

118. Fire God Returns Sita

[The fire god comes out carrying Sita and tells Rama that she is without any blemish for she has never thought of anyone else except Rama. Rama tells the fire God that he knew about it but wanted the world also to know about it.]

Hearing these auspicious words spoken by Lord Brahma, the fire God taking Vaidehi in his arms came up. 118.1

Shaking the pyre and taking with him Sita the daughter of Janaka, the fire God sprang up and appeared in person. 118.2

Carrying in her arms the young lady who was shining like young rising Sun wearing ornaments made of refined Gold, wearing a dress of red blood colour, wearing a dark braided hair, wearing further garlands made of flower which had not faded and with matchless form, the fire God restored her to Rama. 118.3 -118.4

That fire God who is the witness of the all the worlds then told Rama, "Oh Rama, here is your Sita who does not have any sin in her." 118.5

"Either by word or mind or even by intellect and not even by the eyes, she has never been unfaithful to you." 118.6

"The Rakshasa Ravana who was arrogant and proud of his valour took away this miserable and helpless lady from the lonely hermitage and separated her from you." 118.7

"And then she, who had only you in her mind and whose mind was longing for you was taken to his private apartments and hidden there and guarded by frightful Rakshasis with horrifying brain." 118.8

"Then Sita whose mind was always bound in you ignored that Rakshasa though he tried to allure her by frightening her and by various other means." 118.9

"Take back this very pure and sinless Maithili and I command you not to tell anything harsh to her." 118.10

Then Rama the follower of Dharma who had a mind which loves hearing these blessed words, with eyes filled with tears of joy thought for a moment. 118.11

Then that very lustrous and greatly valorous Rama, the best among those upholding Dharma replied like this to the great Deva. 118.12

"Sita merited this test of purification in the eyes of the people as this pure woman had resided in the private apartment of Ravana for a long time." 118.13

Suppose I had accepted Janaki without testing her, the world would say "alas, Rama, the son of Dasaratha is childish and his mind is filled only with lust." 118.14

"I wanted the world to know that this Maithili who is the daughter of Janaka is undivided in her affection towards me and is always within my mind." 118.15

"This broad eyed one is protected by her own luster and Ravana would not be able to transgress her like, the sea cannot transgress its shore." 118.16

"In order to convince the three worlds, I whose only refuge is truth, ignored Vaidehi when she was entering the fire." 118.17

"That bad soul could not even touch Maithili even by his mind who is unobtainable and flaming like the tongue of fire." 118.18

"This auspicious lady would not have bothered about the wealth of the private apartment of Ravana, since Sita is no different from me, like sunlight is not different from the sun." 118.19

"Maithili the daughter of Janaka is purest in all the three worlds and I would not be able to renounce her as a good name cannot be ignored by a prudent man." 118.20

"I would definitely follow all the advice given to me by you for my benefit as you are all the affectionate guardians of the world." 118.21

Saying thus and getting reunited with her beloved Sita, the victorious and the very famous Rama, a scion of Raghu dynasty, who was endowed with a great strength and deserved happiness and was being glorified by his exploits, performed by his own self, experienced joy. 118.22

This is the end of One Hundred and Eighteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

119. Rama Meets Dasaratha

[Along with Indra, Dasaratha had come to see his son. He expresses great happiness in being able to see him. He also blesses Lakshmana and Sita and gives them his blessings and advice.]

After hearing these auspicious words that were spoken by Raghava, Lord Shiva told even more auspicious words to him. 119.1

"Oh Rama with lotus like eyes, great hands and great chest, who is the destroyer of his enemies, who is the best among those who uphold Dharma, You have accomplished a great task without any doubt." 119.2

"Oh Rama, fortunately the fear caused by Ravana, which had intensified the severe darkness of the world, has been removed by you in the battle field." 119.3

"You are fit to get heavenly joy, by comforting the depressed Bharata and the illustrious Kausalya as well as seeing Kaikeyi and Sumithra, the mother of Lakshmana and then getting the sovereignty of Ayodhya, bringing delight to your friends, stabilizing the back-bone of the race of Ikshuvaku, getting excellent glory by performing a horse-sacrifice and by granting riches to Brahmans." 119.4-119.6

"Oh Rama, the son of Kakustha clan, your father the famous king Dasaratha who is to be venerated by you is seated on an aerial car in this mortal world." 119.7

"That great one obtained the world of Indra, having been send by you his son and you please along with your brother Lakshmana offer your salutation to him." 119.8

Hearing the words of Lord Shiva, that son of Kakustha clan along with Lakshmana saluted their father who was sitting on the top most part of the aerial car. 119.9

Lakshmana and his elder brother saw their father who was their lord clad in shining cloths and shining in his own great splendour. 119.10

Then the king Dasaratha the lord who was sitting in the aerial car, in an excellent seat, was filled with excessive delight to see his son [Rama], who was dearer to him than life. Placing him in his lap and embracing him in his arms, he thereupon told him the following words. 119.11-119.12

"Without you, Oh Rama, the heaven is not to my liking nor is the respect given to me by the foremost of Devas there. I am telling you the truth." 119.13

"Today seeing you after you have killed your enemies, my mind is full and I am greatly happy that you have completed the full period of your stay in the forest." 119.14

"Oh expert in speech, the words of Kaikeyi which were told to you for sending you away to the forest are still imprinted in my mind." 119.15

"Seeing you in health and happily embracing Lakshmana today, my sorrow has been completely driven away similar to the Sun driving away all the mist." 119.16

"Oh great son, I have been liberated by you, my good son, just like the great soul Ashtavakra liberated Kahola." 119.17

"Oh gentle one, I now recognize you as the supreme person [God] as was told by the Gods here, born to kill Ravana." 119.18

"Kausalya is indeed blessed, oh killer of enemies because she would be able to see you return from the forest." 119.19

"All the men are indeed blessed, who would be able to see you return to the city and then consecrated there as lord of earth." 119.20

"I see you reunited along with Bharata who loves you and who is honest and a follower of Dharma." 119.21

"Oh gentle one You have spent fourteen years by residing in the forest along with the very intelligent Lakshmana and Sita." 119.22

"My oath was implemented by you as you have completed your term in exile and Devas are happy because you killed Ravana in this battle." 119.23

"Oh killer of enemies, by doing this job you have earned great fame and glory. Get consecrated on the throne and May you attain long life with your brothers." 119.24

"To the king who was speaking thus with folded hands in salutation, Rama requested," Oh knower of Dharma, be gracious with Kaikeyi and Bharata." 119.25

"Let those words spoken by you "I disown you Kaikeyi with your son"Which is a great curse not affect Kaikeyi and her son." 119.26

The king then said, "So be it" to Rama who stood with joined palms in salutation and embraced Lakshmana and told the following words. 119.27

"You have looked after Rama with great devotion along with Sita the daughter of Videha and this has earned great merit for you and I have been greatly gratified." 119.28

" Oh knower of Dharma, as Rama is pleased with you, you will attain religious merit and great fame on earth and also in heaven and also excellent power." 119.29

"Lead a safe life, oh son who increases the happiness of Sumithra, Serve Rama well for he would always be interested in the welfare of the entire world." 119.30

"Indra, the beings of three worlds, Sidhas and great sages would offer worship to the great Rama as the supreme person on approaching him." 119.31

"Oh gentle one, Oh destroyer of enemies Rama has been spoken as the difficult to see, imperishable Brahman established by the Vedas and the heart and secret of all devas." 119.32

"By serving him with devotion along with Sita, the princess of Videha, you have obtained the unobtainable reward to the practice of Dharma and also great fame." 119.33

After speaking like this to Lakshmana the king greeted his daughter in law who was standing saluting him as "Oh daughter", and affectionately advised her. 119.34

"You should not get angry at Rama for having repudiated you because this was done, aimed at your welfare and show the world your purity." 119.35

"What you have done which is difficult to perform revealed your true character, Oh daughter and is difficult to be performed by other ladies and your fame will overshadow theirs." 119.36

"You need not be told about how to serve your husband but I have the duty to tell you that he is your supreme God." 119.37

After instructing like this his sons as well as his daughter in law Dasaratha went to the land of Indra in the aerial car. 119.38

The great soul and that great king endowed with great luster took leave of his sons along with Sita and climbed in to the aerial car and went to the Abode of Indra. 119.39

This is the end of One Hundred and Nineteenth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

120. Indra Grants Boon

[When Indra who was greatly happy asked Rama to request for a boon, he wanted Indra to bring all dead monkeys back to life. He also wanted that they should also get fruits in off season. Indra grants those boons.]

