

Valmiki Ramayanam Part II

Translated by

P.R.Ramachander

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Kishkinda Kandam

Book on Kishkinda

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(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.The Sorrowing 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 ses 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 raising 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 .”

1.4

“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 exited 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, Paribhadraakas, 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 is the 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 and 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 and 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 the first chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

2. Sugreeva is scared and deposes Hanuman.

(Sugreeva thinks that they might have been sent by Vali to kill him. Hanuman disagrees and then Sugreeva deposes Hanuman to find out 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 a very 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 range 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 am doubting 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.

This is the end of the second chapter Of the book of Kishkinda of the 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 the third chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

4.Lakshmana introduces Rama and they go to meet 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 haven very 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 the fourth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

5. Rama enters in to a 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 me, 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 own 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 the fifth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

6.Sugreeva shows Rama the ornaments of Sita

(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 the sixth chapter Of the book of Kishkinda of the 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 hesitation tell me 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 the seventh chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

8.Rama asks Sugreeva about the cause of enmity with Vali.

(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 the eighth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

9. Story of the killing of Mayavi by Vali

(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 the ninth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

10.The story of banishment of Sugreeva

(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 the tenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

11 Rama throws the 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 wans 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 very 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 , assign 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 heroes 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(he died) 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 is 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 the eleventh chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

12. The 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 of 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 of 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 the twelfth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

13.Rama sees the hermitage of seven sages

(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 the thirteenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

14.

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 broad 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 the fourteenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

15. Tara tries to dissuade Vali from going to fight.

(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 nor 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 that 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 the her good words

15.31

This is the end of the fifteenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

16 . Vali is shot by Rama and falls down

(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 his 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 very 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

Val fell down unconscious losing all his 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 the sixteenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

17.Vali accuses Rama of doing a dishonest killing

(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 very 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 the seventeenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

18. Rama replies Vali and consoles him

(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 Ikshvakus 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 both 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 , who knew the peaceful means and who 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 the eighteenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

19. Tara Rushes to the place Vali has fallen

(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 the nineteenth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

20.The wail of Tara

(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 very 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 the twentieth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

21.Hanuman tries to console 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 the twenty first chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

22. Death of Vali

(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 the twenty second chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

23. Tara Laments the death of Vali

((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 the twenty third chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

24. Sugreeva wails for his brother , 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 understood 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. and also 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 the twenty fourth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

25. The cremation of Vali

(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 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 the twenty fifth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

26. Sugreeva is crowned as king of monkeys

(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 the twenty sixth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

27.Description of Rainy season and consoling of 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 , monkeys 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 of 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, Tinsai, 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 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 the twenty seventh chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

28.Rama feels sad thatr no activity can be done in rainy season

(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 Jmoon 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 inside 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 thirsty 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 by the 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 very 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 soon . With 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 the twenty eighth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

29.Autumn breaks and Hanuman reminds Sugreeva of his duty

(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 help 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 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 of 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

“Al 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 the twenty ninth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

30.Description of Autumn and Rama sends Lakshmana to remind Sugreeva of his duty

(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. “

“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 by 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 appears 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 Gorochana 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 , if 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 the thirtieth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

31. The angry Lakshmana reaches Kishkinda

(Burning with anger Lakshmana, Lakshmana reaches Kishkinda 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 the thirty first chapter Of the book of Kishkinda of the 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 the thirty second chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

33.Tara tries to pacify 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 has 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 very strong and huge bodies 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 , Agaruu 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 very 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 the thirty third chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

34.Lakshmana angrily 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 Ikshuvaku 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 the thirty fourth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

35. Tara gives a convincing answer

(Tara tells Lakshmana that the only wrong that Sugreeva did was not realizing the time. She tells him that lot 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 the thirty fifth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

36. Sugreeva admits his 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 very 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 the thirty sixth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

37.Monkey warriors start arriving

(As per Sugreeva ’s instruction, large number of monkey lordswere sent all over the world to summon monkeys to help Rama. Being scared most of them start arriving in Kishkinda.)

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 had 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 the thirty seventh chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

38. Sugreeva meets Rama and tells about the large army

(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 the thirty eighth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

39. Monkey chiefs and their armies 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 very 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 father of Ruma) 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 greats 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

145

“ 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 the thirty ninth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

40. Sugreeva gives orders for searching the eastern side

(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 have 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 very 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 the fortieth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

41. Sugreeva sends army to the 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, the son of fire God, Hanuman the monkey, the very strong Jambhavan who was son of Lord Brahma, Suhothra, Sareeri, Saragulma, Gaja, Gavaksha, Gavya, Sushenamrushabha, Maindha, Dwividha, Vijaya, Gandhamadhana, the 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 very 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 hold 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 allover 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 thoroughbreds 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 the forty first chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

42.Sugreeva sends monkey chiefs to the 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 was resembling 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, Gandharwas and Dhanavas who reside here would have golden tinged red colour.”

42.39-42.40

“The Viswe 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 the forty second chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

43.Sugreeva sends monkey chiefs to the 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, Tankanans,

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

“Very great sages who are equal in luster to the Sun live there all the 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 Sarvabhuma 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 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, fo they have originated from great mountains made of gold and shining like fire and inlaid with great gems.” 43.44

“There the trees which 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

43.64

This is the end of the forty third chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

44. Rama gives his signet 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 the forty fourth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

45.Monkey groups start with enthusiasm their 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 the forty fifth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

46. Rama asks Sugreeva how he knows about all these places.

(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 the forty sixth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

47. The monkey leaders sent to east, west and North 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 Prasravana 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 Prasravana 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 the forty seventh chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

48. Angadha and others search in vindhyas

(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 type 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 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 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 the forty eighth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

49.Angadha 's pep 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 very 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 the forty ninth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

50.The monkeys enter 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, and 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 Vaidoorya s. 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 Agaruu and Sandalwood and large collection of eatables , fruits and roots.

50.35

Various type 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 does this cave , mansion and gems belong to?’

50.41

This is the end of the fiftieth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

51.The 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 the fifty first chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

52.Hanuman tells their story 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 other’ s 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 the fifty second chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

53. The Monkeys were perplexed as time limit has been exceeded.

(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 Prasavana 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 the fifty third chapter Of the book of Kishkinda of the 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 type 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 Danda 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 o 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 the fifty fourth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

55.Angadha decides to fast unto death

(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 were 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 the fifty fifth chapter Of the book of Kishkinda of the 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 very sad narration from the monkeys who were lying on the ground . that very wise king of vultures was greatly shaken up mentally .

56.17

This is the end of the fifty sixth chapter Of the book of Kishkinda of the 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 tell 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.”

57.13

“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 the fifty seventh chapter Of the book of Kishkinda of the 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 very 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 the fifty eighth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

59.Sampathi tells how he heard of 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 who live 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 reproved 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 the fifty ninth chapter Of the book of Kishkinda of the 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 and 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 , midriffs , 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 and he again came out of the hermitage within a very 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 the sixtieth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

61. Story of how Sampathi burnt its wings.

(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 experiences 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 Vindhya.”

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 the sixty first chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

62. Sage tells Sampathi that he would get back its wings

(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, then 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 and you 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 the sixty second chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

63.Sampathi gets back his 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 tigers 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 the sixty third chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

64. Monkeys loose their confidence on seeing the sea

(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 itself 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 to 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 the sixty fourth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

65. The 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 Gandhamadhana 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 Dwividha 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 birthless 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 is 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 the sixty fifth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

66.Jambhavan tells Hanuman that he can do it.

(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

“A very famous and great Apsara maid called Punjikasthala , who well 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 son 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 the sixty sixth chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

67.Hanuman prepares for the jump to Lanka

(Hanuman assumes a huge figure and climbs on the Mahendra mountain , prepared 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 and 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 very 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

With 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 the sixty seventh chapter Of the book of Kishkinda of the holy Ramayana composed by Valmiki as the first epic.

End of Kishkinda Kadam

Sundara Kadam

(The beautiful book)

Translated by

P.R.Ramachander

1. Dealing with crossing of the sea by Hanuman

(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 the 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 (The devas who travel in the sky) travel, to find out the place where Sita who has been abducted by Ravana. is kept in hiding.. 1.1

With a desire to perform the incomparable and difficult job, he extended his head and neck and resembled a bull. 1.2

Then the valorous, strong and wise Hanuman started traveling 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.

1.3-1.4

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. 1.5-1.7

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. 1.8-1.10

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. 1.11

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. 1.12

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. 1.13

With his forelegs extended, he with an enormous stature stood facing Sree Lanka, with a wish to jump and cross the sea and pressed the mountain by his fore legs. 1.14

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.

1.15

- Strewn by the thick flower clusters all over, the mountain was covered fully by flowers. It appeared more like a mountain of flowers. 1.16
- Pressed heavily by the strong Hanuman, The Mahendra Mountain resembled an elephant in heat and water flowed out of it. 1.17
- Pressed by the great Hero Hanuman, that mountain revealed deposits of Gold, Mica and silver through the openings and sparkled. 1.18
- 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. 1.19
- Because of the pressure exerted by the Vanara, the animals, which lived in the caves, were pressed and made sad and painful sounds. 1.20
- That horrendous noise made by the big animals spread in all directions all over the world and also in gardens through out. 1.21
- Snakes with shining white Swastika marked hoods spit out poison from their mouth and hit at the stones with their poisonous teeth. 1.22
- Stuck by the angry and poisonous snakes those big stones burnt as if they were on fire and broke in to thousands of pieces. 1.23
- 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. 1. 24
- Some of the snakes with big body were spitting fire and came out from the caves and were trampled by Hanuman's feet. 1.25
- Trampled heavily those trees of the mountain with new growths, gave out a smell of sandal, and gave rise to a rain of flowers. 1.26
- Those stones of the mountain, which were deep red, yellow and light red broke in to pieces and were strewn all over. 1.27
- With the colour of reddish sandal and with ochre coloured deposits that mountain shone like a fire and was broken. 1.28
- Vidhyadaras (demi gods who wear garland and live in the sky) who had brought golden vessels to drink alcoholic drinks 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. 1.29-1.31

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. 1.32

Their ladies who wore chains, armlets, shoulder bangles, stood with a smiling face along with their lovers, in the sky. 1.33

Empowered by the manthras that they knew these Vidhyadharas and sages were able to float in the sky and watch the mountain. 1.34

Others heard the following words spoken by those great sages, the demi gods Charanas and saints of great reputation, 1.35

“The very 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.” 1.36

“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. “ 1.37

The Vidhyadharas who heard these words of the sages stood in the sky and watched Hanuman who had an enormous form. 1.38

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. 1.39

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. 1.40

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) 1.41

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. 1.42

That great Hero, shortened his arms and neck and increased his virility, stature and power to the maximum extent possible. 1.43

Looking above, staring afar and staring in to the sky he controlled his breath for the big jump. 1.44

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. 1.45

“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.” 1.46

“If I am not able to find Sita in Sri Lanka, I would then go to the heavens with the same speed.” 1.47

“If I am not able to locate her there also, with great ease , I will tie Ravana and bring him here.” 1. 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.” 1.49

After talking like to this to the other monkeys, the great monkey Hanuman, without any worry and with great speed resembling that of Garuda, rose up in the sky. 1.50

When he rose up in the sky, the trees in that mountain along with their branches also rose along with him. 1.51

Along with him , he took away flower-laden trees with white fat cranes using the speed of his thighs and traveled in the clear paths of the sky. 1.52

Those trees which traveled 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.

1.53

Those sala (possibly pine trees) trees which rose to the sky by the speed of the thigh of Hanuman accompanied him like the soldiers who accompany their king. 1.54

Surrounded by many types of fully flower-laden trees, the mountain like Hanuman was looking surprisingly wonderful. 1. 55

Those well mature trees fell in the sea like the mountains slain by Indra^[1] and drowned deep.

1. 56

Hanuman who was similar to a cloud and looked like a mountain surrounded by different type of flowers, buds , tender leaves and fire flies. 1. 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 of due to the fast movement of Hanuman, fell in to the sea. 1.59

Because of them the great sea glittered like a sky full of stars 1.60

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. 1. 61

Strewn by the great speed of Hanuman the flowers which fell on the water looked like the sky strewn with millions of stars. 1. 62

The great storm generated by his travel attracted greatly the clouds, which were shining once in a while due to lightning. 1.63

The sky with clouds which were rising high, and the water filled ocean moving by tides of great speed looked alike. 1.64

Pointing high towards the sky, those two hands of Hanuman looked similar to two five headed snakes coming out of the peak of mountains. 1. 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. 1.66

The two eyes of Hanuman who was traveling in the sky appeared as if they were shining like two mountain fires at two different points. 1.67

The two big yellow eyes of the chief of the monkey , shined like the moon and sun in the solar system. 1.68

His face which appeared reddish by his large red nose, looked similar to the sky with a red setting sun. 1.69

His tails, which were held aloft in the sky, looked like Indra's flag held aloft in the sky. 1.70

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. 1.71

His reddish behind appeared as if it is a reddish laterite split mountain. 1. 72

The wind passing through the armpits of the monkey who was crossing the sea made thunderous swooshing sound made by the clouds. 1. 73

That monkey hero appeared like a comet with a tail traveling through the sky. 1. 74

The great statured monkey who was equal to the rising sun shined with his waistcloth like an elephant. 1.75

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. 1.76

Whichever part of the atmosphere he traveled , that portion appeared greatly agitated by the speed of his body. 1.77

That monkey who was traveling with great speed was beating away the high tides of the sea by his immense chest. 1.78

The speed of the wind generated by the moving monkey as well as the moving clouds twisted the sea greatly. By their great sounds. 1.79

That monkey who was dragging with him the great tides of the salty sea, traveled as if he was separating the land and the sky. 1.80

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. 1.81

The seawater thrown towards the clouds by the monkey traveling at great speed mixed with the clouds and appeared like clouds of the autumn. 1.82

Those whales, crocodiles, fishes and tortoise which appeared above the water looked like human limbs when the cloths was removed from them. 1.83

At that time the big snakes living in the sea seeing the flying chief of monkeys mistook him to be ,Garuda the eagle. 1.84

His shade ,which was ten yojanas^[2] broad and thirty yojanas long ,appeared pretty over the water. 1.85

Broadly placed over the sea his shadow in the water appeared as if it was a were a huge crowd of fish following him . 1.86

Hanuman who was very powerful , very huge and a great monkey appeared as if he was a winged mountain floating in the sky without any support. 1.87

That monkey who was very powerful caused the sea to look like a mountain pass because of the high speed he was traveling in his path. 1.88

He traveled 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. 1.89

The huge clouds attracted by the monkey shined with colours of white, red , blue and yellow

1.90

He appeared as if he was a moon which is traveling through the cloud being hid at times and being seen at times. 1.91

The Devas, Gandharwas and Dhanavas rained flowers on the fast flying monkey. 1.92

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. 1.93

The sages praised the monkey who was traveling with great speed and also the Devas and Gandharwas sang in praise of the great one. 1.94

Seeing the monkey did not appear tired by his exertions, Rakshasas and Nagas, Yakshas and devas praised him with glee. 1.95

When the great monkey was traveling thus the God of the ocean thought of methods of honoring the descendent of Ikshu Vaku. 1.96

He thought that if he did not help Lord Hanuman in his effort all those who can talk would speak ill of him. 1.97

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.

1.98

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. 1.99

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.

1.100

“Hey mountain chief, you have been appointed over here to monitor the entry of Asuras living in Patala by Indra, the king of Devas”. 1.101

“You are standing here closing the way to prevent them from come up by those powerful ones living in the vast Patala “. 1.102

“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.”

1.103

“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”. 1.104

“ I need to help him for all the descendents of Ikshu Vaku are worth worshipping by me and therefore they are fit to be worshipped by you also.” 1. 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. “ 1.106

“ 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.” 1.107

“Oh mountain with golden peaks, which are served by devas and Gandharvas., let Hanuman take rest on you and go refreshed his remaining way”. 1. 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.” 1. 109

The Mainaka Mountain which was full of forests, climbers and golden peaks listening to the words of the ocean rose up fast. 1.110

That Mainaka Mountain which was rising very high looked like the glittering Sun God with his rays coming out piercing a thick cloud. 1.111

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. 1.112

Those peaks which were golden, pointed and very 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. 1. 113-1.-114

The mountain which had several peaks of innate glitter and of sparkling gold colour resembled hundreds of Suns. 1.115

Rising above by itself in the middle of salty ocean and standing in front of him, Hanuman thought that it was an obstacle. 1. 116

That fast moving monkey chief easily brushed off its tall peaks as if wind brushes of the cloud.

1.117

That mountain which was pushed aside by the monkey, was astonished by his strength and also became happy because of it. 1.118

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:- 1. 119

“Hey great monkey you have done some thing which other people cannot do.” 1.120

“Please get down on to my peaks and relax.” 1.121

“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.” 1.122

“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.” 1. 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.

“ 1.124-1.125

“Hey monkey chief, savor the very tasty roots and fruits lovingly offered by the God of Ocean , and you can proceed very much refreshed soon.” 1.126

“ 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.” 1.127

“Hey monkey chief, I consider you the greatest among all those monkeys who can move fast and jump very high.” 1.128

“It is well known that those learned ones who desire to perform right full 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.” 1.129

“Hey great monkey, you are the son of Vayu (the wind god) who is great among the devas and equal in speed to him. 1. 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,” 1. 131

“Hey son, during Krutha Yuga Mountains also had wings and they were traveling to all places like Wind and Garuda.” 1.132

“Because the mountains were traveling 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.” 1.133

“Because of this reason, Devendra who had done one hundred fire sacrifices, became enraged and starting to cut the wings of the mountains in to pieces in different places using his Vajrayudha (Diamond equipment literally). “ 1.134

“That angry Devendra intent on cutting my wings neared me but the great wind god blew me away fast from that place. “ 1.135

“Your father pushed me inside this salt sea without any harm coming to my wings and thus, I alone was saved.” 1.136

“And so I worship you because I should have worshipped the God of wind. And Monkey chief , you know that this connection between both of us is really great.” 1.137

“And so Monkey chief , because of this accept the hospitality provided by me and the Ocean God and bless us.” 1. 138

“Hey chief of monkeys, relax and take rest and accept our worship, and also accept our love. and I have become happy by meeting with you. “ 1.139

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.” 1.140

“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.” 1.141

Thus telling the valorous monkey chief Hanuman patted the mountain on its peaks and with a smile re entered the sky and recommenced his journey. 1.142

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. 1.143

After this he left the mountain and ocean and traveled high and started to go forward by the path of his father and started traveling in the clear sky. 1.144

The son of Wind God further rose up and moving in the right direction and started traveling without any support in the clear sky. 1.145

Witnessing this almost impossible second act being performed, all Sidhas, devas and sages appreciated him. 1. 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. 1. 147

The great Indra with his ebbing happiness and with stuttering voice due to that told the following words to Mainaka ,the mountain chief. 1.148

“ Hey golden peaked king of the mountains, I have become very pleased with you.” 1.149

“Hey , pleasant one I have given you my protection.” 1. 150

“You have provided help in the right time to valorous Hanuman who is fearless even when there was a need to be afraid.” 1. 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. “ 1.152

Because of these words, the mountain chief understood that even Indra the king of devas was pleased with him and became very happy. 1.153

Thus the mountain chief stood there firmly and Hanuman was moving extremely fast over the ocean. 1.154

At that time the devas ,Gandharwas , Sidhas 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. 1. 155

.”This great Hanuman who is the son of the god of Wind 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.” 1. 156-1.157

“ 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.” 1.158

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 neared Hanuman and spoke to him thus:- 1. 159-1.160

“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.” 1.161

Thus spoken to the great Hanuman, saluting her and with a pleasant face spoke to her thus:-

1.162

“Rama the son of Dasaratha came to the Dandakaranya forest along with his brother Lakshmana and his wife Sita and was living there.” 1.163

“He earned the enmity of Rakshasas and when he was otherwise engaged, Ravana abducted his wife the renowned Sita.” 1. 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.” 1.165

“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.” 1. 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.” 1.167

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.

1.168-1.169

Angered by the words of Surasa, Hanuman told her “ Make your mouth suitably big so that you can swallow me.” 1.170

Telling her thus, Hanuman became ten Yojanas big as Surasa was at that time ten yojanas big.

1.171

Observing that he has grown to ten Yojanas Surasa enlarged her mouth to twenty yojanas.

1.172

The very intelligent Hanuman seeing that she has opened her mouth to twenty yojanas, became angry and took up the form of thirty yojanas. 1. 173

Seeing this Surasa made her mouth forty yojanas wide. 1.174

The valorous Hanuman became fifty yojanas big. 1.175

Surasa made her mouth sixty yojanas wide and Hanuman became seventy yojanas big. 1.176

Surasa made her mouth eighty yojanas wide. 1.177

The mountain like Hanuman made himself ninety yojanas big. 1.178

Surasa Devi made her mouth one hundred yojanas wide. 1.179

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 big as a thumb. 1.180-

1.181

With great speed, the great one entered her mouth and suddenly came out and standing in the sky itself told the following words:- 1.182

“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.” 1.183

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.” 1.184-1.185

All beings witnessing the third and impossible task of Hanuman and praised the monkey chief and said “Great, great.” 1.186

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 traveled further. 1.187

Hanuman then traveled like Garuda in the sky which is served by the rain drops, in which the birds live, peopled by Gandharwas like Thuumburu^[3] 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.

1.188-1.194

Like the wind he also dragged the clouds with him. 1.195

Attracted by the monkey chief the clouds shined in black and also red, yellow and white

colours. 1.196

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. 1. 197

Hanuman the Son of God of wind, looked like a winged mountain visible from all places in the support less sky. 1.198

A Rakshasi(ogress) called Simhika who can assume any form she likes saw the fast moving Hanuman and thought in her mind thus. 1. 199

“ In the very long time which has past , only today I am going to eat proper and sufficient food for after a long time an animal of this size has come my way.” 1.200

Thinking thus in her mind she dragged Hanuman's shadow and once his shadow was caught Hanuman started thinking thus. 1. 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. “ 1.202

Then the monkey peered all round, to the top, below and saw a very large being floating in the sea. 1.203

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.” 1.204

That wise and intelligent monkey recognized her as Simhika and started increasing his size like the black cloud in rainy season. 1. 205

Seeing the increasing size of monkey chief's body, She opened her mouth ,which was like Patala and the sky very wide. 1.206

Thundering like a series of clouds she started chasing the monkey. 1. 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[4]. 1.208

Slightly reducing his body's size, he fell with lot of force and like thunder in to her wide-open throat. 1. 209

The Sidhas and Charanas (celestial beings) saw him vanish in his throat like the moon vanishing on full moon, eclipse days 1.210

With his sharp nails he tore her Achilles heel and with the speed of wind and mind came out of it . 1.211

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.

1. 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! 1.213

Seeing how fast he killed Simhika, those beings who live in the sky told monkey chief thus:-

“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. 1.215

“Hey monkey chief, if any one has your four qualities of valor, wisdom, intelligence and quick thought process, he would never face any problems in completing his job. 1.216

Understanding the meaning of their words, respected by all of them, he reached the sky again and moved forward. 1. 217

Once he completed traveling one hundred Yojanas, he almost reached the other shore and seeing in all directions he saw a very big forest. 1.218

Traveling in the sky itself he saw the island decorated by very many kinds of trees, the Malaya Mountain and its sub forests. 1.219

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. 1.220-1.221

“ Seeing the big growth of my body and its torrential speed, the Rakshasas would get curious about me”. Thus thought the monkey chief. 1.222

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. 1.223

He further reduced his size and resembled the great Vamana who destroyed the pride of King Mahabali by measuring three steps. 1.224

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. 1.225

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. 1.226

That 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. 1.227

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. 1. 228

Thus ends the first chapter of Sundara Kanda which,
is in the Ramayana which is the first epic written by Valmiki.

2. Entering in to the city of Sri Lanka at night

(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. 2. 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. 2.2

The truly heroic Hanuman though he had crossed one hundred yojanas did not know what is tiresomeness. Not only that he was not even breathing with effort.. 2.3

“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. 2.4

The great one among heroes and the fastest among those who can jump, crossed the sea and neared the city of Sri Lanka. 2.5

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 2. 6

That very resplendent monkey chief Hanuman, went by the side of mountains full of trees and forests in full bloom. 2.7

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 . 2.8

He , the monkey chief , saw pine trees, Karnikara[5] trees , date palms, Priyala trees, lemon trees, wild jasmine trees, panadanus bushes(Thazham poo) , 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.

2. 9-2.12

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. 2. 13-2.18.

That monkey chief thought the city, which was built on the mountain as a city with white and regal houses , which were floating in the sky. 2.19

He saw the city built by Viswa Karma(the architect of Devas) and ruled by Ravana was flying in the sky. 2.20

He approached the northern gate of Sri Lanka whose fort aments 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.

