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1 Sarga 01 - प्रथमः सर्ग

Raama Appreciates Hanumaan And Embraces Him

Introduction -

Raama appreciates Hanuma and embraces him after hearing his report.Raama was gladdened that Hanuma did something worthy of a noble servent. Then, Raama reflected upon the problem of how to cross the ocean.

श्रुत्वा हनुमतो वाक्यम् यथावद्भिर्भाषितम् ।
रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत् ॥ ६-१-१

प्रीतिसमायुक्तः	= touched with joy	श्रुत्वा	= to hear	वाक्यम्	= the words
यथावत्	= rightly	हनुमतः	= Hanuman	रामः	= Raama
अब्रवीत्	= spoke	वाक्यम्	= (these) words	उत्तरम्	= in reply.

Touched with joy to hear the words rightly spoken by Hanuman, Raama replied as follows: -

कृतम् हनुमता कार्यम् सुमहद्द्विदुर्लभम् ।
मनसापि यदन्येन न शक्यम् धरणीतले ॥ ६-१-२

सुमहत्	= "a very outstanding	कार्यम्	= work	दुर्लभम्	= the most arduous
भुवि	= in the world	कृतम्	= has been done	हनुमता	= by Hanuman
यत्	= which	न शक्यम्	= could not be achieved	मनसापि	= even in thought
अन्येन	= by another	धरणीतले	= on the surface of this earth"		

"A very outstanding work, the most arduous in the world has been done by Hanuman, which could not be carried out even in thought by any other on the surface of this earth."

न हि तम् परिपश्यामि यस्तरेत महोदधिम् ।
अन्यत्र गुरुडाद्वायोरन्यत्र च हनूमतः ॥ ६-१-३

न	= Indeed I cannot perceive	तम्	= as such	अन्यत्र	= anyone other than
परिपश्यामि	हि				
garuDaat	= Garuda (chief of the feathered race and vehicle of Lord Vishnu)	वायोः	= wind-god	अन्यत्रच	= and anyone other than
हनूमतः	= Hanuman	यः	= who	तरेत	= can cross
महोदधिम्	= the great sea."				

"Indeed, I cannot perceive as such anyone other than Garuda (chief of the feathered race and vehicle of Lord Vishnu), wind- god and Hanuman, who can cross the mighty ocean."

देवदानवयक्षाणाम् गन्धर्वोरगरक्षसाम् ।
 अप्रधृष्टाम् पुरीम् लङ्काम् रावणेन सुरक्षिताम् ॥ ६-१-४
 प्रविष्टः सत्त्वमाश्रित्य जीवन्को नाम निष्क्रमेत् ।

कोनाम्	= "who	निष्क्रमेत्	= can return	जीवन्	= alive
प्रवीष्टः	= having entered (once)	आश्रित्य	= taking refuge	सत्त्वम्	= in self-command
लङ्काम्	= the city of Lanka	अप्रधृष्टाम्	= which is unconquerable	देवदानव	= by gods demons
पुरीम्		सुरक्षिताम्	= and well under the custody	यक्षाणाम्	
अन्द्	= and even by Gandhar-			रावणेन	= of Ravana?"
यक्षस्त्वान्धर्वोरग	vas Nagas and ogres				
रक्षसाम्					

"Who can return alive, having entered (once) taking refuge only in self-command, the city of Lanka, which is unconquerable by gods demons and Yakshas and even by Gandharvas, Nagas and ogres and well under the custody of Ravana?"

को विशेषसुदुराधर्षाम् राक्षसैश्च सुरक्षिताम् ॥ ६-१-५
 यो वीर्यबलसम्पन्नो न समः स्याद्धनूमतः ।

कः	= "who	विशेषः	= can enter (that citadel)	सुदुराधर्षाम्	= which is exceedingly dangerous to be attacked
सुरक्षिताम्	= and which is strongly protected	राक्षसः	= by ogres	न स्यात्	= unless
यः	= whoever (he)	वीर्य बल	= is richly endowed with vigour and strength	समः	= like
हनूमतः	= Hanuman?"	सम्पन्नः			

"Who is able to capture that citadel, by assault, that is exceedingly dangerous to be attacked and which is powerfully guarded by ogres, but one whose courage and valour are equal to Hanuman's?"

भृत्यकार्यम् हनुमता सुग्रीवस्य कृतम् महत् ॥ ६-१-६
 एवम् विधाय स्वबलम् सदृशम् विक्रमस्य च ।

महत्	= "a great	बृत्य कार्यम्	= act of service	कृत्यम्	= has been done
हनुमता	= by Hanuman	सुग्रीवस्य	= to Sugriva	एवम्	= thus
विधाय	= by exhibiting	स्वबलम्	= his strength	सदृशम्	= worthy
विक्रमस्य	= of his pace."				

"A great act of service has been done by Hanuman to Sugriva thus by exhibiting his strength corresponding to his pace."

यो हि भृत्यो नियुक्तः सन् भर्ता कर्मणि दुष्करे ॥ ६-१-७
 कुर्यात्तदुनुरागेण तमहुः पुरुषोत्तमम् ।

आहुः	= (they) speak	तम्	= of him	पुरुषोत्तमम्	= as the best of servants
यः	= who	नियुक्तः सन्	= when entrusted	भर्त्रा	= by his master
कर्मणि	= with a duty	दुष्करे	= difficult to perform	भूत्यः	= the servant
कुर्यात्	= does	तत्	= it	अनुरागेण	= with a passion."

"That servant to whom his master entrusts a difficult task and who performs it with zeal is said to be a superior person."

यो नियुक्तः परम् कार्यम् न कुर्यान्नत्रृपतेः प्रियम् ॥ ६-१-८
भूत्यो युक्तः समर्थश्च तमाहुर्मध्यम् नरम् ।

आहुः	= (they) speak	तम्	= of him	मध्यमम्	= as a mediocre man
यः	= which	भूत्यः	= though qualified	नरम्	
न कुर्यात्	= does not perform	परम्	= superior	समर्थःच	= and capable
प्रियम्	= liked	नृपते	= by the king."	कार्यम्	= work

"The one who is ready and capable but who yet does no more than his master extracts from him is called a mediocre person."

नियुक्तो नृपतेः कार्यम् न कुर्याद्यः समाहितः ॥ ६-१-९
भूत्यो युक्तः समर्थश्च तमाहुः पुरुषधमम् ।

आहुः	= (they) speak	तम्	= of him	पुरुषाधमम्	= as the lowest of men
यः	= which	भूत्यः	= servant	नियुक्तः	= when entrusted
युक्तः	= though qualified	समर्थःच	= and capable	न कर्यात्	= does not accomplish
कार्यम्	= the work	नृपतेः	= of the king	समाहितः	= as directed."

"The one who is well and able and yet does not carry out the instructions of his master as directed is said to be the least of men ."

तन्नियोगे नियुक्तेन कृतम् हनूमता ॥ ६-१-१०
न चात्मा लघताम् नीतः सुग्रीवश्चापि तोषितः ।

तत्	= "for that reason	कृत्यम्	= the work	कृतम्	= was done
हनूमता	= by Hanumanta	नियुक्ताम्	= when entrusted	नियोगे	= with duty (of search for Sita).
लघताम्	= diminution	न नीतः	= was not brought	आत्मा	= to his own self
सुग्रीवश्चापि	= and Sugriva too	तोषितः	= was delighted."		

"Through the discovery of Sita's retreat by this faithful messenger, Hanuman has fulfilled the task entrusted to him unfalteringly to the satisfaction of Sugriva and hence there was no diminution to his self."

अहम् च रघवंशश्च लक्ष्मणश्च महाबलः ॥ ६-१-११
वैदेह्या दर्शनेनाद्य धर्मतः परिरक्षिताः ।

दर्शनेन	= "by the finding	वैदेह्याः	= of Sita	रघुवंशश्च	= the Raghu dynasty
लक्ष्मणश्च	= and Lakshmana	महाबलः	= who is endowed with great strength	परिरक्षिताः	= have been saved
अद्य	= today	धर्मतः	= rightly."		

"By finding out Sita, the Raghu dynasty as well as myself and the valiant Lakshmana too, have been rightly saved today."

इदम् तु मम दीनस्य मनो भूयः प्रकर्षति ॥ ६-१-१२
यदिहास्य प्रियाक्ष्यातुर्न कुर्मि सदृशम् प्रियम् ।

तु	= "but	प्रकर्षति	= it squeezes	मम	= my
मनः	= conscience	भूयः	= further	दीनस्य	= hopeless as I am
इदम्	= (to think) that	यत् न कुर्मि	= I can not do	प्रियम्	= a pleasant act
सदृशम्	= worthy	अस्यम्	= of Hanuman	प्रियाक्ष्यातुः	= who has informed me these good tidings."

"But it squeezes my conscience further, hopeless as I am, to think that I am not able to do a pleasant act befittingly to the bearer of these good tidings."

एष सर्वस्वभूतस्तु परिष्वज्ञो हनुमतः ॥ ६-१-१३
मया कालमिमम् प्राप्य दत्तस्तस्य महात्मनः ।

एषः aalin-	= "this embrace	सर्वस्य भूतः	= which is all that I can call really my possession	प्राप्य	= obtained
gaH					
इमम्	= in these present circumstances	दत्तः	= is offered	मया	= by me
कालम्					
तस्य	= to such high soled	हनुमतः	= Hanuman."		
महात्मनः					

"Let me at least embrace this magnanimous Hanuman since in the present circumstances, this is all that is easily obtained from me."

इत्युत्त्वा प्रीतिहृष्टाङ्गो रामस्तम् परिष्वजे ॥ ६-१-१४
हनुमन्तम् कृतात्मानम् करूद्दितवाक्यमुपागतम् ।

उत्त्वा	= uttering	इति	= thus	रामः	= Raama
प्रीतिहृष्टानाः	= whose limbs were thrilled with joy	परिष्वजे	= embraced	तम्	= that Hanuman
कृतात्मानम्	= who had mastered his mind	उपागतम्	= (and) who had come	हनुमन्तम्	
				कृत वाक्यम्	= having carried out his word.

Thus saying, Raama vibrating with joy, clasped Hanuman in his arms who, master of himself, his mission fulfilled, had returned.

ध्यात्वा पुनरुवाचेदम् वचनम् रघुसत्तमः ॥ ६-१-१५
हरीनामीश्वरस्यापि सुग्रीवस्योपशृणवतः ।

ध्यात्वा	= Reflecting (for a while)	रघुसत्तमः	= Raama (the great scion of Raghus)	पुनः	= again
उवाच	= spoke	इदम्	= these words	सुग्रीवस्य	= Sugriva
ईश्वरस्य	= the ruler	वचनम्		उपशृणवतः	= listening attentively.

After reflecting a while, Raama the great scion of Raghus, again spoke as follows, Sugriva the ruler of monkeys too listening attentively.

सर्वथा सुकृतम् तावत्सीतायाः परिमार्गणम् ॥ ६-१-१६
सागरम् तु समासाद्य पुनर्नष्टम् मनो मम ।

परिमार्गणम्	= "the search	सीतायाः	= for Sita	तावत्	= is so much
सुकृतम्	= well done	सर्वथा	= in all ways. tu	=	But
मम मनः	= my mind	पुनः	= is once more	नष्टम्	= lost
समासाद्य	= on duly reaching	सागरम्	= the ocean."		

"The search for Sita has been performed so much well in all ways. But my mind gets dejected once more, when I behold this vast ocean."

कथम् नाम समुद्रस्य दुष्पारस्य महाभसः ॥ ६-१-१७
हरयो दक्षिणम् पारम् गमिष्यन्ति समागताह् ।

कथम्	= "how	हरयः	= (these) monkeys	समागतः	= put together
गमिष्यन्ति	= can obtain	दक्षिणम्	= the southern	पारम्	= bank
समुद्रस्य	= of the ocean	दुष्पारस्य	= which is difficult to cross	महाभसः	= and which contains voluminous water?"

How can these monkeys put together will reach the southern bank of the ocean, which is so difficult to cross and which contains voluminous water?"

यद्यप्येष तु वृत्तान्तो वैदेह्या गदितो मम ॥ ६-१-१८
समुद्रपारगमने हरीणाम् किमिहोत्तरम् ।

गदितोययपि	= "even though informed	मम	= to me	एषः	= this
वृत्तान्तः	= result	वैदेह्याः	= by Sita	किम्	= what is
उत्तरम्	= the answer	समुद्रपारगमने	= to the crossing of ocean	हरीणाम्	= by the monkeys?"

"Having received the tidings of Sita, what can now be done to take the monkeys to the farther side the sea?"

इत्युत्तवा शोकसम्ब्रान्तो रामहू शत्रुनिर्वहणः ॥ ६-१-१९
हनूमन्तम् महाबाहुस्ततो ध्यानमुपागमत् ।

इति	= thus	उत्तवा	= speaking	हनूमन्तम्	= to Hanumanta
रामः	= Raama	शत्रुनिर्वहणः	= the destroyer of enemies	महाबाहुः	= and the mighty armed
शोक	= was perplexed with	उपागमत्	= (then) became	ध्यानम्	= thoughtful."
सम्ब्रान्तः	anguish				

Thus speaking to Hanuman, Raama the destroyer of enemies and the mighty armed, was filled with apprehension and then became absorbed in thought.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे प्रथमः सर्गः ॥

Thus completes 1st chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

2 Sarga 02 - द्वितीयः सर्ग

Introduction -

Sugreeva comforts Raama, who is tormented with grief, asking him to keep away from apprehensive mind and to think of ways and means to cross the ocean.

तम् तु शोकपरिदूनम् रामम् दशरथात्मजम् ।
उवाच वचनम् श्रीमान् सुग्रीवह् शोकनाशनम् ॥ ६-२-१

श्रीमान्	= the glorious	सुग्रीवः	= Sugreeva	उवाच	= spoke
शोकनाशनम्	= (these) grief-removing	वचनम्	= words	तु	= then tam raamamto that Raama
दशरथात्मजम्	= the son of Dasaratha	शोकपरिदूनम्	= felt miserable by grief.		

The glorious Sugreeva made the following reply, which was intended to expel his grief, to Raama the son of Dasaratha who felt miserable with anguish.

किम् त्वया तप्यते वीर यथान्यः प्राकृतस्तथा ।
मैवम् भूस्त्यज सत्तापम् कृतम् इव सौहृदम् ॥ ६-२-२

वीर	= "Oh	हेरो खिम्	= why	तप्यते	= is it lamented
त्वया	= by you	तथा	= thus	यथा	= as
अन्यः	= any other	प्रकृतः	= ordinary man?	माा	= do not be(sorrowful)
एवम्	= like this	त्यज	= abandon	भुुह	
सौहृदम् इव	= as abandoning friend-ship	कृतम्	= by an ungrateful man.	सन्तापम्	= grief

"Oh, hero! Why are you lamenting thus, as any other ordinary man? Do not be sorrowful like this. Abandon your grief, as an ungrateful man abandons friendship."

सम्तापस्य च ते स्थानम् न हि पश्यामि राघव ।
प्रवृत्तामुपलब्धायाम् ज्ञाते च निलये रिपोः ॥ ६-२-३

प्रवृत्तौ	= "As the information (about Sita)	उपलब्धायाम्	= has been procured	न पश्यामि हि	= I do not indeed see
स्थानम्	= any scope for	ते	= your	सम्तापस्य	= grief
राघव	= Oh Raama!"				

"As the information about Sita has since been gathered, I do not indeed see any scope for your grief Oh, Raama!"

मतिमान् शास्त्रवित्त्राज्ञः पण्डितश्चासि राघव ।
त्यजेमाम् प्राकृताम् उद्धिं कृतात्मेवार्थदूषणीम् ॥ ६-२-४

राघव	= "Oh Raama	असि	= you are	मतिमान्	= a wise man
शास्त्रवित्	= a knower of sacred works	प्राज्ञः	= an intellectual	पण्डितश्चासि	= and a learned man
त्यज	= give up	इमम्	= these	प्रकृताम्	= ordinary
बुद्धिम्	= conjectures	अर्थदूषणीम्	= like giving up conjectures which spoil the purpose	कृतात्मा	= by one whose spirit is disciplined."

"Oh, Raama! You are a wise person, a knower of sacred works, an intellectual and a learned man. Give up these ordinary apprehensions like a man whose spirit is disciplined gives up ideas which spoil the purpose.

संद्रम् लङ्घयित्वा तु महानक्षमाकुलम् ।
लङ्घामारोहयिष्यामो हनिष्यामश्च ते रिपुम् ॥ ६-२-५

आरोहयिष्यामः	= "we shall make our way up	लङ्घाम्	= to Lanka	लङ्घयित्वा	= by crossing
समुद्रम्	= the ocean	महा नक्ष	= which is filled with	हनिष्यामश्च	= we shall destroy
ते	= your	समाकुलम्	= large crocodiles	रिपुम्	= enemy.

"We shall make our way up to Lanka, by crossing the ocean filled with large crocodiles. We shall destroy your enemy."

निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः ।
सर्वार्था व्यवसीदन्ति व्यसनम् चाधिगच्छति ॥ ६-२-६

सर्वार्थः	= "All actions	व्यवसीदन्ति	= get dissipated	निरुत्साहस्य	= by a non-enthusiastic person
दीनस्य	= a depressed individual	शोक	= and a person disturbed with grief	अधिगच्छति	= (such a person) obtains
व्यसनमः	= troubles too."	पर्याकुलात्मनः			

"All action get dissipated by a person who is non-enthusiastic, depressed and disturbed with grief. Such a person gets into troubles too."

इमे शूराः समर्थाश्च सर्वतो हरियूथपाः ।
त्वत्प्रियार्थम् कृतोत्साहाः प्रवेषुमपि पावकम् ॥ ६-२-७
एषाम् हर्षणं जानामि तर्कश्चापि दृढो मम ।

इमे	= "These	हरियूथपाः	= leaders of monkey troops	शूराः	= are gallant
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समर्थश्च	= and efficient	सर्वतः	= in every way	कृतोत्साहाः	= they are made of enthusiasm
प्रवेष्टुम् अपि	= even to enter	पावकम्	= a fire	त्वत्प्रियार्थम्	= for your sake
जानामि	= I know	एषाम्	= this	हर्षण	= from their joy
मम	= my	तर्कशापि	= reasoning also	दृढः	= is strong."

"These leaders of monkey squads are gallant and efficient in all ways. They are enthusiastic even to enter a fire for your sake. I understand this from their joy and my reasoning too is sound."

विक्रमेण समानेष्ये सीताम् हत्वा यथा रिपुम् ॥ ६-२-८ रावनम् पापकर्माणम् तथा त्वम् कर्तुर्मर्हसि ।

त्वम्	= you	अर्हसि	= ought	कर्तुम्	= to act
यथा तथा	= in every way that	समानेष्ये	= I may be able to get back	सीताम्	= Sita
हत्वा	= after destroying	विक्रमेण	= by an attack	रिपुम्	= the enemy
रावणम्	= Ravana	पापकर्माणम्	= of sinful deeds.		

"You ought to act in every way that I may be able to get back Sita, after destroying by an attack the enemy Ravana of sinful deeds."

सेतुरत्र यथा बच्येथा पश्येम ताम् पुरीम् ॥ ६-२-९ तस्य राक्षसराजस्य तथा त्वम् कुरु राघव ।

त्वम्	= "You	कुरु	= take steps	यथा तथा	= in such a way
सेतुः	= (that) a bridge	बच्येत्	= is constructed	अत्र	= here
पश्येम	= and we behold	ताम्	= that	पुरीम्	= city
तस्य	= of that	राक्षस	= king of ogres	राघव	= Oh Raama!"

"You take steps in such a way that a bridge is constructed across the sea and we reach that city of the king of ogres."

दृष्ट्वा ताम् हि पुरीम् लङ्काम् त्रिकूटशिखरे स्थिताम् ॥ ६-२-१० हतम् च रावणम् उद्धे दर्शनादवधारय ।

अवधारय	= "be certain	रावणम्	= that Ravana	हतम्	= is killed
दर्शनात्	= as soon as he is seen	युद्धे	= in combat	दृष्ट्वा	= and on our beholding
ताम्	= that	लङ्काम्	= city of Lanka	स्थिताम्	= standing
त्रिकूट शिखरे	= on the peak of Trikuta mountain.	पुरीम्			

"Be certain that Ravana is killed, once he is seen in a battle and on our seeing that city of Lanka standing on a peak of the Trikuta Mountain."

अबद्धा सागरे सेतुम् घोरे च वरुणालये ॥ ६-२-११
लङ्का न मर्दितुम् शक्या सेन्द्रैरपि सुरासुरैः ।

अबद्धा	= without building	सेतुम्	= a bridge	सागरे	= across the sea
घोरे	= the dreadful	वरुणालये	= abode of Varuna (the god of water)	लङ्का	= Lanka
न शक्या	= cannot be	मर्दितुम्	= crushed	सुरासुरैः अपि	= even by gods and demons
सेन्द्रैः	= including Indra.				

"Without building a bridge across the sea, the dreadful abode of Varuna (the god of water), Lanka cannot be defeated even by gods and demons including Indra."

सेतुर्बद्धः समुद्रे च यावलङ्कासमीपतः ॥ ६-२-१२
सर्वम् तीर्णम् च मे सैन्यम् जितमित्युपधारय ।
इमे हि समरे वीरा हरयः कामरूपिणः ॥ ६-२-१३

उपधारय	= "Understand that	यावत्	= when	मे सर्वम्	= the whole of my army
तीर्णम्	= crosses(the sea)	सेतुः	= (as) a bridge	सैन्यम्	
समुद्रे	= across the sea	लङ्का	= at eh vicinity of Lanka	बद्धः	= is built
इमे	= these	समीपतः		जितम्	= (they will come out) victorious
वीरा: हि	= are indeed heroic	हरयः	= monkeys	कामरूपेण	= who are capable of assuming any form at will
		समरे	= in battle."		

"Know that when the whole of my army crosses the sea as a bridge is built across it, they will come out victorious, because these monkeys who are able to change their form at will are indeed valiant in battle."

तदलम् विक्षबाम् बुद्धिम् राजन् सर्वार्थनाशनीम् ।
पुरुषस्य हि लोकेऽस्मिन् शोकः शौर्यापकर्षणः ॥ ६-२-१४

तत्	= "therefore	अलम्	= (be) enough	विक्षबाम्	= of apprehensive
बुद्धिम्	= min	सर्वार्था	= which destroys all purposes	शोकः	= (because) grief
अस्मिन्	= in the world	नाशनीम्		पुरुषस्य	= of a man
लोके		शौर्य	= diminishes the valor		
राजम्	= Oh king!"	अपकर्षणः			

"Therefore, take away your apprehensive mind, which destroys any enterprise for grief in this world diminishes the might of a man, Oh king!"

यत्तु कार्यम् मनुष्येण शौण्डीर्यमवलम्ब्यताम् ।
तदलम्करणायैव कर्तुर्भवति सत्वरम् ॥ ६-२-१५

अवलम्ब्यताम्	= "cling to
यत्	= which (is to be shown)
भवति	= will produce
सत्वरम्	= quickly."

कार्यम् तु	= the practice of
मनुष्येण	= by a man
अलम्करणायैव	= competence truly

शौण्डीर्यम्	= boldness
तत्	= It
कर्तु	= to the doer

Cling to the practice of boldness, ought to be resorted to by a man. It will produce competence without doubt to the doer quickly."

अस्मिन् काले महाप्राज्ञ सत्त्वमातिष्ठ ते जसा ।
शूराणाम् हि मनुष्याणाम् त्वद्विधानाम् महात्मनाम् ॥ ६-२-१६
विनष्टेवा रनस्ते वाशोकः सर्वार्थनाशनः ।

आतिष्ठ	= prevail upon
अस्मिन्	= at this
शोकः	= grief
सर्वार्था	= defeats all the pur-
नाशनः	poses
मनुष्याणाम्	= men

सत्त्वम्	= the strength
काले	= moment
विनष्टे वा	= for something lost
शूराणाम्	= for heroes
त्वद्विधानाम्	= like you."

तेजसा	= with alertness
महाप्राज्ञ	= Oh highly intelligent prince!
प्रनष्टेव	= or destroyed
महात्मनाम्	= and magnanimous

"Prevail upon the strength with alertness at this moment, Oh highly intelligent prince! Grief for something lost or destroyed consumes all resources of even the strong and magnanimous men like you."

तत्त्वम् बुद्धिमताम् श्रेष्ठ ह सर्वशास्त्रार्थकोविदः ॥ ६-२-१७
मद्विधैः सचिवैः सार्धमरिम् जेतुम् समर्हसि ।

श्रेष्ठः	= (you are the) foremost
तत्	= hence
जेतुम्	= defeat

बुद्धिमताम्	= among the intelligent
त्वम्	= you
अरिम्	= the enemy

सर्व शास्त्र	= the knower of all sa-
कोविदः	cred texts
समर्हसि	= ought to
सचिवैः	= in conjunction with
सार्धम्	friends

"You are the foremost among the intelligent and the knower of all sacred texts. Hence, you ought to defeat the enemy, with allies like me."

न हि पश्याम्यहम् कम् चित्तिषु लोकेषु राघव ॥ ६-२-१८
गृहीतधनुषो यस्ते तिष्ठ दभिमुखो रणे ।

अहम्	= I
यः	= who
रणे	= on a battle field
त्रिषु लोकेषु	= in the three worlds

न पश्यामिहि	= do not indeed see
तिष्ठेत्	= stands
रणे	= on a battle field
गृहीत धनुषः	= (when you have) seized a bow

कम्चित्	= any one
अभिमुखे	= face to face
ते	= against you
राघव	= Oh Raama!

"I do not indeed see any one who can withstand you in a battle filed in the three worlds, when you are armed with a bow, Oh Raama!"

वानरेषु समासक्तम् न ते कार्यम् विपत्स्यते ॥ ६-२-१९
अचिराद्रक्ष्यसे सीताम् तीर्त्वा सागरमक्षयम् ।

ते कार्यम्	= your work	समासक्तम्	= duly entrusted	वानरेषु	= to the monkeys
न विपत्स्यते	= will not be spoiled	द्रक्ष्यासे	= you shall behold	सीताम्	= Sita
अचिरात्	= before long	तीर्त्वा	= by crossing	सागरम्	= the sea
अक्षयम्	= which is imperishable.				

"You work duly entrusted to the monkeys will not be spoiled. You shall behold Sita era imperishable sea."

तदलम् शोकमालम्ब्य क्रोधमालम्ब भूपते ॥ ६-२-२०
निश्चेष्टाह् क्षत्रिया मन्दाः सर्वे चण्डस्य विभ्यति ।

भूपते	= Oh ! Lord of the earth	तत्	= hence	अलम्	= enough
आलम्ब्य	= of having maintained	शोकम्	= the grief	आलम्ब	= maintain
क्रोधम्	= wrath (on your enemy)	क्षत्रियाः	= Kshatriya as (members of warrior- tribe)	निश्चेष्टाह्	= who are not active
मन्दाः	= are miserable	सर्वे	= all	विभ्यति	= fear
चण्डस्य	= the wrathful.				

"Oh, Lord of the earth! Desist from this melancholy. Yield to your legitimate indignation. Unadventurous Kshatriyas (members of warrior-tribe) never win honor but all fear the wrathful."

लङ्घनार्थम् च घोरस्य समुद्रस्य नदीपतेः ॥ ६-२-२१
सहास्माभिरहोओपेतह् सूक्ष्मबुद्धिविचारय ।

सूक्ष्म बुद्धिः	= (you with) sharp intellect	इह	= now	अस्मामि:	= along with us
उपेतः	= together	इचारय	= think of	सह	
समुद्रस्य	= the sea	नदीपते	= the lord rivers	लङ्घनार्थम् च	= design to cross

"You with your resourceful mind, along with us together, ponder over now a design to cross the sea, the terrible Lord of rivers."

लङ्घिते तत्र तैः सैन्यैर्जितमित्येव निश्चिनु ॥ ६-२-२२
सर्वम् तीर्णम् च मे सैन्यम् जितमित्यवधार्यताम् ।

निश्चिनु	= be assured	जितमित्येव	= of having conquered	तत्र	= (once) that sea
लङ्घिते	= has been crossed	तैः सैन्यैः	= by that army	अवधार्यताम्	= It is to be understood
जितमिति	= of having won	सर्वम्	= (if) all	मे	= my
सैन्यम्	= forces	तीर्णम्	= arrive beyond (the sea).		

"Know victory to be certain, once the sea has been crossed by the army. Verily when all my forces have passed over the sea our triumph is assured!"

इमे हि हरयः शूराः समरे कामरूपेणः ॥ ६-२-२३
तानरीन्विघमिष्यन्ति शिलापादपवृष्टिभिः ।

इमे हरयः	= These monkeys	शूराः	= strong ones (as they are)	समरे	= in battle
कामरूपेण	= and capable of assuming any form at will	विघमिष्यन्ति हि	= will indeed blow away	तान्	= those
अरीन्	= enemies	शिलापादप	= by a shower of rocks	वृष्टिभिः	= and trees.

"These monkeys, the courageous soldiers who are able to change their form at their volition, will crush their opponents with an avalanche of rocks and trees."

कथम् चित्परिपश्यामि लङ्घितम् वरुणालयम् ॥ ६-२-२४
हतमित्येव तम् मन्ये युद्धे शत्रुनिर्बर्हण ।

परिपश्यामि	= I perceive	वरुणालयम्	= the sea the abode of Varuna	लङ्घितम्	= crossed
कथमिच्चत्	= by any manner whatsoever	मन्ये	= I think	तम्	= that Ravana
हतमित्येव	= as definitely killed	युद्धे	= in combat	शत्रुनिर्बर्हण	= Oh exterminator of enemies!

"Once we have crossed the sea (the abode of Varuna) by whatever the means employed, Ravana is as definitely killed in my eyes, Oh exterminator of enemies!"

किमुत्त्वा बहुधा चापि सर्वथा विजया भवान् ॥ ६-२-२५
निमित्तानि च पश्यामि मनो मे सम्प्रहृष्टति ।

किम्	= what is the use	उत्त्वा	= of speaking	बहुधा	= at length?
भवान्	= you will be	विजयी	= victorious man	सर्वथा	= in every way
पश्यामि	= I see	निमित्तानि	= good omens	मे	= my
मनः	= mind	सम्प्रहृष्टति	= is over-thrilled with delight."		

What is the use of all these words? By all means, you will be a victorious man. I see good omens and my heard is over thrilled with joy."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वितीयः सर्गः ॥

Thus completes 2nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

3 Sarga 03 - तृतीयः सर्ग

Raama Requests Hanumaan To Describe Lanka In Detail

Introduction -

On hearing the words of Sugreeva, Raama requests Hanuma to describe Lanka in detail. Hanuma gives a detailed description of Lanka as he saw it.

सुग्रीवस्य वचः श्रुत्वा हेतुमत् परम अर्थवित् ।
प्रतिजग्राह काकुत्स्थो हनूमन्तम् अथ अब्रवीत् ॥ ६-३-१

श्रुत्वा	= hearing	हेतुमत्	= the well-founded	परमार्थवत्	= and highly meaningful
वचः	= words	सुग्रीवस्य	= of Sugreeva	काकुत्स्थोः	= Raama
प्रतिजग्राह	= concurred with him	अथ	= (and) then	अब्रवीत्	= spoke
हनूमन्तम्	= to Hanuman(as follows)				

Hearing the well-founded and highly reasonable words of Sugreeva, Raama concurred with him and spoke then to Hanuma as follows:

तरसा सेतु बन्धेन सागर उच्छोषणेन वा ।
सर्वथा सुसमर्थो अस्मि सागरस्य अस्य लन्धने ॥ ६-३-२

अस्मि	= I am	समर्थोः	= competent of	लङ्घने	= crossing
अस्य	= this ocean	सर्वथापि	= by all means	तपसा	= either by austerity
सागरस्य					
सेतुबन्धेन	= or by forming a bridge	सागरोच्छोषणेन	= or by drying up the ocean.		

"I am competent of crossing this ocean by all means, either by way of austerity or by forming a bridge or by drying up the ocean."

कति दुर्गाणि दुर्गाया लंकायास् तद् ब्रवीहि मे ।
ज्ञातुम् इच्छामि तत् सर्वम् दर्शनाद् इव वानर ॥ ६-३-३

ब्रवीष्व	= tell	मे	= me	दुर्गाणि	= citadels
लङ्घायाः	= in Lanka	दुर्गायाः	= are difficult of access	वानर	= Oh Hanuman!
इच्छामि	= I desire	ज्ञातुम्	= to know	तत्	= that
दर्शनादिव	= as though perceived with an eye.				

"Tell me how many citadels in Lanka are difficult of access, Oh, Hanuma! I desire to know all that, as though viewed with an eye."

बलस्य परिमाणम् च द्वार दुर्ग क्रियाम् अपि ।
गुप्ति कर्म च लंकाया रक्षसाम् सदनानि च ॥ ६-३-४

यथा सुखम् यथावच् च लंकायाम् असि दृष्टवान् ।
सरम् आचक्ष्व तत्त्वेन सर्वथा कुशलो हि असि ॥ ६-३-५

असि	= you were	दृष्टवान्	= the on looker	यथा सुखम्	= as per your convenience
यथावच्	= exactly	परिमाणम्	= the size	बलस्य	= of the army
द्वारदुर्ग	= fortification of the gates and citadels	च		सदनानि च	= and the mansions
क्रियाम् अपि		लङ्कायाः	= the way in which Lanka was guarded	आचक्ष्व	= tell
रक्षसाम्	= of ogres	गुप्तिकर्मच		कुशलः	= skilled
तत्त्वेन	= in accordance with facts	सर्वम्	= every thing		
सर्वथा	= in all ways.	असि हि	= you are indeed		

"You had the opportunity to catch 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 ogres. Describe everything in accordance with facts, for you are skilled in all ways."

श्रुत्वा रामस्य वचनम् हनूमान् मारुत आत्मजः ।
वाक्यम् वाक्यविदाम् श्रेष्ठो रामम् पुनर् अथ अब्रवीत् ॥ ६-३-६

श्रुत्वा	= hearing	रामस्य	= Raama's	वचनम्	= words
हनूमान्	= Hanuma	मारुतात्मजः	= the son of wind-god	श्रेष्ठः	= and who was excellent
वाक्यविदाम्	= in the art of expression	अथ	= forthwith	अब्रवीत्	= spoke
पुनः	= once more	रामम्	= to Raama (as follows):		

Hearing the words of Raama, Hanuma the son of wind-god, who was excellent in the art of expression, forthwith spoke once more to Raama as follows:

श्रूयताम् सर्वम् आख्यास्ये दुर्ग कर्म विधानतः ।
गुप्ता पुरी यथा लंका रक्षिता च यथा बलैः ॥ ६-३-७

श्रूयताम्	= let it be listened!	आख्यास्ये	= I shall tell (you)	सर्वम्	= everything
यथा	= how	लङ्का पुरी	= the city of Lanka	गुप्ता	= has been defended
दुर्गकर्म	= by the various methods of fortifications	यथा	= (and) how	रक्षिताच	= (it) has been guarded
विधानतः					
बलैः	= by the troops.				

"Listen to me! I shall tell you everything-how the city of Lanka has been defended by the various methods of fortification and how it has been guarded by the troops."

राक्षसाश्च यथा स्तिंगधा रावणस्य च तेजसा ।
पराम् समृद्धिम् लंकायाः सागरस्य च भीमताम् ॥ ६-३-८

विभागम् च बल ओघस्य निर्देशम् वाहनस्य च ।
एवमुत्त्वा कपिश्रेष्ठः कथयामास तत्त्ववित् ॥ ६-३-९

निर्देशम्	= (I shall tell You) the details	यथा	= how	राक्षसाः	= ogres
स्तिंगधा:	= are attached (to their king)	पराम्	= the excellent	समृद्धिम्	= prosperity
लङ्कायाः	= of Lanka	तेजसा	= (generated) by the glory	रावणस्य	= of Ravana
भीमताम्	= the awfulness	सागरस्य	= of the ocean	विभागम्	= the division
बलौघस्य	= of the body of his force	वाहनस्य	= (and) of animals like horses and elephants (carrying his forces other than infantry)	उत्त्वा	= saying so
कपिश्रेष्ठः	= Hanuma the foremost among monkeys	तत्त्ववित्	= who knew the truth	कथयामास	= told thus.
				एवम्	

"I shall tell you the details of how the ogres are attached to their king, the excellent prosperity of Lanka generated by the glory of Ravana, the awfulness of the ocean, the division of the body of his forces and of animals like horses and elephants carrying his forces other than the infantry." Saying so, Hanuma the foremost among monkeys, who knew the truth narrated as follows.

प्रहृष्टा मुदिता लंका मत्त द्विप समाकुला ।
महती रथ सम्पूर्णा रक्षो गण समाकुला ॥ ६-३-१०

महती	= the great	लङ्का	= Lanka	हृष्ट प्रमुदिता	= was rejoiced and gayful
मत्त	= full of elephants in rut	रथा सम्पूर्णा	= abounding in chariots	रक्षो गण	= and inhabited by
द्विपसमाकुला				निषेविता	gangs of ogres.

"The great Lanka was rejoiced and gayful, full of elephants in rut, abounding in chariots and inhabited by gangs of ogres."

दृढ बद्ध कवाटानि महापरिघवन्ति च ।
चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति ॥ ६-३-११

चत्वारि	= four	सुमहान्ति	= fairly big	विपुलानि	= and extensive
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द्वाराणि	= gates	अस्याः	= of this Lanka	दृढबद्धकपाटानि	= are fitted with strong doors
महापरिघवन्ति	= with huge beans for locking the gates.				

"Four fairly big and extensive gates are fitted with strong doors along with huge beams for locking those gates."

तत्रेषूपयन्नाणि बलवन्ति महान्ति च ।
आगतम् पर सैन्यम् तैस् तत्र प्रतिनिवार्यते ॥ ६-३-१२

तत्र	= there	बलवन्ति	= strong	महान्ति च	= and mighty
इस्त्वापलयन्नाणि	= ballista capable of hurling darts and stones	प्रतिसंन्यम्	= the enemy troops	आगतम्	= which come
तत्र	= there	प्रतिनिवार्यते	= are warded off	तैः	= by those catapults.

"Strong and mighty ballista capable of hurling darts and stones have been attached to them. The enemy troops which arrive there are warded off by those catapults at the very gates."

द्वारेषु संस्कृता भीमाः काल आयस मयाः शिताः ।
शतशो रोचिता वीरैः शतध्यो रक्षसाम् गणैः ॥ ६-३-१३

भीमाः	= Dangerous	शिताः	= sharp edged	शतध्यः	= Sataghni
कालायस	= made of iron	रोचिताः	= forged	गणैः	= by hordes
मयाः		सम्स्कृतः	= have been kept in readiness	शतशः	= in hundreds
रक्षसाम्	= of ogres				
द्वारेषु	= at the gates.				

"Dangerous and sharp edged Sataghnis made of iron, forged by hordes of ogres, have been kept in readiness in hundreds at the gates. **comment:** Sataghnis are four forearms in length bristled with iron spikes and are so called because they are supposed to kill hundreds at a time."

सौर्वणः च महांस् तस्याः प्राकारो दुष्प्रधर्षणः ।
मणि विद्रुम वैदूर्य मुक्ता विचरित अन्तरः ॥ ६-३-१४

महा प्राकारः	= A great rampart	सौर्वणः	= of gold	तस्याः	= (encircle) that Lanka
दुष्प्रधर्षणः	= which is difficult to assail with violence	मणिविद्रुमवैदूर्यमुक्ताकिंताज्ञानालाइ	inlaid at intervals with gems; corals; cat's eyes and pearls.		

"A great rampart made of gold, which is difficult to assail with violence and is inlaid at intervals with gems, corals, cat's eyes and pearls, encircle that Lanka."

सर्वतः च महाभीमाः शीत तोया महाशुभाः ।
अगाधा ग्राहवत्यः च परिखा मीन सेविताः ॥ ६-३-१५

महाभीमाः	= most fearful	अगाधा:	= and fathomless	परिखा:	= deep trenches
महा शुभैः	= of great splendor	शीततोया:	= filled with cold water	ग्राहवत्यश्च	= infested with alligators
मिन सेविताः	= and inhabited by fishes	सर्वतः:	= (are there) all round (the city).		

"Most awe-inspiring and fathomless moats (deep trenches) of great splendor, filled with cold water, infested with alligators and inhabited by fishes are there all round the city."

द्वारेषु तासाम् चत्वारः सम्क्रमाः परम आयताः ।
यन्त्रै उपेता बहुभिर् महाद्विर् दृढं संधिभिः ॥ ६-३-१६

द्वारेषु	= in front of the gateways	चत्वारः:	= (there are) four	परमायताः	= very extensive
तासाम्	= draw-bridges	बहुभिः	= equipped with numerous	यन्त्रैः	= engines
सम्क्रमाः		महाद्विः	= considerable buildings (built on the rampart and meant for those entrusted with the duty of guarding the entrances).		

"Anterior to the gateways, there are four very extensive draw-bridges, equipped with numerous engines and furnished with many rows of buildings (built on the rampart and meant for those entrusted with the duty of guarding the entrances)."

त्रायन्ते सम्क्रमास् तत्र पर सैन्य आगमे सति ।
यन्त्रैस् तैर् अवकीर्यन्ते परिखासु समन्ततः ॥ ६-३-१७

परसैन्यागतेस्ति	= on the arrival of hostile force	तत्र	= there	सम्क्रमाः	= are protected
तैः	= by the aforesaid	यन्त्रैः	= engines	अवकीर्यन्ते	= (and the battalions) are flung
परिखासु	= into the moats	समन्ततः	= on every side.		

"Against the approach of the enemy forces there, the draw-bridges are protected by the aforesaid engines and the enemy-battalions are flung into the moats on every side."

एकस् त्व अकम्प्यो बलवान् सम्क्रमः सुमहादृढः ।
काञ्चनैर् बहुभिः स्तम्भैर्विदिकाभिः च शोभितः ॥ ६-३-१८

एकः	= the principal	सम्कमस्तु	= draw-bridge	अकम्प्यः	= which is unshakable
सुमहारटः	= firmly fastened very well	बलवान्	= and strong	शोभितः	= is embellished with
बहुमि:	= numerous	काञ्चनैः	= gold	स्तम्भैः	= pillars
वैदिकाभिः च	= and pedestals.				

"The most important draw-bridge which is unshakable, firmly fastened very well and strong, is dazzling with numerous gold pillars and pedestals."

**स्वयम् प्रकृति सम्पन्नो युयुत्सू राम रावणः ।
उत्थितः च अप्रमत्तः च बलानाम् अनुदर्शने ॥ ६-३-१९**

रावणः	= Ravana	युयुत्सुः	= inclined to war	आपन्नः	= endowed with
प्रकृतम्	= powers of the state	स्वयम्	= himself	अप्रमत्तश्च	= remains alert
उत्थितश्च	= and in readiness	अनुदर्शने	= to review	बलानाम्	= the forces
राम	= Oh	Raama!			

"Ravana, inclined to war and endowed with powers of the state, himself remains alert and in readiness to review the forces, Oh, Raama!"

comment: even powers of the state are usually enumerated, viz. king, minister, allies, treasure, army, territory and fortresses.

**लंका पुरी निरालम्बा देव दुर्गा भय आवहा ।
न अदेयम् पार्वतम् वन्यम् कृत्रिमम् च चतुर विघम् ॥ ६-३-२०**

लङ्का पुनः	= "Lanka again	निरालम्ब	= is impregnable	देवदुर्गा	= a celestial citadel
भयावहा	= that inspires terror	नादेयम्	= surrounded by flowing water	पार्वतम्	= built on a mountain
चतुर्विधम्	= with its four fold defenses	वन्यम्	= consisting of forest	कृत्रिमम् च	= and by artificial fortification.

"Lanka therefore is impregnable, it is a celestial citadel, that inspires terror. Surrounded by water and built on a mountain, it has four fold defenses including forest and artificial fortification."

comment: Fourfold defences, defence by water, mountain, forest or by artificial means.

**स्थिता पारे समुद्रस्य दूर पारस्य राघव ।
नौ पथः च अपि नास्ति अत्र निरादेशः च सर्वतः ॥ ६-३-२१**

स्थिता	= (Lanka) is situated	परे	= on the other side	समुद्रस्य	= of the ocean
दूरपारस्य	= which is difficult of access	राघव	= Oh Raama!	नास्ति	= there is no
नौपथश्च	= reach for vessels	अत्र	= there	सर्वशः	= on all sides
निरादेशश्च	= there is no communication."				

"Lanka is situated on the other side of the ocean, which is difficult of access, Oh Raama! It offers no passage for vehicles either and there is no proper communication from all sides."

**शैल अग्रे रचिता दुर्गा सा पूर् देव पुर उपमा ।
वाजि वारण सम्पूर्णा लंका परम दुर्जया ॥ ६-३-२२**

सा	= that	पूः	= city (of Lanka)	देव पुरोपमा	= resembling the City of Gods
रचिता	= is built	शैलाग्रे	= on a mountain peak	दुर्गा:	= (and is inaccessible
सा	= that	लङ्का	= Lanka	वाजिवारण	= is abound with horses and elephants
परमदुर्जया	= and is extremely difficult to conquer.			सम्पूर्णा	

"That city of Lanka, resembling the city of Gods, is built on a mountain peak and is inaccessible. That Lanka is abound with horses and elephants and is extremely difficult to conquer."

**परिघाः च शतध्यः च यन्त्राणि विविधानि च ।
शोभयन्ति पुरीम् लंकाम् रावणस्य दुरात्मनः ॥ ६-३-२३**

परिघाश्च	= deep trenches	शतध्यश्च	= and Sataghnis too	यन्त्राणि च	= as well as engines
विविधानि	= of various kinds	शोभयन्ति	= adorn	लङ्काम्	= Lanka
पुरीम्	= the city	रावणस्य	= of Ravana	दुरात्मनः	= the evil-minded.

Deep trenches and Sataghnis too as well as engines of war of every kind adorn Lanka the city of wicked Ravana."

**अयुतम् रक्षसाम् अत्र पश्चिम द्वारम् आश्रितम् ।
शूल हस्ता दुराधर्षाः सर्वे खड्ग अग्र योधिनः ॥ ६-३-२४**

अयुतम्	= ten thousand	रक्षसाम्	= ogres	सर्वे	= all
शूलहस्ताः	= carrying darts in their hands	खड्गयोधिनः	= warriors contending with swords	दुराधर्षाः	= who are difficult to assail
समाश्रितम्	= are positioned	पूर्वम् द्वारम्	= at the eastern gate.		

"Ten thousand ogres all carrying darts in their hands and warriors contending with swords, who are difficult to assail, are positioned at the eastern gate."

**नियुतम् रक्षसाम् अत्र दक्षिण द्वारम् आश्रितम् ।
चतुर अन्वेण सैन्येन योधास् तत्र अपि अनुत्तमाः ॥ ६-३-२५**

नियुतम्	= one hundred thousand	रक्षसाम्	= of ogres	आश्रितम्	= are positioned
अत्र	= there	दक्षिण	= at the southern gate	तत्रापि	= there also

योधा:	= warriors	अनुत्तमा:	= unsurpassed by others	सैन्येन	= constitute the army
चतुरङ्गे	= with its four limbs(viz. horses; foot soldiers; elephants and chariots).				

"One hundred thousand of ogres, with an army of four limbs (viz. horses, foot soldiers, elephants and chariots) are positioned at the southern gate of the city. Warriors unsurpassed by others constitute that army."

प्रयुतम् रक्षसाम् अत्र पूर्व द्वारम् समाश्रितम् ।
चर्म खड्ड धराः सर्वे तथा सर्वे अस्त्र कोविदाः ॥ ६-३-२६

प्रयुतम्	= one million	रक्षसाम्	= ogres	अत्र	= there
आश्रितम्	= are positioned	पश्चिम द्वारम्	= at the western gate	सर्वे	= all of them
चर्मखड्डधराः	= carry shields and swords	तथा	= and	सर्वास्त्रकोविदः	= proficient in the use of all mystic missiles.

One million troops arrived with shields and swords as well as proficient in the use of all mystic missiles, are positioned at the western gate."

न्यर्बुदम् रक्षसाम् अत्र उत्तर द्वारम् आश्रितम् ।
रथिनः च अश्व वाहाः च कुल पुत्राः सुपूजिताः ॥ ६-३-२७

न्यर्बुदम्	= a hundred millions	रक्षसाम्	= of ogres	अत्र	= there
आश्रितम्	= are positioned	उत्तरद्वारम्	= at the northern gate	रथिनः	= (they are) car-warriors
अश्ववाहाश्च	= horse-soldiers	कुलपुत्राः	= sons of noble families	सुपूजिताः	= and greatly honored."

"A hundred millions of ogres, who are mounted in chariots or who ride on horses, sons of distinguished families and greatly honored, are positioned there at the northern gate."

शतम् शत सहस्राणाम् मध्यमम् गुल्मम् आश्रितम् ।
यातु धाना दुराधर्षाः साग्र कोटिः च रक्षसाम् ॥ ६-३-२८

अथ	= moreover	यातुधानाः	= ogres	शतशः	= hundreds of thousands in number
दुराधर्षाः	= difficult to assail	साग्रकोटिश्च	= aggregating to one and quarter of a crore	सहस्राणि	
आश्रिताः	= are positioned	मध्यमस्कन्धम्	= at the central division."	रक्षसाम्	= of ogres

"Moreover, ogres hundreds of thousands in number, difficult to attack, aggregating to one and quarter of a crore of ogres are positioned at the central division."

ते मया सम्कमा भग्नाः परिखाः च अवपूरिताः ।
 दग्धा च नगरी लंका प्राकाराः च अवसादिताः ॥ ६-३-२९
 बलैकदेशः क्षपितो राक्षसानाम् महात्मनाम् ।

ते	= those	सम्कमाः	= bridges	भग्नाः	= were broken
मया	= by me	परिखाश्च	= moats also	अवपूरिताः	= filled up (with the wreckage)
लङ्घा	= the city of Lanka	दग्धाच	= was burnt	प्राकाराश्च	= defensive walls
नगरीम्		बलैकदेशः	= a part of the army	महात्मनाम्	= of the gigantic
अवसादिताः	= pulled down	क्षपितः	= were destroyed.		
राक्षसानाम्	= ogres				

"Those bridges were broken by me and the moats were filled up (with the wreckage). The city of Lanka was burnt by me and the defensive walls were pulled down. A part of the army of the gigantic ogres was destroyed."

येन केन तु मार्गेण तराम वरुण आलयम् ॥ ६-३-३०
 हता इति नगरी लंकाम् वानरैर् अवधार्यताम् ।

येन केन तु	= by some way or other	तराम	= we shall cross	वरुणालयम्	= the ocean
मार्गेण		उपधार्यताम्	= should be assumed	हता इति	= as destroyed
लङ्घनगरी	= the city of Lanka				
वानरैः	= by the monkeys.				

"By some way or other, let us cross the ocean. The city of Lanka should be assumed then as destroyed by the monkeys."

अङ्गदो द्विविदो मैन्दो जाम्बवान् पनसो नलः ॥ ६-३-३१
 नीलः सेना पतिः चैव बल शेषेण किम् तव ।

प्रवमाना हि गत्वा ताम् रावणस्य महापुरीम् ॥ ६-३-३२
 सप्रकाराम् सभवनाम् आनयिष्यन्ति मैथिलीम् ।

सप्राकाराम् सभवनामानयुष्यन्ति राघव ॥ ६-३-३३

राघव	= Oh Raama	किम्	= what is the use	बलशेषण	= for the rest of the forces
तव	= to you?	अङ्गदः	= Angada	द्विविदः	= Divida
मैन्दः	= Mainda	अनलः	= Anala	नीलश्चैव	= and Nila alone
सेनापतिः	= the commander-in-chief	गत्वा	= by reaching	ताम्	= that
रावणस्य	= great city of Ravana	प्रवमानाः	= leaping	भित्वा	= and storming (it)
महापुरीम्					
सपर्वत्वनाम्	= with its mountains and woods	सरखाताम्	= with moats	सतोरणाम्	= with arch-ways

सप्राकाराम् = with protective walls | सभवनाम् = with buildings | आनयिष्यन्ति = and recover (Sita).

"Oh, Raama! What is the use for the rest of the forces to you? Angada, Divida, Mainda, Jambavan, Panasa, Anala and Nila the commander-in-chief alone, by reaching that great city of Ravana leaping and storming Lanka with its mountains and woods, moats and archways, protective walls and buildings, will recover Sita."

एवम् आज्ञापय क्षिप्रम् बलानाम् सर्वं सम्ग्रहम् ।
मुहूर्तेन तु युक्तेन प्रस्थानमभिरोचय ॥ ६-३-३४

आज्ञापय	= order	क्षिप्रम्	= quickly	बलानाम्	= to get all the forces
एवम्	= accordingly	अभिरोचय	= be inclined	सर्वसन्ग्रहम्	
युक्तेन	= at the appropriate moment.			प्रस्थानम्	= for the march

"Order quickly to get all the forces accumulated accordingly. Let us set out at the appropriate moment."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे तृतीयः सर्गः ॥

Thus completes 3rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

4 Sarga 04 - चतुर्थः सर्ग

Raama Fixes An Auspicious Hour For The Departure

Introduction -

After hearing the report of Hanuma, Raama fixes an auspicious hour for the departure of his forces to Lanka and perceives good omens. The Army reaches the shores of the sea.

श्रुत्वा हनूमतो वाक्यम् यथावद् अनुपूर्वशः ।
ततो अब्रवीन् महातेजा रामः सत्य पराक्रमः ॥ ६-४-१

रामः	= Raama	स्मातेजाः	= a very bright man	सत्यपराक्रमः	= a true warrior
यथावत्	= duly	श्रुत्वा	= having heard	वाक्यम्	= the words
हनूमतः	= of Hanuman	अनुपूर्वशः	= from the beginning	ततः	= thereafter
अब्रवीत्	= spoke (as follows).				

Raama, a very bright man and a true warrior, having duly heard the words of Hanuman from the beginning, thereafter spoke as follows:

याम् निवेदयसे लंकाम् पुरीम् भीमस्य रक्षसः ।
क्षिप्रम् एनाम् वधिष्यामि सत्यम् एतद् ब्रवीमि ते ॥ ६-४-२

मथिस्य	= I shall destroy	क्षिप्रम्	= quickly	पुरीम्	= the city
लङ्काम्	= of Lanka	भीमस्य	= of the terrible	रक्षसः	= ogre
याम्	= of which	निवेदयसे	= you inform	ब्रवीमि	= I am telling
ते	= you	एतत्	= this	सत्यम्	= really.

I shall destroy quickly Lanka, the city of that terrible ogre (Ravana), of which you just informed I am really telling this.

अस्मिन् मुहूर्ते सुग्रीव प्रयाणम् अभिरोचये ।
युक्तो मुहूर्तो विजयः प्राप्तो मध्यम् दिवा करः ॥ ६-४-३

सुग्रीव	= Oh Sugreeva	आभिरोचय	= be pleased	प्रयाणम्	= for our march
अस्मिन्	= at this	मुहूर्ते	= moment	युक्तो	= a suitable
मुहूर्तः	= moment	विजयः	= for success	दिवाकरः	= the sun
प्राप्तः	= reached	मध्यम्	= the mid-day.		

Be pleased to approve our march at this moment, a suitable moment for success. The sun reached the mid-day.

सीताम् गृत्वा तु तद्यातु कासौ यास्यति जीवितः ।
सीता श्रुत्वाभियानम् मे आशामेष्यति जीविते ॥ ६-४-४
जीवितान्तेऽ मृतम् स्पृद्धा पीत्वा विषमिवातुरः ।

तत्	= let that ogre	यातु	= go (to his abode)	हृतम्	= after kidnapping
सीताम्	= Sita	क	= where	असौ	= will he go
जीवितः	= alive? shrutvaa	=	hearing	यास्यति	= of
अभियानम्	= march	सीता	= Sita	यास्यति	= will get back
आशाम्	= her hope	आशाम्	= her hope	जीविते	= in life
स्पृस्त्वा इव	= like touching	अमृतम्	= ambrosia	आतुरः	= by a sick man
पीत्वा	= having drunk	विषम्	= poison	जीवितान्ते	= at the end of his life.

Let that ogre go (to his abode) after kidnapping Sita. Where will he go alive? Hearing of my march to Lanka, Sita will get back her hope in life, like a sick man having drunk poison touches ambrosia at the end of his life.

उत्तरा फल्गुनी हि अद्य श्वस् तु हस्तेन योक्ष्यते ॥ ६-४-५
अभिप्रयाम सुग्रीव सर्वं अनीक समावृताः ।

अद्य	= this	उत्तरा	= northern planet of	योक्ष्यते	= will be in conjunction
हस्तेन	= with the Hasta star	फल्गुनीहि	= Phalguni		
सर्वानीकसमावृतः	= with all the troops accompanying us	श्वस्तु	= tomorrow	अभिप्रयाम	= let us depart
		सुग्रीव	= Oh Sugreeva!		

This northern planet of Phalguni will be in conjunction with the Hasta star tomorrow. Hence, let us depart today itself with all the troops accompanying us, Oh, Sugreeva!

निमित्तानि च धन्यानि यानि प्रादुर् भवन्ति मे ॥ ६-४-६
निहत्य रावणम् सीताम् आनयिष्यामि जानकीम् ।

पश्यामि	= by seeing	निमित्तानि	= the omens	यानि	= which
प्रदुर्भवन्ति	= are becoming visible	आनयिष्यामि	= I shall bring	सीताम्	= Sita
जानकीम्	= the daughter of Janaka	निहत्य	= by killing	रावणम्	= Ravana.

By seeing the omens which are becoming visible, I deduce that I shall bring back Sita the daughter of Janaka, by killing Ravana.

उपरिष्ठाद् हि नयनम् स्फुरमाणम् इदम् मम ॥ ६-४-७
विजयम् समनुप्राप्तम् शंसति इव मनो रथम् ।

इदम्	= this	मम	= my	नयनम्	= eye
स्फुरमाणम्	= which is twitching	उपरिष्ठात्	= is proclaiming as it were	मनोरथम्	= my desire
विजयम्	= of victory	समनुप्राप्तम्	= coming nearer.		

My eye which is twitching on the upper lid, is proclaiming as it were, my desire of victory coming nearer.

ततो वावरराहेब कजश्मणेन सुपूजितः ॥ ६-४-८
उवाच रामो धर्मात्मा पुनरप्यर्थकोविदः ।

ततः	= Then	रामः	= Raama	धर्मात्मा	= the virtuous man
अर्थकोविदः	= versed in moral law	सुपूजितः	= well adored	वानरराजेन	= by Sugreeva the king of monkeys
लक्ष्मणेन	= and Lakshmana	पुनरपि	= again	उवाच	= spoke (as follows).

Then Raama the virtuous man versed in moral law, who was well-adored by Sugreeva the king of monkeys and Lakshmana, again spoke as follows:-

अग्रे यातु बलस्य अस्य नीलो मार्गम् अवेक्षितुम् ॥ ६-४-९
वृतः शत सहस्रेण वानराणाम् तरस्विनाम् ।

नीलः	= (let) Nila	वृतः	= accompanied by	शतसहस्रेण	= a hundred thousand
तरस्विनाम्	= strength	वानराणाम्	= of monkeys	यातु	= go
अग्रे	= before	अस्य	= this	बलस्य	= army
अवेक्षितुम्	= to explore	मार्गम्	= the way.		

Let general Nila accompanied by strength of hundred thousand warriors go before the army, to explore the way.

फल मूलवता नील शीत कानन वारिणा ।
पथा मधुमता च आशु सेनाम् सेनापते नय ॥ ६-४-१०

नील	= Oh Nila	सेनापते	= the army-general!	नय	= steer
सेनाम्	= the army	आशु	= speedily	पथा	= by the path
फलमूलवता	= abound with fruits and roots	शीतकाननवारिणा	= cool woods and fresh water	मधुमता	= and honey.

Oh Nila the chief of Army! Steer the army speedily by the path, abound with fruits and roots, cool woods and fresh water and honey.

दूषयेयुर् दुरात्मानः पथि मूल फल उदकम् ॥ ६-४-११
राक्षसाः परिरक्षेथास् तेभ्यस् त्वम् नित्यम् उद्यतः ।

राक्षसाः	= the demons	दुरात्मनः	= who are evil minded	दूषयेयुः	= will spoil
मूलफलोदकम्	= the roots fruits and water	पथि	= in the path	त्वम्	= you
नित्यम्	= always	उद्यतः	= try	परिरक्षेथाः	= to protect
तेभ्यः	= from them.				

The evil-minded demons may spoil the roots, fruits and water in the path-way. You always try to be on you guard.

निम्नेषु वन दुर्गेषु वनेषु च वन ओकसः ॥ ६-४-१२
अभिषूत्य अभिपश्येयुः परेषाम् निहतम् बलम् ।

वनौकसः	= (let) the monkeys	अभिषूत्य	= jump	निम्नेषु	= into low grounds
वनदुर्गेषु	= into places made inaccessible by forest-grores	वनेषु च	= and into thickets	अभिपश्येयुः	= and notice
बलम्	= the army	परेषाम्	= of the enemies	निहतम्	= stationed there.

Let the monkeys jump into law grounds, into places made inaccessible by forest-grores and into thickets and notice whether any rival forces are stationed there.

यत्तु फल्नु बलम् किंचित्तदत्रैवोपपद्यताम् ॥ ६-४-१३
एतद्वि कृत्यम् घोरम् नो विक्रमेण प्रयुज्यताम् ।

यत्	= whatever little	फल्नु	= of feeble	बलम्	= force
किञ्चित्		उपपद्यतात्	= be present	अत्रैव	= here itself
तत्	= let it	नः	= our	कृत्यम्	= operation
एतत्	= this	प्रयुज्यताम्	= let is be discharged	विक्रमेण	= daringly.

Let whatever little of feeble forces stay back in Kishkindha, as our operation will indeed be dreadful. It has to be discharged daringly.

सागर ओघ निभम् भीमम् अग्र अनीकम् महाबलः ॥ ६-४-१४
कपि सिम्हा प्रकर्षन्तु शतशो अथ सहस्रशः ।

कपिसिम्हा:	= let the best of monkeys	महाबलः:	= with great strength	शतशः:	= in hundreds
अथ	= and	सहस्रशः:	= in thousands	प्रकर्षन्तु	= lead
भीमम्	= the formidable	अग्रानीकम्	= front of the army	सागरौधनिभम्	= which is akin to an oceanic stream.

Let the best of monkeys with great strength in hundreds and thousands lead the formidable of the army, which is akin to an oceanic stream.

गजः च गिरि सम्काशो गवयः च महाबलः ॥ ६-४-१५
गव अक्षः च अग्रतो यान्तु गवाम् दृप्त इव ऋषभाः ।

गजश्च	= (Let) Gaja	गिरिसम्काशः	= who is equal to a mountain	गवयश्च	= Gavaya
महाबलः	= a very strong man	गवाक्षश्च	= and Gavaksha	यातु	= march
अग्रतः	= in front	गवाम् इव	= as in front of cows	दृप्तः	= a majestic
ऋषभः	= full.				

Let Gaja, equal to a mountain, Gavaya a very strong warrior and Gavaksha march in front, as a majestic bull marches in front of a cow-herd.

यातु वानर वाहिन्या वानरः प्रवताम् पतिः ॥ ६-४-१६
पालयन् दक्षिणम् पार्श्वम् ऋषभो वानर ऋषभः ।

ऋषभः	= Let the monkey called	प्रवताम्	= lord of the simians	वानरपतिः	= and the best of the primates
वानरः	Rishabha	पतिः		दक्षिणम्	= the right
यातु	= march forward	पालयन्	= guarding		
पार्श्वम्	= side	वानरवाहिन्याः	= of the army of simians.		

Let the monkey called Rishabha, Lord of the simians and the best of the primates march forward, duly guarding the right side of the army of the simians.

गन्ध हस्ती इव दुर्धर्षस् तरस्वी गन्ध मादनः ॥ ६-४-१७
यातु वानर वाहिन्याः सव्यम् पार्श्वम् अधिष्ठितः ।

गन्धमादनः	= Let Gandhamadana	तरस्वी	= with a strength	दुर्धर्षः	= unconquerable
गन्धहस्तीव	= like an elephant in rut	यातु	= proceed	अधिष्ठितः	= duly guarding
सव्यम्	= the left	पार्श्वम्	= side	वानरवाहिन्याः	= of the army of monkeys.

Let Gandhamadana, with a strength unconquerable like an elephant in rut, proceed duly guarding the left side of the army of monkeys.

यास्यामि बल मध्ये अहम् बल ओघम् अभिर्षयन् ॥ ६-४-१८
अधिरुद्धा हनूमन्तम् ऐरावतम् इव ईश्वरः ।

अहम्	= I	अधिरुद्धा	= mounted	हनूमन्तम्	= on (the shoulders of) Hanuman
ऐरावतमिव	= like on Airavata	ईश्वरः	= Indra	यास्यामि	= will march
बलमध्ये	= in the centre of my troops	अभिर्षयन्	= cheering	balangham	= the multitude of army.

I myself, mounted on the shoulders of Hanuman, like Indra on Airavata, will march in the centre of my troops, duly cheering the multitude of army.

अन्गदेन एष सम्यातु लक्ष्मणः च अन्तक उपमः ॥ ६-४-१९
सार्वभौमेन भूत ईशो द्रविण अधिपतिस् यथा ।

एषः	= Let this Lakshmana	अन्तकोपमः	= like of the lord of Death	सम्यातु	= march
लक्ष्मणश्च		सार्वभौमेन	= like on an elephant called Sarvabhauma	द्रविणाधिपतिः	= Kubera the lord of Riches
अण्गदेन	= on the shoulders of Angada	यथा			

भुतेशः	= and the sovereign of beings.
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Let this Lakshmana, resembling the lord of Death, march on the shoulders of Angada like Kubera the lord of riches and the sovereign of beings marches on an elephant called Sarvabhauma.

जाम्बवामः च सुषेणः च वेग दर्शी च वानरः ॥ ६-४-२०
ऋक्ष राजो महासत्त्वः कुक्षिम् रक्षन्तु ते त्रयः ।

महासत्त्वः	= let the highly strong	जाम्बवान्थ	= Jambavan	ऋक्षराजः	= the lord of the bears
सुषेनश्च	= Sushena	वानराश्च	= and the monkey	वेगदर्शी	= called Vegadarshi
तै	= those	त्रयः	= three	रक्षन्तु	= guard
कुक्षिम्	= the middle part.				

Let the highly strong, Jambavan with Sushena and the monkey called Vegadarshi, all three, guard the middle part of the army.

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनी पतिः ॥ ६-४-२१
व्यादिदेश महावीर्यान् वानरान् वानर ष्ठभः ।

श्रुत्वा	= having heard	वचः	= the words	राघवस्य	= of Raama
सुग्रीवः	= Sugreeva	वाहिनीपतिः	= commander of the forces	वानरर्षभः	= the lion among mon- keys
महावीर्यः	= with great valour	व्यादिदेश	= gave orders	वानराम्	= to the monkeys.

Hearing the words of Raama, Sugreeva with great valour, the commander of forces and the lion among monkeys gave orders to the monkeys accordingly.

ते वानर गणाः सर्वे समुत्पत्य युयुत्सवः ॥ ६-४-२२
गुहाभ्यः शिखरेभ्यः च आशु पुष्पविरे तदा ।

तदा	= then	सर्वे	= all	ते	= those
वनरगणाः	= troops of monkeys	महौजनाः	= with great speed	समुत्पत्य	= together raised up
आशु	= and quickly	पुष्पविरे	= bounced	गुहाभ्यः	= from caves
शिखरेभ्यश्च	= and peaks of moun- tains.				

Then, all those troops of monkeys with great speed together raised up and quickly bounced from caves and mountain-tops.

ततो वानर राजेन लक्ष्मणेन च पूजितः ॥ ६-४-२३
जगाम रामो धर्म आत्मा ससैन्यो दक्षिणाम् दिशम् ।

ततः	= thereafter	रामः	= Raama	धर्मात्मा	= the virtuous man
पुजितः	= treated respectfully	वानर राजेन	= by Sugreeva	लक्ष्मणेन च	= and Lakshmana
जगाम	= went	दक्षिणम्	= towards southern direction	स सैन्यः	= along with army.

Thereafter Raama the virtuous man, treated respectfully by Sugreeva and Lakshmana, moved towards southern direction, along with the army.

**शतैः शत सहस्रैः च कोटीभिर् अयुतैर् अपि ॥ ६-४-२४
वारणाभिः च हरिभिर् ययौ परिवृत्स् तदा ।**

तदा	= at that time	ययौ	= (Raama) went	परिवृतः	= surrounded
हरिभिः	= by monkeys	वारणाभैः	= looking like elephants	शतैः	= (numbering) the hundreds
शतसहस्रैः	= hundreds of thousands	कोटिभिश्च	= and in crores.		

At that time, Raama went surrounded by monkeys, looking like elephants, numbering in hundreds, hundreds of thousands and crores.

**तम् यान्तम् अनुयाति स्म महती हरि वाहिनी ॥ ६-४-२५
हृष्टाः प्रमुदिताः सर्वे सुग्रीवेण अभिपालिताः ।**

सा	= that	महती	= extensive	हरिवाहिनी	= army of monkeys
अनुयान्ती	= followed	तम्	= Raama	यान्तम्	= who was marching (along)
सर्वे	= all those (monkeys)	पालिताः	= maintained	सुग्रीवेण	= by Sugreeva
हृष्टाः	= were rejoicing	प्रमुदिताः	= with delight		

That extensive army of monkeys followed Raama who was marching in the lead. All those monkeys maintained by Sugreeva were rejoicing with delight.

**आप्लवन्तः प्लवन्तः च गर्जन्तः च प्लवम् गमाः ॥ ६-४-२६
क्षेलन्तो निनदन्तः च जग्मुवै दक्षिणाम् दिशम् ।**

प्लवन्माः	= the monkeys	प्लवन्तः	= jumping	आप्लवन्तः	= overwhelmingly
गर्जन्तश्च	= with roaring sound	क्षेलन्तः	= jest fully	निनदन्तश्च	= playing (musical instruments)
जग्मुवै	= marched	दक्षिणमिश्रम्	= towards southern direction.		

The monkeys, jumping overwhelmingly with roaring sound and jestfully playing musical instruments (like trumpets) marched towards southern direction.

भक्षयन्तः सुगन्धीनि मधूनि च फलानि च ॥ ६-४-२७
उद्धहन्तो महावृक्षान् मन्जरी पुञ्ज धारिणः ।

भक्षयन्तः = eating	सुगन्धीनि = good-smelling	मधूनि = honeys
फलानिच = and fruits	उद्धहन्तः = carrying	महावृक्षान् = large branches
मन्जरीपुञ्जधारिणः = bearing clusters of blossoms in multitude.		

They marched on, eating good-smelling honeys and fruits and carrying large branches bearing clusters of blossoms in multitude.

अन्योन्यम् सहसा दृष्टा निर्वहन्ति क्षिपन्ति च ॥ ६-४-२८
पतन्तः च उत्पतन्ति अन्ये पातयन्ति अपरे परान् ।

दृष्टा: = wild monkeys	निर्वहन्ति = would lift up	क्षिपन्ति = and throw
अन्योन्यम् = one another	सहसा = all of a sudden	अन्ये = some others
पतन्तः च = were hanging down and	उत्पतन्ति = flying upwards	अपरे = some others
पातयन्ति = were throwing down	परान् = others.	

Wild monkeys would lift up and throw one another all of a sudden. Some others were hanging down and flying upwards. Some other monkeys were throwing down others.

रावणो नो निहन्तव्यः सर्वे च रजनी चराः ॥ ६-४-२९
इति गर्जन्ति हरयो राघवस्य समीपतः ।

हरयः = monkeys	समीपतः = nearer	राघवस्य = to Raama
इति गर्जन्ति = were roaring thus	नः = to us	रावनः = Ravana
निहन्तव्यः = is worthy of killing	रजनीचराश्च = and also demons	सर्वे = entirely.

Monkeys close to Raama were thus shouting, To us, Ravana is worthy of killing and also the entire demons.

पुरस्ताद् ऋषभ्नो वीरो नीलः कुमुद एव च ॥ ६-४-३०
पथानम् शोधयन्ति स्म वानरैर् बहुभिः सह ।

ऋष्मः = Rishabha	नीलः = Nila	कुमुद एव च = and also Kumuda
वीरः = the courageous	बहुभिः = along with many monkeys	शोधयन्ति = were clearing up
पथानम् = the path	वानरैः =	

Rishabha, Nila, and the courageous Kumuda along with many monkeys were clearing up the path ahead.

मध्ये तु राजा सुग्रीवो रामो लक्ष्मण एव च ॥ ६-४-३१
बहुभिर् बलिभिर् भीमैर् वृत्ताः शत्रु निर्बहणः ।

राजा	= the king	सुग्रीवः	= Sugreeva	रामः	= Raama
लक्ष्मण एव च	= and Lakshmana	शत्रुनिर्वहणाः	= the destroyers of enemies	वृतः	= were moving
मध्ये	= in the centre	बहुभिः	= along with many monkeys	बलिभिः	= which are robust
भीमाः	= and terrible.				

Sugreeva the king of monkeys, Raama and Lakshmana the destroyers of enemies were moving in the centre along with many robust and terrible monkeys.

हरिः शत बलिर् वीरः कोटीभिर् दशभिर् वृतः ॥ ६-४-३२
सर्वाम् एको हि अवष्टम्य रक्ष हरि वाहिनीम् ।

वीरः	= the heroic	शतबलिः	= Satabali	हरिः	= the monkey
वृतः	= who was accompanied by	दशभिः	= ten	कोटिभिः	= crores (of monkeys)
अवष्टम्य	= standing firmly	एकः	= alone	अभिरक्षति	= guarded
हरिवाहिनीम्	= the army of monkeys.				

The heroic monkey satabali who was accompanied by ten crores of monkeys, standing alone firmly, guarded the whole army of monkeys.

कोटी शत परीवारः केसरी पनसो गजः ॥ ६-४-३३
अर्कः च अतिबलः पार्श्वम् एकम् तस्य अभिरक्षति ।

केसरी	= Kesari	कोटीशतपरीवारः	= with a retinue of a hundred crore	पन्सः	= Panasa
गजः	= Gaja	अर्कश्च	= and Arka	बहुभिः	= along with many monkeys
अभिरक्षति	= were protecting	एकम्	= one	पार्श्वम्	= flank (of that army).

Kesari with a retinue of a hundred crore, Panasa, Gaja and Arka along with many monkeys were protecting one flank of that army.

सुषेणो जाम्बवामः चैव ऋक्षैर् बहुभिर् आवृतः ॥ ६-४-३४
सुग्रीवम् पुरतः कृत्वा जघनम् सम्रक्षतुः ।

सुषेणः	= Sushena	जाम्बवश्चैव	= and Jambavanta	आवृतः	= surrounded
बहुभिः	= by many	ऋक्षैः	= bears	कृत्वा	= keeping
सुग्रीवम्	= Sugreeva	पुरतः	= in front	सम्रक्षतुः	= protected
जघनम्	= the hinder part of the army.				

Keeping Sugreeva in front, Sushena and Jambavanta surrounded by many bears, protected the hinder part of that army.

तेषाम् सेना पतिर् वीरो नीलो वानर पुम्गवः ॥ ६-४-३५
सम्पतन् पतताम् श्रेष्ठस् तद् बलम् पर्यपालयत् ।

नीलः	= Nila	तेषाम्	= their	सेनापति:	= chief of the army
वीरः	= the brave	वानरपुम्गवः	= the best among monkeys	सम्पतः	= the self-controlled
श्रेष्ठः	= the foremost	चरताम्	= among movable beings	पर्यपालयत्	= was protecting in every direction
तद्	= that	बलम्	= army.		

Nila their chief of the army, the brave and the best among monkeys, the self controlled and the foremost among movable beings, was protecting atha army in every direction.

वलीमुखः प्रजङ्घश्च जम्भोऽथ रभसः कपिः ॥ ६-४-३६
सर्वतः च ययुर् वीरास् त्वरयन्तः प्लवम् गमान् ।

वलीमूखः	= Valimukha	प्रजङ्घश्च	= Prajangha	जम्भः	= Jambha
अथ	= and	रभसः	= Rabhasa	कपिः	= the monkey
ययुः	= were moving	सर्वतः	= on all sides	त्वरयन्तः	= urging forward
प्लवङ्गमान्	= the monkeys.				

Valimukha, Prajangha, Jambha and Rabhasa the monkey were moving on all sides, urging the monkeys forward.

एवम् ते हरि शार्दूला गच्छन्तो बल दर्पिताः ॥ ६-४-३७
अपश्यंस् ते गिरि श्रेष्ठम् सह्यम् द्रुम लता युतम् ।
सागर ओघ निभम् भीमम् तद् वानर बलम् महत् ॥ ६-४-३८

ते	= those	हरिशार्दूलः	= foremost among the monkeys	बलदर्पिताः	= proud of their strength
एवम्	= thus	गच्छन्तः	= marching	अपश्यन्त	= saw
सह्यम्	= the Sahya mountain	गिरिश्रेष्ठम्	= the best of mountains	गिरिशतायुतम्	= joined with many small mountains
सराम्सि	= lakes	सुफुलानि	= fully abounding in flowers	वराणि	= eminent

तटाकानि च = ponds.

Those foremost among the monkeys, proud of their strength, thus marching with the army, saw the Sahya mountain the best of mountains joined with many small mountains, lakes fully abounding in flowers and eminent ponds.

रामस्य शासनम् ज्ञात्वा भीमकोपस्य भीतवत् ।
वर्जयन्नगराभ्याशांस्तथा जनपदानपि ॥ ६-४-३९

सागरौघनिभम् भीमम् तद्वानरबलम् महत् ।
निःसंसर्प महाघोषम् भीम वेग इव अर्णवः ॥ ६-४-४०

तत्	= that	महत्	= large	वानरबलम्	= army of monkeys
भीमम्	= terrific	सागरौघनिभम्	= like an ocean-flood	ज्ञात्वा	= cognizing
शासनम्	= the command	रामस्य	= of Raama	भीम कोपस्य	= which is frightfully enraged
भीतवत्	= having terror-stricken	वर्जयत्	= abandoning	नगराभ्याशान्	= the vicinity of towns
तथा	= and	जनपदानपि	= and even villages	निःसंसर्प	= marched
आर्णवम् इव	= like an ocean	महाघोरम्	= highly terrific	महाघोषम्	= with great hoaring sound.

That large army of monkeys, terrific like an ocean-flood cognizing the command of Raama which is frightfully enraged, having terror-stricken, abandoning the vicinity of towns and even villages, marched like a highly dreadful ocean with a great hoaring sound.

तस्य दाशरथे: पार्श्वे शूरास् ते कपि कुन्जराः ।
तूर्णम् आपुप्लुवः सर्वे सद् अश्वा इव चोदिताः ॥ ६-४-४१

सर्वे	= All	ते	= those	कपिकुञ्जराः	= prominent monkeys
शूराः	= which are valiant	आपुप्लुवः	= were overwhelmingly jumping ahead	सदश्वाः इव	= like fine horses
चोदिताः	= being whipped	पार्श्वे	= at the side	तस्य	= of that Raama.

All those prominent and valiant monkeys were overwhelmingly jumping ahead, like fine horses being whipped, at the side of that Raama.

कपिभ्याम् उद्यमानौ तौ शुशुभते नर ऋषभौ ।
महभ्याम् इव संस्पृष्टै ग्राहभ्याम् चन्द्र भास्करौ ॥ ६-४-४२

तौ	= those	नरभौ	= best among men (Raama and Lakshmana)	उद्यमानौ	= being carried (on their shoulders)
कपिभ्याम्	= by two monkeys (Hanuman and Angada)	शुशुभते	= were effulgent	चन्द्र भास्करौ	= like the moon and the sun
संस्पृष्टै	= having coming together in contact	महभ्याम्	= with two large	ग्रहभ्याम्	= planets (Jupiter and Venus).

Raama and Lakshmana the best among men being carried on shoulders by Hanuman and Angada the two monkeys, were effulgent like the moon and the sun having come together in contact with two large planets (Jupiter and Venus).

ततो वानरराजेन लक्ष्मणेन सुपूजितः ।
जगाम रामो धर्मात्मा ससैन्यो दक्षिणाम् दिशम् ॥ ६-४-४३

तम् अनाद गतो रामम् लक्ष्मणः शुभया गिरा ।
उवाच प्रतिपूर्ण अर्थः स्मृत्तमान् प्रतिभानवान् ॥ ६-४-४४

ततः	= thereafter	रामः	= Raama	धर्मात्मा	= the virtuous man
पुजितः	= treat respectfully	वानर राजेन	= by Sugreeva	लक्ष्मणेन च	= and Lakshmana
जगाम	= went	दक्षिणम्	= towards southern direction	स सैन्यः	= along with army
लक्ष्मणः	= Lakshmana	पूर्णार्थप्रतिभानवाद्	= with a fully meaningful presence of mind	अङ्गदगतः	= sitting on angada
उवाच	= spoke	शुभया	= (the following) auspicious	गिरा	= words
परिपूर्णार्थम्	= which were fully meaningful	अम् रामम्	= to that Raama.		

Thereafter, Raama the virtuous man, treated respectfully by Sugreeva and Lakshmana, moved towards southern direction, along with the army. Lakshmana, with a fully meaningful presence of mind, sitting on Angada, spoke the following auspicious words which were fully meaningful, to Raama.

हताम् अवाप्य वैदेहीम् क्षिप्रम् हत्वा च रावणम् ।
समृद्ध अर्थः समृद्ध अर्थाम् अयोध्याम् प्रतियास्यसि ॥ ६-४-४५

हत्वा	= killing	रावणम्	= Ravana	क्षिप्रम्	= fast
अवाप्य च	= and obtaining	वैदेहीम्	= Sita	हताम्	= who was taken away
प्रतियास्यसि	= you will proceed	अयोध्याम्	= to Ayodhya	समृद्धार्थम्	= which is abundantly rich
समृद्धार्थः	= having accomplished your purpose.				

Killing Ravana fast and obtaining Sita who was taken away, you will proceed to Ayodhya which is abundant by rich, having accomplished your purpose.

महान्ति च निमित्तानि दिवि भूमौ च राघव ।
शुभान्ति तव पश्यामि सर्वाणि एव अर्थं सिद्धये ॥ ६-४-४६
अनु वाति शुभो वायुः सेनाम् मृदु हितः सुखः ।

पश्यामि	= I am seeing	सर्वाणि	= all	महान्ति	= grand
शुभान्यव	= good	निमित्तानि	= omens	अर्थ सिद्धये	= self-evident
तव	= for you	दिवि	= in the sky	भूमौच	= and the earth
राघव	= Oh	रुअम वायुः	= the wind	शिवः	= which is favorable beneficial
मृदुहितः	= gentle	सुखः	= and comfortable	अनुवाति	= is blowing alongside.

I am seeing all grand good omens in the sky and the earth self-evident of your fulfillment, Oh Raama! The wind which is favorable, gentle beneficial and comfortable to the army is blowing alongside.

पूर्ण वल्यु स्वराः च इमे प्रवदन्ति मृग द्विजाः ॥ ६-४-४७
प्रसन्नाः च दिशः सर्वा विमलः च दिवा करः ।

एते	= these	मृगद्विजाः	= beasts and birds	प्रवदन्ति	= are uttering
पूर्णवल्युस्वराः	= sonorous and sweet sounds	सर्वाः	= all	दिशश्च	= the quarters
प्रसन्नाः	= are bright	दिवाकरश्च	= even the sun	विमलः	= is clear.

These beasts and birds are uttering sonorous and sweet sounds. All the quarters are looking bright. Even the sun is clear.

उशना च प्रसन्न अर्चिर् अनु त्वाम् भार्गवो गतः ॥ ६-४-४८
ब्रह्म राशिर् विशुद्धः च शुद्धाः च परम ऋषयः ।
अर्चिष्मन्तः प्रकाशन्ते ध्रुवम् सर्वे प्रदक्षिणम् ॥ ६-४-४९

उशनाच	= the planet of Venus	प्रसन्नार्चिः	= with its bright light	भार्गवः	= born from the sage Bhrigu (a mind-born son of Brahma the creator)
anugataH	= is hanging behind	त्वाम्	= you	ब्रह्मराशिः	= Dhruva the very bright pole-star (which is recognized by the contiguity of the stars presided over by the seven Brahman Rishis)
विशुद्धः	= is becoming clear	सर्वे	= all	शुद्धाः	= the pure
परम्परायः	= great sages	अर्चिष्मन्तः	= having bright light	प्रकाशन्ते	= are shining
प्रदक्षिणम्	= going round from left to right	ध्रुवम्	= of Dhruva star.		

The planet of Venus with its bright light, born from the sage Bhrigu (a mind-born son of Brahma the creator) is hanging behind you. Dhruva, the very bright pole-star (which is recognized by the contiguity of the stars presided over by the seven Brahmana sages) is becoming clear. All the pure great sages having bright light

are shining are shining around Dhruva star.

त्रिशन्कुर् विमलो भाति राज ऋषिः सपुरोहितः ॥ ६-४-५०
पितामह वरो अस्माकम् इक्ष्वाकूणाम् महात्मनाम् ।

राजर्षिः	= the royal sage	त्रिशङ्कुः	= Trishanku	अस्माकम्	= our
पितामहः	= paternal grand father	महात्मनाम्	= the high-souled	इक्ष्वाकूणाम्	= Ikshvaku
विमलो	= is purely	भाति	= shining	पुरः	= in front
सपुरोहितः	= along with his family-priest.				

The royal sage Trishanku, our paternal grand father, born in the high-souled Ikshvaku dynasty, is purely shining (as a star) in front, along with his family-priest.

विमले च प्रकाशेते विशाखे निरुपद्रवे ॥ ६-४-५१
नक्षत्रम् परम् अस्माकम् इक्ष्वाकूणाम् महात्मनाम् ।

विशाखे	= Vishakha stars	प्रकाशेते	= are shining	विमले	= clearly
निरुपद्रवे	= without any evil influence	परम्	= (this) supreme	नक्षत्रम्	= constellation
अस्माकम्	= is of our Ikshvaku	महात्मनाम्	= the high-souled.		
इक्ष्वाकूणाम्					

Visakha stars are shining clearly without any evil influence. This supreme constellation is of our Ikshvaku, the high-souled.

नैऋतम् नैऋतानाम् च नक्षत्रम् अभिपीड्यते ॥ ६-४-५२
मूलम् मूलवता स्पृष्टम् धूप्यते धूम केतुना ।

नैऋतम्	= the Mula constellation	नैऋतानाम्	= of the titans	अभिपीड्यते	= is badly aspected
मूलः स्पृष्टः	= in that Mula is touched	धूमकेतुना	= by a comet risen	मूलवता	= with a tail of light
धूप्यते	= and tormented by it.				

The Mula constellation of the titans is badly aspected, in that it is touched by a comet risen with a tail of light and tormented by it.

सरम् च एतद् विनाशाय राक्षसानाम् उपस्थितम् ॥ ६-४-५३
काले काल गृहीतानाम् नक्त्रम् ग्रह पीडितम् ।

सर्वम्	= all	एतत्	= this	उपस्थितम्	= has appeared
विनाशाय	= for the destruction	राक्षसानाम्	= of titans	नक्त्रम्	= the star
कालगृहीतानाम्	= seized by death	ग्रहपीडितम्	= is oppressed by a planet	काले	= in its last hour.

All this has come for the destruction of the titans, for, the star seized by death is oppressed by a planet in its last hour.

प्रसन्नाः सुरसाः च आपो वनानि फलवन्ति च ।
प्रवान्ति अन्यधिकम् गन्धा यथा ऋतु कुसुमा द्रुमाः ॥ ६-४-५४

आपः	= the waters	प्रसन्नाः	= are crystal-clear	सुरसाश्च	= having good taste
वनानि	= the woodlands	फलवन्ति च	= are laden with fruit	गन्धाः	= the fragrant air
न प्रवान्ति	= is not blowing	अधिकाः	= much	द्रुमाः	= trees
यथर्तुकुसुमाः	= are bearing flowers according to the season.				

The waters are crystal-clear, with good taste. The woodlands are laden with fruit. The fragrant air is not blowing much. Trees are bearing seasonal flowers.

व्यूहानि कपि सैन्यानि प्रकाशन्ते अधिकम् प्रभो ।
देवानाम् इव सैन्यानि सम्मामे तारकामये ॥ ६-४-५५
एवम् आर्य समीक्ष्य एतान् प्रीतो भवितुम् अर्हसि ।

कपिसैन्यानि	= the armies of monkeys	व्यूहानि	= formed into	अधिकम्	= are highly
प्रकाशन्ते	= glittering	सैन्यानीव	= like armies	देवानाम्	= of celestials
सम्मामे	= in a battle	तारकामये	= in which the demon Taraka was killed	आर्य	= Oh Venerable one
आर्हसि	= you are fit	भवितुम्	= to become	प्रीतः	= delighted
समीक्ष्य	= on seeing	एतत्	= this	एवम्	= in such a manner.

The armies of monkeys formed into different squadrons are looking highly splendid like the armies of celestials in the battle in which the demon Taraka was killed, Oh venerable one! Be pleased to see these good omens in this manner.

इति भ्रातरम् आश्वास्य हृष्टः सौमित्रिः अब्रवीत् ॥ ६-४-५६
अथ आन्त्य महीम् कृत्खाम् जगाम महती चमूः ।
ऋक्ष वानर शार्दूलैर् नख दम्ष्ट्र आयुधैर् वृता ॥ ६-४-५७

हृष्टः	= the delighted	सौमित्रिः	= Lakshmana	अब्रवीत्	= spoke
इति	= thus	आश्वास्य	= cheering up	भ्रातरम्	= his brother
अथ	= then	हरिवाहिनी	= the army of monkeys	ऋक्षवानर	= consisting of excellent bears and monkeys
नखदम्ष्ट्रयुधैः	= having very nails and teeth as weapons	जगाम	= marched	शार्दूलैः	= covering
अपि		महीम्		आवृत्य	
कृत्खाम्	= the entire				

The delighted Lakshmana spoke thus, cheering up his brother. Then, the army of monkeys consisting of excellent bears and monkeys having their very nails and teeth as weapons, marched ahead, covering the entire earth.

कर अग्रैः चरण अग्रैः च वानरैर् उद्धतम् रजः ।
भीमम् अन्तर् दधे लोकम् निवार्य सवितुः प्रभाम् ॥ ६-४-५८

सा स्म याति दिवा रात्रम् महती हरि वाहिनी ।
हृष्ट प्रमुदिता सेना सुग्रीवेण अभिरक्षिता ॥ ६-४-५९

भीमम्	= the aweful	रजः	= dust	उद्धतम्	= raised
कराग्रैः	= by nails	चरणाग्रैः	= and elaws	वानरिः	= of monkeys
निवार्य	= obscured	प्रभाम्	= the splendor	सवितुः	= of the sun
अन्तर्दधे	= covered	लोकम्	= the earth	सपर्वतवनाकाशम्	comprising of mountains forests and the atmosphere
भीमा	= the colossal	हरिवाहिनी	= monkey-army	ययौ	= advanced
छद्यन्ती	= encompassing	दक्षिणम्	= the southern region	चामिव	= like the sky
अम्बुदसम्ततिः	= a mass of cloud.				

The aweful dust raised by nails and claws of monkeys obscured the splendor of the sun and also covered the earth comprising of mountains forests and the atmosphere. The colossal monkey-army advanced, encompassing the southern region like a mass of cloud enveloping the sky.

उत्तररन्त्याश्च सेनायाः सततम् बहुयोजनम् ।
नदीस्रोतांसि सर्वाणि सस्यन्दुर्विपरीतवत् ॥ ६-४-६०

सेनयाः	= while the army was	सर्वाणि	= the entire	नदीस्रोताम्सि	= river-currents
उत्तररन्त्याः	= crossing	सस्यन्दः	= they flowed	विपरीतवत्	= invertedly
सततम्	= uninterruptedly				
बहुयोजनम्	= for a distance of many yojanas.				

While the army was crossing the entire river-currents uninterruptedly, the currents flowed invertedly for a distance of many yojanas.

सरांसि विमलाभांसि द्रुमाकीर्णश्च पर्वतान् ।
समान् भूमिप्रदेशांश्च वनानि फलवन्ति च ॥ ६-४-६१
मध्येन च समन्ताच्च वनानि फलवन्ति च ।

महती	= the mighty	चम्:	= army	समाविशत्	= entered thoroughly
सराम्सि	= into lakes	विमलाभाम्सि	= containing clear water	पर्वताम्श	= mountains
द्रुमाकीर्णान्	= full of trees	समान् भूमि	= the plain-landed territories	वनानिच	= and woodlands

फलवन्ति	= laden with fruits	सा	= that army (entered)	मध्येन	= from the middle
समन्वात्	= from the four sides	तिर्यक्	= from across	अधश्च	= and from under.

The mighty army entered thoroughly into lakes containing clear water, mountains full of trees, plain-landed territories and forests laden with fruits from the middle, from the four sides, from across and from under.

समावृत्य महीम् कृत्स्नाम् जगाम महती चमूः ॥ ६-४-६२
ते हृष्टवदनाहृ सर्वे जगमुर्मारुतरम्हसः ।

महती	= the gigantic	चमूः	= army	जगाम	= marched
सम्मवृत्य	= thoroughly covering	महीम्	= the earth	ते सर्वे	= all of them
मारुतरम्हसः	= with a wind-like speed	जग्मुः	= went on	हृष्टवदनाः	= manifesting a joy in their faces.

The gigantic army marched, thoroughly covering the land. All of them with a wind-like aped went on, manifesting a joy in their faces.

हरयो राघवस्यार्थे समारोपितविक्रमाः ॥ ६-४-६३
हृष्म् वीर्यम् बलोद्रेकादर्शयन्तः परस्परम् ।
यौवनोत्सेकजादपाद्विविधांश्चकुरच्चनि ॥ ६-४-६४

राघवस्यार्थे	= for the sake of Raama	हरयः	= the monkeys	समारोपित	= with fully elevated
परस्परम्	= mutually (vied with each other)	दर्शयन्तः	= showed	विक्रमाः	= pace
हृष्म्	= vigor	वीर्यम्	= and prowess	बलोद्रेकात्	= high spirits
यौवनोत्सेकजात्	= born of prime youth	चकुः	= (some made	दर्पात्	= out of pride
अध्वनि	= on the way.			विविधान्	= various gestures

For the sake of Raama, the monkeys with fully elevated pace vied with each other in high spirits, vigor and prowess. Out of pride born of prime youth, some made various gestures on the way.

तत्र केचिद्गुतम् जग्मुरुत्पेतुश्च तथापरे ।
केचिच्चिकिलकिलाम् चक्रुर्वानरा वनगोचराः ॥ ६-४-६५

केचित्	= some	वनगोचराः	= wild	वानारः	= monkeys
तत्र	= there	जग्मुः	= went	द्रुतम्	= rapidly
तथा	= in that manner	अपरे	= some others	उत्पेतुश्च	= hovered high
केचित्	= some	चकुः	= made	किलकिलाम्	= noises sounding kila! Kila!.

Some wild monkeys there walked very speedily. In that manner, some others hovered highly. Some made noises, sounding kila! kila!.

प्रास्फोटयंश्च पुच्छानि सम्प्रिजन्मः पदान्यपि ।
भुजान्विक्षिप्य शैलांश्च द्रुमानन्ये बम्भरे ॥ ६-४-६६

प्रास्फोतयन्	= (some) lashed	पुच्छानि	= tails	सम्प्रिजन्मः	= (some) even stamped
पदानि	= their feet	अन्ये	= some others	अपि	
भुजान्	= their arms	बम्भिरे	= broke off	विक्षिप्य	= stretching
द्रुमान्	= trees.			शैलाम्श्च	= rocks and

Some monkeys lashed their tails. Some even stamped their feet. Some others, stretching their arms, broke off rocks and trees.

आरोहन्तश्च शृङ्खाणि गिरीणाम् गिरिगोचराः ।
महानादान् प्रमुच्चन्ति क्षेडामन्ये प्रचक्रिते ॥ ६-४-६७

गिरिगोचराः	= (some) monkeys	आरोहन्तश्च	= ascended	शृङ्खाणि	= the peaks
गिरीणाम्	= of mountains	प्रमुच्चन्ति	= and uttered	महानादान्	= huge noises
अन्ये	= some others	प्रचक्रिते	= made	क्षेडाम्	= lion's roars.

Some monkeys ascended mountain-peaks and uttered huge noises. Some others made lion's roars.

ऊरुवेगैश्च ममूरुल्ताजालान्यनेकशः ।
जृम्भमाणाश्च विक्रान्ता विचिक्रीडुः शिलाद्रुमैः ॥ ६-४-६८

ममूरुः	= (some) were crushing	अनेकशः	= many	लताजालानि	= webs of creepers
ऊरुवेगैः	= by the jerks of their thighs	विक्रान्ताः	= the valiant monkeys	विचिक्रीडुः	= played
शिलाद्रुमैः	= with rocks and trees	जृम्भमाणाः	= by stretching their limbs.		

Some monkeys were crushing many webs of creepers by the jerks of their thighs. The valiant monkeys also played with rocks and trees, by stretching their limbs.

ततः शतसहस्रैश्च कोटिभिश्च सहस्रशः ।
वानराणाम् सुघोराणाम् श्रीमत्परिवृता मही ॥ ६-४-६९

ततः	= in that place	मही	= the land	परिवृता	= was covered
श्रीमत्	= splendidly	शतसहस्रैश्च	= by hundred of thousands	सहस्रशः	= by thousands
कोटिभिः	= (and) crores	वानराणाम्	= of monkeys	सुघोराणाम्	= who were very dreadful.

In that place, the land was covered splendidly by hundreds of thousands, by thousands and crores of monkeys, who were looking very dreadful.

सा स्म याति दिवारात्रम् महती हरिवाहिनी ।
प्रहृष्टमुदिताः सर्वे सुग्रीवेणाभिपालिताः ॥ ६-४-७०

वनरास् त्वरितम् यान्ति सर्वे युद्ध अभिनन्दनः ।
मुमोक्षयिष्वः सीताम् मुहूर्तम् क्व आपि न आसत ॥ ६-४-७१

सा	= that monkey-army	महती	= which was extensive	यातिस्म	= was marching
हरिवाहिनी		सर्वे	= all	वानराः	= the monkeys
दिवारात्रम्	= day and night	सुग्रीवेण	= by Sugreeva	प्रहृष्टमुदिताः	= were exceedingly pleased and cheerful
अभिपालिताः	= ruled	यान्ति	= were going	त्वरिताः	= quickly
सर्वे	= all	सीताम्	= those monkeys desirous of Sita's release	नावसन्	= did not halt
युद्धाभिनन्दनः	= rejoicing for war	प्रमोक्षयिष्वः			
क्वापि	= anywhere even	मुहूर्तम्	= for a moment.		

That extensive monkey-army was marching day and night. All the monkeys ruled by Sugreeva were exceedingly pleased and cheerful. All were marching quickly, rejoicing for war. Those monkeys desirous of Sita's release, did not halt even for a moment anywhere.

ततः पादप सम्बाधम् नाना मृग समाकुलम् ।
सह्य पर्वतम् आसेदुर् मलयम् च मही धरम् ॥ ६-४-७२

ततः	= then	ते वानराः	= those monkeys	आसाय	= reached
समारुहन्	= and climbed up	सह्यपर्वतम्	= mountain called sahya	पादपासम्बाधम्	= with thick canopy of trees
नानामृगसमायुतम्	and filled with many kinds of beasts.				

Then, those monkeys reached and climbed up a mountain called sahya with a full canopy of trees and filled with many kinds of beasts.

काननानि विचित्राणि नदी प्रस्त्रवणानि च ।
पश्यन् अपि ययौ रामः सह्यस्य मलयस्य च ॥ ६-४-७३

रामः अपि	= Raama too	ययौ	= went	पश्यन्	= seeing
विचित्राणि	= the wonderful	काननानि	= woods	नदीप्रस्त्रवणानि	= streams and cascades
सह्यस्य	= of Sahya	मलयस्य च	= and Malaya mountains.		

Raama too went along, seeing the wonderful woods, streams and cascades of Sahya and Malaya mountains.

चम्पकांस् तिलकामः चूतान् अशोकान् सिन्दु वारकान् ।
तिनिशान् करवीरामः च तिमिशान् भन्जन्ति स्म प्लवम् गमाः ॥ ६-४-७४

प्रवन्नमाः	= the monkeys	भजन्ति स्म	= enjoyed	चम्पकान्	= Champaka
तिलकान्	= Tilaka	चूतान्	= mango	प्रसेकान्	= praseka
सिन्दुवारकान्	= Sinduvaara	तिनिशान्	= Tinisa	करवीरामश्च	= and Karaveera trees.

The monkeys enjoyed the fruits of Champaka, Tilaka, mango, Praseka, Sinduvaara Timisa and Karaveera trees.

अशोकांश्च करञ्जांश्च प्लक्षन्यग्रोधपादपान् ।
जम्बूकामलकान्नागान् भजन्ति स्म प्रवन्नमाः ॥ ६-४-७५

प्रवन्नमाः	= the monkeys	भजन्ति स्म	= enjoyed	अशोकान्	= Ashoka
करञ्जांश्च	= Karanja	प्लक्ष	= Plaksa	न्यग्रोध	= Nyagrodha
पादपान्	= trees	जम्बुक	= Jambu	अमलकान्	= myrobalan
नागान्	= and Naga trees.				

The monkeys enjoyed Ashoka, Karanja, Plaksa, Nyagrodha, Jambu, myrobalan and Naga trees.

प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः ।
वायुवेगप्रचलिताः पुष्पैरवकिरन्ति ताम् ॥ ६-४-७६

विविधाः	= different kinds	कानन द्रुमाः	= of forest trees	प्रस्तरेषु	= standing on plateaus
रम्येषु	= which were lovely	वायुवेग	= shaken by gust of winds	अवकिरन्ति	= poured out
पुष्पैः	= flowers	प्रचलिता			
		ताम्	= on those monkeys.		

Various kinds of forest-trees standing on enchanting plateaus, being shaken by gust of winds, poured out flowers on those monkeys.

मारुतः सुखसंस्पर्शो वाति चन्दनशीतलः ।
घद्दैरनुकूजद्विर्वनेषु मधुगन्धिषु ॥ ६-४-७७

सुखसंस्पर्शः	= a soft-touching	मारुतः	= breeze	चन्दनशीतलः	= (while) the bees
अनुकूजद्विः	= hummed	मधुगन्धिषु	= in the nectar-scented	वनेषु	= woods.

A soft-touching breeze, refreshing as a sandal, blew while the bees hummed in the nectar-scented woods.

अधिकम् शैलराजस्तु धातुभिस्तु विभूसितः ।
धातुभ्यः प्रसृतो रेणुर्वायुवेगेन घुट्टितः ॥ ६-४-७८
सुमहद्वानरानीकम् चादयामास सर्वतः ।

शैलराजस्तु	= (that) royal mountain	अधिकम्	= was highly	विभूषितः	= adorned
धातुभिः	= with minerals of red colour	रेणुः	= the dust	घट्टितः	= blown
धातुभ्यः	= from the minerals	वायु वेगेन	= by the velocity of wind	प्रसृतः	= coming forth

सर्वतः = from all sides
वानरानीकम् = monkey-army.

छादयामास = obscured

सुमहत् = the huge

That royal Sahya Mountain was highly adorned with red-coloured metal. The dust blown from that metal by the velocity of wind, coming forth from all sides, obscured the huge monkey-army.

गिरिप्रस्थेषु रम्येषु सर्वतः सम्पुष्टिताः ॥ ६-४-७९

केतक्यः सिन्दुवाराश्च वासन्त्यश्च मनोरमाः ।
माघव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च पुष्टिता ॥ ६-४-८०

चिरबिल्वा मधूकाश्च वञ्जुला वकुलास्तथा ।
रञ्जकास्तिलकाश्चैव नागवृक्षश्च पुष्टिता ॥ ६-४-८१

चूताः पाटलिकाश्चैव कोविदाराश्च पुष्टिताः ।
मुचुलिन्दार्जुनाश्चैव शिंशापाः कुटजास्तथा ॥ ६-४-८२

हिन्तालास्तिनिशाश्चैव चूर्णका नीपकास्तथा ॥ ६-४-८३
नीलाशोकाश्च सरला अङ्कोलाः पद्मकास्तथा ।
प्रीयमणैः पुवम्गौस्तु सर्वे पर्याकुलीकृताः ॥ ६-४-८४

रम्येषु	= on the lovely	सर्वतः	= on all sides	सम्पुष्टिताः	= in blossom
गिरिप्रस्थेषु	= mountain-slopes	मनोरमाः	= the charming	वासन्त्यः	= Vasanti
सिन्दुवाराश्च	= and sindhuvara trees	पुष्टिताः	= with flowers	गन्धपूर्णाः	= full of scent
माघव्यः	= Madhavi creepers	कुन्दः	= of jasmine	चिरबिल्वा	= Chiribilva
गुल्माश्च	= clumps	वण्जुल	= Vanjula	तथा	= and
मधुकाश्च	= Madhuka	रण्जकाः	= ranjaka	टिलकाश्चैव	= and Tilaka
वकुलाः	= Vakula	पुष्टिताः	= in flower	चूताः	= Mango
नागवृक्षः	= Nagavriksha	कोविदाराश्च	= Kovidara	पुष्टिताः	= in flower
पाटलिकाश्चैव	= patalika	अर्जुनाश्चैव	= Arjuna	शिंशापाः	= Simsapa
मुचुलिन्द	= Muchulinda	कूटजाः	= Kutaja	हिन्तालाः	= Hintala; tin-ishaashchaiva; and Tinisa
तथा	= and	तथा	= and	निपकाः	= Nipa
चूर्णकाः	= Churna	सरलाः	= Sarala	अङ्कोलाः	= Ankola
नीलाशोकाः	= blue Ashoka	पद्मकाः	= Padmaka	सर्वे	= all those
तथा	= and	पुवण्णैः	= by the monkeys	प्रियमणैः	= who were delighted.
पर्याकुलीकृतः	= were crawled in excitement				

On the lovely mountain slopes, in blossom on all sides, Ketaki and Sindhuvara trees, the charming Vasanti, Madhavi creepers with flowers full of scent, clumps of jasmine, Chiribila, Madhuka, Vanjula and Vakula, Ranjaka 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.

व्यास्तिस्मिन् गिरौ रम्याः पल्वलानि तथैव च ।
चक्रवाकानुचरिताः कारण्डवनिषेविताः ॥ ६-४-८५

पुर्वैः क्रौञ्चे सम्कीर्णा वराहमृगसेविताः ।
ऋक्षैस्तरक्षुभिः सिंहैः शार्दूलैश्च भयावहैः ॥ ६-४-८६

व्यालैश्च बहुभिर्भीमैः सेव्यमानाः समन्ततः ।
पद्मैः सौगन्धिकैः पुष्टैः सेव्यमानाः समन्ततः ॥ ६-४-८७
वारिजैर्विधैः पुष्टै रम्यास्तत्र जलाशयाः ।

तत्र	= there (were)	रम्याः	= delightful	वाष्पः	= wells with stairs
तथैव च	= and	पल्वलानि च	= ponds	तस्मिन् गिरौ	= in that mountain
चक्रवाकानुचरिताः	sought after by chakravaka birds	कारण्डवनिषेविताः	visited by karandava birds	सम्कीर्णाः	= crowded with
पुर्वैः	= water-fowls	क्रौञ्चैश्च	= and cranes	वराह	= frequented by boars
सेव्यमानाः	= visited	समन्ततः	= on all sides	मृगसेविताः	= and deer
तरक्षुभिः	= hyenas	सिंहैः	= lions	ऋक्षैः	= by bears
भीमाः	= dreadful	शार्दूलैश्च	= tigers	बहुभिः	= by many
जलाशयाः	= reservoirs of water	फुष्टैः	= with blossoming	रम्याः	= beautiful
सौगन्धिकैः	= water lilies	तथा	= and	पद्मैः	= blue lotuses
विधियैः	= and various kinds	वारिजैः	= and various kinds	उत्पलैः	= black water lilies
पुष्टैः	= flowers.			वारिजैः	= of aquatic

There were delightful wells with stairs and ponds in that mountain, sought after by chakravaka birds, frequented 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.

तस्य सानुषु कूजन्ति नानाद्विजगणास्तथा ॥ ६-४-८८
स्नात्वा पीत्वोदकान्यत्र जले क्रीदन्ति वानराः ।
अन्योन्यम् प्लावयन्ति स्म शैलमारुद्य वानराः ॥ ६-४-८९

नानाद्विजगणाः	= various kinds of birds	कूजन्ति	= sang	तस्य सानुषु	= in those mountain-peaks
वानराः	= monkeys	स्नात्वा	= bathed	जले	= in water
पीत्वा	= drank	उदकानि	= water	क्रीदानि	= (and) played
वानराः	= the monkeys	आरुद्य	= ascended	शैलम्	= the mountain
प्लावयन्ति स्म	and drenched with water	अन्यौयम्	= one over the other.		

Various kinds of birds sang in those mountain-peaks. Monkeys bathed in water, drank those waters and played. They ascended the mountain and got drenched in water, by sprinkling water by one over the other among themselves.

**फलानि अमृत गन्धीनि मूलानि कुसुमानि च ।
बुभुजुर् वानरास् तत्र पादपानाम् बल उत्कटाः ॥ ६-४-९०**

वानराः	= monkeys	मदोत्कटाः	= in mad rut	बमज्जुः	= plucked
अमृतगन्धीनि	= sweet-smelling	फलानि	= fruits	मूलानि	= roots
कुसुमानि च	= and flowers	तत्र	= there.		

Monkeys in mad rut plucked sweet-smelling fruits, roots and flowers there.

**द्रोण मात्र प्रमाणानि लम्बमानानि वानराः ।
ययुः पिबन्तो हृष्टास् ते मधूनि मधु पिनालाः ॥ ६-४-९१**

ते वानराः	= those monkeys	मधुपिङ्गलाः	= in reddish-brown colour as honey	पिबन्तः	= drinking
मधूनि	= honey	लम्बमानानि	= from hanging honey-combs	द्रोणमात्र	= weighing about a
ययुः	= went on	स्वस्थाः	= cheerfully.	प्रमाणानि	maund each

Those monkeys, in reddish brown colour like honey, drinking honey from honey-combs weighing about a maund each, went on cheerfully.

**पादपान् अवभन्जन्तो विकर्षन्तस् तथा लताः ।
विघमन्तो गिरि वरान् प्रययुः सुवग ऋषभाः ॥ ६-४-९२**

सुवर्गभाः	= those foremost among the monkeys	प्रययुः	= marched	अवभन्जन्तः	= breaking off
पादपान्	= trees	तथा	= and	विकर्षन्तस्	= pulling along
लताः	= creepers	विघमन्तः	= throwing away	गिरिवरान्	= excellent mountains.

Those foremost among the monkeys marched, breaking off trees, pulling along creepers and throwing away excellent mountains.

**वृक्षेभ्यो अन्ये तु कपयो नर्दन्तो मधु दर्पिताः ।
अन्ये वृक्षान् प्रपद्यन्ते प्रपतन्ति अपि च अपरे ॥ ६-४-९३**

अन्ये	= some other	कपयः	= monkeys	मधुदर्पिताः	= well-pleased with honey
वृक्षेभ्यः	= from trees	नर्दन्तः	= yelled loudly	अन्ये	= some others
प्रपद्यन्ते	= reached	वृक्षान्	= trees(to get honey)	अपरे	= some others
प्रपिबन्ति	= were drinking excessively.				

Some other monkeys, well-pleased with honey got from trees, yelled loudly. Some others reached trees to get honey. Some others were drinking honey excessively.

बभूव वसुधा तैस् तु सम्पूर्णा हरि पुग्नवैः ।
यथा कमल केदारैः पक्कैर इव वसुम् धरा ॥ ६-४-९४

वसुन्धरा	= the earth	सम्पूर्णा	= filled	तैः	= with those excellent
बभूव	= was	वसुन्धरा	= like land	हरिपुण्डवैः	monkeys
पक्कैः	= which were ripened.	यथैव		कलमकेदारैः	(filled with) fields of paddy

The earth filled with those excellent monkeys, was like land filled with ripened fields of paddy.

महाइन्द्रम् अथ सम्पाप्य रामो राजीव लोचनः ।
अध्यारोहन् महाबाहुः शिखरम् द्रुम भूषितम् ॥ ६-४-९५

अथ	= then	रामः	= Raama	राजीवलोचनः	= the lotus-eyed
महा बाहुः	= and the mighty armed	सम्पाप्य	= reached	महेन्द्रम्	= Mahendra mountain
आरुरोह	= ascended	शिखरम्	= (its) top	द्रुम भूषिताम्	= adorned with trees.

Then, the lotus-eyed and the mighty-armed Raama reached Mahendra mountain and ascended its top, adorned with trees.

ततः शिखरम् आरुह्य रामो दशरथ आत्मजः ।
कूर्म मीन समाकीर्णम् अपश्यत् सलिल आशयम् ॥ ६-४-९६

ततः	= Then	रामः	= Raama	दशरथात्मजः	= son of Dasaratha
आरुह्य	= mounted	शिखरम्	= the peak	अपश्यत्	= and saw
सलिलकुलम्	= an ocean ruffled with water	कूर्म मीन	= scattered well with turtles and fishes.	समाकीर्णम्	

Then, Raama the son of Dasaratha mounted the peak and saw an ocean ruffled with water and scattered well with turtles and fishes.

ते सह्यम् समतिक्रम्य मलयम् च महागिरिम् ।
आसेदुर् आनुपूर्व्येण समुद्रम् भीम निहस्वनम् ॥ ६-४-९७

ते	= they	समतिक्रम्य	= crossed	सह्यम्	= Sahya mountain
माल्यम् च	= and Malaya	महागिरिम्	= the large mountain	आनुपूर्व्येण	= (and) systematically
आसेदुः	= approached	समुद्रम्	= the ocean	भीमनिःस्वनम्	= having terrific sound.

They crossed Sahya mountain and Malaya mountain and systematically approached the ocean having terrific sound.

अवरुद्धं जगाम आशु वेला वनम् अनुत्तमम् ।
रामो रमयताम् श्रेष्ठः ससुग्रीवः सलक्षणः ॥ ६-४-९८

रामः	= Raama	श्रेष्ठः	= the foremost	रमयताम्	= of those who entrance the mind
ससुग्रीवः	= along with Sugreeva	स लक्षणः	= and Lakshmana	अवरुद्धं	= descended
आशु	= quickly	जगाम	= and went	अनुत्तमम्	= to the excellent
वेलावनम्	= woodland adjoining the sea.				

Raama the foremost of those who entrance the mind, together with Sugreeva and Lakshmana quickly descended the mountain and went to the excellent woodland adjoining the sea.

अथ धौत उपल तलाम् तोय ओघैः सहसा उथितैः ।
वेलाम् आसाद्य विपुलाम् रामो वचनम् अब्रवीत् ॥ ६-४-९९

अथ	= then	रामः	= Raama	आसाद्य	= reached
विपुलाम्	= the extensive	वेलाम्	= ocean	धौतोपलतलाम्	= with rocks underneath washed by floods of water risen vehemently and spoke these words.

Then Raama reached the extensive ocean with rocks underneath washed by floods of water risen vehemently and spoke these words.

एते वयम् अनुप्राप्ताः सुग्रीव वरुण आलयम् ।
इह इदानीम् विचिन्ता सा या न पूर्वम् समुत्थिता ॥ ६-४-१००

सुग्रीव	= Oh Sugreeva	एते वयम्	= (these) we	समनुप्राप्ता	= reached
वरुणालयम्	= the sea	सा	= that	विचिन्ता	= anxious thinking
या	= which	पूर्वम्	= (we had) earlier	उपस्थिता	= has come
इदानीम्	= now	नः	= to us	इह	= here.

Oh, Sugreeva! We have reached the abode of Varuna. We should consider now the matter (of how to cross the ocean) with which we were formerly preoccupied.

अतः परम् अतीरो अयम् सागरः सरिताम् पति ।
न च अयम् अनुपायेन शक्यस् तरितुम् अर्णवः ॥ ६-४-१०१

अयम्	= this ocean	सरिताम्	= the lord of rivers	अतीरः	= has no shore
सागरः		पतिः			
अतःपरम्	= beyond	अयम्	= this	आर्णवः	= ocean
अशक्यम्	= is impossible	तरितुम्	= to cross	अनुपायेन	= without a strategy.

This ocean, the lord of Rivers, is shore less beyond. This sea is impossible to be crossed without a proper strategy.

तद् इह एव निवेशो अस्तु मन्त्रः प्रस्तूयताम् इह ।
यथा इदम् वानर बलम् परम् पारम् अवाप्न्यात् ॥ ६-४-१०२

तत्	= for that reason	इहैव	= let here only	अस्तु	= be
निवेशः	= the military assembly	प्रस्तूयताम्	= let us discuss	इह	= here
मन्त्रः	= the plan	यथा	= how	इदम्	= this
वानरबलम्	= monkey-army	अवाप्न्यात्	= will reach	परम् पारम्	= the other shore.

For this reason, let the military be assembled here only. Here, let us discuss the plan how this military of monkeys will reach the other shore.

इति इव स महाबाहुः सीता हरण कर्शितः ।
रामः सागरम् आसाय वासम् आज्ञापयत् तदा ॥ ६-४-१०३

सः रामः	= that Raama	महाबाहुः	= the mighty armed	सीतापहरणकर्शितः	emaciated due to taking away of Sita
तदा	= then	आसाय	= reached	सागरम्	= the sea
आज्ञापयत्	= and ordered	ईव	= thus	वासम्	= for the halt (there).

Raama, the mighty armed, emaciated due to taking away of Sita, then reached the sea and ordered thus for the halt of the army there.

सर्वाः सेना निवेश्यन्ताम् वेलायाम् हरिपुण्डव ।
सम्प्राप्तो मन्त्र काले नः सागरस्य इह लन्धने ॥ ६-४-१०४

हरिपुण्डव	= Sugreeva!	सर्वाः	= (let) all	सेनाः	= the army
निवेश्यन्ताम्	= be stationed	वेलायाम्	= at the sea-shore	इह	= here
नः	= for us	मन्त्रकालः	= the time for thinking	सम्प्राप्तः	= has come
लन्धने	= (about) crossing	सागरस्य	= of the ocean.		

Let all the army be stationed at the sea-shore, Sugreeva! Here, the time has come for us to think about the subject of crossing the ocean.

स्वाम् स्वाम् सेनाम् समुत्सृज्य मा च कश्चित् कुतो ब्रजेत् ।
गच्छन्तु वानराः शूरा झेयम् चन्नम् भयम् च नः ॥ ६-४-१०५

मा च कश्चित्	= let not anyone	ब्रजेत्	= slip away	कुतः	= in any direction
समुत्सृज्य	= leaving	स्वाम् स्वाम्	= his own respective	सेनाम्	= army
जेयम् च	= It should be known	छन्नम्	= (whether there is) hidden	भयम्	= danger
नः	= for us	शूराः	= (let) valiant	वनराः	= monkeys
गच्छन्तु	= go.				

Let not anyone slip away in any direction, leaving his respective unit of army. Let valiant monkeys make a more and it should be known whether there is a hidden danger for us.

**रामस्य वचनम् श्रुत्वा सुग्रीवः सह लक्ष्मणः ।
सेनाम् न्यवेशयत् तीरे सागरस्य द्रुम आयुते ॥ ६-४-१०६**

श्रुत्वा	= hearing	रामस्य	= Raama's	वचनम्	= words
सुग्रीवः	= Sugreeva	सहलक्ष्मणः	= along with Lakshmana	न्यवेशयत्	= halted
सेनाम्	= the army	सागरस्य तीरे	= at the sea-shore	द्रुमाञ्जले	= stretched with trees.

Hearing Raama's words, Sugreeva along with Lakshmana made the army to halt at the sea-shore, stretched with trees.

**विरराज समीपस्थम् सागरस्य तु तद् बलम् ।
मधु पाण्डु जलः श्रीमान् द्वितीय इव सागरः ॥ ६-४-१०७**

तत्	= that	बलम्	= army	समीपस्थम्	= sationed at the vicinity
सागरस्य	= of the ocean	विरराज	= shined	द्वितीय	= like a second ocean
श्रीमान्	= splendid	मधुपाण्डुजलः	= with yellowish white honey-coloured water.	सागरः इव	

That army, stationed at the vicinity of the ocean, shined like a second ocean splendid with yellowish white honey-coloured water.

**वेला वनम् उपागम्य ततस् ते हरि पुम्गवाः ।
विनिविष्टाः परम् पारम् कान्क्षमाणा महाउदधेः ॥ ६-४-१०८**

ततः	= there	ते	= those	हरिपुण्डवाः	= foremost of monkeys
उपागम्य	= reached	वेलावनम्	= the woodlands at shore	निविष्टाश्च	= and settled down
कान्क्षमाणा:	= desiring	परम्परम्	= the other shore	महाउदधेः	= of the vast sea.

There, those foremost of monkeys reached the woodlands at the shore and settled down, desiring to reach the other shore of the vast sea.

**तेषाम् निविशमानानाम् सैन्यसम्भाहनिःस्वनः ।
अन्तर्धाय महानादमर्णवस्य प्रशुश्रुते ॥ ६-४-१०९**

तेषाम्	= (while) those monkeys	निविशमानानाम्	= were halting there	सैन्य	= the sound created out
प्रशुश्रुते	= was well-heard	अन्तर्धाय	= concealing	सम्भाहनिःस्वनः	= of their movement
आर्णवस्य	= of the sea.			महानादम्	= the roar

While all the monkeys were halting there, the noise created out of their movement was dominantly heard, concealing the roar of the sea.

सा महाअर्णवम् आसाद्य हृच्छा वानर वाहिनी ।
त्रिधा निविष्टा महती रामस्यार्थपराभवत् ॥ ६-४-११०

सा	= that	ध्वजिनी	= army	वानराणाम्	= of the monkeys
अभिपालिताः	= ruled	सुग्रीवेण	= by Sugreeva	निविष्टा	= stationed
त्रिधा	= as three divisions	अभवत्	= were dedicated	अर्थपरा	= to the cause
रामस्य	= of Raama.				

That army of the monkeys ruled by Sugreeva, stationed as three divisions (viz. 1. bears 2. long tailed monkeys and 3. monkeys) looked fully dedicated to the cause of Raama.

सा महार्णवमासाद्य हृष्टा वानरवाहिनी ।
वायु वेग समाधूतम् पश्यमाना महाअर्णवम् ॥ ६-४-१११

सा	= that	हरिवाहिनी	= army of monkeys	आसाद्य	= reached
महार्णवम्	= the mighty ocean	हृष्टम्	= (and) was delighted	पश्यमाना	= to see
महार्णवम्	= the mighty ocean	वायुवेग	= being diffused by the		
		समाधूतम्	velocity of wind.		

That army of monkeys reached the mighty ocean and was delighted to behold the mighty ocean being diffused by the velocity of wind.

दूर पारम् असम्बाधम् रक्षो गण निषेवितम् ।
पश्यन्तो वरुण आवासम् निषेदुर् हरि यूथपाः ॥ ६-४-११२

पश्यन्तः	= seeing	वरुणावासम्	= the abode of Varuna (sea)	असम्बाधम्	= which was boundless
दूरपारम्	= and having the opposite shore far off	रक्षोगणनिषेवितम्	inhabited by a number of demons	हरियूथपाः	= the monkey- troupes
निषेद्धुः	= sat down (there).				

Seeing the sea, the abode of Varuna, which was boundless and having the opposite shore far off, inhabited by a number of demons, the monkey-troups sat down there.

चण्ड नक्र ग्रहम् घोरम् क्षपा आदौ दिवस क्षये ।
हसन्तमिव फेनौ धैर्यन्त्यन्तमिव चोर्मिभिः ॥ ६-४-११३

दिवसक्षये	= at the end of the day	क्षहपादौ	= and at the beginning of the night	फेनाधैः	= with its foaming waves
हसनमिव	= (that ocean) appeared to laugh	नृत्यन्तमिव	= and dance	घोरम्	= with ferocity

चूडनकग्रहम् = of fierce alligators and crocodiles.

Rendered appalling by the ferocity of fierce alligators and crocodiles, that oceen with its foaming waves at the end of the day and at the beginning of the night, appeared to laugh and dance.

**चन्द्र उदये समाधूतम् प्रतिचन्द्र समाकुलम् ।
चण्ड अनिल महाग्राहैः कीर्णम् तिमि तिमिम्णिलैः ॥ ६-४-११४**

समुद्रूतम्	= (the ocean) surged	चन्द्रोदये	= when the moon rose	प्रतिचन्द्र	= the image of moon was
कीर्णम्	= (It was) full of	चण्डानिल	= huge alligators swift	समाकुलम्	reflected limitlessly in it

महाग्राहैः

as fierce winds

तिमितिम्णिलैः

= whales and great fish.

The ocean surged, when the moon rose. The image of moon was reflected limitlessly in it. The sea was full of huge alligators swift as fierce winds along with whales and great fish.

**दीप भोगैर् इव आक्रीर्णम् भुजम्गैर्वरुण आलयम् ।
अवगाढम् महासत्तैर् नाना शैल समाकुलम् ॥ ६-४-११५ सुदुर्गम् द्रुगम् अमार्गम् तम् अगाधम् असुर आलयम् ।**

वरुणालयम्	= the sea abode of Varuna	आक्रीर्णम्	= was filled with	भुजम्गैः	= serpents
दीपभोगैरिव	= bestowed with flaming hoods	अवगाढम्	= plunged	महासत्तैः	= with mighty aquatic creatures
नानाशैल	= abounding; in various types of mountains	सुदुर्गम्	= too difficult to cross	दुर्गमार्गम्	= with a path
समाकुलम्		असुरालयम्	= and an abode of demons.		
तम्	= which is inaccessible				
अगाधम्	suffocatingly fathomless				

That sea, the abode of Varuna was filled with serpents bestowed with flaming hoods, plunged with mighty aquatic creatures, abounding in various types of mountains, too difficult to cross, with an inaccessible path, suffocationly fathomless and an abode of demons.

**मकरैर् नाग भोगैः च विगाढा वात लोहिताः ॥ ६-४-११६
उत्पेतुः च निपेतुः च प्रवृद्धा जल राशयः ।**

प्रवृद्धा	= increasing	जलराशयः	= waves	मकराः	= (in which) sharks
नागभोगैश्च	= and bodies of serpents	विगाढाः	= swarmed	उत्पेतुश्च	= rose
निपेतुश्च	= and fell	वातलोहिताः	= whipped into motion by the breeze.		

Increasing waves of the sea in which sharks and bodies of serpents swarmed, rose and fell whipped into motion by the breeze.

अग्नि चूर्णम् इव आविद्धम् भास्कर अम्बु मनो रगम् ॥ ६-४-११७
सुर अरि विषयम् घोरम् पाताल विषमम् सदा ।

आविद्ध	= emitting (whirled)	भास्वराम्बुमहोरगम्	shining with large water-snakes	सदा	= forever
अग्निचूर्णमिव	sparkles				
सुरारिनिलयम्	= abode of enemies of gods	पातालविषमम्	= (the sea reaches upto) the uneven patala (subterranean region)		

Emitting whirled sparkles, shining with large water-snakes, a fearful abode of enemies of gods forever, the sea reaches upto the uneven Patala (subterranean region).

सागरम् च अम्बर प्रव्यम् अम्बरम् सागर उपमम् ।
सागरम् च अम्बरम् च इति निर्विशेषम् अदृश्यत ॥ ६-४-११८

सागरम्	= the ocean	अम्बरप्रव्यम्	= looked like the sky	अम्बरम्	= the sky
सागरोपमम्	= looked like the ocean	सागरम् च	= the ocean	अदृश्यत	= appeared
अम्बरम्चेति	= like the sky	निर्विशेषम्	= without distinction.		

The ocean looked like the sky. The sky looked like the ocean. The ocean and the sky looked alike without any distinction.

सम्पृक्तम् नभसा हि अम्भः सम्पृक्तम् च नभो अम्भसा ॥ ६-४-११९
तादृग्न् रूपे स्म दृश्यते तारा रत्न समाकुले ।

अम्भः	= the water	सम्पृक्तम्	= blended	नभसा	= with the sky
नभः	= the sky	सम्पृक्तम्	= blended	अम्भसा	= the water
तारारत्नसमाकुले	= filled with stars (abore) and the pearls (below) both the sky and the sea	दृश्यते	= looked	तदृग्ने	= with the same splendour.

The water blended with sky and the sky blended with water. Filled with stars above and the pearls below, both the sky and the sea looked with the same splendour.

समुत्पत्तित मेघस्य वीच्चि माला आकुलस्य च ।
विशेषो न द्वयोर् आसीत् सागरस्य अम्बरस्य च ॥ ६-४-१२०

नासीत्	= there was no	विशेषः	= distinction	द्वयोः	= between the two
सागरस्य	= of the sea	वीच्चिमालाकुलस्य	= filled with a row of waves	अम्बरस्यच	= and of the sky

समित्पतितमेघस्य = with a row of falling clouds.

There was no distinction between the two, of the sea filled with a row of waves and of the sky with a row of falling clouds.

अन्योन्यैर् आहताः सक्ताः सस्वनुर् भीम निहस्वनाः ॥ ६-४-१२१
ऊर्मयः सिन्धु राजस्य महाभेर्य इव आहवे ।

ऊर्मयः	= the waves	सिन्धुराजस्य	= of the ocean	सक्ताः	= together
आहताः	= banging	अन्योन्यैः	= one another	भीमनिःस्वनाः	= with a terrific resonance
सस्वनुः	= sounded	महाभेर्य इव	= like a kettle drum	अम्बरे	= in the sky.

The waves of the ocean together banging one another with a terrific resonance, sounded like a kettle-drum in the sky.

रत्न ओघ जल सम्नादम् विषक्तम् इव वायुना ॥ ६-४-१२२
उत्पत्तन्तम् इव कुद्धम् यादो गण समाकुलम् ।

दद्शुस्ते महात्मानो वात आहत जल आशयम् ॥ ६-४-१२३
अनिल उद्धूतम् आकाशे प्रवल्गतम् इव ऊर्मिभिः ।

महात्मनः	= the high-souled	ते	= those (monkeys)	दद्शुः	= saw
वाताहत	= the sea lashed with winds	रत्नौघजलसम्नादम्	= resonating with abundance of precious stones and water	विषक्तमिव	= as in a grip
जलाशयम्		उत्पत्तन्तम्	= rising high	कुद्धमिव	= as if enraged
वायुना	= of hurricane	अनिलोद्धूतम्	= tossed by them	आकाशे	= in the air
यादोगणसमाकुलम्	= filled with a number of aquatic creatures	ऊर्मिभिः	= waves.		
प्रलपन्तम्	= by seemingly murmur-ing				
इव					

Those high-souled monkeys saw the sea lashed with winds, resonating with abundance of precious stones and water, 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.

ततो विस्मयामापन्ना हरयो दद्शुः स्थिताः ॥ ६-४-१२४
ब्रान्त ऊर्मि जल सम्नादम् प्रलोलम् इव सागरम् ।

ततः	= then	स्थिताः	= the standing	हरयः	= monkeys
आपन्नः	= were struck	विस्मयम्	= with astonishment	दद्शुः	= (and) saw
सागरम्	= the sea	प्रलोलमिव	= seemed moving	भ्रान्तोर्मिजालसम्नादम्	= full of resonance produced by a multitude of dashing waves rolling to and fro.

The standing monkeys were struck with amazement to see the ocean seemed moving, full of resonance produced by a multitude of dashing waves rolling to and fro.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्थः सर्गः ॥

Thus completes 4th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

5 Sarga 05 - पञ्चमः सर्ग

Sri Raama Recollects The Lotus-Eyed Seetha

Introduction -

Raama recollects the lotus-eyed Sita and laments much about his separation from her Lakshmana consoles him and there approaches the sun-set.

सा तु नीलेन विधिवत् स्वारक्षा सुसमाहिता ।
सागरस्य उत्तरे तीरे साधु सेना विनिषेशिता ॥ ६-५-१

सा	= that army	सा	= he famous one	विधिवत्	= duly
स्वारक्षा	= well-protected	नीलेन	= by Neela	विनिषेशिता	= was kept stationed
साधु	= well	उत्तरे तीरे	= at the northern shore	सागरस्य	= of the ocean.

That famous army, well-protected by Neela, was kept stationed nicely at the northern shore of the ocean.

मैन्दः च द्विविधः च उभौ तत्र वानर पुम्गवौ ।
विचेरतुः च ताम् सेनाम् रक्षा अर्थम् सर्वतो दिशम् ॥ ६-५-२

उभौ	= both	मैन्दः च	= Maina	द्विविदश्वैव	= and Divida
वानर पुम्गवौ	= the distinguished	तत्र	= there monkeys	विचेरतुः	= moved
सर्वतो	= in all directions	ताम् सेनाम्	= in that army	रक्षा अर्थम्	= for the purpose of vigilance.
दिशम्					

Both Maina and Dvivida the distinguished monkeys there moved in all directions through that army, for the purpose of vigilance.

निविष्टायाम् तु सेनायाम् तीरे नद नदी पते ।
पार्श्वस्थम् लक्ष्मणम् दृष्ट्वा रामो वचनम् अब्रवीत् ॥ ६-५-३

सेनायाम्	= (after) the army	निविष्टायाम्	= was settled	तीरे	= at the shore
नद नदी पते	= of the sea	रामः	= Raama	अब्रवीत्	= spoke
वचनम्	= these words	दृष्ट्वा	= seeing	लक्ष्मणम्	= Lakshmana
पार्श्वस्थम्	= at his side.				

After the army was settled at the sea-shore, Raama spoke to Lakshmana who was by his side (as follows):

शोकः च किल कालेन गच्छता हि अपगच्छति ।
मम च अपश्यतः कान्ताम् अहनि अहनि वर्धते ॥ ६-५-४

किल	= It is so said	शोकः	= (that) sorrow	अपगच्छति	= gets vanished
गच्छता	= at the passing	कालेन	= of time	मम च	= but my agony

अपश्यतः	= of not seeing	कन्ताम्	= my beloved	वर्धते	= is getting increased
अहन्यहनि	= day n and day out.				

"It is so said that sorrow gets vanished at the passing of time. But my agony of not seeing my beloved is getting increased every day."

न मे दुःखम् प्रिया दूरे न मे दुःखम् हृता इति च ।
तद् एव अनुशोचामि वयो अस्या हि अतिवर्तते ॥ ६-५-५

न	= no	दुःखम्	= anguish	मे	= to me
प्रिया	= (that) my beloved	दूरे	= is at a distance	न	= No
दुःखम्	= anguish	मे	= to me	हृतेति च	= tat she was taken away
अस्या:	= Her	वयः	= age	अतिवर्तते हि	= is indeed passing away
अनुशोचामि	= I am repenting	एतदेव	= only about this.		

"There is no anguish for me that my beloved is at a distance, nor that she was taken away. Her age is indeed passing away. Only about this, I am repenting."

वाहि वात यतः कन्या ताम् स्पृष्टा माम् अपि स्पृशा ।
त्वयि मे गात्र संस्पर्शः चन्द्रे दृष्टि समागमः ॥ ६-५-६

वात	= Oh wind!	वाहि	= flow	यतः	= from which side
कन्ता	= is my beloved	स्पृष्टा	= touch	ताम्	= her
स्पृशा	= (and) touch	माम् अपि	= me too	गात्र स्पर्शः	= contact of her limb
मे	= to me	त्वयि	= is obtained through you	दृष्टिसमागमः	= contact of our eyes
चन्द्रे	= is through moon."				

"Oh, wind! Flow from the side of my beloved. Touch her and touch me too. It is through you that I get a contact of her limbs. It is through moon that I get a contact of her eyes."

तन् मे दहति गात्राणि विषम् पीतम् इव आशये ।
हा नाथ इति प्रिया सा माम् हियमाणा यद् अब्रवीत् ॥ ६-५-७

सा प्रिया	= that darling	हियमाणा	= being carried away	अब्रवीत् इति	= might have cried
हा नाथ इति	= Oh Lord (seeking for help)	तत्	= It	विषम् इव	= is like poison
पीतम्	= gulped (by me)	आशये	= and hovering in my stomach	दहति	= scorching
मे	= my	गात्राणि	= limbs.		

"That darling being carried away; might have cried "Oh, Lord!" Seeking for help. That thought is like poison gulped by me, hovering in my stomach and scorching my limbs."

तद् वियोग इन्धनवता तच् चिन्ता विपुल अर्चिषा ।
रात्रिम् दिवम् शरीरम् मे दह्यते मदन अशिना ॥ ६-५-८

मे	= My	शरीरम्	= body	दह्यते	= is scorching
रात्रिम्	= night and day	मदनाशिना	= by the fire of passion	तद्वियोगेन्धन	= holding fuel of my separation from her
दिवम्				वता	
तच्चिन्ताविमर्लिंच्छ	and my thoughts of her flaring up into shimmering flames.				

"My body is scorching night and day, by the fire of passion, holding fuel of my separation from her and my thoughts of her flaring into shimmering flames."

अवगाह्य अर्णवम् स्वप्स्ये सौमित्रे भवता विना ।
कथंचित् प्रज्वलन् कामः समासुस्तम् जले दहेत् ॥ ६-५-९

सौमित्रे	= Oh Lakshmana!	अवगाह्य	= going deep into	आर्णवम्	= the sea
भवता विन	= without you	स्वप्स्ये	= I shall fall asleep	प्रज्वलन्	= flaming
कामः	= passion	न दहेत्	= will not scorch	माम्	= me
एवम् च	= thus	सुस्तम्	= sleeping	जले	= in water.

"Oh, Lakshmana! Diving deep into the sea without you, I shall fall asleep. This flaming passion will not thus scorch me, lying down in water."

बहु एतत् कामयानस्य शक्यम् एतेन जीवितुम् ।
यद् अहम् सा च वाम ऊरुर् एकाम् धरणिम् आश्रितौ ॥ ६-५-१०

एतत्	= this	बहु	= is great thing	कामयानस्य	= for me who is passionate
इति यत्	= that	अहम्	= I	सा वामोरूः	= and that Sita with charming thighs
आश्रितौ	= are resting	एकाम्	= on one and the same	धरणिम्	= earth
शक्यम्	= I am able	जीवितुम्	= to survive	एतेन	= on this fact.

"It is enough for me, who is passionate, that Sita with charming thighs and myself are resting on one the same earth and on this fact I am able to survive."

केदारस्य इव केदारः स उद्कस्य निरुदकः ।
उपस्थेन जीवामि जीवन्तीम् यत् शृणोमि ताम् ॥ ६-५-११

यत्	= that	शृणोमि	= I am hearing	ताम्	= her
जीवन्तीम्	= as surviving	जीवामि	= I also survive	केदारः इव	= as a paddy-field
निरुदकः	= without water (survives)	उपस्थेन	= getting wet	केदारस्य	= by another paddy-field
सोदकस्य	= under water.				

"Even as a paddy-field without water survives, by getting wet from a neighboring paddy-field under water, I also survive since I am hearing her as surviving.

कदा तु खलु सुस्शोणीम् शत पत्र आयत ईक्षणाम् ।
विजित्य शत्रून् द्रक्ष्यामि सीताम् स्फीताम् इव श्रियम् ॥ ६-५-१२

कदा खलु	= when	द्रक्ष्यामि	= shall I see	सीताम्	= Sita
शुश्रोणीम्	= with charming hips	शत	= having long lotus-like	स्फीताम्	= flourishing
श्रियमिव	= as prosperity	पत्रायतेक्षणाम्	eyes	शत्रून्	= the enemies.

"When shall I behold Sita with charming hips, having long lotus-like eyes flourishing as prosperity, by conquering the enemies?"

कदा नु चारु विम्ब ओष्ठम् तस्याः पद्मम् इव आननम् ।
ईषद् उन्नम्य पास्यामि रसायनम् इव आतुरः ॥ ६-५-१३

कदा	= when	उन्नम्य	= raising	ईषत्	= a little
तस्याः	= her	आननम्	= face	पद्ममिव	= looking like louts
सुचारुदन्तोष्ठम्	= with its beautiful teeth and lips	पास्यामि	= shall I drink	रसायनमिव	= as a sovereign drink of remedy
आतुरः	= by a sick man?"				

"When, gently raising her face looking like louts, with its beautiful teeth and lips, shall I drink as a sick man the sovereign drink of remedy?"

तौ तस्याः सम्हतौ पीनौ स्तनौ ताल फल उपमौ ।
कदा नु खलु स उत्कम्पौ हसन्त्या माम् भजिष्यतः ॥ ६-५-१४

खलु	= when will	तौ	= those	स्तनौ	= breasts
हसन्त्याः	= which are delightful	सहितौ	= close	पीनौ	= bulging
सोत्कम्पौ	= and quivering	तालफलोपमौ	= looking like Palmyra fruits	भजिष्यथः नु	= indeed press
माम्	= me?				

"When will those breasts which are delightful close, bulging and quivering, looking like palmary fruits, indeed press me?"

सा नूनम् असित अपान्नी रक्षो मध्य गता सती ।
मन् नाथा नाथ हीना इव त्रातारम् न अधिगच्छति ॥ ६-५-१५

सा	= she	असितापाङ्गी	= with dark-cornered eyes	रक्षोमध्यगता	= who has fallen in the middle of ogres
मन्नाथा	= though I am her support	नूनम्	= is certainly	सती	

त्रितारम्	= any defender	नाथ हीनेन	= resembling an orphan.
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"She, with dark-cornered eyes, who has fallen into the midst of demons, is surely not getting any defender, she resembling an orphan, though I am her support."

**कदा विक्षोभ्य रक्षांसि सा विघूय उत्पतिष्ठति ।
राक्षसीमध्यगा शेते स्त्रुषा दशरथस्य च ॥ ६-५-१६**

कथम्	= how	जनकराजस्य	= Sita the daughter of	मम च	= my
प्रिया	= darling	दुहिता	king Janaka	स्त्रुषा	= daughter-in-law
शेते	= is sleeping	दशरथस्य च	= and Dasaratha's		
		राक्षसीमध्यगा	= in the midst of ogresses?		

"How Sita the daughter of King Janaka, my darling and Dasaratha's daughter-in-law is sleeping among ogresses?"

**अविक्षोभ्याणि रक्षांसि सा विघूयोत्पतिष्ठति ।
विघूय जलदान् नीलान् शशि लेखा शरत्स्व इव ॥ ६-५-१७**

सा	= Sita	उत्पतिष्ठति	= will come out	विघूय	= driving away (through my force)
अविक्षोभ्याणि	= the unassailable	रक्षामिस	= demons	विघूय	= as driving away
नीलान्	= black	जलदान्	= clouds	शसिलेखा	= by a digit of the moon
शरत् सु	= in autumn.				

"Sita will come out, driving away (through my force) the unassailable demons, as driving away black clouds by a digit of the moon, in autumn."

**स्वभाव तनुका नूनम् शोकेन अनशनेन च ।
भूयस् तनुतरा सीता देश काल विपर्ययात् ॥ ६-५-१८**

सीता	= Sita	स्वभावतनुका	= who by nature is slender	नूनम्	= will undoubtedly
भूयः	= further	तनुतरा	= become more lean	शोकेन	= because of anguish
अनशनेन	= abstinence from food	देश	= and adverse position		
		कालविपर्ययात्	= of time and place.		

"Sita, who by nature is slender, will undoubtedly become leaner further because of her anguish, her abstinence from food and her adverse position of time and place."

**कदा नु राक्षस इन्द्रस्य निधाय उरसि सायकान् ।
सीताम् प्रत्याहरिष्यामि शोकम् उत्सृज्य मानसम् ॥ ६-५-१९**

कदाम्	= when	प्रत्यहरिष्यामि	= shall I bring back	सीताम्	= Sita
निधाय	= having lodged	सायकान्	= arrows	राक्षसेन्द्रस्य	= in Ravana's

उरसि	= chest	उत्सृज्य	= and having aban-	मानसम्	= (this) mental
शोकम्	= agony?		done		

"When shall I bring back Sita, having lodged arrows in Ravana's chest and having abandoned this mental agony?"

कदा नु खलु माम् साध्वी सीता अमर सुता उपमा ।
स उत्कण्ठा कण्ठम् आलम्ब्य मोक्ष्यति आनन्दजम् जलम् ॥ ६-५-२०

कदा	= when indeed shall	सीता	= Sita	साध्वी	= the virtuous woman
सुरसुतोपमा	= similar to the child of a celestial	सोत्कण्ठा	= with an excited longing	आलम्ब्य	= embrace
मे	= my	कण्ठम्	= neck	मोक्ष्यति नु	= (and) will release
जलम्	= tears	आनन्दजम्	= begotten of joy?		

"When indeed Sita the virtuous lady similar to the child of a celestial, with an excited longing, will embrace my neck and release tears of joy?"

कदा शोकम् इमम् घोरम् मैथिली विप्रयोगजम् ।
सहसा विप्रमोक्ष्यामि वासः शुक्ल इतरम् यथा ॥ ६-५-२१

कदा	= when	विप्रमोक्ष्यामि	= shall I thrillingly abandon	इमम्	= this
घोरम्	= terrible	नु	= abandon		
सहसा	= so Sita soon	शोकम्	= anguish	मैथिलीविप्रयोगजम्	= born out of my separation from
		शुक्लेतरम्	= as (abandoning) a soiled clothing?		
		वासम् यथा			

"When shall I thrillingly abandon this terrible anguish, born out of my separation from Sita so soon, as we abandon a soiled clothing?"

एवम् विलपतस् तस्य तत्र रामस्य धीमतः ।
दिन क्षयान् मन्द वपुर् भास्करो अस्तम् उपागमत् ॥ ६-५-२२

तस्य	= (while) that	धीमतः	= sagacious	रामस्य	= Raama
विलपतः	= was lamenting	तत्र	= there	एवम्	= thus
भास्करः	= sun	मन्दवपुः	= sun	दिनक्षयात्	= due to day-decline
अस्तम्	= approached dusk.				
उपागमतः					

While that sagacious Raama was lamenting thus there, the sun, the weak-rayed due to day-decline, approached the dusk.

आश्वासितो लक्ष्मणेन रामः संध्याम् उपासत |
स्मरन् कमल पत्र अक्षीम् सीताम् शोक आकुली कृतः || ६-५-२३

आश्वासितः = consoled	लक्ष्मणेन = by Lakshmana	रामः = Raama
शोकाकुलीकृतः = made overcome by anguish	स्मरौ = recollecting	सीताम् = Sita
कमलपत्राक्षीम् = the lotus-eyes	उपासतः = worshipped	सन्ध्याम् = the evening-twilight.

Lakshmana consoled Raama who was overwhelmed with anguish, duly recollecting the lotus-eyed Sita. Thereafter, Raama worshipped the evening-twilight.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चमः सर्गः ||

Thus completes 5th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

6 Sarga 06 - षष्ठः सग

Ravana Calls A Meetings Of His Ministers

Introduction -

Ravana recalls the over-powering of Lanka and discovering of Sita by Hanuman. He calls a meeting of his ministers and invites suggestions from them in view of the latest situation of a probable attack of Raama and his army on the City of Lanka.

लंकायाम् तु कृतम् कर्म घोरम् दृष्टा भव आवहम् ।
राक्षस इन्द्रो हनुमता शक्रेण इव महात्मना ॥ ६-६-१

अब्रवीद् राक्षसान् सर्वान् हिया किंचिद् अवान् मुखः ।

दृष्टा	= having seen	भयावहम्	= the fearful	घोरम्	= and the terrible
कर्म	= act	कृतम्	= done	हनुमता	= by Hanuman
शक्रेण इव	= as Devendra (King of celestials)	हमात्मना	= the powerful	लङ्कायाम्	= in Lanka
राक्षसेन्द्रः	= Ravana	अवान् मुखः	= had his face down	किंचित्	= a little
हिया	= and spoke	सर्वान्	= to all	राक्षसान्	= the demons (as follows):

Having seen the fearful and the terrible act in Lanka done by Hanuma, like Devendra the powerful King of celestials, Ravana with his face descended a little with shame, spoke to the demons as follows:

धर्षिता च प्रविष्टा च लंका दुष्प्रसहा पुरी ॥ ६-६-२
तेन वानर मात्रेण दृष्टा सीता च जानकी ।

तेन	= by him	वानर मात्रेण	= who was only a monkey	दुष्प्रसहा	= the irresistible
लङ्कपुरी	= City of lanka	प्रविष्टाच	= was entered into	धर्षिता च	= and was over-powered
सीता	= Sita	जानकी	= the daughter of Janka	दृष्टम् च	= was also seen (by him).

"By him, who was only a monkey, the irresistible City of Lanka was entered into and was over-powered. Sita the daughter of Janaka was also discovered by him.

प्रसादो धर्षितः चैत्यः प्रवरा राक्षसा हताः ॥ ६-६-३
आविला च पुरी लंका सर्वा हनुमता कृता ।

चैत्यः प्रसादः	= the thousand pillared building used as a sanctuary	धर्षितः	= was assaulted	हनुमता	= by Hanuma
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प्रवरा:	= the most excellent	राक्षसाः	= demons	हताः	= were killed
सर्वा	= the entire	लण्का पुरी	= City of Lanka	कृता	= was made
आविला	= turbid.				

The thousand-pillared building used as a sanctuary was assaulted by Hanuma. Our most excellent demons were killed. The entire City of Lanka was made turbid.

किम् करिष्यामि भद्रम् वः किम् वा युक्तम् अनन्तरम् ॥ ६-६-४
उच्यताम् नः समर्थम् यत् कृतम् च सुकृतम् भवेत् ।

भद्रम्	= prosperity	वः	= to you!	किम्	= what
करिष्यामि	= shall I do?	किम् वा	= what thing	युक्तम्	= appropriate thing
अनन्तरम्	= (is to be done) afterwards?	उच्यताम्	= let it be spoken	यत्	= that which is
samantham =	well-answering	भवेत्	= and which becomes	सुकृतम्	= well-done.

May prosperity befall on you! What shall I do? What appropriate thing is to be done next? Please speak that which is well-answering and that, if attempted becomes well-done.

मन्त्र मूलम् हि विजयम् प्राहुर् आर्या मनस्विनः ॥ ६-६-५
तस्माद् वै रोचये मन्त्रम् रामम् प्रति महाबलाः ।

महाबलाः	= Oh people of great strength!	मनस्विनः	= wise-men	प्रवदन्ति	= say
विजयम्	= that victory	मन्त्रमूलम्	= is dependent on good forethought	तस्मात् वै	= just for that reason
रोचये	= I desire	मन्त्रम्	= a deliberation	रामम्भाति	= about Raama.

"Oh, people of great strength! Wise-men say that victory is dependent on good forethought. Verily for that reason, I desire a deliberation about Raama."

त्रिविधाः पुरुषा लोके उत्तम अधम मध्यमाः ॥ ६-६-६
तेषाम् तु समवेतानाम् गुण दोषम् वदामि अहम् ।

त्रिविधाः	= there are three types	पुरुषाः	= of men	लोके	= in the world
उत्तमाधम	= namely; the foremost;	अहम्	= I	वदामि	= am telling
मध्यमाः	= the middle most and the lowest				
तेषाम्	= their	समवेतानाम्	= inherent	गुणदोषा	= merits and defects.

"There are three types of men in the world, namely the foremost the middle most and the lowest. I am telling their inherent merits and defects."

मन्त्रिभिर्हित सम्युक्तैः समर्थैर् मन्त्र निर्णये ॥ ६-६-७
मित्रैर् वा अपि समान अर्थैर् बान्धवैर् अपि वा हितैः ।

सहितो मन्त्रयित्वा यः कर्म आरम्भान् प्रवर्तयेत् ॥ ६-६-८
दैवे च कुरुते यत्तम् तम् आहुः पुरुष उत्तमम् ।

यः	= he who	प्रवर्तयेत्	= carries through	कर्मार्मभान्	= beginning of undertaking
मन्त्रयित्वा	= after consulting	सहितः	= collectively with	हितसम्युक्तैः	= or with ministers
समर्थैः	= efficient	मन्त्र निर्णये	= in advising decisions	मित्रैर्वापि	= or with friends
समनार्थैः	= having common	बान्धवैरापि	= or with relatives	अधिकाः	= additionally
कुरुते	= or who does	यत्तम्	= endeavour	दैवेच	= in the matter of providence too
तम्	= him	आहुः	= (the wise) call	पुरुषोत्तमम्	= as the foremost among men.

"The wise call him as the foremost among men, who carries through the beginning of any undertaking after consulting those who are wedded with welfare of others, or with ministers who are efficient in conferring decisions or with friends having common interests or additionally with relatives or who try to get a favour from Providence too."

एको अर्थम् विम्चशोद् एको धर्मे प्रकुरुते मनः ॥ ६-६-९
एकः कार्याणि कुरुते तम् आहुर् मध्यमम् नरम् ।

विम्चशेत्	= (He who) deliberates	अर्थम्	= about an activity	एकः	= solitarily
प्रकुरुते	= applies	मनः	= his mind	धर्मे	= on law and justice
एकः	= all by himself	कुरुते	= performs	कार्याणि	= the works
एकः	= singly	आहुः	= they call	तम् नरम्	= that man
मध्यमम्	= as mediocre.				

"The wise men call that man as mediocre, who deliberates about an activity solitarily, applies his mind on law and justice all by himself and performs works singly."

गुण दोषाव् अनिश्चित्य त्यक्त्वा दैव व्यपाश्रयम् ॥ ६-६-१०
करिष्यामि इति यः कार्यम् उपेक्षेत् स नर अधमः ।

यः	= He who	ननिश्चित्य	= does not determine	गुणदोषा	= the merits and demerits
व्यक्तम्	= clearly	दैवव्यपाश्रेयः	= having recourse to providence	उपेक्षेत्	= neglects
कार्यम्	= his duty	करिष्यामि	= telling simply I shall do'	सः	= he
नराधमः	= is the lowest among men.	इति			

"He who does not determine the merits and demerits of an act clearly, having recourse to Providence and neglects his duty by simply telling 'I shall do it', he is the lowest among men."

यथा इमे पुरुषा नित्यम् उत्तम अधम मध्यमाः ॥ ६-६-११
एवम् मन्त्रो अपि विज्ञेय उत्तम अधम मध्यमः ।

यथा	= how	इमे	= those	पुरुषाः	= men
नित्यम्	= are always	उत्तमाधम	= either good bad or	मन्त्रोऽपि	= even the resolution in
		मध्याः	mediocre		thought is
एवम्	= thus	विज्ञेयः	= known	उत्तम अधम	= as good bad or
				मध्यमः	mediocre."

"In which manner these men are categorized always as good, bad or mediocre, so also the resolution in thought is classified as good bad or mediocre."

ऐकमत्यम् उपागम्य शास्त्र दृष्टेन चक्षुषा ॥ ६-६-१२
मन्त्रिणो यत्र निरस्तास् तम् आहुर् मन्त्रम् उत्तमम् ।

मन्त्रैणः	= the thinkers	चक्षुषा	= on a view	शास्त्रदृष्टेन	= perceived by scriptures
उपागम्य	= obtain	ऐकमत्यम्	= consensus	निरताः	= and are satisfied
तम्	= that	मन्त्रम्	= resolution of thought	आहुः	= (the wise) say
उत्तमम्	= as the excellent one.				

"The wise say that resolution of thought is excellent, in which the thinkers, on a view perceived by scriptures, obtain consensus and are satisfied with it."

बह्यो अपि मतयो गत्वा मन्त्रिणो हि अर्थं निर्णये ॥ ६-६-१३
पुनर् यत्र एकताम् प्राप्तः स मन्त्रो मध्यमः स्मृतः ।

गत्वापि	= even after obtaining	बहीः	= several kinds	मतिः	= of opinions
यत्र	= where	अर्थनिर्णयः	= the decision of a matter	मन्त्रिणाम्	= by the counselors
पुनः	= once more	प्राप्तः	= gets	एकताम्	= to a consensus
सः	= that	मन्त्रः	= decision	स्मृतः	= is called
मध्यः	= mediocre.				

"Only after deliberating several kinds of opinions, that decision of a matter obtained finally by a consensus of the counselors, is called mediocre."

अन्योन्य मतिम् आस्थाय यत्र सम्प्रतिभाष्यते ॥ ६-६-१४
न च ऐकमत्ये श्रेयो अस्ति मन्त्रः सो अधम उच्यते ।

सः	= that	मन्त्रः	= resolution	उच्यते	= is said to be
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अधमः	= worst	यत्र	= in which	सम्प्रतिभाष्यते	= arguments are made
आस्थाय	= employing	अन्योय	= one or the other divergent opinions	नास्ति	= (in which) there is no
श्रियः	= advantage	मतिम्		ऐक्यत्वे	= even after a consensus.

"That resolution is said to be worst in which several arguments are made, employing one or the other divergent opinions and in which there is no advantage even after a consensus."

तस्मात् सुमन्त्रितम् साधु भवन्तो मन्त्रि सत्तमाः ॥ ६-६-१५
कार्यम् सम्प्रतिपद्यन्ताम् एतत् कृत्यतमम् मम ।

तस्मात्	= for that reason	भवन्तः	= you	मतिसत्तमाः	= having excellent intellect
सम्प्रतिपद्यन्ताम्	= arrive at	सुमन्त्रितम्	= a well-thought out	साधु	= rightful
कार्यम्	= action	एतत्	= this	मम	= to me
मतम्	= is earnestly	कृत्यम्	= to be done."		

"For that reason, you, having excellent intellect, arrive at a well-thought out rightful action. To me, this is earnestly to be done."

वानराणाम् हि वीराणाम् सहस्रैः परिवारितः ॥ ६-६-१६
रामो अभ्येति पुरीम् लंकाम् अस्माकम् उपरोधकः ।

रामः	= Raama	परिवारितह्	= surrounded by	सहस्रैः	= thousands of
घिराणाम्	= brave	वानराणाम्	= monkeys	अभ्येति	= is coming
लङ्घाम्	= to the City of Lanka	उपरोधकः	= for besieging	अस्माकम्	= us.
पुरीम्					

"Raama surrounded by thousands of courageous monkeys, is coming to the City of Lanka, for the purpose of besieging us."

तरिष्यति च सुव्यक्तम् राघवः सागरम् सुखम् ॥ ६-६-१७
तरसा युक्त रूपेण सानुजः सबल अनुगः ।

राग्हवः	= Raama	युक्त रूपेण	= by his befitting	तरसा	= strength
सुव्यक्तम्	= can certainly	तरिष्यति च	= cross	सागरम्	= the ocean
सुखम्	= easily	सानुजः	= with his brother	सबलानुगः	= along with his army and companions.

"Raama, by his be-fitting strength, can certainly cross the ocean easily, with his brother along with his army and his companions."

समुद्रमुच्छोषयति वीर्येणान्यत्करोति वा । ६-६-१८
 तस्मिन् एवम् गते कार्ये विरुद्धे वानरैः सह ।
 हितम् पुरे च सैन्ये च सर्वम् सम्मन्त्यताम् मम ॥ ६-६-१९

समुद्रम्	= (He may) get the ocean	करोति	= (He may) do	अन्यद्वा	= any other thing
उच्छोषयति	dried up	तस्मिन्	= that	कार्ये	= act
वीर्येण	= by his valour	वानरैः सह	= with monkeys	एवम् विधे	= (having commenced) in this way
विरुद्धे	= of enemy	सर्वम्	= everything	हितम्	= that is good
सम्मन्त्यताम्	= advise me	मम सैन्ये	= and for my army.		
पुरे	= for the city				

"He may even get the ocean dried up. He may do any other thing by his valour. The aforesaid act of enmity with monkeys having commenced in this way, advise me everything that is good for the city and my army."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षष्ठः सगः ॥

Thus completes 6th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

7 Sarga 07 - सप्तमः सर्ग

The Demons Inspire Ravana

Introduction -

The demons inspire Ravana with confidence and eulogise his army's strength. They suggest that Indrajit alone is enough to kill the army of monkeys together with Raama.

इति उक्ता राक्षस इन्द्रेण राक्षसास्ते महाबलाः ।
ऊचुः प्रान्जलयः सर्वे रावणम् राक्षस ईश्वरम् ॥ ६-७-१
द्विष्टप्तक्षविज्ञाय नीतिबाह्यास्त्वबुद्धयः ।

उक्ता:	= after spoken	इति	= thus	राक्षस इन्द्रेण	= by Ravana
ते राक्षसास्ते	= those demons	महाबलः	= who were very strong	नीतिबाह्यः	= who were without moral behaviour
अबुद्धयः	= who were stupid	सर्वे	= all	प्रान्जलयः	= who lifted up their joined palms
अविज्ञाय	= ignorant	द्विष्टप्तक्षम्	= of the enemy's side	ऊचुः	= spoke
रावणम्	= to Ravana	राक्षसेश्वरम्	= the king of demons.		

Hearing the words of Ravana, those demons who were strong, stupid and without moral conduct, all raising up their joined palms and spoke to Ravana the king of demons, without knowing the strengths of their enemy's side (as follows):

राजन् परिघ शक्ति ऋषि शूल पट्टस सम्कुलम् ॥ ६-७-२
सुमहन् नो बलम् कस्माद् विषादम् भजते भवान् ।

राजन्	= Oh king	नः बलम्	= our army	परिघ	= equipped with iron bars; javelins; double-edged swords; darts	
सुमहत्	= is very great	कस्मात्	= why	शूल	सम्कुलम्	= sharp-edged spears
विषादम्	= worry?			भवान्	भजते	= are you getting

Oh, king! Our army, equipped with iron bars, javelins, double-edged swords, darts and sharp-edged spears, is very great. Why are you getting worried?

त्वया भोगवतीम् गत्वा निर्जताः पन्नगा युधि ॥ ६-७-३
कैलास शिखर आवासी यक्षैर् बहुभिर् आवृतः ।
सुमहत् कदनम् कृत्वा वश्यस् ते धनदः कृतः ॥ ६-७-४

गत्वा	= after proceeding	भोगवतीम्	= to Bhogavati city (the abode of Nagas in Patala; one of the seven regions under the earth)	पन्नगाः	= the serpents
निर्जिताः	= were defeated	त्वया	= by you	धनदः	= Kubera (the bestower of riches)
कैलास शिखर आवासी	= who resides on the peak of Mount Kailasa	आवृतः	= surrounded by	बहुमिः	= many
यक्षहैः	= Yakshas (a class of demi-gods)	कृत्वा	= having done	सुमहत्	= a very great
कदनम्	= battle	वश्यः	= surrendered	ते	= to you.

After proceeding to Bhogavati city (the abode of Nagas in Patala one of the seven regions under the earth), the serpents there were defeated by you. Kubera (the bestower of riches) who resides on the peak of Mount Kailasa, surrounded by many yakshas (a class of demi-gods) surrendered to you after doing a great battle.

स महाईश्वर सख्येन श्लाघमानस् त्वया विभो ।
निर्जितः समरे रोषाल् लोक पालो महाबलः ॥ ६-७-५

विभो	= Oh Lord	रोषाल्	= by your rage	सः	= that Kubera
श्लाघमानः	= who was praising himself	महेश्वर	= for his friendship	लोक पालः	= a guardian of the world
सख्येन		सख्येन	= with Lord Shiva (the Supreme Lord)		
महाबलः	= with great strength	निर्जितः	= was defeated	समरे	= in battle
त्वया	= by you.				

Oh, Lord! By your rage, Kubera who was boasting himself for his friendship with Lord Shiva (the Supreme Lord) and said to be a guardian of the world possessing great strength, was defeated by you in battle.

विनिहत्य च यक्षोघान् विक्षोभ्य च विगृह्य च ।
त्वया कैलास शिखराद् विमानम् इदम् आहृतम् ॥ ६-७-६

विनिहत्य	= throwing down	यक्षोघान्	= a group of Yakshas	विक्षोभ्य	= and taking them into prison
इदम्	= this	विमानम्	= aerial car (Pushpak)	आहृतम्	= was procured
त्वया	= by you	कैलास सिखरात्	= from Mount Kailasa.		

Throwing down a group of Yakshas, after causing a flutter among them and taking them in prison, this aerial car (Pushpak) was procured by you from Mount Kailasa.

मयेन दानव इन्द्रेण त्वद् भयात् सख्यम् इच्छता ।
दुहिता तव भार्या अर्थे दत्ता राक्षस पुम्गव ॥ ६-७-७

राक्षस पुम्गव	= Oh the best of demons	मयेन	= by Maya	दानव इन्द्रेण	= the lord of demons
दुहिता	= his daughter (Mandodari)	दत्ता	= was given	तव	= to you
भर्या अर्थे	= as wife	त्वद् भयात्	= due to fear from you	इच्छता	= and desiring
सख्यम्	= friendship.				

Oh, the best of ogres! By Maya, the lord of demons, Mandodari his daughter was given to you in marriage, due to fear from you and duly desiring your friendship.

दानव इन्द्रो मधुर् नाम वीर्यं उत्सिक्तो दुरासदः ।
विगृह्य वशम् आनीतः कुम्भीनस्याः सुख आवहः ॥ ६-७-८

महाबाहो	= Oh mighty armed	कुम्भीनस्याः	= Kumbhinasa's	सुख आवहः	= husband
दानव इन्द्रः	= a king of demons	वीर्य	= who was proud of his	दुरासदः	= and who was difficult to be defeated
आनीतः	= was taken into	उत्सिक्तः	= valour	विगृह्य	= having warred against him.

Oh, mighty armed! Madhu Kumbhinasa's (your sister's) husband, another ruler of demons, who was proud of his valour and who was difficult to be defeated, was taken into your subjugation, your having won a battle against him.

निर्जितास् ते महाबाहो नागा गत्वा रसा तलम् ।
वासुकिस् तक्षकः शन्खो जटी च वशम् आहृताः ॥ ६-७-९

महाबाहो	= Oh mighty armed!	गत्वा	= after going	रसा तलम्	= to Rasatala (the penultimate subterranean region)
नागाः	= the serpent-demons	वासुकिः	= Vasuki	तक्षकः	= Takshaka
शन्खः	= Sankha	जटी च	= and Jati	निर्जिताः	= were conquered
ते	= by you	आहृताः	= and were captivated	वशम्	= as your subject.

Oh, mighty armed! After moving down to rasatala (the penultimate subterranean region), the you conquered serpent-demons Vasukim Takshaka, Saukha and Jati were conquered by you and captivated as your subjects.

अक्षया बलवन्तः च शूरा लब्ध वराः पुनः ।
त्वया सम्वत्सरम् युद्धा समरे दानवा विभो ॥ ६-७-१०

स्व बलम् समुपाश्रित्य नीता वशम् अरिम् दम् ।
मायाः च अधिगतास् तत्र बहवो राक्षस अधिप ॥ ६-७-११

अरिन्दमौ	= Oh annihilator of enemies	राक्षस अधिप	= commander of	विभो	= Oh Lord
युद्धा	= after performing battle	सम्वत्सरम्	= for a year	त्वया	= by you

दानवाः	= demons	अक्षयाः	= who were beyond destruction	बलवन्तः च	= mighty and
शूराः	= valiant	पुनः	= and	लब्धवराः	= who obtained boons
वशम् नीताः	= were defeated	समुपाश्रित्य	= taking resort	स्व बलम्	= to your own strength
समरे	= in the combat	बह्यः	= several	मायाश्च	= fascinating tricks also
अधिगताः	= were obtained from them.				

Oh, annihilator of enemies, Commander of demons and the Lord! You after performing a battle for a year by you mighty demons who were beyond destruction, who were valiant and who obtained boons (for immortality) were defeated using your own strength in combat. Several fascinating tricks also were learnt from them.

**शूराः च बलवन्तः च वरुणस्य सुता रणे ।
निर्जितास् ते महाबाग चतुर् विध बल अनुगाः ॥ ६-७-१२**

महाभाग	= Oh the illustrious	वरुणस्य	= Varuna's	सुताः	= sons
शूराः च	= the valiant ones	बलवन्तः च	= the strong ones	चतुर् विध	= who were followed by
निर्जिताः	= were defeated	ते	= by you	बल अनुगाः	an army having four limbs (viz. elephants; chariots; cavalry; and infantry)
				रणे	= in a battle.

Oh, illustrious king! Varuna's sons, valiant strong and who were followed by an army having four limbs (viz. elephants, chariots, cavalry and infantry) were defeated by you in a battle.

**मृत्यु दण्ड महाग्राहम् शाल्मलि द्वीप मणिडतम् ।
कालपाशमहाईच्छिम् यमकिञ्चरपन्नगम् ॥ ६-७-१३**

**महाज्वरेण दुर्धर्षम् यमलोकमहार्णवम् ।
अवगाह्य त्वया राजन् यमस्य बल सागरम् ॥ ६-७-१४**

**जयः च विप्लुलः प्राप्तो मृत्युः च प्रतिषेधितः ।
सुयुद्धेन च ते सर्वे लोकास्तत्र सुतोषिताः ॥ ६-७-१५**

राजन्	= Oh king	अवगाह्य	= after entering	यमलोकमहार्णवम्	a great ocean in the shape of Yama's realm
मृत्यु दण्ड महाग्राहम्	= with a huge alligator in the form of Death's rod of punishment	शाल्मलि द्वीपम्	= adorned with silk cotton trees (bristling with thorns to be used as weapons)	कालपाशमहाईच्छिम्	turbulent with a huge wave in the shape of the noose of Kala (Time spirit)
यमकिञ्चरपन्नगम्	with serpents in the form of Yama's servants	दुर्धर्षम्	= and difficult to be conquered	महाज्वरेण	= on account of mighty Jvara (spirit presiding over fevers)

सागरम्	= (and churning) the sea	बल सागरम्	= in the form of Yama's forces	विश्वलः	= a great
जयः च	= victory	प्राप्तः	= was obtained	मृत्युः च	= and Death
प्रतिषेधितः	= warded off	त्वया	= by you	सर्वे लोकाः	= the people
तत्र	= there	सुतोषिताः	= were delighted	ते सुयुद्धेन	= by your good battle.

Oh, king! After entering a great ocean in the shape of Yama's realm, with a huge alligator in the form of death's rod of punishment, adorned with silk-cotton trees (bristling with thorns to be used as weapons), turbulent with a huge wave in the shape of noose of Kala (Time Spirit), with serpents in the form of Yama's servants and difficult to be conquered on account of mighty Jvara (Spirit presiding over fevers), and churning the sea in the form of Yama's forces, a great victory was obtained and death warded off by you. All the people there were delighted to see your good battle.

क्षत्रियैर् बहुभिर् वीरैः शक्ति तुल्य पराक्रमैः ।
आसीद् वसुमती पूर्णा महाद्विर् इव पादपैः ॥ ६-७-१६

वसुमती	= the earth	आसीत्	= was	पूर्णा	= filled
मदद्विः	= as with big trees	बहुभिः	= with many	क्षत्रियैः	= warriors
पादपैः इव		शक्ति तुल्य	= with a courage equal		
वीरैः	= who were strong	पराक्रमैः	= to that of Devendra (Lord of celestials).		

The earth was filled, like with big trees, with many warriors who were strong with a courage equal to that Devendra (Lord of celestials).

तेषाम् वीर्य गुण उत्साहैर् न समो राघवो रणे ।
प्रसद्य ते त्वया राजन् हताः परम दुर्जयाः ॥ ६-७-१७

राजन्	= Oh king	राघवः	= Raama	न	= was not
समः	= equal	तेषाम्	= to them	रणे	= in combat
वीर्य गुण	= by their valour excellence	ते	= those warriors	समो रणे	= who were difficult to
उत्साहैः	= energy			दुर्जयाः	be overcome in a battle
प्रसद्य	= were over powered	हताः	= and killed	त्वया	= by you.

Oh, King! Raama was not equal to them in combat, by their valour excellence and energy. Those warriors, who were difficult to be overcome in battle, were overpowered and killed by you.

तिष्ठ वा किम् महाराज श्रमेण तव वानरान् ।
अयमेको महाराज इन्द्रजित् क्षपयिष्यति ॥ ६-७-१८

महाराज	= Oh emperor	वा	= or	तिष्ठ	= you stay
किम्	= why	श्रमेण	= by exertion	तव	= to you?

महाराज	= Oh Emperor आयम्	= thiइन्द्रजित्	=	Indrajit
एकः	= alone	क्षपयिष्यति	= can destroy	वानरान्

Oh, emperor! Why exertion to you? You remain here. Oh, emperor! This Indrajit alone can destroy the monkeys.

अनेन हि महाराज महेश्वरमनुत्तमम् ।
इष्टा यज्ञम् वरो लब्धो लोके परमदुर्लभः ॥ ६-७-१९

महाराज	= Oh emperor	इष्टा	= after performing	अनुत्तमम्	= an excellent
यज्ञम्	= sacrifice	महेश्वरम्	= to propitiate Mahesvara (the great Lord; shiva)	वरः	= a boon
परम दुर्लभः	= very rare to be obtained	लोके	= in the world	लब्धः हि	= was indeed acquired
अनेन	= by him.				

Oh, emperor! After performing an excellent sacrifice to propitiate Mahesvara (the great lord shiva), a boon very rare to be obtained in the world, was acquired by him.

शक्तिंतोमरमीनम् च विनिकीर्णान्त्रशैवलम् ।
गजकच्चपसम्बाध्यंश्वमण्डूकसम्कुलम् ॥ ६-७-२०

रुद्रादित्यमहाग्राहम् मरुद्वसुमहोरगम् ।
रथश्वगजतोयौधम् पदातिपुलिनम् महत् ॥ ६-७-२१

अनेन हि समासाद्य देवानाम् बलसागम् ।
गृहीतो दैवतपतिर्लङ्घाम् चापि प्रवेशितः ॥ ६-७-२२

समासाद्य	= Approaching	महत्	= the huge	बलसागरम्	= ocean of army
देवानाम्	= celestials	शक्तिंतोमरमीनम्	= whose fist are lances	विनिकीर्णान्त्रशैवलम्	and guts thrown asunder as duck-weeds
गजकच्चपसम्बाध्यम्	whose turtles are the elephants	च	and spheres	रुद्रादित्यमहाग्राहम्	infested with alligators in the form of (eleven) Rudras (gods of destruction) and (twelve) Adityas (sons of Aditi)
मरुद्वसुमहोरगम्	= with huge serpents in the form of (forty nine) maruts (winds gods) and (eight) Vasus	अश्वमण्डूक	= whose frogs are the teeming horses	पदातिपुलिनम्	= the sandy banks its infantry
दैवतपतिः	= Devendra (Lord of celestials)	सम्कुलम्		अनेन	= by him
प्रवेशितः	= and was impelled to enter	रथश्वगजतोयौधम्	having chariots horses and elephants for its volume of waters		
चापि		गृहीतः	= was captured		
		लङ्घाम्	= Lanka (as a detenu).		

Approaching that huge ocean of army of celestials, whose fish are lanes and spheres, whose thrown asunder as 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, Devendra (Lord of celestials) was captured by him and was impelled to come to Lanka (as a detenu).

पीतामहनियोगाच्च मुक्तः शम्बरवृत्रहा ।
गतस्थिविष्टपम् राजन् सर्वदेवनमस्कृतः ॥ ६-७-२३

राजन्	= Oh king	मुक्तः	= having been released	पीतामहनियोगाच्च	by the orders of Lord Brahma (your grand-father)
शम्बरवृत्रहा	= Devendra who killed demons called Shambara and Vrita	सर्वदेवनमस्कृतः	= and who was adored by all celestials	गतः	= went (back)
त्रिविष्टपम्	= to heaven.				

Oh, king! Having been released by the orders of your grand father Brahma, Devendra who killed demons called Shambara and Vrita and who was adored by all celestials, went back to heaven.

तमेव त्वम् महाराज विसृजेन्द्रजितम् सुतम् ।
यावद्वानरसेनाम् ताम् परामाम् नयति क्षहयम् ॥ ६-७-२४

महाराज	= Oh emperor	त्वम्	= you	विसृज	= send
तम्	= that	इन्द्रजितमेव	= Indrajit alone	ताम्	= that
वानर सेनाम्	= army of monkeys	परामाम्	= together with Raama	यावद्वयति	= will be brought
क्षयम्	= to an end.				

Oh, emperor! You send that Indrajit alone, so that the army of monkeys together with Raama will be brought to an end.

राजन् न आपद् अयुक्ता इयम् आगता प्राकृताज् जनात् ।
हृदि न एव त्वया कार्या त्वम् वधिष्यसि राघवम् ॥ ६-७-२५

राजन्	= Oh king	इयम्	= this	अयुक्ता	= unbefitting
आपद्	= danger	आगता	= has come	जनात्	= from a man
प्राकृताज्	= who is ordinary	नैव कार्या	= It is not to be kept	त्वया	= by you
हृदि	= in mind	त्वम्	= you	वधिष्यसि	= will kill
राघवम्	= Raama.				

Oh, king! This unbefitting danger has come from a man who is ordinary. It is not to be kept by you in mind, you will kill Raama.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तमः सर्गः ॥

Thus completes 7th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

8 Sarga 08 - अष्टमः सर्ग

All Demons Eulogising Their Strengths

Introduction -

All the demons of King Ravana present there namely Prahasta, Durmukha, Vajradamshtra, Nikumbha and Vajrahanu, eulogising their strengths, assure the king that they can individually kill Raama and his army within no time.

ततो नील अम्बुद निभः प्रहस्तो नाम राक्षसः ।
अब्रवीत् प्राञ्जलिर् वाक्यम् शूरः सेना पतिस्तदा ॥ ६-८-१

ततः	= thereafter	शूरः	= a valiant	राक्षसः	= demon
प्रहस्तो नाम	= named prahasta	सेनापतिः	= the commander-in-chief	नील अम्बुद	= appearing like a dark
प्राञ्जलिः	= joined his palms in salutation	अब्रवीत्	= and spoke	प्रस्थः	= cloud
वाक्यम्	= (the following) words.			तदा	= then

A valiant demon by name Prahasta, the commander-in-chief, appearing like a dark cloud, joined his palms in salutation and spoke these words.

देव दानव गन्धर्वाः पिशाचपतगौरगाः ।
न त्वाम् धर्षयितुम् शक्ताः किम् पुनर् वानरा रणे ॥ ६-८-२

सर्वे	= all	देव दानव	= gods ; demons; Gand-	पिशाच पत	= devils birds and ser-
शक्याः	= can be	गन्धर्वाः	= harvas	गोरगाः	= pents
किम् पुनः	= why to talk about	धर्षयितुम्	= attacked	रणे	= in battle
		मानवौ	= two human beings?		

"All gods, demons, gandharvas, devils, birds and serpents can be attacked by you in battle. Why to talk about two human beings?"

सर्वे प्रमत्ता विश्वस्ता वन्चिताः स्म हनूमता ।
न हि मे जीवतो गच्छेज् जीवन् स वन गोचरः ॥ ६-८-३

सर्वे	= all of us	विश्वस्ताः	= in good faith	प्रमत्ताः	= but with negligence
विञ्चितास्मि	= were cheated	हनूमता	= by Hanuma	सः	= that
वनगोचरः	= monkey	न गच्छेत् हि	= cannot indeed go	जीवन्	= alive
मे	= (while) I	जीवितः	= an alive.		

"All of us, in good faith but with negligence, were cheated by Hanuma. That monkey cannot go alive, while I am alive."

सर्वाम् सागर पर्यन्ताम् सशैल वन काननाम् ।
करोमि अवानराम् भूमिम् आज्ञापयतु माम् भवान् ॥ ६-८-४

करोमि	= I shall make	सर्वाम्	= the entire	भूमिम्	= earth
सागर	= extending upto the	सशैल वन	= along with mountains	अवानराम्	= bereft of monkeys
पर्यन्ताम्	= ocean	काननाम्	= forests and woods		
भवान्	= you	आज्ञापयतु	= command	माम्	= me.

"I shall make the entire earth extending upto the ocean, along with mountains forests and woods, bereft of monkeys. You command me."

रक्षाम् चैव विधास्यामि वानराद् रजनी चर ।
न आगमिष्यति ते दुःखम् किञ्चिद् आत्म अपराधजम् ॥ ६-८-५

रजनी चर	= Oh Ravana	विधास्यामि	= I shall arrange	रक्षाम् चैव	= for defence also
वानराद्	= from the monkey	न किञ्चित्	= not a little	दुःखम्	= trouble
आगमिष्यति	= will come	ते	= to you	आत्म	= on account of your

अपराधजम् = guilt (abduction of Sita).

"Oh, Ravana! I shall arrange for your defence from that monkey. Not a little trouble will come to you on account of your guilt (abduction of Sita)."

अब्रवीत्तम् सुसम्कुद्धो दुर्मुखो नाम राक्षसः ।
इदम् न क्षमणीयम् हि सर्वेषाम् नः प्रधर्षणम् ॥ ६-८-६

राक्षसः	= a demon	दुर्मुखो नाम	= by name Durmukha	सुसम्कुद्धः	= being seriously enraged
अब्रवीत्	= spoke	तम्	= to him	इदम्	= this
प्रधर्षणम्	= molestation	सर्वेषाम्	= to all	नः	= of us
न क्षमणीयम्	= is indeed not to be tolerated.				

A demon by name Durmukha, being seriously enraged, spoke to him as follows: "This humiliation meted out to us by that monkey is indeed not to be tolerated."

अयम् परिभवो भूयः पुरस्य अन्तः पुरस्य च ।
श्रीमतो राक्षस इन्द्रस्य वानर इन्द्र प्रधर्षणम् ॥ ६-८-७

अयम्	= this	परिभवः	= insult	पुरस्य	= to Lanka City
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अन्तः पुरस्य = and the palaces च	वानरेन्द्र = and the attack by Sugreeva; the king of monkeys	श्रीमतः = of the glorious
राक्षसेन्द्रस्य = king of demons	भूयः = is still (outrageous).	

"This insult to the city of Lanka and the palaces together with attack by Sugreeva on the glorious Ravana are still outrageous."

अस्मिन् मुहूर्ते हत्वा एको निवर्तिष्यामि वानरान् ।
प्रविष्टान् सागरम् भीमम् अम्बरम् वा रसा तलम् ॥ ६-८-८

गत्वा = proceeding एकः = alone प्रविष्टान् = who entered अम्बरम् वा = or into the sky.	अस्मिन् = at this निवर्तिष्यामि = I shall destroy सागरम् = either into the ocean	मुहूर्ते = moment वानरान् = the monkeys भीमम् रसा = or into the terrific subterranean region under the earth तलम्
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"Proceeding at this moment alone, I shall destroy those monkeys, whether they entered the ocean or the subterranean region or the sky."

ततो अब्रवीत् सुसम्कुद्धो वज्र दम्प्ते महाबलः ।
प्रगृह्य परिघम् घोरम् मांस शोणित रूपितम् ॥ ६-८-९

ततः = thereafter सुसम्कुद्धः = beset with great anger परिघम् = iron club	महाबलः = the very strong प्रगृह्य = took hold of मांस = smeared with flesh शोणित = and blood रूपितम्	वज्र दम्प्तः = Vajradamshtra घोरम् = a terrific अब्रवीत् = (and) spoke (as follows).
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Thereafter the very strong Vajradamshtra, beset with great anger, took hold of a terrific iron club smeared with flesh and blood and spoke (as follows):

किम् नो हनुमता कार्यम् कृपणेन तपस्विना ।
रामे तिष्ठति दुर्धर्षे सुग्रीवे सह लक्ष्मणे ॥ ६-८-१०

किम् = what हनुमता = with Hanuma रामे = when Raama दुर्धर्षे = who are difficult to be conquered	कार्यम् = work कृपणेन = the pitiable सलक्ष्मणे = along with Lakshmana तिष्ठति = exist?	नः = for us तपस्विना = and the miserable सुग्रीवे अपि = and Sugreeva
---	---	--

"What work for us with that pitiable and miserable Hanuma, when Raama along with Lakshmana and Sugreeva who are difficult to be conquered exist?"

अद्य रामम् ससुग्रीवम् परिघेण सलक्षणम् ।
आगमिष्यामि हत्वा एको विक्षोभ्य हरि वाहिनीम् ॥ ६-८-११

अद्य	= Now	एकः	= alone	हत्वा	= killing
परिघेण	= by this iron club	रामम्	= Raama	सलक्षणम्	= along with Lakshmana
ससुग्रीवम्	= together with Sugreeva	विक्षोभ्य	= and after perturbing	हरिवाहिनीम्	= the army of monkeys
आगमिष्यामि	= I shall come back.				

"Now itself, with this iron club, killing Raama, Lakshmana and Sugreeva after perturbing the army of monkeys, I shall come back."

इदम् ममापरम् वाक्यम् शृणु राजन्यदीच्छसि ।
उपायकुशलो ह्येव जयेच्चत्रुनतन्द्रितः ॥ ६-८-१२

राजन्	= Oh king	यदि इच्छसि	= if you are willing	शृणु	= hear
अपरम्	= moreover	मम	= my	इदम्	= these words
उपायकुशलः	= one who is skilled in एव शत्रून्	अतन्द्रितः	= will be without lassitude	वाक्यम्	
	= stratagem only			जयेत् हि	= (and) can indeed defeat
	= enemies.				

"Oh, king! If you are willing, hear my words further. One who is skilled din a stratagem alone will be without lassitude and can indeed defeat the enemies."

कामरूपधराः शूराः सुभीमा भीमदर्शनाः ।
राक्षसा वा सहस्राणि राक्षसाधिप निश्चिताः ॥ ६-८-१३

काकुत्थसमुपसम्गम्य विभ्रतो मानुषम् वपुः ।
सर्वे ह्यसम्ब्रमा भूत्वा ब्रुवन्तु रघुसत्तमम् ॥ ६-८-१४

राक्षसाधिप	= O The kind of demons	सहस्राणि	= thousands of	राक्षसाः	= demons
कामरूपधराः	= able to change their form at will	शूराः	= courageous	सुभीमा:	= appalling
भीमदर्शनाः	= terrifying to look at	निश्चिताः	= and firm (in their purpose)	विभ्रतः	= can wear
मानुषम्	= human	वपुः	= body	उपसन्नाम्य	= approach
काकुत्सम्	= Raama	असम्ब्रमा:	= without embarrassment	सर्वे	= and all
ब्रुवन्तु	= speak	रघुसत्तमम्	= to Raama (as follows).		

O, king of demons! Thousands of demons able to change their form at will courageous appalling terrifying to look at and firm (in their purpose) can wear human body approach Raama without embarrassment and all

speak to Raama (as follows).

प्रेषिता भरतेनैव भ्रात्रा तव यवीयसा ।
स हि सेनाम् समुत्थाप्य क्षिप्रमेवोपयास्यति ॥ ६-८-१५

प्रेषिता	= we have been sent	भरतेनैव	= by Bharata	तव	= your
यवीयसा	= younger	भ्रात्रा	= brother	सः	= he
समुत्थाप्य	= summoning	सेनाम्	= his forces	क्षिप्रमेव	= will surely soon
उपयास्यति	= come here.				

"We have been despatched by Bharata, your younger brother. He is summoning his forces and will surely come here soon."

ततो वयमितस्तुर्णम् शूलशक्तिगदाधराः ।
चापबाणासिहस्तश्च त्वरितास्तत्र यामहे ॥ ६-८-१६

ततः	= thereafter	वयम्	= we	तुर्णम्	= quickly
शूल	= carrying spikes;	चाप	= with arrows and	यामहे	= will go
शक्तिगदाधराः	javelins and maces	बाणासिहस्तश्च	swords in hand		
तत्र	= there	इतः	= from here	त्वरिताः	= soon."

"Carrying spikes, javelins and maces together with arrows and swords in hand, we will quickly go there from here soon."

आकाशे गणशः स्थित्वा हत्वा ताम् हरिवाहिनीम् ।
अश्मशस्त्रमहावृद्धा प्रापयाम् यमक्षयम् ॥ ६-८-१७

स्थित्वा	= standing	गणशः	= as groups	आकाशे	= in the sky
हत्वा	= beating	ताम्	= that	हरिवाहिनीम्	= army of monkeys
अश्मशस्त्रमहावृद्धः	with a mighty hail of stones and missiles	प्रापयाम्	= we should send them)	यमक्षयम्	= to the world of Death.

"Standing as groups in the sky and beating that army of monkeys with a mighty hail of stones and missiles, we should send them to the world of Death."

एवम् चेदुपसर्पतामनयम् रामलक्ष्मणौ ।
अवश्यमपनीतेन जहतामेव जीवितम् ॥ ६-८-१८

रामलक्ष्मणौ	= (If) Raama and Lakshmana	उपसर्पताम्	= approach softly into our trap	एवम्	= thus
जहतामेव	= they will just abandon	यदि			
अपनीतेन	= as they are taken away (by the trap)	जीवितम्	= the life	अवश्यमेव	= surely

"If Raama and Lakshmana thus approach softly into our trap they will surely abandon their lives as they are taken away by the trap."

कौम्भकर्णिस् ततो वीरो निकुम्भो नाम वीर्यवान् ।
अब्रवीत् परम कुर्द्धे रावणम् लोक रावणम् ॥ ६-८-१९

ततः	= thereafter	कुम्भकर्णिः	= Kumbhakarna's sons	निकुम्भो नाम	= by name Nikumbha
वीरः	= strong	वीर्यवान्	= and powerful	परमकुर्द्धः	= became very angry
अब्रवीत्	= and spoke	रावणम्	= to Ravana	लोक	= who made people cry.

Thereafter Kumbhakarna's son, by name Nikumbha, strong and powerful, became very angry and spoke (as follows) to Ravana, who made people cry.

सर्वे भवन्तस् तिष्ठन्तु महाराजेन सम्गताः ।
अहम् एको हनिष्यामि राघवम् सह लक्ष्मणम् ॥ ६-८-२०
सुग्रीवम् सहनूमन्तम् सर्वाश्रैवात्र वानरान् ।

सर्वे	= all	भवन्तः	= of you	तिष्ठन्तु	= stay
सम्गताः	= along with	महाराजेन	= the king	अहम्	= I
एकः	= alone	हनिष्यामि	= will kill	अत्र	= there
राघवम्	= Raama	सहलक्ष्मणम्	= along with Lakshman	सुग्रीवम्	= Sugreeva
शनूमन्तम्	= along with Hanuman	सर्वान्	= all	वानरान् श्रैव	= the monkeys too."

All of you stay along with the king. I alone will kill there, Raama along with Lakshman, Sugreeva along with Hanuma and all the monkeys also.

ततो वज्रहनुर्नाम राक्षसः पर्वतोपमः ॥ ६-८-२१
कुरुद्धः परिलिहन् वक्रम् जिह्या वाक्यम् अब्रवीत् ।

ततः	= then	राक्षसः	= a demon	वज्रहनुर्नाम	= by name Vajrahanu
पर्वतोपमान	= who was resembling a mountain	कुरुद्धः	= becoming enraged	परिलिहन्	= licking
सृक्षम्	= the corners of his mouth	जिह्या	= with his tongue	अब्रवीत्	= spoke
वाक्यम्	= those words.				

Then, a demon by name Vajrahanu who was resembling a mountain, becoming enraged and licking the corners of his mouth with his tongue, spoke as follows:

स्वैरम् कुर्वन्तु कार्याणि भवन्तो विगत ज्वराः ॥ ६-८-२२
एको अहम् भक्षयिष्यामि तान् सर्वान् हरि यूथपान् ।
स्वस्थाः क्रीडन्तु निश्चिन्ताः पिबन्तु मधु वारुणीम् ॥ ६-८-२३

भवन्तः	= you	कुर्वन्तु	= do	कर्माणि	= (your) occupations
स्वैरम्	= freely	विगत ज्वरा:	= redeemed of mental pain	क्रीडन्तु	= play
स्वस्था:	= comfortably	पिबन्तु	= (and) drink	वारुणीम्	= spirituous liquor
निश्चिन्ता:	= without worry	अहम्	= I	मयुः	
भक्षयिष्यामि	= will devour	सर्वाम्	= the entire	एकः	= alone
				हरिवाहिनीम्	= army of monkeys.

"You do your occupations freely redeemed of mental pain, play comfortably and drink spirituous liquor without any worry. I alone will devour the entire army of monkeys."

अहम् एको हनिष्यामि सुग्रीवम् सह लक्ष्मणम् ।
स अन्नादम् च हनूमन्तम् रामम् च रण कुन्जरम् ॥ ६-८-२४

अत्र	= at this time	अहम्	= I	एकः	= alone
हनिष्यामि	= will kill	सुग्रीवम्	= Sugreeva	सह	= along with Laksh-
हनूमन्तम्	= Hanuma	स अन्नादम्	= along with Angada	लक्ष्मणम्	mana
वानर	= monkeys."			सर्वान्	= (and) all
अम्सहृच्					

At this time I alone will kill Sugreeva along with Lakshmana Hanuma along with Angada and all monkeys.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टमः सर्गः ॥

Thus completes 8th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

9 Sarga 09 - नवमः सग

Vibhishana Speak Words Of Morality

Introduction -

Sumantra was unable to console Kausalya, who lied on the floor due to her extreme grief over her separation from Raama, even though he tries to avert her grief by telling her that Raama can reside in the forest delightfully, by warding off his agony.

ततो निकुम्भो रभसः सूर्य शत्रुमहाबलः ।
सुप्रस्त्रो यज्ञ कोपः च महापार्श्वो महाउरः ॥ ६-९-१

अग्नि केतुः च दुर्धर्षो रश्मि केतुः च राक्षसः ।
इन्द्रजित्य च महातेजा बलवान् रावण आत्मजः ॥ ६-९-२

प्रहस्तो अथ विस्तुप्र अक्षो वज्र दम्प्यो महाबलः ।
धूम्र अक्षः च अतिकायः च दुर्मुखः चैव राक्षसः ॥ ६-९-३

परिघान् पट्टसान् प्रासान् शक्ति शूल परश्वधान् ।
चापानि च सवाणानि खद्गामः च विपुलान् शितान् ॥ ६-९-४

प्रगृह्य परम कुद्धाः समुत्पत्य च राक्षसाः ।
अब्रुवन् रावणम् सर्वे प्रदीप्ता इव तेजसा ॥ ६-९-५

ततः	= then	निकुम्भः	= Nikumbha	रभसः	= Rabhasa
महाबलः	= exceedingly strong	सूर्य शत्रुः	= Suryasatu	सुप्रस्त्रः	= Suptaghna
यज्ञ कोपः	= Yajnakopa	महापार्श्वः	= Mahaparsva and Ma-hodara	दुर्धर्षः	= the unconquerable
राक्षसाः	= demons	अग्निकेतुः च	= Agniketu and	रश्मिकेतुः च	= Rasmiketu
ततः	= then	बलवान्	= pweful	महातेजा	= and endowed with great energy
रावणात्मजः	= son of Ravana	इन्द्रजित्य	= Indrajit	अथः	= and
प्रहस्तः	= Prahasta	viruupaakSaH Virupaksha		महाबलः	= the extraordinarily strong
वज्रदम्प्यः	= Vajradamstra	धूम्राक्षश्च	= Dhumraksha	अतिकायश्च	= Atikaya
राक्षसः	= and the demon	दुर्मुखश्चैव	= named Durmukha	प्रगृह्य	= carrying
परिशान्	= iron clubs	परिघान्	= sharp-edged spears	शूलान्	= spikes
प्रासान्	= darts	शक्तिपरश्वधान्	= javelins and axes	चापानि	= bows
सवाणानि	= with excellent arrows	खद्गाम्य	= and swords	विपुलाम्बुभान्	= shining like a vast expanse of water
सर्वे	= who were all	परम कुद्धाः	= extremely enraged	प्रदीप्ताः इव	= flaming as it were
तेजसाः	= with glory	राक्षसाः	= (those)demons	समुत्पत्य	= rose up
अब्रुवन्	= (and) spoke	रावणम्	= to Ravana (as follows).		

Then, Nikumbha, Rabhasa, the exceedingly strong Surya satru, Suptaghna, Yajakopa, Mahaparsva and Mahodara, the unconquerable demons Agniketu and Rasmiketu, then the powerful son of Ravana named Indrajit endowed with great energy, Prahasta and Virupaksha, Vajradamstra who was extraordinarily strong, Dhumarshka 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 spoke to Ravana (as follows).

अद्य रामम् वधिष्यामः सुग्रीवम् च सलक्षणम् ।
कृपणम् च हनुमन्तम् लंका येन प्रधर्षिता ॥ ६-९-६

अद्य	= now itself	वधिष्यामः	= we shall kill	रामम्	= Raama
सहलक्षणम्	= along with Lakshmana	सुग्रीवम् च	= and Sugreeva	कृपणम्	= and the pitiable
हनुमन्तम्	= Hanuma	येन	= by whom	लंका	= Lanka
प्रधर्षिता	= was attacked.				

"Now itself, we shall kill Raama along with Lakshmana and Sugreeva as well as the pitiable Hanuma by whom Lanka was attacked."

तान् गृहीत आयुधान् सर्वान् वारयित्वा विभीषणः ।
अब्रवीत् प्रान्जलिर् वाक्यम् पुनः प्रत्युपवेश्य तान् ॥ ६-९-७

विभीषणः	= Vibhishana	वारयित्वा	= restraining	तान् सर्वान्	= all those
गृहीत	= who were made to	प्रत्युपवेश्य	= were made to sit again	अब्रवीत्	= and spoke
आयुधान्	seize weapons	प्रान्जलिः	= with joined palms.		
वाक्यम्	= (these) words				

Vibhishana (Ravana's youngest half-brother) restraining all those who were made to seize weapons, were made to sit again by saluting them with joined palms and spoke as follows:

अपि उपायैस् त्रिभिस् तात यो अर्थः प्राप्तुम् न शक्यते ।
तस्य विक्रम कालांस् तान् युक्तान् आहुर् मनीषिणः ॥ ६-९-८

तात	= dear brother	यः	= which	अर्थः	= act
न शक्यते	= cannot	प्राप्तुम्	= be accomplished	त्रिभिः	= by three
उपायैस्	= strategies too	तस्य	= that act	आहुः	= is said
अपि		निक्रमकालान्	= occasion for displaying prowess	मनीषिणः	= by wise men.
युक्तान्	= to be suitable				

"Dear brother! That act which cannot be accomplished by three well-known strategies (viz . conciliation, gift and sowing dissention) , is only then to be accomplished by exhibiting prowess, as stated by wise men."

प्रमत्तेष्व अभियुक्तेषु दैवेन प्रहतेषु च ।
विक्रमास् तात सिध्यन्ति परीक्ष्य विधिना कृताः ॥ ६-९-९

तात	= Oh brother	प्रमत्तेषु	= in respect of indifferent people	अभियुक्तेषु	= in those who have been attacked by an enemy
प्रहतेषु च	= in those who were struck down	दैवेन	= by fate	विक्रमाः	= the gallantries
कृताः	= performed	विधिना	= according to precept	परीक्ष्य	= after being examined carefully
सिध्यन्ति	= succeed.				

"The gallantries performed according to the prescribed precept, after being tested, O dear brother, only succeed against those who are indifferent, who have been already attacked by an enemy or who stand struck down by fate."

अप्रमत्तम् कथम् तम् तु विजिगीषुम् बले स्थितम् ।
जित रोषम् दुराधर्षम् प्रधर्षयितुम् इच्छथ ॥ ६-९-१०

कथम्	= how	इच्छथ	= do you wish	धर्षयितुम्	= to attack
तम्	= that famous	तम्	= Raama	अप्रमत्तम्	= who is attentive
विजिगीषुम्	= who has subdued his anger	दुराधर्षम्	= and who is difficult to be conquered.		

"How do you wish to attack that famous Raama, who is always attentive, who has a will to conquer, who is established in strength, who has subdued his anger and who is difficult to be conquered."

समुद्रम् लन्घयित्वा तु घोरम् नद नदी पतिम् ।
कृतम् हनुमता कर्म दुष्करम् तर्क्येत कः ॥ ६-९-११

कः	= who	विद्यात्	= can know	तर्क्येत वा	= or even imagine
लोके	= in the world	हनुमतः	= Hanuma's	गतिम्	= speed
लन्घयित्वा	= in crossing	घोरम्	= the formidable	समुद्रम्	= ocean
नद नदी	= the lord of streams and rivers?				

"Who can conceive or even imagine in this world, that Hanuma's speed in crossing the formidable ocean, which is the lord of streams and rivers?"

बलानि अपरिमेयानि वीर्याणि च निशा चराः ।
परेषाम् सहसा अवज्ञा न कर्तव्या कथंचन ॥ ६-९-१२

निशाचराः	= O demons	बलानि	= the strength	वीर्याणि च	= and the abilities
परेषाम्	= of the enemies	अपरिमेयानि	= are difficult to be measured	न कर्तव्या	= they cannot be treated
अवज्ञा	= with contempt	सहसा	= hastily	कथम्चन	= by any means.

"O, demons! The strength and the abilities of the enemies are difficult to be measured. They cannot be treated with contempt hastily by any means."

**किम् च राक्षस राजस्य रामेण अपकृतम् पुरा ।
आजहार जन स्थानाद् यस्य भार्याम् यशस्विनः ॥ ६-९-१३**

किम्	= what	अपकृतम्	= offence (was done)	पुरा	= earlier
राक्षसराजस्य	= to the king of demons	यशस्विनः	= by the illustrious	रामेण	= Raama
यस्य	= whose	भार्याम्	= wife	आजहार	= (he) bore away
जनस्थानात्	= firm janasthana?"				

"What offence was done earlier to the king of demons by the illustrious Raama, whose wife that he bore away from Janasthana?"

**खरो यदि अतिवृत्तस् तु रामेण निहतो रणे ।
अवश्यम् प्राणिनाम् प्राणा रक्षितव्या यथा बलम् ॥ ६-९-१४**

खरः	= Khara	अतिवृत्तः	= who has gone beyond his limits	निहतः यदि	= was of course killed
रामेण	= by Raama	रणे	= in an encounter	प्राणाः	= lives
अवश्यम्	= certainly	रक्षितव्याः	= are to be protected	यथा बलम्	= according to one's own strength
प्राणिनाम्	= by living beings."				

"Khara, who has gone beyond limits, was of course killed by Raama in an encounter. Lives are certainly to be protected, according to one's own strength, by living beings."

**एतन् निमित्तम् वैदेही भयम् नः सुमहद् भवेत् ।
आहृता सा परित्याज्या कलह अर्थे कर्ते न किम् ॥ ६-९-१५**

एतन्	= for this reason	सुमहत्	= a very great	वैदेही भयम्	= danger because of Sita
निमित्तम्		नः	= to us	सा	= she
भवेत्	= will occur	परित्याज्या	= is to be given up	किम्	= what is the use
आहृता	= who was brought	कलह अर्थे	= with an animosity as an end?		
कर्ते न	= in doing anything				

"For this reason, a very great danger because of Sita will occur to us. She, who was brought here, is to be given away. What is the use in doing anything, with an animosity as an end?"

न नः क्षमम् वीर्यवता तेन धर्म अनुवर्तिना ।
वैरम् निरर्थकम् कर्तुम् दीयताम् अस्य मैथिली ॥ ६-९-१६

न नः क्षमम्	= It is not appropriate	कर्तुम्	= to make	वैरम्	= enmity
निरर्थकम्	= uselessly	तेन	= with Raama	वीर्यवता	= who is valiant
धर्म	= and who follows	रिष्टेस्तेस्स्	= maithili	=	(let)
अनुवर्तिना					Sita
दीयताम्	= be given away	अस्य	= to him.		

"It is not appropriate to make enmity uselessly with Raama, who is valiant and who follows righteousness.

Let Sita be given away to him."

यावन् सगजाम् साश्वाम् बहु रत्न समाकुलाम् ।
पुरीम् दारयते बाणौर् दीयताम् अस्य मैथिली ॥ ६-९-१७

यावन्	= before	पुरीम्	= the city of Lanka	सगजाम्	= along with elephants
साश्वाम्	= with horses	बहु रत्न	= and filled with many riches	दारयते	= are shattered
मैथिली	= (let) Sita	दीयताम्	= be given away	अस्य	= to him.

Before the City of Lanka with its elephants, horses and many riches are shattered by arrows, let Sita be given away to him."

यावत् सुघोरा महती दुर्धर्षा हरि वाहिनी ।
न अवस्कन्दति नो लंकाम् तावत् सीता प्रदीयताम् ॥ ६-९-१८

न यावत्	= not so long as	महती	= the huge	हरिवाहिनी	= army of monkeys
तावत्		दुर्धर्षा	= and unconquerable	नावस्कन्दति	= attacks
सुघोरा	= which is very dangerous	लंकाम्	= Lanka	सीता	= (let) Sita
नः	= our				
प्रदीयताम्	= be given away.				

"Not so long as the huge army of monkeys which is very dangerous and unconquerable attacks our Lanka, let Sita be given away."

विनश्येद् हि पुरी लंका शूराः सर्वे च आक्षसाः ।
रामस्य दायिता पत्नी न स्वयम् यदि दीयते ॥ ६-९-१९

दीयता	= (If) the beloved	पत्नी	= wife	रामस्य	= of Raama
न दीयते यदि	= is not given away	स्वयम्	= of your own accord	लंका पुरी	= the City of Lanka
विनश्येद् हि	= will indeed perish	सर्वे	= all	शूराः	= the valiant
राक्षसाश्च	= demons too(will perish).				

"If the beloved wife of Raama is not given away of your own accord, the city of Lanka will indeed perish. All our valiant demons too will Perish."

प्रसादये त्वाम् बन्धुत्वात् कुरुष्व वचनम् मम ।
हितम् पथ्यम् त्वं अहम् ब्रूमि दीयताम् अस्य मैथिली ॥ ६-९-२०

प्रसादये	= I am propitiating	त्वाम्	= you	बन्धुत्वात्	= because of my relationship
कुरुष्व	= act on	मम	= my	वचनम्	= words
अहम्	= I	ब्रूमि	= am telling	हितम्	= the beneficial
त्वहम् तु	= and the truthful (word)	मैथिली	= (let) Sita	दीयताम्	= be given away
अस्य	= to him.				

"I am propitiating you because of my relationship. Act on my words. I am telling you beneficial as well as truthful word. Let Sita be given away to him."

पुरा शरत् सूर्य मरीचि सम्भिभान् ।
नव अग्र पुन्वान् सुदृढान् नृप आत्मजः ।
सृजति अमोघान् विशिखान् वधाय ते ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-९-२१

पुरा	= before	नृप आत्मजः	= Raama the prince	सृजति	= discharges
ते वधाय ते	= for your destruction	सुदृढान्	= very strong	विशिखान्	= arrows
शरत् सूर्य	= equal to the rays of autumnal sun	नव अग्र	= provided with new heads and shafts	अमोघान्	= which are unfailing
मरीचि		पुन्वान्			
सम्भिभान्		प्रदीयताम्	= be given away	दाशरथाय	= to Raama.
मैथिली	= (let) Sita				

"Before Raama the prince discharges for your destruction, very strong and unfailing arrows equal to the rays of autumnal sun and provided with new heads and shafts, let Sita be given away to Raama."

त्यजस्व कोपम् सुख धर्म नाशनम् ।
भजस्व धर्मम् रति कीर्ति वर्धनम् ।
प्रसीद जीवेम सपुत्र बान्धवाः ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-९-२२

त्यज	= abandon	आशु	= soon	कोपम्	= anger
सुख धर्म	= which destroys; happiness and piety	भजस्व	= resort to	धर्मम्	= righteousness
नाशनम्		प्रसीद	= become placid	जीवेम	= we shall live
रति कीर्ति	= which augments joy and fame	मैथिली	= (let) Sita	प्रदीयताम्	= be given away
वर्धनम्					
सपुत्र	= with our sons and relatives				
बान्धवाः					
दाशरथाय	= to Raama.				

"Abandon soon your anger, which destroys happiness and piety. Resort to righteousness, which augments joy and fame. Become placid so that we may live with our sons and relatives. Let Sita be given away to Raama."

**विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः ।
विसर्जयित्वा तान् सर्वान् प्रैवेश स्वकम् गृहम् ॥ ६-९-२३**

श्रुत्वा	= having	विभीषणः	= Vibhishana's words	रावणः	= Ravana
राक्षसेश्वरः	= the king of demons	वचः			
तान्	= of them	विसर्जयित्वा	= left	सर्वान्	= all
गृहम्	= house.	प्रैवेश	= and entered	स्वकम्	= his own

After hearing Vibhishana's words, Ravana the king of demons left all of them and entered his own palace.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे नवमः सर्गः ॥

Thus completes 9th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

10 Sarga 10 - दशमः सग्र

Vibhishana Advises Ravana To Restore Seetha To Raama

Introduction -

Vibhishana, the half-brother of Ravana, lists out bad omens occurring in the city and in the gynaeceum and advises Ravana to restore Sita to Raama as an atonement to these evil forces. Ravana turns a deaf ear to Vibhishana's counsel and sends him away.

ततः प्रत्युषसि प्रासे प्राप्तधर्मार्थनिश्चयः ।
राक्षसाधिपतेर्वेशम् भीमकर्मा विभीषणः ॥ ६-१०-१

ततः	= thereafter	विभीषणः	= Vibhishana	प्राप्त धर्मार्थ	= who arrived at a settlement about virtue; pleasure and wealth
भीमकर्मा	= and who was terrible in his act	प्रासे	= on arrival of	प्रत्युषसि	= the dawn
वेशम्	= (entered) the palace	राक्षसाधिपते:	= of Ravana.		

Vibhishana, who always arrived at a settlement in matters of virtue, pleasure and wealth and who was terrible in his act, on arrival of the dawn, entered the palace of Ravana.

शैलाग्रचयसम्काशम् शैलशृज् गमिवोन्नतम् ।
सुविभक्तमहाकक्षम् महाजनपरिग्रहम् ॥ ६-१०-२

शैलाग्रचय	= looking like a multitude of mountain-tops	उन्नतम्	= elevated	शैल	= like a mountain-peak
सुविभक्त	= well-divided into	महाजन	= occupied by eminent	शृन्मिव	
महाकक्षम्	= large apartments	परिग्रहम्	= men.		

Ravana's palace was looking like a mass of rocks, elevated like a mountain-peak, well-divided into spacious apartments and occupied by eminent men.

मतिमद्विर्महामात्रैरनुरक्तैरधिष्ठितम् ।
राक्षसैराप्तपर्याप्तैः सर्वतः परिरक्षितम् ॥ ६-१०-३

अधिष्ठितम्	= It was inhabited	महामत्रैः	= by prime ministers	मतिमद्वि:	= who were intelligent
अनुरक्तैः	= and beloved	परिरक्षितम्	= It was guarded	सर्वतः	= on all sides
राक्षसैः	= by demons	आप पर्याप्तैः	= who were trustworthy and efficient.		

It was inhabited by prime ministers, who were intelligent and beloved. It was guarded on all sides by demons, who were trust worthy and efficient.

**मत्तमातज् गनिःश्वासैव्याकुलीकृतमारुतम् ।
शज् खघोषमहाघोषम् तूर्यसम्बाधनादितम् ॥ ६-१०-४**

मत्त मातम्ग निःश्वासैः	= by the sighing breaths of elephants in rut	व्याकुलीकृत मारुतम्	= the air was filled with the sounds of couches	शप्त्र घोष महाघोषम्	= with a tumultuous noise produced by the
तूर्य सम्बाध नादिताम्	= made to resound by a set of musical instruments.				sounds of couches

The air was filled with the sighing breaths of elephants in rut, with tumultuous noise produced by the blowing of conches and made to resound by an ensemble of musical instruments.

**प्रमदाजनसम्बाधम् प्रजल्पितमहापथम् ।
तस्काञ्चननिर्यूहम् भूषणोत्तमभूषितम् ॥ ६-१०-५**

प्रमदाजन सम्बाधाम्	= filled with women-folk	प्रजल्पित महापथम्	= with principal passages having spoken words	तस्काञ्चन निर्यूहम्	= with turrets made of pure gold
भूषणोत्तम भूषितम्	= adorned with excellent decorations.				

The palace was filled with a number of women-folk. It was having principal passages in which spoken words were heard. It was having turrets made of pure gold and adorned with excellent decors.

**गन्धर्वाणामिवावासमालयम् मरुतामिव ।
रत्नसंचयसम्बाधम् भवनम् भोगिनामिव ॥ ६-१०-६**

आवासम् इव	= It was like an abode	गन्धर्वाणाम्	= of Gandharvas	आलयम् इव	= like a palace
मरुताम्	= of Maruts	रत्न सम्हय	= filled with a collection सम्बाधाम्	भवनम् इव	= resembling a house
भोगिनाम्	= of serpents.				

The palace was like an abode of Gandharvas (celestial musicians) and of Maruts (strom-gods) filled with a collection of jewels resembling a house of Nagas (serpent-gods).

**तम् महाभ्रमिवादित्य स्तेजोविस्तृतरश्ममान् ।
अग्रजस्यालयम् वीरः प्रविवेश महाद्युतिः ॥ ६-१०-७**

वीरः	= the valiant Vibhishana	महाद्युतिः	= with great splendour	प्रविवेश	= entered
तम्	= that mansion	अग्रजस्य	= of his elder brother;	महाभ्रमिव	= like a large cloud
आलयम्			Ravana		
आदित्यः	= by Sun	तेजोविस्तृत	= with rays outstretched		
		रश्मिमान्	with splendour.		

The valiant Vibhishana with great splendour entered that mansion of his elder brother, Ravana, like the sun with rays outstretched with splendour entering a big cloud.

पुण्यान् पुण्याहघोषांश्च वेदविद्धिरुदाहृतान् ।
शुश्राव सुमहातेजा भ्रातुर्विजयसंश्रितान् ॥ ६-१०-८

सुमहातेजा:	= Vibhishana; with very great radiance	शुश्राव च	= heard	पुण्यान्	= the auspicious
पुण्याह	= sounds of felicitous	उदाहृताम्	= uttered	वेदविद्धिः	= by the knowers of
घोषान्	recital of prayers				Veda
विजय	= relating to victory	भ्रातुः	= of his brother.		
सम्श्रितान्					

Vibhishana with great radiance, heard the auspicious sounds of felicitous recital of prayers uttered by the knowers of Vedas (scriptural texts), wishing for the victory of his brother.

पूजितान् दधिपत्रैश्च सर्पिर्भिः सुमनोक्षतैः ।
मन्त्रवेदविदो विप्रान् ददर्श स महाबलः ॥ ६-१०-९

सः	= he	महाबलः	= with great strength	ददर्श	= saw
विप्रान्	= Brahmins	मन्त्रवेदविदः	= who knew Mantras (sacred texts) and Brahmanas	पूजितान्	= respected and offered with
दधिपत्रैश्च	= pots filled with curd	सर्पिर्भिः	= with clarified butter	सुमनोक्षतैः	= with flowers and unbroken grains of rice.

Vibhishana of great strength, saw Brahmins who know Mantras (sacred texts) and Brahmanas, respected and offered with pots filled of curd, clarified butter as well as with flowers and unbroken rice.

स पूज्यमानो रक्षोभिदीप्यमानम् स्वतेजसा ।
असवस्थम् महाबाहुर्ववन्दे धनदानुजम् ॥ ६-१०-१०

महाबाहुः	= the mighty armed	सः	= Vibhishana	पूज्यमानः	= being adored
रक्षोभिः	= by demons	दीप्यमानम्	= and shining	स्वतेजसा	= by his own splendour
ववन्दे	= offered salutation	धनदानुहम्	= to Ravana the younger brother Kubera (Lord of riches)	आसनस्थम्	= who was on the throne.

The mighty armed Vibhishana, being adored by the deemons and shining by his own splendour, offered salutation to Ravana the younger brother of Kubera (the lord of riches), who occupied the throne.

स राजदृष्टिसम्पन्नमासनम् हेमभूषितम् ।
जगाम समुदाचारम् प्रयुज्याचारकोविदः ॥ ६-१०-११

प्रयुज्य	= employing	समुदाचारम्	= customary formalities	सः	= Vibhishana
आचर	= who knew the code of	जगाम	= obtained	आसनम्	= a seat
कोविदः	conduct				
हेमभूषितम्	= adorned with gold	राज दृष्टि	= endowed to him by a सम्पन्नम्	glance of the king.	

Practicing customary formalities, Vibhishana who knew the code of conduct, obtained a seat adorned with gold, as endowed to him by a glance of the king.

स रावणम् महात्मानम् विजने मन्त्रिसम्मिधौ ।
उवाच हितमत्यर्थम् वचनम् हेतुनिश्चितम् ॥ ६-१०-१२

मन्त्र सम्मिधौ	= in the presence of ministers	विजने	= and in privation	सः	= Vibhishana
उवाच	= spoke	रावणम्	= to Ravana	महात्मानम्	= the powerful
वचनम्	= the words	हेतुनिश्चितम्	= convinced of reason	अत्यर्थम्	= and very much
हितम्	= beneficial.				

In the presence of ministers and in privation, Vibhishana spoke to powerful Ravana the words convinced of reason and which were very much beneficial.

प्रसाद्य भ्रातरम् ज्येष्ठम् सान्त्वेनोपस्थितक्रमः ।
देशकालार्थसम्वादि दृष्टलोकपरावः ॥ ६-१०-१३

दृष्ट	= Vibhishana; who	प्रसाद्य	= having sought the favour	ज्येष्ठम्	= from his elder (half-) brother
लोकपरापरः	could behold good and evil things in the world				
सान्त्वेना	= by means of soothing words	उपस्थित क्रमः	= arranged in order	देशकालर्थ सम्वादि	= spoke in consonance with place time and purpose.

Vibhishana, who could discriminate between good and evil things in the world, having sought the favour from his eldest (half-) brother by means of soothing words arranged in an order, spoke in consonance with place, time and purpose.

यदा प्रभृति वैदेही सम्प्राप्तेह परतप ।
तदा प्रभृति दृश्यन्ते निमित्तान्यशुभानि नः ॥ ६-१०-१४

परम्तप	= O annihilator of enemies	यदा प्रभृति	= since when	वैदेही	= Sita
सम्प्राप्ता	= came	इह	= here	तदा प्रभृति	= since then
अशुभानि	= inauspicious	निमित्तानि	= omnes	दृश्यन्ते	= are being seen
नः	= by us.				

"O, annihilator of enemies! We are seeing inauspicious omens, since Sita arrived here."

सस्फुलिज् गः सधूमार्चिह् सधूमकलुषोदयः ।
मन्त्रसम्घटुतोऽप्यग्निर्न सम्यग्भिर्वर्धते ॥ ६-१०-१५

मन्त्र	= even if the sacrificial fire is fed with oblations while uttering a set of proper Mantras (sacred texts)	अग्निः	= the fire	नाभिर्वर्धते	= is not flaring up
सम्घटुतः					
अपि					
सम्यक्	= well	सस्फुलिज्जः	= with rising sparks	सधूमारहिः	= with flames containing smoke

"Even if the sacrificial fire is fed with oblations while 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."

अग्निष्ठेष्वग्निशालासु तथा ब्रह्मस्थलीषु च ।
परीपृपाणि दृश्यन्ते हव्येषु च पिपीलिकाः ॥ ६-१०-१६

सरीसृपाणि	= serpents	दृश्यन्ति	= are seen	अग्निष्ठेषु	= at the corner of the sacrificial post which is nearest the fires
अग्निशालासु	= in houses keeping sacrificial fire	तथा	= and	ब्रह्म स्थलीषु	= in places where sacred studies are made
पिपीलिकाः	= ants (are seen)	हव्येषु	= in things to be offered as oblations.	च	

"Serpents are seen at the corner of the sacrificial post which is nearest the fire, also in houses keeping sacrificial fire and in places where sacred studies are made. Ants are seen in things to be offered as oblations."

गवाम् पर्यांसि स्कन्धानि विमदा वरकुञ्जराः ।
दीनमध्याः प्रहेषन्ते न च ग्रासाभिनन्दिनः ॥ ६-१०-१७

पर्यांसि	= milk	गवाम्	= of cows	स्कन्धानि	= is getting curdled
वरकुञ्जराः	= excellent elephants	विमदाः	= are bereft of rut	अथ्राः	= horses
प्रहेषन्ते	= are neighing	दीनम्	= miserably	न च	= and not
ग्रासाभिनन्दितः	= rejoicing at grass.				

"Cow's milk is getting curdled. Excellent elephants are bereft of rut. Horses are neighing miserably and are not rejoiced in eating grass."

**खरोष्टाश्वतरा राजन्मिन्त्रोमाः स्ववन्ति च ।
न स्वभावेऽवतिष्ठन्ते विधानैरपि चिन्तताः ॥ ६-१०-१८**

राजन्	= O king	खरोष्टाश्वतरा:	= donkeys; camels and mules	स्ववन्ति च	= shed tears
भिन्न रोमाः	= losing their hair	चिन्तिताःऽपि	= and even if treated	विधानैः	= as per medical procedures
न अवतिष्ठन्ते	= do not stand	स्वभावे	= to their nature.		

"O, king! Donkeys, camels and mules shed tears, losing their hair and even if treated as per medical procedures are not getting cured."

**वायसाः सधशः क्रूरा व्याहरन्ति समन्ततः ।
समवेताश्च दृश्यन्ते विमानाग्रेषु सम्घशः ॥ ६-१०-१९**

क्रूराः	= crows	सम्घशः	= in flocks	व्याहरन्ति	= are crying
वायसाः		समन्ततः	= from all sides	श्यन्ते	= are being seen
क्रूराः	= crudely	समवेताः	= assembled together	विमानाग्रेषु	= on house-tops.
सम्घशः	= in crowds				

"Crows in flocks are crying cruelly from all sides and are seen in crowds assembled together on house-tops."

**गृध्राश्च परिलीयन्ते पुरीमुपरि पिण्डिताः ।
उपपन्नाश्च संध्ये द्वे व्याहरन्त्यशिवम् शिवाः ॥ ६-१०-२०**

गृध्राश्च	= vultures	परिलीयन्ते	= fly to and fro	परि	= in circles
पुरीमुपरि	= over the city	शिवाः	= jackals	पिण्डिताः	
अशिवम्	= inauspiciously	उपपन्नाः	= at the approach	व्याहरन्ति	= are crying

"Vultures fly to and fro in circles over the city. Jackals are crying inauspiciously at the approach of both dawn and the dusk."

**क्रव्यादानाम् मृगाणाम् च पुरीद्वारेषु सज् घशः ।
श्रूयन्ते विपुला घोषाः सविस्फूर्जितनिःस्वनाः ॥ ६-१०-२१**

पुरीद्वारेषु	= at city-gates	श्रूयन्ते	= are heard	विपुलाः	= loud
घोषाः	= cries	क्रव्यादानाम्	= of carnivores	मृगाणाम्	= animals
सम्घशः	= gathered in groups	सविस्फूर्जित	= with thundering noise.	निःस्वनाः	

"At city-gates are heard loud cries of carnivorous animals gathered in groups, with thundering noise."

तदेवम् प्रस्तुते कार्ते प्रायश्चित्तमिदम् क्षमम् ।
रोचये वीर वैदेही राघवाय प्रदीयताम् ॥ ६-१०-२२

वीर	= O brave man	तत्	= hence	कार्ये	= (when) the actions of evil forces
प्रस्तुते	= are happening	एवम्	= in this way	इदम्	= this
प्रायश्चित्तम्	= atonement	क्षम	= is appropriate	रोचये	= I like it
वैदेहि	= (that) Sita	प्रदीयताम्	= be given away	राघवाय	= to Raama.

"O, brave man! Hence, when the actions of evil forces are happening in this way, this atonement is appropriate that Sita be given away to Raama and I like it."

इदम् च यदि वामोहालोभाद्वा व्याहृतम् मया ।
तत्राप् च महाराज न दोषम् कर्तुमर्हसि ॥ ६-१०-२३

महारज	= O emperor	मया	= if I am speaking	इदम्	= this
मोहाद्वा		व्याहृतम्		तत्रापि	
नर्हसि	= because of infatuation	यदि		दोषम्	= in that case also
	= you ought not	लोभाद्वा	= or greed		= fault (with me).
		कर्तुम्	= to find		

"O, emperor! If I am speaking this because of infatuation or greed, in that case also, you ought not to find fault with me."

अयम् हि दोषः सर्वस्य जनस्याप्योपलक्ष्यते ।
रक्षसाम् राक्षसीनाम् च पुरस्यान्तः पुरस्य च ॥ ६-१०-२४

अयम्	= these	दोषः	= bad omens	उपलक्ष्यते हि	= are being seeing indeed
रक्षसाम्	= by demons	राक्षसीनाम्	= by lady-demons	पुरस्य	= of the city
अन्तःपुरस्य	= and of the gynaeceum	सर्वस्य	= and all	अस्य	= these
जनस्य	= people.				

"These bad omens are being seen indeed by demons and lady-demons of the city and of the gynaeceum as well as all these people here."

प्रापणे चास्य मन्त्रस्य निवृत्ताः सर्वमन्त्रिणः ।
अवश्यम् च मया वाच्यम् यद्वष्मथवा श्रुतम् ॥ ६-१०-२५
सम्विधाय यथान्यायम् तद्वान् कर्तुमर्हति ।

सर्व मन्त्रिणः	= all the ministers	निवृत्ताः	= have abstained	प्रापणे	= to pass
अस्य	= this	मन्त्रस्य	= counsel	यत्	= whatever

देष्म्	= is seen	अथवा	= or	श्रुतम्	= heard (it)
वाच्यम्	= is to be told	अवश्यम्	= surely	मया	= by me
तत्	= hence	भवान्	= you	अर्हति	= ought
कर्तुम्	= to do	यथान्यायम्	= according to fitness of things	सम्बिधाय	= for the occasion.

"All your ministers have abstained to pass this counsel to you. Whatever is seen or heard, it is to be told certainly by me. Hence, you ought to do according to a justification of things for the occasion."

इति स्वमन्त्रिणाम् मध्ये भ्राता भ्रातरमूचिवान् ॥ ६-१०-२६
रावणम् रक्षसाम् श्रेष्ठम् पथ्यमेतद्विभीषणः ।

विभिषणः	= Vibhishana	भ्राता	= (the half-)brother	ऊचिवान्	= spoke
इति	= these	पथ्यम्	= beneficial	एतत्	= words
रावणम्	= to Ravana	रक्षसाम्	= the best among	स्वमन्त्रिणाम्	= in the midst of ministers
भ्रातरम्	= of his (half-) brother	श्रेष्ठम्	demons		

Vibhishana, the half-brother spoke these beneficial words to Ravana, the best among demons in the midst of his half-brother's ministers.

हितम् महार्थम् मत्रद्वु हेतुसम्हितम् ।
व्यतीतकालायतिसम्प्रतिक्षमम् ।
निशम्य तद्वाक्यमुपस्थितज्वरः ।
प्रसज् गवानुत्तरमेत दब्रवीत् ॥ ६-१०-२७

प्रसण्गवान्	= Ravana who had evil inclination	निशम्य	= heard	तत्	= those
वाक्यम्	= words	हितम्	= which were beneficial	महार्थम्	= very well-meaning
मुदु	= soft	हेतुसम्हितम्	= conformable to reason	व्यतीतकालायति	= and suitable for the past future and the present times
उपस्थितज्वरः	= got enraged	अब्रवीत्	= uttered	एतत्	= this
उत्तरम्	= reply.				

Ravana, who had evil inclination, heard those words, which were beneficial very well-meant, soft, conformable to reason and suitable for the past future and present times, got enraged and uttered this reply.

भयम् न पश्यामि कुतश्चिदप्यहम् ।
न राघवः प्राप्स्यति जातु मौथिलीम् ।
सुरैः सहेन्द्रैरपि सम्गरे कथम् ।
ममाग्रतः स्थाप्यति लक्ष्मणाग्रजः ॥ ६-१०-२८

न पश्यामि	= I do not see	भयम्	= fear	भयम्	= fear
कुतश्चिदपि	= from whom so ever	रामः	= Raama	नप्राप्स्यति	= cannot obtain

मैथिलीम्	= Sita	जातु	= by any means	कथम्	= how
लक्षणाग्रजः	= Raama	स्थास्यति	= can stand	अग्रतः	= before me
सन्नरे	= in battle	शेन्द्रैः	= even along with Indra	सुरैरपि	= together with celestials also?

"I do not see any fear from whom so ever. Raama cannot obtain Sita by any means. How Raama even along with Indra and the celestials can stand before me in battle?"

इत्येवमुक्त्वा सुरसैन्यनाशनो ।
महाबलः सम्यति चण्डविक्रमः ।
दशाननो भ्रातरमास्वादिनम् ।
विसर्जयामास तदा विभीषणम् ॥ ६-१०-२९

दस्माबबः	= Ravana	सुरसैन्य	= who annihilates the	महाबलः	= (and) very powerful
चण्डविक्रमः	= with an impetuous valour	राशनः	= army of celestials	उत्त्वा	= spoke
तदा	= then	इत्येवम्	= thus	विभीषणम्	= Vibhishana
आस्वादिनम्	= who spoke honestly.	विसर्जयामास	= sent away		

Ravana, who annihilated the army of celestials and who was very powerful with an impetuous valour, thus spoke and then sent away Vibhishana, who had spoken honestly.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे दशमः सर्गः ॥

Thus completes 10th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

11 Sarga 11 - एकादशः सर्ग

Ravana Goes Again To The Assembly Hall

Introduction -

Ravana goes again to the assembly hall, to hold consultations with his ministers, other important demons and Vibhishana.

स बभूव कृशो राजा मैथिलीकाममोहितः ।
असन्मानाच्च सुहृदाम् पापः पापेन कर्मणाः ॥ ६-११-१

सः	= that	पापः	= sinful	राजा	= king of demons
मैथिलीकाममोहितः	infatuated by his desire for Sita	बभूव	= became	कृशः	= emaciated
असन्मानाच्च	= despising	सुहृदाम्	= the kind-hearted	पापेन कर्मणा	= and by his sinful action.

That sinful Ravana, infatuated by his desire for Sita, became emaciated by his sinful action and by his despising of well-disposed people like Vibhishana.

अतीतसमये काले तस्मिन्वे युधि रावणः ।
अमात्यैश्च सुहृदिश्च प्राप्तकालममन्यत ॥ ६-११-२

तस्मि	= that	काले	= occasion	युधि	= for war
वै	= indeed	अतीत समये	= having gone by	रावण	= Ravana
अमन्यत	= thought of consultation with	अमात्यैश्च	= his ministers and	सुहृदिश्च	= well-wishers
प्राप्त काले	= to be a fit-time.				

Though the occasion for war was lacking Ravana thought of consulting with his ministers and well-wishers then to be a fit time.

स हेमजालविततम् मणिविदुमभूषितम् ।
उपगम्य विनीताश्वमारुरोह महारथम् ॥ ६-११-३

उपगम्य	= approaching	महारथम्	= a great chariot	हेमजालविततम्	= covered by a golden net
मणिविदुमभूषितम्	= adorned with gems and corals	विनीताश्वम्	= and tied with trained horses	सः आरुरोह	= he ascended (it).

Approaching a great chariot, covered by a golden net, adorned with gems and corals and yoked with trained horses, Ravana mounted on it.

तमास्थाय रथश्रेष्ठो महामेघसमस्वनम् ।
प्रययौ रक्षसाम् श्रेष्ठो दशग्रीवः सभाम् प्रति ॥ ६-११-४

दशग्रीवः = Ravana	श्रेष्ठः = the excellent	रक्षसाम् = among demons
आस्थाय = mounted	तम् = that	रथश्रेष्ठम् = most beautiful chariot
महामेघसमस्वनम् = with a rattling sound resembling the rumbling of a large cloud	प्रययौ = and proceeded	सभाम् प्रति = towards the assembly-hall.

Ravana the excellent among demons ascended that most beautiful chariot, with a rattling sound resembling the rumbling of a large cloud and then proceeded towards the assembly-hall.

असिचर्मधरा योधाः सर्वायुधधरास्ततः ।
राक्षसा राक्षसेन्द्रस्य पुरस्तात्सम्प्रतस्थिरे ॥ ६-११-५

ततः = then	योधाः = warriors	अस् चर्मधराः = holding swords and shields
राक्षसाः = and demons	सर्वायुधधराः = wearing all types of weapons	सम्प्रतस्थिरे = marched
पुरस्तात् = in front	राक्षसेन्द्रस्य = of that king of demons.	

Warriors holding swords and shield as well as demons wearing all types of weapons, marched in front of Ravana.

नानाविकृतवेषाश्च नानाभूषणभूषिताः ।
पार्श्वतः पृष्ठतश्चैनम् परिवार्य ययुस्तदा ॥ ६-११-६

नाना विकृत = 9demons) वेषाश्च वेषाश्च = all types of unusual dresses	नानाभरण भूषिताः = and adoring various kinds of jewellery	तदा = then
ययुः = marched पार्श्वतः = from sides	परिवार्य पृष्ठतश्चैव पृष्ठतश्चैव = surrounding = and even from behind.	एनम् = him

Demons wearing all types of unusual dresses and adoring various kinds of jewellery then marched, duly surrounding him from sides and even behind.

रथैश्चातिरथा शीघ्रम् मतैश्च वरवारणैः ।
अमात्पेतुर्दशग्रीवमाक्रीडद्विश्व वाजिभिः ॥ ६-११-७

अतिरथाः = great chariot-warriors मतैः = in rut	रथैः = in chariots वाजिभिश्च = and horses	वरवारणैः = on excellent elephants आक्रीडद्विश्वः = sportively coming in different gaits
अनूप्येतुः दशग्रीवम् = rushed after Ravana	शीघ्रम् = quickly.	

Great chariot-warriors in chariots, on excellent elephants in rut and horses supportively coming in different gaits, rushed after Ravana quickly.

गदापरिघहस्ताश्च शक्तिंतोमरपाण्यः ।
परश्वथधराश्चान्ये तथान्ये शूलपाण्यः ॥ ६-११-८

गदापरिघ	= with maces and iron	शक्तिंतोमरपाण्यः = with javelins and iron	परश्वथधराः = wearing axes
हस्ताश्च	bars in their hands	clubs in their hands	
अन्ये	= some others	शूलपाण्यः = with darts in theirs hands.	

Some had maces and iron bars in their hands. Some had javelins and iron clubs. Some were holding axes. Some others had darts in their hands.

ततस्तूर्यसहस्राणाम् सम्जडे निःस्वनो महान् ।
तुमुलः शङ्खशब्दश्च सभाम् गच्छति रवणे ॥ ६-११-९

ततः	= thereafter	रवणे	= as Ravana	गच्छति	= was going
सभाम्	= to the assembly hall	महान्	= loud	निःस्वनः	= blare
तूर्यसहस्राणाम्	= of thousands of trumpets	तुमुलः	= and tumultuous	शङ्खशब्दश्च	= noise of couches
सम्जडे	= were produced.				

As Ravana was proceeding to the assembly-hall, loud blare of thousands of trumpets along with tumultuous noise of conches were produced.

स नेमिधोषेण महान्सहस्राभिनिनादयन् ।
राजमार्गम् श्रिया जुष्टम् प्रतिपेदे महारथः ॥ ६-११-१०

सः	= that	महान्	= excellently	महारथः	= great chariot
अभिनिनादयौ	= making noise	नेमिधोषेण	= of the sound of the wheels	सहस्रा	= soon
प्रतिपेदे	= obtained	राजमार्गम्	= the royal high way	जुष्टम्	= possessed
श्रिया	= of beauty.				

That excellently great chariot, making noise of the sound of its wheels, soon entered the beautiful royal high-way.

विमलम् चातपत्रम् च पूर्णहीतमशोभत ।
पाण्डुरम् राक्षसेन्द्रस्य पूर्णस्तारघिषो यथा ॥ ६-११-११

आतपत्रम्	= the umbrella	विमलम्	= which was spot-lessly	पाण्डुरम्	= white
अशोभत	= shone	पूर्ण	= like a full moon	प्रगृहीतम्	= was held

राक्षसन्द्रय = (on the head) of Ravana.

The spotlessly white umbrella, held on Ravana's head, shone like a full-moon.

हेमञ्जरिगर्भे च शुद्धस्फटिकविग्रहे ।
चामरव्यजने तस्य रेजतुः सव्यदक्षिणे ॥ ६-११-१२

तस्य	= on his left and right sides	चामरव्यजने	= two fans of yak's tails	शुद्ध स्फटिक	= with crystal handles
सव्यदक्षिणे		रेजतुः	= were shining.	विग्रहे	
हेममण्जरिगर्भे	= and golden fringes				

On his left and right sides, two fans of yak's tails with crystal handles and golden fringes were shining.

ते कृताञ्जलयः सर्वे रथस्थम् पृथिवीस्थिताः ।
राक्षसा राक्षसश्रेष्ठम् शिरोभिस्तम् ववन्दिरे ॥ ६-११-१३

सर्वे	= all	ते राक्षसाः	= those demons	ववन्दिरे	= offered their salutation
शिरोभिः	= (by bending) their heads	कृताञ्जलयः	= and by joining their palms	तम्	= to him
राक्षसश्रेष्ठम्	= the best of demons	रथस्थम्	= mounted on the chariot.		

All those demons standing on ground offered their salutation by bending their heads and joining their palms to his the best of demons, mounted on the chariot.

राक्षनैः स्तूयमानः सन् जयशीर्भिररिदमः ।
अससाद महातेजाः सभाम् विरचिताम् तदा ॥ ६-११-१४

तदा	= then	अरिन्दमः	= Ravana the harasser of enemies	सन्	= possessing
महातेजः	= great splendour	स्तूयमानः	= while being praised	राक्षसैः	= by demons
जयशीर्भिः	= through cheers of victory	आससाद्	= approached	विरचिताम्	= the arranged
सभाम्	= assembly.				

Ravana the harasser of enemies, possessing great splendor, while being praised by demons through cheers of victory, approached that organized assembly.

सुवर्णरजतास्तीर्णाम् विशुद्धस्फटिकान्तराम् ।
विराजमानो वपुषा रुक्मपट्टोत्तरच्छदाम् ॥ ६-११-१५

ताम् पिशाचशतैः षड्ग्रभिगुप्ताम् सदाप्रभाम् ।
प्रविवेश महातेजाः सुकृताम् विश्वकर्मणा ॥ ६-११-१६

महोत्तेजः	= Ravana with great splendour	विराजमानः	= with shining brightly	नपुषा	= body
प्रविवेश	= entered	ताम्	= that assembly hall	सुवर्णरजतास्तीर्णम्	whose interior was wrought with pure
रुक्मपट्टोत्तरच्छदाम्	carpeted with skins of deer	अभिगृहाम्	= guarded by	स्फटिकान्तराम्	crystal
सदाप्रभाम्	= ever shining	सुकृताम्	= and well-build	षष्ठिः	= six hundred evil spirits
				पिशाचशतैः	its
				विश्वकर्मणा	= by Visvakarma.

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.

तस्याम् स वैदूर्यमयम् प्रियाकाजिनसम्बृतम् ।
महत्सोपाश्रयम् भेजे रावणः परमासनम् ॥ ६-११-१७

सः	= that	रावणः	= Ravana	तस्याम्	= in that hall
भेजे	= occupied	महत्	= big	परमासनम्	= (and) excellent throne
वैदूर्यमयम्	= embedded with jewels (cat's eye gems)	प्रियाकाजिनसम्बृतम्	covered with skin of deer called Priyaka	सोपाश्रयम्	= (and) furnished with pillows.

Ravana, that hall, occupied a big and excellent throne embedded with jewels (cat's eye gems), covered with skin of deer called Priyaka and furnished with pillows.

ततः शशासेश्वरवद्वात् लघुपराक्रमान् ।
समानयत मे क्षिप्रमिहैतान् राक्षसानिति ॥ ६-११-१८
कृत्यमस्ति महाज्ञाने कर्तव्यमिति शत्रुभिः ।

ततः	= thereafter	ईश्वरवत्	= as a king	इति	= thus
द्वात्	= his messengers	लघुपराक्रमान्	= who were moving fast	अस्ति	= there is
महत्	= a gigantic	कृत्यम्	= work	जाने	= I know
कर्तव्यम् इति	= what is being done	शत्रुभिः	= by enemies	समानयत	= bring
इह	= here	एतान्	= these	राक्षसान्	= demons
क्षिप्रम्	= quickly.				

Thereafter Ravana, as a king, ordered his messengers, who were moving fast as follows: "There is a gigantic work before us. I know what the enemies are doing. Therefore, bring all the demons here quickly."

राक्षसास्तद्वचः श्रुत्वा लङ्घायाम् परिचक्रमुः ॥ ६-११-१९
अनुगेहमवस्थय विहारशयनेषु च ।
उद्यानेषु च रक्षसंसि चोदयन्तो ह्यभीतवत् ॥ ६-११-२०

श्रुत्वा	= hearing	तद्वचः	= those words	राक्षसाः	= the (messenger) demons
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चोदयन्तः	= impelling	रक्षाम्निः	= the demons	अवस्थाय	= staying
विहार	= in entertainment or in	उद्यानेषुच	= or in gardens	परिचक्रमः	= went
शयनेषु	places bed-rooms				
अभीतवत्	= without fear	अनुगच्छाम्	= to every house	लङ्कायाम्	= in Lanka.

Hearing those words, the messenger impelled the demons staying in entertainment places, in bedrooms or in gardens and went without fear to every house in Lanka.

ते रथान् रुचिरानेके दृष्टानेके दृढान् हयान् ।
नागनेकेऽधिरुरुहुर्जग्मुश्वैके पदातयः ॥ ६-११-२१

अधिरुरुहुः	= mounted	ते	= those demons	एके	= some
रुचिरान्	= beautiful	रथान्	= chariots	एके	= some
दृष्टान्	= wild	दृढान्	= and strong	हयान्	= horses
एके	= some	नागान्	= elephants	एके	= some
जग्मुह्	= went	पदातयः	= by foot.		

Some of the demons mounted beautiful chariots; some mounted wild and strong horses and some mounted on elephants. Some others went on foot.

सा पुरी परमाकीर्णा रथकुञ्जरवाजिभिः ।
सम्पतद्विर्विरुचे गरुत्मदिचरिवामवरम् ॥ ६-११-२२

सा पुरी	= that city	परमाकीर्णा	= extremely crowded	रथा कुञ्जर	= with chariots; ele-
सम्पतद्विः	= rushing together fast	विरुचे	= appeared	वाजिभिः	phants and horses
गरुत्मद्विः	= by the birds.			अम्बरमिव	= like the sky

That city, extremely crowded with chariots elephants and horses rushing fast together, appeared like birds rushing fast in the sky.

ते वाहनान्यवस्थाप्य यानानि विविधानि च ।
सभाम् पद्मिः प्रविविशुः सिंहा गिरिगुहामिव ॥ ६-११-२३

अवस्थाप्य	= parking	वाहनानि	= horses; elephants	विविधानि	= and various
यानानिच	= kinds of vehicles like chariots	ते	= they	प्रविविशुः	= entered
पद्मिः	= by foot	सभाम्	= the assembly-hall	गिरिगुहामिव	= like a mountain-cave
सिंहाः	= by lions.				

Parking horses, elephants and various kinds vehicles like chariots, they entered by foot the assembly-hall as a mountain-cave is entered by lions.

राज्ञः पादौ गृहीत्वा तु राज्ञा ते प्रतिपूजिताः ।
पीठेष्वन्ये बृसीष्वन्ये भूमौ केचिदुपाविशन् ॥ ६-११-२४

गृहीत्वा	= touching	पादौ	= the feet	राज्ञः	= of the king
प्रतिपूजिताः	= and being greeted in turn	राज्ञा	= by the king	अन्ये	= some
उपाविशन्	= sat down	पीठेषु	= on seats	अन्ये	= some others
बृश्	= on mats(of Kusa grass)	केचित्	= and others	भूमौ	= on the ground.

Touching the feet of the king and greeted in turn by the king, some sat down on seats, some others on mats (of Kusa grass) and others on the ground.

ते समेत्य सभायाम् वै राक्षसा राजशासनात् ।
यथार्हमुपतस्थुस्ते रावणम् राक्षसाधिपम् ॥ ६-११-२५

समेत्य	= congregating	सभायाम्	= in the assembly-hall	राज	= at the king's command
ते राक्षसाः	= those demons	ते	= they	शासनात्	
यथार्हम्	= (each) according to their rank	रावणम्	= (round) Ravana	उपस्थुः	= took their position

Congregating in the assembly hall at the king's command, those demons took their position round Ravana the king of demons, each according to their rank.

मन्त्रिणश्च यथामुख्या निश्चितार्थेषु पण्डिताः ।
अमात्याश्च गुणोपेताः सर्वज्ञा बुद्धिदर्शनाः ॥ ६-११-२६

समीयुस्तत्र शतशः शूराश्च बहवस्तथा ।
सभायाम् हेमवर्णायाम् सर्वार्थस्य सुखाय वै ॥ ६-११-२७

मन्त्रिणश्च	= ministers	पण्डिताः	= who were scholars	निश्चितार्थेषु	= well-versed in deciding actions
गुणोपेताः	= those endowed with good qualities	सर्वज्ञाः	= those who were all-knowing	अमात्याश्च	= king's ministers
बुद्धिदर्शनाः	= who could perceive things by their power of intellect	तथा	= and	बहुवः	= many
शूराः	= warriors	शतशः	= in hundreds	समीयुः	= gathered
यथामुख्याः	= according to their importance	सभायाम्	= in assembly hall	हेमवर्णायाम्	= wrapped with gold
सुखायवै	= for felicity	सर्वार्थस्य	= of all actions.		

Ministers who were scholars well versed in deciding action those endowed with good qualities, those who were all-knowing, king's ministers who could perceive things by their power of intellect and many warriors

in hundreds, gathered according to their importance in that assembly hall, wrapped with gold, for providing felicity in all actions.

ततो महात्मा विपुलम् सुयुग्यम् ।
रथम् वरम् हेमविचित्रिताङ्गम् ।
शुभम् समास्थाय ययौ यशस्वी ।
विभीषणः संसदमग्नजस्य ॥ ६-११-२८

ततः	= then	विभीषणः	= Vibhishana	महात्मा	= the hight-souled
यशस्वी	= and the illustrious	आस्थाय	= ascended	वरम्	= the excellent
रथम्	= chariot	विपुलम्	= which was spacious	सुयुग्यम्	= yoked with good horses
हेमविचित्रिताङ्गम्	= its various parts decked with gold	शुभम्	= and auspicious	ययौ	= and drove
संसदम्	= towards assembly-hall	अग्रजस्य	= of his elder brother Ravana.		

The high-souled and illustrious VibhiShana ascended an excellent auspicious and spacious chariot yoked with good horses with its various parts decked in gold and drove towards the assembly-hall of Ravana his elder brother.

स पूर्वजायावरजः शाशंस ।
ना माथ पश्चाच्चरणौ ववन्दे ।
शुकः प्रहस्तश्च तथैव तेभ्यो ।
ददौ यथार्हम् प्यथगासनानि ॥ ६-११-२९

अथ	= thereafter	सः	= that	अवरजः	= younger brogher
शशम्स	= told	नाम	= his name	पश्चात्	= then
ववन्दे	= saluted	चरणौ	= the feet	शुकः	= Suka
प्रहस्तश्च	= and Prahasta; tathaiva; (saluted) likewise (Ravana)	ददौ	= gave	आसनानि	= seats
तेभ्यः	= to them	पृथक्	= separately	यथार्हम्	= according to their rank.

Then, that younger brother Vibhishana told Ravana his name and offered salutation to the feet. Suka and Prahasta followed suit. Ravana gave them suitable seats separately.

सुवर्णनानामणिभुषणानाम् ।
सुवाससाम् संसदि राक्षसानाम् ।
तेषाम् परार्थं गुरुचन्दनानाम् ।
ऋजाम् च गन्धाः प्रववुः समन्तात् ॥ ६-११-३०

गन्धः	= the aroma	परार्थ्यागुरु = of the best aloe and चन्दनानाम् sandal paste	तेषाम् = painted on those
स्वजाम्च	= and of garlands	सुवर्णनानामणि = of gold and gems	रक्षसानाम् = demons
प्रवृत्तः	= diffused	समन्तात् = all round	सुवाससाम् = and attired in good clothes सम्पदि = in the assembly-hall.

The aroma of the best aloe and sandal paste painted on the persons as also of garlands worn round the necks of those demons duly adorned with ornaments of gold and gems and attired in excellent clothes diffused all round in the assembly-hall.

न चुकुशुर्नानृतमाह कथित् ।
त्सभासदो नापि जजल्पुरुच्चैः ।
संसिद्धार्थः सर्वे एवोग्रवीर्या ।
भर्तुः सर्वे दृष्टुश्चाननम् ते ॥ ६-११-३१

सभासदः	= the assembled persons	न चुकुशुः	= did not yell loudly	न कथित्	= No one
आह	= uttered	अनृतम्	= untruth	न जजुल्पुः	= not even talked
उच्चैः	= loudly	सर्वे	= all of them	अपि	
उग्रवीर्याः	= and were endowed with terrible energy	ते सर्वे	= all of them	सम्सिद्धार्थाः	= were ready for action
भर्तुः	= their lord's	आननम्	= face.	दृष्टुः	= perceived

The assembled persons there did not yell loudly. None uttered untruth 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.

स रावणः शस्त्रभृताम् मनस्विनाम् ।
महाबलानाम् समितौ मनस्वी ।
तप्याम् सभायाम् प्रभया चकाशे ।
मध्ये वसूनामिव वज्रहस्तः ॥ ६-११-३२

तस्याम्	= In that assembly	सः रावणः	= that Ravana	मनस्वी	= full of mind
सभायाम्		समितौ	= prabhayaa	=	with brilliance
चकाशे	= shone	महाबलानाम्	= of those demons possessing great strength	वज्रहस्तः इव	= like Devendra (the Lord of heaven)
समितौ	= among the assmeblage	वसूनाम्	= Vasus (a class of gods)		
मध्ये	= amidst				

In that assembly, that Ravana, full of mind, shone with brilliance among the assemblage of those demons possessing great strength, like Devendra (the Lord of heaven) amidst Vasus (a class of gods)

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकादशः सर्गः ॥

Thus completes 11th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage
and the oldest epic.

12 Sarga 12 - द्वादशः सर्ग

Ravana Instructs Prahasta To Defend Lanka

Introduction -

Ravana instructs Prahasta, chief of his army to defend the city of Lanka carefully. Prahasta positioned the army for defense accordingly at suitable places both inside and outside the city. Ravana then narrates how he brought beautiful Sita to Lanka from Dandaka forest, because of his growing infatuation for her. Ravana asks his companions and relatives gathered there, to suggest ways and means to kill Raama and Lakshmana. Then, Kumbhakarna, Ravana's brother first accuses Ravana of his unworthy act but assures him that he would neutralize that dishonour by killing the enemies.

स ताम् परिषदम् कृत्स्नाम् समीक्ष्य समितिम्जयः ।
प्रबोधयामास तदा प्रहस्तम् वाहिनीपतिम् ॥ ६-१२-१

तदा	= then	सः	= that Ravana	समितिम्जयः	= eminent in an assembly
द्वा	= having seen	कृत्स्नाम्	= all	ताम्	= that gathering
तदा	= at that time	प्रबोधयामास	= instructed	परिषदम्	
वाहिनीपतिम्	= the commander of the army (as follows):			प्रहस्तम्	= Prahasta

Then, Ravana an eminent person in the assembly, having seen all that gathering, instructed Prahasta the chief of his army (as follows):

सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः ।
योधा नगरक्षायाम् तथा व्यादेष्टमर्हसि ॥ ६-१२-२

सेनपते	= "O commander!	ते	= (Let) those	योधाः	= warriors
कृतविद्या:	= well-trained	चतुर्विधाः	= in four ways	यथा	= how
स्युः	= (they) stand	नगरक्षायाम्	= in defence of the city	तथा	= in that way'
arhasi	= you are allowed	व्यादेष्टम्	= to command.		

"O, commander! You are allowed to issue an order to see that well-trained warriors belonging to the four divisions of the army (viz.cavalry, infantry, chariots and elephants) are entrusted with the defense of the city."

स प्रहस्तः प्रतीतात्मा चिकीर्षन् राजशासनम् ।
विनिक्षिपद् बलम् सर्वम् वहिरन्तश्च मन्दिरे ॥ ६-१२-३

सः	= that	प्रहस्तः	= Prahasta	प्रतीतात्मा	= steadfast in his mind
चिकिष्ण	= with a desire to follow	राजशासनम्	= king's order	विनिक्षिप्त	= stationed
सर्वम्	= the whole	बलम्	= army	बहिः	= outside
अन्तश्च	= and inside	मन्दिरे	= the city.		

Prahasta, resolute in his mind to follow the king's orders stationed the whole army both outside as well as inside the city.

ततो विनिक्षिप्य बलम् सर्वम् नगरगुप्तये ।
प्रहस्तः प्रमुखे राज्ञो निषसाद जगाद च ॥ ६-१२-४

ततः	= thereafter	प्रहस्तः	= Prahasta	विनिक्षिप्य	= keeping
सर्वम्	= the whole	बलम्	= army	नगरगुप्तये	= in defence of the city
निषसाद	= sat	प्रमुखे	= in front	राज्ञः	= of the king
जगाद्	= and spoke (as follows).				

Thereafter, Prahasta after keeping the whole army in defence of the city, sat in front of the king and spoke (as follows):

विहितम् बहिरन्तश्च बलम् बलवतस्तव ।
कुरुष्वाविमनाः क्षिप्रम् यदभिप्रेतमस्ति ते ॥ ६-१२-५

तव	= your	बलम्	= army	बलवतः	= as strong (as you are)
विहितम्	= has been stationed	बहिः	= outside	अन्तश्च	= and inside
कुरुष्व	= do	क्षिप्रम्	= quickly	यत्	= what
अस्ति	= is	अभिप्रेतम्	= preference	ते	= to you
अविमनाः	= with an undistracted mind."				

Your army, as strong as you are, has been positioned both outside and inside the city. Pray do quickly, with an undistracted mind, whatever is preferable to you."

प्रहस्तस्य वचः श्रुत्वा राजा राज्यहितैषिणः ।
सुखेषुः सुहृदाम् मध्ये व्याजहार स रावणः ॥ ६-६-१२

सः	= that	रावणः	= Ravana	राजा	= the king
श्रुत्वा	= hearing	वचः	= the words	प्रहस्तस्य	= of Prahasta
राज्य	= who wished the welfare of the kingdom	सुखेषुः	= being desirous of obtaining happiness	व्याजहार	= spoke (as follows)
हितैषिणः	= in the middle	सुहृदाम्	= of his friends.		