When Dasaratha of the Kakustha clan returned, Indra the destroyer of Pakasura who was greatly pleased spoke to Rama who stood with folded hands in salutation. 120.1

"Oh Rama, Oh best among men, you have showed as a very great vision and it should not go in vain. Since I am greatly delighted, Please ask me what you desire in your mind." 120.2

When the very pleased great Indra spoke like this Raghava who was greatly pleased told the following joyful words. 120.3

"Oh greatest among those who converse, Oh Lord of Devas, if you have real affection towards me, please make what I ask as true." 120.4

"Al those monkeys who have fought for my sake and reached the world of God of death, let all those people get up." 120.5

"Oh God who gifts honour, I wish to see all those monkeys, who have lost their life for my sake and removed from their sons and wives become happy once again." 120.6

"They were all valorous and fought without bothering about their death and after great efforts died. "Oh Indra, please restore their lives." 120.7

"Let all those monkeys who thought death as nothing and who were only fond of doing a favour to me get re-united with their near and dear ones by your grace. I seek this boon from you." 120.8

"Oh person of honour, I wish to see all those monkeys and bears free from pain and from wounds with increased strength and valour." 120.9

"Wherever those monkeys live let there be rivers of pure water, flowers, roots and fruits even in the off season." 120.10

Hearing these words of the great soul Raghava, Mahendra again spoke the following words to him. 120.11

"Oh Son, best of Raghu clan, this boon which you have asked for is very great and since I have never spoken about any aspect twice in the past, this will come true." 120.12

"Let all those monkeys and bears along with long tailed monkeys, who have been killed in this battle by the Rakshasas and whose heads and arms have been severed, become active again." 120.13

"Without any problem to their health with increased strength and valour those monkeys would rise again, like a man asleep getting up at the end of sleep." 120.14

"All of them with great joy will meet with their relatives, friends, people of their clan and their family members." 120.15

"Oh wielder of a great bow, trees would be filled with colourful flowers and fruits even in the off season and rivers would constantly carry them water." 120.16

Then all the monkey warriors got up as if from sleep with all their limbs completely healed of all the wounds and being greatly surprised they said to one another, "what a miracle?" 120.17

Seeing the wish of the son of Kakustha clan has been fully realized, the great devas with great happiness praised Rama and Lakshmana. 120.18

They said, "Oh king, go to Ayodhya from here after disbanding the monkey army and reassuring the famous Sita, who is greatly affectionate towards you." 120.19

"Oh killer of enemies, go and see your brother Bharata who is practising austerities because of grief caused by separation from you and the great Shatrugna, all your mothers and get yourself crowned and bring joy to all the citizens." 120.20-120.21

After speaking like this to Rama and the son of Sumithra, the thousand eyed one, greatly pleased with other devas in their respective aerial cars which were shining like Sun. 120.22

After greeting all those devas, Rama along with his brother Lakshmana instructed all the monkeys to take rest in their respective places. 120.23

The greatly rejoicing mighty and famous army which was protected by Lakshmana as well as Rama, shined brightly on all sides like the night illuminated by the moon. 120.24

This is the end of One Hundred and Twentieth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

121. Vibheeshana Offers Pushpaka Vimana

[Rama refuses politely the hospitality offered by Vibheeshana and wants to go back as quickly as possible. Vibheeshana summons the Pushpaka Vimana which can travel at the speed of the mind.]

Vibheeshana wished victory to Rama who was the destroyer of enemies and who had risen up fresh after a good night's rest and spoke the following words with hands folded in salutation. 121.1

"These women with lotus-like eyes, who are skilled in the art of decoration have come with bathing accessories like garments, ornaments, sandal-pastes and beautiful garlands of various kinds. They will assist you in bathing Oh Rama." 121.2-121.3

That son of Kakustha clan said these words in reply to Vibheeshana, "You invite the monkeys headed by Sugreeva for this bath." 121.4

"That Bharata who is the votary of Dharma who is accustomed to comfort and is a delicate youth, a great hero and one consistent with truth is suffering because of me." 121.5

"In the absence of Bharata, who is the son of Kaikeyi, I do not like to have ritual bathing or wear garments and jewels." 121.6

"Please examine how we can go speedily back to my city of Ayodhya, because the path by which we came is difficult to follow." 121.7

When he was thus spoken to Vibheeshana replied to Rama, "Oh son of the King, I can make you reach that city within a day." 121.8

"Oh Rama of matchless powers, Pushpaka Vimana is an aerial car which shines like the sun and was forcibly usurped by my brother Ravana from Khubera, after he conquered him That divine car moves as per the person's wish and is wonderful and excellent and this car is retained here for your sake, May you be safe." 121.9-121.10

"That cloud like aerial car stands here and using that car you can reach Ayodhya without any trouble." 121.11

"Oh very wise prince! If I deserve to be treated with kindness by you, if you think of any goodness in me and if you have any affection in me, stay here for some more time." 121.12

"Oh Rama, I am offering to you with respect all that you desire and so you along with your brother and your consort Sita can stay here and then depart." 121.13

"Oh Rama, please accept along with your army as well as all your friends my hospitality offered with great affection, fixed and arranged by me." 121.14

"Oh Raghava, I am only entreating you with love, with respect and with friendship and being your servant I am not commanding you." 121.15

When He spoke like this Rama replied to Vibheeshana while all the Rakshasas and monkeys were listening. 121.16

"Oh destroyer of enemies, Oh Valorous one, I am greatly honoured by the advices that you gave me as well as great efforts put up soulfully." 121.17

"Oh king of Rakshasas, it is not that I disregard your words but my heart wants me to speed away from here to see my brother Bharata." 121.18

"That Bharata came all the way to Chithrakuta mountains to take me back, though I did not agree to his request, in spite of his requesting me with bent head along with Kausalya, Sumithra and the famous Kaikeyi, my friend Guha, citizens and village folks." 121.19-121.20

"Oh gentle one, permit me to go and Oh friend, I feel honoured by you and I request you not to get disappointed." 121.21

"Oh king of Rakshasas, summon the aerial car immediately, for how is it proper for me to stay here after my task has been accomplished." 121.22

Hearing the words of Rama, Vibheeshana the king of the Rakshasas then hastily invoked the presence of that aerial car shining like the sun, with colourful parts made of gold, with the platform made of cat's-eye gems, which was full of attics, which shined like silver on all sides, decorated well with white flags and flag-staff, decked with gold and golden lotuses, graced with golden mansions, hung all over with networks of tiny bells, giving forth a melodious sound on all sides, resembling a summit of Mount Meru, built by Vishvakarma, which was graced with stately palaces decked with pearls and silver, provided with pavements inlaid with crystal, furnished with excellent seats of cat's eye gems of great value and upholstered with highly valuable coverings. 121.23-121.28

After informing Rama that the aerial car which cannot be attacked and which travels as fast as the mind has arrived there, Vibheeshana stood there. 121.29

That Pushpaka, the aerial car which can go to any place we desire, which was like a mountain stood there and seeing it Rama along with Lakshmana was greatly surprised. 121.30

This is the end of One Hundred and Twenty First Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

122. Sugreeva and Vibheeshana Travel with Rama

[As per Rama's request all the monkeys are rewarded with gold and precious jewels by Vibheeshana. When Rama asks their permission, they request him to take them also to Ayodhya along with him. Rama agrees. They all start to Ayodhya.]

Keeping ready that Pushpaka aerial car decorated by flowers, Vibheeshana who was standing not far off spoke to Rama. 122.1

That king of Rakshasas with all humility standing with folded arms in salutation asked "Oh Raghava, what else can I do?" 122.2

After some reflection and thought, the greatly lustrous Rama with love spoke the following words to him, while Lakshmana was listening to it. 122.3

"Of Vibheeshana, Let all these persons who live in the forest, who performed great tasks be honoured with gifts of precious stones and riches of various kinds." 122.4

"Oh king of Rakshasas, along with you they have won over Lanka, fighting the war with joy without any fear for their lives." 122.5

"All of them who live in the forest have completed their job and so by giving them wealth and gems, reward their achievement." 122.6

"Duly cheered and honoured by you this way, all these monkey chiefs will feel thankful and greatly happy." 122.7

"They will all be closer to you acknowledging your generosity for honouring them and for showing compassion to them and for winning over your senses and because of this I am reminding you." 122.8

"Oh king, When a king does not have loving qualities but goes on ordering them to kill people in the battle, the soldiers feel agitated and leave that king." 122.9

When Rama told like this Vibheeshana, honoured all the monkeys and distributed gold and precious stones to them." 122.10

Seeing that the monkey chiefs were honoured by distribution of gems and wealth, Rama got in to that excellent aerial car. 122.11