2.21-

2.25

Observing the fierce security , the sea and the terrible enemy Ravana, the monkey started thinking. 2.26

“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.” 2.27

“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?” 2.28

“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. “

“This is because only Angadha the son of Bali, Neela the monkey chief , the heroic king Sugreeva and myself can enter this city.” 2.31

“:Let me find out whether Sita the daughter of Janaka is alive or not and after seeing her I can thinking of a strategy.” 2. 32

“I can not enter this city of Rakshasas and which is protected by them in the present form”

2.33

“These Rakshasas are highly valorous, very strong and greatly heroic and so can only be deceived by me who am searching Sita.” 2.34

“ 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.” 2.35

Knowing that , even Devas and Asuras would find difficult to enter that city, Hanuman took several deep breaths and started thinking. 2.36

“What trick should I employ to search so that I would not be visible to Ravana the bad Rakshasas?” 2.37

“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. 2. 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.” 2. 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.” 2.40

“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?” 2.41

“Suppose I am seen by the Rakshasas then the wish of Lord Rama to Kill Ravana can definitely not be done. “ 2.42

“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.” 2.43

“I know the fact that even the God of Wind cannot move here unhindered.. Is there anything that these powerful Rakshasas do not know?” 2.44

“If I remain here with my present form I will be destroyed and Lord’s mission will surely fail.”

2.45

“So I will go as a dwarf but in my present form and enter the city at night to complete the mission of Sri Rama.” 2.46

“After entering the unapproachable city of Ravana, then I can search all houses and buildings for the daughter of Janaka.” 2.47

At that time thinking thus , anxious to see Sita (daughter of King Videha) He started waiting for the sunset. 2. 48

After sunset and in the night Hanuman the Son of God of wind, assumed a very minute strange form as big as a cat. 2.49

That valorous Hanuman jumped and entered with lot of speed the beautiful city with clearly demarcated avenues . 2. 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. 2. 51-2.52

Diamonds and other precious stones decorated those grounds of the houses of Rakshasas and several garlands of pearls were used to decorate them. 2.53

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. 2.54

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.. 2.55-2.56

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 and along with them. 2.57

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.

Thus ends the second chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmik

3. Victory over the goddess of Sri Lanka

(The stopping of Hanuman by the Goddess of Lanka and his victory over her)

Hanuman the monkey chief who is the son of the God of Wind , 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 .

3.1-3.2

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[6], 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.

3.3-3.8

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 (mythical birds) birds and pea cocks , which had many musical instruments which when played were making reverberating sounds and which was like the city of Indra touching the sky .

3.9-3.12

That heroic Hanuman seeing the splendorous , rare and richly endowed city of the chief Rakshasas thought like this.

3.13

“Protected by the army of Ravana which has kept all arms in readiness, this city can not be conquered by anyone using his strength.”

3.14

“This perhaps can be entered only by the famous Kumuda, Angadha, the great monkeys Sushena, Mainda and Dwividha . 3.15

“This could be entered possibly by Sugreeva the son of Sun, Kusa Parva the monkey, Jambhavan the bear, Kethumala and myself.” 3.16

“He then remembered about the great valor and masculinity of the great heroes Rama and Lakshmana and became pleased.” 3.17

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 and who had the workshops of the city as breasts. 3.18-3.19

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. 3.20

That Goddess of Lanka City who was looked after by Ravana saw the monkey chief and appeared with a grotesque face. 3.21

She stood in front of the valorous son of wind god and with a booming loud voice spoke to the son of wind. 3.22

“Who are you? Why have you come here? Tell that which is the truth ,for then only your soul will continue to exist” 3.23

“This city of Lanka is protected on all the four sides by the invisible soldiers of Ravana and so definitely you cannot enter it.” 3.24

Then the valorous Hanuman replied to her who was in front of him,” I would tell the truthful answer to what you have asked.” 3.25

“By the way who are you? Why are seeing me cruelly? Why are you dangerously bullying me? But also why are you standing near the gate?” 3.26

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:- 3.27

“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.” 3.28

“Hey monkey, you cannot enter here disregarding me. Now itself you are going to sleep after loosing your soul after I kill you.” 3.29

“ Monkey, I am the city of Lanka and I alone guard it with utmost care and I am telling this to you only.” 3.30

Hearing the words of Sri Lanka, Hanuman the monkey chief who was the son of Wind God, became sad and stood like another mountain. 3.31

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:- 3.32

“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.” 3.33

“My coming to this city of Lanka is to enable me to see the gardens, forests, fields and mansions.” 3.34

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. 3.35

“Hey bad monkey, without winning over me who am guarding this city, you cannot enter in to it.” 3.36

Then the great monkey facing the Rakshasi told her, “Lady, I will just see the city and go away.”. 3.37

Then the Goddess of Lanka shouted uproariously and with great strength beat the chief of the monkeys. 3.38

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. 3.39

Then Hanuman forgetting himself because of anger, folding his fingers hit her strongly with his left fist. 3.40

Because he knew that she was a lady he did not show his anger too much. 3.41

That Rakshasi because of the fist punch suddenly fell down on the ground with broken limbs, horrible face and showed her real form. 3.42

Because of the knowledge that she was a woman, seeing her fallen on the ground Hanuman looked at her with mercy. 3.43

After this that Goddess of Lanka with stuttering voice and devoid of pride told him the following words. 3.44

“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.” 3.45

“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.” 3.46

“Hey, Lord of the monkeys, I am telling you truly about the boon given to me by Brahma himself. And so please hear.” 3. 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.” 3.48

“ Hey graceful one, by your sight, I surely understand that the time has come to me.. Whatever has been told by Brahma is the truth for no change can come to it.” 3.49

“The final end has come near to the bad soul Ravana and his Rakshasas due to Sita.” 3.50

“And so monkey chief, enter this city protected by Ravana and do there whatever you wish to do.” 3.51

“So you who are the Lord of the 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..”

3.52

Thus ends the third chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki

4. Travel inside the city of Lanka

(Description of his impressions 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. 4.1

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. 4.2

That monkey who was the son of the God of wind 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. 4.3-4.4

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. 4. 5

That city shined with the good houses of the crowd of Rakshasas 4.6

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 .

4. 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.

4.8

That Son of God of wind, who was going from one house to another house saw houses of many sizes and shapes all over.

4.9

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 Apsara (court dancers) of deva loka.

4.10

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.

4. 11

He also heard sound of chanting of Manthras (Sacred poems) from the houses of Rakshasas.

4.12

He also saw Rakshasas who were experts in the knowledge of Vedas and also them who were shouting poems in praise of Ravana.

4.13

He also saw several spies among the great army of Rakshasa who were standing round the main avenue of the city.

4.14

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 very white, those who were very black, those who were very 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.

4.15-4.20

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) 4.21-4.22

Before the harem he saw lakhs of very careful sentries appointed by the king of Rakshasas.

4.23

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. 4.24-4.25

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. 4.26-4.30

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. 4. 31

Thus ends the fourth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki

5. Seeing of Rakshasa and Rakshasis

(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. 5.1

Then he saw the moon, which destroys the sorrows of the world, which increased the levels of the great sea and which traveled by giving light to all beings. 5. 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. 5.3

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. 5.4

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.

5.5

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. 5.6

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. 5.7

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. 5.8

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. 5.9

The intelligent monkey chief saw many houses where people were in the trance induced by consuming alcohol and which had garages for chariots, elephant and horse stables. 5.10

Those tipsy ones were teasing each other, placing their stout hands on each other and were shouting vulgar words at each other. 5.11

Those Rakshasas were baring their chest, putting their body on their sweet hearts, assuming various shapes and leaving free the tightly held bows. 5.12

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. 5.13

That city was full of trumpeting of elephants, well-honoured friends, gasping heroes and hissing snakes. 5.14

He also saw their 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. 5.15

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. 5.16

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. 5.17

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. 5.18

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. 5.19

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 with out the upper cloth covering them, some with very pretty sensual organs with 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. 5.20-5.21

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. 5.22

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. 5.23

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 anytime 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 peahen 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^[7] 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, 5.24-5.27

Thus ends the fifth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

6.Entering the house of Ravana

(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. 6.1

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. 6. 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) 6. 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 performed, which had non stop celebrations, which had sounds like the tides of ocean and which had very good quality carpets made of jewels.

6.4-6.13

That monkey chief thought that the house which was glittering and which had elephants, horses and chariots as an ornament if the city. Then Hanuman walked here and there for some time near Ravana. 6.14-6.15

That monkey went round and searched without fearing the different houses of Rakshasas and also in their gardens and palaces. 6.16

That great hero who had very great speed, jumped in to the house of Prahastha and jumped from there to the house of Mahaparswa. 6.17

From there the monkey chief went to the cloud like house of Kumbakarna and from there jumped to the house of Vibhishana,

6.18

He then jumped in to the houses of Mahodhara, Virupaksha. Vidyujihwa. Vidhyunmali and Vajra damshttra.

6.19

Like this the great resplendent monkey went to the houses of Shuka, Charana the great hero Indrajit.

6.20

Like this again he visited the houses of Jambumali, Sumali, Rasmikethu and Surya shathru.

6.21

That monkey chief who was the Son of God of Wind, jumped in to the houses of Vajarakaya, Dhoomraksha and Sampathi.

6.22

The son of the God of Wind 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.

6. 23-6.29

That famous monkey chief saw the invaluable riches in each of these rich people's houses.

6.30

The lucky Hanuman after seeing and searching these houses on all four sides reached the house of the King of Rakshasas.

6.31

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.

6.32

He also saw very huge Rakshasas belonging to different regiments and armed with diverse type of arms in the house of the Rakshasa chief.

6.33

In that house Hanuman saw horses which very 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.

6.34-6.36

That monkey who 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.

6. 37-6.39

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 pea cocks, 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.

6.40-6.41

That house due to the glitter of precious stones and because of Ravana's prowess was shining like the sun because of its rays.

6. 42

That monkey warrior saw glittering golden cots and seats as also several shining vessels. 6.43

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.

6.44-6.46

Thus ends the sixth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

7. Seeing Pushpaka Vimana

(Hanuman when he searched the city further saw the Pushpaka Vimana and though he was terribly attracted by it felt sad because he had not made any progress in search of Sita)

That strong Hanuman saw a row of houses which were glittering 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.

7.1

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.

7.2

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.

7. 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(The famous Rakshasa architect) and which was full of all luxuries in the world.

7. 4

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 very pretty.

7.5

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.

7.6-7.8

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.

7.9

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.

7.10

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.

7.11-7.12

The 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 made there. Like that the figure of Goddess Lakshmi whose good event making hands were catching the lotus flowers were also made. 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.

7.13-7.15

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. 7.16

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. 7. 17

Thus ends the seventh chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

8.Description of Pushpaka Vimana

(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. 8.1

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 the Sun. 8.2

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. 8.3

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,

8.4-8.8

Thus ends the eighth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmik

9.Visiting the private apartments

(In this chapter the search of Hanuman of 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.

9.1

That was the house of Ravana which was many yojanas (two and a half miles) broad, one Yojana long and with many decorated platforms

9.2

The killer of the enemy Hanuman searched everywhere for the long eyed Sita who was the king of Videha.

9.3

Inspecting the houses of many great Rakshasas Hanuman who was graced by the Goddess Lakshmi reached the house of the king of Rakshasas.

9.4

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.

9.5-9.5

That house was like an ocean tumultuously moved by a tempest, which was full of crocodiles, sharks, whales , fishes and snakes.

9.7

His house was full of all riches, which were in the house of Khubera(God of riches) Indra(King of devas) and Sun God.

9.8

The treasures in the House of Rakshasa king Ravana was similar and much more than the riches of Indra, Kubera, Varuna(The rain god) , Yama(the god of death). 9.9

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. 9.10

That Pushpaka Vimana which was prettily was made for Brahma by Viswakarma(the architect of Devas) and increased passions and also could be used to travel as one pleases. 9.11

Khubera 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. 9.12

The king of Rakshasa won Kubera by his prowess and got it from him. 9.13

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. 9.14

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. 9.15

That plane which was built by Viswakarma, had golden steps and was charming, great and had the luster of the fire and the Sun. 9.16

It had platforms made of precious gems like Sapphire and windows and shelves decorated by gold and crystal. 9.17

It appeared pretty as it had floors decorated by corals, very costly gems, incomparable pearls and also several pretty drawings. 9.18

It was similar to the Sun at dawn and had gold like saffron and sweet scented sandal. 9.19

That monkey chief climbed the sacred and well decorated Pushpaka Vimana which had different type of pretty halls. 9.20

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.) 9.21

It appeared as if the scents called the very strong Hanuman, "come here, come here", like a relation calling another very close relation. 9.22

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.

9.23-9.30

That stage which was protected by Ravana, like a mother ,satisfied the five sense organs by its pretty form, taste, smell, touch and voice. 9.31

Hanuman doubted and wondered whether it was heaven, the city of Indra himself, or the city of Gandharwas. 9.32

He also saw there very big golden lights which were still like those defeated gamblers by the deceit of other gamblers. 9.33

He felt as if the entire area was burning because of the strong light from those lamps and also by the glitter the ornaments and power emanating from Ravana. 9.34

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. 9.35

Those ladies after long love play and being drunk were sleeping soundly because it was already midnight. 9.36

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. 9.37

He saw the faces of those great ladies who were sleeping with open mouth, closed eyes and with the smell of lotus flowers. 9.38

Their faces looked like the lotus flowers, which opened during daytime and had closed during night. 9.39

The honey drunk bees without any doubt were desiring their faces thinking that it was fully opened lotus flowers. 9.40

Because of that and because of other valid reasons that great monkey chief thought their faces equivalent to lotus flowers. 9.41

Because of the glitter produced by the bevy of ladies that stage looked like the star filled clear sky of the autumn. 9.42

That king of Rakshasas surrounded by them looked like the moon surrounded by the stars.

9.43

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.

9.44

In that place the shine , colour and presence of the ladies glittered , very much like the great shine of the big stars.

9.45

They were almost in deep trance by the deep sleep because of their love play and intoxication by drink and their garlands and ornaments were very much displaced.

9. 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.

9.47

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.

9.48

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.

9.49

In other cases the broken pearl necklaces were lying between the breasts of some and appeared as if some swans were sleeping there.

9.50

In case of others their diamonds looked like the king fisher birds and the broken golden chains looked similar to the Chakravaka^[8] birds.

9.51

With hips similar to the sandy shores some of them looked like the shores of river with many swans, king fisher and Chakravaka birds.

9.52

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.

9.53

In case of some ladies the pressure marks made by ornaments on their busts and other soft arts appeared as if they themselves were ornaments.

9.54

The cloth corners which were flying hither and thither by their breaths again and again fell on the top of their breasts

9. 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.

9.56

In case of some women with luster even the ear studs were slightly moving hither and thither by their breath. 9.57

Their naturally sweet scented breath along with the smell of wine wafted towards Ravana ,with pleasure. 9.58

Not only that some of Ravana's wives mistook the other wives faces as that of Ravana's and kissed them several times. 9.59

Because those ladies loved Ravana very much , they behaved with those other wives with love even though they did not like them. 9.60

Some other ladies were sleeping using their bangle clad arms and their cloths as a pillow, 9.61

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. 9.62-9.63

Because the ladies with very ample hips were tightly embracing each other , they were happy and with linked hands were sleeping soundly. 9.64

That bevy of ladies linking themselves together appeared as if they were a garland which had attracted several big tipsy bees. 9. 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. 9.66-9.67

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. 9.68

The well-lit golden lamps appeared as if they were staring at the sleeping Ravana along with his multi coloured collection of women. 9.69

Lasses from the families of kings, sages, Pithru devas, Rakshasas and Gandharwas appeared as if they were there attracted by their passion to Ravana. 9.70

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. 9.71

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 any one else. 9. 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.

9.73

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." 9.74

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!".. 9.75

Thus ends the ninth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

10. Seeing of Mandodhari

(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. 10.1-10.2

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 which end sorrow 10.3

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. 10.4

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. 10.5-10.6

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 cloths 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. 10.7-10.11

Nearing Ravana, who was like a hissing serpent, Hanuman, who could even scare very strong people, was scared and confused and stepped back. 10.12

Afterwards that monkey chief Hanuman climbed a stairs reached another hall and from there carefully examined the sleeping king of Rakshasas. 10.13

That costly bed on which the chief of Rakshasas was sleeping looked like garden in which an elephant was sleeping after trampling over it. 10.14

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.

10.15-10.18

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. 10.19-10.21

That mountain like Rakshasa with his two hands shined like the perfectly shaped Mandhara Mountain with its two peaks. 10.22

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. 10.23-10.24

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. 10.25-10.30

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. 10.31

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. 10.32

He saw them wearing shoulder bangles of molten gold and ear studs made of diamond and other precious stones. 10. 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. 10.34

Those narrow hipped ladies of Ravana were sleeping in various places due to tiresomeness caused by various exercises like lovemaking. 10.35

One lady was sleeping in the dancing pose with pretty Mudhras(symbols) shown by her hands and with many of her pretty parts exposed. 10.36

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. 10.37

A black eyed sleeping beauty with the Madduka (a type of drum) kept in her armpits, looked like a mother with her darling baby. 10.38

Another lady with very pretty breasts 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. 10.39

Another lotus-eyed beauty was asleep embracing the Veena and appeared as if she had met her boy friend when nobody is around. 10.40

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.

10.41

Another lady with eyes like wine was asleep embracing the drum with her golden coloured soft voluptuous and pretty body.

10.42

One flawless pretty lady was holding the drum in her armpits between her arms and breast and was sleeping tired because of her passion.

10.43

Another lady was sleeping with the two pieces of the drum (thabla) in her tight embrace and appeared as if she was holding her husband and baby in her hands.

10.44

Another lotus leaf eyed lady was holding with her two stretched hands the giant drum and was sleeping because of exertions of zest.

10.45

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.

10.46

A young girl, who was deep asleep, was hiding her gold pot like breasts with hands and sleeping.

10.47

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.

10.48

Many noble ladies in their great passion were sleeping embracing tightly to their breasts several musical instruments like they would embrace their lover.

10.49

That monkey then saw another very pretty lady sleeping on a beautiful bed in a place away from these ladies.

10.50

That great hero Hanuman who was the son of wind God saw the sleeping Mandodari^[14], 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 a 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. 10.54-10.55

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.

10.55

Thus ends the tenth chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

11. Search in the hall for drinking

(A full and detailed description of the hall of drink and Hanuman's search for Sita there is recounted in this chapter)

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. 11. 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. 11. 2-11.3

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 because of love making, 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 11.4-11.7

Amongst those ladies, the Rakshasa king of great valor, looked like a bull among cows of high pedigree in a very wide stable. 11.8

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. 11.9

In the house of the great chief of rakshasas, the monkey chief saw collection of well stocked drinking places(bars) 11.10

In that drinking place Hanuman saw meats of deer, pig and raven kept separately. 11.11

He also saw further half eaten peacocks and hen kept in large golden vessels. 11.12

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.

11.13-11.14

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.

11.15-11.16

That place of drink appeared to be glistening even without fire by the very many tastefully arranged sofas and chairs.

11.17

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.

11.18-11.20

That monkey chief saw many specially made drinks filled in silver and golden pots arranged in different place all over.

11. 21

He also saw large number goblets, which were made of gold, silver and many made with several gems.

11.22

That place was also filled with serving cups for these drinks, which were made of gold, crystal and gold alloy.

11.23

That Hanuman saw in some place half emptied goblets, in some places empty goblets and in some places goblets filled to the brim.

11.24

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.

11.25-11.26

There were white cushions used by ladies for sleeping and various beauties sleeping tightly embraced.

11.27

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.

11.28

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.

11.29

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. 11.30-11.31

In that house of Rakshasa some of the ladies were brown, some were black and some others were of golden colour. 11.32

Their looks because of deep sleep and made loose by their passion, appeared like the lotus pond in which the flowers have closed up. 11. 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). 11.34

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.) 11.35

He thought that the sight of this crowd of wives of the enemy when they were deep asleep made him a commit a great sin. 11.36

Then he thought that his stare at the wives of somebody else was not done in a worldly manner.

11.37

"This sight of other people's wives has not done by me with passion." , he further thought.

11.38

Then a new doubtless thought pointing towards the correct decision arose in the mind of very intelligent Hanuman who was capable of great thought 11.39

"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. 11. 40-11.41

" 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. 11.42

"Always suppose a lady has to be searched it should be in the crowd ladies only and therefore It is impossible to me to search and find out Sita in any other place." he further thought

11.43

"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. 11.44

"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. 11. 45

The great Hero Hanuman saw many lasses of Devas, Gandarwas and Nagas but was not able to find Janaki. 11. 46

Having seen many great ladies but because he was not able to find Sita, he went outside from that hall at that time and started thinking. 11. 47

The great soul Hanuman having come out of that hall of drinking, took great pain in starting the search for Sita again. 11.48

Thus ends the eleventh chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

12. Hanuman's worry

(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 God of wind 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. 12. 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."

12.2

"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 12.3

"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 12. 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. 12. 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. 12.6

“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. 12.7

“If the time is delayed too much for my return definitely they will all commit mass suicide by starvation”, he thought. 12.8

“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. 12.9

“Being not disappointed in one’s intentions leads to greater wealth, very real pleasures and zest in doing things”, he thought. 12.10

“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. 12.11

He decided that he would put in more intense search in all places where search was not done and started searching. 12.12

He searched in drinking halls, he searched in flowerbeds, again he searched in picture galleries and he searched well in sporting arenas. 12.13

He also searched in streets in between the gardens, various types of towers, underground cellars, memorial houses and outer halls of the palaces. 12.14

That great monkey Hanuman traveled 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. 12.15-12.16

The places that he has not visited in Ravana’s Harem were not even four fingers broad. 12.17

That Hanuman searched in the streets between outer walls of buildings, the platforms associated with memorials, wells, and lakes. 12.18

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. 12.19

Hanuman saw there many Vidhyadara maidens whose beauty was unparalleled in the world but was not able to see only the wife of Rama. 12.20

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. 12.21

Hanuman saw Naga maidens forcibly abducted by Ravana after victory in war but he was not able to see only the daughter of Janaka. 12.22

The son of Wind God who was both intelligent and heroic saw several ladies with good lineage but not Sita and became very sad. 12.23

His sorrow went on increasing when he thought that the effort put up by monkeys and his crossing of the ocean was fully wasted. 12.24

The son of wind God got down from the Pushpaka Vimana with immense sorrow and became very thoughtful. 12. 25

Thus ends the twelfth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

13. Crashing of hopes of Hanuman

(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. 13.1

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:- 13.2

"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." 13.3

"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."

13.4

"The eagle king Sampathi told me about the presence of Sita in Ravana's palace and still I am not able to find her." 13.5

“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?”

13.6

“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.”

13.7

“I feel that , it is a possibility that the heart of the well pedigreed Sita who was being abducted and was traveling in the paths of the sky used by sages must have stopped on seeing the sea .
“

13.8

“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.”

13.9

“Another possibility is that traveling far above the sky that daughter of Janaka must have tried to escape and fallen in the sea and must have died.”

13. 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.”

13.11

“Or it is possible that the cruel wives of the Rakshasa king must have eaten Sita who is pure and had black eyes.”

13.12

“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.”

13.13

“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.”

13.14

“: I also think that some times she must have been hidden in some dark underground vaults and like a bird put in a cage and must be crying even now.”

13.15

“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?”

13. 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?” 13.17

“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.” 13. 18-13.19

Hanuman then again reexamined his thought process to conclude as to what would be timely, yield good result and would be accepted as right by everybody. 13.20

“If I do return to the kingdom of the monkeys without seeing Sita, what great thing would I get?”, he thought 13.21

“My crossing of the ocean, entry in to the city of Lanka and seeing of Rakshasas would go waste.”, he thought. 13.22

“What will Sugreeva and the monkeys who have accompanied me and those two sons of Dasaratha who have reached Kishkinda tell me?”, he thought. 13. 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. 13. 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 13. 25

“The intelligent Lakshmana full of love to him seeing that Rama is bent on death will not also continue to live”, he thought. 13.26

“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. 13.27

“Once they know that their sons are all dead, the mothers Kausalya, Sumithra and Kaikeyi would also not live.” , he thought. 13.28

“When he sees Sri Rama in this state, the grateful and truthful king of monkeys Sugreeva would also forsake his life”. He thought. 13.29

“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. 13.30

“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. 13.31

“How will the lad Angadha continue to live in spite of the sorrow of losing both his parents and also Sugreeva.”, he thought. 13.32

“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. 13.33

“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. 13. 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. 13.35

“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.. 13.36

“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. 13. 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. 13. 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. 13.39

“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. 13.40

“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. 13.41

“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. 13.42

“The other alternative is to die of starvation so that the crows and other flesh eaters would eat away my body.”, he thought. 13.43

“I know that this method of leaving ones life is permitted by great sages”, he thought. 13.44

“If I am not able to find Janaki then with grace I can fall in to the water”, he thought. 13.45

“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. 13.46

“At least I can become a sage who controls all his senses and live below a tree.”, he thought.