Hearing the words of Prahasta, who wished the welfare of the kingdom, king Ravana, with a desire to obtain happiness, spoke in the desire midst of his friends as follows:

प्रियाप्रिये सुख दुःखम् लाभालाभे सिताहिते ।
धर्मकामार्थकृच्चेषु यूमार्हथ वेदितुम् ॥ ६-१२-७

यूम्	= (when) you; dharma	कामार्थकृच्चेषे	= are in difficult situations regarding virtue pleasure and wealth	अर्हथ	= you are able
वेदितुम्	= to have a correct notion	सियाप्रिये	= of pleasant and unpleasant things	सुखम्	= of happiness and sorrow
लाभालाभे	= of gain and detriment	हिताहिते	= and of advantages and disadvantages of things.	दुःखम्	

"When you are in difficult situations regarding virtue pleasure and wealth, you are able to have a correct notion of pleasant and unpleasant things, happiness and sorrow, gain and detriment as well as advantages and disadvantages."

सर्वकृत्यानि युष्माभिः समारब्धनि सर्वदा ।
मन्त्रकर्मनियुक्तानि न जातु विफलानि मे ॥ ६-१२-८

मे	= My	सर्वकृत्यानि	= entire tasks	सर्वदा	= always
समरभानि	= undertaken	युष्माभिः	= by you	मन्त्रकर्मनियुक्तानि	= with an act of attention
न जातु	= were never	विफलानि	= in vain."		

"All of my works undertaken by you with an act of attention, were never in vain."

ससोमग्रहनक्षत्रैर्मरुद्धिरिव वासवः ।
भवद्धिरहमत्यर्थम् वृतः श्रियमवाम्याम् ॥ ६-१२-९

अहम्	= I	अवम्याम्	= will obtain	अत्यर्थम्	= maximum
श्रियम्	= prosperity	वृतः	= while abiding	भवद्धिः	= with you
वासवः इव	= as Indra (obtains prosperity)	स	= while abiding with	मरुद्धिः	= as well as celestials."

"I will obtain maximum prosperity, while abiding with you, as Indra obtains prosperity while abiding with moon, planets, stars and celestials."

अहम् तु खलु सर्वन्वः समर्थयुतुमुद्यतः ।
कुमभकर्णस्य तु स्वप्नान्नेमर्थमचोदयम् ॥ ६-१२-१०

अहम्	= I	उद्यतः	= an intent on	समर्थयितुम्	= reminding
सर्वान्	= all	वः	= of you	कुमभकर्णस्य	= but to Kumbhakarna
स्वप्नात्	= because of his sleep	न अचोदयम्	= I could not inform	तु	
अर्थम्	= matter.			इमम्	= this

"I am intent on reminding all of you again. But I could not inform this matter earlier to Kumbhakarna because of his sleep."

अयम् हि सुसः षष्मासान् कुम्भकर्णो महाबलः ।
सर्वशस्त्रभूतम् मुख्यः स इदानीम् समुत्थितः ॥ ६-१२-११

अयम्	= this	महाबलः	= very strong	कुम्भकर्णः	= Kumbhakarna
मुख्यः	= the chief	सर्वशस्त्रभूतम्	= among the entire wielders of weapons	सुसः हि	= was indeed sleeping
षष्मासाः	= for the last six months	सः	= He	समुत्थितः	= woke up
इदानीम्	= now.				

"This most powerful Kumbhakarna, the chief among all the wielders of weapons, was indeed sleeping for the last six months and now, he woke up."

इयम् च दण्डकारण्याद्रामस्य महिषी प्रिया ।
रक्षोभिश्चरितोदेशादानीता जनकात्मजा ॥ ६-१२-१२

इयम्	= this	जनकात्मजा	= Sita	प्रिया	= the beloved
महिषी	= wife	रामस्य	= of Raama	आनीता	= was brought
दण्डकारण्यात्	= from the forest of Dandaka	चरितोदेशात्	= the place randered	रक्षोभिः	= by demons."

"Sita the beloved wife of Raama was brought from the forest of Dandaka, the place frequented by demons."

सा मे न शश्यामारोदुमिच्चत्यलसगामिनी ।
त्रिषुलोकेषु चान्या मे न सीतासदृशी मता ॥ ६-१२-१३

सा	= She	अलसागामिनी	= who walks slowly	न इच्छति	= does not like
आरोदुम्	= to reach	मे	= my	शश्यम्	= bed
नमता	= It is not acceptable	मे	= to me	अन्या	= any other woman
सीता सदृशी	= similar to Sita	त्रिषु	= in the three	लोकेषु	= worlds.

Sita of languid pace, does not like to reach my bed. I do not imagine any other woman similar to Sita existing in the three worlds."

तनुमध्या पृथुश्रोणी शरदिन्दुनिभानना ।
हेमविम्बनिभा सौम्यामायेव मयनिर्मिता ॥ ६-१२-१४

तनुमध्या	= (She has) a slim waist	पृथु श्रोणी	= well-developed hips	शरदिन्दुनिभानना	= her face similar to autumnal moon
हेम विम्बनिभा	= looking like an image of gold	सौम्या	= placid	मायेव	= like an illusory image

"She has a slim waist, well-developed hips, and a face similar to an autumnal moon. Looking like an idol of gold and being placid She appears like an illusory image created by Maya.

comment: aya: Architect of demons, also versed in magic, astronomy and military science.

सुलोहिततलौ श्लक्षणौ चरणौ सुप्रतिष्ठतौ ।
दृष्टा ताम्रनखौ तस्या दीप्त्यते मे शरीरजः ॥ ६-१२-१५

दृष्टा	= seeing	तस्या:	= Her	चरणौ	= feet
सुलोहिततलौ	= with a little reddish soles	श्लक्षणौ	= smooth	सुप्रतिष्ठितौ	= evenly resting on the ground
ताम्रनखौ	= with lightly reddish nails	मे	= my	शरीरजः	= lust
दीप्त्यते	= is kindled.				

"Seeing Her feet with rose-coloured soles, smooth and evenly resting on ground with the rosy soles, my lust is kindled."

हुताग्निरचिःसम्काशामेनाम् सौरीमिव प्रभाम् ।
उन्नसम् विमलम् वल्यु वदनम् चारुलोचनम् ॥ ६-१२-१६
पश्यस्तदवशस्तस्याः कामस्य वशमेयिवान् ।

पश्यन्	= seeing	तस्या:	= Her	तत्	= that
वदनम्	= countenance	हुताग्निरचिः	= similar to the flame of a sacrificial fire	प्रभामिव	= (and) looking like radiance
सौरीम्	= of the sun	सम्काशम्	= a sacrificial fire	उन्नसम्	= prominent nose
चारुलोचनम्	= her pretty eyes	एनाम्	= with her	वल्यु	= and handsome
अवशाम्	= not being in my fire will	विमलम्	= which are clear	वशम्	= the will
कामेस्य	= of passion."	एयिवान्	= I obtained		

"Seeing her countenance similar to the flame of a sacrificial fire and looking like the radiance of the sun, with her prominent nose and the pretty clear and handsome eyes, I became unrestrained, having submitted to the will of my passion."

क्रोधहर्षसमानेन दुर्वर्णकरणेन च ॥ ६-१२-१७
शोकसन्तापनित्येन कामेन कलुषीकृतः ।

कलुषीकृतः	= I have been polluted	कामेन	= by lust	क्रोध	= equally in anger and pleasure
दुर्वर्णकरणेन च	= making me pale	शोकसन्तापनित्येन	and is ever present in grief and anguish."		

"I have been polluted by lust and equally by anger and pleasure thus making me pale and I have been ever since in grief and anguish."

सा तु सम्वत्सरम् कालम् मामयाचत भामिनी ॥ ६-१२-१८
प्रतीक्षमाणा भर्तारम् राममायतलोचना ।

तन्मया चारुनेत्रायाः प्रतिज्ञातम् वचः शुभम् ॥ ६-१२-१९
श्रान्तोऽहम् सततम् कामाद्यातो हय इवाध्वनि ।

प्रतीक्षमाणा	= looking forward	रामम्	= for Raama	भर्तारम्	= her husband
सा	= that	आयतलोचना	= large-eyed	भामिनी	= Sita
अयाचत	= requested	माम्	= me	सम्वत्सरम्	= year's time
तत्	= those	शुभम्	= auspicious	वचः	= words
चारुन्	= of the charmingly	प्रतिज्ञातम्	= were accepted	मया	= by me
नेत्रायाः	eyed Sita	श्रान्तः	= am wearied	कामात्	= of lust
अहम्	= I	आध्वनि	= along the way	सततम्	= uninterrupted.
हयः इव	= like a horse going				
yaataH					

"Looking forward Raama, her husband, that longish large eyed Sita, requested me to give time for one year. I accepted the auspicious words of the charmingly eyed Sita. I am wearied of this lust, like a horse galloping along a path continuously."

कथम् सागरमक्षोभ्यम् तरिष्यन्ति वनौकसः ॥ ६-१२-२०
बहुसत्त्वसमाकीर्णम् तौ वा दशरथात्मजौ ।

कथम्	= how	वनौकसः	= the monkeys or	तौ	= those
दशरथात्मजौ	= Raama and Laksh-	तरिष्यन्ति	= can cross	सागरम्	= the ocean
वा	mana				
अक्षोभ्यम्	= the unassailable	बहुसत्त्वसमाकीर्णम्	completely crowded with sea-animals?		

How the monkeys or even Raama and Lakshmana can cross the unassailable ocean, completely infested as it was with sea-animals?"

अथवा कपिनैकेन कृतम् नः कदनम् महत् ॥ ६-१२-२१
दुर्ज्याः कार्यगतयो ब्रूत यस्य यथामति ।

अथवा	= Is it not so	एकेन कपिना	= by one monkey	महत्	= a huge
कदनम्	= destruction	कृतम्	= was done	नः	= to us
कार्यगतयः	= the consequences of their actions	दुर्ज्याः	= are not known	ब्रूत	= tell (me)
यथामति	= according to your own intellect	यस्य	= what is there (in your mind).		

"on the other hand, a huge destruction was done to us, by a single monkey. The consequences of their acts are unpredictable. Tell me what is there in your mind, according to your own understanding."

मानुषान्नो भयम् नास्ति तथापि तु विमृश्यताम् ॥ ६-१२-२२
तदा देवासुरे युद्धे युष्माभिः सहितोऽजयम् ।

ते मे भवन्तश्च तथा सुग्रीवप्रमुखान् हरीन् ॥ ६-१२-२३
परे पारे समुद्रस्य पुरस्कृत्य नृपात्मजौ ।

सीतायाः पद्वीम् प्राप्य सम्प्राप्तौ वरुणालयम् ॥ ६-१२-२४

नास्ति	= no	भयम्	= fear	नः	= to us
मानुषात्	= with human beings	तथापि	= even so	विमृश्यताम्	= let it be deliberated
तदा	= at that time	सहितः	= together	युष्माभिः	= with you
अजयम्	= I conquered	देवासुरयुद्धे	= in the battle between celestials and demons	ते	= those
भन्तश्च	= of you also	मे	= on my side	तथा	= (conquered) in the same manner
प्राप्य	= procuring	पद्वीम्	= access	सीतायाः	= of Sita
नृपात्मजौ	= Raama and Lakshmana; the princes	पुरस्कृत्य	= placing in front	वानरान्	= the monkeys
सुग्रीव	= like Sugreeva and others	सम्प्राप्तौ	= well-reached	वरुणालयम्	= the ocean
प्रमुखान्		समुद्रस्य	= of the ocean.		
परेपारे	= on the other bank				

"We have no fear with human beings. Even so, the matter can be discussed. Earlier, together with you, I conquered the celestials in a battle between the celestials and demons. You also conquered them. Knowing the whereabouts of Sita, Raama and Lakshmana together with Sugreeva and other monkeys reached the other shore of the ocean."

अदेया च यथा सीता वध्यौ दशरथात्मजौ ।
भवद्विर्मन्त्यताम् मन्त्रः सुनीतम् चाभिधीयताम् ॥ ६-१२-२५

मन्त्रः	= let a thought be deliberated	भरद्विः	= by you	यथा	= how
मन्त्यताम्		अदेया	= may not be given	दशरथात्मजौ	= (and) how Raama and Lakshama
सीता	= Settha	सुनीतम्	= A prudent advice	अभिधीयतम्	= be mentioned."

"Let a consultation be held by you and a judicious line of course suggested, so that Sita may not have to be handed over to them back and Raama and Lakshmana may be killed."

न हि शक्तिम् प्रपश्यामि जगत्यन्यस्य कस्यचित् ।
सागरम् वानरैस्तीर्त्वा विश्वयेन जयो मम ॥ ६-१२-२६

न प्रपश्यामि	= I do not see
शक्तिम्	= capability
वानरैः	= along with the monkeys
मम	= mine."

कस्यचित्	= any
तीर्त्वा	= to cross
जयः	= Victory

अन्यस्य	= other
सागरम्	= the ocean
निश्चयेन	= is surely

"I do not see any other's capability to cross the ocean even so with the monkeys. Victory is surely mine."

तस्य कामपरीतस्य निशम्य परिदेवितम् ।
कुम्भकर्णः प्रचुक्रोध वचनम् चेदमब्रवीत् ॥ ६-१२-२७

निशम्य	= hearing
कामपरीतस्य	= captivated by lust
अब्रवीत्वा	= and spoke

परिदेवितम्	= the lamentation
कुम्भकर्ण	= Kumabhakara
इदम्	= those

तस्य	= of Ravana
प्रचुक्रोध	= was angry
वचनम्	= words.

Hearing the lamentation of Ravana who was captivated by lust, Kumbhakarana became angry and spoke the following words:

यदा तु रामस्य सलक्षणस्य ।
प्रसह्य सीता खलु पा इहाऽहता ।
सकृत्समीक्षैव सुनिश्चितम् तदा ।
भजेत चित्तम् यमुनेव यामुनम् ॥ ६-१२-२८

यदा	= when
सलक्षणस्य	= accompanied by Lakshmana
इह	= here
समीक्ष्येन	= by contemplating thoroughly
सुनिश्चितम्	= a good decision

सीता	= Sita
खलु	= indeed
प्रसह्य तदा	= forcibly then itself
चित्तम्	= your mind
यामुननिव	= like filling the depression at its source

रामस्य	= of Raama
आहता	= was brought
सकृत्	= once
भजेत	= should have driven into
यमुना	= by Yamuna River."

"You should have contemplated thoroughly that very moment when Sita was brought here forcibly only after a single impulsive thought from the hermitage of Raama, who was accompanied by Lakshmana, even like the river Yamuna fills the depression at its source the moment it descends on earth."

सर्वमेतन्महाराज कृतमप्रतिमम् तव ।
विधीयेत सहास्माभिरादावेवास्य कर्मणः ॥ ६-१२-२९

महाराज	= O emperor!
कर्मणः	= action
यदि सर्वम्	= (if)all
asmaabhiH	= with us
saha	

आदानेव	= at the beginning itself
अप्रतिमम्	= it would have been unequalled
etat	= this
विधीयेतयदि	= was done.

अस्य	= of this
तव	= to you
कृतम्	= act of consultation

"O, emperor! If all this act of consultation with us was done at the beginning of this action itself (of bringing Sita here), it would have been worthy of you."

**न्यायेन राजकार्याणि यः करोति दशानन् ।
न स सम्तप्यते पश्चान्निश्चतार्थमतिरूपः ॥ ६-१२-३०**

दशानन्	= O Ravana	यः	= which	नृपः	= king
करोति	= does	राजकार्याणि	= king's functions	निश्चितार्थमतिः	= with a mind ascertained
न्यायेन	= by justice	सः	= he	नसन्तप्यते	= will not repent
पश्चात्	= thereafter."				

"O, Ravana! A king who performs king's functions with a mind duly ascertained by justice, will not repent thereafter."

**अनुपायेन कर्माणि विपरीतानि यानि च ।
क्रियमाणानि दुष्ट्यन्ति हवीम्यप्रयतेष्विन ॥ ६-१२-३१**

कर्माणि	= actions	वुरुत्तावु	= pervertedly	क्रियमाणानि	= done
अनुपायेन	= without use of any strategem	दुष्ट्यन्ति	= get spoiled	हवीन्यैव	= even as oblations
अप्रयते	= not intent on devotion.				

"Actions done pervertedly without use of any stratagem get spoiled, even as oblations not intent on devotion got spoiled."

**यः पश्चात्पूर्वकार्याणि कर्माण्यभिचिकीर्षति ।
पूर्वम् चापरकर्याणि न स वेद नयानयौ ॥ ६-१२-३२**

यः	= He who	चिकीर्षति	= wants to do	कर्माणि	= actions
पूर्वकार्याणि	= which ought to be done before	पश्चात्	= later	अपरकर्याणि	= and actions which ought to be done later
पूर्वम्च	= before	सः	= he	न वेद	= is not aware
नयानयौ	= of precedence and imprudence.				

"He who is not aware of prudence and imprudence, wants to do actions which are to be done before at a later stage and actions which are to be done later at a stage before."

**चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकम् बलम् ।
चिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ६-१२-३३**

प्रसमीक्ष्य	= seeing	अधिकम्	= superior	बलम्	= strength
चपलस्य	= of a hasty enemy (others)	प्रपद्यन्ते	= look for	छिद्रम्	= his weak point

द्विजाः इव	= even as swans	खम्	= (seek) the cleavage	क्रौञ्चस्य	= in Krauncha mountain.
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"Seeing superior strength in a hasteful enemy, some look for his weak point, even as swans seek the cleavage in the Kraunca mountain."

comment: God Kartikeya (son of Lord Shiva) made a cleavage in Krauncha mountain with His javelin. (Mahabharata, Salya Parva 46-84).

**त्वयेदम् महादारभम् कार्यं मप्रतिचिन्तितम् ।
दिष्ठा त्वाम् नावधीद्रामो विषमिश्रमिवामृतम् ॥ ६-१२-३४**

इदम्	= this	महत्	= great	कार्यम्	= act
आरब्धम्	= was undertaken	त्वया	= by you	अप्रतिचिन्तितम्	= without proper thinking
दिष्ठा	= by good fortune	रामः	= Raama	नावधीत्	= did not kill
त्वाम्	= you	आमिषम्	= even as the meat	विषमिश्रम्	= mixed with poison."
		इव			

"This great act was undertaken by you without proper thinking. By good fortune, Raama did not kill you even as the meat mixed with poison would kill the consumer."

**तस्मात्त्वया समारब्धम् कर्म ह्यप्रतिमम् परैः ।
अहम् समीकरिष्यामि हत्वा शत्रूम् स्तनानघ ॥ ६-१२-३५**

अनघ	= O irreproachable brother!	तस्मात्	= therefore	हत्वा	= by killing
तव	= your	शत्रूम्	= enemies	समीकरिष्यामि	= I shall neutralise
अप्रतिमम्	= the dishonourable	कर्म	= act	समारब्धम्	= undertaken
त्वया	= by you	परैः	= in relation to your enemies."		

"O, irreproachable brother! Therefore by killing your enemies, I shall neutralize the dishonourable act undertaken by you in relation to your enemies."

**अहमुत्सादयिष्यामि शत्रूस्तव निशाचर ।
यदि शक्विवस्वन्तौ यदि पावकमारुतौ ॥ ६-१२-३६
तावहम् योधयिष्यामि कुबेरवरुणावपि ।**

निशाचर	= O ranger of night!	अहम्	= I	उत्सादयिष्यामि	= shall destroy
तव	= your	शत्रू	= enemies	अहम्	= I
योधयिष्यामि	= shall do battle with	तौ	= the two brother	यदि	= even if (they are)
शक्विवस्वन्तौ	= Indra and the sun-god	यदि	= even if god of fire and	कुबेर	= or Kubera (the god
		पावकमारुतौ	the wind-god	वरुणावपि	of riches) and Varuna (the god of water).

"O, ranger of night! I shall destroy your enemies. I shall do battle with the two brothers, even if they are Indra and the sun-god or the god of fire and the wind-god or Kubera (the god of riches) and Varuna (the god of water)."

गिरिमात्रशरीरस्य महापरिघयोधिनः ॥ ६-१२-३७
नर्दतस्तीक्ष्णदम्भस्य विभीयाद्वै पुरन्दरः ।

पुरन्दरः	= even Indra	विभीयत् वै	= indeed will be afraid of me	गिरिमात्र	= with a mountain-sized body
तीक्ष्णदम्भस्य	= fiery teeth	नर्दतः	= making a roaring sound	शरीरस्य	

"Entering the combat with a mountain-sized body and fiery teeth, roaring the while and attacking with an immense bludgeon, I shall strike terror in Indra himself!"

पुनर्माम् सद्वितीयेन शरेण निहनिष्ठति ॥ ६-१२-३८ ततोऽहम् तस्य पास्यामि रुधिरम् काममाश्वस ।

सः	= (before) that Raama	निहनिष्ठति	= strikes	माम्	= me
पुनः	= once more	द्वितीयेन	= with a second	शरेण	= arrow
ततः	= immediately	पास्यामि	= I shall drink	तस्य	= his
रुधिरम्	= blood	आश्वस	= cheer-up	कामम्	= freely."

"Even before Raama strikes me once more with a second arrow, I shall drink his blood. Cheer up freely.

वधेव वै दाशरथेह् सुखवहम् ।
जयम् तवाहर्तुमहम् तयिष्ये ।
हत्वा च रामम् सह लक्ष्मणेन ।
खादामि सर्वान् हरियूथमुख्यान् ॥ ६-१२-३९

अहम्	= I	यतिष्ये	= shall try	आहर्तुम्	= to fetch
जयम्	= victory	सुखवहम्	= which brings pleasure	तव	= to you
वधेन	= by killing	दाशरथेन	= of Raama	हत्वा	= by killing
रामम्	= Raama	लक्ष्मणेन इह	= along with Lakshmana	खादामि	= I shall eat awa
सर्वान्	= all	हरियूथमुख्यान्	= the leaders of monkey-troops."		

"I shall try to fetch victory, which brings pleasure to you, by the killing of Raama. By exterminating Raama along with Lakshmana, I shall devour all the leaders of monkey-troops."

रमस्व कामम् पिब चाग्न्यवारुणीम् ।
कुरुष्व कार्वाणि हितानि विज्वरः ।
मया तु रामे गमिते यमक्षयम् ।
चिराय सीता वशगा भविष्यति ॥ ६-१२-४०

रमस्व	= enjoy yourself	कामम्	= freely	पिब	= drink
अग्न्यवारुणीम्	= excellent of your desire	विज्वरः	= without anxiety	रामे	= Raama
गमिते	= having been despatched	यमक्ष्यम्	= to the abode of death	मया	= by me
सीत	= Sita	भविष्यति	= will be	वशम्	= at your disposal
चिराय	= forever."				

"Enjoy yourself freely. Drink excellent of wines to the extent of your desire without any anxiety. Raama, having been dispatched by me to the abode of death, Sita will be at your disposal forever."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वादशः सर्गः ॥

Thus completes 12th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

13 Sarga 13 - त्रयोदशः सर्ग

Mahaparsva'S Advise To Ravana

Introduction -

Advised by Mahaparsva to take charge of Sita by force, Ravana expresses his inability to do so, because of a curse pronounced against him by Brahma (lord of creation) in the past. Ravana then boasts of his own prowess.

रावणम् कुद्धमाज्ञाय महापाश्वौ महाबलः ।
मुहूर्तं मनुसंचिन्त्य प्राञ्जलिर्वाक्य मब्रवीत् ॥ ६-१३-१

आश्याय	= noticing	रावणम्	= Ravana	कुद्धम्	= enraged
महाबलः	= a very strong	महापाश्वौ	= Mahaparsva	अनुसन्चिन्त्य	= thought
मुहूर्तम्	= for a while	प्राञ्जलिः	= and with joined palms	अब्रवीत्	= spoke
वाक्यम्	= these words:				

Perceiving Ravana enraged, a very strong demon named Mahaparsva thought for a while and with joined palms, spoke as follows:

यः खल्पपि वनम् प्राप्य मृगव्यालनिषेवितम् ।
न पिबेन्मधु सम्प्राप्य स नरो बालिशो ध्रुवम् ॥ ६-१३-२

खल्पपि	= besides indeed	यः नरः	= which man	प्राप्य	= after reaching
वनम्	= a forest	मृगव्याल	= inhabited by wild	सम्प्राप्य	= obtained
		निषेवितम्	beasts and vicious		
			elephants		
मधु	= honey	न पिबेत्	= does not drink	सः	= he
ध्रुवम्	= surely	बालिशः	= is a fool."		

"That man indeed is a fool, who after reaching a forest inhabited by wild beasts and vicious elephants and having duly found honey, does not drink it."

ईश्वरस्येश्वरः कोऽस्ति तव शत्रुनिर्बहृण ।
रमस्व सह वैदेह्या शत्रूनाक्रम्य मूर्धसु ॥ ६-१३-३

शत्रुनिर्बहृण	= O annihilator of enemies!	कः अस्ति	= who is	ईश्वरः	= a lord
तव	= to you	ईश्वर्स्य	= who are a lord of all?	आक्रम्य	= stepping upon
मूर्धसु	= the heads	शत्रून्	= of your enemies	रमस्व	= you take pleasure
वैदेह्या सह	= with Sita."				

"O, annihilator of enemies! Who is a lord to you, who are a lord of all? Setting your foot upon the heads of your enemies, take pleasure with Sita."

**बलात्कुकुटवृत्तेन प्रवर्तस्व महाबल ।
अक्रम्याक्रम्य सीताम् वै ताम् भुडिकस्व च रमस्व च ॥ ६-१३-४**

महाबल	= O ruler endowed with a mighty prowess!	प्रवर्तस्व	= Behave	कुकुट वृत्तेन	= in the mode of a cock
बलत	= using force against her	भुण्क्षह	= enjoy	ताम्	= that Sita
आक्रम्य	= charging and charging	रमस्य च	= and revel with her."	सीताम्	
आक्रम्य					

"O, ruler endowed with a mighty prowess! Act in the mode of a cock, forcibly against her. Enjoy that Sita, by charging on her again and again and revel with her."

**लब्धकामस्य ते पश्चादागमिष्यति किम् भयम् ।
प्राप्तमप्राप्तकालम् वा सर्वम् प्रतिविधास्यते ॥ ६-१३-५**

किम् भयम्	= what fear	आगमिष्यति	= will come	पश्चात्	= after
लब्धकामस्य	= fulfilling your lust?	sarvam	= All	प्राप्तम्	= that comes
अप्राप्तकालम्	= or yet to come	प्रतिविधान्ते	= will be prevented."		

"What fear will be there to you, after fulfilling your lust? All that comes or yet to come will be prevented (by us)."

**कुम्भकर्णः सहास्माभिरिन्द्रजित्च महाबलः ।
प्रतिषेधयितुम् शक्तौ सवज्रमपि वज्रिणम् ॥ ६-१३-६**

कुम्भकर्णः	= Kumbhakarna	इन्द्रजित्च	= and Indrajit	महाबलः	= of great might
अस्माभिःच	= with us	शक्तौ	= are capable	प्रतिषेधयितुम्	= of keeping off
वज्रिणम्	= even Devendra(god of celestials)	सवज्रम्	= wielding the weapon of a thunderbolt".		
अपि					

"Kumbhakarna and Indrajit of great might together with us are capable of keeping off even Devendra (god of celestials), wielding the weapon of a thunderbolt."

**उपप्रदानम् सान्त्वम् वा भेदम् वा कुशलैः कृतम् ।
समतिक्रम्य दण्डेन सिद्धिमर्थेषु रोचये ॥ ६-१३-७**

समतिक्रम्य	= having overstepped	उपप्रदानम्	= the method of giving away gifts	सा स्त्वम् वा	= or gentle means
भेदम्बा	= or showing dissention	कृतम्	= being done	कुशलैः	= by right men
rochaye	= I like	सिद्धिम्	= accomplishment	अर्थेषु	= in actions

दण्डेन = through hostility."

"Overstepping the methods of giving away gifts or conciliation or even showing dissention being followed by right men, I like accomplishment of actions through hostile means."

इह प्राप्तान्वयम् सर्वान् शत्रूंस्तव महाबल ।
वशे शस्त्रप्रतापेन करिष्यामो न संशयः ॥ ६-१३-८

महाबल	= O! ruler endowed with great might!	अयम्	= We	करिष्यामः	= shall make
सर्वान्	= all	तव	= your	शत्रून्	= enemies
प्राप्तान्	= reached	इह	= here	वशे	= to surrender
शस्त्रप्रतापेन	= by the power of our weapons	न सम्शयः	= there is no doubt."		

"O, ruler endowed with great might! We shall make all your enemies reaching here to surrender, by the power of our weapons. There is no doubt about it."

एवमुक्तस्तदा राजा महापार्श्वेन रावणः ।
तस्य सम्पूजयन्वाक्यमिदम् वचनमब्रवीत् ॥ ६-१३-९

तदा	= then	सम्पूजयन्	= appreciating	तस्य	= his
वाक्यम्	= words	एवम्	= thus	उक्तः	= spoken
महापार्श्वेन	= by Mahaparsva	राजा	= king	रावणः	= Ravana
अब्रवीत्	= spoke	इदम्	= these	वचनम्	= words:

Appreciating the words spoken thus by Mahaparsva, King Ravana spoke the following words:

महापार्श्व निबोध त्वम् रहस्यम् किञ्चिदात्मनः ।
चिरवृत्तम् तदाख्यास्ये यदवास्तम् पुरा मया ॥ ६-१३-१०

महापार्श्व	= "O Mahaparsva	निबोध	= know	किञ्चित्	= a little
रहस्यम्	= secret	आत्मनः	= about me	आख्यास्ये	= I shall tell
तत्	= that	यत्	= which	अवास्तम्	= was obtained
मया	= by me	पुरा	= previously	चिरवृत्ताम्	= which occurred long ago."

"O, Mahaparsva! Know a little secret about me. I shall tell you an incident, which occurred to me long ago."

पितामहस्य भवनम् गच्छन्तीम् पुञ्जिकस्थलाम् ।
चञ्चूर्यमाणामद्राक्षमाकाशोऽग्निशिखामिव ॥ ६-१३-११

अद्राक्षम्	= I saw	पुञ्जिकस्थल	= Punjikasthala (by name)	अग्निशिखामिव	= gleaming like a flame
चण्चूर्यमाणाम्	= concealing herself (for fear of me)	आकाशे	= in the sky	गच्छन्तीम्	= and proceeding

भवनम् = to the abode

पितामहस्य = of Brahma."

"Once I saw a celestial nymph, Punjikasthala(by name) flashing like a flame, concealing herself in the sky and proceeding towards the abode of Brahma."

सा प्रसहा मया भुक्ता कृता विवसना ततः ।
स्वयम्भूभवनम् प्राप्ता लोलिता नलिनी यथा ॥ ६-१३-१२

सा	= she	कृता	= was made	विवसना	= unclothed
भुक्ता	= and was enjoyed-	=	by प्रहस्य	=	forcibly
	mayaa		me		
ततः	= thereafter	प्राप्ता	= she reached	स्वयम्भू	= the abode of Brahma
नलिनीयथा	= like a lotus	लोलिता	= which was crumpled."	भवनम्	

"She was made unclothed by me and was enjoyed forcibly. Thereafter, appearing like a crumpled lotus, she went to the abode of Brahma."

तच्च तस्य तदा मन्ये ज्ञातमासीन्महात्मनः ।
अथ सम्कुपितो वेदा मामिदम् वाक्यमब्रवी ॥ ६-१३-१३

मन्ये	= I think	तच्च	= it	ज्ञातम्	= was informed
तदा	= then	तस्य	= to Brahma	महात्मनः	= the high soled
अथ	= and then	सम्कुपितः	= the enraged	वेदा:	= Brahma
अब्रवीत्	= spoke	इदम्	= these	वाक्यम्	= words
माम्	= to me."				

"I think that the matter was made known to the high soled Brahma and then the enraged Brahma spoke to me the following words:

अद्यप्रभृति यामन्याम् बलान्नारीम् गमिष्यसि ।
तदा ते शतधा मुर्धा फलिष्यति न संशयः ॥ ६-१३-१४

अद्य प्रति	= from today onwards	गमिष्यसि	= if you revel with	याम्	= any other
नारीम्	= woman	बलान्	= forcibly	अन्याम्	
ते	= your	मूर्धा	= head	तदा	= then
शतधा	= into hundred (pieces)	न सम्शयः	= there is no doubt."	फलिष्यति	= will break asunder

"From today onwards, if you revel with any other woman forcibly, your head then undoubtedly will break asunder into a hundred pieces."

इत्यहम् तस्य शापस्य भीतः प्रसभमेव ताम् ।
नारोहये बलात्सीताम् वैदेहीम् शयने शुभे ॥ ६-१३-१५

भीतः	= fearing	तस्य	= his	शापस्य	= curse
इति	= in this manner	अहम्	= I	नारोद्ये ताम्	= am not making that
शुभे	= (my) beautiful	शयने	= bed	सीताम्	Sita the daughter of

वैदेहीम्
किंग Videha to mount
प्रसम्भेव
= hurriedly."

"Fearing the curse given in this manner by Brahma, I am not violently making Sita the daughter of Videha, to mount on my beautiful bed forcibly."

सागरस्येव मे वेगो मारुतस्येव मे गतिः ।
नैतदाशरथिर्वेद ह्यापादयति तेन माम् ॥ ६-१३-१६

मे	= my	वेगः	= swiftness	सागरस्येव	= is like that of an ocean
मे	= my	गतिः	= movement	मारुतस्येव	= is like that of wind
दासरथिः	= Raama	न वेद	= does not know	एतद्	= this
तेन	= that is why	आसादयति	= he is indeed attacking	माम्	= me."

हि

"My swiftness is like that of an ocean. My movement is like that of a wind. Raama does not know this and hence he is indeed having an encounter with me."

को हि सिंहमिवासीनम् सुसम् गिरिगुहाशये ।
कुद्धम् मृत्युमिवाऽसीनम् सम्बोधयितुमिच्छति ॥ ६-१३-१७

कोहि	= who	इच्छति	= wants	सम्बोधयितुम्	= to arouse (me)
आसीनम्	= sitting	सिंहम् इव	= like a lion	सुसम्	= sleeping
गिरिगुहाशये	= at a place in a mountain cave	मृत्युम् इव	= like death	आसीनम्	= sitting
कुद्धम्	= enraged."				

"If not otherwise, who wants to arouse me (for a combat) as one would awaken a lion asleep, sitting at a place in a mountain cave or arouse into activity an enraged Death?"

न मत्तो निर्गतान् बाणान् द्विजिह्वान् पन्नानिव ।
रामः पश्यति सम्यामे तेन मामभिगच्छति ॥ ६-१३-१८

रामः	= Raama	न पश्यति	= did not see	बाणाम्	= the arrows
पन्नानिव	= looking like serpents	द्विजिह्वान्	= with two tongued	निर्गतान्	= coming forth
मत्तः	= from me	तेन	= for that reason	अभिगच्छति	= he is coming against
माम्	= me	सम्यामे	= in battle."		

"Raama did not see the arrows, looking like two tongued serpents, coming forth from me. That is why he is marching against me for a battle"

क्षिप्रम् वज्रसमैर्बाणैः शतधा कार्मुकच्चुतैः ।
राममादीपयिष्यामि उल्कभिरिव कुञ्जरम् ॥ ६-१३-१९

आदीपयिष्यामि = I shall blaze up बाणैः = by arrows कार्मुकच्चुतैः = released from my bow	रामम् = Raama वज्रसमैः = resembling thunderbolts कुञ्जरम् इव = like an elephant	क्षिप्रम् = quickly शतधा = in hundreds उल्काभिः = with fire brands."
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"I shall blaze up Raama swiftly with my arrows in hundreds resembling thunder bolts discharged from my bow, like tormenting an elephant with fire brands."

तच्चास्य बलमादास्ये बलेन महता वृतः ।
उदितः सविता काले नक्षत्राणाम् प्रभामिव ॥ ६-१३-२०

वृतः = surrounded अस्य = his प्रभामिव = like taking away the light सविता = sun	महता बलेन = by a great army तत् = that नक्षत्राणाम् = of the stars काले = in dawn."	आदास्य = I shall take away बलम् = strength उदितः = by a rising
---	--	--

"Surrounded by great army, I shall take away that strength of Raama, as a rising sun at dawn takes away radiance of the stars."

न वासवेनापि सहस्रचक्षुषा ।
युधास्मि शक्यो वरुणेन वा पुनः ।
मया त्वियम् बाहुबलेन निर्जिता ।
पुरा पुरी वैश्रवणेन पालिता ॥ ६-१३-२१

वासवेनापि = even by Deven-dra(Lord of celestials) नशक्यः = I am not capable of being conquered अस्मि इयम् पुरी = this city निर्जिता = was conquered	सहस्र चक्षुषा = with thousand eyes युधा = in a battle पालिता = ruled मया = by me	वरुणेनवा = or by Varuna(king of the universe) पुरा = once वैश्रेवणेन = by Kubera (Lord of riches) बाहुबलेन = with the power of my arms."
--	---	---

"Even Devendra (lord of celestials) with thousand eyes or Varuna (king of the Universe) can not conquer me in battle. Once upon a time, this city of Lanka ruled by Kubera (Lord of riches) was conquered by me with the power of my arms."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रयोदशः सर्गः ॥

Thus completes 13th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

14 Sarga 14 - चतुर्दशः सर्ग

Vibhishana Informs About The Power Of Raama'S Arrow

Introduction -

Vibhishana informs the assembly about the strength of the monkeys, and about the power of Raama's arrow. He also informs that none on the demon's side can withstand Raama, in battle. Prahasta replies that they have no fear at any time to face Raama in battle. Then, Vibhishana reiterates the enormous strength of the fatal arrows discharged by Raama and requests the assembly to save Ravana by giving back Sita to Raama.

निशाचेरेन्द्रस्य निशम्य वाक्यम् ।
स कुम्भकर्णस्य च गर्जितानि ।
विभीषणो राक्षसराजमुख्य ।
मुवाच वाक्यम् हितम्थयुक्तम् ॥ ६-१४-१

निशम्य	= hearing	वाक्यम्	= the words	निशाचेरेन्द्रस्य	= of the king of demons
गरजितानि	= and the growls	कुम्भकर्णस्य	= of Kumbhakarna	सः विभीषणः	= that Vibhishana
उवाच	= spoke	हितम्	= friendly	अर्थयुक्तम्	= and meaningful
वाक्यम्	= words	राक्षसराजमुख्यम्	to that Ravana the foremost king of demons.		

Hearing the words of Ravana the king of demons and the growls of Kumbhakarna, Vibhishana spoke the following friendly and meaningful words to Ravana the foremost king of ogres:

वृतो हि बाह्न्तरभोगराशि ।
श्विन्ताविषः सुस्मिततीक्षणदम्ष्टः ।
पञ्चाङ्गुलीपञ्चशिरोऽतिकायः ।
सीतामहाहिस्तव केन राजन् ॥ ६-१४-२

राजा	= "O king!"	केन	= by whom	तः	= has been wrapped
तव	= to you	सीत महा हिः	= this great serpent of gigantic body called Sita	बाह्न्तरभोगराशिः	= with heap of expanded hoods as her bosom
चिन्ताविषः	= having the poison called anxiety	अतिकायः	gantic body called Sita	पञ्चाङ्गुली	= with five hoods as her
		सुस्मित	= with sharp fangs as	पञ्च शिरो	five fingers."
		तीक्ष्णदम्ष्टः	her sweet smile	अतिकायः	

"By whom, O, king, has been wrapped around your neck, this great serpent of gigantic body called Sita, with heap of expended hoods as her bosom, having poison as her anxiety and with sharp fangs as her sweet smile and with five hoods as her five fingers."

यावन्न लङ्घा समभिद्रवन्ति ।
 वलीमुखाः पर्वतकूटमात्राः ।
 दम्ष्टयुधाश्चैव नखायुधाश्च ।
 प्रदीयताम् दाशरथाय मैथिली ॥ ६-१४-३

न यावत्	= before	वलुमुखाः	= the monkeys	पर्वत	कूट	= with the size of mountain peaks
दम्ष्टयुधाः	= with their teeth as weapons	नखायुधाश्च	= and their nails too as weapons	मात्राः	समाधिद्रवन्ति	= rush full upon
लण्काम्	= the city of Lanka	मैथिली	= let Sita	प्रदीयताम्		= be given back
दशरथाय	= to Raama."					

"Even before the monkeys with their body size as mountain peaks, having their teeth and nails as weapons, rush full upon the city of Lanka, give back Sita to Raama."

यावन्न गृह्णन्ति शिरांसि बाणा ।
 रामेरिता राक्षसपुङ्गवानाम् ।
 वज्रोपमा वायुसमानवेगाः ।
 प्रदीयताम् दाशरथाय मैथिली ॥ ६-१४-४

न यावत्	= before	बाणाः	= the arrows	रामेरिता	= dispatched by Raama
वज्रोपमा	= resembling thunderbolts	वायु समान	= with a speed equal to	गृह्णन्ति	= take away
शिराम्सि	= the heads	वेगाः	= wind	मैथिली	= let Sita
प्रदीयताम्	= be given back	राक्षसपुङ्गवान्	= of the chiefs of demons		
		दाशरथाय	= to Raama."		

"Even before arrows resembling thunder bolts and with a speed equal to wind, dispatched by Raama, take away the heads of chiefs of demons, give back Sita to Raama."

न कुम्भकर्णेन्द्रजितौ च राजम् ।
 स्तथा महापार्घमहोदरौ वा ।
 निकुम्भकुम्भौ च तथातिकायः ।
 स्थातुम् समर्था युधि राघवस्य ॥ ६-१४-५

राजन्	= O king!	कुम्भकर्णेन्द्रजितो=	Either Kumbhakarna or Indrajit	तथा	= and
महपर्घ	= either Mahaparshvaa	निकुम्भकुम्भ	= or Nikumbha or	तथा	= and
महोदरो वा	= or Mahodara		Kumbha		
अतिकायः	= Atikaya	न समर्थाः	= cannot	स्थातुम्	= withstand
राघवस्य	= against Raama	युधि	= in battle."		

"O, king! Either Kumbhakarna or Indrajit and either Mahaparsva or Mahodara and either Nikumbha or Kumbha or even Atikaya cannot withstand Raama in battle."

जीवंस्तु रामस्य न मोक्ष्यसे त्वम् ।
 गुप्तः सवित्राप्यथवा ।
 न वासवस्याङ्कगतो न मृत्यो ।
 नभो न पातालमनुप्रविष्टः ॥ ६-१४-६

त्वम्	= (Even if) you	गुप्तः	= are guarded	सवित्रा	= by the sun god
अथवा	= or	मरुद्धिः	= by Maruts	जीवन्	= alive
रामस्य	= by Raama	न	= nor	अण्गगतः	= when gone in proximity
वासवस्य	= of Indra	न	= nor	मृत्योः	= when gone nearer to the god of death
न	= nor	अनुप्रविष्टः	= when penetrated	नमः	= the heaven
पातालम्	= or under the earth."				

"Even if you are protected by the sun god, or by Maruts (storm gods) nor even seated in the lap of Indra or god of Death nor if you have penetrated into the regions of heaven or under the earth you will not be spared by the arrows of Raama."

निशम्य वाक्यम् तु विभीषणस्य ।
 ततः प्रहस्तो वचनम् बभाषे ।
 न नो भयम् विद्म न दैवतेभ्यो ।
 न दानवेभ्योऽप्यथवा कदाचित् ॥ ६-१४-७

निशम्य	= hearing	वाक्यम्	= the words	विभीषणस्य	= of Vibhishana
प्रहस्तः	= Prahasta	ततः	= then	बभाषे	= spoke
वचनम्	= these words	नः	= "To us	न विद्म	= is not known
भयम्	= fear	न	= neither	दैवतेभ्यः	= for celestials
न अथवा	= nor	दानवेभ्यः	= for demons	कदाचित्	= at any time."

Hearing the words of Vibhishana, Prahasta spoke as follows: "We are not knowing of fear at all. We do not have fear of either celestials or demons at any time."

न यक्षगन्धर्वमहोरगेभ्यो ।
 भयम् न समर्थ्ये पतगोरगेभ्यः ।
 कथम् नु रामाङ्गविता भयम् नो ।
 नरेन्द्रपुत्रात्समरे कदाचित् ॥ ६-१४-८

न भयम्	= there is no fear (for us)	यक्षगन्धर्व	= from Yakshas or	न	= nor from
पतगोरगेभ्यः	= birds and reptiles	महोरगेभ्यः	= Gandharvas or eminent Nagas		
भविता	= can	समर्थ्ये	= in battle	कथम्	= how
नः	= to us	कदाचित्	= at any time	भयम्	= fear
नरेन्द्रपुत्रात्	= the son of a human king?"	समरे	= in battle	रामात्	= from Raama

"We do not have fear from Yakshas (demi-gods) or Gandharvas (celestial musicians) or eminent Nagas (serpent demons) or from birds and reptiles on the field of battle. When such is the case, how can we have fear from Raama, the son of a human king at any time in battle?"

प्रहस्तवाक्यम् त्वहितम् निशम्य ।
विभीषणो राजहितानुकांडिक्षी ।
ततो महार्थम् वचनम् बभाषे ।
धर्मार्थकामेषु निविष्टबुद्धिः ॥ ६-१४-९

ततह्	= then	विभीषणः	= Vibhishana	राज	= who desired the welfare of the king
निविष्ट बुद्धिः	= who possessed a stable mind	धर्मार्थकामेषु	= in virtue wealth and pleasure	हितानुकांडिक्षी	= having heard
रहस्त वाक्यम्	= the words of Prahasta	अहितम्	= which were inimical	निशम्य	
महार्थम्	= greatly meaningful	वचनम्	= words(as follows):	बभाषे	= spoke

Vibhishana who desired the welfare of the king and who possessed a stable mind in virtue wealth and pleasure, after hearing the inimical words of Prahasta, spoke highly meaningful words as follows:

प्रहस्त राजा च महोदरश्च ।
त्वम् कुम्भकर्णश्च यथार्थजातम् ।
ब्रवीत रामम् प्रति तत्र शक्यम् ।
यथा गतिः स्वर्गमधर्मबुद्धेः ॥ ६-१४-१०

प्रहस्त	= "O Prahasta!"	अथा	= How	राजाच	= the king
महोदरश्च	= and Mahodara	त्वम्	= you	कुम्भकर्णश्च	= and Kumbhakarna
ब्रवीत	= are telling	अर्थजातम्	= the collection of things	रामप्रति	= about Raama
तत्	= that	नशक्यम्	= is impossible	यथा	= as
अधर्मबुद्धेः	= to the wicked minded	गतिः	= going	स्वर्गम्	= to heaven(is impossible)"

"O, Prahasta! The series of actions king or Mahodara as also yourself and Kumbhakarna propose to take against Raama are impossible of being accomplished, any more than going to heaven by wicked minded persons."

वधस्तु रामस्य मया त्वया च ।
प्रहस्त सर्वैरपि राक्षसैर्वा ।
कथम् भवेदर्थविशारदस्य ।
महार्णवम् तर्तु मिवाप्सुवस्य ॥ ६-१४-११

कथम्	= how	भवेत्	= is it possible	मया	= by me
त्वयाच	= or by you	सर्वः	= or by all	राक्षसैर्वा	= demons

वधः	= the killing	रामस्य	= of Raama	अर्थविशारदस्य	= who is expert in any matter
ततुम् इव	= like crossing	महार्णवम्	= a great ocean	अप्लवस्य	= by a person without a bark"

"How is it possible by me or by you or by all the demons to kill Raama, who is expert in all matters, any more than a person without a bark to cross a great ocean."

धर्मप्रधानस्य महारथस्य ।
इक्ष्वाकुवंशप्रभवस्य राज्ञः ।
पुरोऽस्य देवाश्च तथाविघस्य ।
कृत्येषु शक्तस्य भवन्ति मूढाः ॥ ६-१४-१२

देवश्च	= Even the celestials	भवन्ति	= become	मूढाः	= bewildered
पुरः	= before	राज्ञः	= the king	अस्य	= Raama
तथाविघस्य	= of such qualities as whose priority is righteousness	महारथस्य	= who is great car warrior	इक्ष्वाकुवम्श	= who was born in Ikshvaku dynasty
शक्तस्य	= who is capable of accomplishing	कृतेषु	= his objects."	प्रभवेस्य	

"Even the celestials would feel bewildered when placed in front of the king Raama who gives priority to righteousness, is a great car warrior, was born in the dynasty of Ikshvaku and is capable of accomplishing his objects."

तीक्ष्णा न तावत्तव कङ्कपत्रा ।
दुरापदा राघवविप्रमुक्ताः ।
भित्त्वाशरीरम् प्रविशन्ति बाणाः ।
प्रहस्त तेनैव विकृत्थसे त्वम् ॥ ६-१४-१३

प्रहस्त	= O Prahasta !	बाणाः	= the arrows	राघवविप्रमुक्ताः	= released by Raama
तीक्ष्णाः	= which are sharp	कङ्कपत्राः	= furnished with heron's feathers	दुरापदाः	= which are dangerous to be approached
न प्रविशन्ति	= did not penetrate	भित्त्वा	= piercing	तव	= your
तावत्		तेनैन	= for that reason	त्वम्	= you
शरीरम्	= body				
विकृत्थसे	= are boasting"				

"O, Prahasta! The sharp arrows discharged by Raama, which are furnished with heron's feathers and are dangerous to be approached, have not yet penetrated, duly piercing, your body. That is why, you indulge in a boastful talk."

भित्त्वा न तावत्प्रविशन्ति कायम् ।
 प्राणान्तकास्तेऽशनितुल्यवेगः ।
 शिताः शारा राघवविप्रमुक्ताः ।
 प्रहस्त तेनैव विकृत्थसे त्वम् ॥ ६-१४-१४

प्रहस्ते	= Prahashta! O	शारा:	= The arrows	प्राणाहृतकाः	= which are fatal
अशनितुल्यवेगः	= having the speed of a thunderbolt	शिताः	= and are sharp	राघवे	= discharged by Raama
न तावत्	= have not yet penetrated	भित्त्वा	= splitting	विप्रमुक्ताः	
प्रविशन्ति		तेनैव	= that is why	ते	= your
कायम्	= body			त्वम्	= you
विकृत्थसे	= are boasting."				

"The sharp and fatal arrows, discharged by Raama with the speed of a thunderbolt, have not yet penetrated, duly splitting your body. That is why you are indulged in a boastful talk."

न रावणो नाइबलस्त्रीशीर्षो ।
 न कुम्भकर्णस्य सुतो निकुभः ।
 न चेन्द्रजिदाशरथिम् प्रसोढुम् ।
 त्वम् वा रणे शक्समम् समर्थः ॥ ६-१४-१५

रावणः	= Ravana	नसमर्थः	= is not capable	न	= nor
त्रिशीर्षः	= Triseersha	अतिबलः	= with great strength	न	= nor
ईन्द्रजित्	= Indrajit	त्वम् वा	= nor yourself	सोढुम्	= to withstand
दाशरथिम्	= Raama	शक्समम्	= equal to Indra	रणे	= in battle."

"Ravana or Triseersha, with great strength or Nikumbha the son of Kumbhakarna or Indrajit or yourself are not capable to withstand Raama, who is equal in strength to Indra, in battle."

देवान्तको वापि नरान्तको वा ।
 तथातिकायोऽतिरथो महात्मा ।
 अकम्पननश्चाद्रिसमानसारः ।
 स्थातुम् न शक्ता युधि राघवस्य ॥ ६-१४-१६

देवान्तकोवपि	= or even Devantaka	नरान्तको वा	= or Narantaka	तथा	= and
अतिकायो	= Atikaya	अतिरथो	= or Atiratha	महात्मा	= of gigantic proportions
अकम्पनश्च	= or Akampana	अद्रिसमान	= who is mighty as an ocean	न शक्ताः	= are not capable
स्थातुम्	= to withstand	युधि	= in battle	राघवस्य	= against Raama."

"Even Devantaka or Narantaka or Atikaya or Atiratha of gigantic proportions, or Akampana who is mighty as an ocean are not capable to withstand against Raama in battle."

अयम् च राजा न्यसनाभिभूतो ।
 मित्रैरमित्रप्रतिमैर्भवद्धिः ।
 अन्वास्यते राक्षसनाशनार्थे ।
 तीक्ष्णः प्रकृत्या ह्यसमीक्ष्यकारी ॥ ६-१४-१७

अयम् राजा	= this king	व्यसनाभिभूतः	= who is overcome by evil addictions*	तीक्ष्णः	= is rude
प्रकृत्या	= in nature	असमीक्ष्यकारी	= and acts inconsiderately	राक्षसनाशनार्थे	= for the destruction of demons
अन्वास्यते	= he is being seated round as a caucus	भवद्धिः	= by you	मित्रैः	= who are his friends
अमित्रप्रतिमैः	= taking the form of enemies."				

"This king who is overcome by evil addictions, * is rude in nature and acts inconsiderately. Such a king is being surrounded as a caucus by you who are his companions taking the form of his enemies for the ultimate destruction of demons."

comment: The following are the seven evil habits to which kings are generally found addicted: --Harshness of speech and severity of punishment, extravagance, drinking, love of women, hunting and gambling.

अनन्तभोगेन सहस्रमूर्धा ।
 वागेन भीमेन महाबलेन ।
 बलात्परिक्षिप्तमिमम् भवन्तो ।
 राजानमुत्किष्य विमोचयन्तु ॥ ६-१४-१८

भवन्तः	= you	उतेक्षिह्य	= lift up	विमोचयन्तु	= and release
इमाम्	= this king	परिक्षिप्तम्	= who has been wrapped	बलत	= forcibly
राजानम्		नागेन	= snake	महाबलेन	= exceedingly strong
भीमन	= by terrific	सहस्र मूर्धा	= having thousand hoods."		
अनन्त भोगेन	= of boundless proportions				

"You lift up and release this king, who has been wrapped forcibly by a terrific and exceedingly strong snake of boundless proportions having thousand hoods and make him completely free."

यावद्धि केशग्रहणात्सुहृद्धिः ।
 समेत्य सर्वैः परिपूर्णकामैः ।
 निगृह्य राजा परिरक्षितव्यो ।
 भूतैर्यथा भीमबलैर्गृहीतः ॥ ६-१४-१९

सर्वैः	= all	सुहृद्धिः	= the well wishers	परिपूर्णकामैः	= who are getting their desires fulfilled (by the king)
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समेत्य	= should come together	राजा	= and the king is indeed	निगृह्य	= by coercion
केशग्रहणात्	= even by pulling his hair	परिरक्षितव्यः हि	to be protected	भूतैः	= by evil spirits
यावत्		गृहीतः यथा	= as one who is taken possession of		
भीमबलैः	= of terrific strength."				

"All the well-wishers who are getting their desires fulfilled by the king, should come together and protect the king by coercion even by pulling his hair if necessary as one who is taken possession of by evil spirits with terrific strength, is protected by one's kith and kin."

सुवारिणा राघवसागरेण ।
प्रच्चायमानस्तरसा भवद्धिः ।
प्रच्चायमानस्तरसा भवद्धिः ।
युक्तस्त्वयम् तारयितुम् समेत्य ।
काकुत्थसपातालमुखे पतन्सः ॥ ६-१४-२०

अयम्	= this Ravana	प्रच्चायमानः	= who is going to be enveloped	तरसा	= forcibly
राघवसागरेण	= with full of excellent water	पतन्	= and who is about to fall	काकुत्थस पाताल मुखे	= into the mouth of Patala (the nethermost subterranean region) in the shape of Raama
युक्तः	= is fit	तारयितुम्	= to be saved	समेत्य	= united
भवद्धिः	= by you."				

"This Ravana, for his part who is going to be enveloped forcibly by an ocean in the shape of Raama - which is full of excellent water (who possesses excellent moral character) and who is about to fall into the mouth of Patala (the nethermost subterranean region) in the shape of Raama, is fit to be rescued united by you."

इदम् पुरस्यास्य सराक्षसस्य ।
राजश्च पथ्यम् ससुहृज्जनस्य ।
सम्यग्दिवाक्यम् स्वमतम् ब्रवीमि ।
नरेन्द्रपुत्राय ददातु मैथिलीम् ॥ ६-१४-२१

ब्रवीमिहि	= I am indeed telling	सम्यक्	= rightly	इदम्	= these words
पथ्यम्	= which are wholesome	स्वमतम्	= as per my opinion	वाक्यम्	
परस्य	= city	पराक्षसस्य	= and the demons residing in it	अस्य	= to this
ससुहृज्जनस्य	= along with his well-wishers	मैथिलीम्	= Let Sita	राजश्च	= to the king
नरेन्द्रपुत्राय	= to Raama".			ददातु	= be given back

"I am telling these right and wholesome words, as per my opinion, to this city and the demons inhabiting in it as well as to the king and his well wishers: Let Sita be given back to Raama."

परस्य वीर्यम् स्वबलम् च बुद्धा ।
स्थानम् क्षयम् चैव तथैव वृद्धिम् ।
तथा स्वपक्षे प्यनुमृश्य बुद्धा ।
वदेत् क्षमम् स्वामिहितम् स मन्त्री ॥ ६-१४-२२

बुद्धा	= knowing	वीर्यम्	= the strength	परस्य	= of the enemies
स्वबलम्	= and our own strength	अनुमृश्य	= grasping	बुद्धा	= by the intellect
तथा	= like wise	स्थानम्	= the status quo	क्षयम्	= the fall
तथैव	= and	वृद्धिम्	= rise	स्वपक्षे	= in our army
वदेत्	= (he who) speaks	स्वामिहितम्	= in the interest of the king	ख्लम्	= in a befitting manner
सः	= he	मन्त्री	= is the counsellor".		

"A counselor is he, who after knowing the strength of the enemies and that of his own (master) and even so duly grasping with his intellect, the status quo, fall, or rise in military power like-wise on both sides, renders advice which is appropriate to the interest of his king."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्दशः सर्गः ॥

Thus completes 14th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

15 Sarga 15 - पञ्चदशः सर्ग

Indrajit Criticizes Vibhishana

Introduction -

Indrajit criticizes Vibhishana for underestimating the former's strength. Vibhishana abuses Indrajit for his immaturity of mind and for his rash nature in underscoring the power of Raama's arrows. Vibhishana further advises Ravana to give back Sita along with valuable presents to Raama and to live happily ever after in Lanka.

बृहस्पतेरस्तुल्यमतेर्वचस्त ।
निशम्य यत्नेन विभीषणस्य ।
ततो महात्मा वचनम् बभाषे ।
तत्रेन्द्रजिन्नैरैत्यूथमुख्यः ॥ ६-१५-१

निशम्य	= hearing	यत्नेन	= carefully	तत्	= those
वचः	= words	विभीषणस्य	= of Vibhishana	तुल्यमते:	= whose intellect was equal
बृहस्पतः	= to that of Brihaspati (god of wisdom and eloquence)	महात्मा	= the high spirited	ईन्द्रजित्	= Indrajit
नैऋतयूथः	= the chief of army of demons	बभाषे	= spoke	वचनम्	= (these) words
तत्र	= there.				

Carefully hearing the words of Vibhishana, whose intellect was equal to that of Brihaspati (god Of wisdom and eloquence) the high spirited Indrajit, the chief of army of demons spoke as follows:

किम् नाम ते तात कनिष्ठ वाक्य ।
मन्थकम् वै बहुभीतवच्च ।
अस्मिन् कुले योऽपि भवेन्न जातः ।
सोऽपीदशम् नैव वदेन्न कुर्यात् ॥ ६-१५-२

कनिष्ठ तात	= O youngest uncle!	किम् नाम	= pray; What	ते	= your
वाक्यम्	= words	अनर्थकम्	= are meaning less	बहुभीतवच्च	= and very much frightening
सःअपि	= Even he	यः	= who	न भवेत्	= is not born
अस्मिन्	= in this	कुले	= race	नैव वदेत्	= would not speak
ईशम्	= such words	न कुर्यात्	= nor do such a thing (as you suggest)".		

"O, youngest uncle! Pray, what? Your words are meaningless and very much frightening. Even he who is not born in this race would neither speak such words nor do such a thing (as you suggest)."

सत्त्वेन वीर्येण पराक्रमेण
धैर्येण शौर्येण च तेजसा च ।
एकः कुलेऽस्मिन् पुरुषो विमुक्तो ।
विभीषणस्तातकनिष्ठ एषः ॥ ६-१५-३

अस्मिन्	= in this	कुले	= race	एषः	= this
विभीषणः	= Vibhishana	तातकनिष्ठः	= the youngest uncle	एकः	= is the only
पुरुषः	= individual	विमुक्तः	= lacking	सत्त्वेन	= in strength
वीर्येण	= heroism	पराक्रमेण	= prowess	धैर्येण	= courage
शौर्येण	= valour	तेजसाच	= and vital power."		

"In our race, this Vibhishana the youngest uncle is the only individual lacking in strength, heroism, prowess, courage, valor and vital powers" W.w m.

किम् नाम तौ मानुषराजपुत्रा । वस्माकमेकेन हि राक्षसेन । सुप्राकृतेनापि निहन्तुमेतौ । शक्यौ कुतो भीषयसे स्म भीरो ॥ ६-१५-४

किम् नाम	= what then are	तौ	= those	मनुष	= princes who are hu-
etou	= these	शक्यौ	= can be	राजपुत्रो	man beings?
एकेन	= by one demon	सुप्राकृतेनापि	= even very ordinary	निहन्तुम्	= killed
राक्षसेन		भीषयसे	= are you frightening (us)	अस्माकम्	= among us
कुतः	= why			भीरो	= O coward!"

"What after all are those princes who are mere human beings? They can be killed even by one very ordinary demon among us. O, coward! Why are you frightening us? "

त्रिलोकनाथो नम देवराजः ।
शक्तो मया भूमितले विविष्टः ।
भयार्पिताश्चापि दिशः प्रपन्नाः ।
सर्वे तदा देवगणाः समग्राः ॥ ६-१५-५

तदा	= at that time	शक्तः	= the competent	देवराजः	= the lord of three worlds
ननु	= indeed	निविष्टः	= was tossed down	भूमि तले	= on the floor
मया	= by me	सर्वे	= all	देवगनाः	= the flock of celestials
भयार्पिताश्चापि	= were cast into fear	समग्राः	= and all	प्रसन्नाः	= cleared
दिशः	= (to different) quarters."				

"At one time, the competent Devendra, the lord of three worlds, was indeed tossed down on the floor by me. All the flocks of celestials were cast into fear and all of them fled to different quarters."

ऐरावतो विस्वरमुन्नदन् स ।
 निपातितो भूमितले मया तु ।
 विकृष्य दन्तौ तु मया प्रपद्य ।
 वित्रासिता देवगणाः समग्राः ॥ ६-१५-६

सः	= that	ऐरावतह्	= Airavata Indra's elephant	उन्नदन्	= which was making noise
विस्वरम्	= discordantly	निपातितः	= was hurled down	भूमितले	= on the floor
मया	= by me	प्रसद्य	= forcibly	विकृष्य	= extracted
दन्तौ	= its teeth	मया	= by me	समग्राः	= the entire
देवगणाः	= flocks of celestials	वित्रासिता	= were frightened."		

"Airavata (Indra's elephant), which was making noise discordantly, was hurled down by me on the floor. I forcibly extracted its teeth and frightened the entire flock of celestials."

सोऽहम् सुराणामपि दर्पहन्ता ।
 दैत्योत्तमानामपि शोककर्ता ।
 कथम् नरेन्द्रत्मजयोर्न शक्तो ।
 ममष्ययोः प्राकृतयोः सुवीर्यः ॥ ६-१५-७

कथम्	= how	सः अहम्	= am I	दर्पहन्ता	= who suppressed the arrogance
सुराणामपि	= of even the celestials	शोक कर्ता	= who made miserable	दैत्योत्तमानामपि	= the life of even excellent of the demons
सुवीर्यः	= and having great valor	नशक्तः	= not capable	नरेन्द्रत्मजयोः	= the princes
प्राकृतयोः	= who are ordinary	मनुष्ययोः	= human beings?"		

"How can I, with great valor, who suppressed the arrogance of even the celestials and who made the lives of even excellent of the demons miserable, not capable of conquering the two princes who are ordinary human beings?"

अथेन्द्रकल्पस्य दुरासदस्य ।
 महाजसस्तद्वचनम् निशम्य ।
 ततो महार्थम् वचनम् बभाषे ।
 विभीषणः शस्त्रभृताम् वरिष्ठः ॥ ६-१५-८

निशम्य	= hearing	तत्वचनम्	= those words (of Indra-jit)	इन्द्रकल्पस्य	= who was equal to Indra
दुरासदस्य	= dangerous to be approached	महौजसः	= and possessing great vital power	विभीषणः	= Vibhishana
वरिष्ठः	= excellent	शस्त्रभृताम्	= among bearers of weapons	ततः	= then
बभाष	= spoke	महार्थम्	= highly meaningful	वचनम्	= words:-

Hearing those words of Indrajit, who was equal to Indra (god of celestials), dangerous to be approached, and possessing great vital power, Vibhishana the excellent one among bearers of weapons spoke then the following highly meaningful words:

न तात मन्त्रे तव निश्चयोऽस्ति ।
बालस्त्वमद्याप्यविपक्वुद्धिः ।
तस्मात्त्वयाप्यात्मविनाशनाय ।
वचोऽर्थीनम् बहु विप्रलस्तम् ॥ ६-१५-९

तात	= O, child!	चिछ नस्ति	= There is no	निश्चयः	= settlement
मन्त्रे	= of thought	तव	= in you	त्वम्	= you
बालः	= being a boy	अविपक्वुद्धिः	= are immature in mind	अद्यापि	= even now
Tasmaat	= that is why	अर्थीनम्	= meaningless	बहुवचः	= many words
विप्रलस्तम्	= was prattled	त्वयापि	= by you too	आत्मविनाशनाय	= for only your self destruction."

"O, child! There is no stability of thought in you. Being a boy, you are still immature in mind. That is why, many a meaningless word was prattled by you too, for only your self-destruction."

पुत्रप्रवादेन तु रावणस्य ।
त्वमिन्द्रजिन्मित्रमुखोऽसि शत्रुः ।
यस्येष्टशम् राघवतो विनाशम् ।
विशम्य मोहादनुवन्यसे त्वम् ॥ ६-१५-१०

इन्द्रजित्	= "O , Indrajit	ईन्द्रजित्	= hearing	ईदशम्	= such
विनाशनम्	= destruction	णिशम्य			
त्वम्	= you	यस्य	= of which Ravana	राघवतः	= from Raama
पुत्रा प्रवादेन	= in the guise of a son	अनुनन्यसे	= are accepting	मोहात्	= by ignorance
शत्रुः	= his enemy	रावणस्य	= of such Ravana	असि	= you are
		मित्रमुखः	= in the mask of as a well wisher."		

"In the guise of a son, O, Indrajit, you are an enemy of Ravana putting on the mask of a well wisher in that even hearing (from me) of his destruction at the hands of Raama, you are blindly agreeing with him."

त्वमेव वध्यश्च सुदुर्मतिश्च ।
स चापि वध्यो य ऐहानयत्त्वाम् ।
बालम् दृढम् साहासिकम् च योऽद्य ।
प्रावेशायन्मन्त्रवन्ताम् समीपम् ॥ ६-१५-११

त्वमेव	= you surely	वध्यश्च	= are fit to be killed	यः	= he who
आनयत्	= brought	त्वाम्	= you	बालम्	= a boy
दृढम्	= who are thoroughly	सुसाहासिकम्	= reckless	प्रावेशयत्	= and ushered you

इह	= here	अद्य	= today	समीपम्	= in proximity
मन्त्रकृताम्	= of the counselors	सःच	= also he	सुदुर्मतिः	= who is very much a fool
वध्यहू	= is to be killed."				

"You surely are fit to be killed. Nay, he too is fit to be killed, who brought you, a reckless boy here today and ushered you foolishly in the proximity of counselors".

मूढोऽप्रगल्भोऽविनयोपपन्न ।
स्तीक्ष्णस्वभावोऽल्पमतिरुदात्मा ।
मूर्खस्त्वमत्यन्तसुदुर्मतिश्च ।
त्वमिन्द्रजिद्वालतया ब्रवीषि ॥ ६-१५-१२

इन्द्रजित्	= O, Indrajit!	त्वम्	= you	मूढः	= irresolute
अविनयोपपन्नः	= without humility	तीक्ष्णः	= rude natured	अल्पमतिः	= unwise
दुरात्मा	= evil natured	स्वभावः		अत्यन्त	= highly evil minded
त्वम्	= you	मूर्खः	= inexperienced	सुदुर्मतिश्च	
		ब्रवीषि	= are thus speaking	बालतया	= because you are a boy."

"O, Indrajit! You are a stupid, irresolute, without humility, rude natured; unwise; evil person, inexperienced and highly evil minded. You are speaking in this manner because you are an immature boy".

को ब्रह्मदण्डप्रतिमप्रकाशा ।
नर्चिष्मतः कालनिकाशरूपान् ।
सहेत बाणान्यमदण्डकल्पा ।
न्समक्षमुक्तान्युधि राघवेण ॥ ६-१५-१३

कः	= who	सहेत	= can endure	बाणाम्	= the arrows
समक्षमुक्तान्	= discharged in front	रघवेण	= by Raama	युधि	= in battle
ब्रह्मदण्ड	= with a splendor resembling Brahma's (creator's) staff	अर्चिष्मतः	= with rays of light	कालनिकाश	= taking the form of
प्रतिमप्रकाशान्				रूपान्	Yama (God of Death)
यमदण्ड	= resembling Yama's staff.				
कल्पान्					

"Who can endure the arrows, discharged by Raama in battle right in front of the enemy, which resemble Brahma's (creator's) staff in glory, which present a form similar to that of God of Death and are equal to the Yama's staff?"

धनानि रत्नानि सुभूषणानि ।
वापाम्पि दिव्यानि मणीश्च चित्रान् ।
सीताम् च रामाय निवेद्य देवीम् ।
वसेम राजन्निह वीतशोकाः ॥ ६-१५-१४

राजन्	= O king!	निवेद्य	= offering	धनानि	= riches
रत्नानि	= precious stones	सुभूषणानि	= good jewels	दिव्यानि	= excellent
वसाम्सि	= clothes	चित्रान्	= bright colored	मणीमश्च	= gems
सीताम्देवीम्च	= and the god-like Sita	रामाय	= to Raama	वसेसु	= let us live
इह	= here	वित शोकः	= free from anguish.		

" O, king! Offering riches, precious stones, good jewellery, excellent clothes, bright colored gems and the god-like Sita to Raama, let us live here, free from anguish."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चदशः सर्गः ॥

Thus completes 15th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

16 Sarga 16 - षोडशः सर्ग

Ravana Refuses To Hear The Words Of Vibhishana

Introduction -

Ravana refuses to hear the words of Vibhishana and rebukes him with harsh words. Vibhishana gets angry and sets off, to leave Ravana.

सुनिविष्टम् हितम् वाक्यम् उक्तवन्तम् विभीषणम् ।
अब्रवीत् परुषम् वाक्यम् रावणः काल चोदितः ॥ ६-१६-१

विभीषणम्	= to Vibhishana	सुनुविष्टम्	= who was very stable	उक्तवन्तम्	= and who spoke
हितम्	= wholesome	वाक्यम्	= words	रावणः	= Ravana
कालचोदितः	= goaded by death	अब्रवीत्	= spoke	परुषम्	= harsh
वाक्यम्	= words (as follows):				

Ravana, goaded by death, spoke the following harsh words to Vibhishana, who was very stable and who had spoken wholesome words:

वसेत् सह सपलेन क्रुद्धेन आशी विषेण च ।
न तु मित्र प्रवादेन सम्वस्त्रुणा सह ॥ ६-१६-२

वसेत्	= one can stay	सपलेन सह	= with an enemy	आशीविषेण	= or with a snake
क्रुद्धेन	= which is enraged	तु	= but	न सम्वसेत्	= one cannot stay
शत्रुणासह	= with an enemy	मित्रप्रवादेन	= talking as a friend."		

"One can stay together with an enemy or even with a furious snake, but one cannot stay together with an adversary yet avowing himself as a friend"

जानामि शीलम् ज्ञातीनाम् सर्व लोकेषु राक्षस ।
हृष्यन्ति व्यसनेष्वेते ज्ञातीनाम् ज्ञातयः सदा ॥ ६-१६-३

राक्षस	= O demon!	ज्ञामि	= I know shiilam	=	the con- duct
ग्यातीनाम्	= of kinsmen	सदा	= always	हृष्यन्ति	= are rejoiced
व्यसनेषु	= at the calamities	ग्यातीनाम्	= of their kinsmen."		

"O, demon! I know the conduct of kinsmen in all the worlds. These kinsmen always are rejoiced at the calamities of their kinsmen"

प्रधानम् साधकम् वैद्यम् धर्म शीलम् च राक्षस ।
ज्ञातयो ह्यनमन्यन्ते शूरम् परिभवन्ति च ॥ ६-१६-४

राक्षस	= O demon	न्यातयः	= kinsmen	अवमन्यन्ते	= indeed insult
परिभवन्ति च	= and even humiliate	साधकम्	= an effective	हि	
वैद्यम्	= an educated person	धर्मशीलाम्च	= a person of right conduct	प्रधानम्	= leader

"O, demon! The kinsmen indeed insult and even humiliate their kinsman, who is an effective leader, a person of education and right conduct and a valiant man."

**नित्यम् अन्योन्य सम्हृष्टा व्यसनेष्वाततायिनः ।
प्रच्छन्न हृदया घोरा ज्ञातयस् तु भय आवहा: ॥ ६-१६-५**

घोराः	= the horrible	स्यातः	= kinsmen	प्रच्छन्न	= with their concealed
आतायिनः	= and treacherous minds	भयावहाः	= terrific ones as they are	हृदयाः	= thoughts
अन्योन्यसम्हृष्टाः	= rejoice each other	व्यसनेषु	= in adversities."	नित्यम्	= always

"The horrible kinsmen with their concealed thoughts and treacherous minds, terrific ones as they are, always rejoice each other in adversities."

**श्रूयन्ते हस्तिभिर् गीताः श्लोकाः पद्म वने पुरा ।
पाश हस्तान् नरान् दृष्ट्वा शृणु तान् गदतो मम ॥ ६-१६-६**

पद्मवने	= In a forest called Padmavana	पुरा:	= previously	श्लोकः	= maxims
गीतः	= were spoken	हस्तिभिः	= by elephants	दृष्ट्वा	= after seeing
नरान्	= men	पाश हस्तान्	= with nooses in hand	शृणुष्व	= Hear
गदतः	= as told	मम	= to me."		

"Previously in a forest called Padmavana, some maxims were spoken by elephants, which saw men with nooses in hand. Hear and I shall tell them."

**नाग्निर्नान्यानि शस्त्राणि न नः पाशा भयावहाः ।
घोराः स्वार्थप्रयुक्तास्तु ज्ञातयो नो भयावहाः ॥ ६-१६-७**

नः	= for us	न	= no	अग्निः	= fire
न	= no	अन्यानि	= after	शस्त्राणि	= weapons
न	= no	पाशाः	= nooses	न	= they are not
भयावहाः	= begetting fear	घोरः	= the terrific	ज्ञातयः	= kinsmen
स्वार्थप्रयुक्ताः	= incited by selfishness	भयावहाः	= are begetting fear	नः	= to us."

"For us, fire or weapons or nooses are not begetting fear. The terrific kinsmen, incited by selfishness are begetting fear to us."

उपायमेते वक्ष्यन्ति ग्रहणे नात्रसंशयः ।
कृत्स्नाद् भयाज्ञातिभयम् सुकष्टम् विदितम् च नः ॥ ६-१६-८

एते	= these kinsmen	वक्ष्यन्ति	= will inform	उपायम्	= the strategy
ग्रहणे	= to seize us	न	= there is no	सम्शयः	= doubt
अत्र	= in this	कृत्स्नाद्	= out of all	भयात्	= fears
ग्रातिभयम्	= the fear of kinsmen	सुकष्टम्	= is very troublesome	नः	= for us
विदितम्	= It is known thing."				

"These kinsmen will inform the strategy to our enemies to seize us. There is no doubt about this. Out of all fears, the fear of kinsmen is very much troublesome for us. It is a well known thing."

विद्यते गोषु सम्पन्नम् विद्यते ज्ञातितो भयम् ।
विद्यते स्त्रीषु चापल्यम् विद्यते ज्ञातितो भयम् ॥ ६-१६-९

विद्यते	= There is	सम्पन्नम्	= wealth	गोषु	= in cows
विद्यते	= there is	भयम्	= fear	ग्रातितः	= for kinsmen
विद्यते	= there is	चापल्यम्	= fickleness	स्त्रीषु	= in women
विद्यते	= there is	तपः	= austerity	ब्राह्मणे	= in brahmins."

"There is wealth in cows. There is fear for kinsmen. There is fickleness in women. There is austerity in Brahmins."

ततो नेष्टम् इदम् सौम्य यद्हम् लोक सत्कृतः ।
ऐश्वर्यम् अभिजातः च रिपुणाम् मूर्धि च स्थितः ॥ ६-१६-१०

सौम्य	= O gentleman!	TataH	= hence	इदम्	= this
न इष्टम्	= is not of liking to you	इति यत्	= that	अहम्	= I
लोक सत्कृतः	= am venerated by the people	अभिजातःच	= that I obtained	ऐश्वर्यम्	= riches
स्थितःच	= and that I am sitting tight	मूर्धि	= in the head	रिपुणाम्	= of enemies."

"O, gentleman! Hence, it is not of liking to you that the people are venerating me, that I obtained riches and that I am sitting tight in the heads of enemies".

यथा पुष्करपत्रेषु पतितास्तोयबिन्दवः । न श्लेषमभिगच्छन्ति तथानार्येषु सौहृदम् ॥ ६-१६-११

यथा	= how	तोयबिन्दवः	= drops of water	पलिताः	= fallen
पुष्करपत्रेषु	= on lotus leaves	न	= do not get	श्लेषम्	= clinging
तथा	= in the same manner	अभिगच्छन्ति		अनार्येषु	= in vulgar ones."

"As drops of water fallen on lotus leaves do not get clung to those leaves, so also a friendship does not cling to vulgar ones."

यथा शरदि मेघानाम् सिंचतामपि गर्जताम् ।
न भवत्यमुबसम्फेदस्तथानार्येषु सौहृदम् ॥ ६-१६-१२

यथा	= how	पिंचताम्	= raining	मेघानाम्	= clouds
गर्जतामपि	= even if thundering	न भवेति	= cannot	अम्बुसम्फेदः	= give excessive wetness with water
तथा	= in the same manner	सौहृदम्	= friendship	अनार्येषु	= in vulgar people."

"As rainy clouds in autumn, even though thundering, cannot get the earth saturated with water, so also friendship does not have tenderness of heart in vulgar people."

यथा मधुकरस्तर्षाद्रासम् विन्दन्ति तिष्ठति ।
तथा त्वमपि तत्रैव तथानार्येषु सौहृदम् ॥ ६-१६-१३

यथा	= how	मधुकरः	= a honey bee	विन्दन्	= getting
रसम्	= nectar (from a flower)	न तिष्ठति	= does not stick on (that flower)	tarshhaat	= due to eager desire (for more)
तथा	= in the same manner	त्वमपि	= you also	तत्रैव	= in that(category) only
तथा	= in the same manner	सौहृदम्	= friendship	अनार्येषु	= in vulgar people."

"As a honey bee, even though getting nectar from a flower, does not stick on to that flower due to its eager desire for more, you also belong to that category as friendship does not stick on to vulgar people."

यथा मधुकरस्तराषात्काशपुष्पम् पिबन्नपि ।
रसमत्र न विन्देत तथानार्येषु सौहृदम् ॥ ६-१६-१४

यथा	= how	मधुकरः	= a honey bee	न विन्देत	= cannot get
रसम्	= nectar	अत्र	= in it	पिबन्नपि	= even though trying to drink
kaashapushkर्णपाणी a flower of grass		तथा	= in the same manner	सौहृदम्	= friendship
अनार्येषु	= from vulgar persons."				

"As even though trying to drink nectar from a flower of grass, a honey bee cannot get it, so also friendship cannot be extracted from vulgar persons."

यथा पूर्वम् गजः स्नात्वा गृह्य हस्तेन वै रजः ।
दूषयत्यात्मनो देहम् तथानार्येषु सौहृदम् ॥ ६-१६-१५

यथा	= how	गजः	= an elephants	दूषयति	= abuses
आत्मनः	= its	देहम्	= body	गृह्य	= by helping itself
रजह्	= with dust	स्नात्वा	= after taking bath	पूर्वा	= earlier

हस्तेन	= with its trunk	तथा	= in the same manner	सोहृदम्	= friendship
अनर्येषु	= in vulgar persons"				

"How an elephant abuses its body by helping itself with dust after taking bath earlier with its trunk, friendship gets an abuse in vulgar persons in the same manner."

योऽन्यस्त्वेवमिघम् ब्रूयाद् वाक्यमेतन्निशाचर ।
अस्मिन् मुहूर्ते न भवेत् त्वाम् तु धिक् कुलपांसनम् ॥ ६-१६-१६

निशाचर	= O demon walking about by night!	यः	= Whoever	अन्यः	= other one
एवमिघम्	= in this manner	ब्रूयात्	= utters	एतत्	= these
वाक्यम्	= words	न भवेत्	= he will not be present	अस्मिन्	= at this
मुहूर्ते	= moment	कुल पाम्सन	= O, destroyer of race!	धिक्	= A curse
त्वाम् तु	= upon you."				

"O, demon, walking about by night! If any other person utters these words in this manner, he will be ceasing to exit at this moment. O, destroyer of race! A curse upon you!"

इतिउक्तः परुषम् वाक्यम् न्यायवादी विभीषणः ।
उत्पात गदापाणिः चतुर्भिः सह राक्षसैः ॥ ६-१६-१७

परुषम्	= harsh	वाक्यम्	= words	इति	= thus
उक्तः	= spoken	विभीषणः	= Vibhishana	न्यायवादी	= who advocates justice
गदापाणिः	= having a mace in his hand	उत्पात	= soared into the sky	चतुर्भिः	= along with four

Hearing those harsh words from Ravana, Vibhishana who advocates justice, wielding a mace in his hand, soared high into the sky, along with four other demons.

अब्रवीच्च तदा वाक्यम् जातक्रोधो विभीषणः ।
अन्तरिक्षगतः श्रीमान् भ्रातरम् राक्षस अधिपम् ॥ ६-१६-१८

तदा	= then	श्रीमान्	= the illustrious	विभीषणः	= Vibhishana
जातक्रोधः	= for whom angry was arisen	अन्तरिक्षगतः	= after moving into the sky	अब्रवीच्च	= spoke also
राक्षसाधिपम्	= to the king of demons	भ्रातरम्	= his brother.		

Then, the illustrious Vibhishana who became angry also spoke these words to king Ravana, his brother after moving into the sky.

स त्वम् भ्राता असि मे राजन् ब्रूहि माम् यद् यद् इच्छसि ।
ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः ॥ ६-१६-१९
इदम् तु परुषम् वाक्यम् न क्षमामि अनृतम् तव ।

राजन्	= O king!	सत्वम्	= you as such	असि	= are
भ्राता	= brother	मे	= to me	ब्रूहि	= speak
माम्	= to me	यद्यत्	= whatever	इच्छासि	= you like
ज्ञेष्ठः	= elder brother	पितृसमः	= is equal to father	मान्यः	= he is to be respected
नवस्थितः	= even though not staying	धर्मपथे	= in right path	न क्षमापि	= I cannot forbear
इदम्	= these	ते	= your	परुषम्	= harsh
वाक्यम्तु	= words."				

"O, king! You are a brother to me. You utter whatever you like. Elder brother is like a father. Even if he is not staying in a right path, he is to be respected. But I cannot forbear these harsh words from you."

सुनीतम् हित कामेन वाक्यम् उक्तम् दश आनन || ६-१६-२० न गृह्णन्ति अकृत आत्मानः कालस्य वशमागताः |

अकृतात्मेनः	= those who have an ill composed mind	आगताह्	= and get	वशम्	= conceded
कालस्य	= to the occasion	न गृह्णन्ति	= do not assimilate	सुनीतम्	= the words of prudence
उक्तम्	= spoken	हितकामेन	= by a well wisher."	वाक्यम्	

"Those who have an ill composed mind and who get conceded to the occasion do not assimilate the words of prudence, spoken by a well wisher."

सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः || ६-१६-२१ अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः |

राजन्	= O king!	पुरुषा	= men	प्रियवादिनः	= who speak pleasing words
सततम्	= forever	सुलभाः	= are easy to be obtained	वक्ता	= (But) one who speaks
पथ्यस्य	= of useful	अप्रियस्य	= but unpleasing words	श्रोताच	= and also one listens to them
दुर्लभः	= are rare to be obtained."				

"O, king! Men who forever speak pleasing words are easy to be obtained. But one who speaks of useful but unpleasing words as also the one who listens to them, are rare to be obtained"

बद्धम् कालस्य पाशेन सर्व भूत अपहारिणा || ६-१६-२२ न नश्यन्तम् उपेक्षेयम् प्रदीप्तम् शरणम् यथा |

नौपेक्षेहे	= I could not ignore	त्वाम्	= you	nashyantam=	being destroyed
पाशेन	= by the noose	कालस्य	= of Yama (god of death)	बद्धम्	= being tied (around you)

सर्व भूतापहारिणः	= which takes away all beings	शरणम्यथा	= as a house	प्रदीप्तम्	= which is burning."
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"I could not ignore you, being destroyed by the noose of Yama (god of death); tied around you and which snatches away all beings, as none can ignore a burning house."

दीप पावक सम्काशैः शितैः कान्चन भूषणैः ॥ ६-१६-२३
न त्वाम् इच्छामि अहम् द्रष्टुम् रामेण निहतम् शरैः ।

अहम्	= I	नैच्छामि	= do not wish	द्रष्टुम्	= to see
त्वाम्	= you	निहतम्	= killed	रामेण	= by Raama
शरैः	= by his arrows	शितैः	= sharp as they are	कान्चन	= adorned with gold
दीपपावक सम्काशैः	= and resembling like blazing fire."			भूषणैः	

"I do not wish to see you, being killed by Raama with his sharp arrows, adorned with gold and each resembling like a blazing fire."

शूराः च बलवन्तः च कृत अस्त्राः च नर आजिरे ॥ ६-१६-२४
काल अभिपन्ना सीदन्ति यथा वालुक सेतवः ।

नराः	= persons	शूराः	= who are valiant	बलवन्तश्च	= who are strong
कृताश्च	= and who are skilled in weaponry	कालाभिपन्नाः	= overpowered by Time	सीदन्ति	= sink down (ruin)
वालुक सेतवः	= like a dam constructed with sand."				

"Persons who are valiant, strong and skilled in weaponry, when time comes, sink down (ruin) as a dam constructed with sand sinks down."

तनर्षयतु यच्चोक्तम् गुरुत्वाद्वितमिच्चता ॥ ६-१६-२५
आत्मानम् सर्वथा रक्ष पुरीम् च इमाम् सराक्षसाम् ।
स्वस्ति ते अस्तु गमिष्यामि सुखी भव मया विना ॥ ६-१६-२६

गुरुत्रात्	= as an elder brother	र्षयतु	= be patient	तत्	= with that
उक्तम्	= spoken	यत्	= by which	हितम्	= welfare
इच्छता	= was desired by me	रक्ष	= guard	आत्मानम्	= yourself
सराक्षसाम्	= along with demons	इमाम्	= and this	पुरीम्च	= city
सर्वथा	= by all means	अस्ति	= Let (all) be	स्वस्ति	= well
ते	= to you	गमिष्यामि	= I am departing	भव	= Be
सुखी	= happy person	मया विना	= without me."		

"As an elder brother, bear the words spoken by me, who desire your welfare. Guard this city and yourself along with demons, by all means. Let all be well with you. I am departing. Be a happy person without me."

निवार्यमाणस्य मया हित एषिणा ।
 न रोचते ते वचनम् निशा चर ।
 परीत काला हि गत आयुषो नरा ।
 हितम् न गृह्णन्ति सुहृद्दिर् ईरितम् ॥ ६-१६-२७

निशाचर	= O Ravana the ranger of the night!	वचनम्	= my words	नरोचते	= are not relishing
ते	= to you	निवार्यनाणस्य	= who are being restrained	मया	= by me
हिताषिणा	= desiring welfare	नराः	= persons	गतायुषः	= whose duration of life is ended
न गृह्णन्ति	= do not accept	hitam	= the beneficial words	ईरितम्	= spoken
सुहृद्दिः	= by well wishers."				

"O, Ravana the ranger of the night! My words are not relishing to you, who are being restrained by me duly desiring your welfare. Persons whose duration of life is to end, do not accept the salutary words spoken by their well wishers"

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे घोडशः सर्गः ॥

Thus completes 16th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

17 Sarga 17 - सप्तदशः सग

Vibhishana Reaches Raama'S Places

Introduction -

Vibhishana together with four of his companions reach Raama's place. Halting in the sky itself, Vibhishana asks Raama to give a refuge to him. Sugriva tells Raama that he cannot trust Vibhishana the demon. Then Raama asks for opinion of the leaders in his group. Angada, sharabha, Jambavan and Mainda expressed their apprehensions to accept Vibhishana. But Hanuman says that Vibhishana need not be doubted because he thinks that Vibhishana understands the merits in Raama and demerits in Ravana. Hanuman further adds that Vibhishana is approaching Raama for refuge because Vibhishana is desirous of obtaining the kingdom of demons. Hanuman requests Raama to take his final decision on the matter.

इति उत्त्वा परुषम् वाक्यम् रावणम् रावण अनुजः ।
आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः ॥६-१७-१

उत्त्वा	= having spoken	परुषम्	= harsh	वाक्यम्	= words
इति	= thus	रावणम्	= to Ravana	रावणानुजः	= Vibhishana
आजगाम	= arrived	मुहूर्तेन	= almost immediately	यत्र	= where
रमः	= Raama was	सलक्ष्मणः	= together with Lakshmana.		

Having spoken the aforesaid harsh words to Ravana, Vibhishana arrived almost immediately to the place where Raama was together with Lakshmana.

तम् मेरु शिखर आकारम् दीप्ताम् इव शत हृदाम् ।
गगनस्थम् महीस्थास् ते ददशुर् वानर अधिपाः ॥६-१७-२

ते	= those	वानराधिपाः	= leaders of monkeys	महीस्थाः	= standing on ground
ददशुः	= saw	तम्	= him	मेरुशिकराकारम्	= resembling the peak of mount Meru
दीप्तम्	= and shining	शतहृदाम्	= like a thunder bolt	गगनस्थम्	= in the sky.

Those leaders of monkeys standing on the ground saw Vibhishana, resembling the peak of Mount Meru and shining like a thunderbolt in the sky.

ते चाप्यनुचरास्तस्य चत्वारो भीमविक्रमाः ।
तेऽपि वर्मायुधोपेता भूषणोत्तमभूषिताः ॥६-१७-३

तस्य	= his	चत्वारः	= four	ते	= those
अनुचाराः	= companions also	भीम विक्रमाः	= of terrific prowess (where there)	तेषि	= they also
अपि		भूषणोत्तमभूषिताः	= and adorned with ex- cellent ornaments.		
वर्मायुधोपेताः	= were wearing armor and weapons				

His four companions of terrific prowess were also there with him. They were wearing weapons and armour and were adorned with excellent ornaments.

स च मेघाचलप्रख्यो वज्रायुधसमप्रभः ।
वरायुधधरो वीरो दिव्याभरणभूषितः ॥६-१७-४

स च	= that Vibhishana also	मेघाचलप्रख्यः	= resembling a mass of cloud	वज्रायुधसमप्रभः	= the equal of the God who wields the thunderbolt
वीरः	= and valiant man	वरायुधधरः	= wearing excellent weapons	दिव्याभरण	= and adorned with wonderful jewels.

Vibhishana also resembled a mass of cloud, the equal of the God who wields the thunderbolt. He was holding excellent weapons and was adorned with wonderful jewels.

तम् आत्म पञ्चमम् दृष्ट्वा सुग्रीवो वानर अधिपः ।
वानरैः सह दुर्दर्शः चिन्तयाम् आस बुद्धिमान् ॥६-१७-५

सुग्रीवः	= Sugriva	दुर्दर्शः	= who was difficult to be overpowered	वीर्यवान्	= a valiant person
वानराधिपः	= and the king of monkeys	दृष्ट्वा	= having seen	तम्	= him
आत्मपञ्चमम्	= being himself the fifth one along with four others	चिन्तयामास	= became thoughtful	वानरैः सह	= along with monkeys.

Sugriva the valiant of monkeys, who was difficult to be overpowered, having seen Vibhishana, the fifth one along with four others, became thoughtful along with monkeys.

चिन्तयित्वा मुहूर्तम् तु वानरांस् तान् उवाच ह ।
हनुमत् प्रमुखान् सर्वान् इदम् वचनम् उत्तमम् ॥६-१७-६

चिन्तयित्रा	= having thought	मुहूर्तम्	= for a moment	उवाच ह	= spoke
इदम्	= these	उत्तमम्	= sterling	वचनम्	= words
सर्वान्	= to all	तान्	= those	वानराम्	= monkeys
हनुमत्प्रमुखान्	= and to Hanuman in particular.				

Having thought for a moment, Sugriva spoke these sterling words to all those monkeys and to Hanuman in particular.

एष सर्व आयुध उपेतः चतुर्भिः सह राक्षसैः ।
राक्षसो अभ्येति पश्यध्वम् अस्मान् हन्तुम् न संशयः ॥६-१७-७

पश्यध्वम्	= see	एषः राक्षसः	= this demon	सर्वायुधोपेतह्	= possessing all types of weapons
अभ्येति	= coming	चतुर्भिः	= along with four	=	There
		राक्षसैः सह	demons. na		is
संशयः	= no doubt	हन्तुम्	= that (he is coming) to kill		no
अस्मान्	= us."				

"See this demon possessing all types of weapons, coming along with four demons. There is no doubt that he is coming to kill us."

सुग्रीवस्य वचः श्रुत्वा सर्वे ते वानर उत्तमाः ।
सालान् उद्यम्य शैलामः च इदम् वचनम् अब्रुवन् ॥६-१७-८

श्रुत्वा	= hearing	सुग्रीवस्य	= Sugriva's	वचः	= words
सर्वे	= all	ते	= those	वानरोत्तमाः	= excellent monkeys
उद्यम्य	= lifted	शालान्	= trees	शैलाम्श्च	= and mountains
अब्रुवन्	= and spoke	इदम्	= these	वचनम्	= words:

Hearing Sugriva's words, all those excellent monkeys lifted trees and mountains and spoke as follows:

शीघ्रम् नो राजन् वधाय एषाम् दुरात्मनाम् ।
निपतन्तु हताः च एते धरण्याम् अल्प जीविताः ॥६-१७-९

राजन्	= O king!	व्यादिश	= order	शीघ्रम्	= swiftly
वधाय	= for killing	एषाम्	= them	दुरात्माम्	= the wicked ones
हताः	= Being killed	अल्पचेतनाः	= these fools	निपतन्तियावत्	= will drop
धरण्याम्	= to the ground."				

"Do you swiftly order us to slay these wicked doers, O, king? Let us strike these fools down so that they drop to the ground!"

तेषाम् सम्भाषमाणानाम् अन्योन्यम् स विभीषणः ।
उत्तरम् तीरम् आसाद्य खस्थ एव व्यतिष्ठत ॥६-१७-१०

सः विभीषणः	= that Vibhishana	आसाद्य	= who reached	उत्तरम्	= the northern
तीरम्	= shore	व्यतिष्ठत	= was stationed	स्वस्थहेव	= indeed composedly
तेषाम्	= while those monkeys	सम्भाषमाणाम्	= speak together	अन्योन्यम्	= among one another.

While the monkeys were speaking thus among one another, Vibhishana had reached the northern shore and indeed coolly halted there.

स उवाच च महाप्राज्ञः स्वरेण महता महान् ।
सुग्रीवम् तामः च सम्प्रेक्ष्य खस्थ एव विभीषणः ॥६-१७-११

सः	= that Vibhishana	महा प्राज्ञः	= that highly intelligent	महान्	= and the great
विभीस्सनः					
सम्प्रेक्ष्य	= seeing	सुग्रीवम्	= Sugriva	ताम्श्च	= and those monkeys
खस्थः एव	= halting in the sky itself	उवाच	= spoke	महता	= with a loud
स्वरेण	= voice.				

That great and highly intelligent Vibhishana, halting in the sky itself, saw Sugriva and those monkeys and spoke to them in a loud voice (as follows):

रावणो नाम दुर्वृत्तो राक्षसो राक्षस ईश्वरः ।
तस्य अहम् अनुजो भ्राता विभीषण इति श्रुतः ॥६-१७-१२

राक्षसः	= there is a demon	रावणोनाम	= named Ravana	राक्षसेश्वरः	= the king of demons
दुर्वृत्तः	= having a bad conduct	अहम्	= I	तस्य अनुजः	= am his younger
श्रुतः	= known	विभीषणः	= as Vibhishana"	भ्राता:	brother

"There is a demon called Ravana, the king of demons, having a bad conduct. I am his younger brother, known as Vibhishana."

तेन सीता जन स्थानाद् हृता हत्वा जटायुषम् ।
रुद्धा च विवशा दीना राक्षसीभिः सुरक्षिता ॥६-१७-१३

हत्वा	= killing	जटायुषम्	= a bird called Jatayu	तेन	= by himself
सीत	= Sita	हृता	= was taken away	जनस्थानात्	= from janasthana
रुद्धा	= and hold captive	विवशा	= against her will	दीना	= and unfortunate Sita
सुरक्षिता	= is well guarded	राक्षसीभिः	= by female titans."		

"It is Ravana who, having killed a bird Jatayu, took away Sita from Janasthana. That unfortunate lady is held captive against her will and she is now amidst the female titans who guard her jealously"

तम् अहम् हेतुभिर् वाक्यैर् विविधैः च न्यदर्शयम् ।
साधु निर्यात्यताम् सीता रामाय इति पुनः पुनः ॥६-१७-१४

अहम्	= I	nyadarshayam	= persuaded	तम्	= him
पुनः पुनः	= again and again	विविधैः	= by diverse	वाक्यैः	= words
हेतुभिः	= and arguments	इति	= that	सीता	= Sita
निर्यात्यताम्	= be restored	साधु	= smoothly	रामाय	= to Raama.

"I persuaded Ravana again and again by my diverse words and arguments to restore Sita smoothly to Raama.

स च न प्रतिज्ञाह रावणः काल चोदितः ।
उच्यमानो हितम् वाक्यम् विपरीत इव औषधम् ॥६-१७-१५

सः रावणः	= that Ravana	कालचोदितः	= impelled by fate	न प्रतिज्ञाह	= did not accept
हितम्	= the sage	वाक्यम्	= advice	उच्यमानाम्	= uttered (by me)
ओषधम्	= (as not accepting) a medicine	विपरीतः	= by a perverted person."		

"That Ravana, impelled by fate, did not receive my sage advice, as a perverted person does not accept his prescribed medicine"

परुषितस् तेन दासवत् च अवमानितः ।
त्यक्त्वा पुत्रामः च दारामः च राघवम् शरणम् गतः ॥६-१७-१६

परुषितः	= reviled	तेन	= by him	अवमानितः	= and humiliated
दासवत्	= as a slave	सः अहम्	= I, as such	त्यक्त्वा	= leaving
पुत्रम्	= my sons	दारम्	= and my wife	शरणम्	= have come to take refuge
राघवम्	= with Raama."				

"Reviled by him and humiliated as a slave, I, leaving my sons and my wife, have come to take refuge with Raama."

निवेदेऽयत माम् क्षिप्रम् राघवाय महात्मने ।
सर्व लोक शरण्याय विभीषणम् उपस्थितम् ॥६-१७-१७

निवेदयत	= inform	क्षिप्रम्	= immediately	राघवाय	= to Raama
महात्मने	= the high soled	सर्व	= and the refuge of all	माम्	= of me
विभीषणम्	= Vibhishana	लोकशरण्याय	= the worlds		

"Inform immediately to high soled Raama, the protector of all the worlds, that I, Vibhishana, have come here."

एतत्तु वचनम् श्रुत्वा सुग्रीवो लघु विकमः ।
लक्ष्मणस्य अग्रतो रामम् सम्रब्धम् इदम् अब्रवीत् ॥६-१७-१८

सुग्रीवः	= Sugriva	लघुविकमः	= having a swift pace	श्रुत्वा	= hearing
एतत्	= these	रचनम्	= words	अब्रवीत्	= spoke
इदम्	= these words	सम्रब्धतरम्	= more hurriedly	रामम्	= to Raama
अग्रतः	= in front	लक्ष्मणस्य	= of Lakshmana.		

The swift-paced Sugriva, having heard the words of Vibhishana, spoke more hurriedly to Raama, in front of Lakshmana as follows:

प्रविष्टः शत्रु सैन्यम् हि प्राप्तः शत्रुरत्किंतः ।
निहन्यादन्तरम् लब्ध्वा उलूको वायसानिव ॥६-१७-१९

प्राप्तः	= belonging	शत्रुसैन्यम्	= to the enemy force	शत्रुः	= an adversary
अत्किंतः	= who unexpectedly	प्रविष्टः हि	= has indeed come	निहन्यात्	= to kill us
लब्ध्वा	= getting	अन्तरम्	= a first opportunity	वायसानिव	= like killing the crows
उलूकः	= by an owl."				

"Belonging to the enemy force, here is an adversary taking us unawares, who unexpectedly has come here to slay us at the first opportunity like an owl destroying crows!"

मन्त्रे व्यूहे नये चारे युक्तो भवितुमर्हसि ।
वानराणाम् च भद्रम् ते परेषाम् च परम्तप ॥६-१७-२०

परम्तप	= O, annihilator of enemies!	अर्हसि	= You are apt	भवितुम्	= to become
युक्तः	= aware	मन्त्रे	= of the design	व्यूहे	= distribution
नये	= leading of the army	चारे	= and the secret service	वानराणाम्च	= of the monkeys
परेषाम्च	= and also your foes	भद्रम्	= May good come	ते	= to you."

"O, annihilator of enemies! You ought to 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!"

अन्तर्धनगताद्येते राक्षसाः कामरूपिणः ।
शूराश्च निकृतिज्ञाश्च तेषाम् जातु न विश्वसेत् ॥६-१७-२१

एते राक्षसाः	= these demons	कामरूपिणः	= can assume any form at will	अन्तर्धनगताः	= and can disappear
शूराः	= they are valiant	निकृतिज्ञाश्च	= and know how to be deceitful	न विश्वसेत्	= we can not trust
तेषाम्	= them	जातु	= at any time."		

"These demons can assume any form at will and can disappear. They are valiant and deceitful. We can not trust them at any time."

प्रणीधी राक्षसेन्द्रस्य रावणस्य भवेद्यम् ।
अनुप्रविश्य सोऽ स्मासु भेदम् कुर्यान्न संशयः ॥६-१७-२२

अयम्	= he	भवेत्	= may be	प्रणिधिः	= a spy
रावणस्य	= of Ravana	राक्षसेन्द्रस्य	= the king of demons. SaH	=	he
अनुप्रविश्य	= will succeed to become a member	अस्मासु	= among us	कुर्यात्	= and create
भेदम्	= a controversy	न सम्शयः	= no doubt."		

"He may be a spy of Ravana the king of demons. He will succeed to become a member among us and create differences. There is no doubt."

अथवा स्वयमेवैष चिद्रमासाद्य बुद्धिमान् ।
अनुप्रविश्य विश्वस्ते कदाचित्प्रहरेदपि ॥६-१७-२३

अथवा	= otherwise	सह्	= he	बुद्धिमान्	= the intelligent
स्वयमेव	= himself on his own	आसाद्य	= can get into possession of	चिद्रम्	= a weak point
अनुप्रविश्य	= after becoming a mem- ber among us	प्रहरेदपि	= can at any time strike	विश्वस्ते	= at you having the trust."

"Otherwise he , intelligent by himself, can get into possession of a weak point in us. Having first gained our confidence by craft, he may even at any time attack us."

मित्राटवीबलम् चैव मौलभृत्यबलम् तथा ।
सर्वमेतद्वलम् ग्राह्यम् वर्जयित्वा द्विषद्वलम् ॥६-१७-२४

मित्राटवीबलम्-चैव-	a contingent supplied by friends or an inhab- itant of the woods (like ourselves)	तथा	= and	मोल भृत्य	= those furnished by hereditary warriors or paid servants
सर्वम्	= all	एतत्	= this	बलम्	= contingent
ग्राह्यम्	= can be accepted	वर्जयित्वा	= leaving off	द्विषद्वलम्	= that furnished by an enemy."

"A contingent supplied by friends or an inhabitant of the woods (like our selves), or furnished by hereditary warriors or paid servants - all these contingents can be accepted but not that furnished by an enemy."

प्रकृत्या राक्षसो ह्येष भ्रातामित्रस्य वै प्रभो ।
आगतश्च रिपोः साक्षात्कथमस्मिंश्च विश्वसेत् ॥६-१७-२५

प्रभो	= O , Lord!	षः	= He	राक्षसोहि	= is indeed a demon
प्रकृत्या	= by nature	भ्राता	= a brother	अमित्रस्य	= of an enemy
आगतः	= who came	साक्षात्	= directly	रिपोः	= from an adversary
कथम्	= how	विश्वसेत्	= can we keep trust	अस्मिन्	= in him?"

"O, Lord! He is indeed a demon by nature and a brother of an enemy who came directly from an adversary. How can we keep trust in him?"

रावणस्य अनुजो भ्राता विभीषण इति श्रुतः ।
चतुर्भिः सह रक्षोभिर् भवन्तम् शरणम् गतः ॥६-१७-२६

अनुजहूः	= the younger brother	रावणस्य	= of Ravana	श्रुतः	= the famous
भ्राता		गतः	= approached	भवन्तम्	= you
विभीषणः	= along with four				
रक्षोभिः सह	demons				
शरणम्	= far a refuge."				

The younger brother of the famous Ravana, called Vibhishana along with four other demons approached you for refuge."

**रावणेन प्रणिहितम् तम् अवेहि विभीषणम् ।
तस्य अहम् निग्रहम् मन्ये क्षमम् क्षमवताम् वर ॥६-१७-२७**

क्षमवताम्	= O the excellent one among men knowing what is right!	अवेहि	= know	तम्	= that
विभीषणम्	= Vibhishana	प्रणिहितम्	= is being sent	रावणेन	= by Ravana
मन्ये	= I think	तस्य	= of him	क्षमम्	= being fit for
निग्रहम्	= arrest."				

"O, the excellent one among men knowing what is right! Know that Ravana is sending Vibhishana. I opine that Vibhishana is fit for arrest."

**राक्षसो जिह्मया बुद्धा संदिद्धो अयम् उपस्थितः ।
प्रहर्तुम् मायया चन्नो विश्वस्ते त्वयि राघव ॥६-१७-२८**

अनघ	= O, the faultless one!	षम्दिष्टः	= being sent	जिह्मया	= with a crooked
बुद्धा	= intention	ayam	= this	राक्षसाः	= demon
आगतः	= came	इह	= here	प्रहर्तुम्	= to attack
त्वयि	= you	विश्वस्ते	= reposed faith in him	चन्नः	= remaining hidden
मायया	= by his witchcraft."				

"O, the faultless one! Being sent with a crooked intent, this demon came here to attack when you are going to repose faith in him, (remaining hidden by his witchcraft).

**बध्यताम् एष तीव्रेण दण्डेन सचिवैः सह ।
रावणस्य नृशंसस्य भ्राता हि एष विभीषणः ॥६-१७-२९**

एशहूः	= this Vibhishana	भ्राताहि	= is indeed the brother	नृशंसस्य	= of cruel
विभीषणः		एषः	= he	सचिवैः	= along with his ministers
रावणस्य	= Ravana	तीव्रेन	= by severe	दण्डेन	= punishment."

"This Vibhishana is indeed the brother of cruel Ravana. Hence, let him along with his ministers be killed, by imposing severe punishment on them."

एवम् उक्तवा तु तम् रामम् सम्रब्धो वाहिनी पतिः ।
वाक्यज्ञो वाक्य कुशलम् ततो मौनम् उपागमत् ॥६-१७-३०

वाक्यज्ञः	= Sugriva who knew how to speak	वाहिनीपतिः	= and who was the chief of army	उक्तवा	= spoke
एवम्	= thus	सम्रब्धः	= hurriedly	तम् रामम्	= to that Raama
वाक्यकुशलम्	= who was skilled in oratory	ततः	= and thereafter	उपागमत्	= entered into
मौनम्	= silence."				

The chief of army Sugriva, who knew how to speak expressed thus hurriedly to Raama, who was skilled in oratory and thereafter entered into silence.

सुग्रीवस्य तु तद् वाक्यम् श्रुत्वा रामो महाबलः ।
समीपस्थान् उवाच इदम् हनूमत् प्रमुखान् हरीन् ॥६-१७-३१

श्रुत्वा	= hearing	तत्	= those	वाक्यम्	= words
सुग्रीवस्य	= of Sugriva	महाबलः	= the exceedingly strong	रामः	= Raama
उवाच	= addressed	इदम्	= in this manner	कपीन्	= to the monkeys
हनुमत्प्रमुखान्	= in front of Hanuman	समीपस्थान्	= staying nearby:		

Hearing those words of Sugriva, the exceedingly strong Raama addressed as follows to the monkeys in front of Hanuman staying near by:

यद् उक्तम् कपि राजेन रावण अवरजम् प्रति ।
वाक्यम् हेतुमद् अत्यर्थम् भवद्विर् अपि तत् श्रुतम् ॥६-१७-३२

यत्	= which	वाक्यम्	= words	अत्यर्थम्	= which were very
हेतुमत्	= reasonable	उक्तम्	= uttered	कपिराजेन	= by Sugriva
रावणावरजम्	= about Vibhishana	श्रुतम्	= were heard	भवद्विरपि	= by you also."
प्रति					

"The very reasonable words uttered by Sugriva about Vibhishana were heard by you too."

सुहृदा हि अर्थं कृचेषु युक्तम् बुद्धिमता सता ।
समर्थेन अपि संदेष्टम् शाश्वतीम् भूतिम् इच्छता ॥६-१७-३३

समर्थेन	= by an efficient	बुद्धिमता	= and intelligent person	सदा	= ever
इच्छता	= desirous	शाश्वतीम्	= of everlasting	भूतिम्	= prosperity
सुदम्	= of his friends	युक्तम्	= it is befitting	उपसम्देष्टम्	= to advise well
अर्थच्छेषु	= in difficult matters."				

"An efficient and intelligent person ever desirous of everlasting well being of his friends should properly advise them well in difficult matters. Hence, tell your opinion one by one"

इति एवम् परिपृष्ठास् ते स्वम् स्वम् मतम् अतन्द्रिताः ।
स उपचारम् तदा रामम् ऊचुर् हितं चिकीर्षवः ॥६-१७-३४

तदा	= then	परिपृष्ठाः	= asked	एत्येवम्	= thus
ते	= they	अतन्द्रिताः	= free from lassitude	प्रियचिकीर्षवः	= wishing to do good
सोपचारम्	= and out of their politeness	ऊचुः	= spoke	स्वम् मतम्	= their respective opinion
रामम्	= to Raama (as follows)				

Thus asked by Raama, those monkeys free from lassitude, wishing to do good and out of their politeness, spoke their respective opinions to Raama as follows:

अज्ञातम् न अस्ति ते किंचित् त्रिषु लोकेषु राघव ।
आत्मानम् पूजयन् राम पृच्छसि अस्मान् सुहृत्या ॥६-१७-३५

राघव	= O Raama!	नास्ति किम्	= Nothing	अज्ञातम्	= is unknown
ते	= to you	चित्		लोकेषु	= worlds
पृच्छसि	= you are asking	त्रिषु	= in the three	सुहृत्यया	= with a friendly heart
आत्मानाम्	= to us."	अस्मान्	= us		

"O, Raama! Nothing is unknown to you in the three worlds. You are consulting us with a friendly heart, as an honor to us."

त्वम् हि सत्य व्रतः शूरो धार्मिको दृढ विक्रमः ।
परीक्ष्य कारा स्मृतिमान् निसृष्ट आत्मा सुहृत्सु च ॥६-१७-३६

त्वम्	= you	सत्यव्रतः	= are strictly truthful	शूरः	= a valiant man
दृढविक्रमह्	= of firm fortitude	परीक्ष्यकारी	= take action proper investigation	स्मृतिमान्	= having good memory
निसृष्टात्माच	= and committed in your heart	सुहृत्सु	= to your friends."		

"You are avowed to truth, a valiant man and a righteous man of firm fortitude. You take action only after proper investigation. You have good memory. You are committed in your heart to your friends."

तस्माद् एक एकशास् तावद् ब्रुवन्तु सचिवास् तव ।
हेतुतो मति सम्पन्नाः समर्थाः च पुनः पुनः ॥६-१७-३७

तस्मात्	= hence	तव सचिवाः	= your counselors	मतिसम्पन्नाः	= who are rich in their minds
तथा	= and	समर्थश्च पुनः	= are moreover efficient	ब्रुवन्तु	= will tell
हेतुतः	= with reason	एकैकशः	= one by one."	तवात्	

"Hence, your counselors, who are rich in their minds and are moreover efficient, one by one, will tell their opinion with reason."

**इति उक्ते राघवाय अथ मतिमान् अन्नादो अग्रतः ।
विभीषण परीक्षा अर्थम् उवाच वचनम् हरिः ॥६-१७-३८**

उक्ते	= having spoken	इति	= thus	अथ	= then
अण्डः	= Angada	मतिमान्	= the intelligent	हृषिः	= monkey
उवाच	= spoke	वचनम्	= words	राघवाय	= to Raama
विभीषण	= for examining Vibhisana	अग्रतः	= at the first instance."		
परीक्षहर्थम्					

Having spoken thus by the monkeys, Angada the intelligent monkey told Raama to arrange for examination of Vibhishana before hand."

**शत्रोः सकाशात् सम्प्राप्तः सर्वथा शन्क्य एव हि ।
विश्वास योग्यः सहसा न कर्तव्यो विभीषणः ॥६-१७-३९**

विभीषणः	= Vibhishana	सम्प्राप्तः	= who came	सकाशात्	= from the presence of
शत्रोः	= an enemy	सर्वथा:	= by all means	तर्क्यः एवहि	= is indeed to be doubted
नकर्तव्यः	= He is not to be made	विश्वासनीयः	= a trustworthy person	सहसा	= immediately."

"Vibhishana who came from an enemy is indeed to be doubted by all means. He is not to be made as a trustworthy person so soon."

**चादृयित्वा आत्म भावम् हि चरन्ति शठ बुद्धयः ।
प्रहरन्ति च रन्ध्रेषु सो अनर्थः सुमहान् भवेत् ॥६-१७-४०**

शठ बुद्धयः	= the deceitful minded	चरन्ति हि	= move around	छादृयित्वा	= concealing
आत्म	= their peculiar nature	प्रहरन्ति च	= attack	रन्ध्रेषु	= at weak places
भावम्					
सः	= It	भवेत्	= will produce	सुमहान्	= a very great
अनर्थः	= evil."				

"Deceitful persons move around, concealing their peculiar nature and attack at weak places. They will create a very great misfortune."

**अर्थं अनर्थौ विनिश्चित्य व्यवसायम् भजेत ह ।
गुणतः सम्ग्रहम् कुर्याद् दोषतस् तु विसर्जयेत् ॥६-१७-४१**

भजेत	= one must wait upon	व्यवसायम्	= a decision	विनिश्चित्य	= after ascertaining
अर्थानर्थान्	= the pros and cons	सम्ग्रहम्	= acceptance	कुर्यात्	= has to be done
गुणतः	= according to quality	दोषतस्तु	= but faults	विसर्जयेत्	= should be given up.

"One must take a decision, after ascertaining the pros and cons of it. One should take up the action, if there is an advantage and reject it, if it is faulty."

यदि दोषो महांस् तस्मिंस् त्यज्यताम् अविशान्कितम् ।
गुणान् वा अपि बहून् ज्ञात्वा सम्ग्रहः क्रियताम् नृप ॥६-१७-४२

नृप	= O, King!!	महान्	= If there are great faults	तस्मिन्	= in him
त्यजताम्	= let him be rejected	दोषःयदि		ज्ञात्वावापि	= If we recognize
बहून्	= many	अविशान्कितम्	= undoubtedly	क्रियताम्	= let him be accepted.

"O, king! If there are great faults in him, let him be rejected undoubtedly. If we recognize many good qualities in him, let him be accepted."

शरभस् त्व अथ निश्चित्य सार्थम् वचनम् अब्रवीत् ।
क्षिप्रम् अस्मिन् नर व्याघ्र चारः प्रतिविधीयताम् ॥६-१७-४३

अथ	= thereafter	शरभस्तु	= Sharabha on his part	अब्रवीत्	= spoke
सार्थम्	= meaningful	निश्चित्य	= and decisive	वचनम्	= words
नरव्याघ्र	= O, tiger among men!	चारः	= Let a spy be sent	क्षिप्रम्	= immediately
अस्मिन्	= for him."	प्रतिविधीयताम्			

Thereafter Sharabha on his part spoke the following meaningful and decisive words: "O, tiger among men! Let a spy be sent to shadow him"

प्रणिधाय हि चारेण यथावत् सूक्ष्म बुद्धिना ।
परीक्ष्य च ततः कार्ये यथा न्यायम् परिग्रहः ॥६-१७-४४

प्रणिधाय	= by sending out a spy	परीक्ष्यत्वं	= and investigating	यथावत्	= suitably
सूक्ष्म बुद्धिना	= by a keenly intellectual	गृहचारण	= spy	ततः	= and then
परिग्रहः	= acceptance	कार्यः	= to be done	यथान्यायम्	= as per justice."

"By sending out a spy and causing a suitable investigation by a keenly intellectual spy, he can then be accepted as per justice."

जाम्बवांस् त्व अथ सम्प्रेक्ष्य शास्त्र बुद्ध्या विचक्षणः ।
वाक्यम् विज्ञापयाम् आस गुणवद् दोष वर्जितम् ॥६-१७-४५

अथ	= then	विचक्षणः	= the discerning	जाम्बवामस्तु	= Jambavaan on his part
सम्प्रेक्ष्य	= perceiving	शास्त्र बुद्ध्या	= through his learning derived from scriptures	विज्ञापयामास	= advised

गुणवत्	= qualitative	दोषवर्जितम्	= fault-less	वाक्यम्	= words:
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Then, the discerning Jambavan on his part, perceiving the matter through his learning derived from scriptures, advised the following fault-less and qualitative words:

बद्ध वैराच् च पापाच् च राक्षस इन्द्राद् विभीषणः ।
अदेश काले सम्प्राप्तः सर्वथा शक्यताम् अयम् ॥६-१७-४६

विभीषणः	= Vibhishana	सम्प्राप्तः	= came	राक्षसेन्द्रात्	= from Ravana the king of demons
बद्धवैराच्	= who has contracted hostility with you	पापात्	= and who is sinful	अदेशकाले	= at a very wrong place and time
अयम्	= He	शक्यताम्	= is to be suspected	सर्वथा	= by all means."

"This Vibhishana came from sinful Ravana who has contracted hostility with you and that too at a wrong place and time. He is to be suspected by all means."

ततो मैन्दस् तु सम्प्रेक्ष्य नय अपनय कोविदः ।
वाक्यम् वचन सम्पन्नो बभाषे हेतुमत्तरम् ॥६-१७-४७

ततः	= then	मैन्दस्तु	= Mainda	नयापनयकोविदः	= skilled in discriminating good and bad conduct
सम्प्रेक्ष्य	= observed carefully	बभाषे	= and spoke	वचन	= in his perfect oratory
हेतुमत्तरम्	= highly reasonable	वाक्यम्	= words.	सम्पन्नः	

Then Mainda, skilled in discriminating good and bad conduct in others observed the matter carefully and spoke in his perfect oratory in the following highly reasonable words:

अनुहो नाम तस्य एष रावणस्य विभीषणः ।
पृच्यताम् मधुरेण अयम् शनैर् नर वर ईश्वर ॥६-१७-४८

नरपतीश्वर	= O, king of kings!	एषः	= This	विभीषणः	= Vibhishana
अनुजो नाम	= is indeed the younger brother	तस्य	= of that	रावणस्य	= Ravana
अयम्	= let him be questioned	शनैः	= slowly	मधुरेण	= by sweet words."
पृच्यताम्					

"O, king of kings! This Vibhishana is indeed the younger brother of that Ravana. Let him be questioned slowly by sweet words"

भावम् अस्य तु विज्ञाय ततस् तत्त्वम् करिष्यसि ।
यदि दृष्टो न दुष्टो वा बुद्धिं पूर्वम् नरघम् ॥६-१७-४९

नर्षभ	= O, the best among men!	विज्ञाय	= having known	तत्त्वतः	= actually
अस्य	= his	भावम्	= mind	दुष्टेयदि	= whether he is dangerous
न दुष्टेवा बुद्धिपूर्वम्	= or not dangerous = according to your feelings."	त्वम्	= you	कनिष्ठासि	= should act

"O, the best among men! Having read actually his mind whether he is dangerous or not, you should act according to your feelings."

अथ संस्कार सम्पन्नो हनूमान् सचिव उत्तमः ।
उवाच वचनम् श्लक्षणम् अर्थवन् मधुरम् लघु ॥६-१७-५०

अथ	= then	हनुमान्	= Hanuman	सम्स्कार	= who was well educated
सचिवोत्तमः	= the best among counselors	उवाच	= spoke	सम्पन्नह्	= smooth
अर्थवत्	= meaningful	मधुरम्	= sweet	श्लक्षणम्	= smooth
वचनम्	= words:			लघु	= and brief

Then the well educated Hanuman, the excellent among counselors; spoke the following smooth meaningful, sweet and brief words:

न भवन्त्तम् मति श्रेष्ठम् समर्थम् वदताम् वरम् ।
अतिशाययितुम् शक्तो बृहस्पतिर् अपि ब्रुवन् ॥६-१७-५१

बृहस्पति रपि	= even Brihaspati	बृवन्	= while talking	न शक्तः	= cannot
अतिशाययितुम्	= excel	भवन्त्तम्	= you	मतिश्रेष्ठम्	= who are of an exalted intellect
समर्थम्	= powerful	वरम्	= and the foremost	वदताम्	= of those who are eloquent.

"Even Brihaspati, while talking cannot excel you, who are possessing an exalted intellect. You are powerful and the foremost man among those who are eloquent."

न वादान् न अपि सम्घर्षान् न आधिक्यान् न च कामतः ।
वक्ष्यामि वचनम् राजन् यथा अर्थम् राम गौरवात् ॥६-१७-५२

राजन्	= O King!	राम	= O Raama!	न	= Neither
वादात्	= for argument	न	= nor	सम्घर्षादपि	= for competition(with other counselors)
न	= nor	आधिक्यात्	= for superiority	न	= nor
कामतहूच्	= out of passion	गौरवात्	= but on account of importance	वक्ष्यामि	= I am talking
यतार्थम्	= the matter in hand.				

"O, king! O, Raama! I am talking neither for argument, nor for competition (with other counselors, nor for superiority, nor out of passion for debate but on account of importance of this matter in hand."

अर्थ अनर्थ निमित्तम् हि यद् उक्तम् सचिवैस् तव ।
तत्र दोषम् प्रपश्यामि क्रिया न हि उपपद्यते ॥६-१७-५३

प्रपश्यामि	= I am perceiving	दोषम्	= a mistake	तत्र	= in that
यत्	= which	उक्तम्	= was told	सचिवैः	= by your counselors
अर्थानर्थनिमित्तम्=	regarding advantages and disadvantages (accruing from Vibhishana)	न	= It is not indeed possible	क्रिया	= for judicious investigation.
		उपपद्यतेहि			

"I am perceiving an error in what was advised by your counselors assigned to look into advantages and disadvantages, accruing from accepting Vibhishana. It is not possible for such a judicious investigation into his character."

ऋते नियोगात् सामर्थ्यम् अवबोध्युम् न शक्यते ।
सहसा विनियोगो हि दोषवान् प्रतिभाति मे ॥६-१७-५४

नियोगात्	= without entrusting	न शक्यते	= It is not possible	अवबोध्युम्	= to understand
ऋते	= any work				
सामर्थ्यम्	= his ability	प्रतिभाति	= It occurs	मे	= to me
दोषवान्	= as a mistake	विनियोगः	= to entrust any work	सहसा	= so soon (to a stranger).

"Without entrusting any work, it is not possible to understand his ability. But at the same time, it occurs to me as a mistake to entrust any work so soon to a stranger."

चार प्रणिहितम् युक्तम् यद् उक्तम् सचिवैस् तव ।
अर्थस्य असम्भवात् तत्र कारणम् न उपपद्यते ॥६-१७-५५

यत्	= whatever	उक्तम्	= was told	तव	= by your counselors
युक्तम्	= as it was befitting	चार	= to send spies	सचिवैहूः	
कारणम्	= action	प्रणिहितम्		तत्र	= that
अर्थस्य	= of the thing.	नोपपद्यति	= is not possible	असम्भवात्	= due to impracticality

"What ever was told by your counselors that it was befitting to send spies to Vibhishana, that action is not possible due to impracticality of the proposition."

अदेश काले सम्प्राप्त इति अयम् यद् विभीषणः ।
विवक्षा च अत्र मे अस्ति इयम् ताम् निबोध यथा मति ॥६-१७-५६

इतियत्	= It has been said	अयम्	= that Vibhishana	सम्प्राप्तः	= came
अदोषकाले	= into a wrong place and time	इभीशाणः		अस्ति	= there is
मे	= to me	तत्र	= In that matter	यथामति	= according to my mind
निबोध	= Listen	इय विवक्ष्य	= a desire to tell	ताम्	= to it.

"It has been said that Vibhishana came into a wrong place and time. In that matter, I have to express my thought. Listen to it."

**स एष देशः कालः च भवति इह यथा तथा ।
पुरुषात् पुरुषम् प्राप्य तथा दोष गुणाव् अपि ॥६-१७-५७**

एष	= this	देशश्च	= place	कालश्च	= and time
इह	= here	भवति	= become	यथा तथा	= according to what is right
तथा	= thus	प्राप्य	= by obtaining	इन्	= you are superior to Ravana
गुणदोषावपि	= and also found merits in you and demerits in the latter.			हिस् मिन्द्	

"This place and time become rightly obtained in his mind , as he has thought that you are superior to Ravana and also found merits in you and demerits in Ravana."

**दौरात्म्यम् रावणे हृष्ट्वा विक्रमम् च तथा त्वयि ।
युक्तम् आगमनम् तस्य सद्शाम् तस्य बुद्धिः ॥६-१७-५८**

युक्तम् हि	= it is indeed befitting	आगमनम्	= to arrive	अत्र	= at this place and time
दृष्ट्वा	= by seeing	विक्रमम् च	= the prowess	त्वयि	= in you
तथा	= and	दौरात्म्यम्	= wickedness	रावणे	= in Ravana
सद्शाम्	= It is worthy	तस्य	= of his	बुद्धिः	= judgement.

"It is indeed appropriate for him to arrive at this place and time, by seeing the prowess in you and the wickedness in Ravana. It is worthy of his judgment."

**अज्ञात रूपैः पुरुषैः स राजन् पृच्यताम् इति ।
यद् उक्तम् अत्र मे प्रेक्षा काचिद् अस्ति समीक्षिता ॥६-१७-५९**

राजन्	= O, king!	अत्	= whatever	उक्तम्	= was told
सः	= that let him be questioned	पुरुषैः	= by spies	अन्यातरूपैः	= of unknown identity
पृच्यताम्					me my
इति					
काचित्	= certain	प्रक्ष्या	= view	अत्र	= in this matter

समीक्षिता	= after due considera-	अस्ति	= is this.
	tion		

"O, king! Whatever was told by your counselors that let Vibhishana be questioned by spies of unknown identity, my considered view is as follows:

**पृच्यमानो विशन्केत सहसा बुद्धिमान् वचः ।
तत्र मित्रम् प्रदुष्येत मिथ्य पृष्ठम् सुख आगतम् ॥६-१७-६०**

बुद्धिमान्	= a wise man	पृच्येमानः	= being questioned	सहसा	= suddenly
विशङ्केन	= would be apprehensive	वचः	= of the talk	तत्र	= in those circumstances
सुखागतम्	= an easily obtained	मित्रम्	= friend	प्रदुष्येत	= becomes faithless
मिथ्यापृष्ठम्	= due to deceitful questioning				

"A wise man being questioned suddenly would be apprehensive of that questioning. In those circumstances, an easily obtained friend becomes faithless upon facing a deceitful questioning."

**अशक्यः सहसा राजन् भावो वेत्तुम् परस्य वै ।
अन्तः स्वभावैर् गीतैस्तैर्नैपुण्यम् पश्यता भृशम् ॥६-१७-६१**

राजन्	= O, king!	भृशम्	= without a high skill	पश्यताम्	= of perceiving
		नैपुण्यम्			
		विना			
अन्तरेण	= between	भिन्नैः स्वरैः	= different voices	अशक्यम्	= it is not possible
सहसा	= rapidly	बोहुम्	= to comprehend	परस्य	= the other's
भावः	= intention.				

"O, king! Without possessing a high skill of reading his diversified tones, it is not possible rapidly to comprehend his intention."

**न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्ट भावता ।
प्रसन्नम् वदनम् च अपि तस्मान् मे न अस्ति संशयः ॥६-१७-६२**

न दुष्ट भावता	= no bad intention	न दृश्यते	= is seen	जातु	= at all
अस्य	= in his	ब्रुवतः	= talk	वदनम्चापि	= His face is also
प्रसन्नम्	= bright	तस्मात्	= hence	नास्ति	= there is no
संशयः	= doubt	मे	= for me.		

"I am not seeing any bad intention at all in his talk. His face is also bright. Hence, I do not doubt him."

**अशन्कित मतिः स्वस्थो न शठः परिसर्पति ।
न च अस्य दुष्टा वागस्ति तस्मान् न अस्ति इह संशयः ॥६-१७-६३**

शठः	= a deceitful person	न परिसर्पति	= does not approach	अशणकमतिः	= fearlessly
स्वस्थः	= and confidently	अस्य	= his	वाक्	= expression too
नास्ति	= is not	दुष्टः	= bad	तस्मात्	= hence
मे	= to me	नास्ति	= there is no	सम्शयः	= doubt.

"A deceitful person does not approach so fearlessly and confidently. His expression too is not bad. Hence, there is no doubt to me on him."

**आकारः चाद्यमानो अपि न शक्यो विनिगूहितुम् ।
बलाद् हि विवृणोति एव भावम् अन्तर् गतम् नृणाम् ॥६-१७-६४**

न शक्यह्	= it is not possible	विनिगूहितम्	= to hide	आकारह्	= expression of the face
चाद्यमानोऽपि	= even if it is concealed	बलत्	= by force	अन्तर्गतम्	= the internal
भावम्	= intent	नृणाम्	= of the persons	विवृणोत्येव	= certainly gets revealed.

"It is not possible to hide expression of the face, even if it is concealed. By force, the internal intent of the persons certainly gets revealed."

**देशा काल उपपन्नम् च कार्यम् कार्यविदाम् वर ।
सफलम् कुरुते क्षिप्रम् प्रयोगेण अभिसम्हितम् ॥६-१७-६५**

कार्य विदाम्	= O, the eminently skillful man in work!	कार्यम्	= an action	देशकालोपपन्नम्	= endowed with proper place and time
वर		सफलम्	= successfully	अभिसम्हितम्	= if associated
कुरुते	= transacts	क्षिप्रम्	= quickly.		
प्रयोगेण	= with practice				

"O, the eminently skillful man in work! An action endowed with proper place and time transacts successfully, if it is performed quickly."

**उद्योगम् तव सम्प्रेक्ष्य मिथ्या वृत्तम् च रावणम् ।
वालिनः च वधम् श्रुत्वा सुग्रीवम् च अभिषेचितम् ॥६-१७-६६**

**राज्यम् प्रार्थयमानः च बुद्धिं पूर्वम् इह आगतः ।
एतावत् तु पुरस् कृत्य युज्यते त्वं अस्य सम्ग्रहः ॥६-१७-६७**

सम्प्रेक्ष्य	= seeing	तव	= your	उद्योगम्	= perseverance
मिथ्यावृद्धितम्	= and improper conduct	रावणाम्	= of Ravana	श्रुत्वा	= and hearing
वालिनम्	= about Vali	हतम्	= having been killed	सुग्रीवम्	= and Sugriva
अभिषेचितम्	= having been anointed as a king	आगतम्	= came	इह	= here
बुद्धिपूर्वम्	= deliberately	पुरस्कृत्य	= considering	तावत्	= this much alone
तस्य	= his	सम्ग्रहणः	= acceptance	विद्यते	= is understandable.

"Seeing your perseverance and the improper conduct of Ravana as well as hearing about Vali having been killed and Sugriva anointed as king, he deliberately came here, with a desire to obtain the kingdom of demons. On consideration of this aspect alone, he is worthy of acceptance by us."

यथा शक्ति मया उक्तम् तु राक्षसस्य आर्जवम् प्रति ।
प्रमाणम् तु शेषस्य श्रुत्वा बुद्धिमताम् वर ॥६-१७-६८

बुद्धिमताम्	= O Raama the best among the wise!	उक्तम्	= It has been told	मया	= by me
यथा शक्ति	= according to my ability	आर्जवम्	= about the sincerity	राक्षसस्य	= of this demon
श्रुत्वा	= after hearing this	प्रति		प्रमाणम् हि	= indeed are the judge
शेषस्य	= of the issue.	त्वम्	= you		

"O, Raama the best among the wise! It has been told by me this according to my ability about the sincerity of this demon. After hearing my words, you are indeed the final judge of the issue."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तदशः सर्गः ॥

Thus completes 17th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

18 Sarga 18 - अष्टादशः सग्रे

Vibhishana Joins As An Associate In Raama's Side

Introduction -

Hearing Hanuman's words, Raama says that he cannot desert Vibhishana who is seeking a refuge in him.

Initially Sugreeva disagrees with Raama's opinion. But when Raama explains the different circumstances under which Vibhishana is acceptable, Sugreeva also agrees with that view. Finally Vibhishana joins as an associate in Raama's side.

अथ रामः प्रसन्न आत्मा श्रुत्वा वायु सुतस्य ह ।
प्रत्यभाषत दुर्धर्षः श्रुतवान् आत्मनि स्थितम् ॥६-१८-१

अथ	= thereafter	रामः	= Raama	दुर्धर्षः	= the inviolable
श्रुतवान्	= and the one having sacred knowledge	श्रुत्वा	= after hearing	वायुसुतस्य	= Hanuman's words
प्रत्यभाषत	= spoke	प्रसन्नात्मा	= with a clear understanding	स्थितम्	= that which was established
आत्मनि	= in his mind.				

Thereafter the inviolable Raama who possesses sacred knowledge, after hearing Hanuman's words, spoke with a clear understanding, the following opinion that was firm in his mind:

मम अपि तु विवक्षा अस्ति काचित् प्रति विभीषणम् ।
श्रुतम् इच्छामि तत् सर्वम् भवद्धिः श्रेयसि स्थितैः ॥६-१८-२

ममापि	= I also	अस्ति	= have	काचित्	= a
विवक्षा	= desire to tell	विभीषणम्	= about Vibhishana	इच्छामि	= I want
तत्	= it	प्रति		श्रोतुम्	= to be heard
भवद्धिः	= by you	सर्वम्	= all	श्रेयपि	= in our welfare.
		स्थितैः	= who stand firmly		

"I also wish to tell my opinion about Vibhishana. I want it to be heard by you, who are firmly established in our welfare."

मित्र भावेन सम्प्राप्तम् न त्यजेयम् कथंचन ।
दोषो यदि अपि तस्य स्यात् सताम् एतद् अगर्हितम् ॥६-१८-३

कथंचन	= by any means	नात्यजेयम्	= I do not leave	तस्य	= him
सम्प्राप्तम्	= who comes	मित्रभावेन	= with a friendly appearance	स्यात् यद्यपि	= even though he has
दोषः	= a defect	एतत्	= This	अगर्हितम्	= is irreproachable
सताम्	= by good men.				

"By any means, I do not desert anyone who arrives with a friendly appearance, even if he has a defect. His acceptance is irreproachable in the eyes of good men"

सुग्रीवस्त्वथ तद्वाक्यमाभाष्य च विमृश्य च ।
ततः शुभतरम् वाक्यमुवाच हरिपुज्जवः ॥६-१८-४

अथ	= then	सुग्रेवः	= Sugreeva	हरिपुण्डवः	= the chief of monkeys
आभाष्यच	= closely analysed	विमृश्यच	= and examined	तद्वाक्यम्	= those words of Raama
ततः	= and thereafter	उवाचह	= spoke	शुभतरम्	= most auspicious
वाक्यम्	= words:				

Then, Sugreeva the chief of monkeys closely analyzed and examined the aforesaid words of Raama and thereafter spoke the following most auspicious words:

सुदुष्टो वाप्यदुष्टो वा किमेष रजनीचरः ।
ईदृशम् व्यसनम् प्राप्तम् भ्रातरम् यः परित्यजेत् ॥६-१८-५
को वाम स भवेत्स्य यमेष न परित्यजेत् ।

किम्	= what matters if	एषः	= this	रजनीचरः	= ranger of night
देमोन्	= is very dangerous	यः	= he who	परित्यजेत्	= can desert
सुदुष्टेवा		प्राप्तम्	= who get	ईदृशम्	= such
भ्रातरम्	= his brother	तस्य	= for such a person	यम्	= who to
व्यसनम्	= a calamity	सः	= he	नपरित्यजेत्	= would not betray?
konaama	= whom				

"What matters if this ranger of night is very dangerous or other wise, if he can desert his own brother at a time of peril? Whom will he not betray subsequently?"

वानराधिपते वाक्यम् श्रुत्वा सर्वानुदीक्ष्य तु ॥६-१८-६
ईषदुत्मयमानस्तु लक्ष्मणम् पुण्यलक्षणम् ।
इति होवाच काकुत्थसो वाक्यम् सत्यपराक्रमः ॥६-१८-७

श्रुत्वा	= hearing	वाक्यम्	= the words	वानराधिपते	= of Sugreeva
काकुत्थसः	= Raama	सत्यपराक्रमः	= who was truly mighty	उदीक्ष्यतु	= looked round
सर्वम्	= all of them	उत्स्म्यमानः	= smiled	ईषत्	= a little
उवाचह	= and spoke	वाक्यम्	= these words	इति	= thus
लक्ष्मणम्	= to Lakshmana	पुण्य	= of virtuous character-		
		लक्षणम्	istics:		

Hearing the words of Sugreeva, Raama who was truly mighty looked round all of them , smiled a little and spoke the following words to Lakshmana, of virtuous characteristics:

अनधीत्य च शास्त्राणि वृद्धाननुपसेव्य च ।
न शक्यमीदृशम् वक्तुम् यदुवाच हरीश्वरः ॥६-१८-८

यत्	= which words	हरीश्वरः	= Sugreeva	उवाचः	= spoke
न शक्यम्	= it is not possible	वक्तुम्	= to speak	ईदृशम्	= such words
अनधीत्य	= without studying	शास्त्राणि	= scriptures	अनुपसेव्यच	= and without serving
वृद्धान्	= elders.				

"Without studying scriptures and without serving elders, it is not possible to speak such words as Sugreeva spoke."

**अस्ति सूक्ष्मतरम् किञ्चिद्यदत्र प्रतिभाति मा ।
प्रत्यक्षम् लौकिकम् चापि वर्तते सर्वराजसु ॥६-१८-९**

यत्	= which	वर्तते	= is	प्रत्यक्षम्	= clearly to be seen
सर्व राजसु	= in all the kings	लौकिकम्चापि	= and occurring in even ordinary life	किञ्चित्	= a somewhat
सूक्ष्मतरम्	= highly subtle thing	अस्ति	= is there	अत्र	= Here
मा	= to me	प्रतिभाति	= it is appearing to the mind.		

"It appears to my mind that there is however something peculiar in these circumstances which are clearly to be seen in all lives of kings and even occurring in ordinary life."

**अमित्रास्तत्कुलीनाश्च प्रातिदेश्याश्च कीर्तिता ।
व्यसनेषु प्रहर्तारस्तस्मादयमिहागतः ॥६-१८-१०**

कीर्तिता:	= it is told	तत्कुलीनाश्च	= that persons of that family	प्रातिदेश्याश्च	= and rulers belonging to adjoining territory
अमित्रः	= are enemies	प्रहर्तारह्	= and strike	व्यसनेषु	= in adversities
तस्मात्	= for that reason	अयम्	= he	आगतम्	= came
इह	= here.				

"It is told that persons of the same family and rulers belonging to adjoining territories become enemies and strike in times of adversities. For this reason, he came here."

**अपापास्तत्कुलीवाश्च मानयन्ति स्वकान् हितान् ।
एष प्रायो नरेन्द्राणाम् शङ्कनीयस्तु शोभनः ॥६-१८-११**

तत्कुलीनाः	= persons belonging to the same family	अपापाः	= who are not sinful	मानयन्ति	= respect
स्वकान्	= their own	हितान्	= well-wishers	प्रायः	= Generally
नरेन्द्राणाम्	= for kings	एषः	= even the persons	शोभनः	= who are virtuous
शङ्कनीयः	= are to be apprehended.				

"Even if belonging to the same family, persons who are virtuous do respect their own well wishers in that family. Generally among kings, even a virtuous person is apprehended."

यस्तु दोषस्त्वया प्रोक्तो ह्यादानेरङ्गबलस्य च ।
तत्र ते कीर्तयुष्यामि यथाशास्त्रमिदम् शृणु ॥६-१८-१२

यथाशास्त्रम्	= as per scriptures	कीर्तयुष्यामि	= I will tell	ते	= you
शृणु	= hear	इदम्	= this	यः	= which
दोषः	= draw back	प्रोक्तः	= is told	त्वया	= by you
तत्र	= in that matter	आदाने	= of accepting	अरिंगलस्य	= from the side of an adversary.

"With regard to the draw back you told me in the matter of accepting a person coming from the side of an adversary, hear from me what the scriptures say."

न वयम् तत्कुलीनाश्च राज्यकाम्क्षी च राक्षसः ।
पण्डिता हि भविष्यन्ति तस्माद्वाह्यो विभीषणः ॥६-१८-१३

वयम्	= we	न	= do not	तत्कुलीनाःच	= belong to the same family
राक्षसाः	The demon	राज्य	= is desirous of kingdom	भविष्यन्ति	= may be
पण्डिताः हि	= rather learned	काम्क्षीच	= the demons also	विभीषणः	= Vibhishana
व्याह्यः	= is admissible.	तस्मात्	= for that reason		

"We do not belong to the same family. Further, Vibhishana the demon is desirous of acquiring the kingdom. A few of the demons also may be rather learned ones. That is why, Vibhishana is acceptable."

अव्यग्राश्च प्रहृष्टाश्च न भविष्यन्ति सम्गताः ।
प्रणादश्च महानेष ततोऽस्य भयमागतम् ॥६-१८-१४
इति भेदम् गमिष्यन्ति तस्मात्प्रोत्सो विभीषणः ।

सन्नताः	= kinsfolk	न भविष्यन्ति	= do not live together	अव्यग्राश्च	= in a fearless mode
प्रहृष्टाश्च	= and in a delightful manner	इति	= hence	गमिष्यन्ति	= they get
भेदम्	= a split	अतः	= for that reason	भयम्	= a fear
आगतम्	= has come	अस्य	= to him	एषः	= This
प्रणादश्च	= loud appeal is also	महान्	= leading	तस्मात्	= for that reason
विभीषणः	= Vibhishana	व्याह्यः	= is acceptable.		

"Kinsfolk do not live together in a fearless mode and in a delightful manner. Hence, they get a split among themselves. For this reason, a fear has come to him. This loud appeal is also major cause. That is why, Vibhishana can be accepted."

न सर्वे भ्रातरस्तात् भवन्ति भरतोपमाः ॥६-१८-१५
मद्विधा ना पितुः पुत्राः सुहृदो वा भवद्विधाः ।

तत्	= my dear one!	सर्वे	= All	भ्रातरः	= brothers
न भवन्ति	= are not	भरतोपमा:	= like bharata	पुत्रः	= sons
मद्विधाः	= like me	पितुः	= to a father	सुहृदो वा	= or friends
भवद्विधाः	= like you.				

"My dear one! Neither all brothers are like Bharata, nor all sons of a father like me nor all friends are like you."

एवमुक्तस्तु रामेण सुग्रीवः सहलक्ष्मणः ॥६-१८-१६
उत्थाअयोदम् महाप्राज्ञः प्रणतो वाक्यमब्रवीत् ।

एवम्	= thus	उक्तः	= spoken	रामेण	= by Raama
सुग्रीवः	= Sugreeva	सह लक्ष्मणः	= who was together with Lakshmana	महाप्रभः	= the highly wise man
उत्थाय	= stood up	प्रणतः	= saluting	अब्रवीत्	= and spoke
इदम्	= these	वाक्यम्	= words:		

Hearing Raama's words Sugreeva who was together with the highly wise Lakshmana stood up saluting and spoke these words:

रावणेन प्रणिहितम् तमवेहि निशाचरम् ॥६-१८-१७
तस्याहम् निग्रहम् मन्ये क्षमम् क्षमवताम् वर ।

क्षमवताम्बर	= O, Raama the excellent among the tolerant!	अवचि	= Realise	तम्	= that
निशाचरम्	= ranger in-night(demon)	प्रणिहितम्	= to have been sent	रावणेन	= by Ravana
मन्ये	= I think	तस्य	= of him	क्षमम्	= befitting
निग्रहम्	= to be taken as captive."				

"O, Raama the excellent among the tolerant! Realise that Ravana has sent Vibhishana, the demon. I think of him to be worthy of being taken as a captive."

राक्षसो जिह्वया बुद्ध्या संदिष्टोऽय मिहागतः ॥६-१८-१८
प्रहर्तुम् त्वयि विश्वस्ते विश्वस्ते मयि वानघ ।

लक्ष्मणे वा महाबाहो स बध्यः सचिवैः सह ॥६-१८-१९
रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः ।

अनघ	= O The faultless one!	महाबाहो	= O the mighty armed	अयम्	= This demon
सम्दिष्टः	= is been sent	प्रहर्तुम्	= to strike	राक्षसः	
विश्वस्ते	= who are unsuspecting	मयिवा	= or me	त्वयि	= you
विश्वस्ते	= in trust	आगतः	= and came	लक्ष्मणेव	= or Lakshmana
जिह्वया	= with crooked	बुद्ध्या	= mind	इह	= here
				सः	= he

सचिवैःसह	= with his counselors	वध्यः	= are fit to be imprisoned	विभीषणः	= Vibhishana
भ्रात हि	= is indeed brother	रावणस्य	= of Ravana	नृशम्सस्य	= the cruel demon.

"O, the mighty armed Raama! The faultless one! This demon is being 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 Vibhishana the brother of cruel Ravana?"

एवमुत्त्वा रघुश्रेष्ठं सुग्रीवो वाहिनीपतिः ॥ ६-१८-२०
वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत् ।

उत्त्वा	= speaking	एवम्	= thus	रघुश्रेष्ठम्	= to Raama the best of Raghu dynasty
पुण्येवः	= Sugreeva	वाक्यस्यः	= who knew the mode of expression	ततह्	= thereafter
पागमत्	= obtained	मोनम्	= silence.		

Speaking thus to Raama, the best of Raghu dynasty, Sugreeva who knew the mode of expression, thereafter kept silent.

स सुग्रीवस्य तद् वाक्यम् रामः श्रुत्वा विमृश्य च ॥ ६-१८-२१
ततः शुभतरम् वाक्यम् उवाच हरि पुण्यवम् ।

भ्रुत्वा	= hearing	तत् वाक्यम्	= those words	सुग्रीवस्य	= of Sugreeva
रामः	= Raama	विमृश्यच्च	= pondered over them and	ततः	= thereafter
उवाच	= spoke	सुभ तरम्	= more auspicious	वाक्यम्	= words
हरिपुण्यवम्	= to Sugreeva.				

Hearing those words of Sugreeva, Raama pondered over the words and thereafter spoke more auspicious words to Sugreeva as follows:

सुदुष्टो वा अपि अदुष्टो वा किम् एष रजनी चरः ॥ ६-१८-२२
सूक्ष्मम् अपि अहितम् कर्तुम् मम अशक्तः कथंचन ।

किम्	= what if	एषः	= this	रजनीचरः	= demon
सुदुष्टोवा	= is very bad?	asaktaH	= He is incapable	कर्तुम्	= of doing
कथंचन	= scarcely	सूक्ष्मम्	= a little	अहितमपि	= harm
मम	= to me.				

"What does it matter whether that demon is very bad or not bad? He is incapable of doing even a little harm to me."

पिशाचान् दानवान् यक्षान् पृथिव्याम् चैव राक्षसान् ॥६-१८-२३
अन्युलि अग्रेण तान् हन्याम् इच्छन् हरि गण ईश्वर ।

हरिगणेश्वर	= O Sugreeva, Lord of monkey-troops!	इच्छन्	= If I wish	हन्याम्	= I will kill
तान्	= those	पिशाचान्	= devilish beings	दानवान्	= demons
यक्षहान्	= supernatural beings	राक्षसन्चैव	= and ogres	पृथिव्याम्	= living on earth
अण्णुल्यग्रेण	= with the tip of my finger.				

"O, Sugreeva, Lord of monkey-troops! If I wish, I can kill those devilish beings, demons, supernatural beings and ogres living on earth with just a tip of my finger"

श्रूयते हि कपोतेन शत्रुः शरणम् आगतः ॥६-१८-२४
अर्चितः च यथा न्यायम् स्वैः च मांसैर् निमन्त्रितः ।

श्रूयते हि	= it is heard	कपोतेन	= by a dove	शत्रुः	= an enemy
आगतः	= came	शरणम्	= for a refuge	अर्चितश्च	= was received
यथान्यायम्	= according to rules of hospitality	निमन्त्रितश्च	= and was invited for a feast	स्वैः	= with its own
मांसैः	= flesh.				

"It is narrated how by a dove, its enemy (a fowler) when it came for a refuge, was received according to rules of hospitality and was invited for a feast with its own flesh."

स हि तम् प्रतिजग्राह भार्या हर्तारम् आगतम् ॥६-१८-२५
कपोतो वानर श्रेष्ठ किम् पुनर् मद् विधो जनः ।

सः कसः	= that dove	प्रतिजग्राह हि	= indeed accepted as a guest	तम्	= the fowler
आगतम्	= as he came	भर्याहन्तारम्	= although he killed its wife	किम्पुनः	= how much more
जनः	= a man	मद्विधः	= like me?		

"O, the excellent of monkeys! The aforesaid dove indeed accepted as a guest, the fowler as he came, although he killed its wife .How much more a man like me has to do?"

ऋषे: कण्वस्य पुत्रेण कण्डुना परम ऋषिणा ॥६-१८-२६
श्रृणु गाथाम् पुरा गीताम् धर्मिष्ठाम् सत्य वादिना ।

पुत्रेण	= the son	पुरा	= long ago	कण्वस्य ऋषे	= of a sage called Kanva
सत्यवादिना	= a great sage	कण्डुना	= and by Kandu by name	गथा	= verses
धर्मिष्ठा	= inculcating virtue	गीता	= were sung	श्रृणु	= hear them.

"Hear the verses inculcating virtue so long ago, by Kandu, the son of a sage called Kanva, a great sage and a speaker of truth."

बद्ध अन्जलि पुटम् दीनम् याचन्तम् शरण आगतम् ॥६-१८-२७
न हन्याद् आनृशस्य अर्थम् अपि शत्रुम् परम् पत ।

परम्पर	= O king the terminator of enemies!	शत्रुम् अपि	= even an enemy	बद्धाणजलिपुटम्	= who formed a cup with his hollowed hands
दीनम्	= a miserable person	याचन्तम्	= a person who is begging	शरणागतम्	= and who is seeking refuge
न हन्यात्	= should not be killed	अनृशस्यार्थम्	= with the aim of not being cruel.		

"O, king the terminator of enemies! Even an enemy, who formed a cup with his hollowed hands, a miserable person, a person who is begging and who is seeking a refuge should not be killed with the aim of not being cruel."

अर्तो वा यदि वा दृष्टः परेषाम् शरणम् गतः ॥६-१८-२८
अरिः प्राणान् परित्यज्य रक्षितव्यः कृत आत्मना ।

अरिः	= an enemy	गतः	= who gets	शरणम्	= a refuge
परेषाम्	= from others	आर्तोवा	= even if he is oppressed	यदिवा	= or
दृष्टः	= arrogant	रक्षितव्यः	= is to be protected	परित्यज्य	= by abandoning
प्राणान्	= even lives	कृतात्मना	= by one who has a well-disciplined mind.		

"An enemy who comes for protection against others, even if the aforesaid enemy is oppressed or arrogant, is to be protected by one who has a disciplined mind, even by abandoning one's life."

स चेद् भयाद् वा मोहाद् वा कामाद् वा अपि न रक्षति ॥६-१८-२९
स्वया शक्त्या यथा तत्त्वम् तत् पापम् लोक गर्हितम् ।

सः	= If he does not	स्वया	= by his	शक्त्या	= strength
नरक्षतिचेत्		भयद्वा	= by fear	मोहाद्वा	= or by ignorance
यथान्यायम्	= rightly	तत्	= it	पापम्	= is a sin
कमाद्वापि	= by or desire				
लोकगर्हितम्	= to be reproached by the world.				

"If he does not protect rightly through his strength, by fear or by ignorance or by desire, it is a sin to be reproached by the world."

विनष्टः पश्यतस् तस्य रक्षणः शरण आगतः ॥६-१८-३०
आदाय सुकृतम् तस्य सर्वम् गच्छे अरक्षितः ।

अरक्षितः	= having not been protected	गतः	= being in	शरणम्	= a refuge
तस्य	= and if that	रक्षणः	= protector	पश्यतः	= while seeing
विनष्टः	= dies	तस्य	= his	सर्वम्	= whole
सुकृतम्	= moral merit	आदाय	= having taken along	गच्छेत्	= goes.

"If having not been protected, a refugee dies before the eyes of a man who is able to protect him, the former takes along all his moral merit and goes."

एवम् दोषे महान् अत्र प्रपन्नानाम् अरक्षणे ॥६-१८-३१
अस्वर्ग्यम् च अयशस्यम् च बल वीर्य विनाशनम्

महान् दोषः	= there is a great blemish	एवम्	= thus	अत्र	= in this
अरक्षने	= who take refuge	अस्वर्ग्यम्	= it does not bestow heaven	अयशस्यम्	= it destroys reputation
बलवीर्य	= it devastates strength				
विनाशनम्	= and valor."				

"In not protecting thus the persons who take refuge, there is a great blemish involved in it. It does not bestow heaven. It destroys reputation. It devastates strength and valor"

करिष्यामि यथा अर्थम् तु कण्डोर् वचनम् उत्तमम् ॥६-१८-३२
धर्मिष्ठम् च यशस्यम् च स्वर्ग्यम् स्यात् तु फल उदये ।

करिष्यामि	= I will make	यथार्थम्	= real	उत्तमम्	= the excellent
वचनम्	= words	कण्डोः	= of Kandu	स्यात्	= It becomes
धर्मिष्ठम्	= very righteous	यशस्यम्	= gives a reputation	स्वर्ग्यम्	= leads to heaven
फलोदयम्	= and rewards appear.				

"I will follow the excellent words of Kandu. It becomes a very righteous thing, gives reputation, leads to heaven and the rewards appear consequently."

सकृद् एव प्रपन्नाय तव अस्मि इति च याचते ॥६-१८-३३
अभयम् सर्व भूतेभ्यो ददामि एतद् ब्रतम् मम ।

याचते	= he who seeks	प्रपन्नाय	= refuge	सकृदेव	= just once
इति	= saying that	अस्मि	= I am	तव	= yours
ददामि	= I shall give	अभयम्	= assurance of safety	सर्व भूतेभ्यः	= against all types of beings
एतत्	= this	मम	= is my	ब्रतम्	= pledge.

"He who seeks refuge in me just once, telling me that I am yours', I shall give him assurance of safety against all types of beings. This is my solemn pledge"

आनय एनम् हरि श्रेष्ठ दत्तम् अस्य अभयम् मया ॥६-१८-३४
विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् ।

सुग्रीव	= O Sugreeva	हरिश्चेष्ठ	= the chief of monkeys!	विभीषणो वा	= either he is Vibhishana
यदिवा	= or	रावणः	= Ravana	स्वयम्	= himself
अभयम्	= an assurance of safety	दत्तम्	= has been given	अस्य	= to him
मया	= by me	आनय	= bring	एवम्	= him(here).

"O, Sugreeva, the chief of monkeys! Let him either be Vibhishana or even Ravana himself; I have given an assurance of safety to him. Bring him here."

रामस्य वचनम् श्रुत्वा सुग्रीवः पूर्वग ईश्वरः ॥६-१८-३५
प्रत्यभाषत काकुत्थम् सौहार्देन अभिचोदितः ।

श्रुत्वा	= hearing	रामस्य	= Raama's	वचनः	= words
पुर्वेवः	= Sugreeva	पूर्वगेश्वर	= the Lord of monkeys	अभिपूरित	= overwhelmed
सौहार्देन	= with cordial friendship	प्रत्यभाषत	= replied	काकुत्थसम्	= to Raama(as follows).

Hearing Raama' s words, Sugreeva the lord of monkeys, overwhelmed as he was with cordial friendship, replied to Raama as follows:

किम् अत्र चित्रम् धर्मज्ञ लोक नाथ शिखा मणे ॥६-१८-३६
यत् त्वम् आर्यम् प्रभाषेथाः सत्त्ववान् सपथे स्थितः ।

धर्मज्	= O the one who is aware of righteousness	लोकनाथसिखामष्टे	the crest jewel among the lords of the world	किम्	= what chitram surprise
अत्र	= is there	इति यत्	= in thinking that	त्वम्	= you
सत्त्ववान्	= endowed with true essence	अथितः	= and established	सपथे	= in right path
प्रभाषेथाह्	= speak	आर्यम्	= these venerable words?		

"O, Raama, who knows righteousness, 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?"

मम च अपि अन्तर् आत्मा अयम् शुद्धिम् वेत्ति विभीषणम् ॥६-१८-३७
अनुमनाच् च भावाच् च सर्वतः सुपरीक्षितः ।

अयम्	= this	मम	= my	अन्तरात्मा च	= inmost spirit
वेति	= feels	विभीषनम्	= Vibhishana	शुद्धम्	= to be genuine
सुपरीक्षितः	= being well examined	सर्वतः	= from all angles	अनुमानात्	= by act of inference
भावात्	= and by appearance.				

"My inmost spirit also feels Vibhishana to be a genuine person, he being well examined from all angles, by act of inference and by his appearance."

तस्मात् क्षिप्रम् सह अस्माभिस् तुल्यो भवतु राघव ॥६-१८-३८
विभीषणो महाप्राज्ञः सखित्वम् च अभ्युपैतु नः ।

राघवा	= O Raama	तस्मात्	= Hence	भवतु	= let
व्हीषणह्	= Vibhishana	महाप्राज्ञः	= the highly wise	तुल्यः	= be equal
अस्माभिः च	= among us together	अभ्युपैतु	= let him get	सखित्वम् च	= friendship too
नः	= with us.				

"O, Raama! Hence, let the highly wise Vibhishana be equal among us soon together. Let him get our friendship too"

ततस् तु सुग्रीव वचो निशम्यत ।
हरि ईश्वरेण अभिहितम् नर ईश्वरः ।
विभीषणेन आशु जगाम सम्गमम् ।
पतत्रि राजेन यथा पुरम् दरः ॥६-१८-३९

निशम्य	= hearing	तत् सुग्रीव	= those words of Sugreeva	नरेश्वरः	= Raama the king of men
अभिहितम्	= as acknowledged	हरीश्वरेन	= by Sugreeva	जगाम	= held
सम्गमम्	= meeting	विभीषणेन	= with Vibhishana	पुरम्दरः यथा	= as Indra the lord of celestials
पतत्रिरजेन	= had with Garuda the king of birds.				

Hearing those words of Sugreeva, Raama the king of men, as acknowledged by Sugreeva, held meeting with Vibhishana, as Indra the lord of celestials once met Garuda the king of birds.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टादशः सगः ॥

Thus completes 18th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

19 Sarga 19 - एकोनविंशः सर्ग

Vibhishana Seeks Refuge At The Feet Of Raama

Introduction -

Descending from the sky, Vibhishana seeks refuge at the feet of Raama. On Raama's enquiry, he explains about the strength of Ravana. Raama promises to kill Ravana and anoints Vibhishana. Raama sits on the sea-shore, seeking the help of the ocean god to yield a passage for his army to pass through and reach the city of Lanka.

राघवेन अभये दत्ते सम्मतो रावण अनुजः ।
विभीषणो महाप्राज्ञो भूमिम् समवलोकयत् ॥ ६-१९-१

अभये	= (while) assurance of protection	दत्ते	= having given	राघवेण	= by Raama
महाप्राप्यः	= the highly sagacious	विभीषणः	= Vibhishana	रावणानुजे	= the brother of Ravana
सम्मतः	= bent down	समवलोकयत्	= and glanced towards	भूमिम्	= the earth.

While the assurance of protection having been given to Raama, the highly sagacious Vibhishana the brother of Ravana bent down and glanced towards the earth.

खात् पपात अवनिम् हृष्टो भक्तैर् अनुचरैः सह ।
स तु रामस्य धर्म आत्मा निपपात विभीषणः ॥ ६-१९-२

सः	= that	धर्मात्मा	= virtuous	विभीषणः	= Vibhishana
पपात	= descended	हृष्टः	= joyously	खात्	= from the sky
अवनिम्	= to the ground	भक्तैः	= along with his faithful	निपपात	= and alighted
रामस्य	= near Raama.	अनुचरैः सह	= companions		

The virtuous Vibhishana descended joyously from the sky to the ground along with his faithful companions and alighted in the vicinity of Raama.

पादयोः शरण अन्वेषी चतुर्भिः सह राक्षसैः ।
अब्रवीच् च तदा रामम् वाक्यम् तत्र विभीषणः ॥ ६-१९-३
धर्म युक्तम् च युक्तम् च साम्रतम् सम्हर्षणम् ।

अथ	= thereafter	विभीषणः	= Vibhishana	चतुर्भिः	= along with four
निपपात	= fell prostrate	अब्रवीच्च	= and spoke	राक्षसैः सह	= demons
वाक्यम्	= the following words	युक्तम् च	= which were right	रामम् प्रति	= to Raama
सम्हर्षणम्	= and joyful.			साम्रतम्	= suitable

Thereafter, Vibhishana along with the four demons fell prostrate and spoke to Raama the following words which were equitable suitable and delightful.

अनुजो रावणस्य अहम् तेन च अस्मि अवमानितः ॥ ६-१९-४
भवन्तम् सर्वं भूतानाम् शरण्यम् शरणम् गतः ।

अहम्	= I	अनुजः	= an younger brother	रावणस्य	= of Ravana
अवमानितेश्च	= and was humiliated	तेन	= by him	शरणम्	= I sought refuge
भवन्तम्	= in you	शरण्यम्	= who are the refuge	गतः	

"I am the younger brother of Ravana and was humiliated by him. I sought refuge in you, who are the refuge for all the beings."

परित्यक्ता मया लंका मित्राणि च धनानि च ॥ ६-१९-५
भवद् गतम् हि मे राज्यम् च जीवितम् च सुखानि च ।

लङ्का	= Lanka	परित्यक्त	= who was abandoned	मया	= by me
मित्राणि	= the friends	धनानिच्च	= and the possessions too	मे	= my
राज्यम्	= kingdom	भवद्भूतमिह	= is indeed at your disposal	जीवितम्	= my life
सुखानिच्च	= and happiness too.				

"Abandoning Lanka, friends and possessions, I place my kingdom, life and happiness at your disposal."

तस्य तद्वचनम् श्रुत्वा रामो वचनमब्रवीत् ॥ ६-१९-६
वचसा सान्त्वयित्वैनम् लोचनाभ्याम् पिबन्निव ।
आख्याहि मम तत्वेन राक्षसानाम् बलाबलम् ॥ ६-१९-७

श्रुत्वा	= hearing	तत्वचनम्	= those words	तस्य	= of Vibhishana
रामः	= Raama	सान्त्वयित्वा	= in soothing tone	पिबन्निव	= while soothing to refresh
लोचनाभ्याम्	= with his eyes	अब्रवीत्	= spoke	वचनम्	= words
आख्याहि	= Tell	मम	= me	तत्वेन	= really
बलाबलम्	= the strengths and weaknesses	राक्षसानाम्	= of the demons."		

Hearing those words of Vibhishana, Raama in a soothing tone and with a refreshing look in his eyes, spoke these words: "Tell me really the strengths and weaknesses of the demons."

एवमुक्तम् तदा रक्षो रामेणाक्षिष्ठकर्मणा ।
रावणस्य बलम् सर्वमारव्यातुमुपचक्रमे ॥ ६-१९-८

एतम्	= thus	उक्तम्	= asked	तदा	= then
रामेण	= by Raama	अक्षिष्ठकर्मणा	= who was unwearied in action	रक्ष्यः	= Vibhishana
उपचक्रमे	= started	आख्यातुम्	= telling	उक्तम्	= a word
सर्वम्	= about the entire	बलम्	= strength	रावणस्य	= of Ravana.

Thus asked then by Raama who was unwearied in action, Vibhishana started telling about the detailed strength of Ravana.

अवध्यः सर्वभूतानाम् गन्धर्वोरगपक्षिणाम् ।
राजपुत्र दशश्रीवो वरदानात्स्वयम्भुवः ॥ ६-१९-९

राजपुत्र	= O prince!	अरदानात्	= because of a special boon given	स्वयम्भुवः	= by Brahma (the lord of celestials)
दशश्रीवः	= Ravana	अवध्यः	= cannot be killed	गन्धर्वोरगपक्षिहणम्	by Gandharvas serpents and birds.

"O, prince! Because of a special boon given by Brahma (lord of creation), Ravana can not be killed by all beings, Gandharvas (celestial musicians), serpents, and birds."

रावणानन्तरो भ्राता मम ज्येष्ठश्च वीर्यवान् ।
कुम्भकर्णो महातेजाः शक्प्रतिबलो युधि ॥ ६-१९-१०

कुम्भकर्णः	= Kumbhakarna	भ्राता	= a brother	रावणानन्तरः	= born after Ravana
मम ज्येष्ठश्च	= and my elder brother	वीर्यवान्	= who is valiant	महातेजा	= and highly powerful
शक्प्रतिबलः	= has a strength to fight against Indra (the lord of celestials)	उद्धि	= in battle.		

Kumbhakarna, my elder brother born after Ravana, who is valiant and highly powerful, has enough strength to fight against Indra (Lord of celestials) in battle.

राम सेनापतिस्तस्य प्रहस्तो यदि ते श्रुतः ।
कैलासे येन सम मणिभद्रः पराजितः ॥ ६-१९-११

राम	= O Raama	येन	= by whom	मणिभद्रः	= Manibhadra
पराजितः	= was defeated	समरे	= in battle	कैलासे	= on the mountain of Kailasa
तस्यसेनापतिः	= that chief of army	प्रहस्तः	= Prahasta	श्रुतःयदि	= is it mentioned
तै	= to you?				

"O, Raama! You might have heard about Prahasta, his chief of army. He defeated Manibhadra in a battle on the mountain of Kailasa."

बद्गोधाङ्गुलित्रश्च अवध्यकवचो युधि ।
धनुरादाय यस्तिष्ठन्नदृश्यो भवतीन्द्रजित् ॥ ६-१९-१२

बद्ग जोधाणगुलित्रश्च	= when furnished with gloves made of the skin of an Iguana (to prevent injury from the bow string)	अवध्यकवचः = and when clad in armor that no arrow can pierce	यः	= that
ईन्द्रजित्	= Indrajit	आदाय = wielding	धनुः	= his bow
भवति	= becomes	अधृश्यः = invisible	तिष्ठन्	= standing
युधि	= in battle field.			

"When furnished with gloves made of the skin of Iguana (to prevent injury from the bowstring) and when clad in armor that no arrow can pierce, that Indrajit (son of Ravana) standing in battle wielding a bow, becomes invisible."

सम्यामे सुमहद्यूहे तर्पयित्वा हुताशनम् ।
अन्तर्धानंगतः श्रीमानिन्द्रजिद्वन्ति राघव ॥ ६-१९-१३

राघव	= O, Raama!	श्रीमान्	= the glorious	ईन्द्रजित्	= Indrajit
तर्पयित्वा	= having propitiated	हुताशनम्	= the God of Fire	हन्ति	= strikes the enemy
अन्तर्धानंगतः	= while remaining invisible	सन्यामे	= in the battle field	सुमहद्यूहे	= with a huge battle array (on both sides)

"O, Raama! The glorious Indrajit, having propitiated the God of Fire, strikes his enemy while remaining invisible in the battle field with a huge battle array (on both sides)"

महोदरमहापास्वौ राक्षसश्चाप्यकम्पनः ।
अवीकपास्तु तप्यैते लोकपालसमा युधि ॥ ६-१९-१४

महोदर	= Mahodara	महापार्श्वा	= and Mahaparshva	राक्षसश्च	= along with a demon
अकम्पनः	= called Akampana	लोकपालसमाः	= who are equal to the guardians of the world	युधि	= in battle
एते	= they are	तस्य	= his	अनीकपा:	= commanders of army.

"Mahodara and Mahaparsva along with a demon called Akampana who are equal to the guardians of the world in battle - they are the commanders of his army."

दशकोटिसहस्राणि रक्षसाम् कामरूपिणाम् ।
मांसशोणितभक्ष्याणाम् लङ्कापुरनिवासिनाम् ॥ ६-१९-१५

दशकोटि सहस्राणि	= ten thousand crores	रक्षसाम्	= of demons	लङ्कापुरनिवासिनाम्	= who reside in the city of Lanka
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कामरूपिणाम्	= can assume any form at will	माम्स शोणित भक्ष्याणाम्	= and eat flesh and blood as their staple food.
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"In the city of Lanka, are residing ten thousand crore demons, who can assume any form at will and who consume flesh and blood as their staple food"

स तैस्तु सहितो राजा लोकपालानयोधयत् ।
सह देवैस्तु ते भग्ना रावणेन दुरात्मना ॥ ६-१९-१६

सः	= that	राजा	= king Ravana	सह	= along with
ततैः	= those demons	अयोध्ययत्	= made war	लोकपालान्	= against the guardians of the earth
देवैःसह	= along with celestials	भग्नाः	= were defeated	रावणेन	= by Ravana
दुरात्मना	= the wicked one.				

"King Ravana along with those demons made war against the guardians of the earth. Those guardians of the earth along with the celestials were defeated by the wicked Ravana."

विभीषणस्य तु वचस्तछुत्वा रघुसत्तमः ।
अन्वीक्ष्य मनसा सर्वमिदम् वचनमब्रवीत् ॥ ६-१९-१७

श्रुत्वा	= hearing	तत्	= those	वचः	= words
विभीषणस्य	= of Vibhishana	रघुसत्तमः	= Raama	अन्वीक्ष्य	= examined
सर्वम्	= all	मनसा	= attentively	अब्रवीत्	= and spoke
इदम्	= those	वचनम्	= words.		

Hearing the aforesaid words of Vibhishana, Raama scrutinized them all attentively and spoke the following words:

यानि कर्मापदानानि रावणस्य विभीषण ।
अख्यातानि च तत्त्वेन ह्यवगच्छामि तान्यहम् ॥ ६-१९-१८

विभीषण	= O Vibhishana	अहम्	= I	अवगच्छामि	= indeed know
तानि	= those	कर्मापदानि	= feats	हि	
यानि	= which	आख्यातामि	= were told	रावणस्य	= of Ravana

तत्त्वेन
तत्त्वेन
तत्त्वेन

"O, Vibhishana! I indeed know those feats standing to the credit of Ravana, which were told by you, as true."

अहम् हृत्वा दशग्रीवम् सप्रहस्तम् सहात्मजम् ।
राजानम् त्वाम् करिष्यामि सत्यमेतच्छृणोतु मे ॥ ६-१९-१९

हृत्वा	= after killing	दशग्रीवम्	= Ravana; saprahastam; along with Prahashta	सहात्मजम्	= and his son(Indrajit)
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करिष्यामि = I will make
 शुणोतु = here
 मे = from me.

त्वाम् = you
 एतत् = this

राजानम् = the king
 सत्यम् = truth

"After killing Ravana along with Prahastra and his son (Indrajit), I will make you the king. Hear this truth from me."

रसातलम् वा प्रविशेत्यातालम् वापि रावणः ।
 पितामहसकाशम् वा न मे जीवन्विमोक्ष्यते ॥ ६-१९-२०

रावणः = Ravana
 पातालम्वापि = or even Paataala
 जीवन् = alive

प्रविशेत् = may well enter
 पितामह = or seek the presence of
 सकाशम् वा Brahma
 मे = by me.

रसातलम् = Rasaatala
 न विमोक्ष्यते = he will not be left

"Ravana may well plunge into Rasaatala (the penultimate subterranean region) or even Paataala (the nethermost subterranean region) or seek the presence of Brahma and he will not be left alive by me."

अहत्वा रावणम् सम्रव्ये सपुत्रजनबान्धवम् ।
 अयोध्याम् न प्रवेक्ष्यामि त्रिभिस्तैर्भ्रतृभिः शपेः ॥ ६-१९-२१

न प्रवेक्ष्यामि = I will not enter
 रावणाम् = Ravana
 शपे = I swear
 भ्रातृभिः = brothers.

अयोध्याम् = Ayodhya
 सपुत्र जन = together with his sons
 बान्धवम् = companions and relatives
 तैः = on those

अहत्वा = without killing
 सम्रव्ये = in battle
 त्रिभिः = three

"I will not enter Ayodhya without killing Ravana together with his sons, companions and relatives in battle. I take oath on my three brothers."

श्रुत्वा तु वचनम् तस्य रामस्याङ्किष्टकर्मणः ।
 शिरसा वन्द्य धर्मात्मा वक्तुमेव प्रचक्रमे ॥ ६-१९-२२

श्रुत्वा = hearing
 अङ्किष्टकर्मणः = who was unwearied in action
 शिवसा = (by bowing) his mind

वचनम् = the words
 धर्मात्मा = Vibhishana; the right minded
 प्रचक्रम = and started

तस्य रामस्य = of that Raama
 आवन्द्य = saluted
 वक्तुमेव = to tell (the following words):

Hearing the words of that Raama, who was unwearied in action, the right minded Vibhishana saluted him by bowing his head and started telling as follows:

राक्षसानाम् वधे साह्यम् लंकायाः च प्रधर्षणे ।
 करिष्यामि यथा प्राणम् प्रवेक्ष्यामि च वाहिनीम् ॥ ६-१९-२३

करिष्यामि	= I will do	साहम्	= help	वधे	= in killing
राक्षसानाम्	= the demons	प्रघर्षने	= and in the attack	लण्कायाः	= against Lanka
यथाप्राणम्	= according to my strength	प्रवेश्यामि	= I will also enter	वाहिनीम्	= the army.

"I will extend my help in killing the demons and in attacking the city of Lanka. According to my strength, I will also penetrate into the army of the adversary to fight."

इति ब्रुवाणम् रामस् तु परिष्वज्य विभीषणम् ।
अब्रवील् लक्ष्मणम् प्रीतः समुद्राज् जलम् आनय ॥ ६-१९-२४

रामस्तु	= Raama on his part	प्रीतः	= duly delighted	परिष्वणा	= embraced
विभीषणम्	= Vibhishana	ब्रूवाणम्	= speaking	इति	= as aforesaid
अब्रवीत्	= and spoke	लक्ष्मणम्	= to Lakshmana (as follows)	आनय	= Bring
जलम्	= water	समुद्रात्	= from the sea"		

Raama on his part, duly delighted, embraced Vibhishana who was speaking as aforesaid and spoke to Lakshmana as follows: "Bring some water from the ocean."

तेन च इमम् महाप्राज्ञम् अभिषिन्च विभीषणम् ।
राजानम् रक्षसाम् क्षिप्रम् प्रसन्ने मयि मानद् ॥ ६-१९-२५

मानद्	= O Lakshmana who bestows honor on others!	क्षिप्रम्	= quickly	अभिषिन्च	= consecrate
तेन	= with that water	इमम्	= this	विभीषणम्	= who is greatly intelligent
राजानम्	= as a king	रक्षसाम्	= of demons	मयि	= I am
प्रसन्ने	= pleased.				

"O, Lakshmana who bestows honor on others! Quickly consecrate as a king of demons this greatly intelligent Vibhishana with that water, so that I am pleased."

एवम् उक्तस् तु सौमित्रिः अभ्यषिन्चद् विभीषणम् ।
मध्ये वानर मुख्यानाम् राजानम् राम शासनात् ॥ ६-१९-२६

उक्तवः	= having been spoken	एवम्	= thus	सौमित्रिः	= Lakshmana
अभिषिन्चत्	= as per the royal instructions	मध्ये	= amidst	वानर	= the leaders of monkeys.

Hearing Raama's words, Lakshmana consecrated Vibhishana as a king, as per the royal instructions, amidst the leaders of monkeys.

तम् प्रसादम् तु रामस्य दृश्वा सद्यः पूर्वम् गमाः ।
प्रचुकुशुर् महानादान् साधु साध्व इति च अब्रुवन् ॥ ६-१९-२७

दृश्वा	= seeing	तम्	= that	सद्यः	= instant
प्रसादम्	= graciousness	रामस्य	= of Raama	पूर्वगमाः	= the monkeys
प्रचुकुशुः	= cried	अब्रुवन्च	= proclaiming	साधु साधु	= Excellent excellent
महात्मनाम्	= about the high soled Raama.				

Perceiving that instant graciousness in Raama, the monkeys cried, proclaiming "excellent, excellent" about the high soled Raama.

अब्रवीच् च हनूमामः च सुग्रीवः च विभीषणम् ।
कथम् सागरम् अक्षोभ्यम् तराम वरुण आलयम् ॥ ६-१९-२८
सैन्यैः परिवृताः सर्वे वानराणाम् महौजसाम् ।

हनूमान्थ	= Hanuman	सुग्रीवेश	= and Sugriva	अब्रवीत्	= spoke
विभीषणम्	= to Vibhishana	कथम्	= how	तरेन	= can we cross
सागरम्	= the ocean	अक्षोभ्यम्	= which is imper- turbable	वरुणालयम्	= the habitation of Varuna; the god of water
सर्वे	= by all of us	परिवृते	= surrounded	सैन्यैः	= with the army
वानराणाम्	= of monkeys	महौजसाम्	= possessing a great splendor?		

Hanuman and Sugreeva asked Vibhishana as follows: " How can we cross the imperturbable ocean, the habitation of Varuna, the god of water by all of us along with our army of monkeys possessing a great splendor?"

उपायैर् अभिगच्छामो यथा नद नदी पतिम् ॥ ६-१९-२९
तराम तरसा सर्वे ससैन्या वरुण आलयम् ।

यथा	= In what manner	तरेन	= shall we	तरसा	= swiftly
वरुणालयम्	= the sea	नदनदीपतिम्	= the lord of streams and rivers	अभिगच्छाम	= we will arrive
उपायैः	= at the strategy.				

"In what manner shall we along with the army swiftly cross the sea, the lord of streams and rivers, and arrive at that strategy?"

एवम् उक्तस् तु धर्मज्ञः प्रत्युवाच विभीषणः ॥ ६-१९-३०
समुद्रम् राघवो राजा शरणम् गन्तुम् अर्हति ।

एवम्	= thus	उक्तः	= spoken	धर्मात्मा	= the rightminded
विभीषणः	= Vibhishana	प्रत्युवाच	= replied as follows): raajaa	=	the prince

राघवः	= Raama	अर्हति	= is apt	गन्तुम्	= to obtain
शरणम्	= refuge	समुद्रम्	= from the sea."		

Hearing their words, the right minded Vibhishana replied as follows: "It is apt if prince Raama seeks ocean as his refuge"

खानितः सगरेण अयम् अप्रमेयो महाउदधिः ॥ ६-१९-३१
कर्तुम् अर्हति रामस्य ज्ञातेः कार्यम् महाउदधिः ।

अयम्	= this	महोदधिः	= great ocean	अप्रमेयः	= the immeasurable
खनितः	= was excavated	सगरेण	= by Sagara; hence	महोदधिः	= this great ocean
अर्हति	= will be inclined	कर्तुम्	= to do	कार्यम्	= the act
रामस्य	= for Raama	ज्ञाते	= his kinsman.		

"This immeasurable great ocean was excavated by Sagara*. Hence, this great ocean will be inclined to do the act for Raama, his kinsman".

comment:Sagara was one of Raama's ancestors. His story is told in Balakanda.

एवम् विभीषणेन उक्ते राक्षसेन विपश्चिता ॥ ६-१९-३२
आजगामथ सुग्रीवो यत्र रामः सलक्ष्मणः ।

अथ	= then	उक्तः	= after being spoken	एवम्	= thus
राक्षसेन	= by the demon	विभीषणेन	= Vibhishana	विपश्चिता	= the learned
सुग्रीवः	= Sugriva	आजगाम	= came	यत्र	= where
रामः	= Raama	सलक्ष्मणः	= along with Lakshmana.		

Hearing the aforesaid words of the learned demon Vibhishana, Sugreeva came to the place where Raama and Lakshmana were there.

ततश्चारब्यातुमारेभे विभीषणवचः शुभम् ॥ ६-१९-३३
सुग्रीवो विपुलग्रीवः सागरस्योपवेशनम् ।

ततः	= thereafter	सुग्रीवः	= Sugriva	विपुलग्रीवः	= the long necked
आरेभे	= started	आरब्यातुम्	= to tell	शुभम्	= the auspicious
विभीषणवचः	= words of Vibhishana	उपवेशनम्	= advising Raama to approach	सागरस्य	= the ocean (to allow him a passage).

The long necked Sugreeva then started to tell the auspicious words of Vibhishana, advising Raama to approach the ocean (to allow him a passage).

प्रकृत्या धर्मं शीलस्य राघवस्य अपि अरोच्चत ॥ ६-१९-३४
स लक्ष्मणम् महातेजाः सुग्रीवम् च हरि ईश्वरम् ।
सत् क्रिया अर्थम् क्रिया दक्षः स्मित पूर्वम् उवाच ह ॥ ६-१९-३५

अस्य	= to even this Raama	प्रकृत्या	= who by his nature	धर्मशीलस्य	= is of pious attitude
रामस्यापि		महातेजाः	= the highly splendid	सः	= Raama
आरोचत्	= that advice was agreeable	स्मितपूर्वम्	= smilingly	सत्क्रियार्थम्	= with an intention to honor Vibhishana words
अभाषेत्	= spoke	सुग्रीवम्	= and to Sugriva	क्रियादक्षम्	= who was skilled in action
लक्ष्मणम्	= to Lakshmana				
हरीश्वरम्	= and the ruler of monkeys.				

That advice found favor with Raama who by nature is of pious attitude. Then that highly illustrious Raama replied to Sugreeva, the ruler of monkeys who was skillful in action and who was accompanied by Lakshmana. Full of respect for Vibhishana's words, he told him as also his brother Lakshmana smilingly as follows:

विभीषणस्य मन्त्रो अयम् मम लक्ष्मण रोचते ।
सुग्रीवः पण्डितो नित्यम् भवान् मन्त्र विचक्षणः ॥ ६-१९-३६
उभाभ्याम् सम्प्रधार्य आर्यम् रोचते यत् तद् उच्यताम् ।

लक्ष्मण	= O Lakshmana	अयम् मन्त्रः	= this thought	विभीषणस्य	= of Vibhishana
रोचते	= is agreeable	मम	= to me	सुग्रीवः	= Sugriva
पण्डितः	= is a learned person	भवान्	= you	नित्यम्	= are ever
मन्त्र	= wise in your thoughts	अर्थम्	= the matter	सम्प्रधार्य	= be decided
विचक्षणः		उच्यताम्	= and tell	तत्	= that
उभाभ्याम्	= by both of you	रोचते	= is agreeable.		
यत्	= which				

"O, Lakshmana! This idea of Vibhishana is agreeable to me. Sugreeva is a learned person. You are ever wise in your thoughts. Both of you decide on the matter and inform whichever is agreeable to you."

एवम् उक्तो तु तौ वीराव् उभौ सुग्रीव लक्ष्मणौ ॥ ६-१९-३७
समुदाचार सम्युक्तम् इदम् वचनम् ऊचतुः ।

ततः	= then	उक्तो	= having been spoken	एवम्	= thus
उभो सुग्रीव	= both Sugriva and Lakshmana	वीरो	= the valiant	ऊचतुः	= spoke
लक्ष्मणह्		वचनम्	= words	समुदाचारसम्युक्तम्	= with proper courtesy.
इदम्	= these				

Hearing Raama's words, Sugreeva and Lakshmana both, valiant as they were, spoke with proper courtesy, the following words:

किम् अर्थम् नो नर व्याघ्र न रोचिष्यति राघव ॥ ६-१९-३८
विभीषणेन यत् तु उक्तम् अस्मिन् काले सुख आवहम् ।

राघव	= O Raama	नरव्याघ्र	= the tiger among men!	न किम्	= why not
विभीषणेन	= Vibhishana's	उक्तम्	= words	अर्थम्	
अस्मिन्	= at this	कले	= time	सुखावहम्	= which are soothing
नो	= to us?			रोचिष्यति	= be agreeable

"O, Raama the tiger among men! Why not Vibhishana's words, which are soothing at this time of crisis be agreeable also to us?"

**अबद्धा सागरे सेतुम् घोरे अस्मिन् वरुण आलये ॥ ६-१९-३९
लंका न आसादितुम् शक्या स इन्द्रैर्पि सुर असुरैः ।**

अबद्धा	= without constructing	सेतुम्	= a bridge	अस्मिन्	= across the fiery ocean
वरुणालये	= which is an abode of Lord Varuna	सुरासुरैरपि	= even the celestials and demons	सागरे घोरे	
आसादितुम्	= reach	लंका	= the city of Lanka.	न शक्या	= can not

"Without constructing a bridge across this fiery ocean, which is an abode of Lord Varuna, even the celestials and demons along with Indra cannot reach the city of Lanka."

**विभीषणस्य शूरस्य यथा अर्थम् क्रियताम् वचः ॥ ६-१९-४०
अलम् काल अत्ययम् कृत्वा समुद्रो अयम् नियुज्यताम् ।
यथा कालात्ययम् कृत्वा सागराय नियुज्यताम् ॥ ६-१९-४१**

शूरस्य	= the valiant	विभीषणास्य	= Vibhishana's	वचः	= advice
क्रियताम्	= be followed	यथार्थम्	= suitably	अलम्	= It is enough
कृत्वा	= of having done	कालात्ययम्	= a waste of time	नियुज्यताय	= Let the ocean be commanded
यथा	= how	गच्छाम	= to go	सागराय	
पुरीम्	= to the city	रावणपालिताम्	= being ruled by Ravana.	सैन्येन	= with the army

"Let the valiant Vibhishana's words be followed suitably. It is enough that we have already wasted our time. Let the ocean be commanded to yield a passage for the army to reach the city being ruled by Ravana."

**एवम् उक्तः कुश आस्तीर्ण तीरे नद नदी पतेः ।
सम्बिवेश तदा रामो वेद्याम् इव हुत अशानः ॥ ६-१९-४२**

एवम्	= thus	उक्तः	= having been spoken	रामः	= Raama
तदा	= then	सम्बिवेश	= sat	तीरे	= on the shore
नदनदीपते	= of the ocean	कुशास्तीर्ण	= covered with blades of kusha grass	वेद्यामिव	= as ascending an altar
हुताशनः	= by the god fire.				

Having been thus exhorted, Raama then sat on the shore of the ocean covered with blades of Kusha grass, as the God of Fire ascends the altar.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनविंशः सर्गः ॥

Thus completes 19th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

20 Sarga 20 - विंशः सर्ग

Ravana Sends Shuka To Sugreeva As An Ambassador

Introduction -

As per the advice of Sardula, Ravana sends Shuka to Sugriva as an ambassador. The monkeys harass him, who came to their place as a spy. But because of Raama's gracefulness, Shuka comes out of danger. Sugriva gives a fitting reply to Ravana's message sent through Shuka. When monkeys again try to bind him and harass him, Raama prevents them from killing him.

ततो निविष्टाम् ध्वजिनीम् सुग्रीवेणाभिपालिताम् ।
ददर्श राक्षसोऽभ्येत्य शार्दूलो नाम वीर्यवान् ॥ ६-२०-१

ततः	= thereafter	वीर्यवान्	= an energetic	राक्षसः	= demon
शार्दूलो नाम	= named Shardula	अभ्येत्य	= came	ददर्श	= and saw
ध्वजिनीम्	= army	अभिपालितम्	= ruled	सुग्रीवेण	= by Sugriva
निविष्टाम्	= which was drawn up in battle array.				

Thereafter, an energetic demon named Shardula came and saw the army, commanded by Sugriva, which was drawn up in a battle array.

चारो राक्षसराजस्य रावणस्य दुरात्मनः ।
ताम् दृष्ट्वा सर्वतोऽव्यग्रम् प्रतिगम्य स राक्षसः ॥ ६-२०-२
आविश्य लङ्काम् वेगेन राजानमिदमब्रवीत् ।

सः राक्षसः	= that demon	चारः	= a spy	रावणस्य	= of Ravana
राक्षसराजस्य	= the king of demons	दुरात्मनः	= the evil natured	अव्यग्रः	= coolly
दृष्ट्वा	= seeing	तम्	= that army	सर्वतः	= from all sides
प्रतिगम्य	= returned	वेगेन	= speedily	आविश्य	= entered
लङ्काम्	= Lanka	अब्रवीत्	= and spoke	इदम्	= these words
राजानम्	= to the king.				

That demon, the spy of Ravana the evil natured king of ogres, coolly observed that army from all sides, speedily returned to Lanka and spoke to their king as follows:

एष वै वानरक्षेष्ठो लङ्काम् समभिवर्तते ॥ ६-२०-३
अगाधश्चाप्रमेयश्च द्वितीय इव सागरः ।

अगाधश्च	= boundless	अप्रमेयश्च	= and immeasurable	द्वितीयः	= like a second ocean
एषः	= this	वानरक्षेष्ठः	= multitude of monkeys and bears	सागरः इव	

लण्काम् = Lanka.

"Boundless and immeasurable like another ocean, this multitude of monkeys and bears is approaching Lanka."

पुत्रौ दशरथस्येमौ भ्रातरौ रामलक्ष्मणौ ॥ ६-२०-४
उत्तमौ रूपसम्पन्नौ सीतायाः पदमागतौ ।
एतौ सागरमासाद्य सम्निविष्टौ महाद्युती ॥ ६-२०-५

इमो	= these	भ्रातरो	= brothers	रामलक्ष्मणो	= Raama and Lakshmana
पुत्रो	= the sons	दशरथस्य	= of Dasaratha	उत्तमो	= the excellent men
रूपसम्पन्नो	= endowed with beauty	महाद्युति	= very much dignified men	आगतो	= have come
पदम्	= in the cause	सीतायाः	= of sita	सम्निविष्टा	= and settled in camp
आसद्य	= after reaching	सागरम्	= the sea.		

"These brothers Raama and Lakshmana, the sons of Dasaratha, the excellent and the most dignified men endowed with beauty have arrived in the cause of Sita and settled in a camp after reaching the sea shore"

बलम् चाकाशमावृत्य सर्वतो दशयोजनम् ।
तत्त्वभूतम् महारज क्षिप्रम् वेदितुमर्हसि ॥ ६-२०-६

महाराज	= O, monarch!	अलम्च	= the army	आवृत्य	= is employed around
आकाशम्	= a space	आयतम्	= measuring	सर्वतः	= on all sides
दशयोजनम्	= ten yojanas(ten miles)	archasi	= you are fit	वेदितुम्	= to ascertain
क्षिप्रम्	= quickly	तत्त्वभूतम्	= this truth.		

"O, monarch! Their army is employed around a radius of ten yojanas (eighty miles)on all sides. You have to ascertain this truth quickly"

तव दूता महाराज क्षिप्रमर्हन्ति वेदितुम् ।
उपप्रदानम् सान्त्वम् वा भेदो वात्र प्रयुज्यताम् ॥ ६-२०-७

महारजः	= O, monarch!	टव	= your	दूताः	= spies
अर्हन्ति	= are fit	वेदितुम्	= to know	क्षिप्रम्	= quickly
अत्र	= under such circumstances	सान्त्वम्बा	= either conciliation	उपप्रदानम्	= or an act of giving away
भेदो वा	= or sowing dissention (in the enemy's ranks)	प्रयुज्यताम्	= may be employed.		

"O, monarch! Your other spies also ought to ascertain the fact quickly. Under such circumstances, either conciliation or an act of giving away or sowing dissention (in the enemy's ranks) may be employed."

शार्दूलस्य वचः श्रुत्वा रावणो राक्षसेश्वरः ।
उवाच सहसा व्यग्रः सम्प्रधार्यार्थमात्मनः ॥ ६-२०-८
शुकम् नाम तदा रक्षो वाक्यमर्थविदाम् वरम् ।

श्रुत्वा	= hearing	शार्दूलस्य	= shardula's	वचः	= words
रावणः	= Ravana	राक्षसेश्वरः	= the lord of demons	सहसा	= immediately
व्यग्रः	= disturbed	सम्प्रधार्य	= determined	आत्मानः	= his
अर्थम्	= course of action	तदा	= and then	उवाच	= spoke
वाक्यम्	= words	रक्षः	= to a demon	शुकम् नाम	= by name Suka
वरम्	= the foremost among	अर्थविदाम्	= those who know their duty.		

Hearing Shardula's words Ravana the lord of demons was perturbed and immediately determined his cause of action. Then he spoke the following words to a demon by name, Shuka the foremost among those who know their duty.

सुग्रीवम् ब्रूहि गत्वाशु राजानम् वचनान्मनु ॥ ६-२०-९
यथासंदेशमङ्गीबम् शल्कस्त्यया परया गिरा ।

गत्वा	= going	आशु	= quickly	ब्रूहि	= speak
अङ्गीबम्	= fearlessly	राजानम्	= to the king	सुग्रीवम्	= Sugriva
मम	= as my	वचनात्	= words	यथ	= according to my command
परया	= in an excellent	शङ्खया	= and gentle	सम्देशम्	mand
				गिरा	= voice:

"Going quickly, speak fearlessly to king Sugriva on my behalf, according to my command, in an excellent and gentle voice, as follows:"

तम् वै महारज कुलप्रसूतो ।
महाबलश्रक्षरजःसुतश्च ।
न कश्चनार्थस्तव वास्त्यनर्थ ।
स्तथापि मे भ्रातुसमो हरीश ॥ ६-२०-१०

महाराज	= O, great king!	तम्	= you	कुलप्रसूतः वै	= are indeed born in a noble family
महाबलश्च	= possessing great strength	रिक्षरजः	= are a son of Riksharaja	नास्ति	= no
अर्थः	= gain	सुतश्च		अनर्थः	= nor any harm
तव	= to you(from this battle)	कश्चन	= whatsoever	तथापि	= nevertheless
भ्रातुसमह्	= you are like a brother	हरीश	= O lord of monkeys		
		मे	= to me.		

O, great king! You are indeed born in a noble family, possessor of a great strength and are a son of Riksharaja. No gain whatsoever or any harm will accrue to you (from this battle) .O, lord of monkeys! Nevertheless, you

are like a brother to me."

अहम् यद्यहरम् भार्याम् राजपुत्रस्य धीमतः ।
किम् तत्र तव सुग्रीव किश्किन्धाम् प्रति गम्यताम् ॥ ६-२०-११

सुग्रीव	= O Sugriva	किम्	= what (does it matter)	तव	= to you
तत्र	= there	अहम्	= if I have embezzled	भार्याम्	= the wife
राजपुत्रस्य	= of prince Raama	अहरम्यदि			
किष्किन्धाम्	= to Kishkindha.	धीमतः	= the wise? Gamyataam	=	return
प्रति					

"What does it matter to you, if I have embezzled the wife of a wise prince? (Therefore) return to Kishkindha"

न हीयम् हरिभिर्लङ्घा प्राप्तुम् शक्या कथम् चन ।
देवैरपि सगन्धर्वैः किम् पुनर्नरवानरैः ॥ ६-२०-१२

इयम् लण्ठा	= this Lanka	न शक्याहि	= cannot indeed	प्राप्तुम्	= be acquired
हरिभिः	= by monkeys	कथम्चन	= in any way. (It cannot be reached)	देवैरपि	= even by celestials
सगन्धर्वैः	= together with Gandharvas	किम् पुनः	= what to tell	नर वानरैः	= of reaching by men and monkeys?

"This Lanka cannot be reached by monkeys in any way. It cannot be acquired even by celestials and Gandharvas (celestial musicians), why to talk about men and monkeys?"

स तदा राक्षसेन्द्रेण संदिष्टो रजनीचरः ।
शुको विहग्मामो भूत्वा तूर्णमाप्नुत्य चाम्बरम् ॥ ६-२०-१३

तदा	= then	शुकः	= Shuka	सह्	= that
रजनीचरः	= demon	सम्दिष्टः	= heralded	राक्षसेन्द्रेण	= by Ravana
भूत्वा	= become	विहग्मामः	= a bird	आप्नुत्यच	= and flew
तूर्णम्	= quickly	अम्बरम्	= into the sky.		

Then Shuka the demon heralded by Ravana turned himself into the form of a bird and quickly flew into the sky.

स गत्वा दूरमध्वानमुपर्युपरि सागरम् ।
संस्थितो ह्यम्बरे वाक्यम् सुग्रीव मदिमब्रवीत् ॥ ६-२०-१४

सः	= that Shuka	गत्वा	= going	अध्वानम्	= in the sky
दूरम्	= for a distance	उपर्युपरि	= continuously over the ocean	सम्स्थितः	= and stationed
अम्बरे	= in the sky(itself)	अब्रवीत्	= spoke	इदम्	= these
वाक्यम्	= words	सुग्रीवम्	= to Sugriva.		

Proceeding in the sky for a distance continuously over the ocean, Shuka then stood up in the sky itself and spoke these words to Sugriva:

सर्वमुक्तम् यथादिष्टम् रावणेन दुरात्मना ।
तत्रपयन्तम् वचनम् तूर्णमाप्नुत्य वानराः ॥ ६-२०-१५
प्रापद्यन्त तदा क्षिप्रम् लोसुम् हन्तुम् च मुष्ठिभिः ।

यथा	= As was	आदिष्टम्	= directed	रावणेन	= by Ravana
दुरात्मना	= the wicked	सर्वम्	= all that	उक्तम्	= was told
प्रापयन्तम्	= while receiving	तत्	= those	वचनम्	= words
वानराः	= the monkeys	आप्नुत्य	= jumped up	प्रापद्यन्त	= reached him
तदा	= at that moment	क्षिप्रम्	= quickly	तूर्णम्	= and speedily
लोसुम्	= to tear off his wings	हन्तुम्च	= and to strike him	मुष्ठिभिः	= by their fists.

Shuka repeated all the words the wicked Ravana had told him to say to Sugriva. As he was still speaking, the monkeys bounded into the air to reach him at that moment quickly to tear off his wings and to smite him by their fists.

सर्वैः पुवण्गैः प्रसभम् निगृहीतो निशाचरह् ॥ ६-२०-१६
गगनाद्भूतले चाशु प्रतिगृह्यावतारितः ।

निगृहीतः	= the attacked	निषाचरः	= demon	प्रसभम्	= was forcibly
प्रतिगृह्य	= seized	सर्वैः	= by all	पुवण्गैः	= monkeys
आशु	= and immediately	अवतारितः	= brought down	भूतले	= to the ground
गगनात्	= from the sky.				

The demon thus attacked was forcibly seized by all the monkeys and immediately brought down to the ground from the sky.

वानरैः पीड्यमानस्तु शुको वचनमब्रवीत् ॥ ६-२०-१७
न दूतान् घन्ति काकुत्थस वार्यन्ताम् साधु वानराः ।

शुकः	= Shuka	पीड्यमानः	= being harassed	वानरैः	= by monkeys
अब्रवीत्	= spoke	वचनम्	= these words	ककुत्थस	= O Raama
दूतान्	= messengers	नघन्ति	= are not killed	वानराः	= let the monkeys
वार्यन्ताम्	= be restrained	साधु	= properly.		

Shuka being harassed by monkeys spoke the following words: "O, Raama! Messengers are not to be killed. Let your monkeys be restrained properly."

यस्तु हित्वा मतम् भर्तुः स्वमतम् सम्भाषते ॥ ६-२०-१८
अनुक्तवादी दूतः सन्न स दूतो वधमर्हति ।

यः	= who	हित्वा	= abandon	मतम्	= the intent
भर्तुः	= of his lord	सम्भाषते	= will speak	स्वमतम्	= about his own intent
दूतः सौ	= through being a messenger	सः दूतः	= that messenger	अनुक्त वादी	= who speaks which was not told
अर्हति	= is fit	वधम्	= for killing		

"That messenger, who by abandoning the opinion of his king will speak about his own opinion though he being a messenger and he who on the other hand speaks that which was not told to him, that messenger is indeed fit to be killed."

**शुकस्य वचनम् रामः श्रुत्वा तु परिदेवितम् ॥ ६-२०-१९
उवाच मा वधिस्टेति घ्रतः शाखामृगर्घभान् ।**

श्रुत्वा	= hearing	शुकस्य	= Shuka's	वचनम्	= words
परिदेवितम्	= and his complaint	रामः	= Raama	उवाच	= spoke
इति	= thus	शाखा	= to the foremost of	घ्रतः	= who were beating
मा वधिष्ठ	= "do not kill."	मृगर्घभान्	monkeys		

Hearing Shuka's complaining words, Raama spoke to the foremost of monkeys, who were beating him as aforesaid, saying "Do not kill him"

**स च पत्रलघुदूत्वा हरिभिर्दर्शितेऽभये ॥ ६-२०-२०
अन्तरिक्षे स्थितो भूत्वा पुनर्वचन मब्रवीत् ।**

दर्शिते	= perceiving	अभये	= no fear	हरिभिः	= from the monkeys
सः च	= he	भूत्वा	= became	पत्र लघुः	= light winged
भूत्वा	= virtually	स्थितः	= standing	अन्तरिक्षे	= in the sky
अब्रवीत्	= and spoke	वचनम्	= these words	पुनः	= again:

Perceiving no fear from monkeys, Shuka became light winged, virtually standing in the sky and spoke again the following words.

**सुग्रीव सत्त्वसम्पन्न महाबलपराक्रम ॥ ६-२०-२१
किम् मया खलु नक्तव्यो रावणो लोकरावणः ।**

सुग्रीव	= O Sugriva	सत्त्वसम्पन्नः	= rich in courage	महाबलपराक्रम	= possessing strength and great valor
किम्	= what	रावणः	= Ravana	लोकरावणः	= who causes the world to cry
वक्तव्यः	= is to be told	मया	= by me?		

"O, Sugriva, rich in courage and possessing great strength and valor! What am I to tell Ravana, whose nature is to cause world to cry?"

स एवमुक्तः पूवगाधिपस्तदा ।
 पूवज्ञमानामृषभो महाबलः ।
 उवाच वाक्यम् रजनीचरस्य ।
 चारम् शुकम् शुद्ध मदीनसत्त्वः ॥ ६-२०-२२

एवम्	= thus	उत्त्वा	= being told	महाबलः	= the mighty strong
सः	= Sugriva	पूवगाधिपः	= the king of monkeys	पूवगमानाम्	= and the foremost
तद्	= then	अदीन सत्त्वः	= with a merciless mind	शृष्टभः	among the monkeys
वाक्यम्	= these words	शुद्धम्	= to the blame less	उवाच	= spoke
चारम्	= spy:	शुकम्	Shuka	रजनीचरस्य	= Ravana's

Hearing the aforesaid words, the mightily strong Sugriva the king of monkeys and the foremost among them, with a merciless mind then spoke to the blame less Shuka, Ravana's spy, as follows:

स मेऽसि मित्रम् व तथानुकम्प्यो ।
 न चोपकर्तासि न मे प्रियोऽपि ।
 अरिश्च रामस्य सहानुबन्ध्य ।
 स्ततोऽसि वालीव वधार्ह वध्यः ॥ ६-२०-२३

वधार्ह	= O Ravana, worthy of killing!	असि	= you are not	मे	= my
मित्रम्	= friend	तथा	= and	न	= you are not
अनुकम्प्यः	= worthy of sympathy	न असि	= you are not	उपकर्ताच	= the person who helps
न अपि	= you are not	प्रियः	= beloved	मे	= to me (you are)
रामस्य	= Raama's	अरिः	= enemy	ततः	= therefore
असि	= you are	वध्यः	= enemy to be killed	सहानुबन्ध्यः	= along with your associates
वालिन	= like Vali.				

"O, Ravana, worthy of killing! You are not my companion. You are not worthy of sympathy. You are not the person who helped me in any way. I do not like you, as you are Raama's enemy. Hence, You are worthy to be killed like Vali, along with your associates"

निहन्त्यहम् त्वाम् ससुतम् सबन्धुम् ।
 सज्जातिवर्गम् रजनीचरेश ।
 लङ्घाम् च सर्वाम् महता बलेन ।
 सर्वैः करिष्यामि समेत्य भस्म ॥ ६-२०-२४

रजनीचरेश	= O, the king of demons!	अहम्	= I	निहन्त्य	= am killing
त्वाम्	= you	ससुतम्	= along with your sons	सबन्धुम्	= along with your relatives
स जडाति	= along with your kins-folk	समेत्य	= together	महता बलेन	= with my great army

करिष्यामि	= I will make	सर्वाम्	= the entire	लण्काम्	= Lanka
सर्वः	= along with all of you	भस्म	= to ashes.		

"O, the king of demons! I am killing you along with your sons, relatives and other kinsfolk. Arriving with a great army, I will reduce the entire Lanka and all of you to ashes."

न मोक्ष्यसे रावण राघवस्य ।
 सर्वैः सहेन्द्रैदपि मूढ गुप्तः ।
 अन्तर्हतः सूर्यपथम् गतोऽपि।
 तथैव पातलमनुप्रविष्टः ॥ ६-२०-२५

गिरीशपादम्बुजसम्गतो वा ।
 हतोऽसि रामेण शानुजस्त्वम् ॥ ६-२०-२६

रावण	= O Ravana	मूढः	= the stupid!	Tvam	= you
न मोक्ष्यसे	= will not be left	सहानुजः	= along with your younger brother	राघवस्य	= by Raama
गुप्तः अपि	= even if protected	सर्वैः	= by all	सहेन्द्रैः	= including Indra
अन्तर्हतः	= even if disappeared	गतोवा	= or obtained	सूर्यपथम्	= the solar path
तथैव	= and so also	अनुप्रविष्टः	= if you entered	पातलम्	= the nethermost subterranean region
गिरीश	= or even if approached				
पादाम्बुज	the lotus feet of Shiva(
सन्नातोवा	the lord of Kailasa mountain).				

"O, stupid Ravana! You along with your younger brother will not be left unkillable by Raama, even if you are protected by all including Indra (the lord of celestials) or even if you have disappeared (by virtue of conjuring trick) or obtained, the solar orbit or entered the nethermost subterranean region or even if approached the lotus feet of Shiva (the lord of Kailasa mountain)"

तस्य ते त्रिषु लोकेषु न पिशाचम् न राक्षसम् ।
 त्रातारमनुपश्यामि न गन्धर्वम् न चासुरम् ॥ ६-२०-२७

न	= I do not see	त्रातारम्	= any protector	ते	= to you
अनुपश्यामि		न त्रिषु	= nor do I see, in the three worlds	न पिशाचम्	= nor a devilish being
तस्य	= as such	लोकेषु			
न राक्षसम्	= nor a demon	न गन्धर्वम्	= Nor, a Gandharva (celestial musician)	असुरम् च	= an ogre.

"I do not see any protector to you as such in the three worlds, nor do I see any devilish being or a demon or a Gandharva (celestial musician) or an ogre coming forward to protect you."

अवधीस्त्वम् जरावृद्धम् गृध्राराजम् जटायुषम् ।
 किम् मते रामसाम्निध्ये सकाशे लक्ष्मणस्य च ॥ ६-२०-२८
 हृता सीता विशालाक्षि याम् त्वम् गृह्ण न बुध्यसे ।

त्वम्	= you	अवधीः	= killed	जटायुषम्	= Jatayu
गृध्राराजम्	= the king of vultures	जरावृद्धम्	= and who was senior due to old age	किम्	= why
विसालाक्ष्मी	= the wide eyed	सीता	= Sita	नहृता	= was not taken away
राम साम्निध्ये	= in the presence of Raama	सकाशे	= and in the presence	लक्ष्मण	= of Lakshmana
त्वम्	= you	गृह्ण	= having seized her	न बुध्यसे	= do not recognize her
याम्	= what she is.				

"You killed Jatayu, the king of vultures and who was senior to you in old age. Why the wide-eyed Sita was not taken away in the presence of Raama and Lakshmana? Having made her captive, you do not recognize her for what she is."

महावलम् महात्मानम् दुराधर्षम् सुरैरपि ॥ ६-२०-२९
 न बुध्यसे रघुश्रेष्ठम् यस्ते प्राणान् हरिष्यति ।

न बुध्यसे	= you are unaware	महावलम्	= how much strong	महात्मानम्	= high soled
दुराधर्षम्	= and irresistible	सुरैरपि	= even to celestials	राघु श्रेष्ठम्	= is this excellent man of Raghu dynasty
यः	= who	हरिष्यति	= shall deprive	ते	= you
प्राणान्	= of your lives.				

"You are unaware how strong, high soled and irresistible even to celestials, is this Raama the excellent man of Raghu dynasty, who shall deprive you of your life."

ततोऽब्रवीद्वालिसुतोऽप्यङ्गदो हरिसत्तमः ॥ ६-२०-३०
 वायम् दूतो महाप्राङ्म चारकः प्रतिभाति मे ।

ततः	= thereafter	अन्गादः	= Angada	वालिसुतः	= the son of Vali
हरिसत्तमः	= and the foremost of the monkeys	अब्रवीत्	= spoke as follows	महाप्राङ्म	= O, Sugriva the highly intelligent!
अयम्	= He	न	= is not	दूतः	= an ambassador
प्रतिभाति	= he appears	मे	= to me	चारकः	= as a spy.

Thereafter, Angada the son of Vali and the foremost of the monkeys spoke as follows: "O, Sugriva the highly intelligent! He is not an ambassador. He appears to me as a spy."

तुलितम् हि बलम् सर्वमनेन तव तिष्ठता ॥ ६-२०-३१
 गृह्णताम् मागमलङ्का मेतद्वि मम रोचते ।

सर्वम्	= all	बलम्	= our army	तुलितम् हि	= indeed has been evaluated
अनेन	= by him	तिष्ठता	= standing here	गृह्णाताम्	= let him be made captive
मा गमात्	= le him not return	लण्काम्	= to Lanka	एतत् हि	= this indeed
रोचते	= finds favor	मम	= with me.		

"All our army has been indeed evaluated by him, standing here. Let him be made captive. Let him not return to Lanka. This indeed finds favor with me."

ततो राजा समादिष्टः समुत्पत्य बलीमुखाः ॥ ६-२०-३२
जगृहुश्च बबन्धुश्च विलपन्तमनाथवत् ।

ततः	= then	समादिष्टः	= commanded	राजा	= by the king Sugriva
बलीमुखाः	= the monkeys	समुत्पत्य	= jumped up	जगृहुश्च	= seized
बबन्धुश्च	= and bound him	अनाथवत्	= who without defence	विलपन्तम्	= wailed loudly.

Commanded then by the king Sugriva, the monkeys jumped up, seized and bound him, who without defence, wailed loudly.

शुकस्तु वानरैश्च पट्टैस्तत्र तैः सम्परीडितः ॥ ६-२०-३३
व्याचुकोश महात्मानम् रामम् दशरथात्मजम् ।

सम्परीडिताह्	= harassed	तैः वानरैः	= by those monkeys	चड्डैः	= who were fierce
तत्र	= there	शुकस्तु	= Shuka on his part	व्याचुकोश	= cried loudly
रामम्	= to Raama	महात्मानम्	= the high soled	दशरथात्मजम्	= son of Dasaratha(as follows):

Harassed by those monkeys there, Shuka on his part cried loudly towards Raama, the high soled son of Dasaratha as follows:

लुप्येते मे बलात्पक्षौ भियेते मे तथाक्षिणी ॥ ६-२०-३४
याम् च रात्रिम् मरिष्यामि जाये रात्रिम् च यामहम् ।

एतस्मिन्नन्त्रे काले मन्मया चाशुभम् कृतम् ॥ ६-२०-३५
सर्वम् तदुपपद्येथा जह्यम् चेद्यदि जीवितम् ।

मे	= my	पक्षो	= wings	लुप्येते	= are being pulled out
बलत्	= forcibly	तथा	= and	मे अक्षिणी	= my eyes
भियेते	= are being pierced	जह्याम्	= if I abandon	जीवितम्	= my life
यत्	= which	चेद्यदि		कृतम्	= done
मया	= by me	अशुभम्	= sin	अहम्	= I
जाये	= was born	एकस्मिन्	= between this period		
		अन्तरे काले			
		याम्च	= on which	रात्रिम्	= night

याम्च	= and on which	रात्रिम्	= night	मरिष्यामि	= I shall die
तत् सर्वम्	= all that	उपपद्येथा:	= would fall to your share.		

"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."

नाघातयत्तदा रामः श्रुत्वा तत्परिदेवितम् ॥ ६-२०-३६
वानरानब्रवीद्रामो मुच्यताम् दूत आगतः ।

तदा	= then	श्रुता	= hearing	तत्	= that
परिदेवनम्	= lamentation	रामः	= Raama	न अघातयत्	= did not cause his killing
रामः	= Raama	अब्रवीत्	= told	वानराम्	= Vanaras
मुच्यताम्	= let him be forced	आगतः	= as he came	दूतः	= as an ambassador.

Hearing that lamentation of Shuka, Raama did not allow his killing by the monkeys. Raama ordered monkeys to release him, as he came as an ambassador.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे विंशः सर्गः ॥

Thus completes 20th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

21 Sarga 21 - एकविंशः सर्ग

Raama Becomes Angry At The Ocean

Introduction -

The careless ocean did not appear in his personal form to Raama, even when it was requested to do so. Raama becomes angry at the ocean and looses fierce arrows, which cause a terror among the creatures inhabiting the sea.

ततः सागरवेलायाम् दर्भानास्तीर्य राघवः ।
अङ्गलिम् प्राञ्चुखः कृत्वा प्रतिशिश्ये महोदधेः ॥ ६-२१-१
बाहुम् भुजङ्गभोगाभमुपधायारिसूदनः ।

ततः	= thereafter	राघवः	= Raama	अरिसूदनः	= the annihilator of enemies
आस्तीर्य	= spreading	दर्भान्	= sacred grass	सागर	= on the sea shore
कृत्वा	= making	अङ्गलिम्	= a respectful salutation(by joining his palms)	वेलायाम्	= to the great ocean
प्राञ्चुखः	= having his face turned east ward	प्रतिशिश्ये	= lied down	महोदधे	
भुजङ्गभोगाभम्	= resembling of the body of the snake	उपधाय	= as his pillow.	बाहुम्	= with his arm

Thereafter Raama, the annihilator of enemies, spreading sacred grass on the sea shore, making a respectful salutation (by joining his palms) to the great ocean with his face turned eastward, lied down with his arm, resembling the body of a snake , as his pillow.

मणिकाङ्गनकेयूरमुक्ताप्रवरभूषणैः ॥ ६-२१-२
भुजैः परमनारीणामभिमृष्टमनेकधा ॥ ६-२१-३

His arm	= adorned with armlets formerly मणिकाङ्गन केयूर मुक्ता प्रवर भूषणैः	अभिमृष्टम्	= touched	अनेकधा	= more than once
		परम नारीणाम्	= by excellent women (by Kausalya and other mothers or by royal maids.)		

His arm formerly adorned with armlets of gems and gold and the most excellent jewels of pearls, was touched more than once, by excellent women (Kausalya and other mothers or by royal maids).

चन्दनागुरुभिश्वैव पुरस्तादभिसेवितम् ॥ ६-२१-४
बालसूर्यप्रकाशैश्च चन्दनैरुपशोभितम् ।

पुरस्तात्	= formerly	हिस् अर्म्	= was tended	चन्दनागुरुभिश्वैव= with sandal wood and अभिसेवितम् also
चन्दनैः	= as with saffron pastes	उपशोभितम्	= made beautiful	बालसूर्यप्रकाशैः = resembling the splen- dor of a rising sun.

Formerly, his arm used to be tended with sandalwood and aloë and with saffron pastes and made beautiful like the splendor of a rising sun.

शयने चोत्तमाङ्गेन सीतायाः शोभितम् पुरा ॥ ६-२१-५
तक्षकस्येव सम्भोगम् गङ्गाजलनिषेवितम् ।

पुरा	= in the past (the afore- said arm)	शोभितम्	= was graced	उत्तमाङ्गेन	= by the head
सीतायाः	= of Sita	शयने	= on the couch (it resem- bled)	तक्षकस्येव	= like the body of Tak- shaka (A snake)
गङ्गाजलनिषेवितम्	supported on the wa- ter of the Ganga.			सम्भोगम्	

In the past, the aforesaid arm was graced by the head of Sita on the couch. It resembled the body of Takshaka. (A snake) supported on the water of the Ganga.

सम्गे युगसम्काशम् शत्रूणाम् शोकवर्धनम् । ६-२१-६
सुहृदाम् नन्दनम् दीर्घम् सागरान्तव्यपाश्रयम् ।

(The aforesaid arm)	= was long	युग सम्काशम्	= resembling a yoke	शोकवर्धनम्	= augmented the grief
दीर्घम्		सम्युगे	= in battle	नन्दनम्	= was delightful
शत्रूणाम्	= of his enemies	सागरान्त	= is placed at the shore		
सुहृदाम्	= with his friends	व्यपाश्रयेम्	of the sea.		

The aforesaid arm resembled a yoke. It enhanced the grief of his enemies in battle. It was delightful to his friends. It is now placed at the shore of the sea.

अस्यता च पुनः सव्यम् ज्याघातविगतत्वचम् ।
दक्षिणो कक्षिणम् बहुम् महापरिघसम्मिभम् ॥ ६-२१-७

गोसहस्रप्रदातारम् ह्युपधाय भुजम् महत् ।
अद्य मे मरणम् वाथ तरणम् सागरस्य वा ॥ ६-२१-८

इति रामो धृतिम् कृत्वा महाबाहुर्महोदधिम् ।
अधिशिश्ये च विधिवत्प्रयतोऽत्र स्थितो मुनिः ॥ ६-२१-९

The	= whose skin had been hardened by the said arm	सव्यम्	= off the left	बाहुम्	= arm
ज्याघातविगतत्वचम्	string	महत्	= and that mighty	दक्षिणम्	= right
महापरिघसम्मिभम्	resembling a great mace	गोसहस्रप्रदातारम्	that bestowed thousands of cows in charity	उपाधाय	= who used as a pillow
भुजम्	= arm	दक्षिणः	= the competent	महाबाहुः	= and the mighty armed
रामः	= Raama	अद्य	= today	मे	= to me
इति	= said thus	सागरस्य	= of the ocean	मरणम् वा	= or a death(should occur)
तरणम् वा	= either crossing	प्रितम्	= that resolve	अधिशिश्ये	= (he) laid down
कृत्वा	= making	महादधिम्	= by the great ocean	स्थितः	= established
अत्र	= there	प्रयतः	= and piously disposed	विधिवत्	= according to tradition.
मुनिः	= in silence				

The aforesaid arm whose skin had been hardened by the strokes of the bow string, off the left arm resembling a great mace and that mighty right arm that bestowed thousands of cows in charity was used as a pillow. Raama, 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.

तस्य रामस्य सुप्तस्य कुश आस्तीर्णं मही तले ।
नियमाद् अप्रमत्तस्य निशास् तिस्रो अतिचक्रमुः ॥ ६-२१-१०

नियमात्	= following the scriptural injunction	तस्य	= that	रामस्य	= Raama
अप्रमत्तस्य	= who was attentive	सुप्तस्य	= while sleeping	महीतले	= on the ground
कुशास्तीर्णं	= spread with Kusha grass	अतिचक्रमुः	= surpassed a time	तिस्रः	= of three
निशाः	= nights.				

Following the scriptural injunction, that Raama who was devoted to his sacred vow, while sleeping on the ground spread with Kusha grass, spent a time of three nights there.

स त्रिरात्रोषितस्तत्र नयज्ञो धर्मवत्सलः ।
उपासत तदा रामः सागरम् सरिताम् पतिम् ॥ ६-२१-११

तदा	= then	रामः	= Raama	नयज्ञः	= who was skilled in policy
धर्मवत्सलः	= and fond of piety	त्रिरात्रोषितः	= remaining for three nights	तत्र	= there
उपासत	= waiting upon	सागरम्	= the ocean	सरिताम्	= the Lord of rivers.

Remaining there for three nights, Raama who was skilled in policy and fond of piety, waited upon the ocean, the lord of rivers.

न च दर्शयते मन्दस् तदा रामस्य सागरः ।
प्रयतेन अपि रामेण यथा अर्हम् अभिपूजितः ॥ ६-२१-१२

अभिपूजितः	= though honored	रामेण	= by Raama	प्रयतेन	= the self subdued
अपि		मन्द-	= the care less	सागरः	= ocean
यथार्हम्	= according to his worth	रूपम्	= his personal form	रामस्य	= to Raama.

Though honored according to his worth by the self subdued Raama, the careless ocean did not appear in his personal form to Raama.

समुद्रस्य ततः कुद्धो रामो रक्त अन्त लोचनः ।
समीपस्थम् उवाच इदम् लक्ष्मणम् शुभ लक्ष्मणम् ॥ ६-२१-१३

ततः	= thereafter	रामः	= Raama	कुद्धः	= becoming angry
रक्तान्त	= with the outer corners	समुद्रस्य	= with the ocean	उवाच	= spoke
लोचनः	of his eyes turned red	लक्ष्मणस्य	= to Lakshmana	शुभलक्ष्मणम्	= having auspicious marks
इदम्	= these words				
समीपस्थम्	= who was in his vicinity.				

Raama becoming angry with the ocean, having the outer corners of his eyes turned red, spoke those words to Lakshmana, having auspicious marks, who was in his vicinity:

अवलेपम् समुद्रस्य न दर्शयति यत् स्वयम् ।
प्रशमः च क्षमा चैव आर्जवम् प्रिय वादिता ॥ ६-२१-१४
असामर्थ्यम् फलन्ति एते निर्गुणेषु सताम् गुणाः ।

अवलेपः	= O what arrogance	समुद्रस्य	= of the ocean	यः	= who
न दर्शयति	= does not appear	स्वयम्	= himself (before me)	प्रशमश्वै	= Indeed calmness

क्षमाचैव	= and forbearance	आर्जवम्	= straight forwardness	प्रियवादित	= and kind-spoken ness
एते	= these	गुणः	= qualities	सताम्	= of gentlemen
असामर्थ्यफलाः	= give weak results	निर्गुणेषु	= when directed towards those having no virtues.		

"O, what arrogance of the ocean, who does not appear himself personally before me! Indeed calmness, forbearance kind spoken ness and straight -forwardness- these qualities of noble men give weak results, when directed towards those having no virtues."

आत्म प्रशंसिनम् दुष्टम् धृष्टम् विपरिधावकम् ॥ ६-२१-१५
सर्वत्र उत्सृष्ट दण्डम् च लोकः सत् कुरुते नरम् ।

लोकः	= this world	सत्कुरुते	= honors	नरम्	= that man
आत्म	= who boasts himself	dushhTAm	= and shameless	विप्रधाविनम्	= runs bout
प्रशंसनम्		उत्सृष्ट	= like a horse set at liberty.		
सर्वत्र	= in all directions; (advertising himself)	दण्डम् च			

"This world honors that man, who boasts himself, is corrupt and shameless, runs about in all directions advertising himself and commits every kind of excess"

न साम्ना शक्यते कीर्तिर् न साम्ना शक्यते यशः ॥ ६-२१-१६
प्राप्तुम् लक्ष्मण लोके अस्मिन् जयो वा रण मूर्धनि ।

लक्ष्मण	= O, Lakshmana!	आस्मिन्	= in this world	न शक्यते	= it is not possible
प्राप्तुम्	= to obtain	लोके			
यशः	= glory	कीर्तिः	= fame	न	= nay
साम्ना	= by conciliation.	न जयोवा	= nay victory	रणमूर्धनि	= at the end of battle

"O, Lakshmana! In this world, it is not possible to obtain fame, glory or victory at the end of a battle, by conciliation"

अद्य मद् बाण निर्भिन्नैर् मकरैर् मकर आलयम् ।
निरुद्ध तोयम् सौमित्रे प्लवङ्गिः पश्य सर्वतः ॥ ६-२१-१७

सौमित्र	= O, Lakshmana!	अश्य	= see	अद्य	= now
मकरालयम्	= this ocean	निरुद्धतोयम्	= having its water suffocated	मकरैः	= with its crocodiles
प्लवङ्गिः	= floated	सर्वतः	= on all sides	मद्वाणनिर्भयैः	= and broken asunder by my arrows.

"O, Lakshmana! Behold now this ocean, having its water made suffocated soon with its crocodiles floated on all sides and broken asunder by my arrows".

**भोगामः च पश्य नागानाम् मया भिन्नानि लक्ष्मण ॥ ६-२१-१८
महाभोगानि मत्स्यानाम् करिणाम् च करान् इह ।**

लक्ष्मणे	= O, Lakshmana	अश्य	= see	इह	= here
भोगानि	= the coils	भोगिनाम्	= of water snakes	महाभोगानि	= the huge bodies
मत्स्यानाम्	= of alligators	कराम्	= and the trunks	करिणाम्	= of sea elephants
भिन्नामि	= being	शतtered	मया=	by me.	

"See here, O, Lakshmana, the coils of water snakes, the huge bodies of alligators and the trunks of sea elephants being shattered by me."

**सशन्त्व शुक्तिका जालम् समीन मकरम् शरैः ॥ ६-२१-१९
अद्य युद्धेन महता समुद्रम् परिशोषये ।**

समुद्रम्	= I will make the ocean	सशन्त्व	= with its multitude of	तथा	= and
परिशोषये	dry up	शुक्तिकाजालम्	conches oyster shells		
स	= with its fishes and	अद्य	= now	महता युद्धेन	= by this great battle.
मीनमकरम्	crocodiles				

"I will make the ocean with its multitude of conches, oyster shells, fishes and crocodiles, dry up now in this great battle"

**क्षमया हि समायुक्तम् माम् अयम् मकर आलयः ॥ ६-२१-२०
असमर्थम् विजानाति धिक् क्षमाम् ईदृशे जने ।**

अयम्	= this	मकरातयः	= ocean	विजानाति	= considering
माम्	= me	असमर्थम्	= as an incapable man	समायुक्तम्	= endowed as I am
क्षमया	= with forbearance	धिक्	= out with	क्षमाम्	= forbearance
ईदृशे	= to such	जने	= an individual.		

"This ocean is considering me as an incapable man endowed as I am with forbearance. It is a great mistake to show forbearance to such an individual."

**स दर्शयति साम्ना मे सागरो रूपमात्मनः ॥ ६-२१-२१
चापम् आनय सौमित्रे शरामः च आशी विष उपमान् ।
समुद्रम् शोषयिष्यामि पञ्चाम् यान्तु पूवङ्गमाः ॥ ६-२१-२२**

सागरः	= the ocean	नदर्शयति	= is not appearing	आत्मानम्	= himself
मे	= to me	साम्ना	= on kind words	सौमित्रे	= O, Lakshmana!
आनय	= bring	चापम्	= the bow	आशीविषोपमाम्	= and the serpentine

शराम्श	= arrows	शोषयिष्यामि	= I shall dry up this	प्रवङ्गमाः	= monkeys
यान्तु	= can go	समुद्रम्	ocean		
		पद्माम्	= by foot.		

"The Ocean is not appearing himself before me on kind words. O, Lakshmana! Bring the bow and the serpentine arrows. I shall dry up this ocean, so that our monkeys can cross it by feet."

अद्य अक्षोभ्यम् अपि कुद्धः क्षोभयिष्यामि सागरम् ।
वेलासु कृत मर्यादम् सहसा ऊर्मि समाकुलम् ॥ ६-२१-२३

निर्मर्यादम् करिष्यामि सायकैर् वरुण आलयम् ।
महार्णवम् क्षोभयिष्ये महादानवसम्कुलम् ॥ ६-२१-२४

अद्य	= now	कुद्धः	= being provoked	क्षोभयिष्यामि	= I will shake
अक्षोभ्यमपि	= even if unshakable	सागरम्	= this ocean	करिष्यामि	= I will force
वरुणालयमि	= the ocean	कर्तृत	= made with a boundary	वेलासु	= with banks
सहस्रार्मि	= and agitated with	मर्यादम्	nirmar्यादम्	सायकैः	= by my arrows
समाकुलम्	thousands of waves	निर्मर्यादम्	= bereft of a boundary	महा दानव	= through with great
क्षोभयिष्ये	I will agitate	महार्णवम्	= the great ocean	सम्कुलम्	demons.

"Being provoked 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 demons."

एवम् उत्तवा धनुष् पाणिः क्रोध विस्फारित ईक्षणः ।
बभूव रामो दुर्धर्षो युग अन्त अग्निर् इव ज्वलन् ॥ ६-२१-२५

उत्तवा	= speaking	एवम्	= thus	रामः	= Raama
क्रोधविस्फारितेक्षणः	with his eyes made	धनुष्पाणिः	= and wielding a bow	बभूव	= became
दुर्धर्षः	larger by anger		with his hand		
	= dreadful to look at	ज्वलन्	= like a blazing fire at the		
		युगान्तारिव	end of the world.		

Speaking as aforesaid, Raama with his eyes made larger by anger and wielding a bow with his hand, became dreadful to look at, as a blazing fire at the end of the world.

सम्पीड्य च धनुर् घोरम् कम्पयित्वा शरैर् जगत् ।
मुमोच विशिखान् उग्रान् वज्राणि इव शत क्रतुः ॥ ६-२१-२६

सम्पीड्यच	= swaying	घोरम्	= terrific	धनुः	= bow
जगत्	= and making the earth	शरैः	= by his violence	हे मुमोच	= released
कम्पयित्वा	tremble				

विशिखान्	= the arrows	उग्रन्	= like powerful thunder-bolt	शतकतुः	= of Indra(god of celestials).
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Swaying his terrific bow and making the earth tremble by his violence Raama released the arrow resembling a powerful thunderbolt of Indra. (god of celestials).

ते ज्वलन्तो महावेगास् तेजसा सायक उत्तमाः ।
प्रविशन्ति समुद्रस्य सलिलम् त्रस्त पन्नगम् ॥ ६-२१-२७

ते	= those	सायकोत्तमाः	= excellent arrows	महावेगाः	= having a great speed
ज्वलन्तः	= and ablaze	तेजसा	= by their splendor	प्रविशन्ति	= entered
जलम्	= the waters	समुद्रस्य	= of the ocean	वित्रस्त	= frightening the water-snakes.

Those excellent arrows having a great speed and ablaze by their splendor, penetrated the waters of the ocean, striking the water-snakes with terror.

ततो वेगः समुद्रस्य सनक मकरो महान् ।
स बभूव महाघोरः समारुत रवस् तदा ॥ ६-२१-२८

सः	= that	महान्	= great	तोयवेगः	= jerk of water
समिन मकरः	= along with fishes and alligators	समुद्रस्य	= of the ocean	तथा	= and
स मारुतरवः	= together with the resonance of the wind	बभूव	= became	महाघोरः	= very much dreadful.

The great jerk of water with fishes and alligators of the ocean, together with the resonance of the wind became very much dreadful.

महाऊर्मि माला विततः शन्त्व शुक्ति समाकुलः ।
सधूम परिवृत्त ऊर्मिः सहसा अभून् महाउदधिः ॥ ६-२१-२९

सहसा	= immediately	महोदधिः	= that great ocean	आसीत्	= became
महोर्मि	= shaken by a multitude	शङ्खजाल	= enveloped by a multitude	परिवृत्तोर्मिः	= in the rolling waves
जालचलितः	= of huge waves	समावृतः	= of couches		
स धूमः	= along with smoke.				

Immediately that great ocean, became shaken by the cluster of huge waves enveloped by a multitude of conches in its rolling waves and a smoke came out.

व्यथिताः पन्नगाः च आसन् दीप्त आस्या दीप्त लोचनाः ।
दानवाः च महावीर्याः पाताल तल वासिनः ॥ ६-२१-३०

पन्नगाः	= sea snakes	दीपस्याः	= having brilliant faces	दीप लोचनाः	= and glittering eyes
महावीर्य	= and greatly valiant	पातालतलवासिनः	= residing in nethermost subterranean region	आसन्	= became
दानवाश्च	demons				
व्यथिताः	= perturbed.				

Sea-snakes having brilliant faces and glittering eyes and the very valiant demons residing in nethermost subterranean region of the sea, were perturbed.

**ऊर्मयः सिन्धु राजस्य सनक मकरास् तदा ।
विन्ध्य मन्दर सम्काशाः समुत्पेतुः सहस्रशः ॥ ६-२१-३१**

तथा	= and	ऊर्मयः	= waves	सहस्रशः	= in thousands (so large)
विन्ध्य मन्दर	= resembling Vindhya and Mandhara mountains	समुत्पेतुः	= jumped up	सिन्धुराजस्य	= from the sea
सम्काशाः					
सनक मकराः	= with its crocodiles and sea monsters.				

Thousands of waves, so large resembling Vindhya and Mandhara mountains, jumped up from the sea with its crocodiles and sea monsters.

**आघूर्णित तरन्ग ओघः सम्भ्रान्त उरग राक्षसः ।
उद्वर्तित महाग्राहः सम्वृत्तः सलिल आशयः ॥ ६-२१-३२**

वरुणालयः	= the ocean	आघूर्णित	= with its multitude of	सम्भ्रान्तोरग	= with its frightened ser-
तरन्गोऽघः		तरन्गोऽघः	= fluctuating waves	राक्षसः	ponents and demons
उद्वर्तित	= with huge crocodiles	सगोषः	= became full of noise.		
महाग्राहः	caused to come out				

That ocean with its multitude of fluctuating waves, with its frightened serpents and demons, with huge crocodiles coming out, became full of noise.

**ततस्तु तम् राघव मुग्रवेगम् ।
प्रकर्षमाणम् धरप्रमेयम् ।
सौमित्रिरुत्पत्य विनिःश्वसन्तम् ।
मामेति चोत्तवा धनुराललम्बे ॥ ६-२१-३३**

ततः	= then	सोमित्रिः	= Lakshmana	उत्पत्य	= rushed
राघवम्	= towards Raama	क्ष्वो	= in a terrific velocity	प्रकर्षमाणम्	= was stretching
अप्रमेयम्	= his incomparable	उग्रवेगम्		विनिः	= with a penetrating
उत्तवा	= crying	धनुः	= bow	श्वसन्तम्	sigh
धनुः	= the bow.	मा मा इति	= no farther; no farther	आललम्बे	= and took hold of

Then Lakshmana rushed towards Raama who in a terrific velocity was stretching his incomparable bow, with a penetrating sigh, crying: "No further, no farther" and took hold of the bow.

एतद्विनापि ह्युदधेस्तवार्य ।
सम्पत्यते वीरतमस्य कार्यम् ।
भवद्विधाः क्रोधवशम् न यान्ति ।
दीर्घम् भवान्पश्यतु साधुवृत्तम् ॥ ६-२१-३४

एतत्	= even without this de-	उदधे:	= of the ocean	कार्यम्	= the purpose
विनापि	= destruction	तव	= of you	वीरतमस्य	= the greatest hero
अय	= now	भवद्विधाः	= men like you	न यान्ति	= do not get
सम्पत्यते	= will be fulfilled	भवान्	= some durable	साधु वृत्तम्	= and noble way
क्रोधवशम्	= the power of anger				
आर्य	= O honorable man!				

"O, honorable man! Even without the destruction of the ocean, the purpose of you the greatest hero will be fulfilled. Men like you do not fall into the sway of anger. You see some durable and noble alternative"

अन्तर्हितैश्चापि तथान्तरिक्षे ।
ब्रह्मार्षिभिश्चैव सुरार्षिभिश्च ।
शब्दः कृतः कष्टमिति ब्रुवद्धि ।
र्मा मेति चोक्त्वा महता स्वरेण ॥ ६-२१-३५

ब्रह्मार्षिभिश्चैव	= by brahamana sages	सुरार्षिभिश्च	= and by celestial sages	अन्तर्हितैः	= abiding in the interior
अन्तरिक्षहे	= of the sky	उक्त्वा	= was cried	महता	= in a loud
स्वरेण	= voice	शब्दः	= and noise	कृतः	= made
मा मा इति	= saying No farther; no farther	कष्टमिति	= ah oh alas!		

Brahmana-sages and celestial sages, stationed in the interior of the sky cried in a loud voices, saying "No farther, no farther" and making a noise "Ah, Oh, Alas!"

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकविंशः सर्गः ॥

Thus completes 21st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

22 Sarga 22 - द्वाविंशः सर्ग

Sea-God Advices Raama With Joined Palms To Build A Bridge

Introduction -

When Raama is about to release a missile presided over by Brahma from his bow, the sea-god appears in person before him with joined palms and advises him to get a bridge constructed by Nala across the ocean. The ocean god disappears after giving this advice to Raama. Nala accordingly constructs a bridge across the sea with the help of other monkeys.

अथोवाच रघुश्रेष्ठः सागरम् दारुणम् वचः ।
अद्य त्वाम् शोषयिष्यामि सपातालम् महार्णव ॥ ६-२२-१

अथ	= then	रघुश्रेष्ठः	= Raama	उवाच	= spoke
दारुणम्	= (these) harsh	वचनम्	= words	सागरम्	= to the ocean
महार्णव	= "O , ocean!"	शोषयिष्यामि	= I will make you dry up	अद्य	= now
सपातालम्	= along with your nethermost subterranean region."				

Then, Raama spoke these harsh words to the ocean: "O, ocean! I will make you dry up now along with your nethermost subterranean region."

शरनिर्दग्धतोयस्य परिशुष्कस्य सागर ।
मया निहतसत्त्वस्य पांसुरुत्पद्यते महान् ॥ ६-२२-२

सागर	= O , Ocean!	महान्	= a vast	पास्तुः	= sand
उत्पद्यते	= will appear	शर निर्दग्ध	= (when) your water	परिशुष्कस्य	= you get dried up
निहत	= and the creations inhabiting you get destroyed	तोयस्य	gets consumed by my arrows	मया	= by me.
सत्त्वस्य					

"O, Ocean! A vast stretch of sand will appear, when your water gets consumed by my arrows when you get dried up and the creatures inhabiting you get destroyed by me."

मत्कार्मुकनिसृष्टेन शरवर्षेण सागर ।
परम् तीरम् गमिष्यन्ति पद्मिरेव प्लवङ्गमाः ॥ ६-२२-३

सागर	= O, ocean!	ओचेन्	= by a gush of arrows	मत्कार्मुक	= released by my bow
		शरवर्षेण		निसृष्टेन	

पूर्वज्ञमा:	= our monkeys	गमिष्यन्ति	= can proceed	परम् तीरम्	= to the other shore
पद्धरेव	= with even their feet.				

"By a gush of arrows released by my bow, our monkeys can proceed to the other shore even by foot; O, ocean!"

विचिन्वन्नाभिजानासि पौरुषम् वापि विक्रमम् ।
दानवालय सन्तापम् मत्तो नाम गमिष्यसि ॥ ६-२२-४

दानवालय	= O, Sea the abode of demons!	न	= you are not able to recognize	पौरुषम्	= my valor
न विक्रमपि	= nor prowess	अभिजानासि	= by your discernment	गमिष्यपि	= you will indeed get
सन्तापम्	= repentance	vichinvan		नाम	

"O, Sea the abode of demons! You are not able to recognize my valor or prowess through your intelligence. You will indeed get repentance at my hands."

ब्रह्मेणास्त्रेण सम्योज्य ब्रह्मदण्डनिभम् शरम् ।
सम्योज्य धनुषि श्रे ष्टे विचकर्ष महाबलः ॥ ६-२२-५

महाबलः	= the exceedingly powerful Raama	सम्योज्य	= fixing	शरम्	= an arrow
ब्रह्मदण्ड निभम्	= resembling the Rod of Brahma(creator)	सम्योज्य	= and charged	ब्रह्मेणास्त्रेण	= with a missile presided over by Brahma
श्रेष्ट धनुषि	= to his excellent bow	विचकर्ष	= stretched it.		

"Fixing an arrow resembling the Rod of Brahma (the creator) charged with a missile (presided over by Brahma) to his excellent bow, the exceedingly powerful Raama stretched it towards the sea."

तस्मिन्विकृष्टे सहसा राघवेण शारासने ।
रोदसी सम्पफालेव पर्वताश्च चकम्पिरे ॥ ६-२२-६

तस्मिन्	= (while)that	शारासने	= bow	विकृष्टे	= was being stretched
राघवेण	= by Raama	रोदसी	= both the heaven and earth	सहसा	= suddenly
सम्पफालेव	= seemed to be split asunder	पर्वताश्च	= Mountains also	चकम्पिरे	= were shaken.

While Raama was stretching that bow, both the heaven and earth suddenly seemed to be split asunder. Mountains also were shaken.

तमश्च लोकमावत्रे दिशश्च न चकाशिरे ।
प्रतिचुक्षुभिरे चाशु सरांसि सरितस्तदा ॥ ६-२२-७

तदा	= then	तमश्च	= darkness	आवृते	= enveloped
लोकम्	= the world	दिशश्च	= the quarters	न चकाशिरे	= did not shine
सराम्प्स	= lakes	सरितः	= and rivers	आशु	= soon
प्रतिचुक्षुभिरे	= were agitated.				

Darkness enveloped the world. All the quarters were obscured. Lakes and rivers were soon agitated.

तिर्यक् च सह नक्षत्रैः सम्गतौ चन्द्रभास्करौ ।
भास्करांशुभिरादीसम् तमसा च समावृतम् ॥ ६-२२-८

प्रचकाशे तदाकाशमुल्काशतविदीपितम् ।
अन्तरिक्षाच्च निर्घाता निर्जग्मुरतुलस्वनाः ॥ ६-२२-९

चन्द्र भास्करौ	= moon; sun	नक्षत्रैस्च	= along with stars	सम्गतौ	= moved
तिर्यक्	= obliquely; (and though)	आकाशम्	= the sky	आदीसम्	= was lit
भास्कराम्शुभिः	= by the sun's rays	समावृतम्	= it was enveloped	तमसाच	= by darkness
प्रचकाशे	= and shined	उल्काशत	= with a blaze of hundreds of meteors	द्विले	= thunders
निर्जग्मः	= reverberated	विदीपितम्		निर्घाता:	
		अतुलस्वनाः	= with an unparalleled sound	अन्तरिक्षहात्	= in sky.

The moon sun and the stars moved obliquely and though the sun's rays lighted the sky, it was enveloped by darkness and shined with a blaze of hundreds of meteors while thunders reverberated with an unparalleled sound in the sky.

वपुःप्रकर्षेण ववुर्द्दिव्यमारुतपङ्ग्यः ।
बभञ्ज च तदा वृक्षान् जलदानुद्धन् मुहुः ॥ ६-२२-१०

दिव्यमारुत	= series of celestial	ववुः	= blew	वपुः प्रकर्षेण	= in their colossal forms
पङ्ग्यः	winds				
उद्धन्	= drawing out	जलदान्	= clouds	मुहुः	= again and again
तदा	= then	वभङ्गच्च	= tore up	वृक्षान्	= the trees.

Series of celestial winds blew in their colossal form and the winds, then sweeping away the clouds, tore up the trees again and again.

आरुजंश्वैव शैलाग्रान् शिखराणि बभञ्ज च ।
दिवि च स्म महावेगाः सम्हताः समहास्वनाः ॥ ६-२२-११
मुमुचुर्वैद्युतानभीस्ते महाशनयस्तदा ।

थे विन्द्	= shattering	शैलाग्रान्	= the mountain peaks	बभङ्गच्च	= broke off
आरुजन् च					
शिखराणि	= the points of the rocks	महावेगाः	= winds of great velocity	सम्हताः	= struck together

दिवि	= in the sky	मुमुक्षुः	= emitted	अग्रीन्	= flashes of radiance
वैद्युतान्	= proceeding from lightning	समहा स्वना:	= with a great sound	तदा	= and then
ते	= they (became)	महाशनयः	= great thunders.		

The wind, shattering the mountain peaks, broke off the points of the rocks. Winds of great velocity struck together in the sky and emitted flashes of radiance proceeding from lightning with a great sound and then there were great thunders.

यानि भूतानि दृश्यानि चुकुशुश्वाशनेः समम् ।। ६-२२-१२
अदृश्यानि च भूतानि मुमुक्षुरवस्वनम् ।

शिश्यरे चाभिभूतानि सम्त्रस्ताम्यद्विजन्ति च ।। ६-२२-१३
सम्प्रविव्यथिरे चापि न च पस्पन्दिरे भयात् ।

भूतानि	= the living beings	यानि	= which were	दृश्यानि	= visible
चुकुशुः	= cried out	अशनेः	= along with the thunders	अदृश्यानि	= the visible
भूतानिच	= beings too	समम्	=	भैरव स्वनम्	= terrific noise (the beings)
अभिभूतानि	= were overpowered	मुमुक्षुः	= gave off	न च	= they did not move
भयात्	= due to fear.	सम्प्रविव्यथिरेचापि	= and also very much anguished	पस्पन्दिरि	

The visible creatures cried out along with the thunders. The invisible beings too gave off a terrific noise. The creatures were overpowered, frightened, agitated, lied down and also very much anguished. They did not move due to fear.

सहभूतैः सतोयोर्मिः सनागः सहराक्षसः ।। ६-२२-१४
सहसाभूततो वेगाद्वीपवेगो महोदधिः ।
योजनम् व्यतिचक्राम वेलामन्यत्र सम्भवात् ।। ६-२२-१५

ततः	= thereafter	महोदधिः	= the great ocean	सतोयोर्मिः	= with its waves and water
सहभूतैः	= along with creatures	सनागह्	= including snakes	सह राक्षसः	= and demons
अभूत्	= became	सहसा	= soon	भीमवेगः	= possessed with terrific velocity
वेगात्	= due to speed	सम्भवात्	= and swelling of waters	व्यतिचक्राम	= it crossed beyond
अन्यत्र	= the other	वेलाम्	= shore	योजनम्	= for a Yojana (eight miles)

The great ocean with its waves and water, along with its living creatures including snakes and demons soon became possessed of a terrific velocity. Due to that speed and swelling of waters, the ocean crossed beyond the other shore to the extent of a Yojana (eight miles).

तम् तथा समतिक्रान्तम् नातिचक्राम राघवः ।
समुद्धतममित्रन्नो रामो नदनदीपतिम् ॥ ६-२२-१६

रामः	= Raama	राघवः	= born in Raghu dynasty	अमित्रन्नः	= and the annihilator of enemies
नातिचक्राम	= did not retreat	बेफोरे तम्	= that	नदनदीपतिम्	= ocean
समुद्धतम्	= and crossed its limits.				

Raama born in Raghu dynasty and the annihilator of enemies, did not retreat before that ocean, which swelled and crossed its limits.

ततो मध्यात् समुद्रस्य सागरः स्वयम् उत्थितः ।
उदयन् हि महाशैलान् मेरोः इव दिवाकरः ॥ ६-२२-१७

ततः	= then	सागरः	= Sagara the god of ocean	स्वयम्	= himself
उत्थितः	= raised	मध्यात्	= from the middle	समुद्रस्य	= of the ocean
दिवाकरः इव	= as the sun (raising)	महाशैलान्	= from the huge mountain of Meru	उदयम्	= at dawn.

Then, Sagara (the ocean god) himself rose from the middle of the ocean as the sun rises at dawn from the huge mountain of Meru.

पन्नगैः सह दीप्त आस्यैः समुद्रः प्रत्यदृश्यत ।
स्निग्ध वैदूर्य सम्काशो जाम्बू नद विभूषितः ॥ ६-२२-१८

समुद्रः	= the ocean	पन्नगैः सह	= along with snakes	दीप्तास्यैः	= of flaming jaws
प्रत्यदृश्यत	= appeared	स्निग्ध	= with a hue of glossy	जाम्बूनदः	= adorned with gold.

वैदूर्यसम्काशः emerald

विभूषणः

That ocean along with snakes of flaming jaws appeared with a hue of glossy emerald adorned with gold.

रत्न माल्य अम्बर धरः पद्म पत्र निभ ईक्षणः ।
सर्वपुष्पमयीम् दिव्याम् शिरसा धारयन् स्रजम् ॥ ६-२२-१९

जातरूपमयैश्वैव तपनीयविभूषितो भूषणोत्तमैः ।
आत्मजानाम् च रत्नानाम् भूषितो भूषणोत्तमैः ॥ ६-२२-२०

धातुभिर्मण्डितः शौलो विविधैर्हमवानिव ।
एकावलीमध्यगतम् तरलम् पाण्डरप्रभम् ॥ ६-२२-२१

विपुलेनोरसा विभ्रत्कौस्तुभस्य सहोदरम् ।
आघूर्णिततरङ्गैघः कालिकानिलसम्कुलः ॥ ६-२२-२२

गङ्गासिन्धुप्रधानाभिरापगामिः समावृतः ।
देवतानाम् सरूपाभिर्नारूपाभिरीश्वरः ॥ ६-२२-२३

सागरः समतिकम्य पूर्वम् आमन्त्य वीर्यवान् ।
अब्रवीत् प्रान्जलिर् वाक्यम् राघवम् शर पाणिनम् ॥ ६-२२-२४

वीर्यवान्	= the valiant	सागराः	= ocean	ईश्वरः	= the lord of rivers
रत्न	= wearing a wreath of	पद्मपत्र	= with his eyes resembling lotus-leaves	धारयान्	= bearing
माल्याम्बरधरः	= pearls	निभेष्ट्वान्	=	सर्वपुष्पमयीम्	= made of all kinds of flowers
दिव्याम्	= a beautiful	स्रजम्	= garland	जातरूप	= gold
शिरसा	= on his head	तपनीय	= with ornaments of refined	मयैश्वैव	
भूषितः	= adorned	विभूषणैः	= with excellent jewels	रत्नानाम्	= made of pearls
आत्मजानाम्	= from his domain	मण्डितः	= decorated	विविधैः	= with different kinds
धातुभिः	= of gems and metals	himavaan	= resembling the Himalaya mountain	विभ्रत्	= he wore
विपुलेन	= on his broad	िवा		तरलम्	= a locket
पद्मर	= sheding a white luster	उरसा	= chest	ekaavali	= and hanging in the
प्रभम्		कौस्तुभस्य	= resembling a Kausambi gem (adorning the bosom of Lord Vishnu.)	madhyagatam	middle of a single string of pearls
आघूर्णित	= with a multitude of	सहोदरम्		समावृद्धितः	= escorted
तरङ्गैघः	waves whirled around him	कालिकानिल	= encircled by the clouds	सरूपामिः	= equal in form
आपगामिः	= by rivers	सम्कुलः	= and winds	समुपकम्य	= approached
देवतानाम्	= to deities	गङ्गा षिन्धु	= mainly Ganga and Sindhu	शरपाणिनम्	= who stood with arrows in hand
राघवम्	= Raama	प्रधानामिः	= and endowed with diverse forms	अब्रवीत्	= spoke
आमन्त्य	= addressing "Raama!"	नाना			
	as	रूपामिः			
		प्राङ्गलिः	= with joined palms		
		puurvam	= first		

वाक्यम् = (the following) words: |

The valiant ocean, the lord of rivers, wearing a wreath of pearls, with his eyes resembling lotus leaves, bearing a beautiful garland made of all kinds of flowers on his head, with ornaments of refined gold, adorned with excellent jewels made of pearls from his domain, decorated with different kinds of gems and metals, resembling Himavat mountain, wearing on his broad chest a locket shedding a white luster, resembling a Kaustubha gem (adorning the blossom of Lord Vishnu) 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 Raama with joined palms, who stood with arrows in hand, addressing him first as □Raama!' and spoke the following words:

**पृथिवी वायुर् आकाशम् आपो ज्योतिः च राघवः ।
स्वभावे सौम्य तिष्ठन्ति शाश्वतम् मार्गम् आश्रिताः ॥ ६-२२-२५**

सौम्य	= O beloved	राघव	= Raama!	पृथिवी	= earth
वायुः	= wind	आकाशम्	= ether	आपः	= water
ज्योतिश्च	= and light	तिष्ठन्ति	= remain fixed	स्वभावे	= in their own nature
आश्रिताः	= taking refuge	शाश्वतम्	= in an eternal	मार्गम्	= path.

"O, beloved Raama! Earth, wind ether, water and light remain fixed in their own nature, resorting to their eternal path."

**तत् स्वभावो मम अपि एष यद् अगाधो अहम् अस्तुवः ।
विकारस् तु भवेद् राध एतत् ते प्रवदामि अहम् ॥ ६-२२-२६**

तत्	= hence	अहम्	= I	अगाधः	= am fathomless
ममापि	= and my	स्वाभः	= nature	एषः	= is this
अस्तुवः इति	= being impossible of	भवेत्	= It becomes	विकारः	= unnatural
यत्	= being swum across			ते	= you
गाधहृतु	= If I am shallow	प्रवदाम्	= I am telling		
एतत्	= this (the following device to cross me).				

"Therefore, I am fathomless and my nature is that it is impossible of being swum across. It becomes unnatural if I am shallow. I am telling you the following device to cross me."

**न कामान् न च लोभाद् वा न भयात् पार्थिव आत्मज ।
रागान्नकाकुलजलम् स्तम्भयेयम् कथंचन ॥ ६-२२-२७**

पार्थिवात्मज	= O, Prince	न कामात्	= neither from desire	लोभत्व	= nor ambition
भयात्	= nor fear	न रागात्	= nor from affection	स्तम्भयेयम्	= I am able to solidify
नकाकुल	= my waters inhabited				
जलम्	by alligators.				