Rama taking along with him in his hands the famous Vaidehi who was shy along with his brother Lakshmana climbed in to that aerial car armed with a bow. 122.12

Rama who was seated in the aerial car appreciated all those monkeys as well as the greatly valorous Sugreeva along with Vibheeshana. 122.13

"Oh greatly valorous monkeys, you have done the duty of a friend towards me. Please give me permission to go and I request to go wherever it pleases you." 122.14

"Oh Sugreeva, you who were scared to go against Dharma, have done to me all that needs to be done like an affectionate and service minded friend. Please go back to Kishkinda along with your friends." 122.15

"Oh Vibheeshana settle down in your kingdom of Lanka which was given by me and not even Indra along with his Devas would be able to attack you." 122.16

"I am going back to Ayodhya which is the capital city of my father and as I wish to leave you all, I request you to permit me to go." 122.17

When Rama spoke like this, the monkeys, their kings as well as Vibheeshana told him as follows with folded hands. 122.18

"If you are willing to take us all, we all desire to go Ayodhya and there we will wander around the parks and forests and enjoy." 122.19

"Oh excellent king, there we would see you being consecrated and would also salute mother Kausalya and will soon return to our homes." 122.20

When all the monkeys as well as Vibheeshana told him like this, Rama who is the follower of Dharma, told as follows to Sugreeva, monkeys and to Vibheeshana. 122.21

"I would get something dearer than the dearest, if I go there along with friends like you all and I would be greatly delighted." 122.22

"Oh Sugreeva, speedily get in to the aerial car with all monkeys and oh Vibheeshana, you also get in to it along with your ministers." 122.23

Then Sugreeva along with his monkeys got up in the divine aerial car called Pushpaka with great joy and so also did Vibheeshana along with his ministers. 122.24

When all of them boarded it that divine aerial car of Khubera started flying in the sky as per the orders. 122.25

Travelling in that great divine aerial car with the image of a swan which was then flying in air, Raghava shined like Khubera himself. 122.26

All the monkeys, bears and very strong Rakshasas comfortably sat in that very spacious and divine aerial car. 122.27

This is the end of One Hundred and Twenty Second Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

123. Rama Shows Important Places to Sita

[Rama shows all the important places from the aerial car on the way back. As per request of Sita, the wives of the monkey chiefs also accompany their husbands. The Vimana reaches near Ayodhya.]

As per the permission of Rama that excellent aerial car which had images of swan in it flew across the sky making great sound. 123.1

Then Rama, the joy of the Raghu clan, after rotating his eyes in all directions spoke to Sita, the princess of Mithila who had a moon like face. 123.2

"Oh Vaidehi, please see, the city of Lanka built on the top of three peaks which was built by Viswakarma and which looks like the Kailasa mountain." 123.3

"Oh Sita, see this battle field covered with mud, blood and flesh which was the cause of death of the monkeys and Rakshasas." 123.4

"Oh Broad eyed Sita, here lies Ravana, the king of Rakshasas, the tormentor of people and on whom boons were conferred by Lord Brahma and who was killed by me for your sake." 123.5

"Here Kumbhakarna and Prahastha were killed and here Dhoomraksha was killed by Hanuman." 123.6

"Here Vidhyunamali was killed by the great soul Sushena and in battle Lakshmana killed Indrajit the son of Ravana here." 123.7

"Here was killed a Rakshasa called Vikata by Angadha. Virupaksha, who was disagreeable to the sight, Mahaparsva, Mahodara, Akampana, Trisiras, Atikaya, Devantaka, Narantaka and other mighty demons were also killed here." 123.8-123.9

"Both Yuddonmatta and Matta, the foremost of demons, as also Nikumbha and Kumbha the sons of Kumbhakarna, as also the strong Vajradamshttra, Damshttra and many Rakshasas were killed. Makaraksha, the most difficult Rakshasa to be attacked, was struck down by me in this battle-field." 123.10-123.11

"Akampana was killed in the great battle here. The valorous Shonitaksha was also killed. Yupaksa and Prajangha were also killed." 123.12

"Vidhyujihwa the Rakshasa with a huge form was killed here. Here Yajnashttra was killed and the very strong Supthagna. Sooryashathru was killed and Brahma Shathru was killed afterwards." 123.13

"Here Mandodhari, who is the wife of Ravana, surrounded by one thousand of her co-wives, lamented for the death of Ravana." 123.14

"Oh Sita with a blessed face, here you can see water descending in to the ocean, where after crossing the sea we spent the night." 123.15

Here is a bridge built by me over the salty ocean which was with great difficulty constructed by Nala and which is called "Nala's bridge". 123.16

"Oh Vaidehi see this imperturbable ocean called the "Home of Varuna" which is roaring as if it is boundless and which is teeming with large number of conches and shells." 123.17

"Oh Maithili, see here this olden mountain called Mainaka, which is the king of mountains which rose up from the sea to provide rest to Hanuman." 123.18

"Please see this island located in the middle of the ocean where my army was stationed here and where Lord Shiva showed his grace to me." 123.19

Here you are seeing the scared waters of the very great ocean, which is worshipped in all the three worlds and is well known as "the bridge of the Sethu". It is a very auspicious and divine place, which destroys major sins committed by us and the king of Rakshasas, Vibheeshana came to meet me here. 123.20-123.21

"Oh Sita, here you see the very pretty city of Sugreeva called Kishkinda attached with a colourful forest. The Monkey chief Vali was killed by me here." 123.22

Sita who was timid due to love after seeing the city of Kishkinda which was ruled by Vali said the following courteous words to Rama. 123.23

"I would like to go the capital city of Ayodhya along with you and accompanied by the wives of monkey chiefs which should include Tara and other beloved wives of Sugreeva." 123.24-123.25

When Rama heard these words of Sita, he said, "Let it be like that" and made the aerial car halt when they reached Kishkinda and looking at Sugreeva, Rama spoke the following words. 123.26

"Oh tiger among monkeys instruct all your monkey chiefs to come to Ayodhya accompanied by their wives." 123.27

"Oh mighty Sugreeva, the king of monkeys, you too bring all your ladies along with the great army of yours along with their wives and then, we would proceed." 123.28

When the greatly lustrous Rama spoke like this Sugreeva, the king of the monkeys, accompanied by all other monkeys entered in to his private apartment and looked at Tara and spoke. 123.29-123.30

"Oh Darling, you have been permitted along with wives of other great monkeys to proceed to Ayodhya by Rama to satisfy the wishes of Sita."
123.31

"Hurry up, we shall proceed along with the wives of all other monkey chiefs and show them the city of Ayodhya as well as the widows of Dasaratha."
123.32

Hearing the words of Sugreeva, Tara who was pretty all over called the wives of other monkey chiefs and told them as follows. 123.33

"As per the order of Sugreeva, let all the monkey ladies hurry up to proceed to Ayodhya and a kindly act has also been done to me by fulfilling my wish to see Ayodhya." 123.34

"We will also see the entry of Rama in to that city along with people of the city as well as villages and also would see the great opulence of the widows of Dasaratha." 123.35

"With the permission of Tara all those monkey ladies, after dressing themselves according to rule, went round the aerial car and got in to it with a wish to see Sita." 123.36

Raghava after seeing the aerial car rise quickly, when they neared the Rishyamooka Mountain spoke again to Maithili. 123.37

"Oh Sita, now you are seeing the very great Rishyamooka mountain which is blessed with ore of Gold and which looks like cloud along with lightning."
123.38

"It was here that I met Sugreeva, the king of monkeys and made an agreement for the killing of Vali." 123.39

"Here you see the colourful forests as well as the Pampa river, where I greatly lamented for being separated from you." 123.40

"I saw Sabari, the follower of Dharma on its shore and here I happened to kill Kabandha with one Yojana long arms." 123.41

"Oh Sita, there you are seeing Janasthana with its very holy trees and oh pretty one, a great war between Ravana and Jatayu, the very strong lord of birds happened there for your sake." 123.42-123.43

"Oh lady with very pretty colour, this is where I killed Khara with straight arrows, where Dhooshana was struck down and the mighty Trisiras was killed

and oh charming lady there is the hermitage built by leaves from where you were taken away by the king of Rakshasas." 123.44-123.45

"Here is the pretty and auspicious river Godavari with clear waters and the hermitage of Agasthya surrounded by Banana groves." 123.46

"Here is the shining hermitage of the very great Sutteeshna and you also see the great hermitage of Sarabhanga, where the thousand eyed Indra, the destroyer of cities came." 123.47-123.48

"Oh lady with a slender waist, here you are seeing the hermitages for which sage Atri who has a luster like fire and the sun is the chief." 123.49