13.47

“Without seeing that black eyed beauty I will not return from here”, he thought. 13.48

“If I return from here without finding Sita , Angada will die with all his monkeys.”, he thought.

13.49

“There are many bad results because of death and the one who lives ultimately gets the good and he one who lives definitely gets pleasures , and so I will keep my life.”, he thought.

13.50

That monkey chief in spite of again and again analyzing his sorrow did still not reach the end of his sorrow.

13.51

He then thought, “Let the abducted wife of Rama be any where but let me kill the very strong ten headed Ravana for by doing that base act and at least I would have taken revenge.”

13.52-13.53

“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.

13.54

Not knowing anything about that Sita, being very thoughtful, worried and sad the monkey thought thus.

13. 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.”

13.56

“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.”

13. 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.”

13.58

“I am able to see an Asoka forest with very big trees and this is the only one place I have not searched yet.”

13.59

“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”

13. 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.’

13.61

The resplendent Hanuman who was the Son of God of wind, meditated like this for some time and ended up with the senses devoid of the tie of sadness.

13. 62

“My salutations to Sri Rama along with 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 13. 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. 13.64-13.65

“This Asoka forest , with all sort of decorations, with densely populated trees and which is full of Rakshasas should be searched immediately he thought.” 13. 66

“Here sentries have been posted here and there and are protecting the trees and the wind is also blowing strong”, he observed. 13.67

“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 13.68

“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. 13.69

“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. 13.70-13.71

“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. 13.72

“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. 13.73

Thus ends the thirteenth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

14.Searching inside the Asoka forest

(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. 14.1

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. 14.2-14.3

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. 14.4

That 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. 14. 5-14.8

Hanuman who was searching for the very pretty lady Sita who was blemish less, woke up several birds which were sound asleep. 14.9

The trees which were shaken violently by the birds which were flying above them, caused a multi coloured rain of flowers. 14. 10

Hanuman the son of the God of wind, covered completely by the shedding flowers looked like a mountain of flowers in the middle of that Asoka Forest. 14.11

All animals seeing the monkey rushing in all directions thought that he was the spring season itself. 14.12

The ground covered by the shedding flowers from the trees looked like a lady wearing ornaments. 14.13

The trees shaken vigorously by the strong monkey shed various types of flowers. 14.14

The trees having shed their leaves, branches , flowers and fruits looked like a loosing gambler who has already pledged his cloths and ornaments. 14. 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. 14.16

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.

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. 14.19

Traveling 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. 14.20-14.25

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.

14.26-14.27

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. 14.28

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 14.29-14.30

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. 14.31-14.34

The trees in the garden were bearing fruits and flowers and were decorated. They also had platforms constructed all round which had golden steps. 14.35

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. 14.36

He saw springs in very low lying areas and also dry places and several mountain like golden tress. 14.37-14.38

That great monkey chief thought for a moment that he too is golden seeing the glitter similar to the Meru Mountain of those trees. 14.39

He was wonderstruck on seeing the golden Simshuba tree with its seedlings around it, and also with numerous bell like sound created by the pleasantly wafting wind. 14.40

Hanuman who was very swift 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."

14. 41-14.42

"This Asoka forest belonging to the bad soul Ravana is very pretty and is decorated with Sandalwood trees, Champaka trees and Bakula trees." 14.43

"The royal lady who is the daughter of Janaka would certainly come over to this very pretty lotus pond which is full of birds." 14.44

"That Janaki (Sita) who is the queen. Who has experience in living in forests, who is very talented and who is the very innocent darling of Raghava (Sri Rama who is the descendent of King Raghu) would definitely come here." 14.45

" 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." 14.46

"That lady who has wilted due to parting with Rama, who has lotus like eyes and who is a traveler in the forest is likely to come daily here as she is interested in seeing the forest."

14.47

"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." 14.48-14.49

"This holy Asoka forest is very suitable to the intelligent wife of Rama who is the daughter in law of the great King." 14.50

"If that moon faced lady is alive she would definitely come to this river with crystal clear water."

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.

14.52

Thus ends the fourteenth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

15. Seeing of Sita

(This chapter initially gives a description of Asoka vana and its one 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.

15.1

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 which fruit and flower 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 leaved trees so made by the very many birds which were often flying as a flock

15.2-15.8

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.

15.9

There were thousands of Asoka trees in the garden some of which were golden, some like the flame of fire and some very jet black.

15.10

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.

15.11

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.

15.12

That pretty garden filled with very 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.

15.13-15.14

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. Which 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. 15.15-15.17

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 near by, 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.

15.18-15.25

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.

15.26

Even after Seeing Sita, who had a face like full moon, who had pretty eyebrows, . Who had very pretty round breasts, 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 make up 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..

15.27-15.36

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.

15.37

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.

15. 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. “

15.39

“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”.

15.40-15.41

“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.

“

15.42-15.43

“At that time the monkey chief saw her golden yellow pretty upper cloth had fallen down and was hanging on the tree. “

15. 44

“Whatever ornaments she has thrown away were definitely the one seen by the monkeys”, He thought .

15. 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. 15.46

“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. 15.47

“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.”

15.48-15.49

“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. 15.50

“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. 15.51-15.52

“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. 15.53

“By living away from this wonderful beauty Sita at least for some time, the great Sri Rama was doing some thing which is impossible for others”, he again thought. 15.54

Like this becoming happy on seeing Sita, he thought in his mind of Sri Rama and thought of him as his Lord. 15.55

Thus ends the fifteenth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

16.Lamenting about Sita

(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. 16.1

That glittering Hanuman meditated thus for some time about Sita, and with tearful eyes cried. alas! 16.2

“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.
“

16.3

“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 16.4

“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. 16.5

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:- 16.6

“For the sake of this broad eyed damsel, the very strong King Bali was killed, and also Kabandha who was equal to Ravana was killed”. 16.7

“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” 16.8

“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. “ 16.9

“ The all knowing Rama killed in war the greatly powerful Khara, Trisiras and similarly Dhooshana.” 16.10

“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.” 16.11

“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.” 16.12

“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.”. 16.13

“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.” 16.14

“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.” 16.15-16.16

“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.” 16.17

“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.” 16.18

“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.” 16.19-16.20

“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.” 16. 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.” 16.22

“If Rama gets her back again he would attain the happiness of a king who lost his kingdom and got it again.” 16.23

“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”. 16.24

“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.” 16.25

“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.” 16.26

“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.” 16.27

“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.” 16.28

“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.”

16.29

“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.” 16.30

“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.” 16.31

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. 16.32

Thus ends the Sixteenth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

17. Seeing of Rakshasis

(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. 17.1

Shining with clarity that moon appeared to help by its light and by its cool moonlight served the son of wind God. 17.2

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. 17.3

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, some one 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 breasts 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.

17.4-17.9

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 breasts 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.

17.10-17.18

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 [\[15\]](#), 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.

17.19-17.24

‘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.

17.25

“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.

17.26

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.

17.27-17.28

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.

17.29-17.31

Hanuman shed tears of happiness seeing her who was having eyes like wine and immediately Saluted Sri Rama. .

17. 32

That heroic Hanuman becoming happy because he saw Sita, saluted both Sri Rama and Lakshmana and continued to he in hiding.

17.33

Thus ends the Seventeenth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

18. Arrival of Ravana

(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.

18.1

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.

18.2

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.

18.3

That famous king of Rakshasas having woken up at the correct time wearing displaced cloths and garlands thought of the daughter of Videha. 18. 4

That egoist Rakshasa because the God of love affected him, was not able to keep his passion to Sita under control. 18. 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. 18. 6-18.9

That Ravana was followed by a very big group of ladies similar to Indra being followed by deva and Gandharwa maidens. 18.10

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. 18.11

Some with water in golden vessels preceded him and some with back turned swords and carpets followed him. 18.12

At that time one intelligent lady took a gem studded pot with water in her right hand and walked with him. 18.13

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. 18.14

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. 18.15

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. 18.16-18.18

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 ., 18.19

Hanuman the son of Wind god heard the jingling sound of the anklets and waist belts of those great ladies. 18.20

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. 18.21-18.24

Hiding in branch with profuse leaves and hidden by leaves and flowers, Hanuman started examining Ravana with care.. 18.25

When the chief of monkeys was examining Ravana thus he saw the youthful pretty great wives of Ravana. 18.26

That famous king surrounded by that bevy of beauties entered the garden of the harem, which was full of animals and birds. 18. 27

That Hanuman saw the very strong king of Rakshasa who was the son of sage Visravas, 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.

18.28-18.29

That monkey chief who was endowed with great power saw Ravana who was glittering by the rays of his power. 18.30

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

18.31

That monkey chief was greatly resplendent but being disturbed by the great power of Ravana , he further withdrew deep in to hiding. 18.32

That Ravana with a great desire to see Sita who had jet-black hair, jet black eyes, passionately attractive wide waist, and very dense breasts neared her. 18.33

Thus ends the Eighteenth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

19. Description of the sage like Sita

(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

19.1-19.2

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 breasts 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 make up 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.

19.3-19.6

Ravana because his death was nearby, passionately loved Sita, who was like one traveling 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..

19. 7-19.22

Thus ends the nineteenth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

20.Ravana's prayer of love

(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:-

20.1

“Oh lady who has thighs like the elephants trunk, you seem to wish to make your body invisible to me by hiding your breasts and belly.”

20.2

“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.”

20.3

“Hey Sita, there are neither Rakshasas or men who are personification of passion here, and so let the fear for me inside you be completely erased.”

20. 4

“Hey Coward, abducting other women and raping them are permissible by the clan rules of Rakshasas, no doubt.”

20.5

“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.”

20. 6

“ 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..”

20. 7

“With matted singly made hair, sleeping on the floor, wearing dirty cloths, worrying and starving are not suitable to you , my lady.”

20. 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.” 20.9-20.10

“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.” 20.11

“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.” 20.12

“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.” 20.13

“Hey daughter of Videha, which male including the God Brahma can leave you after personally seeing you glittering in your beauty and youth?” 20.14

“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.” 20.15

“Hey princess of Mithila, forsake this sorrow, become my wife and become the chief among my several great ladies.” 20.16

“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.” 20.17

“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.” 20.18

“I do not know any one else in this world who has same strength as me , and so think of my great valor which is unbeatable in war.” 20.19

“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.” 20.20

“Please accept me, let you be ornamented and made up just now.” 20.21

“Let you , wear glittering ornaments all over your body and let me with pleasure see you pretty. after wearing those ornaments.” 20.22

“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.” 20.23

“You can give as presents land and wealth to whomsoever 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.” 20.24

“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?” 20.25

“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?”

20.26

“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.” 20. 27

“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..” 20.28

“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.” 20.29

“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.” 20.30

“There are very many ladies with all good qualities in my harem and be pleased to become their queen.” 20. 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.” 20. 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.” 20.33

“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.” 20.34

“ 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.” 20. 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.” 20.36

Thus ends the twentieth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

21. Denial of Ravana's proposal

(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. 21.1

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. 21.2

“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.” 21. 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.” 21. 4

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. 21.5

“ 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.”

21.6

“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.” 21.7

“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.” 21. 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.” 21.9

“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 .” 21.10

“Prosperous countries and cities race to their complete destruction if they get a foolish king who engages himself in unjust activities.” 21.11

“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.” 21.12

“Hey Ravana, all animals are thankful for the destruction of a sinner who gets destroyed by thoughtless activities done by himself.” 21.13

“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.”” 21.14

“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.” 21.15

“Having made the Lord of the world’s hands as a source of protection (pillow). How can I allow any one else’s hands near me.” 21.16

“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.” 21.17

“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.” 21.18

“That Sri Rama is the greatest among men, he knows what is just and he is famous for behaving with affection towards any one 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.” 21.19-21.22

“Only by offering me back to Rama would you lead a comfortable life and if you do otherwise you would reach your death.” 21.23

“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.” 21.24

“You would hear the fearful echoing sound of Kodanda[16] , the bow of Rama , which would be similar to the sound made by Vajrayudha.” 21.25

“ Well made, poison spewing arrows of Rama and Lakshmana are going to fall here like serpents soon. “ 21.26

“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.” 21.27

“That great eagle ,Sri Rama is going to soon destroy the snake like king of Rakshasa like a eagle destroys the snakes.” 21.28

“Like Lord Mahavishnu 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.” 21.29

“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.” 21.30

“Hey base one, did you not enter my ashram and abduct me when the lion like brothers went little far away.” 21.31

“Like a fox which is not safe when two hunter dogs are smelling for him, you would not be able to even stand before Rama and Lakshmana.” 21.32

“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.” 21.33

“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.” 21.34

“Even if you hide in the mountain of Khubera 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.” 21.35

Thus ends the twenty first chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

22. Ravana setting limit for Sita

(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:- 22.1

“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.” 22.2

“The passion towards you within me is controlling my anger towards you like an experienced driver controls a straying horse.” 22.3

“Passion of a man is beautiful, because to whomsoever that passion is addressed , he gets love and mercy towards her.” 22.4

“Because of this I am not killing you, who has love towards an imposter sage and who should be insulted and killed.” 22.5

“Hey princess of Mithila, for every harsh word that you told me you deserve terrible punishment of death.” 22.6

After telling the daughter of Videha these words, he became very angry and further told her the following:- 22.7

“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.”

22.8

“If you do not accept me as your husband after two months, my cooks will cut you in to pieces for my breakfast.” 22.9

The deva and Gandharwa ladies present there with pain laden eyes pitied the daughter of Janaka who was threatened by the king of Rakshasas. 22.10

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. 22.11

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:-

22.12

“There appears to be none interested in your welfare and that is why nobody is preventing you from this base act of yours.” 22. 13-22.14

“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.” 22.15

“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)” 22.16

“ 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.” 22.17

“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.” 22.18

“Hey cruel one, why are those two cruel ugly an yellowish black eyes of yours which are staring me not falling down on earth.” 22. 19

“Hey sinner, why does not your toungue which talks to me who am Rama’s wife and daughter in law of Dasaratha not getting detached?” 22.20

“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).” 22.21

“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.” 22.22

“After doing some trick to get Sri Rama away from me , you are supposed to be a great hero , who is the brother of Khubera and who has an army , had only done the theft of a wife
“

22.23

Hearing these insulting words, Ravana rolled his very cruel eyes and stared at the daughter of Janaka. 22.24

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 toungue 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 Mandhara 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 Mandhara mountain.

22.25-22.28

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[17]) , 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:- 22.29-22.31

“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.” 22.32

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 breasts 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.” 22. 33-22.39

Then a Rakshasi called Dhanya Malini hurriedly came near him and embracing the ten headed one told him thus:- 40

“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.” 22.41

“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.” 22.42

“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.

“

22.43

That very strong cloud like Rakshasa, thus pulled back by that Rakshasi went back from there with a smile. 22. 44

Starting from there, the ten headed one traveled to his palace with the glitter of the sun, making the earth tremble under his feet. 22. 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. 22.46

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. 22.47

Thus ends the twenty second chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

23. Rakshasis trying to persuade 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. 23.1

After the king of Rakshasas started and went back to his harem, those terrible looking Rakshasis surrounded Sita. 23.2

Afterwards the Rakshasis forgetting themselves in anger, came near Sita and faced the daughter of Videha told her these fearsome words:- 23.3

“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?” 23.4

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:- 23.5

“The famous Pulasthya is the spiritual son of Brahma and among the Prajapathis (leader of men) and fourth in rank.” 23.6

“This Pulasthya who had the spiritual son who is a very great sage with famed penance and is called by the name of Vishrawas and had the same luster as Lord Brahma himself.” 23.7

“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 advice you or not?” 23.8

Then a Rakshasi called Harijata (green haired one) rolled her two very angry eyes and showing her cat like eyes uttered these words:- 23.9

“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.” 23.10

At that time a Rakshasi called Praghosa 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 most lucky 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.”
23.11-23.14

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 ?”
23.15-23.17

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.”

23.18-23.22

Thus ends the twenty third chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

24. Bullying by the Rakshasis

(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:-
24.1

“Hey Sita, why are you not consenting to the life in Harem which is liked by all beings and which has very special beds? “
24.2

“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.”
24.3

“Accept being the wife of Ravana who enjoys the greatest pleasures in all the three worlds and engage in pleasant love play.” 24. 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.” 24.5

Sita who had eyes similar to the lotus , after hearing the words of Rakshasis . with tear- filled eyes, told the following words:- 24.6

“All the words told by you jointly are against the percepts of the world and are sinful and is not acceptable to me.” 24.7

“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.” 24.8

“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.” 24. 9

“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.” 24. 10-24.12

Those Rakshasis appointed by Ravana, hearing the words of Sita, became livid with anger and uttered the following harsh words and bullied her. 24.13

Hanuman the monkey who was silently hiding atop the Simshuba tree carefully watched Sita and those Rakshasis. 24.14

Those angry women surrounded her who was trembling by fear on all the four sides licked and bit their dry and elongated lips. 24.15

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.” 24.16

Terrorized by the hateful Rakshasis, she who had a pleasant face wiped away her tears and reached the Simshuba tree. 24.17

Surrounded by the Rakshasis that broad eyed Sita drowned in her sorrow reached the Simshuba tree and stood there. 24. 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. 24.19

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: -

24.20

“Madam Sita, you have till now shown that you love your husband sufficiently and doing anything more than this necessary leads to sorrow.” 24.21

“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.” 24.22-24.23

“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 everyone as your husband.” 24.24

“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.” 24.25-24.26

“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.” 24.27

Then A Rakshasi called Vikata who was having stooping breasts became very angry and with fists held up roared and told the following words to Sita. 24.28

“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.” 24.29

“You are not obeying our words which are the only suitable ones to the present circumstances.”

24.30

“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.”

24.31

“Stop those tears and give away your sorrow which is going to cause problems to you.” 24.32

“Leave out this permanent bad feeling and take as your share yourself happiness and love.”

24.33

“Hey Sita, enjoy yourselves by passionate love with the king of Rakshasas. “ 24.34

“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.” 24. 35

“Hey, lady with a pretty eye, along with the king of Rakshasa see many flower gardens and mountain parks.” 24.36

“Hey pretty one, under your control there would be seven thousand ladies to obey you.”

24.37

“Hey princess of Mithila, if you do not act according to my words, I would definitely tear open your heart and eat it.” 24.38

After that a Rakshasi called Chandodhari with cruel looks and rotating a huge spear, told her the following words:- 24.39

“Seeing this lady who was abducted by Ravana, who is having with shaking breasts due to fear and who has doe like eyes, I am getting a great desire.” 24.40

“ It is my wish to bite away and eat her liver. Pancreas, the fleshy part above that, her fleshy bones, heart , intestines, and head.” 24.41

Alas, after that a Rakshasi called Praghosa 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..” 24. 42-24.43

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 type of drinks and several chutneys.” 24.44-24.45

Then a Rakshasi called Surpanaka (lady having very broad nails) told, “ I am in agreement with what Ajamukhi has told us .Go bring wine which makes us forget all sorrows. Let us eat the human flesh and dance in the grounds of Nikumbila.” 24.46-24.47

Terribly bullied thus by all the Rakshasis, Sita who is like a divine lady lost her courage and started crying. 24.48

Thus ends the twenty fourth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

25.The sorrow of Sita

(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. 25. 1

She making wet her broad breasts with the copious tears, was immersed in thought and still did not reach the end of her sorrow. 25. 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. 25.3

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.

25.4

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:- 25.5

“ 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.” 25.6

Alas, that princess of Mithila having been drowned in sorrow, exceeded the limits of sadness and was heartbroken and with heavy breath and cried aloud accompanied by tears. 25.7

“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.” 25.8-25.9

The sorrowing Sita who was like a deva maiden and who was cruelly treated by Ravana, did not find any other alternative. 25. 10

Sita like the strayed deer attacked by wolf, started shivering uncontrollably like her soul was piercing deep inside her body. 25. 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. 25.12

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 , like a fully loaded ship shaken by cyclone in the middle of the sea 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,because I am not able to see Him who is my husband and 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”. 25. 13-25.16

“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.

25.17-25.20

Thus ends the twenty fifth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

26.Sita’s decision to commit 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. 26.1-26.2

“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.” 26.3

“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.” 26. 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.” 26.5

“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.” 26.6

“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.”

26.7

“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?”

26.8

“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.” 26.9

“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?” 26.10

“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.” 26.11

“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?” 26.12

“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.”

26.13

“Why is he, who exterminated fourteen thousand Rakshasas all alone in Janasthana not interested in saving me?” 26.14

“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.” 26.15

“Why is it that Rama who killed that great Rakshasa Viradha in Dandakaranya not freeing me from this custody and taking me back?” 26.16

“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.” 26.17

“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.” 26.18

“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.” 26.19

“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.” 26. 20

“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.” 26.21

“ 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.” 26.22-26.23

“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.” 26.24

“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.” 26.25

“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.” 26.26

“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.” 26. 27

“Within a short time this Lanka is going to loose its luster and very many bad omens are visible even now.” 26. 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.” 26.29

“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.” 26.30

“In this place, I am going to hear soon the wailing of Rakshasis who are sad and pained from every house.” 26.31

“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.” 26. 32-26.33

“The limit of time which has been fixed by this cruel and base Ravana is approaching near.”

26.34

“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.”

26.35

“These flesh eating Rakshasas do not understand what is just action and it is definite that they would fix me for breakfast.”

26.36

“ Without seeing Rama, who has eyes with red corners and who is pleasing to the eye, what can I who am very sorrowful do?”

26.37

“If it happens that any one here, would give me poison, I being without my husband would go and see the God of death.”

26.38

“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.”

26.39

“That valorous elder brother of Lakshmana due to the sorrow because of me, must have left this body and must have reached heaven.”

26. 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.”

26. 41

“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.”

26. 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.”

26.43

“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.”

26.44

“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.”

26.45

“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.?”

26.46

“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?” 26.47

“In this state I wish to die but I do not get a suitable death even in this very sad state.” 26.48

“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.” 26. 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.” 26.50

“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.” 26. 51

Thus ends the twenty sixth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

27.The dream of Trijata

(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. 27.1

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. 27. 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.” 27.3

Seeing the methods of bullying used by them which are not lady like, a very elderly and wise Rakshasi called Trijata^[17] spoke the following words:- 27.4

“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.” 27.5

“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.”

27.6

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.” 27. 7

Once she heard the words emanating from the mouth of Rakshasis ,Trijata started talking to them about her dream. 27.8

“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 traveling in the sky.” 27. 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.” 27.10

“I Saw Rama along with Lakshmana arriving ,riding on a mountain like , four tusked great elephant.” 27. 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.” 27.12

“Then Janaki from that mountain itself climbed on to the neck of the elephant which was looked after by her husband.” 27.13

“Then she rose from the lap of her lotus eyed husband and stated patting the moon and the sun”. 27.14

“Then the elephant ridden by those two princes and the broad eyed Sita came and stood on the sky just above Lanka.” 27.15

“Then accompanied by Sita and Lakshmana, Rama climbed on a chariot drawn by eight pairs of bulls and reached here on his own .” 27.16

“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.” 27. 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.” 27.18-27.20

“Sita arose from there and embraced the pretty, full moon with both her hands and was there as a part of her husband.” 27.21

“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.” 27.22-27.23

“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.” 27.24

“After this Devas accompanied by Gandarwas, sages and Sidhas keeping Lord Brahma in their front saluted Sri Rama.” 27.25

“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.” 27.26

“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[i] on his chest , as the kingdom leading to ultimate deliverance , as somebody who can never be defeated, as some body who is permanent, as somebody who is perennial, as Vishnu the abode of peace and as some one who was glowing greatly.

27.27-27.29

“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.” 27.30

“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[18], drums and conches together made pleasant royal music.” 27. 31

“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 traveling towards the north.” 27.32-27.33

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. 27.34

“That resplendent Sri Rama who cannot be won over either by Devas or asuras or rakshasas or any body else is similar to the fact that heaven cannot be won over by sinners.” 27.35

“Not only this, I saw the head shaved Ravana who had applied oil all over , clothed in red cloths, tipsy being drunk and wearing KaraVira flowers. 27.36

“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.” 27.37

“He wore a red garland and red Thilaka and was traveling to the south riding a chariot dragged by donkey and was drowned in a hole in the mud.” 27.38

“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.” 27.39

“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” 27. 40

“I also saw the king Ravana falling from the donkey with head down wards and stunned by fear and ultimately falling on earth.” 27.41

“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.” 27.42-27.43

“I also saw the very strong Kumbhakarna[19] in there. I also saw all the sons of Ravana applied with oil and head shaved in side there.” 27. 44

“Ravana riding on a pig, Indrajit riding on a crocodile and Kumbhakarna riding on a camel went towards south.” 27. 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 Dndhubhi[20] and honoured by dance and music.” 27.46

“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.” 27.47

“I also saw huge crowds of drunk Rakshasas in blood drenched cloth , wearing blood red garlands along with sound of drums and music.” 27.48

“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.” 27.50

“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.” 27.51-27.52

“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.” 27.53

“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.” 27. 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.” 27.55-27.56

“ 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.” 27. 57

“Hey, Rakshasis, what is the use of hesitating, go and beg the forgiveness of her who has been terrorized.” 27. 58

“All the Rakshasas are going to suffer grave danger from Raghava.” 27. 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.” 27. 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.” 27.61

“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” 27. 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.” 27. 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.” 27.64-27.66

“Not only that, the bird living on the branches with great zest and happiness is making lovely soft sound indicating the safe arrival of some one again and again and appears as if it is helping her by its song.” 27. 67

Thus ends the twenty seventh chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

28. Trying to hang herself by her hair

(After reflecting her sad state of affairs Sita decides to commit suicide by 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. 28.1

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. 28.2

“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.” 28.3

“May be my heart which is devoid of pleasures and filled with sorrow is immortal? Because even at this time it is not breaking in to thousand pieces like the peak of a mountain hit by Vajarayudha.” 28.4

“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[21].” 28.5

“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.” 28.6

“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.”