"O, prince! Neither from desire nor ambition nor fear nor from affection, I am able to solidify my waters inhabited by alligators."

विधास्ये येन गन्तासि विषहिष्ये ह्यहम् तथा ।
न ग्राहा विधमिष्यन्ति यावत्सेना तरिष्यति ॥ ६-२२-२८
हरीणाम् तरणे राम करिष्यामि यथास्थलम् ।

राम	= O, Raama	आहम्	= I	करिष्यामि	= will make it possible
तथा येन	= in that manner by which	गन्तासि	= you can go	यथा तथा	= in every way
करिष्यामि	= I will arrange	स्थलम्	= a place	हरीणाम्	= for the monkeys
तरणे	= to cross me	विषहिष्ये	= and bear with it	यावत्	= as far as
सेना	= the army	तरिष्यति	= crosses me	ग्राहा:	= the crocodiles
न	= will not be aggressive.				
विधमिष्यन्ति					

"O, Raama! I shall make it possible to see that you are able to cross over. I will arrange a place for the monkeys to cross me and bear with it. As far as the army crosses me, the crocodiles will not be aggressive to them."

तमब्रवीत्तदा रामः शृणु मे वरुणालय ॥ ६-२२-२९
अमोघोऽयम् कस्मिन् देशे निपात्यताम् ।

तदा	= then	रामः	= Raama	अब्रवीत्	= spoke
तम्	= to that ocean (as follows)	शृणु	= Listen	मे	= to me
अयम्	= this	महाबाणः	= great arrow	अमोघः	= should not be in vain
कस्मिन्	= in which	देशे	= direction	निपात्यताम्	= should it be descended?

Then, Raama spoke to that ocean as follows: "Listen to me. This great arrow should not go in vain. In which region should it be descended?"

रामस्य वचनम् श्रुत्वा तम् च दृष्ट्वा महाशरम् ॥ ६-२२-३०
महोदधिर्महातेजा राघवम् वाक्यमब्रवीत् ।

श्रुत्वा	= hearing	रामस्य	= Raama's	वचनम्	= words
महातेजः	= large splendid	महोदधिः	= mighty ocean	दृष्ट्वा	= seeing
तम्	= that	महाशरम्	= powerful arrow	अब्रवीत्	= spoke
वाक्यम्	= the following words	राघवम्	= to Raama.		

Hearing Raama's words and seeing that powerful arrow, the large splendid Ocean spoke the following words to Raama:

उत्तरेणावकाशोऽस्ति कथित्युण्यतरो मम ॥ ६-२२-३१
द्रुमकुल्य इति ख्यातो लोके ख्यातो यथा भवान् ।

अस्ति	= there is	किंचित्	= a certain	अवकाशः	= place
उत्तरेण	= which is northward	मे	= to me	स्वातः	= it is well known
द्रुमकुलः इति	= as Drumatulya	यथा	= as	भवान्	= you
स्वातः	= are well known	लोके	= in the world.		

"Towards my northern side, there is a holy place. It is well known as Drumatulya, in the same way as you are well known to this world."

उग्रदर्शनकर्मणो बहवस्तत्र दस्यवः ॥ ६-२२-३२
आभीरप्रमुखाः पापाः पिबन्ति सलिलम् मम ।

बहवः	= numerous	दस्यवः	= robbers	उग्र	= of fearful aspect and
पापाः अभीर	= having the sinful Ab-	पिवन्ति	= drink	दर्शनकर्माणः	deeds
प्रमुखाः	hiras as their chief			मम	= my
सलिलम्	= waters	तत्र	= there.		

"Numerous robbers of fearful aspect and deeds, having the sinful Abhiras as their chief, drink my waters there."

तैर्न तत्पर्शनम् पापम् सहेयम् पापकर्मभिः ॥ ६-२२-३३
 अमोघः क्रियताम् राम तत्र तेषु शरोत्तमः ।

न सहेयम्	= I am not able to bear	तत्	= that	स्पर्शनम्	= touch
तैः	= of those	पापैः	= wicked people	पापकर्मभिः	= the evil doers
राम	= O, Raama	घरोत्तमः	= let excellent arrow	क्रियताम्	= be released
तेषु	= on them	तत्र	= there	अमोघः	= with out vain.

"I am not able to bear that touch of those wicked people, the evil doers, O, Raama! Let this excellent arrow with out vain be released over them there."

तस्य तद्वचनम् श्रुत्वा सागरस्य महात्मनः ॥ ६-२२-३४
मुमोच तम् शरम् दीप्तम् परम् सागरदर्शनात् ।

श्रुत्वा	= hearing	तत्वचनम्	= those words	तस्य	= of that Ocean
महात्मनः	= the high soled Raama	मुमोच	= released	तम् शरम्	= that arrow
परम्	= which was excellent	दीप्तम्	= and splendid	सागर	= towards the place as

Hearing those words of the high-soled Ocean, Raama released that excellent and splendid arrow towards that place as directed by the ocean.

तेन तन्मरुकान्तारम् पङ्गथिव्याम् किल विश्रुतम् ॥ ६-२२-३५
विपातितः शगे यत्र वजाशनिसप्तभः ।

यत्र	= the place where	शरः	= the arrow	वज्राशनि	= whose splendor was
निपातितः	= was descended	तेन	= by Raama	समप्रभः	akin to that of a thunder and a thunder-bolt
विश्रुतम्किल्	= is indeed famous	मरु	= as desert of Maru	तत्	= that place
		कान्तारम्		पृथिव्यान्	= on earth.

The place where the arrow, whose splendor was akin to that of a thunder and a thunder bolt, was descended by Raama- that place is indeed famous as desert of Maru* on this earth.

comment: MaruMalwar in Rajasthan (India)

ननाद च तदा तत्र वसुधा शल्यपीडिता ॥ ६-२२-३६
तस्माद्वाणमुखात्तोयमुत्पपात रसातलात् ।

वसुधा	= the earth	तत्र	= there	शल्यपीडिता	= pierced by the arrow
तदा	= then	ननाद	= emitted a sound	तोयम्	= the waters
रसातलात्	= of the penultimate subterranean region	उत्पपात	= gushed forth	बाणमुखात्	= from the mouth of that cleft.

The earth there, pierced by the dart, then emitted a sound . The waters of the penultimate subterranean region gushed forth from the mouth of that cleft.

स बभूव तदा कूपो ब्रण इत्येव विश्रुतः ॥ ६-२२-३७
सततम् चोत्थितम् तोयम् समुद्रस्येव दृश्यते ।

तदा	= then	सः	= that	कूपः	= hollow
बभूव	= became	विश्रुतः	= known	ब्रणः इत्येव	= as Vrana
तोयम्	= water	सततम्	= constantly	दृश्यते	= seen
उत्थितम्	= gushing forth	समुद्रस्येव	= resembling seawater.		

Then the hollow became known as Vrana. Water constantly seen, gushing forth from it resembled seawater.

अवदारणशब्दश्च दारुणः समपद्यत ॥ ६-२२-३८
तस्मात्द्वाणपातेन अपः कुक्षिष्वशोषयत् ।

तस्मात्	= from that place	दारुणाः	= a terrific	अवदारण	= splitting sound
सम्पद्यत	= was born	आपः	= water	शब्दः	
कुक्षिष्वु	= in those cavities	तद्वाणपातेन	= by hurling of that arrow.	अशोषयत्	= was dried up

A terrific splitting sound was born in that place. Water was dried up in those cavities, as a result of hurling of that arrow by Raama.

विख्यातम् त्रिषु लोकेषु मधुकान्तारमेव च ॥ ६-२२-३९
 शोषयित्वा तु तम् कुक्षिम् रामो दशरथात्मजः ।
 वरम् तस्मै ददौ विद्वान्मरवेऽमरविक्रमः ॥ ६-२२-४०

मरु	= that desert of Meru	विख्यातम्	= became famous	त्रिषु	= in the three
कन्तारम्		रामः	= Raama	दशरथात्मजः	= the son of Dasaratha
लोकेषु	= worlds	अमरविक्रमः	= and a valiant man like a celestial	तम्	= made that cavity dried up
विद्वान्	= wise man			कुक्षिम्	up
ददो	= and gave	वरम्	= a boon	शोषयित्वा	
				तस्मै मरवे	= to the desert of Maru.

That desert of Maru became famous in the three worlds. Raama (the son of Dasaratha), a wise man and a valiant man resembling a celestial, made that cavity dried up and gave a boon to that desert of Maru.

पश्यश्चाल्परोगश्च फलमूलरसायुतः ।
 बहुस्नेहो बहुक्षीरः सुगन्धिर्विविधौषधिः ॥ ६-२२-४१

एवमेतैर्गुणैर्युक्तो बहिभिः सम्युतो मरुः ।
 रामस्य वरदानाच्च शिवः पन्था बभूव ह ॥ ६-२२-४२

वरदानात्	= due to granting of a boon	मरुः	= to that desert Maru	रामस्य	= by Raama
पश्यश्च	= the place became most fit for cattle	अल्पमूलरसायुतः	= having tasty fruits and roots	बहुस्नेहः	= with a lot of clarified butter
बहुक्षीरः	= lot of milk	सुगन्धिः	= sweet smelling	विविधौषधिः	= having various kinds of herbs
एतम्	= thus	बभूव	= it became	शिवः	= an auspicious
युक्तः	= and suitable	पन्थाः	= move	सम्युतः	= consisting of
एतैः	= these	गुणैः	= merits.		

Due to granting of a boon by Raama, that desert of Maru became the most congenial place for cattle rearing, a place with a little of disease, producing tasty fruits and roots, with a lot of clarified butter, a lot of milk and various kinds of sweet- smelling herbs. Thus it became an auspicious and suitable move, bestowing these merits.

तस्मिन् दग्धे तदा कुक्षौ समुद्रः सरिताम् पतिः ।
 राघवम् सर्वशास्त्रज्ञमिदम् वचनम्बवीत् ॥ ६-२२-४३

तदा	= then	तस्मिन्	= while that	कुक्षो	= cavity
दग्धे	= was burning	समुद्राः	= ocean	सरिताम्	= the lord of rivers
अब्रवीत्	= spoke	इदम्	= these	पति	
राघवम्	= to Raama	सर्वशास्त्रज्ञाम्	= who knew all scientific treaties.	वचनम्	= words

While that cavity was burning, Ocean the lord of rivers spoke these words to Raama who knew all scientific treatises.

**अयम् सौम्य नलो नाम तनुजो विश्व कर्मणः ।
पित्रा दत्त वरः श्रीमान् प्रतिमो विश्व कर्मणः ॥ ६-२२-४४**

सौम्य	= O excellent man!	अयम्	= this one	नलोनाम	= named Nala
श्रीमान्	= a glorious person	तनयः	= is the son	विश्वकर्मणः	= of Vishvakarma
दत्त वरः	= who was given a boon	पित्र	= by his father	प्रतिमः	= and equal to
विश्वकर्मणः	= Visvakarma.				

"O, excellent man! This one, named Nala, a glorious person, is the son of Vishvakarma who was given a boon by his father and is equal to Visvakarma."

**एष सेतुम् महाउत्साहः करोतु मयि वानरः ।
तम् अहम् धारयिष्यामि तथा हि एष यथा पिता ॥ ६-२२-४५**

एषः वानरः	= let this monkey	महोत्साहः	= a greatly energetic one	करोतु	= build
सेतुम्	= a bridge	मयि	= in me	अहम्	= I
धारयिष्यामि	= can hold	तम्	= it	एषः	= He
तथा	= is the same	यथा	= as	पिता	= his father.

"Let this greatly energetic monkey build a bridge across me. I can hold that bridge. He is just the same as his father."

**एवम् उत्त्वा उदधिर् नष्टः समुत्थाय नलस् ततः ।
अब्रवीद् वानर श्रेष्ठो वाक्यम् रामम् महाबलः ॥ ६-२२-४६**

एवम्	= thus	उत्त्वा	= speaking	उदधिः	= the god of Ocean
नष्टः	= disappeared	तदा	= then	नलः	= Nala
वानरश्रेष्ठः	= the more distinguished among monkeys	समुत्थाय	= stood up	अब्रवीत्	= and spoke
वाक्यम्	= words	थेसे रामम्	= to Raama	महाबलम्	= of great power.

Thus speaking, the god of Ocean disappeared from that place. Then Nala, the more distinguished among monkeys stood up and spoke the following words to Raama of great power:

**अहम् सेतुम् करिष्यामि विस्तीर्णं वरुण आलये ।
पितुः सामर्थ्यम् आस्थाय तत्त्वम् आह महाउदधिः ॥ ६-२२-४७**

महोदधिः	= the great ocean	आह	= told	तत्त्वम्	= a truth
अहम्	= I	करिष्यामि	= will construct	सेतुम्	= a bridge
विस्तीर्णं	= (across) the large	मकरालये	= ocean	आस्थितः	= taking recourse to
सामर्थ्यम्	= the ability	पितुः	= of my father.		

"The great Ocean disclosed a truth. I will construct a bridge across this large Ocean, taking recourse to the skill and ability of my father."

असौ तु सागरो भीमः सेतुकर्मदिक्षया ।
ददौ दण्डभयाद्वाधम् राघवाय महोदधिः ॥ ६-२२-४८

असो	= this	सागरः	= Sagara	भीमः	= the formidable
महोदधिः	= mass of water	दण्ड भ्यात्	= in fear punishment	सेतुकर्मदिक्षया	= wished to see a bridge constructed
ददे	= (and) gave	गाधम्	= a passage	राघवाय	= to Raama.

"This Sagara, the formidable mass of water, in fear of punishment, gave a passage to Raama, wishing to see a bridge constructed on it."

मम मातुर् वरो दत्तो मन्दरे विश्व कर्मणा ।
औरसस् तस्य पुत्रो अहम् सदृशो विश्व कर्मणा ॥ ६-२२-४९

मन्दरे	= on the mountain of Mandara	वरः	= the following boon	दत्तः	= was given
मम मातुः	= to my mother	विश्वकर्मणा	= by Visvakarma	देवी	= "O, god like lady!"
उत्रः	= a son	सदृशः	= equal	मया	= to me
भविष्यति	= will be born	तव	= to you.		

"On the mountain of Mandara, the following boon was given by Visvakarma to my mother: "O, god like lady! A son equal to me will be born to you."

औरसस्तस्य पुत्रोऽहम् सदृशो विश्वकर्मणा।
स्मारितोऽस्म्यहमेतेन तत्त्वमाह महोदधिः ॥ ६-२२-५०
न च अपि अहम् अनुक्तो वै प्रब्रूयाम् आत्मनो गुणान् ।

अहम्	= I	तस्य ओरस्	= am a son born of Visvakarma's own loins	सदृशः	= I am equal
विश्वकर्मणा	= to Visvakarma	पुत्रः	= I have been reminded	एतेन	= by this god of ocean
महोदधिः	= the great ocean	स्मारितः	= I have been reminded	तत्त्वम्	= the truth
अनुक्तः	= unasked	आह	= spoke	नप्रब्रूयाम्	= have not told
वः	= you	अहम्	= I	गुणाम्	= description.
		आत्मनः	= my		

"I am a son born of Visvakarma's own loins. I am equal to Visvakarma. This god of Ocean has reminded me. The great ocean spoke the truth. Being unasked, I have not told you my details earlier."

समर्थर्ष्याप्यहम् सेतुम् कर्तुम् वै वरुणालये ॥ ६-२२-५१
तस्मादद्यैव बध्नन्तु सेतुम् वानरपुङ्गवाः ।

अहम्	= I	समर्थश्चापि	= am capable	कर्तुम्	= to construct
सेतुम्	= a bridge	वरुणालये	= across the ocean	तस्मात्	= Hence
वानरपुज्जवाः	= (let) the foremost of the monkeys	बन्धन्तु	= build	सेतुम्	= the bridge
अद्यैव	= now itself.				

"I am capable of constructing a bridge across the ocean. Hence, let the foremost of monkeys build the bridge now itself."

ततो निसृष्ट रामेण सर्वतो हरि यूथपाः ॥ ६-२२-५२
अभिपेतुर् महाअरण्यम् हृष्टाः शत सहस्रशाः ।

ततः	= then	विसृष्टाः	= being sent	रामेण	= by Raama
शतसहस्रशाः	= hundreds and thousands	हरिपुज्जवाः	= of monkey heroes	अभ्युत्पेतुः	= jumped
हृष्टाः	= in joy	सर्वतः	= on all sides	महाअरण्यम्	= towards the great forest.

Then, being sent by Raama, hundreds and thousands of monkey heroes jumped in joy on all sides towards the great forest.

ते नगान् नग सम्काशाः शाखा मृग गण ऋषभाः ॥ ६-२२-५३
बभन्जुर् वानरास् तत्र प्रचकर्षुः च सागरम् ।

ते	= those	शाखामृग	= army chiefs of monkeys	नगसम्काशाः	= who resembled the mountains
बभन्जुः	= broke	गणर्षभाह्		पादपान्	= and trees
तत्र	= there	नगान्	= the rocks	सागरम्	= towards the sea.
		प्रचकर्षुश्च	= and dragged them away		

Those army-chiefs of monkeys, who resembled mountains, broke the rocks and trees there and dragged them away towards the sea.

ते सालैः च अश्व कर्णैः च धवैर् वंशैः च वानराः ॥ ६-२२-५४
कुटजैर् अर्जुनैस् तालैस् तिकलैस् तिमिशैर् अपि ।

बिल्वकैः सप्तपर्णैश्च कर्णिकारैश्च पुष्पितैः ॥ ६-२२-५५
चूतैः च अशोक वृक्षैः च सागरम् समपूरयन् ।

ते वानराह्	= those monkeys	पर्यपूरयम्	= filled	सागरम्	= the ocean
वृक्षहैश्च	= (with all types) of trees; namely	सालैश्च	= sala	अश्वकर्णैश्च	= Asvakarna
धवैः	= Dhava	वम्शैश्च	= bamboo	कुटजैः	= Kutaja
अर्जुनैः	= Arjuna	तालैह्	= palmyra	तिलकैः	= Tilaka

तिनिशैरपि = Tinisa
पुष्पितैः = the flowered
अशोक = and Asoka.

बिल्वकैः = Bilva
कर्णिकारैः = Karnika

सप्तपर्णैश्च = Saptaparna
चूतैश्च = mango

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.

समूलामः च विमूलामः च पादपान् हरि सत्तमाः ॥ ६-२२-५६
इन्द्र केतून् इव उद्यम्य प्रजहुर् हरयस् तरून् ।

वनराह्	= the forest animals	हरिसत्तमाः	= the very good monkeys	उद्यम्य	= lifted
प्रजहुः	= and brought	पादपान्	= the trees	समूलान्च	= some with roots intact
विमूलान्च	= (and some)	तरून्	= trees without roots	इन्द्रकेतूनिव	= like Indra's flag posts.

The excellent monkeys, the forest animals lifted and brought, like Indra's flag posts, some trees with roots intact and some others without roots.

तालान् दाढिमगुल्मांश्च नारिकेलविभीतकान् ॥ ६-२२-५७
करीरान् बकुलान्निम्बान् समाजहुरितस्ततः ।

इतस्ततः	= from here and there	समाजहुः	= brought	तालन्	= Palmyra trees
दाढिम	= pomegranate shrubs	नारिकेल	= coconut and Vibhitaka	करीरान्	= Karira
गुल्माम्श्च		विभीतकान्			
bakulaan	= Bakula	निम्बान्	= and neem trees.		

From here and there the monkeys brought Palmyra trees, pomegranate shrubs, coconut and Vibhitaka, Karira, Bakula and neem trees.

हस्तिमात्रान् महाकायाः पाषाणांश्च महाबलाः ॥ ६-२२-५८
पर्वतांश्च समुत्पाट्य यन्त्रैः परिवहन्ति च ।

महाकायाः	= the monkeys having huge bodies	महाबलाः	= and mighty strength	समुत्पाट्य	= uprooted
हस्तिमात्रान्	= elephant-sized	पाषाणान्	= rocks	पर्वताम्श्च	= and mountains
परिवहन्ति	= and transported	यन्त्रैः	= by mechanical contrivances.		

The huge bodied monkeys with mighty strength uprooted elephant-sized rocks and mountains and transported them by mechanical contrivances.

प्रक्षिप्यमाणैर् अचलैः सहसा जलम् उद्धतम् ॥ ६-२२-५९
समुत्पतितम् आकाशम् अपासर्पत् ततस् ततः ।

जलम्	= the water	उङ्गूतम्	= raised up	सहसा	= due to sudden
प्रक्षिप्यमाणैः	= throwing	अचलैः	= of mountains in to the sea	समुत्सर्प	= soured upward towards
आकाशम्	= the sky	ततः	= from there	पुनः	= again
अवासर्पत्	= gushed back.				

The water, raised up due to sudden throwing of mountains in the sea, soured upward towards the sky and from there again, gushed back.

समुद्रम् क्षोभयामासुर्निपतन्तः समन्ततः ॥ ६-२२-६०
सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतम् शतयोजनम् ।

निपतन्तः	= the rocks befalling	समन्ततः	= on all sides	क्षोभयामासुः	= perturbed
समुद्रम्	= the sea	अन्ये	= some others	प्रगृह्णन्ति	= drew up
सूत्राणि	= strings	शतयोजनम्	= a hundred Yojanas	आयतम्	= long (in order to keep the rocks in a straight line).

The rocks befalling on all sides perturbed the ocean. Some others drew up strings a hundred Yojanas long (in order to keep the rocks in a straight line.)

नलः चक्रे महासेतुम् मध्ये नद नदी पतेः ॥ ६-२२-६१
स तदा क्रियते सेतुवानरै घोरकर्मभिः ।

नलः	= Nala	चक्रे	= initiated	महासेतुम्	= a monumental bridge
मध्ये	= in middle	नदनदीपते	= of the ocean	सेतुः	= The bridge
क्रियते	= was built	तदा	= at that time	वानरैः	= by the monkeys
घोरकर्मभिः	= of terrible acts.				

Nala on his part initiated a monumental bridge in the middle of the ocean. The bridge was built at that time with the cooperation of other monkeys, of terrible doings.

दण्डनन्ये प्रगृह्णन्ति विचिन्वन्ति तथापरे ॥ ६-२२-६२
वानरैः शतशस्तत्र रामस्यज्ञापुरःसरैः ।
मेघाभैः पर्वताभश्च तृणैः काष्ठैर्बन्ध्यरे ॥ ६-२२-६३

अन्ये	= some monkeys	प्रगृह्णन्ति	= were holding	दण्डान्	= the poles(for measuring the bridge)
तथा	= and	अपरे	= some others	विचिन्वन्ति	= collected the material (some parts of bridge)
बन्ध्यरे	= were fastened	तृणैः	= by reeds	काष्ठैश्च	= and logs
वानरः	= by hundred s of monkeys	तत्र	= there	मेघाभैः	= looking like clouds
सतशः		आज्ञापुरःसरैः	= proceeded by the command	रामस्य	= of Raama.
पर्वताभैश्च	= and resembling mountains				

Some monkeys were holding poles for measuring the bridge and some others collected the material. Reeds and logs resembling clouds and mountains, brought by hundreds of monkeys, lead by the command of Raama, fastened some parts of the bridge.

पुष्पिताग्रैश्च तस्मिः सेतुम् बन्धन्ति वानराः ।
पाषाणांश्च गिरिप्रख्यान् गिरीणाम् शिखराणि च ॥ ६-२२-६४
दृश्यन्ते परिधावन्तो गृह्य दानवसम्मिभाः ।

वनराः	= monkeys	बन्धाति	= constructed	सेतुम्	= the bridge
तस्मिः	= with trees	पुष्पिताग्रैः	= having blossom at the end of their boughs	दानवसम्मिभाः	= some monkeys looking like demons
गृह्य	= seized	पाषाणाम्श्च	= rocks	गिरिप्रख्यान्	= resembling mountains
शिखराणि च	= and peaks	गिरीणाम्	= of mountains	दृश्यन्ते	= and appeared
परिधावन्तः	= running hither and thither.				

Monkeys constructed the bridge with trees having blossom at the end of their boughs. Some monkeys looking like demons seized rocks resembling mountains and peaks of mountains and appeared running hither and thither.

शिलानाम् क्षिप्यमाणानाम् शैलानाम् तत्र पात्यताम् ॥ ६-२२-६५
बभूव तुमुलः शब्दस् तदा तस्मिन् महाउदधौ ।

तदा	= then	तुमुलः	= a tumultuous	शब्दः	= sound
बभूव	= occurred	तत्र	= there	शिलानाम्	= of the rocks
क्षिप्यमाणानाम्	= thrown	तस्मिन्	= into that sea	शैलानाम्	= and of mountains
पात्यताम्	= which were caused to fall.	महोदधौ			

Then, a tumultuous sound occurred when the rocks were thrown into the sea and when mountains were caused to fall there.

कृतानि प्रथमेनाहा योजनानि चतुर्दश ॥ ६-२२-६६
प्रहृष्टैजसम्काशौस्त्वरमाणैः पूर्वज्ञमैः ।

प्रथमेन	= on the first	आहेन	= day	चतुर्दश	= fourteen
योजनानि	= yojanas	कृताम्	= were constructed	पूर्वज्ञमैः	= by the monkeys
प्रहृष्टैः	= thrilled with delight	गज	= resembling elephants	त्वरमाणैः	= speedily.

On the first day, fourteen Yojanas of bridge were constructed by the monkeys speedily, thrilled with delight as they were, resembling elephants.

द्वितीयेन तथैवाहा योजनानि तु विशतिः ॥ ६-२२-६७
कृतानि पूवगैस्तूर्णम् भीमकायैर्महाबलैः ।

तथैव	= in the same manner	द्वितीयेन	= on the second	आहा	= day
विम्शति	= twenty	योजनानि	= yojanas	कृतानि	= were constructed
तूर्णं	= speedily	पूवण्गैः	= by the monkeys	भीम कायै॒	= of terrific bodies
महाबलैः	= and of mighty strength.				

In the same manner, on the second day twenty Yojanas of bridge were constructed speedily by the monkeys of terrific bodies and of mighty strength.

अहा तृतीयेन तथा योजनानि तु सागरे ॥ ६-२२-६८
त्वरमाणैर्महाकायैरकविंशतिरेव च ।

तथा	= thus	तृतीयेन	= on the third	आहा	= day
एकविम्शतिरेवच	= twenty one	योजनानि	= yojanas were constructed)	सागरे	= in the ocean
त्वरमाणैः	= speedily	महाकायैः	= by the monkeys with colossal bodies.		

Thus, on the third day twenty-one Yojanas of the bridge were constructed in the ocean speedily by the monkeys with their colossal bodies.

चतुर्थेन तथा चाहा द्वाविंशतिरथापि वा ॥ ६-२२-६९
योजनानि महावेगैः कृतानि त्वरितैस्ततः ।

अथापिवा	= and	ततः	= then	चतुर्थेन	= on the fourth
आहा	= day	द्वाविम्शतिः	= twenty-two	योजनानि	= yojanas
कृतानि	= were constructed	त्वरितैः	= by the hastening monkeys	महावेगैः	= with a great speed.

On the forth day, a further of twenty-two Yojanas were constructed by the dashing monkeys with a great speed.

पञ्चमेन तथा चाहा पूवगैः क्षिप्रकारिभिः ॥ ६-२२-७०
योजनानि त्रयोविंशत्सुवेलमधिकृत्य वै ।

तथा	= in that manner	पञ्चमेव	= on the fifth	आहा	= day
त्रयोविम्शत्	= twenty three	योजनानि	= yojanas	वेरे	= up to the other sea shore
पूवण्गैः	= by the monkeys	क्षिप्र	= working quickly.	चोन्हुच्चेद् सुवेलम् अधिकृत्य	
		कारिभिः			

In that manner, on the fifth day, the monkeys working quickly constructed twenty-three yojanas of the bridge up to the other seashore.

स वानरवरः श्रीमान् विश्वकर्मात्मजो बली ॥ ६-२२-७१
बवन्ध सागरे सेतुम् यथा चास्य तथा पिता ।

सः	= that Nala	वानरवरः	= the illustrious one	विश्वकर्मात्मजः	= the son of Vivakarma
बली	= and a strong one	बवन्ध	= built	सेतुम्	= the bridge
सागरे	= in the sea	यथा तथा	= as truly as	अस्य	= his
पिता	= father.				

That Nala, the strong and illustrious son of Visvakarma and an excellent monkey built the bridge across the sea as truly as his father would have built it.

स नलेन कृतः सेतुः सागरे मकर आलये ॥ ६-२२-७२
शुशुभे सुभगः श्रीमान् स्वाती पथ इव अम्बरे ।

सः	= that	सुभगः	= beautiful	श्रीमान्	= and lovely
सेतुः	= bridge	कृतः	= constructed	नलेन	= by Nala
सागरे	= across the ocean	मकरालये	= the abode of alligators	शुशुभे	= shone brightly
स्वातीपथा	= like a milky way of stars	अम्बरे	= in the sky.		
इव					

That beautiful and lovely bridge constructed by Nala across the ocean the abode of alligators, shone brightly like a milky way of stars in the sky.

ततो देवाः सगन्धर्वाः सिद्धाः च परम ऋषयः ॥ ६-२२-७३
आगम्य गगने तस्थुर्दृष्टकामास्तदद्भुतम् ।

द्रष्टु कामाः	= with a desire to see	तत्	= that	अद्भुतम्	= marvel
देवताः	= celestials	सगन्धर्वाः	= along with the heavenly musicians	सिद्धाश्च	= siddhas (semi-divine beings of great purity and perfection possessing super natural qualities.)
परमर्षयह्	= and great sages	आगम्य	= came	ततः	= then
तस्थुः	= and stood up	गगने	= in the sky.		

With a desire to behold that marvel, celestials along with Gandharvas, the heavenly musicians, Siddhas (semi-divine beings of great purity and perfection, possessing super natural qualities) and great sages came then and stood up in the sky.

दशयोजनविस्तीर्णम् शतयोजन मायतम् ॥ ६-२२-७४
ददशुर्देवगन्धर्वा नलसेतुम् सुदुष्करम् ।

देवगन्धर्वाः	= the celestials and the heavenly musicians	ददृशुः	= saw	नल सेतुम्	= Nala's bridge
दशयोजन विस्तीर्णम्	= having a width of ten yojanas	शतयोजनम् आयतम्	= and a length of hundred yojanas	सुदुष्करम्	= and which was very difficult to be built.

The celestials and Gandharvas, the heavenly musicians saw Nala's bridge, having a width of ten yojanas and a length of hundred yojanas and which was very difficult to be built.

आप्लवन्तः प्लवन्तः च गर्जन्तः च प्लवम् गमाः ॥ ६-२२-७५
तम् अचिन्त्यम् असद्यम् च अद्भुतम् लोम हर्षणम् ।
ददृशुः सर्व भूतानि सागरे सेतु बन्धनम् ॥ ६-२२-७६

प्लवणमाः	= the monkeys	आप्लवन्तः	= taking long leaps	प्लवन्तश्च	= and short leaps
गर्जन्तश्च	= shouted (in delight) sarva bhūtaani	= all ददृशुः other be- ings	=	=	saw
तत् सेतुबन्धनम्	= that construction of the bridge	सागरे	= in the ocean	अचिन्त्यम्	= which was unimaginable
असद्यमेच	= impossible	अद्भुतम्	= wonderful	रोमहर्षणम्	= causing hair to stand on end (in amazement).

The monkeys taking long leaps and short 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.

तानि कोटि सहस्राणि वानराणाम् महाओजसाम् ।
बन्धनः सागरे सेतुम् जग्मुः पारम् महाउदधेः ॥ ६-२२-७७

तानि	= those	कोटिसहस्राणि	= thousand crores	वानराणाम्	= of monkeys
महोजसाम्	= in a great spectacle	जग्मुः	= reached	पारम्	= the other shore
महोदधिः	= of the great ocean	बन्धनः	= soon after building	सेतुम्	= the bridge
सागरे	= across the ocean.				

Those thousand crores of monkeys in a great spectacle reached the other shore of the great ocean soon after building that bridge across the sea.

विशालः सुकृतः श्रीमान् सुभूमिः सुसमाहितः ।
अशोभत महासेतुः सीमन्त इव सागरे ॥ ६-२२-७८

महान्	= that colossal	सेतुः	= bridge	विशालः	= which was broad
सुकृतः	= well- constructed	श्रीमान्	= glorious	सुभूमिः	= of good posture
सुसमाहितः	= and held together firmly	अशोभत	= looked beautiful	सीमन्त इव	= like a separating straight line

सागरे = in the ocean.

That colossal bridge, which was broad, well-constructed, glorious, well postured and held together firmly, looked beautiful like a separating straight line in the ocean.

ततः परे समुद्रस्य गदा पाणिर् विभीषणः ।
परेषाम् अभिघत अर्थम् अतिष्ठत् सचिवैः सह ॥ ६-२२-७९

ततः	= then	विभीषणः	= Vibhishana	गदापाणिः	= wielding a mace in his hand
आतिष्ठत्	= stood up	परे	= on the shore	समुद्रस्य	= of the ocean
सचिवैः सह	= along with ministers	अभियानार्थम्	= for the purpose of invading	परेषाम्	= the enemies.

Vibhishana, wielding a mace in his hand, stood up on the seashore along with his ministers, for the purpose of invading the enemies.

सुग्रीवस्तु ततः प्राह रामम् सत्यपराक्रमम् ।
हनुमन्तम् त्वमारोह अङ्गदम् त्वथ लक्ष्मणः ॥ ६-२२-८०

अयम् हि विपुलो वीर सागरो मकरालयः ।
वैहायसौ युवामेतौ वानरौ धारयिष्यतः ॥ ६-२२-८१

ततः	= thereafter	सुग्रीवन्तु	= Sugriva on his part	प्राह	= spoke
रामम्	= to Raama	सत्यपराक्रमम्	= the truly brave man	ईर	= O valiant man!
अयम्	= This	सागरः	= ocean	मकरालयः	= the abode of alligators
विपुलः हि	= is indeed vast	त्वम्	= you	आरोह	= ascend
हनुमन्तम्	= on Hanuman	अथ	= and	लक्ष्मणः	= let Lakshmana (ascend)
अङ्गदम्	= Angada	एतो	= these	वानरे	= monkeys
धारयिष्यतः	= can hold	युवाम्	= both of you	वैहायसोन्	= while flying in the sky.

Thereafter, Sugriva on his part spoke to Raama, the truly brave man as follows: "O, valiant man! This ocean, the abode of alligators, is indeed vast. You ascend the shoulder of Hanuman and let Lakshmana ascend the shoulder of Angada. These monkeys can hold both of you while flying in the sky."

अग्रतस् तस्य सैन्यस्य श्रीमान् रामः सलक्ष्मणः ।
जगाम धन्वी धर्म आत्मा सुग्रीवेण समन्वितः ॥ ६-२२-८२

रामः	= Raama	श्रीमान्	= the glorious	धर्मात्मा	= and the righteous man
धन्वी	= wielding a bow	स लक्ष्मणः	= along with Lakshmana	समन्वितः	= together
सुग्रीवेण	= with Sugriva	जगाम	= went	अग्रतः	= in front
तस्य सैन्यस्य	= of that army.				

Raama the glorious and righteous man, wielding a bow along with Lakshmana together with Sugriva, went in front of that army.

अन्ये मध्येन गच्छन्ति पार्श्वतो अन्ये पूवम् गमाः ।
सलिले प्रपतन्ति अन्ये मार्गम् अन्ये न लेभिरे ॥ ६-२२-८३ केचिद् वैहायस गताः सुपर्णा इव पुषुवुः ।

अन्ये	= some	पूवगमाः	= monkeys	गच्छन्ति	= went
मध्येन	= through the middle(of the bridge)	अन्ये	= some others	पार्श्वतः	= went through the sides of the bridge
Anye	= some others	प्रपतन्ति	= were jumping into	सलिलम्	= water
अन्ये	= some others	प्रपेदिरे	= went forward	मार्गम्	= on the path
केचित्	= some others	वैहायसगताः	= entered the sky	पुषुवुः	= and aviated
सुपर्णः इव	= like Garuda the eagle.				

Some monkeys went along the middle of the bridge. Some others went along the sides. Some others were jumping into water. Some others marched forward on the path. Some monkeys entered the sky and aviated like Garuda the eagle.

घोषेण महता घोषम् सागरस्य समुच्छ्रितम् ॥ ६-२२-८४
भीमम् अन्तर् दधे भीमा तरन्ती हरि वाहिनी ।

महता घोषेण	= by the great sound	भीमा	= of the terrific	हरिवाहिनी	= army of monkeys
तरन्ती	= who were crossing (the ocean)	घोषम्	= the sound	सागरस्य	= of the ocean
समुच्छ्रितम्	= which was very high	भीमम्	= and terrific	अन्तर्दधे	= was covered up.

The highly terrific sound of the ocean was covered up by the great sounds of the terrific monkeys who were crossing the sea.

वानराणाम् हि सा तीर्णा वाहिनी नल सेतुना ॥ ६-२२-८५
तीरे निविविशे राज्ञा बहु मूल फल उदके ।

सा	= that	वाहिनी	= army	वानराणाम्	= of monkeys
तीर्णा	= which crossed	नल सेतुना	= the bridge constructed by Nala	निविविशे	= was encamped
तीरे	= at a shore	बहु मूल	= having many fruits roots and water	राज्ञा	= by Sugriva.

That army of monkeys, which crossed the ocean by the bridge constructed by Nala, was encamped by Sugriva at a shore having many fruits tubers and water.

तद् अद्भुतम् राघव कर्म दुष्करम् ।
 समीक्ष्य देवाः सह सिद्धं चारणैः ।
 उपेत्य रामम् सहिता महर्षिभिः ।
 समभ्यषिन्चन् सुशुभिअर् जलैः पृथक् ॥ ६-२२-८६

समीक्ष्ये	= Seeing	तत्	= that	राघव कर्म्	= Raama's accomplishment
अद्भुतम्	= which was amazing	दुष्करम्	= and arduous	देवाः	= celestials
षिद्धं चारणैः	= Siddhas(semi-divine beings possessing supernatural faculties) and Charanas(celestial bards)	सह	= along with great sages	सहसा	= forthwith
उपेत्य	= approached	रामः	= Raama	अभिषिन्चन्	= consecrated
sushubhaiH=	with very sacred	जलैः	= water	पृथक्	= separately.

Seeing that Raama's accomplishment, which was amazing and arduous; celestials, Siddhas (semi-divine beings possessing supernatural faculties) and Charanas (celestial bards) along with great sages, forthwith approached Raama and consecrated him with very splendid waters separately.

जयस्व शत्रून् नर देव मेदिनीम् ।
 ससागराम् पालय शाश्वतीः समाः ।
 इति इव रामम् नर देव सत्कृतम् ।
 शुभैर् वचोभिर् विविधैर् अपूजयन् ॥ ६-२२-८७

(The celestials Siddhas and others) आपूजयन्	= exalted	रामम्	= Raama	नरदेव सत्कृतम्	= who was respected by kings
विविधैः	= with various	शुभैः	= auspicious	वचोभिः	= words
इतीव	= thus	नरदेव	= O king!	जयस्व	= defeat
शत्रून्	= the enemies	पालय	= rule	मेदिनीम्	= the earth
स सागरान्	= along with the sea	शास्वतीः	= eternally	समाः	= for years.

The celestials, Siddhas and others exalted Raama, who was duly respected by kings with their auspicious -words as follows: "O, king! Defeat the enemies. Rule the earth and ocean eternally for years."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वाविंशः सर्गः ॥

Thus completes nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

23 Sarga 23 - त्रयोविंशः सर्ग

Raama Explains To Lakshmana The Various Portents

Introduction -

Raama explains to Lakshmana the various portents, he observes around him, that signal a destructive warfare. He orders for formation of battalions in the army and surges forth together with the battalions towards Lanka.

निमित्तानि निमित्तज्ञो दृष्टा लक्षणपूर्वजः ।
सौमित्रिम् सम्परिष्वज्य इदम् वचनम्बवीत् ॥ ६-२१-१

लक्षण	= Raama	निमित्तज्ञः	= who was acquainted with omens	दृष्टा	= on seeing
पूर्वजः		सम्परिष्वज्य	= embraced	सौमित्रिम्	= Lakshmana
निमित्तानि	= the omens	इदम्	= these	वचनम्	= words.
अब्रवीत्	= and spoke				

Raama, who was well acquainted with portents, on seeing the portents around, embraced Lakshmana and spoke as follows:

परिगृह्योदकम् शीतम् वनानि फलवन्ति च ।
बलौ धम् सम्विभज्येमम् व्यूहं तिषेम लक्षण ॥ ६-२१-२

लक्षण	= O Lakshmana	परिगृह्य	= acquiring (this region provided with)	शीतम्	= cold
उदकम्	= water	वनानिच	= and woods	फलवन्ति	= abounding in fruit
सम्विभज्य	= let us speedily divide	इदम्	= this	बलोधम्	= multitude of forces (into battalions)
व्यूह	= and drawing it up in battle array	तिषेम	= we shall remain stand at attention.		

"O, Lakshmana! Acquiring this region endowed with cold water and woods abounding in fruits, let us speedily divide this multitude of forces into battalions and drawing it up in battle array, we shall stand attentive."

लोकक्षयकरम् भीमम् भयम् पश्याम्युपस्थितम् ।
प्रबर्हणम् प्रवीराणामृक्षवानररक्षसाम् ॥ ६-२१-३

पश्यामि	= I see	उपस्थितम्	= an impending	भयम्	= danger
भीमम्	= which is terrific	लोकक्षयकरम्	= causing destruction to the world	प्रबर्हणम्	= and torture
प्रवीराणाम्	= the eminent heroes	ऋक्षह वानर	= among bears monkeys and demons.		

"I perceive an impending danger which will be terrific, causing destruction to the world, and torture to the eminent heroes among bears monkeys and demons."

वाताश्च कलुषा वान्ति कम्पते च वसुन्धरा ।
पर्वताग्राणि वेपन्ते पतन्ति च महीरुःआः ॥ ६-२१-४

वाताः	= winds	वान्ति	= are blowing	कलुषः	= with dust
वसुन्धराच	= and earth	कम्पते	= is trembling	पर्वताग्राणि	= mountain-tops
वेपन्ति	= are quivering	महीरुहाः	= trees	पतन्ति	= are falling down.

"Winds are blowing with dust and earth is trembling. Mountain-tops are quivering and trees are falling down."

मेघाः क्रव्यादसम्काशाः परुषाः परुषस्वनाः ।
क्रूराः क्रूरम् प्रवर्षन्ति मिश्रम् शोणितबिन्दुभिः ॥ ६-२१-५

क्रूरः	= ferocious	मेघाः	= clouds	क्रव्याद्	= resembling	wild
परुषाः	= dirty colored	परुष स्वनाः	= with harsh sound	सम्काशाः	= beasts	
क्रूरम्	= cruelly	मिश्रम्	= mixed	प्रवर्षन्ति	= are raining	

"Ferocious clouds resembling wild beasts were dirty colored and emit a terrific roaring and let loose dreadful showers mingled with drops of blood."

रक्तचन्दनसम्काशा संध्या परमदारुणा ।
ज्वलतः प्रपतत्येतदादित्यादग्निमण्डलम् ॥ ६-२१-६

सम्ध्या	= evening twilight	रक्तचन्दन	= resembling red sandalwood	परमदारुणा	= is very much dreadful
ज्वलतः	= from the blazing	आदित्यात्	= sun	पतत्	= this
अग्निमण्डलम्	= ball of fire	पतन्ति	= falls.		

"Evening twilight resembling red sandal wood is very much dreadful. From the blazing sun, balls of fire fall."

दीना दीनस्वरा: क्रूराः सर्वतो मृगपक्षिणः ।
प्रत्यादित्यम् विनर्दन्ति जनयन्तो महद्दयम् ॥ ६-२१-७

क्रूर मृग	= wild animals and	विनर्दन्ति	= are roaring	दीनाः	= pitifully
पक्षिणः	= birds				
दीनस्वरा:	= with melancholic	प्रत्यादित्यम्	= facing towards the sun	महत्	= in great
	sound				
भयम्	= fear.				

"Wild animals and birds from all sides are roaring pitifully with melancholic sound, facing towards the sun in great fear."

**रजन्यामप्रकाशस्तु सम्तापयति चन्द्रमाः ।
कृष्णरक्तांशुपर्यन्तो लोकक्षय इवोदितः ॥ ६-२१-८**

चन्द्रमाह्	= the moon	उदितैव	= as though rising	लोकक्षये	= at the time of universal dissolution
कृष्ण	= invested with a black	सम्तापयति	= is tormenting(the	अप्रकाशः	= splendourless
रक्तांशु	and red halo		mind)		
पर्यन्तः					
रजन्याम्	= at night.				

"The splendidorous moon as though rising at the time of universal dissolution, invested with a black and red halo is tormenting the mind this night."

**हस्वो रूक्षोऽप्रशस्तश्च परिवेषस्तु लोहितः ।
आदित्ये विमले वीलम् लक्ष्मण दृश्यते ॥ ६-२१-९**

लक्ष्मण	= O, Lakshmana!	णीलम्	= a dark	लक्ष्मा	= stain
दृश्यते	= appears	विमले	= on the colorless solar disc	हस्वः	= which is diminished
		आदित्ये			
रूक्षः	= dreary	परिवेषः		लोहितः	= and coppery.

"O, Lakshmana! A dark stain appears on the cloudless solar disc, which is diminished, dreary, inauspicious and coppery."

**रजसा महता चापि नक्षत्राणि हतानि च ।
युगान्तमिव लोकानाम् पश्य शासन्ति लक्ष्मण ॥ ६-२१-१०**

लक्ष्मण	= O, Lakshmana!	अश्य	= look!	नक्षत्राणि	= stars
हतानि	= enveloped	मोहता	= in enormous	रजसा	= dust
शम्सन्तीव	= appear to announce	युगान्तम्	= a dissolution	लोकानाम्	= of the worlds.

"O, Lakshmana! Look! Stars enveloped in enormous dust, appear to announce a dissolution of the world."

**काकाः श्येनास्तथा नीचा गृध्राः परिपतन्ति च ।
शिवाश्चाप्यशुभान्नादान्नदन्ति सुमहाभयान् ॥ ६-२१-११**

काकाः	= crows	श्येनाः	= eagles	तथा	= and
गृध्राः	= vultures	परिपतन्ति	= are flying	नीचाः	= low
शिवाश्चापि	= jackals also	नदन्ति	= are howling	सुमहाभयान्	= very dreadful
अशुभान्	= and inauspicious	नादान्	= sounds.		

"Crows, eagles and vultures are flying low. Jackals too are howling very dreadful and inauspicious sounds."

शैलैः शूलैश्च खड्दैश्च विमुक्तैः कपिराक्षसैः ।
भविष्यत्यावृता भूमिर्मासशोणितकर्दमा ॥ ६-२१-१२

भूमिः	= earth	भविष्यति	= will become	आवृताः	= covered by
शैलैः	= rocks	शूलैः	= spears	खड्दैश्च	= and swords
विमुक्तैः	= hurled	कपिराक्षसैः	= by monkeys and demons	माम्स	= and a quagmire of flesh and blood.

"Earth will become a quagmire of flesh and blood, covered with rocks spears and swords hurled by monkeys and demons."

क्षिप्रमद्यैव दुर्धर्षाम् पुरीम् रावणपालिताम् ।
अभियाम जवेनैव सर्वैर्हरिभिरावृताः ॥ ६-२१-१३

आवृताः	= abounding with	सर्वैः	= all	हरिभिः	= monkeys
अभियाम	= we shall attack	पुरीम्	= the city	रावणःपालिताम्	= ruled by Ravana
अद्यैव	= now itself	क्षिप्रम्	= quickly	जवेनैव	= with a speed.

"Abounding with all the monkeys we shall attack the city ruled by Ravana, now itself at a quick pace."

इत्येवमुक्त्वा धन्वी स रामः सम्ग्रामधर्षणः ।
प्रतस्थे पुरतो रामो लङ्कामभिमुखो विमुः ॥ ६-२१-१४

रामः	= Raama	विमुः	= the Lord	सम्ग्राम	= the conqueror of ene-
रामः	= and a charming man	इत्येवम्	= thus	धर्षणः	mies in battle
धन्वी	= wielding a bow	प्रतस्थे	= and traveled	उक्त्वा	= speaking
अभिमुखः	= facing	लङ्काम्	= towards Lanka.	पुरतः	= in front

Raama the lord, the conqueror of enemies and a charming man thus speaking, wielded a bow and sallied forth in front, facing towards Lanka.

सविभीषणसुग्रीवाः सर्वै ते वानरर्षभाः ।
प्रतस्थिरे विनर्दन्तो धृतानाम् द्विष्टाम् वधे ॥ ६-२१-१५

सर्व-	= all	ते	= those	वानरर्षभाः	= excellent monkeys
सविभीषणसुग्रीवाः	= together with Vibhis- hana and Sugriva	विनर्दन्तः	= making sounds	प्रतस्थिरे	= surged forth
वधे	= for the destruction	द्विष्टाम्	= of enemies	धृतानाम्	= the audacious.

All those excellent monkeys, together with Vibhishana and Sugriva making roaring sounds surged forth for the destruction of the audacious enemies.

राघवस्य प्रियार्थम् तु सुतराम् वीर्यशालिनाम् ।
हरीणाम् कर्मचेष्टाभिस्तुतोष रघुनन्दनः ॥ ६-२१-१६

रघुनन्दनः	= Raama	तुतोष	= was pleased	कर्मचेष्टाभिः	= by the acts and gestures
सुतराम्	= of very	वीर्य	= strong	हरीणाम्	= monkeys
प्रियार्थम्	= for the sake of their beloved	शालिनाम्		राघवस्य	= Raama.

Raama on his part was pleased by the act and gestures of those very strong monkeys, with their intention to gratify him.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रयोविंशः सर्गः ॥

Thus completes 23rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

24 Sarga 24 - चतुर्विंशः सर्ग

Raama Orders For Release Of Shuka

Introduction -

Seeing Lanka and describing it, Raama instructs Lakshmana to draw up his army in battle array. Raama orders for release of Shuka who was captured by the army earlier. Shuka approaches Ravana and describes the strength of Raama's side of the army. Ravana boasts himself of his own army's strength.

सा वीरसमिती राजा विरराज व्यवस्थिता ।
शशिना शुभिनक्षत्रा पौर्णमासीव शारदी ॥ ६-२४-१

सा	= that	वीर समितीः	= assemblage of valiant monkeys	राजा	= along with the king Sugriva
विरराज	= looked charmingly	पौर्णमापि इव	= like a full moon night	शरदी	= in autumn
शशिवा	= along with moon	शुभ नक्षत्रा	= and bright stars.		

That army of valiant monkeys along with the king Sugriva looked charming like a full moon night in autumn presided over by the moon and illuminated by bright stars.

प्रचचाल च वेगेन त्रस्ता चैव वसुन्धरा ।
पीड्यमाना बलौ धेन तेन सागरवर्चसा ॥ ६-२४-२

वसुन्धरा	= the earth	पीड्यमाना	= pressed under foot	तेन	= by that
बलोधेन	= multitude of army	सागर वर्चसा	= which was energetic like a sea	प्रचचाल	= was trembled
त्रस्ता	= with fear	वेगेन	= by the rapid movement of the army.		

The earth pressed under foot by that multitude of army which was energetic like a sea, was trembled with fear by the rapid movement of that army.

ततः शुश्रुपुराकृष्टम् लङ्घायाः काननौकसः ।
भेरीमृदङ्गसम्घुष्टम् तुमुलम् रोमहर्षणम् ॥ ६-२४-३

ततः	= then	काननौकसः	= the monkeys	शुश्रुवः	= heard
आकृष्टम्	= a great tumult	लङ्घायाः	= arising in Lanka	तुमुलम्	= and noisy
भेरीमृदङ्ग	= sounds of kettledrums	रोमहर्षणम्	= which caused their hair to stand on end.		
सम्घुष्टम्	and tabours				

Then the monkeys heard a great tumult arising in Lanka and noisy sounds of kettledrums and tabours, which caused their hair to stand on end.

बभूवुस्तेन घोषेण सम्हृष्टा हरियूथपाः ।
अमृष्यमाणास्तम् घोषम् विनेदुर्घोषवत्तरम् ॥ ६-२४-४

हरियुतापः	= the leaders of monkeys	सम्हृष्टाः	= were rejoiced	तेन घोषेण	= by that sound
अमृष्यमाणः	= not tolerating	तम्	= that	घोषम्	= sound
विनेदः	= they emitted shouts	घोषवत्तरम्	= which surpassed that uproar.		

The leaders of monkeys were rejoiced by that sound. But by not tolerating that sound, they emitted shouts, which surpassed that uproar.

राक्षसास्तम् प्लवज्जनाम् शुश्रुवुस्तेऽपि गर्जितम् ।
वर्दतामिव दृष्टानाम् मेधानामम्बरे स्वनम् ॥ ६-२४-५

ते	= those	राक्षसाः	= demons too	shushruvuH=	heard
गर्जितम्	= the roaring	दृष्टानाम्	= of the wildly delighted	शुश्रुवानाम्	= monkeys
स्वनम् इव	= which was like the sound	नर्दताम्	= of thundering clouds	अम्बरे	= in the sky.

Those demons too heard the roaring of the wildly delighted monkeys, which roar sounded like thundering of clouds in the sky.

दृष्टा दाशरथिरङ्काम् चित्रध्वजपताकिनिम् ।
जगाम मनसा सीताम् दूयमानेन चेतसा ॥ ६-२४-६

दृष्टा	= seeing	लङ्काम्	= Lanka	चित्रध्वज	= dressed with multi-colored flags and buntings
दाशरथिः	= Raama	मनसा	= by his mind	पताकिनीम्	
सीताम्	= to Sita	चेतसा	= and his heart	जगाम	= went

Seeing Lanka dressed with multi colored flags and buntings, Raama bethought himself of Sita and his heart was filled with grief.

अत्र सा मृगशावाक्षी रावणेनोपरुच्यते ।
अभिभूता ग्रहेणेव लोहिताङ्गेन रोहिणी ॥ ६-२४-७

सा	= that Sita	मृगशावाक्षी	= whose eyes resemble like a young deer	उपरुच्यते	= was detained
रावणेन	= by Ravana	अत्र	= there	रोहिणीव	= as Rohini star
अभिभूता	= is overshadowed	लोहिताण्डेन	= by red bodied	ग्रहेण	= planet(Mars).

"Sita whose eyes resemble those of a young deer, was detained by Ravana there, as Rohini star is overshadowed by the red bodied planet (mars)."

दीर्घमुष्णम् च निःश्वस्य समुद्दीक्ष्य च लक्ष्मणम् ।
उवाच वचनम् वीरस्तत्कालहितमात्मनः ॥ ६-२४-८

निःश्वस्य	= sighing	उष्णम्-च	= warmly	दीर्घम्	= and deeply
समुद्दीक्ष्यच	= and seeing	लक्ष्मणम्	= Lakshmana	वीरः	= the heroic Raama
उवाच	= spoke	वचनम्	= the following words	तत्कालहितम्	= beneficial at that time
आत्मानः	= for him.				

Seeing Lakshmana after a warm and deep sigh, the heroic Raama spoke the following words, which were beneficial for him at that time :-

आलिखन्तीमिवाकाशमुत्थिताम् पश्य लक्ष्मण ।
मन्सेव कृताम् लङ्घाम् नगाग्रे विश्वकर्मणा ॥ ६-२४-९

लक्ष्मण	= O, Lakshmana!	अश्य	= look	लङ्घाम्	= at Lanka
कृताम् इव	= which appears as though constructed	नगाग्रे	= on a hill top	विश्वकर्मणा	= by Visvakarma
मनसा	= with his imagination	उत्थिताम्	= so elevated	आलिखन्तिम्	= scraping
आकाशम्	= the sky.				

"O, Lakshmana! Look at this Lanka, which appears as though constructed on a hilltop by Visvakarma with his imagination and so elevated scraping the sky."

विमानैर्बहुभिर्लङ्घ सम्कीर्णा रचिता पुरा ।
विष्णोः पदमिवाकाशम् चादितम् पाण्डुभिर्घनैः ॥ ६-२४-१०

लङ्का	= the city of Lanka	पुरा	= was formerly	रचिता	= constructed
कीर्णा	= and filled with	बहुभिः	= many	विमानैः	= seven storied buildings
चादितम् इव	= as though covered	पाण्डुभिः	= with white	घनैः	= clouds
आकाशम्	= the sky	पदम्	= the abode	विष्णोः	= of Vishnu the all pervaded.

The city of Lanka was constructed densely with many seven storied buildings and appears like a sky the abode of Vishnu (the all pervaded), covered with white clouds."

पुष्पितैः शोभिता लङ्घा वनैश्चत्रथोपमैः ।
नानापतगसम्घुष्टफलपुष्पोपगौः शुभैः ॥ ६-२४-११

लङ्का	= Lanka	शोभिता	= is made beautiful	वनैः	= by the gardens
चैत्ररथैः	= vying Chaitraratha	नानापतगसम्घुष्टफल	with various sounds	शुभैः	= and charms
पुष्पितैः	= in bloom.	पुष्पोपगौः	of birds fruit bearing flowers		

"Lanka is made beautiful by the garden vying with chaitraratha (the garden of Kubera the god of riches) with songs of birds of various species, with fruit bearing flowers and charms in bloom.

**पश्य मत्तविहङ्गनि प्रलीनभ्रमराणि च ।
कोकिलाकुलखण्डानि दोधवीति शिवोऽविलः ॥ ६-२४-१२**

पश्य	= see (how)	शिवः	= a gentle	अनिलः	= breeze
दोधवीति	= sways	कोकिलाकुल	= the branches where	प्रलीनभ्रमराणिच	= where bees swarm
मत्तविहङ्गनि	= and where the birds are excited with joy.	खन्डानि	the cuckoos abound		

"See how a gentle breeze sways the branches where the cuckoos abound where bees swarm and where the birds are excited with joy."

**इति दाशरथीरमो लक्ष्मणम् समभाषत ।
बलम् च तत्र विभजच्चास्त्रदृष्टेन कर्मणा ॥ ६-२४-१३**

रामः	= Raama	दाशरथिः	= son of Dasaratha	समभाषत	= spoke
इति	= thus	लक्ष्मणम्	= to Lakshmana	tatra	= there
बलम्	= the army	विभजच्च	= was divided into bat- talions	कर्मणा	= according to method
शास्त्रदृष्टेन	= found in the scrip- tures.				

Raama the son of Dasaratha spoke as aforesaid to Lakshmana. The army there was divided into battalions according to the procedure found in scriptures.

**शशास कपिसेमाम् ताम् बलादादाय वीर्यवान् ।
अङ्गदः सह नीलेन तिष्ठे दुरपि दुर्जयः ॥ ६-२४-१४**

शशास	= (He issued the follow- ing) commands	आदाय	= taking	ताम्	= these
कपिसेनाम्	= troops of monkeys	बलत	= from the army	लेत्	= the valiant
दुर्जयः	= and the invincible	अङ्गदः	= Angada	वीर्यवान्	
नीलेन सह	= with Nila	उरपि	= at the center of the for- mation.	तिष्ठात्	= take up his position

He issued the following commands: --"Taking these troops of monkeys from the army, let the valiant and the invincible Angada take up his position with Nila at the center of the formation.

**तिष्ठेद्वानरवाहिन्या वानरौघसमावृतः ।
आशिर्तो दक्षिणम् पार्श्वमृषभो नाम वानरः ॥ ६-२४-१५**

वानरः	= (let) the monkeys	ऋषभोनाम	= named Rishabha	वानरोघ	= along with the multitude of monkeys
तिषेत् पार्श्वम्	= take up his position side	आश्रितः वानर वाहिन्याः	= having recourse to of the monkey-troops.	समवृतः दक्षिणम्	= to the right

Let Rishabha along with the multitude of monkeys take up his position, having recourse to the right side of the army."

गन्धहस्तीव दुर्दर्शस्तरस्वी गन्धमादनः ।
तिषेद्वानरवाहिन्याः सव्यम् पक्षमधिष्ठतः ॥ ६-२४-१६

गन्धमादनः	= (let) Gandhamadana	तरस्वी	= the strong	दुर्दर्शः	= and the unconquerable
गन्धहस्तीव	= like an elephant in rut	तिषेत्	= take his position	अधिष्ठितः	= superintending
सव्यमप्क्षहम्	= the left side	वानर वाहिन्याः	= of the monkey troops.		

"Let Gandhamadana, the strong and unconquerable, resembling an elephant in rut, take his position superintending the left side of the monkey troops."

मूर्धि स्थास्याम्यहम् यत्तो लक्ष्मणेन समन्वितः ।
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः ॥ ६-२४-१७
ऋक्षमुख्या महात्मानः कुक्षिम् रक्षन्तु ते त्रयः ।

अहम्	= I	स्थास्यामि	= shall stand	यत्तः	= alert
मूर्धि	= in the forefront of the army	समन्वितः	= along with	लक्ष्मणेन	= Lakshmana
जाम्बवांश्च	= and Jambavan	सुषेणश्च	= Sushena	वेगदर्शी च	= and Vegadarshi
वानराः	= the monkey	ते	= those	त्रयैः	= three
महात्मनाः	= exceedingly wise ones	ऋक्षमुख्याः	= the leaders of the bears	रक्षन्ति	= protect
कुक्षिम्	= the belly.				

"I shall stand alert in the forefront of the army along with Lakshmana. Let Jambavan, Sushena and Vegadarshi the monkey - those three exceeding wise leaders of bears and monkeys- protest the belly portion of the army."

जघनम् कपिसेनायाः कपिराजोऽभिरक्षतु ॥ ६-२४-१८
पश्चार्धमिव लोकस्य प्रचेतास्तेजपा वृतः ।

कपिराजः	= Sugriva the king of monkeys	अभिरक्षतु	= protect	जघनम्	= the hips and loins
कपिसेनायाः	= of the monkey troops	प्रवेताः	= as Varuna (the god of water)	वृतः	= who remains enveloped
तेजसा	= with splendor (protects)	पश्चार्धमिव	= the western quarter	लोकस्य	= of the earth.

"Let Sugriva the king of monkeys protect the rear guard of the army, resembling Varuna (the god of water) who remains enveloped with splendor protects the western quarter of the earth."

सुविभक्तमहाव्यूहा महावानरक्षिता ॥ ६-२४-१९
अनीकिनी सा विवभौ यथाद्योः साभ्रसमूवा ।

सा अमीकिनी	= that army	सुविभक्त	= with innumerable di-	महा	= led by the foremost of
		महाव्यूहा	visions being skillfully distributed	वानररक्षिता	monkeys
विवभो	= shone	यथा द्योः	= like heavens	बाभ्रसमूवा	= with mass of clouds.

That army with innumerable divisions, being skillfully distributed led by the foremost of monkeys, resembled heavens with their mass of clouds.

प्रगृहा गिरिशृङ्गाणि महतश्च महीरुहान् ॥ ६-२४-२०
आसेदुर्वानरा लङ्काम् मिमर्दयुषवो रणे ।

मिमर्दयिषवह्	= with a desire to crush(the demons)	रणे	= in battle	वानराह्	= the monkeys
प्रगृह्य	= seizing	गिरिशृङ्गाणि	= peaks of mountains	महतः	= and gigantic
महीरुहान्	= trees	आसेदुः	= reached	लङ्काम्	= Lanka.

With a desire to crush the demons in battle, the monkeys, seizing peaks of mountains and gigantic trees, reached Lanka.

शिखरैर्विकिरामैनाम् लङ्काम् मुष्टिभिरेव वा ॥ ६-२४-२१
इति स्म दधिरे सर्वे मानांसि हरिपुङ्गवाः ।

सर्वे	= all	हरिपुङ्गवाः	= the heroic monkeys	दधिरे	= held
मनांसि	= in their minds	इति	= the following resolve	शिखरैः	= with the peaks of mountains
मुष्टिभिरेव वा	= or with our bare fists	विकिराम	= we shall shatter into pieces	एनाम्	= this
लङ्काम्	= Lanka.				

All the heroic monkeys held the following resolve in their minds, "It is with peak of mountains or with our bare fists even, we shall shatter this Lanka into pieces."

ततो रामो महातेजाः सुग्रीव मिदमब्रवीत् ॥ ६-२४-२२
सुविभक्तानि सैन्यानि शुक एष विमुच्यताम् ।

ततः	= then	रामः	= Raama	महातेजाः	= with great splendor
अब्रवीत्	= spoke	इदम्	= these words	सुग्रीवम्	= to Sugriva
सैन्यानि	= our forces	सुविभक्ताम्	= are properly marshaled	एषः शुकः	= let this Shuka

विमुच्यताम् = be released.

Then, Raama with great splendor spoke the following words to Sugriva, "Our forces are properly marshaled. Let this Shuka be released."

रामस्य तु वचः श्रुत्वा वानरेन्द्रो महाबलः ॥ ६-२४-२३
मोचयामास तम् दूतम् शुकम् रामस्य शासनात् ।

श्रुत्वा	= hearing	वचनम्	= the words	रामस्य	= of Raama
वानरेन्द्रः	= Sugriva the lord of monkeys	मोचयामास	= released	शुकम्	= Shuka
तम् दूतम्	= that messenger	शासनात्	= by the order	रामस्य	= of Raama.

Hearing the words of Raama, Sugriva the lord of monkeys released Shuka the messenger, as per the order of Raama.

मोचितो रामवाक्येन वानरैश्च निपीडितः ॥ ६-२४-२४
शुकः परमसम्त्रस्तो रक्षोधिपमुपागमत् ।

शुकः	= Shuka	निपीडितः	= who was harassed	वानरैः	= by monkeys
मोचितः	= and released	रामवाक्यन्	= through the words of Raama	परमसम्त्रस्तः	= was trembling with great fear
उपागमत्	= and reached	रक्षोधिपम्	= Ravana.		

Shuka who was harassed by the monkeys and released then as per the words of Raama, was trembling with great fear and reached Ravana.

रावणः प्रहसन्नेव शुकम् वाक्यमुवाच ह ॥ ६-२४-२५
किमिमौ ते सितौ पक्षौ लूनपक्षश्च दृश्यसे ।
कच्चिन्नानेकचित्तानाम् तेषाम् त्वम् वशमागतः ॥ ६-२४-२६

रावणः	= Ravana	प्रहसन्नेव	= even while laughing	उवाचह	= enquired
शुकम्	= Shuka	वाक्यम्	= with the following words: kim	=	why
इमो	= these	ते	= your	पक्षहो	= wings
सितो	= were tied up?	दृश्यसे	= you are appearing	लूनपक्षश्च	= with your wings plucked up
त्वम् न	= Have you not fallen	तेषाम्	= into their	अनेकचित्तानाम्	= various(fickle)minds?
आगतः					
कच्चित्					

Ravana, even while laughing, enquired Shuka with the following words: " why were your wings tied up? You appear with your wings plucked up. Have you not fallen as a victim to their various fickle minds?"

ततस्य भयसम्बिग्न स्तदा राज्ञाभिचोदितः ।
वचनम् प्रत्युवाचेदम् राक्षसाधिपमुत्तमम् ॥ ६-२४-२७

सागरस्योत्तरे तीरेऽब्रवम् ते वचनम् तथा ।
यथासन्देशमाक्षिष्टम् सान्त्वयन् श्लक्षण्या गिरा ॥ ६-२४-२८

ततः	= then	सः	= that Shuka	भयसम्बिग्नः	= agitated with fear
तदा	= then	अभिचोदितः	= prompted	राज्ञा	= by the king Ravana
प्रत्युवाच	= replied	इदम्	= with these	उत्तमम्	= excellent
वचनम्	= words	राक्षसाधिपम्	= to Ravana: uttare tiire	=	on the north- ern shore
सागरस्य	= of the ocean	अब्रवम्	= I spoke	तथा	= as
ते	= your	वचनम्	= words	श्लक्षण्या	= conciliating
यथासन्देशम्	= as per your instructions	अक्षिष्टम्	= without any ambiguity.		

Asked as aforesaid by the king Ravana, Shuka agitated as he was with fear, gave him the following excellent reply: "On the northern shore of the ocean, I conveyed your message in a smooth tone, conciliating and without any ambiguity exactly as per your instructions."

क्रुद्धैस्तेरहमुत्पुत्य दृष्टमात्रः प्लवङ्गमैः ।
गृहितोऽस्म्यपि चारब्धो हन्तुम् लोमुम् च मुषिभिः ॥ ६-२४-२९

अहम्	= I	दृष्टमात्रः	= on just being seen	गृहीतः	= by those monkeys
क्रुद्धैः	= in rage	अपिच	= and	आराब्धैः	= started
हन्तुम्	= beating	लोमुम्च	= and plucking	मुषिभिः	= with their fists.

"Just on seeing me, the enraged monkeys jumped on me and seized me. They soon started beating and plucking me with their fists."

न ते सम्भाषितुम् शक्याः सम्प्रश्नोऽत्र न विद्यते ।
प्रकृत्या कोपनास्तीक्ष्णिणा वानरा राक्षसाधिप ॥ ६-२४-३०

राक्षसाधिप	= O, Lord of demons!	ते	= those monkeys	नशक्याः	= are not capable of being
सम्भाषितुम्	= spoken to	नविद्यते	= nor possible	सम्प्रश्नः	= of being questioned
अत्र	= in this matter	वानराः	= monkeys	प्रकृत्याः	= by their nature
कोपनाः	= are angry	तीक्ष्णाः	= and ferocious.		

"O, Lord of demons! Those monkeys are not capable of being spoken to, or possible of being questioned in this matter. Monkeys, by their very nature, are angry and ferocious."

स च हन्ता विराघस्य कबन्धस्य खरस्य च ।
सुग्रीवसहितो रामः सीतायाः पदमागतः ॥ ६-२४-३१

सः रामः	= that Raama	हन्ता	= the killer	विराघस्य	= of Viradha
कबन्धस्य	= Kabandha	खरस्यच	= and Khara	आगतः	= came
सुग्रीव	= along with Sugriva	पदम्	= to the place	सीतायाः	= of Sita.
सहितः					

"That Raama the killer of Viraadha, Kabandha and Khara came along with Sugriva to the place of Sita."

स कृत्वा सागरे सेतुम् तीर्त्वा च लवणोदधिम् ।
एष रक्षासि निर्धूय धन्वी तिष्ठति राघवः ॥ ६-२४-३२

कृत्वा	= having constructed	सेतुम्	= a bridge	सागरे	= across the sea
तीर्त्वा	= and having crossed	लवणोदधिम्	= the salty ocean	निर्धूय	= and expelling
रक्षासि	= the demons	राघवः	= Raama	एषः	= as such
तिष्ठति	= stands	धन्वी	= wielding a bow.		

"Having constructed a bridge across the sea and crossed the salty ocean and expelling the demons, here stands Raama wielding a bow."

ऋक्षवानरसम्भानामनीकानि सहस्रशः ।
गिरिमेघनिकाशानाम् चादयन्ति वसुन्धराम् ॥ ६-२४-३३

सहस्रशः	= thousands	अनीकानि	= of divisions	ऋक्षवानरसम्भक्षम्	= of crowds of bears and monkeys
गिरिमेघ निकाशानाम्	= resembling mountains and clouds	छादयन्ति	= cover	वसुन्धराम्	= the earth.

"Thousands of divisions of hordes of bears and monkeys resembling mountains and clouds, cover the earth."

राक्षसानाम् बलौघस्य वानरेन्द्रबलस्य च ।
नैतयोर्विद्यते संधिर्देवदानवयोरिव ॥ ६-२४-३४

नविद्यते	= there is no more possibility	सम्बिधः	= of an alliance	एतयोः	= between these two armies
बलोघस्य	= the army	राक्षसानाम्	= of demons	वानरेन्द्र	= and the army of Sugriva the lord of monkeys
देवदानवयोरिव	= than between a god and a demon.			बलस्य	

"There is no more possibility of an alliance between these two armies - the army of demons and the army of monkeys- than between a God and a demon."

पुरा प्राकारमायान्ति क्षिप्रमेकतरम् कुरु ।
सीताम् वासमै प्रयच्चाशु युद्धम् वापि प्रदीयताम् ॥ ६-२४-३५

पुरा आयन्ति	= very soon (they) can come	प्राकारम्	= to the rampart	कुरु	= do
एकतरम्	= any one of the two acts	क्षिप्रम्	= immediately	प्रयच्च वा	= either to restore
सीताम्	= Sita	युद्धम्वापि	= or combat	प्रदीयताम्	= may be offered
अस्मै	= to him	आशु	= soon.		

"Very soon they will come to our rampart. Immediately, do any one of these two acts- either to restore Sita or to offer a combat to him."

शुकस्य वचनम् श्रुत्वा रावणो वाक्य मब्रवीत् ।
रोषसम्रक्तनयनो निर्दहन्निव चक्षुषा ॥ ६-२४-३६

श्रुत्वा	= hearing	वचनम्	= the words	शुकस्य	= of Shuka
रावणः	= Ravana	रोषसम्रक्तनयनः	= with his eyes becoming blood red in anger	अब्रवीत्	= spoke
वाक्यम्	= these words	निर्दहन्निव	= as if he would consume him	चक्षुषा	= with his glance.

Hearing the words of Shuka, Ravana with his eyes becoming blood red in anger, as if he would consume him with his glance, said as follows:

यदि माम् प्रतियुध्येरन् देवगन्धर्वदानवाः ।
नैव सीताम् प्रदास्यामि सर्वलोकभयादपि ॥ ६-२४-३७

सर्व लोक	= even if I were frightened by all worlds	माम्	= or even if I were to face a battle	देवगन्धर्व	= with celestials Gandharvas(celestial singers) or demons
भयादपि		प्रतियुध्येरन्नपि	= a battle	दानवाः	
नैव	= I would not give back	सीताम्	= Sita.		

"Even if I were frightened by all the worlds or even if I were to face a battle with celestials or Gandharvas (celestial singers) or demons, I would not give back Sita."

कदा समभिधानन्ति मामका राघवम् शराः ।
वसन्ते पुष्पितम् मत्ता भ्रमरा इव पादपम् ॥ ६-२४-३८

कदा	= when	मामकाः	= will my	शराः	= arrows
समभिधावन्ति	= soon fall	राघवम्	= upon Raama	भ्रमराः इव	= as large black bees
मत्ताः	= exited with joy fall upon	पादपम्	= a tree	पुष्पितम्	= in bloom
वसन्ते	= at spring time?				

"When will my arrows soon fall upon Raama, as large black bees excited with joy fall upon a tree in bloom at spring time?"

कदा शोणितदिग्धाङ्गम् दीपैः कार्मुकविच्चुतैः ।
शरैरादीपयिष्यामि उल्काभिरिव कुञ्जरम् ॥ ६-२४-३९

कदा	= when	आदी	= shall I consume	दीपैः	= by the blazing
शरैः	= arrows	पयिष्यामि		शोणित	= his body flowing with
उल्काभिरिव	= as flaming torches	कार्मुक	= released from my bow	दिग्धाणगम्	blood
		विच्चुतैः			
		देस्त्रोयै	= an elephant?		
		कुञ्जरम्			

"When shall I consume his body flowing with blood, by the blazing arrows released from my bow, as flaming torches destroy an elephant?"

तच्चास्य बलमादास्ये बलेन महता वृतः ।
ज्योतिषामिव सर्वेषाम् प्रभामुद्यन्दिवाकरः ॥ ६-२४-४०

वृतः	= endowed with	महता	= a huge	बलेन	= army
आदास्ये	= I shall eclipse	तत्	= the aforesaid	बलम्	= army
अस्य	= of Raama	प्रभामिव	= as the brilliance	सर्वेषाम्	= of all stars
उद्यन्	= at the rising	दिवाकरः	= of the sun.	ज्योतिषाम्	

"Endowed with a huge army I shall eclipse the aforesaid army of Raama, as the brilliance of all stars is obscured at the rising of the sun."

सागरस्येव मे वेगो मारुतस्येव मे बलम् ।
न च दाशरथिर्वेदं तेन माम् योद्धुमिच्छति ॥ ६-२४-४१

मे	= my	वेगः-	= rashness	सगरस्येव	= is like that of the sea.
बलम्	= strength	मरुतस्येव	= is like that of the wind	दाशरथिः	= Me = my
न च वेद	= is not aware of it	तेन	= that is why	इच्छति	= Raama
माम् योद्धुम्	= to meet me in combat.				= he desires

"My rashness is like that of the sea and my strength is like that of the wind. Raama is not aware of it. That is why, he is desirous of meeting me in a combat."

न मे तूष्णीशयान् बाणान् सनिषानिव पन्नगान् ।
रामः पश्यति सम्यामे तेन माम् योद्धुमिच्छति ॥ ६-२४-४२

रामः	= Raama	न पश्यति	= has not seen	मे बानान्	= my arrows
सविषान्	= resembling venomous	तूषीशयान्	= in my quiver	तेन	= that is why
पन्नगानिव	serpents				
इच्छति	= he desires	योद्धुम्	= to fight	माम्	= with me.

"Raama has not seen my arrows resembling venomous serpents lying in my quiver. That is why, he desires to fight with me."

न जानाति पुरा वीर्यम् मम युद्धे स राघवः ।
मम चापमयीम् वीणाम् शरकोणैः प्रवादिताम् ॥ ६-२४-४३

ज्याशब्दतुमुलाम् घोरामार्तगीतमहास्वनाम् ।
नाराच्चतलसम्भादाम् ताम् ममाहितवाहिनीम् ॥ ६-२४-४४

अवगाह्य महरङ्गम् वादयिष्यान्तगन् रणे ।

सः राघवः	= that Raama	पुरा	= formerly	नजानाति	= was not aware
मम	= of my	वीर्यम्	= prowess	उद्धे	= in battle
वादयिष्यामि	= I shall cause to resound	वीणाम्	= Vina	मम चाप	= in the form of my bow
नाराच्चतल	= which is played on with the heads of my arrows	ज्याशब्द	= the bow string producing a tumultuous sound	आर्तगीत	= the huge cries of the wounded
सम्भादाम्		तुमुलाम्		महास्वनाम्	
घोराम्	= its terrible accompaniment	शर कोणैः	= the darts	प्रवादिताम्	= sounding its innumerable notes
हेन् अहम्	= I	अवगाह्य	= enter	महरङ्गम्	= a vast stage
माम्	= in the form of my enemy ranks	ताम्	= in that	रणे	= battle.
अहितवाहिनीम्					

Raama was not formerly aware of my prowess in battle. I shall cause to resound Vina (a musical instrument) in the form of my bow, which is played on with the heads of my arrows, the bow string producing a tumultuous sound, the huge cries of the wounded its terrible accompaniment, the darts sounding its innumerable notes, when I enter a vast stage in the form of my enemy ranks in that battle."

न वासवेनापि स हस्तचक्षुषा ।
युद्धेऽस्मि शक्यो वरुणेन वास्वयम् ।
यमेव वा धर्षयितुम् शराग्निना ।
महाहवे वैश्रवणेन वा स्वयम् ॥ ६-२४-४५

वासवेनापि	= neither by Devendra the god of celestials	सहस्रचक्षुषा	= the thousand eyed	वरुणेनापि	= nor by Varuna the god of waters
स्वयम्	= in person	युद्धे	= in combat	यमनैवा	= nor by Yama the god of death

शराम्निना	= with the fire of his arrows	वैश्रवणेनवा	= nor by Kubera the lord of riches	स्वयम्	= in person
शक्यः	= can I be able	धर्षयितुम्	= to be attacked	महाहवे	= in a great battle.

"Neither by the thousand eyed Indra the god of celestials nor by Varuna the God of waters in person in a combat, nor by Yama the god of death with the fire of his arrows, nor by Kubera the lord of riches in person, can I be able to be attacked in a great battle."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्विंशः सग्रः ॥

Thus completes 24th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

25 Sarga 25 - पञ्चविंशः सर्ग

Suka Explains The Strength Of The Enemy's Army To Ravana

Introduction -

While Raama crossed over to the other shore of the sea, Ravana instructs his ministers, Suka and Sarana to enter the enemy's army in disguise and to bring all the required information about them. When Suka and Sarana entered the enemy's ranks, Vibhishana recognises and captures them. But Raama sets them free. Going back to Ravana, they explain the might strength of the enemy's ranks and exhort him to restore Sita to Raama.

सबले सागरम् तीर्णे रामे दशरथ आत्मजे ।
अमात्यौ रावणः श्रीमान् अब्रवीत् शुक सारणौ ॥ ६-२५-१

रामे	= (While) Raama	दशरथात्मजे	= the son of Dasaratha	तीर्णे	= crossed
सागरम्	= the ocean	सबले	= along with his army	श्रीमान्	= the illustrious
रावणः	= Ravana	अब्रवीत्	= spoke	शुकसारणौ	= to Shuka and sarana
अमात्यौ	= his ministers (as follows)				

While Raama, the son of Dasaratha, crossed the ocean along with his army, the illustrious Ravana spoke to Shuka and Sarana, his ministers as follows:

समग्रम् सागरम् तीर्णम् दुस्तरम् वानरम् बलम् ।
अभूतं पूर्वम् रामेण सागरे सेतु बन्धनम् ॥ ६-२५-२

समग्रम्	= the entire	बल	= army	वानरम्	= of monkeys
तीर्णम्	= crossed	दुस्तरम्	= the impassable	सागरम्	= ocean
अभूतपूर्वम्	= the unprecedented	सेतुबन्धनम्	= construction of the bridge	सागरे	= across the ocean (was done)
रामेण	= by Raama.				

"The entire army of monkeys crossed the impassable ocean. The construction of the bridge, unprecedented, across the ocean was executed by Raama."

सागरे सेतु बन्धम् तु न श्रद्ध्याम् कथंचन ।
अवश्यम् च अपि सम्भ्येयम् तन् मया वानरम् बलम् ॥ ६-२५-३

न श्रद्ध्याम्	= I am not able to believe	कथम्चन	= under any circumstances	तम्	= that
सेतुबन्धम्	= construction of the bridge	सागरे	= across the ocean	अवश्यम्	= certainly
तन्	= that	वानरम्	= army of monkeys	सम्भ्येयम्	= is worth to be conducted (carried weight)
		बलम्			

मया = by me.

"I am not able to believe under any circumstances that a pass-way has been constructed across the ocean. Certainly, that army of monkeys is worth to be counted (carried weight) by me."

भवन्तौ वानरम् सैन्यम् प्रविश्य अनुपलक्षितौ ।
परिमाणम् च वीर्यम् च ये च मुख्याः पूवम् गमाः ॥ ६-२५-४

मन्त्रिणो ये च रामस्य सुग्रीवस्य च सम्मताः ।
ये पूर्वम् अभिवर्तन्ते ये च शूराः पूवम् गमाः ॥ ६-२५-५

स च सेतुर् यथा बद्धः सागरे सलिल अर्णवे ।
निवेशः च यथा तेषाम् वानराणाम् महात्मनाम् ॥ ६-२५-६

रामस्य व्यवसायम् च वीर्यम् प्रहरणानि च ।
लक्ष्मणस्य च वीरस्य तत्त्वतो ज्ञातुम् अर्हथ ॥ ६-२५-७

भवन्तौ	= both of you	अनुपलक्षितौ	= unperceived (to others)	प्रविश्य	= enter
सैन्यम्	= the army	वानरम्	= of monkeys	अर्हथः	= and ought
ज्ञातुम्	= to know	तत्त्वतः	= actually	परिमाणम्	= the quantum of the army
वीर्यम्	= their prowess	ये	= as to which	पूवमाः	= monkeys
मुख्याः	= are important ones	ये	= which	मन्त्रिणः	= ministers
रामस्य	= of Raama	सुग्रीवस्य च	= and of Sugreeva	सन्नाताः	= have come together
ये	= which	अभिवर्तन्ते	= are abiding	पूर्वम्	= in front
ये	= which	पूवण्गमा	= monkeys	शूराः	= are valiant
यथा	= how	सः	= that	सेतुः	= bridge
बद्धः	= was constructed	सागरे	= across the ocean	सलिलार्णवे	= full of water
यथा	= how	निवेशम्	= the encamping (is done)	तेषाम्	= for those monkeys
महात्मनाम्	= the great souled	व्यवसायम्	= the determination	वानराणाम्	
प्रहरणानि	= and the striking senses	रामस्य	= of Raama	वीर्यम्	= the strength
लक्ष्मणस्य	= Lakshmana.			वीरस्य	= and of the heroic

"Become unrecognisable to others, enter the army of monkeys and make out the real quantum of their army, their prowess, as to which monkeys are important among them, which ministers of Raama and Sugreeva have come together, which monkeys are abiding in front, which monkeys are valiant, how that bridge was constructed across the ocean full of water, how the encamping is done for those great-souled monkeys; the determination, strength and the striking senses of Raama and of the heroic Lakshmana."

कः च सेना पतिस् तेषाम् वानराणाम् महाओजसाम् ।
एतज् ज्ञात्वा यथा तत्त्वम् शीघ्रम् अगन्तुम् अर्हथः ॥ ६-२५-८

कः	= who	सेनापतिः	= is the chief of army	तेषाम्	= of those
महात्मनाम्	= high-souled	वानराणाम्	= monkeys	ज्ञात्वा	= knowing
तत्च	= that also	यथातत्त्वम्	= actually	शीघ्रम्	= and quickly
अर्थः	= you ought	आगन्तुम्	= to come.		

"Knowing also accurately who the Chief of Army of those high-souled monkeys is, you have to come back quickly."

इति प्रतिसमादिष्टौ राक्षसौ शुक सारणौ ।
हरि रूप धरौ वीरौ प्रविष्टौ वानरम् बलम् ॥ ६-२५-९

प्रतिपमादिष्टौ	= having thus been com-manded	वीरौ	= the valiant	राक्षसौ	= demons
शुकसारणौ	= Shuka and Sarana	हरिरूपधरौ	= both possessing the form of monkeys	प्रविष्टौ	= entered
बल	= (that) army	वानरम्	= of monkeys.		

Having thus been commanded by Ravana, the valiant demons Shuka and Sarana , both in the disguise of monkeys, entered that army of monkeys.

ततस् तद् वानरम् सैन्यम् अचिन्त्यम् लोम हर्षणम् ।
सम्ख्यातुम् न अघ्यगच्छेताम् तदा तौ शुक सारणौ ॥ ६-२५-१०

ततः	= thereafter	तौ	= those	शुक सारणौ	= Shuka and Sarana
तदा	= then	नाध्यगच्छेताम्	= were not able	सम्ख्यातुम्	= to count
सैन्यम्	= the army	तत्	= of those	वानरम्	= monkeys
अचिन्त्यम्	= which was inconceiv-able	लोमहर्षणम्	= and causing their hair to stand erect.		

Shuka and Sarana were not able to count then that inconceivable army of monkeys, causing their hair to stand on end.

तत् स्थितम् पर्वत अग्रेषु निर्देषु गुहासु च ।
समुद्रस्य च तीरेषु वनेषु उपवनेषु च ॥ ६-२५-११

तर्माणम् च तीर्णम् च तर्तु कामम् च सर्वशः ।
निविष्टम् निविशाच् चैव भीम नादम् महाबलम् ॥ ६-२५-१२
तद्वार्णवमक्षोभ्यम् दद्वाते निशाचरौ ।

तत्	= that army	स्थितम्	= was stationed	पर्वताग्रेषु	= on the tops of moun-tains
निर्दीर्घे	= round about the water-falls	गुहासुच	= in the caves	तीरेषु	= on the shores
समुद्रस्य	= of the ocean	वनेषु	= in the woodlands	उपवनेषु	= and in the gardens

तर्माणम्	= (It was either in) the process of crossing the ocean	तीर्णम् च	= or had crossed it	तरुकामस्त्वा	= or was intending to cross it
सर्वशः	= in its entirety	निविष्टम्	= (It had either) encamped	निविशच्चैव	= or was still encamping
भीम नादम्	= making a terrible noise	निशाचरौ	= the two demons	दृष्टाते	= saw
महाबलम्	= that very strong	अक्षोभ्यम्	= and impeterable	तद्वलार्णवम्	= sea of army.

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 demons saw that very strong and imperturbable sea of army.

तौ ददर्श महातेजाः प्रचन्नौ च विभीषणः ॥ ६-२५-१३
आचचक्षे अथ रामाय गृहीत्वा शुक सारणौ ।

विभीषणः	= Vibhishana	महातेजाः	= with great splendour	ददर्श	= beheld
तौ	= both of them	प्रतिचन्नौ	= in disguise	सः	= He
गृहीत्व	= laid hold of	शुक सारणौ	= Shuka and Sarana	आचचक्षे	= and said
रामाय	= to Raama (as follows)				

Vibhishana with great splendour beheld both of them in disguise. He caught hold of Shuka and Sarana and told Raama as follows:

तस्यैतौ राक्षसेन्द्रस्य मन्त्रिणौ शुकसारणौ ॥ ६-२५-१४
लङ्कायाः समनुप्राप्तौ चारौ पर पुरम् जयौ ।

परपुरम्जय	= O Raama the conqueror of hostile citadels!	एतौ	= these	शुकसारणौ	= Shuka and Sarana
मन्त्रिणौ	= the two ministers	तस्य	= of that Ravana	समनुप्राप्तौ	= and came
चारौ	= as spies	राक्षसेन्द्रस्य		लङ्कायाः	= from Lanka.

"O, Raama the conqueror of hostile citadels! These two demons are Shuka and Sarana, the ministers of Ravana and they came here as spies from Lanka."

तौ दृष्ट्वा व्यथितौ रामम् निराशौ जीविते तदा ॥ ६-२५-१५
कृत अन्जलि पुटौ भीतौ वचनम् च इदम् ऊचतुः ।

तौ	= both of them	दृष्ट्वा	= having seen	वामम्	= Raama
व्यथितौ	= were trembled	तथा	= and	निराशौ	= were without hope
जीविते	= for their lives	भीतौ	= were frightened	चेदम्	= and
ऊचतु	= spoke	इदम्	= these	वचनम्	= words

कृताङ्गलिपुटौ = having joined their palms.

Both of them, having seen Raama, were trembled with fear, without any hope for their lives and having joined their palms, spoke the following words:

आवाम् इह आगतौ सौम्य रावण प्रहिताव् उभौ ॥ ६-२५-१६
परिज्ञातुम् बलम् कृत्स्नम् तव इदम् रघु नन्दन ।

रघुनन्दन	= O Raama	सौम्य	= O, excellent man!	आवाम् उभौ	= we both
रावणप्रहितौ	= as sent by Ravana	आगतौ	= came	इह	= here
परिज्ञातुम्	= to know	इदम्	= this	तत्	= and that
सर्वम्	= entire	बलम्	= army.		

"O, excellent man! O, Raama! We both of us, as sent by Ravana, came here together to know everything about your entire army."

तयोस् तद् वचनम् श्रुत्वा रामो दशरथ आत्मजः ॥ ६-२५-१७
अब्रवीत् प्रहसन् वाक्यम् सर्व भूत हिते रतः ।

रामः	= Raama	दशरथात्मजः	= the son of Dasaratha	रतः	= who was interested
सर्वभूतहिते	= in the welfare of all beings	श्रुत्वा	= after hearing	तत्	= those
वचनम्	= words	तयोः	= of them both	प्रहसन्	= simingly
अब्रवीत्	= spoke	वाक्यम्	= (the following) words.		

Hearing their aforesaid words, Raama the son of Dasaratha who was interested in the welfare of all beings, smilingly spoke the following words:

यदि दृष्टम् बलम् कृत्स्नम् वयम् वा सुसमीक्षिताः ॥ ६-२५-१८
यथा उक्तम् वा कृतम् कार्यम् चन्द्रतः प्रतिगम्यताम् ।

सर्वम्	= (Has) the entire	बलम्	= army	दृष्टम् यदि	= been seen?
वयम्	= have we been seen	कार्यम्	= has the operation been	यथोक्तम्	= as instructed?
सुसमीक्षिताः	= well?	कृतम् वा	= accomplished		
वा		चन्द्रतः	= according to your own wish.		
प्रतिगम्यताम्	= you may go back				

"Has the entire army been observed by you? Have you observed us well? Have you accomplished the task, as entrusted to you? If so, you may go back now according to your free will."

अथ किंचिददृष्टम् वा भूयस्तद्वृष्टमर्हथः ॥ ६-२५-१९
विभीषणो वा कात्स्वर्येन पुनः संदर्शयिष्यति ।

अथ	= or	अदृष्टम् वा	= even if you have not seen	किञ्चित्	= something
अहंकः	= you ought	द्रष्टुम्	= to see	तत्	= that
भूयः	= also	वा	= otherwise	विभीषणः	= Vibhishana
समर्थयति	= will show you	पुनः	= again	कात्म्ल्येन	= entirely.

"Even if you have not seen something you may see it now also. Otherwise, Vibhishana will show it to you again entirely."

**न चेदम् ग्रहम् णम् प्राप्य भेतव्यम् जीवितम् प्रति ॥ ६-२५-२०
व्यस्तशस्त्रौ गृहीतौ च न दूतौ वधमर्हतः ।**

प्राप्य	= having obtained	इदम्	= this	ग्रहणम्	= seizure
न भेतव्यम्	= you need not fear	जीवितम्	= about your life	गृहीतौ	= the seized
द्वुतौ	= messengers	प्रति		अर्हतः	= deserve
न वधम्	= no killing.	न्यस्तशस्त्रौ	= without weapons		

"You, having been caught, need not fear about your life. The captured messengers holding no weapons indeed deserve no killing."

**प्रचन्नो च विमुच्चएमौ चारौ रात्रिंच रावुभौ ॥ ६-२५-२१
शत्रुपक्षस्य सततम् विभीषण विकर्षिणौ ।**

विभीषण	= O , Vibhishana!	सततम्	= always	विकर्षणौ	= draw a bow-string
शत्रुपक्षस्य	= on the opponents	विमुच्च	= set free	उभौ	= the two
रात्रिमहरौ	= deomns	चारौ	= who are spies	प्रचन्नौ	= in disguise.

"O, Vibhishana! Always try to draw a bow-string on the opponents and not on these two demons. Set them both, who are spies in disguise, free."

**प्रविश्य नगरीम् लंकाम् भवत्याम् धनद अनुजः ॥ ६-२५-२२
वक्तव्यो रक्षसाम् राजा यथा उक्तम् वचनम् मम ।**

प्रविश्य	= after entering	लङ्काम्	= the city of Lanka	धनदानुजः	= Ravana the younger half-brother of Kubera the god of riches
राजा	= and the king	रक्षसाम्	= of demons	वक्तव्यः	= be told
भवत्याम्	= by you	यथोक्तम्	= as told	मम वचनम्	= in my words.

"When you return to the city of Lanka, repeat my words faithfully to Ravana the younger half-brother of Kubera and the king of demons."

यद् बलम् च समाश्रित्य सीताम् मे हृतवान् असि ॥ ६-२५-२३
 तद् दर्शय यथा कामम् ससैन्यः सह बान्धवः ।

यत्	= that	बलम्	= force	समाश्रित्य	= on which you relied
हृतवान्	= when you were taking away	सीताम्	= Sita	दर्शय	= display
असि		तत्	= that force	ससैन्यः	= along with your troops
यथाकामम्	= at your will				
सहबान्धवः	= and with your allies.				

"That force on which you relied when you were taking away Sita from me, display that force at your will along with your troops and allies."

श्वः काले नगरीम् लंकाम् सप्राकाराम् सतोरणाम् ॥ ६-२५-२४
 राक्षसम् च बलम् पश्य शरैर् विघ्वंसितम् मया ।

श्वः	= tomorrow	काल्ये	= at break of day	पश्य	= you will see
लङ्घा	= the city of Lanka	सप्राकाराम्	= with its ramparts	सतोरणाम्	= and arches
नगरीम्		राक्षसाम्	= of demons	विघ्वम्सितम्	= demolished
बलम्	= (as well as) the army	शरैः	= by my arrows.		
मया	= by me				

"Tomorrow, at break of day, you will see my arrows demolish the city of Lanka with its ramparts and arches as well as the army of demons."

खोधम् भीममहम् मोक्ष्ये बलम् धारय रावण ॥ ६-२५-२५
 श्वः काले वज्रवान् वज्रम् दानवेष्व इव वासवः ।

रावण	= O, Ravana!	श्वः	= tomorrow	काल्ये	= at break of day
अहम्	= I	मोक्ष्यामि	= shall cast	भीमम्	= my terrific
क्रोधम्	= anger	त्वयि	= on you	ससैन्ये	= with your army
वज्रम् इव	= as casting a thunderbolt	दानवेषु	= on demons	वासवः	= Indra the Lord of Celestials
वज्रवान्	= wielding the thunderbolt.				

"O, Ravana! Tomorrow, at break of day I will cast my dreadful anger on you and your army as Indra the Lord of celestials wielding a thunderbolt casts the thunderbolt on demons."

इति प्रतिसमादिष्टौ राक्षसौ शुक सारणौ ॥ ६-२५-२६
 जयेति प्रतिनन्द्यैनम् राघवम् धर्मवत्सलम् ।
 आगम्य नगरीम् लंकाम् अब्रूताम् राक्षस अधिपम् ॥ ६-२५-२७

इति	= thus	प्रतिसमादिष्टौ	= commanded	शुक सारणौ	= Shuka and Sarana
राक्षसौ	= the demons	प्रतिनन्द्य	= admired	इति	= that

जय	= "May you be Victorious!"	enam	= on this	राघवम्	= Raama
धर्मवत्सलम्	= who was intent on righteousness	आगम्य	= reached	लङ्काम्	= the city of Lanka
अब्रूताम्	= and spoke	राक्षसाधिपम्	= to Ravana.	नगरीम्	

Receiving this command, the two demons, Shuka and Sarana, admiring his justice, cried out: "May you be victorious!", reached the city of Lanka and spoke to Ravana as follows:

**विभीषण गृहीतौ तु वध अहौ राक्षस ईश्वर ।
दृष्ट्वा धर्म आत्मना मुक्तौ रामेण अमित तेजसा ॥ ६-२५-२८**

राक्षसेश्वर	= O, king of demons!	विभीषणगृहीतौ	= we were seized by Vibhishana	वधार्थम्	= with the intention of killing us
रामेण	= but by Raama	धर्मात्मना	= the pious minded	अमित	= whose valour is immeasurable
मुक्तौ	= we were released	दृष्ट्वा	= on seeing.	तेजसा	

"O, king of demons! We were seized by Vibhishana with the intention of killing us. But, Raama, the pious minded wose valour is immeasurable, seeing us, set us free."

**एक स्थान गता यत्र चत्वारः पुरुष ऋषभाः ।
लोक पाल उपमाः शूराः कृत अस्त्रा दृढ विक्रमाः ॥ ६-२५-२९**

**रामो दाशरथिः श्रीमास्त्र लक्ष्मणः च विभीषणः ।
सुग्रीवः च महातेजा महाइन्द्र सम विक्रमः ॥ ६-२५-३०**

**एते शक्ताः पुरीम् लंकाम् सप्राकाराम् सतोरणाम् ।
उत्पाट्य सम्कामयितुम् सर्वे तिष्ठन्तु वानराः ॥ ६-२५-३१**

यत्र	= where	चत्वारः	= the four	पुरुषभाः	= eminent persons
लोकपालसमाः	= who are equal to the protector of the worlds	शूराः	= the valiant ones	कृतास्त्राः	= skilled in the use of weapons
दृढविक्रमाः	= and of proven prowess	रामः	= Raama	दाशरथिः	= son of Dasartha
श्रीमान्	= the illustrious	लक्ष्मणः	= Lakshmana	महातेजः	= the great resplendent
विभीषणः	= Vibhishana	सुग्रीवश्च	= and Sugreeva	महेन्द्र	= whose valour is equal
एकस्थानगताः	= are stationed at the same place	एते	= they	समविक्रमः	to that of Indra the Lord of celestials
लङ्काम्पुरीम्	= the city of Lanka	सप्राकाराम्	= with its ramparts	उत्पाट्य	= having plucked up
शक्ताः	= are able	सम्कामयितुम्	= to transplant it elsewhere	सतोरणाम्	= and arches
वानराः	= (the) monkeys	तिष्ठन्तु	= keep aloof.	सर्वे	= (even if) all

"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 Raama the son of Dasaratha, the illustrious Lakshmana, the great resplendent Vibhishana and Sgreeva whose valour is equal to Indra the Lord of celestials, are stationed at the same place, they can pluck up the city of Lanka with its ramparts and arches and transplant it elsewhere, even if all the monkeys keep aloof."

यादृशम् तस्य रामस्य रूपम् प्रहरणानि च ।
वधिष्यति पुरीम् लंकाम् एकस् तिष्ठन्तु ते त्रयः ॥ ६-२५-३२

तत्	= such	रामस्य	= is Raama's	रूपम्	= from
यादृष्म्	= and such	प्रहरणानि च	= are his weapons	एकः	= that he can alone
वधिष्यति	= overthrow	लङ्काम्पुरिम्	= the city of Lanka	ते त्रयः	= his three companions
तिष्ठन्तु	= standing by.				

"Such is Raama's form and such are his weapons, that he can alone overthrow the city of Lanka, his three other companions standing by."

राम लक्ष्मण गुप्ता सा सुग्रीवेण च वाहिनी ।
बभूव दुर्धर्षतरा सर्वैः अपि सुर असुरैः ॥ ६-२५-३३

सा वाहिनी	= that army	रामलक्ष्मणगुप्ता	= protected by Raama and Lakshmana	सुग्रीवेण च	= as well as by Sugreeva
बभूव	= are	दुर्धर्षतरा	= exceedingly unconquerable	सर्वैः	= by all
सुरासुरैः अपि	= the gods and demons even.				

"That army protected by Raama and Lakshmana as well as Sugreeva, are exceedingly unconquerable even by all the gods and demons."

प्रहृष्ट रूपा ध्वजिनी वन ओकसाम् ।
वनौकसाम् सम्प्रति योद्धुम् इच्छताम् ।
अलम् विरोधेन शमो विधीयताम् ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-२५-३४

सम्प्रति	= now	ध्वजिनी	= the army	वनौकसाम्	= of the monkeys
महात्मनाम्	= the mighty ones	इच्छताम्	= who are inclined	योद्धुम्	= to fight
प्रहृष्टयोद्धा:	= has cheerful warriors	अलैम्	= enough	विरोधेन	= of the enemy
शमः	= (Let) peace	विधीयताम्	= be made	प्रदीयताम्	= restore
मैथिली	= Sita	दाशरथाय	= to Raama.		

"Now, the army of the mighty monkeys, who are readily inclined to fight, consists of cheerful warriors. May peace, instead of enmity with them. Restore Sita to Raama."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चविंशः सग्रः ॥

Thus completes 25th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

26 Sarga 26 - घड्डिशः सर्ग

Ravana Enquires About The Various Monkey Leaders

Introduction -

Hearing the submission of Sarana, Ravana climbs up the roof of his palace and sees the entire army of monkeys from there. Ravana enquires about the various monkey leaders and Sarana shows him Nila, Angada, Nala, Sweta, Kumuda, Rambha, Sarabha, Panasa, Vinata and Krathana the army-generals along with their distinguishing characteristics.

तद् वचः पथ्यम् अक्षीबम् सारणेन अभिभाषितम् ।
निशम्य रावणो राजा प्रत्यभाषत सारणम् ॥ ६-२६-१

निशम्य	= hearing	तत्	= those	वचः	= words
तथ्यम्	= which were truthful	अक्षीबम्	= and cowardless	अभिभाषितम्	= as spoken
सारणेन	= by Sarana	राजा	= the king	रावनः	= Ravana
पर्यभषत	= spoke	सारणम्	= to SaRaama (as follows):		

Hearing those words, which were truthful and coward less, as spoken by Sarana, the king Ravana spoke to Sarana as follows:

यदि माम् अभियुण्जीरन् देव गन्धर्व दानवाः ।
न एव सीताम् प्रदास्यामि सर्व लोक भयाद् अपि ॥ ६-२६-२

अहम्	= I	नैव दास्यामि	= do not give	सीताम्	= Sita
यदि	= even if	देवगन्धर्व	= celestials; celestial musicians or demons	अभियुण्जीरन्	= attack (me)
सर्वलोकभयादपि	= or even if there is terror from all the worlds.	दानवाः			

"I do not give Sita even if the celestials, celestial musicians or demons attack me or even if there is a terror from all the worlds."

त्वम् तु सौम्य परित्रस्तो हरिभिर्निर्जितो भृशम् ।
प्रतिप्रदानम् अद्य एव सीतायाः साधु मन्यसे ॥ ६-२६-३

सौम्य	= O, gentle one!	त्वम्	= as you were	भृशम्	= very much
piiDitaH	= harassed	हरिभिः	= by the monkeys	परित्रस्तः	= (and hence) fearful
मन्यसे	= you are thinking	प्रतिप्रदानम्	= of giving back	सीतायाः	= Sita
अद्यैव	= now itself	साधु	= as good.		

"O, gentle one! As you were harassed very much by the monkeys and hence fearful; you are thinking of giving back Sita now itself as good."

को हि नाम सपत्नो माम् समरे जेतुम् अर्हति ।
इति उत्त्वा परुषम् वाक्यम् रावणो राक्षस अधिपः ॥ ६-२६-४

आरुरोह ततः श्रीमान् प्रासादम् हिम पाण्डुरम् ।
बहु ताल समुत्सेधम् रावणो अथ दिट्क्षया ॥ ६-२६-५

कः	= which	सपत्नः	= enemy	अर्हति	= is fit
जितुम्	= to defeat	माम्	= me	समरे	= in battle?
रावणः	= Ravana	राक्षसाधिपः	= the lord of demons	रावणः	= causing (the world) to cry
श्रीमान्	= the illustrious demon	उत्त्वा	= spoke	परुषम्	= harsha
वाक्यम्	= words	इति	= as aforesaid	अथ	= and then
ततः	= from there	आरुरोह	= ascended	प्रासादम्	= the roof of his palace
हितपाण्डुरम्	= which was white like snow	बहुताल	= and equal in height to several; palmyra trees	दिट्क्षया	= with a desire to see (the army of monkeys).
		समुत्सेधम्			

"Which enemy can defeat me in battle?" The illustrious Ravana, the lord of demons, causing the world to cry, spoke harsh words as aforesaid and then from there ascended the roof of his palace which was shining white like his snow and which was equal to the height his snow and which was equal to the height of several palmyrah trees, with a desire to see the army of monkeys.

ताभ्याम् चराभ्याम् सहितो रावणः क्रोध मूर्चितः ।
पश्यमानः समुद्रम् च पर्वतामः च वनानि च ॥ ६-२६-६
ददर्श पृथिवी देशम् सुसम्पूर्णम् प्लवम् गमैः ।

रावणः	= Ravana	क्रोधमुर्चितः	= stupefied with anger	सहितः	= along with
ताभ्याम्	= those	चराभ्याम्	= spies	पश्यमानः	= was seeing
तम् समुद्रम्	= that ocean	पर्वताम्श	= the mountains	वनानिच	= and the forest
ददर्श	= and beheld	पृथिवीदेशम्	= the entire land	सुसम्पूर्णम्	= completely filled
प्लवग्नैः	= with monkeys.				

Ravana, stupefied with anger, along with his spies, saw that ocean, the mountains and the forests and beheld the entire land completely filled with monkeys.

तद् अपारम् असम्ब्येयम् वानराणाम् महद् बलम् ॥ ६-२६-७
आलोक्य रावणो राजा परिप्रच्च सारणम् ।

आलोक्य	= seeing	तत्	= that	महाबलम्	= great army
वानराणाम्	= of monkeys	अपारम्	= which was boundless	असम्ब्यम्	= and intolerable

राजा	= the king	रावणः	= Ravana	परिप्रच्छ	= asked
सारणम्	= sarana (as follows):				

Seeing that great army of monkeys, which was boundless and intolerable, the king Ravana asked Sarana as follows:-

एषाम् वानर मुख्यानाम् के शूराः के महाबलाः ॥ ६-२६-८
के पूर्वम् अभिवर्तन्ते महाउत्साहाः समन्ततः ।

के	= which	वानराः	= monkeys	मुख्याः	= are importat
एषाम्	= in them?	के	= who	शूराः	= are valiant?
के	= who	महाबलाः	= are very strong? ke	=	who
अभिवर्तन्ते	= will stay	पूर्वम्	= in front	समन्ततः	= at all places
महत्साहाः	= with great energy?				

"Which monkeys are important among them? Who are valiant ones? Who are the very strong ones? Who will stay in front at all places, with great energy?"

केषाम् शृणोति सुग्रीवः के वा यूथप यूथपाः ॥ ६-२६-९
सारण आचक्ष्व मे सर्वम् के प्रधानाः प्लवम्गमाः ।

केषाम्	= to whom	सुग्रीवः	= will Sugreeva	शृणोति	= hear?
के वा	= who	यूथप यूथपाः	= are the generals of the commanders of the monkey- hordes?	kimprabhavaa	What is the influence
प्लवन्नामाः	= of the monkeys?	सारण	= O Sarana tell	मे	= me
सर्वम्	= all.	आचक्ष्व			

"To whom Sugreeva will hear? Who are the generals of the commanders of the monkey-heads? What is the influence of the monkeys? O, Sarana! Tell me all."

सारणो राक्षस इन्द्रस्य वचनम् परिपृच्छतः ॥ ६-२६-१०
आचक्ष्वेऽथ मुख्यज्ञो मुख्यांस् तांस् तु वन ओक्सः ।

अथ	= then	सरणः	= Sarana	मुख्यज्ञः	= who knew the chiefs of monkeys
आबभाषति	= spoke	वचनम्	= (the follwoing) words	मुख्यान्	= about the chiefs
वनौक्सः	= of the monkeys	तत्र	= in them	राक्षसेन्द्रस्य	= to the lord of demons
परिपृच्छतः	= who was enquiring (about them).				

Then, Sarana who knew the chiefs of monkeys, spoke the following words about the chiefs of the monkeys i them, to the lord of demons who was enquiring about them.

एष यो अभिमुखो लंकाम् नर्दस् तिष्ठति वानरः ॥ ६-२६-११
यूथपानाम् सहस्राणाम् शतेन परिवारितः ।

यस्य घोषेण महता सप्राकारा सतोरणा ॥ ६-२६-१२
लंका प्रवेपते सर्वा सशैल वन कानना ।

सर्वं शाखा मृग इन्द्रस्य सुग्रीवस्य महात्मनः ॥ ६-२६-१३
बल अग्रे तिष्ठते वीरो नीलो नाम एष यूथपः ।

एषः	= he	नीलोनाम	= is named Nila	वीरः	= the heroic
यूथपः	= chief of army	यस्य	= by whose	महता	= great
घोषेण	= battle-ery	सर्वा	= the entire	लङ्का	= Lanka
सप्राकारा	= with its ramparts	सशैलवनकानना	= with its mountains ; gardens and forest	प्रतिहता	= is resounding
यः	= which	एषः	= this	वानरः	= monkey
परिवारितः	= is encircled	शतेन	= by hundreds	सहस्रेणा	= and thousands
यूथपानाम्	= of chiefs of the troops	तिष्ठति	= and who is staitoned	लङ्काम् अभि	= with his face directed
नर्दन्	= and making a roaring sound	तिष्ठते	= (He is) standing	मुखः	towards Lanka
सुग्रीवस्य	= of Sugreeva	महात्मनः	= the high-souled	ब्लाग्रे	= in front of the army
				सर्वं अशाखा	= lord of all the mon-
				मृगेन्द्रस्य	keys.

"He, the valiant one, 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 louts in hue, who is excess of anger continuously lashes out his tail and the swish of which is heard in ten regions, he is the prince named Angada, anointed by Sugreeva the king of monkeys and is challenging you to the battle."

बाहू प्रगृह्य यः पञ्चाम् महीम् गच्छति वीर्यवान् ॥ ६-२६-१४

लंकाम् अभिमुखः कोपाद् अभीक्षणम् च विजृमते ।
गिरि शृन्गा प्रतीकाशः पद्म किञ्जलक सम्भिः ॥ ६-२६-१५

स्फोटयति अभिसम्ब्यो लान्गूलम् च पुनः पुनः ।
यस्य लान्गूल शब्देन स्वनन्ति इव दिशो दश ॥ ६-२६-१६

एष वानर राजेन सुर्यीवेण अभिषेचितः ।
यौवराज्ये अन्नादो नाम त्वाम् आह्वयति सम्युगे ॥ ६-२६-१७

यः	= He (who)	वीर्यवान्	= the valiant one	प्रतिगृह्य	= who hold
बाहू	= his arms (height)	गच्छति	= and who tramples	महीम्	= the earth

पद्माम्	= under his feet (as he marches)	लङ्काम्	= who face is turned towards Lanka	कोपात्	= and who in fury
विजृम्भते	= is knitting his brows	अभिमुखः	= very much	पिरिश्वग	= who is resembling a mountian peak (in stature)
पद्मिङ्गलकसम्भिभः	and like the filaments of a lotus in hue	अतिसम्रब्धः	= who is excess of anger	पुनः पुनः	= continuuously
स्फोटयति	= lashes out	लङ्गूलम्	= his tail	यस्य	= whose
लङ्गूलशब्देन	= swish of the tail	स्वनन्ति	= is heard	दश	= in ten
प्रदिशः	= regions	एषः	= he	युवराजः	= is the prince
अण्डदेनाम्	= nemed Angada	अभिषेचितः	= anointed	सुग्रीवेण	= by Sugreeva
वानररजेन	= the king of monkeys	आह्वयति	= and is inviting	त्वम्	= you
सम्मुर्गे	= to battle.				

"He, the valiant one, who holds his arms high, who tramples the earth under his feet as he marches, whose face is turned towards Lnaka, who in fury is knitting his brows very much, who is remsebling amountain-peak in stature, who is like filaments ofa louts in hue, who is excess of anger continuously lashes out his tail and the swish of hwich is heard in ten regios, he is the prince named Angada, anointed by Sugreeva the king of monkeys and is challenging you to the battle."

वालिनः सदृशः पुत्रः सुग्रीवस्य सदा प्रियः ।
राघवार्थे पराक्रान्तः शक्रार्थे वरुणो यथा ॥ ६-२६-१८

This Angada	= Angada a worthy	पुत्रः	= son	वालिनः	= of Vali
सदृशः		प्रियः	= dear	सुग्रीवस्य	= to Sugreeva
सदा	= and always	राघवार्थे	= for Raama's interest	वरुणोयथा	= as Varuna
पराक्रान्तः	= is coming forward				
शक्रार्थे	= is to Indra's.				

"This Angada, a worthy son of Vali and always dear to Sugreeva, is coming forwards for Raama's interests, as Varuna is to Indra's."

एतस्य सा मतिः सर्वा यहृष्टा जनकात्मजा ।
हनूमता वेगवता राघवस्य हितैषिणा ॥ ६-२६-१९

सा सर्वा	= It is all	एतस्य	= in his (Angada's)	मतिः	= wisdom
इतियत्	= that	जनकात्मजा	= Sita	हृष्टा	= was found
हनूमता	= by Hanuman	वेगवता	= the swift monkey	हितैषिणा	= who desires the welfare
राघवस्य	= of Raama.				

"It is all due to Angada's design that Sita was found by Hanuman, who is a swift monkey and a well-wisher of Raama."

बहूनि वानरेन्द्राणामेष यूथानि वीर्यवान् ।
परिगृह्याभियाति त्वाम् स्वेनानीकेन मर्दितुम् ॥ ६-२६-२०

एषः बहूनि	= this Angada = innumerable	वीर्यवान् युथानि	= the valiant = chiefs of monkeys	परिगृह्य अभियाति	= taking along with him = is approaching mardi- tum to crush
त्वाम्	= you	स्वेन अनीकेन	= with the help of his own army.		

"This valiant Angada, bringing along with him innumerable cheifs of monkeys, is approaching to crush you, with the help of his own army."

अनुवालिसुतस्यापि बलेन महता वृतः ।
वीरस्तिष्ठति सम्म्रामे सेतुहेतुरयम् नलः ॥ ६-२६-२१

अयम्	= this	नलः	= Nala	सेतु हेतुः	= who is the creator of the bridge
वीरः	= and the valiant one	सम्म्रामे	= in battle	तिष्ठति	= stands
अनुवालिसुतस्य	= next to Angada son of Vali	वृतः	= surrounded by	महता	= a large
बलेन	= army.				

"Surrounded by a large army, here stands the valiant Nala the creator of the bridge, next to Angada the son of Vali, prepared for the battle."

ये तु विष्टभ्य गात्राणि क्षेडयन्ति नदन्ति च ।
उत्थाय च विजृम्भन्ते क्रोधेन हरि पुम्गवाः ॥ ६-२६-२२

एते दुष्प्रसहा घोराः चण्डाः चण्ड पराक्रमाः ।
अष्टौ शत सहस्राणि दश कोटि शतानि च ॥ ६-२६-२३

य एनम् अनुगच्छन्ति वीराः चन्दन वासिनः ।
एष आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-२४

ये दशकोति अन्द् शतानिच वदन्ति च गत्राणि क्रोधेन अनुगच्छन्ति घोराः	= which ten hundred crores = who are yelling their limbs = in anger = who are going after the terrific	अष्टौ हरिपुण्वाः विजृम्भन्ते क्षेडयन्ति विजृम्भन्ते ये एनम् चण्डाह्	= eight = of excellent monkeys = with a lions roar = are knitting their eye-brow = which = him = the fierceful	शतसहस्राणि चन्दन वासिनः विष्टभ्य उत्थाय वीराः दुष्प्रसहाः चण्डपराक्रमाः	= laksha = lodging in sandal-wood groves = having stiffened = raised = valiant monkeys = are difficult to be conquered = having feroceous zeal
---	--	---	--	---	--

एवैव	= Nala himself	स्वेन	= with his	अनीकेन	= army
आशम्सते	= aspires	मर्दितुम्	= to smash	लङ्काम्	= Lanka.

"These excellent monkeys, numbering a thousand crores and eight lakhs, lodging in sandalwood groves, yelling with a lion's roar and having stiffened their limbs, are knitting their eye. brows raised in anger. These valiant monkeys, who are terrific and fierceful having a feroceous zeal are going after Nala. Nala himself with his aforesaid army aspires to smash Lanka forthwith."

श्वेतो रजत सम्काशः सबलो भीम विक्रमः ।
बुद्धिमान् वानरः शूरस् त्रिषु लोकेषु विश्रुतः ॥ ६-२६-२५

तूर्णम् सुग्रीवम् आगम्य पुनर् गच्छति वानरः ।
विभजन् वानरीम् सेनाम् अनीकानि प्रहर्षयन् ॥ ६-२६-२६

वानरः	= a monkey	श्वेतः	= called Sveta	रजतसम्काशः	= of siver hue
चपलः	= who is quick-witted	भीमविक्रमः	= and of terrific prowess	बुद्धिमान्	= an intelligent monkey
शूरः	= a warrior	विश्रुतः	= renowned	त्रिषु लोकेषु	= in the three worlds
आगम्य	= has come	सुग्रीवम्	= to Sugreeva	तूर्णम्	= swiftly
विभजन्	= dividing	सेनाम्	= the army	वानरीम्	= of monkeys
प्रहर्षयन्	= and bringing great delight	अनीकानि	= to the troops	गच्छति	= he goes
पुनः	= back	सत्वरः	= at once.		

"A monkey called Sweta of sivler hue who is quick-witted and cleaver, of terrificf prowess and a warrior renowned in the three worlds, has come to Sugreeva swiftly, dividing the army of monkeys and brining great delight to the troops, he goes back at once."

यः पुरा गोमती तीरे रम्यम् पर्येति पर्वतम् ।
नाम्ना सम्कोचनो नाम नाना नग युतो गिरिः ॥ ६-२६-२७

तत्र राज्यम् प्रशास्ति एष कुमुदो नाम यूथपः ।
यो असौ शत सहस्राणाम् सहस्रम् परिकर्षति ॥ ६-२६-२८

यस्य वाला वहु व्यामा दीर्घ लान्गूलम् आश्रिताः ।
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोर कर्मणः ॥ ६-२६-२९

अदीनो रोषणः चण्डः सम्ग्रामम् अभिकान्क्षति ।
एष एव आशंसते लङ्काम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-३०

पुरा	= long ago	यः	= which	गिरिः	= mountain
रम्यम्	= called Ramya	गोमतीतीरे	= on the banks of Gomati	थत् मोन्तैन्	= filled with various kinds of trees

नामा	= was called	सम्रोचनोनाम	= by another name Samrochana	यूथपः	= an army chief
कुमुदोनाम	= named Kumuda	एषः	= this	पर्वतम्	= mountain
प्रशास्ति	= and was ruling	राज्यम्	= the kingdom	तत्र	= there
यः	= who	परिकर्षिते	= was leading	सहस्रम्	= happily
शतसहस्राणि	= lakshs (of monkeys)	यस्य	= whose	बहुव्यामाः	= very long
वलः	= hair	तत्राः	= coppery	पीताः	= yellow
सीताः	= pale	श्वेताः	= and white	घोरदर्शनाः	= and hideous to look upon
प्रकीर्ण	= thrown about (and)	=	पर्वताङ्गाङ्गालम्	=	his
	aashritaH		on		long tail
वानरः	= that monkey	अदीनः	= is undepressed in spirit	चण्डः	= and fierceful
अभिकाणक्षति	= yearns	सङ्घामम्	= the battle	एषैव	= he even
आशम्सते	= desires	मर्दितुम्	= to smash	लङ्घाम्	= Lanka
स्वेन	= with his	अनीकेन	= forces.		

"There was mountain called Ramya, on the banks of River Gomati. That mountain filled with various kinds of trees was also called Samrochana. An army-chief, named Kumuda used to roam around that mountainous region. He also used to rule that kingdom. He is the leader for lakhs of monkeys. He has a very long hair-coppery, yellow, pale and white and hideous to cook upon- thrown about on his tail is the intrepid and fierceful monkey called Kanda. He yearns to fight and boast that he with destroy Lanka his forces."

यस् त्व एष सिंह सम्काशः कपिलो दीर्घ केसरः ।
निभृतः प्रेक्षते लङ्काम् दिघक्षन्न इव चक्षुषा ॥ ६-२६-३१

विन्ध्यम् कृष्ण गिरिम् सह्यम् पर्वतम् च सुदर्शनम् ।
राजन् सततम् अध्यास्ते रम्भो नाम एष यूथपः ॥ ६-२६-३२

शतम् शत सहस्राणाम् त्रिंशच् च हरि यूथपाः ।
यम् यान्तम् वानरा घोराश्चण्डपराक्रमाः ॥ ६-२६-३३

परिवार्य अनुगच्छन्ति लङ्काम् मर्दितुम् ओजसा ।

राजन्	= O King	सः	= he	यः	= lion
कपिलः	= of yellowish brown colour	दीर्घ केसरः	= with long mane	प्रेक्षते	= and who is seeing
लङ्घाम्	= the city of Lanka	निभृतः	= attentively	दिघक्षन्निव	= as though he wishes to consume it
चक्षुषा	= with his glances	अध्यास्ते	= who dwells	सततम्	= mostly
किञ्चगिरिम्	= on the mountain of Krishna	सह्यम्	= and Sahya mountain	विन्ध्यम्	= Vindhya range
सुदर्शनम्	= of pleasing aspect	पर्वतम्		रम्भोनाम	= named Rambha
त्रिम्बश्च	= thirty	युद्धपः	= is the General	शतसहस्राणाम्	= laksh
		शतम्	= hundred		

हरिपुणगवा:	= of excellent monkeys	घोरा:	= who are formidable	चण्डपरक्रमः	= of impetuous valour
वानरा:	= the monkeys	ओजसा	= of vigour	परिवार्य	= surround
यम्	= him	यान्तम्	= who is moving	अनुगच्छन्ति	= and follow in his steps
मार्दतुम्	= to destroy	लङ्काम्	= Lanka.		

"O, 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 goot-sets to destroy Lanka."

यस् तु कण्ठौ विवृणुते जृम्भते च पुनः पुनः ॥ ६-२६-३४
 न च सम्विजते मृत्योर् न च यूथाद् विघावति ।
 प्रकम्पते च रोषेन तिर्यक् पुनरीक्षते ॥ ६-२६-३५
 पश्यन् लाङ्गूलमपि च क्ष्वेडत्येष महाबलः ।
 महाबलो वीत भयो रम्यम् साल्वेय पर्वतम् ॥ ६-२६-३६
 राजन् सततम् अध्यास्ते शरभो नाम यूथपः ।

पश्य	= look!	राजन्	= O King	यः तु	= the one who
जृम्भते च	= is yawning	पुनः पुनः	= again and again	विपृणुते	= and who is shaking
कण्ठौ	= his ears natu samvijate	=	he मृत्योः	=	about
			who		death
			does		
			not		
			have		
			fear		
नचप्रधावति	= who never retreats	युद्धात्	= from a battle	प्रकम्पते	= but violently moves
रोषेण	= with rage	ईक्षते	= who sees	पुनः	= again
तिर्यक्	= obliquely	विक्षेपम्	= he who lashes out	लण्गूलम्	= his tail
क्ष्वेडति	= roars like a lion	महाबलः	= with great vigour	सततम्	= and constantly
अध्यास्ते	= dwells	रम्यम्	= on the lovely	साल्वेयम्	= Salveya mountain
एषः	= he	शरभोनाम	= in Sarabha by name	पर्वतम्	
महौजसा	= of immense energy	वीतभ्ययः	= devoid of fear.	यूथपः	= the commander of monkeys

"O, king! Look! The one who is yawning continuously and shaking his ears, he who does not have fear of death, he 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."

एतस्य बलिनः सर्वे विहारा नाम यूथपाः ॥ ६-२६-३७
 राजन् शत सहस्राणि चत्वारिंशत् तथैव च ।

राजन्	= O King	सर्वे	= all	पतस्य	= his
शतसहस्राणि	= one lakh	तथैव	= and	ehaturvisusat	= forty thousand
यूथाः	= army-chiefs	विहाराः नाम	= named Viharas*	बलिनः	= are strong.

"O, king! All his one lakh and forty thousand army-chiefs called Viharas* are strong.

comment: Viharas - Those who roam about at will.

यस् तु मेघ इव आकाशम् महान् आवृत्य तिष्ठति ॥ ६-२६-३८

मध्ये वानर वीराणाम् सुराणाम् इव वासवः ।
भेरीणाम् इव सम्भादो यस्य एष श्रूयते महान् ॥ ६-२६-३९

घोरः शाखा मृग इन्द्राणाम् सम्ग्रामम् अभिकाञ्छताम् ।
एष पर्वतम् अध्यास्ते पारियात्रम् अनुत्तमम् ॥ ६-२६-४०

युद्धे दुष्प्रसहो नित्यम् पनसो नाम यूथपः ।

यः	= the one who	महान् मेघ	= is like a great cloud	आवृत्य	= enveloping
आकाशम्	= space	इव		मध्ये	= in the middle
वानरवीराणाम्	= of monkey-warriors	तिष्ठति	= and who stays	महान्	= the great
घोषः	= voice	वासवः इव	= like Indra (the god of celestials)	शाखा	= monkeys
अभिकाञ्छताम्	= desiring	यस्यैव	= of whose	मृगेन्द्राणाम्	
भेरीणाम्	= of drums	सम्ग्रामम्	= for a battle	श्रूयते	= is heard like the roll
पनसोनाम्	= named Panasa	एषः	= he	सम्भादः इव	
युद्धे	= in battle	नित्यम्	= always	यूथपः	= the General
अनुत्तमम्	= a mountain that is exceeded by none in height."	अध्यास्ते	= (and he) dwells	दुष्प्रसहः	= invincible
				पारियात्रम्	= in Pariyatra

"The one who is like a great cloud, enveloping the space and who stays in the middle of monkey-warriors like Indra the god of celestials, the great voice of whose monkeys wishing for battle 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."

एनम् शत सहस्राणाम् शत अर्धम् पर्युपासते ॥ ६-२६-४१
यूथप यूथप श्रेष्ठम् येषाम् यूथानि भागशः ।

एनम्	= to him	यूथपश्रेष्ठम्	= whos is excellent among army-chiefs	एषाम्	= whose
यूथाम्	= troop-commanders	शतार्थम्	= numbering fifty	शतसहस्राणाम्	= laksha

भागशः	= in separate units	पर्युपासते	= attend obediently	एतम्	= to him.
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Troop-commanders numbering fifty lakhs commanding separate units attend obediently to him, who is excellent among the Generals."

यस् तु भीमाम् प्रवल्गन्तीम् चमूम् तिष्ठति शोभयन् ॥ ६-२६-४२

स्थिताम् तीरे समुद्रस्य द्वितीय इव सागरः ।
एष दर्दर सम्काशो विनतो नाम यूथपः ॥ ६-२६-४३

पिबन् चरति पर्णशाम् नदीनाम् उत्तमाम् नदीम् ।
षष्ठिः शत सहस्राणि बलम् अस्य प्रवृत्तम् गमाः ॥ ६-२६-४४

यः	= he who	स्थिताम्	= is encamped	षष्ठिः	= with sixty
शतसहस्राणि	= lakhs	प्रवृत्तमाः	= monkeys	अस्य	= his
बलम्	= strength of army	समुद्रस्य तीरे	= on the sea-shore	द्वितीय	= like unto a second
यूथपः	= is the commander	विनतोनाम	= called Vinata	सागरः इव	ocean
दर्दुरसम्काशः	= resembles the Dardura mountain (in size)	शोभयन्	= lending charm	एषः	= who
चमूम्	= army	प्रवल्गन्तीम्	= marching	भीमाम्	= to the formidable
पिबन्	= drinking	नदीम्	= (the waters of) River	चरति	= and moves about
उत्तमाम्	= the foremost	नदीनाम्	= of all rivers.	वेणाम्	= Vena

"He who is encamped with sixty lakhs monkeys as his army-strength on the sea-shore like unto 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."

त्वाम् आह्वयति युद्धाय क्रथनो नाम यूथपः ।
विक्रान्ता बलवन्तश्च यथा यूथानि भागशः ॥ ६-२६-४५

वानरः	= A monkey	क्रथनोनाम	= called Krathana (keeping)	विक्रन्ताः	= the courageous
बलवन्तश्च	= and strong monkeys	यूथानि	= and the army-chiefs	यथा	= according to
भागशः	= separate units	आह्वयति	= and invites	त्वाम्	= you
युद्धाय	= for the battle."				

"A monkey called krathana, keeping the courageous, strong monkeys and the army-lieutenants in separate units, is inviting you for the battle."

यस् तु गैरिक वर्ण आभम् वपुः पुष्यति वानरः ।
अवमत्य सदा सर्वान्वानरान् बलदर्पितः ॥ ६-२६-४६
गवयो नाम तेजस्वी त्वाम् क्रोधाद् अभिवर्तते ।

यः	= which	वानरः	= monkey	पुष्टि	= nourishes
वपुः	= his body	गैरिक	= radiant with the colour of a red-chalk	सदा	= who is forever
बलदर्पितः	= proud of his strength	वर्णभूम्		गवमाम	= is called Gavaya
त्वाम्	= is stands facing you	तेजस्वी	= and resplendent	अवमत्य	= despising
अभिवर्तते		krodhaat	= with anger		
सर्वान्	= all	वानरान्	= the monkeys.		

"That resplendent monkey who for his part nourishes his body having the hue of a red chalk and proud of his strength, stands facing you with anger despising all other monkeys."

**एनम् शत सहस्राणि सप्ततिः पर्युपासते ।
एष आशांसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-४७**

सप्ततिः	= seventy	शतसहस्राणि	= lakhs	पर्युपासते	= are attending on
एवम्	= him	एषैव	= he himself	आशांसते	= wishes
मर्दितुम्	= to crush	लङ्काम्	= the city of Lanka	स्वेन	= (with the help of) his own
अनीकेन	= army.				

"Seventy lakhs monkeys are attending on him. He himself wishes to crush the city of Lanka with the help of his army."

**एते दुष्प्रसहा घोरा बलिनः काम रूपिणः ।
यूथपा यूथप श्रेष्ठा येषाम् सम्ब्या न विद्यते ॥ ६-२६-४८**

एते	= these	वीरा:	= valiant	यूथपाः	= commanders
यूथपश्रेष्ठः	= and the commander-in-chiefs	दुष्प्रसहाः	= are difficult to be attacked	एषाम्	= whose
सम्ब्या	= number	नविद्यते	= is not know	तेषाम्	= their
यूथानि	= troops	भागशः	= are divided in parts.		

"These commanders and commanders-in-chief are difficult to be conquered and their number is hard to be counted. Their troops are divided into distinct units."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षड्विंशः सर्गः ॥

Thus completes 26th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

27 Sarga 27 - सप्तविंशः सर्ग

Sharana Describes The Individual Strength Of The Army

Introduction -

Sharana continues to describe the individual strengths of the various commanders in the army of monkeys, mentioning their names one by one, in detail.

तांस्तु ते सम्प्रक्ष्यामि प्रेक्षमाणस्य यूथपान् ।
राघव अर्थे पराक्रान्ता ये न रक्षन्ति जीवितम् ॥ ६-२७-१

प्रवक्ष्यामि	= I shall tell	ते	= you	प्रेक्षमाणस्य	= who are looking
तान्	= about those army-chiefs	ये	= who	पराक्रान्ताः	= moved forward
यूथपान्					
राघवार्थे	= for the sake of Raama	नरक्षन्ति	= without protecting	जीवितम्	= their life.

"I on my part shall tell you, who are keenly observing about those army-chiefs, who are ready to show their valour in the case of Raama, even without caring for their lives."

स्तिंघधा यस्य बहु श्यामा बाला लाङूलम् आश्रिताः ।
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोर कर्मणः ॥ ६-२७-२

प्रगृहीताः प्रकाशन्ते सूर्यस्य इव मरीचयः ।
पृथिव्याम् च अनुकृष्णन्ते हरो नाम एष यूथपः ॥ ६-२७-३

एषः	= he	वानरः	= is a monkey	हरोनाम	= called Hara
घोर कर्मणः	= who has terrific acts	यस्य	= whose	बालाः	= hair
आश्रिताः	= resting on	लाङूलम्	= his tail	बहुव्यामः	= measuring many fathoms
स्तिंघधाः	= which are soft	ताम्राः	= red in colour	पीताः	= yellow
सिताः	= white	श्वेताः	= super white	प्रकीर्णाः	= wavy
प्रकाशन्ते	= shining	मरीचयः इव	= like the rays	सूर्यस्य	= of the sun
प्रगृहीता	= standing erect	अनुकृष्णन्ते	= and dragging	पृत्तिव्याम्	= along the ground.

"He 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."

यम् पृष्ठतो अनुगच्छन्ति शतशो अथ सहस्रशः ।
वृक्षानुद्यम्य सहसा लङ्घा रोहणतत्पराः ॥ ६-२७-४
यूथपा हरिराजस्य किञ्चकाः समुपस्थिताः ।

शतशः	= hundreds	अथ	= and	सहस्रशः	= thousands
यूथाः	= of troop-leaders	समुपरिश्वताः	= who are resoled	किञ्चकाराः	= to be the servants
हरिराजस्य	= of Sugreeva	पृष्ठतेः	= behind	यम्	= whom
अनुगच्छन्ति	= they are following	उद्यम्य	= carrying	वृक्षान्	= trees
लङ्घरोहणतत्परा	= with an intention to mount the city of Lanka	सहसा	= soon.		

"Hundreds and thousands of troop-leaders who are resolved to be the servants of Sugreeva rally behind him, carrying trees with them and with an intention to attack Lanka soon."

नीलान् इव महामेघांस् तिष्ठतो यांस् तु पश्यसि ॥ ६-२७-५

असितान् जन सम्काशान् युद्धे सत्य पराक्रमान् ।
असम्बव्येयान् अनिदेश्यान् परम् पारम् इव उदधेः ॥ ६-२७-६

पर्वतेषु च ये केचिद् विषमेषु नदीषु च ।
एते त्वाम् अभिवर्तन्ते राजन् ऋष्काः सुदारुणाः ॥ ६-२७-७

राजम्	= O, King!	तिष्ठतः	= those who appear	नीलन्	= black
महामेघामिव	= like big clouds	असिताण्जन	= akin to black collyrium	एते	= these are
ऋत्वा:	= bears	सम्काशाः		सत्यपराक्रमान्	= truly mighty
युद्धे	= in combat	सुदारुणाः	= who are extremely ferocious	अनिदेश्यान्	= undefinable
परम्	= like the other shore	असम्बव्येयान्	= exceedingly in large number	यान् तु	= whom
पारमिव		उदधेः	= of the ocean	पर्वतेषु	= in mountains
पश्यसि	= you are seeing	ये केचित्	= some of whom (reside)	अभिवर्तन्ते	= and they are coming towards
विषयेषु	= in plains	नदीषु च	= and on river-banks		
त्वाम्	= you.				

"O, king! Those who appear black like black-clouds and akin to black collyrium are extremely ferocious bears, truly mighty in combat, which are in exceedingly large number, indefinable like the other shore of an ocean, whom you are observing and serve of whom reside in mountains, plains and on river-banks. They are all coming towards you."

एषाम् मध्ये स्थितो राजन् भीम अक्षो भीम दर्शनः ।
पर्जन्य इव जीमूतैः समन्तात् परिवारितः ॥ ६-२७-८

ऋक्षवन्तम् गिरि श्रेष्ठम् अध्यास्ते नर्मदाम् पिबन् ।
सर्व ऋक्षाणाम् अधिपतिर् धूम्रो नाम एष यूथपः ॥ ६-२७-९

राजन्	= O, King!	स्थितः	= standing	एषाम् मध्ये	= in the middle
भीमक्षः	= with terrific eyes	भयदर्शनः	= of fearful appearance	परिवारितः	= encircled
समन्तात्	= by all	पर्जन्यः इव	= like Parajanya (the Lord of rain)	जीमुतैः	= (being encircled) by clouds
एषः	= he	यूथपः	= is the army-chief	धूम्रः नाम	= called Dhumra
अधिपतिः	= the lord	sarvarkSaNa	of all bears	पिवन्	= who drinks
नर्मदाम्	= the waters of River Narmada	अध्यास्ते	= and resides	गिरिश्रेष्ठम्	= on an excellent mountain
ऋक्षवन्तम्	= called Rikshavanta.				

"O, 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."

**यवीयान् अस्य तु भ्राता पश्य एनम् पर्वत उपमम्
भ्रात्रा समानो रूपेण विशिष्टस् तु पराक्रमे ॥ ६-२७-१०**

**स एष जाम्बवान् नाम महायूथप यूथपः ।
प्रशान्तो गुरु वर्ती च सम्प्रहारेष्व अमर्षणः ॥ ६-२७-११**

पश्य	= see	एनम्	= him	पर्वतोपमम्	= who is resembling a mountain
यनीयान्	= the younger	भ्राता	= brother	अस्य	= of Dhumra
समानः	= resembling	भ्रात्रा	= his brother	रूपेण	= in appearance
विशिष्टः	= but distinguished	पराक्रमे	= in prowess	स एषः	= he as such
महायूथपयूथपः	= is a commander of even the mighty generals	जाम्बवान्नाम	= called jambavan	प्रकान्तः	= who is setting on a march (for the battle)
गुरुवर्तीच	= who has respectful behaviour towards venerable persons	आमर्षणः	= and who is impatient	सम्प्रहारेषु	= in battle.

"See him who is appearing like a mountain the younger brother of Dhumra, though in form resembling like his brother, is more distinguished in prowess. He as such is a commander of even the mighty generals called Jambavan, who is setting on the march (for the battle). He has a respectful behaviour towards venerable persons impatient in battle."

**एतेन साह्यम् सुमहत् कृतम् शक्तस्य धीमता ।
देव असुरे जाम्बवता लब्ध्याः च बहवो वराः ॥ ६-२७-१२**

एतेन	= by this	जाम्बवता	= Jambavan	धीमता	= the intelligent
महत्	= a great	साह्यम्	= help	कृतम्	= was done
शक्तस्य	= to Indra (Lord of celestials)	देव असुरे	= in a battle between celestials and demons	भवः	= and many

वराश्व	= boons also	लब्धाः	= were obtained.
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By the intelligent Jambavan, a great help was rendered to Indra (the lord of celestials) in a battle between celestials and demons and many boons were obtained."

आरुह्य पर्वत अग्रेभ्यो महाअभ्र विपुलाः शिलाः ।
मुन्चन्ति विपुल आकारा न मृत्योर् उद्विजन्ति च ॥ ६-२७-१३

राक्षसानाम् च सदृशाः पिशाचानाम् च रोमशाः ।
एतस्य सैन्ये बहवो विचरन्ति अग्नि तेजसः ॥ ६-२७-१४

एतस्य	= his	विपुलाकाराः	= gaint bodied	सैन्याः	= troops
सदृशाः	= equal to	राक्षसानाम्	= demons	पिशाचानाम्	= and devils
रोमशाः	= having thick hair	अमितौजसः	= and endowed with un-	च	
आरुह्य	= climbing	पर्वताग्रेभ्यः	limited energy	विचरन्ति	= wonder about
महाभ्र	= as big as huge clouds	शिलाः	= mountain-heights	मुड्जन्ति	= and hurl
विपुलाः			= massive rocks	नौद्विजन्ति	= they do not fear
मृत्यः	= for death.				

"Jambavan's giant bodied troops, resembling demons and devils, having thick hair and endowed with unlimited energy, wander about, climbing mountain-heights and hurl massive rocks as big as huge clouds. They do not have a fear in facing death."

यम् त्व एनम् अभिसम्रब्धम् प्लवमानम् इव स्थितम् ।
प्रेक्षन्ते वानराः सर्वे स्थितम् यूथप यूथपम् ॥ ६-२७-१५

एष राजन् सहस्र अक्षम् पर्युपास्ते हरि ईश्वरः ।
बलेन बल सम्पन्नो रम्भो नाम एष यूथपः ॥ ६-२७-१६

राजन्	= O, King!	एषः	= this	हरीश्वरः	= lord of monkeys
यूथपयूथपम्	= the commander of the commanders	यम् एनम्	= on whom	अभिसम्रब्धम्	= whether he is in a hurried fury
प्लवमानिव	= or leaking	स्थितम्	= or standing still	सर्वे	= all
वानराः	= the monkeys	स्थितम्	= stand	प्रेक्षन्ते	= looking
एषः	= he	dambhonam	is called Dambha	बलसम्युक्तः	= who along with his army
बलेन	= in bulkiness	परयुपास्ते	= dwell on	सहस्राक्षम्	= Sahasraksha mountain.

"O, king! This Lord of monkeys- the commander of commanders on whom, whether he is in a hurried fury or leaping or standing still and all the monkeys stand looking - he is called Dambha who along with his bulky troops dwell on Sahasraksha mountain."

यः स्थितम् योजने शैलम् गच्छन् पार्श्वेन सेवते ।
ऊर्ध्वम् तथैव कायेन गतः प्राप्नोति योजनम् ॥ ६-२७-१७

यस्मान् न परमम् रूपम् चतुष्पादेषु विद्यते ।
श्रुतः सम्नादनो नाम वानराणाम् पितामहः ॥ ६-२७-१८

येन युद्धम् तदा दत्तम् रणे शक्रस्य धीमता ।
पराजयः च न प्राप्तः सो अयम् यूथप यूथपः ॥ ६-२७-१९

यः	= he who	सेवते	= walking on all fours (touches)	पार्श्वेन	= with his flanks
शैलम्	= a mountain	स्थितम्	= situated	योगने	= at a distance of one Yojana (eight miles)
तथैव	= and reaching; (an object)	योजनम्	= one Yojana	ऊर्ध्वम्	= high
प्राप्नोति	= obtains it	कायेन	= with his body	यस्मात्	= more than whose
परमम्	= huge	रूपम्	= from	न चतुष्पात्सु	= no four-legged anima
विद्यते	= is having	येन	= by whose	धीमता	= intelligence
युद्धम्	= battle	दत्तम्	= was given	पुरा	= earlier
शक्रस्य	= to Indra; the Lord of celestials	रणे	= on a field of battle	न पराजयः	= but no defeat
प्राप्तः	= was sustained	अयम्	= he	सः	= as such
यूथप यूथपः	= is a commander of commanders	पितामहः	= Grand Father	श्रुतः	= famous
सम्नादनोनाम	= as Samnadana by name.				

"He who, walking on all fours touches with his flanks, a mountain situated at a distance of one Yojana (eight miles) and reaching an object one Yojana high, obtains it with his body, whose huge form no other four-begged animal is having, by which intelligent monkey, battle was given earlier to Indra the Lord of celestials on a field of battle but no defeat was sustained by him, he is a commander of commanders and the grand-father of monkeys, famous as Samnadana by name."

यस्य विक्रममाणस्य शक्रस्य इव पराक्रमः ।
एष गन्धर्व कन्यायाम् उत्पन्नः कृष्ण वर्त्मना ॥ ६-२७-२०
तत्र देवासुरे युद्धे साह्यार्थम् त्रिविद्वौकसाम् ।

यस्य	= whose	विक्रमाणस्य	= striding	पराक्रमः	= prowess
शक्रस्येव	= is like that of Indra the Lord of celestials	एषः	= this Samnada	उत्पन्नः	= was born
गन्धर्व	= of a youthful Gandharva maiden	कृष्णवर्त्मना	= and Krishnavartmana	तदा	= then
कन्यायाम्					
देवासुरयुद्धे	= in a combat between celestials and demons	साह्यार्थम्	= for the purpose of helping	त्रिविद्वौकसाम्	= the celestials.

"This Samnada, whose striding prowess is equal to that of Indra the Lord of Celestials was born of a youthful Gandharva maiden and krishnavartman for the purpose of helping the celestials in a combat between celestials and demoneous."

यत्र वैश्रवणो राजा जम्बूमुपनिषेवते ॥ ६-२७-२१

यो राजा पर्वत इन्द्राणाम् बहु किञ्चर सेविनाम् ।
विहार सुखदो नित्यम् भ्रातुस् ते राक्षस आधिप ॥ ६-२७-२२

तत्र एष वसति श्रीमान् बलवान् वानर ऋषभः ।
युद्धेष्व अकृत्यनो नित्यम् क्रथनो नाम यूथपः ॥ ६-२७-२३

राक्षसाधिप	= O king of demons!	एषः	= this	यूथपः	= commander
क्रथनोनाम	= named krathane	वैश्रवणः	= the son of Visravasa	राजा	= the illustrious one
उपनिषेवते	= who stis	जम्बूम्	= beneath the Jambu tree; yatra; on that mountain	पर्वतेन्द्राणाम्	= the king of peaks
बहुकिञ्चरसेविनाम्	= frequented by kin- neras	यः	= which mountain	विहारसुखदः	= affords delight
ते भ्रातुः	= to your brother	तत्र	= it is near there	श्रीमान्	= that fortunate one
बलवान्	= that powerful	वानरोत्तमः	= lord of the monkeys	अकृत्यनः	= whose prowess is not confined to words
युद्धेषु	= in battles (krathana)	नित्यम्	= forever	रमते	= sports.

"O king of demons! This commander named Krathana, the son of Visravasa, the illustrious one, sits beneath the Jambu tree, on that mountain, the king of peaks, which is frequented by Kinneras, 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 in not confined to words in battles, sports."

वृतः कोटि सहस्रेण हरीणाम् समवस्थितः ।
एषैवाशंसते लङ्घाम् स्वेनानीकेन मर्दितुम् ॥ ६-२७-२४

एषैव	= he indeed	स्थितः	= is standing	वृतः	= surrounded
कोटि सहस्रेण	= by a thousand crores	हरीणाम्	= of monkeys	आशम्स	= and hopes
मर्दितुम्	= to crush	लङ्घाम्	= Lanka	स्वेन	= by his
अनीकेन	= army.				

"He indeed is standing, surrounded by a thousand crores of monkeys. He hopes to crush Lanka with the help of his army."

यो गङ्गामनुपर्येति त्रासयन् गजयूथपान् ।
हस्तिनाम् वानराणाम् च पूर्ववैरमनुस्मरन् ॥ ६-२७-२५

एष यूथपतिर्नेता गर्जन् गिरिगुहाशयः ।
गजान् रोधयते वन्यानारुजंश्च महीरुहान् ॥ ६-२७-२६

यः	= He who	अनुपर्येत्	= usually roam	गङ्गाम्	= by the ganges
त्रासयन्	= sowing terror	गज यूथपान्	= leaders of herds of elephants	अनुमरन्	= remembering as he does
पूर्व वैरम्	= the old quarrel	हस्तिनाम्	= between elephants	वानराणाम्	= and monkeys
गर्जन्	= thundering	आरुजम्श्च	= and uprooting	महीरुहान्	= trees
यूथपतिः	= the commander	नेता	= and the leader (of monkeys)	एषः	= this
प्रमथिगिरिगुहाशयः	dwells in the mountain caves	रोधयते	= subduing	वन्यान्	= wild elephants.
				गजान्	

"He who usually roams by the Ganges, sowing terror among leaders of herds of elephants, remembering as he does the old quarrel between elephants and monkeys, thundering and uprooting trees, he is the commander and leader of monkeys called PRamathim who dwells in mountain-caves, subduing wild elephants."

हरीणाम् वाहिनी मुख्यो नदीम् हैमवतीम् अनु ।
उशीर बीजम् आश्रित्य पर्वतम् मन्दर उपमम् ॥ ६-२७-२७
रमते वानर श्रेष्ठो दिवि शक्र इव स्वयम् ।

वानरश्रेष्ठः	= this excellent one among monkeys	वाहिनी	= and this army-chief	हरीणाम्	= of monkeys
आश्रित्य	= taking shelter in	मुख्यः		पर्वतोत्तमम्	= the foremost of mountains
उशीरबीजम्	= and the mountain called Ushirabija	मन्दर	= Mandara	रमते	= passes his life happily
शुक्रः इव	= like unto Indra	नदीम् अनु	= alongside the River Ganaga	स्वयम्	
		स्वयम्	= himself.		

"This excellent one among the monkeys and this army-chief of monkeys, taking shelter in Mandara the foremost of mountains and the mountain called ushirabija alongside the River Ganga, passes his life happily like unto Indra himself."

एनम् शत सहस्राणाम् सहस्रम् अभिवर्तते ॥ ६-२७-२८
वीर्यविक्रमद्वानाम् नर्दताम् बाहुशलिनाम् ।

शतसहस्राणाम्	= a hundred thousands of monkeys	वीर्य विक्रम	= proud of their strength and prowess	बाहुशलिनाम्	= with radiant fore-arms
नर्दताम्	= making a roaring sound	द्वानाम्		एनम्	= him.
		अभिवर्तते	= are following		

"A hundred thousands of monkeys; proud of their strength and prowess with their radiant fore-arms, making a roaring noise, are following him."

स एष नेता न्हैतेषाम् वानराणाम् महात्मनम् ॥ ६-२७-२९
स एष दुर्मिष्ठो राजन् प्रमाथी नाम यूथपः ।

सः एषः	= he as such	नेता	= is the leader	एतेषाम्	= of these
महात्मनाम्	= high-soled	वानराणाम्	= monkeys	राजन्	= O king!
सः एषः	= he as such	यूथपः	= is the commander	प्रमाथी नाम	= called PRAamathi
दुर्मिष्ठः	= the one difficult to be conquered.				

"He is the leader of these high-soled monkeys. O, king! He is the commander called PRAamathi, the one difficult to be conquered."

वातेन इव उद्धतम् मेघम् यम् एनम् अनुपश्यसि ॥ ६-२७-३०
अनीकमपि सम्रब्धम् वानराणाम् तरस्विनाम् ।

उद्धूतमरुणाभासम् पवनेन समन्ततः ॥ ६-२७-३१
विवर्तमानम् बहुशो यत्र एतद् बहुलम् रजः ।

एनम्	= he	यम्	= whom	समनुपश्यसि	= you are seeing
मेघमिव	= as a cloud	उद्धतम्	= raised	वातेन	= by wind (is PRAamathi)
यत्र	= in which place	अरुणाभासम्	= a red illumined	रजह्	= dust
बहुलम्	= in great quantity	उद्धूतम्	= and raised	विवर्तमानम्	= is tossed about
पवनेन	= by wind; (there exists)	तरस्विनाम्	= energetic	सम्रब्धम्	= ad excited
अनीकमपि	= army also	वानराणाम्	= of monkeys.		

"He whom you are beholding a cloud raised by wind is PRAamathi. 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 PRAamathi."

एते असित मुखा घोरा गो लान्गूला महाबलाः ॥ ६-२७-३२
शतम् शत सहस्राणि दृष्ट्वा वै सेतु बन्धनम् ।

गो लान्गूलम् महाबेगम् गव अक्षम् नाम यूथपम् ॥ ६-२७-३३
परिवार्य अभिवर्तन्ते लंकाम् मर्दितुम् ओजसा ।

महाराज	= O, monarch!	षतम्	= one hundred	शतसहस्राणि	= laksha
गोलाङ्गुलाः	= of monkeys	असितमुखाः	= with black faces	घोराः	= fearful
महाबलाः	= and with great strength	दृष्ट्वा	= experiencing (the crossing of)	सेतुबन्धनम्	= the bridge

परिवार्य	= surrounded	यूथपम्	= the troop-leaders	गवाक्षमाम्	= by name Gavaksha
गोलाङ्गूलम्	= a monkey	अभिनर्दन्ते	= and were making a roaring noise	मर्दितुम्	= to crush
लङ्घाम्	= Lanka	ओजसा	= by their bodily strength.		

"O, monarch! One hundred lakhs of monkeys with their black faces, with fearful appearance and with great strength, experiencing the crossing of the bridge, surrounds the troop-leader by name Gavaksha, a monkey and are making a roaring noise, ready to crush Lanka by their bodily strength."

भ्रमर आचरिता यत्र सर्वं कामं फलं द्रुमाः ॥ ६-२७-३४

यम् सूर्यं तुल्यं वर्णं आभम् अनुपर्येति पर्वतम् ।
यस्य भासा सदा भान्ति तद् वर्णां मृगं पक्षिणः ॥ ६-२७-३५

यस्य प्रस्थम् महात्मानो न त्यजन्ति महर्षयः ।
सर्वकामफला वृक्षाः सर्वे फलसमन्विताः ॥ ६-२७-३६

मधूनि च महार्हाणि यस्मिन् पर्वतसत्तमे ।
तत्र एष रमते राजन् रम्ये कान्चनं पर्वते ॥ ६-२७-३७

मुख्यो वानरं मुख्यानाम् केसरी नामं यूथपः ।

राजन्	= O, king!	एषः	= this	यूथपः	= army-chief
केसरीनाम	= called Kesari	मुख्यः	= the chief	वानरमुख्यानाम्	= of the commanders of monkeys
रमते	= wanders	काञ्जनं पर्वते	= in Kauchana Mountain	यत्र	= wherein
सर्वकाल	= there are trees which yield fruits in all seasons	भ्रमरारचिता	= occupied with large black bees	यम्	= to which
फलद्रुमाः		अनुपर्येति	= makes a whole round (of the mountain)	तुल्यवर्णाभम्	= equal to its own colour and splendour
सूर्यः	= the sun	भासा	= brightness	मृगं पक्षिणः	= animals and birds
यस्य	= by whose	भान्ति	= shine	तद्वर्णाः	= with that hue
सदा	= forever	प्रस्थम्	= table land on the top of the mountain	महर्षयः	= the great sages
यस्य	= whose	वृक्षाः	= the trees	सर्वकामफलाः	= all mongo trees
न त्यजन्ति	= do not leave	सर्वे	= on all sides	यस्मिन्	= in which
फलसमन्विताः	= laden with fruits	मधूनि	= honey-bees	महार्हाणि	= are of most superior variety.
पर्वत सत्तमे	= excellent mountain				

"O, 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 ever shine with the same hue, whose table-land on the top of the mountain the great sages do not leave, wherein trees, all mango-trees laden with fruits on all sides and wherein inhabit honey-bees of excellent variety."

षष्ठिर् गिरि सहस्राणाम् रम्याः कान्चन पर्वताः ॥ ६-२७-३८

तेषाम् मध्ये गिरि वरस् त्वम् इव अनघ रक्षसाम् ।
तत्र एते कपिलाः श्वेतास् ताम्र आस्या मधु पिंगलाः ॥ ६-२७-३९

निवसन्ति उत्तम गिरौ तीक्ष्ण दम्ष्टा नख आयुधाः ।
सिंह इव चतुर् दम्ष्टा व्याघ्रा इव दुरासदाः ॥ ६-२७-४०

सर्वे वैश्वनर समा ज्वलित आशी विष उपमाः ।
सुदीर्घ अन्तित लान्गूला मत्त मातम्ग सन्निभाः ॥ ६-२७-४१

महापर्वत सम्काशा महाजीमूत निस्वनाः ।
वृत्तपिङ्गलनेत्रा हि महाभीमगतिस्वनाः ॥ ६-२७-४२

मर्दयन्तीव ते सर्वे तस्थुर्लङ्घाम् समीक्ष्य ते ।

अनघ	= O, faultless king!	षष्ठिः	= there are sixty	गिरिसहस्राणि	= thousand mountains
रम्याः	= in that beautiful	काण्डन	= golden mountain ranges	त्वमिव	= as you are
rakshasaam	= in the middle of demons	पर्वताः	= there is an excellent mountain	मध्ये	= in the middle
तेषम्	= of that mountain-range	गिरिवरः		एते	= there
अन्तिमगिरौ	= in the last mountain	तत्र	= in that range	कपिलाः	= the tawny coloured one
श्वेताः	= the white coloured one	एते	= these monkeys	मधुपिण्गलाः	= honey-like reddish brown coloured
तीक्ष्णदम्ष्टाः	= having ferocious tusks	ताम्रास्याः	= with copper coloured faces	चतुर्दम्ष्टाः	= having four tusks
सिंहा इव	= like lions	नखायुधाः	= with nails as their weapons	व्याघ्रा इव	= like tigers
सर्वे	= all	दुरासदाः	= difficult to be approached	ज्वलदाशीविषोपमः	like unto serpents vomiting poison
सुदीर्घाण्चित्	= with their very long coiling tails	वैश्वानर समो	= equal to fire	महा पर्वत	= equal to mighty mountains
लाण्गूलाः		मत्त मातङ्ग	= resembling elephants in rut	सम्कासात्	
महाजीमूतनिःस्ताऽऽ-	= having great thunderous sound like that of cloud; nivasnatि are residing	सन्निभाः		तस्थुः	= stand
		सर्वे	= all of them		

समीक्ष्य	= looking on	ते	= your	लङ्काम्	= Lanka
ते मर्दयन्तीव	= as if they are about to crush it.				

"O, faultless king! There are sixty thousand mountains in that beautiful golden mountain ranges. There is an excellent mountain the middle of that mountain range as you the middle of that demons. In that mountain range there, in the last mountain 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, like unto 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."

एष चैषामधिपतिर्मध्ये तिष्ठति वीर्यवान् ॥ ६-२७-४३
जयार्थी नित्यमादित्यमुपतिष्ठति बुद्धिमान् ।

नाम्ना पृथिव्याम् विख्यातो राजन् शत बली इति यः ॥ ६-२७-४४
एष एव आशंसते लङ्काम् स्वेन अनीकेन मर्दितुम् ।

राजन्	= O, king!	एषः	= he	यः	= who
tiSThati	= stands	मध्ये	= in the middle	वीर्यवान्	= is the powerful
अधिपतिः	= leader	एषाम्	= of the monkeys	नित्यम्	= (who) ever
उपतिष्ठते	= faces	आदित्यम्	= sun	बुद्धिमान्	= He is a wise man to conquer you
विख्यातः	= he is famous	पृथिव्याम्	= in the world	नाम्ना	= by the name
शतबलीति	= of Shatabli	एषैव	= Indeed is he	आशमसते	= who swears
मर्दितुम्	= to destroy	लङ्काम्	= Lanka	स्वेन	= with his troops.
				अनीकेन	

"O, 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."

विक्रान्तो बलवान् शूरः पौरुषे स्वे व्यवस्थितः ॥ ६-२७-४५
रामप्रियार्थम् प्राणानाम् दयाम् न कुरुते हरिः ।

हरिः	= this monkey	विक्रान्तः	= is courageous	बलवान्	= strong
शूरः	= valiant	व्यवस्थितः	= established	स्वे	= in his
पौरुषे	= manliness	न कुरुते	= and does not make	दयाम्	= pity for
प्राणानाम्	= his lives	रामप्रियार्थम्	= for the sake of Raama.		

"This Shatabali the monkey is courageous, strong, valiant and is established in his manliness. He does not care for his life, in the cause of Raama."

गजो गव अक्षो गवयो नलो नीलः च वानरः ।
एक एक एव यूथानाम् कोटिभिर् दशभिर् वृतः ॥ ६-२७-४६

एकैकमेव	= every single one	गजः	= Gaja	गवक्षः	= Gavaksha
गवयः	= Gavaya	नलः	= Nala	नीलः	= and a monkey called
एव वृतः	= is surrounded	दश कोटिभिः	= by ten crores	वानरश्च	Nila

"Each and every single one, like Gaja, Gavaya, Nala and a monkey called Nila is surrounded by crores of warriors."

तथा अन्ये वानर श्रेष्ठा विन्ध्य पर्वत वासिनः ।
न शक्यन्ते बहुत्वात् तु सम्ख्यातुम् लघु विक्रमाः ॥ ६-२७-४७

तथा	= besides	अन्ये	= other	वानर श्रेष्ठः	= excellent monkeys
विन्ध्य पर्वत	= residing in vindhya mountain	लघुविक्रमाः	= and are impossible	सम्ख्यातुम्	= to be counted
वासिनः					
बहुत्वात्	= because of their multitude.				

"Besides, other excellent monkeys residing in Vindhya mountain are quick-paced and are impossible to be counted because of their multitude."

सर्वे महाराज महाप्रभावाः ।
सर्वे महाशैल निकाश कायाः ।
सर्वे समर्थाः पृथिवीम् क्षणेन ।
कर्तुम् प्रविघ्वस्त विकीर्ण शैलाम् ॥ ६-२७-४८

महाराज	= O, monarch!	सर्वे	= all of them	महा प्रभवाः	= are highly prominent
सर्वे	= all of them	महाशैलनिकाशक्षयाः	= having their stature; equal to great mountains	सर्वे	= all of them
समर्थाः	= are capable	क्षणेन	= in a moment	कर्तुम्	= to level
पृथिवीम्	= the earth	प्रविघ्वस्त	= by uprooting and raz-		
		विकीर्ण	ing to its mountains to		
		शैलाम्	the ground.		

"O, monarch! All of them are highly prominent, their stature equal to high hills and all of them are capable in a moment to level the earth by uprooting and razing its mountains earth by uprooting and razing its mountains to the ground."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तविंशः सर्गः ॥

Thus completes 27th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

28 Sarga 28 - अष्टाविंशः सर्ग

Shuka Enumerates The Enemies

Introduction -

Shuka in his turn enumerates the enemies and completes the account given by Sarana.

सारणस्य वचः श्रुत्वा रावणम् राक्षस अधिपम् ।
बलम् आलोकयन् सर्वम् शुको वाक्यम् अथ अब्रवीत् ॥ ६-२८-१

अथ	= then	श्रुत्वा	= hearing	वचः	= the words
सारणस्य	= of Sarana	शुकः	= Shuka	आदिश्य	= pointing out
सर्वम्	= all	तत्	= that	बलम्	= army
अब्रवीत्	= (and) spoke	वाक्यम्	= (the following) words	रावणम्	= to Ravana
राक्षसाधिपम्	= the Lord of demons.				

After listening to Sarana's words Shuka, pointing out all that army of monkeys, spoke the following words to Ravana the Lord of Demons.

स्थितान् पश्यसि यान् एतान् मत्तान् इव महाद्विपान् ।
न्यग्रोधान् इव गान्धेयान् सालान् हैमवतीन् इव ॥ ६-२८-२

एते दुष्प्रसहा राजन् बलिनः काम रूपिणः ।
दैत्य दानव सम्काशा युद्धे देव पराक्रमाः ॥ ६-२८-३

राजन्	= O King!	आन्	= those	एतान्	= whom
पश्यसि	= you are seeing	स्थितान्	= standing (here)	एते	= they
महाद्विपानिव	= are like huge elephants	मत्तान्	= in rut	न्यग्रोधानिव	= like banyan trees
गान्धेयान्	= relating to the River Ganga	सालानिव	= like Sala trees	हैमवतान्	= on Himalaya mountains
दुष्प्रसहा:	= who are irresistible	बलिनः	= strong ones	काम रूपिणः	= who can change their form at their will
दैत्यदानव	= equal to celestials and demons	देवपराक्रमाः	= having a prowess of celestials	युद्धे	= in battle.

"O, king! Do you observe those monkeys resembling huge elephants in rut, rising like banyan trees on the banks of River Ganga or Sala trees on Himalayas? Those warriors, able to change their form at will, are irresistible, equal to celestials and demons, and in a battle, are endowed with the valour of the gods."

एषाम् कोटि सहस्राणि नव पञ्च च सप्त च ।
तथा शन्व सहस्राणि तथा वृन्द शतानि च ॥ ६-२८-४

एवाम्	= their (are)	नव	= mine	पञ्च	= five
सप्तस्त्र	= seven (twenty one)	कोटिसहस्राणि	= thousand crores	तथा	= and
शंकुसहस्राणि	= thousand Shakus*	तथा	= and	वृन्दशतानिंच	= hundred Vrindas.

"There are twenty one thousand crores, a thousand Shankus and a hundred Vrindas of these monkeys."

comment: the number exactly corresponding to a Shanku and a Vrinda should be understood as calculated at the end of this chapter.

एते सुग्रीव सचिवाः किष्किन्धा निलयाः सदा ।
हरयो देव गन्धर्वैर् उत्पन्नाः काम रूपिणः ॥ ६-२८-५

एते	= these monkeys	सुग्रीव	= the attendants of Sugreeva	उत्पन्नाः	= born
देवगन्धर्वैः	= of celestials and celestial musicians	काम रूपिणः	= are able to change their form at will	सदा	= and always
किष्किन्धा निलयाः	= stay in Kishkindha. निलयाः				

"These monkeys, the attendants of Sugreeva born of celestials and celestial musicians, are able to change their form at will and always stay in Kishkindha."

यौ तौ पश्यसि तिष्ठन्तौ कुमारौ देव रूपिणौ ।
मैन्दः च द्विविदः च उभौ ताभ्याम् न अस्ति समो युधि ॥ ६-२८-६

तौ	= those	यौ	= whom	पश्यति	= you are seeing
तिष्ठन्तौ	= standing	देवरूपिणौ	= with celestial appearance	समानौ	= with the same resemblance
मैन्दश्च	= are Mainda	द्विविदश्चैव	= and Dvivida	नास्ति	= nonw
समनः	= is equal	taabhyaaam	= to both of them	युधि	= in battle.

"The two who stand there, who have the same resemblance and have the appearance of celestials, are Mainda and Dvivida. None can equal them in combat."

ब्रह्मणा समनुज्ञाताव् अमृत प्राशिनाव् उभौ ।
आशासेते युधा लंकाम् एतौ मर्दितुम् ओजसा ॥ ६-२८-७

एतु	= these	उभौ	= two	अमृत	= who ate ambrosion
समनुज्ञातौ	= with due authorization	ब्रह्मणा	= from Brahma	प्राशिनौ	
लङ्घाम्	= Lanka	ओजसा	= by their power.	आशासेते	= to destroy

"These two, who ate ambrosion on due authorization by Brahma, are hopefully of destroying Lanka by their power."

यम् तु पश्यसि तिष्ठन्तम् प्रभिन्नम् इव कुन्जरम् ।
यो बलात् क्षोभयेत् क्रुद्धः समुद्रम् अपि वानरः ॥ ६-२८-८

एषो अभिगन्ता लंकाया वैदेह्यास् तव च प्रभो ।
एनम् पश्य पुरा दृष्टम् वानरम् पुनर् आगतम् ॥ ६-२८-९

यः	= as for	वानरः	= (that) monkey	यम्	= whom
पश्यसि	= you see (there)	तेष्ठन्तम्	= standing	कुन्जरम् इव	= like an elephant
प्रभिन्नम्	= in an intoxicated state	यः	= who	क्रुद्धः	= in fury
बलत्	= and strength	क्षोभयेत्	= is able to churn up	समुद्रम् अपि	= the ocean itself
एषः	= it is he	अभिगन्ता	= who came	लङ्कायाः	= to Lanka
वैदेह्याः	= (to find) Sita	तवच्	= (and to spy) on you; (that monkey)	दृष्टम्	= who was seen
पुरा	= earlier	पश्य	= see	एनम्	= him
यनः	= again	आगतम्	= who came.		

"As for that monkey who you see there, resembling an intoxicated elephant, who in strength and fury is able to churn up the ocean itself, it is he who came to Lanka to find Sita and spy on you, O, Lord! See that monkey, who was seen earlier and who appears here again."

ज्येष्ठः केसरिणः पुत्रो वात आत्मज इति श्रुतः ।
हनूमान् इति विरच्यातो लन्धितो येन सागरः ॥ ६-२८-१०

येन	= by whom	सागरः	= the ocean	लङ्कितः	= was traversed
ज्येष्ठः	= is the eldest	पुत्रः	= son	केसरिणः	= of Kesari
श्रुतः	= known as	वातात्मजः	= the son of wind-god	विरच्यातः	= and famous
हनुमानिति	= as Hanuman.				

"This monkey, by whom the ocean was traversed, is the eldest son of Kesari. He is known as the son of wind-god and famously called as Hanuman."

काम रूपी हरि श्रेष्ठो बल रूप समन्वितः ।
अनिवार्य गतिः चैव यथा सततगः प्रभुः ॥ ६-२८-११

हरिश्रेष्ठः	= this excellent monkey	कामरूपः	= is able to assume any form at will	बलरूपसमन्वितः	= endowed with great strength and good form
सततगः	= always moving	प्रभुः यथा	= like the god (of wind)	अनिवार्यगतिश्चैव	= with an uninterrupted mobility.

"This excellent monkey can assume any form at will. He is endowed with a good strength and form always moving like the wind-god, having an uninterrupted mobility."

उद्यन्तम् भास्करम् दृष्टा बालः किल पिपासितः ।
त्रियोजन सहस्रम् तु अधानम् अवतीर्य हि ॥ ६-२८-१२

आदित्यम् आहरिष्यामि न मे क्षुत् प्रतियास्यति ।
इति संचिन्त्य मनसा पुरा एष बल दर्पितः ॥ ६-२८-१३

बालः	= this Hanuman; when he was a chilled	बुभुक्षितः	= he desired to eat	दृष्टा	= on seeing
उद्यन्तम्	= a rising	भास्करम्	= sun	अवतीर्य	= took off
अधानम्	= to a distance	त्रियोजन	= of three thousand yojanas(or twenty four thousand miles)	इति	= thus
निश्चित्य	= reflectin	मनसा	= in his mind	आहरिष्यामि	= I shall seize hold
आदित्यम्	= of the sun	मे	= and my	क्षुत्	= hunger
न	= will not be appeased	पुष्टुवे किल	= they say he leapt up(into the air)	बलदर्पितः	= intoxicated as he was with his strength.
प्रतियास्यति	(otherwise)				

"While yet a child, seeing the sun rise, he desired to eat it and took off to a distance of three thousand yojanas (or twenty four thousand miles) reflecting: □I shall seize hold of the sun and my hunger will not be appeased otherwise' and they say, he leapt up (into the air) intoxicated as he was with his own strength."

अनाधृत्यतमम् देवम् अपि देव ऋषि दानवैः ।
अनासाद्य एव पतितो भास्कर उदयने गिरौ ॥ ६-२८-१४

अनासाद्यैव	= without even reaching	देवम्	= the sun	अनाधृत्यतमम्	= who cannot be meddled much with
देवर्षि	= even by celestials;	पतितः	= he fell	गिरौ	= on a mountain
राक्षसरैषि	sages or demons				
भास्करदोयने	= where that radiant or rises.				

"Without even reaching the sun, which is most unassailable even to celestials, sages or demons, he however fell on a mountain, where that radiant orb rises."

पतितस्य कपेर् अस्य हनुर् एका शिला तले ।
किञ्चिद् भिन्ना दृढ हनोर्हनूमान् एष तेन वै ॥ ६-२८-१५

एका	= one	हनुः	= jaw	अस्य	= of this
कपि:	= monkey	पतितस्य	= who fell down	शिलातले	= on the head of a rock
भग्ना	= was fractured	किञ्चित्	= a little	तेन	= for that reason
एषः	= he who	दृढहनुः	= has a strong jaw	हनूमान्	= is called Hanuman.

"One of the jaws of this monkey who fell down on the head of the rock, was a little fractured. For this reason, because of his strong jaw, he is called Hanuma."

सत्यम् आगम योगेन मम एष विदितो हरिः ।
न अस्य शक्यम् बलम् रूपम् प्रभावो वा अनुभाषितुम् ॥ ६-२८-१६

एषः	= this	हरिः	= monkey	विदितः	= is known
मम	= to me	सत्यम्	= actually	आगमयोगेन	= through the words of my bosom friends
न शक्यम्	= It is not possible	अनुभाषितम्	= to describe	अस्य	= his
बलम्	= strength	रूपम्	= or physical form	प्रभावोवा	= or glory.

"This monkey is known to me actually through the words of my bosom friends. It is not possible to describe his strength or physical form or glory."

एष आशंसते लङ्काम् एको मर्दितुम् ओजसा ।
येव जाज्वल्यते इसौ वै धूमकेतुस्तवाय वै ॥ ६-२८-१७
लङ्कायाम् निहितश्चापि कथम् विस्मरसे कसिम् ।

एषः	= He	एकः	= alone	आशंसते	= experts
मर्थितुम्	= to destroy	लङ्काम्	= Lanka	ओजसा	= by his valour
कथम्	= how	विस्मरते	= do you forget	कपिम्	= this monkey
येन	= by whom	निहितः	= was kept	असौ	= this
धूमकेतुः	= fire	अद्यवै	= which is still	जाज्वल्यते	= blazing up
तव	= in your	लङ्कायाम्	= Lanka.		

"He alone wants to destroy Lanka by his valour. How do you forget this monkey by whom this fire was lighted and is still blazing up Lanka."

यः च एषो अनन्तरः शूरः श्यामः पद्म निभ ईक्षणः ॥ ६-२८-१८
ईक्षवाकूणाम् अतिरथो लोके विख्यात पौरुषः ।
यस्मिन् न चलते धर्मो यो धर्मम् न अतिवर्तते ॥ ६-२८-१९

यो ब्राह्मणम् अस्त्रम् वेदामः च वेद वेदविदाम् वरः ।
यो भिन्न्याद् गगनम् बाणैः पर्वतामः च अपि दारयेत् ॥ ६-२८-२०

यस्य मृत्योर् इव क्रोधः शक्य इव पराक्रमः ।
यस्य भार्या जन्स्थानात्सीता चापि हृता त्वया ॥ ६-२८-२१
स एष रामस् त्वाम् योद्धुम् राजन् समभिवर्तते ।

एषः	= He	एकः	= alone	आशंसते	= experts
मर्थितुम्	= to destroy	लङ्काम्	= Lanka	ओजसा	= by his valour
कथम्	= how	विस्मरते	= do you forget	कपिम्	= this monkey
येन	= by whom	निहितः	= was kept	असौ	= this
धूमकेतुः	= fire	अद्यवै	= which is still	जाज्वल्यते	= blazing up
तव	= in your	लङ्कायाम्	= Lanka.		

"he alone wants to destroy Lanka by his valour. How do you forget this monkey by whom this fire was lighted and is still blazing up Lanka."

raajan	= O king!	यः एषः	= this warrior	अनन्तरः	= who is immediately after Hanuma
श्यामः	= dark of hue	पद्मनिभेदकणः	= with eyes like lotuses	अतिरथः	= a chief warrior
इक्ष्वाकूणाम्	= among Ikshvakus	विश्रुत पौरुषः	= his heroism is well-known	लोके	= in the world
यस्मिन्	= whose	धर्मः	= sense of duty	नचलते	= never wavers
नातिवर्तते	= nor does he ever transgress	धर्मम्	= the righteousness	यः	= who
वेद	= to know (to loose)	ब्राह्मम्	= Brahma's weapon	वेदामश्च	= and is conversant with the Veda
वरः	= he is the most learned	वेद विदाम्	= of Vedic scholars	यः	= who
विन्द्यात्	= shatters	यगनम्	= the firmament	बाणैः	= with his arrows
दारयेत्	= and rends	मेदिनीम्चापि	= the earth even	यस्य	= whose
क्रोधः	= anger	मृत्योरिव	= is equal to that of Death	पराक्रमः	= and valour
शक्तस्येव	= equal to that of Indra the god of celestials	यस्य	= whose	भार्या	= consort
सीता	= is Sita	हृता	= who was taken away	त्वया	= by you
जनस्थानात्	= from a place called Janasthana	सः	= he	एषः	= is this
रामः	= Raama	अभिवर्तते	= is approaching	त्वाम्	= you
योद्धुम्	= to wage war.				

"Nearby is a warrior, dark of hue with eyes like lotuses, a chief warrior among Ikshvakus, his heroism is well-known in the world, his sense of duty never wavers, nor does he ever transgress the righteousness, he knows to loose 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 equal to that of Indra the god of celestials, his consort is Sita who was taken away by you from a place called Janasthana, he is Raama who has come to wage war on you, O king!"

यः च एष दक्षिणे पार्श्वे शुद्ध जाम्बू नद प्रभः ॥ ६-२८-२२
विशाल वक्षास् ताम्र अक्षो नील कुन्चित मूर्धजः ।

एषो अस्य लक्ष्मणो नाम भ्राता प्राण समः प्रियः ॥ ६-२८-२३
नये युद्धे च कुशालः सर्व शास्त्रभृताम् वरः ।

एषः	= this (man)	शुद्ध जाम्बूनद	= having a radiance of pure gold	विशालवक्षा:	= with a broad chest
ताम्राक्षः	= having red eyes	नीलकुञ्जित	= with black and curled hair	दक्षिणे पार्श्वे	= standing at the right side
यस्य	= of which Raama	मूर्धजः		लक्ष्मणोनाम	= is Lakshmana by name
		एषः	= he		

रतः	= interest	प्रियहिते	= in care and welfare	भ्रात्रुः	= of his brother
कुशलः	= skilled	मये	= in leadership	युद्धेच	= in a combat
वरः	= excellent	सर्वशस्त्रभृताम्	= among the wielders of all weapons.		

"This man, having the radiance of pure gold, with a broad chest, having red eyes, with black and curled hair, standing at the right side of Raama, he is called Lakshmana, who is interested in the care and welfare of his brother, skilled in leadership of combat and excellent among the wielders of all weapons."

अमर्षी दुर्जयो जेता विकान्तो बुद्धिमान् बली ॥ ६-२८-२४
रामस्य दक्षिणो बाहुर् नित्यम् प्राणो बहिः चरः ।

(This Lak- shamana is) अमर्षी	= an angry person	दुर्जयः	= difficult to be con- quered	जेता	= a conqueror
बुद्धिमान्	= a wise man	बली	= a strong man	नित्यम्	= forever
दक्षिणः बाहुः	= a right arm	रामस्य	= of Raama	बहिश्चरः	= and an outward moving

This Lakshmana is an angry person, difficult to be conquered, victorious, wise and mighty. He has always been the right arm of Raama and in outward moving life (of Raama).

न हि एष राघवस्य अर्थे जीवितम् परिरक्षति ॥ ६-२८-२५
एष एव आशांसते युद्धे निहन्तुम् सर्व राक्षसान् ।

एषः	= He	न परिरक्षति	= does not indeed care	जीवितम्	= for his life
राघवस्यार्थे	= in the cause of Raama	हि			
निहन्तुम्	= to kill	एषैव	= He alone	आशांसते	= wishes

"He does not indeed care for his life in the cause of Raama. He alone wishes to kill all the demons in battle."

यस् तु सव्यम् असौ पक्षम् रामस्य आश्रित्य तिष्ठति ॥ ६-२८-२६
रक्षो गण परिक्षिसो राजा हि एष विभीषणः ।

यःतु	= He who	असौ	= that	तिष्ठति	= is standing
आश्रित्य	= taking guard	सव्यम्	= at the left	पक्षम्	= side
रामस्य	= of Raama	रक्षोगण	= surrounded by a troop	एषः	= he
राजाः	= is the king	परिक्षिसः	= of demons		
		विभीषणः	= Vibhishana.		

"He who is standing there, taking guard at the left side of Raama, surrounded by a troop of demons he is the king Vibhishana."

श्रीमता राज राजेन लंकायाम् अभिषेचितः ॥ ६-२८-२७
त्वाम् एव प्रतिसम्रब्धो युद्धाय एषो अभिवर्तते ।

एषः	= He	अभिषेचितः	= who was consecrated as a king	लङ्कायाम्	= for Lanka
रज राजेन	= by Raama the king of kings	श्रीमता	= the illustrious man	प्रतिसम्रब्धः	= being enraged
त्वामेव	= with you really	अभिवर्तते	= is to attack	युद्धाय	= for the battle.

"He, who was consecrated as a king for Lanka by the illustrious Raama, the king of kings, is enraged really with you and is to attack us in the battle."

यम् तु पश्यसि तिष्ठन्तम् मध्ये गिरिम् इव अचलम् ॥ ६-२८-२८

सर्व शाखा मृग इन्द्राणाम् भर्तारम् अपराजितम् ।
तेजसा यशसा बुद्ध्या ज्ञानेन अभिजनेन च ॥ ६-२८-२९

यः कपीन् अति ब्राज हिमवान् इव पर्वतान् ।
किञ्चिन्धाम् यः समध्यास्ते गुहाम् सगहन द्रुमाम् ॥ ६-२८-३०

दुर्गाम् पर्वत दुर्गस्थाम् प्रधानैः यूथपैः ।
यस्य एषा कान्चनी माला शोभते शत पुष्करा ॥ ६-२८-३१

कान्ता देव मनुष्याणाम् यस्याम् लक्ष्मीः प्रतिष्ठिता ।
एताम् च मालाम् ताराम् च कपि राज्यम् च शाश्वतम् ॥ ६-२८-३२
सुग्रीवो वालिनम् हत्वा रामेण प्रतिपादितः ।

यम्	= (the other) whom	पश्यसि	= you see	गिरिमिव	= like a mountain
अचलम्	= which is unshakable	तिष्ठन्तम्	= and standing	मध्ये	= in the midst of monkeys
भर्तारम्	= as a Lord	सर्वशाखा	= of all chiefs of monkeys	अमितौजसम्	= with a boundless energy
यः	= who	मृगेन्द्राणाम्	= like a Himalayan hill	अतिब्राज	= very much; radiating
कपीन्	= the other monkeys	हिमवान्	= by his splendour	यशसा	= by his glory
बुद्ध्या	= by his wisdom	पर्वतः इव	= by his strength	अभिजनेन	= and by his noble descent
यः	= who	तेजसा	= occupies	प्रधानैः	= along with chiefs of army generals
गुहाम्	= secret place	बलेन	=	सगहन	= with forsts and trees
दुर्गाम्	= and inaccessible	समध्यास्ते	=	द्रुमाम्	=
प्रतिष्ठिता	= is established	किञ्चिन्धाम्	= called Kishkindha	यस्याम्	= in which
		पर्वतदुर्गम्याम्	= because of impassable mountains	देवमनुष्याणाम्	= of celestials and human beings
		लक्ष्मीः	= in good fortune		

यस्य	= whose	कान्ता	= charming	शत पुष्करा	= hundred lotused
काण्चनी	= golden coloured	माला	= garland	शोभते	= is beautifying
एषा	= this sugriivaH	=	is ताम्	=	this
			Sug- reeva		
मालाम्	= garland	ताराम्	= Tara	शास्वतम्	= as well as permanent
कपिराज्यम्	= kingdom	प्रतिपादितः	= were presented	रामेण	= by Raama
च					
हत्वा	= after having killed	वालिनम्	= Vali.		

"The other whom you see as an unshakable mountain and standing in the centre of monkeys as a Lord of all chiefs of monkeys, 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 the place inaccessible because of its impassable mountains, in which is established a good fortune of celestials and human beings, whose charming and golden coloured garland with hundred lotuses is beautifying, 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 Raama after having killed Vali (Sugreeva's brother)."

शतम् शतसहस्राणाम् कोटिमाहुर्मनीषिणः ।। ६-२८-३३
शतम् कोटिसहस्राणाम् शङ्कुरित्यभिघीयते ।

मनीषिणः	= wise men	आहुः	= say	शतम्	= a hundred
शत	= lakhs	कोटिम्	= as a crore	अन्दू शतम्	= a hundred
सहस्राणाम्					
कोटिसहस्राणाम्	= thousand crores	अभिघीयते	= is reckoned	शङ्कुः	= as a Shanku.

"Wise men call a hundred lakhs as a crore. A hundred thousand crores is reckoned as a Shanku."

शतम् शङ्कुसहस्राणाम् महाशङ्कुरिति स्मृतः ॥ ६-२८-३४

महाशङ्कुवृन्दसहस्राणाम् शतम् वृन्दमिहोच्यते ।
शतम् नृन्दसहस्राणाम् महावृन्दमिति स्मृतम् ॥ ६-२८-३५

महावृन्दसहस्राणाम् शतम् पद्ममिहोच्यते ।
शतम् पद्मसहस्राणाम् महापद्ममिति स्मृतम् ॥ ६-२८-३६

महापद्मसहस्राणाम् शतम् खर्वमिहोच्यते ।
शतम् खर्वसहस्राणाम् महाखर्वमिति स्मृतम् ॥ ६-२८-३७

महाखर्वसहस्राणाम् समुद्रमभिधीयते ।
शतम् समुद्रसाहस्रमोघ इत्यभिधीयते ॥ ६-२८-३८
शतमोघसहस्राणाम् महौघ इति विश्रुतः ।

शतम्	= a hundred	शङ्कुसहस्राणाम् = thousand Shakus	स्मृतः	= are said
महाशङ्कुः	= one Maha Shanku	शतम् = a hundred	महाशङ्कु	= thousand
इति			सहस्राणाम्	Shankus
उच्यते	= are called	वृन्दम् = one Vrindam	इह	= here
शतम्	= a hundred	वृन्द = thounsand Vrindas	स्मृतम्	= are said
महावृन्दम्	= to be one Ma-havrindam	सहस्राणाम्	महावृन्द	= thousand
इति		शतम् = a hundred	सहस्राणाम्	Ma-havrindas
उच्यते	= are called	पद्मम् = one Pdmam	इह	= here
शतम्	= a hundred	पद्मसहस्राणाम् = thousand Padmas	स्मृतम्	= are said
महापद्मनिति	= to be one Maha pad-mam	शतम् = a hundred	महापद्मशस्राणाम्	thousand Mahapadmas
उच्यते	= are called	खर्वम् = one kharvam	इह	= here
शतम्	= A hundred	खर्वसहस्राम् = thousand kharvas	स्मृतम्	= are said
महाखर्वमिति	= to be one Mahakharva	शतम् = a hundred	महाखर्व	= thousand Mahaknar-
अभिधीयते	= are called	समुद्रम् = one Samudra	सहस्राणाम्	vas
समुद्र	= thousand Samudras	अभिधीयते = are said	शतम्	= A hundred
सहस्राम्		ओघसहस्राणाम् = thousand oghas	ओघः इति	= to be one ogha
शतम्	= a hundred		विश्रुतः	= are acclaimed
महौघः इति	= as one Mahaugha.			

"A hundred thousand Shankus are said to be one Maha Shanku. A hundred thousand Maha Shankus 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."

एवम् कोटि सहस्रेण शन्कूनाम् च शतेन च ॥ ६-२८-३९

महाशङ्कुसहस्रेण तथा वृन्दशतेन च ।
महावृन्दसहस्रेण तथा पद्मशतेन च ॥ ६-२८-४०

महापद्मसहस्रेण तथा खर्वशतेन च ।
समुद्रेण च तेनैव महुधेन तथैव च ॥ ६-२८-४१

एष कोटिमहौधेन समुद्रसदृशेन च ।
विभीषणेन वीरेण सचिवैः परिवारितः ॥ ६-२८-४२

सुग्रीवो वानर इन्द्रस् त्वाम् युद्ध अर्थम् अभिवर्तते ।
महाबलवृतो नित्यम् महाबलपराक्रमः ॥ ६-२८-४३

एषः सुग्रेवः	= this Sugreeva	वानरन्दः	= the king of monkeys	महाबल	= having great strength
नित्यम्	= always	महाबलवृतः	= surrounded by a large army	पराक्रमः	= and valour
त्वाम्	= you	युद्धार्थम्	= for the sake of doing war	अनुवर्तते	= is approaching
वीरेण	= by the valiant	विभीषणेन	= Vibhishana	परिवारितः	= accompanied by
एवम्	= and indeed	शतेनच	= hundred	सचिवैः	= the ministers
शङ्कूनाम्	= of Shankus	महाशङ्कु	= a thousand of Mahashankus	कोटिसहस्रेण	= thousand crores
वृन्दशतेनच	= a hundred Vrindas	सहस्रेण	= a thousand Mahavrindas	तथा	= and
पद्मशतेनच	= a hundred Padmas	महापद्म	= a thousand Mahapadmas	तथा	= and
खर्व शतेन	= a hundred kharvas	सहस्रेण	= Same numbered (a hundred)	तथा	= and
तथैवच	= and	तेनव	= Mahanghas	samudreNa = Samudras	
समुद्रसदृशेन	= and (the whole army) of identical an ocean.	महन्येन	= Mahanghas	कोटिमहन्येन	= a crore of Mahanghas

"This Sugreeva, the king of monkeys, having great strength and valour, always surrounded by a colossal army, is approaching you to make war, accompanied by the valiant Vibhishana and the ministers, as also a hundred thousand crores of Shankas, a thousand Mahashankus, a hundred Vrindas, a thousand mahavrindas, a hundred padmas, a thousand Mahapadmas, a hundred kharves, samudras and Mahaughas of the same number, and a crore of Mahanghas whose army as such is identical of an ocean."

इमाम् महाराज समीक्ष्य वाहिनीम् ।
 उपस्थिताम् प्रज्वलित ग्रह उपमाम् ।
 ततः प्रयत्नः परमो विधीयताम् ।
 यथा जयः स्यात् न परैः पराजयः ॥ ६-२८-४४

महाराज	= O king!	समीक्ष्य	= carefully observing	इमम्	= this
वाहिनीम्	= army	उपस्थिताम्	= which arrived	प्रज्वलित	= much the same as a
विधीयताम्	= perfom	परमः	= a great	ग्रहोपमाम्	blazing planet
यथा	= so as	स्यात्	= to obtain	प्रयत्नः	= effort
ततः	= thereafter	म	= and not (to get)	जयः	= victory
परैः	= from the enemies.			पराभवः	= defeat

"O, king! Carefully observing this army, which appears much the same as a blazing planet, prepare yourself for a great effort to get victory and take measures to avoid defeat from the enemies."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टाविंशः सर्गः ॥

Thus completes 28th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

29 Sarga 29 - एकोनत्रिंशः सर्ग

Ravana Reprimands Shuka And Sarana

Introduction -

Ravana reprimands Shuka and Sarana, asking them to leave the assembly. He again sends some spies to the place of Raama and Lakshmana. Those spies were got caught by Vibhishana and the monkeys start harassing them. But the compassionate Raama gets them released and the spies reach back Lanka.

शुकेन तु समाख्यातांस् तान् दृष्टा हरि यूथपान् ।
लक्ष्मणम् च महावीर्यम् भुजम् रामस्य दक्षिणम् ॥ २-२९-१

समीपस्थम् च रामस्य भ्रातरम् स्वम् विभीषणम् ।
सर्व वानर राजम् च सुग्रीवम् भीम विक्रमम् ॥ २-२९-२

अङ्गदम् चापि बलिनम् वज्रहस्तात्मजात्मजम् ।
हनूमन्तम् च विक्रान्तम् जाम्बवन्तम् च दुर्जयम् ॥ २-२९-३

सुषेणम् कुमुदम् नीलम् नलम् च प्रवर्गर्भम् ।
गजम् गवाक्षम् शरभम् वैन्दम् च द्विविदम् तथा ॥ २-२९-४

किञ्चिद् आविन्न हृदयो जात क्रोधः च रावणः ।
भर्त्सयाम् आस तौ वीरौ कथा अन्ते शुक सारणौ ॥ २-२९-५

दृष्टा	= beholding	हरियूथपान्	= those foremost of monkey-leaders	समादिष्टान्	= shown
शुकेन	= Shuka	महावीर्यम्	= the most valiant	लक्ष्मणम्	= Lakshmana
रामस्य	= Raama's	दक्षिणम्भुजम्	= right arm	भ्रातरम्	= his own brother
विभीषणम्	= Vibhishana	समीपस्थम्	= standing close	रामस्य	= to Raama
भीमविक्रमम्	= the terribly powerful	सुग्रीवम्	= Sugreeva	सर्ववानरराजम्	= the king of all monkeys
बलिनम्	= the strong	अङ्गदम्	= Angada	वज्र	= grand son of Indra the
		चापि		हस्तात्मजात्मजम्	Bearer of the Thunder bolt
विक्रान्तम्	= the powerful	हनूमन्तम्	= Hanuman	दुर्जयम्	= the invincible
जाम्बवन्तम्	= Jambavan	सुषेणम्	= Sushena	कुमुदम्	= Kumuda
नीलम्	= Nila	नलम्	= Nala	प्रवर्गर्भम्	= the excellent of monkeys
गजम्	= Gaja	गवाक्षम्	= Gavaksha	शरभम्	= Sharabha
मैन्दम्	= Mainda	तथा	= and	द्विविदम्	= Divividha
सःरावणः	= that Ravana	आविन्न	= his heart agitated	किञ्चित्	= a little
जातक्रोधश्च	= became enraged	हृदयः		तौ	
		भर्त्सयामास	= abused		

वीरौ	= heroes	शुक सारणौ	= Shika and Sarana	कथान्ते	= who had completed their report.
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Beholding those foremost of monkey leaders pointed out by Shuka- the most valiant Lakshmana; Raama's right arm, his own brother Vibhishana standing close to Raama, the terribly powerful Sugreeva the king of all monkeys, the strong Angada grandson of Indra the wielder of thunderbolt, the powerful Hanuman, the imincible Jambavan, Sushena, Kumuda, Nila, Nala the excellent of monkeys, Gaja, Gavaksha, Sharabha, Mainda and Dvivida- that Ravana - his heart became agitated a little, was enraged and then abused those two heroes Shuka and Sarana who had completed their report.

अधो मुखौ तौ प्रणताव् अब्रवीत् शुक सारणौ ।
रोष गद्दद्या वाचा सम्रब्धः परुषम् वचः ॥ २-२९-६

रावणः	= spoke	तौ	= to those	शुक सारणौ	= Shuka and Sarana
अब्रवीत्		अधोमुखौ	= with their faces bent down	वाचा	= in a voice
प्रणतौ	= who saluted	सम्रब्धम्	= excited	तथा परुषम्	= and harsh.

Ravana spoke (the following) excited and harsh words, in a voice choked in anger to Shuka and Sarana who stood saluting with their faces bent down.

न तावत् सदृशम् नाम सचिवैर् उपजीविभिः ।
विप्रियम् नृपतेर् वक्तुम् नियह प्रग्रहे विभोः ॥ २-२९-७

न तावत्काम	= It is not	सदृशम्	= befitting	वक्तुम्	= to utter
विप्रियम्	= unpleasant words	उपजीविभिः	= by dependent	सचिवैः	= ministers
नृपते	= to their king	प्रभोः	= who has the power	नियह	= to mete out punishment
प्रग्रहे	= or reward.				

"It is not befitting to utter unpleasant words by dependent ministers to their king who has the power to mete out any punishment or reward."

रिपूणाम् प्रतिकूलानाम् युद्ध अर्थम् अभिवर्तताम् ।
उभाभ्याम् सदृशम् नाम वक्तुम् अप्रस्तवे स्तवम् ॥ २-२९-८

सदृशम् नाम	= Is it proper	वक्तुम्	= to utter	स्तवम्	= praise
विपूणाम्	= of the enemies	प्रतिकूलानाम्	= who are adverse to us	अभिवर्तताम्	= and who are coming
युद्धर्थम्	= for war	उभाभ्याम्	= by both of you	अप्रस्तवे	= irrelevantly?

"Is it proper for both of you to shower irrelevant praise on our enemies who are adverse to us and are approaching for a war?"

आचार्या गुरवो वृद्धा वृथा वाम् पर्युपासिताः ।
सारम् यद् राज शास्त्राणाम् अनुजीव्यम् न गृह्यते ॥ २-२९-९

वृथा	= in vain	पर्युपासिताः	= have you sat at the feet	आचार्याः	= of your elders
गुरवः	= and your preceptors	वृद्धाः	= and the aged	यत्	= since
सारम्	= the essence	अनुजीव्यम्	= to be followed	राज	= from political sciences
नगृह्यते	= has not been grasped	वाम्	= by both of you.	शास्त्राणाम्	

"In vain have you sat at the feet of your elders, your preceptors and the aged, since the essence to be followed from political sciences has not been grasped by both of you."

गृहीतो वा न विज्ञातो भारो ज्ञानस्य वा उच्यते ।
ईदृशैः सचिवैर् युक्तो मूर्खैर् दिष्ट्या धरामि अहम् ॥ २-२९-१०

ग्रहितः	= or if you have imbibed them	न विज्ञातो रा	= you have not remembered them	वाह्यते	= you are over-
अज्ञानस्य	= with ignorance	युक्तः	= being associated	भारः	burdened
सचिवैः	= ministers	मूर्खैः	= who are fools	ईदृशैः	= with such
अहम्	= (that) I	धरामि	= I am able to retain my sovereignty.	दिष्ट्या	= it is a miracle

"Or if you have imbibed them, you have not remembered them. You are over-burdened with ignorance! Being associated with such foolish ministers, it is a miracle that I am still able to retain my sovereignty."

किम् नु मृत्योर् भयम् न अस्ति माम् वकुम् परुषम् वचः ।
यस्य मे शास्तो जिह्वा प्रयच्छति शुभ अशुभम् ॥ २-२९-११

नास्ति किञ्चु	= have you no	भयम्	= fear	मृत्योः	= of death
वकुम्	= to speak	परुषम्	= (such) rude	वचः	= words
माम्	= to me	प्रयच्छति	= who dispenses	शुभाशुभम्	= good and evil
यस्यमे	= by my	जिह्वा	= tongue	शास्तः	= which commands.

"Have you no fear of death that you dare address me thus rudely, I whose tongue that you dare tongue dispenses good and evil?"

अपि एव दहनम् स्पृद्धा वने तिष्ठन्ति पादपाः ।
राज दोष परामृष्टास् तिष्ठन्ते न अपराधिनः ॥ २-२९-१२

पादपाः	= trees	तिष्ठन्ति	= survive	वने	= in the forest
स्पृद्धा अप्यैव	= even if disturbed	दहनम्	= by fire (But)	अपराधिनः	= the guilty

न तिष्ठन्ते	= cannot survive	रज	= if touched by the royal
		दड्डपरामृष्टः	scepter.

"Trees may survive in the forest, even if disturbed by fire. But the guilty cannot survive, if touched by the royal scepter."

**हन्याम् अहम् इमौ पापौ शत्रु पक्ष प्रशंसकौ ।
यदि पूर्व उपकारैर् मे न क्रोधो मृदुताम् ब्रजेत् ॥ २-२९-१३**

यदि	= If	मे	= my	क्रोधः	= anger
न ब्रजेत्	= is not softened	पूर्वोपकारैः	= by the services they rendered earlier	अहम्	= I
मृदुताम्		इमौ पापौ	= these two miscreants	सत्रुपक्षप्रशम्सनौ	= who are praising the band of enemies.
हन्याम्	= would have killed				

"If my anger is not softened by the services they rendered earlier, I would have killed these two miscreants who are praising the band of enemies."

**अपघ्वंसत गच्छधम् सम्निकर्षाद् इतो मम ।
न हि वाम् हन्तुम् इच्छामि स्मरन्न उपकृतानि वाम् ॥ २-२९-१४
हताव् एव कृतप्नौ तौ मयि स्लेह परान् मुखौ ।**

अपघ्वम्सत	= keep away	मम	= from my	इतः	= this
सम्निकर्षात्	= neighbourhood	न श्यघ्वम्	= do not be seen anywhere here	स्मरानि	= I am recollecting
वाम्	= your	उपकृतानि	= services	न इच्छामि	= I do not wish
हन्तुम्	= to kill	वाम्	= you	द्वौ	= both of you
कृतप्नौ	= who are ungrateful	स्लेहपराङ्गुर्खो	= and affection-less	मयि	= towards me
हतावेव	= are just as dead.				

"Keep away from my neighbourhood. Do not be seen anywhere here. I am recollecting your past services and hence do not wish to kill you. Both of you, who are ungrateful and unfaithful towards me, are just as dead to me."

**एवम् उक्तौ तु सब्रीडौ ताव् उभौ शुक सारणौ ॥ २-२९-१५
रावणम् जय शब्देन प्रतिनन्द्य अभिनिहसृतौ ।**

तौ	= those	Shuka and	एवम्	= thus	उक्तौ	= told
शुकसारणौ		Sarana				
सब्रीदौ	= they were ashamed		द्वा	= having seen	रावणम्	= Ravana
निःसृतौ	= and went away		प्रतिनन्द्य	= having enlogised	जयशब्देन	= with words of victory.

Hearing Ravana's words, Shuka and Sarana felt ashamed to see Ravana paid obeisance to him saying, "Be thou victorious!" and went away.

अब्रवीत् स दशग्रीवः समीपस्थम् महाउदरम् ॥ २-२९-१६
उपस्थापय शीघ्रम् मे चारान् नीति विशारदान् ।

निशाचरः	= the deomon	दशग्रीवः	= Ravana	अब्रवीत्	= spoke
महोदरम्	= to Mahodara	समीपस्थम्	= who was standing nearby (as follows):-	उपस्थापय	= bring
मे	= me	चारान्	= spies	शीघ्रम्	= quickly.

The demon Ravana spoke to Mahodara who was standing nearby as follows: "Bring me the spies here quickly."

महोदरस्तथोक्तस्तु शीघ्रमाज्ञापयच्चरान् ॥ २-२९-१७
ततश्चाराः सम्त्वरिताः प्राप्ताः पार्थिवशासनात् ।
उपस्थिथाः प्राङ्गलयो वर्धयित्वा जयाशिषः ॥ २-२९-१८

मेहोदरः	= Mahodara	तथा	= thus	उक्तः	= spoken
शीघ्रम्	= quickly	आज्ञापयत्	= ordered	चरान्	= for the spies
ततः	= then	चाराः	= the spies	प्राप्ताः	= who came
सम्त्वरिताः	= hurriedly	पार्थिव	= as per the order of the king	प्राङ्गलयः	= paid obeisance by joining their palms
उपस्थिताः	= and approached	शासनत्		जयाशिषः	= expressing their desire to see him victorious.
		वर्धयित्वा	= having felicitated (Ravana)		

Hearing those words, Mahodara immediately ordered for the spies. The spies came hurriedly as per the orders of the king, paid obeisance to him by joining their palms and approached him, having made a complement expressing their desire to see him victorious.

तान् अब्रवीत् ततो वाक्यम् रावणो राक्षस अधिपः ॥ २-२९-१९
चारान् प्रत्ययिकान् शूरान् भक्तान् विगत साध्वसान् ।

ततः	= then	रावणः	= Ravana	राक्षसाधिपः	= the king of demons
अब्रवीत्	= spoke	वाक्यम्	= (these) words	तान् चरान्	= to those spies
प्रात्ययिकम्	= who were faithful	शूरान्	= brave	धीरान्	= energetic
विगत	= and free from fear.				
साध्वसान्					

Then, Ravana the king of demons spoke the following words to those spies, who were faithful, brave, energetic and free from fear:

इतो गच्छत रामस्य व्यवसायम् परीक्षथ ॥ २-२९-२०
मन्त्रेष्व अभ्यन्तरा ये अस्य प्रीत्या तेन समागताः ।

गच्छत	= you go	इतः	= from here	परीक्षितुम्	= to investigate
व्यवसायम्	= about the first impression	रामस्य	= about Raama	ये	= (as regards) who

अभ्यन्तरा:	= are the intimate friends	अस्य	= to him	समागता:	= and those who joined
तेन	= with him	प्रीत्या	= in affection.		

"You go from here to investigate about the first impression concerning Raama, as regards who are his intimate friends and in respect of those who joined on his side with a liking towards him."

कथम् स्वपिति जागर्ति किम् अन्यच् च करिष्यति ॥ २-२९-२१
विज्ञाय निपुणम् सर्वम् आगन्तव्यम् अशेषतः ।

कथम्	= how (is he)	स्वपिति	= sleeping?	Jaagarti	= and waking up?
Kim	= what	करिष्यति	= will he do	अद्य	= now?
Aagantavyam	you ought to come	विज्ञाय	= after acquainting with	सर्वम्	= all this
अशेषः	= completely	निपुणम्	= and skillfully.		

"Find out what are his hours of sleeping and waking and what he intends to do next. You ought to come here, after acquainting with all this information completely and skillfully."

चारेण विदितः शत्रुः पण्डितैर् वसुधा अधिष्ठैः ॥ २-२९-२२
युद्धे स्वल्पेन यत्नेन समासाद्य निरस्यते ।

वसुधाधिष्ठैः	= by kings	पण्डितैः	= who are shrewd	शत्रुः	= an enemy
युद्धे	= in battle	समासाद्य	= who is got	चारेण	= through spies
निरस्यते	= will be defeated	स्वल्पेन	= with a little	यत्नेन	= of effort.

"An enemy in battle, got known through spies by kings, will be defeated with only a little of effort."

चारास् तु ते तथा इति उक्त्वा प्रहृष्टा राक्षस ईश्वरम् ॥ २-२९-२३
शार्दूलमग्रतः कृत्वा ततश्चकुः प्रदक्षिणम् ।

ते	= those	चारास्तु	= spies on their part	प्रहृष्टः	= were delighted
उक्त्वा	= spoke	तथेति	= "May it be so"	कृत्वा	= kept
शार्दूलम्	= Shardula	अग्रतः	= in front	चकुः	= and made
प्रदक्षिणम्	= clockwise circumambulation	राक्षसेस्वरम्	= around Ravana.		

Those spies on their part delightfully replied, "May it be so", kept Shardula in their front and made their circumambulation clockwise around Ravana.

ततस्तम् तु महात्मानम् चारा राक्षससत्तमम् ॥ २-२९-२४
कृत्वा प्रदक्षिणम् जग्मुर् यत्र रामः सत्कृतः ।

ततः	= then	चारा:	= the spies	प्रदक्षिणम्	= having made the circumambulation (around)
				कृत्वा	

तम्	= that	राक्षस	= excellent demon	महात्मानम्	= the distinguished
जग्मुः	= and went	सत्तमम्			
सलक्षणः	= along with Laksh- mana (were there).	यत्र	= to the place where	रामः	= Raama

Having thus made circumambulation to Ravana the excellent and the distinguished demon, the spies went to the place where Raama along with Lakshmana were there.

ते सुवेलस्य शैलस्य समीपे राम लक्ष्मणौ ॥ २-२९-२५
प्रच्छन्ना ददशुर् गत्वा ससुग्रीव विभीषणौ ।

गत्वा	= having gone	प्रच्छन्नाः	= in a disguised manner	ते	= they
ददशुः	= saw	रामलक्ष्मणौ	= Raama and Lakshman	स सुग्रीव	= together with Sug- reeva and Vibhishana
समीपे	= in the vicinity	सुवेलस्य	= of mountain Suvela.	विभीषणौ	

Having gone in a disguised manner, those spies saw Raama and Lakshman together with Sugreeva and Vibhishana in the neighbourhood of Mountain Suvela.

प्रेक्षमाणाश्चमूः ताम् च बभूर्भयविह्लाः ॥ २-२९-२६
ते तु धर्म आत्मना दृष्टा राक्षस इन्द्रेण राक्षसाः ।

प्रेक्षमाणः	= seeing	ताम् चमूः	= that army	ते राक्षसाः	= those demons
बभूः	= became	भयविह्लाः	= overwhelmed with fear	दृष्टाः	= and were observed
राक्षसेन्द्रेण	= by Vibhishana the Lord of demons	धर्मात्मना	= the high-souled.		

Seeing that army, those demons became overwhelmed with fear. However, they were observed by the high-souled Vibhishana the Lord of demons.

विभीषणेन तत्रस्था निगृहीता यद्वच्या ॥ २-२९-२७
शार्दूलो ग्राहितस्त्वेकः पापोऽयमिति राक्षसः ।

यद्वच्या	= accidentally	तत्रस्थाः	= the demons there	निगृहीताः	= were caught
विभीषणेन	= by Vibhishana	इति	= saying that	अयम्	= this
राक्षसः	= demon	पापः	= was a wicked person	शार्दूलः तु	= Shardula
एकः	= alone	ग्राहितः	= was got seized.		

Accidentally, the deomons there were caught by Vibhishana, who said that the demon Shardula among them was wicked and got him alone seized.

मोक्षितः सोऽपि रामेण वध्यमानः प्लवङ्गमैः ॥ २-२९-२८
अनृशंसेन रामेण मोक्षिता राक्षसाः सरे ।

सोऽपि	= that Shardula also	वध्यमानः	= who was about to be killed	प्लवङ्गमैः	= by the monkeys
मोक्षितः	= was got released	रामेण	= by Raama	परे	= the other
राक्षसाः	= demons	मोक्षिता:	= wee got released	रामेण	= by Raama
अनृशंसेन	= the kind man.				

That Shardula also, who was going to be killed by the monkeys, was got released by Raama. The other demons also were got released by Raama, the kind man.

वानरैर् अर्दितास् ते तु विक्रान्तैर् लघु विक्रमैः ॥ २-२९-२९
पुनर् लंकाम् अनुप्राप्ताः श्वसन्तो नष्ट चैतसः ।

ते	= those demons	अर्दिताः	= harassed	वानरैः	= by the monkeys
विक्रान्तैः	= the courageous	लघुविक्रमैः	= and the quick-footed	नष्टचैतसः	= became insensible
श्वसन्तः	= heaved a sigh	अनुप्राप्ताः	= and reached	लङ्काम्	= Lanka
पुनः	= again.				

Those demons, harassed by the courageous and the quick-paced monkeys, became insensible, heaved a sigh and reached back Lanka.

ततो दशग्रीवम् उपस्थितास् ते ।
चारा बहिर् नित्य चरा निशा चराः ।
गिरेः सुवेलस्य समीप वासिनम् ।
न्यवेदयन् भीम बलम् महाबलाः ॥ २-२९-३०

चाराः	= (those) spies	नित्यचराः	= who always wander outside	महाबलाः	= valiant
निशाचराः	= rangers of the night	ततः	= thereafter	उपस्थिताः	= approached
दशग्रीवम्	= Ravana	न्यवेदयन्	= and informed him	राम बलम्	= that Raama's army
समीपवासिनम्	= was camping in the vicinity	सुवेलस्य	= of the Suvela mountain.		

Those spies, who always wander outside and who were valiant rangers of the night, thereafter approached Ravana and informed him that Raama's army was camping in the vicinity of the Suvela mountain.

इति वात्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनत्रिंशः सर्गः ॥

Thus completes 29th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

30 Sarga 30 - त्रिंशः सर्ग

Ravana Dispatches Sardula The Demon-Spy

Introduction -

Dispatched by the king Ravana to ascertain the strength of the army in the opposition-camp, Shardula the demon-spy acquaints his master with the important leaders of the monkeys.

ततस्तमक्षोभ्य बलम् लंका अधिपतये चराः ।
सुवेले राघवम् शैले निविष्टम् प्रत्यवेदयन् ॥ ६-३०-१

ततः	= thereafter	चराः	= the spies	प्रत्यवेदयन्	= informed
लङ्काधिपते	= Ravana	तम्	= about that	राघवम्	= Raama
अक्षोभ्यबलम्	= with his unperturbable army	सुवेल शैले	= on Suvela Mountain.		

Thereafter, the spies informed Ravana about Raama, with his unperturbable army, having encamped on Suvela Mountain.

चाराणाम् रावणः श्रुत्वा प्रासम् रामम् महाबलम् ।
जात उद्भेदो अभवत् किञ्चित् शार्दूलम् वाक्यम् अब्रवीत् ॥ ६-३०-२

श्रुत्वा	= hearing	चाराणाम्	= from the spies	प्रासम्	= about the arrival
महाबलम्	= of the exceedingly strong	रामम्	= Raama	रावणः	= Ravana
अभवत्	= became	किञ्चित्	= a little	जातोद्भेदः	= perturbed
अब्रवीत्	= (and) spoke	वाक्यम्	= (the following) words	शार्दूलम्	= to Shardula.

Hearing from the spies about the arrival of Raama, the exceedingly strong man, Ravana became a little perturbed and spoke to Shardula as follows:

अयथावच् च ते वर्णो दीनः च असि निशा चर ।
न असि कच्चिद् अमित्राणाम् क्रुद्धानाम् वशम् आगतः ॥ ६-३०-३

निशाचर	= O, demon!	ते	= your	वर्णः	= complexion
अयथावत् च	= is not so as it should be	असि	= you (look)	दीनश्च	= miserable too
न आगतः	= I hope that you have	वशम्	= a victim	क्रुद्धानाम्	= to the enraged
कच्चित्	= not fallen				
अमित्राणाम्	= enemies.				

O, demon! Your complexion is not so as it should be. You look miserable too. I hope that you have not fallen a victim to the enraged monkeys."

इति तेन अनुशिष्टस् तु वाचम् मन्दम् उदीरयत् ।
तदा राक्षस शार्दूलम् शार्दूलो भय विह्वलः ॥ ६-३०-४

इति	= thus	अनुशिष्टः	= questioned	तेन	= by Ravana
शार्दूलः	= Shardula	भय विह्वलः	= afflicted with fear	तदा	= then
मन्दम्	= sluggishly	उदीरयत्	= spoke	वाचम्	= (these) words
राक्षस	= to Ravana the tiger				
शार्दूलम्	among demons.				

Thus questioned by Ravana, Shardula afflicted with fear, then sluggishly spoke the following words to Ravana the tiger among demons:

न ते चारयितुम् शक्या राजन् वानर पुण्गवाः ।
विक्रान्ता बलवन्तः च रक्षिताः ॥ ६-३०-५

राजन्	= O, king!	ते	= those	वानर	= excellent monkeys
विक्रान्ताः	= bold	बलवन्तश्च	= strong	रक्षिताः च	= and protected
राघवण	= by Raama	न शक्याः	= are not capable of being	चारयितुम्	= spied upon.

"O, king! Those strong, bold and excellent monkeys protected by Raama are not capable of being spied upon."

न अपि सम्भाषितुम् शक्याः सम्पश्चो अत्र न लभ्यते ।
सर्वतो रक्ष्यते पन्था वानरैः पर्वत उपमैः ॥ ६-३०-६

न शक्याः	= they are not capable of being	सम्भाषितुमपि	= talked with	न लभ्यते	= nor can be found anything
सम्पश्च	= by interrogating	अत्र	= with them	सर्वतः	= the entire
पन्थाः	= path	रक्ष्यते	= is being protected	वानरैः	= by the monkeys
पर्वतोपमैः	= looking like mountains.				

"They are not capable of being talked with and nothing can be found in interrogating with them. The entire path is being protected by the monkeys looking like mountains."

प्रविष्ट मात्रे ज्ञातो अहम् बले तस्मिन् अचारिते ।
बलाद् गृहीतो बहुभिर् बहुधा अस्मि विदारितः ॥ ६-३०-७

अहम्	= I	ज्ञातः	= was identified (when)	तस्मिन्	= that
बले	= army	प्रविष्टमात्रे	= was merely penetrated into (by me)	अचारिते	= and began to be examined
गृहीतः	= I was seized	बलत	= forcibly	रक्षोभिः	= by the demons (forming the retinue of Vibishana)
अस्मि	= I was	विचारितः	= investigated (by them)	बभुधाः	= in various ways.

"I was identified when that army was merely penetrated into (by me) and began to be examined. I was seized forcibly by the demons (forming the retinue of Vibhishana), who investigated me in various ways."

**जानुभिर् मुष्ठिभिर् दन्तैस् तलैः च अभिहतो भृशम् ।
परिणीतो अस्मि हरिभिर् बलवद्धिर् अमर्षणैः ॥ ६-३०-८**

अभिहतः	= I was beaten	भृशम्	= very much	जाम्बिः	= with knees
मुष्ठिभिः	= fists	दन्तैः	= teeth	तलैश्च	= and palms
अमर्षणैः	= by the enraged	हरिभिः	= monkeys	अस्मि	= I was
परिणीतः	= paraded round	बलमध्ये	= in the middle of the army.		

"I was beaten on all sides with knees, fists, teeth and palms by the enraged monkeys. I was also paraded round in the midst of their army."

**परिणीय च सर्वत्र नीतो अहम् राम संसदम् ।
रुधिर आदिग्ध सर्व अन्गो विहृलः चलित इन्द्रियः ॥ ६-३०-९**

परिणीय	= having been paraded	सर्वत्र	= all around	अहम्	= I
नीतः	= was taken	रामसम्मदि	= to the court of Raama	रुधिरादिदिग्धसर्वङ्गः	all my limbs was anointed with blood
विहृलः	= being trembled	चलितेन्द्रियः	= my senses were disturbed.		

"Having been paraded all around thus, I was finally taken to the court of Raama. All my limbs were bleeding and Raama. All my limbs were bleeding and I was trembling, with my senses disturbed."

**हरिभिर् वध्यमानः च याचमानः कृत अन्जलिः ।
राघवेण परित्रातो जीवामि ह यद्वच्या ॥ ६-३०-१०**

वध्यमानः	= while being plagued	हरिभिः	= by the monkeys	याचमानः	= and asked for protection
कृतञ्जलिः	= with joined palms	परित्रातः	= I was saved	यद्वच्या	= fortunately
राघवेण	= by Raama	मामेति च	= saying "stay! Stay!".		

"While being plagued by the monkeys and asked for protection with joined palms, I was saved fortunately by Raama, saying stay!stay!"

**एष शैलैः शिलाभिः च पूरयित्वा महार्णवम् ।
द्वारम् आश्रित्य लंकाया रामस् तिष्ठति सायुधः ॥ ६-३०-११**

एषः	= that	रामः	= Raama	पूरयित्वा	= has filled
महार्णवम्	= the sea	शैलैः	= with boulders	शिलाभिश्च	= and rocks
आश्रित्य	= taking up his position	द्वारम्	= at the gates	लङ्कायाः	= of Lanka

तिष्ठति	= and stands there	सान्ध्यः	= well equipped with weapon.
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"Raama has filled the sea with boulders and rocks, taking up his position at the gates of Lanka and stands there, well-equipped with weapons."

**गरुड व्यूहम् आस्थाय सर्वतो हरिभिर् वृतः ।
माम् विसृज्य महातेजा लंकाम् एव अभिवर्तते ॥ ६-३०-१२**

विसृज्य	= having released	माम्	= me	महातेजजाः	= Raama of great splendour
आस्थाय	= arranged (the army)	गरुड व्यूहम्	= in the form of Garuda (an eagle)	वृतः	= (He is) encircled
सर्वतः	= on all sides	हरिभिः	= by monkeys	अभिवर्तते	= and is approaching
लङ्घामेव	= towards Lanka.				

"Having released me, Raama of great splendour arranged the army in the form of Garuda (an eagle). He is encircled on all sides by the monkeys and is approaching towards Lanka."

**पुरा प्राकारम् आयाति क्षिप्रम् एकतरम् कुरु ।
सीताम् च अस्मै प्रयच्छ आशु सुयुद्धम् वा प्रदीयताम् ॥ ६-३०-१३**

पुरा आयाति	= he may reach	प्राकारम्	= the ramparts	कुरु	= do
एकतरम्	= one thing or the other	क्षिप्रम्	= quickly	वा	= or
प्रयाच्छ	= give away	सीताम्	= Sita	आशु	= immediately
प्रदीयताम्	= or even give him	युद्धम्	= a battle.		
वापि					

"Before he reaches the ramparts, do one thing or the other quickly or give away Sita immediately or even offer him battle."

**मनसा सम्तताप अथ तत् श्रुत्वा राक्षस अधिपः ।
शार्दूलस्य महद् वाक्यम् अथ उवाच स रावणः ॥ ६-३०-१४**

श्रुत्वा	= having heard	तत्	= those words	सः	= that
रावणः	= Ravana	राक्षसाधिपः	= the Lord of demons	तदा	= then
प्रेक्ष्य मनसा	= reflected	तत्	= on it	अथम्	= and thereafter
उवाच	= spoke	सुमहत्	= the significant words	शार्दूलम्	= to shardula.
		वाक्यम्			

Having heard those words, Ravana the lord of demons reflected on it and thereafter spoke the following significant words to Shardula.

**यदि माम् प्रतियुध्येरन् देव गन्धर्व दानवाः ।
न एव सीताम् प्रदास्यामि सर्व लोक भयाद् अपि ॥ ६-३०-१५**

नैरप्रदास्यामि	= I will not give away	सीताम्	= Sita	यदि	= even if
देव गन्धर्वानवाः	= the celestials or Gandharvas the celestial musicians or the demons	प्रतियुद्धेन्नपि	= were to fight again	माम्	= me
		सर्व लोकभयादपि	= or even under danger from all beings.		

"I will not give away Sita even if the celestials or Gandharvas the celestial musicians or the demons were to fight against me or even under danger from all beings."

**एवम् उत्त्वा महातेजा रावणः पुनर् अब्रवीत् ।
चारिता भवता सेना के अत्र शूराः पूर्वम् गमाः ॥ ६-३०-१६**

महातेजा:	= the heroic	रावणः:	= Ravana	एवम्	= thus
उत्त्वा	= uttered	पुनः:	= and again	अब्रवीत्	= spoke (as follows)
सेना	= (has) the army	चारिता	= been espied	भवता	= by you?
के	= who	शूराः	= are the valiant	पूर्वज्ञमाः	= monkeys
अत्र	= among them?				

After uttering the aforesaid words, the heroic Ravana again spoke as follows: "Has the army been espied by you? Who are the valiant monkeys among them?"

**कीदृशाः किम् प्रभावाः च वानरा ये दुरासदाः ।
कस्य पुत्राः च पौत्राः च तत्त्वम् आख्याहि राक्षस ॥ ६-३०-१७**

सूरत	= O, the virtuous	सौम्य	= gentle man!	किम्प्रभाः	= what radiance do the
ये	= who	दुरासदाः	= an difficult to be conquered?	वानराः	= monkeys have
कस्य	= whose	पुत्राः	= sons (are they?)	कीदृशाः	= of what kind?
तत्त्वम्	= you	आख्याहि	= describe	पौत्राः च	= whose grandsons are they?

"O, the virtuous gentle Shardula! What radiance do the monkeys, who are difficult to be conquered possess of? what kind? Whose sons and grandsons are they? You tell me that information."

**तथात्र प्रतिपत्त्यामि ज्ञात्वा तेषाम् बल अबलम् ।
अवश्यम् बल सम्ख्यानम् कर्तव्यम् युद्धम् इच्छता ॥ ६-३०-१८**

ज्ञात्वा	= after knowing	तेषाम्	= their	बलाबलम्	= strength and weakness
प्रतिपत्त्यामि	= I will decide	अत्र	= in this matter	तथा	= accordingly

कर्तव्यम्	= Is it not necessary	सम्ब्यानम्	= to count	अवश्यम्	= clearly
खलु		युद्धम्	= for battle?		
इच्छताम्	= those who are yearning				

"After knowing their strengths and weakness, I will decide in this matter accordingly. Is it not necessary to count clearly those who are really yearning to fight the battle?"

अथ एवम् उक्तः शार्दूलो रावणेन उत्तमः चरः ।
इदम् वचनम् आरेभे वक्तुम् रावण सम्बिधौ ॥ ६-३०-१९

एतम्	= thus	उक्तः	= spoken	रावणेन	= by Ravana
शार्दूलः	= Shardula	उत्तमः चरः	= the excellent spy	अथ	= then
आरेभे	= started	वक्तुम्	= to tell	इदम्	= these
वचनम्	= words	रावण	= for Ravana's clearance.	सम्बिधौ	

Hearing Ravana's words, Shardula the excellent spy then started to narrate these words for Ravana's information:

अथ ऋक्ष रजसः पुत्रो युधि राजन् सुदुर्जयः ।
गद्गदस्य अथ पुत्रो अत्र जाम्बवान् इति विश्रुतः ॥ ६-३०-२०

अथ	= certainly	राजा	= king Sugreeva	पुत्रः	= the son
ऋक्षरजसः	= of Riksharajasa	दुरासदः	= is difficult to be conquered	युधि	= in battle
अत्र	= here	सुत्रः	= is the so	गद्गदस्य	= of Gadgada
विश्रुतः	= famously	जाम्बवानिति	= called as Jambavan.		

"Certainly, king Sugreeva, the son of Riksharajasa, is difficult to be conquered in battle. Here is the son of Gadgada, famously called as Jambavan."

गद्गदस्य एव पुत्रो अन्यो गुरु पुत्रः शत क्रतोः ।
कदनम् यस्य पुत्रेण कृतम् एकेन रक्षसाम् ॥ ६-३०-२१

अस्यः	= the other one	पुत्रः	= is the son	गद्गदस्यैव	= of the same Gadagada. (another one)
गुरुपुत्रः	= is the son of Brihaspati the teacher	शतक्रतोः	= of Indra the god of celestials (called Kesari)	यस्य	= by whose
पुत्रेण	= son (Hanuman)	एकेन	= alone	कदनम्	= the destroyal
रक्षसाम्	= of demons	कृतम्	= was done.		

"The other one is the son of the same Gadgada. Another one is the son of Brihaspati the teacher of Indra the lord of celestials, called Kesari by whose son Hanuman the demons were destroyed."

सुषेणः च अपि धर्म आत्मा पुत्रो धर्मस्य वीर्यवान् ।
सौम्यः सोम आत्मजः च अत्र राजन् दधि मुखः कपिः ॥ ६-३०-२२

राजन्	= O , king!	आत्र	= here is	सुषेणश्च	= Sushena
पुत्रः	= the son	धर्मस्य	= of Yama the lord of Death	वीर्यवान्	= who is valiant
धर्मात्मा	= and virtuous minded	दधिमुखः	= and a monkey called Dadhimukha	सोमात्मजः	= who is the son of moon
सौम्यः	= and cool-minded.	कपिः			

"O, king! Here is Sushena the son of Yama the Lord of Death who is valiant and virtuous, as well as a monkey called Dadhimukha, the cool-minded, who is the son of moon."

सुमुखो दुर्मुखः च अत्र वेग दर्शी च वानरः ।
मृत्युर् वानर रूपेण नूनम् सृष्टः स्वयम्भुवा ॥ ६-३०-२३

सुमुखः	= Sumukha	दुर्मुखश्चैव	= Durmukha	वानरः	= and monkey called
वेगदर्शीच	= called Vegadarshi	नूनम्	= are surely	मृत्युः	= the death
सृष्टः	= created	वानर रूपेण	= in the form of monkeys	स्वयम्भुवा	= by Brahma the Lord of creation.

"Sumukha, Durmukha and a monkey called Vegadarshi are surely the personifications of death in the form of monkeys, created by Brahma, the Lord of creation."

पुत्रो हुत वहस्य अथ नीलः सेना पतिः स्वयम् ।
अनिलस्य च पुत्रो अत्र हनूमान् इति विश्रुतः ॥ ६-३०-२४

अत्र	= here is	नीलः	= Nila	सेनापतिः	= the army-general
स्वयम्	= himself	पुत्रः	= the son	हुतवहस्य	= of Agni the Lord of Fire
अत्र	= here is	अनिलस्य	= the son of Vayu the Lord of Wind	विश्रुतः	= well-known
हनुमानिति	= as Hanuman.	पुत्रः			

"Here is Nila the army-general himself, the son of Agni the Lord of Fire. Here is the son of Vayu the Lord of Wind well-known as Hanuman."

नसा शकस्य दुर्घर्षो बलवान् अन्गादो युवा ।
मैन्दः च द्विविदः च उभौ बलिनाव् अधिसम्भवौ ॥ ६-३०-२५

पुत्रा वैवस्वतस्य अत्र पन्च काल अन्तक उपमाः ।
गजो गव अक्षो गवयः शरभो गन्ध मादनः ॥ ६-३०-२६

दश वानरकोट्यश्च शूराणाम् युद्धकाङ्गक्षणाम् ।
श्रीमताम् देवपुत्राणाम् शेषम् नारव्यातुमुत्सहे ॥ ६-३०-२७

युवा	= the young	अन्गादः	= Angada	शकस्य	= Indra's
नसा	= grandson	बलवान्	= the stron	दुर्घर्षः	= and invincible
उभौ	= both	बलिनौ	= the mighty	मैन्दशच	= Mainda
द्विविदश्च	= and Dvivida	अधिसम्भवौ	= born of the two divini- ties of Ashvin*	अथ	= and
गज	= Gaja	गवाक्षः	= Gavaksha	गवयः	= Gavaya
शरभः	= Sharabha	गन्धमाधनः	= and Gandhamadhana	पञ्च	= the five
पुत्राः	= sons	वैवस्वतस्य	= of Yama the God of Death	कालान्त्कोपमा	= resembling Yama at the time of dissolution of the world
दश	= ten	वानरकोट्यश्च	= crores of monkeys	शूराणाम्	= the valiant ones
युद्धकाङ्गक्षणाम्	= who are yearning for battle (are here)	न उत्सहे	= I cannot venture	आरव्यातुम्	= to tell
शेषाम्	= about remaining	देवपुत्राणाम्	= sons of god	श्रीमताम्	= the glorious.

"The young Angada, Indra's grandson, the strong and invincible one, both the mighty Mainda and Dvinda born of the two divinities of Ashvin* as well as 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, the valiant ten crores of monkeys who are yearning for battle are all here. I cannot venture to tell about the remaining glorious sons of god."

comment: the two divinities of Ashvin are said to appear in the sky before the dawn in a golden carriage drawn by horses or birds, they bring treasures to men and avert misfortune and sickness; they are considered as the physicians of heaven.

पुत्रो दशरथस्येष सिम्हसम्हननो युवा ।
दूषणो निहतो येन खरश्च त्रिशिरास्तथा ॥ ६-३०-२८

एषः	= this	युवा	= young man (is Raama)	दशरथस्य	= Dasaratha's
पुत्रः	= son	सिम्ह	= who is well-built like a	येन	= by whom
दूषणः	= Dushana	सम्हननः	lion	तथा	= as also
खरश्च	= Khara	निहतः	= was killed		
		त्रिशिराः	= and Trishira.		

"This young man is Raama, Dasartha's son, who is well-built like a lion, by whom Dushana was killed as also Khara and Trishana.

नास्ति रामस्य सदृशो विक्रमे भुवि कश्चन ।
विराधो निहतो येन कबन्धश्चान्तकोपमः ॥ ६-३०-२९

नास्ति कश्चन	= there is no one	भुवि	= on earth	सदृशः	= who is equal
विक्रमे	= in prowess	रामस्य	= to Raama	येन	= by whom
विराधो	= Viradha	निहतः	= was killed	कबन्धश्च	= as also Kabandha
अन्तकोपमः	= who was equal to Yama.				

"There is no one on earth who is equal in prowess to Raama, by whom Viradha was killed as also Kabandha who was equal to Yama."

वकुम् न शक्तो रामस्य गुणान् कथित्वा इति ।
जनस्थानगता येन तावन्तो राक्षसा हताः ॥ ६-३०-३०

न शक्तः नरः	= No man is able	क्षितौ	= on this earth	वकुम्	= to tell
कथित्					
गुणान्	= the qualities	रामस्य	= of Raama	येन	= by whom
तावन्तः	= all the demons	जनस्थानगताः	= staying in Janasthana	हताः	= were killed.
राक्षसा					

"No man on this earth is able to narrate the qualities of Raama, by whom all the demons staying in Janasthana were killed."

लक्ष्मणश्चात्र धर्मात्मा मातङ्गवामिवर्षभः ।
यस्य बाणपथम् प्राप्य व जीवेदपि वासवः ॥ ६-३०-३१

प्राप्य	= having stood	यस्य	= on whose	बाणपथम्	= path of arrows
वासवः अपि	= even Indra the Lord of celestials	न जीवेत्	= could not survive	लक्ष्मणश्च	= that Lakshmana
धर्मात्मा	= the virtuous man	ऋषभः इव	= resembling the most excellent of elephants	मातङ्गानाम्	= among elephants.

"Here too is the virtuous Lakshmana, resembling the most excellent elephant among elephants, in the path of whose arrows, even Indra the Lord of celestials himself could not survive

श्वेतो ज्योतिर् मुखः च अत्र भास्करस्य आत्म सम्भवौ ।
वरुणस्य च पुत्रो अथ हेम कूटः प्लवम् गमः ॥ ६-३०-३२

विश्व कर्म सुतो वीरो नलः प्लवग सत्तमः ।
विक्रान्तो वेगवान् अत्र वसु पुत्रः सुदुर्धरः ॥ ६-३०-३३

श्वेतः	= Sweta	ज्योतिर्मुखश्च	= and Jyotirmukha	आत्मसम्भवौ	= the sons
भास्करस्य	= of the sun-god	झृवङ्गमः	= a monkey called	हेमकूटः	= Hemakuta
अन्यः पुत्रः	= another son	वरुणस्य	= of Varuna	नलः	= Nala
विश्वकर्मसुतः	= the son of Vishvakarma	वीरः	= the strong	झृङ्गम	= and the best of monkeys
सः	= (as well as) that	दुर्धरः	= Durdhara	वसुपुत्रः	= the son of Vasus
विक्रान्तः	= the mighty	वेगवान्	= and the swift	अत्र	= are here.

"Sweta and Jyotirmukha, the sons of the sun-god, a monkey called Hemakuta, another son of Varuna, Nila the son of Visvakarma the strong and the best of monkeys, as well as that mighty and swift Durdhara the son of Vasus are all here."

**राक्षसानाम् वरिष्ठः च तव भ्राता विभीषणः ।
परिगृह्य पुरीम् लंकाम् राघवस्य हिते रतः ॥ ६-३०-३४**

वरिष्ठश्च	= there is the prince	राक्षसानाम्	= of demons	विभीषणः	= Vibhishana
तव	= your	भ्राता	= brother	प्रिज्ञगृह्य	= who having secured
लङ्काम्	= the city of Lanka (as	रतः	= remains devoted	हिते	= to be good
पुरीम्	a prospective gift from Raama)				
राघवस्य	= of Raama.				

"There is the prince of demons Vibhishana, your brother, who having secured the city of Lanka (as a prospective gift from Raama) remains devoted to the good of Raama."

**इति सर्वम् समाख्यातम् तव इदम् वानरम् बलम् ।
सुवेले अधिष्ठितम् शैले शेष कार्ये भवान् गतिः ॥ ६-३०-३५**

इति	= thus	समाख्यातम्	= has been described	इदम्	= about this
सर्वम्	= entire	वानरम्	= army of monkeys	अधिष्ठितम्	= stationed
सुवेले शैले	= on the Mount Suvela	बलम्			
शेषकार्ये	= what remains to be done!	भवान्	= It is for you	गतिः	= to decide

"Thus, I have described about the entire army of monkeys stationed on the Mount Suvela. Now, it is for you to decide what remains to be done!"

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रिंशः सर्गः ॥

Thus completes 30th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

31 Sarga 31 - एकत्रिंशः सर्ग

Raama Enters Lanka At Suvela Mountain

Introduction -

Agitated to learn that Raama had arrived to Lanka and is stationed at Suvela mountain along with his army, Ravana confers with his ministers and after dismissing them, approaches Sita with विद्युजिह्वम् (Vidyujjuha), knower of conjuring tricks. Informing Sita that her husband along with his army had been killed in battle, he produces before her an illusive Raama's head along with bow and arrows created with Vidyujjuha's (विद्युजिह्वम्) conjuring trick. Thus, Ravana deceives Sita about the death of Raama.

ततस्तमक्षोभ्यबलम् लङ्घायां नृपतेश्वराः ।
सुवेले राघवं शैले निविष्टं प्रत्यवेदयन् ॥ ६-३१-१

ततः	= then	नृपते:	= the king's	चराः	= spies
प्रत्यवेदन्	= informed (Ravana)	तम् राघवम्	= that Raama	अक्षोभ्य	= with his imper-
निविष्टम्	= was stationed	सुवेले शैले	= at Mount Suvela	बलम्	turbable army
				लङ्घायाम्	= in Lanka.

The spies of king Ravana informed him that Raama with his imperturbable army was encamped at Mount Suvela in Lanka.

चाराणाम् रावणः श्रुत्वा प्राप्तम् रामम् महाबलम् ।
जातोद्भेदगोऽभवत्किंचित्सचिवानिदमब्रवीत् ॥ ६-३१-२

श्रुत्वा	= Hearing	चाराणाम्	= throught spies	रामम्	= that Raama
महाबलम्	= with his mighty army	प्राप्तम्	= had arrived	रावणः	= Ravana
जातोद्भेदः	= was agitated	किञ्चित्	= a little	अब्रवीत्	= and spoke
इदम्	= these words	सचिवान्	= to his counsellors (as follows):		

Hearing through his spies that Raama with his mighty army had arrived to Lanka, Ravana was a little agitated and spoke to his counsellors as follows:

मन्त्रिणः शीघ्रमायान्तु सर्वे वै सु समाहिताः ।
अयम् नो मन्त्रकालो हि सम्प्राप्त इति राक्षसाः ॥ ६-३१-३

अयम्	= this	मन्त्रकालः	= time for deliberation	सम्प्राप्तः इति	= has come
नः	= to us (Let)	सर्वे	= all	मन्त्रिणः	= the ministerial
राक्षसाः	= demons	शीघ्रम्	= quickly	आगान्तु	= come
सुसमाहिताः	= with keenly attentive minds.				

The time for deliberation has come to us. Let our ministerial colleagues come quickly with their keenly attentive minds.

तस्य तच्चासनम् श्रुत्वा मन्त्रिणोऽभ्यागमन् द्रुतम् ।
ततः स मन्त्रयामास राक्षसैः सचिवैः सह ॥ ६-३१-४

श्रुत्वा	= hearing	तत्	= that	शासनम्	= command
तस्य	= of his	मन्त्रिणः	= the ministers	अभ्यागमम्	= came
द्रुतम्	= soon	ततः	= thereafter	सः	= he
मन्त्रयामास	= deliberated	सचिवैः सह	= with his ministers	राक्षसैः	= the ogres.

As per his command, the ministers came instantly. Ravana conferred with the ogres, his ministers.

मन्त्रयित्वा तु दुर्धर्षः क्षमं यत्तदन्तरम् ।
विसर्जयित्वा सचिवान् प्रविवेश स्वमालयम् ॥ ६-३१-५

दुर्धर्षः	= Ravana the dreadful one	मन्त्रयित्वा	= deliberated	तत्	= that
यत्	= which	क्षमम्	= was befitting to be done	अनन्तरम्	= immediately after
विसर्जयित्वा	= sent away sachivaan	=	the प्रविवेश min- is- ters	=	and en- tered
स्वम्	= his	आलयम्	= palace.		

The dreadful Ravana discussed about the ensuing things to be done immediately. He sent away the ministers and entered his palace.

ततो राक्षसमादाय विद्युजिह्वम् महाबलम् ।
मायाविदम् महामायः प्रविशद्यत्र मैथिली ॥ ६-३१-६

ततः	= thereafter	महामयः	= Ravana practising conjuring tricks	आदाय	= took
विद्युजिह्वम्	= Vidyujjhva	महाबलम्	= exceedingly strong	मायाविदम्	= who knew magic spells (along with him)
प्रविशत्	= entered	यत्र	= the place where	मैथिली	= Sita (was there).

Thereafter, Ravana the practiser of conjuring tricks, took the exceedingly strong Vidyujjhva who was a great sourcerer along with him and went to Sita's place.

विद्युजिह्वम् च मायाविदवीद्राक्षसाधिपः ।
मोहयिष्वावहे सीताम् मायया जनकात्मजाम् ॥ ६-३१-७

राक्षसाधिपः	= Ravana the lord of demons	अब्रवीत् च	= spoke	विद्युजिह्वम्	= to Vidyujihva
मागाज्जम्	= who knew deceptions (as follows):	मोहयिष्यावहे	= we shall create an illusion to deceive	सीताम्	= Sita
जनकात्मजाम्	= the daughter of Janaka.				

Ravana the lord of demons spoke to Vidyujihva, who was a knower of conjuring tricks as follows: With your spells, create an illusion in order to deceive Sita, daughter of Janaka.

**शिरो मायामयम् गृह्य राघवस्य विशाचर ।
मां त्वं समुपतिष्ठस्व महच्च सशरम् धनुः ॥ ६-३१-८**

निशाचर	= O demon!	त्वम्	= you	समुपतिष्ठस्व	= approached
माम्	= me	गृह्य	= holding	मयामयम्	= a deceptive
राघवस्य	= Raama's	शिरा	= head	सशरम्	= along with his arrows
महत्	= and the big	धनुः च	= bow.		

O, demon! Produce a head resembling Raama's along with a great bow and arrows created deceptively and present yourself before me.

**एवमुक्त स्तथेत्याह विद्युजिह्वो निशाचतः ।
दर्शयामास ताम् मायाम् सुप्रयुक्ताम् स रावणे ॥ ६-३१-९
तस्य तुष्टेऽभवद्राजा प्रददौ च विभूषणम् ।**

एतम्	= thus	उक्तः	= spoken	निशाचरः	= the demon
विद्युजिह्वः	= Vidyujihva	आह	= said	तथेति	= be it so
सः	= he	दर्शयामास	= showed	रावणे	= to Ravana
ताम्	= that conjuring trick	सुप्रयुक्ताम्	= well-performed	राजा	= the king
मायाम्		राजा	= the king	अभात्	= became
अब्रवत्	= became well-performed	तस्य	= of him	प्रददेच्च	= and gave too
तुष्टः	= satisfied				
विभूषणम्	= an ornament.				

Hearing Ravana's words, the demon Vidyujihva said, Be it so. He showed to Ravana those things of his conjuring trick, well-performed. The king became satisfied of his work and gave him an ornament (as a gift).

**अशोकवनिकायाम् च सीतादर्शनलालसः ॥ ६-३१-१०
नैऋतानामधिपतिः सम्बिवेश महाबलः ।**

महाबलः	= the exceedingly strong	नैऋतानाम्	= Ravana the suzerain lord of demons	सम्बिवेश	= duly entered
अशोक	= the Ashoka grove	आधिपतिः			
वनिकायाम्		सीतादर्शन	= eagerly longing for the sight of Sita.		
		लालसः			

The exceedingly strong Ravana the suzerain lord of demons, duly entered the Ashoka grove, eagerly longing for the sight of Sita.

ततो दीनामदैन्यार्हाम् ददर्श धनदामजः ॥ ६-३१-११
 अधोमुखीं शोकपरामुपविष्टाम् महीतले ।
 भर्तारमेव ध्यायन्तीमशोकवनिकाम् गताम् ॥ ६-३१-१२

ततः	= then	धनदामजः	= Ravana the younger brother of Kubera (the god of riches)	ददर्श	= saw (Sita)
दीनाम्	= the unfortunate one	अदैन्यार्हम्	= who did not deserve that fate	अधोमुखीम्	= her head bowed
शोकपराम्	= plunged in grief	upaviSTaam=	= seated	महीतले	= on the ground
गताम्	= obtained	अशोक	= in the Ashoka grove	ध्यान्तीम्	= absorbed in the thought
भर्तारमेव	= of her husband.	वनिकाम्			

Then, Ravana the younger brother of Kubera (the god of riches) saw Sita the unfortunate one, who did not deserve that fate, seated on the ground with her head bent down in the Ashoka grove plunged in grief as she was and absorbed in the thought of her husband.

उपास्यमानाम् घोराभी राक्षसीभिरदूरतः ।
 उपसृत्य ततः सीताम् प्रहर्षं नाम कीर्तयन् ॥ ६-३१-१३
 इदम् च वचनम् धृष्टमुवाच जनकात्मजाम् ।

ततः	= then	उपसृत्य	= approaching	सीताम्	= Sita
उपास्यमानाम्	= who was attended upon	घोराभीः	= by ghastly ogresses	अदूरतः	= not far distant from her
कीर्तयन्	= and mentioning his own name with great delight	राक्षसीभिः		इदम्	= these words
प्रहर्षम् नाम	= own name with great delight	उवाच	= spoke	वचनम्	
धृष्टम्	= whih were audacious	जनकात्मजम्	= to Sita.		

Then, approaching Sita who was attended upon by ghastly ogresses seated not far distance from her and mentioning his own name with great delight, Ravana spoke the following audacious words to Sita.

सान्त्व्यमाना मया भद्रे यमाश्रित्य विमन्यसे ॥ ६-३१-१४
 खरहन्ता स ते भर्ता राघवः समरे हतः ।

भद्रे	= O Beautiful one!	सः	= He	यम्	= in whom
आश्रित्य	= you took shelter	विमनस्यसे	= and repelled me	स्सन्त्वाना	= when you were consoled
मया	= by me	खरहन्ता	= that murderer of	ते भर्ता	= your husband
राघवः	= Raama	हतः	= has been killed	समर	= in battle.

O, Beautiful one! He in whom you trusted and repelled me when I sought to console you - that murderer of Khara, your husband Raama has been killed in battle.

चिन्नम् ते सर्वथा मूलम् दर्पश्च विहतो मया ॥ ६-३१-१५
व्यसनेनात्मनः सीते मम भार्या भविष्यसि ।

सीते	= O Sita!	ते मूलम्	= your root	छिन्नम्	= has been cut off
सर्वथा	= in all ways	मया	= be me	दर्पश्च	= you will become
मम	= my	भार्या	= wife	भविष्यसि	
व्यसनन	= evil predicament.			आत्मानः	= by your

O, Sita! Your root has been cut off in all ways by me and your pride has been slain. By your present evil predicament, you will become my wife.

विसृजैतां मतिं मूढे किं मृतेन करिष्यसि ॥ ६-३१-१६
भवस्व भद्रे भार्याणां सर्वासामीश्वरी मम ।

मूढे	= O Foolish one!	विसृज	= give up etaam	=	this
मतिम्	= resolution	किम्	= what will you do	मृतेन	= with one dead?
भद्रे	= O beautiful one!	करिष्यसि		ईश्वरी	= the Chief Queen
सर्वासाम्	= over all	हवे	= become	भर्याणाम्	= consorts.
		मम	= my		

O, Foolish one! Give up this resolution. What will you do with one dead. O, beautiful one! Become the Chief Queen over all my consorts.

अल्पपुण्ये निवृत्तार्थं मूढे पण्डितमानिनि ॥ ६-३१-१७
सृणु भर्तृनधम् सीते घोरं वृत्रवधं यथा ।

मूढे	= O foolish one	अल्पपुण्ये	= with scant virtue	निवृत्तार्थं	= and lost purpose!
पन्दितम्	= you think yourself as wise!	सीते	= O Sita!	शृणु	= hear
मानिनि		वृत्र वधम्	= as the killing of the demon वृत्र (at the hands of Indra).		
घोरम्	= about the dreadful killing of your husband	यथा			
भर्तृवधम्					

O, Foolish one, with scant virtue and failed purpose! You think yourself as wise! O, Sita! Hear about the dreadful killing of your husband in battle, as the killing of the demon Vritra (at the hands of Indra)

समायातः समुद्रान्तं हन्तुं मां किल राघवः ॥ ६-३१-१८
वानरेन्द्रप्रणीतेन बलेव महता वृतः ।

राघवः	= Raama	वृतः	= encircled	महता बलेन	= by an extensive army
वानरन्द	= led forwards by sug-	समायातः	= at the sea-shore	हन्तुम्	= to kill
प्रणीतेन	reeva	किल			
माम्	= me.				

Raama, encircled by an extensive army led forward by Sugreeva, is said to have arrived at the sea-shore, to kill me.

सम्भिविष्टः समुद्रस्य पीड्य तीरमथोत्तरम् ॥ ६-३१-१९
बलेन महता रामो व्रजत्यस्तम् दिवाकरे ।

अथ	= thereafter (while)	दिवाकरे	= the sun	व्रजति	= was going
अस्तम्	= to set	रामः	= Raama	सविष्टः	= encamped
पीड्य	= encroaching upon	उत्तरम्	= the northern	तीरम्	= shore
समुद्रस्य	= of sea	महता बलेन	= with his mighty army.		

While sun was going to set, Raama with his mighty army was encamped there, encroaching upon the northern shore of the sea.

अथाध्वनि परिश्रान्तमर्धरात्रे स्थितम् बलम् ॥ ६-३१-२०
सुखसुस्तं समासाद्य चरितम् प्रथमं चरैः ।

अथ	= then	बलम्	= their army	स्थितम्	= stationed there
सुखसुस्तम्	= comfortably asleep	अर्धरात्रे	= at the middle of the night	परिश्रान्तम्	= and completely fatigued
अध्वनि	= in the course of the journey	समासाद्य	= was approached	प्रथमम्	= first
चरितम्	= and spied	चरैः	= by our spies.		

Their army stationed there, comfortably asleep at the middle of the night and completely fatigued in the course of the journey, was approached first and espied by our spies.

तत्रहस्तप्रणीतेन बलेन महता मम ॥ ६-३१-२१
बलमस्य हतम् रात्रौ यत्र रामः सलक्षणः ।

मम बलेन	= by my army	महता	= which is great	प्रहस्त	= which was led by Pra-
अस्य	= Raama's	बलम्	= army	प्रणीतेन	hasta
रात्रौ	= in the night	यत्र	= at the place where	हतम्	= was killed
सलक्षणः	= along with Lakshmana (were there).			रामः	= Raama

By my great army, which was led by Prahashta, Raama's army was killed in the night at the place where Raama and Lakshmana were there.

पट्टिशान् परिघांश्वक्रानृष्टीर्दण्डान्महायुधान् ॥ ६-३१-२२
बाणजालानि शूलानि भास्वरान् कूटमुद्रान् ।

यष्टीश्च तोमरान् प्रासांश्वक्राणि मुसलानि च ॥ ६-३१-२३
उद्यम्योद्यम्य रक्षोभिर्वानरेषु निपातिताः ।

पट्टिशान्	= harpoons	परिघान्	= maes	चक्रान्	= disus
ऋषीः	= daggers	दण्डान्	= sticks	महायुधान्	= massed weapons
बाणजालानि	= multitude of arrows	शूलानि	= spears	bhaasvaraan=	shining
कूटमुद्रान्	= spiked maces	यष्टीष	= picks	तोमरान्	= lanes
प्रासान्	= darts	चक्राणि	= made iruular missiles	मुसलानि च	= lubs
उद्यम्य	= were made use of	रक्षोभिः	= by the demons	निपातिताः	= and struk down
उद्यम्य	again and again				
वानरेषु	= on the monkeys.				

The demons wielding harpoons, maces, discus, daggers, sticks, great arrows spears, shining maces with spikes, picks lances, darts, massed weapons, clubs and circular missiles, made use of them again and again in order to strike down the monkeys.

अथ सुसस्य रामस्य प्रहस्तेन प्रमाधिना ॥ ६-३१-२४
असक्तम् कृतहस्तेन शिरश्चिन्नं महासिना ।

अथ	= thereafter	प्रहस्तेन	= by Prahasta	प्रमाधिना	= the impetuous
कृतहस्तेन	= and the steady-handed demon	सुसस्य	= the sleeping	रामस्य	= Raama's
शिरः	= head	हिंन्नम्	= was severed	महासिना	= by his mighty sword
असक्तम्	= without any resistance.				

The impetuous Prahasta, with his steady hand, severed the head of Raama sleeping there, with his mighty sword without a resistance from any one.

विभीषणः समुत्पत्य निगृहीतो यद्वच्छ्या ॥ ६-३१-२५
दिशम् प्रवाजितः सैन्यैर्लक्ष्मणः प्लवगैः सह ।

यद्वच्छ्या	= fortunately	विभीषणः	= Vibhishana	समुत्पत्तु	= was overleaped
निगृहीतः	= and hel aptive	लक्ष्मणः	= Lakshmana	प्लवन्नौः सह	= along with monkeys
प्रवाजितः	= were made to run away	दिशम्	= in all diretions.		

Fortunately, Vibhishana was over leaped and held captive. Lakshmana along with the monkeys were made to run away in all directions.

सुग्रीवो ग्रीवया सीते भग्नया पूवगाधिपः ॥ ६-३१-२६
निरस्तहनुकः श्रेते हनुमान् राक्षसैःर्हतः ।

सीते	= O Sita!	सुग्रीवः	= Sugreeva	पूवगाधिपः	= the king of monkeys
भग्नया	= with the broken	ग्रीवया	= neck	हनुमन्	= and Hanuman
निरस्तहनुकः	= with his jaw removed	श्रेते	= were laid down	हतः	= and killed
राक्षसैः	= by the demons.				

O, Sita! Sugreeva the king of monkeys with his neck broken and Hanuman with his jaw removed were laid down and killed by the demons.

जाम्बवानथ जानुभ्यामुत्पत्तन्निहतो युधि ॥ ६-३१-२७
पट्टिशैर्बहुभिश्छन्नो विकृत्तः सादपो यथा ।

अथ	= thereafter	जाम्बवान्	= Jambavan	उत्पत्तन्	= who was rising up
जानुभ्याम्	= on his knees	निहतः	= was killed	युधि	= in the combat
छिन्नः	= (He was) cut off	bahubhiH	= with many	पट्टिशैः	= sharp-edged spears
पादपोयथ	= like a tree.				

Thereafter Jambavan who was rising up on his knees was killed in the battle. His body was cut off with many sharp-edged spears, like a tree is cut off.

मैन्दश्च द्विविदश्चोभौ तौ वानरर्घभौ ॥ ६-३१-२८
निःश्वसन्तौ रुदन्तौ च रुधिरेण परीवृत्तौ ।
असिना व्यायतौ चिन्नौ मध्ये ह्यरिनिषूदनौ ॥ ६-३१-२९

मैन्दश्च	= Mainda	द्विविदश्च	= and Dvivida	उभौ	= those two great
				ariniSuu-	scourgers of their foes
व्यायतौ	= the long bodied	वानरर्घभौ	= and the foremost of monkeys	danau	
निःश्वसन्तौ	= and breathless	परीवृत्तौ	= their limbs bathed	रुदन्तौ	= groaning
छिन्नौ	= wee cut to pieces	मध्ये	= at the waist-level	रुधिरेण	= in blood
				असिना	= by a sword.