"It was in this place that the very huge bodied Viradha was killed by me and it was here Sita that you saw the lady sage [Anasuya] who was the great follower of Dharma." 123.50

"Oh lady with a pretty body, here is excellent and lustrous mountain of Chithrakuta and it was here that Bharatha came to please me." 123.51

"Oh Maithili, here you can see the river Yamuna surrounded by colourful forests and you can also see the great hermitage of the saint Bharadwaja." 123.52

"Here you can see the blessed Ganga with three different streams whose banks are crowded by flocks of birds and whose shores are lined with flowering forests." 123.53

"We have now reached Srungaberipura where my friend Guha lives and you can see the Sarayu river both whose banks have attractive flowering trees." 123.54

"And now you can see Ayodhya, the capital city of my father and having returned back, Oh Sita, please salute this city of Ayodhya." 123.55

All the monkeys, Rakshasas as well as Vibheeshana, jumped again and again there to get a good glimpse of that great city. 123.56

After that the monkeys along with the Rakshasas saw that Ayodhya, having rows of white palaces, intersected with wide roads, and crowded with elephants and horses, looking like Amravati, the City of Indra the lord of Devas. 123.57

This is the end of One Hundred and Twenty Third Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

124. Rama at Sage Bharadwaja's Hermitage

[Rama decides to go to the hermitage of sage Bharadwaja before going to Ayodhya. He requests the sage for information about welfare of the city. The sage assures him that things are okay. He says that he knew all the activities of Rama by his divine power. Rama requests him to make all the trees up to Ayodhya fully laden with fruits and flowers. The sage blesses that it would be like that.]

The fourteen years had been completed and it was the fifth phase of the moon and the elder brother of Lakshmana reached the hermitage of Bharadwaja and saluted the sage as per the rules. 124.1

After saluting the sage Bharadwaja, who has a rich asset of penance, he enquired, "Oh God like sage, have you heard of abundance of food in the city of Ayodhya and is the city free from disease? Is Bharata ruling it with attention? Are all my mothers alive?" 124.2

When sage Bharadwaja heard these words of Rama, he with a joyful disposition and a smile replied that chief of Raghu clan. 124.3

"Bharata, who lives smearing mud on his limbs and has matted locks, places your sandals before him and is looking forward to your arrival. In your city and home all are safe." 124.4

"Oh Rama who is victorious in battles, previously, on seeing you going deep into the great forest on foot, with the sole intention of practicing Dharma, clad in pieces of bark, going away from kingship, sacrificing all sort of enjoyments, like an Deva fallen from heaven, having renounced all your possessions, along with your spouse as the third one of your party, resolving to carry out the behest of your father and intent on implementing the pledge given to Kaikeyi and living on wild roots and fruits, pity arose in me." 124.5-124.7

"But on seeing you now I am feeling very happy as you have fulfilled your promise, conquered all your enemies and have returned accompanied by hosts of friends and relatives." 124.8

"Oh Raghava I very well know completely all the pleasures and sorrow that happened to you, due to your having to live in Janasthana." 124.9

"While you were busy protecting all the Brahmins as per the request of all ascetics, the stainless wife of yours was abducted by Ravana." 124.10

"Oh Rama, who is devoted to Dharma, even the appearance of Mareecha, the abduction of Sita by Ravana, the sight of Kabandha, your arrival at the Pampa lake, your alliance with Sugreeva, as to how Vali was killed by you, the search-operation for Sita, the exploit of Hanuman in the tracing of Sita, how the bridge Nalasetu was constructed, how the City of Lanka was set fire by the rejoiced monkey-chiefs, how that Ravana who was the thorn in the side of gods who was arrogant of his strength was killed in battle, with his sons kinsfolk and his ministers and how a boon was conferred by them on you by Gods - all this is known to me by my asceticism. My disciples, who were accustomed to report to me the news, used to go to Ayodhya City from here." 124.11-124.16

"Friends, riches and grains are thought as great by people., but mother and mother land are considered much greater than even heaven." 124.17

"Bowling with head bent bow to this statement as he was greatly attracted by it, the great prince requested the sage for the following boon." 124.18

"Oh God like sage, Let all the trees on the way to Ayodhya from here, bear fruit even in the off-season and flow with honey. Let abundant fruits of various kinds, emitting the fragrance of nectar, appear on them." 124.19

When the sage said, "So be it", all the trees there grew closely like the trees of heaven." 124.20

Then for three Yojanas on their way to Ayodhya in the direction of their travel, the trees which were never bearing fruits, were completely filled with fruits, and those which had stopped flowering were full of flower and all the withered trees were clothed with leaves and started flowing with honey." 124.21-124.22

The very highly pleased monkeys seeing very many divine fruits, felt as if they have conquered heaven and consumed in thousands those very divine fruits. 124.23

This is the end of One Hundred and Twenty Fourth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

125. Hanuman Meets Guha and Bharata

[Rama sends Hanuman to go and inform his welfare to Guha and Bharata. He also asks Hanuman to tell Bharata about how he is returning with friends. Hanuman tells Guha about Rama's welfare and meets Bharata and informs him of impending arrival of Rama. Bharata becomes extremely happy.]

Raghava who was quick in exhibiting his valour on seeing Ayodhya became thoughtful and wanted to do a act of kindness. 125.1

Thinking like that, his sight fell on the monkeys there and he told that that sagacious and glorious monkey Hanuman. 125.2

"Go quickly to Ayodhya oh great monkey and find whether the people in the city as well as the palace are safe?" 125.3

"You reach Srngaberipuram and tell Guha who lives in the forest, who is the king of Nishadas, about my welfare." 125.4

"Hearing that I am Okay, without sickness and free from any trouble Guha would be greatly pleased as he is my life like friend." 125.5

"Then that Guha who is the king of Nishadas would become pleased and would tell you about the way to Ayodhya and about welfare of Bharata." 125.6

"You have to enquire about the welfare of Bharata on my behalf and tell him that we have accomplished our objectives and I have returned safely with my wife and brother." 125.7

"Tell him how Vaidehi was abducted by force by Ravana, my conversation with Sugreeva and my killing of Vali in the battle." 125.8

"Tell him about the search for Maithili and how she was traced by you after crossing the extensive and never diminishing ocean." 125.9

"Tell him about how we went near the ocean, how we saw the God of the ocean, how we built the bridge and how we killed Ravana." 125.10

"Tell him about the boons given by Indra, Brahma and Varuna and about my meeting with our father by grace of Lord Shiva." 125.11

"Oh gentle one, then inform him how, I have come near the city of Ayodhya along with Vibheeshana, and Sugreeva, the king of monkeys." 125.12

"Tell him how I have conquered all my enemies and obtained matchless fame and tell him that after accomplishing the purpose I have come near to him with my mighty friends." 125.13

"You also should try to know the expression in face of Bharata when he hears the news and after he hears it completely about what he intends to do about me now." 125.14

"I also want to know all the happenings, the colour of his face, his glances, his mode of speech and all the gestures of Bharata." 125.15

"Whose mind does not change with the kingdom which is full of wealth and enjoyments and has elephants, chariots and horses and which was inherited from father and grandfather." 125.16

"After having been associated with the kingdom, if Bharata desires to rule it, let Bharata rule it without dividing it in one piece." 125.17

"Oh Hanuman, after understanding his thoughts and perception you should come back quickly before we reach very near Ayodhya." 125.18

Thus commanded by Rama, Hanuman the son of wind God, assuming the form of a man went swiftly towards Ayodhya. 125.19

Hanuman the son of wind God speedily flew towards Ayodhya like the Garuda when he intends to catch a large snake. 125.20

After leaping to the sky and flying through the auspicious world of birds and after crossing the huge meeting place of Ganges and Yamuna, Hanuman reached Srngaberipuram and approached the Guha, the valorous Hanuman spoke to him these words in a charming voice. 125.21-125.22

"Your friend Rama of the clan of Kakustha who is truly valorous along with Sita and the son of Sumithra has enquired about your welfare." 125.23

"You would be able to meet him today itself on the fifth phase of the moon after he is permitted by sage Bharadwaja who has requested him to spend today's night in his hermitage. 125.24

After telling this the greatly lustrous one with joy again sprang up in the sky and not bothering about his fatigue travelled with very great speed. 125.25

On the way Hanuman saw, Ramatirtha, a place of descent into the river [hallowed by the association of Lord Parashurama], as well as the rivers Valukini, Varuthini and Gomati as also the formidable forest of Sala trees, many thousands of people and numerous communities. 125.26