28.7

“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.” 28.8

“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.” 28.9

“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.” 28.10

“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.” 28.11

“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.” 28.12

“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.” 28.13

“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.” 28.14

“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.” 28. 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.” 28.16

Thus thinking, wailing , trembling and with a dry throat Sita approached a big flowering tree with the thought of Sri Rama in her mind.” 28.17

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. 28.18-28.20

Thus ends the twenty eighth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

29. Seeing of good omens

(Good omens occurs to Sita who was consoled by those omens and gained more confidence)

Good omens approached her who is faultless; who does forever good, who was mentally perturbed and who because of lack of happiness was terribly depressed like the helpless people approaching a generous man. 29. 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. 29.2

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. 29.3

Not only that apart from these two, her left thigh which was round and fat like the elephants trunk throbbled giving initial signals to her of the coming back of Sri Rama. 29.4

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. 29.5

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. 29.6

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. 29.7

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. 29.8

Thus ends the twenty ninth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

30.Thinking about how 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 . 30.1

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. 30.2

"That lady whom thousands and ten thousands monkeys were searching in all directions has been seen by me." 30.3

"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 " 30.4

"I was able to know especially about the rakshasas, the fame of this king of Rakshasas and about this city." 30.5

"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." 30.6

"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 any where nearby." 30.7

"If I go without consoling her ,who has a mind ebbing with sorrow., my going would cause lot of bad results." 30.8

"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." 30.9

"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." 30.10

"This necessary meeting with her cannot be done at present in front of the Rakshasis and how is it possible? I am not able find any solution." 30.11

"I should console her during the remaining part of the night only , for if not she would definitely commit suicide." 30.12

“ 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?” 30.13

“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.” 30.14

“Also If Sugreeva tries to gather an army for the cause of Rama, his coming along with the army would be without any use.” 30.15

“I would continue to be here and wait for a proper time for Rakshasis and at that time I would slowly console her who is steeped in sorrow.” 30.16

“Especially since I am a monkey with a very small stature, at this time I will speak the language of the ordinary men.” 30.17

“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.” 30.18-30.19

“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.” 30. 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.” 30.21

“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.” 30.22

“As soon as she starts shouting, those horrible Rakshasis who are similar to the God of death, would come along with various weapons.” 30. 23

“Then those with wrongly shaped faces, would surround me from all the four sides, and would make efforts to catch and kill me.” 30.24

“Seeing me running and jumping all over the branches and sticks, one after another they would start shivering out of fear.” 30.25

“Not only that, seeing my big form traveling through the forests , those Rakshasis with misshaped faces would start shivering out of fear.” 30.26

“Then those Rakshasis will summon the Rakshasas appointed by the king of Rakshasas in his palace.” 30.27

“They armed with spears, sword and other arms would come and join this crowd creating more fear.” 30. 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.” 30.29

“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.” 30.30

“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.” 30.31

“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.” 30.32

“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 .” 30.33

“If I am killed,, in spite of hard thinking, I am not know of another monkey who can cross this great sea which is one hundred Yojanas broad.” 30.34

“I am definitely capable of killing thousand of Rakshasas fighting alone but I am doubtful whether I would be able to reach the other shore afterwards.” 30.35

“This danger 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.” 30.36

“If I do not see and talk to her, death will happen to Vaidehi and by talking to her this great danger would happen.” 30.37

“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.”

30.38

“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.” 30.39

“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? 30. 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. 30.41

“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.” 30.42

“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.” 30.43-30.44

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. 30.45

Thus ends the thirtieth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

31. Narration of the story of Rama

(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:- 31.1

“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”.

31.2

“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.” 31. 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.” 31. 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.” 31. 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.” 31.6

“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.” 31.7

“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.” 31. 8

“Rama who was hunting in the deep forest killed many Rakshasas who could assume any shape they wanted .” 31. 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.”

31.10

“Rama who was searching the virtuous and innocent Sita in the forest , met a monkey called Sugreeva and became his friend.” 31.11

“Sugreeva took a vow to find out the place where Sita was living and Rama assured him of him being made the king of the country of monkeys.” 31.12

“Because of that, the very strong and great hero Sri Rama killed Vali and gave the country of monkeys to Sugreeva.” 31. 13

“Appointed by Sugreeva , several thousand monkeys who are very attractive are searching for her in all directions.” 31.14

“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.” 31.15

“I as is well known to Raghava , found out that lady of whom I have heard with the specified appearance, with specified colour, with specified glitter” 31.16

After telling thus the great monkey observed silence. 31.17

Janaki after hearing the above words was greatly wonderstruck.. 31. 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. 31.19

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. 31. 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. 31.21

Thus ends the thirty-first chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

32. Sita seeing 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. 32.1

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. 32.2

Maithili wondered greatly and thought like this. 32.3

Seeing the horrible and unusual features of the monkey she thought that it was bad omen and unfortunately started to get worried. 32.4

That fear struck Sita wailed in a pitiable manner and that pretty and good natured Sita muttered "Rama, Rama" and "Lakshmana" often while crying. 32.5

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." 32.6

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 misshapen face and saw him as very thoughtful. 32.7

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. 32.8

"I am seeing in my dream this monkey with a misshapen face, which is agreed upon by the sciences as not boding good. Let good happen to Rama with Lakshmana and my father, the king Janaka." 32.9

"This is not a dream also, because I who has been affected by sorrow and sadness do not sleep at all. I have a parting from Rama who had the face of the full moon and after that I do not have anything pleasant happening to me." 32.10

"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 thought that I am hearing his story." 32.11

32.11

“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.”

32.12

“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.”

32.13

“My salutations are to Indra, Brahaspathi and Brahma.. Let whatever has been told by this monkey come true and let it not be false.”

32.14

Thus ends the thirty-second chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

33.Starting of conversation by Hanuman 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 God of wind 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.

33.1-33.2

“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?”

33.3

“Why are tears flowing from both your eyes like drops of water falling from two lotus flowers?”

33.4

“Hey very good lady, who are you among Asuras, Nagas. Gandharwas. Rakshasas, Yakshas and Kinnaras?”

33.5

“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?”

33.6

“Are you the most holy Star Rohini enshrined with all good characters, who has parted with the moon and fallen down on earth?” 33. 7

“Hey lady who brings only good and who has eyes without any blemish, who are you? 33.8

“He 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?” 33.9

“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?”

33.10

“Because you are crying and you are taking painful breaths and because your feet is touching the earth and because you have taken one lord’s name as your everything. I do not think that you are a deva maiden? “ 33. 11

“From your form and features which I have seen, I think that you are a princess or a queen of a great king.” 33.12

“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.”

33.13

“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.” 33. 14

That daughter of Videha becoming happy because of the praise of Rama thus replied to Hanuman who was standing leaning on a tree. 33. 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.” 33.16

“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..” 33. 17

“I enjoyed 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.” 33.18

“After that in the thirteenth year, the king along with elders ordered the coronation of Rama who belonged to the Ikshuvaku clan.” 33.19

“When arrangements were under progress for the coronation, the queen Kaikeyi told about his promise to her.” 33.20

“If Rama is going to be coronated, I would not eat my food from now, I would not drink either and this is the last day of my life.” 33. 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.” 33.22

“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.” 33.

“Then that old king standing firmly on justice and truth requested with tears, his eldest son Rama for the kingdom.” 33.24

“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.” 33.25

“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.” 33.26

“That famous one then removing his costly robes , sacrificed the kingdom willingly and gave me in the custody of his mother.” 33. 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.” 33. 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.” 33. 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.” 33.30

“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 was a bad soul.” 33. 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.” 33. 32

Thus ends the thirty-third chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

34. Informing about the news of well being of Rama and Lakshmana

(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. 34.1

“Holy lady, I am the emissary of Rama, sent by him here and have come here to inform you about news pertaining to him.” 34.2

“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.” 34.3

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.” 34.4

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? 34.5

“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!” 34.6

She got wonderful confidence in Hanuman whom she has seen face to face. And they with confidence between them started mutual conversation. 34.7

Hearing her words, that monkey chief Hanuman, started going near Sita who was wilting with sorrow. 34.8

The nearer and nearer he approached her, Sita started more and more suspecting him as Ravana. 34.9

“ 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. 34.10

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. 34.11

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. 34.12

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. - 34.13

“If you are indeed Ravana who is bent upon violence, you are causing me intense sorrow and that is not good for you.” 34.14

“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.” 34.15

“Hey Rakshasa, who is personification of passion, you are troubling me who is starving, shivering and in anguish and this is not good.” 34.16

“Or perhaps, what I am doubting about you is not right, for just by looking at you my mind is peaceful.” 34.17

“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.” 34.18-34.19

“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 ?” 34.20

“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?” 34.21

“I do not think that this is a dream that forebodes good for good would not happen by seeing a monkey in a dream. And I have received only good news.” 34.22

“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.” 34.23

“No, this is not madness or mental state created by madness, for I am clearly recognizing myself and this as a monkey.” 34.24

Analyzing in various ways thus about the strengths of her various thoughts, she concluded that the monkey as indeed the king of Rakshasas who can assume any form he wanted. 34.25

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. 34.26

Hanuman the Son of God of wind, understanding her sorrow started pleasing her by words, which were sweet to her ears. 34.27

“He is resplendent like the sun god, pleasing to the world like the moon god and a king to all the world like Lord Khubera. “ 34.28

“He is one with great fame, one who has extreme valor like Maha Vishnu and one who tells sweet truth like Lord Bruhaspathi.” 34.29

“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.” 34. 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.” 34.31-34.32

“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.”

34.33-34.34

“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.” 34.35

“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.” 34.36

“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.” 34.37

“You are soon going to see Rama, the very strong Lakshmana and Sugreeva with immeasurable power surrounded by crores of monkeys.” 34.38

“I who have crossed the great ocean and reached in the city of Lanka am named as Hanuman and am the minister of Sugreeva.” 34.39

“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.” 34.40

“Hey lady, I am not what you think .Leave out this doubt and please keep faith in me.” 34.41

Thus ends the thirty-fourth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

35. Description of the body parts of Rama and Lakshmana.

(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. 35.1

“Where did you get to know of Lord Rama? How do you know Lakshmana? How did the friendship between men and monkeys develop?” 35.2-35.3

“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.” 35. 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.” 35.5

Thus requested by Vaidehi, Hanuman the son of Wind God, started telling in detail about Rama.

35.6

“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.” 35.7-35.8

“Hey daughter of Janaka, Rama has eyes like the lotus leaf, he steals the mind of all beings, and he was born with beauty and pity.” 35. 9

“He is equal to Sun in the resplendency, equal to earth in his patience, equal to Bruhaspathi in wisdom, and equal to Indra in fame.” 35.10

“He is the protector of animals, protector of his own people, protector of beliefs and just action and killer of his enemies.” 35. 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.” 35.12

“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.”

35.13

“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.” 35.14

“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.” 35. 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.” 35.16

“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.” 35.17

“Three of his are firm (chest, wrist and fist), three of his are long(eye brows, hands and Andas[22]) 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 penis) and three of his are having a regal look(sound, stride and overall looks) 35.18

“He has three folds in his belly and neck, three of his are depressed(breasts, nipples and lines on his feet), four of his are short(neck, penis, back side and knee joint), he has three whorls 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)” 35. 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, penis, fingers and legs) .” 35.20

“He has ten organs like lotus flower(Face, mouth, eyes, tongue, lips, cheek bones, breast, 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, penis and knowledge)and he observes three aspects of life(charity, wealth and passion) , three times a day(morning, noon and evening)” 35.21

“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.” 35.22

“Sumithra ’s son Lakshmana who is his younger mother’s son and also one who cannot be defeated by anybody and is equal to him in affection and features.” 35.23

“Those two great men , who were going round and round the world with the intention of finding you out, were seen by us.” 35.24

“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.”

35.25-35.26

“We a few people , served Sugreeva who was truthful, who was driven out by his brother and who was the king of monkeys.”

35.27

“While things were like this, those two wearing the bark of the trees and holding huge bows neared the Rishya Mooka Mountains.”

35.28

“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.”

35.29

“Then that monkey chief sitting on the peak of the mountain immediately sent me as an emissary to those heroes.”

35.30

“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.”

35.31

“Understanding the situation and getting pleased , those two rode on my back and were brought to the place of Sugreeva.”

35.32

“Both of them were introduced to the great soul , Sugreeva and by mutual conversation both of them developed faith in each other.”

35.33

“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.”

35.34

“Because of that that elder brother of Lakshmana , consoled Sugreeva who was driven out by his elder brother and a great hero, Bali because of a woman.”

35.35

“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.”

35.36

“Hearing the words of Lakshmana, that monkey chief became dull similar to the Sun affected by Rahu and Kethu during eclipse.”

35.37

“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.”

35.38-35.39

“When Rama was benumbed by sorrow, we gave him those ornaments which fell down and broke with tingling sound”

35.40

“Your husband who is like a God, kept those very pretty ornaments on his lap and wept several times.” 35.41

“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.” 35.42

“Drowned by his sorrow, he lay down silently and I using several words of consolation with great difficulty made him stand up.” 35.43

“That 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.” 35.44

“Hey holy lady, that Raghava because he was not able to see you, internally burns like a volcano burning in huge fire.” 35.45

“Because of you he was sleepless and worries and thoughts also were burning that Raghava like the fire burns the fire place.” 35.46

“He was shattered because of the sorrow in not being able to see you like a huge mountain was shattered by an earth quake.” 35.47

“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.” 35.48

“Hey daughter of Janaka, that Raghava who is a lion among men, is going to kill Ravana along with all his relations soon.” 35.49

“That time Rama and Sugreeva together signed a treaty for killing Bali and undertaking a thorough search for you.” 35.50

“Because of that Bali was killed by those two princes in a war near Kishkinda.” 35.51

“Sri Rama killed Bali by his valor and after that appointed Sugreeva as the king to all monkeys and bears.” 35.52

“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.” 35.53

“Once Sugreeva got his kingdom back, he sent the very powerful monkey chiefs for searching for you in all the ten directions.” 35.54

“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.” 35.55

“From then onwards, we as well as the other monkey groups, interested in carrying out the orders of Sugreeva, traveled throughout the world in search of you.” 35.56

“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.” 35. 57

“We spent several nights on the Vindhya Mountains without getting any result and as a result became very sad.” 35.58

“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.” 35.59

“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.” 35.60

“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.” 35. 61- 35.62

“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.” 35.63

“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.” 35.64

“Hey, monkey chiefs, who defeated and killed my younger brother Jatayu and where was it done? I am interested in knowing it from you.” 35. 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.” 35.66

“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.” 35.67

“Hearing the happy tidings from Sampathi, we all , who were led by Angadha started from there.” 35.68

“Those monkeys with the extreme exuberance for locating you , happily and without any thought reached the northern shore of the great ocean.” 35.69

“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 .”

35.70

“Then I after seeing the sea, removed the fear from the minds of those very sad monkeys and crossed the one hundred yojanas.” 35.71

“Within a night I searched all over Lanka filled with Rakshasas, saw Ravana and needless to say, also you who is filled with sorrow..” 35.72

“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.” 35.73

“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.” 35.74

“ 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.” 35.75

“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.” 35.76

“I who can assume any shape I want, with a deep wish to find out the path that you have traveled and who can travel any where without any help have reached this southern side.”

35.77

“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.” 35.78

“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.” 35.79

“That great hero Raghava, is going to exterminate Ravana along with his friends and relatives and is going to take you back.” 35.80

“Hey, Vaidehi, Malyavan is the most holy among the mountains and from this mountain , a monkey called Kesari reached the mountains of Gokarna.” 35. 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” 35.82

“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.” 35. 83

“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.” 35. 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. 35.85

That Janaki having attained immense happiness and due to extreme happiness shed happy tears from her eyes, which had curved eyelids. 35. 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. 35.87

She decided without any doubt that indeed it is Hanuman for there was no other reason to decide otherwise. At that Hanuman seeing the holy lady with friendly eyes, told the following:-

35.88

“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? 35.89

“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.”

35.90

Thus ends the thirty-fifth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

[\[21\]](#) Twice born

36. Presentation of the ring

(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 her anything 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. 36.1

“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.”

36.2-36.3

After telling like this he presented the signet ring to Sita.

36.4

That Sita after receiving the ornament of the hand of Rama examined it closely and became as happy as if she saw her husband in person.

36.5

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.

36.6

“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.”

36.7

“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. “

36.8

“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.”

36.9

“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.”

36.10

“That matchless Hero Rama would not send an emissary, without knowing his valor and without examining him especially to me.”

36.11

“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.”

36.12

“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.”

36.14

“I think that Rama is not mentally upset and would do what remains to be done now without being affected by sorrow.”

36. 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.”

36.16

“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.”

36. 17

“I believe that he is being visited by his friends, he is hospitable towards them and he is respected by them.”

36.18

“I believe that Rama who is the son of an emperor is praying Gods for blessing and has faith in the fact that physical effort is God’s blessing.”

36.19

“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.”

36.20

“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.”

36.21

“I believe that he gets news about Kausalya and Sumithra frequently and that he gets news about Bharatha also.”

36.22

“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.”

36.23

“I believe that Bharatha would send one great Akshouhini army protected by ministers for the sake of me.”

36.24

(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.”

36.25

“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.”

36.26

“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.”

36.27

“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.”

36.28

“ 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.” 36. 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.”

36.30

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. 36. 31

That great hero Hanuman hearing the words of Sita, keeping his hands in salutations over his head told the following words. 36.32

“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. 36. 33

“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.” 36.34

“That Kakustha is going to freeze the ocean which cannot be moved and going to make Lanka devoid of Rakshasas.” 36.35

“If the god of death or Asuras along with Devas are going to block his way, he would kill them immediately.” 36.36

“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” 36.37

“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.” 36.38-36.39

“Hey, Vaidehi, you are going to see immediately Rama who is on Prasravana mountain and who resembles Indra on Naga Prashta[24] in heaven.” 36.40

“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).” 36. 41

“ 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.” 36.42

“That Rama due to extreme love is always drowned in sorrow and is always thoughtful and does not know any other thing.” 36. 43

“That great man , Rama is always without sleep and even if he is asleep wakes up immediately muttering sweetly “ Hey Sita”””. 36.44

“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”””. 36.45

“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.” 36.46

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. 36.47

Thus ends the thirty sixth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

37. Hanuman showing his 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 wonderstruck 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 she has never touched 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. 37.1

“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.” 37.2

“Though full of complete riches or very horrible sorrow, man is tied and dragged by the effects of actions his previous birth , similar to being tied and dragged by a rope.” 37. 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.”

37.4

“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.” 37.5

“When is my lord going to kill Rakshasas, kill Ravana, destroy Lanka and see me? 37.6

“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.”” 37.7

“This is the tenth month in the period set for me to be alive by Ravana and the remaining period is only two months.” 37.8

“Ravana has been told about returning me back to Rama to the best of his ability by his brother Vibishana by good and sweet words but his brain does not accept it as proper.” 37.9

“Ravana does not like to return me back because, he is caught in the web of time and is being searched by death.” 37.10

“Hey monkey, this has been told to me on great detail personally by Anala, the eldest daughter of Vibishana who has sent here by her own mother.” 37.11

“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.” 37.12

“Hey monkey In Rama there is a great combination of enthusiasm, masculinity, strength, mercy, gratefulness, chivalry and fame.” 37.13

“Which enemy will not shiver in fear of him who alone without the help of his brother killed fourteen thousand rakshasas in Janasthana?” 37.14

“That great man is one who cannot be shaken by sorrow and I know him like Indra’s wife knows Indra well.” 37.15

“Hey, monkey, Rama who is the sun with net of arrows as his rays would soon dry the water which is full of Rakshasas.” 37.16

“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.” 37.17

“Sri Rama is going to reach here along with the army of monkeys and bears as soon as he hears my words.” 37.18

“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.” 37.19

“ 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.” 37.20

“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” 37. 21

“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 .”

37.22-37.23

“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 sea and the ocean .” 37.24-37.25

“No body who lives in Lanka, have the strength to follow my speed , when I take you and travel fast. Oh holy lady.” 37.26

“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 please to see.” 37.27

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.

37.28

“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.” 37. 29

“Hey Chief of monkeys, how do you propose to take me from her to the presence of my husband with the frail body of yours?” 37. 30

That wonderful hero and son of wind God Hanuman, after knowing the opinion of Sita thought about her apprehension as follows. 37.31

“This black eyed damsel Vaidehi does not about my inborn strength or fame. Let her see my that aspect which I can assume at will that will impress her.” 37. 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. 37.33

That great hero and monkey chief to show Sita his real form jumped far away from the tree and assumed his mega form. 37.34

That monkey chief standing before Sita became equal the Meru and Mandhara mountains and shined like the raging fire. 37.35

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. 37.36

“I have sufficient strength to carry this city of Lanka along with its mountains, forests , buildings, spires , towers and also its chief.” 37.37

“So, Hey Vaidehi, make your brain stable, leave out all doubts. Hey lady and make Rama along with Lakshmana devoid of all sorrows.” 37.38

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. 37.39

“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 the fire God.” 37.40

“Hey chief of monkeys , how can an ordinary being have the strength to reach this unthinkable beach and this city?” 37. 41

“I can visualize your great strength by which you can carry me back but the great ones but we have to also consider the certain and speedy completion of his duty of the great one .” 37.42

“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.” 37.43

“I may perhaps fall down because of trembling induced by fear from your back when you are traveling in the sky far -far above the ocean.” 37. 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.” 37.45

“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.” 37. 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.” 37.47

“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.” 37.48

“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?” 37.49

“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.” 37.50

“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.” 37.51

“Otherwise also when you are fighting with lot of difficulty, I may fall down and those sinner Rakshasas would take me away.” 37.52

“Perhaps they may snatch me from your hands or even perhaps kill me for in war victory or defeat is never certain.” 37.53

“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.” 37.54

“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.” 37.55

“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.” 37.56

“Would it not be better if Lord Rama also comes with you?” 37.57

“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.” 37.58

“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.” 37.59

“Hey greatest of all monkeys, having observed chastity as my ideal, I never had at any time, any desire to even touch another male.” 37.60

“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.” 37.61

“It would be proper for Rama, if he kills the ten headed Rakshasa along with his relatives and takes me along with him.” 37.62

“I have heard nay 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.” 37.63

“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.” 37.64

“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.” 37.65

“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 forever thinking about Rama, happy.” 37. 66

Thus ends the thirty seventh chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

38. Giving of Choodamani- hair brooch

(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 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. 38.1

“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.”

38.2

“Because the character of ladies is not capable to cross the ocean of one hundred yojanas broad , making me as a vehicle.” 38.3

“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?” 38.4-38.5

“Hey holy lady, whatever you have told and did in front of me , all those things would be informed immediately to Rama.” 38. 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.” 38. 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.” 38.8

“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.” 38.9

“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.” 38.10

Thus told by Hanuman that Sita who was like a divine lady started slowly telling the following with words mingled with tears. 38.1

“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.”” 38.12-38.14

“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 .” 38.15

“But that flesh eating crow desiring for food did not leave the meat and went on attacking me and remained around there.” 38.16

“I got angry with the bird and when I removed my dress belt , my dress got unloosened and in that state I was seen by you.” 38.17

“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.” 38.18-38.19

“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.” 38.20

“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.” 38.21

“That crow seeing me completely recovered due to my sleep on the lap of Rama suddenly came near me and wounded my breasts.” 38.22

“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.” 38.23

“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.” 38.24

“That great one seeing that my breasts were wounded became very angry and hissing like a serpent asked as follows.” 38.25

“Hey lady who has thighs like the trunk of an elephant, who inflicted that wound on your breasts and who is playing with the very angry five headed snake?” 38.26

“Seeing all round he saw just opposite to me that crow whose sharp nails are coated with blood.” 38. 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.” 38.28

“That great one who was foremost among the intelligent with rotating angry eyes due to the crow , took a very cruel decision.” 38. 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.: 38.30

“He then sent the burning Durbha towards the crow. What to say, from that time that Durbha started chasing the crow in the sky.” 38.31

“At that time that crow which was chased went in search of protectors all over the world and what to say visited several places.” 38. 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.” 38. 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.” 38.34

“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?” “ 38.35

“It said, “If it is so , let it take away my right eye.” And that arrow took away the right eye of the crow.” 38.36

“It saved itself by sacrificing its right eye and from that time the fact that crows have only one eye became well known.” 38.37

“It offered salutations to Rama and the king Dasaratha and being permitted to depart by that hero , it went to its home.” 38.38

“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?” 38. 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)

“

38.40

“I have heard only from you that the greatest Dharma(just action) is to remove the sorrow of others

“

38.41

“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.”