Mainda and Dvivida - those two great scourgers of their foes, the long bodied and the foremost of the monkeys, groaning and breathless, their limbs bathed in blood-were cut to pieces at the waist-level, by a sword.

अनुष्ठनति मेदिन्याम् पनसः यथा ॥ ६-३१-३०
वाराचैर्बहुभिश्छन्नः श्रेते दर्याम् दरीमुखः ।
कुमुदस्तु महातेजा निष्कृजन् सायकैर्हतः ॥ ६-३१-३१

पनसः	= Panasa	अनुष्ठनति	= crying for help (was stretched)	मेदिन्याम्	= on the earth
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पनसोयथा	= under a tree by the same name	छिन्नः	= Pierced	बहुभिः	= by a number of
naraachaiH	= steel arrows	दरीमुखः	= Darimukha	शेते	= is lying
दर्यामि	= in a pit	महा तेजाः	= the exceedingly valiant	कुमुदस्तु	= Kumuda on his part
निष्कृजन	= shrieking	हतः	= was killed	सायकैः	= by missiles.

Panasa, crying for help was stretched on the earth under a tree of the same name. Pierced by lying in a pit. The exceedingly valiant kumuda on his part, shrieking, was killed by a hail of missiles.

अङ्गदो बहुभिश्छृन्नः शरैरासाद्य राक्षसैः ।
परितो रुधिरोद्वारी क्षितौ निपतिताङ्गदः ॥ ६-३१-३२

अङ्गद	= Angada	निपतिताङ्गदः	= who was adorned with bracelets; lies fallen down	क्षितौ	= on the ground
रुधिरोद्वारी	= emitting blood	सरितः	= on all sides	छिन्नः	= (as he was) pierced
राक्षसैः	= by the demons	bahubhiH	= with many	शरैः	= arrows
आसाद्य	= after approaching him.				

Angada, who was adorned with bracelets lies fallen down, emitting blood on all sides, as he was pierced by the demons with many arrows, after approaching him.

हरयो मथिता वागैरथ जालैस्तथापे ।
शयाना मृदितास्तत्र वायुवेगैरिवाम्बुदाः ॥ ६-३१-३३

अपरे	= other	हरयः	= monkeys	शयनाः	= sleeping
तत्र	= there	मथिता	= were crushed	नागै	= by elephants
तथा	= and	रथजालैः	= multitude of chariots	अम्बुदाः इव	= like clouds
मृदिता	= are crushed	वायुवेगैः	= by the velocity of wind.		

The monkeys sleeping there were crushed by elephants and multitude of chariots, like clouds are crushed to pieces by the velocity of wind.

प्रसृताश्च परे त्रस्ताः हन्यमाना जघन्यतः ।
अनुद्रुतास्तु रक्षोभिः सिम्हैरिव महाद्विपाः ॥ ६-३१-३४

परे	= the enemy	प्रसृताः	= fled	त्रस्ताः	= in terror
अनुद्रुताः	= pursued	रक्षोभिः	= by demons	हन्यमानाः	= while being struck
जघन्यतः	= on the back	सिम्हैः इव	= like lions	महाद्विपाः	= pursuing great elephants.

The enemy fled in terror, pursued by demons, while being struck on the back, like lions pursuing great elephants.

**सागरे पतिताः केचित्केचिद्गग्नमाश्रिताः ।
ऋक्षा वृक्षामपारूढा वानरैर्व्यतिमिश्रिताः ॥ ६-३१-३५**

केचित्	= some	पतिताः	= fell	सागरे	= in the ocean
केचित्	= some	आश्रिताः	= sought shelter	गग्नम्	= in the sky
ऋक्षाः	= the bears	व्यतिनिश्रिताः	= combined	वानरैः	= with monkeys
उपारूढाः	= climbed	विऋक्ष्हान्	= the trees.		

Some monkeys fell in the sea and some sought shelter in the sky. The bears with the monkeys climbed the trees.

**सागरस्य च तीरेषु शैलेषु च वनेषु च ।
पिङ्गलास्ते विरूपाक्षे राक्षसैर्बहवो हताः ॥ ६-३१-३६**

राक्षसैः	= by the demons	विरूपाक्षैः	= with monstrous eyes	हताः	= were killed
ते	= those	बहवः	= multitude	पिङ्गलाः	= of monkeys
तीरेषु	= at the shores	सागरस्य	= of the sea	शैलेषुह्	= in the mountains
वनेषु च	= and in the woods.				

By the demons with monstrous eyes, were killed a multitude of monkeys, at the shores of the sea, in the mountains and in the woods.

**एवम् तव हतो भर्ता ससैन्यो मम सेवया ।
क्षतजार्द्दि रजोध्वस्तमिदं चाप्याहृतम् शिरः ॥ ६-३१-३७**

एवम्	= thus	तव	= your	भरता	= husband
स सैन्यः	= together with his army	हतः	= was killed	मम सैन्याः	= by my army
इदम्	= this	शिरः	= head	अस्य श्वत	= drenched in his blood
रजोध्वस्तम्	= and covered with dust	आहृतम्	= is procured.	जार्द्दम्	

Thus, your husband together with his army was killed by my troops. This head, drenched in his blood and besmeared with dust has been gathered up.

**ततः परमदुर्धर्षो रावणो राक्षसेश्वरः ।
सीतायामुपशृण्वत्यां राक्षसीमिद मब्रवीत् ॥ ६-३१-३८**

ततः	= thereafter	रावणः	= Ravana	परमदुर्धर्षः	= very much difficult to be attacked
राक्षश्वरः	= and the lord of demons	सीतायाम्	= while Sita was over-hearing	अब्रवीत्	= spoke
इदम्	= these words	उपशृण्य	= to an ogress.		

Thereafter, Ravana the Lord of demons who was very much difficult to be attacked, spoke the following words to an ogress, while Sita was overhearing them.

**राक्षसम् क्रूरकर्माणम् विद्युजिह्वम् समानय ।
येन तद्रघनशिरः सङ्गमात्स्वयमाहृतम् ॥ ६-३१-३९**

समानय	= bring	विद्युजिह्वम्	= Vidyujihva	राक्षसम्	= the demons
क्रूरकर्माणम्	= of the cruel deed	येन	= by whom	तत्	= that
राघव शिरः	= Raghava's head	आहृतम्	= was brought	स्वयम्	= by himself
सङ्गमात्	= from the battle-field.				

Bring Vidyujihva, the demon of the cruel deed, by whom himself Raghava's head was brought back from the battle-field.

**विद्युजिह्व स्तदा गृह्ण शिरस्तत्सशासनम् ।
प्रणामम् शिरसा कृत्वा रावणस्याग्रतः स्थितः ॥ ६-३१-४०**

तदा	= then	गृह्ण	= holding	तत् शिरः	= that head
स शासनम्	= along with a bow	विद्युजिह्वः	= Vidyujihva	कृत्व	= making a respectful salute
शिरसा	= with his head bent low	स्थितः	= stood	अग्रतः	= in front
रावणस्य	= of Ravana.				

Holding that head along with a bow, Vidyujihva making a respectful salute with his head bent low, stood in front of Ravana.

**तमब्रवीत्ततो राजा रावणो राक्षसम् स्थितम् ।
विद्युजिह्वम् महाजिह्वम् समीपपरिवर्तिनम् ॥ ६-३१-४१**

ततः	= thereafter	राजा	= the king	रावणः	= Ravana
अब्रवीत्	= spoke	तम्	= to that Vidyujihva	राक्षसम्	= the demon
महाजिह्वम्	= who had a huge tongue	विद्युजिह्वम्		समीप	= and moving closely.
		स्थितम्	= and who was standing	परिवर्तिनम्	

Thereafter, the king Ravana spoke the following words to Vidyujihva, the demon who had a large tongue and who was standing and moving closely.

**अग्रतः कुरु सीतायाः श्रीग्रं दाशरथे शिरः ।
अवस्थां पश्चिचमां भर्तुः कृपणा साधु पश्यतु ॥ ६-३१-४२**

कुरु	= keep	दाशरथे	= Raama's	शिरः	= head
शीघ्रम्	= immediately	अग्रतः	= in front	सीतायाः	= of Sita
कृपणा	= (let) the miserable Sita	पश्यतु	= see	साधु	= well
पर्श्चिमाम्	= the find	अवस्थाम्	= condition	भर्तः	= of her husband.

Keep Raama's head immediately in front of Sita. Let the miserable Sita see well the final condition of her husband.

एवमुक्तं तु तद्रक्षः शिरस्तप्रियदर्शनम् ।
उपनिक्षिप्य सीतायाः क्षिप्रमन्तरधीयत ॥ ६-३१-४३

तत् रक्षः	= that demon	एवम्	= thus	उक्तम्	= spoken
उपमिक्षिप्य	= desposited in the vicinity	सीतायाः	= of Sita	तत्	= that
शिरः	= head	प्रियदर्शनम्	= whih was pleasant to look at	क्षिप्रम्	= and soon
अन्तरधीयत	= disappeared from the site.				

Hearing Ravana's words, that demon deposited the cherished head in the vicinity of Sita and soon disappeared from the site.

रावणश्चापि चिक्षेप भास्वरम् कार्मुकम् महत् ।
त्रिषु लोकेषु विख्यातम् रामस्यैतदिति ब्रुवन् ॥ ६-३१-४४

एतत्	= this is	रामस्य	= Raama's	विख्यातम्	= (bow) famous
त्रिषु लोकेषु	= in the three worlds	रावणाः	= Ravana	ब्रुवन्	= speaking
इति	= thus	हिक्षेप	= threw (in front of Sita)	भास्वरम्	= the shining
महत्	= great	कार्मुकम्	= bow.		

Here is Raama's bow famous in the three worlds! - saying thus, Ravana threw a great shining bow in front of Sita.

इदम् तत्तव रामस्य कार्मुकं ज्यासमावृद्धितम् ।
इह प्रहस्तेवानीतम् तम् हत्वा निशि मानुषम् ॥ ६-३१-४५

इदम्	= this is	तत्	= that	कार्मुकम्	= bow
ज्या	= with its cord stretched	तव रामस्य	= belonging to Raama	आनीतम्	= that was brought back
समावृतम्		इह	= here	हत्वा	= after killing
प्रहस्तेन	= by Prahasta	मानुषम्	= man	निशि	= in the night.

This is the bow with its cord stretched, belonging to Raama, that was brought back by Prahasta here, after killing that hero in the night.

स विद्युजिह्वेन सहैव तच्छरो ।
धमश्च भूमौ विनिकीर्य रावणः ।
विदेहराजस्य सुताम् यशस्विनीं ।
ततोऽब्रवीत्ताम् भव मे वशामुगा ॥ ६-३१-४६

सः आवणः	= that Ravana	विद्युजिह्वेन	= along with Vidyujji-	विनिकीर्य	= threw
तत्	= that	सहैव	hva	धनुष	= and the bow
भूमौ	= on the ground	शिरः	= head	यशस्विनीम्	= the illustrious
सुताम्	= daughter	ताम्	= towards Sita	अब्रवीत्	= and said
भव	= you become	विदेहराजस्य	= of Janaka	मे	= to me.
		रशाम्ना	= but missive		

That Raama's head and bow on the ground in front of Sita the illustrious daughter of Janaka, saying: You now become submissive to my desire.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकत्रिंशः सर्गः ॥

Thus completes 31st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

32 Sarga 32 - दिव्वंशः सर्ग

Seetha Sees The Illusory Head And Bow

Introduction -

Sita was shocked, fell unconscious at the sight of Raama's head and bow. She regained consciousness and asked Ravana to kill her also, so that she would join her husband in heaven. Meanwhile, Ravana is abruptly called away by an emissary and after consultation with his ministers, prepares his army for action against the forces of Raama.

सा सीता तच्चिरो दृष्ट्वा तच् च कार्मुकम् उत्तमम् । ।
सुग्रीव प्रतिसंसर्गम् आख्यातम् च हनूमता ॥ ६-३२-१

नयने मुख वर्णम् च भर्तुस् तत् सदृशम् मुखम् ।
केशान् केश अन्त देशम् च तम् च चूडा मणिम् शुभम् ॥ ६-३२-२

एतैहूँ सर्वैर् अभिज्ञानैर् अभिज्ञाय सुदुहित्वता ।
विजगर्हे अथ कैकेयीम् क्रोशन्ती कुररी यथा ॥ ६-३२-३

दृष्ट्	= seeing	तत्	= that	शिरः	= head
तत्	= that	उत्तमम्	= excellent	कार्मुकम्च	= bow
सुग्रीवप्रतिसंसर्गम् (hearing about Raama's) friendly union with Sugreeva		आख्यातम्	= as appraised	हनूमता	= by Hanuman
नयने	= the eyes	मुखवर्णम्च	= facial complexion	सदृशम्	= resembling
भर्तुः	= (those of) her husband	तत्	= that	मुखम्	= face
केशम्	= the hair	केशान्त	= the expanse of his forehead	तम्	= that
शुभम्	= beautiful	देशम्च		अभिज्ञाय	= and recognizing
सर्वैः	= all	चूडा मणिम्च	= jewel worn on the top of his head	अभिज्ञानैः	= marks of proof
सा सीता	= that Sita	एतैः	= these	क्रोशन्ती	= crying
कुररी यथा	= like an osprey	सुदुःखिता	= was very much afflicted with sorrow	कैकेयीम्	= Kaikeyi(as follows):
		विजगर्हेच	= and abused		

Sita saw the illusory head and bow. She heard Ravana narrating about Raama's friendly relationship with Sugreeva, as earlier apprised by Hanuman. Recognizing that head as that of Raama, 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, cried like an osprey and abused Kaikeyi who was the originator of the present calamity (as follows):

सकामा भव कैकेयि हतो अयम् कुल नन्दनः ।
कुलम् उत्सादितम् सर्वम् त्वया कलह शीलया ॥ ६-३२-४

कैकेयी	= O Kaikeyi	bhava	= be	सकामा	= an accomplisher of your desires
अयम्	= this Raama	कुल नन्दनः	= causing joy to the family	hato	= was killed
सर्वम्	= the entire	kulam	= race	उत्सादितम्	= has been destroyed
त्वया	= by you	कलह	= of quarrelsome nature.	शीलया	

Kaikeyi! Be a fulfiller of your craving! This Raama, causing a joy to the family, has been slain. The entire race has been destroyed by a woman of squabbling nature.

आर्येण किम् नु कैकेय्याः कृतम् रामेण विप्रियम् ।
यन्मया चीर वसनस् तया प्रस्थापितो वनम् ॥ ६-३२-५

किम्	= what	विप्रियम्	= harm	कृतम् नु	= was done
कैकेय्याः	= to Kaikeyi	आर्येण	= by the venerable	रामेण	= Raama?
यत्	= why	प्रस्थापितो	= was he sent on exile	वनम्	= to the forest
मया	= along with me	दत्त्वा	= by giving	चीर वसनम्	= clothes made of bark?

You gave clothes made of bark to the venerable Raama and sent him on exile to the forest along with me. What harm has he done to you?

एवम् उत्त्वा तु वैदेही वेपमाना तपस्विनी ।
जगाम जगतीम् बाला चिन्ना तु कदली यथा ॥ ६-३२-६

एवम्	= thus	उत्त्वा	= speaking	वैदेही	= Sita
तपस्विनी	= the miserable	बाला	= girl	वेपमाना	= was trembling
जगाम	= and fell	जगतीम्	= on the ground	कदली यथा	= like a plantain tree
छिन्ना	= which was cut-off.				

Thus speaking, Sita the miserable girl was trembling and fell on the ground like a plantain tree that was cut off. Thus speaking, Sita the miserable girl was trembling and fell on the ground like a plantain tree that was cut off.

सा मुहूर्तात् समाश्वस्य प्रतिलभ्य च चेतनाम् ।
तत् शिरह् समुपाग्राय विललाप आयत ईक्षणा ॥ ६-३२-७

सा	= she	आयतेक्षणा	= having wide eyes	अथ	= thereafter
समाश्वस्य	= was consoled	मुहूर्तात्	= in a moment	परिलभ्य	= obtained
चेतनाम्	= consciousness	समुपाग्राय	= approached near	तत्	= that
शिरः	= head	विललाप	= and lamented.		

The wide eyed Sita thereafter was consoled in a moment, regained consciousness, approached near that illusory head and lamented as follows:

हा हता अस्मि महा बाहो वीर ब्रतम् अनुव्रता ।
इमाम् ते पश्चिम अवस्थाम् गता अस्मि विघ्वा कृता ॥ ६-३२-८

महाबाहो	= O, the long armed Raama!	आनुव्रत	= the follower	वीर ब्रतम्	= of a strong will
हा हता	= Alas, I have been killed	गता अस्मि	= I have become a witness	ते	= to your
अस्मि		पश्चिम	= last fate	कृता	= I have been made
इमाम्	= this	अवस्थाम्			
विघ्वा	= a widow.				

O, the long armed Raama! The pursuer of a strong will! Alas, you have been killed! I have become a witness to your last fate. I have been made a widow.

प्रथमम् मरणम् नार्या भर्तुर् वैगुण्यम् उच्यते ।
सुवृत्तः साधु वृत्तायाः सम्वृत्तस् त्वम् मम अग्रतः ॥ ६-३२-९

उच्यते	= it is said	प्रथमम्	= the early	मरणम्	= death
भर्तुः	= of a husband	वैगुण्यम्	= is a faultiness	नार्याह्	= of the woman
त्वम्	= you	सुवृत्तह्	= having good conduct	सम्वृत्तः	= died
अग्रतः	= earlier	मम	= to me	साधु	= well surviving.

It is said that the early death of a husband is the misfortune of a wife. You, having good conduct, have preceded me in death.

दुःखाद् दुहकः अम् प्रपन्नाया मग्नायाः शोक सागरे ।
यो हि माम् उद्यतस् त्रातुम् सो अपि त्वम् विनिपातितः ॥ ६-३२-१०

त्वम्	= you	यः	= who	उद्यतह्	= tried
त्रातु	= to protect	मे मग्नायाः	= who am immersed	शोक सागरे	= in an ocean of grief
प्रपन्नायाः	= and obtained	महत्	= a great	दुःखम्	= affliction
सोऽपि	= such of you also	विनिपातितः	= have been killed.		

Even you who were actually intent on protecting me, fallen in great affliction and immersed in an ocean of grief, have been killed by the enemies

सा श्वश्रू मम कौसल्या त्वया पुत्रेण राघव ।
वत्सेन इव यथा धेनुर् विवत्सा वत्सला कृता ॥ ६-३२-११

राघव	= O, Raama!	सा कौसल्य	= that Kausalya	मम	= my
श्वर्णः	= mother in law	वत्सला	= who cherished you tenderly	कृता	= has been left
विवत्सा	= without a son	त्वया	= by you	पुत्रेण	= the son
वत्सेनव	= as by a calf	धेनु यथा	= as to the cow		

O, Raama! My mother-in-law Kausalya who cherished you tenderly has been left without a son and resembles a cow that has lost its calf.

**उदिष्टम् दीर्घम् आयुस् ते यैर् अचिन्त्य पराक्रम ।
अनृतम् वचनम् तेषाम् अल्प आयुर् असि राघव ॥ ६-३२-१२**

राघव	= O, Raama!	ऊदिष्टम्	= It was mentioned	दैवज्ञैरपि	= even by astrologers
ते	= (that) your	आयुः	= life span	दीर्घम्	= is lengthy
राघव	= O Raama! teshhaam	=	the वचनम्	=	words
अनृतम्	= are wrong	असि	= you are	अल्पायुः	= short lived.

O, Raama! It was mentioned even by astrologers that your life span is lengthy. O, Raama! Their words are wrong. You are short lived.

**अथ वा नश्यति प्रज्ञा प्राज्ञस्य अपि सतस् तव ।
पञ्चत्य् एनम् तथा कालो भूतानाम् प्रभवो ह्ययम् ॥ ६-३२-१३**

अथवा	= otherwise	तव	= your	प्रज्ञा	= prudence
नश्यति	= is lost	प्राज्ञस्यापि	= even though you were	यथा	= as to how
अयम्	= this	सतः	= sagacious	प्रभवः	= which is a master
भूतानाम्	= for all beings	कालः	= time	एनम्	= this you.
		पञ्चत्यि	= has satisfied		

Otherwise, your prudence might have disappeared even though you were sagacious, for, Time the master of all beings has brought you to an end.

**अदृष्टम् मृत्युम् आपन्नः कस्मात् त्वम् नय शास्त्रवित् ।
व्यसनानाम् उपायज्ञः कुशलो ह्यसि वर्जने ॥ ६-३२-१४**

कस्मात्	= how is it possible that	त्वम्	= you	नयशास्त्रवित्	= who knew the doctrine of political ethics
आपन्नः	= obtained	अदृष्टम्	= unforeseen	मृत्युम्	= death?
उपायज्ञः	= you who knew the expedients	असिहि	= were indeed	कुशलः	= skilled
वर्जने	= in warding off	व्यसनानि	= calamities.		

How is it possible that you, who knew the doctrine of political ethics obtained an unforeseen death? You, who knew the science of expediency, were indeed skilled in warding off calamities

तथा त्वम् सम्परिष्वज्य रौद्रया अतिनृशंसया ।
काल रात्प्या मया आच्छिद्य हृतः कमल लोचन ॥ ६-३२-१५

कमल लोचन	= O Raama, the lotus eyed!	कालरात्प्या:	= by the night of all destroying time	अति	= which was very much
रोद्रया	= and terrible	तथा	= (you were)thus	नृशंसया	cruel
हृतः	= embezzled	आच्छिद्य	= and snatched away	सम्परिष्वज्य	= encircled
				मम	= from me.

O, Raama, the lotus eyed! The night of destroying time which was very much cruel and terrible thus has encircled you, embezzled you and snatched you away from me.

उपशेषे महा बाहो माम् विहाय तपस्विनीम् ।
प्रियाम् इव शुभाम् नारीम् पृथिवीम् पुरुष ऋषभ ॥ ६-३२-१६

महाबाहो	= O, the mighty armed!	उरुषर्षभ	= O, the best of men!	इहाय	= leaving
माम्	= me	तपस्विनीम्	= who am miserable	शेषे	= you lied down
इह	= here	समाश्चिद्य	= embracing	पृथिवीम्	= the earth
प्रियामिव	= as your beloved.				

O, the mighty armed! O, the best of men! Leaving the miserable me, you lied down here, embracing the earth as your beloved

अर्चितम् सततम् यत्नाद् गन्ध माल्यैर् मया तव ।
इदम् ते मत् प्रियम् वीर धनुः कान्चन भूषितम् ॥ ६-३२-१७

वीर	= O , valiant Raama!	इदम्	= this is	ते	= your
धनुः	= bow	काङ्क्षन	= which was decorated	मत्रियम्	= dear to me
सततम्	= which was forever	भूषितम्	= with gold		
यत्नाद्	= with sandal paste and wreath of flowers.	अर्चितम्	= worshipped	तव	= by you

O, valiant Raama! Here is your bow which was decorated with gold, dear to me and worshipped diligently by you with sandal paste and wreath of flowers.

पित्रा दशरथेन त्वम् श्वशुरेण मम अनघ ।
पूर्वैः च पितृभिः सार्थम् नूनम् स्वर्गे समागतः ॥ ६-३२-१८

अनघ	= O the faultless Raama!	एवम्	= you	नूनम्	= surely
समागतः	= have met	स्वर्गे	= in heaven	मम	= my
श्वशुरेण	= father in law	पित्रा	= and your father	दशरथेन	= Dasaratha
सर्वैः	= and all	पितृभिःसार्थम्	= multitude of manes.		

O, the faultless Raama! Surely, you must have met in heaven your father and my father-in-law Dasaratha as well as all the multitude of manes.

दिवि नक्षत्र भूतस् त्वम् महत् कर्म कृतम् प्रियम् ।
पुण्यम् राज ऋषि वंशाम् त्वम् आत्मनः समुपेक्षसे ॥ ६-३२-१९

समुपेक्षसे	= you have abandoned	पुण्यम्	= the pious	राजवंशी	= lineage of royal sages
आत्मनः	= of yourself	त्वम्	= you (by whom)	वंशाम्	
कर्म	= act	कृतम्	= has been done	महत्	= a great
नक्षत्रभूतम्	= was like a luminary	दिवि	= in heaven.	तथ	= and (which)

You have abandoned your own pious lineage of royal sages but whereas you performed a great act, which illuminated the heaven like a luminary.

किम् मान् न प्रेक्षसे राजन् किम् माम् न प्रतिभाषसे ।
बालाम् बालेन सम्प्राप्ताम् भार्याम् माम् सह चारिणीम् ॥ ६-३२-२०

राजन्	= O prince!	किम्	= why	नप्रेक्षसे	= don't you look
माम्	= at me?	किम्	= why	न प्रतिभाषसे	= don't you reply
माम्	= me	भार्याम्	= a wife	सहचारिणीम्	= who lived with you together
सम्प्राप्तम्	= since the time of my obtaining	बालाम्	= as girl	बालेन	= by you as a boy.

O, prince! Why don't you look at me? Why don't you reply me, a wife who lived with you together since the time of obtaining me as a girl by you as a boy.

संश्रुतम् गृह्णता पाणिम् चरिष्यामि इति यत् त्वया ।
स्मर तन् मम काकुत्स्थ नय माम् अपि दुहिखताम् ॥ ६-३२-२१

काकुत्स्थ	= O, Raama!	स्मरनाम	= remember	तत्	= that
यत्	= which	सम्श्रुतम्	= was promised	त्वया	= by you
पाणिम्	= at the time of our marriage	चरिष्यामि	= I shall have righteous conduct with you	नय	= take
गृह्णता	riage	इति			
मामपि	= me also with you	दुःखिताम्	= wretched as I am.		

O, Raama! Remember your solemn promise at the time of our marriage, saying I shall have righteous conduct with you' Take me also with you, wretched as I Am.

कस्मान् माम् अपहाय त्वम् गतो गतिमताम् वर ।
अस्माल् लोकाद् अमुम् लोकम् त्यत्वा माम् इह दुहिखताम् ॥ ६-३२-२२

वर्	= O the best	गतिमताम्	= among the beings	कस्मात्	= for what reason
त्वम्	= you	गतः	= have gone	अपहाय	= quitting
माम्	= me? Tyaktvaa	=	leaving	=	even
दुःखिताम्	= the miserable woman (why have you gone)	असुम्	= to that	लोकम्	= world
अस्मात्	= from this	लोकात्	= world?		

O, Raama the best of beings! Why have you gone away, quitting me like this? Leaving me, the miserable woman, why have you gone to the other world from this world?

कल्प्याणैर् उचितम् यत् तत् परिष्वक्तम् मया एव तु ।
क्रव्य अदैस् तत् शरीरम् ते नूनम् विपरिकृष्टते ॥ ६-३२-२३

क्रव्यादैः	= by wild beasts	तत्	= that	शरीरम्	= body
नूनम्	= is now	विपरिकृष्टते	= being dragged about	सुचिरम्	= the beautiful
गात्रम्	= body	परिष्वक्तम्	= was cuddled	मयैव	= by me
कल्प्याणैः	= with divine essences.				

That beautiful body, which was cuddled by me with divine essences, is now being dragged about by wild beasts.

अग्निष्ठोम आदिभिर् यज्ञैर् इष्टवान् आस दक्षिणैः ।
अग्नि होत्रेण संस्कारम् केन त्वम् तु न लप्स्यसे ॥ ६-३२-२४

केन	= why are you	न तु लप्स्यसे	= not securing	सम्स्कारम्	= the privilege of being cremated
अग्निहोत्रेण	= with sacrificial fire (even though)	त्वम्	= you	इष्टवान्	= have worshipped the Lord
यज्ञैः	= through sacrificial performances	अग्निष्ठोमादिभिः	= such as agnishtoma	आसदक्षिणैः	= furnished with abundant gifts?

Why are you not securing the privilege of being cremated with a sacrificial fire, even though you have worshipped the Lord through sacrificial performances such as Agnishtoma, duly furnished with abundant gifts?

प्रवज्याम् उपपन्नानाम् त्रयाणाम् एकम् आगतम् ।
परिप्रक्ष्यति कौसल्या लक्ष्मणम् शोक लालसा ॥ ६-३२-२५

कौसल्या	= Kausalya	शोकलालसा	= absorbed in grief	परिप्रक्ष्यति	= can see
लक्ष्मणम्	= Laksmana	आगतम्	= returned	त्रयाणाम्	= out of the three
उपपन्नानाम्	= who attained	प्रवज्याम्	= exile.		

Kausalya absorbed as she was with grief can only see Laksmana alone returned out of the three who attained exile.

स तस्याः परिपृच्छन्त्या वधम् मित्र बलस्य ते ।
तव च आख्यास्यते नूनम् निशायाम् राक्षसैर् वधम् ॥ ६-३२-२६

सः	= he	आख्यास्यते	= will narrate	नूनम्	= surely
तस्याः	= to her	परिपृच्छन्त्या:	= when enquired	तव	= about your
वधम्च	= slaughter	वधम्	= as also the killing	राक्षसैः	= by the demons
ते मित्र	= of the army of your	निशायाम्	= at night.		
बलस्य	ally				

He will narrate surely to her when enquired, about your slaughter as also the killing of the army of your ally, by demons at night.

सा त्वाम् सुस्म मृतम् श्रुत्वा माम् च रक्षो गृहम् गताम् ।
हृदयेन विदीर्णेन न भविष्यति राघव ॥ ६-३२-२७

राघव	= O, Raama!	श्रुत्वा	= hearing	त्वाम्	= that you
मृतम्	= having been killed	सुस्म	= while sleeping	माम्	= and me
गताम्	= having obtained	रक्षोगृहम्	= the house of ogres	सा	= she
न भविष्यति	= will be no more	हृदयेन	= with her heart	अवदीर्णेन	= broken.

O, Raama! Hearing that you were killed while sleeping and that I was kept in the house of ogres, she will be no more, as her heart will be broken.

मम हेतोरनार्याया अवघः पार्थिवात्मजः ।
रामः सागमुत्तीर्य वीर्यवान् गोष्ठदे हतः ॥ ६-३२-२८

रामः	= Raama	अनघः	= the faultless man	पार्थिवात्मजः	= the prince
वीर्यवान्	= and the strong man	हतः	= was killed	सागरम्	= the ocean
गोष्ठदे	= in a small puddle	उत्तीर्य	= after crossing	अनार्याया:	= an unworthy woman.
हेतोः	= for the cause	मम	= of me		

The strong and faultless prince Raama was killed in a small puddle, after crossing the ocean, for the cause of me, an unworthy woman.

अहम् दाशरथेनोढा मोहात्स्वकुपांसनी ।
आर्यपुत्रस्य रामस्य भार्या मृत्युरजायत ॥ ६-३२-२९

अहम्	= I	स्वकुलपाम्सनी	= the obloquy of my race	ऊढा	= was wedded
दाशरथेन	= by Raama	मोहात्	= due to ignorance	भार्या	= a wife herself
अजायत	= proved to be	मृत्युः	= the death	रामस्य	= of Raama
आर्यपुत्रस्य	= an honorable man.				

I, the obloquy of my race, was wedded by Raama due to ignorance. Thus, a wife herself has eventually proved to be the cause for death of Raama, an honorable man.

मानमाव्याम् मया जातिम् वारितम् दानमुत्तमम् ।
याहमद्येह शोचामि भार्या सर्वातिथेरपि ॥ ६-३२-३०

भार्यापि	= even though I was his wife	सर्वातिथेः	= of Raama who showed hospitality to all the guests	अहम्	= I
या	= that very person who is weeping	इह	= here	अद्य	= and now
अस् नूनम्	= without doubt	अन्याम्	= in a another (previous)	जातिम्	= existence
उत्तमम्	= an excellent	दानम्	= gift	वारितम्	= was refused
मया	= by me.				

Even though I was a wife of Raama who showed hospitality to all the guests, it is I, that very person, who is weeping here and now, because without doubt, in a previous existence, an excellent gift was refused by me (to an eligible person).

साधु पातय माम् क्षिप्रम् रामस्य उपरि रावणः ।
समानय पतिम् पत्वा कुरु कल्याणम् उत्तमम् ॥ ६-३२-३१

रावण	= O Ravana	समानय	= unite	पत्वा	= the wife
पतिम्	= with the husband	क्षिप्रम्	= and without delay	घातय	= arrange to kill
माम्	= me	साधु	= right	उपरि	= at the head
रामस्य	= of Raama	कुरु	= perform	उत्तमम्	= an admirable
कल्याणम्	= and auspicious act				

Unite the wife with the husband and without delay, arrange to kill me right at the head of Raama. Thus, you will perform an admirable and auspicious act.

शिरसा मे शिरसः च अस्य कायम् कायेन योजय ।
रावण अनुगमिष्यामि गतिम् भर्तुर् महात्मनः ॥ ६-३२-३२

रावण	= O, Ravana!	योजय	= join	मे शिरसा	= my head
अस्य	= with this Raama's	शिरः	= head	कायम्	= body
कायेन	= with the body	अनुगमिष्यामि	= I shall go along	गतिम्	= the path
महात्मनः	= of my high soled	भर्तुः	= Lord.		

O, Ravana! Join my head with his head and my body with his body. I shall go along the path of my magnanimous Lord.

इति सा दुहूरव सम्तसा विललाप आयत ईक्षणा ।
भर्तुः शिरो धनुस् तत्र समीक्ष्य जनक आत्मजा ॥ ६-३२-३३

आयतेक्षणा	= the wide eyed Sita	समीक्ष्य	= seeing	तत्र	= there
भर्तुः	= her husband's	शिरः	= head	धनुश्चैव	= and the bow

पुनः पुनः	= again and again	दुःख सन्तसा	= was tormented with grief	विललप	= and lamented
इतीव	= in this way.				

The wide-eyed Sita, seeing her husband's head and bow there again and again, was tormented with grief and lamented as aforesaid.

**एवम् लालप्यमानायाम् सीतायाम् तत्र राक्षसः ।
अभिचक्राम भर्तारम् अनीकस्थः वन्त अन्जलिः ॥ ६-३२-३४**

सीतायाम्	= while Sita	एवम्	= was thus	लालप्यमनयाम्	= weeping
राक्षसः	= a demon	अनीकस्थः	= who was a royal guard	अभिचक्राम	= approached
भर्तारम्	= his Lord	तत्र	= there	कृताङ्गलिः	= with his joined palms in salutation. (And cried as follows):

While Sita was lamenting thus, a demon who was a royal guard approached his Lord there with his joined palms in salutation (and cried as follows):

**विजयस्व आर्य पुत्र इति सो अभिवाद्य प्रसाद्य च ।
न्यवेदयद् अनुप्राप्तम् प्रहस्तम् वाहिनी पतिम् ॥ ६-३२-३५**

विजयस्व	= May you be victorious	आर्यपुत्र	= O noble Lord!	सः	= he
अभिवाद्य	= respectfully announced	इति	= thus	प्रसाद्यच	= got propitiated
न्यवेदयत्	= and informed	प्रहस्तम्	= that Prahasta	वाहिनीपतिम्	= the army chief
अनुप्राप्तम्	= had come.				

May you be victorious, O noble Lord! he respectfully announced thus, thereby winning his pleasure and informed that Prahasta the army chief had come.

**अमात्यैः स हितः सर्वैः प्रहस्तस्त्वामुपस्थितः ।
तेन दर्शनकामेन अहम् प्रस्थापितः प्रभो ॥ ६-३२-३६**

प्रभो	= O Lord!	प्रहस्तः	= Prahasta	उपस्थितः	= has come
सहितः	= along with	सर्वः	= all	अमात्यैः	= ministers
दर्शन कामेन	= eager as he is to see	त्वाम्	= you	अहम्	= I
प्रस्थापितः	= have been sent	तेन	= by him.		

O, Lord! Prahasta has come with all ministers. He has sent me, eager as he is, to see you.

**मानमस्ति महारा ज राजभावात् क्षमान्वित ।
किंचिद् आत्ययिकम् कार्यम् तेषाम् त्वम् दर्शनम् कुरु ॥ ६-३२-३७**

महाराज	= O king	क्षमान्वित	= endowed with patience	अस्ति	= there is
किञ्चित्	= a little	आत्ययिकम्	= urgent	कार्यम्	= work
राज भावात्	= by way of king's duty	त्वम्	= you	कुरु	= accord
दर्शनम्	= audience	तेषाम्	= to them	नूतम्	= now.

O, king, endowed with patience! There is a little urgent work by way of king's duty. Please accord them your audience now.

एतत् श्रुत्वा दशग्रीवो राक्षस प्रतिवेदितम् ।
अशोक वनिकाम् त्यक्त्वा मन्त्रिणाम् दर्शनम् ययौ ॥ ६-३२-३८

श्रुत्वा	= hearing	एतत्	= the aforesaid	राक्षस	= communication of the
दशग्रीवः	= Ravana	त्यक्त्वा	= left	प्रतिवेदितम्	= demon
ययौ	= and accorded	दर्शनम्	= his audience	अशोकवनिकाम्	= the garden of Ashoka

Hearing the aforesaid communication of the demon, Ravana left the garden of Ashoka and bestowed audience to his ministers.

स तु सर्वम् समर्थ्य एव मन्त्रिभिः कृत्यम् आत्मनः ।
सभाम् प्रविश्य विदधे विदित्वा राम विक्रमम् ॥ ६-३२-३९

सः	= he	समर्थैव	= deliberated	आत्मनः	= with his
मन्त्रिभिः	= ministers	सर्वम्	= about the entire things	कृत्यम्	= to be done
प्रविश्य	= entered	सभाम्	= the council chamber	विदित्वा	= and understanding
रामविक्रमम्	= about the strength of the Raama	विदधे	= arranged for what was to be done.		

He deliberated with his ministers as to what action in its entirety to be pursued and entered the council-chamber and issued his commands in accordance with the knowledge he possessed of Raama's forces.

अन्तर्धानम् तु तत् शीर्षम् तच् च कार्मुकम् उत्तमम् ।
जगाम रावणस्य एव निर्याण समनन्तरम् ॥ ६-३२-४०

निर्याण	= soon after the departure	रावणस्य	= of Ravana	तत् शीर्षम्	= that head
समनन्तरमेव	= and that distinguished	कार्मुकम्च	= bow	जगाम	= attained
अन्तर्धानम्	= disappearance.				

Soon after the departure of Ravana, the illusory head and bow had vanished.

राक्षस इन्द्रस् तु तैः सार्धम् मन्त्रिभिर् भीम विक्रमैः ।
समर्थयाम् आस तदा राम कार्य विनिश्चयम् ॥ ६-३२-४१

तदा	= then	राक्षसेन्द्रस्तु	= Ravana the king of demons	सार्थम् भीम	= along with his highly powerful
मन्त्रिभिः	= ministers	समर्थ	= decided	विक्रमैः	on the measures he would adopt against Raama.

Then, Ravana the king of demons in consultation with his highly powerful ministers, decided on the measures he would adopt against Raama.

अविदूर स्थितान् सर्वान् बल अध्यक्षान् हित एषिणः ।
अब्रवीत् काल सदृशो रावणो राक्षस अधिपः ॥ ६-३२-४२

रावणः	= Ravana	राक्षसाधिपः	= the king of demons	कालसदृशः	= resembling Yama the god of death
अब्रवीत्	= addressed	सर्वान्	= all	बलाध्यक्षान्	= the generals

हितैषिणः = devoted to his interests

अविदूरस्थितान् = standing nearby.

Ravana the king of demons, resembling Yama the god of death, addressed all the generals standing nearby, devoted to his interests as follows:

शीघ्रम् भेरी निनादेन स्फुट कोण आहतेन मे ।
समानयच्चम् सैन्यानि वक्तव्यम् च न कारणम् ॥ ६-३२-४३

भेरीनिनादेन	= by the sound of a drum	स्फुटम्	= audibly	कोण हतेन	= beaten with a drum-stick
शीघ्रम्	= immediately	समानयच्चम्	= summon	मे	= my

सैन्यानि = forces

नचवक्तव्यम् = without expecting

कारणम् = a reason.

By a sound of a drum beaten audibly with a drum stick, immediately summon all my forces. Do not tell them the reason for which I am calling.

ततस् तथा इति प्रतिगृह्य तद् वचो ।
स्तदैव दूताः सहसा महाद्वलम् ।
समानयंसः चैव समागतम् च ते ।
न्यवेदयन् भर्तरि युद्ध कान्धिणि ॥ ६-३२-४४

ततः	= then	दूताः	= the messengers	प्रतिगृह्य	= answered
तथा इति	= So be it	तदूचः	= obedient to his words	सहसा	= instantly
समानयन्	= gathered together	महत्	= a huge	बलम्	= army
तदैव	= then itself	न्यवेदयन्	= and informed	भरतरि	= their lord
युद्धकाङ्क्षणि	= longing for fight	समागतम्	= that they had assembled.		

Then, the messengers answered, So be it obedient as they were to his words and instantly gathered a huge army together and informed their lord longing for fight, that they had since assembled the army.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वितीयः सर्गः ॥

Thus completes 32nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

33 Sarga 33 - त्रयस्त्रिंशः सर्ग

Sarama Restores Confidence To Seetha

Introduction -

An ogre named Sarama reassures Sita by telling her that Ravana, the conjurer created an illusory appearance of Raama's head and exhibited it before her. She informs Sita that Raama is still alive and is stationed along with his forces at the southern shore of the ocean. Sarama restores confidence to Sita, by saying that Raama after killing Ravana in battle will soon win her back.

सीताम् तु मोहिताम् दृष्टा सरमा नाम राक्षसी ।
आससाद् आशु वैदेहीम् प्रियाम् प्रणयिनी सखी ॥ ६-३३-१

अथ	= then	दृष्टा	= seeing	मोहिताम्	= the bewildered
सीताम्	= Sita	राक्षसी	= a demon	सरम्	= called Sarama
प्रणयिनी	= an affectionate	सखी	= female companion	आससाद्	= approached
प्रियाम्	= her best loved	वैदेहीम्	= Sita.		

Seeing the bewildered Sita, a demon named Sarama*, an affectionate female companion then approached Sita, her beloved Sita, her beloved friend.

comment: Sarama, according to some commentators was the wife of Vibhishana.

मोहिताम् राक्षसेन्द्रेण सीताम् परमदुःखिताम् ।
आश्वासयामास तदा सरमा मृदुभाषिणी ॥ ६-३३-२

तदा	= then	सरमा	= Sarama	मृदु भाषिणी	= the soft-spoken woman
आश्वासयामास	= consoled	सीताम्	= Sita	मोहिताम्	= who was infatuated
राक्षसेन्द्रेण	= by Ravana	परमदुःखिताम्	= and who was very much in grief.		

Sarama, the soft-spoken woman, consoled Sita who having been infatuated by Ravana was very much in distress.

सा हि तत्र कृता मित्रम् सीतया रक्ष्यमाणया ।
रक्षन्ती रावणाद् इष्टा सानुक्रोशा दृढ व्रता ॥ ६-३३-३

सा	= Sarama	रावणादिष्ठ	= who was assigned by Ravana	रक्षन्ती	= to guard Sita
सानुक्रोशा	= was kind hearted	दृढव्रता	= and firm in austerity	शे कृताहि	= was indeed made
मित्रम्	= a companion	सीताय	= by Sita	रक्ष्यमाणया	= who was being protected

तत्र = there.

Sarma, who was assigned by Ravana to guard Sita, was kind hearted and firm in austerity. She was indeed made a companion by Sita, who was being protected by her there.

सा ददर्श सखीम् सीताम् सरमा नष्ट चेतनाम् ।
उपावृत्य उत्थिताम् ध्वस्ताम् वडवाम् इव पांसुषु ॥ ६-३३-४

सा	= that	सरमा	= Sarama	सखी	= the companion
ददर्श	= saw	सीताम्	= Sita	नष्टचेतनाम्	= who lost her consciousness
उपावृत्य	= having rolled herself	पांसुषु	= in dust	बदवामिव	= like a female horse
उत्थिताम्	= risen	ध्वस्ताम्	= covered with dust		

The affectionate Sarama found Sita stupefied and just risen after rolling in the dust and soiled, resembling a female horse.

ताम् समाश्वासयाम् आस सखी स्नेहेन सुव्रता ।
उक्ता यद् रावणेन त्वम् प्रत्युक्तम् च स्वयम् त्वया ॥ ६-३३-५

सखी	= that companion	स्नेहेन	= affectionate	समा	= consoled
ताम्	= that Sita	सुव्रताम्	= the very virtuous woman	शास्यामास वैदेहि	= O Sita
समाश्वसिहि	= be comfortable	मा भूत्	= Let there not be	व्यथा	= perturbation
ते मानसा	= in your mind.				

Sarama consoled the very virtuous Sita as follows "O, Sita! Be comfortable! Do not get perturbed in your mind.

उक्ता यद्रावणेन त्वम् प्रत्युक्तश्च स्वयम् त्वया ।
सखी स्नेहेन तद् भीरु मया सर्वम् प्रतिश्रुतम् ॥ ६-३३-६

लीनया गनहे शूद्ये भयम् उत्सृज्य रावणात् ।
तव हेतोर् विशाल अक्षिन हि मे जीवितम् प्रियम् ॥ ६-३३-७

भीरु	= O, timid woman!	यत्	= whatever	उत्त्वा	= was spoken
रावणेन	= by Ravana	त्वम्	= to you	तत् सर्वम्	= and all that
प्रत्युक्तश्च	= was replied	त्वया	= by you	सर्वम्	= of your own accord
प्रतिश्रुतम्	= was overheard	मया	= by me	उत्सृज्य	= having abandoned
भयम्	= fear	रावणात्	= from Ravana	लीनया	= by hiding
शूद्ये	= in a barren	गगने	= sky	सखीस्नेहेन	= owing to affection towards you my companion
विशालाक्षिहि	= O, large eyed woman!	मे	= to me	नहि	= there is indeed no
भयम्	= fear	रावणात्	= of Ravana	तव हेतोः	= in your cause.

O, timid woman! Because of my friendship with you, I overheard Ravana's words and all the words you have spoken in reply to him, by hiding nearby in a barren sky without fear. O, large eyed woman! I do not have any fear of Ravana, owing to my affection towards you".

स सम्ब्रान्तश्च च निष्क्रान्तो यत् कृते राक्षस अधिपः ।
तच् च मे विदितम् सर्वम् अभिनिष्क्रम्य मैथिलि ॥ ६-३३-८

मैथिलि	= O Sita!	Sarvam	= everything	विदितम्	= was known
मे	= to me	अभिनिष्क्रम्य	= having gone outside	तत्र	= about that matter
यत्कृते	= why	सः	= that Ravana	निष्क्रान्तह्	= had gone away
सम्ब्रान्तः	= agitated.	राक्षसेश्वरः			

"O, Sita! Every thing was ascertained by me on the spot, after going out, about the reason for which Ravana has gone away agitated."

न शक्यम् सौसिकम् कर्तुम् रामस्य विदित आत्मनः ।
वधश्च पुरुष व्याघ्रे तस्मिन् एव उपपद्यते ॥ ६-३३-९

न सक्यम्	= It is not possible	कर्तुम्	= to perform	सोसिकम्	= an attack while sleeping
रामस्य	= in the case of Raama	विदितात्मनः	= who was aware of his self	वधश्च	= killing also
तस्मिन्	= in his case	पुरुषव्याघ्रे	= the tiger among men	नैव उपपद्यते	= does not come into existence.

"It is not possible to attack Raama, a man of self awareness, while he is asleep. Nay even killing him, the tiger among men, is well nigh impossible."

न च एव वानरा हन्तुम् शक्याः पादप्योधिनः ।
सुरा देव ऋषभेण इव रामेण हि सुरक्षिताः ॥ ६-३३-१०

न शक्याः	= It is not possible	हन्तुम्	= to kill	एवम्	= in this manner
वानराः	= monkeys	पादप्योधिनः	= who perform fighting by the use of trees	सुरक्षिताः	= and who are well protected
रामेण	= by Raama	सुराः इव	= as celestials	सुरर्षभेण	= by Indra the excellent among celestials.

"It is not possible to kill in this manner even monkeys, who perform fighting with trees, in as much as they are fully protected by Raama, even as celestials are protected by Indra their lord"

दीर्घ वृत्त भुजहू श्रीमान् महा उरस्कहू प्रतापवान् ।
धन्वी सम्हनन उपेतो धर्म आत्मा भुवि विश्रुतः ॥ ६-३३-११

विक्रान्तो रक्षिता नित्यम् आत्मनश्च परस्य च ।
लक्ष्मणेन सह भ्रात्रा कुशली नय शास्त्रवित् ॥ ६-३३-१२

हन्ता पर बल ओघानाम् अचिन्त्य बल पौरुषः ।
न हतो राघवः श्रीमान् सीते शत्रु निवर्हणः ॥ ६-३३-१३

सीते	= O, Sita!	राघवः	= Raama	दीर्घवृत्त भुजः	= who has long and rounded arms
श्रीमान्	= an illustrious man	महोरस्कः	= who is large-chested	प्रतापवान्	= a man of great energy
धन्वी	= wielder of a bow	सम्हननोपेतः	= a man endowed with muscularity	धर्मात्मा	= a righteous minded man
विश्रुता	= a man of celebrity	भुवि	= on earth	नित्यम्	= forever
विक्रान्तः	= a man of strength	रक्षिता	= a protector	आत्मनश्च	= for himself
परस्यच	= and for others	भ्राता	= who is together with his brother Lakshmana	कुलीनहू	= a man of high descent
नयशास्त्रवित्	= knower of doctrines of prudence and wisdom	लक्ष्मणः एन सह	= killer	पर बलोघान्	= of a stream of enemy forces
अचिन्त्यबल	= a man with an inconceivable strength and valor	हन्ता		शत्रु निवर्हणः	= an annihilator of adversaries
पौरुषः		श्रीमान्	= a venerable man		
न हतः	= has not been killed.				

"O, Sita! Raama, who is endowed with long and well rounded arms, an illustrious man, who is large-chested, 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, a protector for himself and for others, while together 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, has not been killed."

अयुक्त बुद्धि कृत्येन सर्व भूत विरोधिना ।
इयम् प्रयुक्ता रोद्रेण माया मायाविदा त्वयि ॥ ६-३३-१४

माया	= a trickery	प्रयुक्ता	= has been hurled	त्वयि	= on you
इह	= here	मायाविना	= by Ravana; a conjurer	अयुक्तबुद्धिकृत्येन	= a committer of wrong thinking and action
सर्वभूत विरोधिना	= an enemy of all beings	रोद्रेण	= and a fiery person.		

"A trickery has been hurled on you here by the cruel Ravana, a conjurer, who is perverse in thinking and action and an enemy of all beings."

**शोकस् ते विगतः सर्वः कल्याणम् त्वाम् उपस्थितम् ।
ध्रुवम् त्वाम् भजते लक्ष्मीः प्रियम् प्रीति करम् शृणु ॥ ६-३३-१५**

ते	= you	शोकः	= sorrow	विगतः	= has gone asunder
सर्व	= an all pervading auspiciousness	उपस्थितम्	= has occasioned	त्वाम्	= you
कल्याणम्		लक्ष्मीः	= prosperity	भजते	= is waiting upon
ध्रुवम्	= Assuredly	प्रियम्	= a favorable thing	भवति	= is coming into existence
त्वाम्	= you				
ते	= for you	श्रुणु	= hear (me).		

"Your sorrow is (now) gone once for all. An all-pervading auspiciousness will await you. Accordingly prosperity will attend on you. Hear me."

**उत्तीर्य सागरम् रामः सह वानर सेनया ।
सन्निविष्टः समुद्रस्य तीरम् आसाय दक्षिणम् ॥ ६-३३-१६**

रामः	= Raama	वानरसेनया	= along with his army of monkeys	उत्तीर्य	= having crossed
सागरम्	= the ocean	सह	monkeys	दक्षिणम्	= the southern shore
समुद्रस्य	= of the sea	आसाय	= reached	तीरम्	
		सन्निविष्टः	= and is encamped (there)		

"Raama, along with his army of monkeys, having crossed the ocean, reached its southern shore and is encamped there."

**दृष्टे मे परिपूर्ण अर्थः काकुत्थः सह लक्ष्मणः ।
सहितैः सागर अन्तस्थैर् बलैस् तिष्ठति रक्षितः ॥ ६-३३-१७**

काकुत्थः	= Raama	सह लक्ष्मणः	= who was along with Lakshmana	परिपूर्णार्थः	= who was full of meaning
दृष्टिं	= was perceived	मे	= by me	तिष्ठति	= who is stationed (there)
रक्षितः	= being protected	बलैः	= by his forces	सहितैः	= who are united
सागरान्तस्थैः	= near the ocean.				

"Raama, who was along with fully meaningful Lakshmana, was perceived by me. He stands protected by the troops gathered together at the vicinity of the ocean."

अनेन प्रेषिता ये च राक्षसा लघु विक्रमः ।
राघवस् तीर्णैत्य् एवम् प्रवृत्तिस् तैर् इह आहृता ॥ ६-३३-१८

अनेन	= by him	ये	= which	लघुविक्रमः	= quick paced
राक्षसः	= demons	प्रेषिता:	= were sent	प्रवृत्तिः	= the news
आहृता	= has been brought	तैः	= by them	इत्येवम्	= that
राघवः	= Raama	तीर्णः	= had crossed(the ocean.)		

"Some swift paced demons, who were dispatched by Ravana, brought this very news here that Raama has crossed the ocean."

स ताम् श्रुत्वा विशाल अक्षि प्रवृत्तिम् राक्षस अधिपः ।
एष मन्त्रयते सर्वैः सचिवैः सह रावणः ॥ ६-३३-१९

विशालाक्षिः	= O, the wide-eyed Sita!	श्रुत्वा	= hearing	ताम्	= that
प्रवृत्तिम्	= news	सः एषः	= yonder	रावणः	= Ravana
मन्त्रयते	= is deliberating	सचिवैः सह	= with his ministers.		

"O, the wide-eyed Sita! Hearing that news, yonder Ravana is busy making deliberations with all his ministers."

इति ब्रुवाणा सरमा राक्षसी सीतया सह ।
सर्व उद्योगेन सैन्यानाम् शब्दम् शुश्राव भैरवम् ॥ ६-३३-२०

(while)	= Sarama	राक्षसी	= the ogress	ब्रुवाणा	= was talking
सरमा		सीतया सह	= with Sita	भैरवम्	= a terrific
इति	= as aforesaid	शुश्राव	= was heard	सर्वाद्योगेन	= because of the all-out preparation
शब्दम्	= sound				
सैन्यानाम्	= of the troops.				

While Sarama, the ogre was talking as aforesaid with Sita; a terrific sound was heard, from the troops engaged in the impending war.

दण्ड निर्घात वादिन्याः श्रुत्वा भेर्या महा स्वनम् ।
उवाच सरमा सीताम् इदम् मधुर भाषिणी ॥ ६-३३-२१

श्रुत्वा	= hearing	महास्वनम्	= a loud sound	भेर्याः	= of a kettle drum
दण्डनिर्घातवादिन्या	made to sound like a thunder storm with drum stick	सरमा	= Sarama	मधुर भाषिणी	= who speaks sweetly
उवाच	= spoke	सीतम्	= to Sita	इदम्	= these words:

Hearing the crashing sound of kettle drums, made to sound like a thunder storm with a drum stick, Sarama in her sweet voice spoke to Sita as follows:

सम्भाह जननी ह्य एषा भैरवा भीरु भेरिका ।
भेरी नादम् च गम्भीरम् श्रुणु तोयद निस्वनम् ॥ ६-३३-२२

भीरु	= O, timid Sita!	एषा	= this	भैरवा	= frightful
भेरिका	= sound of kettle drum	सम्भाहजननी	= is indeed indicative of preparation for a war	श्रुणु	= hear
गम्भीरम्	= the thundering	भेरीनादम्च	= sound of the kettle drum	तोयदनिः	= resembling the sound of a lightening cloud.

"O, timid Sita! This frightful sound of a kettledrum is indeed indicative of preparation for a war. Hear also the thundering crash of the kettle drums, which resembles the rumbling of clouds"

कल्प्यन्ते मत्त मातम्भा युज्यन्ते रथ वाजिनः ।
तत्र तत्र च सम्भद्धाः सम्पतन्ति पदातयः ॥ ६-३३-२३

मत्त मातम्भाः	= elephants in rut	कल्प्यन्ते	= are being caparisoned for war	रथवाजिनः	= the chariot horses
युज्यन्ते	= are being prepared for battle	सहस्रशः	= thousands	तुरगारुदाः	= of horse men
प्रास हस्ताः	= with darts in their hands	दृश्यन्ते	= are being seen.		

"Elephants in rut are being caparisoned for war. Chariot horses are being prepared for a battle. Thousands of horsemen carrying darts in their hands are seen."

तत्र तत्र च सम्भद्धाः सम्पतन्ति सहस्रशः ।
आपूर्यन्ते राज मार्गाः सैन्यैर् अद्भुत दर्शनैः ॥ ६-३३-२४
वेगवद्धिर् नदद्विश्च तोय ओघैर् इव सागरः ।

सहस्रशः	= thousands	सम्भद्धाः	= of warriors equipped with armor	सम्पतन्ति	= are marching quickly
तत्र तत्र च	= here and there	Raajamaargaa	= Royal high ways	आपूर्यन्ते	= are filled
अद्भुतदर्शनैः	= with wonderfully looking	सैन्यैः	= warriors	सागरः इव	= like a sea
तोयोधैः	= with its flood of waters	नदद्विश्च	= with roaring sound	वेगवद्धिः	= and velocity.

"Thousands of soldiers equipped with armor are marching quickly hither and thither. Royal highways are filled with wonderfully looking warriors like a swift flowing sea with its flood of waters making a roaring sound."

शास्त्राणाम् च प्रसन्नानाम् चर्मणाम् वर्मणाम् तथा ॥ ६-३३-२५

रथ वाजि गजानाम् च भूषितानाम् च रक्षसाम् ।
सम्भ्रमो रक्षसामेष हृषितानाम् तरस्विनाम् ॥ ६-३३-२६

प्रभाम् विसृजताम् पश्य नाना वर्णाम् समुत्थिताम् ।
वनम् निर्दहतो धर्मे यथा रूपम् विभावसोः ॥ ६-३३-२७

पश्य	= see	सम्भ्रमः	= hurriedly	एषः	= this
प्रसन्नानाम्	= sheen of polished	शास्त्राणाम्	= weapons	चर्मणाम्	= shields
तथा	= and	वर्मणाम्	= coats of mail	विसृजताम्	= sending forth
प्रभाम्	= luster	नानावर्णसमुत्थितम्	of many hues	रूपम् यथा	= like the splendor
विभावसोः	= of fire	निर्दहतः	= consuming	वनम्	= a forest
धर्मे	= in summer	रथवाजिगजानाम्ब	(here is seen) the flurry of chariots horses and elephants	राक्षसेन्द्रानुयायिनाम्	following the lead of Ravana and
तरस्विनाम्	= of energetic	राक्षसाम्	= demons	हृषितानाम्	= thrilled with joy.

"See hurriedly, this sheen of polished weapons, shields and coats of mail sending forth luster of many hues like the splendor of fire consuming a forest in summer. Here is seen the flurry of chariots, horses and elephants following the lead of Ravana as well as of energetic demons thrilled with joy."

घण्टानाम् शृणु निर्घोषम् रथानाम् शृणु निस्वनम् ।
हयानाम् हेषमाणानाम् शृणु तूर्य ध्वनिम् यथा ॥ ६-३३-२८

उद्यत आयुध हस्तानाम् राक्षस इन्द्र अनुयायिनाम् ।
सम्भ्रमो रक्षसाम् एष तुमुलो लोम हर्षणः ॥ ६-३३-२९

श्रुणु	= hear	निर्घोषम्	= the sound	घण्टानाम्	= of bells (of elephants)
श्रुणु	= hear	निःस्वनम्	= the rattling	रथानाम्	= of chariots
श्रुणु	= hear	हयानाम्	= of horses	हेषमाणानाम्	= neighing
तूर्यध्वनिम्	= resembling the flour- ish of trumpets	एषः	= here is	तुमुलः	= the bustle
यथा		उद्यतायुध	= carrying uplifted	राक्षसेन्द्र	= following the lead of
रक्षसाम्	= of demons	हस्तानाम्	weapons in their hands	अनुयायिनाम्	Ravana
सम्भ्रमः	= the bustling activity	रोमहर्षणः	= is causing hair to stand on end.		

"Hear the sound of bells of elephants. Hear the rattling of chariots. Hear the cry of neighing horses, resembling the flourish of trumpets. Here is the bustle of demons, carrying uplifted weapons in their hands; following the lead of Ravana. This bustling activity is causing hair to stand erect through terror."

श्रीस् त्वाम् भजति शोकन्नी रक्षसाम् भयम् आगतम् ।
रामात् कमल पत्र अक्षि दैत्यानाम् इव वासवात् ॥ ६-३३-३०

अवजित्य जित क्रोधस् तम् अचिन्त्य पराक्रमः ।
रावणम् समरे हत्वा भर्ता त्वा अधिगमिष्यति ॥ ६-३३-३१

श्रीः	= a good fortune	शोकन्नी	= which will bring sorrow to an end	भजति	= will adore
त्वाम्	= you	भयम्	= a fear	आगतम्	= has come
राक्षसाम्	= for demons	रामः	= Raama	भर्ता	= your husband
कमल	= the lotus eyed	अवजित्य	= winnable by mastery	वासवः इव	= like Indra the god of celestials
पत्राक्षः:		अचिन्त्य	= having unimaginable strength	हत्वा	= having killed
जितक्रोधः	= who has overcome his anger	पराक्रमः		समरे	= in battle
तम्	= that	रावणम्	= RavaNa		
अधिगमिष्यति	= will acquire	त्वा	= you.		

"A good fortune, which will bring your sorrow to an end, awaits you. A peril has arrived for demons. The lotus eyed Raama, your husband, who has overcome his anger but having an unimaginable strength will kill Ravana in battle and win you back"

विक्रमिष्यति रक्षहसु भर्ता ते सह लक्ष्मणः ।
यथा शत्रुषु शत्रुग्नो विष्णुना सह वासवः ॥ ६-३३-३२

तेभर्ता	= your consort	सहलक्ष्मणः	= along with Lakshmana	विक्रमिष्यति	= will show his strength
रक्षहसु	= over the demons	यथा वासवः	= like Indra the god of celestials	विष्णुना सह	= along with Vishnu the lord of preservation
शत्रुग्नः	= who annihilates the enemies (showing his strength over)	शत्रुषु	= the adversaries.		

"Your consort along with Lakshmana will show his valor against the demons, like Indra the lord of celestials along with Vishnu the lord of preservation, the annihilator of enemies exhibited his strength over his adversaries."

आगतस्य हि रामस्य क्षिप्रम् अन्क गताम् सतीम् ।
अहम् द्रक्ष्यामि सिद्ध अर्थाम् त्वाम् शत्रौ विनिपातिते ॥ ६-३३-३३

क्षिप्रम्	= very soon	अहम्	= I	द्रक्ष्यामि	= shall see
त्वाम्	= you	अङ्गगताम्	= mounted on the lap	तस्य	= of Raama
आगतस्य	= (really) arrived	सतीम्		शत्रौ	= and the enemy
विनिपातिते	= fallen.	सिद्धार्थाम्	= your object of his coming being fulfilled		

"Very soon, I shall see you, mounted on the lap of Raama who actually arrived, your object of his coming being fulfilled and the enemy fallen."

**अश्रूण् आनन्दजानि त्वम् वर्तयिष्यसि शोभने ।
समागम्य परिष्वक्ता तस्य उरसि महा उरसः ॥ ६-३३-३४**

जानकी	= O, Sita	अर्तयिष्यसि	= you will roll on	अश्वाणि	= tears
आनन्दजानि	= born out of joy	उरसि	= on the bosom	तस्य	= of that Raama
महोरसः	= the broad chested	समागम्य	= reunited with you	परिष्वक्ता	= holding you clasped to his breast.

"O, Sita! You will shed tears of joy on the bosom of that broad-chested Raama, re-united with you and holding you clasped to his breast."

**अचिरान् मोक्ष्यते सीते देवि ते जघनम् गताम् ।
धृताम् एताम् बहून् मासान् वेणीम् रामो महाबलः ॥ ६-३३-३५**

अचिरान्	= before long	देवि	= O divine	सीते	= Sita!
महाबलः	= that mighty	रामः	= Raama	मोक्ष्यते	= will loosen
एकाम्	= the single plait	गताम्	= which has reached past	ते जघनम्	= your hips
veNiim					
धृताम्	= which you have worn	बहून्	= these many	मासान्	= months.

"Before long, O divine Sita, that mighty Raama will loosen the one single plait which has reached past your hips, which you have worn these many months."

**तस्य दृष्ट्वा मुखम् देवि पूर्ण चन्द्रम् इव उदितम् ।
मोक्ष्यसे शोकजम् वारि निर्मोक्षम् इव पन्नगी ॥ ६-३३-३६**

देवी	= O, Queen	दृष्ट्वा	= seeing	तस्य	= his
मुखम्	= face	उदितम्	= looking like a rising full moon	मोक्ष्यसे	= you will renounce
		पूर्णचन्द्रम्			
		इव			
वारि	= your tears	शोकजम्	= born of grief	पन्नगी इव	= like a female snake
निर्मोक्षम्	= (casts off) its slough.				

"O, Queen! Seeing his face, looking like a rising moon, you will renounce your tears born of grief, like a female snake casts off its slough."

**रावणम् समरे हत्वा नचिराद् एव मैथिलि ।
त्वया समग्रम् प्रियया सुख अर्हो लप्स्यते सुखम् ॥ ६-३३-३७**

मैथिलि	= O, Sita	हत्वा	= having killed	रावनाम्	= Ravana
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समरे	= in combat	नचिरादेव	= within no time	सुखार्हः	= Raama who deserves felicity)
लप्यते	= will enjoy happiness	समग्रः	= in the company	प्रियाया	= of his beloved

"O, Sita! Having killed Ravana in combat within no time, Raama (who deserves facility); will enjoy happiness in the company of the beloved, namely yourself."

समागता त्वम् रामेण मोदिष्यसि महात्मना ।
सुवर्षेण समायुक्ता यथा सस्येन मेदिनी ॥ ६-३३-३८

सभाजिता	= acclaimed	महात्मेना	= by the high soled	रामेण	= Raama
त्वम्	= you	मोदिष्यसि	= will be delighted	मेदिनी यथा	= as the earth
सस्येन	= endowed with crops	सुवर्षेण	= after the onset of good rains.		
समायुक्त					

Acclaimed by the high soled Raama, you will be so happy as how the earth, endowed with crops, feels after the onset of good rains."

गिरि वरम् अभितो अनुवर्तमानो ।
हय इव मण्डलम् आशु यः करोति ।
तम् इह शरणम् अभ्युपेहि देवि
दिवस करम् प्रभवो हयम् प्रजानाम् ६-३३-३९

देवि	= O, queen!	अभ्युपैः	= seek	शरणम्	= refuge
इह	= now	तम्	= with him	दिवसकरम्	= (that) sun
यः	= which	विवर्तमानः	= rolls	गिरिवरम्	= towards Meru the
हयः इव	= like a horse	करोति	= which makes	अभितः	highest mountain
आशु	= rapidly	अयम्	= he	मण्डलम्	= a round
प्रजानाम्	= of all creatures.			प्रभवः हि	= is indeed the source

"O, queen! Seek refuge now with him - the sun that rolls towards Meru the highest mountain, like a horse that makes its round rapidly. That sun is indeed the source of all creatures."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रयस्तिंशः सर्गः ॥

Thus completes 33rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

34 Sarga 34 - चतुर्थिंशः सर्ग

Sarama Consoles Seetha

Introduction -

Sita asks Sarama to go secretly to Ravana and get to know what he is doing as well as report to her back about Ravana's decision about the matter of releasing her or continuing to keep her captive. Sarama secretly hears the conversation of Ravana with his ministers and reports to Sita that Ravana is not inclined to set her free. Sarama consoles Sita, saying that Raama with his sharp arrows will kill Ravana and take her back to Ayodhya.

अथ ताम् जात सम्तापाम् तेन वाक्येन मोदिताम् ।
सरमा हादयाम् आस महीं दग्धामिवाभ्सा ॥ ६-३४-१

अथ	= then	ताम्	= to that Sita	जाता	= who was over-
मोदिताम्	= was made delighted	तेन वाक्येन	= by those words	सम्तापम्	= overwhelmed with anguish
समाहादयामास	= conferred delight	अभ्सा iva	= like by rain	सरमा	= Sarama
महीम्	= earth.			दग्धाम्	= the parched

Sita, who was overwhelmed with anguish on hearing Ravana's words, was comforted and rendered happy by Sarama, as parched earth is solaced by rain.

ततस् तस्या हितम् सख्याश् चिकीर्षन्ति सखी वचः ।
उवाच काले कालज्ञा स्मित पूर्व अभिभाषिणी ॥ ६-३४-२

ततः	= there after	चिकीर्षन्ति	= wishing to be	हितम्	= (of further) service
तस्याः	= to that Sita	सख्याः	= her friend	सखी	= the affectionate Sarama
कालज्ञा	= skilled in the knowledge of time	स्मित पूर्व	= who smiled before talking	उवाच	= spoke
वचः	= (the following) words	भाषिणी		काले	= at the proper time.

Desiring to be of further service to her friend Sita, the affectionate Sarama, skilled in the knowledge of time, smiling while talking, spoke the following words at that appropriate time.

उत्सहेयम् अहम् गत्वा त्वद् वाक्यम् असित ईक्षणे ।
निवेद्य कुशलम् रामे प्रतिच्छन्ना निवर्त्तिम् ॥ ६-३४-३

असितेक्षणे	= O, black eyed lady!	अहम्	= I am able	निवेद्य	= to carry a message
कुशलम्	= of good will	उत्सहेयम्		रामे	= to Raama
गत्वा	= by going to him	त्वद्वाक्यम्	= and your words	निवर्त्तिम्	= and to return.

"O, black eyed lady! I am capable of carrying a message of your words and good will to Raama and to return secretly."

न हि मे क्रममाणाया निरालम्बे विहायसि ।
समर्थो गतिम् अन्वेतुम् पवनो गरुडो अपि वा ॥ ६-३४-४

क्रममाणाया:	= when I am journeying	विहायसि	= in the sky	निरालम्बे	= self-supported
पवनः	= the god of wind	गरुडो अपि वा	= or even Garuda the eagle	न समर्थः	= is not capable
अन्वेतुम्	= to follow	मे	= my	गतिम्	= movement

"When I am journeying in the sky self -supported, neither the god of wind nor Garuda the eagle can follow my movement."

एवम् ब्रुवाणाम् ताम् सीता सरमाम् पुनर् अब्रवीत् ।
मधुरम् शक्षण्या वाचा पूर्वं शोक अभिपन्नया ॥ ६-३४-५

ताम्	= to Sarama	ब्रुवाणाम्	= who was speaking	एवम्	= as aforesaid
सरमाम्		वाचा	= her voice	पूर्वशोकाभि	= no longer charged
सीता	= Sita	इदम्	= in these words	पन्नया	with grief
अब्रवीत्	= replied			शक्षण्या	= gently
मधुरम्	= and sweetly (as follows):				

To Sarama, who was speaking as aforesaid, Sita her voice no longer charged with grief, gently and sweetly replied in the following words:

समर्थो गगनम् गन्तुम् अपि वा त्वम् रसा तलम् ।
अवगच्छाम्य् अकर्तव्यम् कर्तव्यम् ते मद् अन्तरे ॥ ६-३४-६

त्वम्	= you	समर्थो	= are able	गन्तुम्	= to go
गगनम्	= to heaven	अपिच	= and	रसातलम्	= to the penultimate subterranean region
अवगच्छ	= know (from me)	अद्य	= today	कर्तव्यम्	= duty
कर्तव्यम्	= that has got to be performed	ते	= by you	मेदन्तरे	= for my sake.

"You are capable of going to heaven or to the penultimate subterranean region. Know from me today the duty that has got to be performed by you for my sake."

मत् प्रियम् यदि कर्तव्यम् यदि बुद्धिः स्थिरा तव ।
ज्ञातुम् इच्छामि तम् गत्वा किम् करोति इति रावणः ॥ ६-३४-७

यदि	= If	तव	= your	बुद्धिः	= intention
कर्तव्यम्	= is to act	मतियम्	= kindly towards me	तव	= and your resolve
स्थिरा यदि	= is fixed	इच्छामि	= I wish(you)	गत्वा	= to go
जडातुम्	= and to know	किम्	= what	रावणः	= Ravana
करोतीति	= is doing.				

"If your intention is to act kindly towards me and your resolve is firm , I wish you to go and know what Ravana is doing now."

स हि माया बलः क्रूरो रावणः शत्रु रावणः ।
माम् मोहयति दुष्ट आत्मा पीत मात्रा इव वारुणी ॥ ६-३४-८

सः रावणः	= that Ravana	मायाबलः	= equipped with strength in the shape of conjuring tricks	शत्रु रावणः	= who makes his enemies cry
क्रूरः	= is cruel	दुष्टात्मा	= and evil minded	मोहयति	= has bemused
माम्	= me	वारुणीव	= as spirituous liquor(bemuses one)	पीत मात्रा	= the moment it is imbibed.

"That cruel and evil minded Ravana, equipped with strength in the shape of conjuring tricks, who makes his enemies cry has bemused me, as spirituous liquor bemuses one, the moment it is imbibed."

तर्जापयति माम् नित्यम् भर्त्सापयति च असकृत् ।
राक्षसीभिः सुघोराभिर् या माम् रक्षन्ति नित्यशः ॥ ६-३४-९

भर्त्सापयति	= he causes me to be threatened by words	नित्यम्	= all the time	सुघोराभिः	= by the most frightful
राक्षसीभिः	= ogresses	या:	= who	नित्यशः	= always
रक्षन्ति	= surround me	तर्जापयति	= insult me by their acts	असकृत्	= repeatedly.

"He causes me to be threatened by words all the time by the most frightful ogresses, who always surround me and insult me by their act repeatedly."

उद्विग्ना शन्किता च अस्मि न च स्वस्थम् मनो मम ।
तद् भयाच् च अहम् उद्विग्ना अशोक वनिकाम् गताः ॥ ६-३४-१०

अहम्	= I	अस्मि	= am	उद्विग्ना	= depressed in mind
शङ्किताच्	= and distrustful	मम	= My	मनः	= mind
न स्वस्थम्	= is not in its natural state	गता	= being in	अशोक	= Ashoka grove
अहम्	= I	उद्विग्ना	= am distressed	वनकाम्	

"I am depressed in mind and distrustful. My mind is not in its natural state. Staying in Ashoka grove, I am distressed because of his fear."

यदि नाम कथा तस्य निश्चितम् वा अपि यद् भवेत् ।
निवेदयेथाः सर्वम् तत् परो मे स्याद् अनुग्रहः ॥ ६-३४-११

निवेदयथाः	= if you inform	तत् सर्वम्	= all that	यत्	= which
भवेत्	= becomes	निश्चितम्	= decision	ओर् तस्य	= his
कथा	= talk	वापि		तत्	= it
स्यात्	= will be	यदिनाम्	= if ever	अनुग्रहः	= service
मे	= to me.	परः	= a great		

"Report to me, all that is decided by him during his talk going on with his ministers about the matter of releasing me or keeping me captive. It will be of great service to me."

साप्येवम् ब्रूवतीम् सीताम् सरमा वल्गु भाषिणी ।
उवाच वचनम् तस्याः स्पृशन्ती वाष्प विळवम् ॥ ६-३४-१२

सा	= that	सरमापि	= Sarama also	मृदु भाषिणी	= who speaks kindly words
स्पृशन्ती	= touching (wiping)	तस्याः	= her	बदनम्	= face
वचनम्	= which got moist with tears	उवाच	= replied	सीताम्	= to Sita
ब्रूवतीम्	= who was speaking	एवम्	= as aforesaid:		

The soft spoken Sarama, wiping her face, which got moist with tears, replied as follows to Sita who was speaking as aforesaid:

एष ते यद्य अभिप्रायस् तस्माद् गच्छामि जानकि ।
गृह्य शत्रोर् अभिप्रायम् उपावन्ताम् च पश्य माम् ॥ ६-३४-१३

यदि	= if	ते	= your	अभिप्रायह्	= opinion
एषः	= is this	गच्छामि	= I shall go	तस्मात्	= on that account
जानकि	= O Sita !	गृह्य	= having grasped	अभिप्रायम्	= the feeling
शत्रोः	= of the enemies	उपावन्तामि	= I shall return	मैथिलि	= O Sita!

"If your opinion is like this, I shall go on that account, O, Sita! Having grasped the feeling of the enemies, I shall return O, Sita!"

एवम् उत्त्वा ततो गत्वा समीपम् तस्य रक्षसः ।
शुश्राव कथितम् तस्य रावणस्य समन्विणः ॥ ६-३४-१४

उत्त्वा	= speaking	एवम्	= thus	गत्वा	= (she) went
ततः	= thereafter	समीपम्	= to the vicinity	तस्य रक्षसः	= of that demon
शुश्राव	= and heard	कथितम्	= the conversation	तस्य	= of that
रावणस्य	= Ravana	समन्विणः	= who was with his ministers.		

Speaking thus, SuRaama thereafter went to the vicinity of that demon and heard the conversation of Ravana who was with his ministers.

सा श्रुत्वा निश्चयम् तस्य निश्चयज्ञा दुरात्मनः ।
पुनर् एव अगमत् क्षिप्रम् अशोक वनिकाम् तदा ॥ ६-३४-१५

सा	= she	निश्चयज्ञा	= who knew how to investigate	श्रुत्वा	= having heard
दुरात्मनः	= the wicked	तस्य	= Ravana's	निश्चयम्	= resolve
क्षिप्रम्	= soon	आगमत्	= came	पुनरेव	= again
शुभाम्	= to the beautiful	अशोकवनिकाम्	= Ashoka grove.		

Sarama, who knew how to investigate could hear the wicked Ravana's resolve and soon returned to Ashoka grove.

सा प्रविष्टा पुनस् तत्र ददर्श जनक आत्मजाम् ।
प्रतीक्षमाणाम् स्वाम् एव भ्रष्ट पद्माम् इव श्रियम् ॥ ६-३४-१६

सा	= she	प्रविष्टा	= who entered	तत्र	= there
ददर्श	= saw	ततः	= then	जनकात्मजम्	= Sita
श्रियम् इव	= who looked like Lakshmi the goddess of prosperity	भ्रष्ट पद्माम्	= bereft of the lotus	प्रतीक्षमाणाम्	= who was waiting
स्वामेव	= for her alone.				

Sarama, who entered the Ashoka grove, saw Sita who looked like Lakshmi the goddess of prosperity (and the wife of Vishnu); bereft of the lotus and waiting for her only.

ताम् तु सीता पुनः प्राप्ताम् सरमाम् वल्नु भाषिणीम् ।
परिष्वज्य च सुन्निगंधम् ददौ च स्वयम् आसनम् ॥ ६-३४-१७

सीता	= Sita	सुन्निगंधम्	= affectionately	परिष्वज्य	= embraced
प्रियभाषिणीम्	= the kindly speaking	सरमाम्	= Sarama	पुनः प्राप्ताम्	= who returned
ददो	= and offered	स्वयम्	= personally	आसनम्	= a seat(to her).

Sita affectionately embraced the kindly speaking SuRaama who returned there and offered personally a seat to her.

इह आसीना सुखम् सर्वम् आख्याहि मम तत्त्वतः ।
कूरस्य निश्चयम् तस्य रावणस्य दुरात्मनः ॥ ६-३४-१८

आसीना	= sitting	इह	= here	सुखम्	= comfortably
आख्याहि	= tell	मम	= me	तत्त्वतः	= really
सर्वम्	= about all	निश्चयम्	= the design	तस्य	= of that Ravana

क्रूरस्य	= the cruel	दुरात्मनः	= and the wicked demon.
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"Sitting here comfortably, tell me about the real design of that cruel and wicked Ravana"

एवम् उक्ता तु सरमा सीतया वेपमानया ।
कथितम् सर्वम् आचष्ट रावणस्य समन्वितः ॥ ६-३४-१९

सरमा	= (while) Sarama	उक्ता	= was enquired	एवम्	= thus
सीतस्य	= by Sita	वेपमानया	= trembling with fear	आचष्ट	= narrated
सर्वम्	= all	कथितम्	= the conversation	रावणस्य	= of Ravana
समन्वितः	= together with his ministers.				

When Sita trembling with fear enquired thus, Sarama narrated all the conversation of Ravana together with his ministers.

जनन्या राक्षस इन्द्रो वै त्वन् मोक्ष अर्थम् बृहद् वचः ।
अविद्धेन च वैदेहि मन्त्रि वृद्धेन बोधितः ॥ ६-३४-२०

वैदेहि	= O Sita!	जनन्या	= by the mother	राक्षसेन्द्रः	= of Ravana
अविद्धेन	= and by Aviddha	मन्त्रि वृद्धेन	= his aged minister	बृहत्	= excellent
वचः	= words	उदितः	= were spoken	त्वन्मोक्षार्थम्	= with the aim of your release.

"Excellent words were spoken by Kaikasi, the mother of Ravana as well as Aviddha the aged minister asking for your release, O Sita!"

दीयताम् अभिसत्कृत्य मनुज इन्द्राय मैथिली ।
निर्दर्शनम् ते पर्याप्तम् जन स्थाने यद् अद्भुतम् ॥ ६-३४-२१

मैथिली	= (let) Sita	दीयताम्	= be restored	अभिसत्कृत्य	= honorably
मनुजेन्द्राय	= to Raama the lord of men	अद्भुतम्	= the wonderful thing	यत्	= which happened
जनस्थाने	= in Janasthana	पर्याप्तम्	= is an enough	मिर्दर्शम्	= eye opener
ते	= to you.				

"Let Sita, be restored honorably to Raama the Lord of men. That wonderful** thing happened in Janasthana is an enough eye- opener to you."

comment:* Raama exterminated fourteen thousand demons led by such great warriors as Khara and Dushana at Janasthana.

लन्धनम् च समुद्रस्य दर्शनम् च हनूमतः ।
वधम् च रक्षसाम् युद्धे कः कुर्यान् मानुषो भुवि ॥ ६-३४-२२

कः	= what	मानुषः	= mortal	कुर्यात्	= could accomplish
लङ्घनम्	= the crossing	समुद्रस्य	= of the ocean	हनूमतः	= by Hanuman
वधम्च	= and the carnage	रक्षसाम्	= of the demons	युद्धे	= in combat
भूवि	= on the earth?				

"Which mortal would accomplish the crossing of the ocean, the discovery of Sita by Hanuman, and the carnage of the demons in combat on this earth?"

एवम् स मन्त्रि वृद्धैश्च मात्रा च बहु भाषितः ।
न त्वाम् उत्सहते मोक्षम् अर्थात् अर्थं परो यथा ॥ ६-३४-२३

बोधितः	= though admonished	बहु	= in many ways	एवम्	= thus
मन्त्रिवृद्धैश्च	= by the aged ministers	मात्राच	= and by his mother	सः	= he
न उत्सहते	= does not want	मोक्षम्	= to release	त्वाम्	= you
अर्थमिव	= as with riches	अर्थपरः	= by a miser.		

"Though admonished in many ways by the aged ministers and his mother he is not inclined to set you free, any more than a miser would leave his hold on his riches.

न उत्सहत्य अम्त्तो मोक्षम् युद्धे त्वाम् इति मैथिलि ।
सामात्यस्य नृशंसस्य निश्चयो ह्य एष वर्तते ॥ ६-३४-२४

मैथिलि	= O Sita!	नोत्सहति	= he does not want	मोक्षम्	= to release
त्वाम्	= you	अमृतः	= without dying	युद्धे	= in battle
इति	= in this manner	एषः	= this	वर्तते	= is
निश्चयः	= the resolve	नृशंसस्य	= of the cruel Ravana	सामात्यस्य	= along with his ministers.

"O, Sita! He does not want to release you, without dying himself in a battle. This is the resolve of the cruel Ravana along with his ministers."

तद् एषा सुस्थिरा बुद्धिमृत्यु लोभाद् उपस्थिता ।
भयान् न शक्तस् त्वाम् मोक्षम् अनिरस्तस् तु सम्युगे ॥ ६-३४-२५
राक्षसानाम् च सर्वेषाम् आत्मनश् च वधेन हि ।

"Thereafter, due to infatuation caused by his impending death, his aforesaid determination is very firm .He is not in a position to release you, not through sheer fear, but until he is actually defeated in battle through the carnage of all the demons and of himself."

निहत्य रावणम् समर्व्ये सर्वथा निशितैः शरैः ॥ ६-३४-२६
प्रतिनेष्यति रामस् त्वाम् अयोध्याम् असित ईक्षणे ।

असितेक्ष्वणे	= O dark eyed Sita!	निहत्य	= killing	रावणम्	= Ravana
निश्चितैः	= by his sharp	शरैः	= arrows	सम्बते	= in combat
रामः	= Raama	त्वाम् प्रति	= will take you back	अयोध्याम्	= to Ayodhya
सर्वथा	= by all means.	नेष्टुति			

"O, dark eyed Sita! Killing Ravana by his sharp arrows in combat, Raama will take you back to Ayodhya by all means."

एतस्मिन् अन्तरे शब्दो भेरी शन्त्व समाकुलः ॥ ६-३४-२७
श्रुतो वै सर्व सैन्यानाम् कम्पयन् धरणी तलम् ।

एतस्मिन्	= in the mean time	श्रुतोवै	= was heard	शब्दोः	= the sound
अन्तरे		भेरीशब्द	= blended with the	धरणीतलम्	= causing earth
सर्व	= of all the monkey	समाकुलः	sound of kettle drums		
सैन्यानाम्	troops				
कम्पयम्	= to shake.				

In the meantime was heard the sound of all the monkey troops blended with the sound of kettle drums, causing earth to shake.

श्रुत्वा तु तम् वानर सैन्य शब्दम् ।
लङ्का गता राक्षस राज भन्त्याः ।
नष्ट ओजसो दैन्य परीत चेष्टाः ।
श्रेयो न पश्यन्ति न्यपत्य दोषैः ॥ ६-३४-२८

श्रुत्वा	= hearing	त्वम्	= that	वानर	सैन्य	= sound of the monkey
राक्षस	= the servants of Ravana	लङ्कागताः	= employed in Lanka	नादम्		troops
राजभूत्याः		न पश्यन्ति	= they did not see	हतोजसः	= were bereft of luster	
दैन्यपरीतचेष्टाः	= with their movements overcome by depression	नृपत्य	= of their king.	श्रेयः		anything salutary
दोषात्	= owing to the fault					

Hearing that sound of that monkey troops, the servants of Ravana stationed in Lanka were lack-luster with their movements, overcome by depression. They did not see anything salutary in it, owing to the fault of their king.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्थिंशः सग्रे: ॥

Thus completes 34th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

35 Sarga 35 - पञ्चत्रिंशः सर्ग

Seetha Asks Sarama About Ravana'S Decision

Introduction -

With the sound of kettle drums and couches, Raama arrives to Lanka with his army. Ravana hears those sounds and calls his ministers to chalk out his further course of action. Malyavan, Ravana's maternal grandfather advises Ravana to conclude peace with Raama and restore Sita to him as he is perceiving adverse omens.

तेन शन्ख विमिश्रेण भेरी शब्देन राघवः ।
उपयतो महा बाहू रामहू पर पुरम् जयः ॥ ६-३५-१

रामः	= Raama	महा बाहुः	= the mighty-armed	परपुरन्जयः	= conqueror of oppnents cities
उपयाति	= was sallied forth	तेन	= there	नादिना	= with a resonant
भेरीशब्देन	= roll of kettle drums	शङ्ख	= mingled with the blast		
		विमिश्रेण	of couches.		

The mighty armed Raama, the conqueror of hostile cities sallied forth with the resonant roll of kettle drums, mingled with the blast of couches.

तम् निनादम् निशम्य अथ रावणो राक्षस ईश्वरः ।
मुहूर्तम् ध्यानम् आस्थाय सचिवान् अभ्युदैक्षत ॥ ६-३५-२

निशम्य	= hearing	अथ	= thereafter	तम्	= that
निनादम्	= sound	रावणः	= Ravana	राक्षसेश्वरः	= the lord of demons
आस्थाय	= resorting to	ध्यानम्	= meditation	मुहूर्तम्	= for a moment
अभ्युदैक्षत	= looked towards	सचिवान्	= his ministers.		

Hearing that sound, Ravana the Lord of demons, paused for a moment to reflect and looked towards his ministers.

अथ तान् सचिवांस् तत्र सर्वान् आभाष्य रावणः ।
सभाम् सम्नादयन् सर्वाम् इत्य् उवाच महा बलः ॥ ६-३५-३
जगत्पत्नापनः क्रूरोगर्हयन् राक्षसेश्वरः ।

अथ	= then	रावणः	= Ravan	महाबलः	= of great strength
जगत्	= the tormentor of the	क्रूरः	= a cruel demon	राक्षसेश्वरः	= and the lord of demons
सम्नादयनः	= world	आभाष्य	= addressed	सर्वाम्	= the entire
तत्र	= these	उवाच	= spoke	इति	= as follows
सभाम्	= hall				
अगर्हयन्	= accusing none.				

Ravana of great strength the tormentor of the world, and a cruel lord of demons then addressed all his ministers in a voice that resounded the entire hall as follows, accusing none.

तरणम् सागरस्य अपि विक्रमम् बल संचयम् ॥ ६-३५-४
यद् उक्तवन्तो रामस्य भवन्तस् तन् मया श्रुतम् ।

श्रुतम्	= It was heard	मया	= by me	तत्	= that
यत्	= which	उक्तवन्तः	= was told	भवन्तः	= by you
रामस्य	= of Raama's	तरणम्	= crossing	अस्य	= of this ocean
विक्रमम्	= his prowess	बलपौरुषम्	= strength and heroism.	सागरस्य	

"I have heard what you told me about Raama's crossing the ocean, his prowess, strength and heroism."

भवतश्चाप्यहम् वेद्धि युद्धे सत्यपराक्रमान् ॥ ६-३५-५
तूष्णीकानीक्षतोन्योन्यम् विदित्वाम् रामविक्रमम् ।

अहम्	= I	वेद्धि	= know	सत्य	= you are truly brave
युद्धे	= in the field of battle	विदित्वा	= yet on being aware	पराक्रमान्	
भवतश्चापि	= you too	ईक्षतः	= look	रामविक्रमम्	= of that valour of Raama
तूष्णीकान्	= in silence.			अन्योन्यम्	= on each other

"I know that you are truly brave in the battle-field, yet, on beholding that valiant Raama, you too look on each other in silence."

ततस् तु सुमहा प्राज्ञो माल्यवान् नाम राक्षसः ॥ ६-३५-६
रावणस्य वचः श्रुत्वा मातुः पैतामहो अब्रवीत् ।

श्रुत्वा	= hearing	वचः	= the words	रावणस्य	= of Ravana
राक्षसः	= a demon	माल्यवान्	= called Malyavan	मातामहः	= his maternal grandfather
सुमहाप्राज्ञः	= the highly intelligent	नाम		अब्रवीत्	
इति	= as follows:	ततः	= then		= answered

Hearing those word of Ravana whose maternal grandfather he was, the highly intelligent demon called Malyavan, answered him thus:

विद्यास्वभिविनीतो यो राजा राजन् नय अनुगः ॥ ६-३५-७
स शास्ति चिरम् ऐश्वर्यम् अरींश्च कुरुते वशे ।

राजम्	= O, king!	सः	= He	यः	= who
अभिविनीतः	= is well trained	विद्यासु	= in (fourteen) sciences	नयानुगः	= and follows the path of prudence

शास्ति	= enjoys	ऐश्वर्यम्	= sovereignty	चिरम्	= for a long time
कुरुते	= compels	अरीमश्च	= his enemies too	वशे	= into subjugation.

"O, king! He who is well-versed in (fourteen)* sciences and follows the path of prudence, enjoys sovereignty for a long time and compels his enemies too into subjugation."

comment: our Vedas, six Vedaangas, the Puranas, the Mimamsa, Nyaya and Dharma together constitute fourteen sciences.

संदधानो हि कालेन विगृहंसः चारिभिः सह ॥ ६-३५-८
स्वपक्ष वर्धनम् कुर्वन् महद् ऐश्वर्यम् अश्रुते ॥

(He who)	= his indeed concludes	अरिभिः सह	= even with enemies	विगृहन्त्य	= or wages war
सम्धानः	peace				
कालेन	= at a fitting time	कुर्वन्	= strengthens	स्वपक्ष	= his own party
अश्रुते	= and attains	वर्धनम्		महत्	= a great
		महत्	= a great	ऐश्वर्यम्	= power.

"He who concludes peace even with enemies or wages war at a fitting time strengthens his own party and attains a great power."

हीयमानेन कर्तव्यो राजना संधिः समेन च ॥ ६-३५-९
न शत्रुम् अवमन्येत ज्यायान् कुर्वीत विग्रहम् ।

सम्धिः	= A treaty of peace	कर्तव्यः	= should be reached	राजडः	= by a king
हीयमानेन	= who is weaker	समेन च	= or equal	न अवमन्येत	= He should not under rate
शत्रुम्	= that enemy	ज्यायान्	= (A king who is) stronger	कुर्वीत	= should make
विग्रहम्	= war.				

"A treaty of peace should be reached by a king who is weaker or equal to an enemy. The king should never underrate that enemy. If the king is more powerful, he should make war on the enemy."

तन्मह्यम् रोचते संधिः सह रामेण रावण ॥ ६-३५-१०
यद् अर्थम् अभियुक्ताः सम सीता तस्मै प्रदीयताम् ।

रावण	= O Ravana!	तत्	= for that reason	सम्धिः	= alliance
रामेण सह	= with Raama	रोचते	= finds favour	मह्यम्	= with me
सीता	= (let) Sita	यदर्थम्	= for whose sake	अभियुक्तः	= you have been at- tacked by him
प्रदीयताम्	= be restored	तस्मै	= to him.	असि	

"O, Ravana! For that reason, alliance with Raama finds favour with me. Let Sita, for whose sake you are being attacked, be restored to him."

तस्य देव ऋषयः सर्वे गन्धर्वासः च जय एषिणः ॥ ६-३५-११
विरोधम् मागमस् तेन संधिस् ते तेन रोचताम् ।

सर्वे	= all	देवर्षयः	= the celestials sages	गन्धर्वाश्च	= and Gandharvas the celestial musicians
जयैषिणः	= wish for victory	तस्य	= of that Raama	मागमः	= do not get
विरोधम्	= enmity	तेन	= with them	सम्भिः	= (Let) alliance
तेन	= with him	रोचताम्	= be agreeable	ते	= to you.

"All the celestials, sages and Gandharvas the celestial musicians are wishing for victory of Raama. Do not get an enmity with them. Let alliance with him be acceptable to you."

असृजद् भगवान् पक्षौ द्वाव् एव हि पितामहः ॥ ६-३५-१२
सुराणाम् असुराणाम् च धर्म अधर्मौ तद् आश्रयौ ।

पितामहः	= Brahma	भगवान्	= the Lord (of creation)	आसृजत्	= created
द्वौ एव	= only two	पक्षौ	= classes of beings	सुराणाम्च	= the celestials
असुराणाम्च	= and the demons	धर्माधर्मौ	= righteousness and unrighteousness	तदाश्रयौ	= take refuge in them respectively.

"Brahma, the lord of creation, created only two classes of beings, the celestials and the demons. Celestials take refuge in righteousness and demons in unrighteousness."

धर्मौ हि श्रूयते पक्षः सुराणाम् च महात्मनाम् ॥ ६-३५-१३
अधर्मौ रक्षसाम् पक्षोह्य असुराणाम् च रावण ।

राक्षस	= O Ravana!	धर्मः	= righteousness	श्रूयते	= is said to be
पक्षः	= on the side	महात्मनाम्	= of the hight-souled	असुराणाम्	= celestials
अधर्मः हि	= unrighteousness is indeed	पक्षः	= on the side	रक्षसाम्	= of ogres
असुराणाम्	= and demons.				
च					

"O, Ravana! Righteous is said to be on the side of the high-souled celestials. Unrighteousness is indeed on the side of ogres and demons."

धर्मौ वै ग्रसते अधर्मम् ततः कृतम् अभूद् युगम् ॥ ६-३५-१४
अधर्मौ ग्रसते धर्मम् ततस् तिष्यः प्रवर्तते ।

यदा	= when	धर्मः	= righteouessness	ग्रस्त	= swallows
अधर्मम्	= unrighteousness	अभूत्	= it becomes	कृतम्	= Kruta Yuga a golden age
अधर्मः	= (when) unrigheousness; grasates	धर्मम्	= righteousness	तदा	= then
	swallows				

प्रवर्तते	= it stimulates	तिष्यः	= Kali Yuga the fourth age.
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"When righteousness swallows unrighteousness, it becomes कृत Yuga, a golden age. When unrighteousness swallows righteousness, it incites Kali Yuga the fourth age."

तत् त्वया चरता लोकान् धर्मो विनिहतो महान् ॥ ६-३५-१५
अधर्मः प्रगृहीतसः च तेन अस्मद् बलिनः परे ।

तत्	= therefore	चरता	= who were wandering	लोकान्	= in the worlds
त्वया	= by you	महान्	= great	धर्मोऽपि	= righteousness even
निहतः	= was destroyed	अधर्मः	= (and) unrighteousness	प्रगृहीतश्च	= was favoured too
तेन	= for that reason	परे	= the enemies	बलिनः	= are stronger
अस्मत्	= than us.				

"Therefore, while you were wandering in the worlds, even the great righteousness was destroyed and unrighteousness favoured by you. So, the enemies are stronger than us."

स प्रमादाद् विवृद्धस् ते अधर्मो अहिर् ग्रसते हि नः ॥ ६-३५-१६
विवर्धयति पक्षम् च सुराणाम् सुर भावनः ।

प्रमादात्	= due to negligence	ते	= of you	सः	= that
प्रवृद्धः	= well-grown	अधर्मः	= unrighteousness	ग्रहते हि	= is indeed swallowing
नः	= us	सुर भावनः	= being favourable to demons	पक्षम्	= the sect
सुराणाम्	= of demons	विवर्धयति च	= is getting augmented.		

"Due to your negligence, that well nourished unrighteousness is swallowing us. Being favourable to demons, the sect of demons is thereby getting augmented."

विषयेषु प्रसक्तेन यत् किंचित् कारिणा त्वया ॥ ६-३५-१७
अग्निकल्पानाम् उद्देगो जनितो महान् ।

महान्	= A great	उद्देगः	= fear	जनितः	= has been generated
ऋषिणाम्	= in the sages	अग्निकल्पानाम्	= having the nature of fire	प्रसक्तेन	= who are interested
विषयेषु	= in sensual enjoyments	यत्किञ्चित्कारिणः	= doing whatever you like.		

"You, who are interested in sensual enjoyments, doing whatever you like, have created a great alarm in the sages, having the nature of fire."

तेषाम् प्रभावो दुर्धर्षः प्रदीप इव पावकः ॥ ६-३५-१८

तपसा भावित आत्मानो धर्मस्य अनुग्रहे रताः ।
मुख्यैर् यज्ञैर् यजन्त्य एते नित्यम् तैस् तैर् द्विजातयः ॥ ६-३५-१९

जुहत्य अग्नींसः च विधिवद् वेदांसः च उच्चैर् अधीयते ।
अभिभूय च रक्षांसि ब्रह्म घोषान् उदैरयन् ॥ ६-३५-२०

दिशो विप्रदुताः सर्वे स्तनयित्वा इव उष्णगे ।

प्रभावह्	= the power	तेषाम्	= of those sages	दुर्धर्षः	= is insurmountable
प्रदीपः इव	= like an igniting	पावकः	= fire	भावितात्मानः	= their minds purified
तपसा	= by penance	रताः	= interested	अनुग्रहे	= in promotion
धर्मस्य	= of righteousness	एते	= these	द्विजायतः	= Brahmanas
यत्	= for which reason	यजन्ति	= they worship the gods	तैस्तैः	= through different
मुख्यैः	= principal	यज्ञैः	= sacrifices	जुहति	= pour oblations
अग्नीस्त्रे	= into sacrificial fires	विधिवत्	= in due ceremonies	अधीयते	= and read
वेदान्	= the Vedas (sacred texts)	उच्चैः	= in a loud voice	अभिभूय	= and having subdued
रक्षांसि	= the demons	उदैरयन्	= they continued to chant	ब्रह्मघोषान्	= the sacred texts (on hearing which)
सर्वे	= all demons	विप्रदुताः	= scattered	दिशः	= in all directions
स्तनयित्वः	= as thundering clouds	उष्णगे	= in a hot season.	ब्रह्मघोषान्	= the sacred texts (on hearing which)
सर्वे	= all demons	इप्रदुताः	= scattered	दिशः	= in all directions
स्तनयित्वः	= as thundering clouds	उष्णगे	= in a hot season.		

"The power of those sages is insurmountable like an igniting fire. Having purified their minds through penance, they are intent on promotion of righteousness, in as much as these Brahmans worship the gods through different principal sacrifices, also pour oblations into the sacred fires with due ceremony and read the Vedas (Sacred texts) in a loud voice. Having subdued the demons, they continued to chant the sacred text, on hearing which all the demons scattered in all directions, as thundering clouds in a hot season."

ऋषीणाम् अग्नि कल्पानाम् अग्नि होत्र समुत्थितः ॥ ६-३५-२१
आदत्ते रक्षसाम् तेजो धूमो व्याप्य दिशो दशा ।

धूमः	= The smoke	अग्निहोत्र	= coming forth from the sacred fire	ऋषीणाम्	= of the sages
अग्निकल्पानाम्	= who resemble the fire (in brilliance)	समुत्थितः		दश	= the ten
दिशः	= directions	व्याप्य	= enveloping	तेजः	= the magical power
रक्षसाम्	= of the demons.	आदत्ते	= takes away		

"The smoke coming forth from the sacred fire of the sage who resemble the fire (in brilliance), enveloping the ten directions, takes away the magical power of the demons."

तेषु तेषु च देशेषु पुण्येषु च दृढ़ ब्रतैः ॥ ६-३५-२२
चर्यमाणम् तपस् तीव्रम् सम्तापयति राक्षसान् ।

तीव्रम्	= the severe	तपः	= austerity	चर्यमाणम्	= practised
पुण्येष्वधृत	= by the sages firm of resolve	तेषु तेषु	= in different	देशेषु	= countries
ब्रतैः					
सम्तापयति	= torment	राक्षसान्	= the demons.		

"The severe austerity practised by the sages, firm of resolve, in different countries torment the demons."

देवदानवयक्षेभो गृहीतश्च वरस्त्वया ॥ ६-३५-२३
मनुष्या वानरा ऋक्षा गोलाङ्गूला महाबलाः ।
बलवन्त इहागम्य गर्जन्ति दृढविक्रमाः ॥ ६-३५-२४

वरः	= a boon (of invincibility)	गृहीतः	= was received	त्वया	= by you
देव	= from celestials	मनुष्याः	= men	ऋक्षाः	= bears
दानवयक्षेभ्यः	= demons and semi-divine beings (but these are)	बलवन्तः	= who are powerful	दृढ विक्रमाः	= having strong prowess
गोलाङ्गूलाः	= and monkeys	आगम्य	= are coming	इह	= hither
महाबलाः	= and very efficacious				
गर्जन्ति	= roaring like lions.				

"You received a boon of invincibility from celestials, demons and semi-divine beings, but then are men, bears as well as powerful and very efficacious having strong prowess who are coming hither, roaring like lions."

उत्पातान् विविधान् दृष्ट्वा घोरान् बहु विधांस् तथा ।
विनाशम् अनुपश्यामि सर्वेषाम् रक्षसाम् अहम् ॥ ६-३५-२५

दृष्ट्वा	= by seeing	विविधान्	= various kinds	उत्पातान्	= of unexpected events (portents)
तथा	= and	बहुविधान्	= many types	घोरान्	= of terrible things
अहम्	= I	अनुपश्यामि	= am perceiving	विनाशम्	= destruction
सर्वेषाम्	= of all	रक्षसाम्	= the demons.		

"By seeing various kinds of unexpected events (portents) and many types of terrific things, I am perceiving a destruction of all the demons."

खराभिस् तनिता घोरा मेघाह् प्रतिभयम् करः ।
शोणितेन अभिवर्षन्ति लन्काम् उष्णेन सर्वतः ॥ ६-३५-२६

घोरः	= terrific	प्रतिभयन्करः	= and monstrous	मधाः	= clouds
खराभिस्तनिताः	= having harsh thundering sound	अभिवर्षन्ति	= are raining	उष्णेन	= hot
शोणितेन	= blood	सर्वतः	= throughout	लङ्कान्	= Lanka.

"With terrifying clamour, monstrous clouds, inspiring horror, rain hot blood on Lanka on every side."

रुदताम् वाहनानाम् च प्रपतन्त्य् अस्त्र विन्दवः ।
ध्वजा ध्वस्ता विवर्णासः च न प्रभान्ति यथा पुरम् ॥ ६-३५-२७

अश्रुविन्दवः	= drops of tears	प्रपतन्ति	= fall	रुदताम्	= from weeping
वाहनानाम्	= elephnts horses etc.	विवर्णाः	= which became discoloured	रजोध्वस्ताः	= due to covering by dust
न प्रभान्ति	= and are not shining	यथापुरम्	= as before.		

"Drops of tears drop from the weeping elephants, horses etc., whose skins became discoloured, covered with dust and are not shining as before."

व्याला गोमायवो गृष्टाः वाशन्ति च सुमैरवम् ।
प्रविश्य लङ्काम् अनिशम् समवायांसः च कुर्वते ॥ ६-३५-२८

व्यालाः	= flesh-eating animals	गोमायवः	= jackals	गृष्टाः	= eagles
वाशन्ति	= are howling	सुमैरवम्	= horribly	प्रविश्य	= and entering
लङ्काम्	= Lanka	कुर्वते	= they are forming	समवायान्	= into groups
आरामे	= in groves.			च	

"Flesh-eating animals, jackals and eagles and howling horribly. Entering Lanka, they are in the groves, forming into groups."

कालिकाः पाण्डुरैर् दन्तैः प्रहसन्त्य् अग्रतः स्थिताः ।
स्त्रियः स्वप्नेषु मुष्णान्त्यो गृहाणि प्रतिभाष्य च ॥ ६-३५-२९

कालिकाः	= black	स्त्रियः	= women	प्रतिभाष्य	= talking adversely
स्वप्नेषु	= in dreams	मुष्णान्त्यः	= robbing	गृहाणि	= the houses
स्थिताः	= stand	अग्रतः	= in front	प्रहसन्ति	= laughing
पाण्डुरैः	= with their white	दन्तैः	= teeth.		

"Black women, chattering incoherently in dreams and robbing different houses stand in front, laughing loudly with their white teeth."

गृहाणाम् बलि कर्माणि श्वानः पर्युपभुञ्जते ।
खरा गोषु प्रजायन्ते मूषिका नकुलैः सह ॥ ६-३५-३०

श्वानः	= dogs	पर्युपभुङ्गते	= devour	बलिकर्माणि	= the sacred offerings
गृहाणि	= in homes	खरा:	= donkeys	प्रजायन्ते	= are born
गोषु	= of cows	मूषकाः च	= and rats	नकुलेषु	= of mongoose.

"Dogs devour the sacred offerings offered in homes. Donkeys are born of cows and rats of mongoose."

**मार्जारा द्वीपिभिः सार्धम् सूकराः शुनकैः सह ।
किन्नरा राक्षसैः च अपि समयुर मानुषैः सह ॥ ६-३५-३१**

मार्जाराः	= cats	समयुः	= mate	द्वीपिभिः	= with tigers
सूकराः	= pigs	शुनकैः सह	= with dogs	सार्धम्	
राक्षसैश्चापि	= with demons	मानुषैः सह	= and men.	किन्नराः	= Kinnaras (a species of demi-gods with the human figure and the head of a horse or with a horse's body with the head of a man)

"Cats mate with tigers, pigs with dogs, Kinnaras (a species of demi-gods with the human figure and the head of a horse or with a horse's body and the head of a man) with demons and men."

**पाण्डुरा रक्त पादासः च विहगाः काल चोदिताः ।
राक्षसानाम् विनाशाय कपोता विचरन्ति च ॥ ६-३५-३२**

रक्त पादाश्च	= red-footed and	पाण्डुराः	= white	कपोताः	= pigeons
काल	= messengers of death	विचरन्ति	= move in different directions (foretelling)	विनाशाय	= the extermination
चोदिताः					
राक्षसाम्	= of demons.				

"Red-footed and white pigeons, messengers of death, move in different directions, foretelling the extermination of demons."

**वीचीकूचीति वाशन्त्यः शारिका वेश्मसु स्थिताः ।
पतन्ति ग्रथितासः च अपि निर्जिताः कलह एषिणः ॥ ६-३५-३३**

वेश्मसु	= Domesticated	शारिकाः	= minas	वाशन्त्य	= making
स्थिताः		निर्जिताः	= defeated	कलहैषिभिः	= by other bellicose birds
चीचीकूचि	= a chirping sound	ग्रत्जोतास्ज्ञाआऽ	being twined together in groups.		
इति					
पतन्ति	= drop down				

"Domesticated minas (a kind of birds) making a chirping sound, defeated by other bellicose birds drop down, being twined together in groups."

पक्षिणश्च मृगाः सर्वे प्रत्यादित्यम् रुदन्ति ते ।
करालो विकटो मुण्डः पुरुषः कृष्ण पिन्नालः ॥ ६-३५-३४

कालो गृहाणि सर्वेषाम् काले काले अन्वेक्षते ।
एतान्य् अन्यानि दुष्टानि निमित्तान्य् उत्पतन्ति च ॥ ६-३५-३५

पक्षिणः	= birds	ते सर्वे	= and all those	मृगाः	= wild animals
प्रत्यादित्यम्	= turning towards the sun	रुदन्ति	= cryout	कालः	= death
करालः	= (in the from of) frightful	विकटः	= monstrous	पुरुषः	= and cruel
कृष्ण पिन्नालः	= blackish fellow	मुण्डः	= with a shaven head	अन्वेक्षते	= casts his eyes
गृहाणि	= on the dwellings	सर्वेषाणि	= of all of us	काले काले	= both morning and evening
एतानि	= these	अन्यानि	= and other	दुष्टानि	= sinister omens
उत्पतन्ति	= appear.			निमित्तानि च	

"Birds and wild animals, facing towards the sun, cry out. Death, in the form of a frightful, monstrous and cruel blackish fellow with a shaven head casts his eyes on all our dwellings, both morning and evening. These and such other sinister omens appear."

विष्णुम् मन्यामहे रामम् मानुषम् देहम् आस्थितम् ।
न हि मानुष मात्रो असौ राघवो दृढ विक्रमः ॥ ६-३५-३६

येन बद्धः समुद्रस्य स सेतुः परम अद्भुतः ।
कुरुष्व नर राजेन संधिम् रामेण रावण ॥ ६-३५-३७
ज्ञात्वावधार्य कर्माणि क्रियतामायतिक्षमम् ।

मन्यामहे	= I deem	रामम्	= Raama	दृढविक्रमः	= of firm fortitude
विष्णुम्	= as Vishnu	आस्थितम्	= dwelling	मानुषम्	= in human
रूपम्	= form	असौ	= this	राघवः	= Raama
न हि	= is not indeed	मानुष मात्रः	= a mere human being	येन	= he by whom
सः	= that	परम अद्भुतः	= most wonderful	सेतुः	= bridge
बद्धः	= was built	समुद्रे	= across the sea	रावण	= O Ravana!
कुरुष्व	= conclude	संधिम्	= peace	रामेण	= with Raama
नर राजेन	= who is the king of men	ज्ञात्वा	= having come to know	कर्माणि	= of his acts
आयतिक्षमम्	= let that which is good for the future	क्रियताम्	= be done	अवधार्य	= after a mature understanding.

"I deem Raama of firm fortitude as Vishnu dwelling in human form. This Raama is not a mere human being, he by whom that most wonderful bridge was built across the sea. O, Ravana! Conclude peace with Raama, 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."

इदम् वचस् तत्र निगद्य माल्यवन् ।
 परीक्ष्य रक्षो अधिपतेर्मनः पुनः ।
 अनुत्तमेषु उत्तम पौरुषो बली ।
 बभूव तूष्णीम् समवेक्ष्य रावणम् ॥ ६-३५-३८

निगद्य	= having spoken	इदम् वचः	= these words	माल्यवन्	= Malyavan
बली	= the mighty	उत्तम पौरुषः	= who was foremost in valour	अनुत्तमेषु	= among the bravest warriors
परीक्ष्य	= aware of what was passing	रक्षधिपते	= in Ravana's	मनः	= mind
पुनः	= and again	समवेक्ष्य	= eyeing him	बभूव	= became
तूष्णीम्	= silent.				

Having spoken thus, the mighty Malyavan, who was foremost in valour among the bravest warriors, being aware of what was passing in Ravana's mind, eyeing him, became silent.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चत्रिंशः सर्गः ॥

Thus completes 35th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

36 Sarga 36 - सप्तत्रिंशः सर्ग

Ravana Abuses Malyavan

Introduction -

Ravana turns his deaf ear to the words of Malyavan and even abuses him that the latter exaggerating the strength of Raama. Ravana further says that he will not restore Sita to Raama and that Raama and his army will not go back alive, having crossed the ocean and reached Lanka. Then, Ravana assigns Prahasta and others to guard the four main gates of Lanka against the inroads of the enemy. He retires to his inner apartments, after ordering these assignments.

तत्तु माल्यवतो वाक्यम् हितम् उक्तम् दृज आननः ।
न मर्षयति दुष्ट अत्मा कालस्य वज्रम् आगतः ॥ ६-३६-१

दशाननः	= Ravana the ten-faced monster	दुष्टात्मा	= the evil-minded	आगतः	= who had fallen
वशम्	= under the sway	कालस्य	= of Death	न मर्षयति	= could not brook
तत्	= that	हितम्	= beneficial	वाक्यम्	= advice
उक्तम्	= uttered	माल्यवतः	= by Malyavan.		

The evil-minded Ravana the ten-faced monster, who had fallen under the sway of Death; could not brook that beneficial advice tendered by Malyavan.

स बद्धा भ्रु कुटिम् वक्त्रे क्रोधस्य वज्रम् आगतः ।
अमर्षात् परिवृत्त अक्षो माल्यवन्तम् अथ अब्रवीत् ॥ ६-३६-२

सः	= He	आगतः	= had fallen	वशम्	= under the sway
क्रोधस्य	= of anger	बद्धा	= knitting	भ्रुकुटिम्	= his brows
वक्त्रे	= on the face	परिवृत्ताक्षः	= rolling his eyes	अर्षात्	= in fury
अब्रवीत्	= spoke	अथ	= then	माल्यवन्तम्	= to Malyavan (as follows)

He had fallen under the sway of anger, knitting his brows on the face as he was, rolling his eyes in fury and spoke to Malyavan (as follows)

हित बुद्धा यद् अहितम् वच्ह परुषम् उच्यते ।
परपक्षम् प्रविज्य एव न एतत् ऋत्र गतम् मम ॥ ६-३६-३

एतत्	= these	अहितम्	= improper	परुषम्	= and harsh
वचः	= words	यत्	= which	उच्यते	= were spoken (by you)
हित बुद्धा	= taking them to be salutary	प्रविश्यैव	= and even entering into	परपक्षम्	= the side of an enemy

न श्रोतगतम् = has not caught the ears | मम = to me.

I have closed my ears to the speech you have made, albeit with good intentions and even by taking sides with the enemy.

मानुषम् कृपणम् रामम् एकम् जाखा मृग आज्ञयम् ।
समर्थम् मन्यसे केन त्यक्तम् पित्रा वन आलयम् ॥ ६-३६-४

केन = how	मन्यसे = are you thinking	रामः = Raama
मानुषम् = who is a human being	कृपणम् = a feeble man	एकम् = a small man
शाखमृगाश्रयम् = taking help from monkeys	त्यक्तम् = abandoned	पित्रा = by his father
वनाश्रयम् = and dwelling in a forest	समर्थम् = as competent?	

How can you hold Raama, who is a mere human being, a small feeble man, taking help from monkeys and dwelling in a forest having been abandoned by his father, to be a competent person?

रक्षसाम् ईज्वरम् माम् च देवतानाम् भयम् करम् ।
हीनम् माम् मन्यसे केन अहीनम् सर्व विक्रमैः ॥ ६-३६-५

केन = why	मन्यसे = are you thinking	माम् = me
ईश्वरम् = the Lord	रक्षसाम् = of demons	भयम्करम् = causing fear
देवानाम् च = to celestials	अहीनम् = full	सर्व विक्रमैः = of all powers
हीनम् = as a weaker person?		

How can you hold me, the Lord of demons, terrifying celestials and possessing all powers in full, to be a weaker person?

वीर द्वेषेण वा जन्के पक्ष पातेन वा रिपोः ।
त्वया अहम् परुषाण्य् उक्तः पर प्रोत्साहनेन वा ॥ ६-३६-६

अहम् = I	शङ्के = suspect	परुषाणि = (that) these harsh words
उक्तः = were spoken	त्वया = by you	वीरद्वेषेण = because of your hero-hatred
पक्षपतेन वा = or your partiality	रिपोः = towards the enemies	प्रोत्सहनेन वा = or my (wrong) encouragement.

I suspect that you spoke these harsh words to me because of your envy of my prowess or your partiality towards the enemies or my lenience towards you.

प्रभवन्तम् पदस्थम् हि परुषम् को अहिवधास्यति।
पण्डितहृ जास्त्र तत्त्वज्ञो विना प्रोत्साहनाद् रिपोः ॥ ६-३६-७

कः	= which	पन्दितः	= learned man	शास्त्र	= understanding	the
अहृवधास्यति	= would speak	परुषम्	= thus harshly	तत्त्वज्ञः	= truth in the scriptures	
प्रभवन्तम्	= who is mighty	विना	= without any instiga-	पदस्थम्	= to a person in power	
		प्रोत्साहनाद्	tion?	vaa		

Which learned man, understand the truth in the scriptures, would speak thus harshly to a mighty person in power, were it not to instigate him?

आनीय च वनात् सीताम् पद्म हीनाम् इव श्रियम् ।
किम् अर्थम् प्रतिदास्यामि राघवस्य भयाद् अहम् ॥ ६-३६-८

किमर्थम्	= why	अहम्	= (should) I	प्रतिदास्याम्	= give back
सीताम्	= Sita	श्रियम् इव	= who is like Lashmi the goddess of fortune	पद्महीनाम्	= without the loutus
आनीय	= having brought her	वनात्	= from the forest	भयात्	= through fear
राघवस्य	= of Raama?				

Why should I give back Sita, who is like Lakshmi the goddess of fortune without the lotus, having brought her away from the forest, through fear of Raama?

वृतम् वानर कोटीभिः ससुग्रीवम् सलक्षणम् ।
पञ्ज्य कैजिन्चिद् अहोभिस् त्वम् राघवम् निहतम् मया ॥ ६-३६-९

कैश्चित्	= within a few	अहोभिः	= days	पश्य	= see
राघवम्	= Raama	सलक्षणम्	= along with Lakshama	सस्न्यीवम्	= together with Sugreeva
नृतम्	= in the midst	वानर	= of crores of monkeys	निहतम्	= killed
मया	= by me.	कोटीभिः			

See Raama killed within a few days by me, along with Lakshama together with Sugreeva in the midst of crores of monkeys.

द्वन्द्वे यस्य न तिष्ठन्ति दैवतान्य् अपि सम्युगे ।
स कस्माद् रावणो युद्धे भयम् आहारयिष्यति ॥ ६-३६-१०

कस्मात्	= how	सः	= (should) that	रावणः	= Ravana
यस्य	= whom	सम्पन्ने	= in combat	दैवतान्यपि	= the celestials themselves
न तिष्ठन्ति	= dare not withstand	द्वन्द्वे	= in a duel	आहारयिष्यति	= entertain
भयम्	= fear	युद्धे	= in the encounter?		

How should this Ravana, whom in combat, the celestials themselves dare not meet in a duel, entertain fear in this encounter?

द्विघा भज्येयम् अप्य् एवम् न नमेयम् तु कस्यचित् ।
एष मे सहजो दोषहू स्वभावो दुरतिक्रमः ॥ ६-३६-११

भज्येयमपि	= even if I am broken	द्विघा	= into two	न मेयम्	= I shall not bend
कस्य चित्	= to any body	एवम्	= in this way	एषः	= this
मे	= is my	सहजः	= nature	दोषः	= defect
स्वभावः	= which temperament	दुरतिक्रमः	= is difficult to be overcome.		

Rather would I be cut into two pieces than bend before anybody! Such was I from birth, it is my nature by difficult and unalterable.

यदि तावत् समुद्रे तु सेतुर् बद्धो यद्यच्छया ।
रामेण विस्मयः को अत्र येन ते भयम् आगतम् ॥ ६-३६-१२

कः	= what	विस्मयः	= great marvel	अत्र	= is there
येन	= (in) that	आगतम्	= which should give way	भयम्	= to terror
मे	= for me	यदि	= if by happy chance	सेतुः	= a bridge
बद्धः तावत्	= indeed was constructed	यद्यच्छया		रामेण	= by Raama.
		समुद्रे	= accross the ocean		

What great marvel is there in that which gave way to terror if by happy chance, a bridge indeed was constructed by Raama across the ocean.

स तु तीर्त्वा अर्णवम् रामः सह वानर सेनया ।
प्रतिजानामि ते सत्यम् न जीवन् प्रतियास्यति ॥ ६-३६-१३

सः राघवः	= that Raama	वानर सेनया	= along with his army of monkeys	तीर्त्वा	= having crossed
आर्णाम्	= the ocean	न	= will not go back	जीवन्	= alive
प्रतिजानामि	= I am promising	प्रतियास्यति		ते	= to you.
		सत्यम्	= truely		

That Raama along with his army of monkeys, having crossed the ocean, will not go back alive. It is my true promise to you.

एवम् ब्रुवाणम् सम्रब्धम् रुष्टम् विज्नाय रावणम् ।
त्रीडितो माल्यवान् वाक्यम् न उत्तरम् प्रत्यपद्यत ॥ ६-३६-१४

विज्ञाय	= knowing	रावणम्	= Ravana	रुषम्	= to be furious
ब्रुवाणम्	= speaking	सम्रब्धम्	= excited	इति	= in this way
माल्यवान्	= Malyavan	ब्रीडितः	= felt bashful	न प्रत्यपद्यते	= did not get
वाक्यम्	= (any) words	उत्तरम्	= in reply.		

Beholding Ravana to be highly excited and speaking with such fury, Malyavan, abashed, did not reply.

जय आज्जिषा च राजानम् वर्धयित्वा यथा उचितम् ।
माल्यवान् अभ्यनुज्ञनातो जगाम स्वम् निवेजनम् ॥ ६-३६-१५

वर्धयित्वा	= Invoking	जयाशिषा	= blessings of victory	राजानम्	= to the king
यथोचितम्	= as courtesy demanded	माल्यवान्	= Malyavan	अभ्यानुज्ञातः	= having been given permission
जगाम	= went	स्वम्	= to his own	निवेशनम्	= house.

Invoking blessings of victory to the king as courtesy demanded Malyavan took permission and went home.

रावणस् तु सह अमात्यो मन्त्रयित्वा विमृज्य च ।
लन्कायाम् अतुलाम् गुस्तिम् कारयाम् आस राक्षसः ॥ ६-३६-१६

राक्षसः	= Ravana the demon on his part	सहामात्यः	= assisted by his ministers	मन्त्रयित्वा	= having deliberated
विमृश्य	= on the things to be examined	कारयामास	= set about planning	तदा	= then
गुस्तिम्	= the defense	लङ्कायाः	= of Lanka.		

Ravana the demon on his part, assisted by his ministers having deliberated on the things to be examined, set about planning the defense of Lanka.

व्यादिदेज च पूर्वस्याम् प्रहस्तम् द्वारि राक्षसम् ।
दक्षिणस्याम् महा वीर्यौ महा पार्ज्वं महा उदरौ ॥ ६-३६-१७

पञ्चमायाम् अथो द्वारि पुत्रम् इन्द्रजितम् तथा ।
व्यादिदेज महा मायम् राक्षसैः बहुभिः वृतम् ॥ ६-३६-१८

अथ	= thereafter	व्यादिदेश	= he assigned	पूर्वस्याम्	= eastern gate
राक्षसम्	= to the demon	प्रहस्तम्	= Prahasta	द्वारि	
दक्षिणस्याम्	= the southern gate	महापर्श्व	= to Mahaparsva and	व्यादिदेश	= assigned
		महोदरौ	Mahodara	महावीर्यौ	= of great prowess
तदा	= then	पश्चिमाम्	= at the western gate	व्यादिदेश	= he appointed
पुत्रम्	= his son	द्वारि		महामायम्	= a powerful conjuror
वृतम्	= endowed with	इन्द्रजितम्	= Indrajit	राक्षसैः	= demons.
		बहुभिः	= a considerable force of		

Thereafter, he assigned the eastern gate to the demon, Prahasta and the southern gate to Maha Parshva and Mhodara both of great prowess. At the western gate, he placed his son Indrajit, a powerful conjuror, with considerable force of demons.

उत्तरस्याम् पुर द्वारि व्यादिज्य जुक सारणौ ।
स्वयम् च अत्र भविष्यामि मन्त्रिणस् तान् उवाच ह ॥ ६-३६-१९

व्यादिश्य	= placing	शुक स्सरणौ	= shuka and Sarana	उत्तरस्याम्	= at the norhtern
पुरद्वारि	= city- gate	उवाच ह	= (he) spoke	मन्त्रिणः	= to his ministers
तान्	= that	गमिष्यामि	= he would go	तत्र	= there
स्वयम्	= personally.				

Placing Shuka and Sarana at the northern city-gate, Ravana told his ministers that he would go there personally.

राक्षसम् तु विरूप अक्षम् महा वीर्य पराक्रमम् ।
मध्यमे अस्थापयद् गुल्मे बहुभिह् सह राक्षसैः ॥ ६-३६-२०

आस्थापयत्	= He placed	राक्षसम्	= the demon	विरूपाक्षम्	= Virupaksha
महा वीर्य	= who was full of energy	मध्यमे	= to be in the center	गुल्मे	= of the fort
पराक्रमम्	and courage				
बहुभिः	= with a large number of				
राक्षसैः श	demons.				

He place the demon Virupaksha, who was full of energy and courage, to be in the center of the fort, with a large number of demons.

एवम् विधानम् लन्कायाम् कृत्वा राक्षस पुम्गवः ।
मेने कृत अर्थम् आत्मानम् कृत अन्त वज्रम् आगतः ॥ ६-३६-२१

कृत्वा	= making	विधानम्	= an arrangement	एवम्	= in this manner
लङ्कायाम्	= in Lanka	राक्षस	= that bull among the	कालचोदितः	= under the sway of
मन्यते	= deemed	पुण्गवः	demons		Time
		आत्मानम्	= his	कृत कृत्यमिव	= purpose as accom-
					plished.

Making an arrangement in Lanka in this manner, that bull among demons, under the sway of Time, deemed his purpose as accomplished.

विसर्जयाम् आस ततह् स मन्त्रिणो ।
विधानम् आज्ञाप्य पुरस्य पुष्कलम् ।
जय आजिषा मन्त्र गणेन पूजितो ।
विवेज सो अन्तह् पुरम् ऋद्धिमन् महत् ॥ ६-३६-२२

आज्ञाप्य	= having ordered	पुष्कलम्	= for the complete	विधानम्	= regulation
पुरस्य	= of the city	सः	= Ravana	ततः	= then
मन्त्रिणः	= let his ministers depart	पूजितः	= having been honoured	जयाशिषा	= by the body of counsellors
विसर्जयामास		सः	= he	विवेश	= entered
मन्त्रिगणेन	= by the body of counsellors	ऋद्धिमत्	= and sumptuous	अन्तःपुरम्	= inner apartments.
महत्	= the mighty				

Having ordered for adequate arrangements for the defence of the city, Ravana then let his ministers depart. Having been honoured with blessings of victory by the body of counsellors, he entered his mighty and sumptuous inner apartments.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तत्रिंशः सगः ॥

Thus completes 36th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

37 Sarga 37 - सप्तत्रिंशः सर्ग

Vibhishana Sends Spies Into Lanka

Introduction -

Raama, Sugreeva, Hanuman and others assemble to take counsel together, upon reaching the precincts of Lanks. While they were deliberating on the ways and means for the success of their mission, Vibhishana informs that he has sent his counsellors as spies to gather information about the enemy's plans and that they returned after gathering the required news about Ravana's arrangements at the four gates of thecity. After hearing Vibhishana's information, Raama orders Nila, Angada Hanuman and others to storm the four gates and decides to stay on Suvela mountain with his army.

न वानर राजौ तौ स च वायु सुतः कपि: ।
जाम्बवान् ऋक्ष राजसः च राक्षससः च विभीषणः ॥ ६-३७-१

अन्नादो वालि पुत्रसः च सौमित्रिः शरभः कपि: ।
सुषेणः सह दायादो मैन्दो द्विविद एव च ॥ ६-३७-२

गजो गव अक्षो कुमुदो नलो अथ पनसस् तथा ।
अमित्र विषयम् प्राप्ताः समवेताः समर्थयन् ॥ ६-३७-३

(Meanwhile)=	Raama the king of men and Sugreeva the sovereign of monkeys	सः कपि:	= that Hanuman	वायुसुतः	= the son of the wind
नरवानर		ऋक्षराजः	= the king of the bears	विभीषणः	= Vibhishana
राजनौ		अङ्गदः	= Angada	वालिपुत्रः	= the son of Vali
जाम्बवान्	= Jambavan	शरभः कपि:	= the Ape Sharabha	सुषेणः	= Sushena
राक्षसः	= the demon	मैन्दः	= Mainda	द्विविद एवच	= Dvivida
सौमित्रिः	= lakshmana	अथ	= and	गवाक्षः	= Gavaksha
सह दायदः	= along with his kin's folk	तथा	= and	नलः	= Nala
गजः	= Gaja	पनसः	= Panasa	प्राप्ताः	= (all) having reached
कुमुदः	= Kumuda	समवेताः	= assembled	समर्थयन्	= for deliberation.
अथ	= and				
अनित्रविषयम्	= the enemy's territory				

Meanwhile, Raama the king of men and Sugreeva the Sovereign of monkeys, Hanuman the son of the wind, Jambavan the king of the Bears, Vibhishana the demon, Angada the son of Vali, Lakshmana, Sushena along with his kinsfolk, Mainda, Dvivida, Gaja, Gavaksha, Kumuda, Nala and Panasa, all having reached the enemy's territory, assembled to take counsel together.

इयम् सा लक्ष्यते लन्का पुरी रावण पालिता ।
सासुर उरग गन्धवैर् अमरैर् अपि दुर्जया ॥ ६-३७-४

लक्ष्यते	= observe	इयम्	= this	सा	= that very
लङ्घापुरी	= City of Lanka	रावणपालिता	= ruled by Ravana	दुर्जया	= impregnable
अमरैरपि	= even to celestials	सासुरः	= and the demons together	उरग गन्धवैः	= or the uragas (the serpent-demons) and Gandharvas (Celestial musicians)

"Observe this city of Lanka, ruled by Ravana, impregnable both to celestials and the demons together, or the uragas (the serpent-demons) and Gandharvas (celestial musicians)."

कार्यं सिद्धिम् पुरस् कन्त्य मन्त्रयध्वम् विनिर्णये ।
नित्यम् सम्भिहितो ह्य अत्र रावणो राक्षस अधिपः ॥ ६-३७-५

रावणः	= Ravana	राक्षसाधिपः	= the Lord of Demons	नित्यम्	= always
सम्भिहितः हि	= indeed stays	अत्र	= there	मन्त्रयध्वम्	= think
विनिर्णये	= of determining our duty	पुरस्कृत्य	= with regard to	कार्यं	= the success of our expedition.

"Ravana, the lord of demons always stays in the City. Think of the ways and means for the success of our expedition."

तथा तेषु ब्रुवाणेषु रावण अवरजो अब्रवीत् ।
वाक्यम् अग्राम्य पदवत् पुष्कल अर्थम् विभीषणः ॥ ६-३७-६

अथ	= then (while)	तेषु	= they	ब्रुवाणेषु	= were talking thus
विभीषणः	= Vibhishana	रावणावरजः	= the younger brother of Ravana	अब्रवीत्	= spoke (the following)
पुष्कलार्थम्	= meaningful	अग्राम्यपदवत्	= and polished	वाक्यम्	= words.

While they were talking thus, Vibhishana the younger brother of Ravana spoke the following meaningful and polished words:

अनलः शारभसः चैव सम्पातिः प्रघसस् तथा ।
गत्वा लन्काम् मम अमात्याः पुरीम् पुनर् इह आगताः ॥ ६-३७-७

मम	= My	अमत्याः	= counsellors	नमेद् अनलः	= Anala
पनसश्चैव	= and Panasa	सम्पातिः	= Sampati	तथा	= and
प्रमतिः	= PRaamati	गता	= went	लङ्घाम्पुरीम्	= to the City of Lanka
पुनः आगताः	= and returned	इह	= here.		

"My counsellors named Anala, Panasa, Sampati and PRaamati went to the City of Lanka and returned here."

भूत्वा शकुनयः सर्वे प्रविष्टासः च रिपोर्बलम् ।
विधानम् विहितम् यच् च तद् दृच्छा समुपस्थिताः ॥ ६-३७-८

भूत्वा	= by transforming into	शकुनयः	= birds	सर्वे	= all of them
प्रविष्टाः	= entered	रुपोः	= the enemy's	बलम्	= army
समुपस्थिताः	= (they) came	दृच्छा	= after observing	यत्	= which
तत्	= that	विधानम्	= arrangement	विहितम्	= was done.

"Assuming the form of birds, all the four entered that enemy's citadel and observed the measures taken by Ravana closely."

सम्विधानम् यथा आहुस् ते रावणस्य दुरात्मनः ।
राम तद् ब्रुवतः सर्वम् यथातथ्येन मे शृणु ॥ ६-३७-९

राम	= O, Raama!	शृणु	= hear	मे	= from me
ब्रुवतः	= telling	सर्वम्	= all	यथातथ्येन	= the exact position
यथा	= as	ते	= they	आहुः	= informed
सम्विधानम्	= about the arrangement	रावणस्य	= of Ravana	दुरात्मनः	= the evil-minded.

"O, Raama! I give a detailed report as it was given to me of the defence-arrangements made by the evil-minded Ravana, hear me."

पूर्वम् प्रहस्तः सबलो द्वारम् आसाद्य तिष्ठति ।
दक्षिणम् च महा वीर्यौ महा पार्श्व महा उदरौ ॥ ६-३७-१०

प्रहस्तः	= Prahashta	प्रबलः	= of great strength	तिष्ठति	= is standing
आसाद्य	= accused	पूर्वम् द्वारम्	= to the eastern gate	महा पार्श्व	= Mahaparshva and Ma-
महावीर्यौ	= of mighty prowess (are at)	दक्षिणम् च	= the southern gate.	महोदरौ	hodara

"The very strong Prashata is standing near the eastern gate. Mahaparshva and Mahodara of mighty prowess are at the southern gate."

इन्द्रजित् पश्चिम द्वारम् राक्षसैर् बहुभिर् वृतः ।
पट्टस असि धनुष्मद्धिः शूल मुद्रर पाणिभिः ॥ ६-३७-११
नाना प्रहरणैः शूरैर् आवृतो रावण आत्मजः ।

इन्द्रजित्	= Indrajit	रावणात्मजः	= the son of Ravana	वृतः	= along with
बहुभिः	= many	राक्षसैः	= demons	पत्तिशासिधनुष्मद्धिः	= harpoon; bows
शूल मुद्ररः	= spears and hammers	आवृतः	= and along with	भौः	= warriors
नाना प्रहरणैः	= furnished with weapons of many kinds	पश्चिमम्	= is at the western gate.	द्वारम्	

"Indragit, the son of Ravana is at the western gate along with many demons armed with harpoons, swords, bows, spears and hammers together with warriors furnished with weapons of various kinds."

राक्षसानाम् सहस्रैस् तु बहुभिः शस्त्र पाणिभिः ॥ ६-३७-१२
 युक्तः परम सम्विग्नो राक्षसैर् बहुभिर् वृत्तः ।
 उत्तरम् नगर द्वारम् रावणः स्वयम् आस्थितः ॥ ६-३७-१३

परमसम्विग्नः	= a prey to great anxiety	रावणः	= Ravana	मन्त्रवित्	= knower of magical formulas
स्वयम्	= is himself	आस्थितः	= stationed	उत्तरम्	= at the northern gate
युक्तः	= along with	राक्षसैः	= thousands	नगरद्वारम्	
				शस्त्र पाणिभिः	= holding lances in their hand.

"A prey to great anxiety, Ravana knower of magical formulas, is himself stationed at the northern gate, along with several thousands of demons holding lances in their hand."

विरूप अक्षस् तु महता शूल खड्ग धनुष्टता ।
 बलेन राक्षसैः सार्थम् मध्यमम् गुलमम् आस्थितः ॥ ६-३७-१४

विरूपक्षस्तु	= as for virupaksha	महता बलेन	= with a mighty army	शूल खड्ग	= armed with spears
राक्षसैः	= along with demons	आश्रितः	= occupies	धनुष्टता	clubs and bows
सार्थम्				मध्यमम्	= the center of the fort.
				गुलमम्	

"As for Virupaksha he with mighty army carrying spears, clubs and bows along with other demons, occupies the center of the fort."

एतान् एवम् विधान् गुलमास्त् लन्कायाम् समुदीक्ष्य ते ।
 मामकाः सचिवाः सर्वे शीघ्रम् पुनर् इह आगताः ॥ ६-३७-१५

सर्वे	= all	ते मन्त्रिणः	= those counsellors	मामकरः	= of mine
समुदीक्ष्य	= observed	एतान्	= these	गुलमान्	= arranged in this manner
लन्कायाम्	= in Lanka	पुनः आगताः	= and returned	इह	= here
शीघ्रम्	= quickly.				

"All these counsellors of mine watched those groups of troops arranged in Lanka in this manner and immediately returned here."

गजानाम् च सहस्रम् च रथानाम् अयुतम् पुरे ।
हयानाम् अयुते द्वे च साग्र कोटी च रक्षसाम् ॥ ६-३७-१६

विक्रान्ता बलवन्तसः च सम्युगेष्व आततायिनः ।
इष्टा राक्षस राजस्य नित्यम् एते निशा चराः ॥ ६-३७-१७

दशसाहस्रम्	= ten thousand	गजानाम्	= elephants	तथा	= and
अयुतम्	= ten thousand	रथानाम्	= chariots	द्वे अयुतम्	= twenty thousand
हयानाम्	= cavalry	साग्रा	= a little more than	कोटिश्च	= crore
रक्षसाम्	= foot soldiers	बलवन्तश्च	= who are strong	विक्रान्ताः	= intrepid
आततायिनः	= in battle	नित्यम्	= have even been	राक्षस	= of their sovereign's
इष्टाः	= favourites.			राजस्य	

"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 demons endeavouring to kill someone in battle have ever been their sovereign's favourites."

एक एकस्य अत्र युद्ध अर्थे राक्षसस्य विशाम् पते ।
परिवारः सहस्राणाम् सहस्रम् उपतिष्ठते ॥ ६-३७-१८

विशाम्पते	= O, Raama!	अत्र	= in these demons	एकस्य	= for each
राक्षस्य	= demon	परिवारः	= a retinue	सहस्राणाम्	= of ten lacs
उपतिष्ठते	= is near at hand.			सहस्रम्	

"O, Raama! In these demons, a retinue of ten lacs each is near at hand for each demon."

एताम् प्रवृत्तिम् लन्कायाम् मन्त्रि प्रोक्तम् विभीषणः ।
रामम् कमल पत्र अक्षम् इदम् उत्तरम् अब्रवीत् ॥ ६-३७-१९

महाबाहुः	= the mighty-armed	विभीषणः	= Vibhishana	आदर्शयत्	= showed
तान्	= those	राक्षसान्	= demons (his counsellors)	उत्त्वा	= after speaking
इताम्	= this	प्रवृत्तिम्	= news	लङ्घायाम्	= in Lanka
एवम्	= thus	मन्त्रिप्रोक्ताम्	= spoken by his counsellors.		

The mighty armed Vibhishana showed those counsellors to Raama after reporting the aforesaid news pertaining to Lanka, thus informed by his counsellors.

लङ्घायाम् सचिवैः रामाय प्रत्यवेदयत् ।
रामं कमलपत्राक्षमिदमुत्तरमब्रवीत् ॥ ६-३७-२०
रावणावरजः श्रीमान् रामप्रियचिकीर्षया ।

सचिवैः	= the counsellors	प्रत्यवेदयत्	= confirmed	सर्वम्	= all that was known
लङ्कायाम्	= regarding Lanks (thereafter)	श्रोमान्	= the illustrious	रावणावरजः	= Vibhishana
रामप्रियचिर्कीर्षया	= in his desire to please Raama	अब्रवीत्	= addressed	कमलपत्राक्षम्	= that lotus-eyed
रामम्	= Raama	उत्तरम्	= further	इदम्	= with these words.

The counsellors of Vibhishana themselves confirmed all that was known regarding Lanka. Thereafter, the illustrious Vibhishana, in his desire to please Raama, addressed that lotus-eyed one, further with the following words:

कुबेरम् तु यदा राम रावणः प्रत्ययुध्यत ॥ ६-३७-२१
षष्ठिः शत सहस्राणि तदा निर्यान्ति राक्षसाः ।

पराक्रमेण वीर्येण तेजसा सत्त्वं गौरवात् ॥ ६-३७-२२
सदृशा यो अत्र दर्पेण रावणस्य दुरात्मनः ।

राम	= O Raama!	यदा	= when	रावणः	= Ravana
कुबेरम्	= attacked Kubera in battle	षष्ठिः	= sixty	सहस्राणि	= lacs of
प्रत्ययुध्यत		निर्यान्ति	= sallied forth	तदा	= then(with him)
राक्षसाः	= demons	रावणस्य	= to Ravana	दुरात्मनः	= the evil minded
सदृशा	= (all of them) were similar	वीर्येण	= in strength	तेजसा	= in splendour
पराक्रमण	= in prowess	दर्पण	= and a pride	अत्र	= there.
स्तत्त्वगौरवात्	= because of augmented courage				

"O, Raama! When Ravana attacked Kubera in battle, sixty lacs of demons sallied forth with him. All of them were akin to the evil-minded Ravana in prowess, in strength, in courage and in pride."

अत्र मन्युर् न कर्तव्यो रोषये त्वाम् न भीषये ॥ ६-३७-२३
समर्थो ह्य असि वीर्येण सुराणाम् अपि निघ्रहे ।

मन्युः	= Indignation	न कर्तव्यः	= is not required	अत्र	= in this matter
त्वाम् रोषये	= I am making you irritated	न भीषये	= and not terrifying	असि हि	= you are indeed
समर्थः	= capable	निघ्रहेऽपि	= of even overpowering	सुराणाम्	= the celestials
वीर्येण	= by your valour.				

"Indignation need not be resorted to (by you) based on this report. I am not terrifying you, bt only arousing your wrath. You are indeed capable of overpowering even celestials by your valour."

तद् भवांसः चतुर् अन्तोण बलेन महता वृतः ॥ ६-३७-२४
व्यूह्य इदम् वानर अनीकम् निर्मथिष्यसि रावणम् ।

तत्	= for this reason	व्यूहा वानरानीकम्	= having set out these monkey forces in battle-array	भवम्	= you
निर्मथिष्यति	= shall destroy	रावणम्	= Ravana	इदम्	= (with) this
वानरानीकम्	= army of monkeys	चरणेण बलेन	= composed of four division	वृतम्	= which surround you.

"Having set out these monkey-forces in battle-array, you shall destroy Ravana with this great army of monkeys, composed of four divisions, which surround you."

रावण अवरजे वाक्यम् एवम् ब्रुवति राघवः ॥ ६-३७-२५
शत्रूणाम् प्रतिघात अर्थम् इदम् वचनम् अब्रवीत् ।

रावणावरजे	= Vibhishana	ब्रुवतिस्ति	= having spoken	वाक्यम्	= words
एवम्	= thus	राघवः	= Raama	अब्रवीत्	= gave
इदम्	= the following	वचनम्	= orders	प्रतिघातार्थम्	= for the attack
शत्रूणाम्	= of the adversaries.				

Vibhishana having spoken thus Raama gave the following orders for the attack of the adversaries.

पूर्व द्वारे तु लक्ष्याया नीलो वानर पुण्यवः ॥ ६-३७-२६
प्रहस्तम् प्रतियोद्धा स्याद् वानरैर् बहुभिर् वृतः ।

पूर्व द्वारे	= at the eastern gate	लङ्कायाः	= of Lanka	नीलः	= Nila
वानरपुण्यवः	= that lion among monkeys	स्यात्	= for his part	वृतः	= surrounded
बहुभिः	= by many	वानरैः	= monkeys	प्रहस्त	= should attack Pra-

प्रतियोद्धा = hasta.

"At the eastern gate of Lanka, Nila that lion among monkeys for his part, surrounded by many monkeys, should attack Prahasta."

अन्गदो वालि पुत्रस् तु बलेन महता वृतः ॥ ६-३७-२७
दक्षिणे बाधताम् द्वारे महा पार्श्व महा उदरौ ।

दक्षिण द्वारे	= At the southern gate	अणगदः	= Angada	वालिपुत्रः	= the son of Vali
वृतः	= surrounded	महता	= by his mighty	बलेन	= army
बाधताम्	= should oppose	महापार्श्व	= Mahaparshva and Ma-		

होदरौ

"At the southern gate, Angada the son of Vali, surrounded by his mighty army, should oppose Mahaparshva and Mahodara."

हनूमान् पश्चिम द्वारम् निपीड्य पवन आत्मजः ॥ ६-३७-२८
प्रविशत्व अप्रमेय आत्मा बहुभिः कपिभिर् वृतः ।

(Let) हनुमान्	= Hanuman	पवनात्मजः = the son of wind	अप्रमेयात्मा = (and) of inscrutable spirit
वृतः	= surrounded	बहुभिः = by a multitude	कपिभिः = of monkeys
निषीड्य	= having crashed	पश्चिम द्वारे = into the western gate	प्रवेशितु = enter (the City)

"Let Hanuman that son of the Wind and of inscrutable spirit, surrounded by a multitude of monkeys, enter the City through the western gate."

दैत्य दानव सम्धानाम् ऋषीणाम् च महात्मनाम् ॥ ६-३७-२९

विप्रकार प्रियः क्षुद्रो वर दान बल अन्वितः ।
परिक्रामति यः सर्वाङ्ग लोकान् सम्तापयन् प्रजाः ॥ ६-३७-३०

तस्य अहम् राक्षस इन्द्रस्य स्वयम् एव वधे धृतः ।
उत्तरम् नगर द्वारम् अहम् सौमित्रिणा सह ॥ ६-३७-३१
निषीड्य अभिप्रवेक्ष्यामि सबलो यत्र रावणः ।

अहम्	= I	स्वयमेव	= am myself	धृतः	= determined
वधे	= to slay	तस्य	= that	क्षुद्रः	= mean fellow
राक्षसेन्द्रस्य	= Ravana	यः	= who	वरदान्	= owing to the boon he
विप्रकार	= enjoys oppressing	दैत्य	= multitudes of Daityas	अवलानिवितः	= has received
प्रियः		दानवसम्धानाम्	(giants) and daanavas	महात्	= as also the magnanimous
ऋषीणाम् च	= sages	परिक्रामति	(demons)	मनाम्	mous
सम्तापयन्	= persecnting	सर्वान्	= and who ranges	लोकान्	= the worlds
सौमित्रेण सह	= with the aid of Lakshmana	अहम्	= all	प्रजाः	= being
अभिप्रवेक्ष्यामि	= enter	उत्तरम् नगर	= I	निषीड्य	= shall forcibly
सबलः	= along with the army.	द्वारम्	= the northern gate; ya-tra	रावणः	= where Ravana is there

I am myself determined to slay that wicked who owing to the boon he has received, enjoys oppressing multitudes of Daityas (giants) and Daanavas (demons), as also the magnanimous sages and who ranges the world, persenting all being. With the aid of Lakshmana, I shall forcibly enter the northern gate where Ravana is stationed along with his army."

वानर इन्द्रसः च बलवान् ऋक्षराजसः च जाम्बवान् ॥ ६-३७-३२
राक्षस इन्द्र अनुजसः चैव गुल्मे भवतु मध्यमे ।

बलवान्	= the mighty	वानरेन्द्रश्च	= Sugreeva the king of monkeys	वीर्यवान्	= the valiant
ऋक्षराजश्च	= jambavan	अनुजसः चैव	= and vibhishana the younger brother of the Lord of demons	भवतु	= be

गुल्मे = of the army.

"Let the mighty Sugreeva the king of monkeys, the valiant Jambavan the king of bears and Vibhishana, the younger brother of the Lord of demons occupy the central position of the army."

न च एव मानुषम् रूपम् कार्यम् हरिभिर् आहवे ॥ ६-३७-३३
एषा भवतु नः सम्ज्ञा युद्धे अस्मिन् वानरे बले ।

मानुषम्	= Human	रूपम्	= form	न	चैव	= should not be as-
हरिभिः	= by the monkeys	आहवे	= in battle	कार्यम्		sumed
वानरे	= of monkeys	एषा	= this monkey-shape	बले		= in the army
सम्ज्ञा	= a sign of recognition	नः	= among us	भवतु		= should be
युद्धे	= battle.			अस्मिन्		= in this

"Monkeys should not assume human form in the battle, for, in the army of monkeys, this monkey-shape should serve as a sign of recognition among us."

वानरा एव निश्चिह्नम् स्व जने अस्मिन् भविष्यति ॥ ६-३७-३४
वयम् तु मानुषेण एव सप्त योत्स्यामहे परान् ।
अहम् एव सह भ्रात्रा लक्ष्मणेन महा ओजसा ॥ ६-३७-३५
आत्मना पञ्चमसः च अयम् सखा मम विभीषणः ।

अस्मिन्	= in our own people	वानराः एव	= the form of monkeys	भविष्यति	= will become
स्वजने	= among us		itself		
चिह्नम्	= a sign of recognition	नः	= for us	सप्त	= seven
वयम्	= fo us	योत्स्यामहे	= will attack	परान्	= the foe
मानुषेणैव	= in human form	एषः	= this	अहम्	= I (along with)
भ्रात्रा	= my brother	लक्ष्मणेन	= Lakshmana	मोहौजसा	= who is full of valour
मम सखा	= my friend	अयम्	= this	विभीषणः	= Vibhishana
पञ्चमः	= the fifth	आत्मना	= with him (along with his four companions).		

"Among our own people also, the form of monkeys will become a sign of recognition for us. Seven of us will attack the foe in our human form, I, my brother Lakshmana, who is full of valour, my friend Vibhishana and his four companions."

स रामः कार्यं सिद्धं अर्थम् एवम् उत्त्वा विभीषणम् ॥ ६-३७-३६
सुवेल आरोहणे बुद्धिम् चकार मतिमान् मतिम् ।
रमणीयतरम् दृष्ट्वा सुवेलस्य गिरेस्तद् ॥ ६-३७-३७

उत्त्वा	= having said	एवम्	= thus	विभीषणम्	= to Vibhishana
कृत्य	= for the success of the enterprise	सः रामः	= that Raama	मतिमान्	= in the role of a wise leader
सिद्ध्यर्थम्				प्रभुः	

चकार	= made up	बुद्धिम्	= his mind	सुवेलारोहणे	= to ascend Mount Suvela
रमणीयतरम्	= the more charming	तटम्	= slope	सुवेलस्य	= of the Mount Suvela
दृष्टा	= (he) had observed.			गिरे:	

Having said thus to Vibhishana for the success of the enterprise, Raama in the role of a wise leader, decided to stay on Mount Suvela, after observing its charming slopes.

ततस् तु रामो महता बलेन ।
प्रच्चाद्य सर्वाम् पृथिवीम् महात्मा ।
प्रहृष्ट रूपो अभिजगाम लन्काम् ।
कृत्वा मतिम् सो अरि वधे महात्मा ॥ ६-३७-३८

ततः	= Thereafter	प्रच्छादि	= having covered	सर्वाम्	= the entire field
महता बलेन	= with his great army	कृत्वा	= having made up	पृथिवीम्	
अरिवधे	= to slain the enemies	महात्मा	= that high-souled	मतिम्	= his mind
महात्मा	= of great courage	अभिजगाम	= set out	रामः	= Raama
प्रहृष्ट रूपः	= with a joyous and exultant air.			लङ्काम्	= for Lanka

Thereafter, having covered the entire filed with his great army and having made up his mind to destroy the enemies, that high-souled Raama of great courage, set out for Lanka with a joyous and exultant air.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तत्रिंशः सर्गः ॥

Thus completes 37th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

38 Sarga 38 - अष्टात्रिंशः सर्ग

Raama Decides To Stay On Suvela Mountain

Introduction -

Raama expresses his desire to Vibhishana and Sugreeva to halt on Suvela mountain for that night, and to envision the City of Lanka. Raama along with Lakshmana, Vibhishana, Sugreeva and his army ascend the mountain and witness the beauty of Lanka. They halt on that mountain-resort for the night.

स तु कृत्वा सुवेलस्य मतिम् आरोहणम् प्रति ।
लक्ष्मण अनुगतो रामह् सुग्रीवम् इदम् अब्रवीत् ॥ ६-३८-१

विभीषणम् च धर्मज्ञनम् अनुरक्तम् निजा चरम् ।
मन्त्रज्ञनम् च विधिज्ञनम् च जलक्षण्या परया गिरा ॥ ६-३८-२

सः रामः	= that Raama	लक्ष्मणानुगतः	= who was followed by Lakshmana	कृत्वा	= having made up
मतिम्	= his mind	आरोहणम्	= to ascend	सुवेलस्य	= Mount Suvela
अब्रवीत्	= spoke, this	प्रति		परया	= and prime
इदम्		शलक्षण्या	= with gentle	विभीषणम् च	= and to Vibhishana
गिरा	= voice	सुग्रीवम्	= to Sugreeva	अनुरक्तम्	= devoted to him
धर्मज्ञम्	= the knower of what is right	निशाचरम्	= a demon		
मन्त्रज्ञम्	= experienced in counsel	विधिज्ञनम्	= and the knower of prescribed rules.		

Raama, 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 Vibhishana who was the knower of what is right, a demon devoted to him who was experienced in counsel and a knower of prescribed rules (as follows):

सुवेलम् साधु ज्ञैल इन्द्रम् इमम् धातु जटैज् चितम् ।
अध्यारोहामहे सर्वे वत्स्यामो अत्र निजाम् इमाम् ॥ ६-३८-३

अध्यारोहामहे	= we shall ascend up on high	इमम्	= this	सुवेलम्	= Suvela mountain
चितम्	= shining	साधु	= well	शैलेन्द्रम्	
सर्वे	= all of us	वत्स्यामहे	= will stay	धातुशतैः	= with hundreds of minerals
इमम्	= for this	निशाम्	= right.	अत्र	= on this mountain

We shall ascend up on high this Suvela mountain, shining well with hundreds of minerals. All of us will stay on this mountain for this night.

लन्काम् च आलोकयिष्यामो निलयम् तस्य रक्षसह् ।
येन मे मरण अन्ताय हृता भार्या दुरात्मना ॥ ६-३८-४

येन धर्मो न विज्ञातो न वृत्तम् न कुलम् तथा ।
राक्षस्या नीचया बुद्ध्या येन तद् गर्हितम् कृतम् ॥ ६-३८-५

आलोकयिष्यामः = we shall see	लन्काम्	= Lanka	निलयम्	= the abode
च	येन	= by whom	दुरात्मना	= the evil minded
तस्य रक्षसः = of that demon Ravana	हृता	= was taken away	मरणान्ताय	= for the sake of his own death
भार्या = my wife	धर्मः	= virtue	नविज्ञातः	= was not understood
येन = by whom	न	= was not known	तथा	= and
वृत्तम् = good character	न	= was not seen	येन	= by whom
कुलम् = noble lineage	कृतम्	= was done	नीचया	= with an inferior
तत् = that contemptible ac-				
गर्हितम् = tion				
राक्षस्या बुद्ध्या = demoniacal mind.				

We shall see Lanka the abode of that demon, Ravana the evil-minded by whom my wife was taken away for the sake of his own death, by whom virtue was not understood, good character was not known and noble lineage was not seen and by whom that contemptible act was done with an inferior demoniacal mind.

यस्मिन् मे वर्धते रोषह् कीर्तिते राक्षस अधमे ।
यस्य अपराधान् नीचस्य वधम् द्रक्ष्यामि रक्षसाम् ॥ ६-३८-६

मे = My	रोषः = anger	वर्तते = is enhancing	
कीर्तिते = on hearing the name	तस्मिन् = of such	राक्षस-चधमे = worst demon	
अपराधात् = Due to the offence	यस्य = of whom	नीचस्य = the lowest	
द्रक्ष्यामि = I shall see	वधम् = the destroyer	रक्षसाम् = of the demons.	

My anger is increased on hearing the name of that demon. Because of the offence committed by him, I shall see that all these demons are destroyed.

एको हि कुरुते पापम् काल पाज वजम् गतः ।
नीचेन आत्म अपचारेण कुलम् तेन विनज्यति ॥ ६-३८-७

गतः = approaching	कालपाशवशम् = and falling into the power of trap of death	एकः = one	
कुरुते = will do	पापम् = an evil act	तेन = by him	
नीचेन = the vilest	आत्मापचारेण = because of his offence	कुलम् = his lineage	
विनश्यति = is destroyed.			

Falling into that power of trap of death, one does an evil act. Because of the offence committed by him the vilest, his lineage is destroyed.

एवम् सम्भव्यन् एव सक्रोधो रावणम् प्रति ।
रामह् सुवेलम् वासाय चित्र सानुम् उपारुहत् ॥ ६-३८-८

रामः	= Raama	एवम्	= thus	सम्भव्यन्नेव	= thinking
रावणम्भति	= of Ravana	सक्रोधः	= with anger	आसाद्	= approached
उपारुहत्	= and ascended	सुवेलम्	= the mountain of Su- vela	चित्रसानुम्	= with its conspicuous summits.

Raama, thus thinking of Ravana in anger, approached and ascended the mountain of Suvela with its conspicuous summits.

पृष्ठतो लक्ष्मणं च एनम् अन्वगच्छत् समाहितः ।
सज्जरम् चापम् उद्यम्य सुमहद् विक्रमे रतः ॥ ६-३८-९
तम् अन्वरोहत् सुग्रीवह् सामात्यह् सविभीषणह् ।

लक्ष्मणश्च	= Lakshmana too	रतः	= delighted in	विक्रमे	= his valour
समाहितः	= and steadfastness	उद्यम्य	= keeping ready	सुमहत्	= his mighty
चापम्	= bow	सशरम्	= with arrows	अन्वगच्छत्	= accompanied
पृष्ठतः	= behind	एवम्	= this Raama	सुग्रीवः	= Sugreeva
सामात्यः	= together with his ministers	सविभीषणः	= along with Vibhishana	अन्वरोहत्	= ascended by following
तम्	= him.				

Lakshamana too who took delight in his own valour and steadfastness, keeping ready his mighty bow with arrows, followed behind Raama Sugreeva along with his ministers and Vibhishana ascended the mountain, by following him.

हनूमान् अन्नादो नीलो मैन्दो द्विविद् एव च ॥ ६-३८-१०

गजो गव अक्षो गवयह् जरभो गन्ध मादनह् ।
पनसह् कुमुदज् चैव हरो रम्भज् च यूथपह् ॥ ६-३८-११

जाम्बवांश्च सुषेणश्च ऋषभश्च महामतिः ।
दुर्मुखश्च महातेजास्तथा शतबलिः कपिः ॥ ६-३८-१२

एते च अन्ये च बहवो वानराह् जीघ गामिनह् ।
ते वायु वेग प्रवणास् तम् गिरिम् गिरि चारिणह् ॥ ६-३८-१३
अध्यारोहन्त जतज्ञह् सुवेलम् यत्र राघवह् ।

हनुमान्	= Hanuman	अङ्गदः	= Angada	नीलः	= Nila
मैन्दः	= Mainda	द्विविद एवच	= Dvivida	गजः	= Gaja
गवाक्षः	= Gavaksha	गवयः	= Gavaya	शारभः	= Sharabha
गन्धमादनः	= Gandhamadana	पनसः	= Panasa	कुमुदश्चैव	= Kumuda
हरः	= Hara	रम्भश्च	= Rambha	यूथपः	= the chief of the troop
जाम्बवाम्श	= Jambavan	सुषेणश्च	= sushena	महामतिः	= the greatly wise
ऋषेभश्च	= Rishabha	दुर्मुखश्च	= Durmukha	महातेजाः	= of great splendour
शतबलिः	= shatabali	कपि:	= the monkey	अन्येच वहवो	= and other many hundreds of
ते	= those	वानराः	= monkeys	शतशः	dreds of
शीघ्रगामिनः	= which are fast moving	गिरिचारिणः	= which can wander easily on mountains	एतेच	= here
अध्यारोहन्त	= ascended	तम्	= that	वायुवेग	= with a speed akin to
यत्र राघवः	= where Raama was there.			प्रवणाः	that of wind
				सुवेलमिगारिम्	= Suvela mountain

Hanuman, Angada, Nila, Mainda, Dvivida, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Panasa, Kumuda, Hara, Rambha the chief of the troop, Jambavan, sushena, the greatly wise Rishabha, Durmukha of great splendour, Shatabali the monkey and other hundreds of monkeys which are fast-moving, which can wander easily on mountains with a speed akin to that of wind, ascended that Suvela mountain which Raama ascended.

ते त्व अदीर्घेण कालेन गिरिम् आरुद्य सर्वतह् ॥ ६-३८-१४
दद्ज्ञुह् जिखरे तस्य विषक्ताम् इव खे पुरीम् ।

ते तु	= they	अदीर्घेन	= within no long time	आरुद्य	= having ascended
गिरिम्	= the mountain	कालेन		सिखरे	= and at the apex
तस्य	= of it	सर्वतः	= from all sides	पुरीम्	= the City of Lanka
विषक्तामिव	= which appeared hanging	दद्वशः	= saw		
	ing	खे	= in the sky.		

Having ascended the mountain from all sides within no long time, they saw at its apex, the city of Lanka which appeared as though it was hanging in the sky.

ताम् ज्ञुभाम् प्रवत द्वाराम् प्राकार वर ज्ञोभिताम् ॥ ६-३८-१५
लन्काम् राक्षस सम्पूर्णाम् दद्जुर् हरि यूथपाह् ।

हरियूथपाः	= the chiefs of monkey-troops	दद्वशः	= saw	ताम् शुभाम्	= that beautiful City of
प्रवद्वारम्	= having excellent gates	प्राकारवर	= enriched with	लन्काम्	Lanka
		शोभिताम्	exquisite ramparts	राक्षस	= and pervaded with
				सम्पूर्णाम्	demons.

The chiefs of monkey-troops saw that beautiful City of Lanka, furnished with excellent gates, enriched with exquisite ramparts and pervaded all over with demons.

प्राकार चय संस्थैज् च तथा नीलैर् निजा चरैह् ॥ ६-३८-१६
दद्भुस् ते हरि ज्ञेषाह् प्राकारम् अपरम् कृतम् ।

ते	= those	हरिश्चेषाः	= excellent monkeys	दद्द्यः	= saw
अपरम्	= another	प्राकारम्	= rampart	कृतम्	= formed
नीलश्च	= our of the black	प्राकार वर	= so standing together		
राक्षसैः	demons	सम्स्थैः तथा	on that exquisite rampart.		

Those excellent monkeys saw another rampart formed out of the black demons so standing together scribble on that existing exquisite rampart.

ते दद्वा वानराह् सर्वे राक्षसान् युद्ध कान्धिष्ठान् ॥ ६-३८-१७
मुमुचुर् विपुलान् नादांस् तत्र रामस्य पञ्ज्यतह् ।

दद्वा	= seeing	राक्षसान्	= the demons	युद्धकान्धिष्ठानः	= craving for war
सर्वे	ते	मुमुचुः	= made	विविधान्	= various kinds
वानराः		तस्य	= that	रामस्य	= Raama
नादान्	= of sounds (while)				
पश्यतः	= was witnessing.				

Seeing the demons who were craving for war, all those monkeys made various types of noises, while Raama was witnessing the scene.

ततो अस्तम् अगमत् सूर्यह् संध्यया प्रतिरन्जितह् ॥ ६-३८-१८
पूर्णं चन्द्रं प्रदीपा च क्षपा समभिवर्तते ।

ततः	= then	सूर्यः	= the sun	प्रतिरङ्गितः	= reddened
सम्ध्यया	= by evening twilight	अस्तम्	= went down	क्षपाच	= (and) the night
पूर्णचन्द्रं	= shining with full moon	आगमत्			
प्रदीपा		समभिवर्तते	= arrived.		

Then, the sun reddened with evening-twilight went down and the night shining with full moon arrived.

ततः स रामो हरि वाहिनी पतिर् ।
विभीषणेन प्रतिनन्द्य सत्कृतः ।
सलक्षणो यूथप यूथ सम्वृतः ।
सुवेल पृष्ठे न्यवसद् यथा सुखम् ॥ ६-३८-१९

ततः	= thereafter	सः	= that	रामः	= Raama
स लक्ष्मणः	= along with Lakshmana	हरिवाहिनीपतिः	= and Sugreeva the Lord of monkeys	यूथप	= together with troops
प्रतिनन्द्य	= greeted welcoming (and)	सत्कृतः	= treated hospitably	सम्वृतः	= captains of troops
				विभीषणेन	= by Vibhishana

न्यवस्तु	= stayed	यथासुखम्	= happily	सुवेल पृष्ठे	= on the mountain resort of Suvela
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Thereafter, Raama along with Lakshmana as well as Sugreeva the Lord of monkeys together with troops and captions of troops, duly greeted welcomingly and treated hospitably by Vibhishana, halted happily on the mountain resort of Suvela.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टात्रिंशः सर्गः ॥

Thus completes 38th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

39 Sarga 39 - एकोनचत्वारिंशः सर्ग

Raama And Others See The Charming Garden On Suvela Mountain

Introduction -

Raama and the monkeys see the charming gardens and groves located in Lanka, viewing them from the top of Suvela mountain. Some of the monkeys, thrilling with rapture, enter the gardens and enjoy their beauty of flowers and birds. Some others went towards Lanka; located on the apex of Trikuta mountain. They see the city with its large mansions and seven storied buildings, including the thousand-pillared mansion of Ravana with a height almost touching the skies.

ताम् रात्रिम् उषितास् तत्र सुवेले हरि पुम्गवाः ।
लन्कायाम् ददृशुर् वीरा वनान्य् उपवनानि च ॥ ६-३९-१

वीरा:	= the valiant	हरियूथपाः	= chief of the army of monkeys	उषिताः	= stayed
ताम्	= that	रात्रिम्	= night	सुवेल	= Suvela Mountain
ददृशः	= and saw	वनानि	= the gardens and groves	लन्कायाम्	= in Lanka
		उपवनानिच			

The valiant army-chiefs of monkeys stayed on Suvela mountain for that night and saw the garden and groves in Lanka.

सम सौम्यानि रम्याणि विशालान्य् आयतानि च ।
दृष्टि रम्याणि ते दृष्ट्वा बभूवुर् जात विस्मयाः ॥ ६-३९-२

दृष्टि	= seeing (the gardens)	समसौम्यानि	= which were levelled	बैतिषुत्विशालानि	= spacious
दृष्टिरम्याणि	= and charming to look at	ते	= they	बभूवुः	= became
जात	= astonished.				
विस्मयः					

Seeing those gardens which were levelled, beautiful, spacious, majestic and enchanting to look at, they became astonished.

चम्पक अशोक पुम्नाग साल ताल समाकुला ।
तमाल वन संचन्ना नाग माला समावृता ॥ ६-३९-३

हिन्तालैर् अर्जुनैर् नीपैः सप्त पर्णैश् च पुष्पितैः ।
तिलकैः कर्णिकारैश् च पटालैश् च समन्ततः ॥ ६-३९-४

शुशुभे पुष्पित अग्रैश् च लता परिगतैर् द्रुमैः ।
लन्का बहु विघैर् दिव्यैर् यथा इन्द्रस्य अमरावती ॥ ६-३९-५

विचित्र कुसुम उपेतै रक्त कोमल पल्लवैः ।
शाद्वलैश् च तथा नीलैश् चित्राभिर् वन राजिभिः ॥ ६-३९-६

चम्पकाशोक	= thick with champaka;	तमाल	= covered with groves	नागमालासमावृत्तः	surrounded with rows
वकुल	Ashoka; Vakula; sal	पनसच्छन्ना	of Tamala and Panasa		of Nagakesara trees
शालताल	and palmyra trees		trees		
समाकुला					
लन्का	= Lanka	शुशुभे	= looked splendid	समस्ततः	= on all sides
अमरावती	= like the city of Amara-	इन्द्रस्य	= reigned by Indra the	नीलैः	= with green
यथा	vati		god of celestials		
शाद्वलैः	= lawns	चित्राभिः	= and variegated	वन राजिभिः	= avenues
तथा	= and	दिव्यैः	= with beautiful	बहुविघैः	= trees of various kinds
हिन्तालैः	= like Hintala	अर्जुनैः	= Arjuna	नीपैः	= Nipa
सप्तपर्णैः	= and saptaparna	सुपुष्पितैह्	= full flowering	तिलकैः	= Tilaka
कर्णिकारैश्च	= Karnikara	तिलकैः	= tilaka	कर्णिकारैश्च	= karnikara
पाटलैः	= and Patala	पुष्पिताग्रैः	= whose crests were	लता परिगत	= and which were inter-
विचित्र	= which were laden	रक्तकोमल	laden with flowers	द्रुमैः	twined with climbers
कुसुमोपेतैः	with multi-coloured				
	flowers	पल्लवैः			

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 splended on all sides like the city of Amaravati reigned by Indra the god of celestials, 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.

गन्ध आब्ध्यान्य् अभिरम्याणि पुष्पाणि च फलानि च ।
धारयन्त्य् अगमास् तत्र भूषणानि इव मानवाः ॥ ६-३९-७

अगमा:	= the trees	तत्र	= there	धरयन्ति	= were laden
गन्धाब्ध्यानि	= with fragrant	अतिरम्याणि	= and very much en- chanting	पुष्पाणिच्च	= flowers
फानिच्च	= and fruits	मानवाः इव	= as human beings	भूषणानि	= the ornaments

The trees there were laden with fragrant and greatly enchanting flowers and fruits, as human beings were laden with ornaments.

तच् चैत्र रथ सम्काशम् मनोजनम् नन्दन उपमम् ।
वनम् सर्वे ऋतुकम् रम्यम् शुशुभे षष्ठद आयुतम् ॥ ६-३९-८

तत्	= that	वनम्	= garden	सर्वतुकम्	= which bore flowers and fruits in relation to all seasons
षष्ठदायुतम्	= and full of bees	चैत्ररथसम्काशम्	= like chaitraratha (the garden of Kubera the god of riches)	शुशुभे	= was quite charming
नन्दनोपमम्	= resembling Nandana (the garden of Indra the Lord of celestials)				

That garden, which bore flowers and fruits in relation to all seasons and with full of bees, like chaitraratha (garden of Kubera, the god of riches), was quite charming, like Nandana (garden of Indra the Lord of celestials)

नत्यूह कोयष्टि भक्तैर् नृत्यमानैश्च च बर्हिभिः ।
रुतम् पर भृतानाम् च शुश्रुवे वन निझरे ॥ ६-३९-९

वन निझरे	= In that garden abounding in cascades	रुतम्च	= the songs	दात्यूह	= of gallinules and lapwings (small white cranes)
नृत्यमानैः	= and of dancing	बर्हिणैः	= pea-cocks	कोयष्टिभक्तैः	= and cuckoos

In that garden abounding in cascades, the songs of birds like gallinules, lapwings (small white cranes), dancing peacocks and cuckoos were heard.

नित्य मत्त विहम्गानि भ्रमर आचरितानि च ।
कोकिल आकुल घण्डानि विहग अभिरुतानि च ॥ ६-३९-१०

भृन्ग राज अभिगीतानि भ्रमरैः सेवितानि च ।
कोणालक विघुष्टानि सारस अभिरुतानि च ॥ ६-३९-११

विविशुस् ते ततस् तानि वनान्य् उपवनानि च ।
हृष्टाह् प्रमुदिता वीरा हरयः काम रूपिणः ॥ ६-३९-१२

ततः	= then	ते	= those	हरयः	= monkeys
हृष्टः	= thrilling with rapture	प्रमुदिताः	= delighted	वीरा:	= brave
कामरूपिणः	= and assuming any shape at will	विविशुः	= entered	तानि	= those

वनानि	= groves	उपवनानिच	= and gardens	नित्यमत्तविहन्नाचि	with birds ever excited with joy
भ्रमराचरितानिच	= wandered by bees	कोकुला कुल	= with clusters of trees	विहन्नाभिरुतानिच	having variegated sounds of birds
भूना	= with singing by the राजाधिगीतानि	खण्डानि	occupied by Cuckoos	कोणालकविघृष्णिचि	with the musical sounds of wag tails
सारसाभिरुतानि	large bees	कुर रस्व	= abounding with नितानिच	नितानिच	sounds of ospreys

Then, those monkeys, thrilling with rapture, delighted, brave and assuming any shape at will, entered the aforesaid groves and gardens, with birds ever excited with joy, wandered by bees, with clusters of trees occupied by cuckoos, having variegated sounds of birds and song of the large bees, abounding with sounds of ospreys, with the music of wagtails and cries of canes.

**तेषाम् प्रविशताम् तत्र वानराणाम् महा ओजसाम् ।
पुष्प संसर्ग सुरभिर् ववौ द्वाण सुखो अनिलः ॥ ६-३९-१३**

(While)	= those	महौजसाम्	= mighty and splendid	वानराणाम्	= monkeys
तेषाम्		तत्र	= there	अनिलः	= a breeze
प्रविशताम्	= were entering	द्वाणसुखः	= delightful to the nose	ववौ	= blew.
पुष्पसंसर्ग	= sweet smelling due to सुरभिः	सुरभिः	contact with flowers		

While those mighty and splendid monkeys were entering the groves a breeze with flowery fragrance, delightful to the nose, blew.

**अन्ये तु हरि वीराणाम् यूथान् निष्कम्य यूथपाः ।
सुग्रीवेण अभ्यनुज्ञाता लन्काम् जग्मुः पताकिनीम् ॥ ६-३९-१४**

अन्ये	= some other	यूथपाः तु	= of the troop-leaders	हरिवीराणाम्	= of the valiant monkeys
निष्कम्य	= come out	यूथात्	= of their troops	अभ्यनुज्ञाता:	= duly permitted
सुग्रीवेण	= by Sugreeva	जग्मु	= and went	लन्काम्	= towards Lanka
पताकिनीम्	= adorned with flags.				

Some other troop-leaders of the valiant monkeys came out of their troops with due permission from sugreeva and went towards Lanka, the city adorned with flags

**वित्रासयन्तो विहगांस् त्रासयन्तो मृग द्विपान् ।
कम्पयन्तश्च ताम् लन्काम् नादैः स्वैर् नदताम् वराः ॥ ६-३९-१५**

ठोसे	= great in making noises	विहगान्	= causing the birds to	ग्लापयन्तः	= and displeasing
मोन्केयस्		वित्रासयन्तोः	frighten		
नदताम्					
वराः					

मृग द्विपान्	= to the animals and elephants (went)	ताम्	= causing that Lanka to tremble	स्वैः	= by their
नादैः	= sounds.	लङ्काम्			

Those monkeys, great in making noises causing the birds to frighten and displeasing to the animals and elephants, went, causing that Lanka to tremble, by their noises.

कुर्वन्तस् ते महा वेगा महीम् चारण पीडिताम् ।
अजश् च सहसा एव ऊर्ध्वम् जगाम चरण उद्धतम् ॥ ६-३९-१६

ते	= those monkeys	महावेगाः	= with great speed	कुर्वन्तः	= making
महीम्	= the earth	चरण	= flattened by their feet	रजश्च	= and the dust
चरणोथितम्	= raised by their feet	पीडिताम्		सहस्रैव	= instantaneously.

Those monkeys with great speed marched ahead, making the earth flattened by their feet and the dust thus raised by their feet went up instantaneously.

ऋक्षाः सिंहा वराहाश् च महिषा वारणा मृगाः ।
तेन शब्देन वित्रस्ता जग्मुर् भीता दिशो दश ॥ ६-३९-१७

वित्रस्ता:	= frightened	तेन शब्देन	= by that sound	ऋक्षाः	= bears
सिंहाश्च	= lions	महिषाः	= buffaloes	वारणाश्च	= elephants
मृगाः	= deer	खगाः	= birds	वित्रस्ता:	= were trembled
भीताः	= terrified	जग्मुः	= and hastened toward	दश दिशः	= ten directions.

Frightened by that sound, bears lions buffaloes elephants, deers and birds were trembled and terrified and hastened towards ten different directions.

शिखरम् तु त्रिकूटस्य प्रांशु च एकम् दिवि स्पृशाम् ।
समन्तात् पुष्प संचन्नम् महा रजत सम्निभम् ॥ ६-३९-१८

शत योजन विस्तीर्णम् विमलम् चारु दर्शनम् ।
श्लक्षणम् श्रीमन् महच् चैव दुष्प्रापम् शकुनैर् अपि ॥ ६-३९-१९
मनसा अपि दुरारोहम् किम् पुनः कर्मणा जनैः ।

एकम्	= the solitary	त्रिकूटस्य	= peak of Trikuta mountain	प्राम्नु	= which is so high
दिविस्पृशाम्	= as touching the sky	पुष्पसञ्चन्नम्	= enveloped by flowers	समन्तात्	= all over
महारजत्	= resembling gold	शतयोजन	= to an extent of hundred yojanas(eight hundred miles)	विमलम्	= bright
सम्निभम्		विस्तीर्णम्			
चारुदर्शनम्	= charming to look at	श्लक्ष्म	= beautiful	श्रीमत्	= glorious
महचैव	= majestic	दुष्प्रापम्	= inaccessible	शकुनैरपि	= even by birds

दुरारोहम्	= hard to be ascended	जनैः	= by the mind	किम् पुनः	= how much more
कर्मणा	= by an act of walking.				

The solitary peak of Trikuta mountain, which is so high as if touching the sky, all over covered with flowers entirely, resembling gold; to an extent of eight hundred miles; bright; charming to look at, beautiful, glorious, majestic, inaccessible even by birds, hard to be ascended by people may, even by the mind-how much more by an act of walking?

निविष्टा तत्र शिखरे लन्का रावण पालिता ॥ ६-३९-२०
दशयोजनविस्तीर्णा विंशत्योजनमायता ।

लङ्घा	= Lanka	रावण	= ruled by Ravana	दशयोगन	= with a breadth of ten
पालिता		पालिता		इस्तीर्णा	yojanas (eight miles)
निविष्टा		निविष्टा	= was located	शिखरे	= on the apex of the mountain
आयता	= and a lenght of twenty				
विम्शयोजनम्	yojanas (one hundred sixty miles)				
तत्र	= there.				

Lanka, ruled by Ravana, with a breadth of eighty mile and a length of one hundred sixty miles, was located on the apex of the mountain there.

comment: the length and breadth of the city given here varies from that given elsewhere - which is a hundred Yojanas wide and thirty yojanas long. This anomaly is reconciled by commentators by explaining the present verse as referring to the length and breadth of Lanka proper, which comprised the residence of Ravana.

सा पुरी गोपुरैर् उच्चैः पाण्डुर अम्बुद सम्प्रिभैः ।
कान्चनेन च सालेन राजतेन च शोभिता ॥ ६-३९-२१

सा	= that	पुरी	= city	शोभते	= looked beautiful
उच्चैः गोपुरैः	= with its towering City-gates	पाण्डुराम्बुद	= resembling white	कान्चनेन	= and with golden
राजतेन	= and silver	सम्प्रिभैः	clouds		
		सालेन	= ramparts		

The city of Lanka looked beautiful with its towering City-gates resembling white clouds as well as with golden and silver ramparts.

प्रासादैश्च च विमानैश्च च लन्का परम भूषिता ।
घनैर् इव आतप अपाये मध्यमम् वैष्णवम् पदम् ॥ ६-३९-२२

लङ्घा	= the city of Lanka	परम भूषिता	= greatly adorned by	प्रासादैश्च	= palaces
विमानैश्च	= and seven-storied mansions	घनैः इव	= as clouds	आतपाये	= at the end of a summer

वैष्णव पदम्	= are to the region of Vishnu the god of preservation	मध्यमम्	= between (earth and heaven)
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The city of Lanka, greatly adorned by palaces and seven storied mansions, looked like the sky with clouds at the end of a summer and as a region of Vishnu (the god of preservation) between earth and heaven.

तस्याम् स्तम्भ सहस्रेण प्रासादः समलम्फृतः ।
कैलास शिखर आकारो दृश्यते खम् इव उल्लिखन् ॥ ६-३९-२३

चैत्यः स राक्षस इन्द्रस्य बभूव पुर भूषणम् ।
शतेन रक्षसाम् नित्यम् यः समग्रेण रक्ष्यते ॥ ६-३९-२४

चैत्य प्रासादः	= A palace	समलम्फृतः	= duly graced	स्तम्भ	= with a thousand pil-
कैलास शिखराकारः	= which looked like a peak of Mount Kailasa	यस्याम्	= in the city of Lanka	सहस्रेण	lars
रक्ष्यते	= protected by	नित्यम्	= always	यः	= which was
बलेन	= army	रक्षसाम्	= of demons	समग्रेण	= a complete
खम्	= the sky	दृश्यते	= was to be seen	उल्लिखन्निव	= which seemed to lick
बभूव	= remained	पुरभूषणम्	= as an ornament of the city	सः	= that
				राक्षसेन्द्र	= of Ravana.

A palace, duly graced with a thousand pillars, which looked like a peak of Mount Kailasa was three in the City of Lanka, which was always the City of Lanka, which was always protected by a complete army of demons. The palace seemed to be scraping the skies and was to be seen as an ornament to the City of Ravana.

मनोज्ञाम् काञ्चनवतीम् सर्वतैरुपशोभिताम् ।
नानाधातुविचित्रैश्च उद्यानैरुपशोभिताम् ॥ ६-३९-२५

नानाविहगसम्बद्धाम् नानामृगनिषेविताम् ।
नानाकुसुमसंपन्नाम् नानाराक्षससेविताम् ॥ ६-३९-२६

ताम् समृद्धाम् समृद्ध अर्थो लक्ष्मीवासु लक्ष्मण अग्रजः ।
रावणस्य पुरीम् रामो ददर्श सह वानरैः ॥ ६-३९-२७

लक्ष्मीवान्	= the glorious	लक्ष्मणाग्रजः	= Raama the elder brother of Lakshmana	रामै सह	= along with monkeys
ददर्श	= saw	ताम्	= that	मनोज्ञाम्	= charming
काञ्चनवतीम्	= golden	रावणस्य	= city of Ravana	पर्वतैः	= mountains
नाना धातु विचित्रैः	= Picturesque with various minerals	पुरीम्		उद्यानैः	= with gardens
		उपशोभिताम्	= splendid		

नाना विहगसम्पूर्णम्	= re-echoing with songs of birds of every kind	नाना निषेचिताम्	= frequented by varieties of deer	नानाकुसुमसम्पन्नम्	richly endowed with various kinds of flowers
नाना रक्षस सेविताम्	= inhabited by demons of every degree	समृद्धाम्	= duly flourishing	समृद्धाम्	= duly flourishing
समृद्धाम्	= duly flourishing	समृद्धार्थाम्	= having increased its wealth.		

The glorious Raama 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 demons of every degree and duly flourishing, having increased its wealth.

ताम् महागृहसम्बाधां दृष्ट्वा लक्ष्मणपूर्वजः ।
नगरीं त्रिदिवप्रख्यां विस्मयं प्राप वीर्यवान् ६-३९-२८

दृष्ट्वा	= beholding	ताम्	= that	नगरीम्	= city
त्रिदिवप्रख्याम्	= which looks like heaven	महागृह	= and crammed with huge palaces	लक्ष्मण	= Raama the elder brother of Lakshmana
प्राप	= was seized	सम्बाधाम्	= with astonishment.	पूर्वजः	

Beholding that City, which looks like heaven and crammed with huge palaces, the valiant Raama the elder brother of Lakshmana was seized with astonishment.

ताम् रत्न पूर्णाम् बहु सम्बिधानाम् ।
प्रासाद मालाभिर् अलम्कृताम् च ।
पुरीम् महा यन्त्र कवाट मुख्याम् ।
ददर्श रामो महता बलेन ॥ ६-३९-२९

रामः	= Raama	महता बलेन	= with the great army	ददर्श	= saw
ताम्	= that	पुरीम्	= city	रत्न पूर्णाम्	= full of precious gems
बहुसम्बिधानाम्	= having various kinds of facilities	अलम्कृताम्च	= adorned with	प्रासाद	= rows of mansions
मयायन्त्रकवाट	= having excellent doors with huge mechanical appliances	महता	= and with a large	मालाभिः	
मुख्याम्				बलेन	= armed forces (protecting the city)

Raama 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.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनचत्वारिशः सर्गः ॥

Thus completes 39th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

40 Sarga 40 - चत्वारिंशः सर्ग

On Seeing Ravana Sugreeva Bounces On Him

Introduction -

Raama together with Sugreeva and others mount to the top of Suvela mountain and see the city of Lanka. There, above a gate-way of the City, stands Ravana. Seeing Ravana, Sugreeva springs to the top of the gate where Ravana is bounces on him, pulls his thrown and throws it away on the ground. thereafter, Ravana and Sugreeva carry on duel for a long time without any fatigue. They wrestle endlessly in different postures. Finally, after reducing Ravana to exhaustion, Sugreeva comes back and rejoins his monkey-troops.

ततो रामः सुवेलाग्रं योजनद्वयमण्डलम् ।
उपारोहत्ससुग्रीवो हरियूथैः समन्वितः ॥ ६-४०-१

ततः	= thereafter	रामः	= Raama	ससुग्रीवः	= along with Sugreeva
समन्वितः	= together with	हरियूथैः	= the troop-leaders of monkeys	उपारोहत्	= ascended
सुवेलाग्रम्	= the top of Suvela mountain	योजनद्वय	= having a circumference of sixteen miles	मण्डलम्	(Two yojanas).

Then, Raama along with Sugreeva, together with the troop leaders of monkeys, ascended the top of Suvela mountain which was having a circumference of sixteen miles.

स्थित्वा मुहूर्तं तत्रैव दिशो दश विलोकयन् ।
त्रिकूटशिखरे रम्ये निर्मितां विश्वकर्मणा ॥ ६-४०-२
ददर्श लङ्घां सुन्यस्तां रम्यकाननशोभिताम् ।

स्थित्वा	= halting	तत्रैव	= there just	मुहूर्तम्	= for a while
विलोकयन्	= and looking towards	दश	= ten	दिशः	= directions (Raama)
ददर्श	= saw	लङ्घाम्	= Lanka	रम्ये	= which was beautifully
निर्मिताम्	= constructed	विश्वकर्मणा	= by Visvakarma , the divine architect	त्रिकूटशिखरे	= on the top of Trikuta Mountain
सुन्यस्ताम्	= with nice arrangements	रम्य कानन	= and ravishing with enchanting groves.	शोभिताम्	

Halting there just for a while and surveying the ten cardinal points, Raama saw the city of Lanka, which was beautifully constructed by Visvakarma, the divine architect on the top of Trikuta Mountain with nice arrangements and ravishing with enchanting groves.

तस्यां गोपुरश्चस्थं राक्षसेन्द्रं दुरासदम् ॥ ६-४०-३

श्वेतचामरपर्यन्तं विजयच्छत्रशोभितम् ।
रक्तचन्दनसंलिङ्गं रक्ताभरणभूषितम् ॥ ६-४०-४

वीलजीमूतसंकाशं हेमसंचादिताम्बरम् ।
ऐरावतविषाणग्रैरुत्कृष्टकिणवक्षसम् ॥ ६-४०-५

शशलोहितरागेण सम्वीतं रक्तवाससा ।
संध्यातपेन संचन्नं मेघराशिमिवाम्बरे ॥ ६-४०-६

तस्याम्	= there	गोपुर	= above a gate way	दुरासदम्	= the invincible
राक्षसेन्द्रम्	the Lord of demons	श्वेतचामर	= who was being famed	विजयच्छत्र	= was graced with a triumphal parasol
रक्तचन्दन	= was smeared with red	पर्यन्तम्	= with white whisks on both sides	शोभितम्	
संहितम्	sandal paste	रक्ता भरण	= adorned with scarlet	वीलजुमूत	= resembling a dark
हेम	= as he was attired in raiment	भूषितम्	ornaments	सम्काशम्	cloud
सम्भादिताम्बरम्	embroidered in gold	उत्कृष्टकिणवक्षसम्	= who bore on his breast scars of wounds	ऐरावत	= inflicted on him by Airavata (the elephant who carries Indra the Lord of celestials, on his back) with his tusks
सम्वीतम्	= wrapped	रक्तवाससा	= in a cloak of red colour	विषाणग्रैः	
मेघराशिम्	= looked like a mass of clouds	अम्बरे	= in the sky	शश लोहित	= resembling the colour of hare's blood
इव				रागेण	
संध्यातपेन	= sunshine at sunset.			सम्भन्नम्	= enveloped with

There above a gateway, stood the invincible Ravana the lord of demons, 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 Airavata (the elephant who carries Indra the Lord of celestials, on his back) with his tusks, wrapped in a cloak of red colour resembling the colour of hare's blood and looked like a mass of clouds in the sky enveloped with sunshine at sunset.

पश्यतां वानरेन्द्राणाम् राघवस्यापि पश्यतः ।
दर्शनाद्राक्षसेन्द्रस्य सुग्रीवः सहसोत्थितः ॥ ६-४०-७

दर्शनात्	= on seeing	राक्षसेन्द्रस्य	= Ravana	सुग्रीवः	= Sugreeva
उत्थितः	= got up	सहसा	= all at once (while)	वानरेन्द्राणाम्	= the chiefs of monkeys
पश्यताम्	= were looking on	राघवस्यापि	= and even Raama	पश्यतः	= was looking on.

On seeing Ravana, Sugreeva got up all at once, while Raama and the chiefs of the army of monkeys were looking on.

क्रोधवेगेन सं युक्तः सत्त्वेन च बलेन च ।
अचलाग्रादथोत्थाय पुष्पुवे गोपुरस्थले ॥ ६-४०-८

सम्युक्तः	= gathering up	सत्त्वेन च	= his courage	बलेन च	= and strength (Sugreeva)
क्रोध वेगेन	= in an impulse of feery	उत्थाय	= bounded	अचलाग्रात्	= from the summit of the mountain
अथ	= and then	पुष्पुवे	= sprang	गोपुर स्थले	= to the top of the gate (Where Ravana was).

Gathering up his strength and courage, Sugreeva, in an impulse of fury, bounded from the summit of the mountain and then sprang to the top of the gate (where Ravana was).

स्थित्वा मुहूर्तं सम्प्रेक्ष्य निर्भयेनान्तरात्मना ।
तृणीकृत्य च तद्रक्षः सोऽब्रवीत्परुषं वचः ॥ ६-४०-९

मुहूर्तम्	= for a moment	सः	= he	स्थित्वा	= paused (then)
निर्भयेन	= with a fearless	अन्तरात्मना	= soul	सम्प्रेक्ष्य	= (he) saw
तत्	= that	रक्षः	= demon	तृणीकृत्य	= whom he regarded as a mere straw (and thereafter)
अब्रवीत्	= spoke	वचः	= (the following) words	परुषम्	= harshly.

For a moment, he paused and then with a fearless soul, he saw that demon, whom he regarded as a mere straw and thereafter spoke the following words harshly:

लोकनाथस्य रामस्य सखा दासोऽस्मि राक्षस ।
न मया मोक्षसे द्य त्वं पार्थिवेन्द्रस्य तेजसा ॥ ६-४०-१०

राक्षस	= O demon!	अस्मि	= I am	सखा	= friend
दासः	= and a servant	रामस्य	= of Raama	लोकनाथस्य	= the Lord of the world
त्वम्	= you	न मोक्षसे	= will not be spared	अद्य	= today
मया	= by me	तेजसा	= by the inspiring grace	पार्थिवेन्द्रस्य	= of Raama
the king of kings.					

"O, demon! I am a friend and a servant of Raama, the Lord of the world. You will not be spared by me today, by the inspiring grace of Raama."

इत्युक्त्वा सहसोत्पत्य पुष्पुवे तस्य चोपरि ।
आकृष्य मुकुटं चित्रं पातयामास तद्विवि ॥ ६-४०-११

इति	= thus	उत्त्वा	= speaking (Sugreeva)	उत्पत्य	= jumped up
सहसा	= all at once	पुम्बुवे	= bounced	उपरि	= over
तस्य	= on him	आकृष्य	= pulled	चित्रम्	= the brightly coloured
मुकुटम्	= crown	पातयामास	= and threw	तत्	= it
भूवि	= on the ground.				

Thus speaking, Sugreeva jumped up all at once, bounced over on ravana, pulled his brightly coloured crown from his head and threw it away on the ground.

समीक्ष्य तूर्णमायान्तं बभाषे तं निशाचरः ।
सुग्रीवस्त्वं परोक्षे मे हीनग्रीवो भविष्यसि ॥ ६-४०-१२

समीक्ष्य	= seeing	तम्	= him	आयान्तम्	= coming
तूर्णम्	= quickly (once again)	निशाचरः	= Ravana	बभाषे	= spoke (as follows)
त्वम्	= you	सुग्रेव	= were Sugreeva (one who has a handsome neck)	मे परोक्षे	= when you were not present before my eyes
भविष्यसि	= you will (now) become	हीनग्रीवः	= bereft of your neck.		

Seeing Sugreeva about to rush upon him again, Ravana spoke as follows: "You were Sugreeva (one who has a handsome neck), when your were not present before my eyes. But now, you will now become हीनग्रीवो bereft of your neck."

इत्युत्त्वोत्थाय तं क्षिप्रं बाहुभ्यामाक्षिपत्तले ।
कन्दुवत्स समुत्थाय बाहुभ्यामाक्षिपद्वरिः ॥ ६-४०-१३

इति	= thus	उत्त्वा	= speaking	उत्थाय	= having raised up (Ravana)
बाहुभ्याम्	= with his two arms	क्षिप्रम्	= quickly	आक्षिपत्	= flung Sugreeva
तले	= to the ground	सः	= that	हरिः	= monkey
समुत्थाय	= bouncing up	कन्दुवत्	= like a ball	आक्षिपत्	= flung back (his adversary)
बाहुभ्याम्	= with his arms.				

Speaking thus, Ravana raised up and quickly flung Sugreeva to the ground with both his arms. Bouncing like a ball, Sugreeva flung back his adversary with his arms.

परस्परं स्वेदविद्गंधगात्रौ ।
 परस्परम् शोणितरक्तदेहौ ।
 परस्परं श्लिष्टनिरुद्धचेष्टौ ।
 परस्परं शालमलिकिंशुकाविव ॥ ६-४०-१४

मुष्ठिप्रहरैश्च तलप्रहरै ।
 रात्रिघातैश्च करात्रघातैः ।
 तौ चक्रतुर्युद्धमसद्यरूपं ।
 महाबलौ राक्षसवानरेन्द्रौ ॥ ६-४०-१५

तौ	= those two	राक्षस वानरेन्द्रौ	= Ravana and Sugreeva	महाबलौ	= of great strength
स्वेद विद्गंध	= with perspiration	परस्परम्	= of one another	शोणित रक्त	= with their bodies red
गात्रौ	broke out on the limbs	श्लिष्ट निरुद्ध	each clung to the other paralyzing his opponents movements	देहौ	with blood
परस्परम्	= on one another	असद्यरूपम्	= an unbearable	शालमलि	= resembled the shal-
चक्रतुः	= (They) created	तलप्रहरैः	= with slaps of hands	किम्शुका विर	mali and Kimshuka trees
मुष्ठिप्रहरैश्च	= with blows of fists			युद्धम्	= struggle
करात्र घातैः	= and with blows of fingers.			अरात्रिघातैः	= hurting with elbows
				च	

Ravana and Sugreeva of great strength carried on a duel which was unbearable, with perspiration broke out on their limbs, with their bodies red with blood, each clung to other other paralyzing his opponent's movements resembling silk-cotton and Kimshuka trees, followed by blows of fists, slaps of hands blows of elbows and blows of fingers on each other.

कृत्वा नियुद्धं भृशमुग्रवेगौ ।
 कालं चिरं गोपुरवेदिमध्ये ।
 उत्क्षिप्य चोत्क्षिप्य विनम्य देहौ ।
 पादकमादोपुरवेदिलम्भौ ॥ ६-४०-१६

कृत्वा	= having wrestled	चिरम्	= for a long time	गोपुर	= in the centre of the flat
नियुद्धम्		कालम्		वेदिमध्ये	roof of the gate-way
उत्क्षिप्य	= repeatedly lifting	देहौ	= their bodies (each in turn)	विनम्य	= bending
उत्क्षिप्य		भृशमुग्रवेगौ	= the two combatants with very high swiftness	गोपुर वेदि	= remained in that flat roof of the gate-way.
पादकमाद्	= their feet in a particular way			लम्भौ	

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.

अन्योन्यमापीड्य विलग्देहौ ।
तौ पेतुतुः पालनिखातमध्ये ।
उत्पेततुर्भूमितलम् स्पृशन्तौ ।
स्थित्वा मुहूर्तं त्वभिनिःश्वसन्तौ ॥ ६-४०-१७

आपीड्य	= crushing	अन्योन्यम्	= one another	विलग्देहौ	= their bodies clung together
तौ	= they both	निपेततौः	= dropped down	साल निखात	= between the defensive walls and the moat
उत्पेततुः	= they would leap up again	भूमितलम्	= from the ground	स्पृशन्तौ	= seizing each other
स्थित्वा	= after pausing	मुहूर्तम्	= an instant	अभिनिः	= to regain their breath.
				श्वसन्तौ	

Crushing one another and 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.

आलिङ्ग्न चालिङ्गय च बाहुयोक्त्रैः ।
संयोजयामासतुराहवे तौ ।
सम्रभशिक्षाबलसम्प्रयुक्तौ ।
सुचेरतुः सम्प्रति युद्धमार्गे ॥ ६-४०-१८

बाहुयोक्त्रैः	= with arms interlaced like with ropes	सम्योजयामासतुः	= joined together	तौ	= they
आलिङ्ग्नच	= remained locked together	आहे	= in the struggle	सम्रभशिक्षा	= (they) who had received training in
आलिङ्ग्नच				बल	wrestling and were fully endowed with night
सम्प्रति	= were now moving to and fro	युद्धमार्गे	= in the arena.	सम्प्रयुक्तौ	
सुचेरतुः					

With arms interlaced like with ropes joined together, they remained locked together in the struggle. Both of them, who had received training in wrestling and fully endowed with night, were now moving to and fro in the arena.

शार्दूलसिंहविव जातदंष्ट्रौ ।
गजेन्द्रपोताविव संप्रयुक्तौ ।
संहत्य संवेद्य च तौ कराभ्यां ।
तऊ पेतुतुर्वै युगपद्धरायाम् ॥ ६-४०-१९

तौ	= the two heroes	शार्दूल सिंहविव	= who resembled a tiger and a lion	जात दंष्ट्रौ	= having their tusks growing
गजेन्द्र पोताविव	= or two young lordly elephants	सम्प्रयुक्तौ	= encountering in a hostile manner	कराभ्याम्	= with arms
संहत्य	= interlaced	संवेद्य च	= and having duly tired their strength	पेतुतुर्वै	= fell
धरायाम्	= on the ground	युगपत्	= together.		

The two heroes, who resembled a tiger and a lion having their tusks growing or two young lordly elephants encountering in a hostile manner, with arms interlaced and having duly tried their strength, fell on the ground together.

उद्यम्य चान्योन्यमधिक्षिपन्तौ ।
संचक्रमाते बहु युद्धमार्गे ।
व्यायामशिक्षाबलसंप्रयुक्तौ ।
क्लमं न तौ जग्मतुराशु वीरौ ॥ ६-४०-२०

उद्यम्य	= Rising	तौ वीरौ	= those two heroes	अधिक्षिपन्तौ	= hurled themselves
अन्योन्यम्	= on each other	संचक्रमाते	= circling round	युद्धे मार्गे	= the arena
बहु	= again and again	व्यायाम	= like skilled and mighty wrestlers	न जग्मतुः	= nor did they obtain
आशु	= so quickly	शिक्षाबल सम्प्रयुक्तौ		क्लमम्	= fatigue.

Thereafter rising, those two heroes hurled themselves on each other, circling around the arena again and again, like skilled and mighty wrestlers, nor were they easily fatigued.

बाहुत्तमैर्वारणवारणाभै ।
निवारयन्तौ परवारणाभौ ।
चिरेण कालेन भृशं प्रयुद्धौ ।
संचेरतुर्मण्डलमार्गमाशु ॥ ६-४०-२१

वरवारणाभौ	= like unto great tuskers	बहूत्तमैः	= with their enormous arms	वारण	= resembling the trunks
निवारयन्तौ	= (they were) keeping back each other	प्रयुद्धौ	= fought	वारणाभैः	
चिरेण कालेन	= for a long time	संचेरतुः	= and moved	भृशम्	= vehemently
मण्डल	= in a circular path.			आशु	= speedily
मार्गम्					

Like unto great tuskers with their enormous arms resembling the trunks, those two warriors were keeping back each other, fought vehemently for a long time and moved speedily in a circular arena.

तौ परस्पर मासाद्य यत्तावन्योन्यसूदने ।
मार्जाराविव भक्षार्थेऽवतस्थाते मुहुर्मुहुः ॥ ६-४०-२२

आसाद्य	= approaching	परस्परम्	= each other	मार्जाराविव	= like two wild cats
भक्षार्थे	= fighting over a piece of meat	यत्तौ	= trying	अन्योन्य	= to kill each other
अवतस्थाते	= they stood	ग्रोद्धिन्ग्	= again and again.	सूदने	

Approaching each other like tow wild cats fighting over a piece of meat trying to kill each other, they stood growling again and again.

मण्डलानि विचित्राणि स्थानानि विविधानि च ।
गोमूत्रकाणि चित्राणि गतप्रत्यागतानि च ॥ ६-४०-२३

तीर्शीनगतान्येव तथा वक्रगतानि च ।
परिमोक्षं प्रहाराणां वर्जनं परिधावनम् ॥ ६-४०-२४

अभिद्रवणमाल्लावमवस्थानं सविग्रहम् ।
परावृत्तमपावृत्तमपद्रुतमवस्थुतम् ॥ ६-४०-२५

उपन्यस्तमपन्यस्तं युद्धमार्गविशारदौ ।
तौ विचेरतुर्न्योन्यं वानरेन्द्रश्च रावणः ॥ ६-४०-२६

तौ	= the two warriors	वानरेन्द्रश्च	= Sugreeva	रावणः	= and Ravana
युद्ध मार्ग	= who were skilled in wrestling	विचेरतुः	= executed	विविधानि	= innumerable
विशारदौ		मण्डलानि	= evolutions	अन्योन्यम्	= in mutual conflict
विचित्राणि	= and myriad	स्थानानि	= postures	गोमूत्रकाणि	= moving in a curved line like an ox's urine
चित्राणि	= (taking up) diverse	तिरशीनगतान्येन	= stepping sideways	तथा	= and
गत	= coming and going	परिमोक्षम्	= to avoid	प्रहाराणाम्	= blows
प्रत्यागतानिच्च		वर्जनम्	= abandoing the attack	अभिद्रवणम्	= dashing towards each other
वक्रगतानि च	= having a retrograde motion	अवस्थानम्	= standing	सविग्रहम्	= firm and erect
परिधावनम्	= turning about	अपावृत्तम्	= turned sideways	अपद्रुतम्	= rushed in a bent posture
आल्लावम्	= leaping	उपन्यस्तम्	= by letting go	अपन्यस्तम्	= or stealing away.
परावृत्तम्	= retreating				
अवस्थुतम्	= ran lifting their foot to kick the opponent				

The two warriors, Sugreeva and Ravana, who were skilled in wrestling, excuted innumerable and myraid evolutions, taking up diverse postures, moving in a curved line 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, retreated, turned sideways, rushed in a bent posture, ran lifting their foot to kick the opponent and by letting go or stealing away.

एतस्मिन्नन्तरे रक्षो मायाबलमथात्मनः ।
आरब्दुमुपसम् पेदे ज्ञात्वा तम् वानराधिपः ॥ ६-४०-२७

उत्पात तदाकाशं जितकाशी जितक्षमः ।
रावणः स्थित एवात्र हरिराजेन वञ्चितः ॥ ६-४०-२८

अथ	= then	एतस्मिन्	= in the meanwhile	रक्षः	= Ravana the demon
अन्तरे		आरब्दुम्	= to commence	मायाबलम्	= his magic power
ज्ञात्वा	= knowing	तम्	= it	वानराधिपः	= Sugreeva
उत्पात	= flew	आकाशम्	= into the sky	जित काशी	= triumphantly
जितक्षमः	= shaking off all fatigue (While)	रावणः	= Ravana	वञ्चितः	= baffled
हरिराजेन	= by Sugreeva	स्थितः	= stood (confounded)	अत्रैव	= there alone.

Meanwhile, Ravana decided to common using his magic power. Knowing it, Sugreeva flew into the sky triumphantly shaking off all fatigue, while Ravana, baffled by Sugreeva stood confounded there alone.

अथ हरिवरनाथः प्राप्तसंग्रामकीर्ति ।
निशिचरपतिमाजौ योजयित्वा श्रमेण ।
गगनमतिविशालं लघ्नयित्वार्कसूम् ।
हरिगणबलमध्ये रामपार्श्वं जगाम् ॥ ६-४०-२९

अथ	= then	हरिवरनाथः	= the Lord of the monkeys	प्राप्त सम्माम	= acquiring fame as a warrior
योजयित्वा	= reducing	निशिचरपतिम्	= Ravana	कीर्तिः	
लघ्नयित्वा	= ascended	अतिविशालम्	= into the infinite	श्रमेण	= to exhaustion
अर्कसूनुः	= and that offspring of the Sun Sugreeva	जगाम	= went	गगनम्	= sky
हरिगणबलमध्ये	= in the middle of the monkey-troops.			रामपार्श्वम्	= to the side of Raama

Thus, the Lord of the monkeys, acquiring fame as a warrior, reducing Ravana to exhaustion, ascended into the infinite sky and the offspring of the Sun then went to the side of Raama, who as in the middle of the mokye-troops.

स इति सवितृसूनुस्तत्र तत्कर्म कृत्वा ।
 पवनगतिरनीकं प्राविशात्संप्रहृष्टः ।
 रघुवरनृपसूनोद्वर्धयन् युद्धहर्ष ।
 तरुमृगगणमुख्यैः पूज्यमानो हरीन्द्रः ॥ ६-४०-३०

सः	= that Sugreeva	सवितृसूमः	= the offspring of the Sun	पवनगतिः	= who endowed with a speed of the wind
कृत्वा	= having accomplished	तत् कर्म	= that act	तत्र	= there
वर्घ्यन्	= increasing	युद्ध हर्षम्	= the joy of the battle	रघुवरनृपसूनोः	= of the foremost of the Raghu dynasty
पूज्यमानः	= honoured	तरुमृग	= and delighted	प्राविशत्	= rejoined
अनीकम्	= the army.	सम्प्रहृष्टः			

That Sugreeva, the offspring of the Sun, who was endowed with a speed of the wind, having accomplished that feat there, increasing the military zeal of the foremost of Raghu dynasty, honoured by the monkey leaders and delighted, rejoined the army.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चत्वारिंशः सर्गः ॥

Thus completes 40th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

41 Sarga 41 - एकचत्वारिंशः सर्ग

Raama Sends Angada To Ravana

Introduction -

Rama advises Sugreeva not to repeat such reckless acts in future on the ground of he being a king. Then Rama tells Lakshmana about the various evil portents he had seen. Rama commands the monkey-generals to besiege all the four gates of Lanka. He himself along with Lakshmana protects the army, besieging the northern gate being guarded by Ravana. Then, Rama sends Angada to Ravana, to expostulate him and to bring him back to reason. Angada tries his best to convince Ravana, but in vain. Ravana commands his attendants to seize Angada. Angada shakes out those attendants who tried to seize him ascends the roof of Ravana's palace, tramples ad crushes it down by his strength. Angada finally returns to Rama, who was stationed in the midst of the monkey-forces.

अथ तस्मिन् निमित्तानि दृष्टा लक्ष्मण पूर्वजः ।
सुग्रीवम् सम्परिष्वज्य रामो वचनमब्रवीत् ॥ ६-४१-१

अथ	= then	दृष्टा	= seeing	निमित्तानि	= the marks of conflict
रामः	= Rama	तस्मि	= on the person of Sugreeva	पूर्वजः	= the elder brother of Lkshmana
सम्परिष्वज्य	= embracing sugriivam	=	Sugrīvam	=	and spoke
वचनम्	= (these) words.				

Seeing the marks of conflict on the person of Sugreeva, Rama the elder brother of Lakshmana after embracing Sugreeva spoke these words.

असंमन्त्र मया सार्थम् तदिदम् साहसं कृतम् ।
एवम् साहसयुक्तानि न कुर्वन्ति जनेश्वराः ॥ ६-४१-२

असमन्त्रय	= without consulting	मया सार्थम्	= me closely	इदम्	= this
तत्	= such	साहसम्	= a reckless act	कृतम्	= has been done
जनेश्वराः	= the kings	न कुर्वन्ति	= cannot do	साहस	= such rash acts
एवम्	= in this manner.			युक्तानि	

Without consulting me closely, such a reckless act has been done by you, such a rashness is not seemly in a king.

संशये स्थाप्य माम् चेदम् बलम् चेमम् विभीषनम् ।
कष्टं कृतमिदं वीर साहसं साहसप्रिय ॥ ६-४१-३

वीर	= O warrior	साहस प्रिय	= longing for acts of daring!	इदम्	= this
कष्टं	= wrong	साहसम्	= reckless act	कृतम्	= has been done (by you)
स्थाप्य	= keeping	माम्च	= me	इदम्	= this
बलम्च	= army	इमम्	= and this	विभीषणम्	= Vibhishana
सम्शये	= in anxiety.			च	

O, warrior longing for acts of daring! This wrong and reckless act has been done by you, causing me, this army and Vibhishana great anxiety.

इदानीं मा कृथा वीर एवम् विघ्मरिदम् ।
त्वयि किंचित्समाप्ने किम् कार्यम् सीतया मम ॥ ६-४१-४

भरतेन महाबाहो लक्ष्मणेन यवीयसा ।
शत्रुघ्नेन च शत्रुघ्न स्वशरीरेण वा पुनः ॥ ६-४१-५

वीर	= O warrior!	अरिमद्म	= O Vanquisher of foes!	म कृथः	= do not act
एवमिघम्	= thus	इदानीं	= now	महाबाहो	= O the mighty armed!
शत्रुघ्नेन	= O annihilator of enemies!	त्वयि	= (If) you	किंचित्	= have come by some misfortune
मम	= to me	किम्	= what is the use	समाप्ने	
भरतेन	= Bharata	लक्ष्मणेन	= Lakshmana	सीतया	= with Sita
शत्रुघ्नेन	= Shatruघnha	स्व शरीरेण	= or even with my own person?	यनीयसा	= and still younger
		वा पुनः:			

O, warrior! O, vanquisher of foes! Do not act thus in future. O, the mighty armed! O, annihilator of enemies! If you have come by some misfortune, I would have had nothing to do with Sita, Bharata, Lakshmana or still younger Shatruघnha or even with my own person.

त्वयि चानागते पूर्वमिति मे निश्चिता मतिः ।
जानतश्चापि ते वीर्यम् महेन्द्रवरुणोपनु ॥ ६-४१-६

हत्वाहम् रावणम् रावणम् युद्धे सपुत्रबलवाहन्म् ।
अभिषिञ्च च लङ्घायाम् विभीषण मथापि च ॥ ६-४१-७
भरते राज्यमारोप्य त्यक्ष्ये देहम् महाबल ।

महाबल	= O monkey of great strength	महेन्द्र वरुणोपम	= equal to Indra the god of celestials and Varuna king of the Universe!	त्वयि	= (If) you
अनागते	= have not returned	जानतश्चापि	= though I am conversant	ते	= with your
वीर्यम्	= valour	मे	= (this was) my	पूर्वम्	= earlier
मतिः	= determined	निश्चिता	= resolve	हत्वा	= having killed
रावणम्	= Ravana	युद्धे	= in fight	सपुत्र बल	= with his sons forces
अहम्	= I	अभिषिञ्च	= should have installed	वाहनम्	= and chariots
लङ्कायाम्	= of Lanka	आरोप्य	= placing	विभीषणम्	= Vibhishana (as king)
भरते	= in Bharata	अथापि	= and even	राज्यम्	= the kingdom
देहम्	= my body.			त्यक्ष्ये	= renounced

O, monkey of great strength, equal to Indra the god of celestials and Varuna the king of universe! If you have not returned, though I am conversant with your valour, this was my pre-determined resolve that having killed Ravana in fight with his sons forces and chariots, I should have installed Vibhishana as king of Lanka, placing the kingdom of Ayodhya in the hands of Bharata and renounced my life.

तमेवम्वादिनं रामं सुग्रीवः प्रत्यभाषत ॥ ६-४१-८
 तव भार्यापहर्तारं दृष्ट्वा राघव रावणम् ।
 मर्षयामि कथम् वीर जानन्विक्रममात्मनः ॥ ६-४१-९

सुग्रीवः	= Sugreeva	प्रत्यभाषत	= replied	तम्	= to that
रामम्	= Rama	एवम्	= who was thus peaking	वीर	= O brave
राघव	= Rama!	वादिनम्		रावणम्	= Ravana
तव	= who had taken away	दृष्ट्वा	= seeing	आत्मनः	= of my own
भार्यापहर्तारम्	your consort	जानन्	= conscious	मर्षयामि	= can I bear it?
बलम्	= strength	कथम्	= how		

Hearing Rama's words, Sugreeva replied as follows: O, brave Rama! Seeing Ravana who had taken away your consort and being conscious of my own strength, how can I act otherwise?

इत्येवंवादिनं वीरमभिनन्द्य च राघवः ।
 लक्ष्मणम् लक्ष्मि सम्पन्नम् इदम् वचनम् अब्रवीत् ॥ ६-४१-१०

अभिनन्द्य	= complimenting	वीरम्	= that hero Sugreeva	इत्येवम्	= who was thus speaking
राघवः	= Rama	अब्रवीत्	= spoke	रादिनम्	= ing
वचनम्	= words	लक्ष्मणम्	= to Lakshmana	इदम्	= these

Complimenting that hero Sugreeva who was thus speaking, Rama addressed Lakshmana, who was endowed with auspicious marks, saying:

**परिगृह्य उदकम् शीतम् वनानि फलवन्ति च ।
बल ओघम् सम्बिभज्य इमम् व्यूह्य तिष्ठेम लक्ष्मण ॥ ६-४१-११**

लक्ष्मण	= O Lakshmana!	परिगृह्य	= occupying (a region)	शीतम्	= providing fresh
उदकम्	= water	वनानिच	= and trees	फलवन्ति	= with fruit
सम्बिभज्य	= duly divinding	इमम्	= this	बलोघम्	= multitude of troops
व्यूह	= and drawing it up in a battle array	तिष्ठाम्	= we should remain alert.		

O, Lakshmana! Beside these fresh waters and trees laden with fruit, let us divide this multitude of troops, drawing it up in a battle array and remain alert.

**लोक क्षय करम् भीमम् भयम् पश्याम्य उपस्थितम् ।
निर्बहृणम् प्रवीराणाम् ऋक्ष वानर रक्षसाम् ॥ ६-४१-१२**

पश्यामि	= I foresee	भयम्	= a terrible calamity	उपस्थितम्	= to have come
लोकक्षयकरम्	= boding universal destruction	भीमम्	= awful	निर्बहृणम्	= and death
प्रवीराणाम्	= to the intrepid	ऋक्षवानर	= bears monkeys and		
		रक्षसाम्	= demons.		

I foresee a terrible calamity to come, boding universal destruction and death to the intrepid bears, monkeys and demons.

**वाताश् च परुषम् वान्ति कम्पते च वसुम् धरा ।
पर्वत अग्राणि वेपन्ते पतन्ति धरणी धराः ॥ ६-४१-१३**

परुषम्	= Harsh	वाताः	= winds	वान्ति	= blow
वसुन्धराच	= the earth	कम्पते	= trembles	पर्वताग्राणि	= Mountain-peaks
वेपन्ते	= shake	धर्णीधराः	= and the elephants bearing the earth	नदन्ति	= trumpet.

Harsh winds blow. The earth trembles. Mountain-peaks shake and the elephants bearing the earth trumpet.

**मेघाः क्रव्याद् सम्काशाहू परुषाहू परुष स्वनाः ।
क्रूराहू क्रूरम् प्रवर्षन्ति मिश्रम् शोणित बिन्दुभिः ॥ ६-४१-१४**

क्रूरः	= Sinister	मेघाः	= clouds	परुष स्वनाः	= prey roar
परुषाः	= violently	क्रव्याद्	= like carnivorous animals	प्रवर्षन्ति	= and let fall rain
मिश्रम्	= mixed	सम्काशाः			
		शोणित	= with drops of blood.		
		बिन्दुभिः			

Sinister clouds prey-roar violently like carnivorous animals and let fall a rain mixed with drops of blood.

रक्त चन्दन सम्काशा संध्या परम दारुणा ।
ज्वलच् च निपतत्य एतद् आदित्याद् अभि मण्डलम् ॥ ६-४१-१५

सन्ध्या	= the dusk	रक्तचन्दन	= red as sandal	परम्	= is full of horror
सम्काशा		एतत्	= this	daaruNaa	
आदित्यात्	= and from the sun	निपतति	= falls.	ज्वलत्	= blazing
अभिमण्डलम्	= mass of fire				

The dusk, red as sandal, is full of horror and from the sun, this blazing mass of fire falls.

आदित्यम् अभि वाश्यन्ते जनयन्तो महद् भयम् ।
दीना दीन स्वरा घोरा अप्रशस्ता मृग द्विजाः ॥ ६-४१-१६

खूरा:	= wild	मृग द्विजाः	= beasts and birds	दीन स्वरा:	= emit frantic cries
दीनाः	= and are ill at ease	अप्रशस्ताः	= ominous	जनयन्तः	= inspiring
महत्	= great	भयम्	= fear	अभि	= facing
आदित्यम्	= the sun.			वाश्यन्ति	

Wile beasts and birds emit frantic cries, ill at ease and ominous, inspiring great fear, facing the sun.

रजन्याम् अप्रकाशश् च सम्तापयति चन्द्रमाः ।
कृष्ण रक्त अंशु पर्यन्तो यथा लोकस्य सम्क्षये ॥ ६-४१-१७

चन्द्रमाः	= the moon	अप्रशस्तः	= shorn of its radiance	कृष्ण	= surrounded by black
सम्क्षये तथा	= as at the time of the destruction of the world	सम्तापयति	= (and) is creating anguish	रक्ताम्शु	= and fiery rays burns red
				पर्यन्तः	
				रजन्याम्	= in the night.

The moon shorn of its radiance, surrounded by black and fiery rays, burns red as at the time of destruction of the world and is creating an anguish in the night.

हस्तो रूक्षो अप्रशस्तश् च परिवेष्ह सुलोहितः ।
आदित्य मण्डले नीलम् लक्ष्म लक्ष्मण दृश्यते ॥ ६-४१-१८

लक्ष्मण	= O Lakshmana!	आदित्य	= In the disk of the sun	हस्तः	= a small
परिवेषः	= halo	मण्डले			
रूक्षः	= fiery	नीलम्	= with a black	लक्ष्म	= mark
लक्ष्यते	= is seen.	अप्रशस्तः	= shorn of its radiance	सुलोहितः	= and of coppery hue

O, Lakshmana! In the disk of the sun, a small halo with a black mark, fiery, shorn of its radiance and of coppery hue is seen.

दृश्यन्ते न यथावच् च नक्षत्राण्य अभिवर्तते ।
युग अन्तम् इव लोकस्य पश्य लक्ष्मण शंसति ॥ ६-४१-१९

लक्ष्मण	= O Lakshmana!	पश्य	= behold	नक्षत्राणि	= (that) the stars
दृश्यन्ते	= are not appearing	यथावत्	= as they should be	शम्सतीव	= foretelling
अभिवर्तते	= and intending to quicken	युगान्तम्	= a final dissolution	लोकस्य	= of the world.

O, Lakshmana! The stars are not appearing as they should be duly foretelling their intention to hasten a final dissolution of the world.

काकाः श्येनास् तथा गृध्रा नीचैहृ परिपतन्ति च ।
शिवाश् च अप्य् अशिवा वाच्हृ प्रवदन्ति महा स्वनाः ॥ ६-४१-२०

काकाः	= crows	श्येनाः	= eagles	तथा	= and
गृध्राः	= vultures	परिपतन्ति च	= are whirling round	नीचैः	= at a lower level
शिवाश्च	= Jackals to	प्रवदन्ति	= are howling	अशुभाः	= inauspicious
वाच्ः	= sounds.				

Crows, eagles and vultures are whirling round at a lower level. Jackals too are howling inauspicious sounds.

शैलैः शूलैश्च खड्जैश्च विमुक्तेः कपिराक्षसैः ।
भविष्यत्यावृता भूमिर्मासशोणितकर्दमा ॥ ६-४१-२१

भूमिः	= the earth	आवृता	= crowded	शैलैः	= with rocks
शूलैश्च	= darts	खड्जैश्च	= and daggers	विमुक्तेः	= discharged
कपि राक्षसैः	= by monkeys and demons	भविष्यति	= will become	मामस	= a slime of flesh and blood.

The earth, crowded with rocks, darts and daggers discharged by monkeys and demons, will become a slime of flesh and blood.

क्षिप्रम् अद्य दुराधर्षाम् पुरीम् रावण पालिताम् ।
अभियाम जवेन एव सर्वतो हरिभिर् वृताः ॥ ६-४१-२२

अभियाम	= we shall attack	दुराधर्षाम्	= the invincible	पुरीम्	= city
रावण	= ruled by Ravana	जवेनैव	= swiftly	सर्वतः	= from all sides
पालिताम्		क्षिप्रम्	= quickly	वृताः	= surrounded
अद्य	= now				
हरिभिः	= by the monkeys.				

Now surrounded by the monkeys from all sides, let us make an attack on that invincible citadel ruled by Ravana quickly and swiftly.

इत्यैवम् तु वदन् वीरो लक्ष्मणम् लक्ष्मण अग्रजः ।
तस्माद् अवातरत् शीघ्रम् पर्वत अग्रान् महा बलः ॥ ६-४१-२३

इत्येवम्	= thus	वदन्	= speaking	लक्ष्मणम्	= to Lakshmana
वीरः	= the heroic	लक्ष्मणाग्रजः	= Rama	महाबलः	= of great strength
अवातरत्	= descended	शीघ्रम्	= quickly	तस्मात्	= from that
पर्वताग्रात्	= mountain-peak.				

Thus speaking to Lakshmana, the heroic Rama of great strength climbed down from that mountain-peak.

अवतीर्य तु धर्म आत्मा तस्मात् शैलात् स राघवः ।
परैः परम दुर्धर्षम् दर्दश बलम् आत्मनः ॥ ६-४१-२४

अवतीर्य	= having descended	तस्मात्	= from that mountain	सः	= that
धर्मात्मा	= righteous minded	शैलात्		दर्दश	= saw
आत्मनः	= his own army	राघवः	= Rama	परैः	= by the enemies.
बलम्		परम्	= which was verily unconquerable		
		दुर्धर्षम्			

Having descended from that mountain, Rama, whose mind was set on righteousness, held a review of his own army, which was verily difficult to conquer for the enemies.

सम्भव्य तु ससुग्रीवह् कपि राज बलम् महत् ।
कालज्ञो राघवह् काले सम्युग्याय अभ्यचोदयत् ॥ ६-४१-२५

राघवः	= Rama	कालज्ञः	= who knows the appropriate time	ससुग्रीवः	= along with Sugreeva
सम्भव्य	= made ready	महत्	= the great	कपिल रज	= army of Sugreeva
अभ्यचोदयत्	= and commanded (the army) to advance	काले	= at the appropriate moment	बलम्	
				सम्युग्याय	= for the battle.

Rama, who knew the fitting moment to act, along with Sugreeva made ready the great army and commanded the army to advance, at the appropriate moment for the battle.

ततः काले महा बाहुर् बलेन महता वृतः ।
प्रस्थितह् पुरतो धन्वी लन्काम् अभिमुखह् पुरीम् ॥ ६-४१-२६

ततः	= then	महाबाहुः	= Rama the mighty armed	वृतः	= together with
महता	= the mighty	बलेन	= army	प्रस्थितः	= marched

पुरतः	= in front	धन्वी	= wielding a bow	अभिमुखः	= towards
लङ्काम्	= the city of Lanka	कले	= at the befitting moment.		
पुरीम्					

Rama, the mighty armed, together with the mighty army marched in front, wielding a bow, towards the city of Lanka, at the befitting moment.

तम् विभीषणं सुग्रीवौ हनूमान् जाम्बवान् नलः ।
ऋक्षं राजस् तथा नीलो लक्ष्मणश्च च अन्ययुस् तदा ॥ ६-४१-२७

तदा	= then	विभीषणं	= Vibhishana Sugreeva	हनुमन्	= Hanuman
सुग्रीवौ		सुग्रीवौ			
जाम्बवौ	= Jambavan	ऋक्षराजः	= the king of bears	नलः	= Nala
तथा	= and	नीलः	= Nila	लक्ष्मणश्च	= and Lakshmana
अन्ययुः	= accompanied	तम्	= that Rama.		

Then, Vibhishana, Sugreeva, Hanuman, Jambavan the king of bears, Nala, Nila and Lakshmana accompanied that Rama.

ततः पश्चात् सुमहती पृतना ऋक्षं वन ओक्साम् ।
प्रच्चाद्य महतीम् भूमिम् अनुयाति स्म राघवम् ॥ ६-४१-२८

ततः	= thereafter	प्रच्छाद्य	= enveloping	महतीम्	= the extensive
भूमिम्	= earth	महती	= the great	पृतना	= army
ऋक्ष	= of bears and monkeys	पश्चात्	= behind them	अनुयाति स्म	= went accompanying
वनौक्साम्					
राघवम्	= Rama.				

Thereafter, fully covering a vast stretch of land, the great army of bears and monkeys, followed in the wake of Rama.

शैलं शृन्नाणि शतशाहूं प्रवृद्धांश्च च मही रुहाम् ।
जगृहुहूं कुन्जरं प्रख्या वानराहूं पर वारणाः ॥ ६-४१-२९

वानरः	= monkeys	परवारणाः	= the annihilator of enemies	कुण्जर	= resembling elephants
जगृहुः	= took hold of	शैलशृण्णाणि	= mountain-peaks	प्रख्याः	
प्रवृद्धान्	= well-grown	महीरुहान्	= huge trees.	शतशाः	= and hundreds of

Monkeys, the annihilator of enemies, resembling elephants, took hold of mountain-peaks and hundreds of well-grown huge trees.

तौ त्वं अदीर्घेण कालेन भ्रातरौ राम लक्ष्मणौ ।
रावणस्य पुरीम् लङ्काम् आसेदतुर् अरिम् दमौ ॥ ६-४१-३०

तौ भ्रातरौ	= those two brothers	अरिन्दमौ	= the destroyers of adversaries	आसेदतुः	= reached
राम लक्ष्मणौ	Rama and Lakshmana	लङ्गाम्	= of Lanka	रावणस्य	= of Ravana
पुरीम्	= the city	कालेन	= time.		
अदीर्घेण	= in not a long				

Those two brothers Rama and Lakshmana, the destroyers of their adversaries, reached the city of Lanka ruled by Ravana, in not a long time.

पताका मालिनीम् रम्याम् उद्यान वन शोभिताम् ।
चित्र वप्राम् सुदुष्ट्रापाम् उच्च प्राकार तोरणाम् ॥ ६-४१-३१

ताम् सुरैर् अपि दुर्धर्षाम् राम वाक्य प्रचोदिताः ।
यथा निदेशाम् सम्पीड्य न्यविशन्त वन ओकसः ॥ ६-४१-३२

वनौकसः	= the monkeys	राम वाक्य	= encouraged by the sound of Rama's voice (and)	सम्पीड्य	= obedient
यथानिदेशाम्	= to his command	न्यविशन्त	= halted before	ताम्	= that Lanka
पताक	= garlanded with banners	रम्याम्	= beautiful	उद्यान वन	= splendid with pleasure gardens
मालिनीम्		सुदुष्ट्रापाम्	= which is inaccessible	उच्चः प्राकार	= with its elevated arched door-ways
चित्र वप्राम्	= having an unusual rampart	सुरैपि	= even by celestials.	तोरणाम्	
दुर्धर्षाम्	= invincible				

The monkeys, encouraged by the sound of Rama's voice and obedient to his command, halted before the city of Lanka, garlanded with banners, beautiful and splendid with pleasure-gardens, having an unusual rampart which is inaccessible with its elevated arched door-ways and invincible even by the celestials.

लन्कायास् तु उत्तर द्वारम् शैल शृन्गाम् इव उन्नतम् ।
रामः सह अनुजो धन्वी जुगोप च रुरोध च ॥ ६-४१-३३

लन्काम् उपनिविष्टश च रामो दशरथ आत्मजः ।
लक्ष्मण अनुचरो वीरह् पुरीम् रावण पालिताम् ॥ ६-४१-३४

उत्तर द्वारम् आसाद्य यत्र तिष्ठति रावणः ।
न अन्यो रामाद् हि तद् द्वारम् समर्थह् परिरक्षितुम् ॥ ६-४१-३५

रावण अधिष्ठितम् भीमम् वरुणेन इव सागरम् ।
सायुधौ राक्षसैर् भीमैर् अभिगुप्तम् समन्ततः ॥ ६-४१-३६
लघूनाम् त्रास जननम् पातालम् इव दानवैः ।

आसाद्य	= Reaching	लन्काम्	= the city of Lanka	रावण	= ruled by Ravana
		पुरीम्		पालिताम्	

वीरः	= the heroic	रामः	= Rama	दशरात्मजः	= the son of Dasaratha
लक्ष्मणामणानु	= accompanied by Lakshmana	उपनिविष्टः	= halted near	उत्तर द्वारम्	= the northern gate
चरः		रावणः	= Ravana	तिष्ठति	= stayed
यत्र	= where	न समर्थः हि	= indeed is capable	परिरक्षितुम्	= to examine
अन्यः	= who else	रावणाधिष्ठितम्	= regulated by Ravana	भीमम्	= terrific
तत द्वारम्	= that gate	वरुणेन	= regulated by Varuna	अभिगृहम्	= guarded
सागरम् इव	= as an ocean	दानवैः	= demons	समस्ततः	= on all sides
भीमैः	= by awful	लघूनाम्	= to the lay men	पातालमिव	= like a subterranean region
त्रासजननम्	= creating fear				
रक्षसैः	= guarded by demons.				

Reaching the city of Lanka ruled by Ravana, the heroic Rama the son of Dasaratha accompanied by Lakshmana, halted near the northern gate, where Ravana stayed. Who else but Rama is capable of protecting the army besieging that gate, regulated by Ravana, as an ocean, regulated by Varuna, guarded by awful demons on all sides and creating fear to the weak as a subterranean region is guarded by demons?

विन्यस्तानि च योधानाम् बहूनि विविधानि च ।
दर्दश आयुध जालानि तथैव कवचानि च ॥ ६-४१-३७

दर्दश	= (Rama) saw	विविधानिच	= various types	बहूनि	= and multitude
आयुधजालानि	= of collection of weapons	तथैव	= and shields	विन्यस्तानि	= kept there
योधानाम्	= by the warriors.	कवचानि च			

Rama saw various types and multitude of weapons and shields kept there by the warriors.

पूर्वम् तु द्वारम् आसाय नीलो हरि चमू पतिः ।
अतिष्ठत् सह मैन्देन द्विविदेन च वीर्यवान् ॥ ६-४१-३८

नीलः	= Nila	वीर्यवान्	= the valiant	हरि चमूपतिः	= army-chief of monkeys
मैन्देन सह	= together with Mainda	द्विविदेन च	= and Dvivida	आसाय	= reached
आतिष्ठत्	= and halted (near)	सह पूर्वम् द्वारम्	= eastern gate.		

Nila, the valiant army-chief of monkeys together with Mainda and Dvivida reached and halted before the Eastern gate.

अन्गादो दक्षिण द्वारम् जग्राह सुमहा बलः ।
अष्टभेण गव अक्षेण गजेन गवयेन च ॥ ६-४१-३९

अण्गदः	= Angada	सुमहाबलः	= of very mighty prowess	ऋषभेण	= together with RiShabha
गवाक्षेण	= Gavaksha	गजेन	= Gaja	गवयेन	= and Gavaya
जग्राह	= took hold	दक्षिण द्वारम्	= of southern gate.		

Angada of very mighty prowess, together with Rishhabha, Gavaksha, Gaja and Gavaya took charge of the Southern gate.

हनूमान् पश्चिम द्वारम् रक्ष बलवान् कपिः ।
प्रमाथि प्रधसाभ्याम् च वीरैर् अन्यैश् च सम्गतः ॥ ६-४१-४०

बलवान्	= the strong	कपिः	= monkey	हनूमन्	= Hanuman
प्रजञ्ज्ञ	= along with	तरसाभ्याम्	= Prajangha Tarasa	अन्यैः	= and other
सन्गतः		च			
वीरैश्च	= warriors	रक्ष	= guarded	पश्चिम द्वारम्	= the western gate.

The strong monkey Hanuman together with Prajangha, Tarasa and other warriors, guarded the western gate.

मध्यमे च स्वयम् गुल्मे सुग्रीवह् समतिष्ठत ।
सह सर्वैर् हरि श्रेष्ठैह् सुपर्ण श्वसन उपमैः ॥ ६-४१-४१

सुग्रीवः	= Sugreeva	सह सर्वैः	= along with all	हरिश्रेष्ठैः	= the chiefs of monkeys
सुपर्ण	= equal to Garuda the	समतिष्ठत	= stationed	स्वयम्	= himself
पवनोपमैः	eagle and the vehicle of Vishnu and Vayu the god of the wind				
मध्यमे	= in the middle	गुल्मे	= of the fort.		

Sugreeva, along with all the chiefs of monkeys equal to the strength of Garuda (the eagle and the vehicle of Vishnu) as well as Vayu the god of the wind, was stationed himself in the middle of the fort.

वानराणाम् तु षट् त्रिंशत् कोट्यह् प्रख्यात यूथपाः ॥ ६-४१-४२
निपीड्य उपनिविष्टाश् च सुग्रीवो यत्र वानरः ।

षट्क्रम्शत्कोट्य	= thirty six crores	वानराणाम्	= of monkeys	प्रख्यात	= highly renowned gen-
उपनिविष्टाः	= stood besiezed	यत्र	= where	यूथपाः	erals
सुग्रीवः	= Sugreeva (was)	निपीड्य	= having exerted pres- sure (on the demons occupying that post).	वानरः	= the monkey

Thirty six crores of monkeys, highly renowned generals stood besiezed, where the monkey Sugreeva was there, having exerted pressure on the demons occupying that post.

शासनेन तु रामस्य लक्ष्मणह् सविभीषणः ॥ ६-४१-४३
द्वारे द्वारे हरीणाम् तु कोटिम् कोटिम् न्यवेशयत् ।

रामस्य	= under Rama's	शासनेन	= command	लक्ष्मणः	= Lakshmana
सविभीषणः	= along with Vibhishana	न्यवेशयत्	= distributed	कोटिम्	= a crore each

हरीणाम्	= of monkeys	द्वारे द्वारे	= at each gate.
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Meanwhile, under Rama's command, Lakshmana along with Vibhishana distributed a crore each of his monkeys at each gate.

पश्चिमेन तु रामस्य सुग्रीवहृ सह जाम्बवान् ॥ ६-४१-४४
अदूरान् मध्यमे गुल्मे तस्थौ बहु बल अनुगः ।

पश्चिमेन	= behind	रामस्य	= Rama	अदूरात्	= not far from him
सुषेणः	= Sushena	सह	= together with Jambavan	बहुबलानुगः	= followed by a multitude of forces
तस्थौ	= stood	जाम्बवान्			
		मध्यमे	= at the intermediate post.		
		गुल्मे			

Behind Rama and not far from him, Sushena together with Jambavan, followed by a multitude of forces, stood at the intermediate post.

ते तु वानर शार्दूलाहृ शार्दूला इव दम्ष्ट्रिणः ॥ ६-४१-४५
गृहीत्वा द्रुम शैल अग्रान् हृष्टा युद्धाय तस्थिरे ।

ते	= those	वानर	= lions among the monkeys	दम्ष्ट्रिणः	= possessing the teeth
शार्दूलाः इव	= of tigers	शार्दूलाः		द्रुम	= of trees ad rocks
तस्थिरे	= waited	गृहीत्वा	= taking hold	शैलाग्रान्	
		हृष्टः	= delightedly	युद्धाय	= (for the signal) to fight.

Those lions among the monkeys, possessing the teeth of tigers, taking hold of trees and rocks, waited delightfully for the signal to fight.

सर्वे विकृत लान्नूलाहृ सर्वे दम्ष्ट्रा नरव आयुधाः ॥ ६-४१-४६
सर्वे विकृत चित्र अन्नाहृ सर्वे च विकृत आननाः ।

सर्वे	= all of them were feverishly	सर्वे	= all of them were	दम्ष्ट्रानरवायुधाः	= using their jaws and nails as weapons
सर्वे	= all of them were	विकृत	= trembling in every limb	सर्वे च	= all of them
विकृताननाः	= had their faces set grimly.	चित्राण्णाः			

All of them were lashing their tails feverishly, using their jaws and nails as weapons, trembling in every limb and had their faces set grimly.

दश नाग बलाहृ केचित् केचिद् दश गुण उत्तराः ॥ ६-४१-४७
केचिन् नाग सहस्रस्य बभूवुस् तुल्य विक्रमाः ।

केचित्	= some were	दशनाग्	= having a strength of	केचिद्	= some were
दशगुणोत्तरा:	= having a strength of ten times of that	बलाः	= ten elephants	बभूवः	= were
तुल्य	= equal to the strength of	केचित्	= some		
विक्रमाः	= a thousand elephants.				

Some were having the strength of ten elephants, some a ten times of that and some were equal to the strength of a thousand elephants.

सन्ति च ओघा बलाह् केचित् केचित् शत गुण उत्तराः ॥ ६-४१-४८
अप्रमेय बलाश् च अन्ये तत्र आसन् हरि यूथपाः ।

केचित्	= some were	ओघबलाः	= having the strength of an ogha* of elephants	केचित्	= some
सन्ति	= were	दशगुणोत्तराः	= having strength ten times to that	अन्ये	= some others
तत्र	= there	आसन्	= were	हरि यूथपाः	= chiefs of monkeys
अप्रमेय	= having a strength				
बलाश्	= which was immeasurable.				

Some were having the strength of an ogha* of elephants. Some were endowed with a strength of ten times to that. some others there were chiefs of monkeys, having an immeasurable strength.

comment: For the number represented by on ogha vide canto 28, Sarga 37.

अद्भुतश् च विचित्रश् च तेषाम् आसीत् समागमः ॥ ६-४१-४९
तत्र वानर सैन्यानाम् शलभानाम् इव उद्भमः ।

अद्भुतश्च	= marvelous	विचित्रश्च	= and astonishing	आसीत्	= was
समागमः	= the gathering	तेषाम्	= of those	वानर	= troops of monkeys
तत्र	= there	उद्भमः इव	= like aflight	सैन्यानाम्	

Marvellous and astonishing was the gathering of those troops of monkeys there, like a swarm of locusts.

पतिपूर्णम् इव आकाशम् संचन्ना इव च मेदिनी ॥ ६-४१-५०
लन्काम् उपनिविष्टैश् च सम्पत्तद्विश् च वानरैः ।

वानरैः	= by the monkeys	उपनिविष्टैः	= who reached	लन्काम्	= Lanka
सम्पत्तद्विश्च	= and by those stationed already beneath its walls	आकाशम्	= the air	प्रतिपूर्णमिव	= seems to be completely filled
मेदिनीच	= the land also	सम्पूर्णव	= seems to be entirely filled.		

By the monkeys who reached Lanka and by those stationed already beneath its walls, the air and earth seem to be completely filled.

**शतम् शत सहस्राणाम् पृथग् ऋक्ष वन ओक्साम् ॥ ६-४१-५१
लन्का द्वाराण्य उपाजग्मुर् अन्ये योद्धुम् समन्ततः ।**

शतम्	= a hundred divisions	शतसहस्राणाम्	= of on lakh	ऋज्ञ	= bears and monkeys
पृथक्	= each	उपाजग्मुः	= poured	वनौक्साम्	
विले अन्ये	= others (proceeded)	योद्धुम्	= to fight	लण्काद्वाराणि	= towards the gates of Lanka

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.

**आवृतह् स गिरिह् सर्वैस् तैह् समन्तात् प्लवम् गमैः ॥ ६-४१-५२
अयुतानाम् सहस्रम् च पुरीम् ताम् अभ्यर्तत ।**

सः गिरिः	= that mountain	आवृतः	= was covered	तैः	= by those
प्लवणगमैः	= monkeys	समन्तात्	= on every side	सहस्रम्	= A crore
अभ्यर्ततः	= ranged round	ताम्	= that	आयुतानाम्	

Those monkeys covered the mountain on every side. A crore of them ranged round that city.

**वानरैर् बलवद्धिश्च च बभूव द्रुम पाणिभिः ॥ ६-४१-५३
सर्वतह् सम्वृता लन्का दुष्प्रवेशा अपि वायुना ।**

वायुनापि	= even winds	बभूव	= were	दुष्प्रवेशा	= unable to enter
लङ्घा	= in Lanka	सम्वृता	= surrounded	सर्वतः	= on all sides
वानरैः	= by monkeys	द्रुमपाणिभिः	= holding tree trunks in their hands	बलवद्धिः	= being strong as they were.

Even winds were unable to penetrate Lanka being surrounded on all sides by heroic monkeys holding tree trunks in their hands.

**राक्षसा विस्मयम् जग्मुह् सहसा अभिनिपीडिताः ॥ ६-४१-५४
वानरैर् मेघ सम्काशैह् शक्र तुल्य पराक्रमैः ।**

राक्षसाः	= the demons	शक्रतुल्य	= who in their valour	अभिनिपीडिताः	= (seeing themselves) besieged
पराक्रमैः			equaled indra the ruler of gods		
मेघसम्काशैः	= like clouds	जग्मुः			

The demons, who in their valour equaled Indra the ruler of gods, seeing themselves besieged, as by clouds, were struck with sudden terror.

महान् शब्दो अभवत् तत्र बल ओघस्य अभिवर्ततः ॥ ६-४१-५५
सागरस्य इव भिन्नस्य यथा स्यात् सलिल स्वनः ।

बलौघस्य	= (while) the flock of troops	अभिवर्ततः	= was advancing	तत्र	= there
महान्	= a tremendous	शब्दः	= clamour	अभवत्	= arose
यथा	= as	स्यात्	= becomes of	सलिलस्वनः	= a roar in the water
सागरस्येन	= of the ocean	भिन्नस्य	= beating against its shore.		

While the flock of monkey-troops was advancing there, a tremendous clamour arose, resembling a roar in the ocean beating against its shore.

तेन शब्देन महता सप्राकारा सतोरणा ॥ ६-४१-५६
लन्का प्रचलिता सर्वा सशैल वन कानना ।

महता	तेन	= by that great tumult	सर्वा	= the entire	लङ्का	= Lanka
शब्देन			सतोरणा	= arches	सशैल	वन
सप्राकारा		= with its ramparts			कानना	= hills woods and forests

By that great tumult, the entire Lanka with its ramparts arches, hills, woods and forests began to tremble.

राम लक्ष्मण गुप्ता सा सुग्रीवेण च वाहिनी ॥ ६-४१-५७
बभूव दुर्धर्षतरा सर्वैर् अपि सुर असुरैः ।

सा	= that	हरिवाहिनी	= army of monkeys	राम	लक्ष्मण	= guarded by Rama Lakshmana
सुग्रीवेणच	= and Sugreeva	बभूव	= became	गुप्ता		
सर्वैः	= than all	सुरासुरैरपि	= celestials and demons.	दुर्धर्षतरा		= even more invincible

That army of monkeys, guarded by Rama, Lakshmana and Sugreeva became even more invincible than all the celestials and demons put together.

राघवः सम्निवेश्य एवम् सैन्यम् स्वम् रक्षसाम् वधे ॥ ६-४१-५८

सम्मन्त्र्य मन्त्रिभिः सार्थम् निश्चित्य च पुनः पुनः ।
आनन्दर्यम् अभिप्रेप्सुः क्रम योग अर्थं तत्त्ववित् ॥ ६-४१-५९

विभीषणस्य अनुमते राज धर्मम् अनुस्मरन् ।
अन्नादम् वालि तनयम् समाहृय इदम् अब्रवीत् ॥ ६-४१-६०

सम्निवेश्य	= having ranged	स्वम्	= his	सैन्यम्	= forces
एवम्	= thus (in the battle-array)	वधे	= with a view to destruct	रक्षसाम्	= the demons
राघवः	= Rama	कर्म योगार्थं	= who knew about four expedients (to be used against an enemy in the shape of conciliation gift sowing dissension and punishment) employed in succession	सम्मन्त्र्य	= took counsel
पुनः पुनः	= again and again	मन्त्रिभिः	= with his counsellors	निश्चित्य	= and arrived at a decision
अनुस्मरन्	= calling to his mind	सार्थम्		समाहृय	= summoning
अन्नादम्	= Angada	रज धर्मम्	= the duty of the kings	आनन्दर्यम्	= who was eager to undertake what was to be done next
अनिमते	= acting in concurrence with	वालितनयम्	= the son of Vali (Rama)	अभिप्रोप्सुम्	
इदम्	= these words.	विभीषणस्य	= Vibhishana	अब्रवीत्	= spoke

Having thus ranged his forces, with a view to destroy the demons, Rama who knew about the four expedients (to be used against an enemy in the shape of conciliation, gift, sowing dissension and punishment) 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 Vibhishana, summoned Angada the son of Vali and spoke as follows:

गत्वा सौम्य दशग्रीवम् ब्रूहि मद् वचनात् कपे ।
लन्धयित्वा पुरीम् लन्काम् भयम् त्यक्त्वा गत व्यथः ॥ ६-४१-६१
भ्रष्ट श्रीक गत ऐश्वर्य मुमूर्षो नष्ट चेतनः ।

सौम्य	= O gentle	कपे	= Angada!	लन्धयित्वा	= after passing
लण्खाम्	= the city of Lanka	त्यक्त्वा	= abandoning	भयम्	= fear
पुरीम्		गत्वा	= and approaching	दशग्रीवम्	= Ravana
गत व्यथः	= free from anxiety				

अष्ट श्रीकम्	= the unfortunate demon	गतैश्वर्यम्	= devoid of sovereignty	मुमूर्षनष्ट	= who lost splendour because of his desire for death
बूहि	= tell (him)	मद्वचनात्	= as my words.	चेतसम्	

Go my gentle Angada on my behalf and, passing thought the city of Lanka without fear and anxiety and Lanka without fear and anxiety and approaching Ravana - the unfortunate demon devoid of sovereignty and who has lost his splendour because of his inclination to die - admonish him in the following words:

ऋषीणाम् देवतानाम् च गन्धर्व अप्सरसाम् तथा ॥ ६-४१-६२

नागानाम् अथ यक्षाणाम् राजनाम् च रजनी चर ।
यच् च पापम् कृतम् मोहाद् अवलिसेन राक्षस ॥ ६-४१-६३

नूनम् अद्य गतो दर्पह् स्वयम्भू वर दानजः ।
तस्य दण्ड धरस् ते अहम् दार आहरण कर्शितः ॥ ६-४१-६४

रजनीचर	= O Ravana the ranger of the night!	यत्	= which	पापम्	= sin
कृतम्	= was performed	अवलिसेन	= by you the arrogant	मोहाद्	= and the ignorant one
ऋषीणाम्	= to sages	देवतानाम्	= to celestials	तथा	= an
गन्धर्वाप्सरसाम्	= to the celestial musicians and their wives	नागानाम्	= to the serpent-demons	अथ	= and
यक्षाणाम्	= to yakshas the semi-divine beings	राजाम्च	= and to the kings	तस्य	= that
पापस्य	= sin's	दुरासदा	= unparalleled	व्युष्टिः	= consequence
सम्माप्ता	= has come	अचे	= now	ते	= your
दर्पः	= arrogance	स्वयम्भूवरदानजः	= born out of the boon granted to you by Brahma the god of creation	विगतः	= has gone (will go).

O, Ravana the Ranger of the Night! In your reckless arrogance, sages, celestials, celestial musicians and their wives, serpent - demons, yakshas the semi-divine beings and kings have been oppressed by you. From now on, that arrogance, born of the boon you received from Brahma the Lord of creation, shall be subdued.

**तस्य दण्डधरस्तेऽहम् दाराहरणकर्शितः ।
दण्डम् धारयमाणस् तु लन्का द्वारे व्यवस्थितः ॥ ६-४१-६५**

अहम्	= I	दाराहरण	= having been hurt because of taking away of my wife	दण्डधरः	= have become a punisher
ते	= to you	तस्य	= on that account	धारयमाणः	= wielding
दण्डम्	= as rod of chastisement	व्यवस्थितः	= I am stationed	लन्का द्वारे	= at the gate of Lanka.

I shall inflict a fitting penalty for your ruthless abduction of my consort. I am stationed myself at the gate of Lanka, with a Rod of chastisement.

पदवीम् देवतानाम् च महर्षीणाम् च राक्षस ।
राजर्षीणाम् च सर्वेणाम् गमिष्यसि मया हतः ॥ ६-४१-६६

राक्षस	= O demon!	हतः	= Slain	मया	= by me
गमिष्यसि	= you will obtain	पदवीम्	= the path (death)	देवतानाम् च	= of the Gods
महर्षीणाम्	= great sages	सर्वेषाम्	= and all	राजर्षीणाम्	= the royal sages.
च				च	

O, demon! Slain by me, you will attain the region of Gods, of all the great sages and all the royal sages.

बलेन येन वै सीताम् मायया राक्षस अधम ।
माम् अतिक्रामयित्वा त्वम् हृतवान् तद् विदर्शय ॥ ६-४१-६७

राक्षसाधम	= O the worst demon!	निर्दर्शय	= Demonstrate	तत्	= that
बलेन	= courage	मायया	= and magic	येन	= by which
त्वम्	= you	अतिक्रामयित्वा	= have distanced	सीताम्	= Sita
माम्	= from me	हृतवान्	= and stolen (her).		

O, the worst demon! Demonstrate the same courage and magic that you did employ in bearing Sita away from me.

अराक्षसम् इमम् लोकम् कर्ता अस्मि निशितैह् शरैः ।
न चेत् शरणम् अभ्येषि माम् उपादाय मैथिलीम् ॥ ६-४१-६८

न अभ्येषि	= If you do not make an appeal	शरणम्	= to my clemency	आदाय	= by returning
यदि		मैथिलीम्	= Sita	कर्मास्मि	= I shall make
तत्	= that	लोकम्	= world	अराक्षसम्	= devoid of demons.

If you do not make an appeal to my clemency by returning Sita, I shall make this world devoid of all demons.

धर्म आत्मा रक्षसाम् श्रेष्ठ सम्प्राप्तो अयम् विभीषणः ।
लन्का ऐश्वर्यम् ध्रुवम् श्रीमान् अयम् प्राप्नोत्य् अकण्टकम् ॥ ६-४१-६९

अयम्	= this Vibhishana	धर्मात्मा	= the pious minded	राक्षस श्रेष्ठः	= and the foremost of demons
विभीषणः		ध्रुवम्	= Surely	श्रीमान्	= this illustrious demon
सम्प्राप्तः	= has come to me	इदम्	= this	लङ्घेश्वर्यम्	= kingdom of Lanka
प्राप्नोति	= will obtain				
अकण्टकम्	= free from troubles.				

This pious minded Vibhishana, the foremost of demons has come to me. Surely, this illustrious demon will obtain the kingdom of Lanka, which will henceforth be free from troubles.

न हि राज्यम् अर्धर्मेण भोक्तुम् क्षणम् अपि त्वया ।
शक्यम् मूर्ख सहायेन पापेन अविजित आत्मना ॥ ६-४१-७०

त्वया	= by you	मूर्ख सहायेन	= having stupid followers	पापेन	= a sinful demon
अविदितात्मना	= without a knowledge of the self	न शक्यम् हि	= can not indeed	भोक्तुम्	= enjoy
राज्यम्	= the kingdom	क्षणमिम्	= even for a moment	अर्धर्मेण	= by this unrighteousness.

You, without a knowledge of the self and a sinful demon having stupid followers around you, cannot indeed enjoy the kingdom even for a moment, by this unrighteousness.

युध्यस्व वा धृतिम् कृत्वा शौर्यम् आलम्ब्य राक्षस ।
मत् शरैस् त्वम् रणे शान्तस् ततह् पूतो भविष्यसि ॥ ६-४१-७१

राक्षस	= O demon!	वा	= otherwise	युध्यस्व	= get ready for a battle
कृत्वा	= by gathering	धृतिम्	= courage	आलम्ब्य	= and laying hold of
शौर्यम्	= your valour	शान्तः	= having been slain	मठरैः	= by my arrows
रणे	= in combat	भविष्यसि	= you will be laid	शान्तः	= in peace.