That great monkey went fast and covered a long distance quickly and reached near Nandigrama surrounded by flowering trees which had gardens comparable to Garden of Indra as well as Chaithraratha garden of Khubera which was frequented by well dressed ladies along with their sons and elderly people. 125.27-125.28

At a distance of a krosa [two miles] from Ayodhya Hanuman saw Bharata, living in a hermitage, with the bark trees and the skin of a black antelope wrapped round his waist, looking miserable and emaciated, wearing matted locks on his head, his limbs coated with dirt, afflicted through separation from Rama his elder brother, subsisting on roots and fruits, with his senses subdued, engaged in austerities, protecting virtue, with a very high head of matted hair, covering his body with the bark of trees and a deer skin, disciplined, whose thoughts were fixed on the Supreme Spirit, with a splendour equalling that of a Brahma Rishi, ruling the earth after placing the wooden sandals before him, protecting the people belonging to all the four caste groups from all dangers and attended by the upright ministers, priests and by clever troop-commanders, all clad in saffron robes. 125.29-125.33

Those citizens of the city who loved Dharma ignored the enjoyment of pleasures on seeing their prince clad in wooden bark and the hide of black antelope. 125.34

That Hanuman, the son of wind God thus spoke to Bharata who was conversant with Dharma and clothed in the body of Dharma looked like another God of Dharma. 125.35

Rama who used to live in Dandakaranya wearing the cloth made of bark of trees and a matted lock, for which you seem to repent, enquired about your welfare. 125.36

"Oh Lord, I am telling you the news to your liking, give up this great sorrow for within a short time you would join with Rama who is your elder brother." 125.37

"After killing Ravana and getting back Vaidehi and after accomplishing his purpose Rama is coming back with his very mighty friends." 125.38

"The very lustrous Lakshmana and the very famous Sita, the princess of Videha are also coming back along with Rama resembling Sachi Devi coming with Indra." 125.39

When Hanuman told this to Bharata, the son of Kaikeyi, he sank on the earth with great joy and fainted through excessive joy. 125.40

Within a short time Bharata got up from his swoon after regaining consciousness and spoke to Hanuman who had brought glad tidings. 125.41

Without any sorrow, fully drenched in love, with great emotion Bharata embraced the monkey and drenched him with great tear drops not born out of sorrow but of joy. 125.42

"Oh gentle one, Are you a Deva or a human being, who have come here out of compassion? To you, who has given me this agreeable news, I shall give in return, for the pleasant tidings, a hundred thousand cows, a hundred best villages, and for wives, sixteen golden complexioned virgin girls of a good conduct, decked with ear-rings, having beautiful noses and thighs, adorned with all kinds of jewels, with charming countenances as delightful as the moon and born in a noble family." 125.43-125.45

That prince hearing about the news of arrival of Rama from the monkey chief was greatly surprised and with great joy and with great desire to see Rama again joyfully started talking. 125.46

This is the end of One Hundred and Twenty Fifth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

126. Hanuman Informs Bharata

[When Bharata enquires, Hanuman tells him in detail about all the happenings in the life of Rama after he left Chithrakoota. He also tells him that Rama would be arriving the next day.]

I am greatly delighted to hear the news of my Lord who went in to the vast forest very many years ago. 126.1

"I consider the common saying "Bliss comes to the surviving man even after one hundred years" to be true." 126.2

" Since I am asking you, please tell me the truth as to how a treaty was signed between Rama and the monkeys and under what circumstances." 126.3

Having been seated on the cushion offered by the prince, Hanuman, after that started telling about the story of Rama in the forest. 126.4

"Oh Lord, Oh long-armed one, You already know well, How your mother was granted two boons by your father, how Rama was sent to forest in exile, how Dasaratha the king died, with a shocking sorrow for his son's exile, how you were brought quickly from Rajagriha by the ministers, how sovereignty was not coveted by you when you returned to Ayodhya, how on your going to mount Chitrakoota, your, elder brother the tormentor of enemies was invited by you who followed Dharma to take back the kingdom, how Rama who stood by his father's words, renounced the kingdom and stood by his father's words and how your returned to Ayodhya, taking with you the wooden sandals Hear from me now, that which occurred after you had returned to Ayodhya." 126.5-126.9

"After you returned back the forest had a miserable look with scared animals as well as birds." 126.10

"Rama then entered the horrifying and lonely forest of Dandaka, which was trampled by elephants and populated by lions and tigers." 126.11

"In that dense forest in front of them appeared the very strong Viradha who uttered a very loud roar." 126.12

"They made him who was rushing towards them with uplifted arms in to a pit with head first while he was making a loud wail like an elephant." 126.13

"After completing this very difficult job, the two brothers Rama and Lakshmana went to the pretty hermitage of Sharabhanga." 126.14

"Rama, who was truly valorous, reached Janasthana after Sharabhanga ascended to the heaven; after offering their salutations to the sages there." 126.15

"After that a Rakshasi called Soorpanakha came and troubled Rama and the strong Lakshmana and as per the orders of Rama, Lakshmana chopped off her ears and nose with his sword." 126.16

"The great Rama killed fourteen thousand Rakshasas who were living in the Janasthana region who were very capable." 126.17

"In the battle front all alone completely finished off all those fourteen thousand Rakshasas in a fraction of the quarter of the day." 126.18

"Those very strong and greatly valorous Rakshasas who were causing trouble to all the sages who lived in Dandakaranya were killed by the arrows of Raghava." 126.19

"All those Rakshasas were smashed in the battle and their leader Khara was also killed. He also killed Dhooshana as well as Trishira." 126.20

"Then tormented by the killing of those Rakshasas, the childish Soorpanakha approached the horrifying Rakshasa Ravana. Then Mareecha a horrifying Rakshasa who was the follower of Ravana, assumed a form of a gem studded deer and allured Sita." 126.21-126.22

"When Sita saw it she told Rama, "Please catch this deer so that our hermitage would become pleasing to the mind." 126.23

"Armed with a bow, Rama chased that deer, which was running, and killed it with a sharp arrow and curved knots." 126.24

"Oh gentle one, while Raghava was chasing the deer, even Lakshmana had to go out and Ravana at that time entered the hermitage." 126.25

"That Ravana caught hold of Sita like the planet Mars catching hold of Rohini and after killing in war a vulture named Jatayu who tried to get her freed and that Ravana went very quickly from there taking Sita with him." 126.26

"Then with great surprise some mountain like monkeys sitting on the top of the mountain saw with great astonishment Ravana the king of Rakshasas taking away Sita." 126.27-126.28

"That aerial car which was moving with the speed of the mind called Pushpaka arose along with Vaidehi and the mighty Ravana who made the world cry." 126.29

[Ravana was not travelling in Pushpaka Vimana according to Aranya Kanda.]

"Taking her to an auspicious golden palace Ravana tried his best to obey make her his wishes with his words." 126.30

"Treating words of the king of Rakshasas like a lowly straw and without caring for him Sita later chose to live in the Asoka forest." 126.31

"While returning back after killing the deer, Rama saw the vulture lying dead in the forest and seeing him whom Rama loved like his father, Rama was greatly disturbed." 126.32-126.33

"When Rama along with Lakshmana were searching for Vaidehi, they walked in the flowering forest along the side of Godavari river." 126.34

"In that great forest they met a Rakshasa called Kabandha and that truly valorous Rama following the words of Kabandha went to Rishyamooka mountains and met Sugreeva." 126.35

"Even before they met each other a meeting of their hearts took place. Sugreeva had been banished by his enraged Vali who was his elder brother and as a result of mutual talk; Rama and Sugreeva became attached to each other." 126.36-126.37

"Having killed the very huge and very strong Vali by the power of his hands, Rama got back the kingdom to Sugreeva." 126.38

"Sugreeva along with all monkeys established his kingdom and promised to commence the search for the princess Sita. 126.39

"Commanded by The great Sugreeva, the king of monkeys, ten crores of monkeys were sent to search in all the four directions." 126.40

"Due to our missing the correct way in the great Vindhya mountain, we felt great sorrow and a long time slipped past us." 126.41

"A valorous vulture called Sampathi who is the elder brother of king of vultures Jatayu precisely told us the place of stay of Sita in the home of Ravana" 126.42

"After removing the sorrow of my clan, I jumped one hundred Yojanas, depending only on my strength." 126.43

"There I saw a lady alone in the Asoka forest clad in a soiled silk cloth without any joy and doing firm penance." 126.44

"After meeting her and enquiring with her as per the need, I came to know that faultless lady and gave her the signet ring with name of Rama engraved in it as a token." 126.45

"Receiving in return a jewel from her as token, I returned after achieving success and on returning back, I gave that revered jewel to Rama who was never tired of doing a job." 126.46