38.42

“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.”

38.43

“There are no Nagas nor Gandarwas nor Asuras nor Marutganas who have sufficient strength to face a war with Rama.”

38.44

“If that great hero has at least slightest belief in me why is he not destroying the Rakshasas with his arrows.”

38.45

“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.”

38.46

“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?”

38.47

“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.”

38. 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.

38.49

“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.”

38.50

“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.”

38.51

“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.” 38.52

“Hey broad eyed lady, Raghava is going to kill the cruel Ravana along with his relatives and take you back to his own city.” 38.53

“Please tell me those words which should be told to Raghava, the indomitable Lakshmana, the great hero Sugreeva and the assembled monkeys.” 38.54

Thus told by Hanuman that goddess like Sita who has wilted by sorrow thus replied to Hanuman, the monkey. 38.55

“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.” 38.56

“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.” 38. 57-38.59

“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.” 38.60

“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.” 38. 61-38.62

“That hero seeing whom Rama did not even remember his father is fully capable of completing any job entrusted to him.” 38.63

“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.” 38.64

“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.” 38.65

“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.” 38.66

“I am telling on oath, hey son of Dasaratha, I would be alive for one more moth and afterwards I would not be alive.” 38.67

“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.” 38.68

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.” 38

That hero Hanuman received that Jewel made of pearls from Sita and put it on his fingers and that ornament fitted to his fingers. 38.70

After wearing that pearl jewel he saluted Sita and circumbulated her and stood near silently with folded hands. 38.71

Being present there only bodily. That Hanuman because of the great joy in seeing Sita mentally traveled to the place of Rama. 38.72

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. 38.73

Thus ends the thirty eighth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

39. Hanuman Consoling Sita

(Sita tells him about her complete faith in him. She also is 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.” 39.1

“As soon as that hero Rama sees this hair brooch he would remember the three people viz. me, my mother and King Dasaratha.” 39. 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.” 39.3

“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.” 39. 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. 39. 5

Sita understanding that the monkey has started his journey back, told the following with wet eye lids and shaking voice. 39. 6

“Hey Hanuman , inform about my welfare to Rama and Lakshmana who are non separable.”

39.7

“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.” 39.8

“You please try to do everything so that the great Hero Rama would pull me out of this lake of sorrow.” 39.9

“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.” 39. 10

“After hearing the happy tidings that you will inform , the son of Dasaratha ’s effort in attaining me would become permanent and intense.” 39. 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.” 39.12

After hearing the above words of Sita, that monkey chief Hanuman with folded hands over his head replied as follows. 39. 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.”

39.14 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.” 39.15

“Specially for your sake he is capable of defeating in war the Sun, the Fire God and the God of death all alone.” 39.16

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.” 39.17

Janaki after hearing the timely , wise and firm words of Hanuman respect him and told him the following words. 39.18

Sita clearly understanding the words of Hanuman were told because of his intense devotion to his master and due to the liking she got because of that and told the following words to Hanuman was about to leave. 39.19

“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.” 39.20

“Hey monkey by your being near to me the great sorrow of the ill fated me would get consolation for at least some time.” 39.21

“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.” 39.22

“Hey monkey, the sorrow in not seeing you would increase a lot and would make me who has been slightly consoled more sorrowful.” 39.23

“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.” 39.24

“How will that army of monkeys and bears cross this great ocean? How will the two sons of Dasaratha do it?” 39.25

“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.” 39.26

“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?” 39.27

“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.” 39.28

“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.” 39.29

“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.” 39.30

“So please try do all actions which are matching to the valour and as per the wishes of that great soul who is war hero.” 39.31

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. 39.32

“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.” 39.33

“Hey Vaidehi, he is going to come immediately surrounded by crores of monkeys with an intention of destroying Rakshasas.” 39.34

“Those monkeys who are under his order are valorous, truthful, very strong and people who achieve what is in their mind.” 39.35

“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.” 39.36

“They who are very powerful and capable of traveling as per the wind currents have gone round the world with its mountains and oceans several times.” 39.37

“In the court of Sugreeva there are many more monkeys greater or equal to me. There are none there who are inferior to me.” 39.38

“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.” 39.39

“So do not be sad. Let your sorrow be removed. The monkey soldiers would reach Lanka in one jump.” 39.40

“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.” 39.41

“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.”

39.42

“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.” 39.43

“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.” 39.44

“When this chief of Rakshasa is killed along with his sons, ministers and relatives, you would join Rama like Rohini joins Chandra.” 39.45

“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.” 39.46

That Hanuman who is the son of Wind God thus consoled Vaidehi and with an intention of the journey spoke further to Vaidehi. 39.47

“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.” 39.48

“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

.”

“That Rama pained iraw spots by the very strong arrow called love does not know any pleasures like the elephant attacked by lions.” 39.51

“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.” 39.52

“Who is there greater than Rama and equal to Lakshmana? Those two brothers who are like fire and wind are your protectors.” 39. 53

“Hey, holy lady you need not live for a long time in this horrible country which is peopled by crowds of Rakshasas . There is not much time left for your Lord’s arrival.. Please be patient till I reach back.” 39.54

Thus ends the thirty ninth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

40. Giving leave for Hanuman to depart

(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. 40. 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.” 40.2

“Please take mercy on me and do suitable steps so that I who is terribly tired because of sorrow can fulfill my wish and be able to touch the greatest among men.” 40.3

“Hey best among the group of monkeys, after informing as a sign the fact that due to anger he send a graa to remove one eye of the crow, please also tell Rama the following.” 40. 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.” 40.5

“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?” 40.6

“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.”
40.7

“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.” 40. 8-40.9

“I was tolerating sorrow which cannot be borne and heart breaking words of cruel Rakshasis for your sake.” 40.10

“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.” 40.11-40.12

“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.” 40.13

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. 40.14

“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.” 40.15

“Hey queen among ladies, I have been fortunate in seeing you and so this is not the time for sorrow for you would be seeing the end of sorrow immediately.” 40. 16

“Those two blessed princes who are lion among men, with the anxiety to see you are going to turn Lanka in to ashes.” 40. 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.” 40.18

“Hey lady without blemishes. Suppose you have some more memento which would make Rama remember his love , please give it to me.” 40.19

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 my ornament of hair, Rama would consider your words as believable.” 40.20

That monkey chief Hanuman understanding that it is a great ornament, after saluting her by his head, waited for his time to depart. 40.21

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. 40.22

“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.” 40.23

“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.” 40.24

That monkey having been recognized as an emissary by the princess, having completed the job he intended, and very happy because of that, and understanding that very little is left to be done, reached the northern direction mentally. 40.25

Thus ends the fortieth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

41.Destruction of Asoka forest

(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. 41. 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.” 41.2

“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.” 41. 3

“In this case there is no other option apart from fight for if by war some of the Rakshasa die other Rakshasas would become soft.” 41.4

“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.” 41.5

“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.” 41.6

“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.” 41.7

“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.” 41.8

“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.” 41.9

“ 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.” 41.10

“Like the fire destroying dried wood I should destroy this and once it is destroyed the ten headed one would become very angry.” 41.11

“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 n to a big war.” 41.12

“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.” 41.13

That son of god of wind exuding with great power then became agitated like wind and by the speed of his great thighs started breaking the trees. 41. 14

That heroic Hanuman then destroyed that private ladies garden which was full of several exuberant birds and several trees. 41.15

That garden with the broken trees, filled up fountains and powdered peaks became a place one would not like to see. 41.16

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. 41.17

Those climbing plants with the broken fences looked like women trembling out of fear. 41.18

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. 41.19

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. 41.20

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. 41.21

Thus ends the forty first chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

42. Killing of the Rakshasa Kinkaras

(Rakshasis enquire with Sita about Hanuman but she refuses to tell any thing 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 Lanka were fear struck. 42.1

The animals and birds which were running made horrible noise and because of that bad omens happened to the Rakshasas. 42.2

That time those bad looking Rakshasis lost their sleep and saw the garden which was destroyed as well as the great monkey hero. 42.3

Hanuman who was very courageous, who was very strong and who had bid arms seeing them assumed a very big form so that the Rakshasis become afraid. 42.4

Then those Rakshasis seeing that the monkey was very strong and having a very big body asked the daughter of Janaka as follows. 42.5

“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?”

42.6

“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.” 42.7

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?” 42. 8

“You yourself should understand 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.” 42.9

“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 also am afraid in his case.” 10

Hearing the words of Vaidehi the Rakshasis were aghast and some ran hurriedly and some went to meet Ravana to inform him. 42.11

Those ugly faced Rakshasis started describing about the monkey, who can take different forms, in front of Ravana. 42.12

“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.” 42.13

“That doe eyed Sita who is the daughter of Janaka did not like to tell about him to us, in spite of our enquiring in various ways.” 42.14

“Is he an emissary of Indra? Is he an emissary of Kubhera? Is it possible that he has been send by Rama to search Sita?” 42.15

“Your forest of the harem, which is surprisingly pretty and thus a stealer of hearts, and which is filled with many animals was completely destroyed by it.” 42.16

“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.” 42.17

“ Has it been done to protect Janaki or has it been done because he became tired, we do not know. But where is tiresomeness to that monkey and the fact is she has been saved by the monkey.

“ 42.18

“That luxuriously growing Simshuba tree alone below which she sits of her own accord has been left without touching by that monkey.” 42.19

“Kindly be pleased to accord a severe punishment to that terrible one which talked with Sita and which destroyed the forest.” 42. 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?” 42.21

Hearing the words of the Rakshasis, Ravana the king of Rakshasas , rolled his eyes in anger and burnt like the sacrificial fire. 42.22

From the two eyes of the angry one tears dropped as if oil drops mixed with flames dropped from two lit lamps. 42. 23

That shining one gave order to destroy the pride of Hanuman to Rakshasa called Kinkara who are similar to him and are valorous. 42.24

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".

42.25-42.26

They moved very fast and reached the monkey who was sitting on the tower and waiting and opposed him like insects oppose the fire. 42.27

They hit the monkey chief with strange maces, gold bordered pestles and arrows similar to the sun. 42.28

They holding spears and Thomara stood strongly surrounding Hanuman armed with thorn sticks, long spears and tridents. 42.29

The mountain like Hanuman with immeasurable power beat his tail on the floor and made war like sound. 42.30

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. 42.31

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. 42.32

"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. 42.33

"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." 42.34

"Even thousands of Ravana cannot face me who fights wars with stones and trees and hits in thousand ways." 42.35

"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." 42. 36

Because of his loud announcement those Rakshasas became fear struck and they saw Hanuman high above like the dark clouds in the sky. 42.37

Those Rakshasa became bold by thinking about the order of their lord and beat Hanuman using different type of weapons from different directions. 42.38

That very valorous Hanuman was surrounded by those heroes in all the four directions. He took huge iron rod the tower and using the same iron rod killed those Rakshasas. 42.39

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. 42.40

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. 42. 41

Then some of the Rakshasas who were far away from the danger informed Ravana about the killing of all Kinkaras. 42.42

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. 42.43

Thus ends the forty second chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

43,Heralding the victory of Sugreeva

(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. 43.1

“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 , on the jumped and climbed on the great stage which was as tall as the peaks of Meru mountain. 43.2-43.3

That monkey chief Hanuman in spite of having climbed on the mountain like stage was as lustrous like another rising sun. 43.4

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.

43.5

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. 43.6

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. 43.7

"Victory to the great archer Rama and Lakshmana who is very strong. Also victory to the king Sugreeva who is protected by Raghava." 43.8

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." 43.9

"Fighting with stones and trees in the battle field , for me even thousands of Ravana are not equivalent enemies." 43. 10

"Even while all the Rakshasa are staring , I would create turmoil in Lanka , salute Mythili and return back after fulfilling my desire." 43.11

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. 43.12

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 , axes.

43.13

They beat the monkey chief with several types of maces, gold edged pestles and thunder like arrows. 43.14

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.

43.15-43.16

That Hanuman who was the son of wind-god and who was 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. 43.17-43.18

Seeing the stage which has caught fire that monkey chief rotated that pillar still faster in several ways. 43.19

Similar to Indra killing Asuras by his Vajrayudha he killed several Rakshasas and becoming very pleased he heralded victory as follows. 43.20

“We as well as 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.” 43.21-43.22

“Some of them are as strong as ten elephants, some ten times more powerful than that and some as powerful as thousand elephants.” 43.23

“Some of them are as strong as the tide of great flood and some ten times more powerful Some of them are as strong as Garuda and some of them as strong as wind.” 43.24

“There are also some monkey chiefs among them whose strength is immeasurable.” 43.25

“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.” 43.26

“Having sought the enmity of the great one belonging to the Ikshuvaku clan , this city of Lanka will not be there, nor you will be there and nor Ravana.” 43.27

Thus ends the forty third chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

44. Killing of Jambu Mali

(The very 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. 44.1

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. 44.2-44.5

The royal twang made by his bow suddenly filled all sides and the sky. 44.6

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". 44.7

Hanuman seeing him in his front, coming forward riding in a chariot drawn by zebras, Hanuman became happy and roared like a lion. 44.8

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. 44.9

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. 44.10

That red face of Hanuman pierced by the arrows looked like a red hibiscus flower opened by the rays of the autumn sun. 44.11

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. 44.12

That great monkey being wounded by the arrows of Rakshasa became very angry. 44.13

Then the great soldier Hanuman saw a very broad and big stone near by and he uprooted it and threw it with great force. 44.14

The Rakshasa became angry and destroyed it using ten arrows. 44.15

That very powerful and great hero Hanuman seeing that his effort was wasted uprooted a huge Sala tree and started rotating it. 44.16

Seeing that the monkey rotating the Sala tree as a strong one, that very strong Jambumali sent several arrows at him. 44.17

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. 44.18

Wounded all over the body by those arrows, Hanuman became very angry and took the same pestle and started rotating it. 44.19

That very fast and very strong Hanuman rotated the pestle with great speed and beat at the broad chest of Jambumali. 44.20

Because of this his head disappeared and so did his arms, knees, bows, chariot and horses. His arrows also disappeared. 44.21

Beat strongly by Hanuman, that great warrior Jambumali after loosing his limbs and ornaments fell dead on the earth. 44. 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. 44.23

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. 44.24

Thus ends the forty fourth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

45.Killing of the seven ministers sons

(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 tongued fire, who were very strong, who has leaned 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 were holding bows made of molten gold which appeared as if they were lightning and made sounds from them.

45.1-45.4

Their mothers , relations and friends , knowing that Kinkaras have been killed ,were terribly upset because of sorrow. 45.5

Each of them competing with each other to be in the front and wearing ornaments made of gold prepared themselves for was and neared Hanuman sitting near the gate. 45.6

Those cloud like Rakshasas coming with the thundering sound of chariots, send rains of arrows like thick clouds. 45.7

At that time Hanuman covered by the raining arrows looked like a mountain hidden by rain.

45.8

The fast moving monkey rose and traveled in the clear sky and wasted the arrows as well as the speeding chariots. 45.9

That hero playing in the sky with those great archers appeared as if he was god of wind in the cloud filled sky. 45.10

That heroic Hanuman by making horror stricken sound made that great army shiver and soon showed his valor against that army. 45.11

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. 45.12-45.13

When they fell on the earth after they were killed the entire army full of fear ran in ten different directions. 45.14

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. 45.15

Then by the blood shed every where on the way rivers of blood were noticed and the entire Lanka cried heartbroken with several sounds. 45.16

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. 45.17

Thus ends the forty fifth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

46.Killing of the five army-commanders

(Ravana who was perturbed send his five army army-commander advising them to be careful to catch and bring Hanuman. He told them that he knew several warrior monkeys but none of them equaled this monkey in prowess. Those five army-army-commanders along with their army was 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. 46.1

That ten headed one, facing the five army-army-commanders Virupaksha, Yupaksha , Praghasa, Durdhara the Rakshasa and Basakarna , who were all greatly learned in the art of war, who had enthusiasm in biding and bringing Hanuman, who had the speed of wind in their war, ordered as follows:- 46.2-46.3

He told, "Hey, Army-commanders, You please start along with a huge army accompanied by horses, chariots, elephants. Let that monkey be punished." 46. 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." 46.5

"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." 46. 6

"When all of you join together with me, Nagas, Yakshas, Gandarwas, Devas, Asuras and Sages have been defeated." 46.7

"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." 46.8

"Do not make a poor estimate of that Monkey who is very heroic a. 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 and nor the power to assume any form." 46. 9-46.11

"I think it is a very great devil which has assumed the shape of monkey. You have lot of effort and stop its jumping." 46.12

"All people among Devas, Asuras an men including Indra cannot stand before you in war. This is definitely true." 46.13

"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." 46.14

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, and other army armed with several types of weapons . 46.15-46.16

Then those warriors saw that great monkey who was shining like the rising sun with its natural rays. 46.17

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. 46.18-46.19

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, 46.20

Hurt by the five piercing arrows, he rose in the sky with a roar which could be heard in all the ten directions. 46.21

Then the very strong and great warrior Durdhara who was sitting in a chariot and who had connected arrows in his bow neared continuously shooting very sharp arrows at him. 46.22

That monkey approached him who was raining arrows from the sky, like the wind at the end of rainy season nears the raining cloud. 46.23

Then that clever son of wind-god , who was attacked by Durdhara, increased in size more than before and roared with a huge sound. 46.24

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. 46.25

Then that Durdhara left his chariot with eight dead horses and whose axle was broken and fell out lifeless. 46.26

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. 46.27

Those two who were raising very fast in the clear sky hit the Big handed monkey who was standing , with horned maces. 46.28

He who was very strong and equal in valour to Garuda , became very angry and after clearing them away jumped on the earth. 46.29

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. 46.30

Then Prghasa seeing that the strong monkey has killed all the three of them , opposed the monkey with great anger and force. 46.31

The great hero Bhasakarna from one side took a spear and became very angry at the unperturbed and famous monkey chief. 46.32

Bhasakarna pierced the great monkey by his spear and Prghasa pierced him with a long handed sharp spear. 46.33

That monkey wounded by those two was angry with all his hair getting blood soaked and looked like the shining young sun. 46.34

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. 46.35

After killing those five army army-commanders , then destroyed their remaining army. 46.36

Like the thousand eyed Indra opposing the rakshasas that monkey killed horses by horses, elephants by elephants , soldiers by soldiers and chariots by chariots. 46.37

Covered fully by the dead elephants , dead horses , axle broken big chariots and dead Rakshasas , the earth became path less. 46.38

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.

46.39

Thus ends the forty sixth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

47. Killing of Aksha Kumara

(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.

47.1

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.

47.2

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. 47.3

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.

47.4-47.6

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.

47.7

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 born because of wonder, raised his head and looked at the monkey with respect.

47.8

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.

47.9

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.

47.10

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.

47.11

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.

47.12

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.

47.13

Then that hero who knew how to find proper aim, how to place the arrows on the bow and how to send them send 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.

47.14

That Hanuman not in the least affected by those arrows send 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.

47.15

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. 47.16

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. 47.17

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. 47.18

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. 47. 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. 47.20.

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. 47.21

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. 47.22

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 traveled in the sky and was in the path of the sky like the wind. 47.23

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. 47.24

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. 47.25

“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.” 47. 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.” 47. 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.”

47.28

“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. “ 47.29

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. 47.30

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. 47.31

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. 47.32

That great hero and the great charioter 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. 47. 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. 47.34

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. 47.35

Because of the son of wind 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. 47. 36

Felling him on the earth, that great monkey created great fear to the king of Rakshasas. 47.37

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. 47.38

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. 47.39

Thus ends the forty seventh chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

48.Tying of Hanuman by Brahmasthra.

(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 makes 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. 48.1

“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.” 48. 2

“Neither Asuras, nor devas, nor those who are helped by Indra are capable of facing the power of your arrows in war.” 48. 3

“There is no one who does not get tired in 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.”

48.4

“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.” 48.5

“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.” 48. 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.”

48.7-48.8

“Hey, killer of enemies, I do not definitely have the faith that I have you in them.” 48.9

“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.” 48.10

“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.”

48.11

“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 near 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.” 48. 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.” 48.13

“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.” 48.14

“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.” 48.15

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).

48.16

After a respectful farewell by his own friends and with interest in war, Indrajit with an intention to be careful decided to depart. 48.17

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. 48.18

That Indrajit who was equal to Indra then climbed in to a chariot capable of traveling 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. 48.19

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. 48.20

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. 48.21

Indrajit who was an expert in war went near Hanuman carrying his bow and very sharp arrows.

48.22

When he was going with a bow and with interest in war all the directions rattled and wild animals made various types of sounds. 48.23

During this time Nagas, Yakshas, Sages and Sidhas who traveled in the sky assembled there, besides the several species of birds hid the sky completely and shouted loudly. 48.24

That monkey seeing Indrajit coming fast riding in the chariot roared loudly and increased the size of his body speedily. 48.25

Riding on a miraculous chariot Indrajit who could complete any job in an artistic manner, made thunderous sound by his bow. 48.26

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. 48.27

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 traveled in the sky, which was the path of his father.

48.28

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.

48. 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.

48.30

That brown coloured great monkey traveled fast in between several properly shot arrows by him who was capable of shooting arrows correctly and made them all useless.

48.31

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.

48.32

Those two who were very fast and who were experts in war carried on a war that attracted and surprised all beings.

48.33

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

48.34

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.

48.35

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.

48.36

At that time, that great hero who was very learned in archery sent the Brahmasthra against the monkey.

48.37

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.

48.38

That monkey tied by the Rakshasa using that arrow (asthra) became incapable of moving and because of that became very sad.

48. 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.

48.40

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. 48.41

“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.” 48.42

That monkey understanding the power of that arrow and also remembering the blessings of Brahma permitting him to tie himself loose decided to obey the order of Brahma. 48.43

“Even though I am tied by the arrow, I who am protected by Brahma, Indra and Vayu, do not have any sense of fear.” 48.44

“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.” 48.45

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. 48.46

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. 48.47

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.

48.48

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. 48.49

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.” 48.50-48.51

But 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.

48.52

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. 48.53

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. 48.54

Those rakshasas tying him, who was the greatest among monkeys, like a ferocious elephant, presented him in front of the king of Rakshasas. 48.55

At that time the following conversations took place among the Rakshasas, “ Who is this? Whom does it belong? Wherefrom it has come? What job has it here? Who is helping him?”

48.56

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.” 48. 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. 48.

That greatly glittering Ravana saw that great monkey being dragged hither and thither by those ugly looking Rakshasas, 48.59

The monkey chief, Hanuman also saw, the king of Rakshasas who was shining like the sun God, and who was resplendent and very strong. 48.60

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. 48.61

That monkey properly questioned by them about the reason why he came and also the cause of the reason, initially told. “ I am the emissary coming from the king of monkeys.”

48.62

Thus ends the forty eighth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

49. Seeing the 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 very great person.)

The greatly valorous Hanuman became wonderstruck by his action and stared at the king of Rakshasas with reddish eyes.

49.1

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 which 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 which 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 ladies who were 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 the rakshasa, 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

49.2-49.14

Though he was very much troubled by the greatly valorous Rakshasas, he was greatly wonderstruck and kept on looking at the king of Rakshasas.

49.15

Hanuman after seeing that shining king of Rakshasas and being surprised by his power, thought as follows in his mind.

49.16

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."

49.17-49.20

Thus ends the forty ninth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

50.The questioning of Hanuman by Prahastha

(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. 50.1

Seeing the enthusiastic chief of monkeys he became thoughtful out of fear and thought as follows, “What? The God Nandi must have personally come here.” 50. 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? “ 50. 3

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. 50.4

“This bad person may be questioned as to where from he has come? What was his purpose? And what did he get by scaring the Rakshasis and destroying the garden?” 50.5

“ 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? “ 50.6

Hearing the words of Ravana, Prahastha spoke as follows,” Hey monkey, there is no reason for you to be scared. You would be safe.” 50. 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.” 50.8

“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?” 50.9

“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.”