O, demon! Otherwise, get ready for a battle, by gathering courage and laying hold of your valour. Having been slain by my arrows in combat, you will be laid in peace.

यद्याविशसि लोकांस् त्रीन् पक्षि भूतो मनो जवः ।
मम चक्षुष् पथम् प्राप्य न जीवन् प्रतियास्यसि ॥ ६-४१-७२

निशाचर	= O Ranger of the Night!	भूत्वा	= (Even if) you become	पक्षी	= a bird
आविशसि	= and enter	त्रीन्	= the three	लोकान्	= world's
न	= you will not return	जीवन्	= alive	प्राप्य	= when you come into
प्रतियास्यसि		चक्षुः पथम्	= range of sight.		
मम	= my				

O, Ranger of the Night! Even if you range the three worlds in the forms of a bird, you will not return alive, when you come into my range of sight.

ब्रवीमि त्वाम् हितम् वाक्यम् क्रियताम् और्ध्वदेकिकम् ।
सुदृष्टा क्रियताम् लन्का जीवितम् ते मर्यि स्थितम् ॥ ६-४१-७३

ब्रवीम्	= I am telling	वाक्यम्	= the words	हितम्	= beneficial
त्वाम्	= to you	क्रियताम्	= be obliged	सुदृष्टा	= to be seen well (by you)
अस् ते	= your survival	स्थितम्	= is dependent	मर्यि	= on me.
जीवितम्					

I give you this salutary counsel prepare for your obsequies. Let Lanka be obliged to be seen well by you (like your last sight), as your survival is in my hands.

इत्य् उक्तह् स तु तारेयो रामेण अक्षिष्ठ कर्मणा ।
जगाम आकाशम् आविश्य मूर्तिमान् इव हव्य वाट् ॥ ६-४१-७४

उक्तः	= spoken	इति	= thus	रामेण	= by Rama
अक्षिष्ठ	= who was unwearied	तारेयः	= Angada the son of Tara	आविश्य	= entered
कर्मणा	inaction	हव्यवाटिव	= like a god of fire	मूर्तिमान्	= personified
आकाशम्	= the air				
जगाम	= and proceeded ahead.				

Hearing the words of Rama, who was unwearied in action, Angada the son of Tara, leapt into air like a god of fire personified and marched ahead.

सो अतिपत्य मुहूर्तेन श्रीमान् रावण मन्दिरम् ।
ददर्श आसीनम् अव्यग्रम् रावणम् सचिवैह् सह ॥ ६-४१-७५

अतिपत्य	= reaching	रावण	= Ravana's palace	मुहूर्तेन	= within a moment
श्रीमान्	= the illustrious	मन्दिरम्		ददर्श	= saw
रावणम्	= Ravana	सः	= Angada	अव्यग्रम्	= coolly
सचिवैः सह	= along with his ministers.	आसीनम्	= seated		

Reaching Ravana's palace in an instant, the illustrious Angada saw Ravana, seated coolly along with his ministers.

ततस् तस्य अविदूरेण निपत्य हरि पुम्गावः ।
दीप्तअग्नि सदृशास् तस्थाव् अन्गादह् कनक अन्गादः ॥ ६-४१-७६

ततः	= thereafter	अङ्गदः	= Angada	हरिपुण्गावः	= the foremost of the monkeys
कनकाङ्गदः	= wearing golden bracelets	निपत्य	= descended	अदूरेण	= close
तस्य	= to the king	तस्थौ	= and stood	दीप्तअग्नि	= like a flaming torch.

Angada, the foremost of the monkeys, wearing golden bracelets, descended close to the king and stood there like a flaming torch.

तद् राम वचनम् सर्वम् अन्यून अधिकम् उत्तमम् ।
सामात्यम् श्रावयाम् आस निवेद्य आत्मानम् आत्मना ॥ ६-४१-७७

निवेद्य	= haing made himself	श्रवयामासा	= caused to be communicated	तत्	= that
आत्मानम्	known (Angada)				
आत्मना					
सर्वम्	= whole	उत्तमम्	= of excellent	राम वचनम्	= speech of Rama
अन्यूनाधिकम्	= without adding or subtracting anything	सामात्यम्	= to Ravana in the presence of his ministers (as follows):		

Having made himself known, Angada communicated, that whole of the excellent speech of Rama without adding or subtracting anything to Ravana in the presence of Ravana's ministers, saying:

दूतो अहम् कोसल इन्द्रस्य रामस्य अङ्गिष्ठ कर्मणः ।
वालि पुत्रो अन्नदो नाम यदि ते श्रोत्रम् आगतः ॥ ६-४१-७८

अहम्	= I	वालिपुत्रः	= am the son of Vali	अण्गदो नाम	= called Angada
दूतः	= the messenger	कोशलेन्द्रस्य	= of the king of Koshala	रामस्य	= Rama
अङ्गिष्ठ	= of imperishable	=	प्रभातः यदि	=	(has
कर्मणः					my name)
ते	= your	श्रोत्रम्	= ear?		ever reached

I am the son of Vali, Angada by name. I have come as a messenger for the king of Koshala, Rama of imperishable exploits. Has my name ever reached your ears?

आह त्वाम् राघवो रामहृ कौसल्य आनन्द वर्धनः ।
निष्पत्य प्रतियुध्यस्व नृशंसम् पुरुष अधम ॥ ६-४१-७९

रामः	= Rama	कौसल्य	= who augments the joy of Kausalya	राघवः	= and the one born in Raghu dynasty
आनन्द		वर्धनः			
वर्धनः		त्वाम्	= to you	नृशंस	= O ruthless demon!
निष्पत्य	= speaks (thus)	युध्यस्व	= and enter into combat	भव	= prove
पुरुषः	= come forth				
	= to be the representative of your race.				

Rama who is born in Raghu dynasty and who augments the joy of Kausalya speaks thus to you, O, ruthless demon! Come forth and enter into combat. Prove to be the representative of your race!"

हन्ता अस्मि त्वाम् सह अमात्यम् सपुत्र ज्ञाति बान्धवम् ।
निरुद्धिमास् त्रयो लोका भविष्यन्ति हते त्वयि ॥ ६-४१-८०

हन्तास्मि	= I shall kill	त्वाम्	= you	सहामात्यम्	= along with your ministers
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सपुत्र ज्ञाति = sons cousins and relatives
 बान्धवः = the three
 त्रयः = the three
 निरुद्धिग्राः = rid of fear.

त्वम् = you
 लोकाह् = worlds

हते = being dead
 भविष्यन्ति = will be

I shall kill you along with your ministers, sons, cousins and other relatives. You being dead, all the three worlds will be rid of fear.'

देव दानव यक्षाणाम् गन्धर्व उरग रक्षसाम् ।
 शत्रुम् अद्य उद्धरिष्यामि त्वाम् ऋषीणाम् च कण्टकम् ॥ ६-४१-८१

अद्य = now
 कण्टकम्च = who are a thorn
 देव दानव = to celestials; demons;
 यक्षाणाम् = semi-divine beings

उद्धरिष्यामि = I shall uproot out
 ऋषीणाम् = to sages
 गन्धर्वारंग = celestial musicians
 रक्षसाम् = serpent-gods and ogres.

त्वम् = you
 शत्रुम् = and enemy

Now, I shall uproot you, a thorn to sages and an enemy to celestials, demons, semi-divine beings, celestial musicians, serpent-gods and ogres'.

विभीषणस्य च ऐश्वर्यम् भविष्यति हते त्वयि ।
 न चेत् सत्कृत्य वैदेहीम् प्रणिपत्य प्रदास्यसि ॥ ६-४१-८२

न प्रदास्यसि = If you do not restore
 चेत्
 प्रणिपत्य = by bowing respectfully before me
 ऐश्वर्यम् = and the kingdom

वैदेहीम् = Sita
 त्वयि = you
 भविष्यति = will belong

सत्कृत्य = honourably
 हते = ae slain
 विभीषणस्य = to Vibhishana.

If you do not restore Sita honourably, by bowing respectfully before me, you are slain and Vibhishana will become the king.'

इत्य् एवम् परुषम् वाक्यम् ब्रुवाणे हरि पुम्गवे ।
 अमर्ष वशम् आपन्नो निशा चर गण ईश्वरः ॥ ६-४१-८३

हरि पुम्गवे = (While) the lion among Angada
 परुषम् = in harsh
 आपन्नः = prevailed

ब्रुवाणे = was speaking
 वाक्यम् = words
 अमर्ष वशम् = on the influence of anger.

इत्येवम् = thus
 निशाचरगणेश्वरः = Ravana the Lord of the demon-tribe

Hearing these harsh words from Angada the lion among the monkeys, Ravana the Lord of the demon-tribe was infuriated.

ततः स रोष ताम्र अक्षहूः शशास सचिवांस् तदा ।
गृह्यताम् एष दुर्मेधा वध्यताम् इति च असकृत् ॥ ६-४१-८४

ततः	= thereafter	सः	= Ravana	आपन्नः	= who obtained
रोषम्	= wrath	तदा	= then	असकृत्	= repeatedly
शशास	= commanded	सचिवान्	= his attendants	इति	= thus
दुर्मेधाः	= (Let) this stupid monkey	गृह्यताम्	= be seized	वध्यताम्	= and killed.

Then, the enraged Ravana repeatedly commanded his attendants, saying: Let this stupid monkey be seized and put to death.

रावणस्य वच्हूः श्रुत्वा दीप्त अभ्यं सम तेजसः ।
जगृहुस् तम् ततो घोराश् चत्वारो रजनी चराः ॥ ६-४१-८५

ततः	= then	श्रुत्वा	= hearing	रावणस्य	= Ravana's
vachaH	= words	चत्वारः	= four	घोराः	= terrible
रजनीचराः	= demons	जगृहुः	= seized	तम्	= Angada
तेजसा	= who in his splendour	दीप्ताभ्यमिव	= resembled a blazing torch.		

Hearing Ravana's words, four terrible demons seized Angada who, in his splendour, resembled a blazing torch.

ग्राहयाम् आस तारेयहूः स्वयम् आत्मानम् आत्मना ।
बलम् दर्शयितुम् वीरो यातु धान गणे तदा ॥ ६-४१-८६

तदा	= then	तारेयः	= Angada the son of Tara	आत्मवान्	= the prudent
वीरः	= and the heroic monkey	स्वयम्	= voluntarily	ग्राहयामास	= allowed himself to be seized
दर्शयितुम्	= to display	बलम्	= his prowess	आत्मानाम्	

Then, the prudent and heroic Angada the son of Tara voluntarily allowed himself to be seized, in order to display his prowess before the host of demons.

स तान् बाहु द्वये सक्तान् आदाय पतगान् इव ।
प्रासादम् शैल सम्काशम् उत्पापात अन्नदस् तदा ॥ ६-४१-८७

तदा	= then	आदाय	= seizing	पतगानिव	= like unto birds
तान्	= those attendants	बाहुद्वया	= entangled in both of his arms	उत्पापात	= he leapt on
प्रासादम्	= to the palace	सक्तान्			
		शैल	= that resembled like a mountain.		
		सम्काशम्			

Then, seizing like unto birds those attendants clung to his arms, Angada leapt on to the palace that resembled like a mountain.

तेस्योत्पतनवेगेन निर्घूतास्तत्र राक्षसाः ।
भुमौ निपतिताह् सर्वे राक्षस इन्द्रस्य पश्यतः ॥ ६-४१-८८

सर्वे	= all those four	राक्षसाः	= demons	निर्घूताः	= were shaken out
तस्य	= by Angada's	utpatana	= impetuous leap	निपतिताः	= and they fell
भूमौ	= on the ground	vegena		पश्यतः	= under the eyes
राक्षसेन्द्रस्य	= of the king of demons.	तत्र	= there		

All those four demons were shaken out by Angada's impetuous leap and fell on the ground there under the eyes of their king.

ततः प्रासाद शिखरम् शैल शृन्माम् इव उन्नतम् ।
तत् पफाल तदा आक्रान्तम् दशाग्रीवस्य पश्यतः ॥ ६-४१-८९

ततः	= thereafter	प्रतापवान्	= the glorious	वालि पुत्रः	= Angada the son of Vali
चक्राम	= ascended	प्रासाद	= the roof of the palace	राक्षसेन्द्रस्य	= of Ravana
शैलशृगमिव	= which equaled the summit of a mountain	शिखरम्			
		उन्नतम्	= in height.		

Thereafter, the glorious Angada the son of Vali ascended the roof of Ravana's palace, which equaled the summit of a mountain in height.

पफाल च तदाक्रान्तं दशाग्रीवस्य पश्यतः ।
पुरा हिमवतः शृङ्गं वज्रेणेव विदारितम् ६-४१-९०

तदाक्रान्तम्	= that roof of the palace trampled by Angada	पफालच	= crumbled	हिमातः	= as a peak of Hi-
विदारितम्	= was shattered	पुरा	= long ago	शृङ्गमिव	malayan range
दशाग्रीवस्य	= before Ravana's	पश्यतः	= gaze.	वज्रेण	= by lightening

That roof of the palace, trampled by Angada, crumbled - as a peak of Himalayan range was shattered long ago by lightening - before Ravana's gaze.

भन्त्वा प्रासाद शिखरम् नाम विश्राव्य च आत्मनः ।
विनद्य सुमहा नादम् उत्पात विहायसा ॥ ६-४१-९१

भण्ट्वा	= after destroying	प्रसाद	= the roof of the palace	नाम	= proclaiming his name
		शिखरम्		विश्राव्यच	
				आत्मनः	

विन्द्य	= roaring	सुमहा	= with a very great noise	उत्पात	= rose
विहायसा	= into the air.	नादम्			

After destroying the roof of the palace, Angada proclaimed his name and with a triumphant roar, rose into the air.

व्यथयन् राक्षसान् सर्वान् हर्षयन्श्चापि वानरान् ।
स वानराणां मध्ये तु रामपार्थमुपागतः ६-४१-९२

व्यथयन्	= causing restlessness	सर्वान्	= to all	राक्षसान्	= the demons
हर्षयम्	= but delight	वानराणाम्	= to the monkeys (Angada)	उपागतः	= approached
श्चापि		मध्ये	= in the middle	वानराणाम्	= of the monkeys.
राम पार्थम्	= close to Rama				

Causing restlessness to all the demons but delight to the monkeys, Angada approached close to Rama, who was stationed in the middle of the monkey-forces.

रावणस् तु परम् चक्रे क्रोधम् प्रासाद धर्षणात् ।
विनाशम् च आत्मनह् पश्यन् निहृश्वास परमो अभवत् ॥ ६-४१-९३

प्रासाद	= because of the destruction of the palace	रावणस्तु	= Ravana on his part	चक्रे	= got
धर्षणात्		क्रोधम्	= anger	पश्यन्	= foreseeing
परम्	= extreme	विनाशम्	= destruction	अभवत्	= he became
आत्मानः	= his own				
निः श्वास	= a desponded demon.				
परमः					

Because of the destruction of his palace, Ravana on his part got extremely angry. Foreseeing his own destruction, he became a desponded demon.

रामस् तु बहुभिर् हृष्टैर् निनदद्विह् प्लवम् गमैः ।
वृतो रिपु वध आकान्धी युद्धाय एव अभ्यवर्तत ॥ ६-४१-९४

वृतः	= surrounded	बहुभिः	= by many monkeys	विनदद्विः	= roaring
हृष्टैः	= with delight	प्लवगमैः			
युद्धायैव	= for the battle already	रामस्तु	= Rama on his part	अभ्यवर्तत	= was proceeding ahead

Surrounded by many monkeys, roaring with delight, Rama on his part was proceeding ahead already for the battle, with an intent to wipe out the enemy.

सुषेणस् तु महा वीर्यो गिरि कूट उपमो हरिः ।
बहुभिह् सम्वृतस् तत्र वानरैह् काम रूपिभिः ॥ ६-४१-९५

सुषेणस्तु	= now Sushena	महावीर्यः	= the most valiant	हरिः गिरि	= was like the head of
तत्र	= there	बहुभिः	= surrounded by innumerable	कूट उपमः	= the mountain
कामरूपिभिः	= who were able to change their form at will.	सम्विनिः		वानरैः	= monkeys

Now, Sushena the highly valiant monkey, was stationed there like the head of the mountain surrounded by innumerable monkeys, who were bale to change their form at will.

स तु द्वाराणि सर्वाणि सुग्रीव वचनात् कपिः ।
पर्याक्रमत दुर्घर्षो नक्षत्राणि इव चन्द्रमाः ॥ ६-४१-१६

सुग्रेव	= under the order of Sugreeva	सः कपिः	= that monkey	दुर्घर्षः	= the invincible
सम्यम्य	= was patrolling	द्वाराणि	= the gates	पर्याक्रमत	= and wandering
नक्षत्राणिव	= like among stars	चन्द्रमाः	= the moon.		

Under the order of Sugreeva, the invincible monkey, Sushena was patrolling the gates and wandering like a moon among the stars.

तेषाम् अक्षौहिणि शतम् समवेक्ष्य वन ओकसाम् ।
लङ्काम् उपनिविष्टानाम् सागरम् च अतिवर्तताम् ॥ ६-४१-१७

राक्षसा विस्मयम् जग्मुस् त्रासम् जग्मुस् तथा अपरे ।
अपरे समर उद्धर्षाद् हर्षम् एव उपपेदिरे ॥ ६-४१-१८

समवेक्ष्य	= seeing	अक्षौहिणि	= hundreds of divisions	तेषाम्	= of those
वनौकसाम्	= monkeys	शतम्		लङ्काम्	= under the walls of
सागरम् च	= (marshaled on the shores) of the sea	अभिवर्तताम्	= encamped	उपनिविष्टानाम्	Lanksa
विस्मयम्	= amazed	राक्षसाः	= the demons	जग्मुः	= got
जग्मुः	= got	तथा	= and	अपरे	= some others
जग्मुः	= got	तथा	= and	अपरे	= some others
त्रासम्	= terror-struck	तासम्	= terror-struck	अपरे	= (while) others
समर	= at the prospect of fighting	अपरे	= (While) others	हर्षत्	= overjoyed
		उपपेदिरे	= leapt	हर्षमेव	= even in exultation.

Seeing hundreds of divisions of those monkeys encamped under the walls of Lanka, marshaled on the shores of the sea, the demons were amazed and some others were terror-struck while others, overjoyed at the prospect

of fighting, leapt even in exultation.

कृत्स्नम् हि कपिभिर् व्याप्तम् प्राकार परिख अन्तरम् ।
ददृशू राक्षसा दीनाह् प्राकारम् वानरी कृतम् ॥ ६-४१-९९
हाहाकारमकुर्वन्त राक्षसा भयमागताः ।

दीनः	= the miserable	रक्षसाः	= demons	ददृशुः	= saw
कृत्स्नम्	= the entire	व्याप्तम्	= extensive	प्राकार	= space between the walls and the moat
वानरीकृतम्	= being occupied by the monkeys	प्राकारम्	= like under unto a second rampart	राक्षसाः	= the demons
आगतः	= got	भयम्	= a panic	अकुर्वन्त	= and cried out
हाहाकारम्	= woe! Alas!				

Those miserable demons saw the entire extensive space between the walls and the moat being occupied by the monkeys, like unto a second rampart. The demons cried out, Woe! Alas! in panic.

तस्मिन् महा भीषणके प्रवृत्ते ।
कोलाहले राक्षस राजधान्याम् ।
प्रगृह्य रक्षांसि महा आयुधानि ।
युग अन्त वाता इव सम्बिचेरुह् ॥ ६-४१-१००

प्रवृत्ते	= as a result	तस्मिन्	= of that	महा भीषणके	= appalling
कोलाहले	= tumult	राक्षस	= in the capital city of	रक्षामिस	= the demons
प्रगृह्य	= seized hold of	राजधान्याम्	= demons	सम्बिचेरुः	= and sallied forth
युगान्ता	= like the winds that	महायुधानि	= their great weapons		
राताः इव	blow at the dissolution of the worlds.				

As a result of that appalling tumult in the capital city of the demons, the soldiers of Ravana seized hold of their great weapons and sallied forth like the winds that blow at the dissolution of the worlds.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकचत्वारिंशः सर्गः ॥

Thus completes 41st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

42 Sarga 42 - द्वितीयारिशः सर्ग

Ravana Commands His Army To Commence Combat

Introduction -

The demons break the news to Ravana about Lanka. Ravana having been laid siege to by the monkeys. Ravana then ascends his mansion and surveys the innumerable troops of monkeys, occupying the entire city of Lanka. Meanwhile, Rama issues a command to the monkeys to destroy the enemies forthwith. The monkeys start demolishing various important defensive structures of the city of Lanka and besiege all the city-gates. Ravana also commands his army to commence combat. Sounds of couches blown by the army and terrible roars on both sides re-echoes the air, earth and sea. Demons begin to strike the monkeys with their weapons and the monkeys respond the strike with trees, mountain-tops, nails and teeth.

ततस् ते राक्षसास् तत्र गत्वा रावण मन्दिरम् ।
न्यवेदयन् पुरीम् रुद्धाम् रामेण सह वानरैः ॥ ६-४२-१

ततः	= then	राक्षसाः	= the demons	तत्र	= there
गत्वा	= having gone	रावणमन्दिरम्	= to the house of Ravana	न्यवेदयन्	= informed (that)
पुरीम्	= the city of Lanka	रुद्धाम्	= has been besieged	रामेण	= by Rama
वानरैः सह	= along with his monkeys.				

Then, the demons there, approached Ravana and informed him that the city had been besieged by Rama along with his monkeys.

रुद्धाम् तु नगरीम् ज्ञुत्वा जात क्रोधो निजा चरः ।
विधानम् द्विगुणम् ज्ञुत्वा प्रासादम् सो अघ्रोहत ॥ ६-४२-२

श्रुता	= hearing	नगरीम्	= that the city	रुद्धाम्	= has been attacked
निशाचरः	= Ravana	जातक्रोधः	= exhibiting his anger	द्विगुणम्	= doubly
कृत्वा	= made	विधानम्	= his arrangements	आरोहत्तच	= and ascended
प्रासादम्	= his mansion.				

Hearing that the city has been attacked, Ravana exhibiting his anger, doubly made the necessary arrangements for the war and ascended his mansion.

स ददर्ज आवृताम् लन्काम् सञ्जैल वन काननाम् ।
असम्ख्येयैर् हरि गणैः सर्वतो युद्ध कान्धिभिः ॥ ६-४२-३

सः	= that Ravana	ददर्ज	= saw	लन्काम्	= the city of Lanka
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सशैलवनकाननाम्	with its mountains	वृताम्	= being covered	सर्वतः	= on all sides
ग्रोoves and forests		हरिगणैः	= troops of monkeys	युद्ध	= looking for war.
असम्ब्रयेयैः	= by innumerable			काण्डिकामिः	

That Ravana caught a glimpse of the city of Lanka, with its mountains, groves and forests all being covered by innumerable troops of monkeys, waiting for war.

स दृष्ट्वा वानरैह् सर्वाम् वसुधाम् कवली कृताम् ।
कथम् क्षपयितव्याह् स्युर् इति चिन्ता परो अभवत् ॥ ६-४२-४

दृष्ट्वा	= seeing	वसुधाम्	= the earth	कपिलीकृताम्	= made brown in colour
सर्वैः	= with all	वनरा:	= monkeys	सः	= Ravana
अभवत्	= became	चिन्तापरः	= lost in thought	इति	= as to
कथम्	= how	स्युः	= (they) can be	क्षपयितव्या	= exterminated.

Seeing the earth made all brown with innumerable monkeys, Ravana in great perplexity reflected: "How can they be exterminated?"

स चिन्तयित्वा सुचिरम् धैर्यम् आलम्ब्य रावणः ।
राघवम् हरि यूथाम्ज् च दर्दर्ज आयत लोचनः ॥ ६-४२-५

चिन्तयित्वा	= having pondered	सुचिरम्	= for long	आलम्ब्य	= regaining
धैर्यम्	= his confidence	आयत	= and with his eyes	सः	= that Ravana
दर्दर्ज	= saw	लोचनः	widened by surprise	हरियूथाम्ज्	= and his troops of monkeys.

Having pondered for long, regaining his confidence and with his eyes widened by surprise, Ravana gazed on Rama and his troops of monkeys.

राघवः सहसैन्येन मुदितो नाम पुष्टुवे ।
लङ्काम् दर्दर्ज गुप्ताम् वै सर्वतो राक्षसैर्वृताम् ॥ ६-४२-६

राघवः	= Rama	मुदितः	= delightful	सह सैन्येन	= along with the army
पुष्टुवे नाम	= pressed forward (on the back of a monkey)	दर्दर्ज	= and saw	लङ्काम्	= Lanka
गुप्ताम्	= being guarded	सर्वतः	= on all sides	वृताम्	= and thronged
राक्षसैः	= with demons.				

Full of delight, Rama passed forward (on the back of a monkey) along with his army and saw Lanka being guarded on all sides and thronged with demons.

दृष्टा दाशरथिर्लङ्काम् चित्रध्वजपताकिनीम् ।
जगाम मनसा सीताम् दूयमानेन चेतसा ॥ ६-४२-७

दृष्टा	= seeing	लङ्काम्	= Lanka	चित्र ध्वज	= decorated with banners and flags
दाशरथिः	= Rama	जगाम	= recollected	पताकिनीम्	= in his mind
सीताम्	= about Sita	दूयमानेन	= with a distressed chetasaa	=	heart.

Seeing that city of Lanka duly decorated with banners and flags, Rama remembered Sita with a distressed heart.

अत्र सा मृगशाबाक्षी मत्कृते जनकात्मजा ।
पीड्यते शोकसंतसा कृशा स्थणिडलशायिनी ॥ ६-४२-८

सा	= here is that Sita	मृग शाबाक्षी	= whose eyes resemble those of a fawn	शोक सम्तसा	= tormented with grief
जनकात्मजा		स्थणिडल	= with a bare ground as her bed	पीड्यते	= and suffereing
कृशा	= emaciated	शायिनी		अत्र	= here.

He said to himself, "Here is that daughter of Janaka, whose eyes resemble those of a fawn, tormented with grief, emacitated, with a bare ground as her bed and suffering here on my account."

निपीड्यमानां धर्मात्मा वैदेहीमनुचिन्तयन् ।
क्षिप्रमाङ्गापयद्रामो वानरान् द्विष्टाम् वधे ॥ ६-४२-९

अनुचिन्तयन्	= reflecting on	वैदेहीम्	= Sita	निपीड्यमानाम्	= being troubled
धर्मात्मा	= the virtuous	रामः	= Rama	क्षिप्रम्	= speedily
आङ्गापयत्	= issued a command	वानराम्	= to the monkeys	वधे	= to destroy
द्विष्टाम्	= the enemies.				

Reflecting on Sita being troubled, the virtuous Rama speedily issued a command to the monkeys to destroy the enemies forthwith.

एवमुक्ते तु वचसि रामेणाक्षिष्टकर्मणा ।
संघर्षमाणाः प्रवगाः सिम्हनादै रपूर्यन् ॥ ६-४२-१०

वचसि	= (While) the aforesaid words	उक्तेस्ति	= were spoken	एवम्	= thus
रामेण	= by Rama	अक्षिष्टकर्मणा	= who was unwearied in action	प्रवगाः	= the monkeys
संघर्षमाणाः	= vying with one another	आपूर्यन्	= filled the air	सिम्हनादैः	= with their roaring resembling those of a lion.

Hearing those words of Rama, who was unwearied in action, the monkeys vying with one another filled the air with their roaring resembling those of lion.

शिखरैर्विकिरामैतां लङ्काम् मुष्टिभिरेव वा ।
इति स्म दधिरे सर्वे मनांसि हरियूथपाः ॥ ६-४२-११

विकिराम	= we shall tear asunder	एताम्	= this Lanka	शिखरैः	= with mountain; peaks
मुष्टिभिरेव वा	= or with fists alone	लङ्काम्		दधिरे	= resolved
सर्वे	= all	इति	= thus	मनांसि	

हरियूथपाः = the monkey- generals.

"We shall tear asunder this Lanka with mountain-peaks or with fists alone." - thus resolved all the monkey-generals.

उद्यम्य गिरिशङ्गाणि महान्ति शिखराणि च ।
तरुंशोत्पाठ्य विविधांस्तिष्ठन्ति हरियूथपाः ॥ ६-४२-१२

हरियूथपाः	= the monkey- generals	उद्यम्य	= having lifted	गिरिशङ्गाणि	= the mountain-peaks
महान्ति	= and huge	शिखराणि	= rocks	उत्पाठ्य	= and having plucked up
विविधान्	= varius kinds	तरुंश्च	= of trees	तिष्ठन्ति	= stood prepared (for the attack).

Lifting up mountain peaks and huge rocks and plucking up various kinds of trees, the monkey-generals stood prepared (for the attack).

प्रेक्षतो राक्षस इन्द्रस्य तान्य् अनीकानि भागजः ।
राघव प्रिय काम अर्थम् लङ्काम् आरुरुहुस् तदा ॥ ६-४३-१३

तदा	= then	तानि अनीका	= those troops	भागजाः	= forming into columns
आरुरुहुः	= began to scale the heights	लङ्काम्	= of Lanka	राक्षसेन्द्रस्य	= (while) Ravana
प्रेक्षतः	= stood gazing	राघव प्रिय	= in order to fulfill		

कामार्थम् = Rama's cherished desire.

In order to fulfill Rama's cherished desire, those troops, forming themselves into columns, began to scale the heights of Lanka, while Ravana stood gazing.

ते ताम्र वक्रा हेम आभा राम अर्थे त्यक्त जीविताः ।
लङ्काम् एव अहवर्तन्त साल ताल जिला आयुधाः ॥ ६-४३-१४

ते	= those monkeys	हेमाभा:	= of golden hue	ताम्र वक्रा:	= with coppery countenance
साल भूधर	= fighting with sala trees	अभ्यवर्तन्त	= marched ahead	लङ्कम्	= towards Lanka
योधिनः	and mountain-peaks				
त्यक्त	= ready to lay down	रामार्थं	= in Rama's service.		
जीविता:	their lives				

Those monkeys, of golden hue with coppery countenance, fighting with Sala trees and mountain-peaks, marched ahead towards the city of Lanka, ready as they were to lay down their lives in Rama's service.

ते द्रुमैः पर्वत अग्रैज् च मुष्टिभिज् च प्लवम् गमाः ।
प्रासाद अग्राणि च उच्चानि ममन्तुस् तोरणानि च ॥ ६-४२-१५

ते प्लवज्ञमाः	= those monkeys	ममन्थुः	= demolished	असम्ब्यानि	= innumerable
प्राकाराणि	= defensive walls	तोरणानिच	= and arches	द्रुमैः	= (with blows) from trees
पर्वताग्रैः	= mountain-tops	मुष्टिभिश्च	= an fists.		

Those monkeys demolished innumerable defensive walls and arches with blows from trees, mountain-tops and fists.

पारिखाः पूर्यन्ति स्म प्रसन्न सलिल आयुताः ।
पांसुभिह् पर्वत अग्रैज् च तृणैः काष्ठैज् च वानराः ॥ ६-४२-१६

वानराः	= the monkeys	पूर्यन्तिस्म	= filled	परिखैः	= the moats
प्रसन्न	= containing clear water	पांसुभिः	= with sands	पर्वताग्रैः	= mountain-tops
सलिलायुताः					
तृणैः	= grasses	काष्ठैश्च	= and logs of woods.		

The monkeys filled the moats containing clear water with sands, mountain-tops, grasses and logs of wood.

ततः सहस्र यूथाज् च कोटि यूथाज् च यूथपाः ।
कोटी ज्ञत युताज् च अन्ये लन्काम् आरुरुहुस् तदा ॥ ६-४२-१७

ततः	= thereafter	यूथपाः	= the commanders	आरुरुहुः	= scaled (the walls)
लङ्काम्	= of Lanka (taking with them)	सहस्रयूथश्च	= battalions of monkeys in thousands	कोटियूथश्च	= in crores
कोटियूथ	= (and even) hundreds	अन्ये च	= along with other.		
शताश्र	of crores				

The commanders scaled the walls of Lanks, taking with them battalions of monkeys in thousands, in crores and even hundreds of crores.

कान्चनानि प्रमद्वन्तस् तोरणानि प्लवम् गमाः ।
कैलास जिखर आभानि गोपुराणि प्रमथ्य च ॥ ६-४२-१८

प्रमदन्तः	= tearing up	काण्डनानि	= the golden	तोरणानि	= arches
प्रमथन्तः	= and breaking down	गोपुराणि	= the gates	कैलास	= that equaled the peak
स्लवण्णमा:	= the monkeys (attacked Lanka).			शिखराभाणि	of Kailasa the mountainous abode of Shiva the god of destruction

The monkeys stood tearing up the golden arches and breaking down the gates that equaled the peak of Kailasa the mountainous abode of Shiva the Lord of Destruction.

आप्लवन्तः स्लवन्तज् च गर्जन्तज् च स्लवम् गमाः ।
लन्काम् ताम् अभ्यवर्तन्त महा वारण सम्प्रिभाः ॥ ६-४२-१९

स्लवण्णमा:	= the monkeys	महा वारण	= who resembled great	अभिघावन्ति	= rushed
ताम्	= towards that Lanka	सम्प्रिभाः	elephants		
लङ्काम्		आप्लवन्त	= springing	स्लवन्तश्च	= leaping
गर्जन्तश्च	= and roaring.				

The monkeys who resembled great elephants hurried themselves towards that Lanka, springing, leaping and roaring.

जयत् अतिबलो रामो लक्ष्मणज् च महा बलः ।
राजा जयति सुग्रीवो राघवेण अभिपालितः ॥ ६-४२-२०

इत्य् एवम् घोषयन्तज् च गर्जन्तज् च स्लवम् गमाः ।
अभ्यधावन्त लन्कायाह् प्राकारम् काम रूपिणः ॥ ६-४२-२१

स्लवण्णमा:	= the monkeys	काम रूपिणः	= who were able to change their form at will	घोषयन्तस्च	= shouting thus
जयति	= victory	उरुबलः	= to the mighty	रामः	= Rma
महाबलः	= and the valiant	लक्ष्मणश्च	= Lakshmana	जयति	= victory
राजा	= to the king	सुग्रीवः	= Sugreeva	अभिपालितः	= protected
राघवेण	= by Rama	गर्जन्तश्च	= and roaring	अभ्यधावन्त	= rushed
प्राकारम्	= towards the defensive walls	लङ्कायाः	= of Lanka.		

The monkeys, who were able to change their form at will, 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.

वीर बाहुः सुबाहुज् च नलज् च वन गोचरः ।
निपीड्य उपनिविष्टास् ते प्राकारम् हरि यूथपाः ॥ ६-४२-२२
एतस्मिन् अन्तरे चक्रह् स्कन्ध आवार निवेजनम् ।

ते	= those	हरियूथपाः	= monkey-generals	वीरबाहुः	= Virabhabu
सुबाश्च	= Subahu	नलश्च	= Nala	तथा	= and
panasaH	= Panasa	निपीड्य	= having stormed	प्राकारम्	= the defensive walls
उपनिविष्टः	= took up position on them	एतस्मिन्	= meanwhile	चक्रे	= (they) formed
स्कन्धावारनिवेशस्म्	an encampment of a multitude of military divisions.	अन्तरे			

Those monkey-generals Virabahu, Subahu, Nala and Panasa, having position on them. Meanwhile, they formed an encampment of a multitude of military divisions there.

पूर्व द्वारम् तु कुमुदह् कोटिभिर् दजभिर् वृतः ॥ ६-४२-२३
आवृत्य बलवांस् तस्थौ हरिभिर् जित काजिभिः ।

बलवान्	= the mighty	कुमुदः	= Kumuda	वृतः	= surrounded
कोटिभिः	= by a crore	हरिभिः	= of monkeys	जित	= who behaved like conquerors
तस्थौ	= stood	आवृत्य	= besieging	काजिभिः	= the eastern gate (while remaining stationed in north-east).

The mighty Kumuda, surrounded by a crore of monkeys, who behaved like conquerors, stood besieging the eastern gate (while remaining stationed in north-east).

सहायार्थे तु तस्येव निविष्टः प्रसभो हरिः ॥ ६-४२-२४
पनसश्च महाबाहुर्वानरै रभिसम्वृतः ।

प्रसभः हरिः	= A monkey called Prasabha	महाबाहुः	= and the mighty armed	पनसश्च	= panasa
निविष्टः	= took up their position	अभिसम्वृतः	= surrounded	वानरैः	= by (other) monkeys
सहायार्थे	= in order to assist	तस्यैव	= Kumuda himself.		

Surrounded by other monkeys, a monkey called Prasabha and the mighty armed Panasa too up their position, in order to assist Kumuda himself.

दक्षिण द्वारम् आगम्य वीरह् ज्ञत बलिह् कपिः ॥ ६-४२-२५
आवृत्य बलवांस् तस्थौ विम्जत्या कोटिभिर् वृतः ।

बलवान्	= the strong	वीरः	= and valiant	शतवलिः	= monkey Shatabali
		कपिः			

वृतः	= surrounded	विम्शत्या	= by twenty crores (of monkeys)	आसाद्य	= approached
दक्षिण द्वारम्	= the southern gate (while remaining stationed in south-east)	कोटिभिः		आवृत्य	= surrounding it.

The strong and valiant monkey, Shatabali accompanied by twenty crores of monkeys, approached the southern gate (while remaining stationed in south-east) and stood there, to obstruct the exit.

सुषेणहूं पञ्चम द्वारम् गतस् तारा पिता हरिः ॥ ६-४२-२६
आवृत्य बलवांस् तस्थौ षष्ठि कोटिभिर् आवृतः ।

बलवान्	= the mighty	सुषेणः	= Sushena	तारपिता	= the father of Tara
हरिः	= and a monkey	गत्वा	= going	पश्चिम द्वारम्	= to the western gate (while remaining stationed in the south-west)
आवृतः	= surrounded	कोटि	= by crores and crores of monkeys	तस्थौ	= stood
आवृत्य	= besieging (that gate).	कोटिभिः			

The mighty monkey named Sushena, the father of Tara (Vali's wife), going to the western gate (while remaining stationed in the south-west) surrounded by crores and crores of monkeys, stood besieging that gate.

उत्तर द्वारम् आसाद्य रामहूं सौमित्रिणा सह ॥ ६-४२-२७
आवृत्य बलवांस् तस्थौ सुग्रीवज् च हरि ईज्ज्वरः ।

रामः	= Rama	सौमित्रेणा	= along with Lakshmana	सुग्रेवश्च	= and Sugreeva
बलवान्	= the mighty	सह		आगम्य	= seeking
उत्तर द्वारम्	= the northern gate (while remaining stationed in the north-west)	हरीश्वरः	= lord of the monkeys	आवृत्य	= besieging (that gate)
		तस्थौ	= stood		

Rama along with Lakshmana and Sugreeva the mighty lord of the monkeys, seeking the northern gate (while remaining stationed in the north west) stood besieging that gate.

ऋष्काणाम् भीम वेगानाम् धूमहूं जन्मनि निर्वहणः ॥ ६-४२-२८
वृतहूं कोट्या महा वीर्यस् तस्थौ रामस्य पाञ्ज्वर्तः ।

धूमः	= Dhumra	महावीर्यः	= of great prowess	शत्रुनिर्वहणः	= and annihilator of enemies
वृतः	= accompanied	कोट्या	= by a crore of bears	भीम	= having terrific rage
तस्थौ	= stood	ऋष्काणाम्		कोपानाम्	
		पाञ्ज्वर्तः	= by the side	रामस्य	= of Rama.

Accompanied by a crore of bears having terrific rage, Dhumra (brother of Jambavan, the king of bears) of great prowess and the annihilator of enemies, took up his position by the side of Rama.

सम्भद्धस् तु महा वीर्यो गदा पाणिर् विभिषणः ॥ ६-४२-२९
वृतो यस् तैस् तु सचिवैस् तस्थौ तत्र महा बलः ।

विभिषणः	= Vibhishana	महावीर्यः	= of great energy	गदा पाणिः	= with mace in hand
सम्भद्धः	= clad in defensive armour	वृतः	= and accompanied	यत्तैः	= by his watchful
सचिवैः	= ministers	तस्थौ	= took his position	यत्र	= where
महाबलः	= the mighty Rama (was stationed).				

Vibhishana 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.

गजो गव अक्षो गवयह् जरभो गन्ध मादनः ॥ ६-४२-३०
समन्तात् परिघावन्तो रक्षुर् हरि वाहिनीम् ।

गजः	= Gaja	गवाक्षः	= Gavaksha	गवयः	= GavayaH = Gavaya
शरभः	= sharabha	गन्धमादनः	= and Gadhamadana	परिघावन्तः	= galloping
समन्तात्	= on every side	रक्षुः	= defended	हरि	= the army of monkeys.

Gavaksha, Gavaya, Sharabha and Gandhamadana, galloping on all sides, defended the army of monkeys.

ततः कोप परीत आत्मा रावणो राक्षस ईज्वरः ॥ ६-४२-३१
निर्याणम् सर्व सैन्यानाम् द्रुतम् आज्ञापयत् तदा ।

ततः	= then	रावणः	= Ravana	राक्षशः	= the lord of demons
कोप	= with his mind filled in anger	तदा	= then	आज्ञापयत्	= commanded
परीतात्मा					
निर्याणम्	= for the decamping	सर्व	= of all the army	द्रुतम्	= immediately.

Ravana the lord of demons with his mind filled in anger, then commanded for the decamping of the entire army immediately.

एतच्चृत्वा तदा वाक्यं रावणस्य मुखेरितम् ॥ ६-४२-३२
सहसा भीमनिर्घोषमुद्घृष्टं रजनीचरैः ।

श्रुत्वा	= hearing	एतत्	= vaakyam	=	these words
मुखेरितम्	= uttered from the mouth	रावणस्य	= of Ravana	उद्घृष्टम्	= a sound

भीम निर्दोषम् तदा	= rattling terribly (was made) = then.	रजनि चैः = by the demons	सहस्रा = immediately
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At this command coming from Ravana lips, a tremendous clamour arose among the demons.

ततः प्रबोधिता भेर्यश्चन्द्रपाण्डुरपुष्कराः ॥ ६-४२-३३
हेमकोणैरभिहता राक्षसानां समन्ततः ।

भेर्यः	= kettle-drums	चन्द्रं पाण्डुं = their discs white as the पुष्कराः moon	अभिहताः = on which are beaten
राक्षसानाम् प्रबोधिताः	= by the demons = were stirred up.	हेमकोणैः = with sticks of gold	समन्ततः = on all sides

By beating with sticks of gold, the demons stirred up on every side, kettle drums whose discs were white as the moon.

विनेदुश्च महाघोषाः शङ्खः शतसहस्रशः ॥ ६-४२-३४
राक्षसानां सुघोराणां मुखमारुतपूरिताः ।

शत सहस्राः	= hundreds and thousands	शण्खाः	= of couches	महाघोषाः	= with great noise
विनेदुश्च	= blared for the	मुख मारुत	= blown with their पूरिताः cheeks extended to the full	राक्षसानाम्	= by the demons
सुघोराणाम्	= the most ghastly ones.				

Hundreds and thousands of sonorous couches blared forth, blown with their cheeks extended to the full, by the most ghastly demons.

ते बभुः शुभनीलाङ्गाः सशङ्खा रजनीचराः ॥ ६-४२-३५
विद्युन्मण्डलसंनद्धाः सबलाका इवाम्बुदाः ।

शुभनीलाङ्गाः	= with their handsome dark limbs	स शण्खाः	= equipped with couches	रजनीचराः	= those rangers of the night
बभुः अम्बुदाः	= shone like clouds इव	विद्युन्मण्डलं	= bored with lightning समन्दाः	सबलाकाः	= accompanied by rows of cranes.

With their handsome limbs equipped with couches, those rangers of night shone like clouds bordered with lightning accompanied by rows of cranes.

निष्पतन्ति ततः सैन्या हृष्टा रावण चोदिताः ॥ ६-४२-३६
समये पूर्यमाणस्य वेगा इव महा उद्धेः ।

निष्पत्ति:	= rushed forth	सैन्याः:	= the battalions	हृष्टः:	= gaily
ततः:	= thereafter	रावण	= under Ravana's directions	सनुये इव	= as at the time of Pralaya (dissolution of the world)
वेगः	= the rushing forth	चोदिताः		पूर्यमाणस्य	= which is swollen (by clouds).

The battalions rushed forth under Ravana's instructions like the rushing forth of the ocean, which is swollen by the clouds, at the time of universal dissolution.

ततो वानरसैन्येन मुक्तो नादः समन्ततः ॥ ६-४२-३७
मलयः पूरितो येन ससानुप्रस्थकन्द्रः ।

ततः:	= then	समन्ततः:	= from every side	नादः:	= a clamour
मुक्तः:	= arose	वानर सैन्येन	= from the army of monkeys	पूरितः:	= which filled
मलयः	= Malaya mountain	स सानु प्रस्थ	= with its ridges plains and caves.	कन्द्रः:	

Then, from every side a clamour, arose from the army of monkeys, which filled Malaya mountain with its ridges, plains and caves.

शब्ददुन्दुभिनिर्घोषः सिम्हनादस्तरस्विनाम् ॥ ६-४२-३८
पृथिवीं चान्तरिक्षम् च सागरं चाभ्यनादयत् ।

शब्ददुन्दुभिनिर्घोषः	= the sound of couches and drums	सिम्हनादः	= and the lionine roars	तरस्विनाम्	= of those warriors
अभ्यनादयत्	= reechoed	पृथिवीम्	= over the earth	अन्तरिक्षम्च	= sky
सागरम्च	= and sea.				

The sound of couches and drums made by the demons and the leouine roars of those monkey-warriors reechoed over the earth, sky and sea.

गजानां वृहितैः सार्थ हयानां हेषितैरपि ॥ ६-४२-३९
रथानां नेमिनिर्घोषै रक्षसाम् पदनिःस्वनैः ।

वृहितैः:	= with the trumpeting	गजानाम्	= of elephants	हेषितैरपि	= the neighing
सार्थम्					
हयानाम्	= of the horses	नेमि निर्घोषैः	= the clatters of wheels	रथानाम्	= of the chariots
पदनिःस्वनैः	= and the sounds of the couches re-echoed over the earth sky and sea).				

With the trumpeting of elephants, the neighing of the horses, the clattering of the chariot-wheels and the sounds of the foot-steps, the sound of the couches reechoed over the earth, sky and sea.

एतस्मिन् अन्तरे घोरहू सम्ग्रामहू समपद्यत ॥ ६-४२-४०
रक्षसाम् वानराणाम् च यथा देव असुरे पुरा ।

एतस्मिन्	= in the meantime	घोरः	= a terrible	सम्ग्रामः	= struggle
अन्तरे					
समपद्यत	= ensued	रक्षसाम्	= between the demons	वानराणाम्	= and the monkeys
पुरा यथा	= as in former times	देवासुरे	= between celestials and demons.		

In the meantime, a terrible struggle ensued between the demons and the monkeys, as in the former times between celestials and demons.

ते गदाभिहू प्रदीपाभिहू जक्षि ज्ञूल परज्वधैः ॥ ६-४२-४१
निजघ्नूर् वानरान् घोराहू कथयन्तहू स्व विक्रमान् ।

कथयन्तः	= exhibiting	स्वविक्रमान्	= their native prowess	ते	= those demons
निजघ्नुः	= struck	सर्वान्	= all	वानरान्	= the monkeys
गदाभिः	= with their maces	शक्तिशूल	= spears harpoons and axes	प्रदीपाभिः	= which were flaming.

Exhibiting their native prowess, the demons began to strike all the monkeys with their flaming maces, spears, harpoons and axes.

तथो वृक्षैर् महा कायाः पर्वत अग्रैज् च वानराः ॥ ६-४२-४२
निजघ्नस्तानि रक्षांसि नगैदनैश्च वेगिनः ।
राजा जयति सुग्रीव इति शब्दो महानभूत ॥ ६-४२-४३

ततः	= then	वानराः	= the monkeys	महाकायाः	= with huge bodies
वेगिनः	= swiftly	निजघ्नुः	= struck	तानि रक्षांसि	= those demons
वृक्षैः	= with trees	पर्वताग्रैश्च	= mountain-tops	नखैः	= nails
दन्तैश्च	= and teeth	जयति	= victorious	राजा	= is king
सुग्रीवः	= Sugreeva	इति	= thus	अभूत	= arose
महान्	= a loud	शब्दः	= war-cry.		

Then, the gigantic monkeys swiftly struck those demons with trees, mountain-tops, nails and teeth "Victorious is king Sugreeva" - thus arose a loud war-cry.

राजन् जय जयेत्युक्त्वा स्वस्वनामकथां ततः ।
राक्षसास्त्वपरे भीमाः प्राकारस्थामहीं गतान् ॥ ६-४२-४४
वानरान् भिन्दिपालैश्च शूलै श्वै व्यदारयन् ।

ततः	= then	अप्रे	= some other	भीमा:	= terrifying
राक्षसास्तु	= demons on their part	उत्त्वा	= uttering	इति	= thus
जय जय	= "Be winsome! Be victorious!"				
स्व स्व नाम	= proclaimed their own	प्राकारस्थाः	= (while some) standing	व्यदायन्	= hacked
कथां	respective names		on walls		
वानरान्	= at the monkeys	गतान्	= standing on the	भिन्दि पलाश्च	= with hooks and harpoons.
		महीम्	ground (below)		

Then, some other terrifying demons on their part, shouting "Be winsome! Be victorious!", proclaimed their own respective names. While some demons standing on walls hacked at the monkeys standing on the ground (below) with hooks and harpoons.

**वानराचापि सम्कुद्धाह् प्राकारस्थान् मही गताः ॥ ६-४२-४५
राक्षसान् पातयाम् आसुह् समाप्त्य लुवम् गमाः ।**

सम्कुद्धाः	= the enraged	वानराशापि	= monkeys too	महीम् गताः	= who were standing on the ground
आप्त्य	= leapt	खम्	= into the air	पातयामासुः	= and dragged down
राक्षसान्	= those demons	प्राकारस्ताः	= stationed on the walls	स्वबाहुमिः	= (by seizing them) with their arms.

The enraged monkeys, who were standing on the ground, leapt into the air and dragged down the demons stationed on the walls by seizing them with their arms.

**स सम्प्रहारस् तुमुले मांस शोणित कर्दमः ॥ ६-४२-४६
राक्षसाम् वानराणाम् च सम्बधूव अद्भुत उपमाः ।**

सः	= that	तुमुलः	= tumultuous	सम्प्रहारः	= combat
रक्षसाम्	= between demons	वानराणाम्	= and monkeys	सम्बधूवः	= became
अद्भुतोपमः	= resembling a wonder	च			
		मांस	= leaving a mire of flesh		
		शोणित	and blood.		
		कर्दमः			

That tumultuous combat between demons and monkeys transformed into a wonder, leaving a mire of flesh and blood.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वित्वारिशः सर्गः ॥

Thus completes 42nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

43 Sarga - सर्ग

The Duels Arose Between The Monkeys And Demons

Introduction -

Extra-ordinary duels arose between the monkeys and demons, who ran up towards each other. Indrajit fought with Angeda, Sampati with Prajangha, Hanuman with Jambumali, Vibhishana with the demon Shatrughna, Gaja with Tapana, Nila with Nikumbha, Sugreeva with Praghasa, Lakshmana with Virupaksha, Agniketu and others with Rama, Vajramsushit with Mainda, Ashaniprabha with Divivda, Pratapana with Nala and Sushena with Vidyunami. Streams of blood flowed from both sides. In a series of hand-to-hand encounters, the valiant monkeys destroyed the strong demons. The remaining demons waited for the sun to set-in and re-assembled with a renewed vigour for the battle.

युध्यताम् तु ततस् तेषाम् वानराणाम् महात्मनाम् ।
रक्षसाम् सम्बभूव अथ बल कोपह् सुदारुणः ॥ ६-४३-१

ततः	= then	तेषाम्	= (While) those monkeys	महात्मनाम्	= the exceedingly wise
रक्षसाम्च	= and the demons	युध्यताम्	= were doing the battle	सुदारुणः	= a very harsh
बल रोषः	= military ferocity	सम्बभूवः	= arose	अथ	= thereafter.

While highly wise monkey-troops and the demons were fighting a terrible military ferocity arose in them.

ते हयैः कान्चन आपीडैर् ध्वजैश च अग्नि शैख उपमैः ।
रथैश च आदित्य सम्काशाइह् कवचैश च मनो रमैः ॥ ६-४३-२

निर्यू राक्षस व्याघ्रा नादयन्तो दिशाओ दशा ।
राक्षसा भीम कर्माणो रावणस्य जय एषिणः ॥ ६-४३-३

ते राक्षसाः	= those demons	राक्षस	= the best of ogres	भीम कर्माणः	= performing terrific acts
जयैषिणः	= and desiring victory	व्याघ्राः		निर्युः	= marched ahead
हयैः	= on horses	रावणस्य	= for Ravana	गजैश्च	= on elephants
अग्निशिखोपमैः	= resembling point-like flames	काञ्चन	= with golden trappings	आदित्य	= looking like sun
मनोरमैः	= and with beautiful	पीडैः		सम्काशैः	
दश दिशः	= in the ten regions.	रथैः	= on chariots	नादयन्तः	= with reverberant sound
		कवचैश्च	= armours		

Those demons, the best of ogres, doing terrific acts and eager to triumph in Ravana's name, marched ahead on steeds with golden trappings or elephants resembling pointed flames, or in chariots flashing like the sun and themselves wearing beautiful armours, creating reverberant sounds in the ten regions.

वानराणाम् अपि चमूरू महती जयम् इच्छताम् ।
अभिधावत ताम् सेनाम् रक्षसाम् काम रूपिणाम् ॥ ६-४३-४

वृहती	= the great	चमूः अपि	= army too	वानराणाम्	= of monkeys
इच्छताम्	= eager	जयम्	= to triumph	अभिधावत	= marched opposite
ताम् सेनाम्	= to those troops	रक्षसाम्	= of demons	घोर	= of terrible acts.

The great army of monkeys, also eager to triumph, marched opposite to those troops of demons of terrible acts.

एतस्मिन् अन्तरे तेषाम् अन्योन्यम् अभिधावताम् ।
रक्षसाम् वानराणाम् च द्वन्द्व युद्धम् अवर्तत ॥ ६-४३-५

एतस्मिन्	= meanwhile	द्वन्द्व युद्धम्	= extra ordinary duels	अवर्तत	= arose
अन्तरे		रक्षसाम्	= demons	वानराणाम्	= and moneys
तेषाम्	= (between) those	अन्योन्यम्	= each other.	च	

Extra-ordinary duels arose between those demons and monkeys, who ran up towards each other.

अन्गदेन इन्द्रजित् सार्थम् वालि पुत्रेण राक्षसः ।
अयुध्यत महा तेजास् त्यम्बकेण यथा अन्धकः ॥ ६-४३-६

राक्षसः	= the demon	इन्द्रजित्	= Indrajit	महातेजाः	= of immense energy
अयुध्यत	= fought	अङ्गदेम	= with Angada	वालिपुत्रेण	= the son of Vali
अन्धकः इव	= like the demon Andhaka	सार्थम् त्यम्बकेण	= fought with Shiva the Lord of Destruction.	यथा	

The demon Indrajit of immense energy fought with Angada the son of Vali, as the demon Andhaka fought with Shiva the Lord of destruction.

प्रजन्येन च सम्पातिर् नित्यम् दुर्घणो रणे ।
जम्बू मालिनम् आरब्धो हनुमान् अपि वानरः ॥ ६-४३-७

सम्पातिः	= A monkey called Sam-pati	नित्यम्	= forever	दुर्घणः	= uncomquerable
रणे	= in war	प्रजञ्जेन	= fought with Prajangha	हनुमानपि	= Hanuman too

वानरः	= the monkey	आरब्धः	= started (fight)	जम्बु	= with Jambumali.
				मालिनम्	

The ever indomitable Sampati fought with Prajangha and Hanuman the monkey measured his strength with Jambumali.

सम्गतः सुमहा क्रोधो राक्षसो रावण अनुजः ।
समरे तीक्ष्ण वेगेन मित्रघ्नेन विभीषणः ॥ ६-४३-८

राक्षसः	= the demon	महाक्रोधः	= with great fury	विभीषणः	= Vibhishana
रावणानुजः	= the younger brother of Ravana	सम्गतः	= confronted	शत्रुघ्ने	= with Shatruघна
तीक्ष्णवेगेन	= possessing fiery velocity	समर	= in battle.		

The demon with great fury, Vibhishana the younger brother of Ravana confronted with Shatruघна possessing fiery velocity in battle.

तपनेन गजह् सार्थम् राक्षसेन महा बलः ।
निकुम्भेन महा तेजा नीलो अपि समयुध्यत ॥ ६-४३-९

गजः	= Gaja	महाबलः	= of great strength	राक्षसेन	= (fought) with a demon
तपनेव	= called Tapana	निलोऽपि	= and Nila also	सार्थम्	
समयुध्यत	= fought	निकुम्भेन	= with Nikumbha.	महातेजः	= of great energy

Gaja of great strength fought with a demon called Tapana and Nila too of great energy fought with Nikumbha.

वानर इन्द्रस् तु सुग्रीवह् प्रघसेन समागतः ।
सम्गतः समरे शरीमान् विरूप अक्षेण लक्ष्मणः ॥ ६-४३-१०

सुग्रीवः	= Sugreeva	वानरेन्द्रः	= the king of monkeys	सुसम्गतः	= confronted well
प्रघसेन	= with Praghasa	श्रीमान्	= and the glorious	लक्ष्मणः	= Lakshmana
सम्गतः	= confronted	विरूपाक्षेण	= with Virupaksha	समर	= in the battle.

Sugreeva the king of monkeys confronted well with Praghasa and the glorious Lakshmana confronted with Virupaksha in the battle.

अग्नि केतुशा च दुर्धर्षो रश्मि केतुशा च राक्षसः ।
सुसम्भो यज्ञ कोपश च रामेण सह सम्गताः ॥ ६-४३-११

सुदर्ध्षः	= the invincible	अग्निकेतुः	= Agniketu	रश्मि केतुश	= Rashmiketu
राक्षसः	= the demon	मित्रघ्नः	= Mitraghnu	यज्ञ कोपश	= and Yajnakopa
सम्गताः	= confronted	रामेण सह	= with Rama.		

The invincible Agniketu, Rashmiketu, Mitraghnu and Yajnakopa confronted with Rama.

**वज्र मुष्टिश्च मैन्देन द्विविदेन अशानि प्रभः ।
राक्षसाभ्याम् सुघोराभ्याम् कपि मुख्यौ समागतौ ॥ ६-४३-१२**

वज्रमुष्टिः	= Vajramushti	confronted = with Mainda मैन्देन	अशानिप्रभः = and Ashaniprabha
द्विविदेन	= with Dvivida	कपिमुख्यौ = those principal monkeys Mainda and Dvivida	समागतौ = confronted
सुघोराभ्याम् राक्षसाभ्याम्	= with those highly terrific demons.		

Vajramushti confronted with Mainda and Ashaniprabha with Dvivida. Those principal monkeys Mainda and Dvivida confronted with those highly terrific demons.

**वीरह् प्रतपनो घोरो राक्षसो रण दुर्घरः ।
समरे तीक्ष्ण वेगेन नलेन समयुध्यत ॥ ६-४३-१३**

प्रतपनः	= Pratapana	वीरः	= the valiant	घोरः	= terrific
रणदुर्घरः	= and invincible in battle	समयुध्यत	= fought well	नलेन	= with Nala
समरे तीक्ष्ण वेगेन	= of intense speed in battle. tle.				

Pratapana, the valiant, terrific and invincible in battle fought well with Nala of intense speed in battle.

**धर्मस्य पुत्रो बलवान् सुषेण इति विशरुतः ।
स विद्युन् मालिना सार्थम् अयुध्यत महा कपिः ॥ ६-४३-१४**

सः महाकपिः	= that great monkey	विश्रुतः	= named	सुषेणः इति	= as Sushena
बलवान्	= the strong	पुत्रः	= son	धर्मस्य	= of Yama
अयुध्यत	= fought vidyunmaali-naa	सार्थम्	= with Vidyunmali.		

That great monkey called Sushena, the strong son of Yama fought with Vidyunmali.

**वानराश च अपरे भीमा राक्षसैर् अपरैः सह ।
द्वन्द्वम् समीयुर् बहुधा युद्धाय बहुभिह् सह ॥ ६-४३-१५**

अपरे	= some other	घोराः	= dreadful	वानराश्च	= monkeys
युद्धाच्च	= having fought	बहुभिः सह	= with many	सहसा	= swiftly
द्वन्द्वम्	= got a duel	अपरैः सह	= with other	राक्षसैः	= demons.
समीयुः					

Some other dreadful monkeys, having finished their fight with many demons, swiftly got a duel with some other demons.

तत्र आसीत् सुमहद् युद्धम् तुमुलम् लोम हर्षणम् ।
रक्षसाम् वानराणाम् च वीराणाम् जयम् इच्छताम् ॥ ६-४३-१६

तत्र	= there	सुमहत्	= a very great	युद्धम्	= battle
रोमहर्षणम्	= which caused hair to stand one end	तुमुलम्	= and tumultuous	आसीत्	= continued
वीराणाम्	= (between) heroic	रक्षसाम्	= demons	वानराणाम् च	= and monkeys
इच्छताम्	= who were eager to triumph.				

A very great tumultuous battle, which caused hair to stand on end, continued there between heroic demons and monkeys, who were eager to triumph.

हरि राक्षस देहेभ्यह् प्रसृताह् केशा शाअङ्गलाः ।
शारीर सम्घाट वहाह् प्रसुस्थुह् शाओणित आपगाः ॥ ६-४३-१७

शोणितापगाः	= streams of blood	प्रसुस्थुः	= flowed	प्रसृताः	= coming forth
हरिराक्षस	= from the bodies of	केशा शाङ्गलाः	= with turfs of hair	शरीर	= and carrying bodies in
देहेभ्यः	monkeys and demons			सम्घाट वहाः	the stream like timber.

Streams of blood flowed from the bodies of monkeys and demons, with turfs of hair and carrying bodies in the stream, like timber.

आजघान इन्द्रजित् क्रुद्धो वज्रेण इव शात क्रतुः ।
अन्गादम् गदया वीरम् शान्त्रु सैन्य विदारणम् ॥ ६-४३-१८

क्रुद्धः	= the enraged	इन्द्रजित्	= Indrajit	अजघान	= struck
वीरम्	= the valiant	अङ्गादम्	= Angada	शान्त्रुसैन्य	= who can tear asunder
गदया	= with a mace	शत क्रतुः इव	= like Indra the Lord of celestials	विदारणम्	the enemy forces

The enraged Indrajit struck the valiant Angada (who can tear asunder the enemy forces) with a mace, like Indra the Lord of celestials with his thunder-bolt.

तस्य कान्चन चित्र अन्नाम् रथम् साशवम् ससारथिम् ।
जघान समरे शरीमान् अन्गादो वेगवान् कपिः ॥ १९

वेगवान्	= the swift	श्रीमान्	= and glorious	हरिः	= monkey
अङ्गदः	= Angada	जघान	= struck	तस्य	= his
रथम्	= the chariot	काञ्जन	= having a variegated	साश्वम्	= along with horses including the charioteer

समर = in the battle.

The swift monkey, Angada struck his chariot, having a variegated body of gold, along with horses and the charioteer in the battle.

सम्पातिस् तु त्रिभिर् बाणैः प्रजन्येन समाहतः ।
निजधान अशव कर्णेन प्रजन्म्यम् रण मूर्धनि ॥ ६-४३-२०

सम्पातिस्तु	= Sampati	समाहतः	= who was struck	प्रजन्येन	= by Prajangha
त्रिभिः	= with three	बाणैः	= arrows	निजधान	= killed
प्रजन्म्	= prajangha	अश्वकर्णेन	= by an Ashvakarna tree	रणमूर्धनि	= at a zenith of the combat.

Sampati, who was struck by Prajangha with three arrows, killed Prajangha by an Ashvakarna tree, at the zenith of the combat.

जम्बू माली रथस्थस् तु रथ शक्त्या महा बलः ।
बिभेद समरे कुद्धो हनूमन्तम् स्तन अन्तरे ॥ ६-४३-२१

जम्बुमाली	= Jambumali	महाबलः	= having a mighty prowess	रथस्थः	= who was in the chariot
कुद्धः	= was enraged	बिभेद	= banged	हनूमन्तम्	= Hanuman
समर	= in the battle	रथ शक्त्या	= with a javelin lying in his chariot	स्तनान्तरे	= in the region of the breast.

Jambumali, standing in his chariot, full of strength and fury banged on Hanuman's breast, with a javelin kept in his chariot, on the field of battle.

तस्य तम् रथम् आस्थाय हनूमान् मारुत आत्मजः ।
प्रममाथ तलेन आशौ सह तेन एव रक्षसा ॥ ६-४३-२२

हनुमन्	= Hanuman	मारुतात्मजः	= the son of wind-god	आस्थाय	= ascended
तस्य	= his	तम् रथम्	= that chariot	आशौ	= soon
प्रममाथ	= overthrew (it)	तेन रक्षसा	= together with the demon	तलेन	= with the palm of his hand.

Hanuman, the son of the wind-god, ascended his chariot and soon overthrew it together with the demon, with the palm of his hand.

भिन्न गात्रः शारैस् तीक्ष्णैः क्षिप्र हस्तेन रक्षसा ।
प्रजघान अद्वि शत्रैरन्तोण तपनम् मुष्टिना गजः ॥ ६-४३-२३

सः घोरः	= that terrible pratapana	नदन्	= while roaring	अभ्यधावत	= ran
प्रतपनः					
नलम्	= towards Nala	नलः आशू	= suddenly	पातयामास	= scratched out

प्रतपनस्य	= Pratapana's	चक्षुसी	= eyes.
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That terrific Pratapana, while roaring, ran towards Nala. Nala suddenly scratched out Pratapana's eyes.

**ग्रसन्तम् इव सैन्यानि प्रघसम् वानर अधिपः ।
सुग्रीवः सप्त पर्णेन निर्बिभेद जघान च ॥ ६-४३-२४**

भिन्न गात्रः	= Pierced in the limbs	तीक्ष्णैः	= by sharp	शैरैः	= arrows
रक्षसा	= by Praghasa the demon	क्षिप्र हस्तेन	= the swift-handed	सुग्रीवः	= Sugreeva
वानराधिपः	= the Lord of demons	जवेन	= immediately	निजघेन	= killed
प्रघसम्	= Praghasa	ग्रसन्तमिव	= who was looking like swallowing	सैन्यानि	= the armies
सप्तपर्णेन	= with a Saptaparna tree.				

Pierced in the limbs by sharp arrows by Praghasa the swift-handed demon, Sugreeva the Lord of demons immediately killed Praghasa (who was appearing to swallow the monkey-troops) with a Saptaparna tree.

**प्रपीड्य शार वर्षण राक्षसम् भीम दर्शनम् ।
निजघान विरूप अक्षम् शारेण एकेन लक्ष्मणः ॥ ६-४३-२५**

लक्ष्मणः	= Lakshman	भीम दर्शनम्	= with terrific look	निपीड्य	= having tormented
राक्षसम्	= the demon	विरूपाक्षम्	= Virupaksha	शरवर्षण	= by a bombardment of arrows
निजघान	= killed (him)	एकेन	= by one	शरेण	= arrow.

Lakshmana with a terrific look, having tormented Virupaksha the demon with a shower of arrows, finally killed him with an arrow.

**अग्नि केतुश च दुर्घर्षो रशमि केतुश च राक्षसः ।
सुसिद्धो यज्ञ कोपश च रामम् निर्बिभिदुहू शारैः ॥ ६-४३-२६**

दुर्घर्षः	= the invincible	अग्निकेतुश	= Agniketu	राक्षसः	= the demon
रश्मिकेतुश	= Rashmiketu	मित्रुग्नः	= Mitrughna	यज्ञ कोपश	= Yajna kopa
निर्बिभिदुः	= wounded	रामम्	= Rama	शरैः	= by arrows.

The invincible Agniketu, Rashmiketu, Mitrughna and Yajnakopa wounded Rama by arrows.

**तेषाम् चतुर्णाम् रामस् तु शैरांसि समरे शारैः ।
क्रुद्धश चतुर्भिश चिच्छेद घोरैर् अग्नि शैख उपमैः ॥ ६-४३-२७**

क्रुद्धः	= the enraged	रामस्तु	= Rama on his part	चिछेद	= chopped
शिराम्सि	= the heads	तेषाम्	= of those	चतुर्णाम्	= four demons
चतुर्भिः	= by four	शरैः	= arrows	अग्नि	= having fire-like points

घोरः = and dangerous | समर = in battle. |

The enraged Rama on his part chopped the hands of those four demons in the battle by his four terrific arrows having fire-like points.

वज्र मुष्टिस् तु मैन्देन मुष्टिना निहतो रणे ।
पपात सरथह् साशवह् पुराष्ट्र इव भू तले ॥ ६-४३-२८

निहतः	= struck	मुष्टिना	= with his fist	मैन्देन	= by Mainda
रणे	= in the fight	वज्रमुष्टिस्तु	= Vajramushti	सरथः	= along with his chariot
साश्वः	= and horses	पपात	= fell	भूतले	= to the ground
पुराष्ट्रः इव	= like a watch-tower on a city-wall.				

Struck with a fist by Mainda in the battle, Vajramushti along with his chariot fell to the ground like a watch-tower on a city-wall.

वज्र अशानि सम स्पर्शाओ द्विविदो अप्य अशानि प्रभम् ।
जघान गिरि शत्रैन्योण मिषताम् सर्व रक्षसाम् ॥ ६-४३-२९

निकुम्भस्तु	= Nikumbha	निर्भिर्भेद	= chopped	नीलम्	= Nila
नीलाण्जन	= having a radiance of a	रणे	= in battle	तीक्ष्णैः	= by his sharp
चयप्रभम्	mass of collyrium	मेघमिव	= like a cloud	करैः	= by the rays
शरैः	= arrows				
अम्शुमान्	= of the sun.				

Nikumbha chopped Nila, having a radiance of a mass of collyrium in battle, by his sharp arrows, like a cloud by the rays of the sun.

द्विविदम् वानर इन्द्रम् तु दुम योधिनम् आहवे ।
शारैर् अशानि सम्काशाइह् स विव्याध अशानि प्रभः ॥ ६-४३-३०

अथ	= then	निकुम्भः	= Nikumbha	क्षिप्र हस्तः	= the swift-handed
निशाचरः	= demon	पुनः	= again	विभेद	= wounded
नीलम्	= Nila	शरशतेन	= by hundred arrows	समर	= in the battle
प्रजहास च	= and laughed continuously.				

Then, Nikumbha the swift-handed demon again wounded Nila by a hundred arrows in the battle and laughed continuously.

स शारैर् अतिविद्ध अन्गो द्विविदह् क्रोध मूर्चितः ।
सालेन सरथम् साशवम् निजघान अशानि प्रभम् ॥ ६-४३-३१

नीलः	= Nila	चिच्छेद	= chopped	शिरः	= the head
सारथः	= of the charioteer	निकुम्भस्य	= of Nikumbha	तस्यैव	= by exactly his
रथ चक्रेण	= chariot-wheel	समर	= in the fight	विष्णुरिव	= like Vishnu the Lord of preservation
आहवे	= in a battle.				

Nila chopped the head of the charioteer of Nikumbha by the wheel of the same chariot in that fight, as Vishnu the Lord of preservation (by his Chakra, a circular missile weapon) in a battle.

**निकुम्भस् तु रणे नीलम् नील अन्जन चय प्रभम् ।
निर्विभेद शारैस् तीक्ष्णैहू करैर् मेघम् इव अंशौमान् ॥ ६-४३-३२**

द्विविदोऽपि	= even Dvivida	वज्राशमिसम्	= whose impact was like	जघान	= struck
अश्निप्रभम्	= Ashniprabha	स्पर्शः	a flash of lightening of a thunder bolt		
सर्व रक्षसाम्	= of all the demons.	गिरिशृण्णेण	= with a rock	मिष्टाम्	= before the eyes

Even Dvivida, whose impact was like a flash of lightening of a thunder bolt, struck Ashniprabha with a rock before the eyes of all the demons.

**पुनः शार शातेन अथ क्षिप्र हस्तो निशाअ चरः ।
विभेद समरे नीलम् निकुम्भू प्रजहास च ॥ ६-४३-३३**

सः अशनि	= that Ashniprabha	विवियाध	= wounded	शैरैः	= by his arrows
प्रभः		तम्	= that Dvivida	वानरेन्द्रम्	= the leader of monkeys
अशनि	= resembling thunder-bolt	द्विविदम्			
सम्काशैः		आहवे	= in the battle.		

That Ashniprabha wounded Dvivida the monkey leader by his thunder bolt-like arrows, while Dvivida was fighting with trees in the battle.

**तस्य एव रथ चक्रेण नीलो विष्णुर् इव आहवे ।
शैरशा चिच्छेद समरे निकुम्भस्य च सारथेः ॥ ६-४३-३४**

अभिविद्धाङ्गः	= with his limbs struck	शैरैः	= by arrows	सः द्विविदः	= that Dvivida
क्रोध मूर्छितः	= agitated by anger	निजघान	= struck	सलेन	= with a Sala tree
अशनिप्रभ	= Ashniprabha	सरथम्	= along with the chariot	साश्वम्	= and the horses.

With his limbs struck by arrows, that Dvivida agitated as he was by anger, struck with a Sala tree, Ashniprabha, his chariot and the horses.

विद्युन् माली रथस्थस् तु शारैहृ कान्चन भूषणैः ।
सुषेणम् ताडयाम् आस ननाद च मुहुर् मुहुः ॥ ६-४३-३५

विद्युन्माली	= vidyunmali	रथस्थः	= seated in a chariot	ताडयामास	= struck
मुहुर्मुहुः	= again and again	सुषेणम्	= Sushena	शरैः	= with arrows
काञ्जन भूषणैः	= adorned with gold	ननाद च	= and made a roaring sound.		

Vidyunmali, seated in a chariot, struck Sushena repeatedly with arrows adorned with gold and made a roaring sound.

तम् रथस्थम् अथो दद्वा सुषेणो वानर उत्तमः ।
गिरि शत्रैर्नोण महता रथम् आशौ न्यपातयत् ॥ ६-४३-३६

अथो	= thereafter	सुषेणः	= Sushena	वानरोत्तमः	= the excellent monkey
दद्वा	= seeing	तम्	= him	रथस्थम्	= mounted on a chariot
आशु	= quickly	रथम्	= caused the chariot to fall down	महता	= by a huge
गिरिशृण्गेण	= rock.	न्यपातयत्			

Sushena the excellent monkey, seeing him mounted on a chariot, quickly caused the chariot to fall down, by a huge rock.

लाघवेन तु सम्युक्तो विद्युन् माली निशाअ चरः ।
अपक्रम्य रथात् तूर्णम् गदा पाणिहृ क्षितौ स्थितः ॥ ६-४३-३७

अपक्रम्य	= retreating	तूर्णम्	= soon	रथात्	= from the chariot
विद्युन्माली	= vidyunmali	निशाचरः	= the demon	सम्युक्तः	= endowed
लाघवेन	= with a skill	स्थितः	= stood	गदापाणिः	= with a mace in his hands
kSitaU	= on the ground.				

Retreating soon from the chariot, Vidyunmali the demon endowed with a skill, stood on the ground with a mace in his hand.

ततहृ क्रोध समाविष्टहृ सुषेणो हरि पुण्यवः ।
शैलाम् सुमहतीम् गृह्य निशाअ चरम् अभिद्रवत् ॥ ६-४३-३८

ततः	= then	हरिपुण्यवः	= the excellent monkey	सुषेणः	= Sushena
क्रोधमाविष्टः	= engulfed with anger	गृह्य	= sizing	सुमहतीम्	= a very huge
शैलाम्	= rock	अभिद्रवत्	= chased	निशाचरम्	= that demon.

Then, the excellent monkey, Sushena engulfed as he was with anger, seizing a very huge rock in his hands, chased that demon.

तम् आपतन्तम् गदया विद्युन् माली निशाअ चरः ।
वक्षस्य अभिजग्रान आशौ सुषेणम् हरि सत्तमम् ॥ ६-४३-३९

विद्युन्माली	= Vidyunmali	निशाचरः	= the ranger of the night	अभिजग्रानह	= struck
तम्	= that	आपतन्तम्	= approaching suSe- Nam	=	Sushena
हरिपुङ्गवम्	= the excellent monkey	आशु	= quickly	गदया	= with a mace
वक्षसि	= on his chest.				

Vidyunmali the ranger of the night struck that approaching Sushena the excellent monkey, quickly with a mace on his chest.

गदा प्रहारम् तम् घोरम् अचिन्त्य प्लवग उत्तमः ।
ताम् शैलाम् पातयाम् आस तस्य उरसि महा मृधे ॥ ६-४३-४०

अचिन्त्य	= not minding	तम्	= that	घोरम्	= terrific
गदाप्रहारम्	= blow with the mace	महामृधे	= in that great battle	प्लवगोत्तमः	= the excellent monkey Sushena
तूष्णीम्	= silently	पातयामास	= threw	ताम्	= that rock
तस्य उरसि	= on his chest.				

Not minding that terrific blow with the mace in the great battle, Sushena the excellent monkey silently threw that huge rock on his chest.

शैला प्रहार अभिहतो विद्युन् माली निशाअ चरः ।
निष्पिष्ट हृदयो भूमौ गत असुर् निपपात ह ॥ ६-४३-४१

निशाचरः	= the demon	विद्युन्माली	= Vidyunmali	शिलाप्रहाराभिहतः	= struck by the thump of that rock
निष्पिष्ट	= his chest crushed	निपपात ह	= fell	गतासुः	= lifeless

Struck by the thump of that rock, Vidyunmali the demon, his chest crushed, fell lifeless on the earth.

एवम् तैर् वानरैर्हृ शौतूरैर्हृ शौतुरास् ते रजनी चराः ।
द्वन्द्वे विमृदितास् तत्र दैत्या इव दिव ओकसैः ॥ ६-४३-४२

ते	= those	शूरः	= strong	रजनीचराः	= demons
विमर्थिताः	= were destroyed	एवम्	= thus	तैः	= by those
शूरैः	= strong	वानरैः	= monkeys	तत्र	= there
द्वन्द्वे	= in a series of hand to hand encounters	दैत्या इव	= as the demons	दिवौकसैः	= by the celestials.

Those strong demons were destroyed thus by those valiant monkeys there in a series of hand to hand encounters, as the demons were destroyed by the blows of the celestials.

भल्लैः खञ्जैर् गदाभिश्च च शक्तिं तोमरं पट्टसैः ।
अपविद्धश्च च भिन्नश्च च रथैः साम्ग्रामिकैर् हयैः ॥ ६-४३-४३

निहतैः कुण्जरैर् मत्तैस् तथा वानर रक्षसैः ।
चक्र अक्ष युग दण्डैश्च च भग्नैर् धरणि संशारितैः ॥ ६-४३-४४
बभूव आयोधनम् घोरम् गोमायु गण सेवितम् ।

आयोधनम्	= the battle-field	बभूव	= became	घोरम्	= frightening
भल्लैः	= with extra ordinary spears	अन्यैः	= other arrows	गदाभिश्च	= maces
शक्तिं तोमरं	= javelins lances and some other weapons with three points	अपविद्धैः	= shattered	रथैश्चापि	= chariots
पट्टसैः		कुण्जरैः	= elephants	मत्तैः	= in rut
हयैः	= steeds	वानर रक्षसैः	= monkeys and demons	निहतैः	= which had been killed
तथा	= and	भग्नैः	= broken	धरणिसंशारितैः	= and lying on the ground
चक्राक्षयुगदङ्डैश्च	wheels axles and yokes				
गोमायुगण	= and frequented as it was by herds of jackals.				
सेवितम्					

The battle-field became frightening with extra-ordinary spears, other arrows, maces, javelins, lances and some other weapons with three points, shattered chariots and military steeds elephants in rut, monkeys and demons which had been killed, wheels axles and yokes broken and lying on the ground and frequented as it was by herds of jackals.

कबन्धानि समुत्पेतुर् दिक्षु वानर रक्षसाम् ।
विमर्दे तुमुले तस्मिन् देव असुर रण उपमे ॥ ६-४३-४५

कबन्धानि	= the headless trunks	वानर	= of monkeys and	समुत्पेतुः	= sprang up
दिक्षु	= here and there	रक्षसाम्	= demons		
देवासुर	= which resembled the war between celestials	तस्मिन्	= (in the midst) of that	तुमुले विमर्दे	= tumultuous conflict
रणोपमे	and demons.				

The headless trunks of monkeys and demons sprang up here and there in the midst of that tumultuous conflict, which resembled the war between celestials and demons.

निहन्यमाना हरि पुम्गवैस् तदा ।
 निशाअ चराह् शओणित दिघ गात्राः ।
 पुनः सुयुद्धम् तरसा समाशरिता ।
 दिवाकरस्य अस्तमय अभिकान्धिणः ॥ ६-४३-४६

तदा	= then	निशाचराः	= the rangers of the night	शोणित	= their limbs anointed
निहन्यमाना:	= after being attacked	हरिपुणवैः	= by the excellent monkeys	दिघगात्राः	= with blood
पुनः	= and again	समाश्रिताः	= assembled	दिवाकरस्य	= longed for sun-set
सुयुद्धम्	= for a good combat.			अस्तमयामि	

Then, the rangers of the night, with their limbs anointed with blood after being attacked by the excellent monkeys, longed for sun-set and again with strength, assembled for a good combat.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रिचत्वारिंशः सर्गः ॥

Thus completes 43rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

44 Sarga - सर्ग

Indrajit Comes Back In An Invisible Form

Introduction -

A nocturnal war commences between the hostile demons and monkeys. The demons destroy some monkeys. The monkeys drag and kill elephants, chariots and their occupants. Rama and Lakshmana even in that darkness kill the foremost of demons. As a result of the struggle, streams of blood flow in the battle-field. That fatal night transforms into a night of dissolution. When some demons attack Rama with arrows, Rama strikes down six of the demons within a moment and they run away for life. Rama then clears off innumerable demons from the battle field. Angada strikes Indrajit, his chariot and the charioteer all at once, but Indrajit vanishes from the spot. Sugreeva and his monkeys feel delighted and praise Angada's prowess. Indrajit comes back in an invisible form and by recourse to magic, makes Rama and Lakshmana captive by hurling a net work of serpentine around them.

युध्यताम् एव तेषाम् तु तदा वानर रक्षसाम् ।
रविर् अस्तम् गतो रात्रिः प्रवृत्ता प्राण हारिणी ॥ ६-४४-१

तेषाम्	= (while) those	वानर	= monkeys and demons	युद्धतामेव	= were fighting
तदा	= then	रात्रिः	= the sun	अस्तमगतः	= sank below the horizon
प्रवृत्ता	= setting in motion	रात्रिः	= a night	प्राण हारिणी	= of carnage.

While those monkeys and demons were fighting, the sun sank below the horizon, setting in motion a night of carnage.

अन्योन्यम् बद्ध वैराणाम् घोराणाम् जयम् इच्छताम् ।
सम्प्रवृत्तम् निशाअ युद्धम् तदा वारण रक्षसाम् ॥ ६-४४-२

तदा	= then	निशायुद्धम्	= a nocturnal war	सम्प्रवृत्तम्	= commenced
वानर	= between monkeys and	बद्धवैराणाम्	= who contracted		
रक्षसाम्	demons				

Then, a nocturnal was commenced between the terrific monkeys and demons, who contracted hostility with each other, wishing for their victory.

राक्षसो असि इति हरयो हरिश च असि इति राक्षसाः ।
अन्योन्यम् समरे जघ्नुस् तस्मिंस् तमसि दारुणे ॥ ६-४४-३

तस्मिन् = in that	दारुणे = dreadful	तमसि = darkness
हर्यः = the monkeys	इति = (thus) saying	राक्षसः आसि = "you are a demon"
राक्षसाः = and the demons	इति = (thus) saying	वानरः आसि = "you are a monkey"
जघ्नुः = killed	अन्योन्यम् = each other	समर = in battle.

"You are a demon" said the monkeys "You are a monkey" said the demons and killed at each other in battle during that dreadful darkness.

जहि दारय च एति इति कथम् विद्रवसि इति च ।
एवम् सुतुमुलह् शब्दस् तस्मिंस् तमसि शौशरुवे ॥ ६-४४-४

तस्मिन् = in that army	सुतुमुलः = a very tumultuous	शब्दः = sound
सैन्ये	एवम् = thus	जहि = "strike!"
शुश्रुवे	एहि = "come near!"	कथम् = "why are you running away?"
दारये		

"Strike!" "Tear asunder!" "come near!" "Why are you running away?" - very tumultuous sounds like this could be heard in that army.

कालाह् कान्चन सम्भाहास् तस्मिंस् तमसि राक्षसाः ।
सम्प्राद्यशयन्त शाइल इन्द्रा दीप्त ओषधि वना इव ॥ ६-४४-५

राक्षसाः = the demons	कालाः = black in colour	काण्चन = wearing golden mails
सम्प्रदश्यन्त = were being seen	तस्मिन् = in that darkness	सम्भाहाः
दीप्तौषधि = having groves of medicinal plants	तमसि	शैलेन्द्राः इव = as mountains
वनाः = emitting their light.		

The black demons in that darkness, wearing golden mails, were appearing as mountains with groves of medicinal plants emitting their light.

तस्मिंस् तमसि दुष्पारे राक्षसाह् क्रोध मूर्चिताः ।
परिपेतुर् महा वेगा भक्षयन्तह् प्लवम् गमान् ॥ ६-४४-६

तस्मिन् = in that darkness	दुष्पारे = which was difficult to be overcome	राक्षसाः = the demons
तमसि		
क्रोधमूर्चिताः = agitated with anger	भक्षयन्तः = destroying	प्लवमान् = the monkeys
परिपेतुः = attacked	महावेगाः = with great speed.	

In that darkness, which was difficult to be overcome, the demons agitated as they were with anger, attacked with great speed, duly destroying the monkeys.

ते हयान् कान्चन आपीडन् ध्वजांशा च अग्नि शैखा उपमान् ।
आपुत्य दशानैस् तीक्ष्णैर् भीम कोपा व्यदारयन् ॥ ६-४४-७
वानरा बलिनो युद्धेऽक्षोभयन् राक्षसीं चमूम् ।

ते वानराह्	= those strong monkeys	भीम कोपा:	= with terrific rage	आपुत्य	= leapt
बलिनः		दशानैः	= by their sharp teeth	हयान्	= the steeds
व्यदारयन्	= and tore asunder	तीक्ष्णैः			
काङ्गनापीडान्	= with gold ornaments on their head	ध्वजाम्श	= the banners	अशीविषोभयन्	= and frightened
राक्षसीम्	= the demoniacal	चमूम्	= army.		

Those strong monkeys with a terrific rage leapt forward and tore asunder by their sharp teeth, the steeds with gold ornaments on their head, the serpentine banners and frightened the demoniac army.

कुण्जरान् कुण्जर आरोहान् पताका ध्वजिनो रथान् ॥ ६-४४-८
चक्रघुशा च ददंशौशा च दशानैह् क्रोध मूर्चिताः ।

क्रोध मूर्चिता	= agitated with anger (the monkeys)	चक्रघुः	= dragged	कुण्जरान्	= the elephants
कुण्जरारोहान्	= and those mounted on the elephants	रथान्	= and the chariots	पताकाध्वजिनः	= provided with banners and flag-staffs
ददम्श	= breaking them to pieces	दशानैः	= with their teeth.		

Agitated with anger, the monkeys dragged the elephants and those mounted on them and also the chariots with their banners and flag-staffs duly breaking them to pieces with their teeth.

लक्ष्मणशा च अपि रामशा च शारैर् आशैऽविष उमपैः ॥ ६-४४-९
दृशय अदृशयानि रक्षांसि प्रवराणि निजघ्नतुः ।

रामश्च	= Rama	लक्ष्मणशापि	= and Lakshman	निजघ्नतुः	= killed
प्रवराणि	= the foremost	रक्षांसि	= of the demons	दृश्यादृश्यानि	= both those who were visible and those who were invisible
शरैः	= with their arrows	आशीविषपैः	= resembling venomous snakes.		

Rama and Lakshmana killed the foremost of the demons, both those who were visible and those who were invisible, with their arrows resembling venomous snakes.

तुरम्ग खुर विघ्वस्तम् रथ नेमि समुद्धतम् ॥ ६-४४-१०
रुरोध कर्ण नेत्राणिण्युच्यताम् धरणी रजः ।

धरणीरजः	= the dust	तुरण्गखुर	= rising from the hooves	रथनेमि	= and the wheels of the
रुधोद	= blocked	विच्छस्तम्	of the horses	समुत्थितम्	chariots
		कर्णनेत्वाणि	= the ears and the eyes	युध्यताम्	= of the combatants.

The dust rising from the hooves of horses and the wheels of the chariots blocked the ears and the eyes of the combatants.

वर्तमाने तथा घोरे सम्ग्रामे लोम हर्षणे ॥ ६-४४-११
रुधिर उदा महा वेगा नद्यस् तत्र प्रसुस्तुवुः ।

घोरे	= (while) the terrific	सङ्ग्रामे	= battle	लोमहर्षणे	= causing the hair to bristle
वर्तमाने	= was taking place	महाघोराः	= very terrible	नद्यः	= rivers
महाघोराः	= very terrible	नद्यः	= rivers	रुधिरोदाः	= with streams of blood
विसुस्तुरः	= were flowing	तत्र	= there.		

While that terrible battle was taking place, causing the hair to bristle very terrible rivers with streams of blood were flowing there.

ततो भेरी मृद्ग्नानाम् पणवानाम् च निस्वनः ॥ ६-४४-१२
शान्त्व वेणु स्वन उन्मिशरह् सम्बभूव अद्भुत उपमः ।

ततः	= then	सम्बभूव	= there arose	अद्भुतोपमः	= a marvelous
निः स्वनः	= sound	भेरी	= of kettle drums and	शह्वनेमि	= mixed with the sounds
		मृद्ग्नानाम्	tabours	स्वनोमिश्रः	of couches and fellies of chariot-wheels

There arose a marvelous sound of kettle drums and tabors, mixed with the sounds of couches, fellies of chariot-wheels and drums.

हयानाम् स्तनमानानाम् राक्षसानाम् च निस्वनः ॥ ६-४४-१३
शस्त्राणाम् वानराणाम् च सम्बभूव अतिदारुणः ।

सम्बभूव	= there appeared	अत्र	= here	दारुणः	= a terrific
निः स्वनः	= sound	स्तनमाननाम्	= resonated	हयानाम्	= by horses
राक्षसानाम्च	= demons	वानराणाम्च	= and monkeys	शस्त्रानाम्	= being wounded.

There appeared a terrific sound resonated by horses, demons and monkeys being wounded.

हतैर्वानरमुख्येश्च शक्तिशूलपरश्वदैः ॥ ६-४४-१४
निहतैः पर्वताकारै राक्षसैः कामरूपिभिः ।
शस्त्रं पुष्प उपहारा च तत्र आसीद् युद्ध मेदिनी ॥ ६-४४-१५
दुर्जन्या दुर्निवेशाऽच शओणित आस्त्रव कर्दमा ।

हतैः	= the assassinated	वानर मुख्यैश्च	= great monkeys	शक्तिशूलपरश्वयैः	= spears; maces; axes
निहतैः	= and the slaughtered	राक्षसैः	= demons	कामरूपिभिः	= who were able to change their form at will
पर्वताकरैः	= with their bodies appearing like mountains	तत्र	= there	लिप्यन्	= on the battle field
शस्त्र पुष्पोपहारा	= those weapons appeared to be offered up as a profusion of flowers (by the earth)	आसीत्	= which became	युद्धमेदिनी	
दुर्निवेशाच्च	= and rendered impassable	शोणिता स्नाव कर्दमा	= by the slime formed out of streams of blood.	दुर्ज्येया	= hidden

The assassinated great monkeys, spears, maces, axes and the slaughtered demons, who were able to change their form at will and with their bodies appearing like mountains were lying there on the battle-field. And those weapons appeared to be offered up as a profusion of flowers by the earth, which became hidden and rendered impassable by the slime formed out of streams of blood.

सा बभूव निशाअ घोरा हरि राक्षस हारिणी ॥ ६-४४-१६
काल रात्री इव भूतानाम् सर्वेषाम् दुरतिक्रमा ।

सा घोरा	= that fatal night	बभूव	= became	हरि राक्षस	= as calamitous to the monkeys and demons
निशा		दुरतिक्रमा	= which is difficult to be overcome	नाशिनी	
काल रात्रीव	= as a night of dissolution			सर्वेषाम्	= by all
भूतानाम्	= beings.				

That fatal night became as calamitous to the monkeys and demons, as a night of dissolution, which is difficult to be overcome by all beings.

ततस् ते राक्षसास् तत्र तस्मिंस् तमसि दारुणे ॥ ६-४४-१७
रामम् एव अभ्यधावन्त सम्हृष्टा शार वृष्टिभिः ।

ततः	= then	तत्र	= there	तस्मिन्	= in that darkness
परम दारुणे	= the very terrible	ते राक्षसाः	= those demons	तस्म	
अभ्यर्वतन्त	= attacked	राममेन	= Rama	सम्हृष्टाः	= thrilling with rapture

In that very terrible darkness, those demons thrilling with rapture attacked Rama with showers of arrows.

तेषाम् आपतताम् शाब्द्ध कुद्धानाम् अभिगर्जताम् ॥ ६-४४-१८
उद्धर्त इव सप्तानाम् समुद्राणाम् अभूत् स्वनः ।

गर्जताम्	= yelling	कुद्धानाम्	= in fury	शब्दः	= the sound
तेषाम्	= of those demons	आपत्ताम्	= approaching in order to attack (Rama)	अभूत्	= became
स्वनः इव	= like the noise	समुद्राणाम्	= of the oceans	उद्धर्ते	= at the time of destruction
सत्त्वानाम्	= of all the creatures.				

Yelling in fury, the sound of those demons approaching in order to assault Rama was like the noise of the oceans at the time of destruction of all the creatures.

तेषाम् रामहृ शारैहृ षष्ठिहृ षड् जघान निशाअ चरान् ॥ ६-४४-१९
निमेष अन्तर मात्रेण शैतैर् अग्नि शैख उपमैः ।

निमेषान्तर	= within a twinkling of an eye	रामः	= Rama	शष्ठिः	= with six
मात्रेण	an eye	शरैः	= arrows	अग्निशिखोपमैः	= resembling tongues of flame
शितैः	= sharp	षट्	= six	तेषाम्	= of those
जघान	= struck down				
निशाचरान्	= demons.				

Within a twinkling of an eye, Rama with six sharp arrows resembling tongues of flame, struck down six of those demons.

यज्ञ शान्त्रुश च दुर्घर्षी महा पार्श्व महा उदरौ ॥ ६-४४-२०
वज्र दम्ष्ट्रो महा कायस् तौ च उभौ शौक सारणौ ।

ते तु रामेण बाण ओघहृ सर्व मर्मसु ताडिताः ॥ ६-४४-२१
युद्धाद् अपसृतास् तत्र सावशाएष आयुषो अभवन् ।

दुर्घर्षीः	= the unconquerable	यज्ञशत्रुश्च	= Yagnashatru	महापर्श्वः	= Maha parshva Maho-
महा कायः	= gaint bodied	वज्र दम्ष्ट्रः	= Vajradamshtra	महोदरौ	dara
उभौ	= two	शुक सारणौ	= shuka and Sarana	तौ	= those
ताडिताः	= being beaten	रामेण	= by Rama	ते	= those six
बाणौघैः	= by a flood of arrows	अपसृताः	= retreated	सर्व मर्मसु	= on all their vital organs
अभवन्	= and became	साव	= the ones left with the	युद्धात्	= from the battle
		शेषायुषः	remainder of their life.		

The unconquerable Yagnashatru, Mahaparshva, Mahodara, the giant bodied Vajradamshtra, both Shuka and Sarana - all those six having been beaten by Rama on their vital organs with a flood of his arrows, retreated from the battle and somehow survived for the rest of their life.

ततः कान्चन चित्र अन्नौहृ शारैर् अग्नि शैख उपमैः ।
दिशाश चकार विमलाहृ प्रदिशाश च महा बलः ॥ ६-४४-२२

महारथः	= Rama the great warrior	निमेषन्तर मात्रेण	= merely within an instant	घोरैः	= by terrible
अभिशिखोपमैः	= arrows resembling flames of fire	चकार	= made	दिशः	= the quarters
विदिशाश्च	= and the intermediate quarters	विमलाः	= clear (of all the demons).		

Rama the great warrior, merely within an instant, made the quarters and the intermediate quarters, clear of all the demons, by his arrows resembling flames of fire.

ये त्वन्ये राक्षसा वीरा रामस्य अभिमुखे स्थिताः ॥ ६-४४-२३
ते अपि नष्टाह् समासाद्य पतम्गा इव पावकम् ।

अन्ये	= the other	वीराः	= valiant	राक्षसाः	= demons
ये	= who	स्थिताः	= were standing	अभिमुखे	= turning their face towards
रामस्य	= Rama	तेऽपि	= they also	नष्टाः	= perished
पतङ्गाः इव	= like moths	आसाद्य	= having encountered	पावकम्	= (that) fire.

The other valiant demons, who were standing with their face turning towards Rama, also perished like moths, having encountered the same fire.

सुवर्णं पुन्वैर् विशौखैह् सम्पतद्धिह् सहस्रशाः ॥ ६-४४-२४
बभूव रजनी चित्रा ख द्योतैर् इव शाअरदी ।

रजनी	= (that) night	सुवर्णं पुण्खैः	= with the golden shafts	विशौकैः	= of arrows
सम्पतद्धिः	= falling	समन्ततः	= on all sides	बभूव	= appeared
चित्रा	= bright-coloured	शारदीव	= like an autumnal night	खद्योतैः	= with its fire flies.

That night, with the golden shafts of arrows, flying on all sides, appeared bright-coloured, like an autumnal night with its fire-flies on all sides.

राक्षसानाम् च निनदैर् हरीणाम् च अपि गर्जितैः ॥ ६-४४-२५
सा बभूव निशाअ घोरा भूयो घोरतरा तदा ।

सा घोरा	= that terrible night	तदा	= then	बभूव	= became
निशा					
घोर तरा	= more terrible	भूयः	= again	निः स्वनैः च	= by the sounds

भेरीणाम् = of kettle-drums

निनदैः = and by the roaring

राक्षसानाम् = of the demons.

The terrible night on that day became more terrible again by the sound of kettle-drums and by the roaring sounds of the demons.

तेन शब्देन महता प्रवृद्धेन समन्ततः ॥ ६-४४-२६
त्रिकूटहू कन्द्र आकीर्णहू प्रव्याहरदू इव अचलः ।

तेन महता	= by that great sound	प्रवृद्धेन	= which augmented	
शब्देन				
समन्ततः:	= on all sides	त्रिकूटः	= the mountain Trikuta	कन्द्रातीर्णः: = full of caves
प्रव्याहरदिव	= appeared to be uttering confused murmurs.	अचलहू		

By that great sound, which re-echoed on all sides, the mountain Trikuta, full of caves, appeared to be uttering confused murmurs.

गो लान्गूला महा कायास् तमसा तुल्य वर्चसः ॥ ६-४४-२७
सम्परिष्वज्य बाहुभ्याम् भक्षयन् रजनी चरान् ।

गोलाङ्गूलाः	= long-tailed and black-faced monkeys	महा कायाः	= with their gigantic bodies	तमसा तुल्य	= and dark-like
वर्चसः	= figure	सम्परिष्वज्य	= grasped	रजनी चरान्	= the demons
बाहुभ्याम्	= with their arms	भक्षयन्	= and allowed them to be devoured (by jackals, vultures etc).		

Long-tailed and black faced monkeys with their gigantic bodies and dark-like figure, crushed the demons with their arms and allowed them to be eaten (by jackals, vultures etc).

अन्गादस् तु रणे शात्रुम् निहन्तुम् समुपस्थितः ॥ ६-४४-२८
रावणेर् निजघान आशौ सारथिम् च हयान् अपि ।

अन्गादस्तु	= Angada on his part	समुपस्थितः	= who came	निहन्तुम्	= to annihilate
शत्रुन्	= the enemies	रणे	= in the battle-field	निजघान	= struck
रावणिम्	= Indrajit	सारथिम्च	= his charioteer	हयानपि	= and the horses
आशु	= all at once.				

Angada on his part, who came to annihilate the enemies in that battle-field, struck Indrajit, his charioteer and the horses all at once.

वर्तमाने तदा घोरे सम्प्रामे भृशदारुणे ॥ ६-४४-२९
इन्द्रजित् तु रथम् त्यक्त्वा हत अशवो हत सारथिः ।
अन्गादेन महा मायस् तत्र एव अन्तर् अधीयत ॥ ६-४४-३०

घोरे	= (While) that awful	भृश दारुणे	= and very intense	सम्प्रामे	= battle
वर्तमाने	= was continuing	इन्द्रजित्	= Indrajit	महामायः	= a great trickster
यत्क्त्वा	= leaving	रथम्	= the chariot	हताशः	= with its horses killed

हतसारथिः	= and charioteer killed	अण्गदेन	= by Angada	अन्तर्धीयत	= vanished
तत्वैव	= from that very spot.				

While that awful and very intense battle was going on, Indrajit a great trickster, leaving the chariot, with its horses and charioteer killed by Angada, vanished from that very spot itself.

तत्कर्म वालिपुत्रस्य सर्वे देवाः सहर्षिभिः ।
तुष्टुवुः पूजनार्हस्य तौ चोभौ रामलक्ष्मणौ ॥ ६-४४-३१

सर्वे	= all	देवाः	= the celestials	उभौ	= and both
रामलक्ष्मणौ	= Rama and Lakshmana	शर्षिभिः	= together with all the sages	तुष्टुवुः	= were pleased
तत् कर्म	= with that act	पूजनार्हस्य	= of the venerable	वालिपुत्रस्य	= Angada the son of wind-god.

All the celestials, both Rama and Lakshmana together with all sages were pleased with that act of the venerable Angada the son of Vali.

प्रभावं सर्वभूतानि विदुरिन्द्रजितो युधि ।
ततस्तेन महात्मानम् दृष्टा तुष्टाः प्रधर्षितम् ॥ ६-४४-३२

सर्व भूतानि	= all the living beings	विदुः	= knew	प्रभावम्	= the supernatural power
इन्द्रजितः	= of Indrajit	युधि	= in battle	ततः	= for that reason
तुष्टाः	= (they) were pleased	दृष्टा	= on seeing	महात्मानम्	= that highly gifted demon

Since all the living beings knew the supernatural powers of Indrajit in battle, they were pleased on seeing that highly gifted demon being defeated by Angada.

ततः प्रहृष्टाः कपयः ससुग्रीवविभीषणाः ।
साधुसाध्विति नेदुश्च दृष्टा शत्रुम् पराजितम् ॥ ६-४४-३३

दृष्टा	= seeing	शत्रुम्	= the enemy	पराजितम्	= defeated
कपयः	= those monkeys	स सुग्रीव	= along with Sugreeva	ततः	= then
प्रहृष्टाः	= were delighted	विभीषणाः	= and Vibhishana	साध्विति	= as good.

Seeing the enemy defeated, those monkeys along with Sugreeva and Vibhishana were delighted and praised Angada as an efficient warrior.

इन्द्रजित्तु तदानेन निर्जितो भीमकर्मणा ।
संयुगे वालिपुत्रेण क्रोधं चक्रे सुदारुणम् ॥ ६-४४-३४

इन्द्रजित्तु	= Indrajit on the other hand	तदा	= then	चक्रे	= was driven
सुदारुणम्	= to very terrible anger	निर्जितः	= as he was defeated	सम्युगे	= in battle
द्रोघम्					
अनन्	= by this Angada the son	भीमकर्मणा	= a dreadful monkey.		
वालिपुत्रेण	of wind-god				

Indrajit, on the other hand, then was driven to a very terrible rage, as he was defeated in battle by Angada the son of Vali a dreadful monkey.

सो अन्तर्धानं गतह् पापो रावणी रण कर्कशाः ।
ब्रह्म दत्त वरो वीरो रावणिह् क्रोध मूर्चितः ॥ ६-४४-३५

सः रावणः	= that Indrajit the son of Ravana	सः अन्तर्धानं	= who had gone out of sight	पापः	= the sinful one
रणकर्कशः	= cruel in battle	गतः	= rendered himself as invisible	मुमोच	= and hurled forth
निसितान्	= sharp	अदृश्यः		अशानि	= bright as lightning.
		बाणान्	= arrows	वर्चसः	

That Indrajit the son of Ravana, the sinful demon who had gone out of sight and was cruel in battle, rendered himself as invisible again and hurled forth sharp arrows, bright as lightning.

रामं च लक्ष्मणम् चैव घोरैर्नागमयैः शरैः ।
बिभेद समरे क्रुद्धः सर्वगात्रेषु राघवौ ॥ ६-४४-३६

क्रुद्धः	= being enraged	समर	= in battle (Indrajit)	बिभेद	= bursted out
शरैः	= arrows	घोरैः	= which were terrific	नाग मयैः	= in the form of serpants
सर्व गात्रेषु	= into all the limbs	रामम् च	= of Rama	लक्ष्मणम्	= and Lakshmana
राघवौ	= born in Raghu dynasty.			चैव	

Being enraged in battle, Indrajit bursted out serpent-like terrible arrows into all the limbs of Rama and Lakshmana who were born in Raghu dynasty.

मायया संवृतस्तत्र मोहयन् राघवौ युधि ।
अदृशयो निशैतान् बाणान् मुमोच अशानि वर्चसः ॥ ६-४४-३७
बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ ।

समृद्धः	= enveloped	मायया	= by illusion	मोहयन्	= he sought to confuse
राघवौ	= Rama and Lakshmana	युधि	= in the struggle	तत्र	= their
अदृश्य	= and invisible	सर्व	= to all beings	कूट योधी	= through his magic arts
		भूतानाम्			

निशाचरः	= Indrajit the ranger of the night	बवन्ध	= bound	भ्रातरौ	= those two brothers
राम लक्ष्मणौ	= Rama and Lakshmana	शर बन्धेन	= with a net work of arrows.		

Enveloped by illusion, he sought to confuse Rama and Lakshmana in the struggle there and invisible to all beings through his magic arts, Indrajit the ranger of the night bound those two brothers Rama and Lakshmana with a net work of arrows.

तेन रौ पुरुषव्याघ्रौ कुद्देनाशीविषे: शरैः ॥ ६-४४-३८
सहसाभिहतौ वीरौ तदा प्रैक्षन्त वानराः ।

तदा	= then	वानराः	= the monkeys	प्रैक्षन्त	= saw
वीरौ	= the two warriors	तौ	= those	पुरुष व्याघ्रौ	= lions among men
अभि हतौ	= tormented	सहसा	= quickly	आशीविषे:	= by the serpentine
शरिः	= arrows	तेन कुद्देन	= of that enraged demon.		

Then, the monkeys saw the two warriors, those lions among men, being wounded quickly by the serpentine arrows of that enraged demons.

प्रकाशरूपस्तु तदा न शक्त ।
स्तौ बाधितुं राक्षसराजपुत्रः ।
मायां प्रयोकुं समुपाजगाम ।
बवन्ध तौ राजसुतौ दुरात्मा ॥ ६-४४-३९

न शक्तः	= not being able	बाधितुम्	= to torment	तौ	= those two princes
प्रकाशरूपः	= in his manifest form	राक्षसराज	= the son of the king of demons	तदा	= then
समुपाजगाम	= came	पुत्रः		प्रयोक्तुम्	= and had recourse
मायाम्	= to magic	दुरात्मा	= with his perverse mind		
		राजसुतौ	= in order to make the princes captive.		
		बवन्ध			

Not being able to hurt those two princes in his manifest form, Indrajit the son of the king of demons with his perverse mind, had recourse to magic in order to make them captive.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्थ्यत्वारिशः सर्गः ॥

Thus completes 44th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

45 Sarga 45 - पञ्चत्वारिशः सर्ग

Two Scions Of Raghu Dynasty Fall On The Ground

Introduction -

Rama orders ten of the monkey-generals to search for the whereabouts of Indrajit. But Indrajit arrested the approach of those monkeys, by means of his arrows. Both Rama and Lakshmana were transfixed by Indrajit with a net work of serpentine arrows into the vital parts of Rama and Lakshmana and they fall down on the battle-ground in a bath of blood. Seeing those two scions of Raghu in that state, the monkeys give way to utter despondence.

स तस्य गतिम् अन्विच्छन् राज पुत्रह् प्रतापवान् ।
दिदेश अतिबलो रामो दश वानर यूथपान् ॥ ६-४५-१

सः रामः	= that Rama	रज पुत्रः	= the son of Dasaratha	प्रतापवान्	= the powerful man
अति बलः	= and a very strong man	दिदेश	= directed	दश	= ten
वानरयुथपान्	= monkey-generals	अन्विच्छन्	= to search	तस्य	= his
गतिम्	= course of movement.				

That very strong and powerful Rama the son of Dasaratha ordered ten monkey-generals to search for the whereabouts of Indrajit.

द्वौ सुषेणस्य दायादौ नीलम् च पूवग ऋषभम् ।
अन्नादम् वालि पुत्रम् च शरभम् च तरस्विनम् ॥ ६-४५-२

द्विनतम् जाम्बवन्तम् च सानुप्रस्थम् महा बलम् ।
ऋषभम् च ऋषभ स्कन्धम् आदिदेश परम् तपः ॥ ६-४५-३

परम्तपः	= Rama who torments his enemies	आदिदेश	= ordered	द्वौ	= both
दायादौ	= the sons	सुषेणस्य	= of Sushena	नीलम्च	= Nila
पूवगाधिपम्	= the chief of monkeys	अण्गदम्	= Angada	वालिपुत्रम्	= the son of Vali
तरस्विनम्	= the strong	शरभम्च	= Sharabha	द्विविदम् च	= Divida
हनुमन्तम्	= Hanuman	महाबलम्	= the very strong	सानुप्रस्थम्	= Samprastha
ऋषभम् च	= Rishabha	ऋषभ	= and Rishab-		
		स्कन्धम्	haskandha.		

Rama the scourger of his enemies ordered both the sons of Sushena, Nila the chief of monkeys, Angada the son of Vali, the stron Sharabha, Dvivida, Hanuman, the very strong Sanuprastha, Rishabha and Rishabha skandha.

ते सम्प्रहृष्टा हरयो भीमान् उद्यम्य पादपान् ।
आकाशम् विविशुः सर्वे मार्गमाणा दिशो दश ॥ ६-४५-४

ते सर्वे हरयः	= all those monkeys	सम्प्रहृष्टः	= thrilled with enthusiasm	उद्यम्य	= lifted
भीमान्	= terrific	पादपान्	= trees	मार्गमाणः	= searching
दश	= in ten	दिशः	= directions	विविशुः	= entered
आकाशम्	= the air.				

All those monkeys, thrilled with enthusiasm, flung into the air brandishing huge trunks of trees in order to explore the ten regions.

तेषाम् वेगवताम् वेगम् इषुभिर् वेगवत्तरैः ।
अस्त्रवित् परम अस्त्रेण वारयाम् आस रावणिः ॥ ६-४५-५

रावणिः	= Indrajit the son of Ravana	अस्त्रवित्	= who was skilled in the use of magic weapons	इषुभिः	= by means of his arrows
वेगवत्तरैः	= with great speed (released)	परम अस्त्रेः	= from the most excellent of bows	वारयामास	= arrested
तेषाम्	= their	वेगवताम्	= impetuous	वेगम्	= outbreak.

Indrajit, the son of Ravana, who was skilled in the use of magic weapons, by means of his arrows with great speed, released from his most excellent of bows, arrested the impetuous outbreak of the monkeys.

तम् भीम वेगा हरयो नाराचैहूः क्षत विक्षताः ।
अन्ध कारे न ददृशुर् मेघैहूः सूर्यम् इव आवृतम् ॥ ६-४५-६

हरयः	= the monkeys	भीमवेगाः	= of terrific bound	नाराचैहूः क्षत	= whose bodies were
विक्षताः				विक्षताः	cruelly pierced by those shafts
न ददृशः	= were unable to see	तम्	= Indrajit	अन्धकारे	= in the darkness
सूर्यमिव	= as the sun (is obscured)	आवृतम्	= when veiled	मेघैः	= in clouds.

Those monkeys of terrific bound, whose bodes were cruelly pierced by those shafts, were unable to see Indrajit in the darkness, as the sun is obscured when veiled in clouds.

राम लक्ष्मणयोर् एव सर्व मर्म भिद्हू शरान् ।
भृशम् आवेशयाम् आस रावणिहू समितिम् जयः ॥ ६-४५-७

रावणिः	= Indrajit the son of Ravana	समितिम्जयः	= victorious in battle	आवेशयामास	= caused to enter
शरान्	= the arrows	सर्व देहभिदः	= which split up the flesh	भृशम्	= in great measure

राम	= into Rama and Laksh-
लक्ष्मणयोरेव	mana exactly.

Indrajit, the victorious in battle, transfixes Rama and Lakshmana with those arrows that lacerated their flesh in great measure.

**निरन्तर शरीरौ तु भ्रातरौ राम लक्ष्मणौ ।
कुद्धेन इन्द्रजोता वीरौ पन्नगैहू शरताम् गतैः ॥ ६-४५-८**

इन्द्रजिता	= by Indrajit	कुद्धेन	= the enraged demon	उभौ	= both
तौ	= those	वीरौ	= warriors	राम लक्ष्मणौ	= Rama and Lakshmana
निरन्तर	= whose bodies were	पन्नगैः	= by serpents	गतैः	= which obtained
शरीरौ	densely transfixes				
	with arrows				
शरताम्	= the form of arrows.				

The bodies of both those warriors, Rama and Lakshmana were densely transfixes with serpentine arrows by the enraged Indrajit.

**तयोहू क्षतज मार्गेण सुस्राव रुधिरम् बहु ।
ताव उभौ च प्रकाशते पुष्पिताव इव किंशुकौ ॥ ६-४५-९**

रुधिरम्	= blood	सुस्राव	= flowed	बहु	= profusely
तयोः	= from their	क्षत मार्गेण	= wound-marks	उभौ	= both
तौ	= of them	प्रकाशितौ	= shone	किंशुकौ इव	= like Kimshuka trees
पुष्पितौ	= in following.				

Blood flowed from the wound-marks of both Rama and Lakshmana and both of them shone like Kimshuka trees in flowring.

**ततः पर्यन्त रक्त अक्षो भिन्न अन्जन च्य उपमः ।
रावणिर् भ्रातरौ वाक्यम् अन्तर्धान गतो अब्रवीत् ॥ ६-४५-१०**

ततः	= at that instant	पर्यन्त	= his eyes inflamed	रावणिः	= Indrajit Ravana's son
भीमद्वान्	= which resembled a	रक्ताक्षः			
च्योपमः	mass of collyrium mixed with oil	अन्तर्धान	= though still invisible	अब्रवीत्	= spoke
वाक्यम्	= the following words	गतः			
		भ्रातरौ	= those two brothers.		

At that instant, though still invisible, Indrajit, Ravana's son, with his inflamed eyes, which resembled a mass of collyrium mixed with oil, spoke the following words to those two brothers.

**युध्यमानम् अनालक्ष्यम् शक्रो अपि त्रिदश ईश्वरः ।
द्रष्टुम् आसादितुम् वा अपि न शक्तहू किम् पुनर् युवाम् ॥ ६-४५-११**

युध्यमानम्	= when I enter into combat	अनालक्ष्यम्	= making myself invisible	शकोऽपि	= even Indra
त्रिदशेश्वरः	= the lord of celestials	न शक्तः	= is not bale	द्रष्टुम्	= to see
आसादितुम्	= or approach (me)	किम् पुनः	= how much less	युवाम्	= you two!
वापि					

When I enter into combat, making myself invisible, even Indra the lord of celestials is not able to see or approach me. How much less, you two!

**प्रावृताव् इषु जालेन राघवौकन्क पत्रिणा ।
एष रोष परीत आत्मा नयामि यम सादनम् ॥ ६-४५-१२**

राघवौ	= O Descendents of Raghu!	प्रावृतौ	= having imprisoned you	अविषुजालेन	= in this net work of arrows
कङ्गपत्रिणा	= furnished with heron's feathers	एषः	= this I	रोष	= yielding myself up to the violence of my wrath
नयामि	= am about to dispatch you	यमसादनम्	= to the region of Yama the Lord of Death.	परीतात्मा	

O, Descendents of Raghu! Having imprisoned you in this net work of arrows furnished with heron's feathers, I, yielding myself up to the violence of my wrath, am about to dispatch you to the region of Yama the Lord of Death.

**एवम् उत्त्वा तु धर्मज्ञौ भ्रातरौ राम लक्ष्मणौ ।
निर्बिभेद शितैर् बाणैः प्रजहर्ष ननाद च ॥ ६-४५-१३**

उत्त्वा	= speaking	एवम्	= thus	भ्रातरौ	= to the brothers
राम लक्ष्मणौ	= Rama and Lakshmana	धर्मज्ञौ	= who wee aware of righteousness (Indrajit)	निर्बिभेद	= pierced (them)
शितैः	= with pointed	बाणैः	= arrows	ननादच	= and shouted too
प्रजहर्ष	= exultantly.				

Speaking thus to the brothers Rama and Lakshmana, who were aware of righteousness, Indrajit pierced them with pointed arrows and shouted too exultantly.

**भिन्न अन्जन चय श्यामो विस्फार्य विपुलम् धनुः ।
भूयो भूयह् शरान् घोरान् विसर्सर्ज महा मृधे ॥ ६-४५-१४**

भिन्नाङ्गन चय	= Indrajit who was as black as a heap of shattered collyrium	विस्फार्य	= stretching	विपुलम्	= his immense
श्यामः					
धनुः	= now	विसर्सर्ज	= discharged	घोरान्	= formidable
शरान्	= arrows	भूय एव	= even once more	महा मृधे	= in that great fight.

Indrajit, who was as black as a heap of shattered collyrium, stretching his immense bow, discharged formidable arrows even once more, in that great fight.

ततो मर्मसु मर्मज्ञो मज्जयन् निशितान् शरान् ।
रामलक्ष्मणयोर् वीरो ननाद च ॥ ६-४५-१५

वीरः	= that warrior Indrajit	मर्म ज्ञः	= who was aware of the vital parts	मुहुर्मुहुः	= set up a continual
ननाद च	= shouting	मज्जयन्	= digging	निशितान्	= sharp
शरान्	= arrows	रामलक्ष्मणयोः	= into the vital parts of Rama and Lakshmana.	मुहुर् मुहुः	

That warrior, Indrajit, who was aware of their vital parts, set up a continual shouting, digging sharp arrows into the vital parts of Rama and Lakshmana.

बद्धौ तु शर बन्धेन ताव् उभौ रण मूर्धनि ।
निमेष अन्तर मात्रेण न शोकतुर् उदीक्षितुम् ॥ ६-४५-१६

तौ उभौ	= those two princes	रणमूर्धनि	= in the forefront of battle	बद्धौ तु शर	= bounded by the net of arrows
निमेषान्तर	= in the twinkling of an eye	न शोकतुः	= became incapable	अवेक्षितुम्	= of even looking up.

Those two princes, in the forefront of battle, bounded by that net work of arrows in the twinkling of an eye, became incapable of even looking up.

ततो विभिन्न सर्व अन्गौ शर शल्य आचिताव् उभौ ।
ध्वजाव् इव महा इन्द्रस्य रज्जु मुक्तौ प्रकम्पितौ ॥ ६-४५-१७
तौ सम्पचलितौ वीरौ मर्म भेदेन कर्शितौ ।
निपेततुर् महा इष्वासौ जगत्याम् जगती पती ॥ ६-४५-१८

मर्म भेदेन	= pierced in their vital parts	कर्शितौ	= exhausted	कृतौ	= made
शरशल्य	= covered by heads of arrows	विभिन्न	= all over the different limbs	तौ	= those two
आचितौ		सर्वाङ्गौ			
महेष्वासौ	= wielding mighty arches	जगती पती	= who were the lords of the earth	निपेतुः	= fell
जगत्याम्	= to the earth	सम्पचलितौ	= shaking violently	महेन्द्रस्य	= like a pair of flag-staffs raised in honour of Indra the Lord of celestials
रज्जु मुक्तौ	= and freed from their chords.			ध्वजामिव	

Pierced in their vital parts, exhausted, and covered all over with heads of arrows, those two mighty and courageous archers fell to the earth, they who were the lords of the earth, shaking violently like a pair of flag-staffs in honour of Indra the Lord celestials and freed from their raised of chords.

तौ वीर शयने वीरौ शयानौ रुधिर उक्षितौ ।
शर वेष्टित सर्व अन्नाव् आतौ परम पीडितौ ॥ ६-४५-१९

तौ वीरौ	= those warriors	शयनौ	= lying	वीर शयने	= on that heroes' bed
रुधिरोक्षितौ	= bathed in blood	शरवेष्टित	= all their limbs bristling	परम पीडितौ	= and extremely injured
आतौ	= felt distress.	सर्वाङ्गौ	with arrows		

Those warriors, Rama and Lakshmana, lying on that heroes' bed (on the battle-ground), bathed in blood, all their limbs bristling with arrows and extremely injured, felt distressed.

न ह्य अविद्धम् तयोर् गात्रम् बभूव अन्नुलम् अन्तरम् ।
न अनिर्भिन्नम् न च अस्तव्यम् आ कर अग्राद् अजिह्वगैः ॥ ६-४५-२०

न बभूव	= there was not	अङ्गुल	= a finger's breadth	अन्तरम्	= of space
तयोः	= on their	मात्रम्		गात्रे	= bodies
अनिर्भिन्नम्	= that was not lacerated	गात्रे		आकाराग्रात्	= from the tips of their fingers to the end of their feet
अविद्धम्	= and not pierced	न	= nor	अस्तव्यम्	= not implanted
		अजिह्वगैः	= by those arrows.		

There was not a finger's breadth on their bodies form the tips of their fingers to the end of their feet that was not lacerated, implanted and pierced by those arrows.

तौ तु क्रूरेण निहतौ रक्षसा काम रूपिणा ।
असृक् सुस्फुवतुस् तीव्रम् जलम् प्रस्फवणाव् इव ॥ ६-४५-२१

निहतौ	= struck down	क्रूरेण	= by that ferocious	रक्षसा	= demon
काम रूपिणा	= able to change his shape at will	तीव्रम्	= the hot	असृक्	= blood
सुस्फुवतु:	= gushed forth	तौ	= from both Rama and Lakshmana	जलम् इव	= as water
प्रस्फवणौ	= from a spring.				

Struck down by that ferocious demon, who was able to change his shape at will, the hot blood gushed forth from both Rama and Lashmana, as water from a spring.

पपात प्रथमम् रामो विद्धो मर्मसु मार्गणैः ।
क्रोधाद् इन्द्रजिता येन पुरा शक्रो विनिर्जितः ॥ ६-४५-२२

रामः	= Rama	पपात	= fell	प्रथमम्	= first
र्मसु	= his vital parts	विद्धः	= pierced	मार्गणैः	= by arrows
क्रोधात्	= of the wrathful	इन्द्रजिता	= Indrajit	येन	= by whom
शकः	= Indra the Lord of celestials	पुरा	= had been formerly	विनिर्जितः	= vanquished.

Rama fell first, his vital parts pierced by arrows of the wrathful Indrajit, who had formerly vanquished Indra the Lord of celestials.

रुक्मपुङ्खेः प्रसन्नाग्रैरधोगतिभिराशुगैः ।
नारचैर् अर्ध नाराचैर् भल्लैर् अन्जलिकैर् अपि ॥ ६-४५-२३
विव्याध वत्स दन्तैश्च च सिंह दम्ष्टैह् क्षुरैस् तथा ।

(Indrajit)	= pierced (Rama) (by arrows)	रुक्म पुङ्खैः	= with golden shafts	प्रसन्न अग्रैः	= with sharp points
अधोगतिभिः	= which had downward movement	आशुगैः	= which go fast	नारचैः	= Narachas
अर्ध नाराचैः	= Demi-naraches	भल्लैः	= Bhallas (with wide tips)	अण्जलिकैरपि	= Anjalis
वत्स दन्तैश्च	= Vatsadantas	सिंह दम्ष्टैः	= Simhadantas	तथा	= and
क्षुरैः	= those shafts like unto razors.				

Indrajit pierced Rama by arrows with golden shafts, with sharp points, which had downward movement, which go fast, Narchas, Demi-naraches, Bhallas (with wide tips), Anjalis, Vatsa dantas, Simha dantas and those shafts like unto razors.

स वीर शयने शिश्ये विज्यम् आदाय कार्मुकम् ॥ ६-४५-२४
भिन्न मुष्टि परीणाहम् त्रिणतम् रुक्म भूषितम् ।

आविष्य	= throwing asunder	कार्मुकम्	= his bow	विज्यम्	= string-less
भिन्न	= detached from the	त्रिनतम्	= and which was bent at three places	रुक्म	= adorned with gold
मुष्टिपरीणाहम्	= hold of his fist	शिश्ये	= lied down	भूषितम्	
सः	= that Rama			वीरशयने	= on heroes bed (on the battle-ground).

Throwing asunder 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.

बाण पात अन्तरे रामम् पतितम् पुरुष ऋषभम् ॥ ६-४५-२५
स तत्र लक्ष्मणो दद्वा निराशो जीविते अभवत् ।

दद्वा	= seeing	पुरुषभम्	= Rama the excellent among men	पतितम्	= fallen
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तत्र	= there	वाण	= at a distance of a range	लक्ष्मणः	= Lakshmana
अभवत्	= became	पातान्तरे	of an arrow	जीविते	= in life.

Seeing Rama the excellent man fallen, at a distance of an arrows range, Lakshman became hopeless about his own life.

रामम् कमलपत्राक्षं शरबन्धपरिक्षतम् ॥ ६-४५-२६
शुशोच भ्रातरं दृष्ट्वा पतितम् धरणीतले ।

दृष्ट्वा	= seeing	भ्रातरं	= his elder brother	रामम्	= Rama
कमल	= with his eyes resembling lotus-leaves	पतितम्	= having fallen	धरणीतले	= on the ground
पत्राक्षम्		शुशोच	= lamented.		
शरबन्ध	= wounded by a net work of arrows (Lakshmana)				
परिक्षतम्					

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.

हरयश्चापि तम् दृष्ट्वा सम्तापम् परमं गताः ॥ ६-४५-२७
शोकार्तांश्चुकुशुर्घोरमशुपूरितलोचनाः ।

दृष्ट्वा	= beholding	तम्	= that Rama	हरयश्चापि	= the monkeys also
गताः	= obtained	परमम्	= great	सम्तापम्	= grief
अश्रुपूरित	= with their eyes filled in	शोकार्ताः	= afflicted by sorrow	घोरम्	= and terribly
लोचनाः	tears				
चक्षुः	= wept.				

Beholding that Rama, the monkeys too were in great grief and wept terribly, with their eyes filled in tears, being afflicted as they were by sorrow.

बद्धौ तु वीरौ पतितौ शयानौ ।
तौ वानराः सम्परिवार्य तस्थुः ।
समागता वायु सुत प्रमुख्या ।
विषदम् आर्ताः परमम् च जग्मुः ॥ ६-४५-२८

तै वानराः	= Those monkeys	वायुसुत	= with Hanuman in first place	समागताः	= gathered at one place
तस्थुः	= and stood	सम्परिवार्य	= surrounding	तौ	= both those Rama and Lakshman
बद्धौ	= bound by a net work of arrows lying down	वीरशयने	= on the battle-ground	जग्मुः च	= (they)
आर्ताः	= were disturbed	जग्मुः च	= and obtained	परमम्	= a great
विषदम्	= grief.				

Those monkeys with Hanuman in first place gathered at a place and stood surrounding Rama and Lakshmana, who were bound by a net work of arrows and lying down on the battle ground. They were disturbed and afflicted sorrow.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चत्वारिशः सग्रः ॥

Thus completes 45th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

46 Sarga 46 - षड्त्वारिशः सर्ग

Ravana Applauds His Son For His Daring Act

Introduction -

The monkeys along with Hanuman and Angada begin to grieve, on beholding the plight of Rama and Lakshmana who were entwined in a net work of arrows. Indrajit informs demons about his adventure of captivating both Rama and Lakshmana by his net work of serpentine arrows. Indrajit strikes the other monkey-cheifs like Nila, Mainda, Dvivida, Hanuman, Gavaksha and Angada as also Jambavan. When Sugreeva looks depressed on seeing the plight of Rama and Lakshmana, Vibhishana consoles him, saying that Rama is not going to die. He also reassures the disheartened monkeys and infuses confidence in them. Indrajit, in the meanwhile, informs Ravana that both Rama and Lakshmana have been killed. Ravana applauds his son for his daring act.

ततो द्याम् पृथिवीम् चैव वीक्ष्माणा वन ओकसः ।
ददशुः सम्ततौ बाणैर् भ्रातरौ राम लक्ष्मणौ ॥ ६-४६-१

ततः	= thereafter	वीक्ष्माणः	= surveying	पृथिवीमहैव	= the earth and
द्याम्	= the sky	वनौकसः	= the monkeys	ददशः	= beheld
भ्रातरौ	= the brothers	राम लक्ष्मणौ	= Rama and Lakshmana	सम्ततौ	= covered
बाणैः	= with arrows.				

Thereafter, surveying the earth and the sky, the monkeys beheld the brothers Rama and Lakshmana, covered with arrows.

वृद्धा इव उपरते देवे कृत कर्मणि राक्षसे ।
आजगाम अथ तम् देशम् ससुग्रीवो विभीषणः ॥ ६-४६-२

अथ	= then	ससुग्रीवः	= along with Sugreeva	विभीषणः	= Vibhishana
आजगाम	= came	तम् देशम्	= to that place	राक्षसे	= (after) Indrajit
कृतकर्मणि	= finished his work	उपरते	= and retired	देवे इव	= (even as) Indra would
वृष्टि	= after raining.				

Then, along with Sugreeva, Vibhishana came to that place, after Indrajit finished his work and retired even as Indra* would, after raining.

comment:ndra: The god of the sky and the given of rain.

नील द्विविद मैन्दाश च सुषेण सुमुख अन्नादाः ।
तूर्णम् हनुमता सार्धम् अन्वशोचन्त राघवौ ॥ ६-४६-३

नीलश्च	= Nila
सुषेणः	= Sushena
हनुमतासार्थम्	= along with Hanuman
राघवौ	= for Rama and Lakshman.

दिविवदः	= Dvivida
कुमुदः	= Kumuda
तूर्णम्	= forthwith

मैन्दह्	= Mainda
अणगदः	= Angada
अन्वशोचन्त	= bega to grieve

Nila, Dvivida, Mainda, Sushena, kumuda, Angada along with Hanuman forthwith began to grieve for Rama and Lakshmana.

अचेष्टौ मन्द निहृशासौ शोणित ओघ परिष्टुतौ ।
शर जाल आचितौ स्तब्धौ शयानौ शर तल्पयोः ॥ ६-४६-४

निहृशसन्तौ यथा सर्पौ निश्चेष्टौ मन्द विक्रमौ ।
रुधिर स्नाव दिग्ध अन्गौ तपनीयाव् इव धजौ ॥ ६-४६-५

तौ वीर शयने वीरौ शयानौ मन्द चेष्टितौ ।
यूथपैस् तैहू परिवृतौ बाष्प व्याकुल लोचनैः ॥ ६-४६-६

राघवौ पतितौ दृष्ट्वा शर जाल समावृतौ ।
बभूवुर् व्यथिताह् सर्वे वानराह् सविभीषणाः ॥ ६-४६-७

मन्द	निः	= breathing but faintly	परिष्टुतौ	= bathed	शोणितेन	= in blood
श्वासौ			स्तब्धौ	= motionless	अचेष्टौ	= and lying inactive
शरजलाचितौ		= riddled with innumerable arrows	शर तल्पगौ	= on a bed of arrows	निहृशसन्तौ	= sighing
शयनौ		= they lay stretched	निश्चेष्टौ	= helpless	मन्दविक्रमौ	= having little prowess
सर्पौ यथा		= like serpents	धजौ इव	= resembling two standards	तपनीयौ	= of gold
रुधिर स्नाव		= their limbs smeared with a stream of blood	वीर शयने	= on heroes couch	वीरौ	= those heroes
दिग्धाङ्गौ			परिवृतौ	= were surrounded	स्वैः यूथपैः	= by their monkey leaders
शयनौ		= lying	दृष्ट्वा	= seeing	तौ राघवौ	= the two Raghavas
मन्द चेष्टितौ		= with tardy movement of their limbs	सर्वे	= all	वानराः	= the monkeys
बाष्पव्याकुल		= whose eyes were suffused with tears	बभूः	= became	व्यथिताः	= perturbed.
लोचनैः						
शलजाल		= pierced by a multitude of arrows				
समन्वितौ						
सविभीषणाः		= along with Vibhishana				

Breathing but faintly, bathed in blood riddled with innumerable arrows, motionless and lying inactive, they lay stretched on a bed of arrows, sighing like serpents, helpless, having little prowess, their limbs smeared with a stream of blood, resembling two golden standards, and lying on heroes' couch, those warriors with tardy movement of their limbs, were surrounded by their monkey-leaders, whose eyes were suffused with tears. Seeing the two Raghavas, pierced by a multitude of arrows, all the monkeys along with Vibhishana

became perturbed.

अन्तरिक्षम् निरीक्षन्तो दिशाह् सर्वाश् च वानराः ।
न च एनम् मायया चन्नम् ददृश् रावणिम् रणे ॥ ६-४६-८

वानराः	= the monkeys	निरीक्षन्तः	= surveyed	सर्वाः	= all
दिशश्च	= the quarters	अन्तरिक्षम्	= in the sky	न ददृश्:	= Indrajit the son of Ravana
छैरम्	= who had veiled himself	मायया	= in his magic	रणे	= in the fight.

The monkeys surveyed all the quarters in the sky, without being able to discover Indrajit (the son of Ravana), who was veiled by his magic powers in the fight.

तम् तु माया प्रतिच्छिन्नम् मायया एव विभीषणः ।
वीक्षमाणो ददर्श अथ भ्रातुह् पुत्रम् अवस्थितम् ॥ ६-४६-९

विभीषणः	= Vibhishana	वीक्षमणः	= beholding	माययैव	= by his magic arts
ददर्श	= saw	तम्	= that	भ्रातुः पुत्रम्	= brother's son
अवस्थितम्	= standing	अग्रे	= in front	माया	= duly hidden by his occult power.

Vibhishana, beholding by his magic arts, saw that nephew, standing nearby, duly hidden by his occult power.

तम् अप्रतिम कर्माणम् अप्रतिद्वन्द्वम् आहवे ।
ददर्श अन्तर्हितम् वीरम् वर दानाद् विभीषणः ॥ ६-४६-१०
तेजसा यशसा चैव विक्रमेण च सम्युतः ।

तम् वीरम्	= (Although) that warrior	अप्रतिद्वन्द्वम्	= who had no peer in the field	अप्रतिम्	= and who had unique acts to his credit
अन्तर्हितम्	= had made himself invisible	वरदानात्	= by virtue of the boon he had received	ददर्श	= (he) was recognized
विभीषणः	= by Vibhishana	तेजसा	= who was full of energy	यशसाचैव	= glory
विक्रमेण च	= and prowess.				

Althought that warrior who had no peer in the field and who had unique exploits, had made himself invisible by virtue of the boon he had received, he was recognized by Vibhishana, who was full of energy, glory and prowess.

इन्द्रजित् त्व आत्मनह् कर्म तौ शयानौ समीक्ष्य च ॥ ६-४६-११
उवाच परम प्रीतो हर्षयन् सर्व नैऋतान् ।

समीक्ष्य	= contemplating	आत्मनः	= his own	कर्म	= feat
इन्द्रजित्	= Indrajit however (gazed)	तौ च	= on those two warriors	शयानौ	= stretched (on the earth)

परम प्रीतः	= and in an excess of joy	हर्षयन्	= wishing to share the joy	सर्व राक्षसान्	= with all the demons
उवाच	= said.				

Contemplating his own feat, Indrajit gazed on those two warriors, stretched on the earth and in excess of joy, wishing to share it with all the demons, said.

दूषणस्य च हन्तारौ खरस्य च महा बलौ ॥ ६-४६-१२
सादितौ मामकैर् बाणैर् भ्रातरौ राम लक्ष्मणौ ।

महाबलौ	= the exceedingly strong	भ्रातरौ	= brothers	राम लक्ष्मणौ	= Rama and Lakshmana
हन्तारौ	= the killers	खरस्य	= of Khara	दूषणस्य च	= and Dushana
सादितौ	= have been killed	मामकैः	= by my	बाणैः	= arrows.

"The exceedingly strong brothers Rama and Lakshmana, the killers of Khara and Dushana have been killed by my arrows."

न इमौ मोक्षयितुम् शक्याव् एतस्माद् इषु बन्धनात् ।
सर्वैर् अपि समागम्य सर्विं सन्ध्यैह् सुर असुरैः ॥ ६-४६-१३

समागम्य	= even were they aided	सुरा सूरैः	= by the gods and demons	सर्वैः सर्विं	= with the host of sages
इमौ	= these two brothers	न शक्यौ	= would never be able	सन्ध्यैह्	
एतस्मात्	= from those arrows that			मोक्षयितुम्	= to release themselves
इषुबन्धनात्	paralyse them.				

"Even were they aided by the gods and demons with the host of sages, these two brothers would never be able to release themselves from those arrows that paralyse them."

यत् कृते चिन्तयानस्य शोक आर्तस्य पितुर् मम ॥ ६-४६-१४
अस्पृष्टा शयनम् गात्रैस् त्रियामा याति शर्वती ।

कृत्ना इयम् यत् कृते लन्का नदी वर्षास्व इव आकुला ॥ ६-४६-१५
सो अयम् मूल हरो अनर्थह् सर्वेषाम् निहतो मया ।

सः	= that	अनर्थः	= non-sensical (pest)	मूल हरः	= which was wearing away the very roots
अयम्	= of us all	यत्कृते	= on whose account	त्रियामा	= the three watches
सर्वेषाम्		याति	= slipped past	मम पितुः	= my father
शर्वती	= of the night	अस्पृष्टा	= is unable (even) to touch	शयनम्	= his couch
यत्कृते	= wherefore	चिन्तयानस्य	= who remains absorbed in thought	शोकार्तस्य	= and stricken with grief
गत्रैः	= with his				

यत्कृते	= and because of whom	कृत्स्ना	= the entire	इयम् लङ्का	= (this) Lanka
आकुला	= remains agitated	नादी इव	= like a river	वर्षासु	= during the rains
शामितः	= has been destroyed	मया	= by me.		

"This non-sensical pest, which was 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, 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."

रामस्य लक्ष्मणस्य एव सर्वेषाम् च वन ओकसाम् ॥ ६-४६-१६
विक्रमा निष्फलाह् सर्वे यथा शरदि तोयदाः ।

तोयदाः यथा	= as clouds	निष्फलाः	= are useless	शरदि	= in the autumn
सर्वे विक्रमाः	= (so) are all the exploits	रामस्य	= of Rama	लक्ष्मणस्यै वा	= Lakshmana
सर्वेषाम्	= and all	वनौकसाम्	= the monkeys.		

"As clouds are useless in the autumn, so are all the exploits of Rama, Lakshmana and all the monkeys."

एवम् उत्त्वा तु तान् सर्वान् राक्षसान् परिपार्श्वगान् ॥ ६-४६-१७
यूथपान् अपि तान् सर्वास् ताड्याम् आस रावणिः ।

एवम्	= thus	उत्त्वा	= speaking	सर्वान् तान्	= to all those
राक्षसान्	= demons	रवणिः	= Indrajit the son of Ravana	ताड्यत	= struck
सर्वान्	= all	यूथपानपि	= the monkey-chiefs too	परिश्यतः	= who were observing.

Thus speaking to all those demons, Indrajit the son of Ravana (by his arrows) struck the monkey chief.

नीलं नवभिराहृत्य मैन्दं सद्विविदम् तथा ॥ ६-४६-१८
त्रिभिस्त्रिभिरपित्रभ्रस्तताऽपि परमेषुभिः ।

सः	= Indrajit	अमित्रघः	= the destroyer of enemies	आहृत्य	= striking
नीलम्	= Nila	नवभिः	= with nine (arrows)	तताप	= tormented
मैन्दम्	= Mainda	तथा	= and	स द्विविदम्	= along with Dvivida
त्रिभिः त्रिभिः	= with three	परमेषुभिः	= superb arrows (on each).		

Striking Nila with nine arrows, Indrajit the destroyer of foes tormented Mainda and Dvivida with three superb arrows on each.

जाम्बवन्तम् महेष्वासो विद्धा बाणेन वक्षसि ॥ ६-४६-१९
हनूमतो वेगवतो विसर्ज शरान्दश ।

महेष्वासः	= Indrajit the wielder of a great bow	विद्धा	= smacked	वक्षसि	= in the chest
जाम्बवन्तम्	= of Jambavan	वाणेन	= with an arrow	विसर्ज	= (and) released
दश	= ten	शरान्	= arrows	हनूमतः	= (in the chest region of) Hanuman
वेगवतः	= the swift monkey.				

Indrajit the wielder of a great bow smacked the chest-region of Jambavan with an arrow and released ten arrows towards Hanuman, the swift monkey.

गवाक्षम् शरभम् चैव तावप्यमितविक्रमौ ॥ ६-४६-२०
द्वाभ्याम् द्वाभ्याम् महावेगो विव्याध युधि रावणिः ।

रावणिः	= Indrajit the son of Ravana	महावेगः	= of great swiftness	विव्याध	= struck
तौ	= those two	गवाक्षम्	= Gavaksha	शरभम् चैव	= and Sharabha
अमितविक्रमौ	= of unbounded valour	द्वाभ्याम्	= with two arrows on each	युधि	= in that battle.

Indrajit the son of Ravana of great swiftness, struck both Gavaksha and Sharabha of unbounded valour with two arrows on each of them, in that battle.

गोलाङ्गूलेश्वरं चैव वालिपुत्रमथाङ्गदम् ॥ ६-४६-२१
विव्याध बहुभिर्बाणैस्त्वरमाणोऽथ रावणिः ।

अथ	= thereafter	रावणिः	= Indrajit the son of Ravana	त्वरमाणः	= swiftly
बहुभिर्बाणै	= with his many arrows	विव्याध	= struck	गोलाङ्गूलेश्वरम्	= Gavaksha (the ruler of Golangulas)
अथ	= and then	अण्गदम्	= Angada	वालि पुत्रम्	= the son of Vali.

Thereafter, Indrajit the son of Ravana swiftly with his various arrows, struck Gavaksha (the ruler of golangulas) and then Angada the son of Vali too.

तान्वानरवरान् भित्त्वा शरैरग्निशिखोपमैः ॥ ६-४६-२२
ननाद बलवांस्तत्र महासत्त्वः स रावणिः ।

सः रावणिः	= that Indrajit	बलवान्	= the strong	महा सत्त्वः	= and highly courageous demon
भित्त्वा	= pierced	तान्	= those	वानर वरान्	= jewels among the monkeys
तत्र	= there	शरैः	= with his arrows	अग्नि शिखोपमैः	= resembling flames of fire
ननाद	= and began to shout (in triumph).				

Indrajit, that strong and highly courageous demons, pierced those jewels among the monkeys there with his arrows which resembled flames of fire and began to shout in triumph.

तान् अर्दयित्वा बाण ओघैस् त्रासयित्वा च वानरान् ॥ ६-४६-२३
प्रजहास महा बाहुर् वचनम् च इदम् अब्रवीत् ।

अर्दयित्वा	= tormenting	तान्	= them	बाणौघैः	= with a multitude of arrows
त्रासयित्वा च	= and frightening	वानरान्	= the monkeys	महाबाहुः	= the mighty armed Indrajit
प्रजहास	= heartily laughed	अब्रवीत्	= and spoke	इदम्	= these
वचनम्	= words.				

Tormenting them with a multitude of arrows and frightening the monkeys, the mighty armed Indrajit heartily laughed and spoke (as follows).

शर बन्धेन घोरेण मया बद्धौ चमू मुखे ॥ ६-४६-२४
सहितौ भ्रातराव् एतौ निशामयत राक्षसाः ।

राक्षसाः	= O demons!	चमूमुखे	= at the forefront of the army	निशामयत	= behold
एतौभ्रातरौ	= these two brothers (Rama and Lakshmana)	बद्धौ	= bound	सहितौ	= together
मया	= by me	घोरेण	= by a terrible	शर बन्धेन	= net work of arrows.

"O, demons! At the forefront of the army, behold those two brothers (Rama and Lakshmana) bound together by me by a terrible net work of my arrows."

एवम् उक्तास् तु ते सर्वे राक्षसाहू कूट योधिनः ॥ ६-४६-२५
परम् विस्मयम् आजग्मुहू कर्मणा तेन तोषिताः ।

ते	सर्वे	= all those demons	कूटयोधिनः	= the treacherous fighters	एवम्	= thus
राक्षसाः			आपत्ताः	= were seized	परम्	= with a great
उक्ताः		= spoken (by Indrajit)	हर्षिताः	= and were overjoyed.		
विस्मयम्		= wonder				

All those demons, the treacherous fighters on their part, after hearing the words of Indrajit, were seized with a great wonder and were overjoyed.

विनेदुश् च महा नादान् सर्वे ते जलद उपमाः ॥ ६-४६-२६
हतो राम इति ज्ञात्वा रावणिम् समपूजयन् ।

ते सर्वे	= all of them	जलदोपमा:	= who were resembling the cloud	विनेदुः	= cried out
महानादान्	= great sounds	ज्ञात्वा	= ascertaining	इति	= that
रामः	= "Rama	हतः	= is dead	सम्पूजयन्	= (they) unanimously cheered
रावणिम्	= Indrajit.				

All of them cheered Indrajit unanimously with a roar like unto thunder, crying "Rama is dead".

**निष्पन्दौ तु तदा दृष्टा ताव् उभौ राम लक्ष्मणौ ॥ ६-४६-२७
वसुधायाम् निरुच्चासौ हताव् इत्य् अन्वमन्यत ।**

तदा	= then	दृष्टा	= seeing	भ्रातरौ	= the two brothers
रामलक्ष्मणौ	= Rama and Lakshmana	निष्पन्दौ	= motionless	निरुच्चासौ	= and breathless
वसुधायाम्	= on the floor	अन्वमन्यत	= (Indrajit) thought	हताविति	= they were dead.

Seeing the two brothers - Rama and Lakshmana lying motionless and breathless on the floor, Indrajit thought they were dead.

**हर्षेण तु समाविष्ट इन्द्रजित् समितिम् जयः ॥ ६-४६-२८
प्रविवेश पुरीम् लक्ष्मणम् हर्षयन् सर्वं नैर्देष्टान् ।**

इन्द्रजित्	= Indrajit	समितिम्जयः	= the victorious in battle	समविष्टः	= filled with
हर्षेण	= joy	हर्षयन्	= and causing delight	सर्वं	= to all the demons
प्रविवेश	= entered	लक्ष्मणम्	= the city of Lanka.	नैर्देष्टान्	

Indrajit, full of joy and victorious in conflict, returned to Lanka, spreading happiness among the demons.

राम लक्ष्मणयोर् दृष्टा शरीरे सायकैश् चिते ॥ ६-४६-२९ सर्वाणि च अन्ना उपान्नानि सुग्रीवम् भयम् आविशत् ।

दृष्टा	= seeing	रामलक्ष्मणयोः	= Rama and Lakshmana	चिते	= riddled
सायकैः	= with arrows	शरीरे	= in their bodies	सर्वाणि	= (and pierced) in every
अङ्गोपाङ्गानि	= limb and bone	भयम्	= a fear	आविशत्	= had taken possession
सुग्रीवम्	= of Sugreeva.				

Seeing Rama and Lakshmana riddle with arrows and pierced in every limb and bone of their bodies, a great fear had taken possession of Sugreeva.

**तम् उवाच परित्रस्तम् वानर इन्द्रम् विभीषणः ॥ ६-४६-३०
सबाष्प वदनम् दीनम् शोक व्याकुल लोचनम् ।**

विभीषणः	= Vibhishana	उवाच	= spoke	तम्	= to that
वानरेन्द्रम्	= Sugreeva	परित्रस्तम्	= who was frightened	स	= with his face filled
दीनम्	= looking helpless	शोकव्याकुललोचनम्	with his eyes agitated in grief.	बाष्पवदनम्	with tears

Vibhishana then spoke to that Sugreeva, who was frightened, whose eyes were filled with tears, looking helpless and whose eyes were agitated in grief.

अलम् त्रासेन सुग्रीव बाष्प वेगो निगृह्यताम् ॥ ६-४६-३१
एवम् प्रायाणि युद्धानि विजयो न अस्ति नैषिकः ।

सुग्रीव	= O Sugreeva!	अलम्	= enough	त्रासेन	= of your fear
बाष्प वेगः	= (let) the rush of your tear	निगृह्यताम्	= be restrained	युद्धानि	= wars
एवम्	= are like this	विजयः	= victory	नास्ति	= is not
प्रायाणि					
नैषिकः	= certain.				

"Have no fear, O Sugreeva! Stay this rush of tears. Wars are like this. Victory is not certain."

सशेष भाग्यता अस्माकम् यदि वीर भविष्यति ॥ ६-४६-३२
मोहम् एतौ प्रहास्येते भ्रातरौ राम लक्ष्मणौ ।

वीर	= O Warrior!	सभाग्य	= if a remnant of luck	भविष्यति	= is there
अस्माकम्	= with us	शेषता यदि		महाबलौ	= and the exceedingly strong
एतौ	= these Rama and Lakshman	महात्मनौ	= the high-souled	मोहम्	= this loss of consciousness.
		प्रहास्येते	= they will drive off		

"O, warrior! If a remnant of luck is there with us, the highly-souled and the exceedingly strong Rama and Lakshmana will drive off this loss of consciousness."

पर्यवस्थापय आत्मानम् अनाथम् माम् च वानर ॥ ६-४६-३३
सत्य धर्म अनुरक्तानाम् न अस्ति मृत्यु कृतम् भयम् ।

वानर	= O Sugreeva!	पर्यवस्थापय	= embolden	आत्मानम्	= yourself
माम् च	= and also me	अनाथम्	= having no protector	नास्ति	= there is no
भयम्	= fear	मृत्युकृतम्	= of death	सत्यधर्माभिरक्तानम्	for those who are devoted to truth and righteousness.

"O, Sugreeva! Be courageous and bring about courage in me, having no protector. For those who are devoted to truth and righteousness, there is no fear of death."

एवम् उत्त्वा ततस् तस्य जल क्षिन्नेन पाणिना ॥ ६-४६-३४
सुग्रीवस्य शुभे नेत्रे प्रममार्ज विभीषणः ।

एवम्	= thus	उत्त्वा	= speaking	विभीषणः	= Vibhishana
ततः	= then	प्रममार्ज	= wiped	शुभे	= the charming
नेत्रे	= eyes	तस्य	= of that Sugreeva	पाणिना	= with his hand
जलक्षिन्नेन	= moistened in water.	सुग्रीवस्य			

Thus speaking, Vibhishana then wiped the charming eyes of Sugreeva with his hand moistened in water.

ततः सलिलमादाय विद्यया परिजप्य च ॥ ६-४६-३५
सुग्रीवनेत्रे धर्मात्मा प्रममार्ज विभीषणः ।

ततः	= then	धर्मात्मा	= the pious minded	विभीषणः	= Vibhishana
आदाय	= took	सलिलम्	= water	परिजप्य च	= enchanted it
विद्यया	= with an incantation	प्रममार्ज	= and wiped	सुग्रीव नेत्रे	= the eyes of Sugreeva.

Then, the pious minded Vibhishana took water, enchanted it with an incantation and wiped the eyes of Sugreeva.

विमृज्य वदनम् तस्य कपि राजस्य धीमतः ॥ ६-४६-३६
अब्रवीत् काल सम्प्रातम् असम्भ्रान्तम् इदम् वचः ।

विमृज्य	= having dried	वदनम्	= the face	तस्य	= of that king of monkeys
धीमतः	= the wise one	अब्रवीत्	= (Vibhishana) spoke	कपिराजस्य	keys
काल	= full of good sense	असम्भ्रान्तम्	= and comfort.	इदम् वचः	= these words
सम्प्राप्तम्					

Having dried the face of the wise Sugreeva Vibhishana spoke the following words full of good sense and comfort.

न कालः कपि राज इन्द्र वैक्लव्यम् अनुर्वर्तितुम् ॥ ६-४६-३७
अतिस्थेहो अप्य अकाले अस्मिन् मरणाय उपपद्यते ।

कपिराजेन्द्र	= O king of monkeys!	न	= this is not	कालः	= the time
अवलभितुम्	= to cling to	वैक्लव्यम्	= despondency	अस्मिन्	= at this
काले	= time	अतिस्थेहोऽपि	= even too much attachment	उपकल्पते	= leads
मरणाय	= to death.				

"O, Sugreeva the king of monkeys! This is not the time to cling to despondency. At this hour, even too much attachment leads to death."

तस्माद् उत्सृज्य वैक्षव्यम् सर्वं कार्यं विनाशनम् ॥ ६-४६-३८
हितम् रामं पुरोगाणाम् सैन्यानाम् अनुचिन्त्यताम् ।

तस्मात्	= therefore	उत्सृज्य	= abandoning	वैक्षव्यम्	= you despair
सर्वं कार्यं	= which ruins all actions	उपचिन्त्य	= and focus	हितम्	= on how best to serve
विनाशनम्		राम	= which have Rama go-		
सैन्यानाम्	= the troops	पुरोगाणाम्	ing before them.		

"Therefore, abandoning your despair, which ruins all actions, focus now on how best to serve the troops which have Rama going before them.

अथ वा रक्ष्यताम् रामो यावत् सम्ज्ञा विपर्ययः ॥ ६-४६-३९
लब्धं सम्ज्ञनौ तु काकुत्थसौ भयम् नो व्यपनेष्यतः ।

अथवा	= or else	रामः	= (let) Rama	रक्ष्यताम्	= be protected
यावत्	= till he regains consciousness	लब्धं सम्ज्ञौ	= having regained consciousness	काकुत्थसौ	= Rama and Lakshmana
सम्ज्ञा					
विपर्ययः					
व्यपनेष्यतः	= can indeed drive away	भयम्	= the fear	नौ	= of both of us.
हि					

"Or else, let Rama be protected till he regains consciousness. Having regained consciousness, Rama and Lakshmana can indeed drive away the fear of both of us."

न एतत् किंचन रामस्य न च रामो मुमूर्षति ॥ ६-४६-४०
न ह्य एनम् हास्यते लक्ष्मीर् दुर्लभा या गत आयुषाम् ।

एतत्	= this	न	= is nothing	रामस्य	= to Rama
किं चन	= not at all	न मुमूर्षति	= not the dying	लक्ष्मीः	= the bodily splendour
या	= which is	दुर्लभा	= difficult to be found	गतायुषाम्	= in those whose longevity of life has run out
न हास्यते	= is not abandoning	एवम्	= him.		

"This is nothing to Rama nor Rama is going to die. The bodily splendour, which is difficult to be found in those whose longevity of life has run out is not abandoning him."

तस्माद् आश्वासय अत्मानम् बलम् च आश्वासय स्वकम् ॥ ६-४६-४१
यावत् सर्वाणि सैन्यानि पुनः संस्थापयाम्य् अहम् ।

तस्मात्	= therefore	आश्वासय	= console	आत्मानम्	= yourself
आश्वासय	= and revive	स्वकम्	= your	बलम्	= prowess
यावत्	= till	अहम्	= I	पुनः	= resotre confidence

सर्वाणि = in the entire

सैन्यानि = ranks.

"Therefore console yourself and call on your prowess, till I restore confidence in the entire ranks."

एते हि उत्कुलु नयनास् त्रासाद् आगत साध्वसाः ॥ ६-४६-४२
कर्णे कर्णे प्रकथिता हरयो हरि पुम्गव ।

हरिसत्तम्	= O the foremost of monkeys!	एते	= these	हरयः	= monkeys
फुलन्यना:	= having their eyes dilated	त्रासात्	= because of fear	प्रकथिता:	= are signalling some words
कर्णे कर्णे	= into each and every ear	आगत	= terrified as they were.	साध्वसाः	

"O, the foremost of monkeys! These monkeys, having their eyes dilated due to fear, are signaling some words into each other's ear, terrified as they were."

माम् तु दृष्टा प्रधावन्तम् अनीकम् सम्प्रहर्षितुम् ॥ ६-४६-४३
त्यजन्तु हरयस् त्रासम् भुक्त पूर्वाम् इव सजम् ।

हरयः	= (let) the monkeys	त्यजन्तु	= cast off	त्रासम्	= their fear (even as one would discard)
सजम् इव	= a garland	भुक्त पूर्वम्	= already used	दृष्टा	= on seeing
माम्	= me	प्रधवन्तम्	= running forth (here and activate there)	सम्प्रहर्षितुम्	= to activate
अनीकम्	= the troops.				

"Let the monkeys cast off their fear, even as one would discard a used garland, on seeing me running about to activate the troops."

समाधास्य तु सुग्रीवम् राक्षस इन्द्रो विभीषणः ॥ ६-४६-४४
विद्रुतम् वानर अनीकम् तत् समाधासयत् पुनः ।

सामाधास्य	= having emboldened	सुग्रीव	= Sugreeva	विभीषणः	= Vibhishana
राक्षसेन्द्रः	= the foremost of demons	पुनः	= once again	समाधासयत्	= reassured
तत्	= that army of monkeys	विद्रुतम्	= who were pushing away.		

Having emboldened Sugreeva, Vibhishana the foremost of demons once again reassured that army of monkeys, who were pushing away.

इन्द्रजित् तु महा मायह् सर्व सैन्य समावृतः ॥ ६-४६-४५
विवेश नगरीम् लन्काम् पितरम् च अभ्युपागमत् ।

इन्द्रजित्	= Indrajit	महामायः	= the great conjurer	विवेश	= entered
लङ्काम्	= the city of Lanka	सर्वं सैन्यं	= surrounded by all his		
नगरीम्		समावृतः	forces.		

Indrajit, the great conjurer, surrounded by all his forces, re-entered the city of Lanka.

तत्र रावणम् आसीनम् अभिवाद्य कृत अन्जलिः ॥ ६-४६-४६
आच्चक्षे प्रियम् पित्रे निहतौ राम लक्ष्मणौ ।

आसाद्य	= approaching	रावणम्	= Ravana	तत्र	= there (Indrajit)
अभिवाद्य	= saluted	कृताञ्जलिः	= with joined palms	आच्चक्षे	= and said
पित्रे	= to his father	प्रियम्	= the pleasing words (that)	रामलक्ष्मणौ	= both Rama and Laksh- mana
निहतौ	= had been killed.				

Approaching Ravana there and saluting with joined palms, Indrajit informed his father in pleasing words that both Rama and Lakshmana had been slain.

उत्पात ततो हृष्ट्वा पुत्रम् च परिष्वजे ॥ ६-४६-४७
रावणो रक्षसाम् मध्ये श्रुत्वा शत्रू निपातितौ ।

श्रुत्वा	= hearing	मध्ये	= in the midst	रक्षसाम्	= of demons
थत् शत्रू	= both the enemies	निपातितौ	= having been killed	रावणः	= Ravana
ततः	= forthwith	उत्पात	= sprang on his feet	हृष्ट्वा	= in joy
परिष्वजे	= and embraced	पुत्रम्	= his son.		

Hearing in the midst of demons, the news that both the enemies having been killed, Ravana forthwith sprang on his feet in joy and embraced his son.

उपाद्राय स मूर्ध्य् एनम् पप्रच्छ प्रीत मानसः ॥ ६-४६-४८ पृच्छते च यथा वृत्तम् पित्रे सर्वम् न्यवेदयत् । यथा तौ शरबन्धेन निश्चेष्टौ निष्प्रभौ कृतौ ॥ ६-४६-४९

उपाद्राय	= smelling	तम्	= him	मूर्ध्य्	= on his head
प्रीतमानसः	= Ravana delighted at heart	प्रपञ्च	= made enquiries (in the matter)	न्यवेदयत्	= (Indrajit) reported
यथवृत्तम्	= (the matter) as it happened	पृच्छते पित्रे	= to his enquiring father	यथा	= how
तस्मिन्	= by him	तौ	= both Rama and Lakshmana	कृतम्	= were made
निश्चेष्ट	= motion-less	निष्प्रभौ	= and luster-less	शरबन्धेन	= by being entwined with arrows.

Smelling on his head, Ravana delighted at 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.

स हृष्ट वेग अनुगत अन्तर आत्मा ।
 श्रुत्वा वचस् तस्य महा रथस्य ।
 जहौ ज्वरम् दाशरथेह समुत्थितम् ।
 प्रहृष्ट वाचा अभिनन्द पुत्रम् ॥ ६-४६-५०

श्रुत्वा	= hearing	गिरम्	= the words	तस्य	= of him
महारथस्य	= the great charioteer	सः	= Ravana	हृष्टवेगानुगतान्तरस्मान्	with his heart filled with a gush of joy
जहौ	= relinquished	ज्वरम्	= his fever	समुत्थम्	= caused
दाशरथेः	= on account of Rama	अभिनन्द	= and applauded	पुत्रम्	= his son
प्रवृच्छवाचा	= with pleasing words.				

Hearing the words of Indrajit the great charioteer, Ravana with his heart filled with a gush of joy, relinquished his anguish, caused on account of Rama and applauded his son with pleasing words.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षड्त्वारिशः सर्गः ॥

Thus completes 46th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

47 Sarga 47 - सप्तचत्वारिंशः सर्ग

Seetha'S Anguish About Raama And Lakshmana

Introduction -

Ravana summons some female demons including Trijata and instructs them to take Sita in Pushpaka-plane to the battle-front and show Rama and Lakshmana alleged to have been killed by Indrajit. Accordingly, the female-demons take Sita in Pushpaka-plane and show her Rama and Lakshmana lying unconscious on a bed of arrows in the battle-field. Imagining Rama and Lakshmana to have been dead, Sita bursts into sobs.

तस्मिन् प्रतिप्रविष्टे लन्काम् तु कृत अर्थे रावण आत्मजे ।
राघवम् परिवार्य आर्ता रक्षुर् वानर ऋषभाः ॥ ६-४७-१

तस्मिन्	= (while) that	रावणात्मज	= Indrajit the son of Ravana	कृतार्थे	= accomplished his purpose
प्रविष्टे	= and entered	लङ्कायाम्	= Lanka	वानरघभाः	= the leading monkeys
अथ	= then	परिवार्य	= having surrounded	राघवम्	= Rama
रक्षुः	= and protected him.				

Indrajit, the son of Ravana having returned to Lanka, his purpose accomplished, the leading monkeys surrounded Rama in order to watch over him.

हनुमान् अनादो नीलह् सुषेणह् कुमुदो नलः ।
गजो गव अक्षो गवयह् शरभो गन्ध मादनः ॥ ६-४७-२

जाम्बवान् ऋषभह् सुन्दो रम्भह् शत बलिह् पृथुः ।
ब्यूढ अनीकाश च यत्ताश च द्रुमान् आदाय सर्वतः ॥ ६-४७-३

वीक्षमाणा दिशाह् सर्वास् तिर्यग् ऊर्ध्वम् च वानराः ।
तृणोष्ठ अपि च चेष्टत्सु राक्षसा इति मेनिरे ॥ ६-४७-४

हनुमन्	= Hanuman	अङ्गदः	= Angada	णीलः	= Nila
सुषेणः	= Sushena	कुमुदः	= Kumuda	नलः	= Nala
गजः	= Gaja	गवाक्षः	= Gavaksha	पनसः	= Panasa
महा हरिः	= the mighty monkey	सानप्रस्थः	= Sanuprastha	जाम्बवान्	= Jambavan
ऋषभः	= Rishabha	सुनः	= Sunda	रम्भः	= Rmaba
शतबलिः	= Shatabali	पृथुः	= Prithu	वानराः	= (these) monkeys
आदाय	= armed with	द्रुमान्	= trees	ब्यूढानीकाः	= reorganized their ranks
सर्वतः	= on all sides	yathaashcha=	= alert	वीक्षमाणाः	= surveyed
दिशः	= the quarters of the sky	ऊर्ध्वम् च	= upwards	तिर्यक्	= and horizontally
सर्वतः	= and on every side	तृणोष्ठपि	= and even if a grass	चेष्टत्सु	= stirred
मेनिरे	= (they) exclaimed	राक्षसाः इति	= "It is a demon!"		

Hanuman, Angada, Nila, Sushena, Kumuda, Nala, Gaja, Gavaksha, Panasa, Sanuprastha and the mighty Jambavan with Sunda, Rambha, Shatabali and Prithu all these monkeys, armed with trees, reorganized their ranks, stood alert, surveyed the quarters of the sky up and down and on every side and, even if a grass stirred, they exclaimed, "It is a demon!"

रावणश् च अपि सम्हृष्टो विसृज्य इन्द्रजितम् सुतम् ।
आजुहाव तत्त्वं सीता रक्षणी राक्षसीस् तदा ॥ ६-४७-५

रावणश्चापि	= Ravana too	सम्हृष्टः	= full of joy	विसृज्य	= dismissed
सुतम्	= his son	इन्द्रजितम्	= Indrajit	ततः	= and thereafter
आजुहाव	= summoned	रक्षणीः	= the female-demons	सीता	= who guarded Sita
तदा	= then.			राक्षणीः	

Ravana, meanwhile, full of joy, dismissed his son Indrajit and thereafter summoned the female demons who guarded Sita.

राक्षस्यस् त्रिजटा च अपि शासनात् तम् उपस्थिताः ।
ता उवाच ततो हृष्टे राक्षसी राक्षस ईश्वरः ॥ ६-४७-६

शासनात्	= as per his orders	राक्षस्यः	= the female-demons	त्रिजटा चापि	= along with Trijata
उपस्थिताः	= appeared	तम्	= before him	ततः	= then
हृष्टः	= the rejoiced	राक्षसाधिपः	= Ravana	उवाच	= spoke
ता:	= Ravana	उवाच	= spoke	ताः राक्षसीः	= to those female-demons (as follows)
राक्षसाधिपः					

Following his orders, the female-demons along with Trijata appeared before him. Then, the rejoiced Ravana said to them as follows:

हताव् इन्द्रजिता आरब्यात् वैदेह्या राम लक्ष्मणौ ।
पुष्पकम् च समारोप्य दर्शयध्वम् हतौ रणे ॥ ६-४७-७

आरब्यात्	= tell	वैदेह्याः	= Sita	राम लक्ष्मणौ	= that Rama and Lakshmana
हतौ	= have been killed	इन्द्रजिता	= by Indrajit	समारोप्य	= having made to ascend
तत्	= that	पुष्पकम्	= aeroplane Pushpaka	दर्शयध्वम्	= show
हतौ	= Rama and Lakshmana killed	रणे	= in battle.		

"Tell Sita that Rama and Lakshmana have been killed by Indrajit. Take her in Pushpaka the aeroplane and show her Rama and Lakshman who were killed in battle."

यद् आश्रयाद् अवष्टव्यो न इयम् माम् उपतिष्ठति ।
सो अस्या भर्ता सह भ्रात्रा निरस्तो रण मूर्धनि ॥ ६-४७-८

यदाश्रयात्	= on whose shelter	इयम्	= she	अवष्टव्या	= feels proud
न उपतिष्ठते	= and does not come near	माम्	= me	सः	= that
अस्याः भर्ता:	= her husband	निहतः:	= was killed	भ्रात्रा सह	= along with his brother
रणमूर्धनि	= in the battle-front.				

"Her husband, the one depending on whom rendered her so proud that she refused to be united with me, lies there killed with his brother in the battle-front."

निर्विशन्का निरुद्धिमा निरपेक्षा च मैथिली ।
माम् उपस्थास्यते सीता सर्व आभरण भूषिता ॥ ६-४७-९

सीता	= Sita	मैथिली	= the princess of Mithila	सर्वाभरण	= adorned herself with
उपस्थास्यते	= will submit before	माम्	= me	भूषिता	all kinds of ornaments
निरुद्धिमा	= without grief	निरपेक्षा	= and without any hope of reunion.	निर्विशन्का	= without any apprehension

"From now on, free from anxiety, grief and expectation of reunion, Sita the princess of Mithila kingdom, adorned in all her jewels, will submit herself to me."

अद्य काल वशम् प्राप्तम् रणे रामम् सलक्षणम् ।
अवेक्ष्य विनिवृत्त आशा न अन्याम् गतिम् अपश्यती ॥ ६-४७-१०
अनपेक्षा विशालाक्षी मामुपस्थस्यते स्वयम् ।

अवेक्ष्य	= beholding	रामम्	= Rama	सलक्षणम्	= with Lakshmana
गतम्	= having obtained	कालवशम्	= the dominion of death	अद्य	= today
सा	= she	विशालाक्षी	= the large-eyed woman	विनिवृत्ता	= will return
उपस्थास्यते	= and submit before	माम्	= me	स्वयम्	= herself
अपश्यती	= without finding	अन्याम्	= any other	गतिम्	= haven
अनपेक्षा	= and hoping for nothing else .				

"Beholding Rama and Lakshmana fallen under the sway of death today, finding no other haven and hoping for nothing else, the large-eyed Sita will voluntarily seek refuge with me!"

तस्य तद् वचनम् श्रुत्वा रावणस्य दुरात्मनः ॥ ६-४७-११
राक्षस्यस् तास् तथा इत्य् उत्त्वा प्रजग्मुर् यत्र पुष्पकम् ।

श्रुत्वा	= hearing	तत् वचनम्	= that command	तस्य	= of that Ravana
				रावणस्य	

दुरात्मनः	= the curel demon	ता: राक्षस्य	= those female-demons	उत्त्वा	= having replied
तथा इति	= "so it be"	जग्मुः वै	= and went	यत्र	= there where
पुष्पकम्	= Pushpaka-plane	was there.			

Hearing these words of the cruel Ravana, they all replied, "Be it so" and went to where the Pushpaka chariot was.

ततः पुष्पकम् आदय राक्षस्यो रावण आज्जनया ॥ ६-४७-१२
अशोक वनिकास्थाम् ताम् मैथिलीम् समुपानयन् ।

ततः	= thereafter	राक्षस्यः	= the female-demons	आदाय	= brought
पुष्पकम्	= the aerial car Pushpaka	रामणाज्ञया	= as per the instructions of Ravana	समुपानयन्	= and carried it near
ताम्	= tat	मैथिलीम्	= Sita	अशोक	= who was staying in Ashoka grove.

Thereafter, the female-demons brought the aerial car, Pushpaka as per the instructions of Ravana and carried it nearer to Sita who was staying in Ashoka-grove.

ताम् आदाय तु राक्षस्यो भर्तु शोक परायणाम् ॥ ६-४७-१३
सीताम् आरोपयाम् आसुर विमानम् पुष्पकम् तदा ।

तदा	= then	राक्षस्यः	= the female demons	आदाय	= brought
ताम्	= that Sita	भर्तुशोक	= who was afflicted with grief for her husband	आरोपयामासुः	= and made to ascend
सीताम्		पराजिताम्			
पुष्पकम्	= Pushpaka -plane.				
विमानम्					

The female-demons brought Sita who was afflicted with grief for her husband and made her to ascend Pushpaka-plane.

ततः पुष्पकम् आरोप्य सीताम् त्रिजट्या सह ॥ ६-४७-१४
जग्मुदर्शयितुं तस्यै राक्षस्यो रामलक्ष्मणौ ।

ततः	= then	राक्षस्यः	= the female-demons	त्रिजट्यासह	= along with Trijata
आरोप्य	= made Sita to ascend	पुष्पकम्	= Pushpaka-plane	जग्मुः	= and proceeded
सीताम्					
दर्शयितुम्	= to show	तस्यै	= her	राम लक्ष्मणौ	= Rama and Lakshmana.

The female-demons along with Trijata made Sita to ascend Pushpaka-plane and proceeded to show her Rama and Lakshmana.

रावणो अकारयल् लन्काम् पताका ध्वज मालिनीम् ॥ ६-४७-१५
 प्राघोषयत हृष्टश् च लन्कायाम् राक्षस ईश्वरः ।
 राघवो लक्ष्मणश् चैव हताव् इन्द्रजिता रणे ॥ ६-४७-१६

रावणः	= Ravana	राक्षसेश्वरः	= the king of demons	हृष्टः	= thrilled with rapture
कारयामास	= made	लङ्काम्	= Lanka	पताक ध्वज	= garlanded with flags
प्राघोषयत	= and caused a proclamation (to be made in Lanka) announcing that	राघवः	= Rama	मालिनीम्	= and banners
हतौ	= had been slain	रणे	= in battle	लक्ष्मणश्च	= and Lakshmana
				इन्द्रजिता	= by Indrajit.

Ravana the king of demons, thrilled with rapture, caused Lanka to be garlanded 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.

विमानेन अपि सीता तु गत्वा त्रिजटया सह ।
 ददर्श वानराणाम् तु सर्वम् सिन्यम् निपातितम् ॥ ६-४७-१७

सीता	= Sita	त्रिजटया सह	= along with Trijata	गत्वा	= went
विमानेन	= by that plane	ददर्श	= and saw	सर्वम्	= all
वानराणाम्	= the monkey-troops	निपातितम्	= who had been slain.		
सैन्यम्					

Sita along with Trijata, transported by that plane, saw all the monkey-troops who had been slain.

प्रहृष्ट मनसश् च अपि ददर्श पिशित अशनान् ।
 वानरांश् च अपि दुहृख आर्तान् राम लक्ष्मण पार्श्वतः ॥ ६-४७-१८

ददर्श	= (Sita) saw	पिशिताशनान्	= the demons	प्रहृष्टमनसः	= who were delighted at heart
वानराम्श्च	= and monkeys	अतिदुःखार्तान्	= who were disturbed with immense grief	रामलक्ष्मण	= by the side of Rama and Lakshmana.

Sita saw the demons who were delighted at heart and monkeys disturbed with grief, standing round Rama and Lakshmana.

ततः सीता ददर्श उभौ शयानौ शत तल्पयोः ।
 लक्ष्मणम् चैव रामम् च विसम्ज्ञौ शर पीडितौ ॥ ६-४७-१९

विघ्वस्त कवचौ वीरौ विप्रविद्ध शर आसनौ ।
 सायकैश् चिन्न सर्व अन्नौ शर स्तम्भमयौ क्षितौ ॥ ६-४७-२०

ततः	= then	सीता	= Sita	ददर्श	= beheld
उभौ वीरौ	= those two warriors	रामम् च	= Rama	लक्ष्मणम् चैव	= and Lakshmana
शयनौ	= lying	शर पीडितौ	= pierced with arrows	विसम्ज्ञौ	= unconscious
शर पीडितौ	= riddled with weapons	विघ्वस्त	= their armour shattered	विप्रविद्ध	= their bows thrown at a
छिन्न सर्वाङ्गौ	= their entire body trans-fixed	कवचौ		शरासनौ	distance
क्षितौ	= on the ground.	सायकैः	= by darts	शरस्तम्बमयौ	= on a bed of arrows

Then, Sita beheld 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 transfixed by darts.

तौ दद्वा भ्रातरौ तत्र प्रवीरौ पुरुष ऋषभौ ।
शयनौ पुण्डरीकाक्षौ कुमाराविव पावकी ॥ ६-४७-२१

शरतत्पगतौ वीरौ तथाभूतौ नरर्षभौ ।
दुहृख आर्ता सुभृशम् सीता करुणम् विललाप ह ॥ ६-४७-२२

दद्वा	= on seeing	तौ भ्रातरौ	= those two brothers	प्रवीरौ	= who were filled with valour
पुण्डरीकाक्षौ	= having lotus-eyes	पुरुषभौ	= the excellent of men	शयनौ	= lying stretched on a
तत्र	= there	तथा भूतौ	= in that wretched plight	शरतत्पगतौ	bed of arrows
पावकी	= of the fire-god (shakha and Vishakha) (lying on a bed of reeds)	सीता	= Sita	कुमाराविव	= like the two sons
करुणम्	= piteously	सुभृशम्	= stricken with a great	विललाप ह	= wailed
		दुःखता	agony.		

On seeing those two brothers, who were filled with valour, having lotus-eyes, the excellent of men, lying streteched on a bed of arrows there in that wretched plight like the two sons of the fire-god (Shkha and Vishakha) lying on a bed of reeds, Sita wailed piteously, stricken as she was with a great agony.

भर्तारमनवद्याङ्गी लक्ष्मणम् चासितेक्षणा ।
प्रेक्ष्य पांसुषु चेष्टन्तौ रुरोद जनकात्मजा ॥ ६-४७-२३

असितेक्षणा	= the dark-eyed	जनकात्मजा	= Sita the daughter of Janaka	अनवद्याणी	= with faultless limbs
प्रेक्ष्य	= beholding	भरतारम्	= her lord	लक्ष्मणम् च	= and Lakshmana
चेष्टन्तौ	= lying paamsuSu	=	in रुरोद the dust	=	burst into sobs.

The dark-eyed Sita the daughter of Janaka with her faultless limbs, beholding her lord and Lakshmana lying in the dust, burst into sobs.

सा बाष्प शोक अभिहता समीक्ष्य ।
तौ भ्रातरौ देव सम प्रभावौ ।
वितर्क्यन्ती निघनम् तयोह् सा ।
दुहूर्ख अन्विता वाक्यम् इदम् जगाद् ॥ ६-४७-२४

समीक्ष्य	= witnessing	तौ भ्रातरौ	= those brothers	देवसुत्	= the prominent sons of
सा	= that Sita	सबाष्प	= struck by grief with	प्रभावौ	= god
तयोः	= their	शोकाभिहता	tears	वितर्क्यन्ती	= believing
इदम्	= these	निघनम्	= death	जगाद्	= spoke
		वाक्यम्	= words	दुःखान्विता	= possessed with grief.

Witnessing those brothers, the prominent sons of god, Sita afflicted with tearful sorrow, believing their death, spoke with grief the following words.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तचत्वारिंशः सर्गः ॥

Thus completes 47th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

48 Sarga 48 - अष्टचत्वारिंशः सर्ग

Trijata Reassures Seetha

Introduction -

Sita, on beholding Rama and Lakshmana, was absorbed in various thoughts like, "The sooth sayers had prophesied that I should never be widowed and would bear sons. How could their prediction become untrue?" However, Trijata reassures her, stating good reasons for Rama and Lakshman to be still alive and cheering her up, takes her back to Ashoka grove.

भर्तारम् निहतम् दृष्टा लक्ष्मणम् च महा बलम् ।
विललाप भृशम् सीता करुणम् शोक कर्शिता ॥ ६-४८-१

दृष्टा	= seeing	निहतम्	= the slain	भर्तारम्	= husband
महाबलम्	= and the exceedingly strong	लक्ष्मणम् च	= Lakshmana	सीता	= Sita
शोक कर्शिता	= was emaciated with grief	भृशम्	= very much	विललाप	= and lamented
करुणम्	= pitifully.				

Seeing her husband and the mighty Lakshmana having been killed, Sita was very much emaciated through grief and lamented pitifully (as follows):

ऊचुरू लक्षणिका ये माम् पुत्रिण्य् अविघवा इति च ।
ते अस्य सर्वे हृते रामे अज्ञानिनो अनृत वादिनः ॥ ६-४८-२

ये	= which	लक्षणिका:	= interpretors of marks or signs (the sooth-sayers)	ऊचुः	= predicted
माम्	= me	पुत्रिणी	= to be having children	अविघवेति च	= and without widowhood
ते	= those	ज्ञानिनः	= knowledgeable persons	अद्य	= now
अनृतवादिनः	= (are proved to be) liars	रामे	= (since) Rama	हृते	= has been killled.

"The sooth sayers, reading the marks and signs on my body, prophesized that I shall bear sons and never be widowed. Now that Rama has been slain, their words have proved to be untrue."

यज्ज्वनो महिषीम् ये माम् ऊचुहू पर्वीम् च सत्रिणः ।
ते अद्य सर्वे हृते रामे अज्ञानिनो अनृत वादिनः ॥ ६-४८-३

रामे	= Since Rama	हते	= is slain	सर्वे	= all
ते ज्ञानिनः	= those astrologers	ये	= who	ऊचुः	= predicted
माम् पत्नीम्	= that I should be the companion	सत्त्विणः	= of a sattra sacrifice	महिषीम्	= and the consort
यज्ज्वनः	= of the performer of great sacrifices	अद्य	= now	अनृतवादिनः	= have become utterers of falsehood.

"Since Rama is slain, all those astrologers, who predicted that I shold be the companio of a sattra sacrifice and the consort of the performer of great sacrifices, now have proved to be utteres of falsehood."

वीर पार्थिव पत्नी त्वम् ये धन्या इति च माम् विदुः ।
ते अद्य सर्वे हते रामे अज्ञानिनो अनृत वादिनः ॥ ६-४८-४

अद्य	= now	रामे	= that Rama	हते	= has been slain
सर्वे	= all	ते	= those	ज्ञानिनः	= sooth-sayers
ये	= who	विदुः	= predicted	भर्तुपूजिताम्	= that I should be honoured by my husbaned
वीरपार्थिव	= and by the wives of	अनृत	= are proved not to have		
पत्नीनाम्	warriors and kings	वादिनः	spoken truly.		

"Now that Rama has been slain, all those sooth-sayers who predicted that I should be honoured by my husband as well as the wives of warriors and kings, are proved to be liars."

ऊचुः संश्रवणे ये माम् द्विजाह् कार्तान्तिकाह् शुभाम् ।
ते अद्य सर्वे हते रामे अज्ञानिनो अनृत वादिनः ॥ ६-४८-५

अद्य	= now	रामे	= that Rama	हते	= has beeen slain
सर्वे	= all	ते	= those	ज्ञानिनः	= astrologers
कार्तान्तिकाः	= among the wise brahmins	ये	= who	संश्रवणे	= openly
द्विजाः		शुभम्	= happiness	मामि	= for me
ऊचुः	= foretold				
अनृतवादिनः	= are proved to have spoken falsely!				

"Now that Rama has been slain, all those astrologers among the wise brahmims. Who openly foretold that I should remain happy with my husband are proved to have spoken falsely!"

इमानि खलु पद्मानि पादयोर् यै हौ किल स्त्रियः ।
अधिराज्ये अभिषिच्यन्ते नर इन्द्रै हौ पतिभिर् सह ॥ ६-४८-६

पद्मानि खलु	= by the marks of lotus indeed	इमानि	= on these	पादयोः	= my feet
यैः	= by which	कुलस्त्रियः	= hight-born women	अभिषिच्यन्ते	= are consecrated
आधिराज्ये	= for an empire	पतिभिः सह	= with their husbands	नरेन्द्रः	= and kings.

"Yet I bear the marks of lotus on my soles by virtue of which high-born women are consecrated on an imperial throne with their husbands and lords."

**वैधव्यम् यान्ति यैर् नार्यो अलक्षणैर् भाग्य दुर्लभाः ।
न आत्मनस् तानि पश्यामि पश्यन्ती हत लक्षणा ॥ ६-४८-७**

न पश्यामि	= I do not find	तानि	= tohse	अलक्षणैः	= marks of ill-fortune
यैः	= which	यान्ति	= betoken	वैधव्यम्	= widowhood
नार्यः	= in women	भाग्य दुर्लभाः	= who are ill-starred	पश्यन्ती	= and as I examine
हत लक्षणा	= all the auspicious signs appear to be rendered void	आत्मनः	= for me.		

"I do not find those marks of ill-fortune which betoken widowhood in women who are ill-starred and as I examine, all the auspicious signs appear to be rendered void for me."

**सत्यानि इमानि पद्मानि स्त्रीणाम् उत्कानि लक्षणे ।
तान्य् अद्य निहते रामे वितथानि भवन्ति मे ॥ ६-४८-८**

लक्षणैः	= (These) marks	पद्मानि	= of the lotus	उत्कानि	= said to be
सत्यनामानि	= good angury	स्त्रीणाम्	= for women (by the wise men)	तानि	= those marks
मे	= of mine	भवन्ति	= have become	वितथानि	= meaningless
अद्य	= now	रामे	= that Rama	निहते	= is slain.

"Those marks of the lotus said to be good angury for women by wise men, have become meaningless, now that Rama is slain."

**केशाह् सूक्ष्माह् समा नीला ब्रुवौ च असम्गते मम ।
वृत्ते च अलोमशे जन्ये दन्ताश् च अविरला मम ॥ ६-४८-९**

मम	= my	केशाः	= hair	सूक्ष्मा:	= is fine
नीला:	= black in clour	समाः	= and smooth	ब्रुवोच	= my eye-brows too
असम्हते	= are dis-united	मम	= my	जन्ये	= shanks
वृत्ते	= are well-rounded	अरोमके	= and hair-less	दन्ताश्च	= my teeth
अविरला:	= are contiguous.				

"My hair is fine, black in colour and smooth. My eye-brows are disunited. My shanks are hair-less and well rounded. My teeth are contiguous, without any gaps between them."

**शन्वे नेत्रे करौ पादौ गुल्फाव् ऊरू च मे चितौ ।
अनुवृत्ता नखाह् स्त्रिग्धाह् समाश् च अनुलयो मम ॥ ६-४८-१०**

मम	= My	शन्वे	= temples	नेत्रे	= eyes
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करौ	= arms	पादौ	= feet	गुल्फौ	= ankles
ऊरु	= thighs	समौ	= are homogenous	चितौ	= and well-proportioned
अण्गुल्यः	= the fingers	अनुवृत्तनखा:	= have well-rounded nails	स्तिंगधा:	= which are glossy
समाश्च	= and having a right length.				

"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."

स्तनौ च अविरलौ पीनौ मम इमौ मम चूचुकौ ।
ममा च उत्सन्निनी नाभिह् पार्श्व उरस्कम् च मे चितम् ॥ ६-४८-११

मामकौ	= my	स्तनौ	= breasts	अविरलौ	= are close to each other
पीनौ	= fully developed	मम चूचुकौ	= and have depressed nipples	नाभिः	= my navel
ममा	= is deeply	उत्सेधिनी	= indented	मे	= my
पार्श्वरस्कम्च	= flanks and bosom	चितम्	= are well-formed.		

"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."

मम वर्णो मणि निभो मृदून्य् अन्ना रुहाणि च ।
प्रतिष्ठिताम् द्वदशभिर् माम् ऊचुह् शुभ लक्षणाम् ॥ ६-४८-१२

मम	= my	वर्णः	= complexion	मणिनिभः	= has the sheen of a pearl
अण्ण	= the hair on my skin	मृदूनि	= are soft	ऊचुः	= It is said
रुहाणिच		प्रतिष्ठिताम्	= in that I touched the ground	द्वादशभिः	= with my twelve limbs (viz. the ten toes and two soles).
माम्	= of me as endowed with auspicious signs				

"My complexion has the sheen 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 (viz. the ten toes and two soles)."

समग्र यवम् अच्छिद्रम् पाणि पादम् च वर्णवत् ।
मन्द स्मिता इत्य् एव च माम् कन्या लक्षणिका विदुः ॥ ६-४८-१३

कन्यालक्षणिका:	= those who interpret the marks of youthful maidens	विदुः	= spoke	माम्	= of me
इति	= that	पाणिपादम्च	= my hands and feet	वर्णवत्	= are rosy
समग्रयवम्	= fully provided with marks resembling a barley-corn	अच्छिद्रम्	= devoid of space between the fingers and toes	मन्दस्मिता	= and my smile is gentle.

"Those who interpret the marks of youthful maidens spoke of me that my hands and feet are rosy, fully provided with marks each resembling a barley corn, devoid of space between my fingers and toes and that my smile is gentle."

**अधिराज्ये अभिषेको मे ब्राह्मणैहूं पतिना सह ।
कृत अन्त कुशलैर् उक्तम् तत् सर्वम् वित्थी कृतम् ॥ ६-४८-१४**

तत् सर्वम्	= all that	उक्तम्	= was told	ब्राह्मणैः	= by brahmins
कृतान्त	= who were skilled in	मे	= of me	आधि	= that I should be con-
कुशलैः	sooth-saying			राज्याभिषेकः	scrated on the imperial throne

पतिना सह	= along with my husband	वित्थीकृतम्	= proved to be in vain.		
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"All that was told by brahmins well-versed in sooth-saying, of me that- I should be consecrated on the imperial throne along with my husband -proved to be in vain."

**शोदयित्वा जन स्थानम् प्रवृत्तिम् उपलभ्य च ।
तीर्त्वा सागरम् अक्षोभ्यम् भ्रातरौ गोष्ठदे हतौ ॥ ६-४८-१५**

शोदयित्वा	= having searched	जनस्थानम्	= all the resorts of men	उपलभ्यच	= received
प्रवृत्तिम्	= the tidings of my fate	तीर्त्वा	= and crossed	अक्षोभ्यम्	= the impassable
सागरम्	= ocean	भ्रातरम्	= those two brothers	हतौ	= have perished
गोष्ठदे	= in the imprint of a cows hoof (a small brothers)				

"Having searched all the resorts of men, received the tidings of my fate, and crossed the impassable ocean, those two brothers have perished din the imprint of a cow's hoof (a small puddle)."

**ननु वारुणम् आग्नेयम् ऐन्द्रम् वायव्यम् एव च ।
अस्त्रम् ब्रह्म शिरश् चैव राघवौ प्रत्यपद्यताम् ॥ ६-४८-१६**

राघवौ	= Rama and Lakshmana	प्रत्य	= surely knew the use of	वारुणम्	= the arrows of Varuna
आग्नेयम्	= Agni	पद्यताम् ननु			
ब्रह्मशिरः	= as also the Brahma-	ऐन्द्रम्	= Indra	वायव्यमेव च	= and Vayu
अस्त्रम् च	mashira weapon.				

"Rama and Lakshmana surely knew the use of the arrows of Varuna, Agni, Indra and Vayu, as also the Brahma-mashira weapon."

**अदृश्यमानेन रणे मायया वासव उपमौ ।
मम नाथाव् अनाथाया निहतौ राम लक्ष्मणौ ॥ ६-४८-१७**

मायया	= by means of magic arts	राम लक्ष्मणौ	= Rama and Lakshmana	मम	= my
नाथौ	= protectors	वासवोपमौ	= who are equal to Indra	निहतौ	= have been slain
अदृश्य	= by an invisible foe	रणे	= in battle	अनाथायाः	= and I am now bereft of any support.
मानेन					

"By means of magic arts, an invisible foe has slain Rama and Lakshmana, my protectors, who are equal to Indra in battle and I am now bereft of any support."

न हि दृष्टि पथम् प्राप्य राघवस्य रणे रिपुः ।
जीवन् प्रतिनिवर्तेत यद्य अपि स्यान् मनो जवः ॥ ६-४८-१८

प्राप्य	= having reached	दृष्टिपथम्	= the range of sight	राघवस्य	= of Rama
रणे	= in a combat	न रिपुः	= no enemy	प्रतिनिवर्तते	= could return
जीवम्	= alive	स्याद्यद्यपि	= even though	हि	

"Having reached the range of sight of Rama in a combat, no enemy could return alive, eventhough he were endowed with the swiftness of thought."

न कालस्य अतिभारो अस्ति कृत अन्तश् च सुदुर्जयः ।
यत्र रामह् सह भ्रात्रा शेते युधि निपाथितः ॥ ६-४८-१९

नास्ति	= there is no	अतिभारः	= great burden	कालस्य	= for death
यत्र	= as	रामः	= Rama	भ्रात्रा सह	= along wth his brother
शेते	= are lying	निपातितः	= struck down	युधि	= on the battle-field
कृतान्तश्च	= fate	सुदुर्जयः	= is inexorable.		

There is no burden too heavy for death to shoulder, as Rama along with his brother are lying struck down on the battle-field. Fate is inexorable."

न अहम् शोचामि भर्तारम् निहतम् न च लक्ष्मणम् ।
न आत्मानम् जननी च अपि यथा शथ्रूम् तपस्विनीम् ॥ ६-४८-२०

न शोचामि	= I do not repent	राम	= for Rama	लक्ष्मणम् च	= or Lakshmana
महारथम्	= the great chariot-warrior	न	= nor	आत्मानम्	= for myself
न	= nr	जननीम्	= my mother even	यथा	= by so much
शथ्रूम्	= as my mother-in-law	चापि		तपस्विनीम्	
		तपस्विनीम्	= the unfortunate one.		

"I do not repent so much for Rama and Lakshmana or for myself or even my mother but for my unfortunate mother-in-law, Kausalya."

सा हि चिन्तयते नित्यम् समाप्त ब्रतम् आगतम् ।
कदा द्रक्ष्यामि सीताम् च रामम् च सह लक्ष्मणम् ॥ ६-४८-२१

सा तु	= Kausalya for her part	नित्यम्	= forever	चिन्तयते	= remains absorbed in the thought
कदा	= when	द्रक्ष्यामि	= shall I see	लक्ष्मणम्	= Lakshmana
सीताम्	= and Sita	सराघवम्	= with Rama	आगतम्	= returned (to Ayodhya)
समप्त ब्रतम्	= having completed his vow (of remaining in exile in the forest for fourteen years)?				

"Kausalya for her part, forever remains absorbed in the thought 'When shall I see Lakshmana and Sita with Rama returned (to Ayodhya) having completed his vow (of remaining in exile in the forest for fourteen years)?"

परिदेवयमानाम् ताम् राक्षसी त्रिजटा अब्रवीत् ।
मा विषादम् कृथा देवि भर्ता अयम् तव जीवति ॥ ६-४८-२२

त्रिजटा	= Trijata	राक्षसी	= the demoness	अब्रवीत्	= spoke
ताम्	= to that Sita	परिदेवयमानाम्	= who was thus lamenting (as follows)	देवि	= O god-like lady!
मा कृथाः	= do not	विषादम्	= despair	तव	= your
भर्ता	= husband	अयम्	= this Rama	जीवति	= is living.

The demoness Trijata spoke to that lamenting Sita as follows : "O, the god-like lady! Do not despair. Your husband, Rama is still living."

कारणानि च वक्ष्यामि महान्ति सदृशानि च ।
यथा इमौ जीवतो देवि भ्रातरौ राम लक्ष्मणौ ॥ ६-४८-२३

देवी	= O godlike lady!	वक्ष्यामि	= I will tell	महान्ति	= mighty
सदृशानि	= and cogent	कारणानि च	= reasons	यथा	= how
इमौ	= these	भ्रातरौ	= two brothers	राम लक्ष्मणौ	= Rama and Lakshmana
जीवतः	= are living.				

"O, godlike lady! I will tell you mighty and cogent reasons, how these two brothers Rama and Lakshmana are living."

न हि कोप परीतानि हर्ष पर्युत्सुकानि च ।
भवन्ति युधि योधानाम् मुखानि निहते पतौ ॥ ६-४८-२४

पतौ	= The leader	निहते	= having been lost	मुखानि	= the faces
योधानाम्	= of the soldiers	युधि	= on the field of battle	न भवन्ति हि	= are never seized
कोपपरीतानि	= by anger	हर्षप्युत्सुकानि	= (nor are they) animated with joy.		

"The leader having been lost, the faces of the soldiers on the field of battle are never seized by anger nor are they animated with joy."

इदम् विमानम् वैदेहि पुष्पकम् नाम नामतः ।
दिव्यम् त्वाम् धारयेन् न इदम् यद् एतौ गज जीवितौ ॥ ६-४८-२५

वैदेहि	= O Sita!	इदम्	= this aerial car	दिव्यम्	= celestial as it is
पुष्पकम्	= called Pushpaka	विमानम्		न धारयत्	= would not have brought
नाम		नामतः	= by name	गत जीवितौ	= have lost their lives.
त्वाम्	= you (here)	यदि एतौ	= if those two heroes		

"O, Sita! This aerial car called Pushpaka by name, celestial as it is, would not have brought you here, if those two heroes have lost their lives."

हत वीर प्रधाना हि हत उत्साहा निरुद्यमा ।
सेना भ्रमति सम्ब्येषु हत कर्णा इव नौर जले ॥ ६-४८-२६

सेना	= an army	हत	= that sees its valiant commander fall	गतोत्साहा	= is bereft of courage
भ्रमति	= and wanders	प्रधाना	= aimlessly about	सम्ब्येषु	= on the battle field
नौरः इव	= like a ship	निरुद्यमा	= which has broken its rudder	जले	= in water.

"An army that sees its valiant commander fall, is bereft of courage and wanders aimlessly about on the battle field, like a ship which has broken its rudder in water."

इयम् पुनर् असम्भ्रान्ता निरुद्धिमा तरस्विनी ।
सेना रक्षति काकुत्स्थौ मायया निर्जितौ रणे ॥ ६-४८-२७

इयम्	= this	सेना पुनः	= army for its part	असम्भ्रान्ता	= is neither confused
निरुद्धिमा	= nr perturbed	रक्षति	= and is guarding	काकुत्स्थौ	= the two scions of kakutstha Rama and Lakshman
निर्वेदितौ	= this is being pointed out	मया	= by me	प्रीत्या	= on account of my affection for you
तपस्चिनि	= O lady given to austerities!				

"This army for its part is neither confused nor perturbed and is guarding Rama and Lakshman. I am pointing this out to you on account of my affection for you, O lady given to austerities!"

सा त्वम् भव सुविस्मित्या अनुमानैः सुख उदयैः ।
अहतौ पश्य काकुत्स्थौ स्नेहाद् एतद् ब्रवीमि ते ॥ ६-४८-२८

भव	= be	सविस्त्रिष्ठा	= reassured	सुखोदयैः	= by these auspicious
अनुमानैः	= omens	पश्य	= behold	काकुत्स्थौ	= Rama and Lakshmana the scions of kakutstha
अहतौ	= who are not dead	ब्रवीमि	= I am telling	ते	= you
एतद्	= this	स्लहात्	= on account of my affection for you.		

"You as such, be reassured by these auspicious omens. Behold Rama and Lakshman who are not dead. I am telling you this, on account of my affection for you."

अनृतम् न उक्तं पूर्वम् मे न च रक्ष्ये कदाचन ।
चारित्रं सुखं शीलत्वात् प्रविष्टा असि मनो मम ॥ ६-४८-२९

मैथिलि	= O Sita!	अनृतम्	= falsehood	न उक्तं पूर्वम्	= has not been uttered before
मे	= by me	न च रक्ष्यमि	= nor do I utter too now	प्रविष्टा असि	= you have entered
मम	= my	ममः	= mind	चारित्रं सुखं	= by your conduct and natural gaiety.

"O, Sita! I have not spoken falsehood before, nor shall I ever do so. By your conduct and natural gaiety, you have found a place in my heart!"

न इमौ शक्यौ रणे जेतुम् स इन्द्रैर् अपि सुर असुरैः ।
एतयोर् आननम् दृष्ट्वा मया च आवेदितम् तव ॥ ६-४८-३०

सुरासुरैरपि	= even celestials and demons	सेन्द्रैः	= along with Indra	न शक्यौ	= are unable
जेतुम्	= to defeat	इमौ	= these two heroes	रणे	= in battle
दृष्ट्वा	= having observed	तादृशन्	= such	दर्शनम्	= a sight
आवेदितम्	= it was communicated	तव	= to you	मया	= by me.

"Even celestials and demons along with Indra cannot vanquish there two heroes in battle. This is what I have observed and communicated to you."

इदम् च सुमहच् चिह्नम् शनैः पश्यस्व मैथिलि ।
निह्सम्जनाव् अप्य् उभाव् एतौ न एव लक्ष्मीर् वियुज्यते ॥ ६-४८-३१

मैथिलि	= O Sita!	पश्यस्व	= see	इदम्	= this
सुमहत्	= a very great	चित्रम्	= marvel! (see how)	पतितौ	= fallen
शैरः	= (under those) shafts	विसम्जडौ	= and deprived of their senss	लक्ष्मीः	= their beauty
नैव मुणेहति	= has not desrted	एतौ	= them.		

"O Sita! See this, a great marvel ! See how, fallen under those shafts and deprived of their senses, thier beauty has not deserted them."

प्रायेण गत सत्त्वानाम् पुरुषाणाम् गत आयुषाम् ।
दृश्यमानेषु वक्षेषु परम् भवति वैकृतम् ॥ ६-४८-३२

प्रायेण	= generally	वक्षेषु	= the faces	पुरुषाणाम्	= of men
गत	= who lost their lives	गतायुषाम्	= and whose vital power has vanished	भवति	= with be
सत्त्वानाम्					
दृश्यमाणु	= appearing	परम्	= with an appalling	वैकृतम्	= alteration.

"Generally, the faces of those who lost their lives and whose vital power has vanished, will be appearing with an appalling alteration".

त्यज शोकम् च दुःखम् च मोहम् च जनक आत्मजे ।
राम लक्ष्मणयोर् अर्थे न अद्य शक्यम् अजीवितुम् ॥ ६-४८-३३

जनकात्मजे	= O Sita!	त्यज	= Banish	शोकम्	= your grief
दुःखम् च	= pain	मोहम् च	= and ignorance	रामलक्ष्मणयोः	= on account of Rama and Lakshman
न शक्यम्	= It is impossible	अद्य	= now (with the splendour in their faces)	अर्थे	= do not live.

"O, Sita! Banish your grief, pain and ignorance on account of Rama and Lakshmana. It is impossible, now with the splendour seen in their faces, for Rama and Lakshmana to die."

श्रुत्वा तु वचनम् तस्याह् सीता सुर सुता उपमा ।
कृत अन्जलिर् उवाच इदम् एवम् अस्त्व इति मैथिली ॥ ६-४८-३४

श्रुत्वा	= hearing	तस्याः	= her	वचनम्	= words
सीता	= Sita	सुरसुतोपमा	= who resembled a daughter of gods	मैथिली	= but the daughter of Mithila kingdom
कृताण्जलिः	= with joined palms	उवाच	= exclaimed	इति एमाम्	= in this way
एवम् अस्तु	= may it be so."				

Hearing her words, Sita, the daughter of Mithila kingdom resembling a daughter of gods, with joined palms exclaimed, "May it be so."

विमानम् पुष्पकम् तत् तु समिवर्त्य मनो जवम् ।
दीना त्रिजट्या सीता लन्काम् एव प्रवेशिता ॥ ६-४८-३५

समिवर्त्य	= after duly sending back	तत्	= that	पुष्पकम्	= aerial car Pushpaka
मनोजवम्	= sorrowful	सीता	= Sita	विमानम्	
लङ्घामेव	= Lanka once more	त्रिजट्या	= by Trijata.	प्रवेशिता	= was caused to enter

After sending back that aerial car, Pushpaka which was as swift as the thought, the sorrowful Sita was caused by Trijata to enter Lanka once more.

ततस् त्रिजटया सार्धम् पुष्पकाद् अवरुद्धा सा ।
अशोक वनिकाम् एव रक्षसीभिह् प्रवेशिता ॥ ६-४८-३६

ततः	= thereafter	सा	= Sita	त्रिजटया	= along with Trijata
अवरुद्धा	= who descended	पुष्पकात्	= from Pushpaka the aerial car	सार्धम्	
अशोकवनिकामेव	= Ashoka grove again	रक्षसीभिः	= by the female demons.	प्रवेशिता	= were caused to enter

Thereafter, Sita along with Trijata who descended from Pushpaka the aerial car, were caused by the female demons, to enter the Ashoka grove again.

प्रविश्य सीता बहु वृक्ष षण्डाम् ।
ताम् राक्षस इन्द्रस्य विहार भूमिम् ।
सम्प्रेक्ष्य संचिन्त्य च राज पुत्रौ ।
परम् विषादम् समुपाजगाम ॥ ६-४८-३७

प्रविश्य	= entering	ताम्	= that Ashoka grove	बहुवृक्षषण्डाम्	= planted with a multitude of trees
विहार	= the sporting ground	राक्षसेन्द्रस्य	= of Ravana	सम्चिन्त्य च	= recalling
भूमिम्		सम्प्रेक्ष्य	= who she had just seen	सीता	= Sita
राजपुत्रौ	= the two princes	परम्	= to extreme grief.		
उपाज	= gave way	विषादम्			

Entering that Ashoka grove, planted with a multitude of trees, sporting ground of Ravana and recalling the two princes who she had just seen, Sita gave way to extreme grief.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टचत्वारिंशः सर्गः ॥

Thus completes 48th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

49 Sarga 49 - एकोनपञ्चाशः सर्ग

Vibhishana Approaches Raama

Introduction -

Returning to consciousness, Rama laments over the plight of Lakshmana, who was lying unconscious. The foremost of monkeys too were plunged in grief and despondency on seeing Rama lamenting as aforesaid. In the meantime, Vibhishana approaches Rama and the monkeys flee away, mistaking him as Indrajit.

घोरेण शर बन्धेन बद्धौ दशरथ आत्मजौ ।
निश्वसन्तौ यथा नागौ शयानौ रुधिर उक्षितौ ॥ ६-४९-१

सर्वे ते वानर श्रेष्ठाह् ससुग्रीवा महा बलाः ।
परिवार्य महात्मानौ तस्थुह् शोक परिपूताः ॥ ६-४९-२

बद्धौ	= bound	घोरेण	= by that formidable	शरबन्धेन	= net work of arrows
महात्मनौ	= the high-souled	दशरथात्मजौ	= sons of Dasaratha (Rama and laksh- man)	शयानौ	= lay
रुधिरोक्षितौ	= bathed in blood	निःश्वसन्तौ	= breathing	नागौ यथौ	= like serpents
सर्वे	= all	ते वानरश्रेष्ठः	= those foremost of monkeys	महाबलाह्	= who were exceedingly stron
स सुग्रीवाः	= including Sugreeva	शोकपरिपूताः	= plunged in grief	तस्थुः	= were standing
परिवार्य	= round (the two illustri- ous warriors).				

Bound by that formidable network of arrows, the two high-souled 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 illustrious warriors.

एतस्मिन् अन्तरे रामह् प्रत्यबुध्यत वीर्यवान् ।
स्थिरत्वात् सत्त्वं योगाच् च शरैह् संदानितो अपि सन् ॥ ६-४९-३

एतस्मिन्	= in the meanwhile	वीर्यवान्	= the mighty	रामः	= Rama
अन्तरे		प्रत्यबुध्यत	= awoke from his sworn	सम्दानितोऽपि	= despite the shifts that
स्थिरत्वात्	= by virtue of his hardi- hood and native			शाः	held him captive.
च	strength				

In the meanwhile, the mighty Rama by virtue of his hardihood and native strength, awoke from his swoon, despite the shafts that held him captive.

ततो दृष्ट्वा सरुधिरम् विषण्णम् गाढम् अर्पितम् ।
भ्रातरम् दीन वदनम् पर्यदेवयद् आतुरः ॥ ६-४९-४

ततः	= then	दृष्ट्वा	= beholding	भ्रातरम्	= his brother
सरुधिरम्	= discharging blood	विषण्णम्	= unconscious	गाढम्	= firmly
अर्पितम्	= thrown on the floor	दीनवदनम्	= and with a melan-cholic face	पर्यदेवयत्	= (Rama) lamented
आतुरः	= full of grief (thus):				

Then, beholding his brother, bleeding unconscious, firmly thrown on teh floor, and his features changed, Rama full of grief lamented thus:

किम् नु मे सीतया कार्यम् किम् कार्यम् जीवितेन वा ।
शयानम् यो अद्य पश्यामि भ्रातरम् युधि निर्जितम् ॥ ६-४९-५

किम्	नु	= of what use	सीतया	= is the recovery of Sita	किम्	= or of what use
कार्यम्					कार्यम् वा	
जीवितेन		= is even life itself	मे	= to me	यः	= since
पश्यामि		= I am seeing	भ्रातरम्	= my brother	अद्य	= now
शयानम्		= lying	निर्जितम्	= subdued	युधि	= in the fihtg.

"Of what use to me is the recovery of Sita or even life itself, since my brother now lying, before my eyes, has been struck down in teh fight?"

शक्या सीता समा नारी प्राप्तुम् लोके विचिन्वता ।
न लक्ष्मण समो भ्राता सचिवह् साम्परायिकः ॥ ६-४९-६

शक्या	= It can be possible	विचिन्वता	= if I were to look for her (to find)	नारी	= a consort
सीतासमा	= equal to Sita	मर्त्यलोके	= in the world of mortals	न	= but not
भ्राता	= a brother	सचिवः	= a friend	साम्परायिकः	= and a comrade in a hostile war
लक्ष्मणः	= such as Lakshmana.				
समः					

"It can be possible, if I were to look for her, to find a consort equal to Sita in this world of mortals but not a brother, a friend and a comrade in a hostile war, such as Lakshmana!"

परित्यक्ष्याम्य् अहम् प्राणान् वानराणाम् तु पश्यताम् ।
यदि पञ्चत्वम् आपन्नह् सुमित्र आनन्द वर्धनः ॥ ६-४९-७

आपन्नः यदि	= If he has returned	पञ्चत्वम्	= to the five elements	सुमित्रानन्द	= he the increaser of
अहम्	= I	परित्यक्ष्यामि	= will yield up	वर्धनः	Sumitra's joy
वानराणाम्	= (while) the monkeys	पश्यताम्	= stand looking on.	प्राणान्	= my life-breaths

"If Lakshmana returned to the five elements, he the increaser of Sumitra's joy, I will yield up my life-breaths while the monkeys stand looking on."

किम् नु वक्ष्यामि कौसल्याम् मातरम् किम् नु कैक्यीम् ।
कथम् अम्बाम् सुमित्रांच पुत्र दर्शन लालसाम् ॥ ६-४९-८

किम् नु	= what shall I say	मातरम्	= to my mother	कौसल्याम्	= Kausalya?
वक्ष्यामि					
किम् नु	= what shall I tell	कैक्यीम्	= to Kaikeyi?	कथम्	= and how can I talk
अम्बाम्	= to my mother	सुमित्राम्	= Sumitra	पुत्र	= who is keenly sighing
				दर्शनलालसाम्	for the sight of her son.

"What shall I say to my mother, Kausalya or to Kaikeyi? How can I talk to my mother Sumitra, sighing for the sight of her son?"

विवत्साम् वेपमानाम् च क्रोशन्तीम् कुररीम् इव ।
कथम् आश्वासयिष्यामि यदि यास्यामि तम् विना ॥ ६-४९-९

कथम्	= How	आश्वासयिष्यामि	= shall I console (Sumitra)	वेपमानाम्	= trembling
क्रोशन्तीम्	= and crying out	कुररीमिव	= like an osprey	च	
यास्यामि यदि	= if I return (to Ayodhya)	तम् विना	= without Lakshmana.	विवत्साम्	= bereft of her son Lakshmana

"How shall I console Sumitra, trembling and crying out like an osprey, bereft of her son, if I return to Ayodhya without lakshmana?"

कथम् वक्ष्यामि शत्रुघ्नम् भरतम् च यशस्विनम् ।
मया सह वनम् यातो विना तेन आगतह् पुनः ॥ ६-४९-१०

कथम्	= how	वक्ष्यामि	= shall I tell	शत्रुघ्नम्	= Shatruघना
यशस्विनम्	= and the illustrious	भरतम्	= Bharata	अहम्	= (when) I
आगतः	= return	तेन विना	= without Lakshmana	यातः	= who followed
वनम्	= to the forest	मयसह	= along with me?		

"How shall I tell Shatruघना and the illustrious Bharata when I return without Lakshmana, who followed to the forest along with me?"

उपालम्भम् न शक्ष्यामि सोदुम् बत सुमित्रया ।
इह एव देहम् त्यक्ष्यामि न हि जीवितुम् उत्सहे ॥ ६-४९-११

बत	= Alas!	न शक्ष्यामि	= I should not be able	सोदुम्	= to endure
उपालम्भम्	= the reproaches	सुमित्रया	= of Sumitra	त्यक्ष्यामि	= I will leave

देहम्	= my body	इहैव	= here itself	न उत्सहे	= I do not wish
जीवितुम्	= to live.				

"Alas! I should not be able to endure Sumitra's reproaches. I will leave my body here itself. I do not wish to continue living."

धिग् माम् दुष्कृत कर्माणम् अनार्यम् यत् कृते ह्य असौ ।
लक्ष्मणह् पतितह् शेते शर तल्पे गत असुवत् ॥ ६-४९-१२

धिक्	= woe	माम्	= unto me	दुष्कृत	= to my wicked deed
анаaryam	= and to my lack of nobility	मत्कृते	= through my fault	कर्माणम्	
लक्ष्मणः	= Lakshmana	पातितः	= was befallen	असौ	= this
शरतल्पे	= on a bed of arrows	गतासुवत्	= as me who has yielded up his life!	शेते हि	= and lies indeed

"Woe unto me to my wicked deed and to my lack of nobility. Through my fault, Lakshmana has fallen and lies indeed on a bed of arrows as on who has yielded up his life!"

त्वम् नित्यम् सुविषण्णम् माम् आश्वासयसि लक्ष्मण ।
गत असुर् न अद्य शक्नोषि माम् आर्तम् अभिभाषितुम् ॥ ६-४९-१३

लक्ष्मण	= O Lakshmana!	त्वम्	= you, used to console	माम्	= me
नित्यम्	= always	आश्वासयसि		गतासुः	= you having lost your life
नासि	= are not	सुविषण्णम्	= whenever I was in a great sorrow	अभिभाषितुम्	= to talk
माम्	= to me	शक्नः	= able		
		आर्तम्	= afflicted with grief.		

"O, Lakshmana! You always used to console me whenever I was in a great sorrow. You, having lost your life now are not able to allay my sufferings with your words."

येन अद्य बहवो युद्धे राक्षसा निहताह् क्षितौ ।
तस्याम् एव क्षितौ वीरह् स शेते निहतह् परैः ॥ ६-४९-१४

त्वम् येन	= You who	युद्धे	= in this battle	अद्य	= today
निहताः	= struck down	बहवः	= innumerable	राक्षसाः	= demons
क्षितौ	= to the earth	शेषे	= are fallen	निहतः	= pierced
शैरः	= by darts	शूरः	= like a hero	तस्यामेव	= on the self same field.

"You, who in this battle today, struck down innumerable demons to the earth, are fallen, pierced by darts, like a hero on the self same field."

शयानहू शर तल्पे अस्मिन् स्व शोणित परिष्टुतः ।
शरजालैश् चितो भाति भास्करो अस्तम् इव ब्रजन् ॥ ६-४९-१५

शयानः	= lying	अस्मिन्	= on this bed of arrows	शोणितपरिष्टुतः	= bathed in blood
चितः	= you are piled up	शरतल्पे		सः	= you as such
भासि	= look	शरजालैः	= in a heap of arrows	ब्रजन्	= setting behind
अस्तम्	= the horizon.	भास्करः इव	= like the sun		

बाण अभिहत मर्मत्वान् न शकोत्य् अभिवीक्षितुम् ।
रुजा च अब्रुवतो ह्य् अस्य दृष्टिरागेण सूच्यते ॥ ६-४९-१६

बाणाभिहत	= your vital parts having been pierced with arrows	न शकोति	= you are not able even	अभिभाषितुम्	= to speak (now)
मर्मत्वात्					
अब्रुवतोऽपि	= eventhough you are not speaking	अस्य रुजा	= your agony	सूच्यते	= is disclosed
दृष्टिरागेण	= by the redness of your eyes.				

"Your vital parts having been pierced with arrows, you are not able even to speak now. Eventhough you not speaking, your agony is disclosed by the redness of your eyes."

यथा एव माम् वनम् यान्तम् अनुयातो महा घुतिः ।
अहम् अप्य् अनुयास्यामि तथैव एनम् यम क्षयम् ॥ ६-४९-१७

अनुयास्यामि	= I shall follow	एनम्	= him	यमक्षयम्	= to the region of Yama
यथैव	= as	महद्युतुः	= that illustrious warrior	anuyaataH	= accompanied
माम्	= me	अहमपि	= when I	यान्तम्	= retired
वनम्	= to the forest.				

"I shall follow him to the region of Yama, as that illustrious warrior accompanied me when I retired to the forest."

इष्ट बन्धु जनो नित्यम् माम् च नित्यम् अनुव्रतः ।
इमाम् अद्य गतो अवस्थाम् मम अनार्यस्य दुर्नयैः ॥ ६-४९-१८

नित्यम्	= He who ever	इष्ट बन्धु	= loved his own kinsfolk	अनुव्रतः	= and was filled with devotion
		जनः			
माम्	= for me	गतः	= got	इमाम्	= this
अवस्थाम्	= state	दुर्नयैः	= to which the misdeeds	मम	= of me (have brought him) wretched that I am !

"He who loved his own kinsfolk and was filled with devotion for me, got this state to which my misdeeds have brought him, wretched that I am!"

सुरुषेन अपि वीरेण लक्ष्मणेना न संस्मरे ।
परुषम् विप्रियम् वा अपि श्रावितम् न कदाचन ॥ ६-४९-१९

न सम्मरे	= I do not remember	श्रावितम्	= to have heard	कदाचन	= at any time
परुषम्	= harsh	विप्रियम्	= and hateful words	लक्ष्मणेन	= by lakshmana
वीरेण	= the valiant man	सुरुषेनापि	= even if he is deeply provoked.		

"I do not remember to have heard any harsh or hateful words from that valiant Lakshmana, even if he is deeply provoked."

विसर्ज एक वेगेन पञ्च बाण शतानि यः ।
इष्व अस्त्रेष्व अधिकस् तस्मात् कार्तवीर्याच् च लक्ष्मणः ॥ ६-४९-२०

यः	= he who	विसर्ज	= was able to loose	पञ्च बाण	= five hundred arrows
एक वेगेन	= in one shot	तस्मात्	= such	शतानि	
अधिकः	= was surpassing	कार्तवीर्यात्	= Kartavirya himself	लक्ष्मणः	= Lakshmana

"Lakshmana, who was able to loose five hundred arrows in one shot, was surpassing kartavirya himself in the science of archery."

अस्त्रै अस्त्राणि यो हन्यात् शक्रस्य अपि महात्मनः ।
सो अयम् उर्वारुहतहू शेते महा अर्ह शयन उचितः ॥ ६-४९-२१

सः अयम्	= this Lakshmana	यः	= who	महार्ह	= was accustomed to a
अस्त्रैः	= and who by his arrows	हन्यात्	= severe	शयनोचितः	rich couch
शक्रस्य	= of Indra	महात्मनः	= the mighty one	अस्त्रानपि	= the weapons even
हतः	= slain	उर्वारु	= on the earth.	शेते	= is lying

"This Lakshmana, who was accustomed to a rich couch and who by his arrows severe the weapons the mighty Indra the Lord of celestials, is lying slain on the ground."

तच् च मिथ्या प्रलस्म माम् प्रधक्ष्यति न संशयः ।
यन् मया न कृतो राजा राक्षसानाम् विभीषणः ॥ ६-४९-२२

मिथ्या	= (Those) vain words	न सम्शयः	= without doubt	प्रधक्ष्यति	= will consume
प्रलस्म					
माम्	= me	यत् तत्	= since	विभीषणः	= Vibhishana

न कृतः	= was not made	रजा	= the king	राक्षसानाम्	= of demons
मया	= by me.				

"Those vain words uttered by me, will undoubtedly consume me since I have not made Vibhishana the king of demons."

अस्मिन् मुहूर्ते सुग्रीव प्रतियातुम् इतो अर्हसि ।
मत्वा हीनम् मया राजन् रावणो अभिद्रवेद् बली ॥ ६-४९-२३

सुग्रीव	= O Sugreeva!	अर्हसि	= you ought	प्रतियातुम्	= to return
अस्मिन्	= this	मुहूर्ते	= moment	इतः	= from here (since)
मत्वा	= knowing (you are)	हीनम्	= without	मया	= me
रावनः	= Ravana	अभिमविष्यत्	= will overcome (you)	राजन्	= O king!.

"O, Sugreeva! You ought to return at once from here since knowing that you are bereft of my support, Ravana will overcome you, O king!"

अन्नादम् तु पुरस् कृत्य ससैन्यह् ससुहृज् जनः ।
सागरम् तर सुग्रीव पुनस् तेन एव सेतुना ॥ ६-४९-२४

सुग्रीव	= O Sugreeva!	तर	= re-cross	समुद्रम्	= the sea
ससैन्यम्	= with your army	पुरस्कृत्य	= keeping Angada in front	अण्णदम्	= keeping Angada in front
परिच्छदम्	= with your followers	नीलेन च	= Nila	पुरस्कृत्य	= and Nala.

"O, Sugreeva! Recross the sea with your army, keeping Angada in front and with your followers, Nila and Nala."

कृतम् हनुमता कार्यम् यद् अन्यैर् दुष्करम् रणे ।
ऋक्ष राजेन तुष्यामि गो लान्नूल अधिपेन च ॥ ६-४९-२५

तुष्यामि	= I am fully satisfied	सुमहत्	= by the great	कर्म	= military exploit
कृतम् हि	= accomplished indeed	ऋक्षरजेन	= by Jambavan the king of Bears	गोलाण्णलघिपेन	= and the general of the monkeys
यत्	= which	दुष्करम्	= was impossible	अन्यैः	= to any other
रणे	= in battle.				

"I am fully satisfied by the great military exploit, done by Jambavan the king of Bears and the General of the Monkeys, which was impossible to any other in battle."

अन्नादेन कृतम् कर्म मैन्देन द्विविदेन च ।
युद्धम् केसरिणा सम्ख्ये घोरम् सम्पातिना कृतम् ॥ ६-४९-२६

कर्म	= A (great) act	कृतम्	= was done	अङ्गदेन	= by Angada
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मैन्देन	= Mainda	द्विविदेन	= and Dvivida	घोरम्	= A terrible
युद्धम्	= combat	कृतम्	= was done	केसरिणा	= by Kesari
सम्पातिना	= and Sampati	सम्म्ये	= in the battle-field.		

"A great act was done by Angada, Mainda and Dvivida. A terrible combat was done by Kesari and Sampati in the battle-field."

**गवयेन गव अक्षेण शारभेण गजेन च ।
अन्यैश् च हरिभिर् युद्धम् मद् आर्थे त्यक्त जीवितैः ॥ ६-४९-२७**

गवयेन	= by Gavaya	गवाक्षेण	= Gavaksha	शारभेण	= Sharabha
गजेन	= Gaja	अन्यैः	= and other	हरिभिश्च	= mokeys
त्यक्त	= who are willing to sacrifice their lives	मदर्थे	= for me	युद्धम्	= the battle was carried on.
जीवितैः					

"By Gavaya, Gavaksha, Sharabha, Gaja and other monkeys, who are willing to sacrifice their lives for me, the battle was carried on."

**न च अतिक्रमितुम् शक्यम् दैवम् सुग्रीव मानुषैः ।
यत् तु शक्यम् वयस्येन सुहृदा वा परम् तप ॥ ६-४९-२८
कृतम् सुग्रीव तत् सर्वम् भवता अर्धम् भीरुणा ।**

सुग्रीव	= O Sugreeva!	न च शक्यम्	= It is not possible	मानुषैः	= for mortals
अतिक्रमितुम्	= to avoid	दैवम्	= their destiny	सुग्रीव	= O Sugreeva
परम्तप	= the tormentor of enemies!	धर्म भीरुणा	= fearing to fail in your duty	कृतम्	= it was done
त्वया	= by you	सर्वम्	= all	तत्	= that
यथ	= which	सुहृदा	= a friend	वयस्येन	= and a comrade
शक्यम्	= could do.				

"O, Sugreeva! It is not possible for mortals to avoid their destiny. O, Sugreeva the tormentor of enemies! Fearing to fail in your duty, you have done all that which a friend and a comrade could do."

**मित्र कार्यम् कृतम् इदम् भवद्विर् वानर ऋषभाः ॥ ६-४९-२९
अनुज्ञाता मया सर्वे यथा इष्टम् गन्तुम् अर्हथ ।**

वानरर्षभाः	= O foremost of monkeys!	इदम्	= this	मित्र कार्यम्	= friendly act
कृतम्	= has been done	भरद्विः	= by you	सर्वे	= all of you
अनुज्ञाता:	= are being permitted	मया	= by me	अर्हथ	= you ought
गन्तुम्	= to go	यथेष्टम्	= where it seems best to you!		

"O. foremost of Monkeys! You have accomplished all this due to your friendship. I take leave of you all go where it seems best to you!"

शुश्रवुस् तस्य ते सर्वे वानराह् परिदेवितम् ॥ ६-४९-३०
 वर्तयाम् चक्रु अशूणि नेत्रै हृ कृष्ण इतर ईक्षणाः ।

सर्वे	= all	वानराः	= the monkeys	कृष्णातरेक्षणाः	= the tawny eyed one
ये	= who	शुश्रवः	= heard	तस्य	= that Rama's
परिदेवितम्	= lamentation	अशूणि	= allowed tears to fall	नेत्रैः	= from their eyes.
		वर्तयाम्			
		चक्रिरे			

All the tawny eyed monkeys, who heard Rama's lament thus, allowed tears to fall from their eyes.

ततः सर्वाण्य अनीकानि स्थापयित्वा विभीषणः ॥ ६-४९-३१
 आजगाम गदा पाणिस् त्वरितो यत्र राघवः ।

ततः	= thereafter	विभीषणः	= Vibhishana	स्थापयित्वा	= having established order
सर्वाणि	= in all	अ नीकानि	= the ranks	गदा पाणिह्	= mace in his hand
आजगाम	= come	त्वरितम्	= quickly	यत्र	= where
राघव	= Rama (was then).				

Meanwhile, Vibhishana having established order in all the ranks, with mace in his hand, came quickly to Rama.

तम् दृष्ट्वा त्वरितम् यान्तम् नील अन्जन चय उपमम् ॥ ६-४९-३२
 वानरा दुद्रुवुह् सर्वे मन्यमानास् तु रावणिम् ।

दृष्ट्वा	= seeing	तम्	= him	नीलाण्जन	= who resembled a mass
त्वरितम्	= hastening (towards	सर्वे	= all	चयोपमम्	of collyrium
यान्तम्	them thus)	हिम्	= to be Indrajit the son of	वानराः	= the monkeys
मन्यमानाः	= thinking	रावणिम्	Ravana	दुद्रुवुः	= fled away.

Seeing him, who resembled a mass of collyrium, hastening towards them thus, all the monkeys thinking him to be Indrajit the son of Ravana, fled away.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनपञ्चाशः सर्गः ॥

Thus completes 49th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

50 Sarga 50 - पञ्चशः सग्रे

Garuda The King Of Birds Appears

Introduction -

Observing Vibhishana to be the cause of panic created among the monkeys, Sugreeva asks Jambavan to restore the confidence of monkeys. Jambavan then reassures the monkeys. Vibhishana also feels distressed on perceiving the bodies of Rama and Lakshmana lying unconscious on the ground. Sugreeva consoles and convinces Ravana that Rama and Lakshmana will regain consciousness. Meanwhile, Garuda the King of Birds, makes his appearance on the scene and liberates Rama and Lakshmana from their bondage.

अथ उवाच महा तेजा हरि राजो महा बलः ।
किम् इयम् व्यथिता सेना मूढ वाता इव नौर् जले ॥ ६-५०-१

अथ	= then	हरिराजः	= Sugreeva the king of monkeys	महातेजः	= having a great splendour
महाबलः	= and a mighty prowess	उवाच	= spoke (as follows)	किम्	= why
इयम् सेना	= is this army	व्यथिता	= agitated	नोः इव	= like a ship
मूढवातेव	= driven out of its course	जले	= in water.		

Meanwhile, Sugreeva the king of Monkeys, possessing a great splendour and a mighty power, enquired saying, "Why is this army agitated, like a ship driven out of its course in water?"

सुग्रीवस्य वच्हं श्रुत्वा वालि पुत्रो अन्गादो अब्रवीत् ।
न त्वम् पश्यसि रामम् च लक्ष्मणम् च महा बलम् ॥ ६-५०-२

शर जाल आचितौ वीराव् उभौ दशरथ आत्मजौ ।
शर तल्पे महात्मानौ शयानाउ रुधिर उक्षितौ ॥ ६-५०-३

श्रुत्वा	= hearing	वचः	= the words	सुग्रीवस्य	= of Sugreeva
अङ्गदः	= Angada	वालिपुत्रः	= the son of Vali	अब्रवीत्	= replied (as follows)
त्वम् न	= do you not see	महात्मनौ	= the high-souled	रामम्	= Rama
पश्यसि		महारथम्	= the great charioteer	वीरौ उबो	= the two valiant
लक्ष्मणम् च	= and Lakshmana	शरजालचितौ	= covered with darts	शयनौ	= lying
दशरथात्मजौ	= sons of Dasaratha	शरतल्पे	= in a bed of arrows.		
रुधिरोक्षितौ	= all bloody				

Hearing the words of Sugreeva, Angada the son of Vali replied, saying "Do you not see the high-souled Rama and Lakshmana of the great chariot, those two valiant sons of Dasaratha covered with darts lying all bloody in a bed of arrows?"

अथ अब्रवीद् वानर इन्द्रह् सुग्रीवह् पुत्रम् अन्गादम् ।
न अनिमित्तम् इदम् मन्ये भवितव्यम् भयेन तु ॥ ६-५०-४

अथ	= thereupon	सुग्रीवः	= Sugreeva	वानरेन्द्रः	= the Lord of Monkeys
अब्रवीत्	= said	पुत्रम्	= to his son	अङ्गादम्	= Angaa
न मन्य	= I do not think	इदम्	= this	अनिमित्तम्	= to be without any reason
भवितव्यम्	= there must be	भयेन	= (some) danger (ahead).		

Thereupon, Sugreeva the Lord of Monkeys said to his son Angada: "To my mind, there is some othere cause why the monkeys are bewildereed. There must be some danger ahead."

विषण्ण वदना ह्य एते त्यक्त प्रहरणा दिशः ।
प्रपलायन्ति हरयस् त्रासाद् उत्कुल्ल लोचनाः ॥ ६-५०-५

अत्र	= here	एते	= these	हरयः	= monkeys
पलायन्ते	= are running away	दिशः	= in all directions	उत्कुल्ल	= with their eyes distended
त्रासाद्	= with terror	त्यक्त	= throwing down their arms	लोचनाः	= and looking dejected.

"Here, these monkeys are runnng away in all directions, with their eyes distended with terror, throwing down their arms and looking dejected."

अन्योन्यस्य न लज्जन्ते न निरीक्षन्ति पृष्ठतः ।
विप्रकर्षन्ति च अन्योन्यम् पतितम् लन्घयन्ति च ॥ ६-५०-६

न लज्जन्ते	= (They) are not ashamed	अन्यन्यस्य	= of one another	न निरीक्षन्ति	= they are not looking
पृष्ठतः	= behind them	विप्रकर्षन्ति	= (They) are jotling	अन्योन्यम्	= each other
लन्घयन्ति च	= and leaping over	पतितम्	= those who have fallen.		

"They are not ashamed of one another. They are not looking behind than even. They are jostling each other and leaping over those who have fallen."

एतस्मिन् अन्तरे वीरो गदा पाणिर् विभीषणः ।
सुग्रीवम् वर्धयाम् आस राघवम् च निरैक्षत ॥ ६-५०-७

एतस्मिन्	= In the meanwhile	वीरः	= the valiant	विभीषणः	= Vibhishana
अन्तरे		वर्धयामास	= and cheered	सुग्रीव	= Sugreeva
गदापाणिः	= wielding a mace in his hand (came there)	जयाशिषा	= Victory to Rama! Victory to Rama!		
राघवम् च	= and Rama (saying)				

In the midst of this turmoil, the valiant Vibhishana, wielding a mace in his hand came there and cheered Sugreeva and Rama saying "Victory to Rama! Victory to Rama!"

**विभीषणम् तम् सुग्रीवो दृष्ट्वा वानर भीषणम् ।
ऋक्ष राजम् समीपस्थम् जाम्बवन्तम् उवाच ह ॥ ६-५०-८**

दृष्ट्वा	= observing	विभीषणम्	= Vibhishana	वानर	= who had caused panic
सुग्रीवः	= Sugreeva	उवाच ह	= spoke	भीषणम्	among the monkeys
ऋक्षराजम्	= Jambavan the king of the bears	समीपस्थम्	= who stood near (as follows):	महात्मानम्	= to the illustrious

Observing Vibhishana to be the cause of panic among the monkeys, Sugreeva spoke to the illustrious Jambavan the king of Bears who stood near (as follows):

**विभीषणो अयम् सम्प्राप्तो यम् दृष्ट्वा वानर ऋषभाः ।
विद्रवन्ति परित्रस्ता रावण आत्मज शन्कया ॥ ६-५०-९**

अयम्	= this	विभीषणः	= Vibhishana	सम्प्राप्तः	= has come
दृष्ट्वा	= on seeing	यम्	= him	वानरर्षभाः	= the foremost of monkeys
आयत	= seized with terror	द्रवन्ति	= have fled	रावणात्मज	= deeming him to be Indrajit
सन्त्रासाः				शन्कया	Ravana's son.

"It is Vibhishana who has come here. On seeing him, the foremost of monkeys seized with terror have fled, deeming him to be Indrajit, Ravana's son."

**शीघ्रम् एतान् सुवित्रस्तान् बहुधा विप्रधावितान् ।
पर्यवस्थापय आरब्याहि विभीषणम् उपस्थितम् ॥ ६-५०-१०**

पर्यवस्थापय	= you reassemble	एतान्	= those monkeys	भीघ्रम्	= immediately
सुसन्त्रस्तान्	= who in fear	विप्रधावितान्	= have scattered	बहुधा	= in many directions
आरब्याहि	= and inform (them)	विभीषणम्	= (that it is Vibhishana	उपस्थितम्	= who has come!

"You reassemble those monkeys immediately, who in fear have scattered in many directions and inform them that it is Vibhishana who has come!"

**सुग्रीवेण एवम् उक्तस् तु जाम्बवान् ऋक्ष पार्थिवः ।
वानरान् सान्त्वयाम् आस सम्प्रिवर्त्य प्रहावतः ॥ ६-५०-११**

एतम्	= thus	उक्तः	= spoken	सुग्रीवेण	= by Sugreeva
जाम्बवान्	= Jambavan	ऋक्ष पार्थिवः	= the king of Bears	निवर्त्य	= made monkeys who
सान्त्वयामास	= and reassured (them).			वानरान्	were fleeing to turn back

Thus spoken by Sugreeva, Jambavan the king of Bears called the fugitive monkeys back and restored them to confidence.

ते निवृत्ताह् पुनह् सर्वे वानरास् त्यक्त सम्भ्रमाः ।
ऋक्ष राज वचह् श्रुत्वा तम् च दृष्ट्वा विभीषणम् ॥ ६-५०-१२

श्रुत्वा	= hearing	ऋषराज वचः	= the words of Jambavan the king of Bears	सर्वे	= all
ते वानराः	= those monkeys	दृष्ट्वा	= on seeing	तम्	= that
विभीषणम्	= Vibhishana	पुनः निवृत्ताः	= retraced their steps	त्यक्त	= shaking off their fear.

Hearing the words of Jambavan the king of Bears, all those monkeys, on perceiving Vibhishana, retraced their steps, shaking off their fear.

विभीषणस् तु रामस्य दृष्ट्वा गात्रम् शरैश् चितम् ।
लक्ष्मणस्य च धर्म आत्मा बभूव व्यथित इन्द्रियः ॥ ६-५०-१३

धर्मात्मा	= the virtuous	विभीषणस्तु	= Vibhishana	तदा	= then
दृष्ट्वा	= on beholding	रामस्य	= Rama's	गात्रम्	= body
लक्ष्मणस्य	= as also of Lakshmana's	चितम्	= covered	शरैः	= with arrows
बभूव	= became	व्यथितः	= distressed.		

Meanwhile, the virtuous Vibhishana, on beholding Rama's body as also of Lakshmana's covered with arrows, felt distressed.

जल क्लिन्नेन हस्तेन तयोर् नेत्रे प्रमृज्य च ।
शोक सम्पीडित मना रुरोद विललाप च ॥ ६-५०-१४

विमृज्य च	= washing	तयोः	= their	नेत्रे	= eyes
हस्तेन	= with his hands	जलक्लिन्नेन	= dipped in water	रुरोद	= (Vibhishana) began to weep
शोक	= with anguish seizing	विललाप च	= and lamented (saying).		
सम्पीडितमना:	= his heart				

Washing their eyes with his hands dipped in water, Vibhishana began to weep, with anguish seizing his heart and lamented, saying:

इमौ तौ सत्त्व सम्पन्नौ विक्रान्तौ प्रिय सम्युगौ ।
इमाम् अवस्थाम् गमितौ राक्षसैः कूट योधिभिः ॥ ६-५०-१५

इमौ	= these two	तौ	= who are	सत्त्वसम्पन्नौ	= powerful
विक्रान्तौ	= and valiant	प्रिय सम्मामौ	= warriors	गमितौ	= have been brought
इमाम्	= to this	अवस्थाम्	= state	राक्षसैः	= by the demons

कूटयोधिभिः = the treacherous combatants.

"These two powerful and valiant warriors have been brought to his state by the demons, the treacherous combatants."

भ्रातुः पुत्रेण मे तेन दुष्पुत्रेण दुरात्मना ।
राक्षस्या जिह्वया बुद्ध्या चलिताव् ऋजु विकमौ ॥ ६-५०-१६

भ्रेतृपुत्रेण	= son of my brother	दुष्पुत्रेण	= that wicked youth	दुरात्मना	= of perverse soul
राक्षस्या	= in his demoniacal	जिह्वया बुद्ध्या	= cunning mind	बुद्धितौ	= has deceived
ऋजुविकमौ	= those two honourable fighters.				

"The son of my brother, that wicked youth of perverse soul in his demoniac cunning mind, has deceived those two honourable fighters."

शरैर् इमाव् अलम् विद्धौ रुधिरेण समुक्षितौ ।
वसुधायाम् इम सुसौ दृश्येते शल्यकाव् इव ॥ ६-५०-१७

इमौ	= these two (Rama and Lakshmana)	विद्धौ	= struck	अलम्	= badly
शरैः	= by arrows	समुक्षितौ	= covered	रुधिरेण	= with blood
सुसौ	= and lying	वसुधायाम्	= on the earth	दृश्येते	= are appearing
शल्यकाविव	= like two porcupines.				

"These two warriors, Rama and Lakshmana, who were struck badly by arrows and covered with blood are lying on the earth, like two porcupines."

ययोर् वीर्यम् उपाश्रित्य प्रतिष्ठा कान्धिक्षता मया ।
ताव् उभौ देह नाशाय प्रसुसौ पुरुष ऋषभौ ॥ ६-५०-१८

इमौ	= these	पुरुषभौ	= two lions among men	ययौ	= on whom
उपाश्रित्य	= depended	प्रतिष्ठा	= the position	कान्धिक्षता	= aspired
मया	= by me	तौ	= they as such	प्रसुसौ	= are lying insensible
देहनाशाय	= waiting for the dissolution of the body.				

"These two lions among men, on whom depended the position aspired by me, are lying insensible, waiting for the dissolution of the body."

जीवन्न अद्य विपन्नो अस्मि नष्ट राज्य मनो रथः ।
प्राप्त प्रतिज्ञनश् च रिपुहू सकामो रावणहू कृतः ॥ ६-५०-१९

न द्वारा ज्यमनोरथः	= deprived of the hope of becoming king
विपन्नः	= dead
रावणः	= Ravana
सकामाश्च	= his desires realised.

अद्य	= now
जीवन्नपि	= even if surviving
प्राप्त प्रतिज्ञः	= sees his vow fulfilled

अस्मि	= I am
रिपुः	= (while) my rival
कृतः	= and gets

"Deprived of the hope now of becoming a king, I am as one dead, even though surviving while my rival Ravana sees his vow fulfilled and gets his desires realised."

एवम् विलपमानम् तम् परिष्वज्य विभीषणम् ।
सुग्रीवः सत्त्व सम्पन्नो हरि राजो अब्रवीद् इदम् ॥ ६-५०-२०

सुग्रीवः	= Sugreeva	सत्त्व सम्पन्नः	= the magnanimous	हरिराजः	= king of the Monkeys
परिष्वज्य	= having embraced	तम्	= that Vibhishana	एवम्	= thus
विलपमानम्	= lamenting	विभीषणम्		इदम्	= these words.

Then, Sugreeva the magnanimous King of Monkeys embraced that Vibhishana thus lamenting and spoke the following words:

राज्यम् प्राप्स्यसि धर्मज्ञ लङ्कायाम् न अत्र संशयः ।
रावणः सह पुत्रेण स राज्यम् न इह लप्स्यते ॥ ६-५०-२१

धर्मज्ञः	= O knower of what is right!	प्राप्स्यसि	= you shall obtain	राज्यम्	= the kingdom
लङ्कायाम्	= in Lanka	न	= there is no	संशयः	= double
अत्र	= in this matter	रावणः	= Ravana	न लप्स्यते	= will not fulfil
स्वकामम्	= their desire	इह	= now.		

"O, knower of what is right! You shall certainly reign over Lanka. Ravana and his son will not achieve their purpose."

न रुजापीडिताव् एताव् उभौ राघव लक्ष्मणौ ।
त्यक्त्वा मोहम् वधिष्येते सगणम् रावणम् रणे ॥ ६-५०-२२

एतौ	= these	उभौ	= two	राघवलक्ष्मनौ	= Rama and Lakshmana
न पीडितौ	= are not badly off	रुजा	= with injury	त्यक्त्वा	= giving up
मोहम्	= their swoon	वधिष्येते	= they will destroy	रावणम्	= Ravana
सगणम्	= with his hordes	रणे	= in battle.		

"The injury done to Rama and Lakshmana is not grave. Emerging from their swoon, they will destroy Ravana with his hordes in battles."

तम् एवम् सान्त्वयित्वा तु समाधास्य च राक्षसम् ।
सुषेणम् शशुरम् पार्श्वे सुग्रीवस् तम् उवाच ह ॥ ६-५०-२३

सान्त्वयित्वा	= consoling	समाधास्य	= and convincing	तम्	= that Vibhishana
एवम्	= in this way	सुग्रीवः	= Sugreeva	राक्षसम्	
तम् सुषेणम्	= to that Sushena	शशुरम्	= his father-in-law	उवाच	= spoke

Consoling and convincing Vibhishana thus, Sugreeva spoke to Sushena, his father-in-law, who was on his side (as follows):

सह शूरैर् हरि गणैर् लब्ध सम्जनाव् अरिम् दमौ ।
गच्छ त्वम् भ्रातरौ गृह्य किञ्चिन्धाम् राम लक्ष्मणौ ॥ ६-५०-२४

गृह्य	= taking	भ्रातरौ	= these two brothers	रामलक्ष्मणौ	= Rama and Lakshmana
हरिगणैः	= with the troops of monkeys	शूरैः	= who are strong	त्वम्	= you
गच्छ	= go	किञ्चिन्धाम्	= to Kishkindha	अरिन्दमौ	= till these two scourges of their foes
लब्ध सन्त्वां	= have recovered their consciousness.				

"Taking these two brothers, Rama and Lakshmana with the troops of monkeys who are strong, you go to Kishkindha, till these two scourges of their foes have recovered their consciousness."

अहम् तु रावणम् हत्वा सपुत्रम् सह बान्धवम् ।
मैथिलीम् आनयिष्यामि शक्रो नष्टम् इव श्रियम् ॥ ६-५०-२५

अहम् तु	= as for me	हत्वा	= slaying	रावणम्	= Ravana
सपुत्रम्	= with his son	सह	= and his relatives	आनयिष्यामि	= I shall bring back
मैथिलीम्	= Sita	बान्धवम्		श्रियम्	= the prosperity
नष्टम्	= he had lost.	शक्रः इव	= as did Indra the Lord of celestials		

"As for me, I shall slay Ravana with his son and his relatives and bring back Sita as did Indra the Lord of celestials, the prosperity he had lost."

श्रुत्वा एतद् वानर इन्द्रस्य सुषेणो वाक्यम् अब्रवीत् ।
देव असुरम् महा युद्धम् अनुभूतम् सुदारुणम् ॥ ६-५०-२६

श्रुत्वा	= hearing	एतत्वाक्यम्	= these words	वानरेन्द्रस्य	= of Sugreeva
सुषेणः	= Sushena	अब्रवीत्	= spoke (as follows)	सुदारुणम्	= a highly terrific
महत्	= and great	युद्धम्	= was	दैवासुरम्	= between celestials and demons

अनुभूतम् = was perceived by me.

"Hearing the words of Sugreeva, Sushena replied as follows: " A highly terrific and great was between celestials and demons was perceived by me."

तदा स्म दानवा देवान् शर संस्पर्श कोविदाः ।
निजघ्नः शस्त्र विदुषश्च चादयन्तो मुहूर् मुहूः ॥ ६-५०-२७

छादयन्तः	= by making themselves invisible	मुहूरुहः	= again and again	तदा	= at that time
दानवाः	= the demons	शरस्म्पर्श	= skilled in the use of arrows	निजघ्नः	= overcame
देवान्	= the gods	कोरिदाः		शस्त्रविदुषः	= (despite) their skill in bearing arms.

"By making themselves invisible again and again, the demons skilled in the use of arrows overcame the celestials despite their skill in bearing arms."

तान् आर्तान् नष्ट सम्ज्ञानश्च च पर असूश्च च बृहस्पतिः ।
विद्याभिर् मन्त्र युक्ताभिर् ओषधीभिश्च चिकित्सति ॥ ६-५०-२८

तान्	= to those celestials	आर्तान्	= who were injured	नष्टसम्ज्ञान	= who have lost consciousness
गतासूश्च	= and who (almost) lost their lives	बृहस्पतिः	= Brihaspati	चिकित्सति	= treated (them)
विद्याभिः	= with his spells	मन्त्रयुक्ताभिः	= comprising of sacred formulas	ओषधीभिः	= and herbs.

"To those celestials who were wounded, unconscious and almost deprived of life, Brihaspati treated them by the aid of herbs accompanied by his spells of sacred formulas."

तान्य औषधान्य आनयितुम् क्षीर उदम् यान्तु सागरम् ।
जवेन वानराह् शीघ्रम् सम्पाति पनस आदयः ॥ ६-५०-२९

वानराः	= (Let) the monkeys	सम्पाति	= Sampati panasa and others	यान्तु	= go
शीघ्रम्	= quickly	पनसादयः		सागरम्	= to the ocean
क्षीरोदम्	= of milk	जवेन	= with speed	तानि	= those
ओषधानि	= herbs.	आनयितुम्	= to bring		

"Let the monkeys Sampati, Panasa and others go quickly in speed, to the ocean of milk, to bring those herbs."

हरयस् तु विजानन्ति पार्वती ते महा ओषधी ।
सम्जीव करणीम् दिव्याम् विशल्याम् देव निर्मिताम् ॥ ६-५०-३०

हरयः	= these monkeys	विजानन्ति	= are conversant with	ताः	= those
पर्वतीः	= mountainous	महोषधीः	= efficacious herbs	दिव्याम्	= the celestial
सम्जीवकरणीम्	= Samjivakarani	विशल्याम्	= and Vishalya	देवनिर्मिताम्	= which were created by a God.

"These monkeys are conversant with those efficacious mountainous herbs - the celestial Sanjivakarani and Vishalya, which were created by a God."

**चन्द्रसः च नाम द्रोणश् च पर्वतौ सागर उत्तमे ।
अमृतम् यत्र मथितम् तत्र ते परम ओषधी ॥ ६-५०-३१**

क्षिरोदे	= from the bosom of the milky ocean	सागरोत्तमे	= the best of oceans (rise the mountains)	नाम	= called
चन्द्रश्च	= Chandra	द्रोणश्च	= and Drona	यत्र	= where
अमृतम्	= the ambrosia	मथितम्	= was churned	ते	= those
परम ओषधी	= excellent herbs	तत्र	= are here.		

"In the bosom of the milky ocean the best of oceans, rise the mountains called Chandra and Drona, where the ambrosia was formerly churned. These two excellent herbs exist there."

**तौ तत्र निहिते देवैः पर्वते परम ओषधी ।
अयम् वायु सुतो राजन् हनूमांस् तत्र गच्छतु ॥ ६-५०-३२**

महोदधौ	= In that vast ocean	विहितौ	= were built	वीहितौ	= and fixed
तौ पर्वतौ	= those mountains	देवैः	= by the celestials	राजन्	= O King!
अयम्	= (Let) this	हनूमान्	= Hanuman	वायुसुतः	= the son of wind-god
गच्छतु	= go	तत्र	= there.		

"The celestials place those two mountain in the vast sea. O, King! Let Hanuman the son of Wind-God go there."

**एतस्मिन् अन्तरे वायुर् मेघांश् च अपि सविद्युतः ।
पर्यस्यन् सागरे तोयम् कम्पयन्न इव पर्वतान् ॥ ६-५०-३३**

एतस्मिन्	= In the mean-time	वायुः	= a (great) wind (arose)	सविद्युतः	= accompanied
अन्तरे				मेघास्थापि	by massed clouds and lightning
पर्यस्यन्	= whipping up	तोयम्	= the salty waves	सागरे	= in the ocean
कम्पयन्निव	= causing the mountains				
पर्वतान्	= to tremble as from an earthquake.				

In the meantime, a great wind arose, accompanied by massed clouds and lightning, whipping up the salty waves in the ocean, causing the mountains to tremble as from an earthquake.

महता पक्ष वातेन सर्वे द्वीप महा द्रुमाः ।
निपेतुर् भग्न विटपाः समूला लवण अम्भसि ॥ ६-५०-३४

सर्वद्वीप	= large trees situated in	भग्नविटपाः	= had their branches	महता	= by the mighty stroke
महाद्रुमाः	all the sand-banks		broken	पक्षवातेन	of vata's wing
निपेतुः	= and fell	लवण सलिले	= in the briny water	अम्भसि	= of the ocean.

"Large trees on the sand-banks had their branches broken by the mighty stroke of Vata's wings and fell headlong into the briny waters of the ocean."

अभवन् पन्नगास् त्रस्ता भोगिनस् तत्र वासिनः ।
शीघ्रम् सर्वाणि यादांसि जग्मुश् च लवण अर्णवम् ॥ ६-५०-३५

पन्नगाः	= the snakes	अभवन्	= became	त्रस्ता:	= frightened
भोगिनः	= the snakes	वासिनः	= living	तत्र	= there
सर्वाणि	= and all	यादांसि	= marine animals	जग्मुः	= went
शीघ्रम्	= quickly	लवणार्णवम्	= to the briny ocean.		

"The snakes became frightened. The snakes inhabiting there and all the marine animals plunged quickly into the briny ocean."

ततो मुहूर्तद् गरुडम् वैनतेयम् महा बलम् ।
वानरा ददृशुः सर्वे ज्वलन्तम् इव पावकम् ॥ ६-५०-३६

ततः	= thereupon	सर्वे	= all	वानराः	= the monkeys
ददृशः	= saw	मुहूर्तात्	= within a moment	महाबलम्	= a mighty
गरुडम्	= Garuda the eagle	वैनतेयम्	= the son of Vinata	ज्वलन्तम्	= like unto a blzing

Thereupon, all the monkeys saw within a moment, a mighty eagle, Garuda, the son of Vinata, like unto a blazing torch.

तम् आगतम् अभिप्रेक्ष्य नागास् ते विप्रदुद्धवुः ।
यैस् तौ सत् पुरुषौ बद्धौ शर भूतैर् महा बलौ ॥ ६-५०-३७

ते	= those	नागाः	= serpents	महाबलैः	= of mighty prowess
शरभूतैः	= which became arrows	यैः	= by whom	तौ	= those two
पुरुषौ	= Rama and Lakshman	बद्धौ	= were fastened	प्रेक्ष्य	= beholding
तम्	= that Garuda the eagle	आगतम्	= which came	सम्प्रदुद्धवः	= fled away.

On beholding Garuda the eagle which came there, the serpents who bound those two warriors Rama and Lakshmana in the form of mighty arrows, fled away.

ततः सुपर्णहूं काकुत्स्थौ दृष्ट्वा प्रत्यभिनन्द्य च ।
विमर्शा च पाणिभ्याम् मुखे चन्द्र सम प्रभे ॥ ६-५०-३८

ततः	= thereupon	सुपर्णः	= Garuda the eagle	स्पृष्टा	= coming into contact with
काकुत्स्थौ	= Rama and Lakshman	प्रत्यभिनन्द्य	= and greeting them	पाणिभ्याम्	= and with his hands
विमर्शच	= caressly touched	च मुखे	= their faces	चन्द्र समप्रभे	= which were radiant like the moon.

Thereupon, Garuda the eagle, coming into contact iwth Rama and Lakshmana d offering them his good wishes, with his hands caressly touched their faces that were radiant like the moon.

वैनतेयेन संस्पृष्टास् तयोहूं सम्रुरुहुर् ब्रणाः ।
सुवर्णे च तनूस्तिग्धे तयोर् आशु बभूवतुः ॥ ६-५०-३९

तयोः	= their	ब्रणाः	= wounds	सम्स्पृष्टः	= touched
वैनतेय	= by Garuda the eagel	सम्रुहुः	= were healed	तयोः	= their
तनू	= bodies	आशु	= soon	बभूवतुः	= became
स्तिग्धे	= smooth	सूर्णच	= and well-rounded.		

Their wounds, touched by Garuda the eagle, were healed. Their bodies soon became smooth and well-rounded.

तेजो वीर्यम् बलम् च ओज उत्साहश च महा गुणाः ।
प्रदर्शनम् च बुद्धिश च स्मृतिश च द्विगुणम् तयोः ॥ ६-५०-४०

तयोः	= their	तेजहूं	= lustre	वीर्यम्	= valour
उत्साहस्य	= strength endurance and resolution	महागुणाः	= those great qualitites	प्रदर्शनम्	= (also) their perspicacity
बुद्धिश	= intelligence	स्मृतिश	= and memory	द्विगुणम्	= were re-doubled.

Their lustre, valour, strength, endurance and resolution, those great qualities, also their perspicacity, intelligence and memory were re-doubled.