"After hearing the news about Sita Rama regained hope to live further, like a dying patient feels after taking nectar." 126.47

"Excited to fight a war, he decided on the destruction of Lanka, just like a fire god is determined to burn the universe at the time of deluge." 126.48

"After reaching the ocean, he made Nala construct a bridge and the army of monkey warriors crossed the ocean using that bridge." 126.49

"Nila killed Prahastha, Rama killed Kumbhakarna, Lakshmana killed the son of Ravana and Rama himself killed Ravana." 126.50

"The great Rama, the destroyer of enemies, met Indra, Yama, Varuna, Maheshvara, Brahma as also Dasaratha [his deceased father] and was granted boons by them. Sages and Devas who came there, too gave boons." 126.51-126.52

"After getting those boons along with his friends the monkeys, he flew in the aerial car called Pushpaka and reached Kishkinda." 126.53

"After reaching the banks of river Ganges again Rama stayed along with sage Bharadwaja and tomorrow when the moon enters the star Pushya [poosam] you would be able to see Rama without any problem." 126.54

After hearing the truth from the great words of Hanuman, with great joy Bharata after offering him salutations spoke the following words, "My desire has been fulfilled after a long time." 126.55

This is the end of One Hundred and Twenty Sixth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

127. Rama Reaches Ayodhya

[Bharata and Shatrugna make great arrangements to receive Rama. Rama arrives in the aerial car. Bharata and Shatrugna salute Rama and speak nice words to the monkeys and Vibheeshana. Rama salutes his mothers. Then they all reach Nandigram. Rama sends back Pushpaka Vimana to Khubera.]

The truly valorous Bharata attained divine joy and commanded Shatrugna, the destroyer of enemies who was also happy. 127.1

"Let men of good conduct worship all the Gods in temples as well as in town with scented garlands accompanied by playing of musical instruments." 127.2

"Let the Charioteers, experts in singing praises in a primeval manner, All people who sing poems of praise, experts in singing with musical instruments and dancing girls join together with the wives of the king, ministers, army men and their wives, Brahmins, Kshatriyas, leaders and members of trade councils come out and see the moon like face of Rama." 127.3-127.4

Hearing the words of Bharata, Shatrugna the destroyer of enemies summoned several thousand labourers working for wages and divided them in to several groups and told them as follows. 127.5

"Let the holes and depressions on the road from Nandigram to Ayodhya be levelled by filing them up and let the rough and uneven places in the paths be levelled." 127.6

"Let the entire ground be sprinkled with ice cold water and let others keep on sowing parched grains of paddy and flowers on them." 127.7

"Let all the streets of Ayodhya which is an excellent city be lined with flags, and let the houses be decorated till the Sun rises." 127.8

"Let hundreds of men make fall on the royal highway scented loose flowers and garlands of five colours." 127.9

On hearing that command of Shatrugna ministers, Dhrushti, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapala and Sumantra proceeded with joy. 127.10-127.11

Some people decorated by hundreds of pots rode on thousands of elephants in rut, and some others on female elephants provided with golden platforms and along with these elephants several great charioteers issued forth riding on chariots in great speed. 127.12

Great warriors riding on selected horses which were superior and in thousands of numbers bearing flags and pennants and carrying Javelins, spears and nooses in their hands, further surrounded by thousands of foot soldiers sallied forth, 127.13-127.14

All the women of Dasaratha, keeping Kausalya and Sumithra in the front mounted on their vehicles started forth along with Kaikeyi and reached Nandigram. 127.15

Placing the wooden sandals of his brother on his head and taking the white parasol which was adorned with white garlands and two white whisks decorated with gold, eminently worthy of kings, accompanied by the foremost of Brahmins, leaders of the guilds of traders and artisans, including the mercantile class, surrounded by the counsellors with garlands and bell-shaped sweets in their hands, cheered by the blast of conches and kettle-drums, duly praised by musicians, the great Bharata, whose mind was set on Dharma, who was well-versed with the secret of Dharma, who was emaciated through fasting, who felt miserable, and was clad in the bark of trees and the skin of a black antelope, who experienced joy for the first time in hearing the news of the arrival of his brother then went in advance, along with his ministers, to meet Rama. 127.16-127.20

The Earth was shaking by the sounds of hoofs of the horses, the sound of rolling of wheels of the chariots and the tumultuous sound raised by conches and kettle drums. 127.21

It was felt that the entire city stretched up to Nandigram and glancing round Bharata spoke to the son of wind God. 127.22

"Has the absence of firm mind in case of monkeys has been resorted by you, for I am not seeing Rama the son of Kakustha clan and the destroyer of his enemies." 127.23

When these words escaped from the truly valorous Bharata, Hanuman immediately told him words which were suitable to the situation. 127.24

"A great roar of joyful monkeys is being heard, for, they are seeing on their way trees which continually, yield fruit, adorned with blossom, flowing with honey which is drunk by bees which make reverberant humming sounds which is due to the grace of Sage Bharadwaja. Oh Bharata, the destroyer of adversaries, A boon also was conferred by Indra by virtue of which, a hospitality rich with all excellences was earlier extended by Bharadwaja to you, with your entire army. I presume that the aforesaid army of monkeys is crossing the rivers, Gomati." 127.25-127.27

"See the cloud dust raising above the grove of Sala trees, which is because of the shaking of the pretty Sala trees by the monkeys." 127.28

"Far away the famous and divine aerial car called Puspaka, which was created by the mind of Brahma and which shines like the moon is to be seen." 127.29

"This vehicle of Rama was got after killing of Ravana and all his relatives and shines like the rising Sun and belonged to Khubera to whom it was given by Brahma and travel with the speed of thought." 127.30

"In that car are besides the brothers Rama and Lakshmana along with Sita are the greatly lustrous Sugreeva and the Rakshasa Vibheeshana." 127.31

Then the words, "Here is Rama", like a loud clamour touching the sky was heard from the mouth of women, children, old people and youth which gave rise to great joy. 127.32

Getting down from their chariots, elephants and horses those men stood on the ground and they all saw Rama seated in the aerial car resembling the moon in the sky. 127.33

That very happy Bharata with folded hands in salutation turned his face towards Rama, worshipped him and welcomed Rama in a fitting manner. 127.34

The very long eyed elder brother of Lakshmana seated in the aerial car created by the mind of Brahma shined like another Indra with a thunderbolt in his hand. 127.35

Bharata saluted his brother who stood at the edge of aerial car shining like rising sun from Mount Meru and bent low in great reverence. 127.36

That matchless aerial car with the permission of Rama which had swans drawn on it landed on the earth. 127.37

Bharata of the true valour again felt very happy when he climbed in to the aerial car, approached Rama and again greeted him. 127.38

Then that son of Kakustha clan seeing Bharata after a very long time made him sit on his lap and with great joy embraced him. 127.39

Then the dear Bharata, the destroyer of his enemies approached Vaidehi and Lakshmana announced his name and greeted them. 127.40

Then Bharata the son of Kaikeyi embraced one after another, Sugreeva, Jambavan, Angadha, Mainda, Dvididha, Nila and Rishabha. 127.41

He also embraced Sushena, Nala, Gavaksha, Gandhamadana, Sarabha, Panasa and all monkeys surrounding them. 127.42

Those monkeys who can assume any form that they desire assumed the form of a man and with joy enquired about the welfare of Bharata. 127.43

After that the very lustrous prince Bharata, who is great follower of Dharma embraced Sugreeva, the great monkey and told him. 127.44

"We are four brothers and you are our fifth brother, Oh Sugreeva, affection is born out of friendship and hatred is the sign of an enemy." 127.45

After hugging Vibheeshana, Bharata told him, "it is only because of your help this impossible job was got done." 127.46

Then Shatrugna offered salutations to Rama as well as Lakshmana and that one with great humility offered salutation to the feet of Sita." 127.47

Rama went near his mother with a sorrowing downcast face, bowed and caught her feet making the mind of his mother happy. 127.48

Then he saluted Sumithra and the famous Kaikeyi and all his mothers and also to his priest sage Vasishta. 127.49

All the citizens of Ayodhya with hands joined in salutation told him, "Oh great hero who increases the delight of Kausalya, welcome to you." 127.50

The elder brother of Bharata saw thousands of joined palms of the citizens of Ayodhya which appeared like lotus flowers in bloom. 127.51

Bharata himself took the sandals of Rama and placed them below the feet of the king of men, who was the follower of Dharma. 127.52

Bharata after saluting Rama told, "Oh king, here is the kingdom of yours which was given to me as a deposit." 127.53