50.10

“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?” 50.11

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.” 50.12

“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.” 50.13

“Since I could not personally get an interview with the king of Rakshasas this garden was destroyed by me for seeing him.” 50.14

“Then those strong Rakshasas who were desirous of war came before me and I fought with them for protecting myself.” 50.15

“I cannot be tied by either the devas or asuras with their arrows. I also got this boon from Lord Brahma.” 50.16

“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.” 50.17

“I have come before you for the purpose of another king.” 50.18

“Be pleased to know that I am the emissary of Raghava who is immeasurably strong.” 50.19

“Besides, Oh, king, be pleased to hear my words which would bring good to you.” 50.20

Thus ends the fiftieth chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

51. advice of Hanuman

(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 and death to him and his near and dear. 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. 51.1

“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.” 51.2

“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.” 51.3

“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.” 51.45

“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.” 51.5-51.6

“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.” 51.7

“That prince along with his brother searching for that lady reached Rishya mooka and became a friend of Sugreeva.” 51.8

“That Sugreeva promised him to search and find out Sita and Rama promised him the kingdom of monkeys.” 51.9

“Because of that that prince killed Bali and Sugreeva was appointed as the king of all the monkeys and bears.” 51.10

“You know about Bali for a long time. That monkey was killed by just one arrow by Rama in war.” 51.11

“The monkey king Sugreeva who is steadfast on his words, carefully sent monkeys to all directions to search for Sita.” 51.12

“Tens, thousands and millions of monkeys are searching in all directions, top and bottom as well as the sky for her.” 51.13

“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.” 51.14

“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.” 51.15-51.16

：“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.” 51.17

“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.” 51.18

“Who is there among Devas or Asuras who can stand before arrows sent by Lakshmana and those arrows sent by Rama in anger?” 51.19

“ Hey king, once a bad deed is done to Raghava, where can you live with pleasure and I feel nowhere in the three worlds.” 51.20

“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.” 51.21

“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.” 51.22

“This Sita has been found by me with indescribable sorrow. You are not understanding that she is a five headed serpent in your house.” 51.23

“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 .” 51.24

“It is not proper for you to waste away, this lucky life earned by you, by control of senses and by doing just deeds.” 51.25

“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.” 51.26

“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.” 51.27

“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.” 51.28

“You have already enjoyed your life which is the result of just action and you are going to immediately suffer for your misdeeds.” 51.29

“Please remember the war of Janasthana, the killing of Bali and the treaty between Rama and Sugreeva and decide what is good for you.” 51.30

“I alone could have destroyed the city of Lanka with its horses, chariots and elephants. But this is not his wish.” 51.31

“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.” 51.32

“Even if bad is done to Rama by real Devendra himself or any one else, he would not be able to live happily. Then what about a person like you?” 51.33

“Understand that she whom you are the impression as Sita and who is under your custody as the intense dark night who is going to destroy the entire Lanka.” 51.34

“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. And think of what is proper for your welfare.”

51.35

“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.”

51.36

“Please do not allow the destruction of the city of Lanka as well as your friends, ministers, forefathers, brothers, sons, dears, pleasures and wives.” 51.37

“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.”

51.38

“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.”

51.39

“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.” 51.40-51.41

“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 in tact any longer.” 51.42

“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.” 51.43

“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.” 51.44

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. 51. 45

. Thus ends the fifty first chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

52. of death of an emissary

(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. 52.1

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. 52. 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. 52.3

“He 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”. 52. 4

“Hey valorous one, death sentence to this monkey is against law, against hoary traditions of the world and not proper.” 52. 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.” 52.6

“Suppose even wise people like you are caught in the grips of anger, then getting knowledge of science of life is an useless effort.” 52. 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.” 52.8-52.9

Ravana, the king of Rakshasas hearing the words of Vibhishana became very angry and told him the following reply. 52.10

“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.” 52.11

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. 52.12

“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.” 52.13

“There is no doubt 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.” 52.14

“: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.” 52.15

“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 do avoid anger.” 52. 16

“Hey valorous one, there is none equal to you 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.” 52.17

“Not only that, I do not find any merit in killing this monkey for this punishment should be given to them who sent this monkey.” 52.18

“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.”

52.19

“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 traveling 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.” 52.20-52.21

“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.” 52.22

“ 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.”
52.23

“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.”
52.24

“Hey enemy of Devendra, immediately take efforts to enforce justice among Devas who include Indra and Daithyas which include Dhanavas. “
52.25

:“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.”
52.26

“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.”
52.27

“Under you 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.”
52.28

“So let few people along with a part of your army start now itself to fulfill your orders, to kill these two princes and to prove your power against your enemies.”
52.29

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.
52.30

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. 52.31-52.32

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.
52.33

Thus ends the fifty second chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

53.Setting fire to the tail of Hanuman

(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 the 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. 53.1

“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.” 53.2

“Monkeys consider their tail as their favorite ornament. Let its tail which is its ornament be burnt. Let it return back with its burnt tail. 53.3

“Let its friends, relations, its favorite ones and its relatives see it being in the sad state of having been with an ugly limb.” 53.4

That king of Rakshasas ordered, “Let him be dragged with his burning tail all through the several road junctions all over the city.” 53. 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. 53. 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. 53.7

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. 53.8

That Hanuman who was like the infant sun became extremely angry and beat the rakshasas with his burning tail and made them fall. 53.9

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. 53.10

“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.” 53. 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.” 53. 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.” 53.13

“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 the city once again.” 53.14

“Let the Rakshasas give me ,who has been tied and whose tail has been set afire more trouble as they please..” 53.15

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.

53.16

Those Rakshasas who were wont 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.

53.17

Hanuman who exterminated his enemies walked of his own accord followed by the rakshasas and understood well the great city of the Rakshasas. 53.18

Then that monkey chief saw peculiar palaces, places encircled by tall walls and well divided royal junctions. 53.19

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. 53.20

In the junctions of roads, in the inns and in royal avenues, all the Rakshasas announced loudly “Spy, spy” 53. 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. 53.22

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. 53.23

“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.” 53.24

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. 53.25

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. 53.26

“Supposed 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.”

53.27

“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.” 53.28

“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.” 53.29

“If the long armed, truthful and gentleman Sugreeva will help me to cross this danger, then be cool to Hanuman.” 53.30

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. 53.31

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. 53.32

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?” 53.33

“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.” 53.34

“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.” 53.35

“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.” 53.36

“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 53.37

Immediately with great speed that monkey jumped up and roared. 53.38

Then the very famous monkey chief climbed the top of a tower, which was very tall and was without Rakshasas. 53.39

That very intelligent one grew as big as a mountain and immediately assumed a very tiny form and unloosened himself. 53.40

That very famous monkey thus got himself from the bonds. Then seeing the huge beam on the top of the main entrance grew as big as a mountain. 53.41

That strong-armed son of wind god, loosening the beam with iron rings, killed all the guards with it. 53.42

That Hanuman who was a great expert in war was killing faced the city of Lanka and the flames in his tail burning like garlands shone like the Sun with great many rays. 53.43

Thus ends the fifty third chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

54. Burning of the city 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. 54.1

"What is remaining undone in this place to me? What action of mine would increase the sorrow of these Rakshasas?" 54.2

"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." 54.3

"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." 54.4

"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." 54.5

Then that great monkey with his burning tail, which was like the cloud with lightning traveled above the tops of the buildings. 54.6

Fearlessly that monkey traveled from one house to another, staring at the Rakshasas and traveled catching hold of gardens and houses. 54.7

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. 54.8-54.9

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 54.10

Afterwards he burnt the houses of Jambumali and Sumali. 54.11

That greatly resplendent monkey chief then one by one set fire to the houses of Rasmi Kethu, Surya Sathru, Hruswa karna, Damshttra, the Rakshasa called Romesa, Yudhonmatha, Matha, the Rakshasa called Dwajagreeva, the horrible Vidyujihwa, Hasthimukkha, Karaala, Pisacha, Sonithaksha, Kumbhakarna, Makaraksha, Yagna Shatru, Brhma Shatru, the very bad Nikumbha, Naranthaka and Kumbha but did not set fire to the house of Vibhishana.

54.12-54.16

That very famous monkey chief destroyed all the wealth contained in respective houses palaces suitable for the rich . 54.17

That very courageous warrior after destroying everybody's houses reached the house of Ravana who was the king of Rakshasas. 54.18

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. 54. 19-54.20

That fire burnt like the fire at the time of deluge joined with the wind and increased strongly and many fold. 54. 21

Because the wind spread that fire and mixed with air, the fire burnt wildly.. 54.22

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. 54.23

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. 54.24

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." 54.25

Some ladies carrying their babies terribly scared and with disheveled hair jumped out of those houses were completely upset. 54.26

They, who were falling from the sky, appeared as if they were streaks of lightning falling from the clouds. 54.27

That Hanuman saw those great houses made of diamond, coral, topaz, pearls and silver as if they were melted minerals. 54. 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. 54. 29

And the earth also did not appear to be satisfied by the Rakshasas whom Hanuman has killed.

54.30

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. 54.31

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. 54. 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.

54.33

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. 54.34

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. 54.35

That time that 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. 54.36

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?"

54.37-54.40

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. 54.41

“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 . 54.42

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. 54.43

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. 54.44

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. 54.45

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. 54.4654.

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. 54.47

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. 54.48

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. 54.49

That very strong monkey chief after setting fire to the whole city of Lanka dipped his tail and put out the fire on it. 54.50

All beings seeing the great monkey who was the chief among monkeys trembled thinking him as the fire of hell. 54. 51

All devas, great sages, Gandarwas, Vidhyadaras, Yakshas and all great beings became endlessly happy. 54.52

Thus ends the fifty fourth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

55. Fear of the monkey

(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 55.1

Hanuman became very dejected and thought, "Why did I do this action of burning the city of Lanka," and started hating himself. 55.2

"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." 55.3

"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." 55.4

"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." 55.5

"He is only called a "Man", who can remove anger by patience like serpent removes its coat." 55.6

"I who have burnt without thought the great Sita should be despised as a fool, one without shame, first among sinners and traitor to the master." 55.7

'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." 55.8

"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." 55.9

"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." 55.10

“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.” 55.11

55. “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.” 55.12

“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?” 55.13

“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.” 55.14

“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.” 55.15

“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.” 55.16

“If Sita dies, those two people also will die. On the death of those two people, Sugreeva and his relatives will also die.” 55.17

“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.” 55.18

“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.” 55.19

“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.” 55.20

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. 55. 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.”

55.22

“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.” 55. 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.” 55.24

“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.” 55.25

“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?”

55.26

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. 55.27

“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?” 55. 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. 55.29

“What to say, a very great valorous deed has been performed by Hanuman by horribly setting fire to the residences of Rakshasas.” 55.30

“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.” 55.31-55.32

That Hanuman because of the various thoughts (proofs) in his mind, the good effects he was seeing and words of Charanas became very happy. 55. 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. 55.34

Thus ends the fifty fifth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

56. Crossing of sea 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.”

56.1

Then Sita seeing him, who

has come again near her, told again some words which exhibited her love towards her husband.

56.2

“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.”

56.3

“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.”

56.4

“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.”

56.5

Hanuman after hearing her words, which were meaningful, which were logical and which were full of love, replied her in one sentence.

56.6

“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.”

56.7

After consoling Vaidehi thus, Hanuman prepared for the return and bid farewell to Vaidehi.

56.8

Afterwards, that monkey chief who is the killer of his enemies, with great enthusiasm to see his lord climbed the great Arishta Mountain.

56.9

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 it has just woken up by the rays of Sun and appeared as if it was wearing the Dhoti 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 shruti 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 was very 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.

56.10-56.21

In the pretty mountain valleys those rocks on which Hanuman stepped with firmness broke in to pieces and fell making lot of sound. 56. 22

That great monkey after climbing the great mountain deciding to go from the south to north started growing up in size. 56.23

The valorous son of wind, after climbing to the top of the mountain, saw the ocean filled with fishes and snakes. 56.24

That monkey warrior who was the son of Wind god started from the south to north like the wind traveling in the sky. 36.25

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. 35.26

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). 35.27

The roar of those greatly strong lions, which were suffering and came out of the caves, was heard breaking the sky. 36.28

The Vidhyadara ladies with loosened dresses and shuffled ornaments suddenly came out of the mountain. 36.29

Those very thick and strong great snakes with their heads and necks were crushed and fell trampled spiting poison. 36. 30

Then the Kinnaras, Nagas, Gandarwas, Yakshas and Vidhyadaras left the great mountain and went and stood in the sky. 36.31

That very pretty mountain being attacked by the monkey sunk to the world below along with its tall trees and peaks. 56.32

That mountain which was ten yojanas broad and thirty yojanas tall became equal to the ground level. 56.33

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. 56.34

Thus ends the fifty- sixth chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

57.Reaching the northern shore of the sea,

(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 though the shore less 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, Gandarwas and Yakshas as its fully opened lotus and lily flowers, swam effortlessly with the speed of the wind. 57.1-57.4

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. 57.5-57.6

Those great clouds were seen as white, red, blue, yellow mixed with red and green mixed with red. 57.7

Hanuman appeared similar to the moon by becoming invisible while entering the sky and shining when he came out of it. 57. 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. 57. 9

Breaking out of the crowds of clouds, that son of wind god appeared as if he was an eagle in the sky. 57.10

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. 57.11-57.12

That valorous Hanuman after patting the great mountain Mainaka traveled with great speed like the arrow shot out of a bow. 57.13

That great monkey when he neared and saw the Mahendra Mountain, which resembled a cloud roared. 57.14

That monkey roared like the thunder and all the ten directions reverberated by his sound

57.15

Anxious to see his close friends, that Hanuman when he neared the other shore, roared loudly and also shook his tail.

57.16

Because of the roar of Hanuman who was traveling in path of the sky, which is usually frequented by birds, that entire sky with its solar system ,appeared as if it was breaking.

57.17

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. 57.18-57.19

All those monkeys, who normally live in forests, heard the thunderous great roar of that monkey with a mind filled with anxiety

57.20

All those monkeys hearing the sound of Hanuman, which was echoing in all the four directions, waited to see their friend in person.

57.21

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.

57.22

"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.

57.25

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.

57.26

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.

57.27

The son of wind God and the very strong Hanuman roared making sounds like the wind entering the mountain cave.

57.28

Those monkeys stood with folded hands to welcome that great monkey who was rushing towards them like a huge black cloud.

57. 29

Then that monkey, who was as strong as a mountain, got down in one of the thickly wooded peaks of Mahendra Mountain. 57.30

That Hanuman fully overjoyed jumped on to the mountain spring, from the sky like a featherless hill. 57.31

Pleased because of that, all those monkey chiefs surrounded Hanuman and came near him.

57. 32

All of them surrounded Hanuman with great love. On seeing him safe they came near him with fully pleased faces, because of that. 57.33

Those monkeys brought fruits and tubers and offered them to the monkey chief. 57. 34

Then that Hanuman saluted Jambhavan, other teachers and elderly ones as well as Angadha, who was their crown prince. 57.35

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" 57.36

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.

57.37

"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. 57. 38-57.39

All those monkeys hearing the nectar like word, " I have seen" which was also very meaningful, became extremely happy. 57. 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. 57.41

Some other monkey warriors because of extreme happiness lifted up their tails and rotated their pretty thick tails over their head. 57. 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. 57.43

Addressing Hanuman who had comprehensively told the information to all monkey warriors, Angada ,told the following good words. 57.44

“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.” 57.45

“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.” 57.46

“It is very good, that Kakustha will forsake the sorrow due to parting of Sita. 57.47

Those monkeys surrounded the big rocks on which Hanuman, Angadha and Jambhavan were sitting with great happiness in their mind. 57. 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.

57.49-57.50

At that time the lucky Angadha who was looked up by several monkeys appeared similar to Devendra who was looked up by all devas. 57.51

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.

57.52

Thus ends the fifty seventh chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

58. Telling the happenings 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. 58.1

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. 58.2

“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.” 58.3

“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.” 58.4

“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.58.5

Thus ordered by Jambhavan, that Hanuman became pleased with extreme happiness and saluted Sita by bowing his head and replied. 58.6

“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.” 58.7

“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.” 58.8

“Since it was in lying in my way. I thought that the mountain was trying to stop me.” 58.9

I neared the divine and golden mountain and decided in my mind that, “This mountain is fit to be broken,” 58.10

“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.” 58.11

“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.” 58.12

“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.” 58.13

“Child , once upon a time , the great mountains used to have wings and were traveling all over the world giving trouble to people.” 58.14

“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.” 58.15

“Hey dear, I only was saved from Indra by your father by being swept away and lodged deeply in to the sea.” 58.16

“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 “ 58.17

“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.” 58.18

“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.”

58.19

“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.” 58.20

“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.” 58.21-58.22

“I felt dejected after what Surasa told me and with humble salutation, I told her as follows.”

58.23

“Rama who was the son of Dasaratha along with his brother Lakshmana and wife Sita entered the Dandaka forest and was living there.” 58.24

“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.” 58.25

“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.” 58.26

:“That Surasa who could assume any form that she chose, after being told by me like that, :told, “Nobody should cross and go beyond me, this is my boon.” “ 58.27

“After being told like this by Surasa , within a second I assumed a form of ten Yojanas long and 5 yojanas thick.” 58.28

“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.” 58.29

“Within a very short time, I became as small as a thumb and I went inside her mouth and within a minute came out.” 58.30

“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, pleased with yourself.”” 58.31-58.32

“Then I was appreciated by all beings as “Good, very good.” And I effortlessly went in to the broad sky like an eagle.” 58.33

“When it was like this I found that only my shadow was being stopped and I could not see anything anywhere.” 58.34

“Because my speed was taken away, I searched in all the ten directions and I could not find that which was preventing my speed.” 58. 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. 58.36

“Thoughtful as I was , my sight did not spread down. After that I saw a horrible Rakshasi who was lying inside the water.” 58.37

“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.” 58.38

“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.” 58.39

“I agreed to her words and increased the size of my body to a size bigger than her face.” 58.40

“Her mouth also grew big and terrible for eating me. She did not know either my strength or my trick.” 58. 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.” 58.42

“She who lived in the saline sea and who was as fat as a mountain fell dead with outstretched hands having lost her hands.” 58.43

“I also heard the words of holy people who were traveling in the sky along with Charanas saying that, ”the terrible Rakshasi called Simhika has been killed with in a second by Hanuman.”58.44

“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.” 58.45-58.46

“At the time of my entering some lady with an action similar to the clouds of deluge roared and came before me.” 58.47

“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).” 58.48-58.49

“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.” 58.50

“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.” 58. 51

“I who was very sad, then saw a very great garden which was very peculiar and surrounded by golden walls.” 58.52

“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.” 58.53-58.54

“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.” 58.55-58.57

“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.” 58.58-58. 59

“Seeing the lady who was wife of Rama in that state of not being subject to notoriety

, I continued on the Simshuba tree and observed her carefully.” 58. 60

“Then I heard the very loud sound of “Hala hala:” of the anklets and waist belts emanating from the palace of Ravana.” 58.61

“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.” 58. 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 breasts by both her hands."

58.63-

58.64

"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 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."" 58.65-58.67

"Hearing these words of Ravana who was a bad soul, Sita became very angry and told the following great words." 58.68

"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." 58.69

"Hey sinner who is ungentlemanly , 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." 58.70

"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." 58.71

"Hearing these words from Janaki which were demeaning that ten headed one glittered in anger like the fire of the funeral pyre." 58.72

"He rolled his two blood red eyes and with his right fist started killing Sita and his ladies shouted "Ha, Ha" " 58.73

"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." 58.74

"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?" 58.75

"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?" 58.76

"Then that very strong Rakshasa was pacified by the ladies who were with him and was taken back to his palace." 58.77

"After the departure of the ten headed one those horrible faced Rakshasis without mercy and using cruel words terrorized Sita." 58.78

“Sita considered their words as cheap and as mere grass and the tumult created by them became in vain before Sita.” 58.79

“Calmed down after their useless shouting those flesh eating Rakshasis informed Ravana that “The decision of Sita is indeed firm.”” 58.80

“Then all of them after being dejected and depressed joined together surrounded her on all four sides and started sleeping.” 58.81

“After all of them were asleep, Sita who was always only thinking of her husbands interests becoming extremely sad because of her dangerous state , wept.” 58.82

“Then Trijata rose from their midst and spoke the following words.” 58.83

“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.” 58.84

“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.” 58.85

“Let us all beg this Vaidehi , for being protected without any condition from Raghava. I think this is the only proper thing to do.” 58.86

“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.” 58.87

“Mythili who is the daughter of Janaka would become pleased the moment you salute her.” 58.88

“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.” 58.89

“Seeing her in that miserable state , I patiently thought of her in my mind but my mind did not rest in peace.” 58.90

“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.” 58.91

“That holy lady hearing the praise of the kings of her dynasty , with tear stained eyes saw me and questioned me as follows.” 58.92

“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.” 58.93-58.94

“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.” 58.95

“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.” 58.96

“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.” 58.97

“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?” 58. 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,”” 58.99

“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.” 58.100

“Then Sita addressing me told “Be pleased take that great gem seeing which Rama the valorous would appreciate you a lot.” 58.101

“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.” 58.102

“After that having finished my allotted job, I saluted the princess and went round her with an intention of returning back.” 58. 103

“She then thought every thing over within her mind and told”, Hey, Hanuman, please inform my story to Raghava..”” 58.104

“Please take that action which would result in the immediate arrival of those valorous Rama and Lakshmana along with Sugreeva.” 58. 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.” 58.106

“ “Hearing those pitiable words, I became very angry and I also decided my future course of action.” 58. 107

“Because of that my body grew like a mountain. At that time desiring for war I started destroying that forest.(Asoka Vana)” 58.108

“Those scary faced Rakshasis woke up at that time and saw that forest which was full of scared animals and birds., being destroyed .” 58.109

“They assembled in groups here and there in the forest neared and saw me and informed Ravana.” 58.110

“Hey very powerful king, one bad monkey , without the knowledge of your valour has destroyed your forest which cannot be entered by anybody.” 58. 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 .” 58.112

“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.” 58.113

“In the corner of the forest I killed eighty thousand of them armed with spear and thorned sticks with a steel pestle.” 58.114

“Some among them who escaped death went fast and informed Ravana about the destruction of the large army.” 58.115

“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.” 58.116

“After that Jambumali the son of Prahastha along with horrible rakshasas of terrible form were ordered to fight with me.” 58.117

“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.” 58.118

“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.” 58.119-58.120

“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. 58.121-58.122

“After that the ten headed Ravana send Aksha who was his son, as well as a great hero along with several Rakshasas.” 58.123

“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.” 58.124

“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.”

58.125

“I became greatly pleased by making him who was a hero among Rakshasas and other Rakshasas very weak and dejected.” 58.126

“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.”
58.127-58.128

“Then those Rakshasas who were there, tied me with ordinary rope and dragged and took me to the presence of Ravana.”
58.129

“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.”
58.130

“”I told that, all that were done for the sake of Sita.”
58.131

“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.”
58.132

“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.”
58.133

“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.”
58. 134

“The great Hero Rama promised his friendship to me who was living in the dense forests of Rishya Mooka.”
58.135

“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.””
58.136

“Then these words were told by me,” Please also undertake to help in killing Bali for my sake.””

58.137

“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.”
58.138

“After killing Bali by one arrow in war by Rama , I who was the lord among monkeys was appointed as their king.”
58.139

“It is our duty do 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.”
58.140

“Let Sita be returned forthwith and be presented to Raghava. If this is done monkey warriors will not destroy your valour.”
58.141

“Who does not know the prowess of the monkeys who are being invited in to the presence of even the devas.”
58.142

“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.”

58.143

“Without realizing my strength that sinful cruel Rakshasa named Ravana ordered that I should be killed.”

58.144

“There , his brother Vibishana who was a wise one, begged him as follows for my sake.”

58.145

“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.”

58.146

“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.”

58.147

“Hey, greatly valorous one, even though a very great crime is committed, killing of an emissary is never done but he can be disfigured.”

58. 148

“Thus requested by Vibishana, Ravana ordered the rakshasas, “This only has to be done.

Let its tail be burnt.”

58.149

“According to his orders my entire tail was covered with torn cotton cloths and ropes made of jute.”

58.150

“Then those very valorous Rakshasas beat me with whatever firewood they got as well as their fists and set fire to my tail.”

58.151

“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.”

58.152

“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.”

58.153

“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.”

58. 154

“I killed all those Rakshasas with a steel pestle and with a jump climbed on the top of the door of their town.”

58.155

“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.”

58. 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.” “ 58.157-58.158

“Then I heard the sweet news from the Charanas who were talking of strange news who told that, “Janaki alone has not been burnt and did not suffer any sorrow.”” 58.159

“Hearing the wonderful news that Sita did not suffer any sorrow and from the reasons told hereafter I felt consoled.” 58.160

“Even when my tail was burning, I did not feel any heat and the wind was blowing cold and also my mind was happy.” 58.161

“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 was bidden farewell by her.” 58.162

“From there I reached the top of mountain called Arishta and with a deep desire to see all of you started my return jump.” 58.163

“After that traveling in the path in the sky frequented by Wind, Moon, Sun, Sidhas, Gandarwas, and others I have just seen you all.” 58.164

“By the power Of Raghava and your shining mien , I was able to complete the job of Sugreeva .”