ताव उत्थाप्य महा वीर्यौ गरुडो वासव उपमौ ।
उभौ तौ सस्वजे हृष्टौ रामश च एनम् उवाच ह ॥ ६-५०-४१

उत्थाप्य	= lifting	तौ	= them	उभौ	= both
वासवोपमौ	= who wee like Indra	महातेजाः	= the highly majestic	गरुदः	= Garuda the eagle
सस्वजे	= embraced (them रामश = Rama also	हृष्टः	= being plased	उवाच	= spoke
एनम्	= to him (as follows)				

Lifting them up both who were like Indra, the highly majestic Garuda the eagle embraced them. Rama also, being pleased, spoke to him (as follows):

भवत् प्रसादाद् व्यसनम् रावणि प्रभवम् महत् ।
आवाम् इह व्यतिक्रान्तौ शीघ्रम् च बलिनौ कृतौ ॥ ६-५०-४२

इह	= now	भवत्	= by you grace	आवाम्	= we both
व्यतिक्रान्तौ	= have crossed over	प्रसादात्		व्यसनम्	= diaster
रावणि	= created by Inrajit the	महत्	= a great	बलिनौ	= stron
प्रभवम्	son of Ravana	कृतौ	= we have been made		
पूर्ववत्	= as before.				

"Now, by your grace, we both have overcome a great disaster created by Indrajit the son of Ravana. We have been made strong as before."

यथा तातम् दशरथम् यथा अजम् च पितामहम् ।
तथा भवन्तम् आसाद्य हृष्यम् मे प्रसीदति ॥ ६-५०-४३

आसाद्य	= by meeting	भवन्तम्	= you	मे	= my
हृदयम्	= heart	प्रसीदति	= is gladdened	यथा तथा	= i the same manner
यथा	= as (meeting)	दशरथम्	= Dasaratha	तातम्	= my father
यथा	= and as (meeting)	अजम्च	= Aja	पितामहम्	= my paternal grandfather.

"By meeting you thus, my heart is gladdened in the same manner as I am meeting Dasaratha, my father and Aja, my paternal grandfather."

को भवान् रूप सम्पन्नो दिव्य स्नग् अनुलेपनः ।
वसानो विरजे वस्त्रे दिव्य आभरण भूषितः ॥ ६-५०-४४

कः	= who	भवान्	= are you	रूपसम्पन्नः	= the one endowed with beauty
दिव्यस्नग्नुलेपनः	= having blissful garlands and anointments	वसानः	= wearing	विरजे	= clean
वस्त्रे	= garments	दिव्याभरण	= and adorned with divine ornaments?	भूषितः	

"Who are you, the one endowed with beauty, having blissful garlands and anointments, wearing clean garments and adorned iwth divine ornaments?"

तम् उवाच महा तेजा वैनतेयो महा बलः ।
पतत्रि राजहृ प्रीत आत्मा हर्ष पर्याकुल ईक्षणः ॥ ६-५०-४५

वैनतेयः	= Garuda the eagle	पतन्निराजः	= the king of Birds	महातेजः	= the highly majestic
महाबलहू	= and mighty (one)	प्रीतात्मा	= being pleased in mind	हर्षपर्याकुलेक्षणः	= with his eyes widened in gladness
उवाच	= spoke	तम्	= to that Rama (as follows):		

The highly majestic and the mighty Garuda the eagle, the King of Birds, with his eys widened in gladness and with a pleased heart, spoke to Rama as follows:

अहम् सखा ते काकुत्स्थ प्रियः प्राणो बहिश् चरः ।
गरुत्मान् इह सम्प्राप्तो युवयोः साद्य कारणात् ॥ ६-५०-४६

काकुत्स्थ	= O Rama!	ते	= to you	अहम्	= I (am)
प्रिय	= a beloved	सखा	= friend	गरुत्मान्	= Garuda
बहिस्चरः	= dear as your own	सम्प्राप्तः	= I came	इह	= here
प्राणः	moving outside	युवयोः	= both of you.		
साद्य	= for helping				
कारणात्					

"O, Rama! I am your dearest friend Garuda dear as your own breath moving outside I came here for the purpose of helping you, both."

असुरा वा महा वीर्या दानवा वा महा बलाः ।
सुरासः च अपि सगन्धर्वाहू पुरस् कृत्य शत क्रतुम् ॥ ६-५०-४७

नेमम् मोक्षयितुम् शक्ताहू शर बन्धम् सुदारुणम् ।
माया बलाद् इन्द्रजिता निर्मितम् क्रूर कर्मणा ॥ ६-५०-४८

असुराः वा	= either the demons	महावीर्याः	= the most valiant	वानराः वा	= or hte monkeys
महाबलाहू	= the exceedingly strong	सुराश्चापि	= or the celestials	सगन्धर्वाः	= together with the celestial musicians
पुरस्कृत्य	= having in their front	शतक्रतुम्	= devendra the Lord of celestials	न शक्ताः	= are not able
मोक्षयितुम्	= to untie	इमम्	= this	सुदारुणम्	= awfully terrific
शरबन्धम्	= entanglement of arrows	निर्मितम्	= created	मायाबलात्	= through his power of sorcery
इन्द्रजिता	= by Indrajit	क्रूर कर्मणा	= of cruel deeds.		

"Either the most valiant demons or the exceedingly strong monkeys or the celestials together with the celestial musicians having Devendra the Lord of celestials in their forefront are unable to untie this awfully terrific entanglement of arrows created through his power of sorcery by Indrajit of terrific deeds."

एते नागाहू काद्रवेयास् तीक्ष्ण दमष्ट्रा विष उल्बणाः ।
रक्षो माया प्रभावेन शरा भूत्वा त्वद् आश्रिताः ॥ ६-५०-४९

एते	= these serpents	काद्रवेया:	= the sons of Kadru	तीक्ष्णदस्त्रौ	= with their sharp fangs
विषोल्ब्वणा:	= abundantly furnished with poison	भूत्वा	= became	शरा:	= arrows
रक्षोमाया	= by the dint of sorcery	त्वदश्रिता	= and took their base at you."		
प्रभावेण	by Indrajit the demon				

"These serpents, which took their base at, were none other than the sons of Kadru with their sharp fangs, abundantly filled with poison, transformed into arrows, by the dint of sorcery by Indrajit the demon."

**सभाग्यसः च असि धर्मज्जन राम सत्य पराक्रम ।
लक्ष्मणेन सह भ्रात्रा समरे रिपु घातिना ॥ ६-५०-५०**

धर्मज्ञ	= the knower of righteousness	सत्यपराक्रम	= and true to your promise!	लक्ष्मणेन सह	= along with Lakshmana
भ्रात्रा	= your brother	शत्रुघ्नातिना	= the annihilator of enemies	असि	= you have become
सभाग्यः	= fortunate	समरे	= in battle.		

"O, Rama the knower of righteousness and true to your promise! You, along with your brother Lakshmana the annihilator of enemies, indeed are lucky."

**इमम् श्रुत्वा तु वृत्त अन्तम् त्वरमाणो अहम् आगतः ।
सहसा युवयोह् स्नेहात् सखित्वम् अनुपालयन् ॥ ६-५०-५१**

श्रुत्वा	= hearing	इमम्	= this	वृत्तान्तम्	= incident
अहम्	= I	आगतः	= came	सहसैव	= so
त्वरमाणः	= hastily	अनुपालयन्	= duly cherishing	आवयोः	= our
रुचात्	= love	सखित्वम्	= and friendship.		

"Hearing about this incident, I have hastened all at once, duly cherishing the love and friendship (for you)."

**मोक्षितौ च महा घोराद् अस्मात् सायक बन्धनात् ।
अप्रमादसः च कर्तव्यो युवाभ्याम् नित्यम् एव हि ॥ ६-५०-५२**

मोक्षितौ च	= you have been released	अस्मात्	= from this shackle of arrows	महाघोरात्	= which was quite terrific
नित्यमेवच	= a forever	सायक			
युवाभ्याम्	= by both of you.	बन्धनात्			
		अप्रमादः	= vigilance	कर्तव्यः	= is to be maintained

"You have been released from this quite terrific shackle of arrows. Both of you should maintain vigilance, all the time."

**प्रकृत्या राक्षसाह् सर्वे सम्यामे कूट योधिनः ।
शूराणाम् शुद्ध भावानाम् भवताम् आर्जवम् बलम् ॥ ६-५०-५३**

प्रकृत्य	= by name	सर्वे	= all	राक्षसाः	= the demons
कूटयोधिनः	= are treacherous fighters	सङ्ग्रामे	= the warriors	शुद्धभावनाम्	= the pure-minded-ness
आर्जवम्	= and the straight forwardness	बलम्	= are the strength.		

"All the demons by their very nature are treacherous fighters in battle. For you, the warriors, your pue-mindedness and straight forwardness are the strengths."

**तन् न विश्वसितव्यम् वो राक्षसानाम् रण अजिरे ।
एतेन एव उपमानेन नित्यं जिह्वा हि राक्षसाः ॥ ६-५०-५४**

एतेन	= by this example itself	राक्षसाः	= the demons	नित्यम्	= are always
उपमानेनैव	(of Indrajit)	तत्	= for that reason	न	= it is not be trusted'
जिह्वा: हि	= indeed crooked-minded	नह्	= by you	विश्वसनेयम्	
राक्षसानाम्	= in the case of demons			रणाजिरे	= in the battle-field.

"What Indrajit has done, exemplifies how the demons are always crooked-minded. For this reason, you should not trust the demons in battle."

**एवम् उत्त्वा ततो रामम् सुपर्णह् सुमहा बलः ।
परिष्वज्य सुहृत् सुक्षिग्धम् आप्रष्टुम् उपचक्रमे ॥ ६-५०-५५**

सः सुपर्णः	= that Garuda	महाबलः	= the mighty	उत्त्वा	= having spoken
रामम्	= to Rama	एवम्	= thus	तदा	= then
परिष्वज्य च	= and having embraced	सुक्षिग्धम्	= affectionately	उपचक्रमे	= and began
आप्रष्टम्	= to take leave.				

That mighty Garuda, having spoken thus to Rama then and having affectionately embraced him, began to take leave of him.

**सखे राघव धर्मज्ञ रिपूणाम् अपि वत्सल ।
अभ्यनुज्ञनातुम् इच्चामि गमिष्यामि यथा आगतम् ॥ ६-५०-५६**

राम	= O Rama	धर्मज्ञ	= the knower of righteousness	वत्सल	= affectionate
रिपूणामपि	= even towards the enemies	सखे	= and my friend!	इच्छामि	= I wish
अभ्यन्तरातुम्	= to take leave of you	गमिष्यामि	= I shall proceed	यथासुखम्	= happily.

"O, Rama the knower of piety, affectionate even towards your enemies and my dear frien! I wish to take leave of you." I shall proceed happily."

न च कौतूहलम् कार्यम् सखित्वम् प्रति काङ्क्षिणा ।
कृतकर्मा रणे वीर क्रतिवेत्स्यसि ॥ ६-५०-५७

वीर	= O hero!	न कार्यम्	= there is no need	कौतूहलम्	= for curiosity
कापिश्वणा	= to wish to know	सखित्वम्	= about my friendship	कृतकर्मा	= after the act is accomplished
प्रतिवेत्स्यसि	= you will know	प्रति		सखित्वम्	= about my friendship.

"O, hero! You need not be so curious to know the cause of my friendship. You will know of it, once you have accomplished success in battle."

बाल वृद्ध अवशेषाम् तु लन्काम् कृत्वा शर ऊर्मिभिः ।
रावणम् च रिपुम् हत्वा सीताम् समुपलप्त्यसे ॥ ६-५०-५८

कृत्वा	= by making	लङ्काम्	= Lanka	बाल	= a remnant land of children
शरोर्मिभिः	= under the flutter of your arrows	हत्वा	= and by slaying	वृद्धावशेषम्	= the aged
रिपुम्	= the enemy	त्वम्	= you	रावणम्	= Ravana
सीताम्	= Sita.			प्रतिपत्त्यसे	= will bring back

"When, under the flutter of your arrows, Lanka has been destroyed save for the aged and the children and you have slain Ravana, your enemy, you will bring back Sita."

इत्य् एवम् उत्तवा वचनम् सुपर्णः शीघ्र विक्रमः ।
रामम् च विरुजम् कृत्वा मध्ये तेषाम् वन ओकसाम् ॥ ६-५०-५९

प्रदक्षिणम् ततह् कृत्वा परिष्वज्य च वीर्यवान् ।
जगाम आकाशम् आविश्य सुपर्णः पवनो यथा ॥ ६-५०-६०

उत्तवा	= speaking	वचनम्	= these words	इत्येवम्	= in this way
सुपर्णः	= Garuda	सुपर्ण	= having beautiful wings	शीघ्रविक्रमः	= with a swift flight
वीर्यवान्	= possessing vigour	मध्ये	= in the middle	तेषाम्	= of those
वनोक्तसाम्	= monkeys	कृत्वा	= and by making	रामम्	= Rama
नीरुजम्	= painless	ततः	= and thereafter	प्रदक्षिणम्	= making a circumambulation
परिष्वज्य	= and embracing	आविश्य	= entering	आकाशम्	= the sky
पवनोयथा	= as a wind	जगाम	= went away.		

Having spoken thus, Garuda of swift flight, having beautiful wings, who had just healed Rama's wounds in the presence of monkeys, having paid obeisance to him (by circumambulation) and taken him into his arms, entered the sky with the speed of the wind.

निरुजौ राघवौ दृष्टा ततो वानर यूथपाः ।
सिंह नादांस् तदा नेदुर् लान्गूलम् दुधुकुश च ते ॥ ६-५०-६१

ततः	= then	दृष्टा	= seeing	राघवौ	= Rama and Lakshmana
नीरुजौ	= rid of pain	वानर यूथपाः	= the chiefs of monkeys	तदा	= then
नेदुः	= howled	सिंह नादान्	= like roars of lions	ते	= they
दुधुकुश	= lashed	लान्गूलम्	= their tail.		

Seeing Rama and Lakshmana healed of their wounds, the chiefs of monkeys haowled like roars of lions and lashed their tails.

ततो भेरीः समाजघ्नुर् मृदन्नांश् च व्यनाद्यन् ।
दध्मुः शन्खान् सम्प्रहृष्टाह् क्षेलन्त्य् अपि यथा पुरम् ॥ ६-५०-६२

ततः	= thereupon (the monkeys)	समाजघ्नुः	= beat	भेरीः	= the gongs
अवाद्यन्	= resounded	मृदन्नाम्शपि	= the drums	दध्मुः	= blew
शन्खान्	= the couches	क्षेलन्त्यपि	= and jumped in joy	यथापुरम्	= as before.

Thereupon, gongs were beaten, drums resounded, and couches were blown amid jumping in joy of the monkeys as before.

आपरे आस्फोट्य विक्रान्ता वानरा नग योधिनः ।
दुमान् उत्पाट्य विविधांस् तस्थुह् शत सहस्रशः ॥ ६-५०-६३

अपरे	= some other	विक्रान्ताः	= strong	वानराः	= monkeys
नगयोधिनः	= who use trees as maces in battle	स्फोट्य	= waving their arms	उत्पाट्य	= uprooting
विविधान्	= various kinds	शतसहस्रः	= of hundreds and thousands	दुमान्	= of trees
तस्थुः	= stood there.				

Some other strong monkeys who use trees as maces in battle, waving their arms and uprooting hundreds and thousands of various trees, stood there, ready for the battle.

विसृजन्तो महा नादांस् त्रासयन्तो निशा चरान् ।
लन्का द्वाराण्य उपाजग्मुर् योद्धु कामाह् पूर्वम् गमाः ॥ ६-५०-६४

विसृजन्तः	= uttering	महानादान्	= great noises	त्रासयन्तः	= frightening
निशाचरन्	= the demons	युद्धकामाः	= and desirous to fight	पूर्वगमाः	= and desirous to fight
पूर्वगमाः	= the monkeys	उपाजग्मुः	= reached	लन्का	= the gates of Lanka.

Uttering great noises, frightening the demons and desirous to fight, the monkeys reached the gates of Lanka.

ततस् तु भीमस् तुमुलो निनादो ततस् तु भीमस् तुमुलो निनादो ।
 बभूव शारखा मृग यूथपानाम् ।
 क्षये निदाघस्य यथा घनानाम् ।
 नादह् सुभीमो नदताम् निशीथे ॥ ६-५०-६५

सुभीमः	= the highly terrific	तुमुलः	= and tumultuous	नादः	= sound
तेशाम्	= of those	शारखा मृग	= leaders of the monkeys	बभूवः	= arose
सुभीमः नादः	= like the highly terrifying sound	यूथपानाम्	keys	निशीथे	= in a mid-night
यथा		नदताम्	= of thunder-clouds		
क्षये	= at the end	घनानाम्			
		निदाघस्य	= of summer.		

Thereafter, a highly terrible and tumultuous sound arose among the leaders of the monkeys, as, at the end of summer the roaring of thunder clouds in the mid-night.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चशः सर्गः ॥

Thus completes 50th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

51 Sarga 51 - एकपञ्चशः सग

Dhumraksha Enters The Battle Field

Introduction -

Hearing the rejoicing cries of the monkeys, Ravana asks some demons to discover the cause of that rejoicing. The demons mount the rampart and discover that Rama and Lakshmana have been relieved of the shackle of arrows. They come to Ravana and inform that the two brothers Rama and Lakshmana are alive and appear like two strong elephants in the battle-field. Ravana then calls Dhumraksha, a demon and asks him to go with an army and kill Rama, Lakshmana and the monkeys Dhumraksha along with his army enters the western gate of Lanks where the army-chief Hanuman is stationed. While Dhumraksha advances in the battle-field, he observes several bad omens and feels disturbed.

तेषाम् सुतुमुलम् शब्दम् वानराणाम् तरस्विनाम् ।
नर्दताम् राक्षसैः सार्धम् तदा शुश्राव रावणः ॥ ६-५१-१

तदा	= then	रावणः	= Ravana	राक्षसैः	= along with (other)
शुश्राव	= heard	तुमुलम्	= the tumultuous	सार्धम्	= sound
तेषाम्	= of those monkeys	महौजसाम्	= who were full of martial ardour	नर्दताम्	= and who were making a roaring sound.
वानराणाम्					

That tumultuous sound, set up by the monkeys who were full of martial ardour, arrested the attention of Ravana and his demons.

स्त्रिघ गम्भीर निर्घोषम् श्रुत्वा स निनदम् भृशम् ।
सच्चिवानाम् ततस् तेषाम् मध्ये वचनम् अब्रवीत् ॥ ६-५१-२

श्रुत्वा	= hearing	भृशम्	= the mighty	निनदम्	= clamour
स्त्रिघ	= in a smooth and deep sound	सः	= that Ravana	ततः	= then
गम्भीर					
निर्घोषम्					
अब्रवीत्	= spoke	वचनम्	= (the following) words	मध्ये	= in the midst
तेषाम्	= of those ministers.				
सच्चिवानाम्					

Hearing that mighty clamour, sounding smooth and deep, Ravana spoke to his ministers who surrounded him.

यथा असौ सम्प्रहृष्टानाम् वानराणाम् समुत्थितः ।
बहूनाम् सुमहान् नादो मेघानाम् इव गर्जताम् ॥ ६-५१-३

व्यक्तम् सुमहती प्रीतिर् एतेषाम् न अत्र संशयः ।
तथा हि विपुलैर् नादैश्च चुक्षुभे वरुण आलयः ॥ ६-५१-४

सुव्यक्तम्	= It is very clear	श्रूयते	= by hearing	असौ	= this
सुमहान्	= very great	नादः	= sound	वानराणाम्	= of the monkeys
बहूनाम्	= multitude in number	समुत्थितः	= risen up together	सम्प्रहृष्टानाम्	= who are rejoiced
यथा	= in the same manner	गर्जताम्	= as the rumbling sound of clouds	एतेषाम्	= (that) their
प्रीतिः	= happiness	महती	= is immense	न सम्शयः	= there is no doubt
अत्र	= in this matter	तथाहि	= for instance	लवणार्णवः	= the briny ocean
चुक्षुभे	= is agitated	विपुलैः नादैः	= by the loud noises.		

"A great uproar, resembling the rumbling of clouds, has arisen from that horde of rejoiced monkeys. Undoubtedly their joy is great, their mighty roars are agitating the briny ocean itself."

तौ तु बद्धौ शरैस् तीष्वणैर् भ्रातरौ राम लक्ष्मणौ ।
अयम् च सुमहान् नादहृ शन्काम् जनयति इव मे ॥ ६-५१-५

तौ	= those two Rama and	भ्रातरौ	= the brothers	बद्धौ	= were tied
रामलक्ष्मणौ	Lakshmana				
तीष्वणैः शरैः	= by sharp arrows	अयम् नादः	= this sound	सुमहान्	= of great magnitude
जनयतीव	= is begetting	शणाम्	= a doubt	मे	= in me.

"Those two brothers Rama and Lakshmana were tied by sharp arrows. This sound of a great magnitude being heard by me, is begetting an apprehension in me."

एवम् च वचनम् च उत्त्वा मन्त्रिणो राक्षस ईश्वरः ।
उवाच नैऋतांस् तत्र समीप परिवर्त्तिः ॥ ६-५१-६

उत्त्वा	= speaking	एवम्	= thus	वचनम्	= the words
मन्त्रिणः	= to his ministers	राक्षसेश्वरः	= Ravana the Lord of Demons	उवाच	= said
नैऋतान्	= to the demons	समीपपरिवर्त्तिः	= who were moving nearby	तत्र	= there.

Having spoken thus to his ministers, Ravana the Lord of Demons said to his demons who stood round him there (as follows)

ज्ञायताम् तूर्णम् एतषाम् सर्वेषाम् वन चारिणाम् ।
शोक काले समुत्पन्ने हर्ष कारणम् उत्थितम् ॥ ६-५१-७

ज्ञायताम्	= It is to be known	तूर्णम्	= immediately	हर्ष कारणम्	= the cause of joy
उत्थितम्	= coming forth	सर्वेषाम्	= from all	एतेषाम्	= these
वनन्कसाम्	= monkeys	शोक काले	= while a time for grief	समुपनिने	= has arisen.

"You immediately discover from what cause this general rejoicing among all these monkeys coming for the their present grievous situation!"

तथा उक्तास् तेन सम्भ्रान्ताह् प्राकारम् अधिरुद्ध ते ।
ददशुह् पालिताम् सेनाम् सुग्रीवेण महात्मना ॥ ६-५१-८

तौ च मुक्तौ सुघोरेण शर बन्धेन राघवौ ।
समुत्थितौ महा भागौ विषेदुह् प्रेक्ष्य राक्षसाः ॥ ६-५१-९

तथा	= thus	उक्ताः	= commanded	ते	= they
सुसम्भ्रान्ताः	= very briskly	अधिरुद्ध	= mounted	प्राकारम्	= the rampart
ददशुः	= and saw	सेनाम्	= the army	पालिताम्	= ruled
महात्मना	= by the high-souled	सुग्रीवेण	= Sugreeva	महाभागौ	= and the highly lucky
तौ राघवम्	= (those) Rama and Lakshmana	मुक्तौ	= relieved	सुघोरेण	= from the most terrific
शरबन्धेन	= shackle of arrows	समुत्थितौ	= and risen up together	सर्व राक्षसाः	= all the demons
विषेदः	= were dejected.				

Thus commanded by Ravana, they mounted the rampart very briskly and saw the army lead by the high-souled Sugreeva and also the highly fortunate Rama and Lakshmana who were relieved of the terrific shackle of arrow and risen up together. All the demons felt desponded on seeing it.

सम्प्रस्त हृदया सर्वे प्राकाराद् अवरुद्ध ते ।
विवर्ण रक्षनाः घोरा राक्षस इन्द्रम् उपस्थिताः ॥ ६-५१-१०

सम्प्रस्त	= with their hearts trembling	विवर्णाः	= and faces turning pale	सर्वे	= all
हृदयाः	= trembling with fear				
ते	= those	घोराः	= terrific	राक्षसाः	= demons
अवरुद्ध	= descended	प्राकारात्	= from the rampart	उपस्थिताः	= and approached
राक्षसेन्द्रम्	= Ravana.				

With their hearts trembling with fear and faces turning pale, all those terrific demons descended from the rampart and approached Ravana.

तद् अप्रियम् दीन मुखा रावणस्य निशा चराः ।
कृत्स्नम् निवेदयाम् आसुर् यथावद् वाक्य कोविदाः ॥ ६-५१-११

राक्षसाः	= the demons	वाक्य	= who were killed in	दीन मुखाह्	= showing sad faces
न्यवेदयन्	= informed	कोविदाः	= speech		
		कृत्स्नम्	= al	तत्	= that

अप्रियम्	= unpleasant tidings	यथा वत्	= faithfully	रावणस्य	= to Ravana.
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With downcast faces, those demons skilled in speech, faithfully informed Ravana of those unpleasant tidings, saying:

यौ ताव् इन्द्रजिता युद्धे भ्रातरौ राम लक्ष्मणौ ।
निबद्धौ शर बन्धेन निष्प्रकम्प्य भुजौ कृतौ ॥ ६-५१-१२

विमुक्तौ शर बन्धेन तौ दृश्येते रण अजिरे ।
पाशान् इव गजाउ चित्त्वा गज इन्द्र सम विक्रमौ ॥ ६-५१-१३

भ्रातरौ	= the two brothers	रामलक्ष्मणौ	= Rama and Lakshmana	यौ	= whom
इन्द्रजिता	= by Indrajit	शरबन्धेन	= with his benumbing shafts	निबद्धौ	= were bound
युद्धे	= in battle	कृतौ	= and made	niSprakampat	their bhujau
तौ	= those two	गजेन्द्र	= with strength equal	छित्वा	= have broken
पाशान्	= their shackles	समविक्रमौ	arms to best of elephants	गजौ इव	= as elephants
रणाजिरे	= in the battle field.	दृश्येते	= and are seen		

"The two brothers, Rama and Lakshmana, whom Indrajit had bound with his benumbing shafts and whose arms he had pinioned, are free from the arrows which paralyzed them and now appear on the field of battle, as two strong elephants who have snapped their fetters."

तत् श्रुत्वा वचनम् तेषाम् राक्षस इन्द्रो महा बलः ।
चिन्ता शोक समाक्रान्तो विष्णु वदनो अब्रवीत् ॥ ६-५१-१४

श्रुत्वा	= hearing	तत् वचनम्	= those words	तेषाम्	= of them
महाबलः	= the mighty	राक्षसेन्द्रः	= Ravana	चिन्ता रोष	= was filled with anxiety
अभवत्	= and became	विवर्णवदनः	= pale faced.	समाक्रान्तः	and fury

Hearing their words, the mighty Ravana was filled with anxiety and fury. His face became pale (and he spoke as follows):

घोरैर् दत्त वरैर् बद्धौ शरैर् आशी विष उमपैः ।
अमोघैह् सूर्य सम्काशैह् प्रमथ्य इन्द्रजिता युधि ॥ ६-५१-१५

तम् अस्त्र बन्धम् आसाद्य यदि मुक्तौ रिपू मम ।
संशयस्थम् इदम् सर्वम् अनुपश्याम्य् अहम् बलम् ॥ ६-५१-१६

मम रिपूय	= I my adversaries	बद्धौ आसाद्यौ	= having thus been bound	इन्द्रजिता	= by Indrajita
मुक्तौ	= are feed	प्रमथ्य	= though injured	युद्धि	= in battle
घौरैः शैरैः	= by formidable arrows	दत्त वरैः	= those rare boons	अर्शीविषोपमैः	= resembling serpents
सूर्यसम्काशैः	= bright as the sun	अमोद्यैः	= that were infallible	अहम्	= I
anuupashyaः अपर्चेवे		सर्वम्	= all	इदम्	= this
बलम्	= army	समशयस्थम्	= in jeopardy.		

"If my adversaries, having thus been bound by Indrajit are freed, despite their injuries in battle by his formidable arrows which were infallible those rare boons, resembling serpents, bright as the sun, I perceive my entire army in jeopardy."

निष्फलाह् खलु सम्वृत्ताह् शरा वासुकि तेजसः ।
आदत्तम् यैस् तु सम्ग्रामै रिपूणाम् मम जीवितम् ॥ ६-५१-१७

शराः	= those arrows	पावक तेजसः	= bright as fire	यैः	= which
सम्ग्रामे	= in battle	आदत्तम्	= have taken	जीवितम्	= the life
रिपूणाम्	= of my enemies	सम्वृत्ताः	= have indeed been ren-	निष्फलाः	= void.
		खल्म्	dered		

"Those very arrows, bright as fire, which in battle have taken the life of my enemies, have now been rendered void indeed!"

एवम् उत्तवा तु सम्कुद्धो निश्वसन्न उरगो यथा ।
अब्रवीद् रक्षसाम् मध्ये धूम्र अक्षम् नाम राक्षसम् ॥ ६-५१-१८

एवम्	= thus	उत्तवा	= speaking	९०अवन	= enraged with anger
निः श्वसन्	= sighing	उरगो यथा	= as a serpent	सम्कुद्धः	
राक्षसम्	= to the demon	धूम्राक्षम्	= called Dhumraksha	अब्रवीत्	= spoke
रक्षसाम्	= of the demons.	नाम		मध्ये	= (seated) in the middle

Having spoken thus in furious tones, hissing like a snake, he addressed a demon called Dhumraksha who was seated amidst the demons and said.

बलेन महता युक्तो रक्षसाम् भीम कर्मणाम् ।
त्वम् वधाय अभिनिर्याहि रामस्य सह वानरैः ॥ ६-५१-१९

त्वम्	= you	भीम विक्रमः	= with terrific prowess	निर्याहि	= start
आशु	= quickly	महता बलेन	= with a mighty army	युक्तः	= along with
raakSasaiH	= demons	वधाय	= for the purpose of killing	रामाय	= of Rama
वानरैः सह	= along with his monkeys				

"You, with a terrific prowess, go quickly with a considerable force of demons and slay Rama, Lakshmana and his monkeys."

एवम् उक्तस् तु धूम्र अक्षो राक्षस इन्द्रेण धीमता ।
कृत्वा प्रणामम् सम्हृष्टो निर्जगाम नृप आलयात् ॥ ६-५१-२०

एवम्	= thus	उक्तः	= commanded	राक्षसेन्द्रण	= by Ravana
धीमता	= the intelligent	धूम्राक्षः	= Dhumrakha	परिक्रम्य	= going past
ततः	= from there	निर्जगाम	= departed	शीघ्रम्	= quickly
नृपालयात्	= from the royal palace.				

Thus commanded by Ravana, the intelligent Dhumraksha, going past from there, quickly departed front her royal palace.

अभिनिष्क्रम्य तद् द्वारम् बल अध्यक्षम् उवाच ह ।
त्वरयस्व बलम् तूर्णम् किम् चिरेण युयुत्सतः ॥ ६-५१-२१

अभिनिष्क्रम्य	= having crossed	तद्	= that	द्वारम्	= gate
उवाच ह	= he spoke	बलाध्यक्षम्	= to the General of the foreces (as follows)	युयुत्सतः	= Mobilise
बलम्	= the army	त्वरयस्य	= hasten	शीघ्रम्	= quickly
किम्	= what need is there	चिरेण	= for delay?.		

Having crossed that gate, he spoke to the General of the Forces as follows: "Mobilize the army. Hasten quickly. What need is there for the delay?"

धूम्र अक्षस्य वच्हं श्रुत्वा बल अध्यक्षो बल अनुगः ।
बलम् उद्योजयाम् आस रावणस्य आजनया द्रुतम् ॥ ६-५१-२२

श्रुत्वा	= hearing	धूम्राक्ष	= the words of Dhumraksha	बदाध्यक्षः	= the General of Forces
बलानुगः	= having the army which followed him	वच्नम्	= kept ready	बलम्	= the army
द्रुतम्	= quickly	उद्योजयामास	= as per the command	रावणस्य	= of Ravana.

Hearing the words of Dhumraksha, the general of forces, having the army which followed him, kept the army ready quickly, as per Ravana's command.

ते बद्ध घण्टा बलिनो घोर रूपा निशा चराः ।
विनर्दमानाह् सम्हृष्टा धूम्र अक्षम् पर्यवारयन् ॥ ६-५१-२३

ते निशाचराः	= those demons	बलिनः	= strong	घोर रूपाः	= of terrific form
विनद्यमानाः	= making sounds	बद्धघण्टा	= with bells hung on them	सम्हृष्टाः	= and rejoiced

पर्वतारयन् = surrounded

धूम्राक्षम् = Dhumraksha.

Those strong demons of terrific form, making sounds with bells hung on their bodies, joyously surrounded Dhumraksha.

विविध आयुध हस्ताश् च शूल मुद्रर पाणयः ।
गदाभिहृ पट्टसैर् दण्डैर् आयसैर् मुसलैर् भृशम् ॥ ६-५१-२४

परिघैर् भिण्डि पालैश् च भल्लैहृ प्रासैहृ परश्वधैः ।
निर्ययू राक्षसा घोरा नदन्तो जलदा यथा ॥ ६-५१-२५

विविधयुध	= furnished with every	शूल	= brandishing	spears	गदाभिः	= maces
हस्ताश्च	= kind of weapon	मुद्ररपाणयः	= hammers			
पट्टिशैः	= harpoons	दण्डैः	= sticks		आयसैः	= iron cudgels
मुसलैरपि	= bars	परिघैः	= clubs		भिण्डिपालैश्च	= javelins
भल्लैः	= missiles	पाशैः	= nooses		परश्वधैः	= and axes
घोराः	= those terrible	राक्षसाः	= demons		निर्ययुः	= sallied forth
नदन्तः	= with the noise	जलदायथा	= of thunder.			

Furnished with every kind of weapon, brandishing spears, hammers, maces, harpoons, sticks, iron cudgels, bars, clubs, javelins, missiles and axes, those terrible demons sallied forth with the noise of thunder.

रथैहृ कवचिनस् त्व अन्ये ध्वजैश् च समलङ्घृतैः ।
सुवर्णं जाल विहितैहृ खरैश् च विविध आननैः ॥ ६-५१-२६

हयैः परम शीघ्रैश् च गज इन्द्रैश् च मद उत्कटैः ।
निर्ययू राक्षस व्याघ्रा व्याघ्रा इव दुरासदाः ॥ ६-५१-२७

कवचिनः	= clad in mail	रथैः	= mounted on chariots	समलङ्घृतः	= that were magnificently dressed
ध्वजैः	= with flags	सुवर्णजाल	= and decorated with	खरैश्च	= harnessed to mules
विविधाननैः	= of many heads	विहितैः	= bands of pure gold		
गजैश्चैव	= or elephants	हयैश्च	= or steeds	परम शीघ्रैः	= of exceeding fleetness
नैऋत्यव्याघ्राः	= excellent demons	मदोत्कटैः	= in furious rut	अन्ये	= some other
व्याघ्राः	= tigers.	निर्ययुः	= went forth	दुरासदाः इव	= like veritable

Clad in mail, mounted on chariots that were magnificently dressed with flags and decorated with bands of pure gold, harnessed to mules of many heads or steeds of exceeding fleetness or elephants in furious rut, some other excellent demons went forth like veritable tigers.

मृग सिंह मुखैर् युक्तम् खरैहृ कनक भूषणैः ।
आरुरोह रथम् दिव्यम् धूम्र अक्षहृ खर निस्वनः ॥ ६-५१-२८

धूम्रक्षः	= Dhumraksha	खरनिःस्वनः	= with a mule-like clatter	आरुरोह	= mounted
दिव्यम्	= a celestial	रथम्	= chariot	खरैः	= to which mules
कनक भूषितैः	= adorned with gold	मृग	= and heads of deer and	युक्तम्	= were hitched.
		सिंहमुखैः	lions		

Dhumraksha, with a mule-like clatter, set out in a celestial chariot to which mules adorned with gold and heads of deer and lions were hitched.

स निर्यातो महा वीर्यो धूम्र अक्षो राक्षसैर् वृतः ।
प्रहसन् पश्चिम द्वारम् हनूमान् यत्र यूथपः ॥ ६-५१-२९

सः धूम्रक्षः	= that Dhumraksha	महावीर्यः	= of mighty prowess	वृतः	= surrounded
राक्षसैः	= by demons	निरातः	= set forth	हसन्	= amidst mocking laughter
पश्चिम	= through the western gate	यत्र	= where	यूथपः	= the army-chief
द्वारात्					
हनूमान्	= Hanuman (was stationed).				

That Dhumraksha of mighty prowess, surrounded by demons, set forth amidst mocking laughter, through the western gate where the army-chief Hanuman was stationed.

रथप्रवरमास्थाय खरयुक्तं खरस्वनम् ।
प्रयान्तम् तु महा घोरम् राक्षसम् भीम दर्शनम् ॥ ६-५१-३०
अन्तरिक्ष गताह् क्रूराह् शकुनाह् प्रत्यवारयन् ।

आस्थाय	= (As he) mounted	प्रयान्तम्	= and advanced an excellent chariot	खरयुक्तम्	= harnessed to mules
खरस्वनम्	= whose voices he emulated	क्रूराः	= birds of ill-omen	अन्तरिक्षगताः	= in the sky
प्रत्यषेधयन्	= obstructed	शकुनाः		महाघोरम्	= of very terrible
भीमदर्शनम्	= and fearful appearance.	प्रयान्तम्	= that advancing demon		
		राक्षसम्			

As he mounted and advanced in an excellent chariot harnessed to mules, whose voices he emulated, birds of ill-omen in the sky obstructed that advancing demon of very terrible and fearful appearance.

रथ शीर्षे महा भीमो गृग्रश् च निपपात ह ॥ ६-५१-३१
ध्वज अग्ने ग्रथिताश् चैव निपेतुह् कुणप अशानाः ।

महाभीमः	= a highly terrible	गृग्रश्	= vulture	निपपात ह	= alighted
रथ शीर्षे	= on the top of his chariot	कुणपाशानाः	= the devorers of corpses	ग्रथिताः	= clustered

निपेतुः	= and alighted	ध्वजाग्रे	= on the point of his standard.
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A highly terrible vulture alighted on the top of his chariot, while those devourers of corpses clustered on the point of his standard.

रुधिर आद्रौ महान् श्वेतहू कवन्धहू पतितो भुवि ॥ ६-५१-३२
 विस्वरम् च उत्सृजन् नादम् धूम्र अक्षस्य समीपतः ।
 वर्वर्ष रुधिरम् देवहू संचचाल च मेदिनी ॥ ६-५१-३३

रुधिराद्रौः	= streaming with blood	महान्	= a huge	कवन्धः	= decapitated trunk
पतितः	= fell	भुवि	= to earth	उत्सृजन्	= emitting
विस्वरम्	= inarticulate	नादम्	= noise	धूम्राक्षस्य	= in Dhumraksha's vicinity and the sky rained down blood. The earth trembled.

Streaming with blood, a huge decapitated trunk fell to earth, emitting inarticulate noise in Dhumraksha's vicinity and the sky rained down blood. The earth trembled.

प्रतिलोमम् ववौ वायुर् निर्घात सम निस्वनः ।
 तिमिर ओघ आवृतास् तत्र दिशश्च च न चकाशिरे ॥ ६-५१-३४

वायुः	= the wind	निर्घात	= with noise resembling a thunder	ववौ	= blew
प्रतिलोमम्	= adversely	समनिस्वनः	= then	दिशः	= the quarters
न चकाशिरे	= did not dazzle	तिमिर वृताः	= as observed by abundant darkness.		

The wind with noise resembling a thunder blew adversely. Every quarter, obscured by abundant darkness, did not dazzle.

स तु उत्पातांस् ततो दृष्टा राक्षसानाम् भय आवहान् ।
 प्रादुर् भूतान् सुघोरांश् च धूम्र अक्षो व्यथितो अभवत् ॥ ६-५१-३५
 मुमुहू राक्षसाः सर्वे धूम्राक्षस्य पुरःसराः ।

दृष्टा	= seeing	घोरान्	= those terrible	उत्पातान्	= omens
प्रादुर्भूतान्	= that appeared	तदा	= then	भयावहान्	= to the demons
धूम्राक्षः	= Dhumraksha	अभवत्	= became	व्यथितः	= perturbed
मुमुः	= terror seized	सर्वे	= all	राक्षसाः	= the demons
पुरः सराः	= who advanced in front	धूम्राक्षस्य	= of Dhumraksha.		

Seeing those terrible omens that appeared in all their horror to the demons, Dhumraksha became perturbed. Terror seized all the demons who were advancing in front of Dhumraksha.

ततः सुभीमो बहुभिर् निशा चैरू ।
 वृतो अभिनिष्क्रम्य रण उत्सुको बली ।
 ददर्श ताम् राघव बाहु पालिताम् ।
 समुद्र कल्पाम् बहु वानरीम् चमूम् ॥ ६-५१-३६

ततः	= then (Dhumraksha)	सुभीमः	= the highly terrible	बली	= and strong demon
वृतः	= surrounded	बहुभिः	= by a multitude of	रणोत्सुकः	= eager to enter into combat
अभिनिष्क्रम्य	= set out	निशाचरैः	= demons	ताम् चमूम्	= that army
बहु वानरीम्	= of a multitude of monkeys	ददर्श	= and beheld	राघव	= protected by the arms
		महौघकल्पाम्	= resembling a great flood	बाहुपालिताम्	= of Rama.

Then, Dhumraksha, the highly terrible and strong demon, surrounded by a multitude of demons, 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.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकपञ्चशः सर्गः ॥

Thus completes 51st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

52 Sarga 52 - द्विपञ्चशः सर्ग

Dhumraksha Along With Army Attacks The Monkeys

Introduction -

Dhumraksha along with army attacks the monkeys. A tumultuous battle ensued between the demons and the monkeys. The battle reached frightful proportions in that both the monkeys and demons were killed in large numbers. When Dhumraksha pounced on Hanuman, the latter shattered Dhumraksha's chariot to pieces. Lifting his mace, Dhumraksha fights with Hanuman, who in turn hits him on his head and kills him.

धूम्र अक्षम् प्रेक्ष्य निर्यान्तम् राक्षसम् भीम निस्वनम् ।
विनेदुर् वानराह् सर्वे प्रहृष्टा युद्ध काञ्छिणः ॥ ६-५२-१

वीक्ष्य	= beholding	राक्षसम्	= the demon	धूम्राक्षम्	= Dhumraksha
भीम	= of terrible prowess	निर्यान्तम्	= coming forth	सर्वे	= all
विक्रमम्		विनेदुः:	= roared	प्रहृष्टाः	= with joy
वानराः	= the monkeys				
युद्ध	= longing for war.				
काञ्छिणः					

Beholding the demon, Dhumraksha of terrible prowess coming forth, all the monkeys waiting for the war, roared with joy.

तेषाम् तु तुमुलम् युद्धम् सम्जज्ञे हरि रक्षसाम् ।
अन्योन्यम् पादपैर् घोरैर् निघ्रतम् शूल मुद्रैः ॥ ६-५२-२

सुतुमुलम्	= A highly tumultuous	युद्धम्	= battle	सम्जज्ञे	= was perceived
तेषाम्	= (between) those	कपिरक्षसाम्	= monkeys and demons	निघ्रताम्	= who were slaying
अन्योन्यम्	= each other	घोरैः	= with terrible	पादपैः	= trees
शूल मुद्रैः	= lances and maces.				

A highly tumultuous battle was seen between those monkeys and demons, who were slaying each other, with terrible trees, lances and maces.

राक्षसैर् वानरा घोरा विनिकृत्ताह् समन्ततः ।
वानरैराक्षसाश्च अपि द्रुमैर् भूमौ समी कृताः ॥ ६-५२-३

घोरा:	= the terrible	वानराः	= monkeys	विनिकृताः	= were cut down
समन्ततः	= on all sides	राक्षसैः	= by the demons	राक्षसाश्चापि	= and the demons also
भूमिसमीकृताः	= were levelled down to the earth	द्रुमैः	= with trees	वानरैः	= by the monkeys.

The terrible monkeys were moved down on all sides by the demons. The demon too were levelled down to the earth with trees by the monkeys.

राक्षसाश् च अपि सम्कुद्धा वानरान् निशितैहू शरैः ।
विव्यधुर् घोर सम्काशैहू कन्क पत्रैर् अजिह्मगैः ॥ ६-५२-४

राक्षसास्तु	= the demons on their part	अभिसम्कुद्धा:	= enraged with anger	विव्यधुः	= paralyzed
वानरान्	= the monkeys	शरैः	= with arrows	कण्कपत्रैः	= having wings
अजिह्महैः	= going straight	निशितैः	= sharp	घोर	= and having frightful appearance.

Enraged with anger, the demons, on their part, paralyzed the monkeys with sharp and frightful arrows, going as straight as wings of eagle.

ते गदाभिसः च भीमाभिहू पट्टसैहू कूट मुद्रैः ।
घोरैसः च परिघैसः चित्रैस् त्रिशूलैसः च अपि संशितैः ॥ ६-५३-५

विदीर्यमाणा रक्षोभिर् वानरास् ते महा बलाः ।
अमर्षाज् जनित उद्धर्षासः चक्रः कर्माण्य् अभीतवत् ॥ ६-५२-६

विदीर्यमाणः	= (While) being torn asunder	रक्षोभिः	= by the demons	भीमाभिः	= with terrible
गदाभिः	= maces	पट्टशैः	= spears	कूट मुद्रैः	= hammers
घोरैः	= frightful	परिघैश्च	= iron bars	सम्मितैः	= and resorting to
चित्रैः	= variegated	त्रिशूलैश्च	= tridents	ते वानराः	= those monkeys
महाबलाः	= of exceeding prowess	अभीतवत्	= fearlessly	चक्रः	= accomplished
कर्माणि	= the tasks	अमर्षजनितोद्धर्षा	= with an excitement born of anger.		

While being torn asunder by the demons with terrible maces, spears, hammers, frightful iron bars and variegated tridents, the mighty monkeys fearlessly accomplished their tasks with an excitement born of anger.

शर निर्भिन्न गात्रास् ते शूल निर्भिन्न देहिनः ।
जगृहुस् ते द्रुमांस् तत्र शिलाश् च हरि यूथपाः ॥ ६-५२-७

शूल निर्भिन्न	= while their bodies	शरनिर्भिन्न	= and their limbs broken	ते	= those
देहिनः	were split up by the tridents	गात्राः	by arrows		
वानरयूथपाः	= leaders of monkeys	जग्युः	= took up	द्रुमान्	= trees
शिलाश्च	= and rocks	तत्र	= there.		

While their bodies were split up by the tridents and their limbs broken by arrows, those leaders of monkeys took up trees and rocks there to fight.

ते भीम वेगा हरयो नर्दमानास् ततस् ततः ।
ममन्थू राक्षसान् भीमान् नामानि च बभाषिरे ॥ ६-५२-८

ते हरयः	= those monkeys	भीम वेगः	= of terrible swiftness	नर्दमानः	= roaring aloud
ममन्थुः	= harassed	वीरान्	= the valiant	राक्षसान्	= demons
तत्स्ततः	= at all places	बभाषिरे	= and called out	नामानिच्च	= their names.

Those terribly swift monkeys, roaring aloud harassed the valiant demons at all places, by calling out their names.

तद् बभूव अद्भुतम् घोरम् युद्धम् वानर रक्षसाम् ।
शिलाभिर् विविधाभिश्च च बहु शाखैश्च च पादपैः ॥ ६-५२-९

तत्	= that	घोरम्	= awfu	युद्धम्	= battle
विविधाभिः	= with various kinds of	शिलाभिः	= rocks	बहुशाखैः	= and many branching
पादपैः	= trees	वानररक्षसाम्	= between monkeys and demons	बभूव	= became
अद्भुतम्	= wonderful.				

That awful battle with all kinds of rocks and trees furnished with many branches between monkeys and demons appeared wonderful.

राक्षसा मथिताह् केचिद् वानरैर् जित काशिभिः ।
ववर्षू रुधिरम् केचिन् मुखै रुधिर भोजनाः ॥ ६-५२-१०

केचित्	= some	राक्षसाः	= demons	मथिताः	= were crushed
वानरैः	= by monkeys	जितकाशिभिः	= who conquered fear	केचित्	= and some
रुधिर	= blood-sucking	प्रवेमुः	= vomitted	रुधिरम्	= blood
भोजनाः	= demons				
मुखैः	= from their mouths.				

Some demons were crushed by monkeys, who conquered fear and some blood-sucking demons vomited blood from their mouths.

पार्श्वेषु दारिताह् केचित् केचिद् राशी कृता द्रुमैः ।
शिलाभिसः चूर्णिताः केचित् केचिद् दन्तैर् विदारिताः ॥ ६-५२-११

केचित्	= some	दारिताः	= were torn	पार्श्वेषु	= at the sides
केचित्	= some	राशिकृताः	= were formed into a heap	द्रुमैः	= by trees
केचित्	= some	चूर्णिताह्	= were powdered	शिलाभिः	= by stones
केचित्	= some	विदारिताः	= were torn	दन्तैः	= by teeth.

Some demons were slashed open at their sides. Some were formed into a heap by the trees. Some others were crushed by stones and yet others torn to pieces by the monkeys teeth.

ध्वजैर् विमथितैर् भग्नैः खरैश् च विनिपातितैः ।
रथैर् विध्वंसितैसः च अपि पतितै रजनी चरैः ॥ ६-५२-१२

ध्वजैः = their standards	विमथितैः = crushed	भग्नैः = and broken
खरैश्च = their swords	विनिपातितैः = snapped	रथैः = their chariots
विध्वंसितैः = overturned	केचित् = some	रजनीचराः = demons
व्यथिता: = were perturbed.		

With their standards crushed and broken, their swords snapped and their chariots overturned, some demons were perturbed.

गजेन्द्रैः पर्वताकारैः पर्वताग्रैर्वैर्नौकसाम् ।
मथितैर्वाजिभिः कीर्णम् सारोहैर्वसुधातलम् ॥ ६-५२-१३

मथितैः = crushed	पर्वताग्रैः = by the great rocks	वौकसाम् = of monkeys
वसुधातलम् = the earth	कीर्णम् = was scattered	गजेन्द्रैः = with elephants
पर्वताकाः = resembling hills	वाजिभिः = and horses	सारोहैः = with their riders.

Crushed by the great rocks of monkeys, the earth was scattered with corpses of great elephants resembling hills and horses with their riders.

वानरैर् भीम विक्रान्तैर् आसुत्य आसुत्य वेगितैः ।
राक्षसाः करजैस् तीक्ष्णैर् मुखेषु विनिकर्तिताः ॥ ६-५२-१४

वानरैः = by the monkeys	भीमविक्रान्तैः = of terrific prowess	वेगितैः = and swiftness
राक्षसाः = the demons	आसुत्य = jumped up horizontally	उसुत्य = and vertically
विनिदारिताः = and were torn	तीक्ष्णैः = by their sharp nails	मुखेषु = in their faces.

The monkeys of terrific prowess rushed upon the demons, flinging themselves upon them with great bounds horizontally and vertically and scratching their faces with their sharp nails.

विवर्ण वदना भूयो विप्रकीर्ण शिरो रुहाः ।
मूढाः शोणित गन्धेन निपेतुर् धरणी तले ॥ ६-५२-१५

विषण्ण = with their faces dejected	भूयः = very much	विप्रकीर्णशिरोरुहाः = their hair torn out
वदनाः = maddened	शोणितगन्धेन = by the smell of blood (those demons)	निपेतुः = fell
मूढः = on the ground.		

With their faces dejected very much, their hair torn out and maddened by the smell of blood, those demons fell on the ground.

नये तु परम कुद्धा राक्षसा भीम विक्रमाः ।
तलैर् एव अभिधावन्ति वज्र स्पर्श समैर् हरीन् ॥ ६-५२-१६

अन्ये	= some other	राक्षसाः	= demons	भीम विक्रमाः	= of exceeding valour
परम कुद्धा:	= very much enraged	अभिधावन्ति	= ran up towards	हरीन्	= the monkeys
तलैरेव	= with their palms	वज्रस्पर्श	= having a diamond-like blow.		

Some other demons of exceeding valour, who were enraged, very much, ran up towards the monkeys to attack them with their palms having a diamond-like blow.

वनरैर् आपतन्तस् ते वेगिता वेगवत्तरैः ।
मुष्टिभिः चरणैर् दन्तैः पादपैसः चाप पोथिताः ॥ ६-५२-१७

ते	= those demons	आपतन्तः	= coming quickly	वेगिताः	= with a great speed
आवपोथिताः	= were crushed	वानरैः	= by the monkeys	वेगवत्तरैः	= of greater swiftness
मुष्टिभिः	= with their fists	चरणैः	= feet	दन्तैः	= teeth
पादपैश्च	= and tress.				

The monkeys, receiving that sharp shock, with even a greater ferocity, crushed the demons with blows of their fists, feet teeth and trees.

सन्यम् तु विद्रुतम् दृष्ट्वा धूम्र अक्षो राक्षस ऋषभः ।
रोषेण कदनम् चक्रे वानराणाम् युयुत्सताम् ॥ ६-५२-१८

दृष्ट्वा	= Seeing	सन्यम्	= the army	विद्रुतम्	= routed
द्रूप्राक्षः	= Drumraksha	राक्षसर्षभः	= the lion among the demons	रोषेण	= with anger
चक्रे	= made	कदनम्	= a blood-shed	वानराणाम्	= of the monkeys
युयुत्सताम्	= wishing to fight.				

Seeing his army routed, Dhumraksha that lion among the demons, in his anger began to create a blood-shed of the monkeys wishing to fight.

प्रासैः प्रमथिताः केचिद् वानराः शोणित स्रवाः ।
मुद्रैर् आहताः केचित् पतिता धरणी तले ॥ ६-५२-१९

केचित्	= some	वानराः	= monkeys	प्रमथिताः	= pierced
प्रासैः	= with spears	शोणित	= lost rivers of blood	केचित्	= (while) others
आहताः	= struck down	स्रवाः		पतिताः	= fell
		मुद्रैः	= by axes		

धरणीतले = to the earth's surface. |

Some monkeys pierced with spears lost rivers of blood while others struck down by blows of axe, fell to the earth's surface.

परिघैर् मथितह् केचिद् भिण्ड पालैर् विदारिताः ।
पट्टसैर् आहताह् केचिद् विहलन्तो गत असवः ॥ ६-५२-२०

केचित्	= some	मथिताः	= wee crushed	परिघैः	= by iron bars
दारिताः	= (others) torn	भिण्डपालैश्च	= by harpoons	केचित्	= some
मथिताः	= were pierced	पट्टिशैः	= by javelins	विहलन्तः	= were exhausted
गतासवः	= and lost their lives.				

Some were crushed by iron bars, others torn by harpoons, some others pierced by javelins, all exhausted and lost their lives.

केचिद् विनिहता भूमौ रुधिर आर्द्धा वन ओकसः ।
केचिद् विद्राविता नष्टाह् सम्कुद्धै राक्षसैर् युधि ॥ ६-५२-२१

विनिहताः	= slain	युधि	= in battle	सम्कुद्धैः	= by infuriated
राक्षसैः	= demons	केचित्	= some	वनौकसः	= monkeys
रुधिराद्रा:	= drenched with blood	भूमौ	= fell on the ground	केचित्	= some others
नष्टाः	= disappeared	विद्राविता:	= having been driven away.		

Slain in battle by infuriated demons, some monkeys, drenched with blood, fell on the ground and some others disappeared, having been driven away.

विभिन्न हृदयाः केचिद् एक पार्श्वेन शायिताः ।
विदारित अस्त्रं शूलै च केचिद् आच्चैर् विनिस्तुताः ॥ ६-५२-२२

विभिन्न	= with pierced hearts	केचित्	= some (monkeys)	शायिताः	= were made to lie down
हृदयाः		केचित्	= some	विदारिताः	= were torn asunder
एकपार्श्वेन	= on one side	आच्चैः	= and their intestines	विनिः सृताः	= came out.
त्सूलैः	= by tridents				

With pierced hearts, some monkeys were made to lie down on one side. Some were torn asunder by tridents that even their intestines came out.

तत् सुभीमम् महद् युद्धम् हरि राक्षस सम्कुलम् ।
प्रबमौ शस्त्र बहुलम् शिला पादप सम्कुलम् ॥ ६-५२-२३

तत् युद्धम्	= that battle	महत्	= which was mighty	प्रबमौ	= flashed
सुभीमम्	= quite terribly	हरिराक्षस	= intense between monkeys and demons	शिलापादप	= crammed with rocks
		सम्कुलम्		सम्कुलम्	and trees

शस्त्र बहुलम् = and multitude of weapons.

That mighty battle assumed most awful proportions in that monkeys and demons were crammed with rocks, trees and multitude of weapons.

धनुर् ज्या तन्त्रि मधुरम् हिक्का ताल समन्वितम् ।
मन्द्र स्तनित सम्गीतम् युद्ध गान्धर्वम् आबभौ ॥ ६-५२-२४

तत्	= that	युद्ध	= combat in the form of a	=	diffused
मधुरम्	= sweet with (the sounds of) bow-strings	गान्धर्वम् हिक्काताल समन्वितम्	symphony ababhau with neighing of the horses as rhythms	मन्दस्तनित गीतम्	= and vocal music in the form of trumpeting of elephants.

With the bow-strings as the tuneful lute, the neighing of horses as a measure rhythm and the trumpeting of elephants as the vocal music, the whole battle resembled a symphony.

धूम्र अक्षेत् तु धनुष पाणिर् वानरान् रण मूर्धनि ।
हसन् विद्रावयाम् आस दिशस् तान् शर वृष्टिभिः ॥ ६-५२-२५

धूम्राक्षस्तु	= Dhumraksha on his part	धनुष्पाणिः	= wielding a bow in his hand	हसन्	= laughing
रण मूर्धनि	= at the battle-front	विद्रावयामास	= made those monkeys to run away	दिशः	= to (all) quarters
शरवृष्टिभिः	= by a shower of his arrows.	तान् वानरान्			

Dhumraksha on his part, wielding a bow in his hand and laughing at the battle-front, made those monkeys to run away to all the quarters by a shower of his arrows.

धूम्र अक्षेण अर्दितम् सैन्यम् व्यथितम् दृश्य मारुतिः ।
अभ्यवर्तत सम्कुद्धह् प्रगृह्य विपुलाम् शिलाम् ॥ ६-५२-२६

प्रेक्ष्य	= seeing	सैन्यम्	= the army	व्यथितम्	= perturbed
अर्दितम्	= and being tormented	धूम्राक्षेण	= by Dhumraksha	मारुतिः	= Hanuman
सम्कुद्धः	= was enraged	अभ्यवर्तत	= and turned towards him	प्रगृह्य	= taking
विपुलाम्	= a gigantic	शिलाम्	= rock.		

Seeing the army perturbed due to tormented by Dhumraksha, Hanuman was enraged and turned towards him, taking a gigantic rock in his hands.

क्रोधाद् द्विगुण ताम्र अक्षह् पितृ तुल्य पराक्रमः ।
शिलाम् ताम् पातयाम् आस धूम्र अक्षस्य रथम् प्रति ॥ ६-५२-२७

तुल्य	= Hanuman who was	पितुः	= to his father	द्विगुण	= with his eyes doubly
पराक्रमः	= equal in strength			ताम्राक्षह्	= red
क्रोधात्	= due to anger	पातयामास	= threw down	ताम्	= that rock
रथम् प्रति	= towards the chariot	धूम्राक्षस्य	= of Dhumraksha.	शिलान्	

Hanuman, who was equal in strength to his father, with his eyes inflamed with anger, flung the rock on the chariot of Dhumraksha.

आपतन्तीम् शिलाम् दृष्टा गदाम् उद्यम्य सम्भ्रमात् ।
रथाद् आप्तुत्य वेगेन वसुधायाम् व्यतिष्ठत ॥ ६-५२-२८

दृष्टा	= behold	आपतन्तीम्	= the befalling	शिलाम्	= rock
दुष्ट्रक्ष उद्यम्य	= lifting	गदाम्	= his mace	सम्भ्रमात्	= hurriedly
आप्तुत्य	= jumped down	वेगेन	= speedily	रथात्	= from the chariot
व्यतिष्ठत	= and stood	वसुध्याम्	= on the earth.		

Beholding the befalling rock, Dhumraksha lifting his mace hurriedly, jumped down speedily from the chariot and stood there on the earth.

सा प्रमथ्य रथम् तस्य निपपात शिला भुवि ।
सचक्र कूबरम् साश्वम् सध्वजम् सशर आसनम् ॥ ६-५२-२९

सा शिला	= that rock	प्रमथ्य	= shattered	तस्य	= his
रथम्	= chariot	स चक्र कूबरे	= along with banner	सशरासनम्	= and bows
निपपात	= and rolled down	मुखम्			
		भुवि	= to the ground.		

Shattering his chariot with its wheels, its pole, its crest along with banner and bows, that rock rolled down to the ground.

स भन्त्वा तु रथम् तस्य हनूमान् मारुत आत्मजः ।
रक्षसाम् कदनम् चक्रे सस्कन्ध विटपैर् दुमैः ॥ ६-५२-३०

सः हनूमान्	= That Hanuma	मारुतात्मजः	= the son of Maruta	भङ्गा	= breaking
तस्य	= his	रथम्	= chariot	चक्रे	= caused
कदनम्	= the destruction	रक्षसाम्	= of demons	दुमैः	= by the use of trees
सस्कन्ध	= with their branches				
विटपैः	and shoots.				

Thereafter, Hanuman the son of Maruta (the wind-god), after breaking the chariot, destroyed the demons with trunks of trees furnished with their branches.

**विभिन्न शिरसो भूत्वा राक्षसाहृं शोणित उक्षिताः ।
द्रुमैः प्रमथितासः च अन्ये निपेतुर् धरणी तले ॥ ६-५२-३१**

विभिन्न	= with their crushed	राक्षसाः	= the demons	भूत्वा	= became
शिरसः	heads	अन्ये	some others	प्रमथिताः	= crunched
रुधिरोक्षिताः	= drenched with blood	निपेतुः	= fell	धरणीतले	= on the ground.
द्रुमैः	= by trees				

With their heads crushed, the demons were drenched with blood. Some others were crunched by the trees and fell down to the earth.

**विद्राव्य राक्षसम् सैन्यम् हनूमान् मारुत आत्मजः ।
गिरेः शिखरम् आदाय धूम्र अक्षम् अभिदुद्धुवे ॥ ६-५२-३२**

हनूमान्	= Hanuma	मारुतात्मजः	= sainyam	=	the
राक्षसम्	= of demons	आदाय	= and taking		army
गिरेः	= of a mountain	अभिदुद्धुवे	= ran towards		

Having driven away the army of demons, Hanuma born of Maruta, breaking off the peak of a mountain, ran towards Dhumraksha.

**तम् आपतन्तम् धूम्र अक्षो गदाम् उद्यम्य वीर्यवान् ।
विनर्दमानः सहसा हनूमन्तम् अभिद्रवत् ॥ ६-५२-३३**

वीर्यवान्	= the valiant	धूम्राक्षः	= Dhumraksha	उद्यम्य	= lifted
गदाम्	= his mace	विनर्दमानः	= making a roaring sound	अभिद्रवत्	= ran
तम्	= towards that Hanuma	आपतन्तम्	= attacking on him	सहसा	= suddenly.
हनूमन्तम्					

The valiant Dhumraksha lifted his mace and making a roaring sound, ran towards that Hanuman who was rushing on him suddenly.

**ततः क्रुद्धस् तु वेगेन गदाम् ताम् बहु कण्टकाम् ।
पातयाम् आस धूम्र अक्षो मस्तके तु हनूमतः ॥ ६-५२-३४**

अथ	= thereafter	धूम्राक्षः	= Dhumraksha	रोषेण	= with an outrage
पातयामास	= stroke down	ताम् गदाम्	= that mace	बहुकण्टकाम्	= with spikes
मस्तके	= on the head	तस्य हनूमतः	= of that Hanuman.		

Thereafter, Dhumraksha with an outrage, brought down that mace studded with countless spikes on the head of that Hanuma.

ताडितहूं स तया तत्र गदया भीम रूपया ।
स कपिरू मारुत बलस् तम् प्रहारम् अचिन्तयन् ॥ ६-५२-३५
धूम्र अक्षस्य शिरो मध्ये गिरि शृनाम् अपातयत् ।

सः कपिः	= that Hanuman	सः	= the famous one	मारुत बलः	= with an energy similar to the wind
ताडितः	= struck	तत्र	= there	तया गदया	= by that mace
भीमवेगया	= with a terrific velocity	अचिन्तयन्	= disregarding	तम् प्रहारम्	= that blow
अपातयत्	= threw down	गिरिशङ्कम्	= his rocky peak	शिरोमध्ये	= on the middle of the skull
धूम्राक्षस्य	= of Dhumraksha.				

That Hanuman, who was endowed with an energy similar to the wind, was in no way disturbed by that blow but struck Dhumraksha on the middle of his skull with his rocky peak.

स विह्वलित सर्व अन्नो गिरि शृनोण ताडितः ॥ ६-५२-३६
पपात सहसा भूमौ विकीर्ण इव पर्वतः ।

सः	= that Dhumraksha	ताडितः	= struck	गिरिशङ्केन	= by the rocky peak
विस्फारित	= having his shattered	सहसा	= soon	पपात	= fell down
सर्वाणः	limbs				
भूमौ	= on the ground	पर्वतः इव	= like a mountain	विकीर्णः	= crumbling.

That Dhumraksha, struck by the rocky peak, which shattered all his limbs, soon fell down on the ground like a mountain crumbling.

धूम्र अक्षम् निहतम् दृष्ट्वा हत शेषा निशा चराः ॥ ६-५२-३७
त्रस्ताः प्रविविशुर् लन्काम् वध्यमानाः प्लवम् गमैः ।

दृष्ट्वा	= seeing	धूम्रक्षम्	= Dhumraksha	निहतम्	= having been killed
निशाचराः	= the demons	हत शेषाः	= left surviving	त्रस्ताः	= were frightened
वध्यमानाः	= being killed	प्लवङ्गमैः	= by the monkeys	प्रविविशुः	= entered
लङ्काम्	= Lanka.				

Seeing Dhumraksha having been killed, the demons left surviving were frightened of being killed by the monkeys and re entered Lanka.

स तु पवन सुतो निहत्य शत्रुम् ।
क्षतज वहाहू सरितश् च सम्बिकीर्य ।
रिपु वध जनित श्रमो महात्मा ।
मुदम् अगमत् कपिभिश् च पूज्यमानः ॥ ६-५२-३८

सः	= that	महात्मा	= illustrious	पवनसुतः	= Hanuma the son of Pa-
निहत्य	= having killed	शत्रून्	= his enemies	वहा:	= causing
सरितश्च	= rivers	क्षतज	= of blood	सम्विकीर्य	= to flow
रिपु	= weary of slaughter of	मुदम्	= with delight	अगमत	= received
वधजनित	enemies				
श्रमः					
सुपूज्यमानः	= the cordial felicitations	कपिभिः	= by the monkeys.		

That illustrious Hanuman the son of Pavana having destroyed his enemies, causing rivers of blood to flow, weary of slaughter of the enemies, with delight, received the cordial felicitations by the monkeys.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्विपञ्चशः सर्गः ॥

Thus completes 52nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

53 Sarga 53 - त्रिपञ्चशः सर्ग

Ravana Sends Vajradamstra

Introduction -

Ravana sends Vajradamstra, another demon to kill Rama, Sugreeva and his monkeys. Vajradamstra and his army emerge from the southern gate where Angada, the General of the Monkeys is stationed. The monkeys had a tough fight with the demons. Angada, the leader of the monkeys strikes the terrible strong demons, chopping off their heads.

धूम्राक्षं निहतम् दृष्ट्वा रावणो राक्षसेश्वरः ।
क्रोधेन महताविष्टो निःश्वसन्नुरगो यथा ॥ ६-५३-१

दीर्घमुष्टं विनिःश्वस्य क्रोधेन कलुषीकृतः ।
अब्रवीदाक्षसं क्रूरं वज्रदंष्ट्रं महावलम् ॥ ६-५३-२

श्रुत्वा	= hearing	धूम्राक्षम्	= Dhumraksha	निहतम्	= having been killed
रावणः	= Ravana	राक्षसेश्वरः	= the king of demons	आविष्टः	= was possessed
क्रोधेन	= of anger	महता	= greatly	निःश्वसन्	= hissing
उरगो यथा	= like a serpent	विनिःश्वस्य	= sighing	दीर्घम्	= long
उष्णम्	= and hot	कलुषीकृतः	= and polluted	क्रोधेन	= by anger
अब्रवीत्	= spoke	वज्रदम्ष्टम्	= to Vajradamshtra	राक्षसम्	= a demon
क्रूरम्	= who was cruel	महावलम्	= and mighty.		

Hearing the death of Dhumraksha, Ravana the King of demons was possessed of anger and began to hiss like a serpent. Polluted by anger, with long and burning sighs, he addressed the cruel and mighty Vajradamshtra, a demon (as follows)

गच्छत्वं वीरं निर्याहि राक्षनैः परिवारितः ।
जाहि दाशरथिं रामं सुग्रीवं वानरैः सह ॥ ६-५३-३

वीर	= O warrior!	त्वम्	= you	गच्छ	= proceed
niryaahi	= go ahead	परिवारितः	= surrounded	राक्षसैः	= by demons
जाहि	= slay	रामम्	= Rama	दाशरथिम्	= the son of Dasaratha
सुग्रीवम्	= Sugriiva	वानरैः सह	= along with his monkeys!		

"O, warrior! Go ahead as the head of the demons and slay Rama the son of Dasaratha, as also Sugreeva and his monkeys!"

तथेत्युत्त्वा क्रुततरं मायावी राक्षसेश्वरः ।
निर्जगाम बलैः सार्थं बहुभिः परिवारितः ॥ ६-५३-४

नागैरश्वैः खरैरुष्टैः संयुक्तः सुसमाहितः ।
पताकाध्वजचित्रैश्च रथैश्च समलन्कृतः ॥ ६-५३-५

राक्षसेश्वरः	= that leader of the demons	मायावी	= a conjurer	उत्त्वा	= saying
तथा इत्	= "So it be"	परिवारितः	= surrounded	बहुभिः	= by many
बलैः सार्थम्	= along with the army	सम्युक्तः	= accompanied	नागैः	= by elephants
अश्वैः	= horses	खरैः	= mules	उष्टैः	= camels
रथैः	= and chariots	पताकध्वजचित्रैः	= conspicuous with flags and banners	निर्जगाम	= set out
सुसमाहितः	= with a well-attentive mind	समलन्कृतः	= and well-prepared.		

"So it be" answered the leader of the demons who was a conjurer and departed with many divisions of the army that 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.

ततो विचित्रकेयूरमुकुटेन विभूषितः ।
तनुत्रं च समावृत्य सधनुर्निर्ययौ द्रुतम् ॥ ६-५३-६

ततः	= then	विभूषितः	= adorned	विचित्र केयूर	= with	colourful
समावृत्य	= well-covered	तनुत्रम्च	= by an armour	मुकुटेन	= bracelets and a diadem	
द्रुतम्	= immediately	निर्वयौ	= started.	सधनुः	= along with a bow (he)	

Adorned with colourful bracelets and a diadem, Vajradamshtra set out immediately, wielding a bow and well-covered by an armour.

पताकालंकृतं दीप्तं तसकाञ्चनभूषितम् ।
रथम् प्रदक्षिणम् कृत्वा समारोहच्चमूपतिः ॥ ६-५३-७

चमूपतिः	= that army-general	प्रदक्षिणम्	= circumambulated	समारोहत्	= and ascended
रथम्	= his chariot	कृत्वा		दीप्तम्	= and shiningly
तस काञ्चन	= adorned with pure gold.	पताकालम्कृतम्	= decorated with flags		

That army-general circumambulated and ascended his chariot, duly decorated with flags and shiningly adorned with purpose.

यष्टिभिस्तोमरैश्चित्रैः शक्तलैश्च मुसलैरपि ।
भिन्दिपालैश्च चापैश्च शक्तिभिः पट्टिशैरपि ॥ ६-५३-८

खड्डैश्चक्रैर्गदाभिश्च निशितैश्च परश्वधैः ।
पदातयश्च निर्यान्ति विविधाः शस्त्रपाण्यः ॥ ६-५३-९

पदातयश्च	= Infantry	विविधाः	= of every kind	निर्यान्ति	= issued forth
शस्त्र पाण्यः	= furnished in hand with weapons	यष्टिभिः	= (such as) clubs	चित्रैः	= excellent
तोमरैः	= javelins	शक्तश्चैः	= smooth	मुसलैरपि	= pestles
भिन्दिपालैश्च	= harpoons	चापैश्च	= bows	शक्तिभिः	= lances
पट्टिशैरपि	= spears	खड्डैः	= swords	चक्रैः	= discus
गदाभिश्च	= maces	निशितैः	= and sharp	परश्वधैः	= axes.

Infantry of every kind issued forth, furnished in their hands with weapons such as clubs, excellent javelins, smooth pestles, harpoons, bows, lances, spears, swords, discus and maces and sharp axes.

विचित्रवाससः सर्वे दीप्ता राक्षसपुङ्गवाः ।
गज मदोत्कटाः शूराश्वलन्त इव पर्वता ॥ ६-५३-१०

सर्वे	= all	राक्षसपुण्गराह्	= those excellent demons	दीप्ताः	= in their resplendent
विचित्र वाससः	= and coloured forms	शूराः	= full of strength (mounted)	गजाः	= on elephants
मदोत्कटाः	= furious with rut	चलन्तः	= resembled moving hills.		

All those excellent demons in their resplendent and coloured uniforms, full of strength and mounted on elephants furious with rut, resembled moving mountains.

ते युद्धकुशला रूढास्तोमराङ्गवाः ।
अन्ये लक्षणसंयुक्ताः शूरारूढा महाबलाः ॥ ६-५३-११

ते	= those elephants	रूढाः	= mounted	तोमराङ्गश	= by warriors bearing lances and goads
युद्ध कुशलाः	= were skilled in warfare	अन्ये	= some other elephants	पाणिभिः	= having good qualities
शूरारूढाः	= mounted by valiant demons	महाबलाः	= were mighty in strength.	लक्षण	

All those excellent demons in their resplendent and coloured uniforms, full of strength and mounted on elephants furious with rut, resembled moving mountains.

तद्राक्षसबलं सर्वं विप्रस्थितमशोभत |
 प्रावृद्धाले यथा मेघा नर्दमानाः सविद्युतः || ६-५३-१२
 निःसृता दक्षिणद्वारादम्भदो यत्र यूथपः |

तत्	= that	सर्वम्	= whole	राक्षस बलम्	= army of demons
विप्रस्थितम्	= paraded	अशोभत	= looking as brilliant	मेघाः यथा	= as the clouds
सविद्युतः	= with lightning	नर्दमानाः	= and sound	प्रावृता	= they emerged
दक्षिण	= from the southern gate	यत्र	= where	यूथपः	= the General
द्वारात्					
अण्णदः	= Angada (is stationed).				

That whole army of demons paraded, looking as brilliant as the clouds, with lightning and sound in the rainy season. They emerged from the southern gate where the General Angada is stationed.

तेषां निष्कममाणानामशुभं समजायत || ६-५३-१३
 आकाशाद्विघनात्तीव्रादुल्मुका न्यपतंस्तदा |
 वमन्तः पावकज्वालाः शिवा घोरा ववाशिरे || ६-५३-१४

तेषाम्	= (While) those demons	निष्कमाणाम्	= set forth	अशुभम्	= inauspicious portents
अजायत	= appeared	तदा	= then	विघ्नात्	= from a cloudless
तीव्रात्	= yet burning	आकाशात्	= sky	उल्मुकानि	= meteors
अपतन्	= fell	घोरा:	= fearful	शिराः	= jackals
ववाशिरे	= (emitting) their howls	वमन्तः	= belched forth	पावकज्वालाः	= flames and fire.

While those demons set forth, inauspicious portents appeared. From a cloudless yet burning sky, meteors fell. Fearful jackals, emitting their howls, belched forth flames and fire.

व्याहरन्त मृगा घोरा रक्षसां निधनं तदा |
 समापतन्तो योधास्तु प्रास्वलंस्तत्र दारुणम् || ६-५३-१५

घोरा:	= the dreadful	मृगाः	= animals	तदा	= then
व्याहरन्त	= foretold	मिधनम्	= teh destruction	रक्षसाम्	= of the demons
योधास्तु	= the warriors	समापतन्तः	= entering the combat	प्रास्वलम्	= stumbled
तत्र	= there	daaruNam	= miserably.		

The dreadful beasts then foretold destruction of demons, who while entering the combat, stumbled miserably.

एतानौत्पातिकान् दृष्ट्वा वज्रदंष्ट्रो महाबलः |
 धैर्यमालम्ब्य तेजस्वी निर्जगाम रणोत्सुकः || ६-५३-१६

दृष्ट्वा	= (Even after) seeing	एतान्	= these	ओत्पातिकान्	= portents
वज्रदम्ष्टः	= Vjradamshtra	महाबलः	= of exceeding prowess	तेजस्वी	= and sharpness
आलम्ब्य	= shored up	धैर्यम्	= courage	निर्जगाम	= and set out (for the combat)

रोणोत्सुकः	= being fond of the battle.
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Ever after seeing these portents Vajradamshtra of exceeding prowess and sharpness, shored up courage and being fond of battle, set out for the combat.

तांस्तु निष्क्रमतो दृष्टा वानरा जितकाशिनः ।
प्रणेदुः सुमहानादान् पूर्यंश्च दिशो दशः ॥ ६-५३-१७

वानराः	= the monkeys	जितकाशिनः	= burning for victory	दृष्टा	= seeing
तान्	= then	निष्क्रमतः	= advancing	प्रणेदुः	= sounded
सुमहानादान्	= very great noises	पूर्यंश्च	= and filled	दशः	= the ten
दिशः	= quarters.				

The monkeys, burning for victory, seeing their enemies advancing, made tremendous shouts which echoed every quarter.

ततः प्रवृत्तं तु मुलं हरीणां राक्षसैः सह ।
घोराणाम् भीमरूपाणामन्योन्यवधकान्तिक्षणाम् ॥ ६-५३-१८

ततः	= thereafter	तु मुलम्	= a tumultuous battle	प्रवृत्तम्	= occurred
हरीणाम्	= (between) monkeys	तथा	= and	राक्षसाम्	= demons
घोराणाम्	= who were cruel	भीम	= of fearful forms	अन्योन्य	= and desirous of killing
		रूपाणाम्		वधकान्तिक्षणाम्	= each other.

Thereafter, a tumultuous battle ensued between the monkeys and the demons, who were cruel, of ferocious form and desirous of each other's destruction.

निष्पतन्तो महोत्साहा भिन्नदेहशोरोधराः ।
रुधिरोक्षितसर्वाङ्गा न्यपतन्धरणीतले ॥ ६-५३-१९

महोत्साहाः	= some warriors of great energy	निष्पतन्तः	= coming for war	भिन्न	देह	= their necks and bodies
न्यपतन्	= fell	धरणीतले	= to the surface of the earth	शिरोधराः		= severed
				रुधिरोक्षि	त	= their entire body
				सर्वाण्गाः		= bathed in blood.

Some warriors of great energy, coming for war, their necks, and bodies severed, fell to the surface of the earth, their entire bodies bathed in blood.

केचिदन्योन्यमासाद्य शूराः परिघपाणयः ।
चिकिष्पुर्विविधान् शश्वान्समरेष्वनिवर्तिनः ॥ ६-५३-२०

केचित् शूराः	= some warriors	अनिवर्तिनः	= who did not turn back	सम्रे	= in battle
परिघपाणयः	= with arms resembling steel	आसाद्य	= approached	अन्योन्यम्	= each other

चिकिष्टुः	= and threw	विविधान्	= various kinds	शस्त्रान्	= of weapons.
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Some other warriors, who did not turn back in battle, with arms resembling steel, approached one another, attacking with various kinds of weapons.

द्रुमाणां च शिलानां च शस्त्राणां चापि निःस्वनः ।
श्रूयते सुमहांस्तत्र घोरो हृदयभेदनः ॥ ६-५३-२१

सुमहान्	= an extremely great	घोरः	= and terrible sound	हृदय भेदनः	= breaking the hearts
श्रूयते	= was heard	तत्र	= there	द्रुमाणाम्	= of trees
शिलानाम्	= rocks	शस्त्राणाम् च	= and even weapons.		
च		अपि			

An extremely great and terrible noise, breaking the hearts, was heard there from trees, rocks and weapons.

रथनेमि स्वनस्तत्र धनुषश्चापि घोरवत् ॥ ६-५३-२२
शङ्खभेरीमृदङ्गनां बभूव तुमुलः स्वनः ।

घोरवत्	= a terrific	रथनेमि स्वनः	= noise of the wheel-rims of chariots	धनुश्चापि	= the bow
तुमुलः	= of couches kettle-drums and tabours	बभूव	= arose	तत्र	= there.

A terrific noise of the wheel-rims of chariots and the bow, along with the tumultuous sounds of couches, kettle-drums and tabours arose there.

केचिदख्याणि संत्यज्य बाहुयुद्धमकुर्वत ॥ ६-५३-२३
तलैश्च चरणैश्चापि मुष्ठिभिश्च द्रुमैरपि ।
जानुभिश्च हताः केचिद्भग्देहाश्च राक्षसाः ॥ ६-५३-२४
शिलाभिश्चूर्णिताः केचिद्वानरैर्युद्धदुर्मदैः ।

केचित्	= some demons	सम्त्यज्य	= leaving	अस्त्राणि	= weapons
अकुर्वत्	= performed	बाहुयुद्धम्	= battle with their arms	राक्षसाः	= the demons
हताः	= were beaten	भग्देहाः	= and their bodies made fragmentated	वानरैः	= by the monkeys
युद्ध दुर्मदैः	= of fighting arrogance	तलैश्च	= with their palms	चरणैश्च	= feet
मुष्ठिभिश्च	= fists	द्रुमैरपि	= even trees	जानुभिश्च	= knees
केचित्	= some	चूर्णिता	= were crushed to powder	शिलाभिः	= by rocks.

Some demons, leaving weapons, performed battle with their arms. The demons were beaten and their bodies made fragmentated by the monkeys of fighting arrogance, with their palms, feet, fists, trees and knees. Some demons were crushed to powder with rocks.

वज्रदंष्ट्रे भृशं बानै रणे वित्रासयन् हरीन् ॥ ६-५३-२५
चार लोकसम्हारे पाशहस्त इवान्तकः ।

भृशम्	= tremendously	वित्रासन्	= frightening	हरीन्	= the monkeys
रणे	= in the battle	बाणैः	= by his arrows	वज्रदम्ष्टः	= Vajradamshtra
चार	= moved himself	अन्तकः इव	= like Yama the God of Death	लोक सम्हारे	= at the time of destroying the words
पाश हस्तः	= with a noose in his hand.				

Tremendously frightening the monkeys in the battle by his arrows, Vajradamshtra moved himself in the battlefield like Yama the God of Death moving at the time of dissolution of the worlds, wielding a noose in his hand.

बलवन्तोऽस्त्रविदुषो नानाप्रहरणा रणे ॥ ६-५३-२६
जघर्वानरसैन्यानि राक्षसाः क्रोधमूर्चिताः ।

बलवन्तः	= the strong	राक्षसः	= demons	अस्त्र विदिषः	= skilled in weaponry
नाना	= and wielding various	जघुः	= killed	वानर	= the army of monkeys
प्रहरणाः	= kinds of weapons			सैन्यानि	
रणे	= in the battle	क्रोध मूर्चिताः	= with their increased anger.		

The strong demons skilled in weaponry and wielding various kinds of weapons, killed the army of monkeys in that battle, with their increased anger.

जघ्ने तान् राक्षसान् सर्वान् धृष्टो वालिसुतो रणे ॥ ६-५३-२७
क्रोधेन द्विगुणाविष्टः संवर्तक इवानलः ।

धृष्टः	= the courageous	वालिसुतः	= Angada the son of Vali	द्विगुणाविष्टः	= twice possessed
krodhena	= by anger	जघ्ने	= killed	सर्वान्	= all
तान्	= those	राक्षसान्	= demons	रणे	= in the battle
सम्वर्तके	= like a world destroying				
अनलः इव	= fire.				

The courageous Angada the son of Vali, twice possessed of anger, killed all those demons in the battle, like a world-destroying fire.

तान् राक्षसगणान् सर्वान्वत्रक्षमुद्यम्य वीर्यवान् ॥ ६-५३-२८
अज्जदहूः क्रोधताम्राक्षः सिम्हहूः क्षुद्रमृगानिव ।
चकार कदनम् घोरम् शक्रतुल्यपराक्रमः ॥ ६-५३-२९

वीर्यवान्	= the valiant	अणगदः	= Angada	क्रोधताम्राक्षः	= with his raging red eyes
उद्यम्य	= lifted	वृक्षम्	= a tree	जघान	= killed)

सर्वान्	= all	तान्	= those	राक्षसगणान्	= troops of demons
सिंहः इव	= like a lion (killing)	शृद्रमृगान्	= small animals	शक्तुल्य	= Angada with his
चकार	= made	घोरम्	= a terrific	पराक्रमः	prowess resembling that of Indra the Lord of celestials

kadanam = destroyer of the enemies.

The valiant Angada with his raging red eyes lifted a tree and killed all those troop of demons, like a lion killing small animals. Angada, with his prowess resembling that of Indra the Lord of celestials, brought about a terrific destroyer of the enemies.

**अङ्गदाभिहतास्तत्त राक्षसा भीमविक्रमाः ।
विभिन्नशिरसः पेतुर्निकृत्ता इव पादपाः ॥ ६-५३-३०**

भीम विक्रमाः	= the terribly strong	राक्षसाः	= demons	अङ्गदाभिहताः	= struck by Angada
तत्र	= there	विभिन्न	= with their heads shattered	पेतुः	= fell down
पादपाः इव	= like trees	शिरसः	तेरtered	निकृत्ताः	= chopped off.

The terribly strong demons, struck by Angada there, had their heads shattered and fell down like chopped off trees.

**रथैश्चित्रैर्घ्यजैरथैः शरीर्हररिक्षसाम् ।
रुधिरोघेण संचन्ना भूमिर्भयकरा तदा ॥ ६-५३-३१**

भूमिः	= the earth	तदा	= then	भयकरा	= appeared fearful
सम्चन्ना	= being covered	रथैः	= with chariots	चित्रैः	= conspicuous
ध्वजैः	= flags	अर्थैः	= horses	शरीरैः	= bodes
हरिक्षसाम्	= of monkeys and demons	रुधिरोघेण	= with streams of blood.		

The earth then appeared fearful, it being covered with chariots, conspicuous flags, horses, bodies of monkeys and demons with streams of blood flowing there.

**हारकेयूरवस्त्रैश्च चत्रैश्च समलम्कृता ।
भूमिर्भाति रणे तत्र शारदीव यथा निशा ॥ ६-५३-३२**

भूमिः	= the earth	समलम्कृता	= decorated	रणे	= in battle
तत्र	= there	हार केयूर	= with necklaces	चत्रैश्च	= and umbrellas
भाति	= shone	वस्त्रैश्च	bracelets worn on upper arm garments		

शारदी निशेव यथा निशा

That battle-field, decorated with necklaces, bracelets worn on upper arm, garments and umbrellas looked like an autumnal night.

अङ्गदस्य च वेगेन तद्राक्षसबलम् महत् ।
प्राकम्पत तदा तत्र पवनेनाम्बुदो यथा ॥ ६-५३-३३

वेगेन	= by swiftness	अङ्गदस्य	= of Angada	तत्	= that
महत्	= great	राक्षसबलम्	= army of demons	तत्र	= there
प्राकम्पत	= trembled	तदा	= then	अम्बुदोयथा	= like a cloud
वेगेन	= by the swiftness	पवनेन	= of wind.		

By the swiftness of Angada, that great army of demons there trembled then, like a cloud by the swiftness of wind.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रिपञ्चशः सर्गः ॥

Thus completes 53rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

54 Sarga 54 - चतुःपचाशः सग्रे

Vajradamstra Shows Terror Among The Monkeys

Introduction -

The powerful demon Vajradamshtra penetrated the army of monkeys, sowing terror among them. The monkeys then sought refuge with Angada the monkey-leader. A fierce battle ensues between Vajradamshtra and Angada. Angada assaults Vajradamshtra with a sword and Vajradamshtra's head falls on the ground.

स्वबलस्य च घातेन अङ्गदस्य बलेन च ।
राषसः क्रोधमाविष्टो वज्रदंष्ट्रे महाबलः ॥ ६-५४-१

महाबलः	= the mighty	राक्षसः	= demon	वज्रदम्भः	= Vajradamshtra
आविष्टः	= got	क्रोधम्	= angry	घातेन	= by the devastation
स्वबलस्य	= of his own army	बलेनच	= by the prowess	अङ्गदस्य	= of Angada.

The devastation of his army through Angada's prowess filled the mighty Vajradamstra with anger.

विस्फार्य च धनुर्घोरं शकाशनिसमप्रभम् ।
वानराणामनीकानि प्राकिरच्छरवृष्टिभिः ॥ ६-५४-२

विस्फार्य	= stretching	घोरम्	= his terrific	धनुः	= bow
शकाशनि	= which had a splendour	प्राकिरत्	= (he) hurled	शर वृष्टिभिः	= a flood of arrows
समप्रभम्	equal to that of the thunderbolt of Indra the Lord of celestials				
अनीकानि	= on the army	वानराणाम्	= of monkeys.		

Stretching his terrific bow, like unto Indra's thunder bolt, he assailed the monkey battalions with a flood of arrows.

राक्षसाश्चापि मुख्यास्ते समवस्थिताः ।
नानाप्रहरणाः शूराः प्रायुध्यन्त तदा रणे ॥ ६-५४-३

ते	= those	शूराः	= valiant	मुख्याः	= leaders
राक्षसश्चापि	= of demons also	समवस्थिताः	= coming	रथैश्च	= also in chariots
तदा	= then	प्रायुध्यन्त	= fought	रणे	= in the battle
नानाप्रचरणाः	= with many types of weapons.				

Then, the foremost of the demons mounted on chariots, fought the battle with every kind of weapon.

वानराणाम् च शूरास्तु ते सर्वे प्रवर्गर्षभाः ।
आयुध्यन्त शिलाहस्तः समवेताः समन्ततः ॥ ६-५४-४

सर्वे	= all	ते	= those best among the	समवेताः	= assembled
समन्ततः	= on all sides	प्रवर्गोत्तमाः	monkeys	शिलाहस्ताः	with rocks in their hands.

The monkeys, those valiant bulls among the Plavagas, assembling on all sides, fought with rocks.

तत्रायुधसहस्राणि तस्मिन्नायोधने भृशाम् ।
राक्षसाः कपिमुख्येषु पातयांचक्रिरे तदा ॥ ६-५४-५

तदा	= then	तस्मिन्	= in that	अयोधने	= battle
तत्र	= there	राक्षसाः	= the demons	पातयाम्	= hurled
भृशाम्	= abundantly	आयुध	= thousands of weapons	चक्रिरे	

सहस्राणि

कपिमुख्येषु

= on the foremost of monkeys.

Then in that battle there, the demons abundantly hurled thousands of weapons on the foremost of monkeys.

वानराश्वै रक्षसु गिरिवृक्षान् महाशिलाः ।
प्रवीराः पातयामासुर्मत्तवारणसम्भिभाः ॥ ६-५४-६

वानराश्वै	= the monkeys too	प्रवीराः	= of mighty prowess	मत्त	वारण	= resembling elephants
पातयामासुः	= hurled	गिरिवृक्षान्	= mountains trees	सम्भिभाः		in rut
रक्षः सु	= on the demons.			महाशिलाः		= and great rocks

The monkeys of mighty prowess, resembling elephants in rut, showered down giant trees and huge lumps of rock on the demons.

शूराणाम् युध्यमानानाम् समरेष्वनिवर्त्ताम् ।
तद्रक्षसगणानाम् च स्युद्धं समवर्तत ॥ ६-५४-७

शूराणाम्	= between those courageous warriors	राक्षसगणानाम्	= troops of demons and monkeys	युद्धमानाम्	= who were performing battle
अनिवर्त्तिनाम्	= who never retreated	समरेषु	= in battle	तत्	= that
सुयुद्धम्	= tremendous struggle	समवर्तते	= ensued.		

Between those courageous warriors, the demons and the monkeys, who never retreated in battle, a tremendous struggle ensued.

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प्रभग्नशिरसः केचिछिन्नैः पादैश्च बाहुभिः ।
सख्वर्दितदेहास्तु रुधिरेण समुक्षिताः ॥ ६-५४-८

हरयो राक्षसाश्वैन शेरते गाम् समाश्रिताः ।
कङ्कगृध्रावलाब्यश्च गोमायुकुलसंकुलाः ॥ ६-५४-९

केचित्	= some	हरयः	= monkeys	राक्षसाश्वैव	= and demons
प्रभग्न शिरसः	= with shattered heads	छिन्नैः पादैः	= cut feet	baahubhiH	= and hands
ardita de-	= bodies wounded	शख्वैः	= by weapons	समुक्षिताः	= dampened
haaH		कङ्क गृध्णा	= surrounded by groups	गोमायुकुल	= as also surrounded by
रुधिरेण	= with blood	बाब्याश्च	of herons vultures and crows	सम्कुलाः	groups of jackals
शेरते	= lied down	समाश्रिताः	= taking refuge	गाम्	= on the earth.

Some monkeys and demons, with their shattered heads, but bereft of arms and legs, lay on the earth bathed in blood with their bodies wounded by weapons, a prey to herons vultures and crows or devoured by troops of jackals.

कबन्धानि समुत्पेतुर्भीमाणाम् भीषणानि वै ।
भुजपाणिशिरश्चिन्नाशिच्छकायाश्च भूतले ॥ ६-५४-१०
वानरा राक्षसाश्वापि निपेतुस्तत्र भूतले ।

वानराः	= monkeys	राक्षसश्वापि	= and demons	निपेतुः	= fell
भूतले	= on the surface of the earth	भुजपाणि	= with their arms hands	छिन्न कायाश्च	= and their limbs hacked to pieces.

Monkeys and demons fell on the battle-field; headless trunks leaps up to the terror of all the fearful, their limbs hacked to pieces in the combat.

ततो वानरसैन्येन हन्यमानम् निशाचरम् ॥ ६-५४-११
प्राभज्यत बलं सर्वं वज्रदंष्ट्रस्य पश्यत ।

ततः	= thereafter	सर्वम् बलम्	= all the army	निशाचरम्	= of demons
हन्यमानम्	= was killed	वानर सैन्येन	= by the monkey troops	प्राभज्यत	= and broken up
क्षिले	= Vajradamshtra	पुश्यतः	= was witnessing.		
वज्रदंष्ट्रस्य					

Thereafter, under the eyes of Vajradamshtra, all his army of demons were killed and broken up by the monkey-troops.

राक्षसान् भयवित्रस्तान् हन्यमानान् पूर्वज्ञमैः ॥ ६-५४-१२
 दृष्टा स रोषताम्राक्षो वज्रदंष्ट्रः प्रतापवान् ।
 प्रविवेश धनुष्पाणि स्वासयन् हरिवाहिनीम् ॥ ६-५४-१३

दृष्टा	= seeing	राक्षसान्	= the demons	भय	= terrified with fear
पूर्वज्ञमैः	= by the monkeys	सः	= that	वित्रस्तान्	
वज्रदम्ष्टः	= Vajradamshtra	रोष ताम्राक्षः	= his eyes becoming red with anger	प्रतापवान्	= powerful
प्रविवेश	= penetrated into	हरिवाहिनीम्	= the army of monkeys	धनुष्पाणिः	= and wielding a bow in his hands

Seeing the demons terrified with fear and decimated by the monkeys, that powerful Vajradamshtra, his eyes red with anger, bow in hand, penetrated the army of monkeys, sowing panic among them.

शरैर्विदारयामास कङ्कपत्रैरजिह्वगैः ।
 विभेद वानरांस्तत्र सप्तष्ठौ नव पञ्च च ॥ ६-५४-१४
 विव्याध परमकुद्धो वज्रदंष्ट्रः प्रतापवान् ।

परमकुद्धः	= getting very angry	प्रतापवान्	= the vigorous	वज्रदम्ष्टः	= Vajradamshtra
शरैः	= with his arrows	अजिह्वगैः	= going straight	कङ्कपत्रैः	= like wings of an eagle
विव्याध	= struck	विदरयामास	= and tore asunder	तत्र	= there
सप्त	= in sevens	अष्टौ	= in eights	नव	= in nines
पञ्चच	= and in fives.				

Thereafter, in his fury, the vigorous Vajradamshtra dispatched those monkeys with arrows resembling wings of an eagle that flew straight to their target and pierced seven, eight, nine or five of his opponents simultaneously, thus destroying them.

त्रस्ताः सर्वे हरिगणाः शरैः संकृत्तदेहिनः ॥ ६-५४-१५ अङ्गदं सम्प्रधावन्ति प्रजापतिमिव प्रजाः ।

त्रस्ताः	= frightened	सम्कृत्त	= with their severed	शरैः	= due to arrows
सर्वे		देहिनः	= limbs		
अङ्गदम्	= Angada	हरिगणाः	= the monkey troops	सम्प्रधावन्ति	= ran towards
		प्रजाः इव	= as creatures	प्रजापति	= towards Brahma the Lord of creation.

With their limbs crippled by those arrows and frightened, those monkey battalions sought refuge with Angada, as all creatures with Brahma the Lord of Creation.

ततो हरिगणान् भग्नान् दृष्टा वालिसुतस्तदा ॥ ६-५४-१६
 क्रोधेन वज्रदंष्ट्रम् त मुदीक्षन्तमुदैक्षत ।

ततः	= thereafter	दृष्टा	= seeing	भग्नान्	= the defeated
हारिगणान्	= monkey-troops	वालिसुतः	= Angada the son of Vali	तदा	= then
उदैक्षत	= beheld	वज्रदम्भम्	= Vajradamshtra	उदीक्षन्तम्	= who was seeing
क्रोधेन	= with anger.				

When he beheld those monkey troops fleeing in disorder, Angada the son Vali exchanged glances of hatred with Vajradamshtra.

वज्रदम्भोऽङ्गदस्चोभौ योयुध्येते परस्परम् ॥ ६-५४-१७
चेरतुः परमकुद्धौ हरिमत्तगजाविव ।

उभौ	= both	वज्रदम्भः	= Vajradamshtra	अङ्गदश्च	= and Angada
योयुध्येते	= fought	परस्परम्	= against each other	हरिमत्तगजामिव	= like a lion and an elephant in rut
चेरतुः	= and strolled	परमकुद्धौ	= in a tremendous fury.		

Both Vajradamshtra and Angada fought against each other like a lion and an elephant in rut. They strolled in a tremendous fury.

ततः शतसहस्रेण हरिपुत्रं महाबलम् ॥ ६-५४-१८
जघान मर्मदेशेषु शरैरग्निशिखोपमैः ।

ततः	= thereafter (that Vajradamshtra)	जघान	= knocked	महाबलम्	= the mighty
हरिपुत्रम्	= Angada	मर्मदेशेषु	= at his vulnerable places	शरैः	= with his arrows
शत सहस्रेण	= resembling a hundred thousand flames of fire.				

Thereafter, that Vajradamshtra knocked the mighty Angada at his vital organs with his arrows resembling hundred thousand flames of fire.

रुधिरोक्षितसर्वाङ्गो वालिसूर्महाबलः ॥ ६-५४-१९
चिक्षेप वज्रदंष्ट्रय वृक्षं भीमपराक्रमः ।

रुधिरोक्षित	= with all his limbs	महाबलः	= the mighty	वालिसूतः	= Angada
सर्वाण्गः	= drenched in blood	चिक्षेप	= thre	वृक्षम्	= a tree
भीम	= with a terrific prowess				
पराक्रमः					
वज्रदम्भय	= a Vajradamshtra.				

With all his limbs drenched in blood, the mighty Angada having a terrific prowess threw a tree on Vajradamshtra.

दृष्टापतन्तं तम् वृक्षमसंभ्रान्तश्च राक्षसः ॥ ६-५४-२०
चिछेद् बहुधा सोऽपि मथितः प्रापतद्भुवि ।

दृष्टा	= beholding	तम्	= that	आपतन्तम्	= befalling
वृक्षम्	= tree	राक्षसः	= (that) demon	असम्भ्रान्तः	= unperplexed
चिछेद्	= eat (it) off	बहुधा	= in many ways	सोऽपि	= It too
मथितः	= being cut off	प्रापतत्	= fell	भुवि	= on the ground.

That unperplexed demon, seeing that tree falling on him, cut it into innumerable pieces which fell in heaps on earth.

तं दृष्टा स रथादापुत्य वीर्यवान् ॥ ६-५४-२१
गदापाणिरसंभ्रान्तः पृथिव्यां समतिष्ठत ।

दृष्टा	= seeing	तम्	= that strength	वज्रदम्भस्य	= of Vajradamshtra
पूर्वगर्षमः	= Angada that lion among the monkeys	विक्रमम्		प्रगृह्य	= taking
शैलम्	= mountain	ननाद	च	विपुलम्	= a large
		चिक्षेप	च	ननाद	च = and made a loud noise.

Witnessing the strength of Vajradamshtra, Angada that lion among the monkeys seized hold of a large rock and emitting a shout, threw it on him.

तमापतन्तं दृष्टा स रथादापुत्य वीर्यवान् ॥ ६-५४-२२
गदापाणिरसंभ्रान्तः पृथिव्यां समतिष्ठत ।

दृष्टा	= seeing	तम्	= that rock	आपतन्त	= coming and falling
सः	= Vajradamshtra	वीर्यवान्	= possessing vigour	असम्भ्रान्तः	= not perplexed
गदापाणिः	= having mace in his hand	आपुत्य	= jumping down	रथात्	= from his chariot
समतिष्ठत	= stood (there)	पृथिव्याम्	= on the battle-field.		

As the rock descended, that vigorous Vajradamshtra leaping down from his chariot, armed with his mace, stood waiting unperplexed, on the battle-field.

अङ्गदेन शिला क्षिप्ता गत्वा तु रणमूर्धनि ॥ ६-५४-२३
सचक्रकूबरं साश्वं प्रममाथ रथं तदा ।

शिला	= the rock	क्षिप्ता	= thrown	अङ्गदेन	= by Angada
गत्वा	= going	रणमूर्धनि	= into the forefront of the battle	तदा	= then
प्रममाथ	= crushed	रथम्	= the chariot	सचक्र	= with its wheels shafts
साश्वम्	= together with horses.			कूबरम्	

Meanwhile, the rock thrown by Angada, falling into the forefront of the battle, then crushed the chariot with its wheels shafts and horses

ततोऽन्यच्छखरं गृह्य विपुलं द्रुमभूषितम् ॥ ६-५४-२४
वज्रदंष्ट्रस्य शिरसि पातयामास वानरः ।

ततः	= thereafter	वानरः	= Angada the monkey	गृह्य	= seizing
अन्यत्	= another	विपुलम्	= large	शिखरम्	= peak of a mountain
द्रुम भूषितम्	= adorned with trees	पातयामास	= threw	शिरसि	= on the head
वज्रदम्ष्ट्रस्य	= of Vajradamshtra.				

Thereafter, Angada the monkey, seizing another large peak of a mountain adorned with trees, threw it on Vajradamshtra's head.

अभवच्छोणितोद्धारी वज्रदंष्ट्रः स मूर्चितः ॥ ६-५४-२५
मूहूर्तमभवन्मूढो गदामालिङ्गं निःश्वसन् ।

शोणितोद्धारी	= Vomiting the blood	सः वज्रदम्ष्ट्रः	= that Vajradamshtra	अभवत्	= became
मूर्चितः	= fainted	आलिङ्गं	= clasping	गदाम्	= his mace
निःश्वसन्	= and breathing out	अभवत्	= became	मूढः	= unconscious
मूहूर्तम्	= for a moment.				

Beginning to vomit blood, Vajradamshtra became fainted, clutching his mace convulsively and breathing heavily for a moment.

संलब्धसंज्ञो गदया वालिपुत्रमवस्थितम् ॥ ६-५४-२६
जघान परमकुद्धो वक्षोदेशे निशाचरः ।

सम्	लब्ध	= regaining his consciousness	निशाचरः	= Vajradamshtra	=	the
सम्ज्ञः						de-
						mon
परम कुद्धः	= was very much enraged	जघान	= and struck	वालिपुत्रम्	= Angada	
अवस्थितम्	= standing there	वक्षोदेशे	= on his chest area	गदया	= with his mace.	

Regaining his consciousness, Vajradamshtra the demon was very much enraged and hit Angada full on the chest with his mace.

गदां त्यक्त्वा ततस्तत्र मुष्टियुद्धमकुर्वत ॥ ६-५४-२७
अन्योन्यं जग्नतुस्तत्र तावूभौ हरिराक्षसौ ।

ततः	= thereafter	त्यक्त्वा	= leaving	दग्म	= his mace
अकुर्वत	= (he) performed	मुष्टियुद्धम्	= a pugilistic encounter	तत्र	= there
उभौ	= both	तौ	= those	हरिराक्षसौ	= monkey and demon
जग्नतुः	= hit	अन्योन्यन्	= each other.		

Leaving his mace, he performed a pugilistic encounter there. Both the monkey and the demon thus hit each other in that combat.

रुधिरोद्धारिणौ तौ तु प्रहारैर्जनितशमौ ॥ ६-५४-२८
बभूवतुः सुविक्रन्तावज्ञारक बुधाविव ।

जनितशमौ	= exhausted	प्रहारैः	= by the blows	रुधिरोद्धारिणौ	= spitting blood
तौ	= those valiant warriors	बभूवतुः	= were	अज्ञारक	= like the planets Mars
सुविक्रान्तौ				बुधाविव	and Mercury.

Exhausted by the blows, spitting blood, those valiant warriors were like the planets Mars and Mercury.

ततः परमतेजस्वी अङ्गदः प्लवगर्षभः ॥ ६-५४-२९
उत्पाट्य वृक्षं स्थितवान् बहुपुष्प फलाचितम् ।

ततः	= then	अङ्गद	= Angada	प्लवगर्षभ	= the lion among
परमतेजस्वी	= possessing a great splendour	उत्पाट्य	= uprooted	वृक्षम्	= a tree
बहुपुष्प	= full with many flowers and fruits	स्थितवान्	= stood waiting.		
फलाचितम्					

Then, Angada the lion among the monkeys, possessing a great splendour, uprooted a tree full with many flowers and fruits and stood waiting.

जग्राह चार्षभं चर्म खड्ढं च विपुलं शुभम् ॥ ६-५४-३०
किङ्किणाजालसंभन्नम् चर्मणा च परिष्कृतम् ।

जग्राह	= (the demon too) seized hold of	चर्मणा	= a shield	आर्षभम्	= covered with the hide of a bull
विपुलम्	= and a great	शुभम्	= and beautiful	चर्म	
परिष्कृतम्	= decorated	किणिकणी	= richly with a multitude with a multitude	खड्ढम्-च	= sword
		जाल			
		सम्पन्नम्	= of golden bells.		

The demon too seized hold of a shield covered with the hide of a bull as well as a great beautiful sword decorated richly with a multitude of golden bells.

चित्रांश्च रुचिरान्मार्गश्वेरतुः कपिराक्षसौ ॥ ६-५४-३१
जग्नुश्च तदान्योन्यम् नर्दन्तौ जयाकाङ्क्षिणौ ।

जयाङ्किणौ	= with a desire to win	कपिराक्षसौ	= the monkeys and the demons	नर्दन्तौ	= making sounds
तदा	= then	चेरतुः	= roamed about	चित्रान्	= in different
मार्गान्	= ways	जग्नुश्च	= and collided with	अन्योन्यम्	= each other.

Thirsting for victory, the monkeys and the demons, making roaring sounds, roamed about in different ways and collided with each other.

ब्रैणैः समुथैः शोभेतां पुष्पिताविव किंशुकौ ॥ ६-५४-३२
युध्यमानौ परिश्रान्तौ जानुभ्यामवनीम् गतौ ।

समुथैः	= with their gaping	ब्रैणैः	= wounds	शोभेताम्	= (they) shone
किंशुकाविव	= like a pair of kimshuka trees	पुष्पितौ	= in blossom	युद्धमानौ	= while fighting
परिश्रान्तौ	= exhausted they were	गतौ	= (they) sank	जानुभ्याम्	= their knees
अवनीम्	= on the earth.				

With their gaping wounds, they shone like a pair of kimshuka trees in blossom. Exhausted were both of them while fighting and they sank their knees on the earth.

निमेषान्तरमात्रेण अङ्गदहूः कपिकुञ्जरः ॥ ६-५४-३३
उदतिष्ठत दीपाक्षो दण्डाहत इवोरगः ।

अङ्गदः	= Angada	कपिकुञ्जरः	= the foremost of the monkeys	निम्पान्तर	= just after a moment
दीपाक्षः	= with his glittering eyes	उदतिष्ठत	= rose up	मात्रेण	
दण्डाहतः	= struck with a stick.			उरगः इव	= like a serpent

Angada, the foremost of the monkeys, just after a moment, with his glittering eyes, rose up like a serpent struck with a stick.

निर्मलेन सुधौतेन खड्जेनास्य महच्छिरः ॥ ६-५४-३४
जघान वज्रदंष्ट्रस्य वालिसूतुर्महाबलः ।

महाबलः	= the mighty	वालिसूमः	= Angada	जघान	= assaulted
महत्	= the giant	शिरः	= head	वज्रदम्प्रस्य	= of Vajradamshtra
खड्जेन	= by a sword	सुधौतेन	= well-sharpened	निर्मलेन	= and stainless.

The mighty Angada assaulted the giant head of Vajradamshtra with a well-sharpened and stainless sword.

रुधिरोक्षितगात्रस्य बभूव पतितम् द्विघा ॥ ६-५४-३५
तच्च तस्य परीताक्षं शुभम् खड्जहतम् शिरः ।

खड्जहतम्	= hit by the sword	तत्	= that	शुभम्	= charming
शिरः	= head	तस्य	= of Vajradamshtra	रुधिरोक्षित	= with his limbs
परीताक्षम्	= and his eyes rolling	बभूव	= fell	गात्रस्य	drenched with blood
		पतितम्		द्विघा	= into two pieces.

Struck by the sword, that charming head of Vajradamshtra, with his limbs drenched in blood and eyes rolling, fell into two pieces.

वज्रदंष्ट्रम् हृतम् दृष्टा राक्षसा भयमोहिताः ॥ ६-५४-३६
 त्रस्तह्यभ्यद्रवन् लङ्घाम् वध्यमानाः प्लवङ्गमैः ।
 विषण्ठवदना दीना हिया किंचिदवाञ्चुखाः ॥ ६-५४-३७

दृष्टा	= seeing	वज्रदम्ष्ट्रम्	= Vajradamshtra	हृतम्	= killed
राक्षसाः	= the demons	भय मोहिताः	= deluded with fear	वध्यमानाः	= and being herassed
प्लवङ्गमैः	= by the monkeys	विषण्ठवदनैः	= looking dejected	अवाङ्गमैः	= and with their down-east faces
किञ्चित्	= due to a little of shame	अभ्यद्रवन्	= made their escape	लङ्घाम्	= to Lanka.
हियाः					

Seeing Vajradamshtra having been slain, the demons, deluded with fear, fled panic-stricken towards Lanka, harassed by the monkeys with their down-cast faces, their heads bowed in shame.

निहत्य तम् वज्रधरप्रतापः ।
 स वालिसूनुः कपिसैन्यमध्ये ।
 जगाम हर्षम् महितो महाबलः ।
 सहस्रनेत्रस्त्रिदशैरिवावृतः ॥ ६-५४-३८

महाबलः	= the mighty	साः वालि	= that Angada	वज्रधर	= with a strength of Indra
		सूनुः		प्रतापवान्	the Lord of celestials
निहत्य	= having killed	तम्	= him	महितः	= and being honoured
कपि सैन्य	= amidst the monkey-forces	जगम	= obtained	हर्षम्	= joy
मध्य				त्रिदशैः	= by celestials.
सहस्रनेत्रःइव	= like Lord of a thousand eyes	आवृतः	= surrounded		

The mighty Angada experienced a great joy amidst the monkey forces, honoured by them for his high courage and he resembled the Lord of a Thousand Eyes surrounded by the celestials.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुःपचाशः सर्गः ॥

Thus completes 54th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

55 Sarga 55 - पञ्चपञ्चशः सग॑

Ravana Next Sends Akampana

Introduction -

Ravana next sends Akampana for the battle. As Akampana along with his army sets out for the war, he visualized various bad portents. A deadly conflict ensued between monkeys and demons. Kumuda, Nala and Mainda the chiefs of monkeys creates a great carnage among demons.

वज्रदम्न अक्षम् निहतम् श्रुत्वा रावणो राक्षस ईश्वरः ।
बल अध्यक्षम् उवाच इदम् कृत अन्जलिम् उपस्थितम् ॥ ६-५५-१

श्रुत्वा	= hearing	वज्रदम्नम्	= (that) Vajradamshtra	हतम्	= was killed
वालिपुत्रेण	= by Angada	रावणः	= Ravana	उवाच	= spoke
इदम्	= these words	उपस्थितम्	= to the nearby	बलाध्यक्षम्	= army general
कृताङ्गलिम्	= who joined his palms in reverence.				

Hearing that Vajradamshtra was killed by Angada, Ravana spoke the following words to the General of his forces who, with joined palms, stood near him.

शीघ्रम् निर्यान्तु दुर्धर्षा राक्षसा भीम विक्रमाः ।
अकम्पनम् पुरस् कृत्य सर्व शास्त्र प्रकोविदम् ॥ ६-५५-२

भीमविक्रमाः	= (Let) the invincible	राक्षसाः	= demons	दुर्धर्षाः	= of irresistible courage
निर्यान्तु	= go forth	शीघ्रम्	= soon	अकम्पनम्	= with Akampana
पुरस्कृत्य	= in front	सर्व शास्त्रान्न	= who is skilled in use कोविदम्	of every weapon and missile.	

"Let the invincible demons of irresistible courage go forth soon, with Akampana as their head, who is skilled in the use of every weapon and missile."

एष शास्त्रा च गोपा च नेता च युधि सत्तमः ।
भूतिकामश्च मे नित्यं नित्यम् च समरप्रियः ॥ ६-५५-३

एषः	= this	सत्तमः	= excellent demon	शास्त्रा	= is a chastiser
गोपाच	= a protector	नेताच	= ad a leader	युधि	= in batle
नित्यम्	= ever	मे	= desiring my welfare	समरप्रियः	= and loved war
नित्यम्	= forever.	भूतिकामश्च			

"This excellent demon is a chastiser, a protector and a leader in battle. He ever desired my welfare and always loved war."

एष जेष्यति काकत्थसौ सुग्रीवं च महाबलम् ।
वानरांश्चापरान् घोरान् हनिष्यति न संशयः ॥ ६-५५-४

एषः	= He	जेष्यति	= will prove victorious	हनिष्यति	= and can kill
काकुत्थसौ	= Rama Lakshmana	महाबलम्	= the mighty	सुग्रीवम्	= Sugreeva
अपरान्	= and the other	घोरान्	= terrific	वानरान्	= monkeys
न	= there is no	संशयः	= doubt.		

"There is no doubt that he will prove victorious and Rama, Lakshmana, the mighty Sugreeva and the other terrible monkeys."

परिगृह्य स तामाज्ञाम् रावणस्य महाबलः ।
बलं सम्प्रेरयामास तदा लघुपराक्रमः ॥ ६-५५-५

परिगृह्य	= taking	ताम्	= that	आज्ञाम्	= command
रावणस्य	= of Ravana	महाबलः	= the mighty	सः	= Akampana
लघुपराक्रमः	= of quick resolution	तदा	= then	सम्प्रेरयामास	= mobilized
बलम्	= the army.				

Taking that command of Ravana, the mighty Akampana of quick resolution then mobilized the army.

ततो नानाप्रहरणा भीमाक्षा भीमदर्शनाः ।
निष्पेतू राक्षसा मुख्या बलाध्यक्षप्रचोदिताः ॥ ६-५५-६

मुख्याः	= those foremost of	भीम दर्शनाः	= of terrifying appearance	नानाप्रहरणाः	= furnished with every kind of weapon
राक्षसाः	= demons				
भीमाक्षाः	= and fearful to look upon	ततः	= thereafter	निष्पेतुः	= rushed into the fray
बलाध्यक्षप्रचोदिताः	where their general had dispatched them.				

Those foremost of demons of terrifying appearance, furnished with every kind of weapon and fearful to look upon, rushed into the fray where their general had dispatched them.

रथमास्थाय विपुलं तस्काञ्चनभूषणम् ।
मेघाभो मेघवर्णश्च मेघस्वनमहास्वनः ॥ ६-५५-७

तदा	= then	अकम्पनः	= Akampana	मेघाभः	= of the stature of a cloud
मेघवर्णश्च	= of the colour of a cloud	मेघस्वन	= whose voice resembled thunder	आस्थाय	= ascended

विपुलम्	= an extensive	रथम्	= chariot	तस्मै काङ्गन	= decorated with fine
निर्याति	= and set out	सम्वृतः	= surrounded	भूषणम्	= gold
राक्षसैः	= demons.			घोरैः	= by dreadful

Then, Akampana of the stature and colour of a cloud, whose voice resembled a thunder, ascended his great chariot, decorated with fine gold and set out, surrounded by dreadful demons.

न हि कम्पयितुम् शक्यह् सुरैत्रैः अपि महा मृधे ॥ ६-५५-८
अकम्पनस् ततस् तेषाम् आदित्य इव तेजसा ।

सुरैरपि	= even celestials too	नशक्यः हि	= were indeed unable	कम्पयितुम्	= to upset
अकम्पनः	= Akampana	महामृधे	= in a great battle	ततः	= hence
हे तेजसा	= by his splendour	आदित्यः इव	= was resembling the sun	तेषाम्	= among the demons.

Even celestials were indeed unable to upset Akampana in a great battle. Hence, among the demons, he was shining like the sun, by his splendour.

तस्य निधावमानस्य सम्रब्धस्य युयुत्सया ॥ ६-५५-९
अकस्माद् दैन्यम् आगच्छद् हयानाम् रथ वाहिनाम् ।

तस्य	= (As) he	निधाव	= sped on his way	सम्रब्धस्य	= hastening
युयुत्सया	= and eager to enter the battle	मानस्य		हयानाम्	= drawing his chariot
आगच्छत्	= were deprived of their energy	दैन्यम्	= the horses	रथवाहिनाम्	= drawing his chariot

As he sped on his way, hastened and eager to enter the battle, the horses drawing his chariot were suddenly deprived of their energy.

व्यस्फुरन् नयनम् च अस्य सव्यम् युद्ध अभिनन्दिनः ॥ ६-५५-१०
विवर्णो मुख वर्णशः च गद्ददशः च अभवत् स्वरः ।

सव्यम्	= the left	नयनम्	= eye	अस्य	= of Akampana
युधाभिनन्दिनः	= who delighted in warfare	विस्फुरत्	= began to twitch	मुखवर्णश्च	= hs countenance
विवर्णः	= grew pale	स्वनः	= and his voice	अभवत्	= became
गद्ददः	= trembled.				

The left eye of Akampana, who delighted in warfare, began to twitch. His countenance grew pale and his voice trembled.

अभवत् सुदिने च अपि दुर्दिने रूक्ष मारुतम् ॥ ६-५५-११
ऊचुहू खगा मृगाहू सर्वे वाचहू क्रूरा भय आवहाः ।

काले	= at a time	सुदिने	= of a good day (marked by a fine weather)	अभवत्	= it became
दुर्दिनम्	= a day of bad weather	मुक्षमारुतम्	= with a bitter wind beginning to blow	खगमृगाः	= Birds and beasts
ऊचुः	= uttered	क्रूराः	= cruel	भयावहाः	= and fearful
वाचः	= cries.				

At a time of a good day, marked by fine weather, it turned into a day of bad weather with a bitter wind beginning to blow. Birds and beasts uttered cruel and fearful cries.

स सिंह उपचित् स्कन्धहू शार्दूल सम विक्रमः ॥ ६-५५-१२
तान् उत्पातान् अचिन्त्य एव निर्जगाम रण आजिरम् ।

सः	= that demon	सिंहापचित्	= who had the shoulders of a lion	शार्दूलसम	= and the agility of a tiger
अविचिन्त्यैव	= disregarding	स्कन्धः	= those	विक्रमः	
निर्जगाम	= rushed	तान्	= towards the battle field.	उत्पातान्	= portents

That demon, who had the shoulders of a lion and the agility of a tiger, disregarding those portents, rushed towards the battle-field.

तदा निर्गच्छतस् तस्य रक्षसहू सह राक्षसैः ॥ ६-५५-१३
बभूव सुमहान् नादहू क्षोभयन्न इव सागरम् ।

तस्य राक्षसः	= (while) that demon	राक्षसैः सह	= along with other demons	निर्गच्छतः	= went forward
तथा	= thus	सुमहान्	= an immense tumult	बभूव	= arose
खोभयन्मिवा	= that seemed to convulse	नादः			
		सागरम्	= the ocean.		

While Akampaṇa advanced thus with his troops, an immense tumult arose that seemed to convulse the ocean.

तेन शब्देन वित्रस्ता वानराणाम् महा चमूः ॥ ६-५५-१४
द्रुम शैल प्रहरणा योद्धुम् समवित्तिष्ठत ।

तेन शब्देन	= by (hearing) that sound	समुपतिष्ठताम्	= of the coming demons	योद्धुम्	= for the battle
महाचमूः	= the huge army	वानराणाम्	= of the monkeys	द्रुम	= moving forward with trees and rocks
वित्रस्ता	= was frightened.			शैलप्रहरणाम्	

By hearing that clamour of the demons coming for the battle, the huge army of the monkeys, brandishing trees and rocks, was frightened.

तेषाम् युद्धम् महा रौद्रम् सम्जज्ञे कपि रक्षसाम् ॥ ६-५५-१५
राम रावणयोत्रृअर्थे समभित्यक्त जीविनाम् ।

महारौद्रम्	= a highly fierce	युद्धम्	= battle	सम्जज्ञे	= occurred
तेषाम्	= between those	कपिराक्षसाम्	= monkeys and demons	समभित्यक्त	= who were ready to
राम	= for the sake of Rama			जीविनाम्	lose their lives
रावणयोः	and Ravana.				
अर्थे					

A highly fierce battle ensued between those monkeys and demons, who were ready to lose their lives for the sake of Rama and Ravana.

सर्वे ह्य अतिबलाहू शूराहू सर्वे पर्वत सम्निभाः ॥ ६-५५-१६
हरयो राक्षसाश्च चैव परस्पर जिघंसवः ।

सर्वे	= all	हरयः	= the monkeys	राक्षशैव	= and the demons
परस्पर	= who were willing to	अतिबलाः	= were very strong	शूराः	= valiant
जिघासवः	kill each other	पर्वत	= were resembling		
सर्वे	= and all	सम्निभाः	mountains.		

All the monkeys and demons, who were willing to kill each other, were very strong and valiant. All were resembling mountains.

तेषाम् विनर्दताम् शब्दहू सम्युगे अतितरस्विनाम् ॥ ६-५५-१७
शुश्रुवे सुमहान् क्रोधाद् अन्योन्यम् अभिगर्जताम् ।

तेषाम्	= their	सुमहान्	= very great	शब्दः	= clamour
विनर्दताम्	= yelling	तरस्विनाम्	= with their strength	कोपम्	= in their rage
अभिगर्जताम्	= making savage cries	शुश्रुवे	= were heard	पम्युगे	= in that combat.

The tremendous clamour of the aforesaid warriors, yelling in their rage and strength, making savage cries, were distinctly heard on the battle-field.

रजसः च अरुण वर्ण आभम् सुभीमम् अभवद् भृशाम् ॥ ६-५५-१८
उद्धूतम् हरि रक्षोभिः सम्बुरोध दिशो दशा ।

सुभीमम्	= A highly terrible	रजश्च	= dust too	भृशाम् अरुण	= in a thick coppery
				वर्णाभम्	colour

उद्धतम्	= raised	हरिरक्षोभिः	= by the monkeys and demons	अभवत्	= was found
सम्रोध	= and enveloped	दशः	= the ten	दिशः	= quarters.

A highly terrific dust, in a thick coppery colour, raised by the monkeys and demons enveloped all the ten quarters.

अन्योन्यम् रजसा तेन कौशेय उद्धूत पाण्डुना ॥ ६-५५-१९
सम्वृतानि च भूतानि ददृशुत्रष्टन रण अजिरे ।

भूतानि	= the beings (combatants)	सम्वृतानि	= enveloped	तेन रजसा	= by that dust
केशोद्धूत पाण्डुना	= which was whitish like a piece of silk shaken by the wind	न ददृशुः	= did not see	अन्योन्यम्	= each other
रणाजिरे	= in the battle	=	field.		

The combatants, enveloped by that dust, which was whitish like a piece of silk shaken by the wind, could no longer distinguish each other on the battle-field.

न ध्वजो न पताका वा वर्म वा तुरगो अपि वा ॥ ६-५५-२०
आयुधम् स्यन्दनम् वा अपि ददृशे तेन रेणुना ।

न	= neither	ध्वजः	= standard	पताका वा	= banner
न	= nor	चर्म वा	= shield	तुरगोऽपि वा	= horse
आयुधम्	= weapon	स्यन्दनोव	= even chariot (could be seen)	तेन	= in that
रेणुना	= dust.	अपि			

Neither standard, banner and shield, nor horse, weapon and chariot could be discerned in that pall of dust.

शब्दसः च सुमहांस् तेषाम् नर्दताम् अभिधावताम् ॥ ६-५५-२१
श्रूयते तुमुले युद्धे न रूपाणि चकाशिरे ।

सुमहान्	= a great	तुमुलः	= tumultuous	शब्दश्च	= clamour
तेषां	= of warriors	नर्दताम्	= making challenging cries	अभिधावताम्	= and rushing upon each other
श्रूयते	= was heard	युद्धे	= in the battle	रूपाणि	= (yet in the confusion) no forms
नचकाशिरे	= were visible.				

A great tumultuous clamour, of warriors, making challenging cries and rushing upon each other, was heard on the battle-field, yet in that confusion, no form was visible.

हरीन् एव सुसम्कुद्धा हरयो जघ्नत्रृष्णाहवे ॥ ६-५५-२२
राक्षसाश् च अपि रक्षांसि निजघ्नुस् तिमिरे तदा ।

तदा	= then	तिमिरे	= in that darkness	सुसम्कुद्धा:	= the greatly enraged
हरयः	= monkeys	जघ्नः	= killed	हरीनेन	= the monkeys themselves
आहवे	= in the battle	राक्षसाः	= the demons	निजघ्नः	= killed
राक्षसाश्चापि	= the demons themselves.				

In the darkness, the greatly enraged monkeys killed the monkeys themselves and the demons killed the demons themselves in battle.

ते परांश्च विनिघ्नन्तः स्वांश्च वानरराक्षसाः ॥ ६-५५-२३
रुधिराद्वाम् तदा चक्रुर्म हीं पङ्कानुलेपनाम् ।

ते	= those	वानर	= monkeys and demons	निघ्नन्तः	= killing
पराम्श्च	= others	राक्षसाः			
चक्रः	= make	स्वाम्श्च	= and their own people	तदा	= then
पङ्कानुलेपनाम्	= anointing its body with mud.	महीम्	= the earth	रुधिराद्वाम्	= dampedened with blood

Those monkeys and demons killing other and their own people then made the earth dampened with blood, anointing its body with mud.

ततस् तु रुधिर ओघेण सिक्तम् व्यपगतम् रजः ॥ ६-५५-२४
शरीर शव सम्कीर्णा बभूव च वसुम् धरा ।

ततः	= thereafter	त्रजः	= the dust	अपगतम्	= wnet off
सिक्तम्	= being sprinkled	रुधिरेण	= by the stream of blood	वसुन्धरा	= the earth
बभूव	= became	शरीर शव	= filled with bodies and corpses.		

Under the stream of blood being sprinkled, the dust was laid, revealing the earth covered with bodies and corpses.

द्रुम शक्ति शिला प्रासैत्रहगदा परिघ तोमरैः ॥ ६-५५-२५
हरयो राक्षसास् तूर्णम् जघ्नत्रृष्णान्योन्यम् ओजसा ।

राक्षसाः	= the demons	हरयः	= and the monkeys	तूर्णम्	= quickly
जघ्नुः	= struck	अन्योन्यम्	= each other	ओजसा	= with vigour
द्रुम	= with blows from trees	शिला परिघ	= stones bars and picks.		
शक्तिगदा	spears maces javelins	तोमरैः			
प्रासैः					

The demons and the monkeys vigorously struck each other swiftly with blows from trees, spears, maces, javelins, stones, bars and picks.

बाहुभिः परिघा आकारैत्रह्युध्यन्तह् पर्वत उपमाः ॥ ६-५५-२६
हरयो भीम कर्माणो राक्षसान् जघ्नुत्रहआहवे ।

हर्यः	= the monkeys	भीम कर्माणः	= of dreadful deeds	पर्वतोपमाः	= and who resembled mountains
युद्धन्तः	= fighting	बाहुभिः	= with their arms	परिघाकारैः	= appearing like iron bars
जघ्नुः	= killed	राक्षसान्	= the demons	आहवे	= in the battle.

The monkeys of dreadful deeds, resembling mountains, fighting with their arms appearing like iron bars, killed the demons in battle.

राक्षसासः च अपि सम्कुद्धाह् प्रास तोमर पाणयः ॥ ६-५५-२७
कपीन् निजग्निरेतत्र शस्त्रैह् परम दारुणैः ।

प्रास तोमर	= with darts and javelins	अभिसम्कुद्धाः	= the enraged	राक्षसास्तु	= demons
पाणयः	= in their hands	निजग्निरेत	= struck	कपीन्	= the monkeys
तत्र	= there	शस्त्रैः	= weapons.		
परम दारुणैः	= with their cruel				

The enraged demons with darts and javelins in their hands, struck the monkeys there with their cruel weapons.

अकम्पनः सुसंकुद्धो राक्षसानां चमूपतिः ॥ ६-५५-२८
संहर्षयति तान्सर्वाक्षराक्षसान् भीमविक्रमान् ।

सुसम्कुद्धः	= the extremely enraged	अकम्पनः	= Akampana	चमूपतिः	= the General of the army
राक्षसानाम्	= of demons	सम्हर्षयति	= cheered	सर्वान्	= all
तान्	= those demons	भीमविक्रमान्	= by his terrible prowess.		
राक्षसान्					

The extremely enraged Akampana, the general of the army of demons, cheered all those demons by his terrible prowess.

हरयस् त्व अपि रक्षांसि महा द्रुम महा अशमभिः ॥ ६-५५-२९
विदारयन्त्य अभिक्रम्य शस्त्राण्य आच्छिय वीर्यतः ।

हरयन्ति अपि	= the monkeys however	अभिक्रम्य	= leaping upon them	आच्छिय	= and snatching
शस्त्राण्	= their weapons	वीर्यतः	= through their strength	विदारयन्ति	= crushed
रक्षांसि	= those demons	महा द्रुम	= with blows from large trees and stones.		

The monkeys however leaping upon them and snatching their weapons through their strength, crushed those demons with blows from large trees and stones.

एतस्मिन् अन्तरे वीरा हरयहू कुमुदो नलः ॥ ६-५५-३०
मैन्दसः च परम कुद्धश चक्रत्रैवेगम् अनुत्तमम् ।

एतस्मिन्	= meanwhile	कुमुदः	= kumuda	नलः	= nala
अन्तरे		वीरा:	= the courageous	हरयः	= monkeys
मैन्दश्च	= and Mainda	चरुः	= displayed	अनुत्तमम्	= unsurpassed
परमकुद्धाः	= in an outburst of rage				
वेगम्	= rashness.				

Meanwhile Kumuda, Nala and Mainda the courageous monkeys in an outburst of anger, displayed unsurpassed rashness.

ते तु वृक्षैक्रृष्टमहा वेगा राक्षसानाम् चमू मुखे ॥ ६-५५-३१
कदनम् सुमह चक्रु लीलया हरि यूथपाः ।
ममन्थू राक्षसान् सर्वे नानाप्रहरणैर्भृशम् ॥ ६-५५-३२

महावीरा:	= the exceedingly valiant	ते	= those	हरिपुङ्खाः:	= chiefs of monkeys
लीलया	= as in sport	चमूमुखे	= in the army-front	वृक्षैः	= with trees
चक्रुः	= performed	सुमहत्	= a very great	कदनम्	= carnage
राक्षसानाम्	= of demons	सर्वे	= all of them	भृशम्	= repeatedly
ममन्थुः	= crushed	राक्षसान्	= the demons	नाना प्रहरणैः	= with every kind of weapon.

Those exceedingly valiant chiefs of monkeys, as in sport, in the battle-front, with mighty blows of trees, created a great carnage among the demons. All of them repeatedly crushed the demons with every kind of weapon.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चपञ्चशः सर्गः ॥

Thus completes 55th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

56 Sarga 56 - षष्ठ्याशः सर्ग

Akampana Enters The Battle-Field

Introduction -

Akampana enters the battle-field and assails the monkeys with his bow and arrows. Then, Hanuman comes to the rescue of the monkeys. A great fight ensued between Akampana and Hanuman. Hanuman strikes the head of Akampana with a huge tree and Akampana dies. All the demons take to their heels and return to Lanka.

तद् दृष्ट्वा सुमहत् कर्म कृतम् वानर सत्तमैः ।
क्रोधम् आहारयाम् आस युधि तीव्रम् अकम्पनः ॥ ६-५६-१

दृष्ट्वा	= seeing	तत्	= that	सुमहत्	= very great
कर्म	= exploit	कृतम्	= done	वानर सत्तमैः	= by the chiefs of monkeys
युधि	= in the battle	अकम्पनः	= Akampana	आहारयामास	= was seized
तीव्रम्	= a fierce	क्रोधम्	= anger.		

Seeing that very great exploit executed by the chiefs of monkeys in the battle, Akampana was seized with a fierce anger.

क्रोध मूर्छित रूपस् तु धृवन् परम कार्मुकम् ।
दृष्ट्वा तु कर्म शत्रूणाम् सारथिम् वाक्यम् अब्रवीत् ॥ ६-५६-२

दृष्ट्वा	= witnessing	कर्म	= the work	शत्रूणाम्	= of the enemies
क्रोध	= appearing fully of	धृवन्	= and moving	परम	= his great bow
मूर्छितरूपः	fierce anger			कार्मुकम्	
अब्रवीत्	= spoke	वाक्यम्	= the following words	सारथिम्	= to his charioteer.

Witnessing that work of the enemies, his features were distorted by anger and brandishing his powerful bow, Akampana addressed his charioteer in these words.

तत्र एव तावत् त्वरितम् रथम् प्रापय सारथे ।
एते अत्र बहवो घन्ति सुबहून् राक्षसान् रणे ॥ ६-५६-३

सारथि	= O charioteer!	एते बलिनः	= these strong monkeys	घन्ति	= are killing
सुबहून्	= innumerable	राक्षसान्	= demons	रणे	= in the battle
प्रापय	= get	रथम्	= the chariot	तत्रै	= just there
त्वरितः	= soon.				

"Drive the chariot quickly to that place, for, those monkeys are killing innumerable demons on the battle field."

एते अत्र बलवन्तो हि भीम कायाश् च वानराः ।
दुम शैल प्रहरणास् तिष्ठन्ति प्रमुखे मम ॥ ६-५६-४

एते	= these	वानराः	= monkeys	बलवन्तः	= who are strong
भीमकोपाश्च	= with terrific anger	दुम शैल	= with trees and rocks as प्रहरणाः	तिष्ठन्ति	= are standing
मम	= in my	प्रमुखे	= front	अत्र	= here.

"Those arrogant monkeys of terrific ferocity, armed with trees and rocks, dare to affront me here."

एतान् निहन्तुम् इच्छामि समर श्लाघिनो ह्य अहम् ।
एतैः प्रमथितम् सर्वम् दृश्यते राक्षसम् बलम् ॥ ६-५६-५

अहम्	= I wish	निहन्तुम्	= to kill	एतान्	= these monkeys
इच्छामि		सर्वम्	= all	बलम्	= the army
समरश्लाघिनः	= who are praising themselves in battle	दृश्यते	= who are seen	प्रमथितम्	= to be crushed
राक्षसाम्	= of demons				
एतैः	= by them.				

"I wish to kill those andicious monkeys, who are seen herassing all the army of demons."

ततः प्रजवित अश्वेन रथेन रथिनाम् वरः ।
हरीन् अभ्यहनत् क्रोधात् शर जालैर् अकम्पनः ॥ ६-५६-६

ततः	= thereafter	रथेन	= in his chariot	प्रचलिताश्वेन	= drawn by fast-moving horses
अकम्पनः	= Akampana	वरः	= the most skillful	रथिनाम्	= of chariot-warriors
शरजालैः	= with a hail of darts	अभ्यपतत्	= assailed hariin	=	the mon- keys
दूरात्	= from a distance.				

Thereafter, in his chariot, drawn by fast-moving horses, Akampana the most skillful of chariot-warriors, with a hail of darts, assailed the monkeys from a distance.

न स्थातुम् वानराह् शेकुह् किम् पुनर् योद्धुम् आहवे ।
अकम्पन शरैर् भग्नाह् सर्व एव प्रदुद्धुवुः ॥ ६-५६-७

वानराः	= the monkeys	न शेकुः	= were no longer able	स्थातुम्	= to maintain their for- mation
आहवे	= in the battle	किम् पुनः	= how much less	युद्धुम्	= to fight
सर्व एव	= all of them	भग्नाः	= were crushed	अकम्पन	= under the shafts of Akampana

The monkeys were no longer able to maintain their formation, much less fight in the battle. all of them were crushed under the shifts of Akampana and took to their heels.

तान् मृत्यु वशम् आपन्नान् अकम्पन वशम् गतान् ।
समीक्ष्य हनुमान् ज्ञातीन् उपतस्थे महा बलः ॥ ६-५६-८

समीक्ष्य	= seeing	तान्	= those	ज्ञातीन्	= companions
आपन्नान्	= getting	मृद्दित्यु	= under the sway of	अकम्पन	= pursued by Akam-
महाबलः	= the mighty	वशम्	death	शरानुगान्	pana's darts
		हनुमान्	= Hanuman	उपतस्थे	= went to their rescue.

Seeing those companions, getting under the sway of death pursued by Akampana's darts, the mighty Hanuman went to their rescue.

तम् महा प्लवगम् दृष्ट्वा सर्वे प्लवग यूथपाः ।
समेत्य समरे वीराहू सहिताहू पर्यवारयन् ॥ ६-५६-९

दृष्ट्वा	= seeing	तम्	= him	महा प्लवगम्	= the giant monkey
सर्वे	= all	ते	= those	वीराः	= valiant
प्लवगर्षभाः	= and best of the monkeys	हाहिताः	= together	समेत्य	= approached
पर्यवारयन्	= and surrounded him.				

Seeing Hanuman their great leader, all those valiant and the best of the monkeys together rallied and grouped themselves boldly round him.

व्यवस्थितम् हनूमन्तम् ते दृष्ट्वा हरि यूथपाः ।
बभूवुर् बलवन्तो हि बलवन्तम् उपाश्रिताः ॥ ६-५६-१०

दृष्ट्वा	= observing	हनूमन्तम्	= Hanuman	व्यवस्थितम्	= standing comageously
ते	= those	प्लवगर्षभाः	= excellent monkeys	उपाश्रिताः	= took shelter
बलवन्तम्	= in his powerfulness	बभूवुः	= and became	बलवन्तः हि	= indeed powerful.

Observing Hanuman's courage, those excellent monkeys took shelter in his powerfulness and became powerfulness and became powerful indeed.

अकम्पनस् तु शैल आभम् हनूमन्तम् अवस्थितम् ।
महा इन्द्र इव धाराभिहू शरैर् अभिवर्ष ह ॥ ६-५६-११

अकम्पस्तु	= Akampana	महेन्द्रः इव	= like Mahendra the lord of celestials	अभिवर्षह	= assailed
धराभिः	= a hail	शरैः	= of arrows	हनूमन्तम्	= on Hanuman
अवस्थितम्	= who remained as firm	शैलाभम्	= as a rock.		

Akampana, like Mahendra the Lord of celestials, assailed a hail of arrows on Hanuman, who remained as firm as a rock.

अचिन्तयित्वा बाण ओघान् शरीरे पतितान् शितान् ।
अकम्पन वध अर्थाय मनो दग्धे महा बलः ॥ ६-५६-१२

अचिन्तयित्वा	= heedless	बाणोघान्	= of the flood of weapons	पतितान्	= that fell
शरीरे	= upon his body	महाबलः	= the mighty	कपि:	= Hanuman
मनो दग्धे	= resolved in his mind	अकम्पनवधार्थाय	= to slay Akampana.		

Heedless of the flood of weapons that fell upon his body, the mighty Hanuman resolved in his mind to slay Akampana.

स प्रहस्य महा तेजा हनुमान् मारुत आत्मजः ।
अभिदुद्राव तद् रक्षह् कम्पयन्न इव मेदिनीम् ॥ ६-५६-१३

प्रहस्य	= laughing heartily	सः	= that	हनुमान्	= Hanuma
महातेजाः	= of great splendour	मारुतात्मजः	= and the son of Maruta the wind-god	अभिदुद्राव	= leapt
तद् राक्षः	= on that demon	मेदिनीम्	= causing the earth	कम्पयन्निव	= to shake as it were.

Laughing heartily , that Hanuman, the son of Maruta the wind-god and possessing a great splendour, leapt on the demon, causing the earth to shake as it were.

तस्य अभिनर्दमानस्य दीप्यमानस्य तेजसा ।
बभूव रूपम् दुर्धर्षम् दीप्तस्य इव विभावसोः ॥ ६-५६-१४

दीप्त मानस्य	= while burning	तेजसा	= with energy	नर्दमानस्य	= and emitting yells
तस्य	= his	रूपम्	= form	बभूव	= became
दुर्धर्षम्	= difficult to overpower	दीप्तस्य	= like a blazing fire	अथ	= thereafter.

As he roared burning with energy, the form of Hanuman became difficult to overpower, like a blazing fire.

आत्मानम् त्व अप्रहरणम् ज्ञात्वा क्रोध समन्वितः ।
शैलम् उत्पाटयाम् आस वेगेन हरि पुग्नवः ॥ ६-५६-१५

ज्ञात्वा	= knowing	आत्मानम्	= himself	अ प्रहरणम्	= to be bereft of any weapon
हरिपुग्नवः	= Hanuman the excellent monkey	क्रोध समन्	= with anger	उत्पाटयामास	= uplifted
शैलम्	= a mountian	वोतः			
		वेगेन	= quickly.		

Knowing himself to be bereft of any weapon, Hanuman the excellent monkey, with a rage, uplifted a mountain quickly.

तम् गृहीत्वा महा शैलम् पाणिना एकेन मारुतिः ।
विनद्य सुमहा नादम् भ्रामयाम् आस वीर्यवान् ॥ ६-५६-१६

सः	= that	वीर्यवान्	= valiant	मारुतिः	= Hanuman
गृहीत्वा	= seizing	सुमहाशैलम्	= very great mountain	एकेन पाणिना	= with one hand
विनद्ये	= letting up a roar	भ्रामयामास	= began to spin it rapidly.		
महानादम्					

That valiant Hanuman, seizing a very great mountain with one hand and letting up a roar, began to spin it rapidly.

ततस् तम् अभिरुद्राव राक्षस इन्द्रम् अकम्पनम् ।
यथा हि नमुचिम् समर्व्ये वज्रेण इव पुरम् दरः ॥ ६-५६-१७

ततः	= thereafter	पुरा इव	= as formerly	समर्व्ये	= in an encounter
पुरुद्रः	= Indra the Lord of celestials	वज्रेण	= (hurled) his thunderbolt	नमुचिमिव	= at Namuchi (Hanuman)
अभिरुद्राव	= rushed	तम्	= towards that Akampana.		

Thereafter, as formerly in an encounter Indra the Lord of celestials hurled his thunderbolt at Namuchi, Hanuman rushed towards Akampana.

अकम्पनस् तु तद् दृष्ट्वा गिरि शृन्गम् समुद्यतम् ।
दूराद् एव महा बाणैर् अर्धं चन्द्रैर् व्यदारयत् ॥ ६-५६-१८

दृष्ट्वा	= beholding	समुद्यतम्	= uplifted	गिरिशृङ्गम्	= mountain-peak
अकम्पनस्तु	= Akampana on his part	अदारयत्	= shattered it	duuraadeva	= even from a distance
महा बाणैः	= by mighty arrows	अर्धचन्द्रैः	= each having the shape of a crescent.		

Beholding that crag flying towards him, Akampana shattered it even from a distance by means of his great crescent-shaped arrows.

तत् पर्वत अग्रम् आकाशे रक्षो बाण विदारितम् ।
विकीर्णम् पतितम् दृष्ट्वा हनूमान् क्रोध मूर्चितः ॥ ६-५६-१९

दृष्ट्वा	= seeing	तम्	= that	पर्वताग्रम्	= rocky peak
रक्षोबाण	= shattered by the demon's arrows	पतितम्	= and falling	विकीर्णम्	= in pieces
विदारितम्					

आकाशे	= in the sky	हनुमान्	= Hanuman	क्रोध मूर्छितः	= became mad with anger.
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Seeing that rocky peak shattered in the air by the demon's arrows and falling in pieces, Hanuman became mad with anger.

सो अश्व कर्णम् समासाद्य रोष दर्प अन्वितो हरिः ।
तूर्णम् उत्पाटयाम् आस महा गिरिम् इव उच्चितम् ॥ ६-५६-२०

समासाद्य	= approaching	अश्वकर्णम्	= an Ashvakarna tree	महागिरिमिव	= as large as a mountain
रोषदर्पान्वितः	= in the transport of rage that possessed him	सः	= that	हरिः	= Hanuman
उत्पाटयामास	= uprooted it	तूर्णम्	= speedily.		

Approaching an Ashvakarna tree as large as a mountain, in the transport of rage that possessed him, that Hanuman uprooted it speedily.

तम् गृहीत्वा महा स्कन्धम् सो अश्व कर्णम् महा द्युतिः ।
प्रगृह्य परया प्रीत्या भ्रामयामास भूतले ॥ ६-५६-२१

सः	= that Hanuman	महाद्युतिः	= of great strength	गृहीत्वा	= taking hold
तम्	= of that Ashvakarna	महा	= with large branches	प्रगृह्य	= and tightly holding it
अश्वकर्णम्	tree	स्कन्धम्			
परया प्रीत्या	= with great delight	भ्रामयामास	= spun it	भूतले	= on the ground.

Taking hold of that Ashvakarna tree with large branches, in his great strength, Hanuman with immense delight spun it, while standing on the ground.

प्रधावन् उरु वेगेन प्रभन्जंस् तरसा द्रुमान् ।
हनुमान् परम कुद्धश् चरणैर् दारयत् क्षितिम् ॥ ६-५६-२२

परमकृद्धः	= the highly enraged	हनुमान्	= hanuman	प्रधावन्	= began to run
उरुवेगेन	= with great strides	बद्धः	= breaking down	द्रुमान्	= the trees
तरसा	= by his strength	दारयन्	= and tearing up	महीम्	= the earth
चरणैः	= with his feet.				

Then, the highly enraged Hanuman began to run with great strides, breaking down the trees by his strength and tearing up the earth with his feet.

गजांसः च सगज आरोहान् सरथान् रथिनस् तथा ।
जघान हनुमान् धीमान् राक्षसांश् च पदातिकान् ॥ ६-५६-२३

हनुमान्	= Hanuman	जघान	= struck down	गजाम्श्व	= elephants
सगजारोहान्	= as also who rode upon them	रथिनः	= and charioteers	सरथान्	= with their chariots

भीमान्	= and the terrific	पदातिगान्	= infantry	राक्षसान्	= of demons.
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Hanuman struck down elephants as also who rode upon them and chariooteers with their chariots and the terrific infantry of demons.

तम् अन्तकम् इव क्रुद्धम् समरे प्राण हारिणम् ।
हनूमन्तम् अभिप्रेक्ष्य राक्षसा विप्रदुद्धुवुः ॥ ६-५६-२४

अभिप्रेक्ष्य	= seeing	तम्	= that Hanuman	अन्तकिंव	= like unto Yama the Destroyer of Vital breaths
क्रुद्धम्	= full of wrath	हनूमन्तम्		प्राणहारिणम्	= and taking off lives
राक्षसा:	= the demons	सद्गुमम्	= aimed with a tree		
		विप्रदुद्धुवुः	= took to flight.		

Seeing that Hanuman, like unto Yama the Destroyer of vital Breaths, full of wrath armed with a tree and taking off lives, the demons took of flight.

तम् आपतन्तम् सम्कुद्धम् राक्षसानाम् भय आवहम् ।
ददर्श अकम्पनो वीरशः चुक्रोधं च ननाद च ॥ ६-५६-२५

वीरः	= the valiant	अकम्पनः	= Akampana	ददर्श	= beheld
तम्	= that Hanuman	सम्कुद्धम्	= who was enraged	आपतन्तम्	= and rushing on
भयावहम्	= sowing terror	राक्षसानाम्	= among his demons	चुक्रोधं च	= was greatly perturbed
ननाद च	= and set up a mighty shout.				

The valiant Akampana, beholding that Hanuman who was enraged and rushing on, sowing terror among his soldiers, was greatly perturbed and set up a mighty shout.

स चतुर्दशभिर् बाणैः शितैर् देह विदारणैः ।
निर्विभेदं हनूमन्तम् महा वीर्यम् अकम्पनः ॥ ६-५६-२६

सः अकम्पनः	= that Akampana	दश दशभिः	= with his fourteen	निशितैः	= sharp
बाणैः	= arrows	देह दारणैः	= pierced that tore the body	महा वीर्यम्	= the highly valiant
हनूमन्तम्	= Hanuman.	निर्विभेद			

With fourteen sharp arrows that tore the flesh, that Akampana pierced the highly valiant Hanuman.

स तथा प्रतिविद्धस् तु बहीभिः शर वृष्टिभिः ।
हनूमान् ददृशो वीरह् प्रसृद्ध इव सानुमान् ॥ ६-५६-२७

विप्रकीर्णः	= Riddled	शितैः	= with sharp-pointed	नाराचैः	= iron shafts
सः वीरः	= that warrior	शक्तिभिः		ददृशे	= appeared
		हनूमान्	= Hanuman		

सानुमानिव	= like a mountain	प्रवृद्धः	= on which number of plants sprang up.
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Riddled with sharp-pointed shafts, that warrior Hanuman appeared like a mountain on which a number of plants shoted up.

**विरराज महावीर्यो महाकायो महाबलः ।
पुष्पिताशोकसम्काशो विघूम इव पावकः ॥ ६-५६-२८**

महाबलः	= the mighty Hanuman	महावीर्यः	= of great strength	महा कायः	= with a large body
विरराज	= shone	पावकः इव	= like a fire	विघूमः	= without smoke
पुष्पिताशोक	= and resembling an				
सम्काशः	Ashoka tree in flower-ing.				

That mighty Hanuman of great strength with a large body shone like a fire without smoke and resembled a blooming Ashoka tree.

**ततो अन्यम् वृक्षम् उत्पाट्य कृत्वा वेगम् अनुत्तमम् ।
शिरस्य अभिजघान आशु राक्षस इन्द्रम् अकम्पनम् ॥ ६-५६-२९**

ततः	= thereafter	कृत्वा	= showing	अनुत्तमम्	= a great
वेगम्	= haste	उत्पाट्य	= in uprooting	अन्यम्	= another
वृक्षम्	= tree (Hanuman)	जघान	= struck	आशु	= quickly
शिरसि	= on the head	अकम्पनम्	= of Akampana	राक्षसेन्द्रम्	= the General of demons.

Thereafter, showing a great haste in uprooting another tree, Hanuman struck the head of Akampana the General of demons.

**स वृक्षेण हतस् तेन सक्रोधेन महात्मना ।
राक्षसो वानर इन्द्रेण पपात स ममार च ॥ ६-५६-३०**

हतः	= struck	वृक्षेण	= with a tree	तेन	= by that Hanuman
सक्रोधेन	= the enraged	महात्मना	= and the high-souled	वानरेन्द्रण	
राक्षसः	= demon	पपात	= fell down	सः	= that

Struck with a tree by that high-souled and enraged Hanuman, that demon fell down and died.

**तम् दृष्टा निहतम् भूमौ राक्षस इन्द्रम् अकम्पनम् ।
व्यथिता राक्षसाह् सर्वे क्षिति कम्प इव द्रुमाः ॥ ६-५६-३१**

दृष्टा	= seeing	तम्	= that Akampana	राक्षसेन्द्रम्	= the leader of demons
		अकम्पनम्			

भुमौ	= on the ground
राक्षसाः	= the demons
क्षितिकम्पे	= during an earth-quake.

निहतम्	= killed
व्यथिताः	= were perturbed

सर्वे	= all
द्रुमाः इव	= as trees

Seeing their leader Akampana lying lifeless on earth, all the demons trembled as the trees do during an earthquake.

त्यक्त प्रहरणाह् सर्वे राक्षसास् ते पराजिताः ।
लङ्घाम् अभिययुस् त्रस्ता वानरैस् तैर् अभिद्रुताः ॥ ६-५६-३२

सर्वे	= all	ते	= those	पराजिताः	= defeated
राक्षसाः	= demons	अभिययुः	= were going	लङ्घाम्	= towards Lanka
त्रासा	= due to fear	त्यक्त	= abandoning	अभिद्रुताः	= and having been attacked
तैः वानरैः	= by those monkeys.	प्रहरणाः	their weapons		

All those defeated warriors, throwing their arms, escaped in the direction of Lanka, terrified, pursued by those monkeys.

ते मुक्त केशाः सम्ब्रान्ता भग्न मानाह् पराजिताः ।
स्वत् श्रम जलैर् अन्गौह् श्वसन्तो विप्रदुदुवुः ॥ ६-५६-३३

मुक्त केशाः	= their hair loosened	सम्ब्रान्ताः	= bewildered	भग्नमानाः	= their pride broken
पराजिताः	= by the defeated	अङ्गैः	= their limbs	स्वच्छमजलैः	= dripping with sweat
ते	= those demons	विप्रदुदुवुः	= fled	श्वसन्तः	= blowing out their breaths.

Their hair loosened, bewildered, their pride broken by defeat, their limbs dripping with sweat, those demons fled, blowing out their breaths.

अन्योन्यम् प्रममन्तुस् ते विविशुर् नगरम् भयात् ।
पृष्ठतस् ते सुसमूढाह् प्रेक्षमाणा मुहुर् मुहुः ॥ ६-५६-३४

समूढाः	= mad	भयात्	= with fear	प्रेक्षमाणाः	= looking
पृष्ठतः	= back	मुहुर्मुहुः	= again and again	प्रमधन्तः	= crushing
अन्योन्यम्	= each other	ते	= they	विविशुः	= entered
नगरम्	= the city.				

Mad with fear, looking back again and again and crushing each other in haste, they entered the city.

तेषु लङ्घाम् प्रविष्टेषु राक्षसेषु महा बलाः ।
समेत्य हरयह् सर्वे हनूमन्तम् अपूजयन् ॥ ६-५६-३५

तेषु राक्षसेषु	= (when) those demons	प्रविष्टेषु	= had entered	लण्काम्	= Lanka
सर्वे	= all	महाबलाः	= the mighty	हरयः	= monkeys
समेत्य	= approached	हनूमन्तम्	= Hanuman	अपूजयन्	= and paid homage (to him).

When those demons had entered Lanka, all the mighty monkeys approached Hanuman and paid homage to him.

सो अपि प्रहृष्टस् तान् सर्वान् हरीन् सम्प्रत्यपूजयत् ।
हनूमान् सत्त्व सम्पन्नो यथा अर्हम् अनुकूलतः ॥ ६-५६-३६

सः	= that	हनुमानपि	= Hanuman	सत्त्व सम्पन्नः	= of noble nature
सम्प्रत्य	= honoured	सर्वान्	= all	तान्	= those
पूजयत्		हरीन्	= monkeys	यथार्हम्	= in accord with their rank
प्रहृष्टः	= delighted				
अनुकूलतः	= as per the occasion.				

That Hanuman, of noble nature honoured all those delighted monkeys, in accord with their rank and the occasion.

विनेदुसः च यथा प्राणम् हरयो जित काशिनः ।
चक्षुसः च पुनस् तत्र सप्राणान् एव राक्षसान् ॥ ६-५६-३७

जितकाशिनः	= the triumphant	हरयः	= monkeys	विनेदुः	= shouted
यथा प्राणम्	= in accord with their might	पुनः	= and once again	चक्षुश्च	= dragged
राक्षसान्	= the demons	सप्राणानेव	= who were still alive	तत्र	= there on the battle field.

The triumphant monkeys shouted in accord with their mighty and once again dragged the demons who were still alive there on the battle-field.

स वीर शोभाम् अभजन् महा कपिः ।
समेत्य रक्षांसि निहत्य मारुतिः ।
महा असुरम् भीमम् अमित्र नाशनम् ।
यथैव विष्णुर् बलिनम् चमू मुखे ॥ ६-५६-३८

सः महाकपिः	= that great monkey	मारुतिः	= born of Maruta	समेत्य	= having encountered
निहत्य	= and killed	रक्षांसि	= the demons	अभजत्	= enjoyed
वीर शोभम्	= the heroic lustre	विष्णुर्यथा	= as Vishnu (when he overcame)	महासुरम्	= the mighty demons
भीमम्	= of terror	उरुवलम्	= of immense power	अमित्रनाशनम्	= destroying his enemies
चमू मुखे	= in the forefront of the battle.				

That great monkey, born of Maruta having encountered and killed the demons, enjoyed the same renown as Vishnu when he overcame the mighty and terrific demon of immense power destroying his enemies in the forefront of the battle.

अपूजयन् देव गणास् तदा कपिम् ।
स्वयम् च रामो अतिबलश् च लक्ष्मणः।
तथैव सुग्रीव मुखाह् प्रवम् गमा ।
विभीषणश् चैव महा बलस् तदा ॥ ६-५६-३९

तदा	= then	देवगणाः	= the troops of deities	रामः	= along with Rama
स्वयम्	= himself	अतिबलः	= the exceedingly strong	लक्ष्मणः च	= Lakshmana
तथैव	= and	सुग्रीव मुखाः	= Sugreeva et al	प्रवणामाः	= the monkeys
तथा	= and	महाबलः	= the mighty	विभीषणश्चैव	= Vibhishana
अपूजयम्	= paid homage	कपिम्	= to Hanuman.		

Then, the troops of deities along with Rama himself, the exceedingly strong Lakshmana, Sugreeva and other monkeys and the mighty Vibhishana paid homage to Hanuman.

इति वात्मीकि रामायणे आदि काव्ये युद्धकाण्डे षद्व्याशः सर्गः ॥

Thus completes 56th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

57 Sarga 57 - सप्तपञ्चाशः सग्

Ravana Asks Prahasta To Go To The Battle

Introduction -

Ravana asks Prahasta to go to the battle. Prahasta sets out for the combat along with a huge army and enters the eastern gate. Bad omens appeared, as Prahasta enters the battle-field. The army of monkeys seized hold of trees and rocks, to attack the demons.

अकम्पन वधम् श्रुत्वा क्रुद्धो वै राक्षस ईश्वरः ।
किंचिद् दीन मुखश् च अपि सचिवांस् तान् उदैक्षत ॥ ६-५७-१

श्रुत्वा	= hearing	अकम्पन	= about the killing of	राक्षसेश्वरः	= Ravana the Lord of
क्रुद्धः	= was enraged	वधम्	Akampana		demons
तान्	= towards those ministers.	किंचित्	= had a little depressed	उदैक्षत	= and looked
सचिवान्		दीनमुखः च	face		
		अपि			

Hearing of Akampana's killing, Ravana the Lord of demons, with a little depressed face, was enraged and looked towards his ministers.

स तु ध्यात्वा मुहूर्तम् तु मन्त्रिभिह् सम्विचार्य च ।
ततस्तु रावणः पूर्वदिवसे राक्षसाधिपः ॥ ६-५७-२
पुरीम् परिययौ लन्काम् सर्वान् गुल्मान् अवेक्षितुम् ।

ध्यात्वा	= having reflected	मुहूर्तम्	= a while	सम्विचार्य	= and deliberated
मन्त्रिभिः	= with his ministers	सः रावणः	= that Ravana	राक्षसाधिपः	= the king of Demons
ततः	= then	ययौ	= went	लन्काम्	= to the City of Lanka
अवेक्षितुम्	= to inspect	सर्वगुल्मान्	= all his defenses	पुरीम्	
				पूर्वदिवस	= in the forenoon.

Having reflected awhile and deliberated with his ministers, Ravana the king of Demons then passed that forenoon in inspecting his defenses in the City of Lanka.

ताम् राक्षस गणैर् गुप्ताम् गुल्मैर् बहुभिर् आवृताम् ॥ ६-५७-३
ददर्श नगरीम् लन्काम् पताका धज मालिनीम् ।

राजा	= the king Ravana	ददर्श	= saw	ताम्	= that city
				नगरीम्	

गुप्ताम्	= protected	ताम्	= by those groups of	आवृताम्	= and surrounded
बहुमिः	= by many	राक्षसगणैः	= demons	पताक	= decorated with banners and flags.

The king Ravana saw that City, guarded by groups of demons, filled with innumerable troops and decorated with banners and flags.

**रुद्धाम् तु नगरीम् दृष्ट्वा रावणो राक्षस ईश्वरः ॥ ६-५७-४
उवाच अमर्षितहूँ काले प्रहस्तम् युद्ध कोविदम् ।**

दृष्ट्वा	= seeing	नगरीम्	= the City	रुद्धाम्	= besieged
रावणः	= Ravana	राक्षसेश्वरः	= the Lord of Demons	उवाच	= spoke (as follows)
प्रहस्तम्	= to Prahasta	युद्ध	= who was skilled in	आत्महितम्	= and who wished well
काले	= even at a critical time.	कोविदम्	= war-fare		of him

Seeing Lanka besieged, Ravana the Lord of Demons spoke as follows to Prahasta who was skilled in war-fare and who wished well of him even at a critical time.

**पुरस्य उपनिविष्टस्य सहसा पीडितस्य ह ॥ ६-५७-५
न अन्यम् युद्धात् प्रपश्यामि मोक्षम् युद्ध विशारद ।**

युद्ध विशारद	= O the proficient one in war-free!	न प्रपश्यामि	= I do not see	अन्यम्	= any other
मोक्षम्	= deliverance	युद्धात्	= than a battle	पुरस्य	= for this City
उपनिविष्टस्य	= which is besieged	सहसा	= suddenly	पीडितस्य	= and being devastated.

"O, Prahasta the proficient in war-free! I do not see any other deliverance than a battle for this city, which is besieged suddenly and being devastated."

**अहम् वा कुम्भ कर्णो वा त्वम् वा सेना पतिर् मम ॥ ६-५७-६
इन्द्रजिद् वा निकुम्भो वा वहेयुर्भारम् ईदृशम् ।**

अहम् वा	= either I	कुम्भकर्णोवा	= or Kumbhakarna	त्वम् वा	= or you
मम	= my	सेनापतिः	= army-chief	इन्द्रजित् वा	= or Indrajit
निकुम्भो वा	= or Nikumbha	वहेयुः	= can bear	ईदृशम्	= such
भारम्	= a burden.				

"Either myself or Kumbhakarna or yourself my army-chief or Indrajit or Nikumbha and none else could undertake such a task!"

**स त्वम् बलम् इतहूँ शीघ्रम् आदाय परिगृह्य च ॥ ६-५७-७
विजयाय अभिनिर्याहि यत्र सर्वे वन ओक्सः ।**

अतः	= for that reason	सः त्वम्	= you as such	आदाय	= taking
बलम्	= the army	शीघ्रम्	= quickly	परिगृह्यन्ते	= and placing yourself in their midst
अभिनिर्याहि	= set forth	विजयाय	= for victory	यत्र	= to the place where
सर्वे	= all	वनौकसः	= the monkeys (are stationed)		

"For that reason, taking a company of warriors, you quickly place yourself in their midst and set forth in order to triumph over all those monkeys."

निर्याणाद् एव ते नूनम् चपला हरि वाहिनी ॥ ६-५७-८
नर्दताम् राक्षस इन्द्राणाम् श्रुत्वा नादम् द्रविष्यति ।

हरिवाहिनी	= the army of monkeys	चलिता	= becoming disturbed	तूष्णम्	= soon
निर्णयादेव	= on (knowing) your decision (to go for the battle)	द्रविष्यति	= will run away	श्रुत्वा	= on hearing
नादम्	= the sound	राक्षसेन्द्राणाम्	= of the leaders of demons	नर्दताम्	= roaring.

"Unsettled in no time on knowing your decision to enter the battle-field, the army of monkeys will run away on hearing the raring sound of the leaders of demons."

चपला ह्य अविनीताश् च चल चित्ताश् च वानराः ॥ ६-५७-९
न सहिष्यन्ति ते नादम् सिम्ह नादम् इव द्विपाः ।

वानराः	= the monkeys	चपलाः	= are unsteady	अविनीताश्च	= mis-behaved
चलचित्तश्च	= and fickle-minded	न सहिष्यन्ति	= (They) do not tolerate	ते	= your
नादम्	= sound	द्विपाः इव	= as elephants	सिम्हनादनि	= the lion's roar.

"The monkeys are unsteady, mis-behaved and fickle-minded. They do not tolerate your sound, as elephants the lion's roar."

विद्रुते च बले तस्मिन् रामह् सौमित्रिणा सह ॥ ६-५७-१०
अवशस्ते निरालम्बह् प्रहस्त वशम् एष्यति ।

प्रहस्त	= O, Prahasta!	तस्मिन् बले	= (As) that army	विद्रुदे	= takes to its heels
रामः	= Rama	सौमित्रिणा	= along with Lakshmana	निरालम्बः	= without any support
अवशः	= unwillingly	सह		वशम्	= into your power.

"O, Prahasta! As that army takes to its heels, Rama along with Lakshmana being supportless, will fall into your power though unwillingly."

आपत् संशयिता श्रेयो न अत्र निहृसंशयी कृता ॥ ६-५७-११
प्रतिलोम अनुलोमम् वा यद् वा नो मन्यसे हितम् ।

सम्शयिता	= A skeptical	आपत्	= misfortune	श्रेयः	= is preferable
न	= and not	निः	= that which is certain	अत्र	= here
तु	= but	सम्शयीकृता		मन्यसे	= you consider
यत्	= that which	प्रतिलोमानु-	= whether it is unpleas-		
		लोमम् वा	ing to hear or no (say what)		
		हितम्	= is advantageous	नः	= for us.

"A skeptical misfortune is preferable to one that is certain! Whether it is unpleasing to hear or not, say what you consider as an advantage to us."

रावणेन एवम् उक्तस् तु प्रहस्तो वाहिनी पतिः ॥ ६-५७-१२
राक्षस इन्द्रम् उवाच इदम् असुर इन्द्रम् इव उशना ।

वाहिनीपतिः	= the army-general	प्रहस्तः	= Prahasta	एवम्	= thus
उक्तः	= spoken	रावणेन	= by Ravana	उवाच	= spoke
इदम्	= these words	राक्षसेन्द्रम्	= to Ravana	उशना	= like Ushana (the preceptor of demons)
असुर इन्द्रम्	= to Bali the king of Asuras.				
इव					

Hearing the words of Ravana, Prahasta the Army-General spoke the following words to Ravana, like Ushana the preceptor of demons would speak to Bali, the king of demons.

राजन् मन्त्रित पूर्वम् नहू कुशलैहू सह मन्त्रिभिः ॥ ६-५७-१३
विवादसः च अपि नो वृत्तहू समवेक्ष्य परस्परम् ।

राजन्	= O king!	मन्त्रित पूर्वम्	= formerly it was deliberated	नः	= by us
मन्त्रिभिः सह	= along with ministers	कुशलैः	= who were skilful	समवेक्ष्य	= having observed attentively
परस्परम्	= with one another	विवादश्च	= a disagreement	वृत्तः	= arose
नः	= between us.				

O, king! Formerly, we deliberated this matter with our wise ministers and, after having a good dialogue with each other, a disagreement arose between us."

प्रदानेन तु सीतायाह् श्रेयो व्यवसितम् मया ॥ ६-५७-१४
अप्रदाने पुनर् युद्धम् दृष्टम् एतत् तथैव नः ।

प्रदानेन	= to return	सीतायाः	= Sita	व्यवसितम्	= was resolved
मया	= by me	श्रेयः	= as preferable	अप्रदाने पुनः	= not to return Sita

युद्धम्

= (meant) war

तथैव दृष्टेव = we foresaw this.

"To return Sita was what I considered preferable. Not to do so meant war we foresaw this."

सो अहम् दानैश् च मानैश् च सततम् पूजितस् त्वया ॥ ६-५७-१५
सान्त्वैसः च विविधैः काले किम् न कुर्याम् प्रियम् तव ।

सततम्	= ever	पूजितः	= honoured	त्वया	= by you
काले	= at appropriate time	दानैश्	= by gifts	मानैश्	= by felicitations
विविधैः	= by various	सानैश्	= nice words	किम्	= what
सः अहम्	= I as such	न कुर्याम्	= cannot do	हितम्	= benefit
तव	= to you?				

"I have ever been honoured by you at appropriate times by gifts, felicitations and nice words. When the opportunity arises, is it not for me to render you a service?"

न हि मे जीवितम् रक्ष्यम् पुत्र दार धनानि वा ॥ ६-५७-१६
त्वम् पश्य माम् जुहूषन्तम् त्वद् अर्थे जीवितम् युधि ।

मे	= to me	जीवितम्	= life	न हि	= is indeed not
रक्ष्यम्	= to be spared	पुत्र दार	= (nor) sons wives or धनानिच रiches	त्वम्	= you
पश्य	= see	माम्	= me	जुहूषन्तम्	= who wish to sacrifice
जीवितम्	= my life	त्वदर्थे	= for your sake	युधि	= in the battle.

"Neither wives nor sons nor riches are going to be spared by me. See you me, intending to sacrifice my life for your sake in the battle."

एवम् उत्त्वा तु भर्तारम् रावणम् वाहिनी पतिः ॥ ६-५७-१७
उवाचेदम् बलाध्यक्षान् प्रहस्ताह् पुरतः स्थितान् ।

उत्त्वा	= having spoken	एवम्	= thus	रावणम्	= to Ravana
भर्तारम्	= the lord	प्रहस्तः	= Prahasta	वाहिनीपतिः	= the Army-general
उवाच	= spoke	इदम्	= those words	बलाध्यक्षान्	= to his leading officers
स्थितान्	= stationed	पुरतः	= in front.		

Having spoken thus to Lord Ravana, the General Prahasta said to his leading officers who stood before him as follows:

समानयत मे शीघ्रम् राक्षसानाम् महद् बलम् ॥ ६-५७-१८
मद् बाण अशानि वेगेन हतानाम् तु रण अजिरे ।
अद्य तृप्यन्तु मांसेन पक्षिणह् कानन ओकसाम् ॥ ६-५७-१९

समानयत	= gather	महाबलम्	= a large army	राक्षसानाम्	= of demons
मे	= for me	मद्वाणानाम्	= With my arrows	वेगेन	= by their swiftness

राणाजिरे	= on the battle field	माम्सादा:	= the flesh-eating	पक्षिणः	= birds
कानकौसः	= and beasts	तृप्यन्तु	= shall feed	हतानाम्	= on the enemy that I stroke down
अद्य	= today.				

"Gather a large army of demons together for me. Today, the flesh-eating birds and beasts shall feed on the enemy that I strike down on the battle-field with my swift arrows."

तस्य तद्वचनम् श्रुत्वा बलाध्यक्षा महाबलाः ।
बलम् उद्योजयाम् आसुस तस्मिन् राक्षस मन्दिरे ॥ ६-५७-२०

श्रुत्वा	= hearing	तत्	= that	वचनम्	= command
तस्य	= of Prahasta	महाबलाह्	= the mighty	बलाध्यक्षाः	= leaders of the army
उद्योजयामासुः	= assembled	बलम्	= the forces	तस्मिन्	= in the abode of that demon.

Hearing that command of Prahasta, the mighty leaders of the army assembled the forces in the abode of that demon.

सा बभूव मुहूर्तेन तिग्म नाना विघ आयुधैः ।
लन्का राक्षस वीरैस् तैर् गजैर् इव समाकुला ॥ ६-५७-२१

मुहूर्तेन	= within a short while	सा लङ्का	= that City of Lanka	बभूव	= became
समाकुला	= filled	तै	= with those	भीमैः	= terrific
राक्षस वीरैः	= demon-warriors	गजैरिव	= resembling elephants	नाना	= wielding various

विधायुधैः types of weaponry.

Within a short while, that City of Lanka was filled with those terrific demon-warriors, resembling elephants and wielding various types of weaponry.

हुत अशनम् तर्पयताम् ब्राह्मणांश् च नमस्यताम् ।
आज्य गन्ध प्रतिवह्न् सुरभिर् मारुतो ववौ ॥ ६-५७-२२

तर्पयताम्	= propitiated	हुताशनम्	= the fire-god (with their offerings)	नमस्यताम्	= and paid homage
ब्राह्मणाम्श्च	= to Brahmanas	सुरभिः	= a fragrant	मारुतः	= freeze
आज्यगन्ध	= bearing the scent of clarified butter	ववौ	= began to blow.		

While some demons propitiated the fire-god with their offerings and paid homage to Brahmanas, a fragrant freeze bearing the scent of clarified butter, began to blow.

रुजसः च विविध आकारा जगृहुस् त्व अभिमन्त्रिताः ।
सम्प्राम सज्जाः सम्हृष्टा धारयन् राक्षसास् तदा ॥ ६-५७-२३

तदा	= then	राक्षसाः	= the demons	सम्ब्राम	= ready for the battle
सम्भृताः	= delightedly	जगृहुः	= wore	सज्जाः	
विविधाकाराः	= of different shapes	अभिमन्त्रिताः	= consecrated by certain Mantras (sacred formulas).	सजश्च	= garlands

Then, the demons who were ready for the battle, delightedly wore garlands of different shapes, consecrated by certain Mantras (sacred formulas).

**सधनुष्काहू कवचिनो वेगाद् आप्सुत्य राक्षसाः ।
रावणम् प्रेक्ष्य राजानम् प्रहस्तम् पर्यवारयन् ॥ ६-५७-२४**

राक्षसाः	= the demons	सधनुष्काः	= with their bows	कवचिनः	= and armours
प्रेक्ष्य	= seeing	राजानम्	= the king	रावणम्	= Ravana
आप्सुत्य	= and jumping	वेगात्	= swiftly	पर्यवारयन्	= ranged themselves towards
प्रहस्तम्	= Prahasta.				

Thereafter, armed with bows and armours, the demons with their eyes turned towards their king Ravana, marched at a brisk pace and ranged themselves round Prahasta.

**अथ आमन्त्य च राजानम् भेरीम् आहत्य भैरवाम् ।
आरुरोह रथम् दिव्यम् प्रहस्तहू सज्ज कल्पितम् ॥ ६-५७-२५**

**हयैर् महा जवैर् युक्तम् सम्यक् सूत सुसम्युतम् ।
महा जलद् निर्घोषम् साक्षाच् चन्द्र अर्कं भास्वरम् ॥ ६-५७-२६**

**उरग ध्वज दुर्धर्षम् सुवरूथम् स्वपस्करम् ।
सुवर्ण जाल सम्युक्तम् प्रहसन्तम् इव श्रिया ॥ ६-५७-२७**

अथ	= then	प्रहस्तः	= Prahasta	युक्तः	= who got ready with his weapons and armour
आमन्त्य	= taking leave	राजानम्	= of the king	आहत्य	= striking
भैरवाम्	= the terrible	भेरीम्	= kettle-drum	आरुरोह	= mounted
रथम्	= his chariot	सज्जकल्पितम्	= which was kept ready	युक्तम्	= yoked
महाजवैः	= an extremely swift	हयैः	= horses	सम्यक् सूत	= well-controlled by a charioteer
महाजलद्	= with a noise resembling that of a large cloud	साक्षात्	= actually	सुसम्युतम्	
निर्घोषम्		सुवरूथम्	= with a good collision-guard	चन्द्रार्कं	= shining like moon-light
उरग ध्वज	= inviolable with a flag bearing an ensign of snake			भास्वरम्	
दुर्धर्षम्				स्वपस्करम्	= having good wheels

सुवर्णजाल	= decorated with a net of	प्रहस्तमिव	= smiling as it were	श्रिया	= in its magnificence.
सम्मुक्तम्	pure gold				

Then, Prahasta who got ready with his weapons and armour, after bidding obeisance to the king and striking a terrible kettle-drum, mounted his chariot, which was kept ready, yoked to an extremely swift horses, well controlled by a charioteer, emanating a noise resembling that of a large cloud, actually shining like moon-light, inviolable 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.

ततस् तम् रथम् आस्थाय रावण अर्पित शासनः ।
लन्काया निर्ययौ तूर्णम् बलेन महता वृतः ॥ ६-५७-२८

ततः	= then	रावणार्पित	= Prahasta to whom command was given by Ravana	आस्थाय	= mounted
रथम्	= his chariot	निर्ययौ	= set out	लङ्कायाः	= from Lanka
तूर्णम्	= quickly	वृतः	= along with	महता	= a huge
बलेन	= army.				

Then, Prahasta the one who was commanded by Ravana, ascended his chariot and set out from Lanka soon along with a huge army.

ततो दुन्दुभि निर्धोषह् पर्जन्य निनद उपमः ॥ ६-५७-२९
शुश्रुवे शन्व शब्दश् च प्रयाते वाहिनी पतौ ।

वाहिनीपतौ	= (While) Prahasta the General	प्रयाते	= sallied forth	ततः	= then
दुन्दुभि	= the sound of a kettle-drum	निनदः च	= the sound	वादित्राणाम्	= of musical instruments
निर्धोषः		शुश्रुवे	= were heard	पूर्यन्निव	= as though filling
शङ्ख शब्दश्च	= and the sound of couches	पर्जन्य	= resembling the roar of a cloud.		
मेदिनीम्	= the earth	निनदोपमः			

While Prahasta the general sallied forth, the sound of a kettle-drum, the resonance of musical instruments and the sound of conches were heard, as though filling the earth like the roar of a cloud.

निनदन्तः स्वरान् घोरान् राक्षसा जग्मुर् अग्रतः ॥ ६-५७-३०
भीम रूपा महा कायाह् प्रहस्तस्य पुरह् सराः ।

राक्षसा:	= the demons	भीमरूपाः	= having terrific forms	महाकायाः	= and bulky bodies
निनदन्तः	= shouting	घोरान्	= with terrible	स्वरान्	= voices
जग्मुः	= went	अग्रतः	= in front	पुरः सराः	= as forerunners
प्रहस्तस्य	= of Prahasta.				

The demons with terrific forms and bulky bodies, shouting with dreadful voices, went in front, as forerunners of Prahasta.

नरान्तकः कुम्भहनुर्महानादः समुन्नतः । ६-५७-३१
प्रहस्तसचिवा ह्येते निर्ययुः परिवार्य तम् ।

नरान्तकः	= Narantaka	कुम्भहनुः	= Kumbhahanu	महानादः	= Mahanada
समुन्नतः	= Samunnata	प्रहस्त	= attendants of Prahasta	एते	= they
निर्ययुः	= sallied forth	सचिवा:		तम्	= him.

Narantaka, Kumbhahanu, Mahanada and Samunnata, attendants of Prahasta sallied forth, surrounding him on all sides.

व्यूढेन एव सुघोरेण पूर्वं द्वारात् स निर्ययौ ॥ ६-५७-३२
गज यूथं निकाशेन बलेन महता वृतः ।

सः	= He	निर्ययौ	= emerged	पूर्वं द्वारात्	= from the eastern gate
वृतः	= in the midst	महता	= of an immense	सुघोरेण	= formidable
व्यूढेनेव	= and orderly arranged	बलेन	= army	गज यूथ	= resembling a herd of elephants.

He emerged from the eastern gate in the midst of an immense, formidable and orderly arranged army, resembling a herd of elephants.

सागरं प्रतिमं ओघेन वृतस् तेन बलेन सः ॥ ६-५७-३३
प्रहस्तो निर्ययौ तूर्णम् कुरुद्धृ कालं अन्तकं उपमः ।

वृतः	= In the centre	तेन	= of that	बलेन	= army
सागरं प्रति	= vast as the sea	सः प्रहस्तः	= that Prahasta	कुरुद्धृः	= in his fury
मौघेन					
निर्ययौ	= came forth	कालान्तकयमोपमः	appearing like Death at the end of the world.		

In the centre of that army, vast as the sea, that Prahasta in his fury, came forth appearing like Death at the end of the world.

तस्य निर्याणं घोषेण राक्षसानाम् च नर्दताम् ॥ ६-५७-३४
लन्कायाम् सर्वं भूतानि विनेदुर् विकृतैः स्वरैः ।

तस्य	= the uproar that arose	राक्षसानाम्	= with his demons	नर्दताम्	= raising their war cries
निर्याणघोषेण	on his setting forth	च			
विनेदुः	= sounded forth	विकृतैः	= sinister	स्वरैः	= answering calls
सर्वभूतानि	= from all creatures	लन्कायाम्	= in Lanka.		

The uproar that arose on his setting forth with his demons raising the war-cries drew sinister answering calls from all creatures in Lanka.

**व्यभ्रम् आकाशम् आविश्य मांस शोणित भोजनाः ॥ ६-५७-३५
मण्डलान्य् अपसव्यानि खगाश् चक्रू रथम् प्रति ।**

खगाः	= birds	मांसशोणितभोजनाः: eating flesh and blood	आविश्य	= entering	
न्यप्रम्	= cloudless	आकाशम्	= sky	चक्रुः	= flew
मण्डलानि	= in circles	अपसव्यानि	= from left to right	रथम्प्रति	= towards the chariot.

In a cloudless sky, birds of prey eating flesh and blood, flew in circles from left to right towards the chariot.

**वमन्त्यह् पावक ज्वालाह् शिवा घोरा ववाशिरे ॥ ६-५७-३६
अन्तरिक्षात् पपात उल्का वायुश् च परुषो ववौ ।**

घोराः	= fearful	शिवाः	= jackals	वमन्त्यः	= vomited forth
पावक	= fire and flames	ववाशिरे	= howling repeatedly	उल्का	= a meteor
ज्वालाः		अन्तरिक्षात्	= from the sky	वायुश्च	= and the wind
पपात	= fell	परुषम्	= harshly.		
ववौ	= blew				

Fearful jackals vomited forth fire and flames, howling repeatedly. A meteor fell from the sky and the wind blew harshly.

**अन्योन्यम् अभिसम्ब्या ग्रहाश् च न चकाशिरे ॥ ६-५७-३७
मेघाश्च खरनिर्दीषा रथस्योपरि रक्षसः ।
ववर्षू रुधिरम् च अस्य सिषिच्चुश् च पुरह् सरान् ॥ ६-५७-३८**

ग्रहाश्च	= the planets	अभिसम्ब्याः	= were in opposition	अन्योन्यम्	= to each other
न च प्रकाशिरे	= and lost their brilliance	मेघाश्च	= the clouds	खरनिर्दीषाः	= made harsh sounds
ववर्षुः	= and rained	रुधिरम्	= blood	उपरि	= above
रक्षसः	= the demons	रथस्य	= chariot	सिषिच्चुश्	= and damped
पुरः सरान्	= those who were walking in front.				

The plants, in opposition to each other, lost their brilliance. The clouds, with their raucous sound, showered blood on Prahasta's chariot and damped those who were walking in front of it.

**केतु मूर्धनि गृध्रो अस्य विलीनो दक्षिणा मुखः ।
नदद्वुभयतः पार्श्वं समग्रामहरत्रभाम् ॥ ६-५७-३९**

गृध्रः	= A vulture	दक्षिणामुखः	= facing the south	विलीनः	= alighted
मूर्धनि	= on the top	केतोः	= of the standard	नदन्	= croaking

उभयतः	= on its both the sides	अहरत्	= and deprived (the demon)	समग्राम्	= of his entire
पार्श्वम्					
प्रभाम्	= lustre.				

A vulture facing the south alighted on the top of the standard, croaking towards both of its sides and deprived the demon of his entire lustre.

**सारथेर् बहुशः च अस्य सम्ग्रामम् अवगाहतः ।
प्रतोदो न्यपतद् हस्तात् सूतस्य हय सादिनः ॥ ६-५७-४०**

प्रतोदः	= the goad	न्यपत	= fell	बहुशः	= several times
अत्र	= then	हस्तात्	= from the hand	सारथः	= of the charioteer
सूतस्य	= a Suta (the son of a Kshatriya by a Brahmana woman)	हय सादिनः	= eventhough skilled in controlling the horses	अवगाहतः	= as he entered
सम्ग्रामम्	= the battle-field.				

The goad fell several times then from the hand of the charioteer, himself a Suta (the son of a Kshatriya by a Brahama woman) eventhough skilled in controlling the horses, as he entered the battle-field.

**निर्याण श्रीश् च या अस्य आसीद् भास्वरा च सुदुर्लभा ।
सा ननाश मुहूर्तेन समे च स्थलिता हयाः ॥ ६-५७-४१**

सुदुर्लभा	= that rarely	भास्वरा	= splendour	या	= which (clothed)
निर्याणश्रीः	= (Prahasta) at the time of his exit	सा	= that one	ननाश	= vanished
मुहूर्तेन	= in an instant	हयाश्च	= and horses	स्थलिताः	= stumbled
समे	= on the even ground.				

That rarely splendour which clothed Prahasta at the time of his exit vanished in an instant and horses stumbled on the even ground.

**प्रहस्तम् त्व अभिनिर्यान्तम् प्रख्यात बल पौरुषम् ।
युधि नाना प्रहरणा कपि सेना अभ्यवर्तत ॥ ६-५७-४२**

तम्	= (Beholding) that Pra-	प्रख्यात गुण	= renowned for his ex-	निर्यान्तम्	= as he advanced to give
प्रहस्तम्	= hasta	पौरुषम्	= excellences and martial valour		battle
कपिसेना	= the army of monkeys	नान प्रहरणा	= furnished with weapons of every kind	अभ्यवर्तत	= turned towards
युदी	= the battle.				

Beholding that Prahasta, renowned for his excellences and martial valour; as he advanced to give battle, the army of monkeys went forward to attack him.

अथ घोषह् सुतुमुलो हरीणाम् समजायत ।
वृक्षान् आरुजताम् चैव गुर्वीश् च अगृह्णताम् शिलाः ॥ ६-५७-४३

अथ	= thereafter	सुतुमुलः	= an exceedingly tumultuous	घोषः	= clamour
समजायत	= arose	हरीणाम्	= among the monkeys	आरुजताम्	= as they tore up
वृक्षान्	= the trees	गृह्णताम्	= seized hold of	चैव	
शिलाः	= rocks.			गुर्वीः	= of huge

Thereafter, an exceedingly tumultuous clamour arose among the monkeys as they tore up the trees and seized hold of huge rocks.

नदताम् राक्षसानां च वानराणाम् च गर्जताम् ।
उभे प्रमुदिते सैन्ये रक्षो गण वन ओकसाम् ॥ ६-५७-४४

वेगितानाम् समर्थानाम् अन्योन्य वध कान्धिणाम् ।
परस्परम् च आह्वयताम् निनादह् श्रूयते महान् ॥ ६-५७-४५

नदताम्	= the yelling	राक्षसानाम्-च	= demons	गर्जताम्	= and the roaring
वानराणाम्-च	= monkeys	उभौ	= both	सैन्ये	= the armies
प्रमुदिते	= were delighted	वेगितानाम्	= impetuous	समर्थानाम्	= and powerful
अन्योन्य	= with impatience to	आह्वयताम्	= challenging paras-	=	= each
वधकाण्डिणाम्	= slay each other	पराम्		रक्षोगण	other
महान्	= and tremendous	निनादः	= shouts	वनौकसाम्	= of troops of demons and monkeys
श्रूयति	= were heard.				

Both the armies of the yelling demons and the roaring monkeys were delighted, impetuous and powerful with impatience to slay each other and challenging each other with great shouts.

ततः प्रहस्तः कपि राज वाहिनीम् ।
अभि प्रतस्थे विजयाय दुर्मतिः ।
विवृद्ध वेगाम् च विवेश ताम् चमूम् ।
यथा मुमूर्षुह् शलभो विभावसुम् ॥ ६-५७-४६

ततः	= thereafter	दुर्मतिः	= the evil-minded	प्रहस्तः	= Prahasta
प्रतस्थे	= sallied forth	विजयाय	= for victor	कपिराज	= towards the army of Sugreeva
मुमूर्षुः	= whom in his folly imagined he would destroy	विवृद्ध वेगाम्	= with an accelerated speed	वाहिनीम्	Sugreeva
विभावसुम्	= falls into a flame.	च		शलभः इव	= as a grasshopper

Thereafter, the evil-minded Prahasta sallied forth for victory towards the army of Sugreeva, whom in his folly,

imagined he would destroy, with an accelerated speed as a grass-hopper rushes towards a flame.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तपञ्चाशः सग॑ः ॥

Thus completes 57th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage
and the oldest epic.

58 Sarga 58 - अष्टपञ्चाशः सग्रे

Vibhishana Explains The Prowess Of Prahasta

Introduction -

On Rama's enquiry, Vibhishana explains the prowess of Prahasta who entered the battle-field. The demons with their arrows and the monkeys with their stones combat each other. Both the monkeys and demons were killed in the battle. Prahasta the demon and Nila the monkey come face to face to fight. Prahasta hurls a volley of darts over Nila. Nila kills Prahasta's horses by hurling a huge tree and breaks his bow. Finally a huge rock hurled by Nila breaks Prahasta's head into myriad pieces and dies. All the other demons abandon the battle-field and return to Lanka.

ततः प्रहस्तं निर्यान्तम् दृष्ट्वा रणकृतोद्यमम् ।
उवाच पस्मितं रामो विभीषणमरिदमः ॥ ६-५८-१

दृष्ट्वा	= seeing	प्रहस्तम्	= Prahasta	निर्यान्तम्	= setting out
रणकृतोद्यमम्	= with a martial ardour	रामः	= Rama	arindamaH	= the conqueror of enemies
पस्मितम्	= with a smile	उवाच	= spoke	विभीषणम्	= to Vibhishana (as follows):

Seeing Prahasta setting out with a martial ardour, Rama the conqueror of enemies, smiling, spoke to Vibhishana as follows:

क एष सुमहाकायो बलेन महता वृतः ।
आगच्छति महावेगः किम्रूपबलपौरुषः ॥ ६-५८-२
आचक्ष्व मे महाबाहो वीर्यवन्तम् निशाचरम् ।

कः	= who	एषः	= is he	सुमहाकायः	= with a very huge body
आगच्छति	= coming	महावेगः	= with great speed	वृतः	= along with
महता	= a large	बलेन	= army?	महाबाहो	= O the mighty armed!
आचक्ष्व	= tell	मे	= me	निशाचरम्	= about this demon
वीर्यवन्तम्	= who is possessing vigour.				

"Who is he with a very huge body, coming with a great speed along with a large army? O, the mighty armed! Tell me about this strong demon."

राघवस्य वचः श्रुत्वा प्रत्युवाच विभीषणः ॥ ६-५८-३
एष सेनापतिस्तस्य प्रहस्तो नाम राक्षसः ।

लङ्घायाम् राक्षसेन्द्रस्य त्रिभागबलसंवृतः ॥ ६-५८-४
वीर्यवानस्त्रिविच्छूरः सुप्रव्यातपराक्रमः ।

श्रुत्वा	= hearing	राघवस्य	= Rama's	vachaH	= words
विभीषणः	= Vibhishana	प्रत्युवाच	= replied (as follows)	एषः	= He
त्रिभाग	= who is guarded by two	लङ्घायाम्	= in Lanka	वीर्यवान्	= a demon of prowess
सम्बृतः	= thirds of the army			सुप्रव्यात	= with a highly excellent
अस्त्रवित्	= skilled in the use of	शूरः	= strong	पराक्रमः	bravery
	weapons			सेनापतिः	= the Army General
राक्षसः	= is a demon	प्रहस्तो नाम	= called Prahasta		
तस्य	= of that Ravana.				
राक्षसेन्द्रस्य					

Hearing Rama's words, Vibhishana replied as follows "He is guarded by two-thirds of the army of Lanka. He is a demon of prowess, skilled in the use of mystic weapons and valiant. He is the demon named Prahasta, the Army general of Ravana."

ततः प्रहस्तम् निर्यान्तम् भीमम् भीम पराक्रमम् ॥ ६-५८-५
गर्जन्तम् सुमहा कायम् राक्षसैर् अभिसम्वृतम् ।

ददर्श महती सेना वानराणाम् बलीयसाम् ॥ ६-५८-६
अभिसम्जात रोषाणाम् प्रहस्तम् अभिगर्जताम् ।

ततः	= then	महती	= the great	सेना	= army
वानराणाम्	= of monkeys	बलीयसाम्	= the powerful	अभिसम्जात	= giving rise to anger
अभिगर्जताम्	= raising ferocious cries	प्रहस्तम्	= at Prahasta	रोषाणाम्	
प्रहस्त	= Prahasta	अभिसम्वृतम्	= who was accompanied	ददर्श	= saw
भीमम्	= terrific	भीम	= having terrible	राक्षसैः	= by demons
सुमहाकायम्	= with his very huge body.	पराक्रमम्	prowess	निर्यान्तम्	= coming forth

That huge and powerful army of monkeys, who began to emit cries of defiance with fury, thereupon saw the terrible Prahasta of formidable exploits coming forth towards them.

खड्द शक्त्य अष्टि बाणाश् च शूलानि मुसलानि च ॥ ६-५८-७
गदाश्च परिघाह् प्रासा विविधाश् च परश्वधाः ।

धनूष्मि च विचित्राणि राक्षसानाम् जय एषिणाम् ॥ ६-५८-८
प्रगृहीतान्य् अशोभन्त वानरान् अभिधावताम् ।

खड्ज	= swords; lances; daggers	दर्त्स्	= spears	मुसलानि	= clubs
शत्क्षत्रृष्टिवाणाश्च		शूलानि		प्रासाः	= barbed missiles
गदाश्च	= maces	परिघाः	= bars	विचित्राणि	= and many different
विविधाः	= various kinds	परश्वधाश्च	= of axes	राक्षसानाम्	= of demons
धनूमिष	= bows	प्रगृहीतानि	= in the hands	जयचिणाम्	= and desirous of victory.
अभिधावताम्	= who were running up	वानरान्	= towards the monkeys		

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 and seeking victory.

जगृहः पादपांश् च अपि पुष्पितान् वानर ऋषभाः ॥ ६-५८-९
शिलाश्च विपुला दीर्घा योद्धु कामाह् प्लवम् गमाः ।

प्लवङ्गमाः	= the monkeys	योद्धुकामाः	= who were burning to fight	जगृहः	= seized
पादपाम्श्चापि	= trees	पुष्पितान्	= in flower	तथा	= and
गिरीन्	= rocks	दीर्घाः	= lofty	विपुलाह्	= and thick
शिलाः च	= stones.				

The monkeys who were burning to fight took hold of trees in flower, rocks and lofty and thick stones.

तेषाम् अन्योन्यम् आसाद्य सम्प्रामह् सुमहान् अभूत् ॥ ६-५८-१०
बहूनाम् अश्म वृष्टिम् च शर वृष्टिम् च वर्षताम् ।

आसाद्य	= as they approached	अन्योन्यम्	= each other	सुमहान्	= a very great
सम्प्रामः	= battle	अभूत्	= arose	तेषाम्	= between those
बहूनाम्	= innumerable combatants	वर्षताम्	= who showered down	शरवर्षम्च	= a hail of arrows
आश्म	= and bombardment of stones.				
वृष्टिम्					

As they approached each other, a very great battle arose between those combatants who showered down a hail of arrows and a bombardment of stones.

बहवो राक्षसा युद्धे बहून् वानर यूथपान् ॥ ६-५८-११
वानरा राक्षसांश् च अपि निजघ्नु बहवो बहून् ।

युद्धे	= in the battle	बहवः	= many	राक्षसाः	= demons
निजघ्नुः	= killed	बहून्	= many	वानर	= excellent monkeys
बहवः	= and many	वानराः	= monkeys (killed)	पुनावान्	
राक्षसाम्श्चापि	= demons.			बहून्	= many

In that battle, many of the demons killed several excellent monkeys and several monkeys killed many of the demons.

शूलैः प्रमथिताह् केचित् केचित् तु परम आयुधैः ॥ ६-५८-१२
परिघैर् आहताह् केचित् केचिच्च चिन्नाह् परश्वधैः ।

केचित्	= some monkeys	प्रमथिताः	= were smashed	शूलैः	= by spears
केचित्	= and some others	परमायुधैः	= by fine weapons	केचित्	= some
आहताः	= were struck	परिघैः	= by iron bars	केचित्	= and some
छिन्नाः	= were slit	परश्वधैः	= by axes.		

Some monkeys were smashed by spears and some others by finer weapons. Some were struck by iron bars and some others were slit by axes.

निरुच्चासाह् पुनह् केचित् पतिता धरणी तले ॥ ६-५८-१३
विभिन्न हृदयाह् केचिद् इषु सम्तान संदिताः ।

केचित् पुनः	= yet again some	पतिताः	= fell	जगतीतले	= on the surface of the earth
निरुच्चासाः	= breathless	केचित्	= some	इषुसम्धान	= were destroyed by the arrows aimed at them
विभिन्न	= with their hearts split asunder.			सादिताः	

Yet again, some fell breathlessly on the ground and some were destroyed by the arrows aimed at them with their hearts splits asunder.

केचिद् द्विधा कृताह् खड्जैः स्फुरन्तः पतिता भुवि ॥ ६-५८-१४
वानरा राक्षसैः शूलैः पार्थतश् च विदारिताः ।

कृताः	= cut	द्विधा	= in two	खड्जैः	= with (the strokes of) swords
शौरैः राक्षसैः	= by the powerful demons	देचित्	= some	स्फुरन्तः	= trembling
वानराः	= monkeys	पतिताः	= fell	भुवि	= on the earth
पार्थतः	= their sides	विदारिताः	= torn open.		

Cut into two with the strokes of swords by those powerful demons, some monkeys, trembling, fell on the earth, their sides torn open.

वानरैसः च अपि सम्कुद्दै राक्षस ओघाः समन्ततः ॥ ६-५८-१५
पादपैर् गिरि शृन्गैश् च सम्पिष्ठा वसुधा तले ।

राक्षसौघाः च = even the flock of अपि दemons	सम्पिष्ठाः = were crushed	वसुधातले = on to the earth
सम्कुद्धैः = by the furious पादपैः = with trees	वानरैः = monkeys गिरश्चिंथ = and mountain-peaks.	समन्ततः = on all sides

Even the flock of demons on all sides were crushed on to the earth by the furious monkeys with tree and mountain-peaks.

वज्र स्पर्शं तलैर् हस्तैर् मुष्टिभिश् च हता भृशम् ॥ ६-५८-१६
वमन् शोणितम् आस्येभ्यो विशीर्ण दशन इक्षणः ।

वज्र स्पर्शं = having been administered तलैः हस्तैः = thundering slaps विदीर्घ = the faces and eyes of वदक्षणाः = demons were lacerated (the demons) शोणितम् = of blood	हताः = and terrific blows वमन् = vomited आस्येभ्यः = from their mouths.	मुष्टिभिः = with their fists भृशम् = plenty
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Having been administered thundering slaps with their hands and terrific blows with their fists, the faces and eyes of demons were lacerated. The demons vomited plenty of blood from their mouths.

आर्तं स्वरम् च स्वनताम् सिंह नादम् च नर्दताम् ॥ ६-५८-१७
बभूव तुमुलः शब्दो हरीणाम् रक्षसाम् युधि ।

तुमुलः = A tumultuous हरीणाम् = among monkeys सिंहनादम् = and leonine roars	शब्दः = clamour रक्षसामपि = and demons नर्दताम् = were bellowed.	बभूव = arose स्वनताम् = as cries of pain आर्तस्वनम्
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A tumultuous clamour arose among monkeys and demons, as cries of pain and leonine roars were bellowed.

वानरा राक्षसाह् क्रुद्धा वीर मार्गम् अनुव्रताः ॥ ६-५८-१८
विवृत नयनाह् क्रूराश् चक्रुह् कर्माण्य् अभीतवत् ।

वानराः = the monkeys अनुव्रताः = following निवृत्त = and hostile eyes नयनाः अभीतवत् = with great courage.	राक्षसाः = and the demons वीरमार्गम् = the path of heroes चक्रुः = conducted	क्रुद्धाह् = with anger क्रूराः = with cruelty कर्माणि = their tasks
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The monkeys and the demons with anger, following the path of heroes, with their cruel and hostile eyes, accomplished their deeds with great courage.

नर अन्तकः कुम्भ हनुर् महा नादहू समुन्नतः ॥ ६-५८-१९
एते प्रहस्त सचिवाहू सर्वे जघ्नूर् वन ओकसः ।

नरान्तकः	= Narantaka	कुम्भ हनुः	= Kumbhahanu	महानादः	= Mahanada
समुन्नतः	= Samunnata	प्रहस्त	= Prahasta's companions	एते सर्वे	= all these demons
जघ्नः	= killed	सचिवाः			
		वेनौकसः	= the monkeys.		

Narantaka Kumbhahanu, Mahanada and Samunnata all these companions of Prahasta killed the monkeys.

तेषाम् आपतताम् शीघ्रम् निघ्नताम् च अपि वानरान् ॥ ६-५८-२०
द्विविदो गिरि शृग्नेण जघान एकम् नर अन्तकम् ।

द्विविदः	= Dvivida	जघान	= killed	गिरिशृग्नेण	= with a mountain-peak
नरान्तकम्	= Narantaka	एकम्	= the one	तेषम्	= among them
निपतताम्	= who was rushing upon	शीघ्रम्	= quickly	निघ्नताम्चापि	= and killing
वानरान्	= the monkeys.				

Dvivida, with a mountain-peak, struck down Narantaka, the one among them who was rushing upon quickly and killing the monkeys.

दुर्मुखः पुनर् उत्पाट्य कपिः स विपुल द्रुमम् ॥ ६-५८-२१
राक्षसम् क्षिप्र हस्तस् तु समुन्नतम् अपोथयत् ।

दुर्मुखः पुनः	= On his part Durmukha	कपिः	= the monkey	क्षिप्रहस्तम्	= with a ready hand
उत्थाय	= uprooted	सुविपुल	= a very large tree	अपोथयत्	= and crushed
समुन्नतम्	= Samunnata	द्रुमम्			
		राक्षसम्	= the demon.		

The ape Durmukha on his part, with a ready hand, uprooted a very large tree and crushed the demon Samunnata.

जाम्बवांस् तु सुसम्कुद्धः प्रगृह्य महतीम् शिलाम् ॥ ६-५८-२२
पातयाम् आस तेजस्वी महा नादस्य वक्षसि ।

तेजस्वी	= the energetic	जाम्बवाम्स्तु	= Jambavan	सुसम्कुद्धः	= with a great fury
प्रगृह्य	= seized	महतीम्	= a huge	शिलाम्	= rock
पातयामास	= and threw	वक्षसि	= on the chest-region	महानादस्य	= of Mahanada.

The energetic Jambavan with a great fury seized a huge rock and threw it on the chest-region of Mahanada.

अथ कुम्भ हनुस् तत्र तारेण आसाय वीर्यवान् ॥ ६-५८-२३
वृक्षेण अभिहतो मूर्धि प्राणांस् तत्याज राक्षसः ।

अथ	= then	वीर्यवान्	= the valiant	कुम्भहनुः	= Kumbhahanu
तत्र	= there	रणे	= in the battle	आसाद्य	= having attacked
तारेण	= (the General) Tara	महता वृक्षेण	= (who was armed) with a huge tree (received a blow)	सम्त्याजयत्	= that discharged
सद्यः	= soon	प्राणान्	= his lives.		

Then, the valiant Kumbhahanu there in the battle, having attacked the General Tara, who was armed with a huge tree, received a blow immediately cost him his life.

अमृष्यमाणस् तत् कर्म प्रहस्तो रथम् आश्रितः ॥ ६-५८-२४
चकार कदनम् घोरम् धनुषं पाणिर् वन ओकसाम् ।

अमृष्यमाणः	= not tolerating	तत्	= that	कर्म	= act
प्रहस्तः	= Prahasta	आश्रितः	= having occupied	रथम्	= his chariot
धनुष्याणिः	= with the bow in his hand	चकार	= carried out	घोरम्	= a terrible
कदनम्	= destruction	वनौकसाम्	= of the monkeys.		

Not tolerating the aforesaid act, Prahasta having occupied his chariot with bow in hand, caused a terrible havoc among the monkeys.

आवर्त इव सम्जज्ञे उभयोहू सेनयोस् तदा ॥ ६-५८-२५
क्षुभितस्य अप्रमेयस्य सागरस्य इव निस्वनः ।

तदा	= then	क्षुभितस्य	= with the rapid movement	उभयोः	= of both
सेनयोः	= the armies	सम्जज्ञे	= there arose	निःस्वनः	= a clamour
सागरस्य इव	= resembling the roar of an ocean	क्षुभितस्य	= which was tempestuous	अप्रमेयस्य	= and unfathomable
आवर्ते	= in a time of dissolution.				

Then, with the rapid movement of both the armies, there arose of clamour resembling the roar of an unfathomable and tempestuous ocean in a time of dissolution.

महता हि शर ओघेण प्रहस्तो युद्ध कोविदः ॥ ६-५८-२६
अर्द्याम् आस सम्कुद्धो वानरान् परम आहवे ।

राक्षसः	= the demon Prahasta	रण दुर्दमः	= who was hard to be subdued in battle	सम्कुद्धः	= with full of anger
अर्द्यामास	= tormented	वानरान्	= the monkeys	महता	= by an immense
परमाहवे	= in that great combat.			शरैघेण	avalanche of arrows

The demon Prahasta, who was hard to be subdued in battle, with full of anger, tormented the monkeys by an immense avalanche of arrows in that great combat.

वानराणाम् शरीरैस् तु राक्षसानाम् च मेदिनी ॥ ६-५८-२७
बभूव निचिता घोरा पतितैर् इव पर्वतैः ।

घोरैः	= by the frightening	शरीरैः	= corpses	वानराणाम्	= of monkeys
राक्षसानाम्	= and demons	अतिचिता	= a very extensive area	मेदिनी	= of the ground
च					
सम्भृता	= was covered	पर्वतैः इव	= like (hideous) mountains.		

By the frightening corpses of monkeys and demons, appearing like hideous mountains, a very extensive area of the ground is covered.

सा मही रुधिर ओघेण प्रच्छन्ना सम्प्रकाशते ॥ ६-५८-२८
संचन्ना माधवे मासि पलाशैर् इव पुष्पितैः ।

सा मही	= that ground	प्रच्छन्ना	= covered	रुधिरोघेण	= by the stream of blood
सम्प्रकाशते	= shone	माधवे मासि	= as in the month of	सम्छन्ना	= when covered
पुष्पितैः	= by the blossoming	इव	spring		

That ground, covered by the stream of blood, shone as in the month of spring when overspread fully with the bloosomming crimson-coloured Palasha flowers.

हरि वीर ओघ वप्राम् तु भग्न आयुध महा द्रुमाम् ॥ ६-५८-२९

शोणित ओघ महा तोयाम् यम सागर गामिनीम् ।
यकृत् ल्लीह महा पन्काम् विनिकीर्ण अन्त्र शैवलाम् ॥ ६-५८-३०

भिन्न काय शिरो मीनाम् अन्ग अवयव शाङ्कलाम् ।
गृध्र हंस गण आकीर्णाम् कन्क सारस सेविताम् ॥ ६-५८-३१

मेधः फेन समाकीर्णाम् आर्त स्तनित निस्वनाम् ।
ताम् कापुरुष दुस्ताराम् युद्ध भूमिमयीम् नदीम् ॥ ६-५८-३२

नदीम् इव घन अपाये हंस सारस सेविताम् ।
राक्षसाह् कपि मुख्याश् च तेरुस् ताम् दुस्तराम् नदीम् ॥ ६-५८-३३

यथा पद्म रजो ध्वस्ताम् नलिनीम् गज यूथपाः ।

हत्	= with the heaps of war-	भग्नयुधमहादुमाम्	the broken weapons	शोणितौघ्	= the torrents of blood
वीरौघस्वाम्	riors for its banks	its trees		महातोयाम्	its huge waves
यम् सागर	= death appeared like	यकृत्स्वीहमहापणकम्	livers and spleens its	विनिकीर्णाञ्चशैवल्मम्	the scattered entrails
गामिनीम्	an ocean receiving its	mire			for its moss
भिन्नकायशिरोमीन्मम्	severed heads and	अङ्गवय	= morsels of flesh the	गृष्ठ	= the innumerable vul-
	trunks the fish	शाद्वलाम्	grass	हम्सवराकीर्णाम्	tures its lovely swans
कण्क सारसा	= herons visited for its	मेदः	= covered as it was with	आवर्त स्वन	= the tumult the sound
सेविताम्	geese	फेनसमाकीर्णाम्	fat for the foam	निस्वनाम्	of its waters
ताम्	= that	युद्ध भूमि	= battle-field	नदीमिव	= resembled a river
कापुरुषदुस्ताराम्	= incapable of being	मयीम्		घनापाये	= at the end of the rainy
	crossed by cowards	हम्स	= visited by swans and		season
ते राक्षसाः	= those demons	सारसस्	cranes	तेरुः	= crossed over
ताम्	= that impassable	सेवितम्		गजयूथपाः	= as elephants lead their
दुस्तराम्		कपिमुख्याः	= and the foremost of the	यथा	herds
मलिनीम्	= across a lake	नदीम्	monkeys		
		पद्मरजोच्चस्ताम्	= that the lotuses have		
			covered with pollen..		

With the heaps of warriors for its banks the broken weapons its trees, the torrents of blood its huge waves, death appeared like an ocean receiving its floods, livers and spleens its mire, entrails its moss, severed heads and trunks the fish, and morsels of flesh the grass, the innumerable vultures its lovely swans, herons its geese, covered as it was with fat for the foam, the tumult the sound of its waters, the battle field resembled a river, incapable of being crossed by cowards, visited by water-fowls at the end of the rainy season, those demons and the foremost of the monkeys crossed over that impassable river, as elephants lead their herds across a lake that the lotuses have covered with pollen.

ततः सृजन्तम् बाण ओघान् प्रहस्तम् स्यन्दने स्थितम् ॥ ६-५८-३४
ददर्श तरसा नीलो विनिघ्नन्तम् प्लवम् गमान् ।

ततः	= thereafter	नीलः	= Nila	ददर्श	= saw
प्रहस्तम्	= Prahasta	सृजन्तम्	= who was employing	बाणोघान्	= a multitude of arrows
स्थितम्	= staying	स्यन्दने	= in the chariot	विघ्नन्तम्	= and annihilating
प्लवणमान्	= the monkeys	तरसा	= swiftly.		

Then, Nila saw Prahasta who was employing a multitude of arrows sitting in the chariot and annihilating the monkeys swiftly.

उद्धूत इव वायुः खे महाद्भ्रवलं बलात् ॥ ६-५८-३५
समीक्ष्याभिद्रुतम् युद्धे प्रहस्तो वाहिनीपतिः ।
रथेनादित्यवर्णन नीलमेवाभिद्रुवे ॥ ६-५८-३६

समीक्ष्य	= seeing	abhidrutam = Nila who was running towards him	युद्धे	= in the battle-field
उद्भूतः वायुः	= as a rocking wind	खे = in the sky (rushed towards)	महत्	= a large
अन्नबलम्	= mass of clouds	प्रहस्तः = Prahasta	वाहिनीपतिः	= the Army General
अभिदृढ़वे	= attacked	नीलमेव = Nila himself	रथेन	= with his chariot
आदित्य वर्णे	= having the sun's colour.			

Seeing Nila who was running towards him in the battle-field, as a rocking wind in the sky rushes towards a large massive clouds, Prahasta the Army general attacked Nila himself with his chariot having the sun's colour.

स धनुर्धन्विनां श्रेष्ठो विकृष्य परमाहवे ॥ ६-५८-३७
नीलाय व्यसृजद्वाणान् प्रहस्तो वाहिनीपतिः ।

सः प्रहस्तः	= that Prahasta	वाहिनीपतिः	= the Army general	श्रेष्ठः	= excellent
धन्विनाम्	= among the wielders of bow	विकृष्य	= drew	धनुह्	= the bow-string
व्यसृजत्	= and hurled	द्वाणान्	= the arrows	नीलाय	= towards Nila
परमाहवे	= in the great battle.				

That Prahasta the Army General, who was excellent among the wielders of bow, drew the bow-string and hurled the arrows towards Nila in that great battle.

ते प्रेत्य निशिखा नीलं विनिर्भिद्य समाहिताः ॥ ६-५८-३८
महीम् जग्मुर्महावेगा रोषिता इव पन्नगाः ।

ते विशिखाः	= those arrows	रोषिता	= appearing like furious snakes	महावेगाः	= and with a great speed
समाहिताः	= employed (by Prahasta)	प्रेत्या	= proceeded towards	नीलम्	= Nila
विनिर्भिद्य	= pierced (him)	जग्मुः	= and fell	महीम्	= on the earth.

Those arrows with a great speed resembling furious snakes employed by Prahasta proceeded towards Nila, pierced him and fell on the ground.

नीलः शरैरभिहतो निशितैर्ज्वलनोपमैः ॥ ६-५८-३९
स तम् परम दुर्धर्षम् आपतन्तम् महा कपिः ।
प्रहस्तम् ताडयाम् आस वृक्षम् उत्पाट्य वीर्यवान् ॥ ६-५८-४०

सः	= that	महाकपिः	= great ape	नीलः	= Nila
वीर्यवान्	= of prowess	अभिहतः	= struck	निशितैः	= by sharp
शरैः	= arrows	ज्वलनोपमैः	= resembling fire	उत्पाट्य	= uprooted

वृक्षम्	= a tree	ताडयामास	= and thumped	तम्	= on that Prahast
परम दुर्घटम्	= who was most difficult to be assaulted	आपतन्त्रम्	= descending on him.	प्रहस्तम्	

That great ape of prowess Nila, who was struck by sharp arrows resembling flames, uprooted a tree and thumped it on the descending Prahasta who was most difficult to be assaulted.

तस्य बाणगणानेव राक्षसस्य दुरात्मनः ।
अपारयन् वारयितुम् प्रत्यगृह्णान् निमीलितः ॥ ६-५८-४१

अपारयन्	= unable	वरयितुम्	= to restrain	बाणगणानेव	= the series of arrows
तस्य	= of that demon	दुरात्मनः	= the evil-minded (Nila)	प्रत्यगृह्णात्	= received (them)
राक्षसस्य					
निमीलितः	= with closed eyes.				

Being unable to restrain the series of arrows hurled at him by that evil-minded demon, nila received them with closed eyes.

यथैव गो वृषो वर्षम् शारदम् शीघ्रमागतम् ।
एवम् एव प्रहस्तस्य शर वर्षम् दुरासदम् ॥ ६-५८-४२
निमीलित अक्षः सहसा नीलः सेहे सुदारुणम् ।

गोवृषः यथैव	= like a bull (standing under)	शारदम्	= an autumnal	वर्षम्	= down-pour
आगतम्	= which came	शीघ्रम्	= suddenly	एवमे एव	= so
दुरासदान्	= under that intolerable	सहसा	= and sudden	शरवर्षान्	= rain of darts
प्रहस्तस्य	= of Prahasta	नीलः	= Nila	निमीलिताक्षः	= with closed eyes
सेहे	= endured	दुरासदन्	= though it was scarce to be endured.		

Like a bull standing under a sudden autumnal down-pour, so under that intolerable and sudden rain of darts released by Prahasta, Nila endured with closed eyes though it was scarce to be endured.

रोषितः शर वर्षण सालेन महता महान् ।
प्रजघान हयान् नीलहृ प्रहस्तस्य मनो जवान् ॥ ६-५८-४३

महाबलः	= the exceedingly strong	महान्	= and the great	नीलः	= Nila
रोषितः	= enraged over	शरवर्षण	= the volley of darts	प्रजघान	= killed
प्रहस्तस्य	= Prahasta's	हयान्	= horses	महता सालेन	= by a huge sala tree.

The exceedingly strong and the great Nila, enraged over the volley of darts, killed Prahasta's horses by hurling a huge Sala tree on them.

ततो रोषपरीतात्मा धनुस्तस्य दुरात्मनः ।
बभङ्ग तरसा नीलो ननाद च पुनः पुनः ॥ ६-५८-४४

ततः	= thereafter	नीलः	= Nila	रोषपरीतात्मा	= his mind filled with anger
तरसा	= quickly	बभङ्ग	= broke	धनुः	= the bow
तस्य	= of Prahasta	दुरात्मनः	= the evil-minded demon	ननाद च	= and shouted
पुनः पुनः	= again and again.				

Thereafter the greatly enraged Nila quickly broke the bow of Prahasta the evil-minded demon and shouted again and again.

विधनुस् तु कृतस् तेन प्रहस्तो वाहिनी पतिः ।
प्रगृह्य मुसलम् घोरम् स्यन्दनाद् अवपुषुवे ॥ ६-५८-४५

कृतः	= made	विधनुः	= deprived of his bow	तेन	= Nila
सः प्रहस्तः	= that Prahasta	वाहिनीपतिः	= the leader of the army	प्रगृह्य	= seizing
घोरम्	= a formidable	मुसलम्	= mace	अवपुषुवे	= leapt down
स्यन्दनात्	= from the chariot.				

Deprived of his bow, Prahasta the leader of the army, seizing a formidable mace, leapt down from the chariot.

ताव उभौ वाहिनी मुख्यौ जात रोषौ तरस्विनौ ।
स्थितौ क्षतज दिग्ध अन्नौ प्रभिन्नाव इव कुन्जरौ ॥ ६-५८-४६

तौ	= those	उभौ	= two	वाहिनीमुख्यौ	= army-chiefs
तास्विनौ	= who were courageous	जात वैरौ	= in whom enmity had sprung up	क्षत सिक्ताङ्गौ	= their limbs covered with blood
स्थितौ	= were standing	कुञ्जरौ इव	= like two elephants	प्रभिन्नौ	= in rut.

Those two army-chiefs, who were courageous and in whom enmity had sprung up, with their limbs covered with blood, were standing like two elephants in rut.

उल्लिखन्तौ सुतीक्ष्णाभिर् दम्ष्टाभिर् इतरेतरम् ।
सिंह शार्दूल सदृशौ सिंह शार्दूल चेष्टितौ ॥ ६-५८-४७

विक्रान्त विजयौ वीरौ समरेष् अनिवर्तिनौ ।
कान्धमाणौ यशः प्राप्तुम् वृत्र वासवयोः समौ ॥ ६-५८-४८

सिंह शार्दूल	= lion and tiger in gait	सिंहशार्दूल	= lion and tiger in gestures	वीरौ	= those two warriors
सदृशौ		चेष्टितौ			
उल्लिखन्तौ	= tore	इतरेतरम्	= each other	सुतीक्ष्णाभिः	= with their sharp
दम्ष्टाभिः	= teeth	विक्रान्त	= vanquishers of other heroes	अनिवर्तिनौ	= and those who did not flee

समरेषु	= in battles (they)	काण्क्ष- माणाविव	= thirsting	प्राप्तुम्	= to obtain
यशः	= fame	वृत्त वासवयोः इव	= like Vritra and Indra.		

Lion and tiger in gait, lion and tiger in gestures, those two warriors tore each other with their sharp teeth. Vanquishers of other heroes and intrepid combatants, both of them, thirsting for fame, resembled Vritra and Indra.

आजघान तदा नीलम् ललाटे मुसलेन सः ।
प्रहस्तः परम् आयस्तस् तस्य सुस्राव शोणितम् ॥ ६-५८-४९

तदा	= then	सः प्रहस्तः	= that Prahasta	परमायत्तः	= exerting himself well
आजघान	= struck	नीलेन	= Nila	मुसलेन	= with a mace
ललाटे	= on his forehead	शोणितम्	= and blood	सुस्राव	= oozed from his forehead.

Then, that Prahasta exerting himself well struck Nila on his forehead with a mace and blood oozed from his forehead.

ततः शोणित दिग्ध अन्गाह् प्रगृह्य सुमहा तरुम् ।
प्रहस्तस्य उरसि कुद्धो विसर्ज महा कपि: ॥ ६-५८-५०

ततः	= thereafter	शोणितदिग्धाण्	= with his limbed smeared with blood	महाकपि:	= the great ape
वम्द्धः	= was angry	प्रगृह्यन्	= seized	महातरुम्	= a huge tree
विसर्ज	= and hurled it	उरसि	= on the chest-region	प्रहस्तस्य	= of Prahasta.

Whereupon, that great ape, his limbs smeared with blood, seized a huge tree and struck Prahasta full in his chest with fury.

तम् अचिन्त्य प्रहारम् स प्रगृह्य मुसलम् महत् ।
अभिद्राव बलिनम् बली नीलम् ष्टवम् गमम् ॥ ६-५८-५१

अचिन्त्य	= ignoring	तम्	= that	प्रहारम्	= blow
सः	= he	प्रगृह्य	= seized	महत्	= a huge
मुसलम्	= mace	अभिद्राव	= and ran	बलात्	= in strength
नीलम्	= towards Nila	बलिनम्	= the strong	ष्टवङ्गमम्	= monkey.

Ignoring that blow, he seized a huge mace and ran in strength towards Nila the strong monkey.

तम् उग्र वेगम् सम्रब्धम् आपतन्तम् महा कपि: ।
ततः सम्प्रेक्ष्य जग्राह महा वेगो महा शिलाम् ॥ ६-५८-५२

ततः	= then	महाकपि:	= Nila the great monkey	सम्प्रेक्ष्य	= seeing
तम्	= Prahasta	उत्र वेगम्	= of terrible velocity	सप्रव्यम्	= briskly
आपतन्तम्	= coming towards him	जग्राह	= took	महाशिलाम्	= a large rock
महावेगः	= with a great swiftness.				

Seeing Prahasta of terrible velocity briskly rushing towards him, Nila the great monkey took a huge rock swiftly.

तस्य युद्ध अभिकामस्य मृधे मुसल योधिनः ।
प्रहस्तस्य शिलाम् नीलो मूर्धि तूर्णम् अपातयत् ॥ ६-५८-५३

नीलः	= Nila	तूर्णम्	= quickly	अपातयत्	= hurled
शिलाम्	= that rock	मूर्धि	= on the head	तस्य	= of that Prahasta
युद्धेभिकामस्य	= who was longing for war	मुसलयोधिनः	= and fighting with a mace	प्रहस्तस्य	

Nila quickly hurled that rock on the head of Prahasta who was longing for war and fighting with a mace in the battle.

नीलेन कपिमुख्येन विमुक्ता महती शिला ।
बिभेद् बहुधा घोरा प्रहस्तस्य शिरस् तदा ॥ ६-५८-५४

तदा	= then	महती	= (that) huge	घोरा	= and terrible
शिला	= rock	विमुक्ता	= hurled	नीलेन	= by Nila
कपिमुख्येन	= the leader of the monkeys	बिभेद्	= broke	प्रहस्तस्य	= Prahasta's
शिरः	= head	बहुधा	= into myriad pieces.		

Then, that huge and terrific rock hurled by Nila the leader of the monkeys broke Prahasa's head into myriad pieces.

स गत असुर् गत श्रीको गत सत्त्वो गत इन्द्रियः ।
पपात सहसा भूमौ चिन्न मूल इव द्रुमः ॥ ६-५८-५५

सः	= that Prahasa	गतासुः	= who lost his breath	गत श्रीकः	= was disfigured
गतसत्त्वः	= and dead	गतेन्द्रियह्	= bereft of his senses	पपात	= and fell
भूमौ	= on the ground	सहसा	= at once	द्रुमः इव	= like a tree
चिन्नमूलः	= cut up by the root.				

That Prahasa 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.

विभिन्न शिरस्स तस्य बहु सुस्राव शोणितम् ।
शरीराद् अपि सुस्राव गिरेहू प्रस्त्रवणम् यथा ॥ ६-५८-५६

बहु	= A lot of	शोणितम्	= blood	सुस्राव	= oozed
तस्य विभिन्न	= from his broken head	शरीरादपि	= from his body too	सुस्राव	= (blood) streamed forth
शिरसः		गिरेः	= from a mountain.		
प्रस्त्रवणम्	= like a cascade				
यथा					

A lot of blood oozed from his broken head. From his body two, blood streamed forth like a cascade from a mountain.

हते प्रहस्ते नीलेन तद् अकम्प्यम् महद् बलम् ।
रक्षसाम् अप्रहृष्टानाम् लन्काम् अभिजगाम ह ॥ ६-५८-५७

प्रहस्ते	= Prahasta	हते	= having been killed	नीलेन	= by Nila
तम्	= that unshakable	मता बलम्	= large army	रक्षसानाम्	= of demons
अकम्प्यम्		अभिजगामह	= withdrew	लन्काम्	= to Lanka.
अहृष्टानाम्	= disconsolated				

Thier leader having been slain by Nila that unshakable and large army of demons, becoming disconsolated, withdrew to Lanka.

न शेकुः समवस्थातुम् निहते वाहिनी पतौ ।
सेतु बन्धम् समासाद्य विशीर्णम् सलिलम् यथा ॥ ६-५८-५८

वाहिनीपते	= the Army-chief	निहते	= having been killed (those demons)	न शेकुः	= could not
समवस्थातुम्	= continue to stand firmly there	सलिलम्	= any more than water	समासाद्य	= on reaching
विशीर्णम्	= a breached	यथा		सेतु बन्धम्	= bridge.

Thier chief of Army having been killed, those demons could not continue to stand firmy there, any more than water on reaching a breached bridge.

हते तस्मिनः चमू मुख्ये राक्षसस् ते निरुद्यमाः ।
रक्षः पति गृहम् गत्वा ध्यान मूकत्वम् आगताः ॥ ६-५८-५९
प्रसाः शोकार्णावम् तीव्रम् विसम्ज्ञा इव ते भवन् ।

तस्मिन्	= that Prahaste	चमूमुख्ये	= the Chief of Army	हते	= having been slain
ते राक्षसाः	= those demons	ध्यान	= dull dumb	निरुद्यमाह्	= and inactive
गत्वा	= regained	मूकत्वम्		ते	
		रक्षः	= the abode of Ravana		
		पतिगृहम्			

अभवन्	= became	विसम्जडा:	= unconscious as it were	प्राप्तः	= plunged
शोकार्णवम्	= in an ocean of burning grief.	इव			

That Prahasta the chief of Army having been slain, those demons dumb dispirited and inactive, regained the abode of their king. They became unconscious as it were plunged in an ocean of burning grief.

ततस् तु नीलो विजयी महा बलः ।
प्रशस्यमानः स्वकृतेन कर्मणा ।
समेत्य रामेण सलक्ष्मणेन ।
प्रहृष्ट रूपस् तु बभूव यूथपः ॥ ६-५८-६०

विजयी	= the triumphant	यूथपः	= warrior	नीलः	= Nila
ततः	= thereafter	प्रशस्य मानः	= was honoured	रामेण	= by Rama
समेत्य	= joined	सलक्ष्मणेन	= with Lakshmana	कर्मणा	= for his task
सुकृतेन	= accomplished well	बभूव	= and experienced	प्रहृष्ट रूपः	= supreme joy.

The triumphant Nila, however, was honoured by Rama and Lakshmana for his task well accomplished and experienced supreme joy.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टपञ्चाशः सर्गः ॥

Thus completes 58th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

59 Sarga 59 - एकोनषष्ठितमः सर्ग

Ravana Himself Appears On The Battle-Front

Introduction -

Feeling desperate at the death of Prahasta, Ravana himself appears on the battle-front for an encounter, along with Akampana, Indrajit, Atikaya, Mahodara, Pishacha, Trishiras, Kumbha, Nimkumbha and Narantaka the foremost of demons. After a tough fight with Sugreeva, Lakshmana, Hanuma and Nila, Ravana encounters Rama in battle, and sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Lanka.

तस्मिन् हते राक्षस सैन्य पाले ।
प्रवम् गमानाम् ऋषभेण युद्धे ।
भीम आयुधम् सागर तुल्य वेगम् ।
विदुद्रवे राक्षस राज सैन्यम् ॥ ६-५९-१

तस्मिन्	= (while) that Prahasta	राक्षस	= the Army chief of	निहते	= was killed
युद्धे	= in the battle	सैन्यपाले	= demons	राक्षराज	= Ravana's army
भीमायुधम्	= having terrible weapons	प्राङ्मानाम्	= by Nila the best among the monkeys	सैन्यम्	
		ऋषभेण		विदुद्रवे	= took to flight.
		सागर	= with the speed of the tide		
		वेगतुल्यम्			

While Prahasta the Army chief of demons was slain in the battle by Nila the foremost among the monkeys, Ravana's army possessing terrible arms took to flight with the speed of a tide.

गत्वा तु रक्षो अधिपते: शशसुः ।
सेना पतिम् पावक सूनु शस्तम् ।
तच् च अपि तेषाम् वचनम् निशम्य ।
रक्षो अधिपः क्रोध वशम् जगाम ॥ ६-५९-२

गत्वा	= (The demons) went	शशसुः	= and told	रक्षोधिपते	= Ravana (that)
सेनापतिः	= Prahasta the Army chief	पावक	= had been killed by	निशन्य	= hearing
		सूनुशस्तम्	= Nila the son of Fire-god		
तत्	= those	वचनम्	= words	तेषाम्	= of the demons
रक्षोधिपः	= Ravana	जगाम	= gained	क्रोधवशम्	= possession of anger.

The demons went and told Ravana that Prahasta the Army chief had been killed by Nila the son of Fire-god. Hearing those words of the demons, Ravana was possessed of anger.

सम्ख्ये प्रहस्तम् निहतम् निशम्य ।
 शोक अर्दितः क्रोध परीत चेताः ।
 उवाच तान् नैऋत्य योध मुख्यान् ।
 इन्द्रो यथा च अमर योध मुख्यान् ॥ ६-५९-३

निशम्य	= hearing	प्रहस्तम्	= Prahasta	निहतम्	= having been killed
सम्ख्य	= in the battle (Ravana)	क्रोधार्दितः	= afflicted with anger	शोकपरीत	= with his heart filled
उवाच	= spoke	तान्	= to those	चेताः	with grief
इन्द्रः इव	= as Indra the Lord of celestials	निर्जरयूथ मुख्यान्	= to the leaders of the celestial troops.	राक्षसयूथमुख्यान्	= leaders of the demoniacal troops

Hearing that Prahasta had perished in the fight, Ravana was afflicted with anger and his heart filled with grief and he addressed the foremost of his leaders as Indra the Lord of celestials to the leaders of the celestial troops (as follows):

न अवज्ञा रिपवे कार्या यैर् इन्द्र बल सूदनः ।
 सूदितः सैन्य पालो मे सानुयात्रः सकुञ्जरः ॥ ६-५९-४

रिपवे	= that enemy	नकार्या	= is not to be despised	यैः	= under whose
सूदितः	= blows	अवज्ञा			
सानुयात्रः	= with his followers	इन्द्रबल सादनः सकुञ्जरः	= the destroyer of Indra's host and elephants (fell).	मे सैन्यपालः	= the leader of my army

That enemy is not to be despised; under whose blows the destroyer of Indra's host the leader of my army with his followers and elephants fell.

सो अहम् रिपु विनाशाय विजयाय अविचारयन् ।
 स्वयम् एव गमिष्यामि रण शीर्षम् तद् अद्भुतम् ॥ ६-५९-५

अविचारयन्	= without hesitation	अहम्	= I	गमिष्यामि	= will go
स्वयमेव	= myself	तत्	= to that	अद्भुतम्	= wonderful
रणशीर्षम्	= battle-front	रिपुविनाशाय	= to destroy the enemies	विजयाय	= and to gain victory.

I myself shall go to that wonderful battle-front without hesitation in order to destroy the enemies and to gain victory.

अद्य तद् वानर अनीकम् रामम् च सह लक्ष्मणम् ।
 निर्दहिष्यामि बाण ओघैर् वनम् दीप्तैर् इव अग्निभिः ॥ ६-५९-६
 अद्य सम्तर्पयिष्यामि पृथिवीम् कपिशोणितैः ।

निर्देहिष्यामि	= I shall scorch	तत्	= that	वानरानीकम्	= army of monkeys
अद्य	= now	सह	= along with Lakshmana	रामम् च	= and Rama
वाणौघैः	= by a multitude of arrows	लक्ष्मणम्		दीसैः	= by blazing
अग्निभिः	= fires	वनमिव	= as the forest (is scorched)	सम्तप्तियज्यामि	= I shall satiate
पृथिवीम्	= the earth	अद्य	= today		
		कपिशोणितैः	= with the blood of monkeys.		

As a forest is consumed by blazing fires, so shall I scorch that army of monkeys now along with Lakshmana and Rama with a multitude of arrows. Today, I shall satiate the earth with the blood of the monkeys.

स एवम् उत्तवा ज्वलन प्रकाशम् ।
रथम् तुरम्ग उत्तम राजि युक्तम् ।
प्रकाशमानम् वपुषा ज्वलन्तम् ।
समारुरोह अमर राज शत्रुः ॥ ६-५९-७

एवम्	= thus	उत्तवा	= speaking	सः	= that Ravana
अमरराज	= the enemy of Indra the	समारुरोह	= ascended	रथम्	= his chariot
शत्रुः	king of celestials	तुरन्नोत्तम	= yoked to a row of the best of horses	ज्वलन्तम्	= and blazing
ज्वलनप्रकाशम्	= shining like a flame	राजियुक्तम्			
प्रकाशमानम्	= with an effulgent	वपुषा	= body.		

Speaking thus, Ravana the enemy of the Lord of celestials ascended his chariot which shone like a flame and was yoked to a team of excellent horses with its brilliance of an effulgent body.

स शन्त्व भेरी पटह प्रणादैर् ।
आस्फोटित क्षेदित सिम्ह नादैः ।
पुण्यैः स्तवैश्च अप्य अभिपूज्यमानस् ।
स्तदा ययौ राक्षस राज मुख्यः ॥ ६-५९-८

तदा	= then	सः	= Ravana	राक्षस	= the best among the kings of demons
ययौ	= sallied forth	शङ्खभेरी	= with the sound of couches kettle-drums	राजमुख्यः	= clapping of hands and leonine roars
सुपूज्यमानः	= and well acclaimed	पणव प्रणादैः	= and cymbals	आस्फोटित	
		पुण्यैः	= by agreeable	क्षेदिता	
				सिम्हनादैः	
				स्तवैश्चापि	= encomiums.

Ravana the best among the kings of demons sallied forth with the sound of couches, kettle-drums, cymbals, clapping of hands and leonine roars and well-acclaimed by agreeable encomiums.

स नीलजीमूतनिकाशरूपै ।
 मांस अशनैः पावक दीपं नेत्रैः ।
 बभौ वृतो राक्षस राज मुख्यैः ।
 भूतैर्वृतो रुद्र इव अमर ईशः ॥ ६-५९-९

सः	= that	राक्षसराजमुख्यः = Ravana	मांशासनैः	= amidst the meat-eating demons
नीलजीमूत निकाशरूपैः	= whose forms resembled mountains and clouds	पावक दीपं = and whose glances flashed like torches	वृतौ	
रुद्रः इव	= like Rudra	अमरेशः = the Lord of immortals	बभौ	= shone
भूतैः	= by genii.		वृतः	= surrounded

That Ravana along with the flesh-eating demons whose forms resembled mountains and clouds and whose glances flashed like torches shone like Rudra the Lord of Immortals surrounded by genii.

ततो नगर्याह् सहसा महा ओजा ।
 निष्कम्य तद् वानर सैन्यम् उग्रम् ।
 महा अर्णव अभ्र स्तनितम् ददर्श ।
 समुद्यतम् पादप शैल हस्तम् ॥ ६-५९-१०

ततः	= then	महोजाः	= Ravana who was endowed with extraordinary energy	निष्कम्य	= issuing
सहसा	= all at once	नगर्याः	= from the city	ददर्श	= observed
तत्	= that	उग्रम् वानर	= ferocious army of monkeys	पादप शैल	= with trees and rocks in their hands
समुद्यतम्	= ready for combat	सैन्यम्		हस्तम्	
		महार्णवाभ्र	= roaring like a vast ocean and a mass-of thunder-clouds.		
		स्तनितम्			

Ravana who was endowed with extraordinary energy, issuing all at once from the city, observed a ferocious army of monkeys with trees and rocks in their hands, ready for combat and roaring like a vast ocean and a mass of thunder-clouds.

तद् राक्षस अनीकम् अतिप्रचण्डम् ।
 आलोक्य रामो भुजग इन्द्र बाहुः ।
 विभीषणम् शश्चभृताम् वरिष्ठम् ।
 उवाच सेना अनुगतह् पृथु श्रीह् ॥ ६-५९-११

आलोक्य	= seeing	तत्	= that	राक्षसानीकम्	= army of demons
अतिप्रचण्डम्	= excessively furious	रामः	= Rama	भुजगेन्द्रः	= whose arms resembled great serpents

सेवानगतः	= accompanied by his forces	पृथुश्री	= and having great fortune	उवाच	= spoke
विभीषणम्	= to Vibhishana	वरिष्ठम्	= the best	शस्त्र भृताम्	= among the wielders of weaponry.

Seeing that army of demons who were excessively furious, Rama whose arms resembled great serpents, accompanied by his forces and having great fortune, spoke to Vibhishana the best among the wielders of weapons (as follows):

नाना पताका ध्वज शस्त्र जुष्टम् ।
प्रास असि शूल आयुध चक जुष्टम् ।
सैन्यम् नग इन्द्र उपम नाग जुष्टम् ।
कस्य इदम् अक्षोभ्यम् अभीरु जुष्टम् ॥ ६-५९-१२

कस्य	= whose	सैन्यम्	= army	इदम्	= is this
नानापताक	= furnished with every	प्रासासिशूलयुध	= armed with javelins	अभीरुजुष्टम्	= presenting fear-less
ध्वजलक्ष्मजुष्टम्	kind of standard banner and canopy	शस्त्र जुष्टम्	swords stakes and other weapons and missiles	सoldiers	
अक्षोभ्यम्	= and imperturbable	महेन्द्रोपम	= with elephants as high as the Mahendra Mountain?		
		नागजुष्टम्			

Who is in command of this army, furnished with every kind of standard, banner and canopy, armed with javelins, swords, stakes and other weapons and missiles and composed of imperturbable soldiers and elephants as high as the Mahendra Mountain?

ततस् तु रामस्य निशम्य वाक्यम् ।
विभीषणह् शक समान वीर्यह् ।
शशांस रामस्य बल प्रवेकम् ।
महात्मनाम् राक्षस पुम्गवानाम् ॥ ६-५९-१३

निशम्य	= hearing	वाक्यम्	= the words	रामस्य	= of Rama
विभीषणः	= Vibhishana	शक्समानवीर्य	= having a valour equal to that of Devendra the Lord of Celestials	ततः	= then
शशांस	= narrated	रामस्य	= to Rama	बलप्रवेकम्	= about the choicest army
राक्षस	= of the foremost among	महात्मनाम्	= of the highest peculiarity.		
पुम्गवानाम्	demons				

Hearing the words of Rama, Vibhishana the equal of Indra in valour, then narrated to Rama about the choicest army of the foremost among demons of the highest peculiarity (as follows):

यो असौ गज स्कन्ध गतो महात्मा ।
 नव उदित अर्क उपम ताम्र वऋह् ।
 प्रकम्पयन् नाग शिरो अभ्युपैति ह्य् ।
 अकम्पनम् त्व एनम् अवेहि राजन् ॥ ६-५९-१४

राजन्	= O Prince!	महात्मा	= that hero	यः असौ	= who
नवोदिताकौपम्	= has a face with a coppery hue resembling a newly rising sun	अभ्युपैति	= coming	गश्कन्धगतः	= mounted on the back of an elephant
ताम्र वऋः		अवेहि	= know	एनम्	= him
सम्कम्पयम्	= causing the elephant's head to sway				
नागशिरः					
अकम्पनम्	= to be Akampana.				

O Prince! That hero who has a face with a coppery hue resembling a newly rising sun, coming on the back of an elephant causing its head to sway, know him to be Akampana.

यो असौ रथस्थो मृग राज केतुर् ।
 धून्वन् धनुह् शक्र धनुह् प्रकाशम् ।
 करी इव भात्य् उग्र विवृत्त दम्ष्टह् ।
 स इन्द्रजिन् नाम वर प्रधानह् ॥ ६-५९-१५

यः असौ	= He who	रथस्थः	= standing in his chariot	धून्वन्	= brandishing
धनुः	= his bow	शक्रधनुः	= which has a splendour	मृगराजकेतुः	= who standard bears
भाति	= and who shines	प्रकाशम्	of Indra's bow	उग्रविवृत्त	the image of a lion
सः	= he	करीव	= like an elephant	दम्ष्ट	= with its terrible curved tusks
		इन्द्रजिलाम	= is called Indrajit	वर प्रधानः	= who is renowned for the boons (he had received from Brahma).

He who, standing in his chariot, brandish his bow which has a splendour of Indra's bow, whose standard bears the image of a lion, and who shines like unto an elephant with its terrible curved tusks, he is Indrajit who is renowned for the boons he had received from Brahma.

यश् च एष विन्ध्य अस्त महा इन्द्र कल्पो ।
 धन्वी रथस्थो अतिरथो अतिवीर्यह् ।
 विस्फारयंश चापम् अतुल्य मानम् ।
 नाम्ना अतिकायो अतिविवृद्ध कायह् ॥ ६-५९-१६

यः एषः	= he who	धन्वी	= the archer	विन्ध्यास्तमहेन्द्र	= like unto the Vindhya Asta or Mahendra Mountains
रथस्थः	= standing in his chariot	अतिरथः	= a mighty warrior	अति वीरः	= of superior strength
विस्फारयन्	= who wields	चापम्	= a bow	अतुल्यमानम्	= of unequalled size

अतिविद्ध कायः	= having an exceedingly grown body	अयम्	= he	नामा	= is named
अतिकायत्	= as Atikaya.				

He who, the archer like unto the Vindhya, Asta or Mahendra Mountains, standing in his chariot, a mighty warrior, of superior strength, who wields a bow of unequalled size and having an exceedingly grown body, he is called Atikaya.

यो असौ नव अर्क उदित ताम्र चक्षुर् ।
आरुह्य घण्टा निनद प्रणादम् ।
गजम् खरम् गर्जति वै महात्मा ।
महा उदरो नाम स एष वीरह् ॥ ६-५९-१७

यः असौ	= he who	नवार्केदित	= with tawny eyes re-	आरुह्य	= riding
गजम्	= an elephant	ताम्रचक्षुः	= resembling the dawn	गर्जति	= who is shouting
खरम्	= aloud	घट्टनिनद	= with its bells jangling	महात्मः	= of the highest peculiarity
महोदरनाम्	= is called Mahodara.	प्रणादम्		सह एषः	= he is that strong demon
		सह एषः	= he is that strong demon	वीरः	

He who, with tawny eyes resembling the dawn, riding an elephant with its bells jangling, who is shouting aloud, he is that strong demon of the highest peculiarity is called Mahodara.

यो असौ हयम् कान्चन चित्र भाण्डम् ।
आरुह्य संध्या अभ्र गिरि प्रकाशम् ।
प्रासम् समुद्यम्य मरीचि नद्धम् ।
पिशाच एष अशनि तुल्य वेगह् ॥ ६-५९-१८

यः असौ	= he who	आरुह्य	= ascending	कान्चनभाण्डम्	= the brilliantly caparisoned
हयम्	= horse	समुद्यम्य	= raising high	मरीचिनद्धम्	= a gleaming
प्रासम्	= javelin	अशन्तुल्य	= possesses a velocity of a well-directed thunder-bolt	सम्ध्याम्र	= and resembles a mass
		वेगः		पिरिप्रकाशः	= of evening clouds a mountain he is Pishacha.

He who, ascending the brilliantly caparisoned horse raising high a gleaming javelin, possesses a velocity of a well-directed thunder-bolt and resembles a mass of evening clouds and a mountain, he is Pishacha.

यश च एष शूलम् निशितम् प्रगृह्य ।
विद्युत् प्रभम् किञ्चकर वज्र वेगम् ।
वृष इन्द्रम् आस्थाय गिरि प्रकाशम् ।
आयाति सो असौ त्रिशिरा यशस्वी ॥ ६-५९-१९

यः एषः	= he who	प्रगृह्य	= seizing	निशितम्	= a sharp
शूलम्	= spike	विच्छुत्	= with a lightning brillance	किञ्चकर	= possesses the velocity
आयाति	= comes	प्रभम्	= mounting	वज्रवेगम्	= of a thunder-bolt
शशिप्रकाशम्	= which shines like a moon	आरुह्य	= mounting	वृषेन्द्रम्	= on an excellent bull
त्रिशीरः	= Trishiras.	असौ	= he	यशस्वी	= is the illustrious

He who, seizing a sharp spike with a possesses the velocity of a well-directed thunder bolt and comes mounting on an excellent bull which shines like a moon, he is the illustrious Trishiras.

असौ च जीमूत निकाश रूपह् ।
कुम्भह् पृथु व्यूठ सुजात वक्षाह् ।
समाहितह् पन्नग राज केतुर् ।
विस्फारयन् भाति धनुर् विधून्वन् ॥ ६-५९-२०

जीमूतनिकाश	= the other resembling a thunder-bolt	पृथुव्यूठ	= of large and well-developed chest	समाहितः	= who has an attentive mind
पन्नगवाज	= has the king of snakes as his standard	सुजात वक्षाः	= developed chest	विस्फारयन्	= and twanging
केतुः	= the bow	विधून्वन्	= who is moving	कुम्भः	= Kumbha
धनुः	= leading.	असौ	= this is		

The other resembling a thunder-bolt, of large and well-developed chest, who has an attentive mind, has the King of Snakes as his standard, who is moving and twanging his bow, he is Kumbha.

यश् च एष जाम्बूनद वज्र जुष्टम् ।
दीप्तम् सधूमम् परिघम् प्रगृह्य ।
आयाति रक्षो बल केतु भूतह् ।
सो असौ निकुम्भो अद्भुत घोर कर्मा ॥ ६-५९-२१

यः एषः	= he who	प्रगृह्य	= holding	परिघम्	= a mace
जाम्बूनदवज्रजुष्टम्	= decorated with gold and diamonds	दीप्तम्	= which are radiant (as fire)	सधूमम्	= and also smoky (studded with sapphires)
आयाति	= who advances	रक्षोबलकेतुभूतः	= as a standard bearer to the army of demons	सः असौ	= he as such
निकुम्भः	= is Nikumbha	अद्भुतवीर्यं	= of prodigious exploits.		

He who, holding a mace decorated with gold and diamonds, which are radiant (as fire) and also smoky (studded with sapphires), who advances as a standard bearer to the army of demons, he is Nikumbha of Prodigious exploits.

यश् च एष चाप असि शर ओघ जुष्टम् ।
पताकिनम् पावक दीप रूपम् ।
रथम् समास्थाय विभात्य उदग्रो ।
नर अन्तको असौ नग शृन्ग योधी ॥ ६-५९-२२

यः एषः	= he who	समस्थाय	= mounted	रथम्	= in a chariot
पताकिनम्	= adorned with flags	पावक दीप	= gleaming like a glowing blazer	चापासिशरौघ	= who is furnished with bows swords and a multitude of arrows
असौ	= he	नरान्तकः	= is Narantaka	जुष्टम्	
नग शृङ्गयोधी	= who is combat fights with mountain peaks.			उदग्रः	= who shines brightly over there

He who, mounted in a chariot, adorned with flags, gleaming like a glowing blazer, who is furnished with bows swords and a multitude of arrows, he is Narantaka who shines brightly over there and who, in combat, fights with mountain-tops.

यश् च एष नाना विध घोर रूपैर् ।
व्याघ्र उष्ट्र नाग इन्द्र मृग इन्द्र वक्रैह् ।
भूतैर् वृतो भाति विवृत्त नेत्रैह् ।
सो असौ सुराणाम् अपि दर्प हन्ता ॥ ६-५९-२३

यत्र एतद् इन्दु प्रतिमम् विभातिच् ।
चत्तम् सितम् सूक्ष्म शलाकम् अग्न्यम् ।
अत्र एष रक्षो अधिपतिर् महात्मा ।
भूतैर् वृतो रुद्र इव अवभाति ॥ ६-५९-२४

यः एषः	= He who	वृतः	= (appears) surrounded by	भूतैः नाना	= ghosts of dreadful form
विवृत्त नेत्रैः	= of rolling eyes	व्याघ्रोष्ट	= with heads of tigers	विधयोररूपैः	= under a white canopy
अग्न्यम्	= which was excellent	नागेन्द्र	buffalo mighty ele-	सितम्	
विभाति	= shining	मृगाश्ववक्रैः	phants deer and horses	छत्रम्	
दर्पहन्ता	= is the humbler	सूक्ष्मशलाकम्	= with slender ribs	यत्र एतत्	= where it is
रुद्रः इव	= like unto Rudra	इन्दुप्रतिमम्	= like moon	यः असौ	= he who
एषः	= he	सुराणामपि	= of the gods themselves	विभाति	= shining
रक्षोधिपतिः	= lord of the demons.	वृतः	= amidst	भूतैः	= the genii
		तत्र	= there	महात्मा	= is the suzerain

He who, surrounded by ghosts of dreadful form of 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, he who is the humbler of the gods themselves, shining like unto Rudra amidst the genii, is the suzerain Lord of Demons

there.

असौ किरीटी चल कुण्डल आस्यो ।
नाग इन्द्र विन्ध्य उपम भीम कायह् ।
महा इन्द्र वैवस्वत दर्प हन्ता ।
रक्षो अधिपह् सूर्य इव अवभाति ॥ ६-५९-२५

रक्षोधिपः	= Ravana	किरीटी	= decked with diadem	हन्ता	= who has brought Indra the Lord of Celestials and Vaivasvata the Lord of Death low
अवभाति	= is shining	सूर्यः इव	= like the sun	चलकुड्डलास्यः	= his countenance is graced by swinging ear-rings
नगेन्द्र विन्ध्योपम भीम कायः	= his formidable stature equals the Vindhya the Lord of Mountains.				

Ravana, decked with a diadem, who has brought Indra the Lord of celestials and Vaivasvata the Lord of Death low, is shining like the sun. His countenance is graced by ear-rings. His formidable stature equals the Vindhya the Lord of Mountains.

प्रत्युवाच ततो रामो विभीषणम् अरिम् दमम् ।
अहो दीप्तो महा तेजा रावणो राक्षस ईश्वरह् ॥ ६-५९-२६

ततः	= then	रामः	= Rama	अरिन्दमः	= the annihilator of enemies
प्रत्युवाच	= answered	विभीषणम्	= Vibhishana (and said)	अहो	= Alas!
कीस महा	= what glory what exceeding majesty	रावणः	= is Ravana's	राक्षसेस्वरः	= the Lord of Demons!.

Then, Rama the annihilator of enemies, answered Vibhishana and said Alas! What glory, what majesty is Ravana's the Lord of Demons!

आदित्य इव दुष्टेक्ष्यो रश्मिभिर् भाति रावणह् ।
सुव्यक्तम् लक्ष्ये ह्य अस्य रूपम् तेजह् समावृतम् ॥ ६-५९-२७

रावणः	= Ravana	भाति	= is beaming	आदित्यः इव	= like the Sun
रश्मिभिः	= with his rays	दुष्टेक्ष्यः	= and difficult to be gazed	न लक्ष्यते हि	= neither can the eye rest indeed
अस्य	= on his	रूपम्	= form	व्यक्तम्	= fully manifested
तेजः	= as is covered by magnificence!..				
समावृतम्					

Ravana is beaming like the sun with his rays difficult to be gazed, neither can the eye rest on him such is the binding strength of his magnificence!

देव दानव वीराणाम् वपुर् न एवम् विघम् भवेत् ।
यादृशम् राक्षस इन्द्रस्य वपुर् एतत् प्रकाशते ॥ ६-५९-२८

वपुः	= the body	देवदानववीराणाम्	of celestial or demonical heroes	न	भवेत्	= may not be so radiant
एवम् विघम्	= in this way	यादृशम्	= as	विराजिते		
वपुः	= body	राक्षसेन्द्रस्य	= of the king of ogres.	एतत्		= this

The body of celestial or demonical heroes may not be so radiant in this manner as this body of the king of demons.

सर्वे पर्वत सम्काशाह् सर्वे पर्वत योधिनह् ।
सर्वे दीप्त आयुध धरा योधश् च अस्य महा ओजसह् ॥ ६-५९-२९

सर्वे	= all	योधाः	= the warriors	अस्य	= of the suzerain Lord of
पर्वत	= are as high as hills	सर्वे	= all	महात्मनः	demons
सम्काशाह्		दीप्तायुधधराः	= wield fiery weapons.	पर्वतयोधिनः	= fight with mountains
सर्वे	= all				

All the warriors of the suzerain Ravana are as high as hills. All fight with mountains. All wield fiery weapons.

भाति राक्षस राजो असौ प्रदीप्तैर् भीम विक्रमैह् ।
भूतैह् परिवृत्स् तीक्ष्णैर् देहवद्धिर् इव अन्तकह् ॥ ६-५९-३०

परिवृतैः	= amidst	तीक्ष्णैः	= the fiery	भूतैः	= ghosts
भीमदर्शनैः	= of terrible aspect	असौ	= this	रक्षोराजः	= king of demons
भाति	= shines	अन्तकः इव	= like the Lord of Death (surrounded by)	प्रदीप्तैः	= blazing (genii)
देहवद्धिः	= endowed with hideous.				

Amidst the fiery ghosts of terrible aspect, this king of demons shines like Yama the Lord of Death surrounded by blazing genii endowed with hideous forms.

दिष्ठायमद्य पापात्मा मम दृष्टिपथम् गतः ।
अद्य क्रोधं विमोक्ष्यामि सीताहरणसम्भवम् ॥ ६-५९-३१

दिष्ठा	= by good luck	अयम्	= that	पापात्मा	= wretch
गतः	= comes	अद्य	= today	मम	= within my
दृष्टिपथम्	= range of sight!	विमोक्ष्यामि	= I shall expunge	क्रोधम्	= my wrath

सीताहरण	= born of Sita's abduction
सम्बवम्	

By good luck, that wretch comes today within my range of sight! Today, I shall expunge my wrath, born of Sita's abduction!