"Today after seeing you return back to Ayodhya, my life has accomplished its goal and the great desire of my mind has been fulfilled." 127.54

"Please see critically examine your treasury, granary, palace and army which by the power of your spirit has enhanced ten fold." 127.55

Seeing Bharata, who loved his bother talking like this, the Rakshasa Vibheeshana and all the monkeys shed tears. 127.56

Then Raghava placed with great delight Bharata on his lap and along with the army flew to the hermitage of Bharata in that aerial car. 127.57

After reaching the hermitage of Bharata along with the army, that Raghava got down from the front portion of the aerial car and stood waiting on the earth. 127.58

Then Rama spoke to that matchless aerial car, "I permit you to carry now Khubera the lord of wealth and so please leave." 127.59

Thus permitted by Rama that matchless aerial car travelled towards the north so as to reach the home of the Lord of riches. 127.60

That divine aerial car called Pushpaka once abducted by the Rakshasas went with great speed to the Lord of riches impelled by the words of Rama. 127.61

Then the valorous Raghava affectionately pressed the feet of his priest as well as well-wisher Vasishta, like Indra would press the feet of Bruhaspathi and made him sit in a separate seat near his own. 127.62

This is the end of One Hundred and Twenty Seventh Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

128. Sri Rama Pattabhishekam [Crowning of Rama]

Bharata, who increased the happiness of Kaikeyi, saluting by raising his hands above his head and joining them together, spoke to Rama who was his elder brother and who was truly brave man. 128.1

"You honouring the words of my mother gave this kingdom to me and now similarly I am giving it back similar to how you gave it to me." 128.2

"Unlike a strong bull which can carry it for a long distance, I, who am like a young bull, cannot carry this burden any more." 128.3

"I think that that cracks occurring in a kingdom are as difficult to control as a breached badly constructed dam trying to stop a very big stream of water." 128.4

"Oh valorous killer of enemies I am not able to follow the path shown by any more like a donkey cannot follow the gallop of the horse a crow trying to take the chase of wild geese." 128.5

"Oh great one, Oh king of men, similar to a tree planted in the backyard of one's house, after it grows well with a huge trunk and large branches and is difficult to climb but does not yield any fruit and dries up after flowering and thus not permitting the one who planted it to enjoy its fruit would be an analogy to you, if you do not rule over us, who are your servants. I hope you understand the implication." 128.6-128.8

"Oh Raghava, today let the world see you, who is like the lustrous sun shining at noon, being crowned." 128.9

May you relax and wake up too, to the sounds of an ensemble of musical instruments, the tinkling of ornaments strung with tiny bells and worn around the waist and anklets as well as sweet recital of songs. 128.10

"You be the king of the entire world as long as this world revolves; as long as this earth exists." 128.11

After Rama, the one who conquered enemy cities, heard the words of Bharata he accepted it saying, "So be it" and sat on that auspicious seat. 128.12

Then as per the words of Shatrugna expert barbers with gentle hands who can do their work in great speed surrounded Rama. 128.13

First Bharata took bath, then the very strong Lakshmana, Sugreeva the king of monkeys and Vibheeshana the king of Rakshasas also took their bath. Rama's matted hair was disentangled and then he took bath and stood there shining with splendour and adorned with variety of garlands and applied with sandal paste and clothed in very costly apparels. 128.14-128.15

That valorous and charming one [Shatrugna], the one who increased the happiness Ikshvaku clan made arrangements for personal adornment of Rama and Lakshmana. 128.16

Then all the noble minded wives of Dasaratha decorated themselves personally the very pretty Sita. 128.17

Afterwards the very joyful Kausalya who loved her sons made auspicious decoration of the wives of all monkeys with great effort. 128.18

Then as per the orders of Shatrugna, the charioteer called Sumantra came after yoking to the chariot, horses which were auspicious in all limbs. 128.19

Seeing that divine chariot which was shining like Sun standing before him, the great Rama who was truly valorous climbed in to it. 128.20

Sugreeva and Hanuman, who both had luster like Indra, after taking bath, started wearing beautiful dresses and ear rings. 128.21

Wearing all types of ornaments and wearing auspicious ear rings, the wives of Sugreeva along with Sita moved out to see the Town of Ayodhya. 128.22

In the city of Ayodhya, the ministers of king Dasaratha, keeping the priest in their front discussed all important aspects meaningfully. 128.23

Asoka, Vijaya and Siddhartha with complete attention discussed Rama's advancement to the post as well as prosperity of the city. 128.24

"We have to do all that is necessary to the proper and auspicious completion of anointing of the great Rama." 128.25

After passing on their decision to the priests, they started out of the city with great interest to see Rama. 128.26

That faultless Rama mounted the chariot like the thousand eyed Indra mounted his chariot drawn by green horses and started on his journey to the city. 128.27

Bharata took up the reins of the horses. Shatrugna held the decorative umbrella on Rama's head. Lakshmana winnowed a fan. Vibheeshana, the king of Rakshasas who was standing nearby, held a white fan, shining brilliantly like the moon. 128.28-128.29

Groups of great sages, Devas and the troops of Maruths who were in the sky started praising Rama and a sweet sound was heard. 128.30

Sugreeva, the king of monkeys with great luster rode on a mountain like elephant called Satrunjaya. 128.31

Monkeys who had assumed human form adorned with several types of ornaments mounted on nine thousand elephants rode along. 128.32

With blowing of conches piercing the ears and with playing of kettle drums, Rama, the foremost among men proceeded to the city of Ayodhya which had several great palaces. 128.33

Then the people saw the pretty form of the great expert in chariot war who was pretty riding on a chariot with attendants walking in front. 128.34

Felicitating Rama, greeted with joy by him in return all the people followed the great Rama who was surrounded by his brothers. 128.35

Surrounded by ministers, Brahmins and other citizens, Rama shined brilliantly, like the moon among stars. 128.36

Then That Rama drove surrounded by musicians who were walking in front playing musical instruments, with cymbals and swastika instruments in their hands and singing auspicious songs. 128.37

Men with golden coloured rice, cows and maidens along with Brahmins carrying Modhakas [ball like sweets] in their hands walked in front of Rama. 128.38

Then Rama told his ministers about his friendship of Sugreeva, the great power of Hanuman the son of wind God and the other great adventures of monkeys. 128.39

Hearing about the great job done by the monkeys and about the strength of Rakshasas, the citizens of the city of Ayodhya were astonished. 128.40

Then he told his ministers about his meeting with Vibheeshana and after telling that, the greatly lustrous Rama entered the city of Ayodhya, which was full of joyful and happy people and also monkeys. 128.41

The citizens erected flags from house to house on every house and Rama reached the pretty palace of his father which had been occupied by the Ikshuvaku kings. 128.42

That great one, after reaching the home of his father, entered in to it and offered salutations to Kausalya, Sumithra and Kaikeyi. Then that son of Raghu clan told the prince Bharata who was a great follower of Dharma these meaningful and sweet words. 128.43-128.44

"Give this very great house of mine which has a great Asoka garden and which is decorated by pearls and Vaidoorya to Sugreeva to stay." 128.45

Bharata, the truly valorous one, hearing those words, took hold of the hands of Sugreeva and entered in to that house. 128.46

Here some men who were directed by Shatrugna quickly brought oil lamps, beds and mats and placed in that house. 128.47

The greatly lustrous Bharata told Sugreeva as follows, "Oh Lord, please order the messengers to arrange for the coronation of Rama." 128.48

Then that Sugreeva immediately gave four golden pots which were full of ornaments made of gems to four chiefs of monkeys. 128.49

"Oh monkeys get four water pots filled with waters from four different oceans and you await my orders in the early dawn after getting ready properly." 128.50

When the great one told like this those monkeys resembling elephants travelled like eagles after leaping in to the sky. 128.51

Jambhavan, Hanuman and monkeys called Vega Darsi and Rishabha brought pot filled with water collected from five hundred rivers in those jars. 128.52-128.53

After that the very energetic Sushena brought a jar adorned with different types of precious gems, filled with water from the eastern sea. 128.54

Rishabha brought water speedily in a golden jar from the southern sea covered with stems of red sandalwood tree. 128.55

Gavaya who could travel with the speed of the wind brought cool water from the western ocean in a large jar studded with gems. 128.56

Nala the follower of Dharma who competed with Garuda and the wind God for his valour and who was blessed with all good characters brought water with great speed from the southern sea. 128.57

Then Shatrugna along with his ministers reported to the chief priest and his friends about the fact that water required for anointing if Rama had been brought by those foremost of the monkeys. 128.58

Then the very old Vasishta with great attention along with other Brahmins by his side requested Rama along with Sita to occupy the seat made of precious stones. 128.59