58.165

“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.” 58.166

Thus ends the fifty eighth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

59. Thinking about the future action

(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. 59. 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.” 59. 2

“Ravana who is the chief of Rakshasas and one who is great for doing penances is certainly capable of protecting all the 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.”
59.3

“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.” 59.4

“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.” 59.5

“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.” 59.6

“That daughter of Janaka has been imprisoned, but that virtuous pretty lady does not bother about the very strong Ravana.” 59.7

“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.” 59.8

“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.” 59.9

“I saw her in the garden of the harem surrounded by ugly looking Rakshasis, who were terrorizing her often.” 59.10

“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, gains confidence with lot of effort.” 59.11-
59.12

“After that I conversed with her. She was informed of everything. She became happy on hearing the treaty between Rama and Sugreeva.” 59.13

“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 of Ravana. It is only because of her devotion to her husband that she is not killing Ravana.” 59.14

“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.” 59.15

“That Sita who is great is thus drowned in sorrow. Let us now do what all should be done in this case.” 59.16-59.17

Thus ends the fifty ninth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

60. Words of Angadha

(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. 60.1

“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.” 60. 2

“I myself alone am sufficient to kill all the Rakshasas, the city of Lanka and the very strong Ravana by my strength.” 60.3

“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?” 60.4

“By myself fighting the war alone , I will be able to kill Ravana, his army , people who accompany him and his brothers.” 60.5

“I can destroy Brahmasthra, Indrasthra, 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.” 60.6-60.7

“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?” 60. 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.” 60.9

“The destruction of All those people standing in front of Rakshasa armies can singly be done by the son of wind God himself.” 60. 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?” 60.11

“Please tell one single individual among Devas, Asuras, Yakshas, Gandharwas, Nagas and birds who are capable of facing Mainda and Dwividha in war.” 60.12

“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.” 60. 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.” 60.14

“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 a very incomparable stature to them and also non destruction by others as a boon.” 60.15

“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.” 60.16

“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.” 60. 17

“Hey, monkeys, it is not proper at this time for us who are knowing everything for going in front of Raghava without Sita.” 60.18

“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.”” 60.19

“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.” 60. 20

“What else is there in this matter but to take Sita along with us from that place where large number of Rakshasas have been killed by Hanuman? “ 60. 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.” 60.22

“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. “ 60.23

Thus ends the sixtieth chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

61. Destruction of Honey (Liquor) forest

(The monkeys start their return journey and reached the honey forest of Sugreeva. Being given permission to drink the honey(Liquor), 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. 61.1

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. 61.2-61.6

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. 61.7

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.

61.8

This forest was being protected by Dadhimuka who was a monkey chief and also a Very great hero, uncle of Sugreeva and a great soul. 61.9

Those monkeys reaching that forest which was very dear to the monkey king became very much enthusiastic. 61.10

Then those monkeys who were brown like honey, seeing ,that honey forest, became very happy and requested for honey. 61.11

That crown prince after making the elderly monkeys agree for the proposal gave them permission to drink the honey. 61.12

Those monkeys who were even earlier happy after getting the permission became even happier and some of them started dancing. 61.13

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.

61.14

Some of them embraced each other, some started pushing each other, some shouting at each other and some playing with each other.

61.15

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.

61.16

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.

61.17

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.

61.18

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.

61.19

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.

61. 20

He shouted very bad words addressing some monkeys , kicked several times with his feet some, quarreled with some entering their midst and requesting with good words some of them.

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.

61. 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.

61.23

Thus ends the sixty first chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

62.Hurting of the security staff of the forest

(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.”

62.1-62.2

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?” 62.3-62.4

Those monkeys who were chiefs among monkeys, hearing the words from Angadha’s face, became very happy and worshipped him saying, “great. great.” 62. 5

All the monkeys praising the monkey chief Angadha went speedily like an overflowing river to the places where more honey was there. 62.6

Because they were able to see Mythili and knew about her and because they got permission to do as they please in case of the matter of honey, also because of their power, they disregarded the security personnel, and drank the honey and also ate lot of fruits. 62.7

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. 62. 8

They all joined together plucked the big rock like beehives and started drinking from them. Some of them dropped and broke these hives. 62.9

Some of them who were of the colour of honey after drinking the honey wasted the remaining honey by pouring them. 62.10

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. 62.11

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. 62.12

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. 62.13

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.

62.14

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. 62.15

Being dragged by their knees and being shown their asshole by those monkeys they became terribly worried and approached Dadhimuka and told as follows. 62.16

“Because Hanuman gave permission, the forest of honey has been destroyed by force. We were also dragged by our knees and shown their assholes.” 62. 17

The forest protector and monkey Dadhimuka hearing that the honey forest has been destroyed became angry and consoled those monkeys thus. 62.18

“Come along. We would drive away those drunk monkeys who have lost their strength by our strength..” 62.19

Those brave monkey chiefs hearing the orders of Dadhimuka returned along with him speedily to the honey forest. 62.20

Dadhimuka uprooted a tree on his way and ran fast. Those monkeys also ran along with him.

62.21

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. 62.22

Hence those heroic watchmen attacked those monkeys who have lost their strength

and who were sitting on the tree and the floor. 62. 23

Those courageous ones having in their hands Sala tree, palm trees and stones rushed to the place in order to obey their leader. 62.24

While things were like this, Monkey chiefs like Hanuman seeing that Dadhimuka was angry came running there speedily. 62.25

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.

62.26

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. 62.27

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. 62. 28

He who was the uncle of King Sugreeva gained consciousness speedily , became much more angry than before and prevented the honey drunk monkeys with a staff. 62. 29

That monkey chief being disregarded by those monkeys reached a solitary place along with his servants. 62.30

“Let these people not be bothered about. Let us go to the place where our broad necked chief Sugreeva is there ,along with Rama.” 62.31

“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.” 62.32

“Because this pretty honey forest which cannot be even neared by devas , was inherited by him from his ancestor who is a great soul.” 62.33

“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.” 62.34

“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.”. 62.35

That very strong Dadhimuka thus telling to his gardeners, along with those gardeners jumped and started on his journey. 62.36

That monkey reached the place where Sugreeva , the son of Sun God was staying within a second. 62. 37

After seeing Rama, Lakshmana and Sugreeva he got down from the sky on the plain ground.

62.38

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. 62.39

Thus ends the sixty second chapter of Sundara Kanda which

is in the Ramayana which is the first epic written by Valmiki.

63. Informing about destruction of the honey forest

(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. 63.1

"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 " 63.2

The very intelligent Dadhimuka thus consoled by the great soul Sugreeva got up and told the following. 63.3

"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." 63.4

"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." 63.5

"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." 63.6

"Not only that, these security people who went to prevent them were also driven away and beaten by those monkey chiefs." 63.7

"Hey, chief of monkeys, at that stage these monkeys were terrorized by the numerous monkey heroes with angry red eyes." 63.8

"Some of them were beaten by hand and some knocked by knees. Not only that some of them were dragged and shown their assholes." 63.9

“When you yourself were the :Lord , these heroes were troubled like this and the entire honey forest was destroyed as they pleased.” 63.10

Killer of enemies and a very knowledgeable one Lakshmana asked Sugreeva who was being requested like this as follows regarding Dadhimuka. 63.11

“Hey, king, why did this monkey who is a forest guard come here? About what is he telling you with so much sorrow?” 63.12

The master of the words Sugreeva, who was thus asked by the great soul Lakshmana, told the following to him. 63.13

“Gentleman Lakshmana, This monkey hero Dadhimuka is telling me about the destruction of honey forest by Angadha and other monkeys.” 63.14

“They have come to the honey forest. So the work has been successfully completed by them.”

63.15

“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.”

63.16

“Only, in that great monkey, the will to complete the job, the needed intelligence, determination, valour and wisdom are there.” 63.17

“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.” 63.18

“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.” 63.19

“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.” 63.20

“Not only that, they have broken the knees of those who went united to prevent them .” 63.21

This great and famous monkey hero who is known as Dadhimuka has come here to tell us this good news.” 63.22

“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.” 63. 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.” 63. 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.” 63.25

That Sugreeva hearing the words of Dadhimuka became very happy and instructed him as to what is to be done immediately. 63. 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.” 63. 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 rescuing Sita.”

63.28

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. 63.29

Thus ends the sixty third chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

64. Return of Hanuman and other monkeys

(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. 64.1

After saluting the very strong Raghava and Sugreeva, he rose up in the sky along with his valorous monkeys. 64.2

He returned by the path by which he came and went with the same speed, jumped from the sky and entered the forest. 64.3

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. 64.4

That hero went near them. He then addressed Angadha with folded hands and with clear mind and told the following willing words. 64. 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. 64. 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.” 64.7

“Hey blameless one, I ran and have informed your father’s brother about the arrival of you along with all these monkeys..” 64. 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.” 64.9

“Sugreeva who is the king of all monkeys and also your father’s brother ordered me,”Send all of them immediately to this place.”” 64.10

Angadha the monkey chief who was great among those who have great control over words, hearing these sweet words of Dadhimuka told thus to the other monkey chiefs. 64.11

“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.” 64. 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

“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.” 64.14

“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.”

64.15

Hearing these blemish less words of Angadha the monkeys became very happy and replied thus.

64.16

“Hey king of monkeys, which boss will tell us thus? Because people intoxicated with wealth would consider that they are everything.””

64.17

“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.”

64.18

“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.”

64.19

“Unless you give leave none of the monkeys can take even step to go anywhere. Hey, monkey chief, we are telling this truthfully.”

64.20

When they told like this Angadha told, “Yes, let us go.” Hearing this, those very strong monkeys jumped and rose in to the sky.

64.21

All those monkey warriors darkened the entire sky and went one after the other like the stones thrown in to the sky by catapults.

64.22

Those very fast monkeys traveling swiftly in the sky made sounds like the clouds hit by wind.

64.23

When Angadha was nearing the place, the monkey king Sugreeva told thus and consoled Rama who was sad and had lotus like eyes.

64.24

“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.”

64.25

“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.”

64.26

“Suppose they have not completed the job entrusted they would be afraid and come with a faded face.”

64.27

“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.”

64.28

“So Rama, who is the darling son of Kausalya (Son 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.

64.29

“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.” 64.30

“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.”

64.31-64.32

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. 64.33

Hearing the sound of the monkeys that great monkey chieftain straightened his curved tail and became very happy. 64.34

Those monkeys who were desirous of seeing Rama arrived pushing Hanuman to their front.

64.35

Angadha and other warriors who were full of joy and had a smiling face got down near the monkey king and Raghava. 64.36

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 atom like blemish. 64. 37

Rama along with Lakshmana hearing the nectar like words, that”Sita has been found” from the mouth of Hanuman became very happy. 64.38

Because of that Sugreeva became very happy at the determined efficiency of Hanuman and Lakshmana examined him with love mingled with respect. 64.39

Then Raghava who was the killer of his enemies became happy and also saw him with respectful affection 64.40

Thus ends the sixty fourth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

65. Telling of the memento news and giving of the hair brooch

(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 Prsravana 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. 65.165.2

All those monkeys told in front of Rama the fact that Sita was imprisoned in the harem of Ravana, her being terrorized by the Rakshasis, her special love towards Rama and also the fact that time period has been set for her life. 65.3

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." 65.4

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. 65.5

Then hearing their request, Hanuman who had mastery over words, bowed and saluted Sita looking in the direction she was and told the following in detail about the news of his seeing Sita. 65. 6

"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." 65.7

"There in the southern shore of the southern ocean, the bad soul Ravana has a city called Lanka." 65. 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." 65.9

"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." 65.10

"That virtuous lady who did not merit sorrow was undergoing sorrow thus." 65.11

"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.” 65.12-65.13

“Hey innocent lion among men, having heard me praising the fame of the Ikshuvaku clan, confidence in me developed in her.” 65.14

“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 Lakshmanas. 65.15

“Since she is devoted to you, the only aim of that lady was protecting her virtue.” 65.16

“Hey great man, I saw the daughter of Janaka who is great forever having devotion and thought about you.” 65.17

“Hey, very knowledgeable one, She entrusted me to remind you the story of crow near you in Chithrakoota which you know already.” 65.18

“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.”” 65.19

“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.” “ 65.20-65.22

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.” 65.23-65.25

“Hey, Raghava, all these have been told by me as it is. It is necessary to order building one dam in the ocean.” 65.26

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. 65.27

Thus ends the sixty fifth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

66. Seeking clarifications of the message of Sita

(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. 66.1

After seeing that great ornament Raghava with tear filled eyes and with a weeping heart addressed Sugreeva with the following words. 66. 2

“My heart melts on seeing this great ornament which is similar to the shedding of milk by the cow on seeing its calf.” 66. 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.” 66.4

“This pearl which is born in water and considered very valuable by good people, was given to him by Indra during a fire sacrifice.” 66.5

“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 .” 66.6

“This would shine in my darling’s hair prettily. By getting this I feel I have already got her.”

66.7

“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.”

66.8

“Hey Lakshmana , what can be more sadder than the fact that I have parted from the company of Vaidehi and am looking at this gem?” 66.9

“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.” 66.10

“Please take me to that place where my darling is there. Having understood the present circumstances, I cannot even waste one more minute.” 66.11

“To what extent , should my virtuous wife who is pretty , suffer, as she is being terrorized by those horrible Rakshasis?” 66.12

“Her face surrounded by the rakshasas would be without glamour like the autumn moon surrounded, hid and released by clouds.” 66.13

“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) can I continue to live.” 66.14

“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.” 66.15

Thus ends the sixty sixth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

67. Informing the message of Sita.

(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. 67.1

“Hey great man, Janaki told me in detail the happenings in Chithra koota to rekindle your memory.” 67. 2

“Once when she was in your company she well slept Janaki woke up first. Then One crow came and cruelly wounded her on her breast.” 67.3

“Hey, elder brother of Bharatha, then you slept on her lap and again that bird caused pain to the holy lady.” 67.4

“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.” 67. 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.” 67. 6

“Hey great warrior, seeing that she has been wounded on her breast , you became very angry, and hissed like a snake and asked the holy lady thus.” 67. 7

“Hey lady who is afraid, who has caused wounds on your breast by his nails. Who dares to play with the angry five headed snake?” 67.8

“Then you searched on all the four sides and saw the crow with blood coated nails in front of you.”

67.9

“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.”

67.10

“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 .”

67.11

“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.”

67.12

“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.”

67.13

“It wandered all over the three worlds and was forsaken by sages, devas and even its father Indra and did not find any body to protect him.”

67.14

“Hey, Kakustha, Hey killer of enemies, the crow again came to your presence shivering with fear. You, who are very kind, saved the crow who beseeched for your mercy and fell at your feet though he deserved being killed.”

67.15

“Hey Raghava, You who are like that, understanding that the arrow cannot be sent in vain, destroyed the right eye of the crow.”

67.16

“Hey Rama, that crow after saluting you and the king Dasaratha and having been given leave went to his abode.”

67.17

“ 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.?”

67. 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.”

67.19

“If he who is a warrior has an iota of love towards me, he should have killed Ravana with his sharp arrows.”

67. 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.”

67. 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?

“

67.22

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.”

67. 23

“Hearing these pitiable words said with tearful eyes, I told her again the following consoling words.”

67.24

“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.”

67.25

“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.”

67.26

“Those two princes who are blameless lion among men, with a desire to see you are going to turn Lanka in to ashes.”

67. 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.”

67.28

“Rama has to understand the truth in this matter and so blameless one please give a memento which would increase his love.”

67.29

“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.”

67.30

“Hey chief of Raghu clan, after getting this holy jewel for your sake, I saluted her and was in a hurry to return back.”

67. 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.”

67.32-67.33

“Hey Hanuman, tell my welfare to Rama and Lakshmana who are like lions and king Sugreeva along with his ministers and others.”

67.34

“Raghava alone should help me to come out of the misery of this bondage from this ocean of sorrow and take suitable actions .”

67.35

“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.”

67.36

“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.”
67. 37

Thus ends the sixty seventh chapter of Sundara Kanda which
is in the Ramayana which is the first epic written by Valmiki.

68.Further news about consolation of Sita

(Hanuman further relates about the 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.

“
68.1

“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.”
68.2

“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.”
68.3

“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 .”
68.4

“Though you who are heroic and is going back to come again, during that time definitely danger would happen to my soul.”
68. 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.”
68.6

“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.”
68.7

“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?”
68. 8

“The strength to cross his ocean exists only to three of you who are equal viz, you, God of wind and Garuda.”
68.9

“Hey hero who is greatest among those who achieve, what method are you going to find out to solve this aspect which is very difficult to solve? “ 68.10

“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.” 68.11

“Along with sufficient enemies if Rama kills Ravana in war and victoriously takes me along to his city , that only would be proper.” 68.12

“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.”

68.13

“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.” 68.14

“So you please do the needful and do that in a fashion which is suitable to prowess of the great soul and great warrior .” 68.15

Hearing the words full of meaning, which were according to the tenets of Dharma and which were logical, I told her whatever was remaining to be told. 68.16

“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.” 68.17

“The monkeys under him are very heroic, stable minded, very strong and are capable carrying out their intentions.” 68. 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.” 68.19

“Those monkeys who travel in the path of the wind, who are proud of their strength and who are really great have traveled round the world several times.” 68.20

“In the court of Sugreeva there are many who are equal or above me but there are none who are lower than me.” 68.21

“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.” 68.22

“So holy lady do not be sad. Let your sorrow move away. The monkey chieftains will reach here in one jump.” 68.23

“Hey very lucky lady, those two who are like the sun and the moon will reach here climbing on my back.” 68.24

“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.” 68.25

“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.” 68.26

“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.” 68.27

“You are going to soon see that Raghava kills all his enemies , completes his stay in forest and along with you celebrate the crowning ceremony in Ayodhya.” 68.28

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. 68.29

Thus ends the sixty eighth chapter of Sundara Kanda which is in the Ramayana which is the first epic written by Valmiki.

Yudha Kandam

The book of war

(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,)

1.Rama appreciates Hanuman

(Rama appreciates Hanuman as the one who has done the impossible. He higs him as he is not n a position to give him any other thing. Rama becomes thoughtful about the problems in crossing the ocean with the monkey army.)

(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.)

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 deutes 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 deutes 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 fulfillment .

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

Thus ends the first chapter of the book of war of Valmiki Ramayana which is the first book.

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

Thus ends the second chapter of the book of war of Valmiki Ramayana which is the first book.

3. Hanuman describes strength of city of 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 defense 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

“So please order quickly to collect all the army and fix up the holy and suitable time for all of us to depart.” 3.34

Thus ends the third chapter of the book of war of Valmiki Ramayana which is the first book.

4.Rama with monkey army reaches the 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 very beginning, the very 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 to 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 Khubera , the lord of riches on the elephant called Sarvabhoma.”

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 a 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 “Klla, 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 wonderstruck seeing the ocean producing huge sound by the movement of water to and fro. 41.124

Thus ends the fourth chapter of the book of war of Valmiki Ramayana which is the first book.

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

Thus ends the fifth chapter of the book of war of Valmiki Ramayana which is the first book.

6.Ravana consults his ministers about impending invasion.

(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.”

“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

Thus ends the sixth chapter of the book of war of Valmiki Ramayana which is the first book.

7.The 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 Kuber 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 very 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 very 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

Thus ends the seventh chapter of the book of war of Valmiki Ramayana which is the first book.

8. That Ministers boast about themselves.

(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 Vajradamshtra 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

Thus ends the eighth chapter of the book of war of Valmiki Ramayana which is the first book.

9.Vibheeshana advices Ravana

(Vibheeshana the younger brother of Ravana then points out the enemy's strong points and advises 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 , very 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

Thus ends the ninth chapter of the book of war of Valmiki Ramayana which is the first book.

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.

!0.4

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 Gandharwas 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 buy us.”

10.14

“Even if the sacrificial fire is fed with oblations after uttering a proper set of Mantras (Spiritual texts), 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

Thus ends the tenth chapter of the book of war of Valmiki Ramayana which is the first book.

11.Ravana summons the 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

Thus ends the eleventh chapter of the book of war of Valmiki Ramayana which is the first book.

12.In the general council 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 dishonorable 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 liquor 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

Thus ends the twelfth chapter of the book of war of Valmiki Ramayana which is the first book.

13.Mahaparswa suggests force and Ravana answers

(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 possesion 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 ma does not drink honey(Liquor) , 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

Thus ends the thirteenth chapter of the book of war of Valmiki Ramayana which is the first book.

14.Vibheeshana advices Ravana and other Rakshasa chiefs.

(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.”

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

Thus ends the fourteenth chapter of the book of war of Valmiki Ramayana which is the first book.

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 the 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 one 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 the 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

Thus ends the fifteenth chapter of the book of war of Valmiki Ramayana which is the first book.

16 Ravana Talks harshly to Vibheeshana and he leaves him.

(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

Thus ends the sixteenth chapter of the book of war of Valmiki Ramayana which is the first book.

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 all the 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 a bad or good one, we have 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 posses 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 alright .”17.57

“After seeing the wickedness in Ravana and the great valour in you , it is worthy of his judgment 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 , very 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

Thus ends the seventeenth chapter of the book of war of Valmiki Ramayana which is the first book.

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 on, 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 counselors 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

Thus ends the eighteenth chapter of the book of war of Valmiki Ramayana which is the first book

19.Vibheeshana is crowned as king of Rakshasas,

(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

Thus ends the nineteenth chapter of the book of war of Valmiki Ramayana which is the first book

20. Ravana tries to influence Sugreeva through spies

(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.

“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 very good monkey Angadha who was the son of Vali told, “ Oh very 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

Thus ends the twentieth chapter of the book of war of Valmiki Ramayana which is the first book

21.Rama gets angry at the 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 the 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 honored 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 near by 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 a 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

Thus ends the twenty first chapter of the book of war of Valmiki Ramayana which is the first book

22. The Bridge over the ocean is built

(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 monkey build a bridge to Lanka in five days and stat 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 seem 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 and 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 the 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 were 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

Thus ends the twenty second chapter of the book of war of Valmiki Ramayana which is the first book

23. Rama judges the 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

Thus ends the twenty third chapter of the book of war of Valmiki Ramayana which is the first book

24. Rama with his army reaches Lanka

(Rama and the monkey army reaches Lanka. Rama divided the army into 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 son 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

Thus ends the twenty fourth chapter of the book of war of Valmiki Ramayana which is the first book

25. Spies Shukha and Sarana visit the monkey army

(Ravana sends Shukha and Sarana, his ministers the 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 Kubera 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

Thus ends the twenty fifth chapter of the book of war of Valmiki Ramayana which is the first book

26. Ravana surveys the 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 if 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 to 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

Thus ends the twenty sixth chapter of the book of war of Valmiki Ramayana which is the first book

27. The monkey army is 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

Thus ends the twenty seventh chapter of the book of war of Valmiki Ramayana which is the first book

28.The Spies show him 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

Thus ends the twenty eighth chapter of the book of war of Valmiki Ramayana which is the first book

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.

29.17-2918

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

Thus ends the twenty ninth chapter of the book of war of Valmiki Ramayana which is the first book

30. Spy 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 to 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

Thus ends the thirtieth chapter of the book of war of Valmiki Ramayana which is the first book

31. Rama by magic tries to convince Sita that Rama is dead.

(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 Viduyihwa 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 undefeatable 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 be 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 lead 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

Thus ends the thirty first chapter of the book of war of Valmiki Ramayana which is the first book

32.Sita wails for her slain husband

(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 of 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

Thus ends the thirty second chapter of the book of war of Valmiki Ramayana which is the first book

33.A Rakshasi friend of Sita called Sarama consoles Sita.

(Sarama a friend of Sita, tells her she had investigated in various ways and found 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

Thus ends the thirty third chapter of the book of war of Valmiki Ramayana which is the first book

34.Sarama helps Sita by finding out Ravana 's decision

(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

Thus ends the thirty fourth chapter of the book of war of Valmiki Ramayana which is the first book

35.Malyavan the grand father tries to Dissuade Ravana

(When Ravana hears the marching of Monkey army , he again calls for a meeting. Mayavan 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

Thus ends the thirty fifth chapter of the book of war of Valmiki Ramayana which is the first book

36.Ravana chides Malyavan and makes arrangement for the war.

(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

Thus ends the thirty sixth chapter of the book of war of Valmiki Ramayana which is the first book

37.Rama finalizes his 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

Thus ends the thirty seventh chapter of the book of war of Valmiki Ramayana which is the first book

38. Rama spends the night on 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, Dvividha, 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 night 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

Thus ends the thirty eighth chapter of the book of war of Valmiki Ramayana which is the first book

39. Rama surveys the city of 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

Thus ends the thirty ninth chapter of the book of war of Valmiki Ramayana which is the first book

40.Sugreeva jumps and 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 side ways, 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

Thus ends the fortieth chapter of the book of war of Valmiki Ramayana which is the first book

41.Angadha is sent to Ravana as emissary

(The monkey army with its commanders lay seige 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 pitifully 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 lightning - 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 an intent to wipe out his enemy.

41.94 At that time, Sushena the highly valiant monkey who was resembling 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, marshaled 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

Thus ends the forty first chapter of the book of war of Valmiki Ramayana which is the first book

42.The war between monkeys and Rakshasas commences

(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 Shatabali 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 very 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 reechoed 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 reechoed over the earth, sky and sea.