एवम् उत्त्वा ततो रामो धनुर् आदाय वीर्यवान् ।
लक्ष्मणं अनुचरस् तस्थौ समुद्दृत्य शर उत्तमम् ॥ ६-५९-३२

उत्त्वा	= having spoken	एवम्	= thus	वीर्यवान्	= the valiant
रामः	= Rama	लक्ष्मणानुचरः	= who was accompanied by Lakshmana	आदाय	= took up
धनुः	= his bow	ततः	= and then	तस्थौ	= standing erect
समुद्दृत्य	= drew out	शरोत्तमम्	= and excellent arrow.		

Having spoken thus, the valiant Rama who was accompanied by Lakshmana, took up his bow and then standing erect, drew out an excellent arrow.

ततह् स रक्षो अधिपतिर् महात्मा ।
रक्षांसि तान्य् आह महा बलानि ।
द्वारेषु चर्या गृह गोपुरेषु ।
सुनिर्वृतास् तिष्ठत निर्विशन्काह् ॥ ६-५९-३३

ततः	= thereafter	सः	= that	महात्मा	= powerful
रक्षोधिपतिः	= Ravana	आह	= spoke	तानि	= to those
महाबलानि	= exceedingly strong	रक्षांसि	= demons (as follows)	तिष्ठत	= stay
निर्विशन्काः	= without hesitation	सुनिर्वृताः	= and very happily	द्वारेषु	= at the gates
चर्यगृह	= and principal exists				
गोपुरेषु	the outposts and fortifications.				

Thereafter, that powerful Ravana spoke to those exceedingly strong demons as follows: Take up your positions unfalteringly and happily at the gates and principal exits, the outposts and fortifications.

इहागतम् माम् सहितम् भवद्धि ।
वनौकसश्चिद्मितदम् विदित्वा ।
शून्याम् पुरीम् दुष्प्रसहाम् प्रमथ्य ।
प्रघर्षयेयुः सहसा समेताः ॥ ६-५९-३४

विदित्वा	= hearing	माम्	= of my	आगतम्	= having come
इह	= here	सहितम्	= with	भवद्धिः	= you (taking)
इदम्	= this	छिद्रम्	= to be a weak point	प्रमथ्य	= and storming
शून्याम्	= this desolate	पुरीम्	= city	दुष्प्रसहाम्	= which is otherwise difficult to be overpowered

प्रघर्षयेयुः = may destroy it | सहसा = by surprise.

Learning of my presence along with you here, taking this to be a weak point and storming this desolate city which is otherwise difficult to be overpowered, the monkeys when united may destroy it by surprise.

विसर्जयित्वा सहसा ततस् तान् ।
गतेषु रक्षहसु यथानियोगम् ।
व्यदारयद् वानर सागर ओघम् ।
महा इष्ठह् पूर्मम् इव अर्णव ओघम् ॥ ६-५९-३५

वुस्हौत्वा	= having dismissed	तान्	= those	सचिवान्	= counsellors
रक्षसुः	= and the demons	ततः	= thereafter	गतेषु	= departed
यथा	= as ordered	व्यदारयत्	= Ravana began to split asunder	अर्णवौघम्	= as the waters of the sea
नियोगम्		महाइषः	= in the way as a gigantic fish	महाइषः	= in the way as a gigantic fish (would rend)
वानरसागरोघम्	= the sea of monkeys				
पूर्णम्	= the entire (expanse of the sea)				

Having dismissed those counsellors and as the demons departed as ordered, Ravana thereafter began to split under the waters of the sea of monkeys, in the same way as a gigantic fish would rend the entire expanse of the sea.

तम् आपतन्तम् सहसा समीक्ष्य ।
दीस इषु चापम् युधि राक्षस इन्द्रम् ।
महत् समुत्पाट्य मही धर अग्रम् ।
दुद्राव रक्षो अधिपतिम् हरि ईशाह् ॥ ६-५९-३६

समीक्ष	= seeing	राक्षसेन्द्रम्	= Ravana	दीसेषु	= with his radiant bow
आपतन्तम्	= advancing	सहसा	= suddenly	चापम्	
हरीशः	= Sugreeva the Lord of Monkeys	समुत्पाट्य	= tearing up	युधि	= in the battle
महीधराग्रम्	= mountain-top	दुद्राव	= and ran	महत्	= a huge

Seeing Ravana with his radiant bow, in the battle, Sugreeva the Lord of Monkeys tearing up a huge mountain-top, ran towards that king of demons.

तत् शैल शृन्नाम् बहु वृक्ष सानुम् ।
प्रगृह्य चिक्षेप निशा चराय ।
तम् आपतन्तम् सहसा समीक्ष्य ।
बिभेद बाणैस् तपनीय पुन्त्वैह् ॥ ६-५९-३७

प्रगृह्य	= (Sugreeva) seizing	तत्	= that	शैल शङ्कम्	= mountain-top
वहु	= with its many trees	चिक्षेप	= hurled	निशाचराय	= on Ravana the demon
वृक्षसानुम्	and ridges	तम्	= that mountain-top	आपतन्तम्	= approaching
समीक्ष्य	= seeing	चिन्छेद	= broke it asunder	बाणैः	= with his arrows
अवन्	= quickly				
सहसा					
तपनीय	= with golden shafts.				
पुण्खैः					

Seizing a mountain-top with its many trees and ridges, Sugreeva hurled it on Ravana the demon. Seeing that mountain-top coming towards him, Ravana quickly broke it asunder with his arrows with golden shafts.

तस्मिन् प्रवृद्ध उत्तम सानु वृक्षे ।
शृन्गे विकीर्णं पतिते पृथिव्याम् ।
महा अहि कल्पम् शरम् अन्तक आभम् ।
समाददे राक्षस लोक नाथह् ॥ ६-५९-३८

तस्मिन्	= (While) that	श्वे	= mountain-top	प्रवृद्धोत्तम	= with its well-
विदीर्णे		पतिते	= and fell	सानुवृक्षे	developed ridges
राक्षस	= was split asunder	अन्तकाभम्	= like unto another	पृथिव्याम्	and excellent trees
लोकनाथः	= Ravana		Yama the Lord of	समादधे	on earth
शरम्	= an arrow	महाहि	Death		loosed
		कल्पम्			

While that mountain-top with its well-developed ridges and excellent trees was rent asunder and fell on the earth, Ravana like unto another Yama the Lord of Death, loosed an arrow resembling a great serpent.

स तम् गृहीत्वा अनिल तुल्य वेगम् ।
सविस्फुलिना ज्वलन प्रकाशम् ।
बाणम् महा इन्द्र अशनि तुल्य वेगम् ।
चिक्षेप सुग्रीव वधाय रुष्टह् ॥ ६-५९-३९

सः	= that Ravana	रुषः	= enraged	गृहीत्वा	= taking
तम् बाणम्	= that arrow	अशनितुल्यवेगम्	= with a speed equal to a thunder-bolt	सविस्फुलिना	= possessing the brilliance of a fire
महेन्द्राशमि	= and with a velocity of	चिक्षेप	= hurled it	ज्वलन्प्रकाशम्	lance of a fire
तुल्यवेगम्	the thunder-bolt of Indra the Lord of celestials			सुग्रीव वधाय	= to kill Sugreeva.

The enraged Ravana, taking that arrow with the speed of a thunder bolt of Indra the Lord of celestials and possessing the brilliance of a fire, hurled it to kill Sugreeva.

स सायको रावण बाहु मुक्तह् ।
 शक अशानि प्रख्य वपुह् शित अग्रह् ।
 सुग्रीवम् आसाद्य विभेद वेगाद् ।
 गुह ईरिता क्रौचम् इव उग्र शक्तिह् ॥ ६-५९-४०

सः पायकः	= that arrow	रावणो	= released by Ravana's	आसाद्य	= reached
sugriivam	= Sugreeva	बाहुमुकः	= arm	विभेद	= and pierced (his body)
वेगात्	= in its flight	शक्राशनिप्रख्य	= having a bodily splen- दour equal to that of प्रकाशम्	क्रोञ्चमिव	= at the Krauncha उग्रशक्तिः

That arrow released by Ravana's arm reached Sugreeva, having a bodily splendour equal to that of Indra's thunder bolt, and pierced his body in its flight as formerly Guha's spear when he discharged it at the Krauncha Mountain.

स सायक आर्तो विपरीत चेताह् ।
 कूजन् पृथिव्याम् निपतात वीरह् ।
 तम् प्रेक्ष्य भूमौ पतितम् विसम्ज्ञम् ।
 नेदुह् प्रहृष्टा युधि यातु धानाह् ॥ ६-५९-४१

सायकार्तः	= wounded by that ar- row	विपरीतच्छाः	= which bereft him of consciousness	सः वीरः	= that warrior
निपतात्	= fell	कूजान्	= moaning	पृथिव्याम्	= to the earth
वीक्ष्य	= beholding	तम्	= him	पतितम्	= falling
भूमौ	= on the ground	विसम्ज्ञम्	= deprived of his senses	युधि	= in battle
यातु धानाः	= the demons	नेदुः	= raised a shout	प्रहृष्टः	= of joy.

Wounded by that arrow, which bereft him of consciousness, that warrior fell moaning to the earth. Beholding him falling on the ground, deprived of his senses in the battle-field, the demons raised a shout of triumph.

ततो गव अक्षो गवयह् सुदम्भूस् ।
 तथा ऋषभो ज्योति मुखो नलश् च ।
 शैलान् समुद्यम्य विवृद्ध कायाह् ।
 प्रदुदुवुस् तम् प्रति राक्षस इन्द्रम् ॥ ६-५९-४२

ततः	= then	गवाक्षः	= Gavaksha	गवयः	= Gavaya
सुषेणः	= Sushena	अथ	= and	ऋषभः	= Rishabha
ज्योतिमुखः	= Jyotimukha	नलश्च	= and Nala	विवृद्ध कायाः	= of exceeding corpulence
समुपाद्य	= hearing up	शैलान्	= rocks	प्रदुदुवुः	= rushed

तम् = towards that Ravana.
 राक्षसेन्द्रम्
 प्रति

Then, Gavaksha, Gavaya, Sushena, Rishabha, Jyotimukha and Nala; of exceeding corpulence tearing up rocks, rushed towards Ravana.

तेषाम् प्रहारान् स चकार मोघान् ।
 रक्षो अधिपो बाण गणैः शित अग्रैः ।
 तान् वानर इन्द्रान् अपि बाण जालैः ।
 विभेद जाम्बू नद चित्र पुनर्खैः ॥ ६-५९-४३

सः रक्षोधिपः	= that Lord of Demons	बाणशतैः	= with hundreds of arrows	शिताग्रैः	= possessed of sharp points
चकार	= rendered	तेषाम्	= their	प्रहारान्	= projectiles
मोघान्	= fruitless	विभेदः	= and pierced	तान्	= those
वानरेन्द्रानपि	= leaders of the monkeys	बाणजालैः	= with a multitude of arrows	जाम्बूनदः	= which were marvellously golden shafted.

That Lord of Demons, with hundreds of arrows, possessed of sharp points, rendered their projectiles fruitless and pierced those leaders of the monkeys with a multitude of marvellous golden shafted arrows.

ते वानर इन्द्रास् त्रिदश आरि बाणैः ।
 भिन्ना निषेतुर् भुवि भीम रूपाह् ।
 ततस् तु तद् वानर सैन्यम् उग्रम् ।
 प्रच्छादयाम् आस स बाण जालैः ॥ ६-५९-४४

भिन्नाः	= split up	त्रिदशारिबाणैः	= by the arrows of Ravana the Enemy of the Gods	ते वानरेन्द्राः	= those monkey-leaders
भीम काया:	= of terrifying stature	निषेतुः	= fell	भुवि	= on the ground
ततः	= thereafter	सः	= he	प्रच्छादयामास	= covered
तत्	= that	उग्रम्	= formidable	वानरसैन्यम्	= army of monkeys

Pierced by the arrows of Ravana the Enemy of Gods, those monkey-Generals of terrifying stature fell on the ground. Thereupon, he covered that formidable army of monkeys with a shower of arrows.

ते वध्यमानाह् पतित अग्न्य वीरा ।
 नानध्यमाना भय शल्य विद्धाह् ।
 शाखा मृगा रावण सायक आर्ता ।
 जगमुहू शरण्यम् शरणम् स्म रामम् ॥ ६-५९-४५

वच्चमानः	= assailed	पतितः	= and fallen down	ते	= those monkeys
वीराः	= the warriors	नान्द्यमानाः	= emitted cries	शारखामृगाः	
रावण साय कार्ता:	= whom Ravana was de- stroying with his darts	जग्मुःस्म	= fled	भय शत्य	= as though struck by an arrow of terror
रामम्	= to Rama	शरण्यम्	= who affords protec- tion.	शरणम्	= for refuge

Assailed and fallen down, those monkey-warriors, emitted cries as though struck by an arrow of terror, whom Ravana was destroying with his darts and fled for refuge to Rama who is capable of affording protection to all.

ततो महात्मा स धनुर् धनुष्मान् ।
आदाय रामह् सहरा जगाम ।
तम् लक्ष्मणह् प्रान्जलिर् अभ्युपेत्य ।
उवाच वाक्यम् परम अर्थं युक्तम् ॥ ६-५९-४६

ततः	= then	महात्मा	= the high-souled	सः रामः	= Rama
धनुष्मान्	= the skillful archer	आदाय	= taking	धनुः	= his bow
जगाम	= set ou	सहसा	= at once	लक्ष्मणः	= Lakshmana
अभ्युपेत्य	= approaching	तम्	= him	प्राजलिः	= with joined palms
उवाच	= spoke	वाक्यम्	= (the following) words	परमार्थयुक्तम्	= which were very meaningful.

Then the high-souled Rama the skilful archer, taking his bow, set out at once. Lakshmana, however, approaching him with joined palms, spoke very meaningful words follows:

कामम् आर्यह् सुपर्यासो वधाय अस्य दुरात्मनह् ।
विधमिष्याम्य अहम् नीचम् अनुजानीहि माम् विभो ॥ ६-५९-४७

आर्यः	= O Noble Brother!	सुपर्यासः	= of my own accord I am	वधाय	= for killing
अस्य	= of this Ravana	कामम्	= quite sufficient	विभो	= O, Lord
अहम्	= I	दुरात्मनः	= the wretched	एतम्	= him
अनुजानीहि	= permit	विधमिष्यामि	= shall slay		
		मानि	= me.		

O, noble Brother! Of my own accord, I am able to kill this wretched Ravana. O, Lord! I shall slay him. Permit me to do so.

तम् अब्रवीन् महा तेजा रामह् सत्यं पराक्रमह् ।
गच्च यत्परशः च अपि भव लक्ष्मण सम्युगे ॥ ६-५९-४८

महातेजा:	= the exceedingly powerful	सत्यपराक्रमः	= and the truly courageous	रामः	= Rama
अब्रवीत्	= spoke	तम्	= to that Lakshmana (as follows)	गच्छ	= go
लक्ष्मण	= Lakshmana!	सम्युगे	= and in this duel	भव	= be
यत्व परश्चापि	= strenuous also.				

The exceedingly powerful and the truly courageous Rama spoke to that Lakshmana as follows: Go, Lakshmana and also be strenuous in this duel.

रावणो हि महा वीर्यो रणे अद्भुत पराक्रमह् ।
त्रैलोक्येन अपि सम्कुद्धो दुष्प्रसन्धो न संशयह् ॥ ६-५९-४९

रावणः	= Ravana	महातेजा:	= the exceedingly powerful	सत्यपराक्रमः	= and the truly courageous
रामः	= Rama	अब्रवीत्	= spoke	तम्	= to that Lakshmana (as follows):
gachchha	= go	लक्ष्मण	= Lakshmana!	सम्युगे	= and in this duel
भव	= be	यत्वपरश्चापि	= strenuous also.		

The exceedingly powerful and the truly courageous Rama spoke to that Lakshmana as follows: Go, Lakshmana and also be strenuous in this duel.

तस्य चिद्राणि मार्गस्व स्वच्च चिद्राणि च गोपय ।
चक्षुषा धनुषा यत्नाद् रक्ष आत्मानम् समाहितह् ॥ ६-५९-५०

मार्गस्य	= seek out	तस्य	= his	छिद्राणि	= weak points
लक्ष्य	= and guard	स्वच्छिद्राणि	= against your own	योपायस्व	= defend
आत्मानम्	= yourself	च		चक्षुसा	= with eye
धनुषा	= and bow.	समाहितः	= vigilantly		

Seek out his weak points and guard against your own. Defend yourself vigilantly with your eye and bow.

राघवस्य वचह् श्रुत्वा सम्परिष्वज्य पूज्य च ।
अभिवाद्य ततो रामम् ययौ सौमित्रि आहवम् ॥ ६-५९-५१

श्रुत्वा	= hearing	वचः	= the words	राघवस्य	= of Rama
सौमित्रिः	= Lakshmana	सम्परिष्वज्य	= embracing him	पूज्य	= (thereafter) offering obeisance to him
अभिवाद्य च	= and bidding farewell	रामाय	= to Rama	ययौ	= went
आहवम्	= to the battle.				

Hearing the words of Rama, Lakshmana embraced him, thereafter offering obeisance and bidding him farewell, he entered the battle-field.

स रावणम् वारण हस्त बाहुर् ।
 ददर्श दीप्त उद्यत भीम चापम् ।
 प्रच्छादयन्तम् शरवृष्टि जालैस् ।
 तान् वानरान् भिन्न विकीर्ण देहान् ॥ ६-५९-५२

सः	= Lakshmana	ददर्श	= saw	रावणम्	= Ravana
वारण हस्त	= with arms as large as	भीमोद्यतदीप्तचापम्	who was brandishing	प्रच्छादयन्तम्	= whose bodies he had
बाहुम्	the trunks of elephants		his dread and fiery	भिन्न विकीर्ण	severed

शरवृष्टिजालैः	= with a close rain of darts.			देहान्	
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Lakshmana then saw Ravana with arms as large as the trunks of elephants, who was brandishing his dreadful and fiery bow, covering those monkeys whose bodies he had severed with a close rain of darts.

तम् आलोक्य महा तेजा हनूमान् मारुत आत्मजा ।
 निवार्य शर जालानि प्रदुद्राव स रावणम् ॥ ६-५९-५३

सः	= that	हनूमान्	= Hanuma	महातेजा:	= the exceedingly energetic one
मारुतात्मजः	= born of Maruta the god of wind	आलोक्य	= beholding	तम्	= that Ravana
निवार्य	= in order to end	शरजालानि	= that rain of arrows	विदुद्राव	= rushed on Ravana.

The exceedingly energetic Hanuma, born of Maruta the god of wind, beholding this, rushed on Ravana in order to bring that rain of arrows to an end.

रथम् तस्य समासाद्य भुजम् उद्यम्य दक्षिणम् ।
 त्रासयन् रावणम् धीमान् हनूमान् वाक्यम् अब्रवीत् ॥ ६-५९-५४

समासाद्य	= approaching	तस्य	= his	रथम्	= chariot
धीमान्	= the sagacious	हनूमान्	= Hanuma	उद्यम्य	= lifted
दक्षिणम्	= his right	बाहुम्	= arm	अब्रवीत्	= and spoke
वाक्यम्	= the following words	त्रासयन्	= which wee threatening.		

Approaching his chariot, the sagacious Hanuma lifted his right arm and spoke the following threatening words to Ravana:

देव दानव गन्धर्वा यक्षाश्च च सह राक्षसैः ।
 अवध्यत्वात् त्वया भग्ना वानरेभ्यस् तु ते भयम् ॥ ६-५९-५५

प्राप्तम्	= (A boon) was obtained	त्वया	= by you	अवध्यम्	= being invulnerable
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देव दानव = to celestials demons	सहराक्षसैः = along with ogres	यक्षैश्च = and	semi-divine
गन्धर्व celestial musicians			
वानरभ्यस्तु = but monkeys	भयम् = are a danger	ते	= to you.

You have obtained the boon of invulnerability to the celestials, demons, celestial musicians, ogres and semi-divine beings. But monkeys are a danger to you.

एष मे दक्षिणो बाहुहू पन्च शाखहू समुद्यतहू ।
विधमिष्यति ते देहाद् भूत आत्मानम् चिर उषितम् ॥ ६-५९-५६

एषः पञ्च = this five-branched	दक्षिणः बाहुः = right hand	मे	= of mine
शाखः			
समुद्यतः = which I now raise	विधमिष्यति = will rob you	भूतात्मानम्	= of your self consisting of elements (life)
चिरोषितम् = that has long been res- ident	ते = in your	देहे	= body.

This five-branched right hand of mine, which I now raise, will rob you of your life that has long been resident in your body.

श्रुत्वा हनूमतो वाक्यम् रावणो भीम विक्रमहू ।
सम्रक्त नयनहू क्रोधाद् इदम् वचनम् अब्रवीत् ॥ ६-५९-५७

श्रुत्वा = hearing	वाक्यम् = the words	हनूमतः = of Hanuma	
भीमविक्रमः = the exceedingly valiant	रावणः = Ravana	सम्रक्त नयनः = his eyes inflamed	
क्रोधात् = with anger	अब्रवीत् = spoke	इदम्	= these
वचनम् = words.			

Hearing the words of Hanuma, the exceedingly valiant Ravana, his eyes inflamed with anger, answered.

क्षिप्रम् प्रहर निहशन्कम् स्थिराम् कीर्तिम् अवास्तुहि ।
ततस् त्वाम् ज्ञाति विक्रान्तम् नाशयिष्यामि वानर ॥ ६-५९-५८

प्रहर = strike	क्षिप्रम् = quickly	निः शण्कम् = without fear	
वानर = O Monkey!	अवास्तुहि = win	स्थिराम् = eternal	
कीर्तिम् = renown	ततः = thereafter	नाशयिष्यामि = I shall destroy	
त्वाम् = you	ज्ञात = after knowing your विक्रान्तम् strength.		

Strike quickly without fear, O Monkey! Win eternal renown. Thereafter, I shall destroy you, after measuring your strength.

रावणस्य वचहू श्रुत्वा वायु सूनुर् वचो अब्रवीत् ।
प्रहतम् हि मया पूर्वम् अक्षम् स्मर सुतम् तव ॥ ६-५९-५९

श्रुत्वा	= hearing	वचः	= the words	रावणस्य	= of Ravana
वायुसूमः	= Hanuma the son of wind-god	अब्रवीत्	= spoke	वचः	= (the following) words
स्मर	= recollect	तव	= your	सुतम्	= son
अक्षम्	= Aksha	पूर्वम्	= who was formerly	प्रहस्तम् हि	= struck (killed) already
मया	= by me.				

Hearing the words of Ravana, Hanuma the son of wind-god spoke the following words: Recollect that I have killed your son Aksha already.

एवम् उक्तो महा तेजा रावणो राक्षस ईश्वरह् ।
आजघान अनिल सुतम् तलेन उरसि वीर्यवान् ॥ ६-५९-६०

एवम्	= thus	उक्तः	= spoken	महातेजा:	= the highly energetic
वीर्यवान्	= and the valiant	राक्षसेश्वरः	= Ravana the Lord of Demons	आजघान	= struck
अनिलसुतम्	= Hanuma the son of Anila	उरसि	= on his chest	तलेन	= with the palm of his hand.

Thus spoken, the highly energetic and the valiant Ravana the Lord of Demons struck Hanuma the son of Anila a violent blow on his chest with the palm of his hand.

स तल अभिहतस् तेन चचाल च मुहुर् मुहुर् ।
आजघान अभिसम्कुद्धस् तलेन एव अमर द्विषम् ॥ ६-५९-६१
आजघान च सम्कुद्धस्तलेनैवामरद्विषम् ।

सः	= Hanuma	तलाभिहतः	= thus struck with the palm	तेन	= of Ravana
चचालच	= reeled	मुहुर्मुहुः	= repeatedly	महामतिः	= the highly sagacious
तेजस्वी	= and illustrious	मुहुर्तम्	= within a moment	स्थितः कृत्वा	= secured
	Hanuma				
स्थैर्यम्	= his balance	सम्कुद्धा	= and enraged as he was	आजघाव	= struck
अमरद्विषम्	= Ravana the enemy of Immortals	तलेनैव	= with the very palm of his hand.		

Hanuma, thus struck with Ravana's palm, reeled repeatedly. Thereafter the highly sagacious and illustrious Hanuma secured his balance within a moment and in fury, struck Ravana the enemy of Immortals with the very palm of his hand.

ततस् तलेन अभिहतो वानरेण महात्मना ॥ ६-५९-६२
दशग्रीवह् समाधूतो यथा भूमि चले अचलह् ।

ततः	= then	दशग्रीवः	= Ravana	अभिहतः	= struck
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तेन वानरेण	= by that monkey	महात्मना	= the mighty	समाधूतः	= was shaken
अचलः यथा	= like a mountain	भूमिचले	= during an earth-quake.		

Under the violent impact of the blow of the mighty Hanuma Ravana shook like a mountain when the earth trembles.

सम्मामे तम् तथा दृष्टि रावणम् तल ताडितम् ॥ ६-५९-६३
ऋषयो वानराह् सिद्धा नेदुर् देवाह् सह असुराह् ।

दृष्टि	= beholding	तम्	= that Ravana	तथा	= thus
तलताडितम्	= struck by a palm	सम्मामे	= in the battle	ऋषयः	= the sages
वानराः	= monkeys	सिद्धाः	= semi divine beings	असुरैः सह	= along with the demons
देवाः	= and celestials	नेदुः	= made a resounding approbation.		

Beholding Ravana struck in the fight by Hanuma's palm the sages, monkeys, semi-divine beings, along with celestials and demons raised a resounding approbation.

अथ आश्वस्य महा तेजा रावणो वाक्यम् अब्रवीत् ॥ ६-५९-६४
साधु वानर वीर्येण श्लाघनीयो असि मे रिपुह् ।

अथ	= thereafter	महातेजाः	= the extremely spirited	रावणः	= Ravana
आश्वस्य	= after regaining his breath	अब्रवीत्	= spoke	वाक्यम्	= the following words
वानर	= O, monkey!	सधु	= well done	वीर्येण	= by your valour
असि	= you are	मे	= my	रिपुः	= enemy
श्लाघनीय	= worthy of praise.				

Then, the extremely spirited Ravana, having regained his breath, spoke the following words: Well done! Well done! O, monkey! You are my adversary, worthy of praise by your valour!

रावणेन एवम् उक्तस् तु मारुतिर् वाक्यम् अब्रवीत् ॥ ६-५९-६५
धिग् अस्तु मम वीर्यम् तु यत् त्वम् जीवसि रावण ।

एवम्	= thus	उक्तः	= spoken	रावणेन	= by Ravana
मारुतिः	= Hanuma	अब्रवीत्	= spoke	वाक्यम्	= these words
रावण	= O, Ravana!	धिकस्तु	= cursed be viiryasy of my valour	यत्	= by which
त्वम्	= you	जीवसि	= (still) survive!		

Then, Hanuma answered, O, Ravana! Cursed by that strength since you do still survive!

सकृत् तु प्रहर इदानीम् दुर्बुद्धे किम् विक्त्थसे ॥ ६-५९-६६
ततस् त्वाम् मामको मुष्ठिर् नयिष्यामि यथा क्षयम् ।

दुर्बुद्धे	= O, foolish fellow!	किम्	= why do you boast of yourself?	इदानीम्	= now
प्रहर	= strike (me)	विक्त्थसे		ततः	= thereupon
मामकः	= my	सकृत्	= once	नयिष्यति	= will get
त्वाम्	= you	मुष्ठिः	= fist		
		यमक्षयन्	= to the Abode Yama the Lord of Death!		

O, foolish fellow! Why this boasting? Now come, strike me once! My fist is about to dispatch you to the Abode of Yama the Lord of Death!

ततो मारुति वाक्येन क्रोधस् तस्य तदा अज्वलत् ॥ ६-५९-६७
सम्रक्त नयनो यत्तात् मुष्ठिम् उद्यम्य दक्षिणम् ।
पातयाम् आस वेगेन वानर उरसि वीर्यवान् ॥ ६-५९-६८

ततः	= thereafter	मारुति	= by the words of	तस्य	= Ravana's
		वाक्येन	Hanuma		
kopaH	= fury	तदा	= then	=	then
अज्वलत्	= was inflamed	सम्रक्त नयनः	= with his eyes becoming red	उद्यनः	= and lifting
दक्षिणम्	= his right	मुष्ठिम्	= fist	यत्तात्	= with zeal
वीर्यवान्	= the valiant Ravana	पातयामास	= and knocked a blow	वेगेन	= swiftly
वानरोरसि	= on Hanuma's chest.				

Hearing the words of Hanuma, the powerful Ravana, enraged, his eyes red with fury and whirling his fist with force knocked it down violently on Hanuma's chest.

हनूमान् वक्षसि व्यूधे संचाल हतह् पुनः ।
विह्वलम् तम् तदा दृष्ट्वा हनूमन्तम् महा बलम् ॥ ६-५९-६९
रथेन अतिरथह् शीघ्रम् नीलम् प्रति समभ्यगात् ।

हनूमान्	= Hanuma	व्यूधे वक्षसि	= struck on his broad chest	संचाल	= reeled
पुनः पुनः	= again and again	दृष्ट्वा	= seeing	tam	= that
महाबलम्	= mighty	हनूमन्ताम्	= Hanuma	विह्वलम्	= exhausted
अतिरथः	= Ravana	समभ्यगात्	= advanced	शीघ्रम्	= quickly
रथेन	= by his chariot	नीलम् प्रति	= towards Nila.		

Under the shock, Hanuma reeled once again. Seeing that mighty Hanuma exhausted, Ravana turned his chariot towards Nila.

राक्षसानामधिपतिर्दशग्रीवः ॥ ६-५९-७०
पन्नग प्रतिमैर् भीमैहूं पर मर्म अतिभेदिभिहूं ।
शैरैर् आदीपयाम् आस नीलम् हरि चमू पतिम् ॥ ६-५९-७१

दशग्रीवः	= Ravana	प्रातापवान्	= the powerful	अधिपतिः	= lord
राक्षसानाम्	= of demons	आदीपयामास	= blazed up (overwhelmed)	नीलम्	= Nila
हरिचमूपतिम्	= the Army-general of monkeys	भीमैः	= with terrific	शैरैः	= arrows
पन्नग प्रतिमैः	= in the likeness of serpents	पर मर्मादि	= which can pierce the vital parts of his enemy.	भेदनैः	

With his terrific arrows in the likeness of serpents, Ravana the powerful Lord of Demons pierced the vital parts of his enemy, thus overwhelming Nila the Monkey-general.

स शर ओघ समायस्तो नीलहू कपि चमू पतिहू ।
करेण एकेन शैल अग्रम् रक्षो अधिपतये असृजत् ॥ ६-५९-७२

सः नीलः	= that Nila	हरिचमूपतिः	= the Army general of monkeys	शरौघ	= tormented by a flood
असृजत्	= hurled	एकेन	= with one	समयस्तः	= of arrows
शैलाग्रम्	= a mountain-top	रक्षोधिपतये	= on Ravana the king of Demons.	करेण	= hand

Nila, the Army General of Monkeys, tormented by that hail of arrows, with one hand hurled a great rock at Ravana the king of demons.

हनूमान् अपि तेजस्वी समाश्वस्तो महा मनाहू ।
विप्रेक्षमाणो युद्ध ईप्सुहू सरोषम् इदम् अब्रवीत् ॥ ६-५९-७३

नीलेन सह सम्युक्तम् रावणम् राक्षस ईश्वरम् ।
अन्येन युद्धमानस्य न युक्तम् अभिधावनम् ॥ ६-५९-७४

हनूमपि	= Hanuma also	तेजस्वी	= who was burning with courage	महामना:	= and having exalted mind
समाश्वस्तः	= regained his breath	युद्धेप्सुत्	= and desirous to fight	विप्रेक्षमाणः	= beheld (on both sides)
सरोषम्	= and with fury	अब्रवीत्	= spoke	इदम्	= these words
रावणम्	= to Ravana	राक्षसेश्वरम्	= the lord of demons	सम्युक्तम्	= who occupied in fight
नीलेन सह	= with Nila	नयुक्तम्	= it is not proper	अभिधावनम्	= to attack
युद्धमानस्य	= a person who doing a fight	अन्येन	= with another.		

Meanwhile, Hanuma of exalted mind, burning with courage, regained his breath and in his martial ire cried out furiously towards Ravana, the Lord of Demons who occupied in fight with Nila as follows: It is not proper to engage in a combat with a person who is already doing a fight with another.

**रावणो अपि महा तेजास् तत् शृनाम् सप्तभिहू शरैह् ।
आजघान सुतीक्ष्ण अग्रैस् तद् विकीर्णम् पपात ह ॥ ६-५९-७५**

अथ	= when	महातेजाः	= the mighty	रावणः	= Ravana
आजघान	= struck	तम् शृणम्	= that rock	सप्तभिः शरैः	= with seven arrows
सुतीक्ष्णाग्रैः	= having very sharp ends	तत्	= and it	पपात ह	= fell down
विशीर्णम्	= crumbling to pieces.				

Then, the mighty Ravana, however, shattered the rock hurled by Nila with seven pointed arrows and it fell down, crumbling to pieces.

**तद् विकीर्णम् गिरैह् शृनाम् दृष्टा हरि चमू पातिह् ।
काल अग्निर् इव जज्वाल क्रोधेन पर वीरहा ॥ ६-५९-७६**

दृष्टा	= seeing	तत्	= that	शृङ्गम्	= rock
विशीर्णम्	= crumbling to pieces	चमूपतिः	= the Army general Nila	परवीरहा	= the destroyer of enemies
जज्वाल	= inflamed	क्रोधेन	= with fury	कालग्निरिव	= who resembled the Fire of Time.

Seeing that rock crumbling to pieces, Nila the Army-general the destroyer of enemies who resembled the Fire of Time, glowed with fury.

**सो अश्व कर्णान् धवान् सालांश् चूतांश् च अपि सुपुष्पितान् ।
अन्यांश् च विविधान् वृक्षान् नीलश् चिक्षेप सम्युगे ॥ ६-५९-७७**

सम्युगे	= In the battle	सः नीलः	= that Nila	चिक्षेप	= hurled
अश्वकर्ण	= Aswakarna trees	शालान्	= Shala trees	सुपुष्पितान्	= in good flowering
दुमान्					
चूतानपि	= Chuta trees	अन्यान्	= and other	विविधान्	= various types
वृक्षान्	= of trees.				

In that fight, Nila hurled Aswakarna trees, Shala trees with extensive flowering, Chuta trees and other various types of trees.

**स तान् वृक्षान् समासाद्य प्रतिचिच्छेद रावणह् ।
अभ्यवर्षत् सुघोरेण शर वर्षेण पावकिम् ॥ ६-५९-७८**

सः रावणः	= that Ravana	प्रति	= confronting	तान्	= those
वृक्षान्	= trees	समासाद्य		अभ्यवर्षच्च	= and showered
घोरेण	= terrific	चिछेद	= bursted them	पावकिम्	= on Nila the son of Fire-God.

Ravana, confronting those trees, bursted them and showered a hail of dangerous darts on Nila the son of Fire-God.

अभिवृष्ट्ह शर ओघेण मेघेन इव महा अचलह् ।
हस्वम् कृत्वा तदा रूपम् ध्वज अग्ने निपपात ह ॥ ६-५९-७९

अभिवृष्टः	= showered (thus)	शरौघेण	= by a multitude of arrows	मेहेनेव	= as from a cloud
महाबलः	= the mighty Nila	ततः	= then	कृत्वा	= made
रूपम्	= his form	हस्वम्	= short	निपपात	= and jumped on
ध्वजाग्रे	= to the top of the standard.				

Showered by a multitude of shafts, as from a cloud, the mighty Nila assumed a diminutive form and leapt on to the point of Ravana's standard.

पावक आत्मजम् आलोक्य ध्वज अग्ने समवस्थितम् ।
जज्वाल रावणह् क्रोधात् ततो नीलो ननाद ह ॥ ६-५९-८०

आलोक्य	= seeing	पावकात्मजम्	= Nila the son of Fire-God	समवस्थितम्	= standing well
ध्वजाग्रे	= on the point of his standard	रावणः	= Ravana	जज्वाल	= thereafter
नीलः	= Nila	ननाद च	= shouted loudly.		

Seeing Nila the son of Fire-God standing well on the point of his standard, Ravana inflamed with fury. Then, Nila shouted loudly.

ध्वज अग्ने धनुषश् च अग्ने किरीट अग्ने च तम् हरिम् ।
लक्ष्मणो अथ हनूमांश् च दृष्ट्वा रामश् च विस्मिताह् ॥ ६-५९-८१

दृष्ट्वा	= beholding	तम् हरिम्	= that monkey	ध्वजाग्रे	= on the point of Ravana's standard
अग्ने	= and on the top	किरीटाग्रे च	= of his diadem	लक्ष्मणः	= Lakshmana
अथ	= and	हनुमांश्च	= Hanuma	रामश्च	= and Rama
विस्मिताः	= were surprised.				

Beholding that monkey sometimes leaping on to the point of Ravana's standard sometimes on to the tip of his bow and sometimes on to the peak of his diadem, Lakshmana, Hanuma and Rama were astonished.

रावणो अपि महा तेजाहू कपि लाघव विस्मितहू ।
अस्त्रम् आहारयाम् आस दीसम् आग्नेयम् अद्भुतम् ॥ ६-५९-८२

अथ	= then	महातेजा:	= the mighty	रावणः	= Ravana
कपिलाघव	= surprised at the agility	आहारयामास	= seized	दीसम्	= a glowing
विस्मितः	of the monkey	आग्नेयम्	= weapon of Fire.		
अद्भुतम्	= and wonderful	अस्त्रम्			

The mighty Ravana, amazed at the monkey's agility, seized a marvellous and glowing arrow called Agneya the weapon of Fire.

ततस् ते चुकुशुरू हृष्टा लब्ध लक्ष्याहू प्लवम् गमाहू ।
नील लाघव सम्भ्रान्तम् दृष्ट्वा रावणम् आहवे ॥ ६-५९-८३

ततः	= thereafter	ते प्लवङ्गमाः	= those monkeys	चुकुशुः	= shouted
हृष्टः	= joyously	रावणम्	= over Ravana	नीललाघव	= being disconcerted for
आहवे	= in combat	लब्धलक्षा:	= finding an occasion for jubilation.	सम्भ्रान्तम्	Nila's agility of his leaping about

Thereafter, those monkeys who felt rejoiced to see Ravana disconcerted at the agility of Nila and had found an occasion for jubilation, shouted joyously.

वानराणाम् च नादेन सम्ब्रव्यो रावणस् तदा ।
सम्भ्रम आविष्ट हृदयो न किञ्चित् प्रत्यपद्यत ॥ ६-५९-८४

तदा	= then	समरभः	= provoked	नादेन	= by the shouts
वानराणाम्	= of the monkeys	सम्भ्रमाविष्ट	= his heart possessed	प्रत्यपद्यत	= did not know
किञ्चित्	= what to do.	हृदयः	with confusion		

Then, provoked by the shouts of the monkeys, his heart possessed with confusing, Ravana did not know what to do.

आग्नेयेन अथ सम्युक्तम् गृहीत्वा रावणहू शरम् ।
ध्वज शीर्ष स्थितम् नीलम् उदैक्षत निशा चरहू ॥ ६-५९-८५

रावणः	= Ravana	निशाचरः	= the demons	गृहीत्वा	= taking up
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शरम्	= an arrow	आग्रेया	= charged with the missile presided over by the Fire-God	उदैक्षत	= aimed at
नीलम्	= Nila	ध्वजशीर्ष स्थितम्	= who had perched on the tip of his standard.		

Ravana the demon, taking up an arrow, charged with the missile presided over by the fire-God, aimed at Nila who had perched on the tip of his standard.

ततो अब्रवीन् महा तेजा रावणो राक्षस ईश्वरह् ।
कपे लाघव युक्तो असि मायया परया अनया ॥ ६-५९-८६

ततः	= then	महातेजा:	= the mighty	राक्षसेश्वरः	= king of demons
रावणः	= Ravana	अब्रवीत्	= said	कपे	= O monkey!
असि	= you are endowed	लाघवयुक्तः	= with agility	पाया माया	= combined with a

सह supreme power of magic.

Then, Ravana the king of demons said,: O monkey! You are endowed with agility combined with a supreme power of magic.

जीवितम् खलु रक्षस्व यदि शक्तोषि वानर ।
तानि तान्य् आत्म रूपाणि सृजसे त्वम् अनेकशह् ॥ ६-५९-८७

वानर	= O monkey!	त्वम्	= you	सृजसि	= are creating
तानि तानि	= numerous deeds of	आत्मरूपाणि	= worthy of your own self	रक्षस्व खलु	= Indeed save
अनेकशः	various kinds				
जीवितम्	= your life	असि यदि	= if you are	शक्तः	= capable.

Do you save your life if you can, eventhogh you are creating numerous deeds of various kinds indeed worthy of your own self, O, monkey!

तथा अपि त्वाम् मया मुक्तह् सायको अस्त्र प्रयोजितह् ।
जीवितम् परिरक्षन्तम् जीविताद् भ्रंशयिष्यति ॥ ६-५९-८८

तथापि	= even then	सायकः	= the arrow	अस्त्रप्रयोजितः	= charged with a mystic missile
मुक्तः	= that is about to be loosened	मया	= by me	भ्रंशयिष्यति	= will severe
त्वाम्	= you	जीवितात्	= from life	जीवितम्	= which existence
परिरक्षन्तम्	= you seek to preserve.				

Even then, the arrow charged with a mystic missile I am about to loose, will severe you from life, which existence you seek to preserve.

एवम् उत्त्वा महा बाहू रावणो राक्षस ईश्वरह् ।
संधाय बाणम् अस्त्रेण चमू पतिम् अताडयत् ॥ ६-५९-८९

एवम्	= thus	उत्त्वा	= speaking	रावणः	= Ravana
रावणश्वरः	= the King of Demons	महाबाहुः	= having mighty arms	सम्धाय	= having placed
अस्त्रेण	= Agni missile	बाणम्	= with his arrow	अताडयत्	= struck
चमूपतिम्	= Nila the Army-General.				

Thus speaking, Ravana the long-armed King of Demons, having placed Agni Missile with his arrow, struck Nila the Army-General.

सो अस्त्र युक्तेन बाणेन नीलो वक्षसि ताढितह् ।
निर्दद्यमानह् सहसा निपपात मही तले ॥ ६-५९-९०

ताढितः	= Struck	वक्षसि	= on the chest	बाणेन	= by the arrow
अस्त्रयुक्तेन	= combined with a missile	नीलः	= Nila	निर्दद्यमानः	= being burnt all over
सहसा	= suddenly	निपपात	= fell	महीतले	= to the ground.

Struck on the chest by the arrow combined with a missile, Nila being burnt all over, suddenly fell to the ground.

पितृ माहात्म्य सम्योगाद् आत्मनश् च अपि तेजसा ।
जानुभ्याम् अपतद् भूमौ न च प्राणैर् व्ययुज्यत ॥ ६-५९-९१

तु	= yet	पितृमहात्म्य	= by virtue of the powerful aid of his own	तेजसाचापि	= native vigour
न्यपतत्	= though brought	जानुभ्याम्	= to his knees	भूमौ	= on to the earth
नव्ययुज्यत	= he was not deprived	प्राणैः	= of his life.		

Yet by virtue of the powerful aid of his father and his own native vigour, though brought to his knees on to the earth, he was not deprived of his life.

विसम्जनम् वानरम् दृष्ट्वा दशश्रीवो रण उत्सुकह् ।
रथेन अम्बुद नादेन सौमित्रिम् अभिदुद्वे ॥ ६-५९-९२

दृष्ट्वा	= seeing	वानरम्	= Nila	विसम्जनम्	= becoming unconscious
दशश्रीवः	= Ravana	रणोत्सुकः	= eager for fight	अभिदुद्वे	= rushed
सौमित्रिम्	= on Lakshmana	रथेन	= by his chariot	अम्बुदनादेन	= which sounded like a cloud.

Seeing Nila unconscious, Ravana, eager for fight, in his chariot whose rattling sounded like thunder-clouds, rushed on Lakshmana.

आसाद्य रणमध्ये तं वारैत्वा स्थितो ज्वलन् ।
धनुर्विष्फारयामास राक्षसेन्द्रः प्रतापवान् ॥ ६-५९-९३

प्रतापवान्	= the powerful	राक्षसेन्द्रः	= Ravana the king of demons	आसाद्य	= approached
तम्	= that Lakshmana	रणमध्ये	= in the middle of the battle-field	वारैत्वा	= preventing him to go forward
स्थितः	= and standing there	ज्वलन्	= blazing	विस्फारयामास	= lifted up
धनुः	= his bow.				

Coming to the centre of the battle-field, the powerful Ravana the King of Demons prevented Lakshmana to go forward, halted, standing there in his glory and lifted up his bow.

तम् आह सौमित्रि अदीन सत्त्वो ।
विस्फारयन्तम् धनुर् अप्रमेयम् ।
अभेहि माम् एव निशा चर इन्द्र ।
न वानरांस् त्वम् प्रति योद्धुम् अर्हसि ॥ ६-५९-९४

सौमित्रिः	= Lakshmana	अदीनसत्त्वः	= of indomitable courage	आह	= spoke
tam	= to that Ravana	विस्फारयन्तम्	= who was lifting up	अप्रमेयम्	= his unfathomable
धनुः	= bow	निशाचरेन्द्र	= O king of Demons!	अभेहि	= come
माम्	= towards me	त्वम्	= you	नार्हसि	= ought not
प्रतियोद्धुम्	= to fight against	वानरान्	= the monkeys.		

Lakshmana of indomitable courage spoke to that Ravana who was lifting up his unfathomable bow (as follows): O, King of Demons! Now enter into combat with me; cease from fighting with the monkeys!

स तस्य वाक्यम् परिपूर्ण घोषम् ।
ज्या शब्दम् उग्रम् च निशम्य राजा ।
आसाद्य सौमित्रिम् अवस्थितम् तम् ।
कोप अन्वितम् वाक्यम् उवाच रक्षह् ॥ ६-५९-९५

निशम्य	= hearing	तस्य	= Lakshmana's	वाक्यम्	= words
उग्रम्	= like the terrible	ज्याशब्दम्	= sound of the bow-string	प्रतिपूर्णघोषम्	= full of up-roar
आसाद्य	= approached	तम्	= that Lakshmana	उपस्थितम्	= who came nearer
उवाच	= and spoke	सौमित्रिम्		वाचम्	= words (as follows):
		रोषान्वितम्	= with furious		

Hearing that marvellously modulated voice that resounded like the twanging of a bow-string, Ravana drawing near his adversary, who stood close to his chariot, answered in anger:

दिष्टा असि मे राघव दृष्टि मार्गम् ।
प्राप्तो अन्त गामी विपरीत बुद्धिह् ।
अस्मिन् क्षणे यास्यसि मृत्यु देशम् ।
संसायमानो मम बाण जालैह् ॥ ६-५९-९६

राघव	= O Lakshmana!	दिष्टा	= by my good fortune	अन्तगामी	= you to meet your death
विपरीत बुद्धिः	= and in your perverted mind	प्राप्तः	= have reached	मे	= my
दृष्टिमार्गम्	= range of sight	अस्मिन्	= this	क्षणे	= very instant
यास्यसि	= you will go	सम्सायमानः	= after having collapsed	मृत्युलोकम्	= to the region of death
मम	= by me	बाण जालिः	= rain of arrows.		

O, Lakshmana! By my good fortune, you in your perverted mind, reached within my range of sight so as to meet your death. This very instant, you will go to the region of Death, after having collapsed by the bang of my rain of arrows.

तम् आह सौमित्रि अविस्मयानो ।
गर्जन्तम् उद्भृत्त सित अग्र दम्ष्टम् ।
राजन् न गर्जन्ति महा प्रभावा ।
विकत्थसे पापकृताम् वरिष्ठ ॥ ६-५९-९७

सौमित्रिः	= Lakshmana	अविस्मयानः	= being unsurprised	आह	= spoke
तम्	= to that Ravana	गर्जन्तम्	= who was roaring	उद्भृत्त	= with his protruding
राजन्	= O King	वरिष्ठ	= the foremost	सिताग्रदम्ष्टम्	= and sharp teeth
विकत्थसे	= you are boasting of yourself!	महाप्रभावाः	= greatly dignified ones	पापकृताम्	= of evil-doers
				नगर्जन्ति	= do not roar.

Then, Lakshmana, unmoved spoke to that Ravana who was roaring with his sharp and protruding teeth (as follows): Greatly dignified ones eschew bragging! O, the foremost of evil-doers! You are sounding your own praises!

जानामि वीर्यम् तव राक्षस इन्द्र ।
बलम् प्रतापम् च पराक्रमम् च ।
अवस्थितो अहम् शर चाप पाणिर् ।
आगच्छ किम् मोघ विकत्थनेन ॥ ६-५९-९८

राक्षसेन्द्र	= O King of demons!	जानामि	= I know	तव	= your
वीर्यम्	= valour	बलम्	= strength	प्रतापम्	= energy

पराक्रमम्	= and courage	अहम्	= I	अवस्थितः	= stand here
शर्वचाप	= with my bow and ar-	आगच्छ	= come	किम्	= what is the use
पाणिः	rows in hand				
मोघविकृत्थनेन	= of boasting in vain?				

O, King of Demons! I know your valour, strength, energy and courage! Come! I now stand here, with my bow and arrows in hand. O what use are vain boasts.

स एवम् उक्तहू कुपितहू ससर्ज ।
रक्षो अधिपहू सप्त शरान् सुपुन्त्वान् ।
तास्त् लक्ष्मणहू कान्चन चित्र पुन्खैश् ।
चिच्चेद बाणैर् निशित अग्र धारैहू ॥ ६-५९-९९

एवम्	= thus	उक्तः	= spoken	सः रक्षोधिपः	= the king of Demons
कुपितः	= being enraged	ससर्ज	= loosened	सप्त	= seven
शरान्	= arrows	सुपुन्त्वान्	= with good shafts	लक्ष्मणः	= Lakshmana
चिच्छेद	= broke	तान्	= them	बाणैः	= with his arrows
कान्चनचित्र	= bearing beautiful	निशिताग्र	= and having sharp ends		
पुण्खैः	golden shafts	धारैः	and edges.		

Thus accosted, the King of Demons, infuriated, loosened seven marvellously plumed arrows which Lakshmana shattered with his beautiful golden-shafted arrows of sharp ends and edges.

तान् प्रेक्षमाणहू सहसा निकृत्तान् ।
निकृत्त भोगान् इव पन्नग इन्द्रान् ।
लन्का ईश्वरहू क्रोध वशम् जगाम ।
ससर्ज च अन्यान् निशितान् पृष्टकान् ॥ ६-५९-१००

प्रेक्षमाणः	= beholding	तान्	= those arrows	निकृत्तान्	= shattered
सहसा	= promptly	पन्नगेन्द्रामिव	= like great cobras	निकृत	= with their hoods shattered
भोगान्				भोगान्	
लङ्घश्वरः	= Ravana	जगाम	= got	क्रोधवाशम्	into clutches of anger
ससर्ज	= and loosened	अन्यम्	= other	निशितान्	= sharp
पृष्टकान्	arrows.				

Beholding those arrows shattered like great cobras with their hoods shattered, Ravana got angry and loosened other sharp arrows.

स बाण वर्षम् तु वर्ष तीव्रम् ।
राम अनुजहू कार्मुक सम्प्रयुक्तम् ।
क्षुर अर्ध चन्द्र उत्तम कर्णि भल्लैहू ।
शरांश् च चिच्छेद न चुक्षुभे च ॥ ६-५९-१०१

सः रामानुजः = that Lakshmana	वर्ष = rained	तीव्रम् = a severe
वाण वर्षम् = shower of arrows	कार्मुक = employed by his bow	चिच्छेद = and broke
शरान् च = Ravana's arrows	सम्प्रयुक्तम् = with his arrows called	न चुक्षुध च = He did not feel per-
	कर्णिभल्लैः: Kshura; Ardhachandra; the excellent Karni and Bhalla	turbed.

Lakshmana, however, caused a well-aimed rain of missiles from his bow to fall on Ravana and nay, even broke Ravana's arrows with his arrows called Khura, Ardhachandra, the excellent Karni and Bhalla. He did not feel perturbed.

स बाणजालान्यपि तानि तानि ।
मोघानि पश्यांस्त्रिदशारिराजः ।
विसिस्मिये लक्ष्मणलाघवेन ।
पुनश्च बाणान्निशितान्मुमोच ॥ ६-५९-१०२

पश्यम् = seeing	तानि तानि = his various	बाण जालानि = sets of arrows
मोघानि = becoming vain	सः = that	त्रिदशारिराजः = king of those hostile to Gods
विसिस्मिये = was astonished	लक्ष्मण = at Lakshmana's skill	पुनः च = and once more
मुमोच = released	लाघवेन निशितान् = sharp	बाणान् = arrows.

Seeing his successive arrows proving in vain, Ravana the King of those hostile to Gods was astonished at Lakshmana's skill and released more whetted shafts upon him.

स लक्ष्मणश्च आशु शरान् शित अग्रान् ।
महा इन्द्र वज्र अशनि तुल्य वेगान् ।
संधाय चापे ज्वलन प्रकाशान् ।
ससर्ज रक्षो अधिपतेर वधाय ॥ ६-५९-१०३

सः = that	लक्ष्मणश्चापि = Lakshmana too	महेन्द्र तुल्यः = who was equal to Indra the Lord of celestials
सम्धाय = fixed	शिताग्रा = sharpened	शरान् = arrows
अशनिर्भीम = terribly swift as lightning	ज्वलनप्रकाशान् = and blazing effulgence	चापे = on the bow-string
वेगान्		
ससर्ज = and discharged (them)	वधाय = for killing	रक्षोधिपते: = of Ravana the Lord of Demons.

Lakshmana, the equal of Mahendra the Lord of celestials, fixing some sharpened arrows, swift as lightning and of blazing effulgence on his bow-string, discharged them on Ravana in order to strike him down.

स तान् प्रचिच्छेद हि राक्षस इन्द्रश् ।
 चित्त्वा च तासू लक्ष्मणम् आजघान ।
 शरेण काल अग्नि सम प्रभेण ।
 स्वयम्भु दत्तेन ललाट देशे ॥ ६-५९-१०४

सः	= that	राक्षसेन्द्रः	= Ravana the King of Demons	प्रचिच्छेद हि	= shattered
तान्	= those	शितान्	= pointed	शरान्	= arrows
आजघान	= and struck	लक्ष्मणम्	= Lakshmana	ललाट देशे	= on the forehead
शरेण	= by an arrow	कालाग्नि	= with an effulgence equal to the Fire of Time	स्वयम्भुदत्तेन	= and gifted by Brahma the Lord of Creation.

Whereupon, Ravana the King of Demons shattered those pointed arrows and struck Lakshmana in the forehead with a struck Lakshmana in the forehead with a shaft as bright as the Fire of Time, which had been bestowed on him by Brahma the Lord of Creation.

स लक्ष्मणो रावण सायक आर्तश् ।
 चचाल चापम् शिथिलम् प्रगृह्य ।
 पुनश् च सम्ज्ञाम् प्रतिलभ्य कृच्च्राच् ।
 चिच्छेद चापम् त्रिदश इन्द्र शत्रोहृ ॥ ६-५९-१०५

रावण	= struck by Ravana's arrow	सः लक्ष्मणः	= that Lakshmana	चचाल	= reeled a little
सायकार्तः	row	प्रगृह्य	= in holding	चापम्	= his bow
शिथिलम्	= and became feeble	सम्ज्ञाम्	= to consciousness	कृच्छ्रात्	= with difficulty
प्रतिलभ्य	= but coming	चापम्	= (that) weapon	त्रिशेन्द्रशत्रोः	= belonging to Ravana Indra's enemy.

Struck by Ravana's arrow, Lakshmana reeled a little and was scarcely able to retain his bow. But, coming to his consciousness with difficulty, he shattered that weapon belonging to Ravana, Indra's enemy.

निकृत्त चापम् त्रिभिर् आजघान ।
 बाणैस् तदा दाशरथिहृ शित अग्रैहृ ।
 स सायक आर्ती विचचाल राजा ।
 कृच्छ्राच् च सम्ज्ञाम् पुनर् आससाद् ॥ ६-५९-१०६

तदा	= then	दाशरथिः	= Lakshmana the son of Dasaratha	आजघान	= struck
निकृत्त	= him three	बाणैः	= darts	शिताग्रैः	= having pointed ends
चापम्		सायकार्तः	= pierced by those arrows (swooned)	आससादम्च	= and regained
सः राजा	= that king	कृच्छा	= with difficulty.		
सम्ज्ञाम्	= his senses				

Then, Lakshmana the son of Dasaratha struck Ravana, whose bow was broken, with three pointed darts. The king, pierced by those arrows, swooned and regained his senses with difficulty.

स कृत्त चापहू शर ताडितश् च ।
स्वेद् आर्द्र गात्रो रुधिर अवसिक्तहू ।
जग्राह शक्तिम् समुदय शक्तिहू ।
स्वयम्भु दत्ताम् युधि देव शत्रुहू ॥ ६-५९-१०७

सः	= that	देवशत्रुः	= Ravana the enemy of celestials	कृत्त चापः	= whose bow was broken
शर ताडित श्च	= struck by the arrows	मेदार्द्धगात्रः	= his limbs spattered with flesh	रुधिरावसिक्तः	= and streaming with blood
स्वयम्	= himself	उग्र शक्तिः	= of formidable energy	जग्राह	= seized
युधि	= in the battle	शक्तिम्	= a spear	स्वयम्भु	= gifted to him by Brahma the Lord of creation.

Ravana, the enemy of celestials, whose bow was broken, struck by the arrows, his limbs spattered with flesh, and streaming with blood, himself of formidable energy, seized in the battle a spear gifted to him by Brahma the Lord of Creation.

स ताम् विघूम अनल सम्निकाशाम् ।
वित्रासनीम् वानर वाहिनीनाम् ।
चिक्षेप शक्तिम् तरसा ज्वलन्तीम् ।
सौमित्रये राक्षस राष्ट्र नाथहू ॥ ६-५९-१०८

सः	= that Ravana	राक्षसराष्ट्र	= the Lord of the country of demons	चिक्षेप	= hurled
तरसा	= with strength	नाथः	= on Lakshmana	ताम्	= that blazing spear
सधूमानल	= emitting smoke and as bright as fire	सौमित्रये	= on Lakshmana	ज्वलन्तीम्	
सम्निकाशम्		वित्रासनीम्	= frightening	शक्तिम्	
सम्यति	= in the fray.			वानराणाम्	= the monkeys

Ravana the Lord of the country of demons hurled with strength on Lakshmana, that blazing spear, emitting smoke and as bright as fire, frightening the monkeys in the fray.

ताम् आपतन्तीम् भरत अनुजो अस्त्रैर् ।
जघान बाणैश् च हुत अग्नि कल्पैहू ।
तथा अपि सा तस्य विवेश शक्तिर् ।
भुज अन्तरम् दाशरथेर् विशालम् ॥ ६-५९-१०९

भरतानुजः	= Lakshmana the younger brother of Bharata	जघान	= struck	ताम्	= it
आपतन्तीम्	= falling upon him	अस्त्रैः	= with arrows	बाणैश्च	= and darts
हुताश्मिकल्पैः	= as if it were a sacrificial fire	तथापि	= nevertheless	साशक्तिः	= that spear
विवेश	= entered	दाशारतेः	= Lakshmana's	विशालम्	= broad
भूजान्तरम्	= chest				

Lakshmana the younger brother of Bharata struck that weapon falling upon him with arrows and darts, as if it were a sacrificial fire. Nevertheless, that spear entered Lakshmana's broad chest.

स शक्तिमान् शक्तिसमाहतः सन् ।
जज्वाल भूमौ स रघुप्रवीरः ।
तं विह्वलन्तं सहसाभुपेत्य ।
जग्राह राजा तरसा भुजाभ्याम् ॥ ६-५९-११०

सः	= that	रघुप्रवीरः	= Lakshmana	शक्तिमान्	= the mighty man
शक्ति	= struck by the spear	भूमौ	= (lay on) the earth	जज्वाल	= breathing fire
समाहतः					
सन्					
राजा	= and the king	अभ्युपेत्य	= rushing	सहसा	= suddenly
तम्	= on him	विह्वलन्तम्	= who was yet insensible	जग्राह	= seized (him)
तरसा	= brutally	भुजाभ्याम्	= in his two hands.		

The mighty Lakshmana, struck by the spear, lay on the earth, breathing fire. The king, rushing suddenly on him who was yet insensible, seized him brutally in his hands.

हिमवान् मन्दरो मेरुस्त्रैलोक्यम् वा सहामरैः ।
शक्यम् भुजाभ्यामुद्तुम् न शक्यो भरतानुजः ॥ ६-५९-१११

शक्यम्	= Though he was able	उद्धर्तुम्	= to lift up	हिमवान्	= Himavat
मन्दरः	= Mandara	मेरुः	= Meru	त्रैलोक्यम्	= and the three worlds
सहामरैः	= with the Gods	न शक्यः	= he could not raise	भरतानुजः	= Lakshmana the younger brother of Bharata.

Though he was able to lift up Himavat, Mandara and Meru mountains as also the Three Worlds with the Gods, he could not raise Lakshmana the younger brother of Bharata.

शक्त्याब्राह्या तु सौमित्रिस्ताडितोऽपि स्तनान्तरे ।
विष्णोरमीमांस्यभागमात्मानं प्रत्यनुस्मरत् ॥ ६-५९-११२

सौमित्रिः	= Lakshmana	तादितोऽपि	= though wounded	स्तनान्तरे	= in the breast
ब्राह्या	= by Brahma's shaktyaa	= वैश्विभूत्यनुस्मरत्		=	recollected
आत्मानम्	= himself	अमीमम्स्य	= to be the inconceivable	विष्णोः	on
		भागम्	fraction		= of Vishnu Himself.

Lakshmana, though wounded in the breast by Brahma's weapon, recollected that he was an inconceivable fraction of Vishnu Himself.

ततो दानवदर्पनं सौमित्रिम् देवकण्टकः ।
तं पीडयित्वा बाहुभ्यां न प्रभुर्णद्वनेऽभवत् ॥ ६-५९-११३

ततः	= then	देवकण्टकः	= Ravana that thorn in the side of the Gods	पीडयित्वा	= though overcoming
तम्	= that	सौमित्रिम्	= Lakshmana	दानवदर्पनम्	= who removed the pride of demons
नाभवत् प्रभिः	= was unable	लङ्घने	= to bear him away	बाहुभ्याम्	= with his hands.

Ravana that thorn in the side of the Gods, though overcoming that Lakshmana who removed the pride of demons, was unable to bear him away with his hands.

ततः क्रुद्धो वायुसुतो रावणं समभिद्रवत् ।
आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना ॥ ६-५९-११४

ततः	= thereafter	क्रुद्धः	= the enraged	वायुसुतः	= Hanuma the son of the wind-God
समभिद्रवत्	= rushed	रावणम्	= towards Ravana	आजघान	= and struck
क्रुद्धः	= angrily	उरसि	= in the chest-portion	मुष्टिना	= with his fist
वज्र कल्पेन	= which was resembling a thunder bolt.				

Thereupon, the enraged Hanuma the son of the Wind-God, rushed towards Ravana and struck angrily on his chest with his fist, resembling a thunder-bolt.

तेन मुष्टिप्रहारेण रावणो राक्षसेश्वरः ।
जानुभ्यामगमद्दूमौ चचाल च पपात च ॥ ६-५९-११५

तेन	= by that	मुष्टिप्रहारेण	= blow of the fist	रावणः	= Ravana
राक्षसेश्वरः	= the Lord of Demons	चचाल	= reeled	अपतत् च	= and fell
जानुभ्याम्	= on his knees	भूमौ	= to the ground.		

By that blow of the fist, Ravana the Lord of Demons reeled and fell on his knees to the ground.

आस्यैश्च नेत्रैः श्रवणैः पपात रुधिरं बहु ।
विघ्नार्णमानो निश्चेष्टो रथोपस्थ उपाच्चिशत् ॥ ६-५९-११६

बहु	= a lot of	रुधिरम्	= blood	पपात	= oozed
अस्यैः च	= from his face	नेत्रैः	= from his eyes	श्रवणैः	= from his ears
विघ्नार्णमानः	= Reeled	निश्चेष्टः	= and motionless	उपचिशत्	= he sat
रथोपस्थे	= in the middle of the chariot.				

A lot of blood oozed out from his face, eyes, and ears. Reeled and motionless, he became and sat in the middle of the chariot.

विसंज्ञो मूर्छितश्चासीन्न च स्थानम् समालभत् ।
विसम्ज्ञम् रावणम् दृष्ट्वा समरे भीमविक्रमम् ॥ ६-५९-११७ ऋषय् वानरश्चैव नेदुर्देवाश्च सासुराः ।

आसीत्	= he became	विसम्ज्ञः	= unconscious	मूर्छितश्च	= and swooned
न च	= he could not acquire	स्थानम्	= stability	दृष्ट्वा	= seeing
समालभत्		रावणम्	= Ravana	विसम्ज्ञम्	= becoming unconscious
भीमविक्रमम्	= the terribly strong	ऋषयः	= the sages	वानरश्चैव	= the monkeys
समरे	= in the battle-field	सासुराः	= along with demons	नेदुः	= shouted in joy.
देवाश्चैव	= the celestials				

Seeing Ravana despite his redoubtable strength swooned on the battle-field, sages and monkeys began to shout in triumph as did also celestials and the demons (invisibly present on the scene).

हनूमनथ तेजस्वी लक्ष्मणम् रावणार्दितम् ॥ ६-५९-११८
अनयद्रघवाभ्याशं बाहुभ्याम् परिगृह्य तम् ।

अथ	= then	तेजस्वी	= the courageous	हनूमान्	= Hanuma
परिगृह्य	= taking	तम्	= that Lakshmana	रावणार्दितम्	= wounded by Ravana
बाहुभ्याम्	= to his shoulders	लक्ष्मणम्		राघवाभ्याशम्	= nearer to Rama.
आनयत्		आनयत्	= and brought him		

Then, the courageous Hanuma lifting up Lakshmana in his arms, who had been wounded by Ravana, brought him to Rama's presence.

वायुसूनोः सुहृत्वेन भक्त्या परमया च सः ॥ ६-५९-११९
शत्रूणामप्रकम्प्योऽपि लघुत्वमगमत्कपेः ।

सः	= that Lakshmana	शत्रूणाम्	= whom his foes	अप्रकम्प्योऽपि	= were unable to more
आगमत्	= became	लघुत्वम्	= light	कपेः	= for Hanuma
सुहृत्वेन	= because of friendship	परमया	= and great	भक्त्या च	= devotion
वायुसूनः	= of Hanuma the son of Wind-God.				

That Lakshmana, whom his foes were unable to move, became light for Hanuma because of friendship and great devotion of Hanuma the son of Wind-God towards him.

तं समुत्सृज्य सा शक्तिः सौमित्रिम् युथि निर्जितम् ॥ ६-५९-१२०
रावणस्य रथे तस्मिन् स्थानं पुनरुपागमत् ।

सा शक्तिः	= that spear	समुत्सृज्य	= leaving	सौमित्रिम्	= Lakshmana
निर्जितम्	= who was overcome	युथि	= in the battle	पुनः	= returned
स्थानम्	= to its position	तस्मिन् रथे	= in that chariot	उपामत्	

That spear leaving Lakshmana, who was overcome in the battle, returned to its position in that chariot of Ravana.

रावणोऽपि महातेजाः प्राप्य सम्झां महाहवे ॥ ६-५९-१२१
आददे निशितान् बाणान् जग्रह च महद्धनुः ।

महातेजाः	= the mighty	रावणोऽपि	= Ravana too	प्राप्य	= regaining
सम्झान्	= his consciousness	महाहवे	= in that great battle-field	आददे	= picked up
निशितान्	= sharp	बाणान्	= arrows	आददे	= and got hold of
महत्	= his great	धनुः च	= bow too.		

The mighty Ravana too, regaining his consciousness in the great battle-field, picked up his sharp arrows and the great bow.

अश्वस्तश्च विशल्यश्च लक्ष्मणः शत्रुसूदनः ॥ ६-५९-१२२
विष्णोर्भागममीमांस्यमात्मानम् प्रत्यनुस्मरन् ।

आश्वस्तः	= healed	विशल्यः	= and feed from that lance	लक्ष्मणः	= Lakshmana
शत्रुसूदनः	= the annihilator of foes	प्रत्यनुस्मरन्	= recollected	आत्मानम्	= of him
विष्णोः	= as a part of Vishnu the Lord of Preservation	अमीमांस्यम्	= the inconceivable.		

Healed and free from that lance, Lakshmana the annihilator of his foes, recollected of himself as a part of the inconceivable Vishnu the Lord of Preservation.

निपातितमहावीराम् वानराणाम् महाचमूम् ॥ ६-५९-१२३
राघवस्तु रणे दृष्ट्वा रावणम् समभिद्रवत् ।

दृष्ट्वा	= beholding	महाचमूम्	= the great army	वानराणाम्	= of monkeys
निपातित	= whose great warriors	रणे	= on the battle-field	राघवस्तु	= Rama on his part
महावीराम्	were overthrown				
समभिद्रवत्	= rushed	रावणम्	= on Ravana.		

Beholding the great army of monkeys whose great warriors were overthrown on the battle-field, Rama rushed on Ravana.

अथैनमुपसम्गम्य हनूमान्वाक्यमब्रवीत् ॥ ६-५९-१२४
 मम पृष्ठों समारुद्ध राक्षसम् शास्तुमहसि ।
 विष्णुर्यथा गरुत्मन्तमारुद्धमरवैरिणम् ॥ ६-५९-१२५

अथ	= thereafter	हनूमान्	= Hanuma	उपसम्गम्य	= approaching
एनम्	= this Rama	अब्रवीत्	= spoke	वाक्यम्	= the following words
अहसि	= you ought	शास्तुम्	= to punish	राक्षसम्	= the demon
समारुद्ध	= by climbing	मम	= my	पृष्ठम्	= back
विष्णुर्यथा	= like Vishnu	गरुत्मन्तम्	= on Garuda	अमरवैरिणम्	= in order to fight with the Enemy of Gods.

Meanwhile, Hanuma approaching Rama spoke the following words: You have to punish the demon by climbing my back, as Vishnu on Garuda in order to fight with the Enemy of Gods.

तच्छ्रुत्वा रागवो वाक्यम् वायुपुत्रेण भाषितम् ।
 अथारुरोह सहसा हनूमन्तं महाकपिम् ॥ ६-५९-१२६
 रथस्थम् रावणम् सम्भ्ये ददर्श मनुजाधिपः ।

श्रुत्वा	= hearing	तत्	= those	वाक्यम्	= words
भाषितम्	= spoken	वायुपुत्रेण	= by Hanuma the son of Wind-God	राघवः	= Rama
अथ	= then	सहसा	= soon	आरुरोह	= mounted
महाकपिम्	= the great monkey	हनूमन्तम्	= Hanuma	मनुजाधिपः	= Rama the Lord of Men
ददर्श	= saw	रावणम्	= Ravana	रथस्थम्	= standing in his chariot
सम्भ्ये	= in the battle-field.				

Hearing those words spoken by Hanuma the son of Wind-God, Rama soon after mounted the great monkey, Hanuma. Rama the Lord of men then saw Ravana standing in his chariot in the battle-field.

तमालोक्य महातेजाः प्रदुद्राव स रावणम् ॥ ६-५९-१२७
 वैरोचनमिव क्रुद्धो विष्णुरभ्युद्यतायुधः ।

महातेजाः	= the mighty	सः	= Rama	क्रुद्धः	= became angry
आलोक्य	= on seeing	तम्	= him	प्रदुद्राव	= and rushed
रावणम्	= upon Ravana	विष्णुः इव	= like unto Vishnu	अभ्युद्यतायुधः	= with his uplifted mace (rushed upon)
वैरोचनम्	= Virochana.				

The mighty Rama became angry on seeing him and rushed upon that Ravana like unto Vishnu with his uplifted mace rushed upon Virochana.

ज्याशब्दमकरोत्तीव्रम् वज्रनिष्पेषनिष्टुरम् ॥ ६-५९-१२८
गिरा गम्भीरया रामो राक्षसेन्द्रमुवाच ह ।

रामः	= Rama	आकरोत्	= made	ज्याशब्दम्	= a sound in drawing the cord of his bow
वज्रनिष्पेष	= and like unto the roll of thunder	उवाच ह	= spoke	गम्भीरया	= in a deep
निष्टुरम्				राक्षसेन्द्रम्	= to Ravana.

Rama made a sound in drawing the cord of his bow and like unto the roll of thunder, spoke in a deep voice to Ravana as follows:

तिष्ठ तिष्ठ मम त्वम् हि कृत्वा विप्रियमीद्वशम् ॥ ६-५९-१२९
क नु राक्षसशार्दूल गत्वा मोक्षमवाप्स्यसि ।

राक्षसशार्दूल	= O Tiger among the Demons!	तिष्ठ तिष्ठ	= stay stay	कृत्वा	= having evoked
ईद्वशम्	= such	विप्रियम्	= a displeasure	मम	= to me
कनु	= where	गत्वा	= by fleeing	अवाप्स्यसि	= you will get
मोक्षम्	= an abandonment?				

O, Tiger among the Demons! Stay, stay! Having evoked such a displeasure to me, where will you flee and get an abandonment?

यदीन्द्रवैवस्वतभास्करान्वा ।
स्वयमुभवैथानरशंकरान्वा ।
गमिष्यसि त्वं दशधा दिशो वा ।
तथापि मे नाद्य गतो विमोक्ष्यसे ॥ ६-५९-१३०

त्वम्	= even if you go	इन्द्रैवैवस्वत्	= or to the ten regions	तथापि	= even in those regions
गमिष्यसि		भास्करान्			
यदि		वा			
गतः	= having obtained	मे	= my proximity	न विमोक्ष्यसे	= you will not be let loose
अद्य	= now.				

Even if you seek refuge in the region of Indra the Lord of celestials or Yama the Lord of Death or the Sun or Brahma the Lord of Creation or Agni the Lord of Fire or Shiva the Lord of dissolution or in the ten regions, even in those abodes you will elude me from now on.

यश्वैष शक्त्या निहतस्त्वयाद्य ।
गच्छन्विषादं सहसाभ्युपेत्य ।
स एष रक्षोगणराज मृत्युः ।
सपुत्रपौत्रस्य तवाद्य युद्धे ॥ ६-५९-१३१

रक्षोगण राज	= O king of the demoniac people!	यः एषः	= the one who	निहतः	= was struck
शस्त्रा	= by the spear	गच्छन्	= obtaining	दुःखम्	= sorrow
सः एषः	= the same Lakshmana	अभ्युपेत्य	= recovering consciousness	सहसा	= immediately
मृत्युः	= and assuming the form of death	अद्य	= will now (claim)	तव	= you
सपुत्रपौत्रस्य	= along with your sons and grandsons	युद्धे	= in battle.		

O, Ravana the King of Demons! The one who was struck by the spear, fell swooping this day only to recover consciousness immediately, will now, assuming the form of death, claim you, your sons and grandsons in battle.

एतेन चात्यद्दुतदर्शनानि ।
शरैर्जनस्थानकृतालयानि ।
चतुर्दशान्यात्तवरायुधानि ।
रक्षः सहस्राणि निषूदितानि ॥ ६-५९-१३२

एतेन	= here is he	शरैः	= under whose arrows	चतुर्दशानि	= fourteen
रक्षः	= thousand demons	अद्दुत	= of terrible form	निषूदितानि	= perished
सहस्राणि		दर्शनानि			
जनस्थान	= who had established themselves in	आथवरायुधानि	= and were furnished with excellent weapons.		
कृतालयानि	Kuṭṭālāyānī = Janasthana				

Here is he, under whose blows of arrows, fourteen thousand demons of terrible form perished, who had established themselves in Janasthana and were furnished with excellent weapons.

राघवस्य वचः श्रुत्वा राक्षसेन्द्रो महाबलः ।
वायुपुत्रम् महावेगम् वहन्तं राघवं रणे ॥ ६-५९-१३३

रोषेण महताविष्टः पूर्ववैरमनुस्मरन् ।
आजघान शरैर्दीर्पिः कालानलशिखोपमैः ॥ ६-५९-१३४

श्रुत्वा	= hearing	वचः	= the words	राघवस्य	= of Rama
राक्षसेन्द्रः	= Ravana the King of Demons	महाबलः	= having a great strength	आविष्टः	= full
रोषण	= of rage	आजघान	= struck	दीसैः शरैः	= with flaming arrows
कालानल	= resembling the	वायुपुत्रम्	= on Hanuman the son of Wind-God	महावेगम्	= bearing
शिखोपमैः	tonguews	रणे	= in the battle field	अनुस्मरन्	= and recollecting
राघवम्	= Rama				
पूर्ववैरम्	= his former hostility.				

Hearing the words of Rama, Ravana of great strength, full of rage and recollecting his former hostility struck with flaming arrows resembling the tongues of the Fire of Dissolution, on Hanuman the son of Wind-God, who with extreme velocity, was bearing Rama in the battle-field.

राक्षसेनाहवे तस्य ताडितस्यापि सायकैः ।
स्वभावतेजोयुक्तस्य भूयस्तेजोऽभ्यवर्धत ॥ ६-५९-१३५

ताडितस्यापि	= even when struck	राक्षसेन	= by that demon	सायकैः	= with arrows
आहवे	= in the battle	तस्य स्वभाव	= the native strength of	तेजाः	= that vigour
		तेजोयुक्तस्य	which Hanuman was possessed		
अभ्यवर्धतः	= increased	भूयः	= still further.		

Even when struck by that demon with his arrows in the battle, the vigour of Hanuman, who was endowed with native strength, increased still further.

ततो रामो महातेजा रावणेन कृतव्रणम् ।
दृश्वा प्रवगशार्दूलं क्रोधस्य वशमेयुवान् ॥ ६-५९-१३६

ततः	= then	महातेजाः	= the mighty	रामः	= Rama
दृश्वा	= seeing	प्रवग	= Hanuman the tiger	कृतव्रणम्	= having been wounded
रावणेन	= by Ravana	शार्दूलम्	among the monkeys	वशम्	= into the clutches
क्रोधस्य	= of anger.	एयवान्	= got		

Thereupon, seeing Hanuman the Tiger among the monkeys getting wounded by Ravana, Rama was transported with anger.

तस्याभिसम्क्रम्य रथम् सचक्रम् ।
साश्वजच्छत्रमहापताकम् ।
ससारथिम् साशनिशूलखड्म् ।
रामः प्रचिच्छेद शितैः शराग्रैः ॥ ६-५९-१३७

रामः	= Rama	अभिसम्क्रम्य	= going near (him)	प्रचिच्छेद	= and shattered
शितैः	= by sharp	शराग्रैः	= pointed arrows	तस्य	= his
रथम्	= chariot	साहक्रम्	= with its wheels	साश्व	स्वज = horses; banner;
ससारथिम्	= with its charioteer	साशनिशूलखड्म्	= darts spears and swords.	च्छत्र	canopy; great standard

Going near his chariot with his sharp and pointed arrows, Rama shattered it along with its wheels, horses, banner, canopy, great standard, charioteer, darts, spears and swords.

अथेन्द्रशत्रुम् तरसा जघान ।
 वाणेन वज्राशनिसम्भिरेन ।
 भुजान्तरे व्यूढसुजातरूपे ।
 वज्रेण मेरुं भगवानिवेन्द्रः ॥ ६-५९-१३८

अथ वाणेन	= thereupon = with an arrow	तरसा वज्राशनि सम्भिरेन इव	= with a great force = like unto a thunderbolt (falling on)	हे जघान मेरुम्	= struck = Mount Meru
इन्द्र शत्रुम्	= that Ravana the enemy of Indra the Lord of celestials	भुजान्तरे	= on his chest	व्यूढसुजातरूपे	= which was broad and beautiful
भगवान्	= as Lord	इन्द्रः	= Indra the Lord of celestials	वज्रेण	= (struck) with his thunder-bolt.

Thereupon, with a great force, Rama struck with his shaft shining brightly as the thunderbolt, that Ravana, the enemy of Indra, in his broad and beautiful chest, even as the mighty Indra would strike the Mount Meru with his thunderbolt.

यो वज्रपाताशनिसंनिपाता ।
 न चुक्षुभे नापि च्चाल राजा ।
 स रामबाणाभिहतो भृशार्त ।
 श्चचाल चापं च मुमोच्च वीरः ॥ ६-५९-१३९

यः	= which	राजा	= king of Demons	न वज्र	= whom neither thunder
चुक्षुभे	= could cause disturbance	नापि च्चाल	= nor could cause trembling	पाताशनिसंनिपातात्	, nor lightning
च्चाल	= stumbled	मुमोच्च	= letting fall	सः वीरः	= that valiant demons
राम	= at the violent impact of	भृशार्तः	= which created a deep injury.	चापम्च	= his bow
बाणाभिहतः	Rama's missile				

That valiant King of Demons, whom neither thunder nor lightning could cause disturbance or trembling; stumbled letting fall his bow at the valiant impact of Rama's missile which created a deep injury.

तम् विह्वलन्तं प्रसमीक्ष्य रामः ।
 समाददे दीप्तमथार्धचन्द्रम् ।
 तेनार्कवर्णं सहसा किरीटं ।
 चिच्छेद रक्षोधिपतेर्महात्मा ॥ ६-५९-१४०

प्रसमीक्ष्य	= seeing	तम्	= that Ravana	विह्वलन्तम्	= swooning
रामः	= Rama	अथ	= then	समाद	= took up
दीप्तम्	= a blazing	अर्थचन्द्रम्	= a crescent shaped arrow	तेन	= and by it
महात्मा	= the magnanimous Rama	सहसा	= immediately	चिच्छेद	= shattered

किरीटम्	= the diadem	अर्कवर्णम्	= having a bright hue	रक्षोधिपते	= of Ravana the Lord of Demons.
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Seeing that Ravana swooning, the magnanimous Rama took up a blazing arrow shaped like a crescent moon and immediately used it to shatter the diadem of Ravana the Lord of Demons, which was of bright hue.

तं निर्विषाशीविषसंनिकाशं ।
शान्तार्चिषं सूर्यमिवाप्रकाशम् ।
गतश्रियं कृत्तकिरीटकूट ।
मुवाच रामो युधि राक्षसेन्द्रम् ॥ ६-५९-१४१

रामः	= Rama	उवाच	= said	तम्	= to that Lord of
गतश्रियम्	= whose splendour was dimmed	कृत्त किरीट कूटम्	= the setting of his diadem riven	राक्षसेन्द्रम्	Demons
सूर्यमिव युधि	= or like a sun = in the battle-field.	शान्तार्चिषम्	= its rays extinguished	निर्विषाशीविषसंनिकाशम्	No resembled a venomous snake robbed of its poison

In that battle-field, Rama said to that Lord of Demons whose splendour was dimmed, the setting of his diadem river, who resembled a venomous snake robbed of its poison or like a sun its rays extinguished, bereft of lustre.

कृतं त्वया कर्म महत्सुभीमं ।
हतप्रवीरश्च कृतस्त्वयाहम् ।
तस्मात्परिश्रान्त इति व्यवस्थ्य ।
न त्वां शरैर्मक्त्युवशम् न यामि ॥ ६-५९-१४२

सुभीमम्	= a highly terrific	महत्	= great	कर्म	= feat
कृतम्	= was accomplished	अहम्	= I	कृतम्	= was accomplished
त्वया	= by you	अहम्	= I	कृतम्	= have been effected
हत प्रवीरः	= with my brave soldiers having been succumbed	तस्मात्	= for that reason	व्यवस्थ्य	= having made up my mind
परिश्रान्तः	= that you have become weary	न नयामि	= I shall not put	त्वाम्	= you
इति					
मृत्युवशम्	= under the clutches of Death.				

You have accomplished a highly terrific great feat and my brave soldiers have succumbed beneath your blows.

Now, you are weary and in this condition, I shall not put you under the clutches of Death.

प्रयाहि जानामि रणार्दितस्त्वं ।
प्रविश्य रात्रिंचरराज लङ्घाम् ।
अश्वस्य निर्याहि रथी च धन्वी ।
तदा बलम् प्रेक्ष्यसि मे रथस्थः ॥ ६-५९-१४३

रात्रिम्चर	= O King of the Rangers of Night!	जानामि	= I know	त्वम्	= you
राज		प्रयाहि	= go	प्रविश्य	= and entering
रणार्दितः	= have been tormented in battle	अश्वस्य	= and having return	रथी	= in your chariot
लङ्काम्	= Lanka	तदा	= and then	रथस्थः	= standing in your chariot
धन्वीच	= with your bow	मे	= my	बलम्	= prowess.
प्रेष्यसि	= you will witness				

O, King of the Ranger of night! I know you have been tormented in the battle. Go and return to Lanka. Having regained your breath, come back in your chariot with your bow and then standing in your chariot, you will witness once more my prowess.

स एवमुक्तो हृतदर्पहर्षो ।
निकृत्तचापः स हताश्वसूतः ।
शरार्दितो भग्नमहाकिरीटो ।
विवेश लङ्काम् सहसा स्म राजा ॥ ६-५९-१४४

एवम्	= thus	उक्तः	= spoken	सः राजा	= that King Ravana
हृत दर्प हर्षः	= his joy and boasting subdued	निकृत्त चापः	= his bow shattered	हताश्व सूतः	= his horses and chariot slain
शरार्दितः	= pierced with arrows	भग्न	= his great diadem broken	सह	= he
सहसा	= soon	महाकिरीटः		लङ्काम्	= to Lanka.
		विवेश	= returned		

At these words, that King Ravana, his joy boasting subdued, his bow shattered, his horses and chariot slain pierced with arrows, his great diadem broken, he soon returned to Lanka.

तस्मिन् प्रविष्टे रजनीचरेन्द्रे ।
महाबले दानवदेवशत्रौ ।
हरीन् विशल्यान् सह लक्ष्मणेन ।
चकार रामः परमाहवाये ॥ ६-५९-१४५

तस्मिन्	= (While) that	महाबले	= mighty	रजनिचरेन्द्रे	= Ravana the Lord of Demons
दानव देव	= the enemy of celestials and titans	प्रविष्टे	= returned to Lanka	रामः	= Rama
शत्रौ		हरीन्	= from monkeys	लक्ष्मणेन सह	= and from Lakshmana too
चकार	= arranged for drawing out arrows				
विशल्यान्	= from monkeys				
परमाहवाये	= in the forefront of that vast battle-field.				

While that mighty Ravana the Lord of Demons and the enemy of celestials and titans returned to Lanka, Rama arranged for drawing out arrows from monkeys and from Lakshmana too, in the forefront of that vast

battle-field.

तस्मिन् प्रभग्ने त्रिदशेन्द्रशत्रौ ।
सुरासुरा भूतगणा दिशश्च ।
ससागराः सर्वमहोरगाश्च ।
तथैव भूम्यम्बुचराः प्रहृष्टाः ॥ ६-५९-१४६

तस्मिन्	= that Ravana	त्रिदशेन्द्र शत्रौ	= the adversary of the King of the Gods	प्रभग्ने	= being vanquished
सुरासुराः	= the celestials Asuras	भूतगणाः	= the multitude of beings	दिशस्च	= in all quarters
ससागराः	= and creatures of the ocean	सर्व	= with the great serpents	तथैव	= as also
भूम्यम्बुचराः	= all being on earth and in the waters	महोरगाः		प्रहृष्टाः	= rejoiced very much.

That Ravana, the adversary of the King of the Gods being vanquished, the celestials, Asuras the multitude of beings in all the quarters, the creatures of the ocean with the great serpents as also all beings on earth and in waters rejoiced very much.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनषष्ठितमः सर्गः ॥

Thus completes 59th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

60 Sarga 60 - षष्ठितमः सर्ग

Ravana Sends Demons To Wake Up Kumbhakarna

Introduction -

Ravana returns to Lanka and asks some demons to go to the abode of sleeping Kumbhakarna, to wake him up and request him to come to him. The slumbering Kumbhakarna is roused by the demons under orders of their king. Kumbhakarna, giant in form, sets out on the high way to see Ravana and the monkeys get alarmed to see the giant demon.

स प्रविश्य पुरीम् लङ्काम् रामबाणभयार्दितः ।
भग्नदर्पस्तदा राजा बभूव व्यथितेन्द्रियः ॥ ६-६०-१

तदा	= then	सः	= that	राजा	= King of Demons
प्रविश्य	= after entering	लङ्काम्	= the city of Lanka	राम	= afflicted with the fear
भग्नदर्पः	= his pride humbled	पुरीम्		बाणभयार्दितः	= of Rama's arrows
		बभूव	= became	व्यथि	= troubled in his senses.
				तेन्द्रियः	

Returning to the City of Lanka, Ravana the King of Demons was afflicted with the fear of Rama's arrows, his pride was humbled and his senses troubled.

मातङ्ग इव सिञ्चेन गरुडेनेव पन्नगः ।
अभिभूतोऽभवद्राजा राघवेण महात्मना ॥ ६-६०-२

राजा	= that King	अभवत्	= was	अभिभूतः	= overcome
महात्मना	= by the high-souled	राघवेण	= Rama	मातङ्गः इव	= like an elephant
सिञ्चेन	= by a lion	पन्नगः इव	= or like a serpent	गरुडेन	= by an eagle.

The king was overcome by the high-souled Rama, like an elephant is by a lion or a serpent by an eagle.

ब्रह्मदण्डप्रतीकानाम् विद्युच्चलितवर्चसाम् ।
स्मतन् राघवबाणानाम् विव्यथे राक्षसेश्वरः ॥ ६-६०-३

राक्षसेश्वरः	= the lord of Demons	विव्यथे	= was maddened	स्मरन्	= in recollecting
राघव	= Rama's arrows	ब्रह्म	= resembling the Rod of	विद्युच्चलित	= and possessed of
बाणानाम्		दण्डप्रतीकानाम्	Brahma the Lord of creation	वर्चसाम्	= the splendour of lightning.

The Lord of Demons was maddened in recollecting Rama's arrows resembling the Rod of Brahma the Lord of creation and possessed of the splendour of lightning.

स काञ्चनमयम् दिव्यमाश्रित्य परमासनम् ।
विप्रेक्षमाणो रक्षांसि रावणो वाक्यमब्रवीत् ॥ ६-६०-४

आश्रित्य	= resting on	परमासनम्	= an excellent throne	काञ्चनमयन्	= made of gold
दिव्यम्	= and charming	रावणः	= Ravana	विप्रेक्षमाणः	= looking
रक्षांसि	= at the demons	अब्रवीत्	= spoke	वाक्यम्	= (the following) words.

Resting on an excellent and charming throne made of gold, Ravana looked at the demons and spoke the following words:

सर्वम् तत्खलु मे मोघम् यत्सम् परमम् तपः ।
यत्समानो महेन्द्रेण मानुषेण विनिर्जितः ॥ ६-६०-५

तत् सर्वम्	= all that	परमम्	= great	तपः	= penance
यत्	= which	तसम्	= was performed	मे	= by me
मोघम् खलु	= was indeed in vain	यत्	= for	महेन्द्रेण	= I who am equal to Mahendra the Lord of celestials
विनिर्जितः	= have been defeated	मानुषेण	= by a mere man!.	समानः	

"All that great penance performed by me became a waste indeed, for, I who am equal to Mahendra the Lord of Celestials have been defeated by a mere man!"

इदम् तद्व्याणो घोरम् वाक्यम् मामभ्युपस्थितम् ।
मानुषेभ्यो विजानीहि भयम् त्वमिति तत्था ॥ ६-६०-६

इदम्	= these	घोरम्	= terrible	वाक्यम्	= words
ब्रह्मणः	= of Brahma the Lord of creation	इति	= saying that	त्वम्	= you
विजानीहि	= know	भयम्	= of the threat	मानुषेभ्यः	= from men
उपस्थितम्	= appear (true)	माम्	= to me	तत्	= that
तथा	= is so.				

"The terrible words of Brahma the Lord of Creation saying, 'You know of the threat from men' appear true. That is so."

देवदानवगन्धर्वैर्यक्षराक्षसपन्नगौः ।
अवध्यत्वम् मया प्राप्तम् मानुषेभ्यो न याचित्पम् ॥ ६-६०-७

प्राप्तम्	= (The boon) was obtained	मया	= by me	अवध्यत्वम्	= for not to be slain
देवदानवगन्धर्वैः	= by celestials titans or celestials musicians	यक्षराष्ट्रस पन्नगैः	= or semi divine beings or demons or serpent-demons	नयाचित्पम्	= but not asked
मानुषेभ्यः	= from men.				

"I sought immunity from death at the hands of celestials, titans or celestials musicians, or semi divine beings or demons or serpent-demons, but f man I made no mention."

विदितम् मानुषम् मन्ये रामं दशरथात्मजम् ।
इक्ष्वाकुकुलजातेन अनर्ण्यन यत् पुरा ॥ ६-६०-८

उत्पत्त्यति हि मद्भ्वंशो पुरुषो राक्षसाधम् ।
यस्त्वाम् सपुत्रम् सामात्यम् सबलम् साश्वसारथिम् ॥ ६-६०-९

निहनिष्यति सम्ग्रामे त्वाम् कुलाधम दुर्मते ।

रामम्	= Rama	दशरथात्मजम्	= the son of Dasaratha	मानुषम्	= is the man
मन्ये	= I think	यत्	= of whom	पुरा	= formerly
अनरण्येन	= Anaranya	इक्ष्वाकुकुल	= born of Ikshvaku dy-	विदितम्	= made me to under-
राक्षसाधम्	= O the worst of demons	जातेन	nasty		stand (staying)
मद्भ्वंशो	= In my race	कुलाधम	= and worst of your	दुर्मते	= O, the worst of
यः	= who	उत्पत्त्यतिहि	race!		demons,
सम्ग्रामे	= in battle	निहनिष्यति	= will be born	पुरुषः	= a man
सबलम्	= army	सपुत्रम्	= will slay	त्वाम्	= you
		साश्वसारथिम्	= with your sons	सामात्यम्	= ministers
			= horses and charioteer.		

"Rama the son of Dasaratha is the man I think of whom Anaranya born of Ikshvaku dynasty formerly spoke, saying: 'O, the worst of demons, 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."

शासोऽहम् वेदवत्या च यदा सा धर्षिता पुरा ॥ ६-६०-१०
सेयम् सीता महाभागा जाता जनकनन्दिनी ।

अहम्	= I	शसः	= was cursed	वेदवत्या	= by Vedavati
यदा	= when	सा	= she	धर्षिता	= was humiliated
पुरा	= before	सा	= that	इयम्	= same Vedavati
जाता	= is born	सीता	= as Sita	महाभागा	= the highly fortunate one
जनकनन्दिनी	= and the daughter of Janaka.				

"Further, I was formerly cursed by Vedavati when she was humiliated by me. The same Vedavati is born as the highly fortunate Sita the daughter of Janaka."

उमा नन्दीश्वरश्चापि रम्भा वरुणकन्यका ॥ ६-६०-११
यथोक्तास्तन्मया प्राप्तम् न मिथ्या ऋषिभाषितम् ।

यथा	= how	उमा	= parvati the consort of Shiva	नन्दीश्वरशापि	= lord Nandi the attendant of Shiva
रम्भा	= Rambha wife of Nala-Kubara	वरुणकन्यका	= Varuna's daughter	उक्ता:	= told
तत्	= that	प्राप्तम्	= has been obtained	मया	= by me
ऋषिभाषितम्	= the words uttered by sages	न	= are not	मिथ्यम्	= untrue.

"What was predicted by Parvati the consort of Shiva, Nandishvara the attendant of Shiva, Rambha the wife of Nalakubara and Punjikasthala the daughter of Varunda has come to pass! The words of the sages never prove false."

एतदेवाभ्युपागम्य यत्तम् कर्तुमहार्हथ ॥ ६-६०-१२
राक्षसाश्चापि तिष्ठन्तु चर्यांगोपुरमूर्धसु ।

एतत् एव	= on account of all this	अभ्युपागम्य	= and admitting it	अर्हथा	= effort
इह	= in this matter	राक्षसाश्चापि	= (Let) the demons	तिष्ठन्तु	= be stationed
चर्यांगोपुरमूर्धसु	= on the summit of Charya Mountain.				

"On account of all this and admitting it, you should exert yourselves to the uttermost. Let the demons go to the summit of Charya Mountain."

स चाप्रतिमगाम्भीर्यो देवदानवर्दर्पहा ॥ ६-६०-१३
ब्रह्मशापाभिभूतस्तु कुम्भकर्णो विवोध्यताम् ।

विवोध्यताम्	= Awaken	सः	= that	कुम्भकर्णः	= Kumbhakarna
अप्रतिमगाम्भीर्यः	= who is without equal in prowess	देवदानव	= who humbles the pride of the celestials	ब्रह्म	= and on whom the
		दर्पहा	= and demons	शापाभिभूतः	curse of Brahma the Lord of Creation rests.

"Awaken that kumbhakarna, who is without equal in prowess, who humbles the pride of the celestials and demons, and on whom the curse of Brahma the Lord of creation rests."

समरे जितमात्मानम् प्रहस्तम् च निषूदितम् ॥ ६-६०-१४
ज्ञात्वा रक्षोबलम् भीममादिदेश महाबलः ।

ज्ञात्वा	= having known (that)	प्रहस्तम्	= Prahasta	निषूदितम्	= being slain
सः	= and that king	महाबलः	= the mighty one	आत्मानम्	= himself
जितम्	= being defeated	समरे	= in battle (that king)	आदिदेश	= issued his commands
भीमम्	= to the dreadful	बलम्	= army (saying)		

Having known that Prahasta being slain and knowing himself to have been defeated in the battle, Ravana issued his commands tot he dreadful army, saying:

द्वारेषु यत्रः क्रियताम् प्राकारश्चाधिरुद्धताम् ॥ ६-६०-१५
निद्रावशसमाविष्टः कुम्भकर्णो विबोध्यताम् ।

क्रियताम्	= guard	द्वारेषु	= the gates	यत्रः	= with care
अधिरुद्धताम्	= and ascend	प्राकारश्च	= the ramparts	विबोध्यताम्	= rouse
कुम्भकर्णः	= Kumbhakarna	निद्रावश	= who is slumbering		
		समाविष्टः	soundly.		

"Guard the gates with utmost care. Man the ramparts. Rouse Kumbhakarna who is slumbering soundly."

सुखम् स्वपिति निश्चिन्तः कालोपहतचेतनः ॥ ६-६०-१६
नव सप्त दशाष्टौ च मासान् स्वपिति राक्षसः ।

राक्षसः	= Kumbhakarna	स्वपिति	= is sleeping	सुखम्	= happily
कालोपहत	= his understandning vi-	निश्चिन्तः	= free from all anxieties	नव	= for mine
चेतनः	tiated by lust		(the demons sleeps)		
सप्त	= seven	दश	= ten	अष्टौच	= or eight
मासान्	= months.				

"Kumbhakarna is sleeping happily, his understanding vitiated by lust and free from all anxieties. The demon sleeps for nine, seven, ten or eight months."

मन्त्रम् कृत्वा प्रसुतोऽयमिअस्तु नवमेऽहनि ॥ ६-६०-१७
तम् तु बोधयत क्षिप्रम् कुम्भकर्णम् महाबलम् ।

कृत्वा	= having me	मन्त्रम्	= in consultation (with me)	नवमे	= on the nineth
अहनि	= day	इतम्	= before	अयम्	= he
प्रसुः	= has since fallen asleep	बोधयत	= Awaken	क्षिप्रम्	= quickly
तम्	= that	महाबलम्	= mighty	कुम्भकर्णम्	= Kumbhakarna.

"Having deliberated with me nine days ago, he has since fallen asleep. Awaken quickly that mighty Kumbhakarna."

स हि समर्व्ये महाबाहुः ककुदम् सर्वरक्षसाम् ॥ ६-६०-१८
वानरान् राजपुत्रौ च क्षिप्रमेव हनिष्यति ।

सः	= Kumbhakarna	ककुदम्	= the foremost	सर्वरक्षसाम्	= of all demons
महाबाहुः	= and the mighty armed	हनिष्यति	= will kill kSiprameva	=	quickly
वानरान्	= the monkeys	राजपुत्रौच	= and the princes	समर्व्ये	= in the battle.

"The mighty armed Kumbhakarna, the foremost of all demons will kill the monkeys and the two princes at once in the battle."

एष केतुः परं सम्ब्ये मुख्ये वै सर्वरक्षसाम् ॥ ६-६०-१९
कुम्भकर्णः सदा शोते मूढो ग्राम्यसुखे रतः ।

एषः	= this Kumbhakarna	मुख्यः	= the chief	सर्व रक्षसाम्	= among all the demons
कुम्भकर्णः		केतुः	= mark	सम्ब्ये	= in the battle
परम्	= a great	शोते	= sleeping	मूढः	= a stupid
सदा	= is always	ग्राम्य सुखे	= of a rustic comfort.		
रतः	= being fond				

"This Kumbhakarna, the chief among all the demons and a great mark in the battle, being fond of a rustic comfort, is always sleeping stupidly."

रामेणाभिनिरस्तस्य सम्मामेऽस्मिन् सुदारुणे ॥ ६-६०-२०
भविष्यति न मे शोकः कुम्भकर्णे विबोधिते ।

कुम्भकर्णे	= (If) Kumbhakarna	विबोधिते	= is awaken	न भविष्यति	= there will be no
शोकः	= grief	मे	= for me	अभिनिरस्तस्य	= who has been defeated
रामेण	= by Rama	अस्मिन्	= in this	सुदारुणे	= highly terrific
सम्मामे	= battle.				

"If Kumbhakarna is awaken, there will be no worry for me, who stand defeated by Rama in this highly terrific battle."

किम् करिष्याम्यहम् तेन शक्रतुल्यबलेन हि ॥ ६-६०-२१
ईदृशे व्यसने घोरे यो न साहाय्य कल्पते ।

किम्	= what	अहम्	= will I do	तेन	= with him
करिष्यामि					
यः	= who	शक्रतुल्य	= Lord of Celestials	न कल्पते	= cannot
साहाय्य	= help	ईदृशे	= in such	घोरे	= a dreadful
व्यसने	= calamity?				

"What is the use of him, who possessing a strength equal to that of Indra the Lord of celestials, cannot help me in such a dreadful catastrophe?"

ते तु तद्वचनम् श्रुत्वा राक्षसेन्द्रस्य राक्षसाः ॥ ६-६०-२२
जग्मुः परमसम्भ्रान्ताः कुम्भकर्णनिवेशनम् ।

श्रुत्वा	= hearing	तत् वाक्यम्	= those words	राक्षसेन्द्रस्य	= of Ravana the Lord of Demons
ते	= those	राक्षसाः	= demons	परम	= very briskly
जग्मुः	= went	कुम्भकर्ण निवेशनम्	= to the abode of Kumbhakarna.	सम्भ्रान्ताः	

Hearing those words of Ravana, those demons very briskly went to the abode of Kumbhakarna.

ताम् प्रविश्य महाद्वाराम् सर्वतो योजनायताम् ॥ ६-६०-२३
 कुम्भकर्णगुहाम् रम्याम् पुष्पगन्धप्रवाहिनीम् ।
 कुम्भकर्णस्य निःश्वासादवधूता महाबलाः ॥ ६-६०-२४
 प्रतिष्ठमानाः कृच्छ्रेण यत्ता त्वाविविशुर्गुहाम् ।

प्रविश्य	= entering	रम्याम्	= the beautiful	कुम्भकर्णगुहाम्	= cave of Kumbhakarna
महाद्वाराम्	= with a large door	योजनायताम्	= having an area of Yojana (About 9 miles x 9 miles) सर्वतो	=	on all sides
पुष्पगन्धप्रवाहिनीम्	bearing a floral perfume	अवधूताः	= (thought) shaken off	कुम्भकर्णस्य	= by Kumbakarna's
निःश्वासात्	= breaths	महाबलाः	= the demons of mighty strength	यत्तात्	= with exertion
प्रतिष्ठमानाः	= remained stable	कृच्छ्रेण	= with difficulty	प्रविविशुः	= went into
गुहाम्	= the cave.				

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 demons of mighty strength, though shaken off by Kumbhakarna's breaths, remained stable forcefully with difficulty and went into the cave.

ताम् प्रविश्य गुहाम् रम्याम् रत्नकाञ्चनकुट्टिमाम् ॥ ६-६०-२५
 ददशुनैर्त्रैतव्याघ्राः शयानम् भीमविक्रमम् ।

प्रविश्य	= entering	ताम्	= that	रम्याम्	= beautiful
गुहाम्	= cave	रत्न काञ्चन	= inlaid with diamonds	नैर्त्रैत र्याघ्राः	= those tigers among demons
ददशुः	= saw	कुट्टिमाम्	= and gold	शयानम्	= who was sleeping.

Entering that beautiful cave inlaid with diamonds and gold, those tigers among demons beheld Kumbhakarna, of terrific prowess, who was sleeping.

ते तु तम् विकृतम् सुसम् विकीर्णमिव पर्वतम् ॥ ६-६०-२६
 कुम्भम् महानिद्रम् समेताः प्रत्यबोधयन् ।

ते	= they	समेताः	= together	प्रत्यबोधयम्	= tried to awaken
कुम्भकर्णम्	= Kumbhakarna	सुसम्	= who was sleeping	विकृतम्	= nastily
विकीर्णम्	= like a spread-out mountain	महानिद्रम्	= in a great slumber.		
पर्वतम् इवे					

They together tried to awaken Kumbhakarna who was sleeping nastily like a spread-out mountain in a great slumber.

ऊर्ध्वलोमाश्चिततनुम् श्वसन्तमिव पन्नगम् ॥ ६-६०-२७

आमयन्तम् विनिःश्वासैः शयानम् भीमविक्रमम् ।
भीमनासापुटम् तम् तु पातालविपुलाननम् ॥ ६-६०-२८

शयने न्यस्तसर्वाङ्गम् मेदोरुधिरगन्धिनम् ।
काञ्चनाङ्गदनद्वाङ्गम् मेदोरुधिरगन्धिनम् ॥ ६-६०-२९

ददशुर्नैऋतव्याघ्रम् कुम्भकर्णमरिन्दमम् ।

ऊर्ध्व लोमाण्चित तनुम् शयानम्	= his limbs covered with down which stood on end = as he slept	श्वसन्तम् भीमविक्रमम्	= breathing = shayaanam	पन्नगमिव	= like a serpent
भीमविक्रमम् भीमनासापुटम्	= Kumbhakarna of irresistible valour = his nostrils being horrible	आमयन्तम् पाताल	= brandishing = and his mouth a gaping hell	विनिःश्वासैः	= dreadful snores
शयने	= while lying down	विपुलाननम् मेदोरुधिरगन्धिनम्	= giving forth an odour of marrow and blood	न्यस्त सर्वाण्गम्	= stretched to his full length of body
किरीटेन	= wearing a diadem	अर्कवर्चसम्	= as bright as the sun	काञ्चनाण्ग दनद्वाङ्गम्	= his limbs adorned with golden armlets
नैऋत व्याघ्रम्	= the lion among demons	अरिन्दनम्	= and the slayer of his foes	तम् कुम्भकर्णम् ददशुः	= that Kumbhakarna, the slayer of his foes, appear!

His limbs covered with down which stood on end, breathing like a serpent, as he slept, Kumbhakarna of irresistible valour emitted dreadful snores, his nostrils being horrible, and his mouth a gaping hell. Stretched to his full length on the earth, he gave forth an odour of marrow and blood, his limbs were adorned with golden armlets and he wore a diadem as bright as the sun, thus did that lion among demons, Kumbhakarna, the slayer of his foes, appear!

ततश्चकुर्महात्मानः कुम्भकर्णस्य चाग्रातः ॥ ६-६०-३०
भूतानाम् मेरुसम्काशम् राशिम् परमतर्पणम् ।

ततः	= then	महात्मानः	= those powerful demons	परम तरणम्	= in order to satisfy him excellently
चकुः	= made	राशिम्	= a heap	भूतानाम्	= of (hunted) being
मेरुसम्काशम्	= as high as mount Meru	अग्रतः	= in front	कुम्भकर्णस्य	= of Kumbhakarna.

Then, those powerful demons, in order to satisfy him, placed a heap of venison as high as Mount Meru, in front of Kumbhakarna.

मृगाणाम् महिषाणाम् च वराहाणाम् च संचयान् ॥ ६-६०-३१
चक्रुन्नैत्रैतशार्दूला राशिमन्नस्य चाद्भुतम् ।

नैत्रैतशार्दूलाः = those lions among demons	चक्रः = made	समहयान् = a great mass
अद्भुतम् = of wonderful food	मृगाणाम् = with deers	महिषाणाम् = buffaloes
अन्नम्		च
वराहाणाम् च = and pigs.		

Those excellent demons piled up a great mass of wonderful food with the meat of deers, buffaloes and pigs.

ततः शोणितकुम्भांश्च मांसानि विविधानि च ॥ ६-६०-३२
पुरस्तात्कुम्भकर्णस्य चक्रस्त्रिदशशत्रवः ।

ततः = then	त्रिदश शत्रवः = the demons	चक्रः = made
शोणित = pots of blood	विविधानि = various kinds	मांसानि = of meats
कुम्भाश्च		
पुरस्तात् = in front	कुम्भकर्णस्य = of Kumbhakarna.	

Then, the demons placed pots of blood and various kinds of meat in front of Kumbhakarna.

लिलिपुश्च परार्थेन चन्दनेन परम्तपम् ॥ ६-६०-३३
दिव्यैराश्वासयामासुर्माल्यैर्गन्धैश्च गन्धिभिः ।

लिलिपुः = (They) rubbed	परम्तपम् = that scourge of his foes	परार्थेन = with the most rare
चन्दनेन = sandalwood	आश्वास = and refreshed him	दिव्यैः = with celestials
	यामासुः	
गन्धिभिः = and fragrant	माल्यैः = garlands	गन्धैः च = and sweet-smelling perfumes.

They rubbed Kumbhakarna the scourge of his foes with the most rare sandalwood and refreshed him with celestial and fragrant garlands as well as sweet-smelling perfumes.

धूपगन्धांश्च ससृजुस्तुषुवुश्च परम्तपम् ॥ ६-६०-३४
जलदा इव चानेदुर्योतुधानास्ततस्ततः ।

यातुधानाः = the demons	ससृजुः = created	धूपगन्धान् = the burnt incense
तुषुवुश्च = and hymned the praises	परम्तपम् = of that warrior who proved fatal to his foes	च आनेदुः च = (they) cried out noises (which burst forth)
ततस्ततः = on every side	जलदाः इव = like thunder of clouds.	

They burnt incenses and hymned the praises of that warrior who proved fatal to his foes. They cried out noises which burst forth on every side like thunder.

शङ्खांश्च पूर्यामासुः शशाङ्कसदृशप्रभान् ॥ ६-६०-३५
तुमुलम् युगपच्चापि विनेदुश्चाप्यमर्षिताः ।

पूर्यामासुः	= (They) blew	शङ्खान्	= couches	शशाङ्क सदृश	= as bright as the moon
अमर्षिताः	= and with impatience	विनेदुः च	= made sounds	प्रभान्	
युगपत्	= all at once.	अपि		तुमुलम्	= tumultuously

They blew couches which were as bright as the moon and with impatience, made with impatience, made sounds tumultuously all at once.

नेदुरास्फोटयामासुश्चक्षिपुस्ते निशाचराः ॥ ६-६०-३६
कुम्भकर्णविबोधार्थम् चक्रस्तेविपुलम् स्वनम् ।

ते निशाचराः	= those demons	नेदुः	= made sounds	कुम्भकर्ण	= in order to awaken
आस्फोटयामासुः	= clapped their hands	चिक्षुपुः	= and shook him	विबोधार्थम्	Kumbhakarna
विपुलम्	= a great	स्वनम्	= clamour.	चक्रः	= made

Those demons made sounds by clapping their hands, in order to awaken Kumbhakarna and shook him too, creating a great clamour.

सशङ्खभेरीपणवप्रणाद ।
मास्फोटितक्ष्वेलितसिम्हनादम् ।
दिशो द्रवन्तस्त्रिदिवम् किरन्तः ।
श्रुत्वा विहम्गाः सहसा निपेतुः ॥ ६-६०-३७

विहम्गाः	= the birds	किरन्तः	= passing through	त्रिदिवम्	= the sky
द्रवन्तह्	= ran	दिशः	= (to different) quarters	निपेतुः	= and fell down
सहसा	= soon	श्रुत्वा	= on hearing	सशण्व	= the sound of the
आस्फोटितक्ष्वेलितः	clapping of hands and			भेरीपणव	couches; drums;
सिम्हनादम्	leonine roars.			प्रणादम्	gongs

The birds passing through the sky ran helter-shelter and fell down soon on hearing the sounds of the couches, drums, gongs, clapping of hands and leonine roars.

यदा भृशाम् तैर्निनदैर्महात्मा ।
न कम्भकर्णो बुबुधे प्रसुतः ।
ततो भुशुण्डीर्मुसलानि सर्वे ।
रक्षोगणास्तम् जगृहर्गदाश्च ॥ ६-६०-३८

यदा	= when	महात्मा	= the illustrious	खुम्भकर्णः	= Kumbhakarna
न बुद्धे	= did not waken	प्रसप्तः	= from the slumber	तैः	= (despite) those
भृशम्	= great	निवदैः	= sounds	ततः	= then
सर्वे	= all	रक्षोगणाः	= troops of demons	जगृहुः	= seized hold
भुशुण्डीः	= of bars	मुसलानि	= pestles	गदाश्च	= and maces
तम्	= towards him.				

As the illustrious Kumbhakarna did not waken from his slumber despite those great sounds, all troops of demons seized hold of bars, pestles and maces towards him.

तम् शैलशृङ्गेर्मुसलैर्गदाभि ।
वर्क्षःस्थले मुद्रमुष्टिभिश्च ।
सुखप्रसुप्तम् भुवि कुम्भकर्णम् ।
रक्षांस्युदयाणि तदा निजम्बः ॥ ६-६०-३९

तदा	= then	उदयाणि	= the cruel	रक्षाभिः	= demons
निजम्बः	= struck	तम्	= that	सुखप्रसुप्तम्	= sleeping comfortably
भुवि	= on the floor	कुम्भकर्णम्	= Kumbhakarna	वक्षस्थले	= on his chest-region
शैलशृङ्गैः	= with mountain-tops	मुसलैः	= pestles	गदाभिः	= maces
मुद्रमुष्टिभिः	= hammers and fists.				
च					

Then, the cruel demons struck that sleeping Kumbhakarna on his chest with mountain-tops, pestles, maces, hammers and their fists.

तस्य निःश्वासवातेन कुम्भकर्णस्य रक्षसः ।
राक्षसा बलवन्तोऽपि स्थातुम् शेकुर्न चाग्रतः ॥ ६-६०-४०

बलवन्तोऽपि	= eventhough strong	राक्षसाः	= the demons	न शेकुः	= could not
स्थातुम्	= stand upright	अग्रतः	= before	निःश्वासवातेन	= the breathing winds
कुम्भकर्णस्य	= of Kumbhakarna	रक्षसः	= the demon.		

Even with all their strength, the demons could not stand upright before the breathing winds of Kumbhakarna, the demon.

ततः परिहिता गाढम् राक्षसा भीमविक्रमाः ।
मृदञ्जपणवान् भेरीः ॥ ६-६०-४१

ततः	= then	भीमविक्रमः	= the terribly strong	राक्षसाः	= demons
गाढम्	= firmly	परिहिताः	= seated themselves round him (and began to beat)	मृदञ्ज	= drums cymbals
भेरीः	= kettle-drums	तथा	= and, myriads of couches and trumpets.	पणवान्	
		शङ्खकुम्भगणां			

Then, the terribly strong demons firmly seated themselves round him and began to beat drums, cymbals, kettle-drums and myriads of couches and trumpets.

दश राक्षससाहस्रम् युगपत्पर्यवारयत् ।
नीलञ्जनचयाकारम् ते तु तम् प्रत्यबोधयन् ॥ ६-६०-४२
अभिघ्नन्तो नदन्तश्च न च सम्बुद्धे तदा ।

दश राक्षस	= ten thousand demons	पर्यवारयत्	= surrounded (him)	युगपत्	= all at once
सहाहस्रम्					
ते तु	= they on their part	अभिघ्नन्तः	= beating	तम्	= him
नीलञ्जनचयाकारम्	that colossus who resembled a heap of antimony	प्रत्यबोधयन्	= tried to rouse	तम्	= him
नदन्तः	= by making sounds	तदा	= (even) then	न सम्बुद्धे	= (he) did not wake.

Ten thousand demons surrounded him all at once. Beating that colossus who resembled a heap of antimony, the demons on their part tried to rouse him by making sounds. Even then, he did not wake.

यदा चैनम् न शेकुस्ते प्रतिबोधयितुम् तदा ॥ ६-६०-४३
ततो गुरुतरम् यत्तम् दारुणम् समुपाकमन् ।

यदा	= when	ते	= they	न शेकुः	= were unable
प्रतिबोधयितुम्	= to rouse	एनम्	= him	तदा	= then
समुपाकमन्	= they began	ततः गुरु	= with a more energetic	दारुणम्	= and ruthless
यत्तम्	= endeavour.	तरम्			

As they were unable to rouse him by these means, they resorted to more energetic and ruthless methods.

अश्वानुष्टान् खरान्नागान् जघ्न्दण्डकशाङ्कशैः ॥ ६-६०-४४
भेरीशङ्खेमृदञ्जांश्च सर्वप्राणैरवादयन् ।

आजम्बः	= (they) beat	अश्वान्	= horses	उष्टान्	= camels
खरान्	= donkeys	नागान्	= and elephants	दण्डक	= with sticks whips and
अवादयन्	= and caused to blast	भेरीशङ्ख	= kettle-drums couches	शाङ्कशैः	thongs (to trample upon him)
		मृदञ्जन् च	and drums	सर्वप्राणैः	= by all the beings.

They beat horses, camels, donkeys, and elephants with sticks whips and thongs, so that they trample upon him and blasted kettle-drums, couches and drums.

निजघ्नश्चास्य गात्राणि महाकाष्ठकटम्करैः ॥ ६-६०-४५
मुद्ररैर्मुसलैश्चापि सर्वप्राणसमुद्यतैः ।

निजस्थुः = (They) crushed	अस्य = his	गत्राणि = limbs
महा काष्ठक = under piles of heavy	मुसलैश्चापि = and maces	सर्वप्राण = lifted with all strength.
टक्रै: logs and pillars		समुद्यतैः

They crushed his limbs under piles of heavy logs and pillars, as also maces lifted with all their strength.

तेन नादेन महाअ लङ्घा समभिपूरिता ॥ ६-६०-४६
सपर्वतवना सर्वा सोऽपि नैव प्रबुध्यते ।

तेन महता = by that great noise	समभिपूरिता = was filled	सर्वा = the entire
मादेन		
लङ्घा = Lanka	सपर्वतवना = along with its mountains and groves	सः अपि = he nevertheless
नैव प्रबुध्यते = did not wake.		

The entire Lanka, with its mountain and groves, was filled with great noise. He nevertheless did not wake.

ततः सहस्रम् भेरीणाम् युगपत्समहन्त्यत ॥ ६-६०-४७
मृष्टकाञ्चनकोणाना मासक्तानाम् समन्ततः ।

ततः = thereafter	सहस्रम् = a thousand	भेरीणाम् = drums
आसक्तानाम् = lying upon that	समन्ततः = all around	मृष्ट काञ्चन = with sticks of refined gold.

Then, they beat a thousand drums all around with sticks of refined gold.

एवनओततुबुद्रस्त्य् तदा बौव ओरव्यद्गतत ॥ ६-६०-४८
शापस्य वशमापन्नस्ततः क्रुद्धा निशाचराः ।

एवमपि = yet	यदा = when	नैव प्रबुध्यत = he did not wake
अतिनिद्रः = from his profound slumber	आपन्नः = having been afflicted	वशम् = under the spell
शापस्य = of a curse	ततः = then	निशाचराः = the demons
क्रुद्धाः = were enraged.		

Yet, as he did not wake from his profound slumber, being under the spell of a curse, the demons were enraged.

महाक्रोधसमाविष्टाः सर्वे भीमपराक्रमाः ॥ ६-६०-४९
तद्रक्षो बोधयिष्यन्तश्चकुरन्ये पराक्रमम् ।

सर्वे = all those demons	भीमपराक्रमाः = of terrible strength	महाक्रोध = were filled with a great fury
अन्ये = some others	चक्रुः = assembled	पराक्रमम् = their strength
बोधयिष्यन्तः = to awaken	ततः = that	rakSaH = demons.

All those demons of terrible strength were filled with a great fury. Some others assembled their strength to awaken that demon.

अन्ये भेरीः समाजघरन्ये चक्रुर्महास्वनम् ॥ ६-६०-५०
केशानन्ये प्रलुलुपुः कर्णावन्ये दशान्ति च ।

अन्ये	= some	समाजघ्रुः	= beat	भेरीः	= drums
अन्ये	= some	चक्रुः	= made	महास्वनम्	= a great sound
अन्ये	= some	प्रलुलुपुः	= tore out	केशान्	= his hair
अन्ये	= some others	दशान्ति	= bit	कर्णौ	= his ears.

Some beat drums, some shouted, some tore out his hair and some others bit his ears.

उद्कुम्भशतान्यन्ये समसिञ्चन्त कर्ण्योः ॥ ६-६०-५१
न कुम्भकर्णः पस्पन्दे महानिद्रावशं गतः ।

अन्ये	= some	समसिञ्चन्त	= poured	उद्	कुम्भ	= hundreds of pitchers
कर्ण्योः	= into his ears	कुम्भकर्णः	= (but) Kumbhakarna	शतानि		of water
न पस्पन्दे	= did not stir.			महानिद्रावशम्		= plunged in deep sleep

Some poured hundreds of pitchers of water into his ears but Kumbhakarna, plunged in deep sleep, did not stir.

न कुम्भकर्णः पस्पन्दे महानिद्रावशम् गतः ॥ ६-६०-५२
मूर्ध्नि वक्षसि गात्रेषु पातयन् कूटमुद्रारान् ।

अन्ये	= some	बलिनः	= strong one	कूटमुद्रर	= armed with rocks and
पातयन्	= struck	कूट मुद्रारान्	= the rocks and hammers	पाणयः	hammers
वक्षसि	= chest	गात्रेषु	= and other limbs.	तस्य मूर्ध्नि	= on his head

Some strong ones, armed with rocks and hammers, struck the rocks and hammers on his head, chest and other limbs.

रज्जुबन्धनबद्धाभिः शतग्नीभिश्च सर्वशः ॥ ६-६०-५३
वध्यमानो महाकायो न प्राबुध्यत राक्षसः ।

वध्यमानः	= (Though) smitten	शतग्नीभिः	= by missiles	रज्जु बन्धन	= fastened with ropes
सर्वशः	= on all sides	महाकायः	= the giant bodied	बद्धाभिः	
न प्राबुध्यत	= did not wake.			राक्षसः	= demon

Though smitten by missiles fastened with ropes on all sides, the giant bodied demon did not wake.

वारणानाम् सहस्रम् च शरीरेऽस्य प्रधावितम् ॥ ६-६०-५४
कुम्भकर्णस्तदा बुद्धा स्पर्शम् परमबुध्यत ।

सहस्रम्	= a thousand	वारणानाम्	= elephants	प्रधावितम्	= ran up and down
अस्य	= on his	शरीरे	= body	तदा	= then
कुम्भकर्णः	= Kumbhakarna	बुद्धा	= lightly waking up	अबुध्यत	= became aware
स्पर्शम्	= of the pressure.				
परम्					

A thousand elephants ran up and down on his body till Kumbhakarna lightly woke up and became aware of the pressure.

स पात्यमानैर्गिरिश्वङ्गवृक्षै ।
रचिन्तयंस्तान्विपुलान् प्रहारान् ।
निद्राक्षयात् क्षुद्रयपीडितश्च ।
विजृम्भमाणः सहस्रोत्पपाप ॥ ६-६०-५५

अचिन्तयन्	= being insensible	तान्	= to those	विपुलान्	= violent
प्रहारान्	= blows	गिरिश्वङ्ग	= of crags and trees	पात्यमानैः	= hurled upon him
क्षुद्र भय	= but under the prompting of extreme hunger	वृक्षैः		उत्पात	= sprung up from sleep
पीडितश्च		सहसा	= suddenly		
विजृम्भमाणः	= yawning	निद्राक्षयात्	= due to loss of sleep.		

Being insensible to those violent blows of crags and trees hurled upon him, but under the prompting of extreme hunger, Kumbhakarna suddenly sprang up from sleep, yawning due to loss of sleep.

स नागभोगाच्लश्वङ्गकल्पौ ।
विक्षिप्य बाहू जितवज्रसारौ ।
विवृत्य वक्रम् वडवामुखाभम् ।
निशाचरोऽसौ विकृतम् जजृम्भे ॥ ६-६०-५६

विक्षिप्य	= waving	बाहू	= his arms	नागभोगाच्लश्वङ्ग	= resembling serpent's coils or the peaks of mountains
जित वज्र	= hard as cut diamonds	सः	= such	कल्पौ	
सारौ		विवृत्य	= opening	असौ	= of this
निशाचरः	= demon	वडवामुखाभम्	= like unto the face of a submarine fire	विकृतम्	= his monstrous
vakram	= mouth			जजृम्भे	= yawned.

Waving his arms resembling serpent's coils or the peaks of mountains, hard as cut diamonds, that demons opening his monstrous mouth like unto the face of a submarine fire, yawned.

तस्य जाजृभमाणस्य वक्रम् पातालसम्प्रिभम् ।
ददृशे मेरुश्छङ्गये दिवाकर इवोदितः ॥ ६-६०-५७

तस्य	= his	वक्रम्	= mouth	जाजृभमाणस्य = yawning horribly
पाताल	= resembled hell	ददृशे	= and appeared	दिवाकरः = like the sun
सम्प्रिभम्		मेरु श्छङ्गे	= under the high peak of Meru Mountain.	
उदितः	= rising			

His mouth yawning horribly resembled hell and appeared like the sun rising under the high peak of Meru Mountain.

स जृभमाणोऽतिबलः प्रबुद्धस्तु निशाचरः ।
निःश्वासश्वास्य सम्जडे पर्वदादिव मारुतः ॥ ६-६०-५८

सः	= that	अतिबलः	= mighty	निशाचरः	= demon
प्रबुद्धः	= being awake	जृभमाणः	= yawned	अस्य	= heaving his sigh
मारुतः इव	= like unto a tempest	पर्वतात्	= from a mountain.	सम्जडे	
				निःश्वासः	

That mighty demon, being awake, yawned, heaving a sigh, like unto a tempest arising from a mountain.

रूपमुत्तिष्ठतस्तस्य कुम्भकर्णस्य तद् बभौ ।
युगाने सर्वभूतानि कालस्येव दिघक्षतः ॥ ६-६०-५९

तत् रूपम्	= that figure	तस्य	= of that Kumbhakarna	उत्तिष्ठतः	= rising up
बभौ	= stood out	कुम्भकर्णस्य		युगान्ते	
दिघक्षतः	= prepared to devour	कालस्येव	= resembling Time		= at the dissolution of the world
		सर्व भूतानि	= all beings.		

That figure of Kumbhakarna, rising up, stood out resembling Time at the dissolution of the world, prepared to devour all beings.

तस्याग्निदीप्तिसदृशे विद्युत्सदृशवर्चसी ।
ददृशाते महानेत्रे दीप्ताविव महाग्रहौ ॥ ६-६०-६०

तस्य महानेत्रे	= his huge eyes	अग्निदीप्ति	= resembling flames of fire	विद्युत्सदृशवर्चसी= with a glitter equal to that of lightning
ददृशाते	= appeared	सदृशे		
		दीप्तौ	= like blazing great plan- ets.	
		महाग्रहौ इव		

His huge eyes, resembling flames of fire, with a glitter equal to that of lightning, appeared like great blazing planets.

ततस्त्वदर्शयन् सर्वान् भक्ष्यांश्च विविधान् बहून् ।
वराहान् महिषांश्चैव बभक्ष स महाबलः ॥ ६-६०-६१

ततः	= then	अदर्शयन्	= (the demons) pointed out	विविधान्	= various kinds
बहून्	= of many	सर्वे	= and all pieces	भक्ष्यान्वच	= of eatables
वराहान्	= boar	महिषाम्श	= and buffaloes	महाबलः	= the mighty
सः	= Kumbhakarna	बभक्ष	= devoured (them).		

Then, the demons pointed to various kinds of victuals, boar and buffalo. The mighty Kumbhakarna devoured them.

आदद्वुभुक्षितो मांसम् शोणितम् तृषितोऽपिबत् ।
मेदःकुम्भांश्च मद्यांश्च पपौ शक्ररिपुस्तदा ॥ ६-६०-६२

तदा	= then	बुहुक्षितः	= the hungry	शक्ररिपुः	= Kumbhakarna the enemy of Indra
आदत्	= ate	मांसम्	= the meat	तृषितः	= and being thirsty
अपिबत्	= drank	शोणितम्	= the blood	पपौ	= and gulped
मेदः	= pitchers full of fat	मद्याम्श	= and wine.		
कुम्भाम्श					

Then, the hungry Kumbhakarna, the enemy of Indra, ate the meat and being thirsty drank the blood and gulped pitchers full of fat and wine.

ततस्तृप्त इति ज्ञात्वा समुत्पेरुर्निशाचराः ।
शिरोभिश्च प्रणम्यैनम् सर्वतः पर्यवारयन् ॥ ६-६०-६३

ततः	= thereupon	ज्ञात्वा	= knowing	तृप्तः इति	= that Kumbhakarna was gratified
निशाचराः	= the demons	समुत्पेतुः	= jumped up (to him)	प्रणम्य	= saluting
एनम्	= him	शिरोभिः	= with their heads	पर्यवारयन्	= (they) surrounded him
सर्वतः	= on all sides.				

Thereupon, knowing that Kumbhakarna was gratified of his hunger, the demons approached him, saluting him with their heads bent and surrounded him on all sides.

निद्राविशदनेत्रस्तु कलुषीकृतलोचनः ।
चारयन् सर्वतो दृष्टिम् तानुवाच निशाचरान् ॥ ६-६०-६४

निद्रविशदनेत्रः	= raising his eyelids that were heavy with sleep	कलुषीकृत	= his gaze still veiled	चारयन्	= (he) directed
दृश्टिम्	= his glance	लोचनः		निशाचरान्	= demons
उवाच	= and spoke (as follows):	तान्	= towards those		

Raising his eyelids that were heavy with sleep, his gaze still veiled, he directed his glance towards those demons and spoke as follows:

स सर्वान् सान्त्वयामास नैरैष्टतान् नैरैष्टर्षभः ।
बोधनाद्विस्मितश्चापि राक्षसानिदमब्रवीत् ॥ ६-६०-६५

सः	= that	नैरैष्टर्षभः	= excellent demon	सान्त्वयामास	= kindly addressed
सर्वान्	= all	नैरैष्टतान्	= the demons	विस्मितश्चापि	= and surprised at being roused
अब्रवीत्	= spoke	इदम्	= those words	राक्षसान्	= to the demons.

That excellent demons kindly addressing all the demons and surprised at being roused, spoke the following words to the demons:

किमर्थमहामादृत्य भवद्विः प्रतिबोधितः ।
कच्चित्सुकुशलम् राज्ञो भयम् वा नेह किंचन् ॥ ६-६०-६६

किमर्थम्	= for what reason	अहम्	= have I	प्रतिबोधितः	= been awakened
भवद्विः	= by you	आदृत्य	= so suddenly?	सुकुशलम्	= is all well
राजः	= with the king?	वा	= or	कच्चित्	
न	= not	भयम्	= peril	किंचन्	= is there anything
				इह	= here?.

"For what reason have you thus wakened me so suddenly? Is all well with the king or anything in peril here?"

अथवा ध्रुवमन्येभ्यो भयम् परमुपस्थितम् ।
यदर्थमेव त्वरिरैर्भवद्विः प्रतिबोधितः ॥ ६-६०-६७

अथवा	= or	ध्रुवम्	= surely	परम्	= a great
भयम्	= danger	उपस्थितम्	= must have arisen	यदर्थमेव	= for which reason
प्रतिबोधितः	= I have been awoken	भवद्विः	= by you	त्वरितैः	= in haste.

"Surely, there must be some great danger from an external source since you have wakened me in haste."

अद्य राक्षसराजस्य भयमुत्पाटयाम्यहम् ।
दारयिष्ये महेन्द्रम् वा शीतयिष्ये तथानलम् ॥ ६-६०-६८

अद्य	= now	अहम्	= I	उत्पाटयामि	= shall drive away
भयम्	= the misfortune	राक्षस	= from Ravana the King	दारयिष्ये	= (even if) I have to cut to pieces
		राजस्य			

महेन्द्रम् वा	= Mahendra himself	तथा	= and	शीतयिष्ये	= to freeze
अनलम्	= the Fire.				

"Now, I shall drive away the misfortune from Ravana the King of Demons, even if I have to cut Mahendra himself to pieces or to freeze the Fire.

स ह्यत्पकारणे सुस्थम् बोधयिष्यति माहशम् ।
तदाख्यातार्थतत्त्वेन मत्प्रबोधनकारणम् ॥ ६-६०-६९

अल्पकारणे	= for a petty reason	न बोधयिष्यति	= one does not indeed awaken one	माहशम्	= such as I
सुस्थम्	= who was sleeping	हि			
अर्थतत्त्वेन	= frankly	तत्	= hence	आख्यात	= tell me

"For a petty reason, one does not indeed awaken, one such as I, from my slumber. Hence, tell me frankly, for what reason you have roused me."

एवम् ब्रुवाणम् सप्रब्धम् कुम्भकर्णमरिदम् ।
यूपाक्षः सचिवो राज्ञः कृताङ्गलिरभाषत ॥ ६-६०-७०

यूपाक्षः	= Yupaksha	सचिवः	= a minister	राजः	= of the king
कृताङ्गलिः	= with his hands joined in salutation	अभाषत	= spoke	कुम्भकर्णम्	= to Kumbhakarna
अरिम्दमम्	= the annihilator of his enemies	एवम्	= thus	ब्रुवाणम्	= talking
सप्रब्धम्	= excitedly.				

Yupaksha, a minister of the King, with his hands joined salutation, spoke (as follows) to Kumbhakarna, the annihilator of his enemies, thus talking excitedly.

न नो देवकृतम् किञ्चिद्द्ययमस्ति कदाचन ।
मानुषान्नो भयम् राजंस्तुमुलम् सम्प्रबाधते ॥ ६-६०-७१

राजन्	= O Prince!	नास्ति	= there is no	किञ्चित्	= any
भयम्	= panic	कदाचन	= at any time	नः	= for us
देवकृतम्	= to be caused by celestials	मानुषात्	= (but) from a man	तुमुलम्	= there is a tumultuous
भयम्	= tremor	सम्प्रबाधते	= that is driving us back.		

"O, Prince! There is no threat whatsoever at anytime for us from celestials but a mere man is driving us back by a tumultuous tremor."

न दैत्यदानवेभ्यो वा भयमस्ति हि तादृशम् ।
यादृशम् मानुषम् राजन् भयमस्मानुपस्थितम् ॥ ६-६०-७२

राज	= O Prince!	नास्तिहि	= It is not indeed	दैत्य	= the celestials or
उपस्थितम्	= who have put	अस्मान्	= us	दानवेभ्यो	= demons
भयम्	= a peril	मानुषम्	= from a man!	तादृशम्	= in such

"O, Prince! It is not indeed the celestials or demons who have put us in such a peril as it comes to us from a man."

वानरैः पर्वताकारैलङ्केयम् परिवारिता ।
सीताहरणस्मत्साद्रामान्नस्तुमुलम् भयम् ॥ ६-६०-७३

वानरैः	= by monkeys	पर्वताकारैः	= whose forms are as large as mountains	इयम् लङ्का	= this Lanka
परिवारिता	= is besieged	तुमुलम्	= there is tumultuous	भयम्	= peril
नः	= for us	रामात्	= from Rama	सीताहरण	= who is furious on account of Sita's abduction.

"Monkeys, whose forms are as large as mountains, are besieging Lanka. There is a tumultuous peril for us from Rama, who is furious on account of Sita's abduction."

एकेन वानरेणेयम् पूर्वम् दग्धा महापुरी ।
कुमारो निहतश्चाक्षः सानुयात्रः सकुञ्जरः ॥ ६-६०-७४

पूर्वम्	= already	एकेन	= by one	वानरेण	= monkey
इयम्	= this	महापुरी	= great city	दग्धा	= was burnt
कुमारः अक्षः	= and the youthful Prince Aksha	निहतः	= was killed	सानुयात्रः	= along with his retinue
सकुञ्जरः	= and elephants.				

"Already, a single monkey set fire to our great city of slew the youthful Prince Aksha with his escort of elephants and retinue."

स्वयम् रक्षोधिपश्चापि पौलस्त्यो देवकण्टकः ।
व्रजेति सम्युगे मुक्तो रामेणादित्यवर्चसा ॥ ६-६०-७५

व्रज इति	= 'get thee hence' (were the words addressed)	रामेण	= by Rama aaditya	वर्चसा	= who is equal to the sun in splendour
पौलस्त्यः	= to Ravana	स्वयम्	= in person	रक्षोधिपः	= the Lord of Demons
आपि		देवकण्टकः	= and the troublesome person to celestials.		

"Get thee hence' were the words addressed by Rama who is equal to the sun in splendour, to Ravana in person the Lord of Demons and the trouble-some person to celestials."

**यन्न देवैः कृतो राजा नापि दैत्यैर्न दानवैः ।
कृतः स इह रामेण विमुक्तः प्राणसंशयात् ॥ ६-६०-७६**

यत्	= that which	सः राजा	= that king	न कृतः	= never suffered
देवैः	= (in the hands) of Gods	न	= never	दैत्यैः	= with demons
न	= never	दैत्यैः	= with demons	न	= never
दानवैः	= with Danavas	कृतः	= (he had had) to endure	इह	= here
रामेण	= from Rama	विमुक्तः	= who released him	प्राणसंशयात्	= from the danger to his life.

"That which this king never suffered at the hands of Gods or Demons or Danavas, he has had to endure here from Rama, who released him from the danger to his life."

**स यूपाक्षवचः श्रुत्वा भ्रातुर्युधि पराभवम् ।
कुम्भकज्ञो विवृत्ताक्षो यूपाक्षमिदमब्रवीत् ॥ ६-६०-७७**

श्रुत्वा	= hearing	पराभवम्	= about the humiliation	भ्रातुः	= of his brother
युधि	= in the battle	यूपाक्ष वचनः	= through the words of Yupaksha	कुम्भकर्णः	= Kumbhakarna
विवृत्ताक्षः	= rolling his eyes	अब्रवीत्	= spoke	यूपक्षम्	= to Yupaksha (as follows):

Hearing about the humiliation of his brother in the battle through the words of Yupaksha, Kumbhakarna rolling his great eyes, spoke to Yupaksha (as follows):

**सर्वमद्यैव यूपाक्ष हरिसैन्यम् सलक्ष्मणम् ।
राघवम् च रणे जित्वा ततो द्रक्ष्यामि रावणम् ॥ ६-६०-७८**

यूपाक्ष	= O Yupaksha!	अद्यैव	= now itself	जित्वा	= after conquering
रामजवम्	= Rama	सलक्ष्मणम्	= along with Laksh- mana	सर्वम्	= and the entire
हरिसैन्यम्	= army of monkeys	रणे	= in the battle	द्रक्ष्यामि	= I shall see
रावणम्	= Ravana	तत्	= thereafter.		

"O, Yupaksha! Now itself, after conquering the entire army of monkeys with Lakshmana and Rama on the battle-field, then only I shall see Ravana."

**राक्षसांस्तर्पयिष्यामि हरीणाम् मांसशोणितैः ।
रामलक्ष्मणयोश्चापि स्वयम् पास्यामि शोणितम् ॥ ६-६०-७९**

तर्पयिष्यामि	= I shall satiate	राक्षसान्	= the demons	माम्सशोणितैः	= with the flesh and blood
हरीणाम्	= of the monkeys	पास्यामि	= I shall drink	स्वयम्	= myself
शोणितम्	= the blood	रामलक्ष्मणयोः	= Rama and Lakshmana.		

"I shall satiate the demons with the flesh and blood of monkeys and, as for Rama and Lakshmana, I shall drink their blood myself."

तत्स्य वाक्यम् ब्रुवतो निशम्य ।
सगर्वितम् रोषविवृद्धदोषम् ।
महोदरो नैऋतयोधमुख्यः ।
कृताङ्गलिर्वाक्यमिदम् बभाषे ॥ ६-६०-८०

निशम्य	= hearing	तत् वाक्यम्	= those words	ब्रुवतः	= spoken
गर्वितम्	= with haughtiness	रोषविवृद्ध	= and whose anger increased his ferocity	तस्य	= of him
सह्	= that	दोषम्		नैऋतयोधमुख्यः	= the chief of warriors of demons
कृताङ्गलिः	= with joined palms	महोदरः	= Mahodara	इदम्	= these words.
		बभाषे	= spoke	वाक्यम्	

Hearing these haughty from that demon, whose anger increased his ferocity, Mahodara the chief of warriors of demons, having offered obeisance with joined palms, spoke the following words:

रावणस्य वचः श्रुत्वा गुणदोषौ विमृश्य च ।
पश्चादपि महाबाहो शत्रून्युधि विजेष्यसि ॥ ६-६०-८१

महाबाहो	= O the mighty armed!	श्रुत्वा	= when you have listened to	वचः	= the words
रावणस्य	= of Ravana	विमृश्य च	= and considered	गुण दोषौ	= the advantages and disadvantages (of the matter)
पश्चात्	= api	=	evenजेष्यसि	=	you
शत्रून्	= the enemies	af- ter- wards	af- ter- wards	can	con- quer
		युधि	= in battle.		

"O, the mighty armed! When you have listened to the words of Ravana and considered the advantages and disadvantages of the matter, even afterwards you can conquer the enemies in battle."

महोदरवचः श्रुत्वा राक्षसैः परिवारितः ।
कुम्भकर्णो महातेजाः सम्प्रतस्थे महाबलः ॥ ६-६०-८२

श्रुत्वा	= hearing	महोदर वचः	= the words of Mahodara	महाबलः	= the mighty
कुम्भकर्णः	= Kumbhakarna	महातेजाः	= of great valour	सम्प्रतस्थे	= prepared to depart
परिवारितः	= surrounded	राक्षसैः	= by demons.		

Hearing the words of Mahodara, the might Kumbhakarna of great valour prepared to depart, surrounded by demons.

सुप्तमुत्थाप्य भीमाक्षम् भीमरूपपराक्रमम् ।
राक्षसास्त्वरिता जगमुदशग्रीवनिवेशनम् ॥ ६-६०-८३

राक्षसाः	= the demons	उत्थाप्य	= having awoken	सुप्तम्	= that sleeping Kumbhakarna
भीमाक्षम्	= of dreadful eyes	भीमरूप	= with formidable aspect and valour	जगमुः	= went
दशग्रीव	= to the king's palace	पराक्रमम्			
		त्वरिताः	= in haste.		

The demons, having awoken that sleeping Kumbhakarna of dreadful eyes, form and valour, went to the King's palace in haste.

तेऽभिगम्य दशग्रीवमासीनम् परमासने ।
ऊचुर्बद्धाङ्गलिपुटाः सर्व एव निशाचराः ॥ ६-६०-८४

सर्व	= all	ते निशाचराः	= those demons	अभिगम्य	= approaching
दशग्रीवम्	= Ravana	आसीनम्	= who was seated	परमासने	= on the throne
ऊचुः	= said to him	बद्धाङ्गलिपुटाः	= with joined palms (as follows):		

All those demons, approaching Ravana who was seated on the throne, said to him with joined palms, as follows:

कुम्भकर्णः प्रबुद्धोऽसौ भ्राता ते राक्षसेश्वर ।
कथम् तत्रैव निर्यातु द्रक्ष्यसे तमिहागतम् ॥ ६-६०-८५

राक्षसेश्वर	= O Lord of Demons!	असौ	= this Kumbhakarna	ते भ्राता	= your brother
प्रबुद्धः	= has wakened	कुम्भकर्णः		तत्रैव	= from there itself
द्रक्ष्यसे	= or do you desire to see	निर्यातु	= (It is your will) that he should enter the battle field	तम्	
इह	= here?.	कथम्		आगतम्	= who came
		तम्	= him		

"O, Lord of Demons! Kumbhakarna, your brother, has wakened. 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?"

**रावणस्त्वब्रवीदृष्टे राक्षसांस्तानुपरिथितान् ।
द्रष्टुमेनमिहेच्छामि यथान्यायम् च पूज्यताम् ॥ ६-६०-८६**

रावणस्तु	= Ravana on his part	अब्रवीत्	= answered	तान्	= those
राक्षसान्	= demons	उपरिथितम्	= who stood before him	हृष्टः	= and with a glad heart (said)
इच्छामि	= I want	द्रष्टुम्	= to see	एनम्	= him
इह	= here	पूज्यताम्	= let hi receive the hon- ours	यथान्यायम्	= in a befitting manner.

Ravana answered those demons who stood before him and with a glad heart, said: "I want to see him here. Bring him after extending the honours due to him in a befitting manner."

**तथेत्युक्त्वा तु ते सर्वे पुनरागम्य राक्षसाः ।
कुम्भकर्णमिदम् वाक्यमूचू रावणचोदिताः ॥ ६-६०-८७**

उत्त्वा	= uttering	तथेति	= "Be it so"	सर्वे	= all
ते	= those	राक्षसाः	= demons	रावणचोदिताः	= as per the command of Ravana
पुनः आगम्य	= returned	कुम्भकर्णम्	= to Kumbhakarna	ऊचुः	= and spoke
इदम्	= these	वाक्यम्	= words.		

Uttering "Be it so", all those demons as commanded by Ravana, returned to Kumbhakarna and spoke the following words:

**द्रष्टुम् त्वाम् काम्क्षते राजा सर्वराक्षसपुम्गवः ।
गमने क्रियताम् बुद्धिभ्रातरम् सम्प्रहर्षय ॥ ६-६०-८८**

राजा	= the king	सर्वं राक्षसं	= the lion of all the dme- ons	काम्क्षते	= desires
द्रष्टुम्	= to see	पुनावः			
बुद्धिः	= your mind	त्वाम्	= you	क्रियताम्	= bestow
भ्रातरम्	= your brother!	गमने	= in going	सम्प्रहर्षय	= and gratify

"The king, the lion of all the demons, desires to see you. Go and gratify your brother!"

**कुम्भकर्णस्तु दुर्धर्षो भ्रातुराज्ञाय शासनम् ।
तथेत्युक्त्वा महावीर्यः शयनादुत्पपात ह ॥ ६-६०-८९**

आजाय	= understanding	भ्रातुः	= his brother's	शासनम्	= command
कुम्भकर्णस्तु	= Kumbhakarna	दुर्धर्षः	= the inviolable demons	महावीर्यः	= of great prowess

उत्त्वा = uttering
शयनात् = from his couch.

तथा इति = "so be it"

उत्पपातह = rose up

Hearing his brother's wish, Kumbhakarna the inviolable demon of great prowess, uttering "so be it", leapt up from his couch.

प्रक्षाल्य वदनम् हृष्टः स्नातः परमभूषितः ।
पिपासुसुस्त्वरयामास पानम् बलसमीरणम् ॥ ६-६०-९०

प्रक्षाल्य	= washing	वदनम्	= his face	स्नातः	= bathing
हृष्टः	= refreshed and delighted	परमभूषितः	= adorning himself well	पिपासुः	= and feeling thirsty
त्वरयामास	= (he) hastened (them)	पानम्	= (to bring him) a drink	बलसमीरणम्	= which can boost up his strength.

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.

ततस्ते त्वरितास्तत्र राक्षसा रावणाङ्गया ।
मध्यम् भक्ष्यांश्च विविधान् क्षिप्रमेवोपहारयन् ॥ ६-६०-९१

ततः	= thereupon	ते राक्षसाः	= those demons	उपहारयन्	= brought (him)
क्षिप्रमेव	= quickly	मध्यम्	= the wine	विविधान्	= and various kinds
भक्ष्यांश्च	= of eatables	तत्र	= there	त्वरिताः	= (and who) hastened
रावणाङ्गया	= to carry out Ravana's commands.				

Thereupon, those demons brought him quickly the wine and various kinds of eatable there, in their hurry to take Kumbhakarna with them as per Ravana's commands.

पीत्वा घटसहस्रे द्वे गमनायोपचक्रमे ।
ईषत्समुत्कटो मत्तस्तेजोबलसमन्वितः ॥ ६-६०-९२

पित्रा	= having drunk	द्वे	= two	घट सहस्रे	= thousand pitchers
गमनाय	= (Kumbhakarna) prepared to set out	ईषत्	= and slightly	समुत्कटः	= inebriated
उपचक्रमे		तेजोबलसमन्वितः	= he was exhilarated and filled with energy.		
मत्तः	= and flushed				

Having drunk two thousand pitchers, Kumbhakarna prepared to set out and slightly inebriated and flushed, he was exhilarated and filled with energy.

कुम्भकर्णो बबौ रुष्टः कालान्तकयमोपमः ।
भ्रूतुः स भवनम् गच्छन् रक्षोबलसमन्वितः ॥ ६-६०-९३
कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम् ।

रुषः	= the fuming	उम्भकर्णः	= Kumbhakarna	गच्छन्	= going
भ्रातुः	= to his brother's	भवनम्	= palace	रक्षोबल	= along with the army of
वर्मौ	= appeared	कालान्तक	= like Yama the Lord of	समन्वितः	demons
पदन्यासैः	= with his foot-steps.	यमोपमः	Death at the end of all-destroying time	अकम्पयत	= he caused the earth to tremble

The fuming Kumbhakarna, going to his brother's palace along with the army of demons, appeared like Yama the Lord of Death at the end of all-destroying Time. He caused the earth to tremble with his foot-steps, while marching.

स राजमार्गम् वपुषा प्रकाशयन् ।
सहस्ररस्मिर्दरणीमिवांशुभिः ।
जगाम तत्राञ्जलिमालया वृतः ।
शतक्रतुर्गेहमिव स्वयम्भुवः ॥ ६-६०-१४

राजमार्गम्	= the royal highway	प्रकाशयन्	= was illumined	वपुषा	= by his body
सहस्र रश्मिः	= like unto that orb of a thousand rays (sund)	अम्शुभिः	= by its flashes	धरणीम्	= (illumines) the earth
इव		तत्र	= there	वृतः	= surrounded by
जगाम	= and he went	शतक्रतुः	= resembling Indra the Lord of Celestials	गेहम्	= (approaching) the abode
अङ्गलिमालया	= a circle of demons paying him obeisance				
स्वयम्भुवः	= of Brahma the Lord of Creation.				

The royal high way was illumined by his body, like unto that orb of a thousand rays (the sun) by its flashes illumines the earth and he went there, surrounded by a circle of demons paying obeisance, resembling Indra the Lord of Celestials approaching the abode of Brahma the Lord of Creation.

तम् राजमार्गस्थमभित्रघातिनम् ।
वनौकसस्ते सहसा बहिःस्थिताः ।
दद्वाऽप्रमेयम् गिरिश्चकल्पम् ।
वितत्रसुस्ते सह यथपालैः ॥ ६-६०-१५

दद्वा	= seeing	अभित्रघातिनम्	= that slayer of his foes	राजमार्गस्थम्	= on the royal high way
तम्	= that monster	गिरिश्चण	= as high as the peak of a mountain	ते वनौकसः	= those monkeys
बहिःस्थितः	= stationed outside (the city)	कल्पम्			
सहसा	= suddenly.	यथपालैः सह	= as also their leaders	वितत्रसुः	= were frightened

Seeing that slayer of his foes on the royal high way, that monster as high as the peak of a mountain, those monkeys stationed outside the city, as also their leaders, were frightened suddenly.

केचिछरण्यम् शरणम् स्म रामम् ।
 ब्रजन्ति केचिद्विथिताः पतन्ति ।
 केचिदिशश्च व्यथिताः पतन्ति ।
 केचिद्व्यातामुवि शरते स्म ॥ ६-६०-९६

केचित्	= some	शरणम्	= gained refuge	रामम्	= in Rama
शरण्यम्	= who affords protection	ब्रजन्तिस्म		पतन्तिस्म	= fell down
व्यथिता	= tottering	केचित्	= some	पतन्तिस्म	= fled away
व्यथिताः	= perturbed	दिशः	= in all directions	केचित्	= and some
शरते स्म	= lay	भुवि	= on the ground	भयाताः	= confounded with fear.

Some gained refuge in Rama who affords protection, some fell down tottering, some fled away perturbed in all directions and some others lay on the ground, confounded with fear.

तमद्रिश्वङ्गप्रतिमम् किरीटिनम् ।
 स्पृशन्तमादित्यमिवात्मतेजसा ।
 वनौकसः प्रेक्ष्य विवृद्धमद्भुतम् ।
 भयार्दिता दुदुविरे यतस्ततः ॥ ६-६०-९७

प्रेक्ष्य	= seeing	तम्	= that colossus	अद्रि शृणग	= like a great peak
किरीटिनम्	= having a diadem	अद्भुतम्		प्रतिमम्	
आत्म तेजसा	= with his brilliance	स्पृशन्तम्	= who seemed to touch	आदित्यम्	= the sun
विवृद्धम्	= and had grown immensely in size	इव		भयार्दिताः	= were seized with terror
		वनौकसः	= the monkeys	यतस्ततः	= hither and thither.
		दुदुविरे	= fled		

Seeing that colossus appearing like a great peak, having a diadem who seemed to touch the sun with his brilliance, the monkeys were seized with terror and had grown immensely in size, fled hither and thither.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षष्ठितमः सर्गः ॥

Thus completes 60th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

61 Sarga 61 - एकषष्टितमः सर्ग

Raama Enquires About Kumbhakarna

Introduction -

Rama sees Kumbhakarna with a colossal body and enquires Vibhishana about a report of him. Then Vibhishana apprises Rama about Kumbhakarna and narrates his story of his getting curse from Brahma, imprecating him to sleep apparently Vibhishana adds that on an appeal from Ravana Brahma relaxed the curse saying that Kumbhakarna would keep sleeping for every six months and then waking up for a day in a year Vibhishana informs Rama that Ravana got Kumbhakarna awakened and is sending now to the battle. Rama then orders Neela the commander-in-chief to marshal his entire army of monkeys in their appropriate positions in Lanka. On hearing Rama's orders the army of monkeys start their fighting operation.

ततो रामो महातेजा धनुरादाय वीर्यवान् ।
किरीटिनम् महाकायम् कुम्भकर्णम् ददर्शः ॥ ६-६१-१

आदाय	= having taken	धनुः	= his bow	रामः	= Rama
महातेजाः	= of great brilliance	वीर्यवान्	= and prowess	ततः	= then
ददर्श	= saw	महाकायम्	= the bulky	कुम्भकर्णम्	= Kumbhakarna
किरीटिनम्	= decorated with a diadem.				

Having taken his bow, Rama of great brilliance and prowess, then beheld the bulky Kumbhakarna, adorned with a diadem.

तम् दृष्ट्वा राक्षसश्रेष्ठम् पर्वताकारदर्शनम् ।
क्रममाणमिवाकाशम् पुरा नारायणम् प्रभुम् ॥ ६-६१-२

दृष्ट्वा	= seeing	तम्	= that paramount demon	पर्वताकार	= whose appearance
प्रभुम्	= looking like Lord	राक्षसश्रेष्ठम्	= demon	दर्शनम्	was in the form of a mountain
नारायणम्	Narayana (the son of the original Man)	क्रममाणम्	= taking strides across	आकाशम्	= space
यथा					
पुरा	long ago (manifested in the form of Trivikrama who measured the whole universe in a couple of strides) Rama became vigilant).				

Seeing that paramount demon, whose appearance was in the form of a mountain and looking like Lord Narayana (the son of the original Man) taking strides across space, (manifested in the form of Trivikrama, who measured the whole universe in a couple of strides) Rama became vigilant.

सतोयाम्बुदस्म्काशम् काञ्चनाङ्गदभूषणम् ।
दृश्वा पुनः प्रदुद्राव वानराणाम् महाचमूः ॥ ६-६१-३

दृश्वा	= beolding (him)	पुनः	= again	सतोयाम्बुद	= who was appearing
काञ्चनाङ्गद	= wearing a golden bracelet as an ornament on his upper arm	महा चमूः	= that large army	सम्काशम्	like a rainy black cloud
भूषणम्				वानराणाम्	= of monkeys
प्रदुद्राव	= took to their heels speedily.				

Beholding him again, who was appear like a rainy black cloud and wearing a golden bracelet as an ornament on his upper arm, that huge army of monkeys took to their heels in full speed.

विद्रुताम् वाहिनीम् दृश्वा वर्धमानम् च राक्षसम् ।
सविस्मितमिदम् रामो विभीषणमुवाच ह ॥ ६-६१-४

दृश्वा	= seeing	वाहिनीम्	= the army	विद्रुताम्	= who ran away
राक्षसम्	= and the demon	वर्धमानम्	= who was increasing his body	रामः	= Rama
सविस्मितम्	= with a surprise	उवाच ह	= spoke	विभीषणम्	= to Vibhishana
इदम्	= these words.				

Seeing the army running away and the demon increasing his body, Rama with a surprise, spoke to vibhishana as follows:

कोऽसु पर्वतस्म्काशः किरीटी हरिलोचनः ।
लङ्घायाम् दृश्येते वीरः सविद्युदिव तोयदः ॥ ६-६१-५

वीरः	= this eminent demon	पर्वत	= who appears like a mountian	किरीटी इव	= with a diadem
हरिलोचनः	= and tawny eyes	सम्काशः		सविद्युत	= is seen
लङ्घायाम्	= in Lanka	तोयदः इव	= looking like a cloud	असौ	= is he?
		कः	= who		

"This eminent demon, appearing as a mountain, with a diadem and tawmy eyes and looking like a cloud with a flash of lightning, is seen in Lanka. Who is he?"

पृथिव्याम् केतुभूतोऽसौ महानेकोऽत्र दृश्यते ।
यम् दृष्ट्वा वानराः सर्वे विद्रवन्ति यतस्ततः ॥ ६-६१-६

असौ	= he	एकः	= alone	महान्	= with a huge body
अत्र	= here	पृथिव्याम्	= on earth	दृश्यते	= is appearing
केतु भूतः	= like a meteor	दृष्ट्वा	= seeing	यम्	= whom
सर्वे	= all	वानराः	= the monkeys	विद्रवन्ति	= are running away
यतस्ततः	= here and there.				

"He alone with a huge body here on this earth, is appearing like a solitary meteor, by seeing whom all the monkeys are running away hither and thither."

आचक्ष्व सुमहान् कोऽसौ रक्षो वा यदि वासुरः ।
न मयैवमिधम् भूतम् दृष्टपूर्वम् कदाचन ॥ ६-६१-७

कः	= who	असौ	= is he	सुमहान्	= with a very large body?
आचक्ष्व	= tell	रक्षः वा	= whether he is a demon	यदिवा	= or
असुरः	= an evil spirit	एवम् विधम्	= such	भूतम्	= a being
न दृष्ट्वा पूर्वं	= has never been seen earlier	मया	= by me	कदाचन	= at any time.

"Who is he with such a colossal body? Tell me whether he is a demon or an evil spirit. I have not seen such a creature earlier at any time."

सम्पृष्टो राजपुत्रेण रामेणाक्षिष्ठकर्मणा ।
विभीषणो महाप्राङ्गः काकुत्थसमिदमब्रवीत् ॥ ६-६१-८

सम्पृष्टः	= asked (thus)	रामेण	= by Rama	राजपुत्रेण	= the prince
अक्षिष्ठकर्मणा	= who was unwearied in action	महाप्राजः	= the highly intelligent	विभीषणः	= Vibhishana
अब्रवीत्	= spoke	इदम्	= these words	काकुत्थसम्	= to Rama.

Thus asked by Rama the prince, who was unwearied in action, the highly intelligent Vibhishana replied to Rama as follows:

येन वैवस्वतो युद्धे वासवश्च पराजितः ।
सैष विश्रवसः पुत्रः कुम्भकर्णः प्रतापवान् ॥ ६-६१-९
अस्य प्रमाणसदृशो राक्षसोऽन्यो न विद्यते ।

येन	= by whm	युद्धे	= in the battle	वैवस्वतः	= Yama
वासवस्त्वा	= and indra	पराजितः	= were defeated	सः एषः	= that very person
प्रतापवान्	= is the powerful kumbhakara	पुत्रः	= the son	विश्रवसः	= of Visravasa
कुम्भकर्णः					

न विद्यते	= there is no	अन्यः	= other demon	अस्य प्रमाण	= corresponding to his
		राक्षसः		सदृशः	size.

"He is the powerful Kumbhakarna, the son of Visravasa. He conquered Yama and Indra in battle. Tehre is no other demon, corresponding to the size of his body."

एतेन देवा युधि दानवाश्च ।
यक्षाभुजम्भाः पिशिताशनाश्च ।
गंधर्वविद्याधरपन्नगाश्च ।
सहस्रशो राघव सम्प्रभम्भाः ॥ ६-६१-१०

राघव	= O Rama!	एतेन	= by him	सहस्रशः	= thousands of
देवाः	= celestials	दानवाश्च	= demons	यक्षाः	= a class of demi-gods
भुजन्नाः	= serpent-demons	पिशिताशनाश्च	= ogres	गन्धर्व	= celestial musicians
				विद्याधर	celestial artistes and kinnaras (semi divine beings with the human form and with the head of a horse)
युधि	= in battle.			पन्नगाश्च	

"O Rama! He conquered thousands of celestials, demons, a class of demi-gods, serpent demons, ogres, Gandharvas teh celestial musicians, Vidyadharas the celestials artistes and Kinnaras (the semi-divine beings with the human form and the head of a horse) in battle."

शूलपाणिं विरूपाक्षम् कुम्भकर्णम् महाबलम् ।
हन्तुम् न शेकुस्त्रिंदशाः कालोऽयमिति मोहिताः ॥ ६-६१-११

कुम्भकर्णम्	= (Seeing) the mighty Kumbhakarna	विरूपक्षम्	= having ghastly eyes	शूलपाणिम्	= with a spear in hand
महाबलम्					
त्रिदशाः	= the celestials	न शेकुः	= were not able	हन्तुम्	= to kill (him)
मोहिताः	= confused to think	अयम् कालः	= that he was Yama the god of Death.		
		इति			

"Seeing the mighty Kumbharana with ghastly eyes and a spear in hand, the celestials were not able to kill him, having confused to think that he was yama the god of Death."

प्रकृत्या हेष तेजस्वी कुम्भकर्णो महाबलः ।
अन्येषाम् राक्षसेन्द्राणाम् वरदानकृतम् बलम् ॥ ६-६१-१२

एषः	= this	कुम्भकर्णः	= Kumbharna	प्रकृता	= by his very nature
तेजस्वी	= is energetic	महाबलः	= and mighty	बलम्	= the strength
अन्येषाम्	= of the other demons-chiefs	वरदानकृतम्	= is attributable to boons (granted on request by gods).		
राक्षसेन्द्राणाम्					

"This Kumbhakarna, by his very nature, is energetic and mighty. The strength of the other demon-chiefs is attributable to boons (granted on request by gods)."

एतेन जातमात्रेण क्षुधार्तेन महात्मना ।
भक्षितानि सहस्राणि सत्त्वानाम् सुबहून्यपि ॥ ६-६१-१३

जातमात्रेण	= soon after his birth	सबहूनि अपि	= several	सहस्राणि	= thousands
सत्त्वानाम्	= were eaten	एतेन	= by this great souled	क्षुधार्तेन	= afflicted as he was by hunger.

"Soon after his birth, this great-souled demon, afflicted as he was by hunger, ate thousands of living creatures."

तेषु सम्भक्ष्यमाणेषु प्रजा भयनि पीडिताः ।
यान्ति स्म शरणम् शक्रम् तमप्यर्थम् न्यवेदयन् ॥ ६-६१-१४

तेषु	= while they were being	प्रजाः	= the people	भयनिपीडिताः	= tormented by fear
सम्भक्ष्यमाणेषु	eaten	शक्रम्	= Indra	न्यवेदयन्	= and reported
शरणम्	= sought refuge with	तम्	= about him.		
यान्ति स्म अर्थम् अपि	the matter also				

"While the living beings were being eaten, the frightened people sought refuge with Indra and even reported the matter about him."

स कुम्भकर्णम् कुपितो महेन्द्रो ।
जघान वज्रेण शितेन वज्री ।
स शक्रवज्रभिहतो महात्मा ।
चचाल कोपाच्च भृशम् ननाद ॥ ६-६१-१५

सः	= that	महेन्द्रः	= Mahendra	वज्री	= having a thunderbolt
कुपितः	= was enraged	जघान	= and struck	कुम्भकर्णम्	= Kumbhakarna
शितेन वज्रेण	= with the white	महात्मा	= the great souled	सः	= Kumbhakarna
	thunder-bolt	चचाल	= was quite agitated	भृशम् ननाद	= and roared loudly
शक्रवज्रभिहतः	= struck by Indra's thunderbolt			च	
कोपात्	= with anger.				

That Mahendra wielding a thunder-bolt was enraged and struck Kumbhakarna with his weapon of the white thunderbolt. The great souled Kumbhakarna struck by Indra's thunderbolt was quite agitated at it and roared loudly with anger."

तस्य नानद्यमानस्य कुम्भकर्णस्य रक्षसः ।
श्रुत्वा निनादम् वित्रस्ताः प्रजा भूयो वितत्रसुः ॥ ६-६१-१६

श्रुत्वा	= hearing	निनादम्	= the roar	तस्य	= of that Kumbhakarna
रक्षसः	= the demon	नानन्दमानस्य	= who was howling loudly	कुम्भकर्णस्य	
प्रजाः	= people	भूयः	= were further frightened.	वित्रस्ताः	= the frightened

"Hearing the roar of that Kumbhakarna, the demon, wh was howling loudly, the grighened people were further frightened."

ततः क्रुद्धो महेन्द्रस्य कुम्भकर्णो महाबलः ।
निष्कृष्टैरावतादन्तम् जघानोरसि वासवम् ॥ ६-६१-१७

क्रुद्धः	= enraged	महेन्द्रस्य	= on Mahendra	महाबलः	= the mighty
कुम्भकर्णः	= Kumbhakarna	ततः	= then	निष्कृष्टः	= pulled out
दन्तम्	= a tusk	ऐरावतात्	= of Airavata Indra's ele-phant	जघाम	= and struck it
उरसि	= into the chest	वासवम्	= of Indra.		

"Enraged as he was on Mahendra, the mighty Kumbhakarna then pulled out a tusk of Airavata, Indra's ele-phant and struck it into Indra's chest."

कुम्भकर्णप्रहारातौं विजज्वाल स वासवः ।
ततो विषेदुः सहसा देवा ब्रह्मर्षिदानवाः ॥ ६-६१-१८
प्रजाभिः सह शक्तश्च ययौ स्थानम् स्वयम्भूवः ।

सः वासवः	= that Devendra	कुम्भकर्ण	= tormented by the hit of	विजज्वाल	= was burning with rage
ततः	= then	प्रहारातौः	= Kumbhakarna	ब्रह्मर्षिः	
सहसा	= were suddenly	देवाः	= the celestials	दानवाः	= Brahmanical sages
प्रजाभिः सह	= with his people	विषेदुः	= aggrieved	शक्तश्च	= and demons
स्वयम्भूवः	= of Brahma the Lord of creation.	ययौ	= went	स्थानम्	= even Indra
					= to the abode

"That Devendra, tormented by the hit of Kumbhakarna, was burning with rage. The celestials, Brahmanical sages and demons were suddenly aggrieved. Even Indra with his people went to the abode of Brahma the Lord of creation."

कुम्भकर्णस्य दौरात्म्यम् शशंसुस्ते प्रजापतेः ॥ ६-६१-१९
प्रजानाम् भक्षणम् चापि धर्षणम् च दिवौकसाम् ।
आश्रमध्वंसनम् चापि परस्तीहरणम् तथा ॥ ६-६१-२०

ते	= they	शशम्सुः	= informed	दौरात्म्यम्	= about the evil-mindedness
कुम्भकर्णस्य	= of Kumbhakarna	प्रजापतेः	= to brahma (saying about)	भक्षणम्नापि	= the eating away
प्रजानाम्	= of the living creatures	धर्षणम् च	= the assault	दिवौकसाम्	= on celestials
आश्रम	= the destroyal of hermitages	तथा	= and	परस्तीहरणम्	= the taking away of others' wives.
अपि					

"They informed about the evil-mind of Kumbhakarna to Brahma, how he devoured the living creatures, his assault on celestials, the destroyal of hermitages and his taking away of others' wives."

**एवम् प्रजा यदि त्वेष भक्षयिष्यति नित्यशः ।
अचिरेणैव कालेन शून्यो लोको भविष्यति ॥ ६-६१-२१**

एषः यदि	= if he	भक्षयिष्यति	= eats away	प्रजाः	= the created beings
नित्यशः	= continuously	एवम्	= like this	लोकः	= the world
भविष्यति	= will become	शून्यः	= desolate	अचिरेण	= just soon after some time.

"If he eats away the created beings continuously like this, the world will become desolate just soon after some time."

**वासवस्य वचः श्रुत्वा सर्वलोकपितामहः ।
रक्षांस्यावाह्यामास कुम्भकर्णम् ददर्श ह ॥ ६-६१-२२**

श्रुत्वा	= on hearing	वचः	= the words	वासवस्य	= of Indra
सर्व	= Brahma the great	रक्षाम्सि	= called for the demons	ददर्श ह	= and saw
लोकपितामहः	= grandfather of the entire world	आवाह्यामास			
कुम्भकर्णम्	= Kumbhakarna.				

"On hearing the words of Indra, Brahma, the great grandfather of the entire world, called for the demons and saw Kumbhakarna too along with them."

**कुम्भकर्णम् समीक्ष्यैव वित्त्रास प्रजापतिः ।
कुम्भकर्णमथाधस्तः स्वयम्भूरिदमब्रवीत् ॥ ६-६१-२३**

समीक्ष्यैव	= just on seeing	कुम्भकर्णम्	= Kumbhakarna	प्रजापतिः	= Brahma
वित्त्रास	= was frightened	अथ	= thereafter	आधस्तः	= on restoring confidence
स्वयम्भूः	= Brahma	अब्रवीत्	= spoke	इदम्	= these words
कुम्भकर्णम्	= to Kumbhakarna.				

"Just on seeing Kumbhakarna even Brahma was frightened. Thereafter on restoring his confidence, Brahma cursed Kumbhakarna as follows:

**ध्रुवम् लोकविनाशाय पौलस्त्येनासि निर्मितः ।
तस्मात्त्वमद्यप्रभृति मृतकल्पः शयिष्यसे ॥ ६-६१-२४**

निर्मितः असि = you were created	पौलस्त्येन = by Visravasa	लोक = for destruction of the
ध्रुवम् = It is sure	तस्मात् = therefore	विनाशाय = people
शयिष्यसे = will be sleeping	अद्य प्रभृति = from now onwards	त्वम् = you

मृत कल्पः = apparently dead.

"It is sure that you were created by visravasa for the destruction of people. On that account, you will be sleeping apparently dead from now onwards."

**ब्रह्मशापाभिभूतोऽथ निपपाताग्रतः प्रभोः ।
ततः परमसम्भ्रान्तो रावणो वाक्यमब्रवीत् ॥ ६-६१-२५**

अथ = then	ब्रह्मशापाभिभूतः = humbled by Brahma's curse	सुम्भर्न = fell
अग्रतः = in front	प्रभोः = of Ravana	निपपात
परमसम्भ्रान्तः = the highly perplexed	रावणः = Ravana	ततः = thereupon
वाक्यम् = (the following) words:		अब्रवीत् = spoke

"Humbled by Brahma's curse, Kumbhakarna then fell down in front of Ravana. Thereupon, the highly perplexed Ravana spoke the following words:"

**प्रवृद्धः काञ्चनो वृक्षः फलकाले निकृन्त्यते ।
न नप्तारम् स्वकम् न्यायम् शसुमवम् प्रजापते ॥ ६-६१-२६**

प्रजापते = O Brahma!	फलकाले = at the time of yielding its fruits	प्रवृद्धः = a well-grown
काञ्चनः वृक्षः = golden tree	निकृन्त्यते = is being cut off	न न्यायम् = It is not fair (on your part)
शसुम् = to curse	एवम् = like this	स्वकम् = your own
नप्तारम् = great grandson.		

"O Brahma! You are cutting off a well-grown golden tree, just at the time of yielding its fruit. It is not fair on your part to curse your own great grandson like this."

**न मिथ्यावचनश्च त्वम् स्वप्स्यत्येव न संशयः ।
कालस्तु क्रियतामस्य शयने जागरे तथा ॥ ६-६१-२७**

त्वम् = you	न च = are not	मिथ्यावचनः = the one telling untruth
सम्शयः न = there is no doubt	स्वप्स्यत्येव = he will certainly sleep	कालः = let a space of time be created

अस्य शयने = between his sleeping | तथा = and | जागरे = waking-up.

"Your words can never prove to be in vain. There is no doubt about it. He will have to sleep certainly. Let some space of time be fixed for his sleeping and waking."

**रावस्य वचः श्रुत्वा स्वयम्भूरिदमब्रवीत् ।
शयिता ह्येष षण्मासानेकाहम् जागरिष्यति ॥ ६-६१-२८**

श्रुत्वा	= hearing	वचः	= the words	रावणस्य	= of Ravana
स्वयम्भूः	= Brahma	अब्रवीत्	= spoke	इदम्	= these words
एषः	= He	शयिताहि	= will indeed sleep	शत् मासान्	= for six months
जागरिष्यति	= and wake-up	एकाहम्	= for a day.		

"Hearing the words of Ravana, Brahma spoke as follows: He will indeed sleep for six months and wake-up for a day."

**एकेनाहा त्वसौ वीरश्च रन् भूमिम् बुभुक्षितः ।
व्यात्तास्यो भक्षयेल्लोकान् सम्वृद्धं इव पावकः ॥ ६-६१-२९**

एकेन आहा	= on that single day	असौ वीरः	= this male-demon	बुभुक्षितः	= having starved
चरन्	= while wandering	भूमिम्	= over the earth	भक्षयेत्	= will eat
लोकान्	= the world of human beings	व्यात्तास्यः	= with his month wide open	सवृद्धः	= as an augmented fire.

"On that single day, this male demon, having starved for six months, will wander over the earth and eat the human race with his month wide open, like an augmented fire."

**सोऽसौ व्यसनमापन्नः कुम्भकर्णमबोधयत् ।
त्वत्पराक्रमभीतश्च राजा सम्प्रति रावणः ॥ ६-६१-३०**

असौ	= this	रावणः	= Ravana	सः	= that very person
राजा	= the king (of demons)	आपन्नः	= who got into	व्यसनम्	= an evil plight
त्वत्	= and frightened as he	सम्प्रति	= now	अबोधयत्	= got awakened
पराक्रमभीतः	= was in your prowess				
कुम्भकर्णम्	= Kumbhakarna.				

"Ravana, the king of demons, who got into an evil plight and frightened as he was in seeing your prowess, now got Kumbhakarna awakened."

**स एष निर्गतो वीरः शिविराद्वीमविक्रमः ।
वानरान् भृशसम्कुद्धो भक्षयन् परिघावति ॥ ६-६१-३१**

एषः	= this	सः वीरः	= Kumbhakarna that very person the male- demon	भीम विक्रमः	= with a terrific prowess
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निर्गतः	= started	शिविरात्	= from his tent	भृशसम्कुद्धः	= the highly enraged Kumbharana
भक्षयन्	= eating	वानरान्	= the monkeys (on the way)	परिघावति	= is running (towards us).

"This Kumbhakarna the male-demon with a terrific prowess started his tent. The highly enraged Kumbhakara devouring the monkeys on its way, is running towards us."

कुम्भकर्णम् प्रतीक्ष्यैव हरयोऽद्य प्रदुदुवुः ।
कथमेनम् रणे कुद्धम् वारयिष्यन्ति वानराः ॥ ६-६१-३२

प्रतीक्ष्यैव	= even on merely seeing	कुम्भकर्णम्	= Kumbhakarna	हरयः	= the monkeys
अद्य	= now	प्रदुदुवुः	= have fled away	कथम्	= how
वानराः	= can the monkeys	वारयिष्यन्ति	= check	एनम्	= him
कुद्धम्	= who is enraged	रणे	= in battle?		

"Even on merely seeing Kumbhakarna, the monkeys have now fled away. How can the monkeys check him, who is thus enraged in battle?"

उच्यन्ताम् वानराः सर्वे यन्त्रमेतत्समुच्छितम् ।
इति विज्ञाय हरयो भविष्यन्तीह निर्भयाः ॥ ६-६१-३३

सर्वे वानराः	= let all the monkeys	उच्यन्ताम्	= be told	एतत्	= that it is
समुच्छितम्	= a kind of machine advancing forward	विज्ञाय	= by knowing	इति	= this
यन्त्रम्		निर्भयाः	= fearless	इह	= by now.
भविष्यन्ति	= they can become				

"Let all the monkeys be told that it is a kind of machine, advancing forward. By knowing this, they can become fearless by now."

विभीषणवचः श्रुत्वा हेतुमत्सुमुखोद्दतम् ।
उवाच राघवो वाक्यम् नीलम् सेनापतिम् तदा ॥ ६-६१-३४

श्रुत्वा	= On hearing	विभीषणवचः	= Vibhishana's words	हेतुमत्	= which were well-founded
सुमुखोद्दतम्	= to make the monkeys inclined (to fight the battle)	रामः	= Rama	तदा	= then
उवाच	= spoke	वाक्यम्	= the following words	नीलम्	= to Neela
सेनापतिम्	= the chief of army.				

On hearing Vibhishana's words, which were well-founded to make the monkeys well-inclined to fight the battle, Rama then spoke the following words to Neela, the chief of army:

**गच्छ सैन्यानि सर्वाणि व्यूहं तिष्ठस्य पावके ।
द्वाराण्यादाय लङ्घायाश्चर्याश्चाप्यथ सम्क्रमान् ॥ ६-६१-३५**

पावके	= O Neela the son of fire-god!	गच्छ	= go	व्यूहं	= marshalling
सर्वाणि	= the entire army	आदाय	= occupying	द्वाराणि	= the door-ways
सैन्यानि		अथ	= and	सम्क्रमान्	= bridges
चर्याश्चापि	= highways	तिष्ठ	= stand ready for operation.		
लङ्घायाः	= of Lanka				

"O Neela the son of fire-god. Go, marshalling the entire army. Occupying the door-ways, high-ways and bridges of Lanka, stand ready for operation."

**शैलशृङ्गाणि वृक्षांश्च शिलाश्चाप्युपसम्हर ।
तिष्ठन्तु सायुधाः सर्वे वानराः शैलपाण्यः ॥ ६-६१-३६**

उपसम्हर	= draw together	शैल शृङ्गाणि	= the mountain-tops	वृक्षाम्ब	= trees
शिलाश्चापि	= and even the rocks	सर्वे वानराः	= (Let) all the monkeys	सायुधाः	= with their weapons
शैल पाण्यः	= and rocks in hand	तिष्ठन्तु	= stand ready.		

"Draw together the mountain-tops, trees and even the rocks. Let all the monkeys with their weapons and rocks in hand, stand ready."

**राघवेण समादिष्टो नीलो हरिचमूपतिः ।
शशास वानरानीकम् यथावत्कपिकुञ्जरः ॥ ६-६१-३७**

समादिष्टः	= as directed	राघवेण	= by Rama	नीलः	= Neela
हरिचमूपतिः	= the commander-in-chief	कपिकुञ्जरः	= and the foremost among the monkeys	शशास	= ordered
वानरानीकम्	= the monkey-troops	यथावत्	= suitably.		

As directed by Raghavana, Neela the commander-in-chief and the foremost of the monkeys, ordered the monkey-troops suitably.

**ततो गवाक्षः शरभो हनुमानङ्गदस्तथा ।
शैलशृङ्गाणि शैलाभा गृहीत्वा द्वारमभ्युः ॥ ६-६१-३८**

ततः	= then	गवाक्षः	= Gavaksha	शरभः	= Sharabha
हनुमान्	= Hanuma	तथा	= and	अङ्गदः	= Angada
शैलाभाः	= looking like mountains	अभ्युः	= reached	द्वारम्	= the gate
गृहीत्वा	= taking	शैलशृङ्गाणि	= the mountain-tops.		

Then, Gavaksha, Sharabha, Hanuma and Angada looking like mountains, reached the gate, taking the mountain-tops.

**रामवाक्यमुपश्रुत्य हरयो जीतकाशिनः ।
पादपैर्दयन्वीरा वानराः परवाहिनीम् ॥ ६-६१-३९**

उपश्रुत्य	= on hearing	रामवाक्यम्	= Rama's words	जिताशिनः	= the fearless
हरयः	= monkeys (started their operation)	वीरा:	= the heroic	वानराः	= monkeys
अर्दयन्	= tormented	परवाहिनीम्	= the enemy-troops	पादपैः	= with trees.

On hearing Rama's words, the fearless monkeys started their operation. The heroic monkeys began to torment the enemy-troops with uplifted trees.

**ततो हरीणाम् तदनीकमुग्रम् ।
रराज शैलोद्यतवृक्षहस्तम् ।
गिरेः समीपानुगतम् यथैव ।
महन्महाभोधरजालमुग्रम् ॥ ६-६१-४०**

ततः	= then	तत्	= that	उग्रम्	= terrrific
हरीणाम्	= (army) of monkeys	शैलोद्यत	= with uplifted rocks	रराज	= shone
		वृक्षहस्तम्	= and trees in their hands		
महत्	= like a big collection of	समीपानुगते	= hanging close	गिरेः	= to a mountain.
महाभोधरजालम्यथैव	= gigantic clouds				

That terrific army of monkeys, with uplifted rocks and tress in their hands, shone like a big collection of gigantic clouds, hanging close to a mountain.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकषष्टितमः सर्गः ॥

Thus completes 61st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

62 Sarga 62 - द्विषष्टितमः सर्ग

Kumbhakarna Enters The Abode Of Ravana

Introduction -

Kumbhakarna enters the abode of Ravana and sees his worried brother sitting in Pushpaka, a self-moving aerial car. Kumbhakarna asks Ravana about the nature of work to be done by him and whether he has to kill anyone. Ravana replies that Rama has come with troops of monkeys including Sugreeva, after crossing the ocean by a bridge, to wage a battle Ravana requests Kumbhakarna to show his terrible prowess in killing all the adversaries in battle.

स तु राक्षसशार्दूलो निद्रामदसमाकुलः ।
राजमार्गम् श्रिया जुष्टम् ययौ विपुलविक्रमः ॥ ६-६२-१

सः	= that	राक्षसशार्दूलः	= foremost among	विपुल	= of extensive prowess
निद्रामद	= but filled with an in-	ययौ	= marched along	विक्रमः	
समाकुलः	toxicating drowsiness			राजमार्गम्	= the king's high way
श्रिया जुष्टम्	= full of royal dignity.				

That Kumbhakarna of great prowess and the foremost, having full of intoxicating drowsiness, marched along the king's highway, full of royal dignity.

राक्षसानाम् सहस्रैश्च वृतः परमदुर्जयः ।
गृहेभ्यः पुष्पवर्षणं कीर्यमाणस्तदा ययौ ॥ ६-६२-२

तदा	= then	परम दुर्जयः	= that Kumbhakarna who was very difficult to be conquered	वृतः	= surrounded
सहस्रैः	= by thousands of	ययौ	= marched ahead	कीर्यमाणः	= strewn with a shower of flowers
राक्षसानाम्	demons			पुष्पवर्षण	
गृहेभ्यः	= from houses (liming the way).				

Then, that Kumbhakarna, who was very difficult to be conquered, accompanied by thousands of demons, sallied forth, covered with a shower of flowers from the houses (lining the way).

स हेमजालविततम् भानुभास्वरदर्शनम् ।
दर्दरा विपुलम् रम्यम् राक्षसेन्द्रनिवेशनम् ॥ ६-६२-३

सः	= he	दर्दरा	= saw	राक्षसेन्द्र	= Ravana's abode
				निवेशनम्	

हेम	= covered with golden	विपुलम्	= spacious	रम्यम्	= beautiful
जालविततम्	grilled windows				
भानुभास्वर	= with appearance of a				
दन्शनम्	shining sun.				

He saw Ravana's abode, covered with golden grilled windows, spacious and looking beautiful, like a shining sun.

स तत्तदा सूर्य इवाभ्रजालम् ।
प्रविश्य रक्षोधिपतेर्निवेशनम् ।
ददर्श दूरऽग्रजमासनस्थम् ।
स्वयंभुवम् शक इवासनस्थम् ॥ ६-६२-४

प्रविश्य	= entering	रक्षोधि पते:	= Ravana's palace	सूर्यः इव	= like the sun (entering)
अभ्रजालम्	= a mass of clouds	निवेशनम्			
ददर्श	= saw	सः	= he	तदा	= then
दूरे	= from a distance	अग्रजम्	= his brother	आसनस्थम्	= sitting on a throne
आसनास्थम्	= perched on his seat.	शकः इव	= as Indra (saw)	स्वयम्भुवम्	= Brahma

Entering Ravana's palace, like the sun entering a mass of clouds, Kumbhakarna then saw from of distance his brother seated on a throne, as Indra saw Brahma perched on his seat.

भ्रातुः स भवनं गच्छन् रक्षोगणसमन्वितः ।
कुम्भकर्णः पदन्यासैरकम्पयत् मेदिनीम् ॥ ६-६२-५

गच्छन्	= going	भ्रातुः	= to his brother's palace	सः	= that Kumbhakarna
रक्षोगणसमन्वितः	= accompanied by troops of demons	भवनम्		कुम्भकर्णः	
		मेदिनीम्	= caused the earth of	पदन्यासैः	= with his stamping strides.
		अकम्पयत्	shake		

While going to his brother's palace, that Kumbhakarna, accompanied by troops of demons, caused the earth to shake with his stamping strides.

सोऽभिगम्य गृहम् भ्रातुः कक्ष्यामभिविगाह्य च ।
ददर्शोद्दिग्मासीनम् विमाने पुष्पके गुरुम् ॥ ६-६२-६

अभिगम्य	= reaching	भ्रातुः गृहम्	= his brother's house	अभिविगाह्यच	= and entering
कक्ष्याम्	= the inner apartment	सः	= he	ददर्श	= saw
उद्दिग्म	= his worried brother	आसीनम्	= sitting	पुष्पक	= in Pushapaka a self- moving aerial car.
गुरुम्				विमाने	

Reaching his brother's house and entering the inner apartment, Kumbhakarna saw his worried brother sitting in Pushpaka, a self-moving aerial car.

अथ दृष्टा दशग्रीवः कुम्भकर्णमुपस्थितम् ।
तूर्णमुत्थाय सम्हृष्टः सम्निकर्षमुपानयत् ॥ ६-६२-७

दृष्टा	= seeing	कुम्भकर्णम्	= Kumbhakarna	उपस्थितम्	= who arrived
दशग्रीवः	= Ravana	अथ	= then	तूर्णम्	= soon
उत्थाय	= rose up	सम्हृष्टः	= delighted	उपानयत्	= and brought (him)
सम्निकर्षम्	= to his vicinity.				

On seeing Kumbhakarna who arrived there, Ravana then quickly rose up from his seat, delighted and brought him nearer to his side.

अथासीनस्य पर्यङ्के कुम्भकर्णो महाबलः ।
भ्रातुर्ववन्दे चरणौ किम् कृत्यमिति चाब्रवीत् ॥ ६-६२-८

अथ	= then	महाबलः	= the mighty	कुम्भकर्णः	= Kumbhakarna
ववन् दे	= offered salutation	चरणौ	= to the feet	भ्रातुः	= of his brother
आसीनस्य	= sitting	पर्यङ्के	= on a sofa	अब्रवीत्	= and spoke
इति च	= saying	किम्	= "What is the work?"		
		कृत्यन्			

Then, the mighty Kumbhakarna having offered salutation to the feet of his brother sitting on a sofa, asked him, "What is to be done?"

उत्पत्य चैनम् मुदितो रावणः परिष्वजे ।
स भ्रात्रा सम्परिष्वक्तो यथावच्छाभिनन्दितः ॥ ६-६२-९
कुम्भकर्णः शुभं दिव्यम् प्रतिपेदे वरासनम् ।

रावणः	= Ravana	उत्पत्य	= rising up (from his seat)	परिष्वजे	= embraced
एनम्	= him	सः	= that Kumbhakarna	यथावत्	= who was duly embraced
अभिनन्दितः	= and made happy	किम्भकर्णः		परिष्वक्तः	= braced
शुभम्	= an auspicious	भ्राता	= by his brother	प्रतिपेदे	= reached
		दिव्यम्	= charming	वरासनम्	= and excellent seat.

Rising up from his seat, Ravana embraced him. That Kumbhakarna, who was thus embraced and made happy by his brother, occupied an auspicious, charming and excellent seat.

स तदासनमाश्रित्य कुम्भकर्णो महाबलः ॥ ६-६२-१०
सम्रक्तनयनः क्रोधाद्रवणम् वाक्यमब्रवीत् ।

आश्रित्य	= resting on	तत्	= that	आसनम्	= seat
सः	= that	महाबलः	= mighty	कुम्भकर्णः	= Kumbhakarna
सम्रक्त नयनः	= with blood-shot eyes	क्रोधात्	= in anger	अब्रवीत्	= spoke
वाक्यम्	= the following words	रावणम्	= to Ravana.		

Resting on that seat, the mighty Kumbhakarna, with his blood-shot eyes in anger, spoke to Ravana as follows:

किमर्थमहमादत्य त्वया राजन् प्रबोधितः ॥ ६-६२-११
शस कस्माद्यम् तेऽत्र को वा प्रेतो भविष्यति ।

राजन्	= O king!	किमर्थम्	= for what purpose	अहम्	= I
प्रबोधितः	= have been woken up	त्वया	= by you	आदत्य	= with effort?
शस्स	= tell me	कस्मात्	= from whom	भयम्	= is the danger
ते	= for you	अत्र	= here?	कोवा	= or who
भविष्यति	= will be	प्रेतः	= a dead person?		

"O king! For what purpose have I been woken up by you, with effort? Tell me from whom is the danger for you here and who is to be killed."

भ्रातरम् रावणः कुद्धं कुम्भकर्णमवस्थितम् ॥ ६-६२-१२
रोषेण परिवृत्ताभ्याम् नेत्राभ्याम् वाक्यमब्रवीत् ।

रावणः	= Ravana	नेत्राभ्याम्	= with his eyes	परि	= rolling
रोषेण	= with annoyance	अब्रवीत्	= spoke	वृत्ताभ्याम्	
भ्रातरम्	= his brother	अवस्थितम्	= who was there	कुम्भकर्णम्	= to Kumbhakarna
				कुद्धम्	= with anger.

Ravana, with his eyes rolling with annoyance, spoke to Kumbhakarna, his brother, who was there with anger (as follows):

अयम् ते सुमहन् कालः शयानस्य महाबल ॥ ६-६२-१३
सुषुप्तस्त्वम् न जानीषे मम रामकृतम् भयम् ।

महाबल	= O mighty Kumbhakarna!	ते	= for you	शयानस्य	= who have slept
अयम्	= this	सुमहन्	= is a very long time	त्वम्	= you
सुषुप्तः	= who were fast asleep	कालः		भयम्	= about the fear
राम कृतम्	= created by Rama	न जानीषे	= do not know		
		मम	= in me.		

"O mighty Kumbhakarna! You slept for a long period. You, who were fast asleep, do not know about the fear created by Rama in me."

एष दाशरथी रामः सुग्रीवसहितो बली ॥ ६-६२-१४
समुद्रम् लङ्घयित्वा तु कुलम् नः परिकृन्तति ।

एषः	= this	रामः	= Rama	दाशरथिः	= the son of Dasaratha
बली	= a strong man	सुग्रीव	= along with Sugreeva	लङ्घयित्वा	= after crossing
समुद्रम्	= the ocean	सहितः		नः कुलम्	= our race.
		परिकृन्तति	= is cutting short		

"This Rama, the son of Dasaratha, a strong man along with Sugreeva, having crossed the ocean, is cutting short our race."

हन्त पश्यस्व लङ्घया वनान्युपवनानि च ॥ ६-६२-१५
सेतुना सुखमागत्य वानरैकार्णवम् कृतम् ।

हन्त	= Alas!	पश्यस्व	= see!	आगत्य	= coming
सुखम्	= happily	सेतुना	= by a bridge	वनानि	= the forests
उपवनानिच	= and groves	कृतम्	= have been covered	वानरैकार्णवम्	= an ocean of monkeys.

"Alas! See! Coming happily by a bridge, the forests and groves have been covered with an ocean full of monkeys."

ये राक्षसा मुख्यतमा हतास्ते वानरैर्युधि ॥ ६-६२-१६
वानराणाम् क्षयम् युधे न पश्यामि कथंचन ।
न चापि वानरा युद्धे जितपूर्वाः कदाचन ॥ ६-६२-१७

ते	= they	ये	= who were	मुख्यतमा:	= very important
हताः	= were killed	वानरैः	= by the monkeys	राक्षसाः	= demons
न पश्यामि	= I do not envisage	क्षयम्	= annihilation	युधि	= in battle
वानराणाम्	= of monkeys	युद्धे	= in battle	कथंचन	= in any way
न चापि जित पूर्वाः	= were not even defeated before	कदाचन	= at any time	वानराः	= the monkeys
				युद्धे	= in combat.

"The monkeys killed very important demons in battle. I do not envisage, in any way, the destroyable of monkeys on the battle-field. It seems the monkeys were not even defeated at any time before, in a combat."

तदेतद्द्यमुत्पन्नम् त्रायस्वेह महावल ।
नाशय त्वमिमानद्य तदर्थम् बोधितो भवान् ॥ ६-६२-१८

महावल	= O mighty Kumbhakarna!	तत्	= such	एतत्	= of this danger
उत्पन्नम्	= has arisen	त्रायस्व	= you have to help (us)	इह	= now
इमाम्	= get them destroyed	अद्य	= now	भवान्	= you
नाशय					
बोदितः	= have been woken up	तदर्थम्	= for that purpose.		

"O mighty Kumbhakarna! Such a danger has arisen. You have to help us now. Get them destroyed now. You have been woken up solely for that purpose."

सर्वक्षणितकोशम् च स त्वमभ्युपपद्य माम् ।
त्रायस्वेमाम् पुरीम् लङ्घाम् बालवृद्धावशेषिताम् ॥ ६-६२-१९

सहूत्वम्	= you as such	अभ्युपद्य	= rescuing	माम्	= me
सर्वक्षेपित कोशम्	= whose treasury has become completely diminished	त्रायस्व	= protect	इमाम्	= this
लङ्घाम् पुरीम्	= City of Lanka	बाल	= where the children		
		वृद्धावशेषिताम्	and the aged only are left over.		

"Rescuing me, whose treasury has become completely diminished, you protect this city of Lanka, where only the children and the aged are left over."

**भ्रातुरर्थं महाबाहो कुरु कर्म सुदुष्करम् ।
मयैवम् नोक्तपुर्वो हि कथिञ्चातः परम्तप ॥ ६-६२-२०**

महाबाहो	= O the great armed Kumbhakarna!	कुरु	= perform	कर्म	= the act
सुदुष्करम्	= which is very difficult to do	भ्रातुः अर्थे	= for the sake of this brother	भ्रातः	= O brother
परम्तप	= the annihilator of enemies!	न उक्तपूर्वः	= It was not indeed requested before	एवम्	= thus
कथित्	= with any one	मया	= by me.		

"O the great armed Kumbhakarna. For the sake of your brother, perform this act, which is very difficult to do. O brother, the annihilator of enemies! In this way, I did not request anyone ever before."

**त्वय्यस्ति मम च स्लेहः परा सम्भावना च मे ।
दैवासुरेषु युद्धेषु बहुशो राक्षसर्षभ ॥ ६-६२-२१
त्वया देवाः प्रतिव्यूह्य निर्जिताश्चासुरा युधि ।**

मम	= to me	अस्ति	= there is	स्लेहः	= affection
त्वयि	= towards you	मे	= to me (there is)	परा	= a high
सम्भावनाच	= respect too	राक्षसर्षभ	= O the foremost of demons!	बहुशः	= for several times
प्रतिव्यूह्य	= attacking	देवाह्	= the celestials	असुराः	= and demons
दैवासुरेषु	= in battles between celestials and demons	निर्जिताः	= (they) were defeated	त्वया	= by you
युद्धेषु					
युधि	= in battle.				

"I have a great respect and affection towards you. O the foremost of demons! For several times, in battles between gods and demons, you conquered the celestials and demons, after attacking them in the battle."

**तदेतत्सर्वमातिष्ठ वीर्यम् भीमपराक्रम् ॥ ६-६२-२२
न हि ते सर्वभूतेषु दृश्यते सदृशो बली ।**

भीम पराक्रम	= O Kumbhakarna of terrible prowess!	तत्	= therefore	आतिष्ठ	= show your superiority
एतत्	= from this	सर्वम्	= entire	वीर्यम्	= vigour
न बली	= no strong person is indeed seen	सदृशः	= who is equal	ते	= to you
दृश्यते हि					
सर्व भूतेषु	= in all beings.				

"O Kumbhakarna of terrible prowess! Therefore, show your entire prowess. There is indeed no one, in the entire beings, who is equal to you in strength."

कुरुष्व मे प्रियहितमेतदुत्तमम् ।
 यथाप्रियम् प्रियरण बान्धवप्रिय ।
 स्वतेजसा विघम सपलवाहिनीम् ।
 शरद्धनम् पवन इवोद्यतो महान् ॥ ६-६२-२३

प्रियरण	= O Kumbhakarna delighting in war	बान्धव पिय	= and feeling affection for relatives!	कुरुष्व	= perform
उत्तमम्	= this excellent act	प्रियहितम्	= which is dear and beneficial	मे	= to me
एतत्		विघम	= blow away	सपलवाहिनीम्	= the army of adversaries
यथाप्रियम्	= as per you wish	शरद्धनम् इव	= as an autumnal cloud (is blown away)	महान्	= by a high-rising wind.
स्वतेजसा	= by your vital power			उद्यतः पवनः	

"O Kumbhakarna, delighting in war and feeling affection for relatives! Perform this excellent act, which is dear and beneficial to me, as per your liking. Blow away the army of adversaries by your vital power, as an autumnal cloud is blown away by a high-rising wind."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्विषट्टितमः सर्गः ॥

Thus completes 62nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

63 Sarga 63 - त्रिषष्ठितमः सर्ग

Kumbhakarna Reassures Ravana

Introduction -

Kumbhakarna abuses Ravana for his utter disregard of the earlier advices given by his well-wishers like Vibishana, due to his sheer arrogance and neglect of the scriptures which enumerate the king's duties. Ravana replies to Kumbhakarna that bygone is a bygone and asks him to proceed to the battle-front. Then, Kumbhakarna reassures Ravana and promises him that all the adversaries would be destroyed by him in the ensuing battle.

तस्य राक्षसराजस्य निशम्य परिदेवितम् ।
कुम्भकर्णो बभा षेदं वचनम् प्रजहास च ॥ ६-६३-१

निशम्य	= hearing	परिदेवितम्	= the lamentation	तस्य	= of that Ravana
कुम्भकर्णः	= Kumbhakarna	बभाषे	= spoke	राक्षसराजस्य	
प्रजहासच	= after laughing at a full volume.			इदम्	= these words
				वचनम्	

Hearing the lamentation of Ravana, Kumbhakarna laughed at a full volume and spoke as follows:

दृष्टो दोषो हि योऽस्माभिः पुरा मन्त्रविनिर्णये ।
हितेष्वनभियुक्तेन सोऽयमासादितस्त्वया ॥ ६-६३-२

यः	= which	दोषः	= bad consequence	दृष्टः	= was imagined
अस्माभिः	= by us	मन्त्रविनिर्णये	= at a settlement of our counsel	पुरा	= earlier
सः अयम्	= this same one	आसादितः	= is obtained	त्वया	= by you
हितेषु	= due to the disregard of well-wishers	त्वया	= by you.		
अनभियुक्तेन					

The same bad consequence, which was imagined by us earlier while taking the final decision after our consultation, is faced by you now, due to your utter disregard of the words spoken by your well-wishers.

श्रीग्रम् खल्वभ्युपेतम् त्वाम् फलम् पापस्य कर्मणः ।
निरयेष्वेव पतनम् यथा दुष्कृतकर्मणः ॥ ६-६३-३

यथा	= how	दुष्कृतकर्मणः	= a performer of wicked deeds	पतनमेव	= indeed falls
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निरयेषु	= into hells (so also)	फलम्	= a punishment for your sinful act	उपेतम् खलु	= has indeed reached
		पापस्य			
		कर्मणः			

त्वाम् = you

शीघ्रम् = fast.

How a doer of wicked deeds indeed falls into damnation, so also a punishment for your sinful act has indeed reached your fast.

प्रथमम् वै महाराज कृत्यमेतदचिन्तितम् ।
केवलम् वीर्यदर्पेणनानुबन्धो विचिन्तितः ॥ ६-६३-४

महाराज	= O emperor!	एतत्	= this	कृत्यम्	= course of action
अचिन्तितम्	= was not expected (by you)	प्रथमम्	= at first	अनुबन्धः	= the consequence
न	= was not conceived	केवलम्	= only because of your arrogance of power.		
विचिन्तितः		वीर्य दर्पण			

O emperor! This course of action was not excepted by you at first. You did not conceive this consequence, only because of your sheer arrogance of power.

यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमास्थितः ।
पूर्वं चोत्तरकार्याणि न स वेद नयानयौ ॥ ६-६३-५

यः	= he who	आस्थितः	= abiding in	ऐश्वर्यम्	= power
कुर्वात्	= performs	पूर्वकार्याणि	= duties to be done at first	पश्चात्	= at a later stage
उत्तरकार्याणि	= and duties to be done later	पूर्वम्च	= at the first instance	सः	= he
न वेद	= does not know	नयानयौ	= the right course and the wrong course.		

He who, abiding in power, performs duties to be done earlier at a later stage and duties to be done later, at an early stage, does not know what is a right course and what is a wrong course.

देशकालविहीनानि कर्माणि विपरीतवत् ।
क्रियमाणानि दुष्यन्ति हवीम्ष्यप्रयतेष्विव ॥ ६-६३-६

कर्माणि	= action	क्रियमाणानि	= done	विपरीतवत्	= perversely
देशकाल	= regardless of space	दुष्यन्ति	= get spoiled	हवीम्ष्यव	= like offering oblations
विहीनानि					
अप्रयतेषु	= without making the fire well-prepared.				

Action done perversely, regardless of space and time, get spoiled like offering oblations without properly making the fire well-prepared.

त्रयाणाम् पञ्चधा योगम् कर्मणाम् यः प्रपद्यते ।
सचिवैः समयम् कृत्वा स सम्यगभिवर्तते ॥ ६-६३-७

यः	= he who	कृत्वा	= acts	समाम्	= according to an agreement
सचिवैः	= with his counsellors	प्रपद्यते	= attains	त्रयानाम्	= three types
कर्मणाम्	= of duties	योगम्	= by harnessing	पञ्चधा	= five types of means
सः	= he	वर्तते	= abides	सम्यक्	= well
पथि	= in a (right) course.				

He, who acts according to an agreement done with his counsellors, considering three types of duties*, by harassing five types of means**, moves along a right course.

comment: 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.

यथागमम् च यो राजा समयम् च चिकीर्षति ।
बुध्यते सचिवैर्बुद्ध्या सुहृदश्चानुपश्यति ॥ ६-६३-८

यः	= which	राजा	= king	चिकीर्षति	= intends to do
समयन्त्वा	= an agreement	यथागमनम्	= according to law	बुध्यते	= and understands
बुद्ध्या	= through intellect	च			
सुहृदश्च	= through his friends (he is on a right course).	सचिवैः	= and counsellors	अनुपश्यति	= and discovers

A king who wishes to execute am agreement as per law, understands it through his own intellect as well as the counsellors and discovers it through his friends, is on a right course.

धर्मर्थम् च कामम् च सर्वान्वा रक्षसाम् पते ।
भजते पुरुषः काले त्रिणि द्वन्द्वानि वा पुनः ॥ ६-६३-९

रक्षसाम्पते	= O king of demons!	पुरुषः	= a man	भजते	= resorts to
धर्मम्	= virtue	अर्थम् च	= or wealth	कामम् च	= or pleasure
सर्वान्वा	= or all	त्रीणि	= three	पुनः	= or again a twin combination of virtue and wealth or virtue and pleasure or wealth and pleasure
काले	= according to suitability of time.			द्वन्द्वानि	

O king of demons! A man resorts to virtue or worldly gain or pleasure or all the three together or a twin combination of virtue and worldly gain or virtue and pleasure or worldly gain and pleasure or worldly gain and pleasure, according to an appointed time*.

comment: The scriptures lay down that virtue should be pursued in the morning, worldly gain in the afternoon and sensuous pleasure at night. As an alternative, one is called upon to pursue

**त्रिषु चैतेषु यच्छेष्ठम् श्रुत्वा तन्नावबुध्यते ।
राजा वा राजमात्रो वा व्यर्थम् तस्य बहु श्रुतम् ॥ ६-६३-१०**

राजावा	= which sovereign king	राजमात्रो वा	= or a crown prince	श्रुत्वा	= having heard
यत्	= which one	श्रेष्ठम्	= is the best	एतेषु त्रिषु	= out of these three
तत् न	= does not keep it in	तस्य	= his	बहुश्रुतम्	= extensive learning
अवबुध्यते	mind				
व्यर्थम्	= is in vain.				

That sovereign king or crown prince, who, having heard which one is the best out of these three but does not keep it in mind, his extensive learning would be in vain.

**उपप्रदानम् सान्त्वम् च भेदम् काले च विक्रमम् ।
योगम् च रक्षसाम् श्रेष्ठ तावुभौ च नयानयौ ॥ ६-६३-११
काले धर्मार्थकामान्यः सम्मन्त्र सचिवैहू सह ।
निषेवेतात्मवान् लोके न स व्यसनमाप्नुयात् ॥ ६-६३-१२**

श्रेष्ठ	= O the foremost of demons!	यः	= whoever	सम्मन्त्र्य	= deliberates
राक्षसाम्		निषेवेत	= and resorts to	उपप्रदानम्	= an act of giving away
सचिवैः सह	= with his counsellors	भेदम्-च	= or sowing dissension	काले	= at suitable occasion
सान्त्वम् च	= or conciliation	योगम्-च	= or resorts to them all together	उभौ तौ	= or takes recourse to both
विक्रमम्-च	= or exhibits valour	काले	= at the right time	धर्मार्थ	= or pursues virtue or worldly gain or pleasure (at the appropriate occasion)
नयानयौ	= right action and the reverse of it			कामान्	
सः	= that intelligent man	नापूयात्	= never confronts	व्यसनम्	= a misfortune
आत्मवान्					
लोके	= in the world.				

O the foremost of demons! Whosoever deliberates with his counsellors and resorts to an act of with his counsellors and resorts to an act of bestowing gifts or conciliation or sowing dissension at appropriate occasion or exhibits valour or resorts to them all together or takes recourse to both right action and the reverse of it at the right time or pursues virtue or worldly gain or pleasure at the appropriate time, that intelligent person never

confronts a misfortune in this world.

हितानुबन्धमालोक्य कुर्यात्कार्यमिहात्मनः ।
राजा सहार्थतत्त्वज्ञैः सचिवैर्बुद्धिजीविभिः ॥ ६-६३-१३

राजा	= a king	कुर्यात्	= has to do	कार्यम्	= an act
इह	= here	आलोक्य	= looking into	आत्मनः	= his welfare as a consequence
सचिवैः सह	= along with his counsellors	बुद्धि	= subsisting by their intelligence	हितानुबन्धम्	quence

जीविभिः

अर्थ तत्त्वज्ञैः

= and understanding the true state of the things.

A sovereign has to do an act here, looking into his welfare as a consequence along with his counsellors who make their subsistence by their intelligence and who understand the true state of the things.

अनभिज्जनाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।
प्रागल्प्याद्वित्मच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥ ६-६३-१४

पुरुषाः	= men	पशुबुद्धयः	= with brutal ideas	अभ्यन्तरीकृताः	= initiated in
मन्त्रेषु	= consultations	इच्छन्ति	= desire	वक्तुम्	= to tell
प्रागल्प्यात्	= haughty things	अनभिजाय	= without knowing	शास्त्रार्थान्	= the precepts of the scriptures.

Men with brutal ideas, who are initiated in discussions, aspire to tell haughty things, without fully knowing the precepts of the scriptures.

अशास्त्रविदुषाम् तेषाम् कार्यम् नाभिहितं वचः ।
अर्थशास्त्रानभिज्ञानाम् विपुलाम् श्रियमिच्छताम् ॥ ६-६३-१५

वचः	= the words	अभिहितम्	= spoken by	तेषाम्	= them
अशास्त्र	= who do not know the scriptures	अर्थ	= who do not recollect	इच्छाताम्	= and who covet for
विदुषाम्		शास्त्रानभिज्ञानाम्	= the books dealing with practical life		

विपुलाम्

= abundant

श्रियम्

= wealth

न कार्यम्

= are not to be implemented.

The words spoken by those who did not know the scriptures, who do not recollect the books dealing with practical life and who covet for abundant wealth are not to be implemented.

अहितम् च हिताकारम् धार्षाजल्पन्ति ये नराः ।
अवश्यम् मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषकाः ॥ ६-६३-१६

ये	= whoever	नराः	= men	जल्पन्ति	= talk
धार्षात्	= with audacity	ऐतम्	= inimical things	हिताकारम्	= in a friendly form
कर्तव्याः	= are to be kept	मन्त्रबाह्याः	= out of deliberations	ते	= (as) they

अवश्यम् = certainly

कृत्य दूषकाः = spoil the work to be done.

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.

**विनाशयन्तो भर्तारम् सहिताः शत्रुभिर्बुधैः ।
विपरीतानि कृत्यानि कारयन्तीह मन्त्रिणः ॥ ६-६३-१७**

इह	= here	मन्त्रिणः	= (some) counsellors	सहितः	= joined with
बुधैः	= learned	शत्रुभिः	= adversaries	विनाशयन्तः	= spoil
भर्तारम्	= their king	कारयन्ति	= and make them do	विपरीतानि	= wrong deeds.

Some counsellors, colluding with some learned adversaries, spoil their king and make them do wrong deeds.

**तान् भर्ता मित्रसम्काशानमित्रान् मन्त्रनिर्णये ।
व्यवहारेण जानीयात्सचिवानुपसम्हितान् ॥ ६-६३-१८**

भर्ता	= the king	जानीयात्	= should make out	व्यवहारेण	= during deals
मन्त्रनिर्णये	= when a final settlement is taken after deliberation	तान्	= such of those	सचिवान्	= counsellors
उप सम्हितान्	= who were transformed by bribery and other things	अमित्रान्	= (those) enemies	मित्रसम्काशान्	= looking like friends.

The king should make-out those ministers who have been transformed by the enemy to their side (through bribery and other things) and are enemies though looking like friends, through their conduct when a final decision is being taken after deliberation.

**चपलस्येह कृत्यानि सहसानुप्रधावतः ।
चिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ६-६३-१९**

अन्ये	= outsiders	प्रपद्यन्ते	= find out	चपलस्य	= the fickleness (of a ruler)
anupradhaavataः	Who is led away by false appearances	सहसा	= and quickly	कृत्यानि	= performs the acts
द्विजाः इव	= as birds	खम्	= (discover) the hole (made by the arrow of Skanda the Commander-in-chief of the gods)	क्रौञ्चस्य	= in the Krauncha mountain.

Outsiders find out the fickleness of a ruler, who is led away by false appearances and quickly performs the acts, as birds discover the hole (made by the arrow of Skanda, the commander-in-chief of gods) in the Kruancha mountain.

यो हि शत्रुमवज्ञाय नात्मानमभिरक्षति ।
अवाप्रोति हि सोऽनर्थान् स्थानाच्च व्यवरोप्यते ॥ ६-६३-२०

यः	= He who	अवज्ञाय	= disregards	शत्रुम्	= an enemy
नाभिरक्षति	= and does not protect	आत्मानम्	= himself	सः	= he
अवाप्रोति हि	= indeed faces	अनर्थान्	= disappointing occurrences	व्यवरोप्यते	= and would be removed
स्थानात्	= from his position.				

A king who disregards an enemy and does not protect himself, indeed faces disappointing occurrences and would be removed from his position.

यदुक्तमिह ते पूर्वम् क्रियतामनुजेन च ।
तदेव नो हितम् वाक्यम् यदिच्छसि च तत्कुरु ॥ ६-६३-२१

यत्	= whichever (advice)	उक्तम्	= was tendered	अनुजेन	= by Vibhishana
पूर्वम्	= earlier	क्रियताम्	= let it be done	तत्	= that advice alone
हितम्	= is beneficial	नः	= to us	वाक्यमेव	
तत्	= it	यत्	= whatever	कुरु	= (otherwise) do
				इच्छसि	= you wish.

That advice which was tendered to you earlier by vibhishana is beneficial to us. Do whatever you wish to do.

तत्तु श्रुत्वा दशग्रीवः कुम्भकर्णस्य भाषितम् ।
भ्रुकुटिम् चैव संचके क्रुद्धश्वैनमभाषत ॥ ६-६३-२२

श्रुत्वा	= on hearing	तत्	= those words	कुम्भकर्णस्य	= of Kumbhakarna
दशग्रीवः तु	= Ravana on his part	भाषितम्		भ्रुकुटिम्	= his eye-brows
अभाषत्	= and spoke	संचके	= twisted	क्रुद्धश्वै	
		एनम्	= this	हेह	= with anger.

On hearing those words of Kumbhakarna, Ravana, on his part, twisted his eye-brows in anger and spoke the following words:

मन्यो गुरुरिवाचार्यः कि माम् त्वमनुशाससे ।
किमेवम् वाक्यमम् कृत्वा काले युक्तम् विधीयताम् ॥ ६-६३-२३

किम्	= why	त्वम्	= are you	अनुशासते	= advising
माम्	= me	मान्यः इव	= like a venerable	गुरुः	= great teacher?

किम्	= what is the use	कृत्वा	= in getting	वाक्षम्	= weariness of speech?
युक्तम्	= let a befitting work	काले	= appropriate to the time	विधीयताम्	= be done.

Why are you advising me like a venerable great teacher? What is the use in getting wearied of your speech? Let a work, most befitting of time, be performed.

विभ्रमाच्चित्तमोहाद्वा बलवीर्यश्रयेण वा ।
नाभिपन्नमिदानीम् यद्यर्था तस्य पुनः कथा ॥ ६-६३-२४

इदानीम्	= now	व्यर्था	= it is a waste	पुनः कथा	= to tell again
तस्य	= of that	यत्	= which	नाभिपन्नम्	= was wrongly done (before)
विभ्रमात्	= by mistake	चित्तमोहाद्वा	= or by illusion of mind	बलवीर्यश्रयेण	= or by taking shelter in strength or prowess.

Now, it is a waste to tell again of that act which was wrongly done before, either by mistake or by an illusion of mind or by taking shelter in strength and prowess.

अस्मिन् काले तु यद्युक्तम् तदिदानीम् विचिन्त्यताम् ।
गतम् तु नानुशोचन्ति गतम् तु गतमेव हि ॥ ६-६३-२५

यत्	= (Let) whatever	युक्तम्	= be appropriate	अस्मिन्	= at this
काले	= point of time	विचिन्त्यताम्	= be thought of	इदानीम्	= now
न	= (wise men) do not re-pent over	गतम्	= the past	गतम् तु	= past still
अनुशोचन्ति	=				
गतमेव हि	= is indeed the past.				

Let whatever be appropriate at this moment be thought of now. Wise men do not repent over the past. Past is indeed but the past.

ममापनयजं दुःखम् विक्रमेण समीकुरु ।
यदि खल्वस्ति मे स्नेहो विक्रमम् वाधिगच्छसि ॥ ६-६३-२६
यदि कार्यम् ममैतत्ते हृदि कार्यतमम् मतम् ।

स्नेहः अस्ति	= If you have affection	मे	= for me	अधिगच्छसि	= or if you discover
खलु यदि	= indeed			वा	
विक्रमम्	= (your own) prowess	मतम् यदि	= and if you think fit	एतत्	= this
ते हृदि	= in your heart (that)	मम	= my	कार्यम्	= work
कार्यतमम्	= very much is to be done	समीकुरु	= nullify	विक्रमेण	= with your prowess
दुःखम्	= the hardship	मम	= born out of my wicked conduct.		
		अपनयजम्			

If you have affection indeed for me or if you discover your own prowess and if you think it fit in your heart that my work is to be done very much, you nullify the hardship, born out of my wicked conduct, by your prowess.

स सुहृद्यो विपन्नार्थम् दीनमभ्युपपद्यते ॥ ६-६३-२७
स बन्धुर्योऽपनीतेषु साहाय्यायोपकल्पते ।

यः	= he who	अभ्युपद्यते	= rescues	दीनम्	= an afflicted soul
विपन्नार्थम्	= whose fortune is ruined	सः	= he	सुहृत्	= is the real friend
यः	= he who	उपकल्पते	= is ready at hand	साहाय्याय	= to help
अपनीतेषु	= those who have deviated from the right course	सः	= he	बन्धुः	= is kinsman.

He who rescues an afflicted soul, whose fortune is ruined, he is the real friend. He who is ready at hand to help those who have deviated from the right course, is a kinsman.

तमथैवम् ब्रुवाणम् स वचनम् धीरदारुणम् ॥ ६-६३-२८
रुष्टयमिति विज्ञाय शनैः श्लक्षणमुवाच ह ।

अथ	= thereupon (hearing)	वचनम्	= the words	धीरदारुणम्	= which were deeply harsh
एवम्	= thus	ब्रुवाणम्	= spoken	तम्	= by Ravana
विज्ञाय	= and understanding	अयम् इति	= that he	रुष्टः	= is enraged
सः	= Kumbhakarna	उवाच ह	= spoke	शनैः	= slowly
श्लक्षणम्	= as and smoothly.				

Thereupon, hearing those deeply harsh words spoken by Ravana and understanding that he is quite enraged, Kumbhakarna spoke slowly and smoothly.

अतीव हि समालक्ष्य भ्रातरम् क्षुभितेन्द्रियम् ॥ ६-६३-२९
कुम्भकर्णः शनैर्वाक्यम् बभाषे परिसान्त्वयन् ।

समालक्ष्य	= observing	भ्रातरम्	= that his brother	अतीव	= is highly
क्षुभितेन्द्रियम्	= perturbed and excited of his senses	कुम्भकर्णः	= Kumbhakarna	परि	= consoling (him)
बभाषे	= spoke	वाक्यम्	= the following words	सान्त्वयन्	

Observing that his brother is highly perturbed and excited of his senses, Kumbhakarna, while consoling him, gently spoke the following words:

शृणु राजन्नवहितो मम वाक्यमरिदम् ॥ ६-६३-३०
 अलम् राक्षसराजेन्द्र सम्तापमुपपद्य ते ।
 रोषम् च सम्परित्यज्य स्वस्थो चवितुर्महसि ॥ ६-६३-३१

राजन्	= O king	अरिदम्	= the annihilator of adversaries!	श्रुणु	= listen to
मम	= my	वाक्यम्	= words	अवहितः	= attentively
राक्षसराजेन्द्र	= O emperor of demons!	अलम्	= enough	उपपद्य	= of obtaining
सम्तापम्	= the anguish	सम्परित्यज्य	= abandoning	रोषम्च	= your anger
अर्हसि	= you ought	भवितुम्	= to be	स्वस्थः	= your normal self.

O king, the annihilator of adversaries! Listen to my words attentively. O emperor of demons! Enough of your giving way to the anguish. Abandoning your anger completely, you ought to be your normal self again.

नैतन्मनसि कर्तव्यम् मयि जीवति पार्थिव ।
 तमहम् नाशयिष्यामि यत्कृते परितप्येते ॥ ६-६३-३२

पार्थिव	= O king	मयि जीवति	= until I live	एतत्	= this
न कर्तव्यम्	= is not to be formed	मनसि	= in your mind	अहम्	= I
नाशयिष्यामि	= shall destroy	तम्	= him	यत्कृते	= for whose account
परितप्यते	= you are feeling anguished.				

O king! Until I live, this idea should not be formed in your mind. I shall destroy him, for whose account, you are feeling anguished.

अवश्यम् च हितम् वाच्यम् सर्वावस्थाम् गतम् मया ।
 बन्धुभावादभिहितम् भ्रातृस्तेहाच्च पार्थिव ॥ ६-६३-३३

पार्थिव	= O king!	हितम्	= a good advice	वाच्यम्	= is to be given
मया	= by me	अवश्यम्	= certainly	सर्वावस्थाम्	= to you who got this situation of all sorts
अभि हितम्	= it was told	बन्धुभावात्	= because of our relation	गतम्	= and brotherly affection.

O king! In whatever situation you are placed, I have to give certainly a good advice to you. I gave this advice, because of our relation and brotherly affection.

सदृशम् यच्च कालेऽस्मिन् कर्तुम् स्नेहेन बन्धुना ।
 शत्रूणाम् कदनम् पश्य क्रियमाणम् मया रणे ॥ ६-६३-३४

अस्मिन्	= at this juncture	यत्	= whatever	सदृशम्	= is fit
काले					
कर्तुम्	= to be done	बन्धुना	= by a relative	स्नेहेन	= by way of affection

क्रियमाणम्	= is being done	मया	= by me	रणे	= in battle
शत्रूणाम्	= the destruction of ad-	पश्य	= see it.		
कदनम्	versaries				

See that which is to be done and this juncture, out of affection by a brother, viz. the destruction of adversaries in battle, will be done by me.

अद्य पश्य महाबाहो मया समरमूर्धनि ।
हते रामे सहभ्रात्रा द्रवन्तीम् हरिवाहिनीम् ॥ ६-६३-३५

पश्य	= see	महाबाहो	= O mighty armed king!	द्रवन्तीम्	= the fleeing
हरिवाहिनीम्	= army of monkeys	अद्य	= today	रामे	= with Rama
भ्रात्रासह	= along with his brother	हते	= being killed	मया	= by me
समर ऊर्धनि	= in the forefront of battle-field.				

See today, O mighty armed king, the fleeing army of monkeys and Rama along with his brother being killed by me in the fore-front of the battle-field.

अद्य रामस्य तद्वा मयानीतम् रणाच्छिरः ।
सुखि भव महाबाहो सीता भवतु दुःखिता ॥ ६-६३-३६

महाबाहो	= O the mighty armed!	द्वा	= On seeing	तत्	= that
रामस्य शिरः	= Rama's head	आनीतम्	= being brought	अद्य	= today
रणात्	= from the battle	भव सुखी	= become pleased	सीता	= (Let) Sita
भवतु	= be	दुःखिता	= unhappy.		

O the mighty armed! Be happy by seeing that Rama's head, which I shall bring today from the battle. Let Sita be unhappy.

अद्य रामस्य पश्यन्तु निधनम् सुमहत्यियम् ।
लङ्कायाम् राक्षसाः सर्वे ये ते निहतबान्धवाः ॥ ६-६३-३७

ये	= which	राक्षसाः	= demons	लङ्कायाम्	= in Lanka
निहत	= who lost their relative	ते सर्वे	= let all of them	पश्यन्तु	= see
बान्धवाः					
निधनम्	= the death	रामस्य	= of Rama	सुमहत्	= the most beloved
अद्य	= today.			प्रियत्	

Let all those demons in Lanka, whose relatives have died in battle, witness the death of the most beloved Rama today.

अद्य शोकपरीतानाम् स्वबन्धुवधशोचिनाम् ।
शत्रोर्युधि विनाशेन करोम्यश्रुप्रमार्जनम् ॥ ६-६३-३८

करोमि	= I shall do	अद्य	= today	अशुप्रमार्जनम्	= the act of wiping off tears
शोक परीतानाम्	= of demons who are afflicted with grief	स्ववन्धु वध	= lamenting by the annihilation of their relatives	शत्रोः	= due to destroyable by the adversaries
युधि	= in combat.	शोचिनाम्		विनाशेन	

Today, I shall do the act of wiping off tears of demons, who have been afflicted with grief and lamenting because of the destruction of their relatives in combat by the adversaries.

अद्य पर्वतसम्काशम् ससूर्यमिव तोयदम् ।
विकीर्णम् पश्य समरे सुग्रीवम् पूवगेश्वरम् ॥ ६-६३-३९

पश्य	= see	अद्य	= today	समरे	= in battle
पर्वतसम्काशम्	= the mountain-like	सुग्रीवम्	= Sugreeva	पूवगेश्वरम्	= the king of monkeys
तोदयदम् इव	= looking like a cloud	ससूर्यम्	= (illuminated by) the sun	प्रकीर्णम्	= thrown about dissipated.

See today in battle, the mountain-like Sugreeva, the king of monkeys, looking like a cloud illuminated by the sun, thrown about, dissipated.

कथम् च राक्षसैरभिर्मया च परिसान्त्वतः ।
जिघांसुभिर्दाशरथिम् व्यथसे त्वमिहानघ ॥ ६-६३-४०

अनघ	= O faultless Ravana!	कथम् च	= why	त्वम्	= are you
व्यथसे	= agitated	इह	= now	परिसान्त्वतः	= when you are being consoled
एभिः राक्षसैः	= by these demons	मया च	= and by me	जिघांसुभिः	= who are desirous of killing
दासरथिम्	= Rama.				

O faultless Ravana! Why are you agitated now, when you are being consoled by those demons and by me, who are desirous of killing Rama?

माम् निहत्य किल त्वाम् हि निहनिष्ठति राघवः ।
नाहामात्मनि सम्तापम् गच्छेयम् राक्षसाधिप ॥ ६-६३-४१

राक्षसाधिप	= O king of demons!	राघवः	= Rama	निहत्य	= after killing
माम्	= me	निहनिष्ठति	= will indeed kill	त्वाम्	= you
अहम्	= I	किल हि			
आत्मनि	= for myself (on that account).	नगच्छेयम्	= do not undergo	सम्तापम्	= regret

O king of demons! Rama will indeed kill you, only after killing me. On that account, I do not regret for myself.

कामम् त्विदानीमपि माम् व्यादिश त्वम् परम्तप ।
न परः प्रेक्षणीयस्ते युद्धायातुलविक्रम ॥ ६-६३-४२

परम्तप	= O annihilator of enemies	अतुल विक्रम	= having unequal prowess!	इदनीमपि	= even now
त्वम्	= you command	माम्	= me	कामम्	= as you wish
व्यादिश		प्रेक्षणीयः	= need be sought	युद्धाय	= (for dispatch) to battle.

O Ravana, having unequal prowess and the annihilator of enemies! You can command me, even now, as you wish. No other person need be sought, for a dispatch to the battle.

अहमुत्सादयिष्यामि शत्रूंस्तव महाबलान् ।
यदि शक्रो यदि यमो यदि पावकमारुतौ ॥ ६-६३-४३
तानहम् योधयिष्यामि कुबेरवरुणावपि ।

अहम्	= I	उत्सादयिष्यामि	= can destroy	तव शत्रून्	= your enemies
महाबलान्	= who have great strength	अहम्	= I	योधयिष्यामि	= can engage in combat
तान्	= those	शक्रः यदि	= whether Indra	यमः यदि	= or Yama
पावक मारुतौ	= or the fire god or the wind-god	कुबेर वरुणा	= or Kubera or even Varuna.		
यदि		वपि			

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.

गिरिमात्रशरीरस्य शितशूलधरस्य मे ॥ ६-६३-४४
नर्दतस्तीक्ष्णदम्ष्टस्य विभीयाद्वै पुरंदरः ।

पुरम्दरः	= Indra also	विभीयात्वै	= gets frightened	मे	= of me
गिरिमात्र	= having a mountain-sized body	शितशूल	= wielding a sharpened pike	तीक्ष्ण	= having pointed tusks
शरीरस्य		धरस्य		दम्ष्टस्य	

Indra also gets frightened of me, having a mountain-sized body wielding a sharpened pike, having pointed tusks and even as I roar.

अथवा त्यक्तशश्वस्य मृद्घतस्तरसा रिपून् ॥ ६-६३-४५
न मे प्रतिमुखः कथित् स्थातुम् शक्तो जिजीविषुः ।

अथवा	= even otherwise	मे	= to me	त्यक्त शश्वस्य	= who has given up all weapons
मृद्घतः	= and who is smashing	रिपून्	= the enemies	तरसा	= by strength alone
न कथित्	= no one	शक्तः	= is able	स्थातुम्	= to stand
प्रतिमुखः	= in front (of me)	जिजीविषुः	= alive.		

Even otherwise, no one can stand alive in front of me, who is even weaponless and smashing the enemies by my strength alone.

नैव शक्त्या न गदया नासिना निशितैः शरैः ॥ ६-६३-४६
हस्ताभ्यामेव सम्रब्धो हनिष्याम्यपि वज्रिणम् ।

नैव	= not even	शक्त्या	= javelin	न गदया	= nor with a mace
असिना	= nor with a sword	निशितैः शरैः	= nor with sharp arrows	सम्रब्धः	= getting excited
हनिष्यामि	= I can kill	वज्रिणमपि	= even Indra	हस्ताभ्यामैव	= with my hands only.

Without using a javelin or a mace or a sword or sharp arrows, I myself, on getting excited, can kill even Indra, with my bare hands.

यदि मे मुष्टिवेगम् स राघवोऽद्य सहिष्यति ॥ ६-६३-४७
ततः पास्यन्ति वाणौघा रुधिरम् राघवस्य मे ।

राघवः यदि	= If Rama	अद्य	= today	सहिष्यति	= endures
मे मुष्टि	= the rapid blows of my fists	ततः	= then	मे	= my
वेगम्		पास्यन्ति	= will drink	रुधिरम्	= the blood
वाणाघौ	= flood of arrows				
राघवस्य	= of Rama.				

If Rama today survives even after facing the rapid blows of my fists, then my flood of arrows will drink the blood of Rama.

चिन्तया तप्यसे राजन् किर्मर्थम् मयि तिष्ठति ॥ ६-६३-४८
सोऽहम् शत्रुविनाशाय तव निर्यातुमुद्यतः ।

राजन्	= O king!	मयि तिष्ठति	= when I exist	किर्मर्थम्	= why
तप्यसे	= do you suffer	चिन्तया	= from anxiety?	सः अहम्	= I as such
उद्यतः	= am ready	निर्यातुम्	= to sally forth	तव	= for the destroyable of your enemies.

O king! When I exist, why do you suffer from anxiety? Here, I am ready to sally forth for the destruction of your enemies.

मुञ्च रामद्वयम् घोरम् निहनिष्यामि सम्युगे ॥ ६-६३-४९
राघवम् लक्ष्मणम् चैव सुग्रीवम् च महाबलम् ।
हनूमन्तम् च रक्षोभ्यम् येन लङ्घा प्रदीपिता ॥ ६-६३-५०

मुञ्च	= be free	घोरम्	= from the terrific fear of Rama	सम्युगे	= In the battle
भयम्					
रामात्					
निहनिष्यामि	= i will kill	राघवम्	= Rama	लक्ष्मणम्-चैव	= Lakshmana

mahaabalam = the mighty
 येन = by whom
 रक्षोन्मम् = and the demons were killed.

सुग्रीवम् च = Sugreeva
 लङ्का = Lanka

हनूमन्तम् च = and even Hanuma
 प्रदीपिता = was burnt off

Be free from the terrific fear of Rama. In the battle, I will kill Rama, Lakshmana, the mighty Sugreeva and even Hanuma, by whom the city of Lanka was burnt off and the demons were killed.

हरींश्च भक्षयिष्यामि सम्युगे समुपस्थिते ।
 असाधारणमिच्छमि तव दातुम् महद्यशः ॥ ६-६३-५१

भक्षयिष्यामि = I shall devour
 समुपस्थिते = which is near at hand
 महत् = a tremendous
 तव = for you.

हरीन्च = the monkeys
 इच्छामि = I wish
 असाधारणम् = and extra ordinary

सम्युगे = in battle
 दातुम् = to contribute
 यशः = reputation

I shall devour the monkeys in battle, which is near at hand. I wish to contribute a tremendous and extraordinary reputation for you.

यदिचेन्द्राद्द्वयम् राजन्यदि चापि स्वयम्भुवः ।
 ततोऽहम् नाशयिष्यामि नैशम् तम इवांशुमान् ॥ ६-६३-५२
 अपि देवाः शयिष्यान्ते मयि क्रुद्धे महीतले ।

राजन् = O king!
 स्वयम्भुवः = or even for Brahma
 अपि
 अम्शु मानिव = as the sun (removes)
 मयि क्रुद्धे = when I am enraged
 महीतले = on the floor.

भयम् यदि = If you have a fear
 नाशयिष्यामि = I shall remove (it)
 तमः = darkness
 देवाह् अपि = even celestials

इन्द्रात् = for Indra
 ततः = then
 नैशम् = of the night
 शयिष्यन्ते = lay down

'O king! If you have a fear for Indra or even for Brahma, I shall remove it then, as the sun removes darkness of the night. When I am enraged, even celestials will lay down on the floor.

यमम् च शमयिष्यामि भक्षयिष्यामि पावकम् ॥ ६-६३-५३
 आदित्यम् पातयिष्यामि सनक्षत्रम् महीतले ।

शमयिष्यामि = I shall extinguish
 पावकम् = the fire-god

यमम् च = even Yama the god of death
 आदित्यम् = I shall cause the sun along with the stars to fall asunder

भक्षयिष्यामि = I shall devour
 महीतले = on the floor.

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.

शतक्रतुम् वधिष्यामि पास्यामि वरुणालयम् ॥ ६-६३-५४
पर्वतांश्चूर्णयिष्यामि दारयिष्यामि मेदिनीम् ।

वधिष्यामि	= I shall kill	शतक्रतुम्	= Indra	पास्यामि	= I shall drink away
वरुणालयम्	= the ocean	चूर्णयिष्यामि	= I shall crush the moun-	दारयिष्यामि	= I shall tear up
मेदिनीम्	= the earth.	पर्वतान्	tains into a powder		

I shall kill Indra. I shall drink away the ocean. I shall crush the mountains into a powder. I shall tear up the earth.

दीर्घकालम् प्रसुप्तस्य कुम्भकर्णस्य विक्रमम् ॥ ६-६३-५५
अद्य पश्यन्तु भूतानि भक्ष्यमाणानि सर्वशः ।
नन्विदम् त्रिदिवम् सर्वमाहारस्य न पूर्यते ॥ ६-६३-५६

भूतानि	= (Let) all the living beings	भक्ष्यमाणानि	= being devoured	सर्वशः	= from all sides
अद्य	= today	पश्यन्तु	= see	विक्रमम्	= the prowess
कुम्भकर्णस्य	= of Kumbhakarna	प्रसुप्तस्य	= who slept	दीर्घकालम्	= for a long time
इदम्	= this	सर्वम्	= entire	त्रिदिवम्	= heaven
न पूर्यते ननु	= does not indeed satisfy	आहारस्य	= my eating.		

Let all the living beings, being devoured from all sides see today the prowess of Kumbhakarna, who slept for a long time. The entire heaven is not enough for my food.

वधेन ते दाशरथेः सुखावहम् ।
सुखम् समाहर्तुमहम् व्रजामि ।
निहत्य रामम् सह लक्ष्मणेन ।
खादामि सर्वान् हरियूथमुख्यान् ॥ ६-६३-५७

अहम्	= I am going	आहर्तुम्	= to fetch	ते	= you
व्रजामि		सुखावहम्	= conferring you a de-	वधेन	= by destroyal of Rama
सुखम्	= happiness		light	दाशरथेः	delight
निहत्य	= killing	रामम्	= Rama	लक्ष्मणेन सह	= along with Laksh- mana
खादामि	= I shall devour	सर्वान्	= all	हरियूथमुख्यान्	= the chiefs of army of monkeys.

I am going to bring you happiness, conferring you a delight by the destroyal of Rama. Having killed Rama along with Lakshmana, I shall devour all the chiefs of army of monkeys.

रमस्व राजन् पिब चाद्य वारुणीम् ।
 कुरुष्व कृत्यानि विनीय दुःखम् ।
 मचाद्य रामे गमिते यमक्षयम् ।
 चिराय सीता वशगा भविष्यति ॥ ६-६३-५८

राजन्	= O king	रामस्व	= you make merry	पिबच	= and drink
वारुणीम्	= wine	अद्य	= today	विनीय	= throw away
दुःखम्	= your agony	कुरुष्व	= and do	कृत्यानि	= your duties
रामे	= while Rama	गमिते	= is sent	यमक्षयम्	= to the world of Yama the god of death
सीता	= Sita	भविष्यति	= will be	वशगा	= subservient to you
चिराय	= after a long time.				

O king! You make merry today and drink wine. Throw away your agony and perform your usual duties.

While I send Rama to the world of Yama, the god of death, Sita will be subservient to you after a long time.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रिषट्टितमः सर्गः ॥

Thus completes 63rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

64 Sarga 64 - चतुःषष्ठितमः सर्ग

He Advises Kumbhakarna

Introduction -

Mahodara excitedly speaks to Kumbhakarna about the true character of virtue, worldly gain as well as sensuous pleasure in a person and supports Ravana for his actions. He advises Kumbhakarna not to go single-handed to fight with mighty Rama, but to take the army with him. Mahodara then suggests to Ravana a strategy to fulfill his purpose without a combat.

तदुक्तमतिकायस्य बलिनो बहुशालिनः ।
कुम्भकर्णस्य वचनम् श्रुत्वोवाच महोदरः ॥ ६-६४-१

आकर्ष्य	= hearing	तत् वचनम्	= those	उक्तम्	= words spoken
बलिनः	= by the mighty Kumb-	अतिकायस्य	= of colossal body	बहुशालिनः	= and large arms
कुम्भकर्णस्य	hakarna				
महोदरः	= Mahodara	उवाच	= spoke (as follows).		

Hearing those words spoken by the mighty Kumbhakarna of colossal body and large arms, Mahodara spoke as follows:

कुम्भकर्णकुले जातो धृष्टः प्राकृतदर्शनः ।
अवलिसो न शकोषि कृत्यम् सर्वत्र वेदितुम् ॥ ६-६४-२

कुम्भकर्ण	= O Kumbhakarna!	जातः	= though born	कुले	= in a good race
धृष्टः	= you are audacious	प्राकृत दर्शनः	= having the perception of a common man	अवलिसः	= and arrogant
न शकोषि	= you are unable	वेदितुम्	= to know	कृत्यम्	= the right action
सर्वत्र	= at all times.				

"O Kumbhakarna! Though born in a good race, you are audacious, having the perception of an ordinary man as also arrogant. You are unable to know the right to be done at all times."

न हि राजा न जानीते कुम्भकर्ण नयानयौ ।
त्वम् तु कैशोरकाद्यृष्टः केवलम् वक्तुमिच्छसि ॥ ६-६४-३

कुम्भकर्ण	= O Kumbhakarna!	राजन् न	= it is not that the king जानीते इति	= does not know	नयानयौ	= the prudent and im-
		न				prudent conducts
त्वम् तु	= you on your part	कैशोरकात्	= due to childishness		द्यृष्टः	= and audacity
इच्छसि	= crave	केवलम्	= merely		वक्तुम्	= to talk.

"O Kumbhakarna! It is not that the king does not know about the prudent and the imprudent conducts. Due to childishness and audacity, you, on your part, are craving merely to talk."

स्थानम् वृद्धिम् च हानिं च देशकालविभागवित् ।
आत्मनश्च परेषाम् च बुध्यते राक्षसर्षभं ॥ ६-६४-४

राक्षसर्षभः	= the king of demons	देशकाल विभागित्	= knowing about apportioning of place and time	बुध्यते	= understands about
वृद्धिम्च	= strengthening	हानिम्च	= and ruining (the relationships)	स्थानम्	= and about the position
आत्मनः च	= of himself	परेषाम्च	= and of others.		

"The king of demons, knowing about apportioning of place and time, understands the subject about strengthening and mining (of relationships) as well as his own position and the position of others."

यत्तु शक्यं बलवता कर्तुं प्राकृतबुद्धिना ।
अनुपासितवृद्धेन कः कुर्यात्तादृशं बुधः ॥ ६-६४-५

कः	= what	नरः	= a wise-man	कुर्यात्	= would do
तादृशम्	= that type of work	यत्	= which	अशक्यम्	= cannot be achieved
प्राकृत बुद्धिना	= by a man of ordinary intellect	बलवता	= thought strong	कर्तुम्	

"What would a wise man attempt to do that which cannot be achieved by a man of ordinary intellect, though strong, does not sever his elders?"

यांस्तु धर्मार्थकामांस्त्वं ब्रवीषि पृथगाश्रयान् ।
अवबोद्धुम् स्वभावेन न हि लक्षणमस्ति ते ॥ ६-६४-६

यान्	= which	धर्मार्थकामान्	= virtue wealth and pleasure	त्वम्	= you
ब्रवीषि	= are saying	पृथगाश्रयान्	= them as separately dwelling	नास्ति हि	= there is no
लक्षणम्	= accurate description	अवबोद्धुम्	= to know	तान्	= those things
स्वभावेन	= by their very nature.				

"You are speaking as though virtue, wealth and pleasure are dwelling separately (in water-tight compartments). By their very nature, there is no accurate description to know those things."

कर्म चैव हि सर्वेषाम् कारणानां प्रयोजनम् ।
श्रेयः पापीयसाम् चात्र फलं भवति कर्मणाम् ॥ ६-६४-७

कर्मचैव	= action alone	प्रयोजकम् हि	= is indeed the means of attaining	सर्वेषाम्	= all
कारणानाम्	= the consequences	अत्र	= here	पापीयसाम्	= even sinful acts
भवति	= spring up into	फलम्	= a fruit	कर्म णम् च	
				श्रेयः	= of prosperity.

"Action alone is indeed the means to get all the consequences. Even sinful acts spring up into a fruit of prosperity!"

निःश्रेयस फलावेव धर्मार्थावितरावपि ।
अधर्मानर्थयोः प्राप्तिः फलम् च प्रत्यवायिकम् ॥ ६-६४-८

धर्मार्थी	= acts instrumental to virtue and wealth	इतरौ अपि	= and even other acts (instrumental to injustice and non-value)	निः श्रेयस	= have just the prosperity
अधर्मानर्थयोः	= (But) acts instrumental to injustice and non-value	प्राप्तम्	= gain	फलौ एव	= their fruit
प्राप्त्य वायिकम्	= of offence of omission.			फलम् च	= the fruit

"Acts instrumental to virtue and wealth as well as other acts (instrumental to injustice and non-value) have just the prosperity as their fruit. But, acts instrumental to injustice and non-value gain the fruit of offence of omission."

ऐहलौकिकपारत्यम् कर्म पुम्भिर्निषेव्यते ।
कर्माण्यपि तु कल्प्यानि लभते काममास्थितः ॥ ६-६४-९

पुम्भः	= living beings	लभते	= reap	कल्प्यानि	= the fruit of good actions
ऐहलौकिक कपारत्यम्	= in this and in the other world	कामम् कर्म आस्थितः	= he who remains diligently devoted to action with a view to attaining sensuous pleasure	कर्माण्यपि तु निषेव्यते	= enjoys (blessings even in this life).

Living beings reap the fruit of good actions in this and in the other world. However, he who remains diligently devoted to actions with a view to attaining sensuous pleasure enjoys blessing even in this life."

तत्र कूपमिदम् राजा हृदि कार्यं मतम् च नः ।
शत्रौ हि साहसम् यत्प्यात्किमिवात्रापनीयते ॥ ६-६४-१०

तत्र	= in such a situation	इदम् कार्यम्	= this act (of pursuit of sensuous pleasure)	कृतम् हृदि	= has been cherished in heart
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राजा	= by the king	मतम्	= and was approved	नः च	= by us also
यत्	= in doing which daring	शत्रौ	= against the enemy	तत्	= (by) that
साहसम्	act	किम्	= what is to be expelled?		
जत्र	= here	अपनीयते			

"In such a situation, this act of pursuit of sensuous pleasure has been cherished in his heart by the king and was approved by us. What violation is there in doing this daring act against the enemy?"

एकस्यैवाभियाने तु हेतुर्यः प्रकृतस्त्वया ।
तत्राप्यनुपपन्नम् ते वक्ष्यामि यदसाधु च ॥ ६-६४-११

यः	= which	हेतुः	= reason	प्रापृतः	= adduced
त्वया	= by you	अभियाने	= for marching	एकस्यैव	= all alone (for the encounter)
तत्रापि	= in that also	यत्	= what	अनुपपन्नम्	= is irrelevant
असाधु च	= and not good	वक्ष्यामि	= I shall tell	ते	= you.

"Regarding the reason which you have adduced for marching all alone for the encounter, I shall tell you what is irrelevant and not so good."

येन पूर्वम् जनस्थाने बहवोऽतिवला हताः ।
राक्षसा राघवम् तं त्वं कथमेको जयिष्यसि ॥ ६-६४-१२

कथम्	= how	त्वम्	= will you conquer	एकः	= single-handed
तम्	= that	राघवम्	= Rama	येन	= by whom
बहवः	= several	अत्वलाः	= mighty	राक्षसाः	= demons
हताः	= were killed	जनस्थाने	= in Janasthana	पूर्वम्	= earlier.

"How will you conquer, single-handed, that Rama by whom several mighty demons were destroyed in Janasthana earlier."

ये पुरा निर्जितास्तेन जनस्थाने महौजसः ।
राक्षसांस्तान्पुरे सर्वान्भीतानद्यापि पश्यसि ॥ ६-६४-१३

ये महोन्जसः	= which highly energetic demons	निर्जिताः	= conquered	जनस्थाने	= in Janasthana
पुरा	= earlier	अद्य	= are now	पुरे	= in the city
न पश्यसि	= are you not seeing	तान् सर्वान्	= all those demons	भीतान्	= frightened?

"Are you not seeing those frightened demons (though highly energetic) who are now staying in the City, but who were earlier conquered by Rama in Janasthana?"

तम् सिम्हमिव सङ्कुञ्चं रामम् दशरथात्मजम् ।
सर्पम् सुप्तमिवाबुध्या प्रबोधयितुमिच्छसि ॥ ६-६४-१४

बुद्धा	= (Though) knowing	तम् रामम्	= that Rama	दशरथात्मजम्	= the son of Dasaratha
सम्कृद्धम्	= is like an enraged lion	इच्छसि	= you wish	प्रबोधयितुम्	= to awaken
सिम्हमिव					
सर्पम्	= a serpent	सुप्तम्	= who is sleeping.		

"Though you know that Rama, the son of Dsasratha, is like an enraged lion, you wish to awaken a serpent, who is sleeping."

ज्वलन्तम् तेजसा नित्यं क्रोधेन च दुरासदम् ।
कस्तं मृत्युमिवासह्यमासादयितुमर्हति ॥ ६-६४-१५

कः	= who	अर्हति	= would be competent	आसादयितुम्	= to approach
तम्	= that Rama	नित्यम्	= who is ever shining	तेजसा	= with splendour
दुरासदम्	= who is dangerous to be approached	ज्वलन्तम्		मृत्युमिव	= as death?
		असह्यम्	= and who is as unbearable		

"Who would be competent to approach that Rama, who is forever shining with a splendour, dangerous to catch-up and as unbearable as death?"

संशयस्थमिदम् सर्वं शत्रोः प्रतिसमासने ।
एकस्य गमनम् तत्र न हि मे रोचते तव ॥ ६-६४-१६

प्रति समासते	= standing face to face	शत्रोः	= with the enemy	इदम् सर्वम्	= is all
सम्शयस्थम्	= remaining in doubt	गमनम्	= going	तत्र	= there
एकस्य	= single handed	भृहम् न	= is indeed not too much रोचते है	मे	= to me.

"Standing face-to-face with that enemy is all remaining in doubt. Going there single-handed does not indeed find favour with me."

हीनार्थस्तु समृद्धार्थम् को रिपुं प्राकृतो यथा ।
निश्चितम् जीवितत्यागे वशमानेतुमिच्छति ॥ ६-६४-१७

हीनार्थः	= having lost his advantage	कः इच्छति	= who would feel inclined	आनेतुम्	= to reduce to surrender
रिपुम्	= to an enemy	समृद्धार्थम्	= having an increased advantage	निश्चित्य	= determining
जीवितत्यागे	= to lay down his life	प्राकृतम् यथा	= as an ordinary person?		

"Having lost his advantage, who would feel inclined to reduce to submission, an enemy, who is rich in advantage and determined to lay down his life, as an ordinary person?"

यस्य नास्ति मनुष्येषु सदृशो राक्षसोत्तम ।
कथमाशंससे योद्धुम् तुल्येनेन्द्रविवस्ततोः ॥ ६-६४-१८

राक्षसोत्तम	= O Kumbhakarna the foremost among the demons!	कथम्	= how	आशम्ससे	= do you wish
योद्धुम्	= to combat (with Rama)	यस्य नास्ति	= with whom none in	तुल्येन	= and who is equal
इन्द्रविवस्ततोः	= of Indra and the sun.	सदृशः	the human beings is	मनुष्येषु	equal

"O Kumbhakarna, the foremost among the demons! How do you wish to combat with Rama, with whom none in the human beings is equal and who is equal of Indra and the sun?"

एवमुत्त्वा तु सम्रब्धम् कुम्भकर्णं महोदरः ।
उवाच रक्षसां मध्ये रावणो लोकरावणम् ॥ ६-६४-१९

एवम्	= thus	उत्त्वा	= spoken	सरब्धम्	= to the enraged Kumb-
महोदरः	= Mahodara (on his part)	उवाच	= spoke (as follows)	कुम्भकर्णम्	-hakarna
रावणम्	= to Ravana	लोकरावणम्	= who made people cry.	राक्षसाम्	= in the midst o demons
				मध्ये	

Having thus spoken to the enraged Kumbhakarna, Mahodara on his part spoke as follows, in the midst of demons, to Ravana, who made the people cry.

लब्ध्वा पुनस्ताम् वैदेहीम् किमर्थं त्वं प्रजल्पसि ।
यदेच्छसि तदा सीता वशगा ते भविष्यति ॥ ६-६४-२०

किम्	= why	त्वम्	= are you	विलम्बसे	= delaying
लब्ध्वा	= (after) having captured	वैदेहीम्	= Sita	पुरस्तात्	= already?
इच्छसि यदि	= If you wish it so	सीता	= Sita	भविष्यति	= will be
वशगा	= submissive	ते	= to you.		

"Why are you delaying further, after having captured Sita already? If you do so wish, Sita will be submissive to you."

दृष्टः कश्चिदुपायो मे सीतोपस्थानकारकः ।
रुचितश्चेत्स्वया बुद्ध्या राक्षसेश्वर तम् शृणु ॥ ६-६४-२१

राक्षसेन्द्र	= O King of demons!	कथितः	= some	उपायः	= strategy
दृष्टः	= has been discovered	मे	= by me	सचितः चेत्	= If it is agreeable
स्वया बुध्या	= to your intellect	ततः	= then	श्रुणु	= listen to it.

"Some strategy has been discovered by me, as a means of bringing her round. If it is found agreeable to your intellect, then listen to it."

अहम् द्विजिह्वः सम्हादी कुम्भकर्णो विर्तदनः ।
पञ्चरामवधायैते निर्यान्तीत्यवधोषय ॥ ६-६४-२२

अवधोषय	= Announce (by a beat of drum in the city-streets): iti	= thaअहम्	=	myself	
द्विजिह्वः	= Dvijihva	सम्हादी	= Samhraadi	कुम्भकर्णत्	= Kumbhakarna
विर्तदन एते	= these	पञ्च	= five (demons)	निर्यान्ति	= are setting out
रामवधाय	= to kill Rama.				

"Announce (by a beat of drum in the city-streets) that myself, Dvijihva, Samhraadi, Kumbhakarna and Vitar-dana these five demons are setting out for the battle to kill Rama."

ततो गत्वा वयम् युद्धम् दास्यामस्तस्य यत्वतः ।
जेष्यामो यदि ते शत्रून्नोपायैः कृत्यमस्ति नः ॥ ६-६४-२३

ततः	= thereupon	वयम्	= we	गत्वा	= having gone
यत्वतः	= deliberately	दास्यामः	= we shall give	तस्य	= him
युद्धम्	= the combat	जेष्यामः यदि	= if we conquer	ते	= your
शत्रून्	= enemies	नास्ति	= there is no need	उपायैः	= for strategies
नः	= to us.	कार्यम्			

"Thereupon, having gone to the battle field deliberately, we shall give him a fight. If we conquer your enemies, there is no need for any strategies to us."

अथ जीवति नः शत्रुवयम् च कृतसम्युगाः ।
ततः समभिपत्स्यामो मनसा यत्समीक्षितुम् ॥ ६-६४-२४

अथ	= otherwise	नः शत्रुः	= (if) our enemy	जीवति	= survives
वयम् च	= we	कृत सम्युगाः	= who have engaged in the fight	ततः	= then
समभिपत्स्यामः	= shall employ	समीक्षितम्	= the plan which was resolved (by us)		
मनसा	= in the mind.				

"Otherwise, if our enemy survives, we, who have engaged in the fight, then shall implement the plan which was resolved by us in the mind."

**वयम् युद्धादिहैष्यामो रुधिरेण समुक्षिताः ।
विदार्या स्वातानुं बाणै रामनामाङ्कितैः शितैः ॥ ६-६४-२५**

समुक्षिता	= moistened	रुधिरेण	= with blood	स्वतनुम्	= on having our bodies
विदार्य	= torn	बाणैः	= with arrows	राम	= marked with the name
वयम्	= we shall come back	इह	= here	नामाङ्कितैः	of Rama
एष्यामः				युद्धात्	= from the battle.

"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."

**भक्षितो राघवोऽस्माभिर्लक्ष्मणश्चेति वादिनः ।
तव पादौ ग्रहीष्यामस्त्वं नः काम प्रपूरय ॥ ६-६४-२६**

वादिनः	= uttering	इति	= that	राघवः	= Rama
लक्ष्मणेशाह	= as well as Lakshmana	भक्षितः	= has been devoured	स्माभिः	= by us
ग्रहीष्यावः	= we shall clasp	तव पादौ	= your feet	त्वम्	= you
प्रपूरय	= fully grant	नः	= our	कामम्	= desire.