Sages Vasishta, Vamadeva, Jabali, Kashyapa, Kathyayana, Suyajna, Gauthama and Vijaya consecrated that tiger among men with clear and sweet smelling water just as the eight Vasus consecrated Lord Indra." 128.60-128.61

They all consecrated him first and then got him consecrated by Brahmins who were the priests performing Yagna, then by virgins, ministers, soldiers, traders with all kind of medicinal herbs. The four gods who are the guardians of the earth stood in the air and all other gods also assembled there. 128.62-128.63

Using that crown which was used long ago by Manu the emperor was adorned when he was consecrated and with which, the kings followed in his line were successively adorned while they were crowned, that crown studded with precious jewels, fashioned by Brahma at the beginning of creation and dazzling with luster, being kept according to practice on a throne adorned with many kinds of precious stones in the council-hall, studded with gold, graced with abundant riches, decorated and shinningly made with most charming jewels of various kinds, and thereafter Rama was duly adorned by that crown as well as jewels by the great-soul Vasishta and other priests officiating at the coronation-ceremony. 128.64-128.67

Shatrugna held an auspicious and white Umbrella over him, Sugreeva the king of monkeys held a white fan and Vibheeshana, the king of Rakshasas held another fan which was shining like the moon. 128.68-128.69

As suggested by Indra, the wind God presented to Raghava a golden necklace consisting of one hundred lotuses which were shining brilliantly. 128.70

Induced by Indra the wind God also presented the king a chain of pearls which was decorated by gems inlaid with all types of precious stones. 128.71

During the occasion of the crowning of the great Rama, the well deserving Gandharwas sang and groups of Apsara maidens danced. 128.72

In that festival of the coronation of Raghava, earth was covered by crops, trees yielded fruits and all flowers were fragrant. 128.73

That great man Rama gave away to Brahmins one hundred thousand horses and cows and also gave them a hundred bulls. 128.74

Rama again gave the Brahmins thirty crores of gold coins and also several types of ornaments as well as cloths which are costly. 128.75

Rama gave Sugreeva an auspicious golden garland to wear over the head studded with lot of gems which looked like ray of sun light. 128.76

That lustrous one presented Angadha, the son of Vali an armlet which was studded by different types of Vaidoorya gems and decorated with several precious gems. 128.77

Rama presented Sita a matchless garland of pearls further studded with various types of superior gems which was shining like moon and two pretty apparels and other lovely ornaments. 128.78

When that daughter of Janaka looking towards the monkey Hanuman and took out the pearl necklace from her neck she was catching the glimpse of her husband and all the monkeys again and again. 128.79-128.80

Rama who was expert in understanding gestures looking at her told the daughter of Janaka, "Oh auspicious and pretty lady, give that pearl garland, to whomsoever you are happy with and in whom you see luster, sharpness, firmness, fame, dexterity, competence, modesty, prudence, masculinity, valour and intelligence are always there." 128.81-128.82

That black eyed one then gave that garland which white and resembled the collection of beam of lights of the moon, to Hanuman, the son of wind God who was a great monkey and it shined on the monkey like a white cloud on a mountain. 128.83

Then all the very aged monkeys and other great monkeys were honoured suitably with apparels and ornaments. 128.84

After that that king of the earth and the tormentor of his enemies seeing around presented many objects as per their characteristics to Mainda, Nila and Dvididha. 128.85

Rama who never got tired doing his duties then suitably honoured Vibheeshana, Sugreeva, Hanuman, Jambavan and all old monkeys satisfied their desire presented all of them with suitable gifts with a very joyful mind as and when they came. 128.86-128.87

Then all those great and excellent monkeys saluted Rama and being allowed to go by Rama went back to Kishkinda. 128.88

The Monkey Lord Sugreeva, after witnessing the coronation ceremony of Rama and after being honoured by Rama entered the city of Kishkinda. 128.89

Also Vibheeshana, the votary of Dharma along with his army after receiving the kingdom of his clan returned back to Lanka as its king. 128.90

That greatly renowned Raghava who was greatly generous, after destroying his enemies enjoyed the ruling of his entire kingdom with great delight and that lover of Dharma told Lakshmana who was an expert in Dharma. 128.91-128.92

"Oh expert in Dharma rule this earth along with me similar to our forefathers who ruled it with the help of the army. Installed a Yuvaraja you would bear this burden very like our forefathers." 128.93

Even though, he was requested in many ways, the son of Sumithra did not agree to this proposal for being appointed to the post of Yuvaraja and so the great one consecrated Bharata as Yuvaraja. 128.94

Rama the son of the king satisfied the gods several times by performing aswamedha and Paudarika sacrifices as well as Vajapeya and other sacrifices. 128.95

After having ruled the country for ten thousand years Raghava performed one hundred Aswa Medha sacrifices in which horses were sacrificed and great gifts were bestowed. 128.96

That Rama, whose hands touched his knees, had a broad chest and with great glory ruled this earth along with Lakshmana as his companion. 128.97

That Raghava who is the soul of Dharma after getting that matchless kingdom performed many type of sacrifices along with his sons, brothers and relatives. 128.98

When Rama was ruling the country, there were no widows for getting worried, no fear from wild animals and no fear from birth diseases. 128.99

There were no thieves and robbers in this world, no one felt that he was useless and no old man performed obsequies to people younger than him." 128.100

Every creature was happy. Even creature followed their Dharma and seeing only Rama no creature killed another creature. 128.101

When Rama was ruling the kingdom, people lived for one thousand years and had thousand sons and were free of sorrow and sickness. 128.102

When Rama was ruling the talk of the people was centered on Rama, Rama and Rama alone and the world became the world of Rama. 128.103

The trees were bearing flowers and fruits always without being affected by pests and diseases, the cloud was raining in time and the touch of the wind was pleasant. 128.104

Brahmins, Kshatriyas, Vaisyas and Shudras were not having greed, happily performed the duties they were supposed to do and all people were intent on performing acts of Dharma. 128.105

All people were with all good characteristics, all people were interested in following Dharma and like that Rama ruled for ten thousand years. 128.106

Whichever person of this world reads or listens to this first book which is endowed with Dharma would be blessed with fame and longevity and it would fetch victory to the kings and this first book was written by sage Valmiki. 128.107-128.108

Any person hearing about the crowning of Rama, if he needs son he will get son, if he needs wealth he will get wealth, the king would win over earth and would become a master over his enemies. 128.109

Like Kausalya having Rama, Sumithra having Lakshmana, Kaikeyi having Bharata, women would become mothers to long living sons and they would be always happy and live with sons and grandsons. 128.110-128.111

Any one hearing Ramayana would get very long life and one who reads about victory of Rama will never fail in any of his actions. 128.112

He who hears this epic which was composed long ago by sage Valmiki with attention and with control over anger would be able to cross over all difficulties with ease. 128.113

He who hears this epic which was composed long ago by sage Valmiki would meet all his relatives after a long journey and would become happy with their relatives. 128.114

By the grace of Raghava, all the boons that they pray for would be realized and all gods would be pleased with those who listened to it. 128.115

To those living in their home, all obstacles would be removed, a king would win over earth and a man who lives outside his home would become comfortable. 128.116

"Menstruating women hearing this would get matchless and excellent sons and one who worships it and reads it gets relieved of all sins and would live long. 128.117

The Kshatriyas with bent head should salute and listen to it and the Brahmins should read it every day regularly and there is no doubt that the listener and reader of the entire Ramayana will get immeasurable wealth and birth of a son. 128.118-128.119

Rama is indeed Lord Vishnu who is eternal. Rama, the chief of Raghu clan is the primeval God, the very strong Hari, the lord Narayana and Lakshmana is Adhishesha. Rama would always love you on reading this. 128.120

Please narrate this great story which occurred long ago without any fear. You would be safe. Let the power of Lord Vishnu increase. 128.121

By analyzing and listening to this epic all Devas would become happy with you and by listening to Ramayana, your manes would get pleased. 128.122

To those persons who write this collection on Rama written by great sages with devotion, residence in heaven is assured. 128.123

By listening to this auspicious work of literary merit one gets increase in family prosperity, increase in wealth, grains, superior women, great happiness and acquisition of wealth in this earth. 128.124

This great work should be listened to by good people seeking wisdom, long life, health, fame, love from brothers, intelligence, welfare and splendour. 128.125

This is the end of One Hundred and Twenty Eighth Sarga of Yuddha Kanda which occurs in Holy Ramayana composed by Valmiki as the First Epic.

End of Yuddha Kandam.

Thus ends Holy Ramayana composed by Valmiki as the First Epic.

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