42.39

In the mean time 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

Thus ends the forty second chapter of the book of war of Valmiki Ramayana which is the first book

43,The war escalates as war between chiefs,

(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 Tapanas 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, Mitragnha 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 Vidhyumali. 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 Praghasa the swift-handed Rakshasa , Sugreeva the Lord of the monkeys immediately killed Praghasa 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, Rashmiket, Mitrugna and Yajnakopa wounded Rama by their arrows.

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

Thus ends the forty third chapter of the book of war of Valmiki Ramayana which is the first book

44. The night war between Rakshasas and monkeys

(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 the earth, which became not seen and rendered impassable by the 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 Vajradamshttra, 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 very 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 will 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 by those angry Rakshasas.

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

Thus ends the forty fourth chapter of the book of war of Valmiki Ramayana which is the first book

45.Rama and Lakshmana fall to the arrows of Indrajit.

(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 very famous princes who was very 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 very 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 net work 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, Demi-narachas, 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 net work 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 net work of arrows and lying down on the battle ground. All of them were disturbed and afflicted sorrow.

45.28

Thus ends the forty fifth chapter of the book of war of Valmiki Ramayana which is the first book

46.Indrajit claims he has killed Rama

(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 able to get themselves free out of the net work 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 starting 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 net work 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 very 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 instill 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 motion-less and luster-less 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

Thus ends the forty sixth chapter of the book of war of Valmiki Ramayana which is the first book

47.Ravana makes Sita see Rama and Lakshmana who have fallen down.

(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 very happy send back his son Indrajit and send 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

Thus ends the forty seventh chapter of the book of war of Valmiki Ramayana which is the first book

48.Sita wails and Trijata consoles her

9Sita feels sad that her husband is no more inspite 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 pitably 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 Sattrā 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 play ground of the Rakshasa king , thinking about those sons of the king gave way to extreme grief.”

48.37

Thus ends the forty eighth chapter of the book of war of Valmiki Ramayana which is the first book

49.Rama wakes up and wails for sake of 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 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 very 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 even to speak now. Even though you 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 Karthaveeryarjuna himself in mastery of archery." 49.20

“He who is used to sleep on beds of very 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

Thus ends the forty ninth chapter of the book of war of Valmiki Ramayana which is the first book

50. Garuda comes and frees Rama and Lakshmana from the effects of the arrow,

(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 very 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 with 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 he 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 reassemble 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 following 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 out of great anguish seizing his chest and told. 50.14

The treacherous Rakshasa warriors have 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 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 and 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, Bruhaspathi treated them using medicinal herbs accompanied by his sacred chants."

50.28

"Let the monkeys, Panasa, Samapthi and others go quickly with great speed go to the ocean of milk to bring 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 and 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 posed 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 very strong son of Vinatha , with eyes broadened by joy and with a very 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 very valorous Dhanavas or very strong Devas or Gandharwas who are all lead by Indra would not be able to untie , 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 very 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 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 very 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 very loud noise and frightening those Rakshasas , those monkeys desirous of fighting reached the gates of city of Lanka. 50.64

From the crowds of monkeys then a very tumultuous sound arose , like the very terrifying sound of thunder occurring in summer at midnight. 50.65

Thus ends the fiftieth chapter of the book of war of Valmiki Ramayana which is the first book

51.Dhoomraksha goes to the 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 very 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 very 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 arrow 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 the 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 very 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 very 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, “Please 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 and arranged for the army out of those who followed him as per order of Ravana.

51.22

Those very strong horrible looking Rakshasas who had a bell 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 many heads of 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 very 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 very huge vulture alighted on the top of his chariot and that devour of corpses clustered around his flag.

51.31

A very 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 thunder blew adversely. Every direction was obscured by great darkness, did not shine.

51.34

Seeing those happenings all the Rakshasas were scared and seeing those very 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 very 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

Thus ends the fifty first chapter of the book of war of Valmiki Ramayana which is the first book

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 Rakshasas 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 blood shed 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 down 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

Thus ends the fifty second chapter of the book of war of Valmiki Ramayana which is the first book

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

605

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 Vajradamshtra 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

Vajradamshtra 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 celestials 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

Thus ends the fifty third chapter of the book of war of Valmiki Ramayana which is the first book

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.

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

Thus ends the fifty fourth chapter of the book of war of Valmiki Ramayana which is the first book

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

Thus ends the fifty fifth chapter of the book of war of Valmiki Ramayana which is the first book

56. Hanuman kills Akampana

(Seeing that Hanuman 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

Thus ends the fifty sixth chapter of the book of war of Valmiki Ramayana which is the first book

57.Prahastha , the commander –in-chief goes to the war

(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 very 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, undefeatable 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 forma 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 splendorous 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

Thus ends the fifty seventh chapter of the book of war of Valmiki Ramayana which is the first book

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 Kumbhanu, Mahanada and Samunnata all these ministers of Prahastha killed the monkeys.

58.19

Dvividā with a mountain peak killed Narathānka 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

Thus ends the fifty eighth chapter of the book of war of Valmiki Ramayana which is the first book

59.Ravana enters the battle field

(When Prahastha was killed Ravana himself entered the battle field. He send back , his commanders, sons and brothers to guard the fort and fort the monkeys along with his army. He hurt 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

That 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

That 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

Thus ends the fifty ninth chapter of the book of war of Valmiki Ramayana which is the first book

60.Ravana orders to wake up Kumbhakarna

(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 ad 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, and 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

Thus ends the sixtieth chapter of the book of war of Valmiki Ramayana which is the first book

61.Vibheeshana tells about Kumbhakarna

(When Rama asks about him Vibheeshana tells that Kumbhakarna was 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 a 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 Irvatha and struck it on the chest of Indra .
61.17

“Due to the hit of Kumbhakarna , Indra was further enraged and the 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

Thus ends the sixty first chapter of the book of war of Valmiki Ramayana which is the first book

62.Ravana requests Kumbhakarna to help him

(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 the 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

Thus ends the sixty second chapter of the book of war of Valmiki Ramayana which is the first book

63.Kumbhakarna tries to advise 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 counselors 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 counselors 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 very 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

Thus ends the sixty third chapter of the book of war of Valmiki Ramayana which is the first book

64.Mahodhara advises 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

Thus ends the sixty fourth chapter of the book of war of Valmiki Ramayana which is the first book

65.Kumbhakarna marches to the battle field.

(Ravana makes fun of Mahodhara and permits Kumbhakarna to march ahead along with protective army. Kumbhakarna assumes a very 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 who 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 round him and saluting him with a bent head that very strong man departed. 65.32

Along with the departing of the huge bodied and very strong one , he also send 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

Thus ends the sixty fifth chapter of the book of war of Valmiki Ramayana which is the first book

66. The monkey army shivers before 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 a very 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

Thus ends the sixty sixth chapter of the book of war of Valmiki Ramayana which is the first book

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 Sugreeva inside the city of Lanka , 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 Dvididha 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 were resembling 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 very 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 very 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 grand son 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.

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 suppose 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 very 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

“Any one 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 very strong Rakshasas Kumbhakarna ignored Lakshmana, crossed past him and ran towards Rama , making the earth shake like an earth quake.

67.116

67.115-

Then Rama the son of Dasaratha sent the sharp Roudhra arrow, aimed at the chest of Kumbhakarna.

67.117

While the very 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 very 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 angry 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 very 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 very 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(Indrasthra) , 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 very strong Kumbhakarna who was the enemy of Brahmins and devas was killed , the entire earth shook along with the mountains and the 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 very intelligent and roared like elephants who 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 lots 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

Thus ends the sixty seventh chapter of the book of war of Valmiki Ramayana which is the first book

68.Ravana wails for the death of Kumbhakarna

(Ravana is greatly sorrowing and greatly disturbed. He does not want to live without Khumbakarna. He feels , 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

Thus ends the sixty eighth chapter of the book of war of Valmiki Ramayana which is the first book

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 the 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.

He was shining in a peculiar golden crown and with his other ornaments caused a shine like Meru.

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, that was as hard as a diamond and fell to the earth.

69.87-69.88

Seeing his javelin breaking 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

Thus ends the sixty ninth chapter of the book of war of Valmiki Ramayana which is the first book

70.Monkey leaders kill Sons and brother of Ravana.

(A great and even 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 the eye of that king of elephants came out and it fell down and it died. 70.14

The very 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, the son of Ravana, with his head crushed and broken by the blow of the 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 very 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 valorous Trishiras using very 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

Thus ends the sevetieth chapter of the book of war of Valmiki Ramayana which is the first book

71.Lakshmana kills Athikaya

(Athikaya the son of Ravana and Dhanyamala comes out to the 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 very 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 a 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, all 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

Thus ends the seventy first chapter of the book of war of Valmiki Ramayana which is the first book

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

Thus ends the seventy second chapter of the book of war of Valmiki Ramayana which is the first book

73.Indrajit enters the 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 the 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 very 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 the 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) with his arrows which were like fire and looking like serpents the army of the 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 very 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, Vidyuddamshttra, 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 those 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 undistracted 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, 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

Thus ends the seventy third chapter of the book of war of Valmiki Ramayana which is the first book

74.Hanuman brings the herbal mountain and cures Rama and Lakshmana.

(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 knockdown 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 are 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 Gandharwas , 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 on serpent, bending his back, contracting his ears and opening his mouth which shined like a terrific forest -fire, Hanuman jumped into the sky, with a 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

Thus ends the seventy fourth chapter of the book of war of Valmiki Ramayana which is the first book

75.The war intensifies

(As per suggestion of Sugreeva ,the monkey arms starts burning the town of Lanka and Lakshmana give arrow support. The sons of Kumbhakarna along with the big army of Rakshasas comes 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 group of monkeys with torch in hands attacked Lanka from all directions , the Rakshasa guards having a 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 too 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

Thus ends the seventy fifth chapter of the book of war of Valmiki Ramayana which is the first book

76.The Monkey chiefs exterminate many Rakshasa heroes

(In a great war Angadha killed Kampana and Prajangha, Dvididha killed Sonithaksha , Maindha killed Yupaksha and Sugreeva killed 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 Yupaaksha 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 very strong Yupaaksha . 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 very 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 Yupaaksha chopped all of them with his flood of arrows. 76.20

The famous and valorous Sonitaksha cut off the trees hurled at him by Dvidha 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 Yupaaksha 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 Yupaaksha 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 Maida came nearer to Dvididha 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 Dvididha 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 open 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 Dvididha. 76.41

When Dvididha 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 Dvididha .

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 Shataganis. (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 Prahladha, Mahabali , Indra, Khubera and Varuna , you alone were born as strong as your father . “ 76.73

“Even the 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 the 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

Thus ends the seventy sixth chapter of the book of war of Valmiki Ramayana which is the first book

77.Hanuman kills Nikumbha

(Nikumbha the 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 an anger capable of burning to ashes looked at Sugreeva.

77.1

Then the very 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

741

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 very 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 very 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

Thus ends the seventy seventh chapter of the book of war of Valmiki Ramayana which is the first book

78.Makaraksha the son of Khara goes for war.

(Makaraksha who was the son of Khara goes to the battle. He sees very 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

Thus ends the seventy eighth chapter of the book of war of Valmiki Ramayana which is the first book

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 . All the 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 the 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 number 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

Thus ends the seventy ninth chapter of the book of war of Valmiki Ramayana which is the first book

80.Indrajit comes to the battle field

(When Ordered by Ravana, Indrajit again came to the battle field. The Uagba 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 continued.)

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 Vibhhitaka 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 net work 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

Thus ends the eightieth chapter of the book of war of Valmiki Ramayana which is the first book

81.Indrajit kills the Sita of illusion

(Indrajit brings a Sita made by illusion through the western gate, When Hanuman and other monkeys were witnessing he killed 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, heard his roar, when he shouted with wide open mouth, sitting comfortably in the tower of his aerial chariot, 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

Thus ends the eighty first chapter of the book of war of Valmiki Ramayana which is the first book

82.Hanuman goes to inform Rama about Sita's death

(Hanuman wages a great war and when Indrajit starts to fight again, he 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 very 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 a 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 Nikumbhila 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

Thus ends the eighty second chapter of the book of war of Valmiki Ramayana which is the first book

83.Enraged Lakshmana berates Dharma

(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 the 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 s 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 nonexistent.”
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 tormenter 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 are you not understanding 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

Thus ends the eighty third chapter of the book of war of Valmiki Ramayana which is the first book

84.Vibheeshana wants Rama to send Lakshmana to stop the yagna in Nikumbila.

(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 Nikumbila, 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 Ikshuvaku 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 Nikumbila, 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

Thus ends the eighty fourth chapter of the book of war of Valmiki Ramayana which is the first book

85.Lakshmana along with army reaches Nikumbhila

((Rama requests Vibheeshana to repeat what he said. Vibheeshana says that if the Yagna at Nikumbhila is stopped, then only Indrajit can be killed. Lakshmana along with his army reaches Nikumbhila 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 Nikumbhila 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

Thus ends the eighty fifth chapter of the book of war of Valmiki Ramayana which is the first book

86. Yagna at Nikumbhila is stopped

(Lakshmana using ferocious attack on Rakshasas stops the Yagna at Nikumbhila. Indrajit, climbs 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

Thus ends the eighty sixth chapter of the book of war of Valmiki Ramayana which is the first book

87.Vibheeshana takes Lakshmana to the 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 be having 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 the 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

Thus ends the eighty seventh chapter of the book of war of Valmiki Ramayana which is the first book

88.The 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 cleaver 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 ones , 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 a 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

Thus ends the eighty eighth chapter of the book of war of Valmiki Ramayana which is the first book

89.Vibheeshana and the monkey chiefs join the 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, Tapana, Manda, Pragmaasa, Pragmaasa, PrajaNgha, JaNga, Agniketu who was difficult to be conquered, the valorous Rashmiketetu, 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

Thus ends the eighty eighth ninth of the book of war of Valmiki Ramayana which is the first book

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

That very 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 stell arrows by 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, skillfully 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 very 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 the 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 the 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 very heroic and difficult act of Lakshmana , the devas who were their dear friends were pleased and experienced great joy.

90.97

Thus ends the ninetieth chapter of the book of war of Valmiki Ramayana which is the first book

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 very 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 , 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

Thus ends the ninety first chapter of the book of war of Valmiki Ramayana which is the first book

92.Ravana wails for his dead son

(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 pitifully 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 the 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 very 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 to 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 very 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

Thus ends the ninety second chapter of the book of war of Valmiki Ramayana which is the first book

93.Rama exterminates a huge 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 very 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 the devas , Gandharwas , Sidhas and great saints said “We’Il 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 unwearied use of arrows and weapons was applauded by the rejoiced army of devas.”

93.39

Thus ends the ninety third chapter of the book of war of Valmiki Ramayana which is the first book

94. Rakshasis of Lanka wail for their near and dear ones

(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 the 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 the 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 the 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

Thus ends the ninety fourth chapter of the book of war of Valmiki Ramayana which is the first book

95. Ravana with his army enters the battle field.

(The very 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.

95.34-95.26

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 the very 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 very 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 very 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

Thus ends the ninety fifth chapter of the book of war of Valmiki Ramayana which is the first book

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 very angry and using his sword and the armour made Sugreeva fall in the battle field. And 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 pitifully.

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

Thus ends the ninety sixth chapter of the book of war of Valmiki Ramayana which is the first book

97.Sugreeva kills Mahodhara

(Ravana requests Mahodhara to fight on his behalf. After a great fight Sugreeva kills Mahodhara. He is greatly honored 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 very huge monkeys taking hold of very big stones , entered the huge army of Rakshasas and killed all Rakshasas. 97.8

In that great war , the very 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 army 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 tormenter 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

Thus ends the ninety seventh chapter of the book of war of Valmiki Ramayana which is the first book

98.Angadha kills Mahaparswa

(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 very 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

Thus ends the ninety eighth chapter of the book of war of Valmiki Ramayana which is the first book.

99.Ravana and Rama commence the battle

(Bereft of all assistant Rakshasa chief Ravana enters the battle field. Very fierce fighting takes place between those great warriors. Both of them were injured by each other and continued to foight.)

Seeing the Rakshasas Mahodhara and Mahaparswa being killed and also the valorous and strong Viroopaksha killed in that great battle Ravana got in to very 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 very 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 very 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 those rain of very 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 more dark. 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

Thus ends the ninety ninth chapter of the book of war of Valmiki Ramayana which is the first book

100. Ravana wounds Lakshmana but runs away not able to fight with Rama

(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 cubs 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 valourous 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 very 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

That 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 very 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 very great speed. 100.35

Due to speed by which Ravana has sent it that spear went very 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 very 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 and 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 very 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 that 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 been desiring 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 very 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 at 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 very 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

Thus ends the hundredth chapter of the book of war of Valmiki Ramayana which is the first book

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, Savarnakarnani, 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 the 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 very 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

Thus ends the hundred and first chapter of the book of war of Valmiki Ramayana which is the first book

102. Indra sends his chariot to help Rama

(The great war continued. Devas felt ,that Rama was at a disadvantage fighting from land. 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

The 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 the 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 the 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 whiskers, 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 into 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 , al beings started shivering and even Ravana was seized with fear.

102.43

The devas, Gandharwas 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 very angry Ravana surrounded in the battle field by very 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

Thus ends the hundred and second chapter of the book of war of Valmiki Ramayana which is the first book

103. Ravana 's charioteer takes him 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 that 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

Thus ends the hundred and third chapter of the book of war of Valmiki Ramayana which is the first book

104.Ravana shouts at the charioteer and he replies.

(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 not 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 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, very 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 by Ravana 's command, that charioteer t quickly drove the horses forward and , that chariot of Ravana stood within a moment, before Rama's chariot on the battle-field. 104.27

Thus ends the hundred and fourth chapter of the book of war of Valmiki Ramayana which is the first book

!05.Agasthya teaches Rama the prayer called “Adithya Hrudayam”

(Agasthya teaches the great prayer called Adithya hrudayam (The heart of the 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 in 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

This 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 Achamana 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

Thus ends the hundred and fifth chapter of the book of war of Valmiki Ramayana which is the first book

106.Ravana sees bad omens and Rama sees good omens.

(Rama instructs Matali as 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 the earth resound, which was the destroyer of the 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 very greatly lustrous arrows which shined like Sun and that great war between two great heroes who were desirous of killing each other and who were facing each other like lions began.

106.18

Then Devas, Gandharwas , Sidhas and great sages who were desiring 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

Thus ends the hundred and sixth chapter of the book of war of Valmiki Ramayana which is the first book

107. The great war of Rama and Ravana continued without result.

(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, the 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

The 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.

107.53

107.52-

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 tres , 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

Thus ends the hundred and seventh chapter of the book of war of Valmiki Ramayana which is the first book

108. Rama kills Ravana

(Matali advises Rama to use Brahmastra (arrow of Brahma) . When Rama does it , that great arrow kills Ravana. All the devas, sages and all the monkeys became very 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 the devas have come .”

108.2

When Matali reminded Rama about it , Rama took hold of the unfailing , lustrous and arrow which was given by Lord Brahma to Sage Agasthya and which was 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 very 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 very 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 words 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

Thus ends the hundred and eighth chapter of the book of war of Valmiki Ramayana which is the first book

109.Vibheeshana wails for his brother

(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 , practiced great religious austerities and completely mastered Vedas, the sacred scriptures. He was highly proficient even in the ritual acts. I desire to do, with you 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

Thus ends the hundred and ninth chapter of the book of war of Valmiki Ramayana which is the first book

110. The wives of Ravana wail for him.

(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 disheveled 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 very 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

Thus ends the hundred and tenth chapter of the book of war of Valmiki Ramayana which is the first book

111.Mandodhari wails for Ravana and Vibheeshana performs the obsequies

(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 very 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 led 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 perform auspicious acts becomes happy and the one who does sin gets misery . While Vibheeshana became happy you became miserable.”

111.28

“There are many more 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 colorful 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

“Very 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 very 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 .

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 Agnihothra(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 panegyrist singing his fame, the Brahmans stood around him with their faces filled in tears. Lifting up that palanquin, which had been decorated with colorful 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 the 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 the rules in the 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 the returned to the 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

Thus ends the hundred and eleventh chapter of the book of war of Valmiki Ramayana which is the first book

112.Vibheeshana is crowned

(Rama requests Lakshmana to annint Vibheeshana as the king of Rakshasas. Then he requests Hanuman to take permission from Vibheeshana, enter the city and inform Sita of their welfare.)

The 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

Thus ends the hundred and twelfth chapter of the book of war of Valmiki Ramayana which is the first book

113. Hanuman conveys happy news to 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 hfear. 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 the 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 was 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

Thus ends the hundred and thirteenth chapter of the book of war of Valmiki Ramayana which is the first book

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

Thus ends the hundred and fourteenth chapter of the book of war of Valmiki Ramayana which is the first book

115.Rama permits Sita to go wherever she likes

(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

Thus ends the hundred and fifteenth chapter of the book of war of Valmiki Ramayana which is the first book

116.Sita enters in to the 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 arrow 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 leveled 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 been never 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

Very 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

Thus ends the hundred and sixteenth chapter of the book of war of Valmiki Ramayana which is the first book

117.The Gods tell Rama that he is Lord Vishnu.

(All the gods come in aerial chariots and tell Rama that he is no other than the God Vishnu and Sita is no other than Goddess Lakshmi. This chapter does not merge with the text of Ramayana. Experts believe that is only an interpolation to prove that Rama is Go. .)

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

When those Lords of the world spoke like this to Rama who was the Lord of creation himself and who was born in the clan of Raghav and the 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 , the chief of the village , you are wisdom ,patience and controller of the senses . You are the origin and dissolution, you are Vamana and you are the killer of Madhu.”

117.16

“You are the great Indra who rules over Devas , you are Padmanabha , you are the one who ends the battle , you are the refuge to those who do not have refuge and you are the words of the 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 wherefrom 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 the 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

Thus ends the hundred and seventeenth chapter of the book of war of Valmiki Ramayana which is the first book.

118.The fire God returns Sita and says that she is unblemished.

(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

Thus ends the hundred and eighteenth chapter of the book of war of Valmiki Ramayana which is the first book.

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 advise.)

After hearing these auspicious words that was 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 Brahmins."
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 the 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, as completely driven away my sorrow 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 the 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

Thus ends the hundred and nineteenth chapter of the book of war of Valmiki Ramayana which
is the first book.

120.Rama asks Indra a boon to make all dead monkeys alive.

(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 the 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 very great joy will meet with their relatives , friends , people of their clan and with 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 practicing 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

Thus ends the hundred and twentieth chapter of the book of war of Valmiki Ramayana which is the first book.

121. Vibheeshana offers the Pushpaka Vimana for their return journey.

(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 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

Thus ends the hundred and twenty first chapter of the book of war of Valmiki Ramayana which is the first book.

122. The monkeys, 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 ask their permission, that all request him to take them also to Ayodhya along with them. 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

Thus ends the hundred and twenty second chapter of the book of war of Valmiki Ramayana which is the first book.

123.Rama shows the 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 Yajnashatru was killed and the very strong Supthagna. Sooryashathru was killed and Brahma Shatru 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 Lords 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 Sutheeshna 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

There all the monkeys, Rakshasas as well as Vibheeshana , jumped again and again 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

Thus ends the hundred and twenty third chapter of the book of war of Valmiki Ramayana which is the first book.

124.Rama goes to hermitage of sage Bharadwaja

(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 stain less 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

Thus ends the hundred and twenty fourth chapter of the book of war of Valmiki Ramayana which is the first book.

125.Rama sends Hanuman to Guha and Bharata

(Feeling the time delay, 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 very 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 Sringeripuram 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 Nandigram 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 equaling that of a Brahmarishi, 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 whom 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

Thus ends the hundred and twenty fifth chapter of the book of war of Valmiki Ramayana which is the first book.

126.Hanuman informs all news to 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 , very 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 with 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.”

126.33

126.32-

“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 talks, Rama and Sugreeva became attached to each other.”

126.37

126.36-

“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

Thus ends the hundred and twenty sixth chapter of the book of war of Valmiki Ramayana which is the first book.

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 Nandigrama. 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 Nandigrama to Ayodhya be leveled by filing them up and let the rough and uneven places in the paths be leveled.”

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 , Dhruшти, 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 counselors 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."

127.27

“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 Vasishtha.

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 now carry 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

Thus ends the hundred and twenty seventh chapter of the book of war of Valmiki Ramayana which is the first book.

128.Sri Rama Pattabhishekam (Crowning of Rama)

Translated by

P.R.Ramachander

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 anymore.”

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 all the world as long as this world revolves and 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 Ikshuvaku 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 type 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 , 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 . and 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 was 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 shiningly 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

THatr 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 tormenter 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, 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, there was 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- 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

Thus ends the hundred and twenty eighth chapter of the book of war of Valmiki Ramayana which is the first book.

Thus ends the great book of Ramayana composed by sage Valmiki.