Saying "Rama as well as Lakshmana has been devoured by us", we shall clasp your feet. You fully grant our desire."

**ततोऽवघोषय पुरे गजस्कन्धेन पार्थिवं ।
हतो रामः सह भ्रात्रा ससैन्य इति सर्वतः ॥ ६-६४-२७**

पार्थिव	= O king!	ततः	= then	अवघोषयः	= have it proclaimed by
सर्वतः	= in the entire	पुरे	= City	गजस्कन्धे	beating of trumpets
इति	= that	रामः	= Rama	हतः	= on the back of an elephant
भ्रात्रा सह	= along with his brother	स सैन्यः	= and his army.		= has been killed

"O king! Then, have it proclaimed by beating of trumpets in the entire city, on the back of an elephant, that Rama has been killed along with his brother and his army."

**प्रीतो नाम ततो भूत्वा भृत्यानाम् त्वमरिन्दम् ।
भोगांश्च परिवारांश्च कामांश्च वसुदापय ॥ ६-६४-२८**

अरिन्दम्	= O annihilator of enemies!	भूत्वा	= becoming	प्रीतोनाम	= pleased for the name-sake
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दापय	= arrange to bestow	भूत्यानाम्	= on your servants	भोगाम्च	= objects of enjoyment
कामान्	= other desired objects	परिवाराम्श्च	= slaves	वसु च	= and gold.

"O annihilator of enemies! Becoming pleased for the name-sake, arrange to bestow on your servants, objects of enjoyment, other desired objects and gold."

ततो माल्यानि वासांसि वीराणाम् अनुलेपनम् ।
देयम् च बहु योधेभ्यः स्वयं च मुदितः पिब ॥ ६-६४-२९

ततः	= then (present)	माल्यानि	= garlands	वासाम्सि	= garments
अनुलेपनम्	= cosmetics	वीराणाम्	= to champions	बहु	= and abundant
देयम्	= gifts	योधेभ्यः	= to (other) warriors	पिब	= drink
स्वयम्	= yourself	मुदितः	= delighted.		

"Then, present garlands, garments and cosmetics to champions as well as abundant gifts to other warriors. Drink yourself delighted."

ततोऽस्मिन्बहुलीभूते कौलीने सर्वतो गते ।
भक्षितः ससुहिर्द्रामो राक्षसैरिति विश्रुते ॥ ६-६४-३०

प्रविश्याश्वास्य चापि त्वम् सीतां रहसि सान्त्वय ।
धनधान्यैश्च कामैश्च रत्नैश्चैनां प्रलोभय ॥ ६-६४-३१

अस्मिन्	= (when) this	बहुलीभूते	= thick	कौलीने	= rumour
सर्वतोगते	= has gone to all sides	इति	= that	रामः	= Rama
ससुहृत्	= along with his friends	भक्षितः	= have been devoured	राक्षसैः	= by the demons
विश्रुते	= was heard far and wide (even by Sita)	प्रविश्य	= approaching	सीताम्	= Sita
रहसि	= in private	त्वम्	= you	आश्वास्य	= restoring her to confidence
सान्त्वय	= and conciliating her	एनाम्	= tempt her	धनधान्यैश्च	= with gold and grain
कामैश्च रत्नैश्च	= as well as luxuries and precious stones.	प्रलोभय			

"When this thick rumour has gone to all sides that Rama along with his companions have been devoured by the demons and you approach Sita in private and restoring her to confidence and even conciliating her, tempt her with gold and grain, as well as luxuries and precious tones."

अनयोपधया राजन्मयशोकानुबन्ध्या ।
अकामा त्वद्वशाम् सीता नष्टनाथा गमिष्यति ॥ ६-६४-३२

अनया	= by this false pretence	भय	= supplemented by fear	सीता	= Sita
उपधया		शोकानुबन्ध्या	= and anguish		

नष्टनाथा	= who (thinks that) she lost her husband	अकामा	= reluctantly	गमिष्यति	= will submit
त्वद्वशम्	= to your will.				

"By this false pretence, creating fear and anguish, Sita who thinks she lost her husband, will submit reluctantly to your will."

**रमणीयम् हि भर्तारं विनष्टमवगम्य सा ।
नैराश्यात्स्रीलघुत्वाच्च त्वद्वशं प्रतिपत्स्यते ॥ ६-६४-३३**

अधिगम्य	= believing	रमणीयम्	= (that) her charming	भर्तारम्	= husband
विनष्टम्	= is destroyed	सा	= she	नैराश्यात्	= from hopelessness
स्रीलघुत्वाच्च	= and feminine feeling of flexibility	प्रतिपत्स्यते	= will arrive at	त्वद्वशम्	= your will.

"Believing that her charming husband is destroyed, Sita from her hopelessness and feminine feeling of flexibility, will come to your will."

**सा पुरा सुखसम्बृद्धा सुखार्हा दुःखकर्षिता ।
त्वय्यधीनः सुखम् ज्ञात्वा सर्वथोपगमिष्यति ॥ ६-६४-३४**

सा	= she	सुखसम्बृद्धा	= who grew up with comfort	सुखार्हा	= who is deserving of happiness
दुःखकर्षिता	= but emaciated with grief	ज्ञात्वा	= knowing	सुखम्	= (that) her happiness
अधीनम्	= depends	त्वयि	= on you	उपगमिष्यति	= will come near (to you)
सर्वथा	= by all means.				

"Sita, who grew up with comfort, who is deserving of happiness but emaciated with grief, knowing that her happiness depends on you, will by all means come near to you."

**एतत्सुनीतं मम दर्शनेन ।
रामम् हि दृष्टैव भवेदनर्थः ।
इहैव ते सेत्यति मोत्सुकोभू ।
र्महानयुद्धेन सुखस्य लाभः ॥ ६-६४-३५**

एतत्	= this has been conveyed well	मम दर्शनेन	= by my contemplation	दृष्टैव	= just on seeing
सुनीतम्		अनर्थः	= a calamity	भवेत्	= will happen
रामम्	= Rama	महान्	= a great	लाभः	= advantage
ते	= to you	सेत्यति	= will be gained	इहैव	= here itself
सुखस्य	= of happiness	मा भूः	= do not become	उत्सुकः	= restless.
अयुद्धेन	= even without fighting				

"After contemplating very well, I have conveyed like this. As soon as you see Rama, a calamity will happen. While you stay here itself without fighting, you will obtain a great benefit of happiness. Do not become restless."

अनष्टसैन्यो ह्यनवाससंशयो ।
रिपूनयुद्धेन जयन् जनाधिप ।
यशश्च पुण्यम् च महन्महीपते ।
श्रियम् च कीर्ति च चिरम् समश्वते ॥ ६-६४-३६

जनाधिप	= O king	महीपतिः	= an emperor	जयन्	= who conquers
रिपून्	= his enemies	अनष्टसैन्यः	= without losing his army	अनवाससम्शयः	= without meeting with danger
अयुद्धेन	= and without a combat	अश्वते	= will obtain	चिरम्	= for long
महत्	= a great	यशश्च	= fame	पुण्यम्	= merit
श्रियम् च	= prosperity	कीर्तिम्	= and glory.		

"O 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."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुःषष्ठितमः सर्गः ॥

Thus completes 64th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

65 Sarga 65 - पञ्चषष्ठितमः सर्ग

Kumbhakarna Rebukes Mahodara

Introduction -

Kumbhakarna rebukes Mahodara for rendering a wrong advice to Ravana. He asserts Ravana, saying that he will annihilate Rama in battle. Ravana gets pleased and orders Kumbhakarna to wipe off the monkeys together with Rama and Lakshmana in battle. Then, Ravana arranged for ornamentation of the various limbs of Kumbhakarna with various types of jewellery, before sending him to the battle. As Kumbhakarna sallies forth to the battle, several bad omens appear on all sides. Kumbhakarna disregards these portents and marches ahead for the battle. Seeing the colossal form of Kumbhakarna, all the monkeys get frightened and take to their heels.

स तथोक्तस्तु निर्भत्स्य कुम्भकर्णो महोदरम् ।
अब्रवीद्राक्षसश्रेष्ठं भ्रातरम् रावणं ततः ॥ ६-६५-१

कुम्भकर्ण	= Kumbhakarna	तथा	= thus	उक्तः	= spoken
निर्भत्स्य	= rebuked	महोदरम्	= Mahodara	ततः	= and then
अब्रवीत्	= spoke	भ्रातरम्	= to his brother	रावणम्	= Ravana
राक्षसश्रेष्ठम्	= the chief of demons.				

Hearing the words of Mahodara, Kumbhakarna rebuked him and then spoke to his brother, Ravana, the chief of demons (as follows):

सोऽहम् तव भयं घोरम् वधात्स्य दुरात्मनः ।
रामस्याद्य प्रमार्जामि निर्वैरस्त्वम् सुखीभव ॥ ६-६५-२

वधात्	= by annihilation	तस्य	= of that	दुरात्मनः	= evil-minded
रामस्य	= Rama	सः अहम्	= I as such	प्रमार्जामि	= wipe off
तव	= your	घोरम्	= terrific	भयम्	= fear
अद्य	= today	भव	= be	सुखी	= happy
निर्वैरः हि	= indeed free enmity.				

"By annihilation of that evil-minded Rama, I will wipe-off your terrific fear today. Be happy, indeed without any enmity."

गर्जन्ति न वृथा शूर निर्जला इव तोयदाः ।
पश्य सम्पाद्यमानम् तु गर्जितम् युधि कर्मणा ॥ ६-६५-३

शूराः	= warriors	न गर्जन्ति	= do not roar	वृथा	= in vain
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निर्जला:	= like water-less clouds	पश्यस्	= see	गर्जितुम्	= the roar
तोयदा: इव					
सम्प्रयमानम्	= on completion	कर्मणा	= of work	युधि	= in battle.

"Warriors do not roar in vain as waterless clouds. Hear my roar, only on completion of my said task in battle."

न मर्षयति चात्मानम् सम्भावयति नात्मना ।
अदर्शयित्वा शूरास्तु कर्म कुर्वन्ति दुष्करम् ॥ ६-६५-४

शूरा:	= warriors	न मर्षयन्ति	= do not indulge	सम्भावयितुम्	= in thinking highly
आत्मानम्	= of themselves by	अदर्शयित्वा	= without showing	कुर्वन्ति	= they do
आत्मना	themselves				
दुष्करम् कर्म	= difficult act.				

"Warriors do not indulge in eulogizing themselves. They do difficult acts, without a show."

विक्लवानामबुद्धीनाम् राजां पण्डितमानिनाम् ।
शृणवतामादित इदम् त्वद्विधानं महोदर ॥ ६-६५-५

महोदर	= O Mahodara!	कथ्यमानम्	= your narrated words	नित्यम्	= are always agreeable
राजाम्	= to kings	त्वद्वचः		रोचते	
अबुद्धीनाम्	= and who are stupid.	विक्लवानाम्	= who are confused	पण्डित	= who fancy themselves
				मानिनान्	as the learned

"O Mahodara! Your words may be agreeable to those kings who are confused, who fancy themselves as the learned, and who themselves are stupid."

युद्धे कापुरुषैर्नित्यं भवद्दिः प्रियवादिभिः ।
राजानमनुगच्छद्दिः कृत्यमेतद्विनाशितम् ॥ ६-६५-६

भवद्दिः	= by you	कापुरुषैः	= who are cowards	युद्धे	= in battle
नित्यम्	= always speaking	अनुगच्छद्दिः	= and go according to	राजानम्	= the king
प्रियवादिभिः	pleasantly		the wishes of		
सर्वम्	= the entire	कृत्यम्	= undertaking	विनाशितम्	= has been spoiled.

"You are all cowards in battle. You always speak pleasantly and go according to the wishes of the king. You, as such, have spoiled all the undertakings."

राजशेषा कृता लङ्घा क्षीणः कोशो बलम् हतम् ।
राजानमिममासाद्य सुहच्छिह्ममित्रकम् ॥ ६-६५-७

आसाद्य	= getting possession of	इम्म	= of this	राजानम्	= king
सुहच्छिह्म	= who has friends merely for a name-sake	अमित्रकम्	= and behaving unfriendly	धनागारम्	= the treasury

क्षिणम्	= has weakened	बलम्	= the army	हतम्	= has been killed
लङ्का	= Lanka	कृता	= has been made	राजसेषा	= with the king alone left.

"Having access to this king, who has friends merely for a name-sake as also behaving unfriendly, the treasury got depleted, the army destroyed and king alone is left the Lanka."

एष निर्याम्यहम् युद्धमुद्यतः शत्रुनिर्जये ।
दुर्नयं भवतामद्य समीकर्तु महाहवे ॥ ६-६५-८

उद्यतः	= intent on	शत्रुनिर्जये	= conquering the enemies	एषः अहम्	= I
निर्यामि	= sally forth	अद्य	= today	युद्धम्	= for the battle
समीकर्तुम्	= to set right	भवतीम्	= your	दुर्नयम्	= imprudent policy.

"Intent on conquering the enemy, I sally for the battle today to set right your imprudent policy."

एवमुक्तवतो वाक्यम् कुम्भकर्णस्य धीमतः ।
प्रत्युवाच ततो वाक्यं प्रहसनाक्षसाधिपः ॥ ६-६५-९

एवम्	= thus	उक्तवतः	= spoken	धीमतः	= the words of the intellectual Kumbhakarna
राक्षसाधिपः	= the king of demons	ततः	= then	कुम्भकर्णस्य	
प्रत्युवाच	= replied	वाक्यम्	= in (follwoing) words:	वाक्यम्	

Hearing the words of the intellectual Kumbhakarna, Ravana the king of demons, bursting into laughter, replied as follows:

महोदरोऽयम् रामात् परित्रस्तो न संशयः ।
न हि रोचयते तात युद्धम् युद्धविशारद ॥ ६-६५-१०

तात	= O dear brother	युद्धविशारद	= well-versed in the art of warfare!	अयम्	= this
महोदरः	= Mahodara	परित्रस्तः	= is frightened	रामात्	= of Rama
न सम्शयः	= there is no doubt	न रोचयते हि	= indeed he is not inclined	युद्धम्	= of war.

"O dear brother, well-versed in the art of war-fare! This Mahodara is frightened of Rama. There is no doubt. He is not indeed inclined of a war."

कथिन्मे त्वत्समो नास्ति सौहृदेन बलेन च ।
गच्छ शत्रुवधाय त्वम् कुम्भकर्णजयाय च ॥ ६-६५-११

कुम्भकर्ण	= O Kumbhakarna!	कथित्	= none	त्वस्मः	= is equal to you
मे	= for me	नास्ति		बलेनच	= and strength
त्वम्	= you	सौहृदेन	= in friendship	शत्रुवधाय	= for destroying the enemies
जयाय	= and for achieving victory.	गच्छ	= proceed		

"O Kumbhakarna! None is equal to you in friendship and strength, in my eyes. You march to the battlefield for destroying the enemies and for achieving victory."

**शयानः शत्रुनाशार्थम् भवान् सम्बोधितो मया ।
आयम् हि कालः सुमहान् राक्षानामरिदम् ॥ ६-६५-१२**

अरिन्दम	= O destroyer of enemies!	भवान्	= you	शयानः	= who were sleeping
सम्बोधितः	= were awaken	मया	= by me	शत्रुनशार्थम्	= for the purpose of destroying the enemies
अयम्	= this	सुमहान्	= is indeed a grand time	राक्षसानाम्	= for demons.

"O destroyer of enemies! You, who were sleeping, were awakened by me, for the purpose of destroying the enemies. This is indeed a grand time for our demons."

**तद्गच्छ शूलमादाय पाशहस्त इवान्तकः ।
वानरान् राजपुत्रौ च भक्ष्यादित्यतेजसौ ॥ ६-६५-१३**

तत्	= therefore	गच्छ	= go	अन्तकः इव	= like Yama the god of death
आदाय	= by taking	शूलम्	= a dart	पाश हस्तः	= and a noose in hand
भक्ष्य	= devour	वानरान्	= the monkeys	राजपुत्रौ	= and the princes
आदित्य	= whose splendour is				
तेजसौ	like that of the sun.				

"Therefore, go like Yama the god of death, by taking a dart and a noose in your hand. Devour the monkeys and the princes whose splendour is like that of the sun."

**समालोक्य तु ते रूपम् विद्रविष्यन्ति वानराः ।
रामलक्ष्मणयोश्चापि हृदये प्रस्फुटिष्यतः ॥ ६-६५-१४**

समालोक्य	= by seeing	ते	= your	रूपम्	= very form
वानराः	= the monkeys	विद्रविष्यन्ति	= will run away	हृदयेचापि	= the hearts
राम	= of Rama and Lakshmana	प्रस्फुटिष्यतः	= will get broken asunder.		

"By seeing your very form, the monkeys will run away. The hearts of Rama and Lakshmana will get broken asunder."

एवमुत्त्वा महातेजाः कुम्भकर्णम् महाबलम् ।
पुनर्जातमिवात्मानम् मेने राक्षसपुमग्वः ॥ ६-६५-१५

राक्षसपुमग्वः	= the king of demons	महातेजाः	= with great energy	एवम्	= thus
उत्त्वा	= speaking	महाबलम्	= to the mighty Kumbhakarna	मेने	= thought
आत्मानम्	= himself	कुम्भकर्णम्		पुनः	= again.

Ravana, the king of demons, having a great energy, thus speaking to the mighty Kumbhakarna, thought himself as though he was born again.

कुम्भकर्णबलाभिज्ञो जानंस्तस्य पराक्रमम् ।
बभूव मुदितो राजा शशाङ्क इव निर्मलः ॥ ६-६५-१६

राजा	= the king	कुम्भकर्ण	= knowing the strength	जानन्	= and recognising
तस्य	= his	बलाभिज्ञः	= of Kumbhakarna	मुदितः	= was delighted
बभूव	= and became	पराक्रमम्	= prowess	शशाङ्कः इव	= as the moon.

The king, knowing the strength and prowess of Kumbhakarna, was delighted and became as bright as the moon.

इत्येवमुक्तः सम्हृष्टो निर्जगाम महाबलः ।
राजस्तु वचनम् श्रुत्वा योद्धुमुद्युक्तवांस्तदा ॥ ६-६५-१७

इत्येवम्	= thus	उक्तः	= spoken to (by Ravana)	महाबलः	= the mighty Kumbhakarna
सम्हृष्टः	= highly delighted	निर्जगाम	= sallied forth	श्रुत्वा	= hearing
राजः	= the king's	वचनम्	= speech	तदा	= at that time
उद्युक्तवान्	= (he) was ready	योद्धुम्	= to fight.		

Some were drowned in the ocean. Some had recourse into the caves. Some others escaped. Some could not even stand stable on the ground. Some fell down. Some lied down, as though they were dead.

आददे निशितम् शूलं वेगाच्छत्रुनिर्वर्णः ।
सर्वकालायसम् दीप्तं तसकाञ्चनभूषणम् ॥ ६-६५-१८

शत्रुनिर्वर्णः	= Kumbhakarna the annihilator of enemies	वेगात्	= speedily	आददे	= took up
निशितम्	= a sharp	शूलम्	= spike	सर्वकालायसम्	= made completely with iron

दीप्तम्	= splendidly shining	तसकाङ्गनं	= and adorned with
		भूषणम्	pure gold.

Kumbhakarna, the annihilator of enemies, speedily took up a sharp spike fully made of iron, adorned with pure gold and splendidly shining.

इन्द्राशनिसमं भीमम् वज्रप्रतिमगौरवम् ।
देवदानवगन्धव्यक्षकिनरसूदनम् ॥ ६-६५-१९
रक्तमाल्य महादाम स्वतश्चोदृतपावकम् ।
आदाय निशितम् शूलं शत्रुशोणितरञ्जितम् ॥ ६-६५-२०
कुम्भकर्णो महातेजा रावणम् वाक्यमब्रवीत् ।

आदाय	= taking hold of	विपुलम्	= that large	शूलम्	= spike
शत्रुशोणित	= tinted with the blood	इन्द्राशनिसम्प्रस्थम्	shining like Indra's	वज्रप्रतिम	= and equally heavy as a
रञ्जितम्	of enemies		thunderbolt	गौरवम्	thunderbolt
देवदानव	= capable of tormenting	रक्तमाल्य	= wreathed in garlands	उद्रृतपावकम्	= and emitted flames
गन्धव्य	celestials; demons;	महादाम	of crimson flowers		
यक्षपन्नगसुन्दनम्	Gandharvas the celestial musicians; Yakshas; a class of demi gods; and Nagas teh celectials serpents		with excessive splendour		
स्वतः	= by itself naturally	कुम्भकर्णः	= Kumbhakarna	महातेजः	= of great brilliance
अब्रवीत्	= spoke	रावणम्	= to Ravana	वाक्यम्	= the following words:

Taking hold of that large spike tinted with the blood of enemies, shining like Indra's thunderbolt and equally heavy, capable of tormenting celestials, demons, Gandharvas, the celestial musicians, Yakshas a class of demi-gods and Nagas the celestial serpents, wreathed in garlands of crimson flowers with excessive splendour and emitting flames by itself naturally, Kumbhakarna of great brilliance spoke to Ravana the following words:

गमिष्याम्यहमेकाकी तिष्ठत्विह बलं महत् ॥ ६-६५-२१
अद्य तान्धुधितः कुद्धो भक्षयिष्यामि वानरान् ।

महत् बलम्	= let this large army	तिष्ठतु	= stay	इह	= here
अहम्	= I	गमिष्यामि	= shall go	एकाकी	= alone
क्षुधितः कुद्धः	= I angry with hunger	भक्षयिष्यामि	= shall devour	तान्	= those
वानरान्	= monkeys	अद्य	= now.		

"Let this large army stay back here. I shall go all alone. Being angry with hunger, I shall devour those monkeys now."

कुम्भकर्णवचः श्रुत्वा रावणो वाक्यमब्रवीत् ॥ ६-६५-२२
सैन्यैः परिवृतो गच्छ शूलमुद्गलपाणिमिः ।

श्रुत्वा	= hearing	कुम्भकर्ण वचः	= the words of Kumbhakarna	रावणः	= Ravana
अब्रवीत् सैन्यैः	= spoke = with army	वाक्यम् शूल मुद्र	= these words = with spikes and hammers	परिवृतः गच्छ	= endowed = go (to the battle-field).

Hearing the words of Kumbhakarna, Ravana said, "Go along with army, with their spikes and hammers in hand."

वानरा हि महात्मानः शीघ्राश्च व्यवसायिनः ॥ ६-६५-२३
एकाकिनं प्रमत्तम् वा नयेयुर्दशनैः क्षयम् ।

वानराः	= the monkeys	महात्मानः	= with their huge bodies	शूराः	= the warriors
सुर्यवसायिनः	= having a much determination	दशनैः	= with their teeth	नयन्ति	= will arrange for destruction (of those)
एकाकिनम्	= who are either alone	प्रमत्तम्	= or off one's guard.	क्षयम्	

"The monkeys, with their huge bodies, valiant, with a much determination and with their teeth, will destroy anyone who is either alone or off one's guard."

तस्मात्परमदुर्धर्षैः सैन्यैः परिवृतो व्रज ॥ ६-६५-२४
रक्षसामहितम् सर्वं शत्रुपक्षं निसूदय ।

तस्मात्	= therefore	परिवृतः	= enveloped	सैन्यैः	= with your army
व्रज	= go	परम दुर्धर्षः	= as a person very difficult to be assaulted	निषूदय	= destroy
सर्वम्	= the entire	शत्रुपक्षम्	= enemy-side	अहितम्	= which is inimical
रक्षसाम्	= to the demons.				

"Therefore, go along with your troops as a person who is very difficult to be assaulted. Destroy the entire enemy-side, which is inimical to our demons."

अथासनात्समुत्पत्य स्तजं मणिकृतान्तराम् ॥ ६-६५-२५
आबवन्य महातेजाः कुम्भकर्णस्य रावणः ।

समुत्पत्य	= rising up swiftly	आसनात्	= from his throne	रावणः	= Ravana
महातेजाः	= endowed with a great energy	अथ	= then	आबवन्य	= tied on
कुम्भकर्णस्य	= to Kumbhakarna	स्तजम्	= a necklace	मणिकृतान्तराम्	= studded with a course of jewels.

Rising up swiftly from his throne, Ravana endowed with a great energy, then placed around the neck of Kumbhakarna, a necklace studded with a course of jewels.

अञ्जगदानञ्जुलीवेष्टान्वराण्याभरणानि च ॥ ६-६५-२६
हारम् च शशिसम्पकाशमावबन्ध महात्मनः ।

रुअवन	= bonded	अञ्जदानि	= Armlets	अञ्जुलीवेष्टन्	= rings
आवबन्ध		हारम्च	= and a chain	शशिसम्पकाशम्	= which was handsome
वराणिभराणिच	= excellent ornaments				
महात्मनः	= to the great souled Kumbhakarna.				

Ravana placed on the person of Kumbhakarna, armlets, rings, excellent jewellery and a handsome chain.

दिव्यानि च सुगन्धीनि माल्यदामानि रावणः ॥ ६-६५-२७
गात्रेषु सज्जयामास श्रीमती चास्य कुण्डले ।

रावणः	= Ravana	सज्जयामास	= arranged for ornamentation	अस्य	= of his
गात्रेषु	= limbs	दिव्यानि	= with beautiful and sweet smelling garlands	कुण्डलेच	= and ear-rings
श्रोत्रयोः	= to his ears.	सुगन्धीनि			
		माल्यदानि			

Ravana arranged for ornamentation of his limbs with beautiful and sweet-smelling garlands as well as ear-rings to his ears.

काञ्चनाङ्गदकेयूरो निष्काभरणभूषितः ॥ ६-६५-२८
कुम्भकर्णो बृहत्कर्णः सुहुतोऽग्निरिवावभौ ।

खुम्भकर्णः	= Kumbhakarna	बृहत्कर्णः	= with large ears	काण्चन	= adorned with golden
				अङ्गद केयूर	armlets and bracelets
आवभौ	= shone	अग्निरिव	= like fire	निष्काभरण	worn on his upper
				भूषितः	arms along with ornament for his breast
				सुहुतः	= well fed with oblations.

Kumbhakarna with large ears, adorned with golden armlets and bracelets worn on his upper arms along with ornament for his breast, shone like fire, well-fed with oblations.

श्रोणीसूत्रेण महता मेचकेन विराजितः ॥ ६-६५-२९
अमृतोत्पादने नद्धो भुजङ्गेनेव मन्दरः ।

महता	= with a large	मेचकेन	= black	विराजिता	= and shining
श्रोणीसूत्रेण	= string worn round his loins	मन्दरः इव	= he was looking like Mount Mandara	नद्धः	= encircled
भुजङ्गेन	= at the time of churning the ambrosia.				

With a large, black and shining string worn round his loins, he was looking like Mount Mandara encircled by a serpent at the time of churning the ambrosia.

स काञ्चनं भारसहं निवातं ।
विद्युत्प्रभम् दीप्तिमिवात्मभासा ।
आबध्यमानः कवचम् राज ।
सन्ध्याभ्रसम्वीत इवाद्विराजः ॥ ६-६५-३०

आबध्यमानः	= secured	काञ्चन	= with a golden armour	भारसहम्	= carrying a great load
निवातम्	= impenetrable by weapons	कवचम्	= as if blazing	आत्मतेजसा	= with its own splendour
विद्युत्	= with flashing like lightning	दीप्तिमिव	= Kumbhakarna	राज	= shone
प्रभम्		सः	= joined with clouds at sunset.		
अद्विराजः इव	= like a king of mountains	सन्ध्याभ्रसम्वीतः			

Secured with a golden armour, carrying a great load, impenetrable by weapons and as if blazing with its own splendour with flashing like lightning, Kumbhakarna shone as a king of Mountains, enveloped by clouds at sunset.

सर्वाभरणनद्वाङ्गः शूलपाणिः स राक्षसः ।
त्रिविक्रमकृतोत्साहो नारायण इवावभौ ॥ ६-६५-३१

सर्वाभरण	= adorned with all ornaments	शूलपाणिः	= with a spike in his hand	सः	= that
सर्वाङ्गः	= ornaments to all his limbs	आबभौ	= shone	नारायणः इव	= like Narayana the all-embracing Lord
राक्षसः	= demons				

Adorned with all ornaments to all his limbs and with a spike in his hand, that demon shone like Narayana, the all-embracing Lord, enthusiastic to take the three long strides (which were meant to cover the entire universe).

भ्रातरम् सम्परिष्वज्य कृत्वा चापि प्रदक्षिणम् ।
प्रणम्य शिरसा तस्मै सम्प्रतस्थे महाबलिः ॥ ६-६५-३२

सम्परिष्वज्य	= embracing	भ्रातरम्	= his brother	प्रदक्षिणम्	= and even circumambulating him
महाबलः	= the mighty	सः	= Kumbhakarna	प्रतस्थे	= sallied forth
प्रणम्य	= after offering salutation	तस्मै	= to him	शिरसा	= by bowing down with his head respectfully.

Embracing his brother and even circumambulating him, the mighty Kumbhakarna sallied forth, after offering salutation to him by bowing down to him respectfully.

**निष्पतन्तं महाकायं महानादं महाबलम् ।
तमाशीर्भिः प्रशस्ताभिः प्रेषयामास रावणः ॥ ६-६५-३३**

प्रेषयामास	= (Ravana) sent off	महाबलम्	= the mighty	कुम्भकर्णः	= Kumbhakarna
महाकायम्	= having a colossal body	निष्पतन्तम्	= who was sallying forth	महानादम्	= with a great sound
प्रशस्ताभिः	= and with laudable	आशीर्भिः	= benedictions.		

Ravana sent off the mighty Kumbhakarna, having a colossal body, who was then sallying forth, with a great sound (of drums and musical instruments) and with laudable benedictions.

**तम् गजैश्च तुरम्गैश्च स्यन्दनैश्चाम्बुदस्वनैः ।
अनुजग्मुर्महात्मानम् रथिनो रथिनां वरम् ॥ ६-६५-३४**

शाखदुन्दुभिनिर्घः	with loud sounds of couches and kettle-drums	सैन्यैः च	= with an army	वरायुधैः	= wielding excellent weapons
गजैश्च	= with elephants	तुरण्गैश्च	= with horses	स्यन्दनैश्च	= and with chariots
अम्बुदस्वनैः	= having sounds of clouds	महात्मानः	= mighty	रथिनः	= charioteers
अनुजग्मुः	= accompanied	तम्	= him	वरम्	= who was the foremost
रथिनाम्	= among the charioteers.				

With loud sounds of couches and kettle-drums, with an army wielding excellent weapons, with elephants, with horses and with chariots making sounds of clouds, mighty charioteers accompanied him who was the foremost among the charioteers.

**सर्पैरुष्टैः खरैरश्वैः सिम्हद्विपमृगद्विजैः ।
अनुजग्मुश्च तम् घोरं कुम्भकर्णं महाबलम् ॥ ६-६५-३५**

अनुजग्मुः	= (those demons) followed	तम्	= that	घोरम्	= terrific
महाबलम्	= and mighty	कुम्भकर्णम्	= Kumbhakarna	सर्पैः	= on serpents
उष्टैः	= camels	खरैरस्त्वैः	= donkeys	सिम्हद्विप	= lions elephants wild

मृगद्विजैः = beasts and birds.

Those demons followed that terrific and mighty Kumbhakarna, mounting on serpents, camels donkeys, lions, elephants, wild beasts and birds.

स पुष्पवर्णरवकीर्यमाणो ।
 धृतातपत्रः शितशूलपाणिः ।
 मदोत्कटः शोणितगन्धमत्तो ।
 विनिर्ययौ दानवदेवशत्रुः ॥ ६-६५-३६

सः	= that Kumbhakarna	दानवदेव	= the enemy of ogres and celestials	शित शूल	= wielding a sharp spike
विनिर्ययौ	= while sallying forth	धृतातपत्रः	= over whose head a parasol was held	पाणिः	= in his hand
मदोत्कटः	= was excited with drink	शोणितगन्ध	= and intoxicated by the smell of blood.	अवकीर्यमाणः	= covered with showers of blossoms

That Kumbhakarna, the enemy of ogres and celestials, wielding a sharp spike in his hand, while sallying forth, over whose head a parasol was held and drink and intoxicated by the smell of blood.

पदातयश बहवो महानादा महाबलाः ।
 अन्वयू राक्षसा भीमा भीमाक्षाः शस्त्रपाण्यः ॥ ६-६५-३७

बहवः	= many	राक्षसाः	= demons	महासाराः	= with great energy
महाबलाः	= with great strength	भीमाः	= with terrific form	भीमाक्षाः	= with fearful eyes
शस्त्रपाण्यः	= and wielding weapons in their hands	अन्वयुः	= accompanied	पदातयः	= as foot-soldiers.

Many demons, 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.

रक्ताक्षाः सुमहाकाया नीलाङ्गनचयोपमाः ।
 शूरानुद्यम्य खड्गांश्च निशितांश्च परश्वधान् ॥ ६-६५-३८
 बहुव्यामांश्च परिघान् गदाश्च मुसलानि च ।
 तालस्कन्धांश्च विपुलान्धेष्ठीयान्दुरासदान् ॥ ६-६५-३९

रक्ताक्षाः	= (they followed) with their red hot eyes	सुमहाकायाः	= with large colossal bodies	नीलाङ्गन	= resembling a mass of collyrium in hue
उद्यम्य	= and lifting up	शूलान्	= spikes	खड्गांश्च	= swords
निशितान्	= sharp	परश्वधान्	= axes	भिन्दपालाम्श्च	= javelins
परिघान्	= iron rods	गदाश्च	= maces	मुसलानि च	= mallets
विपुलान्	= enormous trunks of palmyrah trees	क्षेपणीयान्	= to be hurled at	दुरासदान्	= and difficult to be met.

The demons followed, with their red hot eyes, large colossal bodies resembling a mass of collyrium in hue, lifting up spikes, swords, sharp axes, javelins, iron rods, maces, mallets, enormous trunks of palmyrah trees to be hurled at and difficult to be met.

अथान्यद्वपुरादाय दारुणम् लोमहर्षणम् ।
निष्पपात महातेजाः कुम्भकर्णो महाबलः ॥ ६-६५-४०
धनुःशतपरीणाहः स षड्गतसमुच्छितः ।
रौद्रः शकटचक्राक्षो महापर्वतसंनिभः ॥ ६-६५-४१

अथ	= then	सः	= that Kumbhakarna	महातेजाः	= of a great splendour
महाबलः	= and a great strength	कुम्भकर्णः		अन्यत् वपुः	= another body
दारुणम्	= of a formidable	आदाय	= assuming	धनुः	= with a breadth of a
षड्गतसमुच्छितः	= and six hundred bows in height	घोरदर्शनम्	= and terrific form	शतपरीणाहः	hundred bows
रौद्रः	= and terrible to look at	शकटचक्राक्षः	= with eyes resembling the wheels of a cart	महापर्वत	= looking like a huge mountain
		निष्पपात	= sallied forth.	सम्भिभः	

Then, that Kumbhakarna, of a great splendour 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, sallied forth.

संनिपत्य च रक्षांसि दग्धशैलोपमो महान् ।
कुम्भकर्णो महावक्तः प्रहसन्निदमब्रवीत् ॥ ६-६५-४२

कुम्भकर्णः	= Kumbhakarna	महान्	= having a colossal body	महावक्तः	= and a large mouth
दग्धशैलोपमः	= looking like a scorched hill	सम्भिपत्य	= approaching	रक्षांसि	= the demons
अब्रवीत्	= spoke	प्रहसन्	= laughing loudly (the following words).		

Kumbhakarna with his colossal body and a huge mouth, looking like a scorched hill, approaching the demons and laughing loudly, spoke as follows:

अद्य वानरमुख्यानाम् तानि यूथानि भागशः ।
निर्दहिष्यामि संकुद्धः शलभानिव पावकः ॥ ६-६५-४३

संकुद्धः	= charged with anger	निर्दहिष्यामि	= I shall burn up	तानि	= those
यूथानि	= troops	वानरमुख्यान्	= of the foremost of monkeys	भागशः	= in lots
अद्य	= today	पावकः इव	= as a flash of fire (would burn up)	पतङ्गानिव	= the moths.

"Charged with anger, I shall burn up those troops of the foremost of monkeys, in lots today, as a flash of fire would burn up the moths."

नापराध्यन्ति मे कामम् वानरा वनचारिणः ।
जातिरस्मद्विधानाम् सा पुरोद्यानविभूषणम् ॥ ६-६५-४४

वानराः	= the monkeys	वनचारिणः	= roaming about in a forest	नापराध्यन्ति	= on their own accord
मे	= me	सा जातिः	= that race of monkeys	कामम्	= have not offended
अस्मद्द्विधानम्	= like ours.			पुरोद्यानविभूषणम्	= is an embellishment for gardens in city

"The monkeys who are in the habit of roaming about in the woods, have not offended me of their own accord. That race of monkeys serves as an embellishment for the urban gardens in a city like ours."

पुरोधस्य मूलम् तु राघवः सहलक्षणः । हते तस्मिन्हतम् सर्वम् तं वधिष्यामि सम्युगे ॥ ६-६५-४५

राघवः	= Rama	सह लक्षणः	= together with Lakshmana	मूलम्	= is the root-cause
पुरोधस्य	= for attacking our city	तस्मिन् हते	= If he is killed	सर्वम्	= all
हतम्	= is killed	वधिष्यामि	= I shall kill	तम्	= that Rama
सम्युगे	= in battle.				

"Rama, together with Lakshmana, is the root-cause for the attack on our city. If he is killed, all will be destroyed. Therefore, I shall kill that Rama in battle."

एवम् तस्य ब्रुवाणस्य कुम्भकर्णस्य राक्षसाः । नादम् चक्रुम्हाघोरं कम्पयन्त इवार्णवम् ॥ ६-६५-४६

तस्य	= that Kumbhakarna	एवम्	= thus	ब्रुवाणस्य	= speaking
कुम्भकर्णस्य		चक्रः	= made	महा घोरम्	= a very terrific
राक्षसाः	= the demons	आर्णवम्	= as though making the		
नादम्	= noise	कम्पयन्तः	= ocean of tremble.	इव	

While Kumbhakarna was speaking in that way, the demons made a very terrific noise, as though they were agitating the ocean.

तस्य निष्पततस्तूर्णम् कुम्भकर्णस्य धीमतः । बभूवृघोररूपाणि निमित्तानि समन्ततः ॥ ६-६५-४७

तस्य धीमतः	= as that intelligent	निष्पततः	= was sallying forth	तूर्णम्	= quickly
कुम्भकर्णस्य	Kumbhakarna				
निमित्तानि	= omens	घोर रूपाणि	= of terrific patterns	बभूवः	= appeared
समन्ततः	= on all sides.				

As that intelligent Kumbhakarna was sallying forth quickly for the battle, omens of terrific patterns appeared on all sides.

उल्काशनियुता मेघा विनेदुश्च सुदारुणाः ।
ससागरवना चैव वसुधा समकम्पत ॥ ६-६५-४८

मेघरः	= clouds	गर्दभारुणाः	= ashy in colour like asses	उल्काशनियुताः	= combined with meteors and strokes of lightning
babhuuvuH=	were formed	वसुधाच्च	= even the earth	समकम्पत	= trembled

स सागर वना = together with its oceans and forests.

Clouds, ashy in colour like asses, combined with meteors and strokes of lightning appeared. Even the earth trembled, together with its oceans and forests.

घोररूपाः शिवा नेदुः सज्जालकवलैर्मुखैः ।
मण्डलान्यपसव्यानि बबन्धुश्च विहंगमाः ॥ ६-६५-४९

शिवाः	= Jackals	घोररूपाः	= of terrific form	नेदुः	= howled
सज्जालकवलैः	= with flaming morsels	मुखैः	= in their mouths	विहंगमाः	= and birds
बबन्धुः	= twirled	अपसव्यानि	= in circles from right to left.		

Jackals of terrific form howled with flaming morsels in their mouths and birds twirled in circles from right to left.

निष्पपात च गृद्रेऽस्य शूले वै पथि गच्छतः ।
प्रास्फुरन्नयनम् चास्य सव्यो बाहुरकम्पत ॥ ६-६५-५०

शूले	= on the spike	अस्य	= of Kumbhakarna	गच्छतः	= sallying forth
पथि	= along the road	गृद्रः	= a vulture	निष्पपात	= descended
अस्य	= his	नयनम्	= (left) eye	प्रास्फुरत्	= twitched
सव्यः	= his left	बाहुः	= arm	अकम्पत	= throbbed.

A vulture descended on the spike of Kumbhakarna, as he was sallying forth along the road. His left eye twitched and his left arm throbbed.

निष्पपात तदा चोक्षा ज्वलन्ती भीमनिस्वना ।
आदित्यो निष्प्रभश्चासीन्न प्रवाति सुखोऽनिलः ॥ ६-६५-५१

तदा	= then	ज्वलन्ती	= a blazing	उल्का	= meteor
निष्पपात	= fell	भीमनिः	= with a dreadful noise	आदित्यः च	= even the sun
आसीत्	= became	स्वना		अनिलः	= and the wind
न वाति च	= was not blowing	निष्प्रभः	= lusterless		
		सुखः	= comfortably.		

Then, a blazing meteor fell down with a dreadful noise. Even the sun became lusterless and the wind was not blowing comfortably.

अचिन्तयन्महोत्पातानुत्थिताम्लोमहर्षणान् ।
निर्ययौ कुम्भकर्णस्तु कृतान्तबलचोदितः ॥ ६-६५-५२

अचिन्तयन्	= disregarding	महोत्पातान्	= those great portents	उदितान्	= indicated
रोम हर्षणान्	= causing the hair to stand erect	कुम्भकर्णःतु	= Kumbhakarna on his part	निर्ययौ	= marched on
कृतान्त बलचोदितः	= driven by the power of fate.				

Disregarding those great portents indicated, causing the hair to stand erect, Kumbhakarna on his part marched on, driven by the power of fate.

स लङ्घयित्वा प्राकारं पद्मां पर्वतसंनिभः ।
ददर्शअभ्यनप्रख्यम् वानरानीकमद्गुतम् ॥ ६-६५-५३

सह्	= Kumbhakarna	पर्वतसंनिभः	= looking like a mountain	लङ्घयित्वा	= traversing
प्राकारम्	= the rampart	पद्माम्	= with his feet	ददर्श	= saw
अद्गुतम्	= a wonderful	वानरानीकम्	= army of monkeys	अभ्यनप्रख्यम्	= similar to a thick coverage of clouds.

Kumbhakarna, looking like a mountain, traversing the rampart with his feet alone, saw a wonderful army of monkeys, looking similar to a thick coverage of clouds.

ते दृष्ट्वा राक्षसश्रेष्ठम् वानराः पर्वतोपमम् ।
वायुनुन्ना इव घना ययुः सर्वा दिशस्तदा ॥ ६-६५-५४

दृष्ट्वा	= seeing	राक्षसश्रेष्ठम्	= that Kumbhakarna the excellent among demons	पर्वतोपमम्	= looking equal to a mountain
ते वानराः	= those monkeys	तदा	= then	ययुह्	= ran away
सर्वा दिशः	= to all directions	घना इव	= as clouds	वायुनुन्ना	= driven away by the wind.

Seeing that Kumbhakarna, the excellent among demons, looking equal to a mountain, the monkeys then ran away to all directions, as clouds are driven away by the wind.

तद्वानरानीकमतिप्रचण्डं ।
दिशो द्रवद्विन्नमिवाभ्रजालम् ।
स कुम्भकर्णः समवेक्ष्य हर्षान् ।
ननाद भूयो घनवद्धनाभः ॥ ६-६५-५५

समवेक्ष्य	= looking towards	तत्	= that army of monkeys	अतिप्रचण्डम्	= which were highly fierce	
द्रवत्	= and running away	दिशः	= to different quarters	भिन्नम्	= like a net-work of broken clouds	
सः	= that Kumbhakarna	घनाभः	= with a hue of black cloud	इव	हर्षत्	= from a rejoice
कुम्भकर्णः		ननाद	= roared	घनवत्	= like a cloud (thunder).	
भूयः	= repeatedly					

Looking towards that highly fierce army of monkeys, running away to different quarters, as a net-work of broken clouds, that Kumbhakarna with the hue of a black cloud, highly rejoiced, repeatedly emitted a roar-like thunder.

ते तस्य घोरं निनदं निशम्य ।
यथा निनादम् दिवि वारिदस्य ।
पेतुर्धरण्यां बहवः प्लवम्गा ।
निकृत्तमूला इव सालवृक्षाः ॥ ६-६५-५६

निशम्य	= hearing	तस्य घोरम्	= his terrific	निनदम्	= roar
वारिदस्य	= similar to the rumbling of a cloud	दिवि	= in the sky	ते बहवः	= many of those monkeys
निनादम्				प्लवङ्गाः	
यथा					
पेतुः	= fell down	धरण्याम्	= on the floor	शाल वृक्षाः	= like sal trees
निकृत्त मूलाः	= cut-up by the roots.			इव	

Hearing his terrific roar, similar to the rumbling of a cloud in the sky, many of those monkeys fell down on the ground, like Sal trees cut-up by the roots.

विपुलपरिघवान्स कुम्भकर्णो ।
रिपुनिधनाय विनिःसृतो महात्मा ।
कपि गणभयमाददत्सुभीमं ।
प्रभुरिव किञ्चकरदण्डवान्युगान्ते ॥ ६-६५-५७

सः महात्मा	= that gigantic Kumbhakarna	विपुलपरिघान्	= wielding a large iron-rod	विनिःसृतः	= setting off
कुम्भकर्णः		प्रभुरिव	= like Yama the lord of death	किञ्चकरदण्डवान्	= armed with a rod of punishment waiting upon him like an attendant
रिपुनीधनाय	= for the destruction of the enemies				
युगान्ते	= at the time of the dissolution of the world	आददत्	= caused	सुभीमम्	= a great terrific
कपिगणभयम्	= fear to the troops of monkeys.				

Wielding a large iron rod for the destroyable of the enemies, that gigantic Kumbhakarna looked like Yama the lord of death armed with a rod of punishment, waiting upon him as his attendant at the time of dissolution of the world and caused a great terrific fear to the troops of monkeys.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चषष्ठितमः सर्गः ॥

Thus completes 65th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

66 Sarga 66 - षष्ठितमः सर्ग

Angada Reassures The Monkeys To Return To The Battle

Introduction -

Seeing Kumbhakarna coming with his colossal body and emitting a tremendous roar, the monkeys scare away. Angada reassures the monkeys, who then return to the battle field to resume fight. When the monkeys start attacking Kumbhakarna, the latter crushes some monkeys with rage. Then again, the monkeys get frightened and run away in different directions. Angada then restores the monkeys to confidence once more and all the monkeys stand awaiting the command of Angada.

स लङ्घयित्वा प्राकारम् गिरिकूटोपमो महान् ।
निर्ययौ निगरात्तूत्णम् कुम्भकर्णो महाबलः ॥ ६-६६-१

सः महाबलः	= that mighty	कुम्भकर्णः	= Kumbhakarna	महान्	= with a colossal body
गिरिकूटोपमः	= resembling the peak of a mountain	लङ्घयित्वा	= crossing	प्राकारम्	= the rampart
तूणम्	= quickly	निर्ययौ	= sallied forth	नगरात्	= from the city.

That mighty Kumbhakarna, with his colossal body resembling the peak of a mountain, having crossed the rampart, sallied forth from the city.

ननाद च महानादम् समुद्रमभिनादयन् ।
विजयन्निव निर्घातान्विधमन्निव पर्वतान् ॥ ६-६६-२

ननाद	= (Kumbhakarna) emitted a roar	अभिनादयन्	= making the sea to reverberate	पर्वतान्	= causing the mountains to quake
विजयन्निव निर्घातान्	= and drowning the thunder-claps as it were.	समुद्रम्		विधमन् इव	

Kumbhakarna emitted a roar, making the sea to reverberate, causing the mountains to quake and drowning the thunder-claps, as it were.

तमवध्यं मघवता यमेन वरुणेन च ।
प्रेक्ष्य भीमाक्षमायान्तं वानरा विप्रदुद्धुवुः ॥ ६-६६-३

प्रेक्ष्य	= seeing	तम्	= that demon	भीमाक्षम्	= of terrific eyes
अवध्यम्	= who could not be destroyed	मघवता	= by Indra the lord of celestials	यमेन	= or by Yama the lord of death
वरुणेन	= or by Varuna the lord of death	वानरा:	= the monkeys	विप्रदुद्धुवुः	= ran away.

Seeing that demons of terrific eyes who could not be destroyed either by Indra the lord of celestials or by Yama the lord of death or by Varuna the god of water, the monkeys ran away.

तांस्तु विद्रवतो दृष्ट्वा वालिपुत्रोऽङ्गदोऽब्रवीत् ।
नलं नीलं गवाक्षं च कुमुदं च महाबलम् ॥ ६-६६-४

दृष्ट्वा	= seeing	तान्	= them	विप्रदृतान्	= running away
अनगदः	= Angada	राजपुत्रः	= the prince	अब्रवीत्	= spoke to
नलम्	= Nala	नेलम्	= Neela	गवाक्षम् च	= Gavaksha
महाबलम्	= the mighty	कुमुदम्	= Kumuda (as follows):		

Seeing them running away, Angada the prince spoke to Nala, Neela, Gavaksha and the mighty Kumuda as follows:

आत्मानमत्र विस्मृत्य वीर्याण्यभिजनानि च ।
क गच्छत भयत्रस्ताः प्राकृता हरयो यथा ॥ ६-६६-५

विस्मृत्य	= forgetting	आत्मनः	= your own	तानि	= those
वीर्यानि	= dignities	अभिजनानिच्च	= and nobilities of	भयत्रस्ताः	= and trembling with fear
प्राकृता:	= like common monkeys	क	= where	गच्छत	= do you go?.
हरयः यथ					

"Where do you go, forgetting your own dignities as also nobilities of birth and trembling with fear like common monkeys?"

साधु सौम्या निवर्त्तध्वं किं प्राणान्परिरक्षथ ।
नालं युद्धाय वै रक्षो महतीयं विभीषिकाः ॥ ६-६६-६

सौम्याः	= O auspicious monkeys!	निवर्त्तध्वम्	= return	साधु	= well
किम्	= why	परिरक्षथ	= do you completely guard	प्राणान्	= your lives?
रक्षः	= (This) demons	नालम्	= is not competent	युद्धाय	= for a combat
इयम्	= this	महती	= is a great	विभीषिका	= object of terror (toy).

"O auspicious monkeys! Please return! Why do you so fully guard your lives? This demon is not competent for a combat. He is merely a great toy of terror."

महतीमुत्थितामेनां राक्षसानां विभीषिकाम् ।
विक्रमाद्विघमिष्यामो निवर्त्तध्वं प्लवङ्गमाः ॥ ६-६६-७

प्लवङ्गमाः	= O monkeys!	विक्रमात्	= by our prowess	विघमिष्यामः	= we shall destroy
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एनाम् = this giant toy
 महतीम्
 विभीषिकाम्
 निर्वर्तधम् = come back.

उत्थिताम् = produced

राक्षसानाम् = by demons

"O monkeys! By our prowess, we shall destroy this giant toy produced by demons. Come back!"

कृच्छ्रेण तु समाश्वस्य सङ्गम्य च ततस्ततः ।
 वृक्षाद्रिहस्ता हरयः सम्प्रतस्थू रणाजिरम् ॥ ६-६६-८

समाश्वस्य	= reconciling them-selves	कृच्छ्रेण	= with difficulty	हरयः	= the monkeys
सम्प्रतस्थ्य	= assembled together at a place	ततस्ततः	= from all sides	गृहीत्वा	= and snatching
वृक्षान्	= the trees	सम्प्रतस्थुः	= and proceeded towards	रणाजिरम्	= the battle field.

Reconciling themselves with some difficulty, the monkeys, from all sides, assembled together at a place and snatching some trees, the monkeys for their part, towards the battle-field.

ते निवृत्य तु सङ्कुच्छाः कुम्भकर्णं वनौकसः ।
 निर्जघ्नुः परमकुच्छाः समदा इव कुञ्जराः ॥ ६-६६-९

ते	= those	वनौकसः	= monkeys	समदाः	= like elephants in rut
निवृत्य	= having come back	सम्ब्रव्याः	= hurriedly	कुञ्जराः इव	

कुम्भकर्णम् = Kumbhakarna

परमकुच्छाः = very much enraged.

निर्जघ्नुः = assaulted

Like elephants in rut, those monkeys, having came back, hurriedly hit Kumbhakarna, very much enraged as they were.

प्रांशुभिर्गिरिश्छैश्च शिलाभिश्च महावलाः ।
 पादपैः पुष्पिताग्रैश्च हन्यमानो न कम्पते ॥ ६-६६-१०

महावलः	= the mighty Kumbhakarna	हन्यमानो	= (though) assaulted	प्रांशुभिः	= with lofty mountain-tops
शिलाभिश्च	= rocks	पुष्पिताग्रैः	= and trees having blossoms at their ends	गिरिश्छैश्च	

पादपैः

न कम्पते = was unshaken.

The mighty Kumbhakarna, though assaulted with lofty mountain-tops, rocks and trees with blossoms at their ends, stood unshaken.

तस्य गात्रेषु पतिता भिद्यन्ते शतशाः शिलाः ।
 पादपाः पुष्पिताग्राश्च भग्नाः पेतुर्महीतले ॥ ६-६६-११

बहवः शिला:	= many rocks	पतिताः	= fallen	तस्य गत्रेषु	= on his limbs
भिद्यन्ते	= got burst into pieces	पादपाः	= the trees	पुष्पिताग्राह	= with blossoms at their ends
भ्रशाः	= were broken	पेतुः	= fell	महीतले	= on the ground.

Many rocks, fallen on his limbs, got burst into pieces. The trees, with blossoms at their ends, were broken and fell shattered on the floor.

सोऽपि सैन्यानि सङ्कुद्धो वानराणां महौजसाम् ।
ममन्थ परमायत्तो वनान्यभिरिवोत्थितः ॥ ६-६६-१२

सः अपि	= Kumbhakarna too	सम्कुद्धः	= very much enraged	ममन्थ	= crushed
सैन्यानि	= the armies	महन्जसाम्	= of the ranks of monkeys	परमायत्तः	= with his extreme exertion
वनानीव		वानराणाम्	though there were greatly energetic		
उत्थितः	= even as a rising fire				
अग्निः	would consume the				
	woods.				

Kumbhakarna too, very much enraged, crushed the ranks of monkeys though they were greatly energetic, with his extreme exertion even as a rising fire would consume the woods.

लोहिताद्रास्तु बहवः शेरते वानरर्षभाः ।
निरस्ताः पतिता भूमौ ताम्रपुष्पा इव द्रुमाः ॥ ६-६६-१३

बहवः	= many	वानरर्षभाः	= of the foremost among the monkeys	निरस्ताः	= lay on the ground
लोहिताद्रा:	= bathed in blood	शेरते	= laid on the ground	द्रुमाः यथा	= like the trees
पतिताः	= fallen	भूमौ	= on the ground	ताम्रपुष्पाः	= with crimson flowers.

Many of the foremost among the monkeys lay on the ground, bathed in blood as they were, fallen like trees with crimson flowers, when tossed up by the demon.

लङ्घयन्तः प्रधावन्तो वानरा नावलोकयन् ।
के चित्समुद्रे पतिताः के चिद्गनमाश्रिताः ॥ ६-६६-१४

वानराः	= (some) monkeys	लङ्घयन्तः	= while jumping	प्रधावन्तः	= and running away
नावलोकयन्	= did not look back	केचित्	= some	पतिताः	= fell
समुद्रे	= in the ocean	केचित्	= some	आस्थिताः	= inhabited
गगनम्	= the sky.				

Some monkeys, while jumping and running away, did not look back. Some fell in the ocean. Some inhabited the sky.

वध्यमानास्तु ते वीरा राक्षसेन बलीयसा ।
सागरं येन ते तीर्णाः पथा तेनैव दुद्रुवुः ॥ ६-६६-१५

ते वीरा:	= (While) those warriors (of monkeys)	वध्यमानाः	= were being killed	राक्षसेन	= by the demon
लीलया	= playfully (some other monkeys)	दुद्रुवुः	= ran away	तेनैव	= by the same route
येन पथा	= by which route	तीर्णाः	= they crossed	सागरम्	= the ocean.

While that demon was killing some warriors of monkeys playfully, some others ran away by the same route, by which they earlier crossed the ocean.

ते स्थलानि तथा निम्नं विषण्णवदना भयात् ।
ऋक्षा वृक्षान्समारूढाः के चित्पर्वतमाश्रिताः ॥ ६-६६-१६

ते	= those monkeys	तदा	= them	विर्वर्ण	= becoming pale-faced
भयात्	= due to fear (inhabited)	स्थलानि	= mounds	निम्नम्	= and low grounds
केचित्	= some	आश्रिताः	= inhabited	पर्वतम्	= a hill
ऋक्षाः	= bears	समारूढाः	= ascended	वृक्षान्	= the trees.

While some monkeys becoming pale-faced due to fear, inhabited the mounds and the low grounds, some bears ascended the trees. Some escaped to a hill.

ममज्जुर्णवे के चिदुहाः के चित्समाश्रिताः ।
निषेदुः प्लवगाः के चित्के चिन्नैवावतस्थिरे ॥ ६-६६-१७ केचिद्दूमौ निपतिताः केचित्सुसा मृता इव ।

केचित्	= some	ममज्जुः	= were drowned	आणवे	= in the ocean
केचित्	= some	समाश्रिताः	= dwelled	गुहाः	= in the caves
अपरे केचित्	= some others	निषेदुः	= escaped	केचित्	= some naive.

Some were drowned in the ocean. Some had recourse into the caves. Some others escaped. Some could not even stand stable on the ground. Some fell down. Some lied down, as though they were dead.

तान्समीक्ष्याङ्गदो भङ्गान्वानरानिदमब्रवीत् ॥ ६-६६-१८
अवतिष्ठत युद्धामो निवर्त्तध्वं प्लवङ्गमाः ।

समिक्ष्य	= seeing	तान्	= those monkeys	भङ्गान्	= retreated disorderly
अङ्गदः	= Angada	वानरान्			
प्रवणगमा:	= O monkeys!	अब्रवीत्	= spoke	इदम्	= these words
निवर्त्तध्वम्	= come back.	अवतिष्ठत	= stay	युद्धामः	= we shall carry on the battle

Seeing those monkeys disorderly retreated, Angada spoke these words, "Stay. We shall carry on the battle. Come back."

भग्नानां वो न पश्यामि परिगम्य महीमिमाम् ॥ ६-६६-१९
स्थानं सर्वे निवर्त्तचं किं प्राणान्परिरक्षथ ।

न पश्यामि	= I do not catch sight of	स्थानम्	= a place	वः	= for you
भग्नानाम्	= who have retreated	परिगम्य	= (even if) you roam	iverl	= this earth
सर्वे	= (Let) (of you)	निवर्त्तचम्	= come back	unaan	
परिरक्षथ	= do you safeguard	प्राणान्	= your lives?	naguun	
				किम्	= why

"I do not catch sight of any place for you, who have retreated, even if you roam over the entire earth. Let all of you come back. Why do you safeguard your lives?"

निरायुधानां द्रवतामसङ्गतिपौरुषाः ॥ ६-६६-२०
दारा ह्यपहसिष्यन्ति स वै घातस्तु जीविताम् ।

असम्गतिपौरुषः	O valiant monkeys moving without hindrances	दाराः	= your wives	द्रवताम्	= (seeing you) running away
निरायुधानाम्	= without weapons	उपहसिष्यन्ति	= will mock at you	सः	= It
घातः यै	= is indeed a death	सुजीवताम्	= for those who lives well.		

"O valiant monkeys, moving without hindrances! Your wives, seeing you running away leaving your weapons aside, will mock at you. It is indeed a death for those who lived well."

कुलेषु जाताः सर्वे स्म विस्तीर्णेषु महत्सु च ॥ ६-६६-२१
क गच्छत भयत्रस्ताः प्राकृता हरयो यथा ।
अनार्याः खलु यद्दीतास्त्यत्त्वा वीर्यं प्रधावत ॥ ६-६६-२२

सर्वे	= all of us	जाताः स्म	= are born	महत्सु	च = in distinguished races
विस्तीर्णेषु	= which are well-developed	प्राकृताः	= like common monkeys	कुलेषु	
गच्छत	= do you go	हरयः यथा		क	= where
भीताः	= frightened	भयत्रस्ताः	= trembling with fear?	यत् प्रधावत्	= as you are running away
अनार्याः खलु	= you are indeed not worthy of honour.	त्यत्त्वा	= leaving	वीर्यम्	= your valour

"All of us are born in distinguished races which are well developed. Where to you go frightened, like ordinary monkeys? As you are running away with fear, leaving all your valour, you are indeed unworthy of honour."

विकृत्थनानि वो यानि यदा वै जनसंसदि ।
तानि वः क्रच यतानि सोदग्राणि महान्ति च ॥ ६-६६-२३

क	= where	तानि वः	= did those wordes of you	यानि	= which were boasting
वः सोदग्राणि	= projecting yourself highly	जनसंसदि	= in assemblies of people	यदा	= at that time (before coming for the battle)?
गतानि	= melt away?				

"Where did those boasting words of you melt away, in which you highly projected yourself in front of the people just before coming for the battle?

भीरुप्रवादाः श्रूयन्ते यस्तु जीवति धिकृतः ।
मार्गः सत्पुरुषैर्जुष्टः सेव्यतां त्यज्यतां भयम् ॥ ६-६६-२४

यः	= who	धिकृतः	= even if reproached	जीवति	= survive
प्रवादाः	= the slanders	भीरोः	= of such cowards	श्रूयन्ते	= are being heard
मार्गः	= (Let) path	जुष्टः	= set out	सत्पुरुषैः	= by good people
सेव्यताम्	= be followed	भयम्	= (Let) fear	त्यज्यताम्	= be abandoned.

"The cowards, who survive even after being reproached, have to hear slanders from the people. Let the path trodden by the good people be followed. Let your fear be abandoned."

शयामहे वा निहताः पृथिव्यामल्पजीविताः ।
प्रामुह्यामो ब्रह्मलोकम् दुष्प्रपम् च कुयोधिभिः ॥ ६-६६-२५

शयामहे वा	= we shall lie down	निहताः	= killed by the enemies	पृथिव्याम्	= on the earth
अल्पजीविताः	= if we are short-lived	प्राप्यामः च	= we shall reach	ब्रह्मलोकम्	= the realm of Brahma (residence of pious spirits)
दुष्प्रपम्	= difficult to be attained	कुयोधिभिः	= by bad warriors.		

"If our longevity is short, we shall lie down, being killed by the enemies, on the earth and reach the realm of Brahma (residence of pious spirits), which is difficult to be attained by bad warriors."

अवामुह्यामः कीर्तिम् वा निहत्वा शत्रुमाहवे ।
निहता वीरलोकस्य भोक्ष्यामो वसु वानराः ॥ ६-६६-२६

वानराः	= O monkeys!	अवामुह्यामः	= we shall obtain	कीर्तिम्	= glory
निहत्वा	= by killing	शत्रुम्	= the enemies	आहवे	= in battle
वा	= or	निहताः	= if killed	भोक्ष्यामः	= we shall enjoy
वसु	= a good thing	वीरलोकस्य	= of the world attained by warriors.		

"O monkeys! We shall obtain glory by killing our enemies in battle or if killed on the other hand, we shall enjoy the heaven, attained by the warriors."

न कुम्भकर्णः काकुत्स्थं दृष्ट्वा जीवन्नमिष्यति ।
दीप्यमानमिवासाद्य पतञ्जो ज्वलनं यथा ॥ ६-६६-२७

दृष्ट्वा	= coming face to face with	काकुत्स्थम्	= Rama	कुम्भकर्णः	= Kumbhakarna
न गच्छति	= will not go back	जीवन्	= alive	पतञ्जः इव	= any more than a moth
आसाद्य	= meeting	दीप्यमानम्	= a blazing fire.	ज्वलनम्	

"Coming face to face with Rama, Kumbhakarna will not go back alive, any more than a moth meeting a blazing fire."

पलायनेन चोदिष्टः प्राणान्रक्षामहे वयम् ।
एकेन बहवो भग्ना यशो नाशं गमिष्यति ॥ ६-६६-२८

वयम्	= (If) we	बहवः	= in large numbers	उदिष्टः	= intended (to fight)
भग्नाः	= are conquered	एकेन	= by one person alone	रक्षामहि	= and protect
प्राणान्	= and lives	पलयनेन	= by an escape	यशः	= our glory
गमिष्यति	= will undergo	नाशम्	= a damage.		

"If we, in large numbers, who are intended to fight, are conquered by one person alone and if we protect our lives by running away, our glory will undergo a damage."

एवं ब्रुवाणं तं शूरमङ्गदं कनकाङ्गदम् ।
द्रवमाणास्ततो वाक्यमूचुः शूरविगर्हितम् ॥ ६-६६-२९

ततः	= then	द्रवमाणाः	= those fleeing monkeys	उच्चुः	= spoke
वाक्यम्	= (the following) words	शूर	= which were contemptible	तम् शूरम्	= to that valiant Angada
कनकाङ्गदम्	= to that valiant Angada	विगर्हितम्	y warriors	अङ्गदम्	
ब्रुवाणम्	= speaking.	कनकाङ्गदम्	= who was adorned with golden armlets	एवम्	= thus

Then, those fleeing monkeys spoke the following words, which were contemptible by the warriors, to that valiant Angada, who was adorned with golden armlets.

कृतं नः कदनं घोरं कुम्भकर्णेन रक्षसा ।
न स्थानकालो गच्छामो दयितं जीवितं हि नः ॥ ६-६६-३०

कृतम्	= It is enough	घोरम्	= of the terrific battle	रक्षसा	= with Kumbhakarna
		युद्धम्		कुम्भकर्णेन	the demon

नः	= for us	न	= it is not the proper	गच्छामः नः	= to us
स्थानकालः		स्थानकालः	time to stay		
जीवितम्	= life	दयितम् हि	= is indeed dear.		

"For us, it is enough of this terrific battle with Kumbhakarna, the demon. It is not the proper time to stay back but it is time to go away. Life is indeed dear to us."

एतावदुत्त्वा वचनं सर्वे ते भेजिरे दिशः ।
भीमं भीमाक्षमायान्तं दृष्ट्वा वानरयूथपाः ॥ ६-६६-३१

दृष्ट्वा	= seeing	भीमम्	= that terrific Kumbhakarna	आयान्तम्	= coming
भीमाक्षम्	= with his dreadful eyes	सर्वे ते	= all those	वानरयूथपाः	= commanders monkey-troops
उत्त्वा	= speaking	एतावत्	= words only thus far	भेजिरे	= scattered
दिशः	= in all directions.	वचनम्			

Seeing that terrific Kumbhakarna coming with his dreadful eyes, all those commanders of monkey-troops, speaking words only thus far, scattered in all directions.

द्रवमाणास्तु ते वीरा अङ्गदेन वलीमुखाः ।
सान्त्वैश्च बहुमानैश्च ततः सर्वे निवर्तिताः ॥ ६-६६-३२

सर्वे	= all	ते	= those	द्रवमाणाः	= fleeing
वीराः	= commanders	वलीमुखाः	= of monkeys	ततः	= thereafter
सान्त्वैश्च	= with the coaxing words	अङ्गदेन	= by Angada	निवर्तिताः	= were turned back
अनुमानैश्च	= by giving inferential arguments.				

Thereafter, with the coaxing words and inferential arguments by Angada, all those fleeing commanders of monkeys turned back.

प्रहर्षमुपनीताश्च वालिपुत्रेण धीमता ।
आज्ञाप्रतीक्षास्तुस्थुश्च सर्वे वानरयूथपाः ॥ ६-६६-३३

उपनीताः	= having been obtained	प्रहर्षम्	= cheerfulness	धीमता	= by the intellectual An-
सर्वे	= all	वानर यूथपाः	= those commanders of the army-troops	वालिपुत्रेण	gada
आज्ञाप्रतीक्षाः	= awaiting his command.			तस्युः च	= stood

Having been cheered up by the intellectual Angada, all those commanders of the army-troops stood awaiting his command.

ऋषभशरभमैन्दधूम्रनीलाः ।
कुमुदसुषेणगवाक्षरम्भताराः ।
द्विविदपनसवायुपुत्रमुख्यास् ।
त्वरिततराभिमुखं रणं प्रयाताः ॥ ६-६६-३४

ऋषभशरभ	= Rishabha;	Mainda;	कुमुद सुषेण	= Kumuda;	Sushena;	द्विविदपनसवायुपुत्रमुख्यास्	particularly
मैन्द	धूम्र	Dhumra; Neela	गवाक्षरम्भ	Gavaksha;	Rambha;	Dvipada; Panasa and	
नीला:			ताराः	Tara		Hanuma	
प्रयाताः	= marched		त्वरित	= very quickly with their	रणम्		= the battle.
			तराभिमुखम्	faces turned towards			

Rishabha, Sharabha, Mainda, Dhumra, Neela, Kumuda, sushena, Gavaksha, Rambha, Tara and more particularly Dvipada, Panasa and hanuma marched ahead very quickly, with their faces turned towards the battle.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षष्ठितमः सर्गः ॥

Thus completes 66th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

67 Sarga 67 - सप्तषट्ठितमः सर्ग

Kumbhakarna Was Slain In Battle

Introduction -

Restored to confidence by Angada, all the monkeys return to the battle-field. Dvivida, a leader of the monkeys hurls a mountain towards Kumbhakarna, but it misses the target and falls on horses, elephants and chariots of the enemy. Dvivida hurls another mountain and some demons are killed. Hanuma strikes Kumbhakarna with a large mountain-peak and injures him severely. In reply, Kumbhakarna strikes on Hanuma's chest with his spike. Then, Kumbhakarna strikes other monkey-chiefs who attack him. Thousands of monkeys then ascend Kumbhakarna's body and encounters him with their nails, fists, teeth and arms. In response, Kumbhakarna destroys all those monkeys with his spike. When Angada, the leader of the monkeys, attacks Kumbhakarna, the latter strikes Angada violently and Angada falls unconscious. Then, Kumbhakarna begins his attack on Sugreeva. But, Sugreeva strikes Kumbhakarna's chest with a mountain, but the mountain only breaks into pieces. When Kumbhakarna throws his spike towards Sugreeva in retaliation, Hanuma stops it on the way and breaks it off. Then, Kumbhakarna hurls a mountian-crust on Sugreeva to make him unconscious and takes him away on his shoulders to Lanka. When Sugreeva regains consciousness, he tears off the ears and nose of Kumbhakarna with his sharp nails and teeth. In relation, Kumbhakarna thren Sugreeva down and crushed him. Then Sugreeva bounces into the air and gets re united with Rama. Kumbhakarna thereafter takes his hammer and begins to attack the monkeys and bears. Then, Lakshmana starts to attack Kumbhakarna with his arrows. But, Kumbhakarna appreciates the valour of Lakshmana and proceeds towards Rama to fight with him. Rama discharges some arrows with 'Roundra' spell towards Kumbhakarna. Those arrows disappear into Kumbhakarna's chest and make him weapon-less. In retaliation, Kumbhakarna hurls a mountain-peak towards Rama and even before the mountain-peak reaches Rama, it was split up into pieces by the arrows released by Rama. Thereupon, on the advice given by Lakshmana, all the monkeys climb straight upon Kumbhakarna's body. Kumbhakarna shakes them off with violence. Then, Rama employs a great missile and chops off one arm of Kumbhakarna. When Kumbhakarna with an uprooted tree in his arm, retaliates by running towards Rama, the latter with an arrow, presided over by Indra, hurls it on the former and chops off the second arm of Kumbhakarna, Rama then chops off the feet of Kumbhakarna with his arrows and finally slashes off his head.

ते निवृत्ता महाकायाः श्रुत्वाङ्दवचस्तदा ।
नैषिकीं बुद्धिमास्थाय सर्वे सम्ग्रामकांक्षिणः ॥ ६-६६-१

श्रुत्वा	= hearing	अङ्गद वचः	= the words of Angada	सर्वे	= all
ते नैहाकायाः	= those large-bodies monkeys	निवृत्ताः	= who came back	तदा	= then
आस्थाय	= having arrived at	नैषिकीम्	= a firm resolution	सम्प्राम	= were waiting for the battle.
		बुद्धिम्		काङ्गिणः	

Hearing the words of Angada, all those large-bodied monkeys who came back, having arrived at a firm resolution, were waiting for the battle.

समुदीरितवीर्यास्ते समारोपितविकमाः ।
पर्यवस्थापिता वाक्यैरङ्गदेन बकूतसा ॥ ६-६७-२

प्रयाताश्च गता हर्षं मरणे कृतनिश्चयाः ।
चक्रः सुतुमुलं युद्धं वानरास्त्यक्तजीविताः ॥ ६-६७-३

पर्यवस्थापिता:	= restored to confidence	वक्यैः	= by the words	बलीयसा	= of the mighty Angada
ते वानराः	= those monkeys	समुदीरितवीर्याः	= whose energy was well-augmented	अङ्गदेन	
गताः	= restoring to	हर्षम्	= a thrill of rapture	समारोपेत	= and prowess well-elevated
मरणे	= to die	प्रयाताः	= and sallied forth	विकमाः	
चक्रः	= they were engaged in	सुतुमुलं युद्धं	= a highly tumultuous battle.	कृतनिश्चयाः	= were determined

Restored to confidence by the words of the mighty Angada, those monkeys, whose energy was well-augmented and prowess well-elevated, restored to a thrill of rapture and as they were determined to die, marched forward to fight. Ready to abandon their lives, they were engaged in a tumultuous battle.

अथ वृक्षान् महाकायाः सानूनि सुमहान्ति च ।
वानरास्तूर्णमुद्यम्य कुम्भकर्णमभिद्रवन् ॥ ६-६७-४

उद्यम्य	= lifting up	वृक्षान्	= the trees	सुमहान्ति	= and very large
महाकायाः	= the large-bodied monkeys	अथ	= thereupon	सानूनि	= mountain-tops
वान्द्राः		तूर्णम्	= briskly.	अभिद्रवन्	= ran towards
कुम्भकर्णम्	= Kumbhakarna				

Lifting up trees and very large mountain-rocks, the large-bodied monkeys thereupon briskly ran towards Kumbhakarna.

कुम्भकर्णः सम्कुद्धो गदामुद्यम्य वीर्यवान् ।
धर्षयन् स महाकायः समन्ताद्यक्षिपद्रिपून् ॥ ६-६७-५

वीर्यवान्	= the mighty	कुम्भकर्णः	= Kumbhakarna	वीर्यवान्	= possessing the vigour
सु सम्कुद्धः	= very much enraged	उद्घम्य	= having lifted	गदाम्	= a mace
धर्षयन्	= and frightening	रिपून्	= his enemies	व्यक्षिपत्	= diffused them
समन्तात्	= on all sides.				

The mighty and valiant Kumbhakarna, who got very much enraged, lifting a mace and frightening his enemies, diffused them on all sides.

शतानि सप्त चाष्टौ च सहस्राणि च वानराः ।
प्रकीर्णाः शेरते भूमौ कुम्भकर्णेन ताङिताः ॥ ६-६७-६

सप्त	= seven	अष्टौ च	= and eight	शतानि	= hundreds
सहस्राणि च	= as also thousands	वानराः	= of monkeys	ताङिताः	= hurled
प्रकीर्णाः	= and scattered	कुम्भकर्णेन	= by Kumbhakarna	शेरते	= lay
भूमौ	= on the ground.				

Seven hundred, eight hundred and thousands struck by Kumbhakarna, lay scattered on the ground.

घोडशाष्टौ च दश च विंशत्तिंशत्तथैव च ।
परिक्षिप्य च बाहुभ्यां खादन्वि परिधावति ॥ ६-६७-७
भक्षयन् भृशसंकुद्धो गरुडः पन्नगानिव ।

सः भृश	= that highly enraged	परिक्षिप्य	= putting (in his mouth)	शोडोश	= (as many as) sixteen
सम्कुद्धः	Kumbhakarna	दशच	= ten	तथैव	= and even
अष्टौच	= eight	त्रिंशत्	= or thirty	बाहुभ्याम्	= by his hands
विंशत्	= twenty	गरुडः इव	= like Garuda the mythical bird	शक्षयन्	= devouring
खादन्	= and devouring them	परिधावति	= ran about the battle-field.		
पन्नगान्	= the serpents				

That highly enraged Kumbhakarna, putting in his mount, (as many as) sixteen or eight or ten or even twenty or thirty monkeys by his hands and devouring them like. Garuda the mythical bird devouring the serpents in lots, ran about the battle-field.

कृच्छ्रेण च समाश्वस्ताः सम्गम्य च ततस्ततः ॥ ६-६७-८
वृक्षाद्रिहस्ता हरयस्तस्थुः सम्ग्राममूर्धनि ।

समाश्वस्ताः	= restored to confidence	कृच्छ्रेण	= with difficulty	हरयः	= the monkeys
सम्गम्यच	= assembling together	ततस्ततः	= from all sides	तस्थुः	= stood
सम्ग्राममूर्धनि	= in the battle-front	वृक्षाद्रिहस्ताः	= with trees and rocks in their hands.		

Restored to confidence with difficulty, the monkeys assembling together from all sides, stood in the battle-front, with trees and rocks in their hands.

ततः पर्वतमुत्पाट्य द्विविदः पूवगर्षभः ॥ ६-६७-९
दुद्राव गिरिशङ्गाभम् विलम्ब इव तोयदः ।

उत्पाट्य	= pulling out	पर्वतम्	= a mountain	विलम्बः	= looking like a hanging cloud
द्विविदः	= Dvivida	पूवगर्षभः	= the foremost among the monkeys	तोयदः	
गिरिशङ्गाभम्	= towards Kumbhakarna who resembled a mountain-peak.			दुद्राव	= ran

Pulling out a mountain and looking like a hanging cloud, Dvivida the foremost among the monkeys, ran towards Kumbhakarna, who resembled a mountain-peak.

तं समुत्पत्य चिक्षेप कुम्भकर्णाय वानरः ॥ ६-६७-१०
तमप्राप्य महाकायम् तस्य सैन्येऽपतत्ततः ।

समुत्पत्य	= springing up	वानरः	= Dvivida the monkeys	चिक्षेप	= hurled
तम्	= it	कुम्भकर्णाय	= towards Kumbhakarna	अप्राप्य	= without reaching
महाकायम्	= the colossal bodied	तम्	= Kumbhakarna	अपतत्	= (it) fell
ततः	= then	तस्य सैन्ये	= on his army.		

Dvivida, springing up, hurled that mountain towards Kumbhakarna. Even without reaching the colossal bodied Kumbhakarna, it however fell on his army.

ममर्दश्वान् गजांश्वापि रथांश्वापि नगोत्तमः ॥ ६-६७-११
तानि चान्यानि रक्षांसि एवम् चान्यद्विरेः शिरः ।

नगोत्तमः	= that excellent mountain	ममर्द	= crushed	अश्वान्	= the horses
गजांश्वापि	= elephants	रथांश्वापि	= and the chariots	अन्यत्	= Another
गिरेः शिरः	= mountain-top (crushed)	तानि	= those	अन्यानि	= other
रक्षांसि	= demons.				

That excellent mountain crushed the horses, elephants and the chariots. Another mountain-top, when hurled, crushed the other demons.

तच्छएलवेगाभिहतं हताश्वं हतसारथि ॥ ६-६७-१२
रक्षसाम् रुधिरक्षिन्नम् बभूवायोधनम् महत् ।

तच्छैल वेगाभिहतम्	= struck by the jerk of the mountain	महत्	= the great	अयोध्यनम्	= battle
रक्षसाम्	= of demons	हताशं	= with its horses and	बभूव	= became
रुधिरक्षिन्नम्	= dampedened with blood.	हतसारथि	charioteers killed		

Struck by the jerk of the mountain, that great battle-field of demons, with its horses and charioteers killed, became dampedened with blood.

रथिनो वानरेन्द्राणाम् शैरैः कालान्तकोपमैः ॥ ६-६७-१३
शिरांसि नर्दताम् जहुः सहसा भीमनिःस्वनाः ।

रथिनः	= the demons who fight from the chariots	भीमनिःस्वनाः	= with a terrific roar	सहसा	= at once
जहुः	= discarded	शिराम्सि	= the heads	नर्दताम्	= of the clamouring
शैरैः	= with their arrows	कालान्तकोपमैः	= which were resembling the god of death at the time of universal dissolution.	वानरेन्द्राणाम्	chiefs of monkeys

The demons who fight from the chariots, with their terrific roar, at once discarded the heads of the clamouring chiefs of monkeys, with their arrows, which were resembling the god of death at the time of universal dissolution.

वानराश्च महात्मानः समुत्पाट्य महाद्रुमान् ॥ ६-६७-१४
रथानश्वान् गजानुष्टान्राक्षसानभ्यसूदयन् ।

समुत्पाट्य	= uprooting	महाद्रुमान्	= large trees	महात्मानः	= the mighty monkeys
अभ्यसूदयन्	= the began to destroy	रथान्	= the chariots	वानराश्च	too
उष्ट्रान्	= camels	राक्षसान्	= and demons.	अश्वान्	= horses

Uprooting large trees, the mighty monkeys too began to destroy the chariots, horses, Camels and demons.

हनूमान् शैलशृङ्गाणि वृक्षांश्च विविधान् ध्रुमान् ॥ ६-६७-१५
ववर्ष कुम्भकर्णस्य शिरस्यम्बरमास्थितः ।

आस्थितः	= staying in	अम्बरम्	= the sky	हनूमान्	= Hanuma
ववर्ष	= showered	शैलशृङ्गाणि	= mountain-tops	शिलाश्च	= rocks
विविधान्	= and various types of	कुम्भकर्णस्य	= on Kumbhakarna's		
द्रुमान्	trees	शिरसि	head.		

Staying in the sky, Hanuma showered mountain-tops, rocks and various types of trees on Kumbhakarna's head.

तानि पर्वतशृङ्खाणि शूलेन तु विभेद ह ॥ ६-६७-१६
बभञ्ज वृक्षवर्षम् च कुम्भकर्णो महाबलः ।

महाबलः	= the mighty	कुम्भकर्णः	= Kumbhakarna	विभेद ह	= broke
तानि	= those	पर्वतशृङ्खाणि	= mountain-tops	बभञ्ज	= and shattered
वृक्षवर्षम् च	= the torrent of trees	शूलेन	= with his spike.		

The mighty Kumbhakarna broken those mountain-tops and shattered the torrent of trees with his spike.

ततो हरीणां तदनीकमुग्रं ।
दुद्राव शूलं निशितं प्रगृह्य ।
तस्थौ ततोऽस्यापततः पुरस्तान् ।
न्महीघराघ्रम् हनुमान् प्रगृह्य ॥ ६-६७-१७

ततः	= then	प्रगृह्य	= taking	उग्रम्	= the dreadful
शूलम्	= spike	दुद्राव	= (Kumbhakarna) ran	तत्	= towards that terrific
प्रगृह्य	= taking	महीघराघ्रम्	= a mountain-peak	उग्रमनीकम्	army
तस्थौ	= stood	पुरस्तात्	= in front	हनुमान्	= Hanuma
आपत्तः	= who was approaching to attack.			तस्य	= of him

Then, taking the dreadful spike in his hand, Kumbhakarna ran towards that terrific army of monkeys. Taking a mountain-peak in his hands, Hanuma stood in front of the approaching Kumbhakarna.

स कुम्भकर्णम् कुपितो जघान ।
वेगेन शैलोत्तमभीमकायम् ।
स चुक्षुभे तेन तदाभिवृतो ।
मेदाद्रिंगात्रो रुधिरावसिक्तः ॥ ६-६७-१८

कुपितः	= the enraged	सः	= Hanuma	जघान	= struck
कुम्भकर्णम्	= Kumbhakarna	शैलोत्तम	= possessing a magnificent body looking like the most elevated mountain	वेगेन	= rapidly
अभिभूतः	= attacked	तेन	= by him	सः	= that Kumbhakarna
चुक्षुभे	= was stumbled	रुधिरावसिक्तः	= with a sprinkling of blood	मेदाद्रिंगात्रः	= and with his limbs succulent with flesh.

The enraged Hanuma struck with violence Kumbhakarna, who was endowed with a magnificent body and looking like the most elevated mountain. Thus attacked by Hanuma, Kumbhakarna was stumbled with a

sprinkling of blood and with his limbs succulent with flesh.

स शूलमाविद्य तडित्रकाशं ।
गिरियथा प्रज्वलिताग्रशङ्खम् ।
बाहन्तरे मारुति माजघान ।
गुहोऽचलं क्रौञ्चमिवोग्रशक्त्या ॥ ६-६७-१९

आविद्य	= holding firmly	शूलम्	= the spoke	तडित्रकाशम्	= owning a shine of lightning
गिरिः	= and looking like a	सः	= that Kumbhakarna	आजघान	= struck
प्रज्वलिताग्रशङ्खम्	blazing mountain-peak	बाहन्तरे	= on his chest	गुहः इव	= like Guha (the son of Shiva) struck
मारुतिम्	= Hanuma	उग्रशक्त्या	= with his powerful javelin.		

Holding firmly the spike, which was bright as lightning and looking like a blazing mountain-peak, Kumbhakarna struck Hanuma on his chest, as Guha (the son of Shiva) struck Krauncha mountain with his powerful javelin.

स शूलनिर्भिन्न महाभुजान्तरः ।
प्रविह्लः शोणितमुद्धमन्मुखात् ।
ननाद भीमं हनुमान् महाहवे ।
युगान्तमेघस्तनितस्वनोपमम् ॥ ६-६७-२०

सः हनुमान्	= that hanuma	शूल निर्भिन्न	= struck in his broad	महाहवे	= in that great battle
प्रविह्लः	= was highly perturbed	महाभुजान्तरः	= chest by the spike	शोणितम्	= blood
मुखात्	= from his mouth	उद्धमन्	= and vomiting	भीमम्	= awfully
युगान्तमेघस्तनित-	like the sound of thunderous clouds at the time of dissolution of	ननाद	= roared		
स्वनोपमम्	the world.				

That Hanuma, struck in his broad chest by the spike in that great combat, was highly perturbed and while vomiting blood from his mouth, awfully roared like the sound of thunderous clouds at the time of dissolution of the world.

ततो विनेदुः सहसा प्रहृष्टा ।
रक्षोगणास्तं व्यथितं समीक्ष्य ।
प्लवम्गमास्तु व्यथिता भयार्ता ।
प्रदुदुवुः सम्यति कुम्भकर्णात् ॥ ६-६७-२१

समीक्ष्य	= looking at	तम्	= Hanuma	व्यथितम्	= perturbed
रक्षोगणाः	= all the troops of demons	ततः	= then	सहसा	= suddenly
विनेदुः	= shouted	प्रहृष्टः	= with rejoice	द्वन्नामास्तु	= the monkeys on their part
व्यथिताः	= felt restless	भयार्ताह्	= and oppressed with fear	प्रदृढुवुः	= ran away
कुम्भकर्णात्	= from Kumbhakarna	सम्यति	= in the battle.		

Looking at the perturbed Hanuma, all the troops of demons then suddenly shouted with rejoice. The monkeys, on their part, felt restless and being oppressed with fear, ran away from the battle-field.

ततस्तु नीलो बलवान् पर्यवस्थापयन् बलम् ।
प्रविचिक्षेप शैलाग्रम् कुम्भकर्णाय धीमते ॥ ६-६७-२२

ततः	= thereupon	बलम्	= cheering up the army	लवान् नीलः	= the mighty Neela
ततः	= then	पर्यवस्थापयन्	= and stopping them	शैलाग्रम्	= a mountain-top
धीमति	= on the intellectual	प्रविचिक्षेप	= hurled		
कुम्भकर्णाय	Kumbhakarna.				

Thereupon, cheering up the army and stopping them, the mighty Neela then hurled a mountain-top on the intellectual Kumbhakarna.

तदापतन्तं सम्प्रेक्ष्ये मुष्टिनाभिजघान ह ।
मुष्टिप्रहाराभिहतम् तच्छैलाग्रम् व्यशीर्यत ॥ ६-६७-२३
सविस्फुलिम्गम् सज्वालं निपपात महीतले ।

सम्प्रेक्ष्य	= seeing	आपतन्तम्	= that mountain-top be-falling on him	तदा	= (Kumbhakarna) then
मुष्टिना	= with his fist	मुष्टिप्रहाराभिहतम्	= struck by the blow of the fist	अभिजघान	= struck it
शैलाग्रम्	= mountain-top	व्यशीर्यत	= was burst into pieces	ह	
महीतले	= on the ground	स	= with sparks of fire	तत्	= that
		विस्फुलिन्गम्		निपपात	= and fallen down
				सज्वालम्	= and blaze.

Seeing that mountain-top befalling on him, Kumbhakarna then struck it with his fist. By that strike of the fist, that mountain-top was burst into pieces and fallen down on the ground, with sparks of fire and blaze.

ऋषभः शरभो नीलो गवाक्षो गन्धमादनः ॥ ६-६७-२४
पञ्च वानर शार्दूलाः कुम्भकर्णमुपाद्रवन् ।

ऋषभः	= Rishabhe	शरभः	= Sharabha	नीलः	= Neela
गवाक्षः	= GavakSa	यन्धमादनः	= and Gandhamadana	पणह	= the five

वानर शारूला:	= excellent monkeys	उपाद्रवन्	= marched quickly	ahead	कुम्भकर्णम्	= towards hakarna.	Kumbh- akarna.
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The five excellent monkeys, viz. Rishabha, Sharabha, Neela, Gavaksha and Gandhamadana marched ahead quickly towards Kumbhakarna.

शैलैवृक्षैस्त्तलैः पादैमुष्टिभिश्च महाबलाः ॥ ६-६७-२५
कुम्भकर्णं महाकाम् निजघ्नुः सर्वतो युधि ।

महाबलैः	= those five mighty monkeys	निजघ्नुः	= struck	महाकायम्	= the large bodied
कुम्भकर्णम्	= Kumbhakarna	सर्वतः	= from all sides	शैलैः	= with crags
वृक्षैः	= with trees	तलैः	= with their palms	पादैः	= with their feet
मुष्टिभिः	= and with their fists	युधि	= in the battle.		

Those five mighty monkeys struck the large-bodied Kumbhakarna from all sides, with crags, trees, palms of their hands, feet and fists in battle.

स्पर्शानिव प्रहारांस्तान्वेदयानो न विव्यथे ॥ ६-६७-२६
ऋषभम् तु महावेगं बाहुभ्यां परिषस्वजे ।

वेदयानः	= perceiving	तान्	= those blows	स्पर्शानिव	= just as senses of touch
न व्यथे	= (Kumbhakarna) was not perturbed	प्रहारान्		महावेगम्	= the greatly agitated
बाहुभ्याम्	= in his arms.	परिषस्वजे	= (He) enfolded	ऋषभम्	Rishabha

Perceiving those blows merely as the senses of touch, Kumbhakarna was not at all perturbed. He enfolded the greatly agitated Rishabha in his arms.

कुम्भकर्णभुजाभ्याम् तु पीडितो वानरर्षभः ॥ ६-६७-२७
निपपातर्षभो भीमः प्रमुखागतशोणितः ।

पीडितः	= squeezed	कुम्भकर्ण	= by the arms of Kumbhakarna	भीमः	= the awful
ऋषभः	= Rishabha	भुजाभ्याम्		निपपात	= fell down
प्रमुखागतशोणितः	= with blood coming out of his mouth.	वानरर्षभः	= the foremost among the monkeys		

Squeezed by Kumbhakarna's arms, the awful Rishabha, the foremost among the monkeys, fell down with blood coming out of his mouth.

मुष्टिना शरभम् हत्वा जानुना नीलमाहवे ॥ ६-६७-२८
 आजघान गवाक्षं च तलेनेन्द्ररिपुस्तदा ।
 पादेनाभ्यहनत्कृद्ध स्तरसा गन्धमादनम् ॥ ६-६७-२९

तदा	= then	कुद्धः	= the enraged	इन्द्रिपुः	= Kumbhakarna the enemy of Indra
आहवे	= in battle	हत्वा	= beating	शरभम्	= Sharabha
मुष्टिना	= with his fist	नीलाम्	= and Neela	जानुना	= with his knee
आजघान	= struck	गवाक्षम्	= Gavaksha	तलेन	= with a palm of his hand
अभ्यहनत्	= and struck	गन्धमादनम्	= Gandhamadana	पादेन	= with his feet
तरोसा	= violently.				

Then, in battle, the enraged Kumbhakarna, the enemy of Indra, beating Sharabha with his fist and Neela with his knee, struck Gavaksha with a palm of his hand and struck Gandhamadana violently with his feet.

दत्तप्रहरव्यथिता मुमुहुः शोणितोक्षिताः ।
 निपेतुस्ते तु मेदिन्यां निकृत्ता इव किंशुकाः ॥ ६-६७-३०

दत्तप्रहरव्यथिता:	= perturbed by the blows given (by Kumbhakarna)	ते	= those monkeys	शोणितोक्षिताः	= being moistened by blood
मुमोहुः:	= were bewildered	निपेतुः:	= and fell down	मेदिन्याम्	= on the ground
निकृत्ताः:	= like chopped off Kimsuka trees.				
किंशुकाः					
इव					

Perturbed by the blows given by Kumbhakarna, those monkeys being moistened with blood, were bewildered and fell down on the ground, like chopped off Kimsuka trees.

तेषु वानरमुख्येषु पतितेषु महात्मसु ।
 वानराणाम् सहस्राणि कुम्भकर्णं प्रदुदुवुः ॥ ६-६७-३१

तेषु	= (While) those mighty	वानरमुख्येषु	= chiefs of monkeys	पतितेषु	= were fallen down
महात्मसु					
सहस्राणि	= thousands	वानराणाम्	= of monkeys	प्रदुदुवुः	= ran
कुम्भकर्णम्	= towards Kumbhakarna.				

Seeing those mighty chief commanders of monkeys falling down on the ground, thousands of monkeys ran towards Kumbhakarna.

तम् शैलमिव शैलाभाः सर्वे तु प्लवर्गर्भाः ।
 समारुद्ध्य समुत्पत्य ददंशुश्च महाबलाः ॥ ६-६७-३२

सर्वे	= all	ते	= those	महाबलाः	= mighty
शूवर्गर्षभाः	= champions of monkeys	शैलाभाः	= looking like mountains	समारुद्ध	= ascending
तम्	= him	शैलमिव	= looking like a mountain	समुत्पत्य	= by jumping up (on him)
ददम्शुः	= bit him (with their teeth).				

All those champions of monkeys, looking like mountains, jumping up on Kumbhakarna who was looking like a mountain, ascended him and bit him with their teeth.

तं नखैदशनैश्चापि मुष्टिभिर्जानुभिस्तथा ।
कुम्भकर्णं महाकायं ते जघ्नुः शूवर्गर्षभाः ॥ ६-६७-३३

महाबाहुम्	= the mighty armed	शूवर्गर्षभाः	= excellent monkeys	निजघ्नुः	= encountered
तम्	= that Kumbhakarna	नखैः	= with their nails	दशनैश्चापि	= teeth
कुम्भकर्णम्					
मुष्टिभिः	= fists	तथा	= and	बाहुभिः	= arms.

Those mighty armed excellent monkeys encountered that Kumbhakarna with their nails, teeth, fists and arms.

स वानरसहस्रैस्तु विचितः पर्वतोपमः ।
रराज राक्षसव्याघो गिरिरात्मरुदैरिव ॥ ६-६७-३४

विचितः	= covered	वानरसहस्रैः	= by thousands of monkeys	सः	= that
राक्षसव्याघः	= foremost among demons	पर्वतोपमः	= looking like a mountain	रराज	= stood out in a crowd
गिरिः इव	= as a hill	आत्मरुद्धैः	= overgrown with trees.		

Covered by thousands of monkeys that foremost among demons looking like a mountain, stood out in a crowd, as a hill overgrown with trees.

बाहुभ्याम् वानरान् सर्वान् प्रगृह्य स महाबलः ।
भक्षयामास सम्कुद्धो गरुडः पन्नगानिव ॥ ६-६७-३५

प्रगृह्य	= having seized	सर्वान्	= all	वानरान्	= the monkeys
बाहुभ्याम्	= with his arms	सः महाबलः	= that mighty Kumbhakarna	भक्षयामास	= devoured (them)
सम्कुद्धः	= like an enraged Garuda the eagle	पन्नगान्	= the serpents.		
गरुडः इव	(devouring)				

Seizing all the monkeys with his arms, that mighty Kumbhakarna devoured them like an enraged Garuda the eagle devouring the serpents.

प्रक्षिप्ताः कुम्भकर्णेन वक्त्रे पातालसंनिभे ।
नासापुटाभ्यां निर्जग्मुः कर्णाभ्याम् चैव वानराः ॥ ६-६७-३६

वानराः	= the monkeys	प्रक्षिप्ताः	= hurled	कुम्भकर्णेन	= by Kumbhakarna
वक्त्रे	= in his mouth	पाताल	= looking like a hole in the earth	निर्जग्मुः	= came out
नासापुटाभ्याम्	= from his nostrils	सन्धिभे		कर्णाभ्याम्	= and ears.

Hurled by Kumbhakarna in his mouth which was looking like a hole in the earth, the monkeys again came out from his nostrils and ears.

भक्षयन् भृशसम्कुद्धो हरीन् पर्वतसंनिभः ।
बमङ्ग वानरान् सर्वान् सम्कुद्धो राक्षसोत्तमः ॥ ६-६७-३७

राक्षसोत्तमः	= Kumbhakarna the best among the demons	पर्वतसन्धिभः	= looking like a mountain	भृश सम्कुद्धः	= very much enraged
बमङ्ग	= mutilated	हरीन्	= the monkeys	सम्कुद्धः	= angrily
भक्षयन्	= (before) devouring them.				

Kumbhakarna, the best among the demons, looking like a mountain, was very much enraged and mutilated the monkeys angrily, before devouring them.

मांसशोणितसम्क्लेदां कुर्वन् भूमिम् कुर्वन्त्स राक्षसः ।
चचार हरिसैन्येषु कालश्चिरिव मूर्छितः ॥ ६-६७-३८

कुर्वन्	= making	भूमिम्	= the earth	मांसशोणित	= dampened with flesh and blood
सः राक्षसः	= that demon	मूर्छितः	= like an excited fire at the time of dissolution	क्लेदाम्	
हरिसैन्येषु	= among the army of monkeys.	कालश्चिरिव		चचार	= strolled

Making the earth dampened with flesh and blood, that demon, like an excited fire at the time of dissolution, strolled among that army of monkeys.

वज्रहस्तो यथा शकः पाशहस्त इवान्तकः ।
शूलहस्तो बभौ कुम्भकर्णो महाबलः ॥ ६-६७-३९

शूल हस्तः	= wielding a spike in his hand	युद्धे	= in the battle	महाबलः	= the mighty
कुम्भकर्णः	= Kumbhakarna	बभौ	= shone	शकः यथा	= like Indra the lord of celestials

वज्र हस्तः = wielding a noose in his hand.

Wielding a spike in his hand in the battle-front, the mighty Kumbhakarna shone like Indra the lord of celestials wielding a thunderbolt in his hand and like Yama the god of death wielding a noose in his hand.

यथा शुष्काण्यरण्यानि ग्रीष्मे दहति पावकः ।
तथा वानरसैन्यानि कुम्भकर्णो ददाह सः ॥ ६-६७-४०

सः	= that Kumbhakarna	ददाह	= scorched away	वानरसैन्यानि	= that army of monkeys
कुम्भकर्णः		पावकह्	= the fire	दहति	= scorches away
यथा तथा	= in the same way as	अरण्यानि	= forests	ग्रीष्मे	= in summer.
शुष्काणि	= the dried-up				

That Kumbhakarna scorched away that army of monkeys in the same way as the fire scorches away the dried-up forests in summer.

ततस्ते वध्यमानास्तु हतयूथा विनायकाः ।
वानरा भयसंविम्बा विनेदुर्विस्वरं भृशम् ॥ ६-६७-४१

ततः	= then	ते वानराः	= those monkeys	हतयूथाः	= having their troops killed
विनायकाः	= and without a commander	वध्यमानाः	= being destroyed (by kumbhakarna)	भयसंविम्बाः	= and terrified with fear
विनेदुः	= roared	विकृतैः स्वरैः	= with rebellious voices.		

Those monkeys, without a commander, having their troops killed and terrified with fear they were being destroyed by Kumbhakarna, roared with rebellious voices.

अनेकशो वध्यमानाः कुम्भकर्णेन वानराः ।
राघवम् शरणम् जगमुव्यथिताः स्विन्नचेतसः ॥ ६-६७-४२

वध्यमानाः	= while being killed	कुम्भकर्णेन	= by Kumbhakarna	अनेकशः	= in many ways
व्यथिताः	= the agitated	वानराः	= monkeys	शरणम्	= sought refuge
राघवम्	= in Rama	स्विन्नचेतसः	= with distressed minds.	जगम्:	

While Kumbhakarna was destroying them in many ways, the agitated monkeys sought refuge in Rama, with their distressed minds.

प्रभग्नान् वानरान् दृष्ट्वा वज्रहस्तात्मजात्मजः ।
अभ्यधावत वेगेन कुम्भकर्णम् महाहवे ॥ ६-६७-४३

दृष्ट्वा	= seeing	वानरान्	= the monkeys	प्रभग्नान्	= defeated
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महावह	= in that great battle	वज्रहस्तात्मजात्मजः: Angada the son of Indra	अभ्यधावत	= ran
वेगेन	= rapidly	कुम्भकर्नम् = towards Kumbhakarna.		

Seeing the monkeys defeated in that great battle, Angada the son of Indra, ran rapidly towards Kumbhakarna.

शैलशङ्कं महदृद्यु विनदन् स मुहुर्मुहुः ।
त्रासयन् राक्षसान् सर्वा कुम्भकर्णपदानुगान् ॥ ६-६७-४४
चिक्षेप शैलशिखरं कुम्भकर्णस्य मूर्धनि ।

गृह्ण	= taking	महत्	= a large	शैल शृणम्	= mountain-top
सः	= Angada	विनदन्	= roaring	मुहुर्मुहुः	= again and again
त्रासयन्	= frightening	सर्वान्	= all	राक्षसान्	= the demons
कुम्भकर्ण	= following	चिक्षेप	= hurled	शैल	= the mountain-top
पदानुगान्	Kumbhakarna	कुम्भकर्णस्य	= of Kumbhakarna.	शिखरम्	
मूर्धनि	= on the head				

Taking a large mountain-top, Angada, roaring repeatedly and frightening all the demons following Kumbhakarna's heels, hurled the mountain-top on Kumbhakarna's head.

स तेनाभिहतो मूर्धि शैलेनेन्द्रिपुस्तदा ॥ ६-६७-४५
कुम्भकर्णः प्रजज्वाल क्रोधेन महता तदा ।
सोऽभ्यधावत वेगेन वालिपुत्रमर्षणम् ॥ ६-६७-४६

तदा	= then	अभिहतः	= struck	मूर्धि	= on the head
तेन शैलेन	= with that mountain	सः	= that Kumbhakarna	इन्द्रिपुः	= Indra's adversary
महता क्रोधेन	= with a great rage	कुम्भकर्णः		तदा	= and then
अभ्यधावत	= ran	प्रजज्वाल	= was excited	अर्षणम्	= towards the wrathful
		वेगेन	= rapidly	वालिपुत्रम्	Angada.

Struck on the head with that mountain, that Kumbhakarna, Indra's adversary, with a great rage, was excited and then ran rapidly towards the wrathful Angada.

कुम्भकर्णो महानादस्त्रासयन् सर्ववानरान् ।
शूलम् ससर्ज वै रोषादङ्गदे तु महाबलः ॥ ६-६७-४७

त्रासयन्	= frightening	सर्व वानरान्	= all the monkeys	महाबलः	= the mighty
कुम्भकर्णः	= Kumbhakarna	महानादः	= with a great roar	ससर्ज	= hurled
शूलम्	= the spike	अङ्गद	= at Angada	रोषात्	= with anger.

Frightening all the monkeys with his great roar, the mighty Kumbhakarna hurled his spike at Angada with anger.

त मापतन्तम् बुद्धा तु युद्धमार्गविशारदः ।
लाघवान्मोचयामास बलवान् वानर्षभः ॥ ६-६७-४८

बुद्धा	= knowing	tam	= that spike	आपतन्तम्	= to be falling on him
बलवान्	= the mighty	वानर्षभः	= Angada the chief of monkeys	युद्ध मार्ग	= who was skilled in war-fare
मोचयामास	= avoided it	लाघवात्	= with his alacrity.	विशारदः	war-fare

Knowing that the spike is going to fall on him, the mighty Angada, the chief of the monkeys, who was skilled in war-fare, avoided it with his alacrity.

उत्पत्य चैनम् तरसा तलेनोरस्यताडयत् ।
स तेनाभिहृतः कोपात्ममुमोहाच्चलोपमः ॥ ६-६७-४९

उत्पत्य	= jumping up	अताडयत्	= (Angada) struck	तरसा	= violently
उरसि	= on the chest	तलेन	= with the palm of his hand	अभिहृतः	= beaten
कोपात्	= with anger	तेन	= by him	सः	= Kumbhakarna
अच्चलोपमः	= resembling a mountain	प्रमुमोह	= became giddy.		

Jumping up Angada struck on Kumbhakarna's chest, with the palm of his hand. Thus beaten with anger by him, Kumbhakarna resembling a mountain, became giddy.

स लब्धसम्झोऽतिबले मुष्टिम् समगृह्य राक्षसः ।
अपहासेन चिक्षेप विसम्झः स पपात ह ॥ ६-६७-५०

लब्ध सम्झः	= getting his consciousness	सः	= that	अतिबलः	= mighty
राक्षसः	= demon	चिक्षेप	= threw down Angada	मुष्टिम्	= by tightening the fist
सः	= Angada	पपातह	= fell down	समगृह्य	scorn

Getting his consciousness, that mighty demon threw down Angada by tightening his fist with a scorn. Angada fell down unconscious.

तस्मिन् प्लवगशार्दूले विसम्झे पतिते भुवि ।
तच्छूलम् समुपादाय सुग्रीवमभिदुद्वे ॥ ६-६७-५१

तस्मिन्	= (When) that Angada	प्लवगशार्दूले	= the foremost among the monkeys	पतिते	= fell down
विसम्झे	= unconscious	भुवि	= on the ground	समभिदुद्वे	= (Kumbhakarna) ran
सुग्रीवम्	= towards Sugreeva	समुपादाय	= taking	तच्छूलम्	= that spike.

When that Angada the foremost among the monkeys fell down unconscious on the ground, Kumbhakarna ran towards Sugreeva, taking that spike in his hand.

तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णं महाबलम् ।
उत्पात तदा वीरः सुग्रीवो वानराधिपः ॥ ६-६७-५२

तदा	= then	सम्प्रेक्ष्य	= seeing	महाबलम्	= the mighty
कुम्भकर्णम्	= Kumbhakarna	आपतन्तम्	= coming suddenly	वीरः	= the valiant
सुग्रीवः	= Sugreeva	वानराधिपः	= the king of monkeys	उत्पात	= sprang up all.

Then, seeing the mighty Kumbhakarna coming suddenly towards him, the valiant Sugreeva, the king of the monkeys, sprang up all at once.

स पर्वताग्रमुत्क्षिप्य समाविध्य महाकपि: ।
अभिदुद्राव वेगेन कुम्भकर्णं महाबलम् ॥ ६-६७-५३

उत्क्षिप्य	= uplifting	समाविध्ये	= and tightly holding	पर्वताग्रम्	= a mountain-top
महाबलः	= the mighty	सः	= Sugreeva	अभिदुद्राव	= ran
महाबलम्	= towards the mighty	कुम्भकर्णम्	= Kumbhakarna	वेगेन	= with speed.

Uplifting and tightly holding a mountain-top, the mighty Sugreeva ran towards the sturdy Kumbhakarna with speed.

तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णः पूर्वंगमम् ।
तस्थौ विवृतसर्वाङ्गो वानरेन्द्रस्य संमुखः ॥ ६-६७-५४

सम्प्रेक्ष्य	= seeing	तम्	= that	पूर्वंगमम्	= Sugreeva
आपतन्तम्	= coming suddenly	कुम्भकर्णम्	= Kumbhakarna	विवृतसर्वाङ्गः	= with all his limbs braced
तस्थौ	= stood	सम्मुखः	= facing	वानरेन्द्रः	= the king of the monkeys.

Seeing that Sugreeva coming rapidly towards him, Kumbhakarna, with all his limbs braced, stood facing the king of monkeys.

कपिशोणितदिग्धाङ्गं भक्षयन्तं महाकपीन् ।
कुम्भकर्णं स्थितं दृष्ट्वा सुग्रीवो वाक्यमब्रवीत् ॥ ६-६७-५५

दृष्ट्वा	= seeing	कुम्भकर्णम्	= Kumbhakarna	स्थितम्	= who stood
भक्षयन्तम्	= devouring	पूर्वाङ्गमान्	= the monkeys	कपिशोणितदिग्धाङ्गम्	= and with his body smeared with the blood of those monkeys
सुग्रीवः	= Sugreeva	अब्रवीत्	= spoke	वाक्यम्	= (the following) words:

Seeing Kumbhakarna who stood devouring the monkeys and with his body smeared with the blood of the monkeys, Sugreeva spoke as follows:

पातिताश्च त्वया वीराः कृतं कर्म सुदुष्करम् ।
भक्षितानि च सैन्यानि प्राप्तं ते परमम् यशः ॥ ६-६७-५६

वीराः	= the eminent monkeys	पातिताः	= were made to fall down	त्वया	= by you
सुदुष्करम्	= a very difficult	कर्म	= act	कृतम्	= was done
सैन्यानि	= Armies	भक्षितानि च	= were devoured	परमम्	= a supreme
यशः	= renown	प्राप्तम्	= is obtained	ते	= to you.

You struck down eminent monkeys. You have done a very difficult act. You have devoured the armies. You obtained a great fame.

त्यज तद्वानरानीकं प्राकृतैः किम् करिष्यसि ।
सहस्रैकं निपातम् मे पर्वतस्यास्य राक्षस ॥ ६-६७-५७

त्यज	= leave	तत्	= that	वानरानीकम्	= army of monkeys
किम्	= what will you do	प्राकृतैः	= with (these) common beings?	राक्षस	= O demon!
करिष्यसि		एकम्	= the falling of this one unit	अस्य	= of mountain
सहस्र	= you bear up against	निपातम्		पर्वतेस्य	
मे	= of mine.				

Leave that army of monkeys. What will you do with these common beings? O demon! You bear up against the falling of this one mountain being hurled by me.

तद्वाक्यम् हरिराजस्य सत्त्वधैर्यसमन्वितम् ।
श्रुत्वा राक्षसशार्दूलः कुम्भकर्णोऽब्रवीद्वचः ॥ ६-६७-५८

श्रुत्वा	= hearing	तत् वाक्यम्	= those words	सत्त्व	धैर्य	= endowed	with
हरिराजस्य	= of Sugreeva	कुम्भकर्णः	= Kumbhakarna	समन्वितम्		strength and courage	
अब्रवीत्	= spoke	वचः	= (the following) words.	राक्षसशार्दूलः		the foremost among	

Hearing those words, endowed with strength and courage, spoken by Sugreeva, Kumbhakarna, the foremost of demons, spoke the following words:

प्रजापतेस्तु पौत्रस्त्वम् तथैवक्षरजःसुतःः ।
धृतिपौरुषसम्पन्नः कस्माद्गर्जसि वानर ॥ ६-६७-५९

वानर	= O monkey!	त्वम्	= you are	पौत्रः	= the grand son
प्रजापते	= of Lord Brahma	तथैव	= and even	ऋक्ष राजः	= the son of Riksharaja
धृतिपौरुषसम्पन्नः=	endowed with firmness and valour	कस्मात्	= why	सुतः	(sprung from the yawn of Brahma)

O monkey! You are the grandson of Lord Brahma and even the son of Riksharaja (sprung from the yawn of Brahma) endowed with firmness and valour. Why do you roar?

स कुम्भकर्णस्य वचो निशम्य ।
व्याविद्य शैलम् सहसा मुमोच ।
तेनाजघानोरसि कुम्भकर्ण ।
शैलेन वज्राशनिसंनिभेन ॥ ६-६७-६०

निशम्य	= hearing	वचः	= the words	कुम्भकर्णस्य	= of Kumbhakarna
सः	= Sugreeva	व्याविद्य	= firmly holding	शैलम्	= the mountain
मुमोच	= hurled (it)	सहसा	= quickly	आजघान	= He struck
उरसि	= the chest	कुम्भकर्णम्	= of Kumbhakarna	तेन	= by it
वज्राशनि	= which was as strong enough as Indra's thunderbolt.				

Hearing the words of Kumbhakarna, Sugreeva, firmly holding the mountain, hurled it quickly on him. He struck Kumbhakarna's chest by that mountain, which was as strong enough as Indra's thunderbolt.

तच्छैलशृङ्खङ्गं सहसा विकीर्ण ।
भुजान्तरे तस्य तदा विशाले ।
ततो विषेदुः सहसा पूवमगा ।
रक्षोगणाश्चापि मुदा विनेदुः ॥ ६-६७-६१

तदा	= then	तत्	= that	शैल शृङ्खङ्गम्	= mountain-top
सहसा	= soon	विभिन्नम्	= was burst to pieces	तस्य विशाले	= on his broad chest
ततः	= thereupon	सूवङ्गाः	= the monkeys	भुजान्तरे	
निषेदुः	= distressed	रक्षोगणास्चापि	= the troops of demons	सहसा	= were suddenly
मुदा	= with rejoice.			विनेदुः	= roared

Soon after falling on his broad chest, that mountain was crushed to pieces. Then, the monkeys were suddenly distressed. The troops of demons roared with rejoice.

स शैलशङ्काभिहतश् चुकोप ।
 ननाद कोपाच्च विवृत्य वक्रम् ।
 व्याविघ्य शूलम् च तडित्प्रकाशं ।
 चिक्षेप हर्यृक्षपतेर्वधाय ॥ ६-६७-६२

शैलशङ्काभिहतः	= struck by the mountain-top	सः	= that Kumbhakarna	चुकोप	= was enraged
ननाद	= and roared	विवृत्य	= widely opening	वक्रम्	= his mouth
रोषात्	= with anger	व्याविघ्य	= holding firmly	शूलम्	= the spike
तडित्प्रकाशम्	= which was shining like a lightning	चिक्षेप	= to hurled it	वधाय	= for killing
हर्यृक्षपतिः	= Sugreeva				
		the king of monkeys and bears.			

Struck by the mountain-top, that Kumbhakarna was enraged and roared with his mouth wide open with anger. Holding firmly the spike, which was emitting a flash of lightning, he hurled it to kill Sugreeva, the king of monkeys and bears.

तत्कुम्भकर्णस्य भुजप्रविद्धं ।
 शूलम् शितम् काञ्चन दामजुष्टम् ।
 क्षिप्रम् समुत्पत्य निगृह्य दोभ्या ।
 बभञ्ज वेगेन सुतोऽनिलस्य ॥ ६-६७-६३

अनिलस्य	= Hanuma	क्षिप्रम्	= quickly	समुत्पत्य	= having jumped up
सुतः		दुर्याम्	= with his arms	तत् शितम्	= that sharp
निगृह्य	= and holding	काञ्चनदामजुष्टम्	= furnished with golden wreaths	तत्	= propelled by Kumbhakarna's arms
शूलम्	= spike			कुम्भकर्णस्य	
बभञ्ज	= broken (it)	वेगेन	= rapidly.	भुज प्रणुन्नम्	

Hanuma, jumping up and holding with his arms that sharp spike, furnished with golden wreaths, and propelled by Kumbhakarna's arms, wreaths, and smashed it rapidly.

कृतं भारसहस्रस्य शूलम् कालायसं महत् ।
 बभञ्ज जनौमारोप्य प्रहृष्टः प्लवगर्षभः ॥ ६-६७-६४

तदा	= then	हृष्टः	= the rejoiced	प्लवनामः	= Hanuma
आरोप्य	= placing on	जानुम्	= his knee	महत्	= the large
शूलम्	= spike	कृतम्	= made of iron	भारसहस्रस्य	= weighing twenty thousand Tulas
बभञ्ज	= broke it.	कालायसम्			

Then, the rejoiced Hanuma, placing on his knee, that large spike made of iron weighing twenty thousand Tulas, broke it.

शूलम् भग्नम् हनुमता दृष्टा वानरवाहिनी ।
हृष्टा ननाद् बहुशः सर्वतश्चापि दुद्रुवे ॥ ६-६७-६५

दृष्टा	= seeing	शूलम्	= the spike	भग्नम्	= being broken
हनुमता	= by Hanuma	वानर वाहिनी	= the army of monkeys	हृष्टा	= was rejoiced
ननाद्	= and roared	बहुशः	= several times	दुद्रुवे अपि	= and even ran back
सर्वतः च	= from all sides.				

Seeing Hanuma breaking the spike, that army of monkeys was rejoiced, roared several times and came back quickly from all quarters.

बभूवाथ परित्रस्तो राक्षसो विमुखोऽभवत् ।
सिम्हनादम् च ते चक्रुः प्रहृष्टा वनगोचरा: ॥ ६-६७-६६
मारुतिं पूजयांचक्रुर्दृष्टा शूलम् तथागतम् ।

अथ	= then	परित्रस्तः:	= the frightened	राक्षसः:	= demon
अभवत्	= became	विमुखः:	= down cast	ते	= those
वनगोचरा:	= monkeys	प्रहृष्टाः:	= were rejoiced	चक्रुः:	= and made
सिम्हनादम्	= a lion's roar	दृष्टा	= seeing	शूलम्	= the spike
तथागतम्	= in such a (broken) condition	पूजयाम्चक्रुः	= (they) adored	मारुतिम्	= Hanuma.

Then, the frightened Kumbhakarna became down-cast. Those monkeys were rejoiced and made a lion's roar.

Seeing the fate of spike in such a broken condition, they adored Hanuma.

स तत्तदा भग्नमवेक्ष्य शूलं ।
चुकोप रक्षोऽधिपतिर्महात्मा ।
उत्पाठ्य लङ्घामलयात्स शृङ् ।
जघान सुग्रीवमुपेत्य तेन ॥ ६-६७-६७

अवेक्ष्य	= seeing	तत्	= that	शूलम्	= spike
भग्नम्	= broken	तथा	= in that way	सः	= that
महात्मा	= mighty	रक्षोधिपतिः	= leader of demons	चुकोप	= was enraged
उत्पाठ्य	= uprooting	शृङ्म	= a crest	लङ्घामलयात्	= from Malaya mountain standing in the vicinity of Lanka
उपेत्य	= and approaching	सुग्रीवम्	= Sugreeva	जघान	= he struck
तेन	= with it.				

Seeing that spike broken in that way, that mighty Kumbhakarna was enraged. Uprooting a crest from Malaya mountain standing in the vicinity of Lanka and approaching Sugreeva, he struck him with it.

स शैलशङ्काभिहतो विसम्ज्ञः ।
 पपात भूमौ युधि वानरेन्द्रः ।
 तं प्रेक्ष्य भूमौ पतितम् विसम्ज्ञः ।
 नेदुः प्रहृष्टा युधि यातुधानाः ॥ ६-६७-६८

शैल	= struck by the	युधि	= in battle	सः वानरेन्द्रः	= that Sugreeva
शङ्काभिहतः	= mountain-top			भूमौ	= on the ground
विसम्ज्ञः	= became unconscious	पपात	= and fell	विसम्ज्ञम्	= unconscious
वीक्ष्य	= seeing	तम्	= him	युधि	= in battle
पतितम्	= and falling down	भूमौ	= on the ground	नेदुः	= and cried out loudly.
यातुधानाः	= the demons	प्रहृष्टाः	= were exceedingly pleased		

Struck by the mountain-top in battle, that Sugreeva fell unconscious on the ground. Seeing him falling unconscious on the ground in battle, the demons wee exceedingly pleased and cried out loudly.

तमभ्युपेत्याद्भुतघोरवीर्य ।
 स कुम्भकर्णो युधि वानरेन्द्रम् ।
 जहार सुग्रीवमभिप्रगृह्य ।
 यथानिलो मेघमतिप्रचण्डः ॥ ६-६७-६९

अभिप्रगृह्य	= seizing hold of	तम्	= that Sugreeva	वानरेन्द्रम्	= the king of demons
अद्भुत	= having wonderful and	सुग्रीवम्		सः	= that
घोरवीर्यम्	= terrific prowess	युधि	= in battle	अतिप्रचण्डः	= as an impetuous wind
कुम्भकर्णम्	= Kumbhakarna	जहार	= took him away	अनिलः यथा	(taken away)
मेघम्	= a cloud.				

Seizing hold of that Sugreeva having wonderful and terrific prowess in battle, that Kumbhakarna took him away, as an impetuous wind takes away a cloud.

स तं महामेघनिकाशरूपम् ।
 उत्पात्य गच्छन्युधि कुम्भकर्णः ।
 रराज मेरुप्रतिमानरूपो ।
 मेरुर्यथात्युच्छितघोरशङ्कः ॥ ६-६७-७०

उत्पात्य	= lifting up	तम्	= that Sugreeva	महामेघ	= appearing like a huge
युधि	= in the battle	गच्छन्	= and marching forward	निकाशरूपम्	cloud
रराज	= shone	मेरुर्यथा	= like Mount Meru	कुम्भकर्णः	= Kumbhakarna

Lifting up Sugreeva appearing like a huge cloud in the battle-field and marching forward, Kumbhakarna shone like Mount Meru, distinguished by its very high and formidable peak.

ततः समुत्पाट्य जगाम वीरः ।
संस्तूयमानो युधि राक्षसेन्द्रैः ।
शृणवन्निनादम् त्रिदशालयानां ।
प्लवग्गराजग्रहविस्मितानाम् ॥ ६-६७-७१

ततः	= then	सम्प्रस्तूयमानः	= being praised	युधि	= in the battle
आदाय	= for having seized hold of	तम्	= Sugreeva	शृणवन्	= and hearing
निनादम्	= the sounds	त्रिदिवालयानाम्	= of the celestials	प्लवना	= who were wondering
वीरः	= the valiant chief of	जगाम	= sallied forth.	राजग्रह	at the seizure of Sugreeva
राक्षसेन्द्रः	= demons			विस्मितानाम्	

Then, being praised in the battle-field by the demons for having seized hold of Sugreeva and hearing the sounds of the celestials who were wondering at the seizure of Sugreeva, Kumbhakarna the valiant chief of demons, sallied forth.

ततस्तमादाय तदा स मेने ।
हरीन्द्रमिन्द्रोपममिन्द्रवीर्यः ।
अस्मिन्हते सर्वमिदम् हृतं स्यात् ।
सराधवम् सैन्यमितीन्द्रशत्रुः ॥ ६-६७-७२

आदाय	= having taken	तम्	= that	हरीन्द्रम्	= Sugreeva
इन्द्रोपमम्	= looking like Indra	सः	= that Kumbhakarna	इन्द्रशत्रुः	= the adversary of Indra
इन्द्रवीर्यः	= and having Indra's prowess	मेने	= thought	इति	= that
अस्मिन् हृते	= if he is killed	सर्वम् इदम्	= all this army	सराधवम्	= including Rama
स्यात्	= becomes	सैन्यम्			
		हृतम्	= killed.		

While taking away that Sugreeva looking like Indra, Kumbhakarna the adversary of Indra and having the prowess of Indra, thought, If he is killed, all this army including Rama gets destroyed.

विद्रुताम् वाहिनीम् दृष्ट्वा वानराणां ततस्ततः ।
कुम्भकर्णैन सुग्रीवम् गृहीतं चापि वानरम् ॥ ६-६७-७३
हनूमांश्चिन्तयामास मतिमान् मारुतात्मजः ।

दृष्ट्वा	= seeing	वानराणाम्	= the army of monkeys	विद्रुताम्	= running away
इतस्ततः	= hither and thither	वाहिनीम्			
		सुग्रीवम्	= and Sugreeva	वानरम्	= the monkey

गृहीतम्च अपि हनुमान्	= even being taken away = Hanuma	कुम्भकर्णेन मारुतात्मजः	= by Kumbhakarna = the son of wind-god	मतिमान् चिन्तयामास	= the intellectual = thought (as follows).
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Seeing the army of monkeys running away hither and thither and Sugreeva the monkey even being taken away by Kumbhakarna, the intellectual Hanuma, the son of wind-god thought as follows:

एवम् गृहीते सुग्रीवे किं कर्तव्यं मया भवेत् ॥ ६-६७-७४
 यद्वै न्याय्यं मया कर्तुम् तत्करिष्यामि सर्वथा ।
 भूत्वा पर्वतसम्मकाशो नाशयिष्यामि राक्षसं ॥ ६-६७-७५

सुग्रीव किम्	= (While) Sugreeva = what	गृहीत भवेत् कर्तव्यम् तत्	= is being taken away = is to be done = to be done = that	एवम् मया यत्	= in this way = by me? = which is
असम्शयम् करिष्यामि	= I shall doubtlessly do	कर्तुम्	= to be done	मया	= by me
न्याय्यम् भूत्वा	= justifiable = becoming	पर्वतसम्मकाशः	= equal to a mountain (in body-size)	नाशयिष्यामि	= I shall destroy
राक्षसम्	= the demon.				

While Sugreeva is being taken away in this way, what is to be done by me? I shall certainly do that which is justifiable to be done by me. Growing to the size of a mountain, I shall destroy this Kumbhakarna.

मया हते सम्यति कुम्भकर्णे ।
 महाबले मुष्टिविशीर्णदेहे ।
 विमोचिते वानरपार्थिवे च ।
 भवन्तु हृष्टाः प्रवगाः समग्राः ॥ ६-६७-७६

समग्राः पूर्वाः वानरपार्थिरे हते मुष्टिविशीर्णदेहे	= (Let) all the monkeys = while Sugreeva the king of monkeys = killed = with his body crum- bled by the blows of my fists.	भवन्तु विमोचिते मया	= be = is liberated = by me	हृष्टाः महाबले कुम्भकर्णे सम्यति	= delighted = and the mighty Kumb- hakarna = in battle
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Let all the monkeys be delighted while Sugreeva the king of monkeys is liberated and the mighty Kumbhakarna, with his body crumbled by the blows of my fists, killed by me in battle.

अथ वा स्वयमप्येष मोक्षं प्राप्यति पार्थिवः ।
 गृहीतोऽयम् यदि भवेत्तिदशौः सासुरोरगैः ॥ ६-६७-७७

अथवा	= even otherwise	एषः	= this	वानरः	= Sugreeva
स्वयम्	= can himself	प्राप्स्यति	= obtain	मोक्षम्	= release
भवेद्यदि	= despite he is	गृहीतः	= taken away	त्रिदशैः	= by celestials
सासुरोरगौः	= along with demons and serpent-demons.				

Even otherwise, this Sugreeva can win the freedom himself despite he is taken away by celestials including demons and serpent-demons.

मन्ये न तावदात्मानं बुध्यते वानराधिपः ।
शैलप्रहाराभिहतः कुम्भकर्णेन सम्युगे ॥ ६-६७-७८

मन्ये	= I think	वानराधिपः	= Sugreeva	आत्मानाम्	= is not conscious of his
शैल प्रहाराभिहतः	= since he was struck by the blow of the mountain	सम्यनो	= in battle	न बुध्यते तावत् कुम्भकर्णेन	= by Kumbhakarna.

I think Sugreeva is not yet conscious of his self, as Kumbhakarna struck him with the blow of a mountain in the battle.

अयं मुहूर्तात्सुग्रीवो लब्धसम्भो महाहवे ।
आत्मनो वानराणाम् च यत्पथ्यं तत्करिष्यति ॥ ६-६७-७९

लब्धसम्भः	= regaining his consciousness	मुहूर्तात्	= within a moment	महाहवे	= in this great battle
अयम्	= this	सुग्रेवः	= Sugreeva	करिष्यति	= will do
तत्	= that	यत्	= which	पथ्यम्	= will be suitable
आत्मनः	= for him	वानरानाम्	= and for his monkeys.	च	

Regaining his consciousness within a moment in this great battle, this Sugreeva will do what is good for himself and for his monkeys.

मया तु मोक्षितस्यास्य सुग्रीवस्य महात्मनः ।
अप्रीतश्च भवेत्कष्टा कीर्तिनाशश्च शाश्वतः ॥ ६-६७-८०

अस्य महातः	= to this great souled Sugreeva	मोक्षितस्य	= who will be liberated	मया	= by me
भवेत्	= there will be	कष्टा	= a difficult dislike	शाश्वतः	= and perpetual
कीर्तिनाशश्च	= in fame.	अप्रीतिश्च			

If I liberate this great-souled Sugreeva, there will be a painful dislike for him and a perpetual in fame.

तस्मान्मुहूर्तम् काम्क्षिष्ये विक्रमं पार्थिवस्य नः ।
भिन्नम् च वानरानीकं तावदाश्वासयाम्यहम् ॥ ६-६७-८१

तस्मात्	= therefore	काम्क्षिष्ये	= I shall wait for	मुहूर्तम्	= a while
पार्थिवस्य	= for the king's prowess	तावत्	= meanwhile	अहम्	= I
विक्रमम्		भिन्नम्	= the scattered	वानरानीकम्	= army of monkeys.
आश्वासयामि	= shall cheer up				

'Therefore, I shall wait for a while, for the king to show his prowess. Meanwhile, I shall cheer up the scattered army of monkeys.

इत्येवम् चिन्तयित्वा तु हनुमान्मारुतात्मजः ।
भूयः संस्तम्भयामास वानराणां महाचमूम् ॥ ६-६७-८२

इत्येवम्	= thus	चिन्तयित्वा	= thinking	हनुमान्	= Hanuma
मारुतात्मजः	= te son of wind-god	अथ	= then	भूयः	= again
संस्तम्भयामास	= brought firmness to	महाचमूम्	= the large army	वानराणाम्	= of monkeys.

Thinking in this way, Hanuma the son of wind-god, then again brought firmness to the large army of monkeys.

स कुम्भकर्णोऽथ विवेश लङ्घान् ।
स्फुरन्तमादाय महाहरिम् तम् ।
विमानचर्यागृहगोपुरस्थैः ।
पुष्पागच्छवर्षैरवकीर्यमाणः ॥ ६-६७-८३

आदाय	= taking	तम्	= that	महा हरिम्	= Sugreeva
स्फुरन्तम्	= who was throbbing	सः	= that Kumbhakarna	विवेश	= entered
लङ्घान्	= Lanka	कुम्भकर्णः			
विमान		अथ	= who was then greatly	पुष्पागच्छवर्षैः	= with showers of foremost flowers
चर्यागृह		अभिपूज्यमानः	= revered		
गोपुरस्थैः	= by those staying in celestial cars; streets; houses and gate-ways of temples.				

Taking that Sugreeva who was throbbing, that kumbhakarna entered the City of Lanka, where he was greatly revered with showers of foremost flowers by the citizens staying in celestial cars, streets, houses and gate-ways of temples.

लाजगन्धोदवर्षैस्तु सेव्यमानः शनैः शनैः ।
राजवीथ्यास्तु शीतत्वात्सम्झाम् प्राप महाबलः ॥ ६-६७-८४

सेव्यमानः	= served	लाजगन्धोदवर्षैः	= by those showers of pop-corn and fragrant water	शीतत्वात्	= and due to coolness
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राज वीथ्या:	= of royal high-ways	महाबलः	= the mighty Sugreeva	प्राप	= got
सम्जाम्	= consciousness	शनैः शनैः	= gradually.		

Sprinkled by those showers of pop-corn and fragrant waters and due to the coolness of the royal roads, the mighty Sugreeva gradually regained his consciousness.

ततः स सम्जामुपलभ्य कृच्छ्रा ।
द्वलीयसस्तस्य भुजान्तरस्थः ।
अवेक्षमाणः पुरराजमार्गं ।
विचिन्तयामास मुहुर्महात्मा ॥ ६-६७-८५

महात्मा	= the great souled	सः	= Sugreeva	भुजान्तरस्य	= who was interposed between the shoulders
तस्य बलीयसः:	= of that mighty Kumbhakarna	उपलभ्य	= regaining	सम्जाम्	= his consciousness
कृच्छ्रात्	= with difficulty	अवेक्षमाणः	= and observing	पुर राजमार्गम्	= the royal highway of the city
मुहुः	= repeatedly	विचिन्तयामास	= thought (as follows):		

The great souled Sugreeva, who was interposed between Kumbhakarna's shoulders, regaining his consciousness with great difficulty and observing the royal highway of the city, repeatedly thought (as follows):

एवम् गृहीतेन कथं नु नाम ।
शक्यं मया सम्प्रति कर्तुमद्य ।
तथा करिष्यामि यथा हरीणां ।
भविष्यतीष्टम् च हितं च कार्यम् ॥ ६-६७-८६

गृहीतेन	= captivated	एवम्	= in this way	कथम्	= how indeed
शक्यम्	= able	कर्तुम्	= to do	नुनाम्	
मया	= by me?	कार्यम्	= an act	सम्प्रति	= now
इष्टम्	= desirable	हितम्च	= and beneficial	यथा तथा	= that is fit
करिष्यामि	= will be done	अद्य	= now.	हरीणाम्	= to the monkeys

Having been captivated in this way, what should I do now? I have to do a proper act now which is desirable and beneficial to the monkeys.

ततः कराग्रैः सहसा समेत्य ।
राजा हरीणा ममरेन्द्रशत्रोः ।
नरवैश्च कर्णौ दशनैश्च नासां ।
ददंश पादैर्विददार पश्यौ ॥ ६-६७-८७

समेत्य विददार	= thus thinking = tore asunder	राजा	= the king	हरीणाम्	= of the monkeys
		अमरेन्द्रशत्रोः	= Kumbhakarna's ears	कराग्रैः	= by his nails

नासा॒म्	= nose
पादैः	= by his feet.

दशैः	= by his teeth
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पाश्वौ	= ribs
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Thus thinking, Sugreeva tore asunder Kumbhakarna's ears by his nails as also nose by his teeth and ribs by his feet.

स कुम्भकर्णौ हृतकर्णनासो ।
विदारितस्तेन रदैर्नखैश्च ।
रोषाभिभूतः क्षतजार्द्रगारः ।
सुश्रीवमाविद्य पिपेष भूमौ ॥ ६-६७-८८

विदारितः	= torn asunder	रदैः	= with teeth	नखैश्च	= and nails
तेन	= by Sugreeva	सः	= that Kumbhakarna	जृतकर्णनासः	= with his ears and nose deprived
क्षतजार्द्रगारः	= and his limbs moistened with blood	रोषाभिभूतः	= subdued with anger	आविद्य	= throwing down
सुश्रीवम्	= Sugreeva	भूमौ	= on the earth	पिपेष	= crushed (him).

Torn asunder with teeth and nails by Sugreeva, that Kumbhakarna with his ears and nose deprived and his limbs moistened with blood, was subdued with rage, threw Sugreeva down on the floor and crushed him.

स भूतले भीमबलाभिपिष्टः ।
सुरारिभिस्तैरभिहन्यमानः ।
जगाम खम् कन्दुकवज्जवेन ।
पुनश्च रामेण समाजगाम ॥ ६-६७-८९

भूतले भीम	= crushed down on the floor by that terrific Kumbhakarna	अभिहन्यमानः	= and struck	तैः सुरारिभिः	= by the demons
बलाभिपिष्टः		कन्दुकवत्	= like a ball	जगाम	= moved
सः	= Sugreeva	खम्	= towards the sky	समाजगाम	= and got united with
जवेन	= with speed	पुनश्च	= again.		
रामेण	= Rama				

Crushed down on the floor by that terrific Kumbhakarna and struck by the demons, Sugreeva moved with speed like a ball towards the sky and got united with Rama.

कर्णनासाविहीनस्य कुम्भकर्णो महाबलः ।
रराज शोणितोत्सक्तो गिरिः प्रस्त्रवणैरिव ॥ ६-६७-९०

कर्ण नासा	= bereft of his ears and nose	महाबलः	= the mighty	कुम्भकर्णः	= Kumbhakarna
विहीनः		शोणितैः	= blood	रराज	= shone
सिक्तः	= pouring out	प्रस्त्रवणैः	= with its cascades.		
गिरिः इव	= like a mountain				

Bereft of his ears and nose, the mighty Kumbhakarna, pouring out blood, shone like a mountain with its streaming cascades.

शोणिताद्र्दो महाकायो राक्षसो भीमदर्शनः ।
 अमर्षाच्छोणितोद्वारी शुशुभे रावणानुजः ॥ ६-६७-९१
 नीलाङ्गनचयप्रख्याः ससंध्य इव तोयदः ।
 युद्धायाभिमुखो भीमो मनश्वके निशाचरः ॥ ६-६७-९२

रावणानुजः	= Kumbhakarna the brother of Ravana	राक्षसः	= the demon	महाकायः	= having his large body
शोणिताद्र्दः	= bathed in blood	भीमदर्शनः	= frightful in appearance	शोणितोद्वारी	= vomiting blood
अमर्षात्	= with rage	नीलाङ्गनचय	= and looking like a mound of black antimony	शुशुभे	= shone
तोयदः इव	= like a cloud	प्रख्यः	= with an evening-twilight	अभिमुखः	= with his face directed towards (the battle-front)
भीमः	= Kumbhakarna the terrific demon	ससन्ध्यः	= with an evening-twilight	भूत्वा	
निशाचरः		चक्रे	= made up	मनः	= his mind
युद्धाय	= for the combat.				

Kumbhakarna the demon and the brother of Ravana, having his large body bathed in blood, frightful in appearance, vomiting blood with rage, and looking like a mound of black antimony shone akin to a cloud with an evening-twilight. With his face directed towards the battle-front, Kumbhakarna the terrific demon made up his mind to continue his combat.

गते च तस्मिन् सुरराजशत्रुह् ।
 क्रोधात्प्रदुद्राव रणाय भूयः ।
 अनायुधोऽस्मीति विचिन्त्य रौद्रो ।
 घोरम् तदा मुद्ररमाससाद् ॥ ६-६७-९३

तस्मिन् गते	= after the departure of Sugreeva	सुरराज शत्रुः	= Kumbhakarna the adversary of Indra the lord of celestials	क्रोधात्	= with a rage
भूयः	= again	प्रदुद्राव	= quickly marched ahead	रणाय	= for the battle
विचिन्त्य	= finding out	इति	= that	तदा	= (I am) then without any weapon
रौद्रः	= the dreadful Kumbhakarna	आससाद्	= got possession of	अनायुधः	
				अस्मि	
				मुद्ररम्	= a hammer-like weapon.

After the departure of Sugreeva, Kumbhakarna the adversary of Indra, with a rage, marched ahead quickly for the battle. Finding out that he is then without any weapon, the dreadful Kumbhakarna got possession of a hammer-like weapon.

ततः स पुर्या॑ः सहसा॒ महात्मा॑ ।
निष्क्रम्य॒ तद्वानरसैन्यमुग्रम्॑ ।
बभक्ष॒ रक्षो॒ युधि॒ कुम्भकर्णः॑ ।
प्रजा॒ युगान्तामिरिव॒ प्रदीप्तः॑ ॥ ६-६७-९४

निष्क्रम्य	= starting	सहसा॒	= quickly	पुर्या॑ः	= from the city
सः	= that	महात्मा॑ः	= mighty	कुम्भकर्णः॑	= Kumbhakarna
ततः	= then	बभक्ष॒	= devoured	तत् उग्रम्	= that huge army of monkeys
युधि	= in battle	प्रजा॒ इव	= like (the devour of people)	सैन्यम्	
				प्रवृद्धः॑	= by the augmented fire
				युगान्तामिरिव	at the time of dissolution of the world.

Starting from the city quickly, that mighty Kumbhakarna then devoured that huge army of monkeys in battle, like the devour of people by the augmented fire at the time of dissolution of the world.

बुभुक्षितः॑ शोणितमांसगृद्धुः॑ ।
प्रविश्य॒ तद्वानरसैन्यमुग्रम्॑ ।
चखाद॒ रक्षांसि॒ हरीनिशाचान्॑ ।
ऋक्षांश्च॒ मोहाद्युधि॒ कुम्भकर्णः॑ ।
यथैव॒ मृत्युहरते॒ युगान्ते॑ ।
स भक्षयामास॒ हरींश्च॒ मुख्यान्॑ ॥ ६-६७-९५

प्रविश्य	= entering	तत् उग्रम्	= that huge army of monkeys	कुम्भकर्णः॑	= Kumbhakarna
शोणितमांसगृद्धुः॑	= greedily desirous of flesh and blood	बुभुक्षितः॑	= in hunger	मोहात्	= due to his deep bewilderment
युधि	= in battle	चखाद॒	= ate	रक्षामिसि	= the demons
हरीन्	= monkeys	पिशाचान्॑	= devils	ऋक्षांच्च	= and bears
सः	= he devoured	मुख्यान्॑	= the principal monkeys	यथैव	= just as
भक्षयामास		हरीन्॑		युगान्ते॑	= at the time of the end of the world.
मृत्युः	= the death	हरते॑	= destroys people.		

Penetrating that huge army of monkeys, Kumbhakarna who was greedily desirous of flesh and blood in hunger, due to his deep bewilderment in battle, ate away even the demons, monkeys, devils and bears. He devoured the principal monkeys just as the death devours people at the time of the end of the world.

एकम् द्वौ त्रीन् बहून् कुद्धो वानरान् सह राक्षसैः ।
समादायैकहस्तेन प्रचिक्षेप त्वरन्मुखे ॥ ६-६७-९६

कुद्धः	= the enraged Kumbhakarna	त्वरन्	= quickly	समादाय	= taking
एक हस्तेन	= with his single hand	वानरान्	= the monkeys	राक्षसैः सह	= along with demons
एकम्	= in one's devau	= त्रीन्		=	threes
बहून्	= or in many	प्रचिक्षेप	= and hurled them	मुखे	= in his mouth.

The enraged Kumbhakarna, quickly taking with his single hand, the monkeys and demons, in one's two's, three's or in many and hurled them into his mouth

सम्प्रस्त्रवंस्तदा मेदः शोणित च महाबलः ।
वध्यमानो नगेन्द्राग्रैर्भक्षयामास वानरान् ॥ ६-६७-९७

वध्यमानः	= struck	नगेन्द्र अग्रैः	= with mountain-peaks	महाबलः	= the mighty Kumbhakarna
तदा	= then	सम्प्रस्त्रवन्	= gushing forth	मेदः शोणिते	= flesh and blood
भक्षयामास	= devoured	वानरान्	= the monkeys.		

Struck with mountain-peaks, by the monkeys, the mighty Kumbhakarna, then, gushing forth his flesh and blood, devoured the monkeys.

ते भक्ष्यमाणा हरयो रामम् जग्मुस्तदा गतिम् ।
कुम्भकर्णो भृशम् कुद्धः कपीन् खादन् प्रधावति ॥ ६-६७-९८

तदा	= then	ते हरयः	= those monkeys	भक्ष्यमाणाः	= who were being devoured
जग्मुः	= sought	रामम्	= Rama	गतिम्	= as their refuge
भृशम्	= the very much	कुद्धः	= enraged	कुम्भकर्णः	= Kumbhakarna
खादन्	= eating	कपीन्	= the monkeys	प्रधावति	= ran forward.

Thereupon, those monkeys, who were being devoured, sought Rama as their refuge. The very much enraged Kumbhakarna, while eating away the monkeys, marched forward.

शतानि सप्त चाष्टौ च विंशतिंशत्तथैव च ।
सम्परिष्वज्य बहुभ्याम् खादन्विपरिधावति ॥ ६-६७-९९

सम्परिष्वज्य	= grasping	शतानि	= a hundred	सप्त च	= a seven
अष्टौच	= an eight	विंशत्	= a twenty	तथैव च	= and
त्रिशत्	= a thirty	बाहुभ्याम्	= with his arms	खादन्	= (he) was devouring (them)
विपरिधावति	= and running about (in the battle-field).				

Grasping a hundred, a seven, an eight, a twenty and a thirty with his arms, Kumbhakarna was devouring the monkeys and running about in the battle-field.

मेदोवसाशोणितदिग्घगात्रः ।
कर्णावसक्तग्रथितान्नमालः ।
वर्षशूलानि सुतीक्षणदंष्टः ।
कालो युगान्तस्थ इव प्रवृद्धः ॥ ६-६७-१००

मेदोवसाशोणितदिग्घ	having his entire body	कर्णावसक्तग्रथितान्नमाल	wreaths of tangled viscera hung over his ears	सुतीक्षणदंष्टः	= the demon with his very sharp teeth
गात्रः	besmeared with flesh marrow and blood	शूलानि	= spikes (on the monkeys)	कालः इव	= like Yama the god of death
वर्ष	= rained	युगान्तस्थ	= at the end of the world cycle.		
प्रवृद्धः	= risen to power				

Having his entire body besmeared with flesh, marrow and blood together with wreaths of tangled viscera hung over his ears, the demon with his very sharp teeth, rained spikes on the monkeys, like Yama, the god of death, risen to power at the end of the world-cycle.

तस्मिन् काले सुमित्रायाः पुत्रः परबलादनः ।
चकार लक्ष्मणः क्रुद्धो युद्धम् परपुरम्जयः ॥ ६-६७-१०१

तस्मिन्	= Immediately	लक्ष्मणः	= Lakshmana	सुमित्रायाः	= the son of Sumitra
काले		पर	= and the conqueror of	पुत्रः	
परबलादनः	= the annihilator of the foe's army	पर	= the cities of adversaries	चकारयुद्धम्	= commenced the battle
क्रुद्धः	= with a rage.	पुरम्जयः			

Immediately, Lakshmana the son of Sumitra, the annihilator of the foe's army and conqueror of the cities of adversaries, commenced the battle with a rage.

स कुम्भकर्णस्य शराञ्चरीरे सप्त वीर्यवान् ।
निचर्खानाददे चान्यान्विसर्ज च लक्ष्मणः ॥ ६-६७-१०२

वीर्यवान्	= the valiant	लक्ष्मणः	= Lakshmana	निचर्खान	= pierced
सप्त	= seven	शरान्	= arrows	शरीरे	= into the body
कुम्भकर्णस्य	= of Kumbhakarna	आददे	= took	अन्यानि	= some more arrows
विसर्जच	= and discharged them also.				

The valiant Lakshmana pierced seven arrows into the body of Kumbhakarna. He took some more arrows and released them too.

पीड्यमानस्तदस्त्रम् तु विशेषम् ततस राक्षसः ।
ततश्चकोप बलवान् सुमित्रानन्दवर्घनः ॥ ६-६७-१०३

पीड्यमानः	= tormented	तत्	= by that	तदस्त्रम्	= Lakshmana's weapon
सः राक्षसः	= that demon	निशेषम्	= destroyed it completely	ततः	= thereupon
बलवान्	= the aggressive	सुमित्रानन्दवर्घनः	= Lakshmana	चुकोप	= was enraged.

Tormented by that weapon of Lakshmana, that demon destroyed it completely. Thereupon, the aggressive Lakshmana was enraged.

अथस्य कवचम् शुभ्रम् जामुकूनदमयम् शुभम् ।
प्रच्छादयामास शैरः संध्यात्रमिव मारुतः ॥ ६-६७-१०४

अथ	= then	प्रच्छादयामास	= (Lakshmana) covered	अस्य	= his
शुभ्रम्	= shining	जामुकूनदमयम्	= golden	शुभम्	= and charming
कवचम्	= armour	शैरः	= with his arrows	मारुतः	= like a wind making

सम्ध्यात्रमिव
an evening-twilight
cloud (completely
disappear).

Then, Lakshmana covered the shining and charming golden armour of Kumbhakarna with his arrows, even as the wind would make an evening-twilight cloud completely disappear.

नीलाङ्गनचयप्रख्याः शैरैः काञ्चनभूषणैः ।
आपीड्यमानः शुशुभे मेघैः सूर्य इवांशुमान् ॥ ६-६७-१०५

नीलाङ्गनचयप्रख्याः	Kumbhakarna looking like a mound of black collyrium	आपीड्यमानः	= tormented	शैरैः	= by the arrows
काञ्चन	= decked with gold	शुशुभे	= shone	अम्शुमान्	= like the radiant sun
भूषणैः		मेघैः		सूर्यः इव	
मेघैः	= with (its rays covered by) clouds.				

Kumbhakarna, looking like a mound of collyrium, tormented by the arrows, decked with gold, shone like the radiant sun with its rays screened by clouds.

ततः स राक्षसो भीमः सुमित्रानन्दवर्घनम् ।
सावइमेव प्रोवाच वाक्यम् मेघोघनिःस्वनः ॥ ६-६७-१०६

ततः	= then	सः भीमः	= that terrific demon	मेघोघनिःस्वनः	= with a thunderous noise of multiple clouds
		राक्षसः			

प्रोवाच = spoke
सुमित्रानन्दवर्घनम् to Lakshmana.

वाक्यम् = (the following) words

सावजमेव = disrespectfully

=

Then, that terrific demon, with a thunderous noise of multiple clouds, spoke the following words disrespectfully to Lakshmana.

अन्तकस्याप्यकष्टेन युधि जेतारमाहवे ।
युध्यता मामभीतेन ख्यापिता वीरता त्वया ॥ ६-६७-१०७

वीरता = heroism
आहवे = in battle
माम् = me
अकष्टेन = effortlessly

ख्यापिता = is declared
अभीतेनि = by fearlessly
जेतारम् = who conquered
युधि = in a combat.

त्वया = by you
युध्यता = attacking
अन्तकस्यापि = even Yama the lord of death

You declared your heroism fearlessly in battle, by attacking me, who has conquered even the lord of death effortlessly in a combat.

प्रगृहीतायुधस्येह मृत्योरिव महामृद्धे ।
तिष्ठन्नप्रग्रतः पूज्यः किमु युद्धप्रदायकः ॥ ६-६७-१०८

तिष्ठन्नपि = the one who even stands
प्रगृहीतायुधस्य = holding forth a weapon
पूज्यः = is venerable

अग्रतः = before me
महामृद्धे = in a great battle
किमु = what to tell

मृत्योरिव = (as) the god of death
इह = here
युद्धप्रदायकः = of the one who bestows battle (on me).

Anyone who even stands before me, the god of death, holding forth a weapon in a great battle here, is venerable. What to tell about a person who bestows battle on me?

ऐरावतम् समारूढो वृतः सर्वामरैहूं प्रभुः ।
नैव शक्रोऽपि समरे स्थित पूर्वः कदाचन ॥ ६-६७-१०९

प्रभुः = even the powerful Indra the lord of celestials
शक्रोऽपि = endowed with
स्थितपूर्वः = stand before (me)

समारूढः = who mounted
सर्वामरैः = with all celestials
समरे = in battle.

ऐरावतम् = Airavata the elephant
नैव कदाचन = did not ever

Even the powerful Indra, the lord of celestials, who mounted Airavata the elephant and accompanied by all celestials, did not ever stand before me in battle.

अद्य त्वयाहम् सौमित्रे बलेनापि पराक्रमैः ।
तोषितो गन्तुमिच्छामि त्यामनुज्ञाप्य राघवम् ॥ ६-६७-११०

सौमित्रे	= O Lakshmana!	अद्य	= today	अहम्	= I
तोषितः	= am gratified	त्वया	= by you	बलेन अपि	= by way of your strength
पराक्रमैः	= and abilities	त्वाम्	= taking leave of you	इच्छमि	= I desire
गन्तुम्	= to go	अनुजाप्य		राघवम्	= to Rama.

O Lakshmana! Today, I am gratified by your strength and abilities. Taking leave of you, I desire to march forward towards Rama.

यत्तु वीर्यबलोत्साहैस्तोषितोऽहं रणे त्वया ।
राममेवैकमिच्छमि हन्तुम् यस्मिन् हते हतम् ॥ ६-६७-१११

यत्	= because	अहम्	= I	तोषितः	= have been gratified
त्वया	= by you	वीर्यबलोत्साहैः	= by way of your ability strength and firmness	रणे	= in battle
इच्छामि	= I for my part desire	हन्तुम्	= to kill	रामम् एव	= Rama alone
यस्मिन्	= which Rama	हते	= when killed	हतम्	= all the army will be killed.

Because I have been gratified by you by way of your ability, strength and firmness in battle, I for my part desire to kill Rama alone, for when he is killed, all the army will be killed.

रामे मयात्र निहते येऽन्ये स्थास्यन्ति संयुगे ।
तानहं योधयिष्यामि स्वबलेन प्रमाथिना ॥ ६-६७-११२

रामे	= (While) Rama	निहते	= is killed	मया	= by me
सम्मुग्ने	= in battle	अत्र	= here	अन्ये	= with others
ये	= who	स्थास्यन्ति	= remain	अहम्	= I will make my army to fight
प्रमाथिना	= and destroy	तान्	= them.	स्वबलेन	

When Rama is killed by me battle here, I will make my army to fight with others who remain on the battle filled and destroy them.

इत्युक्तवाक्यम् तदक्षः प्रोवाच स्तुतिसंहितम् ।
मृधे घोरतरं वाक्यं सौमित्रिः प्रहसन्निव ॥ ६-६७-११३

तत् रक्षः	= to that demon	मृद्धे	= in battle	उक्तवाक्यम्	= who has given his opinion
इति	= thus	स्तुतिसम्हितम्	= abounding in enology	सौमित्रे	= Lakshmana
प्रहसन्निव	= as though bursting into laughter	प्रोवाच	= spoke	घोरतरम्	= (the following) extremely terrific
वाक्यम्	= words.				

To that demon in battle, who has given his opinion thus, abounding in enology, Lakshmana as though bursting with laughter, spoke the following extremely terrific words:

यस्त्वं शक्रादिभीरैरसह्यः प्राप्य पौरुषम् ।
तत्सत्यम् नान्यथा वीर दृष्टस्तेऽद्य पराक्रमः ॥ ६-६७-११४
एष दाशरथी रामस्तिष्ठत्यद्विरिवाचलः ।

वीर	= O brave demon!	यः त्वम्	= whatever you (say)	राप्य	= (that) obtaining
पौरुषम्	= valour	शक्रादिभिः	= the heroes like Indra	असह्यः	= feel unbearable
सर्वम्	= all	वीरैः	and others	न	= is not
अन्यथा	= otherwise	तत्	= that	ते	= your
पराक्रमः	= prowess	सत्यम्	= (it is) true	अद्य	= now
एषः रामः	= this Rama	दृष्टः	= has been seen	तिष्ठति	= is standing
अचलः	= immovable	दाशरथिः	= the son of Dasaratha		
		आद्रिः इव	= like a mountain.		

O brave demon! You are telling that while you show your prowess, the heroes like Indra and others feel unbearable; it is true. Just now, I have seen your prowess. But, see Rama the son of Dasaratha, standing here unmoving like a mountain.

इति श्रुत्वा ह्यनादृत्य लक्ष्मणम् स निशाचरः ॥ ६-६७-११५
अतिक्रम्य च सौमित्रिम् कुम्भकर्णो महाबलः ।
राममेवाभिदुद्राव दारयन्निव मेदिनीम् ॥ ६-६७-११६

श्रुत्वा	= hearing	इति	= in this manner	सः महाबलः	= that mighty Kumb-
निशाचरः	= the demon	अनादृत्य	= brushing aside	कुम्भकर्णः	hakarna
अतिक्रम्य	= and crossing	सौमित्रिम्	= Lakshmana	लक्ष्मणम्	= Lakshmana
राममेव	= towards Rama alone	मेदिनीम्	= as though he is caus-	अभिदुद्राव	= ran
		कम्पयन्निव	ing an earth-quake.		

Hearing in this manner, that mighty Kumbhakarna the demon, brushing aside Lakshmana and crossing him, ran, as though he is causing an earth-quake, towards Rama.

अथ दाशरथी रामो रौद्रमस्त्रं प्रयोजयन् ।
कुम्भकर्णस्य हृदये ससर्ज निशितान् शरान् ॥ ६-६७-११७

अथ	= thereupon	रामः	= Rama	दाशरथिः	= the son of Dasaratha
प्रयोजन्	= employing	अस्त्रम्	= a spell (used to charm arrows)	रौद्रम्	= called Raudra
ससर्ज	= discharged	निशितान्	= sharp	शरान्	= arrows
कुम्भकर्णस्य	= into Kumbhakarna's				
हृदये	chest.				

Thereupon, Rama, the son of Dasaratha, employing a spell (used to charm arrows) called Raudra, discharged sharp arrows into Kumbhakarna's chest.

तस्य रामेण विद्धस्य सहसाभिप्रधावतः ।
अङ्गरमिश्राः कुद्धस्य मुखान्निश्चेरुरचिषः ॥ ६-६७-११८

अर्चिषः	= flames of fire	अङ्गर मिश्राः	= mixed with particles of charcoal	निश्चेषः	= came forth
मुखात्	= from the face	कुद्धस्य तस्य	= of the enraged Kumbhakarna	विद्धस्य	= who has struck
सहसा	= and who was quickly	रामेण	= towards Rama.		
अभिप्रधावतः	= running				

Flames of fire mixed with particles of charcoal came forth from the face of Kumbhakarna, who was thus struck and who was running quickly towards Rama.

रामस्त्रविद्धो घोरम् वै नर्दन् राक्षसपुंगानः ।
अभ्यधावत तम् कुद्धो हरीन् विद्रावयन् रणे ॥ ६-६७-११९

राक्षस पुङ्गवः	= that foremost of demons	रामस्त्र विद्धः	= struck by Rama's arrow	नर्दन्	= roaring
घोरम्	= terribly	कुद्धः	= with rage	विद्रावयन्	= making the monkeys to run away
रणे	= in battle	अभ्यधावत	= ran	हरीन्	
तम्	= that Rama.			तम्	= towards

That foremost among demons, struck by Rama's arrow, roaring terribly with rage, making the monkeys to run away in battle, ran himself towards Rama.

तस्योरसि निमग्नाश्च शरा बर्हिणवाससः ।
हस्ताच्चास्य परिभ्रष्टा गदा चोर्व्याम् पपात ह ॥ ६-६७-१२०

ते शराः	= those arrows	बर्हिणवाससः	= adorned with peacock's plumes	निमग्नाः	= penetrated into
तस्य	= his	उरसि	= chest	अस्य यदा	= his mace
परिभ्रष्टा	= dropped off	अस्य	= from his hand	पपात ह	= and fell
उर्व्याम्	= on the ground.	हस्तात्			

Those arrows, adorned with peacock's plumes, penetrated into his chest. His mace dropped off from his hand and fell on the ground.

आयुधानि च सर्वाणि समकीर्यन्त भूतले ।
 स निरायुधमात्मानम् यदा मेने महाबलः ॥ ६-६७-१२१
 मुष्टिभ्याम् च कराभ्याम् च चकार कदनम् महत् ।

सर्वाणि	= all	आयुधानि	= his weapons	समकीर्यन्त	= fell scattered
भूतले	= on the ground	मेने	= considering	आत्माम्	= himself
निरायुधम्	= as weaponless	सः महाबलः	= that mighty Kumbhakarna	चकार महत्	= (then) fought fiercely
मुष्टिभ्याम्	= with his fists	कराभ्याम्-च	= arms.	कदनम्	

All his weapons fell scattered on the ground. Considering himself as weaponless, that mighty Kumbhakarna then fought fiercely with his fists and arms.

स बाणैरतिविद्धाङ्गः क्षतजेन समुक्षितः ॥ ६-६७-१२२
 रुधिरम् परिसुस्थाव गिरिः प्रस्त्रवणम् यथा ।

सः	= that Kumbhakarna	अतिविद्धाण्गाः	= with his body struck fiercely	बाणैः	= by arrows
समुक्षितः	= and bathed	क्षतजेन	= in blood	परि सुस्थाव	= poured forth
रुधिरम्	= blood	गिरिः यथा	= even as a mountain (would pour forth)	प्रस्त्रवणम्	= a cascade.

That Kumbhakarna, with his body struck fiercely by arrows and bathed in blood, poured forth blood, even as a mountain would pour forth a cascade.

स तीव्रेण च कोपेन रुधिरेण च मूर्छितः ।
 वानरात्राक्षसानृक्षान् खादन् स परिघावति ॥ ६-६७-१२३

तीव्रेण कोपेन	= with a terrific anger	सः	= he	मूर्छितः	= felt insensible
रुधिरेण	= with blood	सः	= he	परिघावति	= ran
खादन्	= devouring	वानरान्	= monkeys	राक्षसान्	= demons
ऋक्षान्	= and bears.				

With a terrific wrath, he felt insensible with blood. He roamed about, devouring the monkeys, demons and bears.

अथ शृङ्गम् समाविध्य भीमम् भीमपराक्रमः ।
 चिक्षेप राममुद्दिश्य बलवानन्तकोपमः ॥ ६-६७-१२४

अथ	= then	अन्तकोपमः	= that kumbhakarna comparable to Yama the god of death	भीम	= terrific prowess
बलवान्	= and strength	समाविध्य	= holding firmly	पराक्रमः	
शृङ्गम्	= mountain-peak	चिक्षेप	= hurled it	भीमम्	= a fearful
				रामम्	= towards Rama.
				उद्दिश्य	

Then, that Kumbhakarna, comparable to Yama the god of death, of terrific prowess and strength, firmly holding a fearful mountain-peak, hurled it towards Rama.

अप्राप्तमन्तरा रामः सप्तभीस्तमजिह्वगैः ।
चिच्छेद गिरिश्वङ्गम् तम् पुनः संधाय कार्मुकम् ॥ ६-६७-१२५

तम्	= (while) that mountain-peak	अप्राप्तम्	= had not arrived	रामः	= Rama
गिरिश्वङ्गम्		सन्धाय	= fixing together the arrow	कार्मुकम्	= and the bow
पुनः	= again	अन्तरा	= in the middle	सप्तभिः	= with seven straight-going arrows.

Wile that mountain peak was still on its way and had not yet reached him Rama, fixing together his well-known bow and arrows, split the mountain in the middle, with seven straight-going arrows.

ततस्तु रामो धर्मात्मा तस्य श्वङ्गम् महत्तदा ॥ ६-६७-१२६
शरैः काञ्चनचित्राङ्गै श्विच्छेद भरतग्रज ।

ततः	= then	रामः	= Rama	धर्मात्मा	= the virtuous man
भरतग्रजः	= and the elder brother of Bharata	चिच्छेद	= split	तस्य महत्	= his large
श्वङ्गम्	= mountain-peak	शरैः	= by arrows	तदा	= at that time
काञ्चन	= with variegated bodies of gold.				

Then, Rama, the virtuous man and the elder brother of Bharata, split the large mountain-peak which was hurled by Kumbhakarna at that time, with his variegated arrows made of gold.

तन्मेरुशिखराकारम् द्योतमानमिव श्रिया ॥ ६-६७-१२७
द्वे शते वानराणाम् च पतमानमपातयत् ।

तत्	= that mountain-peak	मेरुशिखराकारम्	= in the form of a peak of Mount Meru	द्योतमानम्	= as if shining
श्रिया	= with splendour	पतमानम्	= while falling	इव	

द्वेशते = caused two hundred monkeys to fall down.
वानराणाम्
अपातयत्

That mountain-peak, in the form of a peak of Mount Meru, as if shining with splendour, while falling, caused two hundred monkeys to fall.

तस्मिन् काले स धर्मात्मा लक्ष्मणो राममब्रवीत् ॥ ६-६७-१२८
कुम्भकर्णवधे युक्तो योगान्परिमृशन्बहून् ।

धर्मात्मा	= the righteous
वृहन्	= various
कुम्भकर्णवस्त्रे	= for killing Kumbhakarna
रामम्	= to Rama (as follows):

लक्ष्मणः	= Lakshmana
योगान्	= strategies
तस्मिन्	= at that time
काले	

परिमृशन्	= considering
युक्तः	= appropriate
अब्रवीत्	= spoke

At that time, considering various strategies appropriate for killing Kumbhakarna, the righteous Lakshmana spoke to Rama as follows:

**नैवायम् वानरात्राजन्म विजानाति राक्षसान् ॥ ६-६७-१२९
मत्तः शोणितगन्धेन स्वान् परांश्चैव खादति ।**

राजन्	= O King!
वानरान्	= the monkeys
मत्तः शोणित	= intoxicated with the smell of blood
गन्धेन	
पराम्श्वै	= and others even.

अयम्	= he
न	= nor
खादते	= he is devouring

नैव	= is not recognizing
विजानाति	
राक्षसान्	= the demons
स्वान्	= his own persons

O king! He is not able to recognize who the monkeys are and who the demons are. Intoxicated with the smell of blood, he is devouring his own persons and also others.

**साध्वेनमधिरोहन्तु सर्वतो वानरर्षभाः ॥ ६-६७-१३०
यूथपाश्च यथामुख्यास्तिष्ठन्त्वस्य समन्ततः ।**

वानरर्षभाः	= (Let) the foremost of the monkeys
साधु	= well
यथामुख्याः	= following the commanders of their troops
अस्य	= of him.

अधिरोहन्तु	= ascend
सर्वतः	= from all sides
तिष्ठन्तु	= stand

एनम्	= him
यूथपाश्च	= let the monkey-leaders too
समन्ततः	= on all sides

Let the foremost of monkeys ascend well upon his body from all sides. Following the commanders of their troops, let the monkey-leaders stand, surrounding him.

**अद्यं दुर्मतिः काले गुरुभारप्रपीडितः ॥ ६-६७-१३१
प्रपतन्त्राक्षसो भूमौ नान्यान्हन्यात्पुवङ्गमान् ।**

अद्य काले	= at that time
राक्षसः	= demon
न हन्यात्	= cannot kill

गुरुभार	= harassed by the huge weight
पीडितः	
प्रचरन्	= coming forth
अन्यान्	= the other

अयम्	= that evil-minded
दुर्मतिः	
भूमौ	= on the floor
पुवङ्गमान्	= monkeys.

If we do in that way, that evil-minded demon would be harassed by the huge weight, making him to crawl on the floor and cannot kill the other monkeys.

तस्य तद्वचनम् श्रुत्वा राजपुत्रस्य धीमतः ॥ ६-६७-१३२
ते समारुरुहृष्टाः कुम्भकर्णं प्लवग्नामाः ।

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्य धीमतः	= of that intelligent Lakshmana
ते प्लवनामाः	= those monkeys	हृष्टाः	= were rejoiced	राजपुत्रस्य	
कुम्भकर्णम्	= (the body) of Kumbhakarna.			समारुरुहः	= and mounted on

Hearing those words of that intelligent Lakshmana, those monkeys were rejoiced and mounted on the body of Kumbhakarna.

कुम्भकर्णस्तु सम्कुद्धः समारूढः प्लवग्नमैः ॥ ६-६७-१३३
व्यधूनयत्तान्वेगेन दुष्टहस्तीव हस्तिपान् ।

कुम्भकर्णः	= Kumbhakarna	समारूढः	= when climbed upon	प्लवनामैः	= by the monkeys
सम्कुद्धः	= was enraged	तान्	= and shook them off	वेगेन	= with violence
दुष्टहस्ती इव	= as a vicious elephant (would shake off)	व्यधूनवत्		हस्तिपान्	= its mahout.

Kumbhakarna, when climbed upon by the monkeys, was enraged and shook them off with violence, as a vicious elephant would shake off its mahout.

तान्दृष्टा निर्दृतात्रामो रुष्टोऽयमिति राक्षसः ॥ ६-६७-१३४
समुत्पात वेगेन धनुरुत्तममाददे ।

दृष्टा	= seeing	तान्	= those monkeys	निर्दृतान्	= shaken down
रामः	= Rama	रुष्टः इत्	= understanding that he was enraged	समुत्पात	= jumped up
वेगेन	= speedily	राक्षसम्	= towards the demon	आददे	= and took
उत्तमम्	= an excellent	धनुः	= bow.		

Seeing the monkeys shaken down, Rama on his part understanding that he was enraged, jumped up speedily towards the demon and took an excellent bow.

क्रोधरक्तेक्षणो वीरो निर्दहन्निव चक्षुषा ॥ ६-६७-१३५
राघवो राक्षसम् रोषादभिद्रुद्राव वेगितः ।
यूथपान् हर्षयन् सर्वान् कुम्भकर्णभयार्दितान् ॥ ६-६७-१३६

वीरः	= the heroic	राघवः	= Rama	क्रोधरक्तेक्षणः	= enraged with red-hot eyes
निर्दहन्निव	= as though he was scorching	चक्षुषा	= with his looks	रोषात्	= in anger
वैगितः	= (walking) with speed	हर्षयन्	= and causing delight to	सर्वान्	= all the leaders of the
कुम्भकर्णभयार्दितम्	leaders of the monkey-troops	कुम्भकर्णभयार्दितम्	who were tormented by the fear of Kumbhakarna	यूथपान्	monkey-troops
राक्षसम्	= towards the demon.			अभिद्राव	= quickly marched

The heroic Rama, enraged with red-hot eyes, as though he was scorching the enemy with his looks, walked with speed, causing delight to all the leaders of the monkey-troops, who were tormented with the fear of Kumbhakarna and quickly marched towards the demon.

स चापमादाय भुजङ्गकल्पं ।
दृढज्यमुग्रम् तपनीयचित्रम् ।
हरीन्समाश्वास्य समुत्पपात ।
रामो निबद्धोत्तमतूणवाणः ॥ ६-६७-१३७

आदाय	= taking (in his land)	उग्रम्	= a terrific	चापम्	= bow
भुजङ्गकल्पम्	= looking like a snake	दृढज्यम्	= and having a firmly fastened cord	तपनीय	= and looking variegated with its crust of gold
निबद्धोत्तम	= with a quiver full of excellent arrows fastened (on his back)	हरीन्	= fully restoring the	चित्रम्	
तूण वाणः		समाश्वास	monkeys to confidence	रामः	= that Rama
समुत्पपात	= quickly marched forward.				

Taking in his hand, a terrific bow with a firmly fastened cord looking like a snake and looking variegated with its crust of gold, with a quiver full of excellent arrows fastened on his back and fully restoring the monkeys to confidence, that Rama quickly marched forward.

स वानरगणैस्तैस्तु वृतः परमदुर्जयः ।
लक्ष्मणानुचरो रामः सम्प्रतस्थे महावलः ॥ ६-६७-१३८

सः महावलः	= that mighty and heroic	परमदुर्जयः	= who was highly unconquerable	लक्ष्मणानुचरः	= accompanied by Lakshmana
वीरः	Rama	वृतः	= surrounded	तैः	= by those troops of
सम्प्रतस्थे	= duly marched forward			वानरगणैः	monkeys.

That mighty and heroic Rama, who was highly unconquerable, accompanied by Lakshmana, duly marched forward, surrounded by those troops of monkeys.

स ददर्श महात्मानम् किरीटिनमरिन्द्रम् ।
शोणितावृतरक्ताक्षम् कुम्भकर्णं महाबलम् ॥ ६-६७-१३९

महाबलः	= the mighty	सः	= Rama	ददर्श	= saw
महात्मानः	= the powerful Kumbhakarna	किरीटिनम्	= wearing a crown	अरिन्द्रम्	= the annihilator of enemies
कुम्भकर्णम्					
शोणितावृत	= having his eyes blood-red with anger.				
रक्ताक्षम्					

The mighty Rama saw the powerful Kumbhakarna, the annihilator of enemies, wearing a crown and his eyes blood-red with anger.

सर्वान् समभिधावन्तम् यथा रुष्टम् दिशागजम् ।
मार्गमाणम् हरीन् कुद्धं राक्षसैः परिवारितम् ॥ ६-६७-१४०

रुष्टम्	= who was angry	समभिधावन्तम्	= chasing	सर्वान्	= all
दिशागजम्	= like the mythical elephant guarding one of the quarters	मार्गमाणम्	= searching for	हरीन्	= the monkeys
यथा					
कुद्धम्	= enraged	परिवारितम्	= and surrounded	राक्षसैः	= by the demons.

Rama saw the angry Kumbhakarna, chasing all, like the mythical elephant guarding one of the quarters, searching for the monkeys, enraged as he was and surrounded by the demons.

विन्ध्यमन्द्रसम्काशम् काङ्क्नाङ्गदभूषणम् ।
स्ववन्तम् रुधिरं वक्राद्वर्षमेघमिवोत्थितम् ॥ ६-६७-१४१

विन्ध्यमन्द्र	= looking like Vindhya	काङ्क्नाङ्गद	= adorned with armlets	स्ववन्तम्	= emitting
सम्काशम्	and Mandara mountains	भूषणम्	of gold		
रुधिरम्	= blood	वक्रात्	= from his mouth	उत्थितम्	= and appearing as a rising rainy cloud.

Rama saw that Kumbhakarna, looking like Vindhya and Mandara mountains, adorned with armlets of gold, emitting blood from his mouth and appearing as a rising rainy cloud.

जिह्या परिलिघ्न्तम् सृक्षिणी शोणितोक्षितम् ।
मृद्घन्तम् वानरानीकम् कालान्तकयमोपमम् ॥ ६-६७-१४२

परिलिघ्न्तम्	= who was licking	सृक्षिणी	= the corners of his mouth	शोणितोक्षिते	= which were bathed with blood
मृद्घन्तम्	= trampling down	वानरानीकम्	= the army of monkeys	कालान्तक	= and resembling Yama

यमोपनाम् = in the form of all-destroying time.

Rama saw that Kumbhakarna, who was licking the corners of his mouth which were bathed in blood, all they way trampling the monkeys and resembling Yama in the form of all-destroying time.

तम् दृष्टा राक्षसश्रेष्ठं प्रदीप्तानलवर्चसं ।
विस्फारयामास तदा कार्मुकं पुरुषर्षभः ॥ ६-६७-१४३

दृष्टा = seeing	तम् = that	राक्षसश्रेष्ठम् = foremost of demons
प्रदीप्तानलतेजसम् = having a splendour of blazing fire	पुरुषर्षभः = Rama the excellent among men	तदा = then
विस्फारयामास = stretched	कार्मुकं = his bow.	

Seeing that Kumbhakarna, the foremost of demons, having a splendour of blazing fire, Rama, the excellent of men, then stretched his bow.

स तस्य चापनिर्घोषात्कुपितो नैर्दृतर्षभः ।
अमृष्यमाणस्तम् घोषमभिद्वाव राघवम् ॥ ६-६७-१४४

कुपितः = enraged	चापनिर्घोषात् = by the twang of the bow	तस्य = of Rama
सः = that	राक्षसर्षभः = foremost of demons	अमृष्यमाणदु = not tolerating
तम् घोषम् = that sound	अभिद्वाव = ran	राघवम् = towards Rama.

Enraged by the twang of Rama's bow, Kumbhakarna, the foremost of demons, not tolerating that sound, ran towards Rama.

ततस्तु वातोद्धतमेघकल्पं ।
भुजग्गराजोत्तमभोगबाहुम् ।
तमापतन्तम् धरणीधराभम् ।
उवाच रामो युधि कुम्भकर्णम् ॥ ६-६७-१४५

ततः = thereupon	रामः = Rama	उवाच = spoke
आपतन्तम् = to the dashing Kumbhakarna	वातोद्धत मेघ = looking like a cloud driven by the wind	भुजन्ना = whose arms looking
कुम्भकर्णम्	कल्पम्	राजोत्तम = like the coils of Vasuki भोग बाहुम् = (the king of serpents).

Thereupon, Rama spoke to the dashing Kumbhakarna looking like a cloud driven by the wind, whose arms were like the coils of Vasuki (the king of serpents) and appearing like a mountain in the battle-field (as follows):

आगच्छ रक्षोऽधिपमा विषादम् ।
अवस्थितोऽहं प्रगृहीतचापः ।
अवेहि माम् राक्षसवंशवाशनम् ।
अयं मुहूर्ताद्भविता विचेताः ॥ ६-६७-१४६

रक्षोधिप	= O leader of the demons	आगच्छ	= come on	मा	= do not
विषादम्	= regret	अहम्	= I	अवस्थितः	= stand
प्रगृहीत चापः	= wielding a bow	यः त्वमवेहि	= know me	राक्षसव्यक्षनाशनम्	to be the annihilator of the demons' race
भविता	= you will be	विचेता:	= dead	मुहूर्तात्	= within a moment.

O leader of the demons! Come on. Do not regret. I stand, wielding a bow in my hand. Know me to be the annihilator of the race of demons. You will be dead within a moment.

**रामोऽयमिति विज्ञाय जहास विकृतस्वनम् ।
अभ्यधावत सम्कुद्धो हरीन्विद्रावयन् रणे ॥ ६-६७-१४७**

विजाय	= coming to know	अयम्	= that he	रामः इति	= was Rama
जहास	= Kubhakarna laughed	विकृत	= in a rebellious tone	कुद्धः	= he was enraged
अभ्यधावत	= and ran up towards	स्वनम्		विद्रावयन्	
रणे	= in the battle-field.	हरीन्	= the monkeys		= driving them away

Coming to know that he was Rama, Kumbhakarna laughed in a rebellious tone and ran up enraged towards the monkeys, driving them away in the battle-field.

**दारयन्निव सर्वेषां हृदयानि वनौकसाम् ।
प्रहस्य विकृतं भीमम् स मेघस्वनितोपमम् ॥ ६-६७-१४८
कुम्भकर्णो महातेजा राघवं वाक्यमब्रवीत् ।**

सः	= that Kumbhakarna	महातेजः	= of great splendour	दारयन्निव	= as though breaking asunder
कुम्भकर्णः		सर्वेषाम्	= of all	वनौकसाम्	= the monkeys
हृदयानि	= the hearts	विकृतम्	= unnaturally	भीमम्	= and awfully
प्रहस्य	= laughing	अब्रवीत्	= spoke	वाक्यम्	= (the following) words
मेघस्वनितोपमम्	= like the thunder of a cloud				
राघवम्	= to Rama.				

That Kumbhakarna of great splendour, as though bursting the hearts of all the monkeys, laughed unnaturally as also awfully and spoke the following words to Rama:

**नाहम् विराघो विज्ञेयो न कबन्धः खरो न च ।
न वाली न च मारीचः कुम्भकर्णोऽहमागतः ॥ ६-६७-१४९**

अहम्	= I	न विजेयः	= am not to be considered	विराघः	= as Viradha
न	= now as	कबन्धः	= Kabandha	न च	= nor as
खरः	= Khara	न वाली	= nor as Vali	न च मारीचः	= nor as Maricha
खुम्भकर्न	= It is Kumbhakarna	समागतः	= who arrived here.		

'I am neither to be considered as Viradha nor Kabandha nor Khara nor Vali nor Maricha. It is Kumbhakarna who arrived here.

पश्य मे मुद्रम् भीमम् सर्वकालायसं महत् ।
अनेन निर्जिता देवा दानवाश्च मया पुरा ॥ ६-६७-१५०

पश्य	= see	मे महत्	= my large	भीमम्	= terrific
मुद्रम्	= hammer	सर्व	= completely made of	अनेन	= by it
देवा:	= celestials	कालायसम्	iron	निर्जिता:	= were conquered
पुरा	= before.	दानवाश्च	= and demons		

See my large terrific hammer, completely made of iron. By it, the celestials and the demons were conquered by me before.

विकर्णनास इति मां नावज्ञातुम् त्वर्महसि ।
स्वल्प्यापि हि न मे पीडा कर्णनासाविनाशनात् ॥ ६-६७-१५१

त्वम्	= you	न अर्हसि	= ought not	माम्	= treat me with contempt
विकर्ण नासः	= as I am deprived of my ear and nose	मे	= to me	अवज्ञातुम्	= there is no agony indeed
इत्	ear and nose	कर्ण नासा	= for having lost the ear and the nose.	न पीडा हि	
स्वल्प्यापि	= even a little	विनाशनात्			

You need not treat me with contempt, as I am deprived of my ear and nose. To me, there is no agony even indeed a little, for having lost the ear and the nose.

दर्शयेक्ष्वाकुशार्दूलं वीर्यम् गात्रेषु मे लघु ।
ततस्त्वां भक्षयिष्यामि दृष्टपौरुषविक्रमम् ॥ ६-६७-१५२

अनघ	= O faultless	इक्ष्वाकु	= excellent man in Ikshavaku dynasty!	दर्शय	= show
वीर्यम्	= your prowess	शार्दूल		दृष्ट	
भक्षयिष्यामि	= I will devour	मे गात्रेषु	= on my limbs	पौरुष	= after seeing your strength and prowess
		त्वाम्	= you.	विक्रमम्	

O faultless excellent Rama born in Ikshavaku dynasty! Show your prowess on my limbs. After seeing your strength and prowess, I will be devouring you.

स कुम्भकर्णस्य वचो निशम्य ।
रामः सुपुद्धान्विसर्ज बाणान् ।
तैराहतो वज्रसमप्रवेगैर् ।
न चुक्षुभे न व्यथते सुराइः ॥ ६-६७-१५३

निशम्य	= hearing	वचः	= the words	कुम्भकर्णस्य	= of Kumbhakarna
सः रामः	= that Rama	विसर्ज	= released	बाणान्	= plumed arrows
आहृतः	= (even after) struck	तैः	= by them	सपुद्धान्	
सुरारि:	= that demon	न चक्षुमे	= was neither shaken	वज्रं सम्	= whose speed was

प्रवेगैः इति वज्रोपमा न व्यथयां प्रचक्रुः ॥ ६-६७-१५४

Hearing the words of Kumbhakarna, that Rama released plumed arrows. Even after struck by them, whose speed was equal to a thunderbolt, that demon was neither shaken nor afflicted.

यैः सायकैः सालवरा निकृत्ता ।
वाली हतो वानरपुञ्जवश् च ।
ते कुम्भकर्णस्य तदा शरीरं ।
वज्रोपमा न व्यथयां प्रचक्रुः ॥ ६-६७-१५४

यैः सायकैः	= by which arrows	साल वरा:	= excellent Sala trees	निकृत्ताहृ	= were chopped off
वली	= and Vali	वानर पुनावः	= the foremost among monkeys	हतः	= was killed
ते	= those arrows	तदा	= then	न	= could not torment
कुम्भकर्णस्य	= Kumbhakarna's body	वज्रोपमम्	= which can be compared to a thunderbolt.	व्यथयाम्प्रकुः	
शरीरम्					

Those arrows, which chopped off the Sala trees and killed Vali the foremost of monkeys, could not torment Kumbhakarna's body which was like a thunderbolt.

स वारिधारा इव सायकांस्तान् ।
पिबन् शरीरेण महेन्द्रशत्रुः ।
जघान रामस्य शरप्रवेगं ।
व्याविध्य तं मुद्ररमुग्रवेगम् ॥ ६-६७-१५५

पिबन्	= sucking	तान्	= those arrows	शरीरेण	= with his body
वारिधारा:	= (as mountains would)	सायकान्			
इव	suck up torrents of water	सः महेन्द्र	= that Kumbhakarna	व्याविध्य	= flourishing
मुद्रम्	= his hammer	शत्रुः			
शर प्रवेगम्	= the tremendous speed of arrows	उग्रवेगम्	= with terrible speed	जघान	= hindered
		रामस्य	= of Rama.		

Sucking those arrows with his body, as mountains suck up torments of water, that Kumbhakarna, flourishing his hammer with terrible speed, hindered the tremendous speed of Rama's arrows.

ततस्तु रक्षः क्षतजानुलिसं ।
 वित्रासनं देवमहाचमूनाम् ।
 व्याविद्य तं मुद्रमुग्रवेगं ।
 विद्रावयामास चमूं हरीणाम् ॥ ६-६७-१५६

ततः	= then	व्यविद्य	= flourishing	तम् मुद्रम्	= that hammer
क्षतजावलिसम्	= smeared with blood	उग्रवेगम्	= in terrific speed	वित्रासनम्	= which can frighten
देवमहा	= the great army of celestials	रक्षः	= that demon	विद्रावयामास	= scared away
चमूनाम्		हरीणाम्	= of monkeys.		
चमून्	= the army				

Then, flourishing that hammer which was smeared with blood and which can frighten the great army of celestials, in terrific speed, that demon scared away the army of monkeys.

वायव्यमादाय ततो वरास्त्रं ।
 रामः प्रचिक्षेप निशाचराय ।
 समुद्रम् तेन जहार बाहुं ।
 स कृत्तबाहुस्तुमुलं ननाद ॥ ६-६७-१५७

ततः	= thereupon	आदाय	= taking	महास्त्रम्	= a great weapon
वायव्यम्	= called Vayavya	रामः	= Rama	प्रचिक्षेप	= hurled it
निशाचराय	= on the demon	तेन	= by it	जहार	= he chopped off
बाहुम्	= Kumbhakarna's arm	समुद्रम्	= along with the hammer	सः	= he
कृत बाहुः	= with his arm chopped off	ननाद	= roared	तुमुलम्	= tumultuously.

Thereupon, taking a great missile called Vayavya, Rama hurled it on the demon. By that weapon, he chopped off Kumbhakarna's arm along with the hammer. With his arm chopped off, Kumbhakarna roared tumultuously.

स तस्य बाहुर्गिरिश्वङ्कल्पः ।
 समुद्ररो राघवबाणकृतः ।
 पपात तस्मिन् हरिराजसैन्ये ।
 जघान ताम् वानरवाहिनीं च ॥ ६-६७-१५८

सः	तस्य	= that arm of Kumbhakarna	गिरिश्वङ्कल्पः	= identical to a mountain-peak	राघव बाण	= chopped off by Rama's arrow
बाहुः			समुद्रः	= along with the hammer	कृतः	
पपात					तस्मिन्	= on that army of Sugreeva
जघान		= and killed	ताम्	= that	हरिराज	

That Kumbhakarna's arm, identical to a mountain-peak, which was chopped off by Rama's arrow, fell along with the hammer on that army of Sugreeva and killed that regiment of monkeys.

ते वानरा भग्नहतावशेषाः ।
पर्यन्तमाश्रित्य तदा विषण्णाः ।
प्रपिङ्गिताङ्गा ददृशुः सुघोरं ।
नरेन्द्ररक्षोऽधिपसन्निपातम् ॥ ६-६७-१५९

ते वानराः	= those monkeys	भग्नहतावशेषाः	= remaining after those left of the broken and the slain	तदा	= then
विषण्णाः	= were dejected	प्रपिङ्गिताङ्गाः	= with their tormented limbs	आश्रित्य	= having recourse to
पर्यन्तम्	= sides	ददृशुः	= and witnessed	सुघोरम्	= the highly terrific
नरेन्द्र	= encounter between				
रक्षोऽधिप	Rama and Kumb-				
सन्निपातम्	hakarna.				

Those monkeys who had escaped being broken and slain by that arm, though dejected with their tormented limbs and taking recourse to the sides, witnessed a highly terrific encounter between Rama and Kumbhakarna.

स कुम्भकर्णोऽस्त्रनिकृत्तवाहुर् ।
महासिंकृत्ताग्र इवाचलेन्द्रः ।
उत्पाटयामास करेण वृक्षं ।
ततोऽभिद्रुतव रणे नरेन्द्रम् ॥ ६-६७-१६०

सः	= that Kumbhakarna	अस्त्रनिकृत्तवाहुः	= having an arm chopped off by the arrow	अचलेन्द्रः	= like a mountain
कुम्भकर्णः				इव	
कृत्तग्रः	= whose peak chopped off	महासिना	= by a gigantic sword	वृक्षम्	= pulled up a tree by its
करेण	= with (his another remaining) arm	ततः	= and then	उत्पाटयामास	roots
नरेन्द्रम्	= towards Rama the lord of men	रणे	= in (that) combat.	अभिद्रुतव	= ran

Having an arm chopped off by the arrow like a mountain-peak chopped off by a gigantic sword, that Kumbhakarna with his another arm, pulled up a tree by its roots and then ran towards Rama the lord of men in that battle-front.

स तस्य बाहुम् सह सालवृक्षं ।
समुद्यतं पन्नगभोगकल्पम् ।
ऐन्द्रास्त्रयुक्तेन जहार रामो ।
बाणेन जाम्बूनदचित्रितेन ॥ ६-६७-१६१

वाणेन	= by his arrow	जाम्बूनदं चित्रितेन	= which was made variegated by gold	ऐन्द्राख्युक्तेन	= and furnished with a mystic spell of Indra used for charming it
सः रामः पञ्चगभोगकल्पम्	= that Rama appearing like the coil of a serpent	जघानं समुद्यतम् सतालवृक्षम्	= struck along with his uprooted palm-tree.	बाहुम्	= his arm

By his arrow, which was made variegated by gold and furnished with a mystic spell of Indra used for charming it, Rama chopped off Kumbhakarna's remaining arm, appearing like the coil of a serpent along with his uprooted palm-tree.

स कुम्भकर्णस्य भुजो निकृत्तः ।
पपात भूमौ गिरिसंनिकाशः ।
विवेष्टमानो निजघानं वृक्षान् ।
शैलाञ्जिशालावानरराक्षसांश् च ॥ ६-६७-१६२

सः भुजः कुम्भकर्णस्य पपात निजघानं वानरराक्षसांश्	= that Kumbhakarna's arm fell down with monkeys and demons.	गिरिसंनिकाशः भूमौ वृक्षान्	= which appeared like a hill trees	निकृत्ताः विवेष्टमानाः शैला	= was chopped off wallowing hither and thither rocks
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That Kumbhakarna's arm, which appeared like a hill, was chopped off and fell down on the ground. Wallowing hither and thither, it dashed with trees, rocks, monkeys and demons.

तम् छिन्नबाहुम् समवेक्ष्य रामः ।
समापतन्तम् सहसा नदन्तम् ।
द्वावर्धचन्द्रौ निशितौ प्रगृह्य ।
चिञ्छेदं पादौ युधि राक्षसस्य ॥ ६-६७-१६३

समवेक्ष्य सहसा प्रगृह्य अर्धचन्द्रौ पादौ	= seeing abruptly and taking arrows with a shape of a half-moon each	तम् नदन्तम् द्वौ रामः राक्षस्य	= him with a roar two Rama of the demon.	छिन्न बाहुम् समापतन्तम् निशितौ चिञ्छेदं	= whose arms were chopped off coming upon him sharp chopped off
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Seeing Kumbhakarna with his arms chopped off, abruptly with a roar, coming upon him and taking two sharp arrows with a shape of a half-moon each, Rama chopped off the feet of the demon in that battle.

तौ तस्य पादौ प्रदिशो दिशश्च ।
गिरेर्गुहाश्वैव महार्णवम् च ।
लङ्घाम् च सेनाम् कपिराक्षसानां ।
विनादयन्तौ विनिपेततुश्च ॥ ६-६७-१६४

विनादयन्तौ	= creating a resound	प्रदिशः	= everywhere	दिशश्च	= in all directions
गुहाश्वैव	= even in caves	गिरे:	= of hills	महार्णवम् च	= in the great ocean
लङ्घाम्च	= in Lanka	सेनाम्	= as also in the army	कपिराक्षसानाम्	= of monkeys and demons
तौ पादौ तस्य	= those feet of Kumbhakarna	विनिपेततुश्च	= fell down.		

Creating a resound everywhere in all directions, even in hill-caves, in the great ocean, in Lanka as also in the armies of monkeys and demons, Kumbhakarna's feet fell down.

निकृत्तबाहुर्विनिकृत्तपादो ।
विदार्य वक्रं वडवामुखाभम् ।
दुद्राव रामम् सहसाभिर्गर्जन् ।
राहुर्यथा चन्द्रमिवान्तरिक्षे ॥ ६-६७-१६५

विदार्य	= widely opening	वक्रम्	= his mouth	वडवामुखाभम्	= like the mouth of a submarine fire
अभिर्गर्जन्	= and roaring	निकृत्तबाहुः	= Kumbhakarna whose arms were chopped off	विनिकृत	= and whose feet were cut off
सहसा	= quickly	दुद्राव	= ran	पादः	
राहुर्यथ	= like Rahu the seizer-demon	चन्द्रमिव	= going to seize the moon	रामम्	= towards Rama

Widely opening his mouth like the mouth of a submarine fire and roaring, Kumbhakarna whose arms and feet were cut off, ran (with thighs) quickly towards Rama, like Rahu the seizer-demon going to seize the moon in the sky.

अपूरयत्तस्य मुखं शिताग्रै ।
रामः शरैर्हेमपिनद्वपुङ्ग्वैः ।
स पूर्णवक्रो न शशाक वकुं ।
चुकूज कृच्छ्रेण मुमोह चापि ॥ ६-६७-१६६

रामः	= Rama	अपूरयत्	= filled up	तस्य मुखम्	= (Kumbhakarna's) mouth
शिताग्रैः शरैः	= with sharp-pointed arrows	हेम	= having shafts covered	पूर्ण वक्रः	= with his mouth full of arrows
न शशाक	= he was unable	पिनद्वपुङ्ग्वैः	= with gold	चुकूज	= but moaned

कृच्छ्रेण	= with difficulty	मुमूर्खं चापि	= and even became unconscious.
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Rama filled up Kumbhakarna's mouth with sharply pointed arrows, having shafts covered with gold. With his mouth full of arrows, Kumbhakarna was unable to speak. He moaned with difficulty and even became unconscious.

अथाददे सूर्यमरीचिकल्पं ।
स ब्रह्मदण्डान्तकालकल्पम् ।
अरिष्टमैन्द्रं निशितम् सुपुरुङ् ।
रामः शरं मारुततुल्यवेगम् ॥ ६-६७-१६७

अथ	= thereupon	सः रामः	= that Rama	आददे	= got hold of
ऐन्द्रम्	= an arrow spelled with	सूर्यमरीचिकल्पम्	= effulgent as sun's rays	ब्रह्मदण्डान्तकाल	resembling the rod of
शरम्	a missile presided over			कल्पम्	Brahma the lord of creation and the destructive Kala the Time-spirit
	by Indra the lord of celestials				
अरिष्टम्	= a sign of approaching death	निशितम्	= sharp	सुपुण्खम्	= with a good shaft
मारुत तुल्य वेगम्	= and having its speed equal to the wind.				

Thereupon, that Rama got hold of an arrow spelled with a missile presided over by Indra the lord of celestials, effulgent as sun's rays, resembling the rod of Brahma the lord of creation as also the destructive Kala, the Time-Spirit, and having its speed equal to the wind.

तम् वज्रजाम्बूनदचारुपुरुङ् ।
प्रदीपसूर्यज्वलनप्रकाशम् ।
महेन्द्रवज्राशनितुल्यवेगं ।
रामः प्रचिक्षेप निशाचराय ॥ ६-६७-१६८

रामः	= Rama	प्रचिक्षेप	= discharged	निशाचराय	= against the demon
तम्	= that arrow	वज्र	= whose shaft was inlaid	प्रदीपसूर्यज्वलन	= which was shining as
		जाम्बूनदचारु	with diamonds and	प्रकाशम्	the dazzling sun and
महेन्द्र	= and which vied with	पुरुङ्	gold		fire set ablaze
वज्राशनितुल्यवेगम्	the speed of Indra's thunderbolt.				

Rama discharged against the demon, that arrow, whose shaft was inlaid with diamonds and gold, which was shining as the dazzling sun and fire set ablaze, and which vied with the speed of Indra's thunderbolt.

स सायको राघवबाहुचोदितो ।
 दिशः स्वभासा दश सम्प्रकाशयन् ।
 विघूमवैश्वानरदीपदर्शनो ।
 जगाम शक्राशनितुल्यविक्रमः ॥ ६-६७-१६९

सः सायकः = that arrow	राघव बाहु = propelled by Rama's चोदितः arm	विघूम = with a terrific aspect वैश्वानर like the smokeless fire भीमदशनः
शक्राशनिभीम विक्रमः = having a formidable energy Indra's thunderbolt	सम्प्रकाशयन् = and illuminating dasha	= the ten
दिशः = quarters	स्वभासा = with its own splendour	जगाम = proceeded (forward).

That arrow, propelled by Rama's arm, with a terrific aspect like the smokeless fire, having a formidable energy of Indra's thunderbolt and illuminating the ten quarters with its own splendour, proceeded forward.

स तन्महापर्वतकूटसंनिभं ।
 सुवृत्तदंष्ट्रं चलचारुकुण्डलम् ।
 चकर्त रक्षोऽधिपतेः शिरस्तदा ।
 यथैव वृत्रस्य पुरा पुरन्दरः ॥ ६-६७-१७०

सः = that Rama	चकर्त = slashed	रक्षोऽधिपतेः = Kumbhakarna's head शिरः
महापर्वत कूट सम्निभम् = which was looking like a huge mountain-peak	सुवृत्त दम्ष्ट्रम् = having well-rounded tusks	चलचारुकुण्डलम् and with charming and quivering ear-rings
यथैव = as like	पुरन्दरः = Indra the destroyer of strong-holds	पुरा = in the past (chopped off)
वृत्रस्य = the head of Vritra the demon of darkness and drought.		

That Rama slashed Kumbhakarna's head, which was looking like a huge mountain-peak, having well-rounded tusks and with charming and quivering ear-rings, as like Indra the destroyer of strong-holds, in the past, chopped off the head of Vritra, the demon of darkness and drought.

कुम्भकर्णशिरो भाति कुण्डलालम्कृतं महत् ।
 आदित्येऽभ्युदिते रात्रौ मध्यस्थ इव चन्द्रमाः ॥ ६-६७-१७१

महत् = the large Kumbhakarna's head	कुण्डल कृतम् = adorned with ear-rings	भाति = shone
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चन्द्रमा: इव = like the moon	मध्यस्थः = being in the middle	आदित्ये = when the constellation Punarvasu (presided over by Aditi the mother of gods and consisting of twin-starts)
उदिते = has risen	रात्रौ = at the night.	

The large Kumbhakarna's head, adorned with ear-rings, shone like the moon being in the middle, when the constellation, Punarvasu (presided over by Aditi the mother of gods and consisting of twin-stars) has risen at the night.

तद्रामबाणाभिहतं पपात ।
रक्षःशिरः पर्वतसंनिकाशम् ।
बभङ्गं चर्यागृहगोपुराणि ।
प्राकारमुच्चं तमपातयच्च ॥ ६-६७-१७२

तत् = that	रक्षः शिरः = demon's head	पर्वत = equal in size to a mountain
रामबाणाभिहतम् = struck by Rama's arrow	पपात = fell down	बभङ्गं = (It) broke
चर्यागृहगोपुराणि = the buildings on the king's high-way and their gates	आपातयश्च = and threw down	तम् = that
उच्चम् = high	प्राकारम् = rampart.	

That demon's head, equal in size to a mountain, struck by Rama's arrow, fell down. It broke the buildings on the king's high-way and their gates as also threw down that high rampart.

तच्चातिकायं हिमवत्प्रकाशं ।
रक्षस्तदा तोयनिधौ पपात ।
ग्राहान् परान् मीनचयान्भुजंगमान् ।
ममर्द भूमिम् च तथा विवेश ॥ ६-६७-१७३

तदा = then	तत् = that	अतिकायम् = colossal bodied
रक्षः = demon	महत्प्रकाशम् = with a great splendour	पपात = fell
तोयनिधौ = into the sea	ममर्द = (it) crushed	परान् = the principal
ग्राहान् = alligators	मीनवरान् = beautiful fishes	भुजन्नमान् = and snakes
तथा = and	विवेश = entered	भूमिम् = (the bowels) of the earth.

Then, that colossal demon of a great splendour fell into the sea. It crushed the principal alligators, beautiful fishes as also snakes and entered the bowels of the earth.

तस्मिर्हते ब्राह्मणदेवशत्रौ ।
 महाबले सम्यति कुम्भकर्णे ।
 चचाल भूमिधराश् च सर्वे ।
 हर्षाच्च देवास्तुमुलं प्रणेदुः ॥ ६-६७-१७४

तस्मिन्	= (While) that	महाबले	= mighty	कुम्भकर्ण	= Kumbhakarna
ब्राह्मण	= the enemy of brahmanas and celestials	हते	= was killed	सम्यति	= in battle
देवशत्रौ		चाल	= shook	सर्वे	= all
भूः	= the earth	देवाः च	= even the celestials	तुमुलम्	= raised tumultuous
भूमिधराश्च	= the mountains too (shook)			विनेदुः	roar
हर्षात्	= with joy.				

While that mighty Kumbhakarna, the enemy of brahmanas and celestials was killed in battle, the earth and mountains shook. Even the celestials raised a tumultuous roar with joy.

ततस्तु देवर्षिमहर्षिपन्नगाः ।
 सुराश्च भूतानि सुपर्णगुह्यकाः ।
 सयक्षगन्धर्वगणा नभोगताः ।
 प्रहर्षिता राम पराक्रमेण ॥ ६-६७-१७५

ततः	= then	देवर्षिमहर्षिपन्नगाः	= saints of the celestial class great sages; serpents	सुराश्च	= gods
चूतानि	= genii	सुपर्णगुह्यकाः	= Suparnas (a class of bird-like beings of a semi-divine character) Guhyakas (another class of demi-gods)	सयक्षगन्धर्व	= including troops of
नभोगताः	= standing in the sky	सम्तोषिता	= were rejoiced	गणाः	Gandharvas (celestial musicians)

Then, saints of the celestial class, great sages*, serpents, gods, genii, Suparnas (a class of bird-like beings of a semi-divine character), Guhyakas (another class of demi-gods), including troops of Yakshas and Gandharvas (celestial musicians) standing in the sky, were rejoiced at Rama's prowess.

comment: Ten Maharshis were created by Manu svayambhuva viz. Marichi, Atri, Angiras, Pracetas, Vasishta, Bhrign, Narada. Some add Daksha, Dharma, Gantama, Kanya, Valmiki, Vyasa, Manu, Vibhandaka.

ततस्तु ते तस्य वधेन भूरिणा ।
 मनस्विनो नैऋतराजबान्धवाः ।
 विनेदुरुच्छैर्व्यथिता रघूतमम् ।
 हरि समीक्ष्यैव यथा मतञ्जजाः ॥ ६-६७-१७६

ततः	= thereupon	समीक्ष्यैव	= at the mere sight	रघूतम्	= of Rama
नैऋतराज	= Ravana's relatives	व्यथिताः	= were perturbed	वधेन	= by killing
वान्यवाः		भूरिणा	= of great intelligence	विनेदुः	= and roared
तस्य	= of Ravana	मनस्विनः		हरिम्	= of a lion.
उच्चैः	= loudly	मतञ्जजाः	= as elephants (at the sight)		
		यथा			

Thereupon, at the mere sight of Rama, Ravana's relatives were perturbed at the killing of Ravana of great intelligence and loudly roared, as elephants roar at the sight of a lion.

स देवलोकस्य तमो निहत्य ।
सूर्यो यथा राहुमुखाद्विमुक्तः ।
तथा व्यभासीद्विरिसैन्यमध्ये ।
निहत्य रामो यथि कुम्भकर्णम् ॥ ६-६७-१७७

निहत्य	= having destroyed	कुम्भकर्ण	= Kumbhakarna	युधि	= in battle
स रामः	= that Rama	व्यभसीत्	= shone	हरि	= in the midst of the
यथा तथा	= in the same way as	सूर्यः	= the sun	सैन्य	army of monkeys
निहत्य	= having destroyed	तमः	= darkness	देवलोकस्य	= (shines) in the midst of the celestial world
राहुमुखात्	= the mouth of Rahu.			विमुक्तः	= after having delivered from

Having destroyed Kumbhakarna in battle, that Rama shone in the midst of the army of monkeys, in the same way as the sun shines in the midst of the celestial world, having destroyed darkness, duly getting delivered from the mouth of Rahu.

प्रहर्षमीयुर्बहवस्तु वानराः ।
प्रबुद्धपद्मप्रतिमैरिवाननैः ।
अपूजयन् राघवमिष्टभागिनं ।
हते रिपौ भीमबले दुरासदे ॥ ६-६७-१७८

बहुवः	= several	वानराः	= monkeys	ईयुः	= got
प्रहर्षम्	= an enhanced rejoice	आननैः	= with their faces	प्रबुद्ध	= glowing like images of
अपूजयन्	= (they) adored	राघवम्	= Rama	पद्म	full-blown lotuses
इष्टभागिनम्	= a beloved young man	रिपौ	= while an enemy	दुरासदम्	= who was dangerous to be attacked
हते	= was killed.			भीमबले	= possessing a terrible strength

Several monkeys were highly rejoiced, with their faces flowing like full-blown lotuses. They adored Rama, who was dangerous to be attacked and as a beloved young man, killed an enemy possessing a terrible strength.

स कुम्भकर्णं सुरसैन्यमर्दनं ।
महत्सु युद्धेष्वपराजितश्रमम् ।
ननन्द हत्वा भरताग्रजो रणे ।
महासुरं वृत्रमिवामराधिपः ॥ ६-६७-१७९

हत्वा	= by killing	कुम्भकर्णम्	= Kumbhakarna	सुरसैन्यमर्दनं	= who tormented the army of celestials
अजितम्	= and who was not defeated	कदाचन	= at any time	महत्सु युद्धेषु	= in great battles
भरताग्रजः	= Rama	ननन्द	= was rejoiced	अमराधिपः	= as Indra the lord of celestials
महासुरम्	= by killing Vritra the great demon.			इव	

By killing Kumbhakarna, who tormented the army of celestials and who was not defeated at any time in great battles, Rama was rejoiced in the same way as Indra the lord of celestials was rejoiced in killing Vritra, the great demon.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तषट्ठितमः सर्गः ॥

Thus completes 67th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

68 Sarga 68 - अष्टष्टितमः सर्ग

Ravana'S Grief Over The Deaths

Introduction -

Hearing the news of Kumbhakarna having been killed by Rama, Ravana laments in various ways, thinking that he has virtually lost his right arm. Ravana initially faints on hearing the shocking news. On regaining consciousness, Ravana again wonders how the invincible Kumbhakarna was slain in battle. He feels sorry for not having listened to the sagacious advice of Vibhishana in the past.

कुम्भकर्णम् हतम् दृष्टा राघवेण महात्मना ।
राक्षसा राक्षस इन्द्राय रावणाय न्यवेदयन् ॥ ६-६८-१

दृष्टा	= seeing	कुम्भकर्णम्	= that Kumbhakarna	हतम्	= was killed
महात्मना	= by the great souled	राक्षसाः	= the demons	न्यवेदयन्	= reported (the matter)
राघवेण	Rama				
राक्षसेन्द्राय	= to Ravana the king of				
रावणाय	demons.				

Seeing that the great-souled Rama killed Kumbhakarna, the demons reported the matter to Ravana, the king of demons (as follows):

राजन् स कालसंकाशः संयुक्तः कालकर्मणा ।
विद्राव्य वानरीम् सेनाम् भक्षयित्वा च वानरान् ॥ ६-६८-२

राजन्	= O king!	सः	= that Kumbhakarna	कालसंकाशः	= looking like Yama the god of death
विद्राव्य	= driving away	सेनाम्	= the army	वानरीम्	= of monkeys
भक्षयित्वा	= and devouring	वानरान्	= (some) monkeys	सम्युक्तः	= met with
कालकर्मणा	= death the time's act.				

"O king! That Kumbhakarna, looking like Yama the god of death, driving away the army of monkeys and devouring some monkeys, met with death, the time's act."

प्रतिपित्वा मुहूर्तं तु प्रशान्तो रामतेजसा ।
कायेनार्धप्रविष्टेन समुद्रं भीमदर्शनम् ॥ ६-६८-३

निकृत्तनासाकर्णेन विक्षरद्धिरेण च।
रुद्धा द्वारं शरीरेण लङ्कायाः पर्वतोपमः ॥ ६-६८-४

कुम्भकर्णस्त्व भ्राता काकुत्थसशरपीडितः ।
लगण्डभूतो विकृतो दावदग्ध इव द्रुमः ॥ ६-६८-५

प्रतिपित्वा	= showing his prowess	मुहूर्तम्	= for a moment	कुम्भकर्णह्	= Kumbhakarna
तव	= your	भ्राता	= brother	प्रशान्तः	= was extinguished
राम तेजसा	= by the fiery energy of Rama	काकुत्थसशरपीडितः	= Injured by Rama's arrows	पर्वतोपमः	= Kumbhakarna who was looking like a mountain
विकृतः	= became an ugly mass	शरीरेण	= with his body	विक्षरद्धिरेण	= discharging blood
लगण्डभूतः		द्रुमः इव	= resembling a tree	च	
निकृत नासकर्णेन	= as the nose and ears were cut off	अर्धं प्रविष्टेन	= half-submerged	दावदग्धः	= scorched by a forest-fire
कायेन	= with his trunk	लङ्कायाः	= the main gate of Lanka.	भीमदर्शनम्	= in a terribly looking sea
रुद्धा	= obstructing	द्वारम्		समुद्रम्	

"Showing his prowess for a moment, Kumbhakarna your brother, was extinguished by the fiery 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, resembling a tree scorched by a forest-fire, with his trunk half-submerged in a terribly looking sea and obstructing the main gate of Lanka."

श्रुत्वा विनिहतम् सम्ब्व्ये कुम्भ कर्णम् महा बलम् ।
रावणः शोक सम्तसो मुमोह च पपात च ॥ ६-६८-६

श्रुत्वा	= hearing	महाबलम्	= (that) the mighty	विनिहतम्	= was killed
सम्ब्व्ये	= in battle	कुम्भकर्णम्	= Kumbhakarna	शोक सम्तसः	= was tormented with grief
मुमोहच्च	= fainted	रावणः	= Ravana	पपात च	= and fell too.

Hearing that the mighty Kumbhakarna was killed in battle, Ravana was tormented with grief and fell down, fainted.

पितृव्यम् निहतम् श्रुत्वा देव अन्तक नर अन्तकौ ।
त्रिशिरासः च अतिकायसः च रुरुदुः शोक पीडिताः ॥ ६-६८-७

श्रुत्वा	= hearing	पितृव्यम्	= (that) his paternal uncle	निहतम्	= was killed
देवान्तकनरान्तकौ	Devantaka; Narantaka	त्रिशिरा:	= Trishira	अतिकायश्च	= and Atikaya
शोकपीडिताः	= were afflicted with sorrow	रुरुदुः	= and wept.		

Hearing that his paternal uncle was killed; Devantaka, Narantaka, Trishira and Atikaya were afflicted with sorrow and wept.

**भ्रातरम् निहतम् श्रुत्वा रामेण आङ्गिष्ठ कर्मणा ।
महा उदर महा पाश्वौ शोक आक्रान्तौ बभूवतुः ॥ ६-६८-८**

श्रुत्वा	= hearing	भ्रातरन्	= that their brother	निहतम्	= was killed
रामेण	= by Rama	आङ्गिष्ठकर्मणा	= who was unwary in his actions	महोदर	= Mahodara and Maha-
बभूवतुः	= became	शोकाक्रान्तौ	= were overcome with grief.	महापाश्वौ	पर्ष्वा (step-brothers of Kumbhakarna)

Hearing that Kumbhakarna, their brother was killed by Rama, who was unwary in his actions, Mahodara and Mahaparshva (step-brothers of Kumbhakarna) were overcome with grief.

**ततः कृच्छ्रात् समासाद्य सम्ज्ञाम् राक्षस पुण्यवः ।
कुम्भ कर्ण वधाद् दीनो विललाप स रावणः ॥ ६-६८-९**

ततः	= then	समासाद्य	= recovering	सम्ज्ञाम्	= his consciousness
कृच्छ्रात्	= with difficulty	दीनः	= distressed	कुम्भकर्ण	= for the killing of Kumbhakarna
आकुलेन्द्रियः	= and perplexed in mind	राक्षसपुण्यवः	= Ravana the best of demons	विललाप	= lamented.

Then, recovering his consciousness with difficulty, distressed as he was for the killing of Kumbhakarna and perplexed in mind, Ravana the foremost of demons, lamented (as follows):

**हा वीर रिपु दर्पन्ति कुम्भ कर्ण महा बल ।
शत्रु सैन्यम् प्रताप्य एकः क माम् सम्त्यज्य गच्छसि ॥ ६-६८-१०**

हा	= alas!	वीर	= O hero	रिपुदर्पन्ति	= destroying the pride of enemies!
महाबल कुम्भकर्ण	= O mighty Kumbhakarna! vihaaya maam	=	leaving me be- hind	=	you
यत्तः असि	= have gone	दैवात्	= by divine will	यम सादनम्	= to the abode of Yama the lord of death.

"Alas! O hero, destroying the pride of enemies! O mighty Kumbhakarna! Leaving me behind, you have gone by divine will to the abode of Yama the lord of death."

मम शत्यमनुदृत्य बान्धवानाम् महाबल ।
शत्रुसैन्यम् प्रताप्यैकः क्व माम् सम्त्यज्य गच्छसि ॥ ६-६८-११

महाबल	= O mighty Kumbhakarna!	क	= where	गच्छसि	= are you going
माम्	= leaving me behind	प्रताप्य	= after having tormented	शत्रु सैन्यम्	= the army of adversaries
सम्त्यज्य		बान्धवानाम्	= the thorn of grief of relatives	मम	= and of mine.
अनुदृत्य	= and without taking away	शत्यम्			

"O mighty Kumbhakarna! Where are you going alone, leaving me behind, after having tormented the army of enemies and without taking away the thorn of grief from relatives and me."

इदानीम् खल्व अहम् न अस्मि यस्य मे पतितो भुजः ।
दक्षिणो यम् समाश्रित्य न बिभेमि सुर असुरान् ॥ ६-६८-१२

मैदक्षिणः	= my right hand	यम्	= which	समाश्रित्य	= by taking refuge
भुजः		न बिभेमि	= I am not in fear	सुरसुरात्	= of celestials and ogres
यस्यमे	= by me	अहम्	= I as such	इदानीम्	= now
पतितः	= has fallen down				
नास्मिखलु	= am not indeed there (living).				

"Indeed I shall no longer live now, that this right hand of mine, taking refuge on when I had no fear of celestials and ogres, has fallen down."

कथम् एवम् विधो वीरो देव दानव दर्पहा ।
काल अग्नि प्रतिमो हि अद्य राघवेण रणे हतः ॥ ६-६८-१३

कथम्	= how	एवम् विधः	= such	वीरः	= a hero
देवदानव	= who destroyed the pride of celestials and demons	कालाग्नि	= as also who was an image of fire that was to destroy the world	हतः	= was killed
दर्पहा		प्रतिमः			
राघवेण	= by Rama	रणे	= in battle	अद्य	= today?

"How such a hero, who destroyed the pride of celestials and demons, as also who was an image of fire that was to destroy the world, was killed by Rama today in battle?"

यस्य ते वज्र निष्पेषो न कुर्याद् व्यसनम् सदा ।
स कथम् राम बाण आर्तः प्रसुतो असि मही तले ॥ ६-६८-१४

ते	= to you	यस्य	= to whom	वज्रनिष्पेषः	= (even a) clash by a thunder-bolt
न कुर्यात्	= could not ever cause	व्यसनम्	= a fall	कथम्	= how
सदा					
सः	= you as such	प्रसुप्तः असि	= could fall insensibly	मही तले	= on the earth's surface

"Having been afflicted by Rama's arrows, how are you, whom not even a clash of a thunder-bolt ever caused any fall, falling now insensibly on the earth's surface?"

**एते देव गणाः सार्थम् ऋषिभिर् गगने स्थिताः ।
निहतम् त्वाम् रणे दृष्ट्वा निनदन्ति प्रहर्षिताः ॥ ६-६८-१५**

दृष्ट्वा	= seeing	त्वाम्	= you	निहतम्	= killed
रणे	= in battle	एते	= these	देवगणाः	= troops of celestials
ऋषिभिः	= along with sages	स्थिताः	= standing	गगने	= in the sky
सार्थम्					
निनदन्ति	= are shouting	प्रहर्षिताः	= rejoiced.		

"Seeing you killed in battle, these troops of celestials and sages, standing in the sky, are shouting with rejoice."

**ध्रुवम् अद्य एव सम्हृष्टा लब्ध लक्ष्याः पूर्वम् गमाः ।
आरोक्ष्यन्ति इह दुर्गाणि लन्का द्वाराणि सर्वशः ॥ ६-६८-१६**

ध्रुवम्	= It is certain (that)	पूर्वनामाः	= the monkeys	लब्ध लक्ष्याः	= having achieved their purpose
सम्हृष्टाः	= will be rejoiced	अद्यैव	= and now itself	आरोक्ष्यन्ति	= will ascend
दुर्गाणि	= the inaccessible	लङ्काद्वाराणि	= door-ways of Lanka	इह	= here
सर्वशः	= from all sides.				

"It is doubly sure that the monkeys, having achieved their purpose, will be rejoiced and now itself will ascend the inaccessible door-ways of Lanka here from all sides."

**राज्येन न अस्ति मे कार्यम् किम् करिष्यामि सीताया ।
कुम्भ कर्ण विहीनस्य जीविते न अस्ति मे रतिः ॥ ६-६८-१७**

मे	= to me	नास्ति	= there is nothing	कार्यम्	= to be done
राज्येन	= with a kingdom	किम्	= what shall I do	सीताया	= with Sita?
मे	= to me	करिष्यामि			
मतिः	= intention	कुम्भकर्ण	= bereft of Kumbha-karna	नास्ति	= there is no

"I have nothing to do with a kingdom and what shall I do with Sita? I have no intention to live, bereft of Kumbhakarna."

यदि अहम् भ्रातृ हन्तारम् न हन्मि युधि राघवम् ।
ननु मे मरणम् श्रेयो न च इदम् व्यर्थं जीवितम् ॥ ६-६८-१८

अहम्	न	= If I cannot kill	राघवम्	= Rama	भ्रातृहन्तारम्	= who killed my brother
हन्मि यदि						
युधि		= in battle	मरणम्	= death	श्रेयः ननु	= is indeed better
मे		= for me	इदम्	= this	व्यर्थजीवितम्	= useless life
न		= is not (preferable).				

"If I cannot kill Rama, who killed my brother, in battle, I would indeed prefer death, but in no case this useless life which has no meaning."

अद्य एव तम् गमिष्यामि देशम् यत्र अनुजो मम ।
न हि भ्रातुऋण् समुत्सृज्य क्षणम् जीवितुम् उत्सहे ॥ ६-६८-१९

अद्यैव	= now itself	गमिष्यामि	= I will go	तम् देशम्	= to that place
यत्र	= where	मम अनुजः	= my younger brother is there	न उत्सचे	= I do not wish
जीवितुम्	= to live	क्षणम्	= even for a moment	समुत्सृज्य	= leaving off
भ्रातुन्	= my brothers.				

"Now itself, I will go to that place, where my younger brother is there. I do not wish to live even for a moment, after abandoning my brothers."

देवा हि माम् हसिष्यन्ति दृष्ट्वा पूर्वं अपकारिणम् ।
कथम् इन्द्रम् जयिष्यामि कुम्भं कर्णं हते त्वयि ॥ ६-६८-२०

दृष्ट्वा	= seeing	माम्	= me	पूर्वापकारिणम्	= who did harm to them in the past
देवा:	= the celestials	हसिष्यन्ति हि	= will indeed mock me	कुम्भकर्णं	= O Kumbhakarna!
त्वयि हते	= now that you are dead	कथम्	= how	जयिष्यामि	= can I conquer
इन्द्रम्	= Indra the lord of celestials?				

"Seeing me, who did harm to them in the past, the celestials will indeed mock me. O Kumbhakarna! Now that you are dead, how can I conquer Indra the lord of celestials?"

तद् इदम् माम् अनुप्राप्तम् विभीषणं वचः शुभम् ।
यद् अज्ञानान् मया तस्य न गृहीतम् महात्मनः ॥ ६-६८-२१

यत्	= which words	तस्य	= of that great souled	न गृहीतम्	= were not accepted
मया	= by me	महात्मनः	Vibhishana		
इदम्	= of these	अजानात्	= due to ignorance	तत्	= such
अनुप्राप्तम्	= have come up to	शुभम्	= auspicious	विभीषणवचः	= words of vibhishana
		माम्	= me.		

"Those words of that great-souled Vibhishana, which I did not accept due to ignorance, have come true."

विभीषण वचो यावत् कुम्भ कर्णं प्रहस्तयोः ।
विनाशो अयम् समुत्पन्नो माम् वीड्यति दारुणः ॥ ६-६८-२२

यावत्	= ever since	अयम्	= this	दारुणः	= cruel
विनशः	= end	कुम्भकर्णप्रहस्तयोः	of Kumbhakarna and Prahasta	समुत्पन्नः	= happened (from that time)
वीड्यति	= it is creating a shame	माम्	= to me.		

"Ever since this cruel end of Kumbhakarna and Prahasta has happened, I am feeling shameful."

तस्य अयम् कर्मणः प्रातो विपाको मम शोकदः ।
यन् मया धार्मिकः श्रीमान् स निरस्तो विभीषणः ॥ ६-६८-२३

यत्	= since	सः श्रीमान्	= that venerable Vibhishana	धार्मिकः	= the pious brother
निरस्तः	= was banished	विभीषणः		अयम्	= this bitter fruit
तस्य शोकदः	= of that painful deed (of mine)	मया	= by me	विपाकः	
कर्मणः		प्राप्तः	= has come	मम	= to me.

"Since that venerable Vibhishana, my pious brother was banished by me, this bitter fruit of that painful deed has come to me."

इति बहु विघ्नम् आकुल अन्तर् आत्मा ।
कृपणम् अतीव विलप्य कुम्भ कर्णम् ।
न्यपतद् अथ दशा आननो भृशा ।
स्तमनुजम् इन्द्र रिपुम् हतम् विदित्वा ॥ ६-६८-२४

इति	= Having thus	विलप्य	= lamented	अतीव	= very much piteously
बहुविघ्नम्	= in various ways	विदित्वा	= on coming to know	कृपणम्	= (that) Kumbhakarna
तम्	= that younger brother	इन्द्रिपुम्	= the enemy of Indra	हतम्	= having been killed
अनुजम्					
दशाननः	= Ravana the ten-headed demon	आकुलान्तरात्मा	= whose inner feelings were agitated	न्यपतद्यि	= even sank down
भृशात्	= extremely disturbed.				

Having thus lamented very much piteously in various ways on coming to know that Kumbhakarna, his younger brother and the enemy of Indra having been killed, Ravana the ten-headed demon, whose inner feelings were agitated, even sank down, extremely disturbed.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टष्टितमः सर्गः ॥

Thus completes 68th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

69 Sarga 69 - एकोनसप्ततितमः सर्ग

Death Of Narantaka

Introduction -

As Ravana is lamenting over the death of Kumbhakarna, Trishira (one of Ravana's sons) consoles him and says that he will go to the battle-field and kill Rama. Hearing the words of Trishira, Ravana's other sons (Devantaka, Narantaka and Atikaya) also come forward to join the fight. Then Ravana sends all them to the battle. He also sends Mahodara and Mahaparshva, his brothers to guard his sons. Mighty demons accompany them. The demons release arrows towards the monkeys, who see the demons coming in elephants, horses and chariots. The monkeys take huge rocks and trees to fight with the demons. Seeing several demons being killed in battle, Narantaka enters the field with his javelin and kills several monkeys. Meanwhile, those monkeys who were thrown down unconscious by Kumbhakarna earlier regain their consciousness and approach Sugreeva for help. Then, Sugreeva sends Angada for the fight. Narantaka hurls his javelin towards Angada's chest, but the javelin breaks and falls down. Angada strikes Narantaka's horse with his hand and the horse falls down dead. Then, Angada and Narantaka exchange the blows of their fists on each other in battle and finally, Narantaka dies.

एवम् विलपमानस्य रावणस्य दुरात्मनः ।
श्रुत्वा शोक अभितप्तस्य त्रिशिरा वाक्यम् अब्रवीत् ॥ ६-६९-१

श्रुत्वा	= hearing	वाक्यम्	= the words	रावणस्य	= of the evil-minded Ra-
विलपमानस्य	= who was lamenting	शोक	= overcome as he was	दुरात्मनः	vana
त्रिशिरा:	= Trishira (one of his sons)	अभिभूतस्य	= with grief	एवम्	= in this way
		अब्रवीत्	= spoke	वाक्यम्	= (the following) words.

Hearing the words of the evil-minded Ravana, who was thus lamenting, as he was overcome with grief, Trishira (one of his sons) spoke as follows:

एवम् एव महा वीर्यो हतो नस् तात मध्यमः ।
न तु सत् पुरुषा राजन् विलपन्ति यथा भवान् ॥ ६-६९-२

एवम् एव	= truly in such a manner	महावीर्यः	= the highly valiant	नः	= the middle of our fa-
हतः	= has been killed	राजन्	= O king!	तातमध्यमः	ther and uncles
सत्पुरुषः	= a good persons	भवान् यथा	= like you	तु	= But
				न विलपन्ति	= do not lament.

"Truly in such a manner, the highly valiant Kumbhakarna, (the middle of our father and uncles) has been killed. But good persons like you do not lament as you are doing, O king!"

नूनम् त्रिभुवनस्य अपि पर्याप्तस् त्वम् असि प्रभो।
स कस्मात् प्राकृत इव शोकस्य आत्मानम् ईदशम् ॥ ६-६९-३

प्रभो	= O Lord!	त्वम्	= you	पर्याप्तः असि	= are capable (of conquering)
त्रिभुवनस्य	= even the three worlds	कस्मात्	= why	ईदशम् सः	= are you as such
अपि		आत्मानम्	= about yourself	प्राकृतः इव	= as a common person?

"O Lord! You are capable of conquering even the three worlds. Why are you, as such, lamenting about yourself, as a common person?"

ब्रह्म दत्ता अस्ति ते शक्तिः कवचः सायको धनुः।
सहस्र खर सम्युक्तो रथो मेघ सम स्वनः ॥ ६-६९-४

ते	= to you	अस्ति	= is	शक्तिः	= javelin
ब्रह्मदत्त	= given by Brahma	कवचम्	= an armour	सायकः	= arrow
धनुः	= the bow	रथः	= a chariot	सहस्र खर	= yoked to a thousand
मेघसमस्वनः	= with a sound resembling the rumbling of a cloud.			सम्युक्तः	donkeys

"You do continue to have a javelin given by Brahma, an armour, a bow and an arrow together with a chariot yoked to a thousand donkeys, emitting a sound resembling the rumbling of a cloud."

त्वया असकृद् विशस्तेण विशस्ता देव दानवाः।
स सर्व आयुध सम्पन्नो राघवम् शास्तुम् अर्हसि ॥ ६-६९-५

असकृत्	= several times	देवदानवाः	= the celestials and giants	विशस्ता: हि	= were indeed destroyed
त्वया	= by you	शस्त्रेण	= with your weapons	सः	= you as such
सर्वायुध	= endowed with all	अर्हसि	= are worthy	शास्तुम्	= to kill
सम्पन्नः	weapons				
राघवम्	= Rama.				

"The celestials and giants were indeed destroyed several times by you with your various types of weapons. As such, you can punish Rama, when endowed with all weapons."

कामम् तिष्ठ महा राज निर्गमिष्यामि अहम् रणम्।
उद्धरिष्यामि ते शत्रून् गरुडः पन्नगान् इह ॥ ६-६९-६

महाराज	= O monarch!	तिष्ठ कामम्	= you stay on	अहम्	= I
निर्गमिष्यामि	= shall set out	उद्धरिष्यामि	= and eradicate	ते शत्रून्	= your enemies
रणे	= in battle	गरुडहू इव	= as Garuda the eagle	पन्नगानिव	= eradicates the serpents.

"You stay on, O monarch! I will set out and eradicate your enemies in battle, as Garuda the eagle eradicates the serpents."

**शम्बरो देव राजेन नरको विष्णुना यथा।
तथा अद्य शयिता रामो मया युधि निपातितः।**

निपातितः	= beaten down	मया	= by me	यथा तथा	= as
शम्बरः	= Shambara	देवरजाजेन	= by Indra	नरकः	= and as Naraka
विष्णु ना	= by Vishnu yudhi in battle				
अद्य	= today	रामः	= Rama	शयिता	= will be laid down
मया	= by me.				

"Beaten down by me, as Shambara by Indra and Naraka* by Vishnu, I will lay down Rama today in battle."

comment: This Naraka was not naraka, the son of Mother Earth, who died at the hands of Lord Krishna. He was procreated through Simhika and Viprachitti. His six brothers were Vatapi, Namuchi, Ilwala, Shrimara, Andhaka and Kalanabha.

**श्रुत्वा त्रिशिरसो वाक्यम् रावणो राक्षस अधिपः।
पुनर् जातम् इव आत्मानम् मन्यते काल चोदितः ॥ ६-६९-८**

श्रुत्वा	= hearing	वाक्यम्	= the words	त्रिशिरसः	= of Trishira
रावणः	= Ravana	राक्षसाधिपः	= the king of demons	मन्यते	= considered
आत्मानम्	= himself	जातम् इव	= as though born	पुनः	= anew
कालचोदितः	= as summoned by Death.				

Hearing the words of Trishira, Ravana the king of demons considered himself as though born anew, after being summoned by Death.

**श्रुत्वा त्रिशिरसो वाक्यम् देव अन्तक नर अन्तकौ।
अतिकायसः च तेजस्वी बभूवृ युद्ध हर्षिताः ॥ ६-६९-९**

श्रुत्वा	= heaving	नाक्यम्	= the words	त्रिशिरसः	= of Trisharas
देवान्तक	= Devantaka and Naranataka	तेजस्वी	= and the energetic	युद्धर्हष्टाः	= were rejoiced of war.
नरान्तकौ		अतिकायश्च	Atikaya		

Hearing the words of Trishira, Devantaka, Narantaka and the energetic Atikaya were rejoiced of war.

ततो अहम् अहम् इति एवम् गर्जन्तो नैऋत ऋषभाः ।
रावणस्य सुता वीराः शक्तुल्य पराक्रमाः ॥ ६-६९-१०

ततः	= then	रावणाः	= Ravana's sons	वीराः	= the brave ones
शक्तुल्य	= whose prowess was	सुताः		नैऋतुर्षभाः	= and the foremost of
पराक्रमाः	equal to Indra	नैऋतुर्षभाः	demons	गर्जन्तः	= roared
अहम्	= asserting their su-				
अहम् इत्येव	riority saying "I will lead I will lead."				

Then, the brave Ravana's sons, whose prowess was equal to Indra and the foremost of demons, roared asserting their superiority saying "I will lead, I will lead!"

अन्तरिक्ष चराः सर्वे सर्वे माया विशारदाः ।
सर्वे त्रिदश दर्पणाः सर्वे च रण दुर्मदाः ॥ ६-६९-११

सर्वे	= all	अन्तरिक्षगताः	= were capable of passing through the sky	सर्वे	= all
माया	= were skilled in magic	सर्वे	= all	त्रिदशदर्पणाः	= had humbled the pride of gods
विशारदाः		समरदुर्मदाः	= were fierce in battle.		
सर्वे	= all				

All of them were capable of passing through the sky. All were skilled in magic. All had humbled the pride of gods. All were fierce in battle.

सर्वे अस्त्र बल सम्पन्नाः सर्वे विस्तीर्ण कीर्तयः ।
सर्वे समरम् आसाय न श्रूयन्ते स्म निर्जिताः ॥ ६-६९-१२
देवैरपि सगन्ध्यवैः सकिञ्चरमहोरगैः ।

सर्वे	= all	सुबल	= were endowed with great strength	सर्वे	= all
विस्तीर्ण		सम्पन्नाः		न श्रूयन्ते	= were such that they were never been hearded of
कीर्तयः	= were widely renowned	सर्वे	= all	स्म	
निर्जिताः	= having been conquered	देवैरपि	= by even celestials	सगन्ध्यवैः	= or by Gandharvas
सकिञ्चर	= or by Kinnaras or large	आसाय	= while encountering a combat.		
महोरगैः	serpents	समरम्			

All were endowed with great strength. All were widely renowned. All were such as had never been hearded of having been conquered by celestials or Gandharvas or Kinnaras or large serpents while encountering a battle.

सर्वे अस्त्र विदुषो वीराः सर्वे युद्ध विशारदाः ॥ ६-६९-१३
सर्वे प्रवर जिज्ञानाः सर्वे लब्ध वरास् तथा ।

सर्वे	= all	वीराः	= were valiant ones	अस्त्रविदुषः	= well-versed	in
सर्वे	= all	युद्धविशारदाः	= were skilled in war-fare	सर्वे	= all	
प्रवरविजानाः	= were greatly knowledgeable	तथा	= and	सर्वे	= all	
लब्धवराः	= had obtained boons.					

All the demons were valiant ones, well-versed in weaponry. All were skilled in war-fare. All were greatly knowledgeable and all had obtained boons.

स तैस् तथा भास्कर तुल्य वर्चसैः
सुतैर् वृतः शत्रु बल प्रमदनैः ।
राज राजा मघवान् यथा अमरैर् ।
वृतो महा दानव दर्प नाशनैः वृतो ॥ ६-६९-१४

राजा	= that Ravana the king	तथावृतः तैः	= surrounded by his sons	भास्करतुलदशनैः	= who tormented the strength and fortune of the enemies
राज	= shone	मघव यथा	= like Indra	वृतः	= surrounded
अमरैः	= by celestials	महादानव दर्पनाशनैः	= who can destroy the pride of gigantic demons.		

That Ravana the king, surrounded by his sons, who were radiant as the sun and who tormented the strength and fortune of the enemies, shone like Indra surrounded by celestials who can destroy the pride of gigantic demons.

स पुत्रान् सम्परिष्वज्य भूषयित्वा च भूषणैः ।
आशीर्भिसः च प्रशस्ताभिः प्रेषयाम् आस सम्युगे ॥ ६-६९-१५

सम्परिष्वज्य	= embracing	पुत्रान्	= his sons	भूषयित्वाच	= embellishing them
भूषणैः	= with ornaments	प्रशस्ताभिः	= and blessing them profusely	सः	= Ravana
प्रेषयामास	= sent them	आशीर्भिः रणे	= to battle.		

Embracing his sons, embellishing them with ornaments and blessing them profusely, Ravana sent them to battle.

युद्धेन्मत्तम् च मत्तं च भ्रातरौ च अपि रावणः ।
रक्षण अर्थम् कुमाराणाम् प्रेषयाम् आस सम्युगे ॥ ६-६९-१६

रक्षणार्थम्	= for the defence	कुमाराणाम्	= of his sons	रावणः	= Ravana
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प्रेषयामास	= sent	युद्धोन्मत्तम्	= Yuddhonmatta	मत्तम् च = and even Matta
भ्रातरौ	= his brothers	सम्युगे	= to battle.	अपि

For the defense of his sons, Ravana sent Yuddhonmatta and Matta (better known as Mahodara and Mahaparshva), his brothers to the battle.

ते अभिवाद्य महात्मानम् रावणम् रिपु रावणम् ।
कृत्वा प्रदक्षिणम् चैव महा कायाः प्रतस्थिरे ॥ ६-६९-१७

ते महाकायाः	= those demons having colossal bodies	अभिवाद्य	= paid obeisance	कृत्वाचैव प्रदक्षिणम्	= by circumambulating
रावणम्	= Ravana	लोक रावणम्	= who caused the people to cry in terror	प्रतस्थिरे	= and departed.

Those demons with colossal bodies, paid obeisance (by circumambulating) to Ravana (who caused the people to cry in terror) and departed.

सर्व ओषधीभिर् गन्धैः च समालभ्य महा बलाः ।
निर्जग्मुर् नैऋतश्चेष्टाः षड् एते युद्ध कान्धिणः ॥ ६-६९-१८

समालभ्य	= anointing their bodies	सर्वोषधीभिः	= with all types of herbs	गन्धैः च	= and perfumes
एते	= these	षट्	= six	महाबलाः	= mighty
नैऋतश्चेष्टाः	= and excellent demons	निर्जग्मुः	= went away	युद्ध	= eager to fight.

Anointing their bodies with all types of herbs and perfumes, those six mighty and excellent demons went away, eager to fight.

त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ।
महोदरमहापाश्चौ निर्जग्मुः कालचोदिताः ॥ ६-६९-१९

त्रिशिराश्च	= Trishira	अतिकायश्च	= Atikaya	देवान्तक	= Devantaka Narantaka
महोदर	= Mahodara and Maha-	काल	= under the clout of des-	नरान्तकौ	
महापाश्चौ	parshva	चोदिताः	tiny	निर्जग्मुः	= set out.

Trishira, Atikaya, Devantaka, Narantaka, Mahodara and Mahaparshva, under the clout of destiny; set out for the battle.

ततः सुदर्शनम् नाम नील जीमूत सम्बिभम् ।
ऐरावत कुले जातम् आरुरोह महा उदरः ॥ ६-६९-२०

ततः	= thereupon	महोदरः	= Mahodara	आरुरोह	= mounted
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नागम्	= an elephant	सुदर्शनम्	= called Sudarshana	ऐरावतकुले	= born in Airavata-race
नील जीमूत	= like unto a dark cloud.			जातम्	

Thereupon, Mahodara mounted an elephant called Sudarshana, like unto a dark-cloud and born in Airavata-race.

सर्व आयुध समायुक्तम् तूर्णीभिसः च स्वलम्कृतम् ।
रराज गजम् आस्थाय सविता इव अस्त मूर्धनि ॥ ६-६९-२१

अलम्कृतः	= (That adorned	Mahodara)	तूर्णीभिश्चापि	= with quivers	सर्वायुध	= endowed with all
आस्थाय	= mounting		गजम्	= the elephants	समायुक्तः	types of armoury
सवितेव	= like the sun		अस्तमूर्धनि	= on the peak of Asthachala mountain.	रराज	= radiated

That Mahodara, adorned with quivers, endowed with all types of armoury and mounting the elephant, shone like the sun on the peak of Ashtachala mountain.

हय उत्तम समायुक्तम् सर्व आयुध समाकुलम् ।
आरुरोह रथ श्रेष्ठम् त्रिशिरा रावण आत्मजः ॥ ६-६९-२२

त्रिशिरः	= Trishira	रावणात्मजः	= the son of Ravana	आरुरोह	= ascended
रथश्रेष्ठम्	= an exquisite chariot	हयोत्तम	= yoked to excellent horses	सर्वायुध	= and filled with all

समाकुलम् = types of armoury.

Trishira, the son of Ravana, ascended an exquisite chariot, yoked to excellent horses and filled with all types of armoury.

त्रिशिरा रथम् आस्थाय विरराज धनुर् धरः ।
सविद्युदु उत्कः सज्जालः स इन्द्र चापिव अम्बुदः ॥ ६-६९-२३

त्रिशिरः	= Trishira	धनुर्धरः	= wielding a bow	आस्थाय	= and mounting
रथम्	= the chariot	विरराज	= shone	अम्बुदः इव	= like a cloud
सविद्युदुत्कः	= with glittering meteors	सज्जालः	= illuminations	सेन्द्र चापः	= and a rain-bow.

Trishira, wielding a bow and mounting the chariot, shone like a cloud with glittering meteors, illuminations and a rain-bow.

त्रिभिः किरीटैस् त्रिशिराः शुशुभे स रथ उत्तमे ।
हिमवान् इव शैल इन्द्रस् त्रिभिः कान्चन पर्वतैः ॥ ६-६९-२४

सः	= that	त्रिशिरः	= Trishira	त्रिभिः	= with three diadems
रथोत्तमे	= in that exquisite chariot	शुशुभे	= stood out	किरीटैः	
शैलेन्द्रः	= the king of mountains	त्रिभिः	= with three	हिमवानिव	= like Mount Himavat

That Trishira with three diadems in that exquisite chariot, stood out like Mount Himavat, the king of mountains with its three golden hills.

अतिकायो अपि तेजस्वी राक्षस इन्द्र सुतस् तदा ।
आरुरोह रथ श्रेष्ठम् श्रेष्ठः सर्व धनुष्मताम् ॥ ६-६९-२५

तदा	= then	अतिकायः	= Atikaya	अतितेजस्वी	= having very fiery energy
राक्षसेन्द्र	= the son of Ravana	श्रेष्ठः	= and the foremost	सर्वधनुष्मताम्	= among the wielders of bow
सुतः		रथ श्रेष्ठम्	= an excellent chariot.		

Then, Atikaya, having very fiery energy, the son of Ravana and the foremost among the wielders of bow, mounted an excellent chariot.

सुचक अक्षम् सुसम्युक्तम् सानुकर्षम् सकूबरम् ।
तूणी बाण आसनैर् दीप्तम् प्राप्त असि परिघ आकुलम् ॥ ६-६९-२६

सुचकाक्षम्	= having first-rate wheels and axles	सुसम्युक्तम्	= well-yoked	स्वनुकर्षम्	= with good carriage-bottom
सकूबरम्	= with good wooden pole	तूणीवाणासनैर्	= with quivers and bows	दीप्तम्	= flashingly
प्राप्तासिपरिघाकुलम्	= full of missiles swords and maces.				

Atikaya mounted that chariot, having first-rate wheels and axles, well-yoked, having a good carriage and pole, filled with quivers and bows and flashingly full of missiles, swords and maces.

स कान्चन विचित्रेण किरीटेन विराजता ।
भूषणैसः च वभौ मेरुः प्रभाभिर् इव भास्वरः ॥ ६-६९-२७

सः	= he	वभौ	= was radiant	किरीटेन	= with his diadem
विराजता	= shining	कान्चन	= in brilliant gold	भूषणैश्च	= and with ornaments
मेरुः इव	= like Mount Meru	विचित्रेण		प्रभाभिः	= with its splendours.

He was radiant with his diadem, shining in brilliant gold and other ornaments, like Mount Meru, causing to shine with its splendours (by the sun).

स राज रथे तस्मिन् राज सूनुर् महा बलः ।
वृतो नैऋत शार्दूलैर् वज्र पाणिर् इव अमरैः ॥ ६-६९-२८

तस्मिन् रथे	= in that chariot	सः म्हाबलः	= that mighty	राजसुनुः	= prince
वृतः	= surrounded	नैऋत	= by excellent of demons	राज	= shone
वज्रपाणिः इव	= like Indra	शार्दूलैः		अमरैः	= surrounded by celestials.

In that chariot, Atikaya that mighty prince, surrounded by the foremost of demons, shone like Indra surrounded by celestials.

हयम् उच्चैः श्रवः प्रख्यम् श्वेतम् कनक भूषणम् ।
मनो जवम् महा कायम् आरुरोह नर अन्तकः ॥ ६-६९-२९

नरान्तकः	= Narantaka	आरुरोह	= mounted	हयम्	= a horse
उच्चैश्रवः	= similar to Uchchair-	श्वेतम्	= white in colour	कनकभूषणम्	= adorned with gold ornaments
प्रख्यम्	shrava	महाकायम्	= and having a gigantic body.		
मनोजवम्	= with swift as thought				

Narantaka mounted a white gigantic horse, similar to Uchchaishrava (the mount of Indra), adorned with gold ornaments and as swift as thought.

गृहीत्वा प्रासम् उक्त आभम् विरराज नर अन्तकः ।
शक्तिम् आदाय तेजस्वी गुहः शत्रुघ्न इव आहवे ॥ ६-६९-३०

नरान्तकः	= Narantaka	गृहीत्वा	= holding	प्रासम्	= a javelin
उत्काभम्	= resplendent like a meteor	विरराज	= appeared shining	गुहः यथा	= like Guha (the offspring of shiva)
आदाय	= holding	शक्तिम्	= a spear	तेजस्वी	= and riding a beautiful peacock.

Narantaka, holding a javelin, which was resplendent like a meteor, appeared shining, like Guha (the offspring of Shiva) holding a spear and riding a beautiful peacock.

देव अन्तकः समादाय परिघम् वज्र भूषणम् ।
परिगृह्य गिरिम् दोर्भ्याम् वपुर् विष्णोर् विडम्बयन् ॥ ६-६९-३१

देवान्तकः	= Devantaka	समादाय	= holding	परिघम् हेम	= a glided iron-bar
न्दम्बयन्	= (marched) resembling	विष्णोः वपुः	= an incarnation of Vishnu	भूषितम्	
गिरिम्	= Mount Mandara	दोर्भ्याम्	= in his arms.	परिगृह्य	= holding

Devantaka, holding a glided iron-bar, marched ahead, resembling an incarnation of Vishnu holding Mandara-mountain in his arms.

महा पार्श्वे महा तेजा गदाम् आदाय वीर्यवान् ।
विरराज गदा पाणिः कुबेरे इव सम्युगे ॥ ६-६९-३२

महापार्श्वः	= Mahaparshva	महातेजाः	= with a great splendour	वीर्यवान्	= possessing vigour
गदापाणिः	= wielding a mace in his arm	सम्युगे	= in battle	विरराज	= shone
कुबेरः इव	= like Kubera the lord of wealth.				

Mahaparshva, possessing a great splendour and vigour and wielding a mace in his arm in battle, looked like Kubera the lord of wealth.

ते प्रतस्थुर् महात्मानो बलैर् अप्रतिमैर् वृताः ।
तान् गजैसः च तुरम्गौसः च रथैसः च अम्बुदं निस्वनैः ॥ ६-६९-३३
अनुजग्मुर् महात्मानो राक्षसाः प्रवर आयुधाः ।

ते महात्मानः	= those distinguished demons	प्रतस्थुः	= set out (from Lanka)	सुराः इव	= like the gods
अमरावत्याः	= leaving Amaravati	महात्मानः	= mighty	राक्षसाः	= demons
प्रवरायुधः	= holding excellent weaponry	अनूपेतुः	= accompanied	तान्	= them
गजैश्च	= on elephants	तुरण्गैश्च	= horses	रथैश्च	= and chariots
अम्बुदनिः	= making rumbling sounds of clouds.				

Those distinguished demons set out from Lanka, like the gods leaving Amaravati. Mighty demons, holding excellent weaponry, accompanied them, mounting on elephants, horses and chariots making sounds of rumbling clouds.

ते विरेजुर् महात्मानो कुमाराः सूर्य वर्चसः ॥ ६-६९-३४
किरीटिनः श्रिया जुष्टा ग्रहा दीप्ता इव अम्बरे ।

ते महात्मानः	= those mighty princes	सूर्य वर्चसः	= with brilliance of the sun	किरीटिनः	= wearing diadems
कुमारः					
जुष्टाः	= possessed of	श्रिया	= prosperity	विरेजुः	= shone
दीप्ताः ग्रहाः	= like glowing planets	अम्बरे	= in the sky.		
इव					

Those mighty princes, having sun's brilliance, wearing diadems and possessed of prosperity, shone like glowing planets in the sky.

प्रगृहीता बभौ तेषाम् चत्राणाम् आवलिः सिता ॥ ६-६९-३५
शारद अभ्र प्रतीकाशाम् हंस आवलिर् इव अम्बरे ।

आवलिः	= the row	तेषाम् शिरा = of their auspicious attire	प्रगृहीता = worn
बभौ	= shone	वस्त्राणाम् तire शरदभ्र = like an autumn cloud	हम्सावलिः = or like a flock of cranes
अम्बरे	= in the sky.	प्रतीकाशाः	इव

The row of auspicious attire worn by them, shone like an autumnal cloud or like a flock of cranes in the sky.

मरणम् वा अपि निश्चित्य शत्रूणाम् वा पराजयम् ॥ ६-६९-३६
इति कृत्वा मतिम् वीरा निर्जग्मुः सम्युग अर्थिनः ।

निश्चित्य	= Determined	मरणम्वापि	= either to die even	पराजयम्वापि	= or to vanquish
शत्रूणाम्	= their enemies	वीरा:	= those valiant demons	निर्जग्मुः	= went forward
इति	= thus	मतिम् कृत्वा	= making their courageous resolve	सम्युगार्थिनः	= eager to fight.

Determined either to die or to vanquish their enemies, those valiant demons went forward, thus making their courageous resolve, eager to fight.

जगर्जुसः च प्रणेदुसः च चिक्षिपुसः च अपि सायकान् ॥ ६-६९-३७
जहृषुसः च महात्मानो निर्यान्तो युद्ध दुर्मदाः ।

महात्मनः	= those mighty demons	निर्याताः	= set out	युद्धदुर्मदाः	= with a mad conception of war
जगर्जुश्च	= roared	प्रणेदुश्च	= and made a reverberating sound	जगृहः च	= took up
सायकान्	= arrows	चिक्षिपुश्च	= and dispatched them.		

Those mighty demons set out with a mad conception of war, roared and made a reverberatory sound, took up arrows and dispatched them.

क्षेडित आस्फोट निनदैः संच्चाल इव मेदिनी ॥ ६-६९-३८
रक्षसाम् सिम्ह नादैः च पुस्फोट इव तदा अम्बरम् ।

मेदिनी	= the earth	सम्च्चालेव	= appeared trembled	क्षेडितास्फोटिताक्षाम्	by their battle-cries and clapping of arms
अम्बरम्	= the sky	सम्स्फोटितम्	= appeared breached	सिम्हनदैः	= by the lion's roars
रक्षसाम्	= of the demons.	इव			

The earth trembled as it were, by their battle-cries and clapping of arms. The sky appeared breached, by the lion's roars of the demons.

ते अभिनिष्कम्य मुदिता राक्षस इन्द्रा महा बलाः ॥ ६-६९-३९
ददशुर् वानर अनीकम् समुद्यत शिला नगम् ।

ते	= those	महाबलाः	= mighty	राक्षसेन्द्रः	= leaders of demons
अभिनिष्कम्य	= having set out	मुदिता	= were delighted and	ददशुः	= saw
वानर	= the army of monkeys	समुद्यत	= having uplifted rocks		
अनीकम्		शिलायुधम्	as their weapons.		

Those mighty leaders of demons, having set out, were delighted to see the army of monkeys having uplifted rocks as their weapons.

हरयो अपि महात्मानो ददशुर् नैरैष्टतम् बलम् ॥ ६-६९-४०
हस्ति अश्व रथ सम्बाधम् किञ्चिणी शत नादितम् ।

नील जीमूत सम्काशम् समुद्यत महा आयुधम् ॥ ६-६९-४१
दीप अनल रवि प्रख्यैर् नैरैष्टतैः सर्वतो वृतम् ।

महात्मानः	= the mighty	हरयोऽपि	= monkeys too	ददशुः	= saw
बलम्	= the army	राक्षसम्	= of demons	नीलजीमूत	= which appeared like a
सर्वतः	= blazing like fire and	हस्त्यश्वरथ	= abounding with ele-	सम्काशम्	black cloud
दीपासनल	the sun on all sides	सम्बाधम्	phants horses and	किञ्चिणीशत	= made to resound with
रविप्रख्यैः			chariots	नादितम्	hundreds of small
समुद्यत	= with well-raised great				bells
महायुधम्	weapons.				

The mighty monkeys too saw that army of demons, which appeared like a black cloud but blazing like fire and sun on all sides, abounding with elephants, horses and chariots, made to resound with hundreds of small bells and wielding well-raised great weaponry.

तद् दृष्ट्वा बलम् आयान्तम् लब्ध लक्ष्याः प्रवम् गमाः ॥ ६-६९-४२
समुद्यत महा शौलाः सम्प्रणेदुर् मुहुर् मुहुः ।
अमृष्यमाणा रक्षांसि प्रतिनर्दन्त वात्राः ॥ ६-६९-४३

दृष्ट्वा	= seeing	तत्	= that	बलम्	= army
आयान्तम्	= which arrived	लब्ध लक्ष्या	= and as they got the target	प्रवम्भमाः	= the monkeys
समुद्यतमहशौ	= having the uplifted	सम्प्रणेदुः	= roared	मुहुर्मुहुः	= again and again
लाः	great mountains	अमृष्य	= not tolerating	रक्षांसि	= the demons
वानराः	the monkeys	माणाः			

प्रतिनर्दन्त = shouted standing opposite to them.

Seeing that army which arrived and as they got the target for their fight, the monkeys, having the great mountains uplifted, roared again and again. The monkeys, not tolerating the demons, thus shouted, standing opposite to them.

ततः समुच्छृष्ट रवम् निशम्य ।
रक्षो गणा वानर यूथपानाम् ।
अमृष्यमाणाः पर हर्षम् उग्रम् ।
महा बला भीमतरम् विनेदुः ॥ ६-६९-४४

निशम्य	= hearing	समुक्तष्टरवम्	= the enhanced noise	वानरयूथपानाम्	= of the leaders of the army of monkeys
रक्षोगणाः	= the troops of demons	उग्रमहाबलाः	= terrible in might	ततः	= then
अमृष्यमाणाः	= not tolerating	परहर्षम्	= the rejoice of the enemies	विनेदुः	= made a noise
भीमतरम्	= more terribly.				

Hearing the enhanced noise of the leaders of the army of monkeys, the troops of demons who were terrible in might, not tolerating the rejoice of the enemies, then made a noise more terribly.

ते राक्षस बलम् घोरम् प्रविश्य हरि यूथपाः ।
विचेरुर उद्यतैः शैलैर नगाः शिखरिणो यथा ॥ ६-६९-४५

प्रविश्य	= entering	घोरम्	= the terrific	राक्षसबलम्	= army of demons
ते हरियूथपाः	= those leaders of monkeys	उद्यतैः शैलैः	= with the mountains raised	विचेरुः	= roamed about
नगः यथा	= like mountains	शिखरिणः	= with their peaks.		

Entering that terrific army of demons, those monkey-leaders, with their raised mountains, roamed about like mountains with their peaks.

केचिद् आकाशम् आविश्य केचिद् उर्वाम् प्लवम् गमाः ।
रक्षः सैन्येषु सम्कुञ्जासः चेरुर द्रुम शिला आयुधाः ॥ ६-६९-४६

केचित्	= some	प्लवनामाः	= monkeys	आविश्य	= entering
आकाशम्	= sky	केचित्	= and some others enraged	उर्वाम्	= staying on earth
द्रुम	= and taking trees and	सम्कुञ्जाः			
शिलायुधाः	rocks as their weapons	चेरुः	= wandered	रक्षः सैन्येषु	= among the army of demons.

Some monkeys entering the sky and some others enraged, staying on earth with trees and rocks as their weapons, wandered among the army of demons.

द्रुमांस्च विपुलस्कन्धान् गृह्य वानरपुम्गवाः ।
तद्युद्धमभवद्दोरं रक्षोवानरसम्कुलम् ॥ ६-६९-४७

वानरपुन्नवाः = the foremost among the monkeys	गृह्य = holding	द्रुमांस्च = trees
विपुलस्कन्धान् = having extensive branches (roamed about the battle-field)	तत् = that	युद्धम् = battle
रक्षोवानरसम्कुलम् filled with demons and monkeys	अभवत् = was	घोरम् = terrific.

The foremost among the monkeys, holding trees, having extensive branches, roamed about in the battle-field. That battle-front, filled with demons and monkeys, looked terrific.

ते पादपशिलाशैलैः चक्रु वृष्टिम् अनुत्तमाम् ।
बाण ओघैर् वार्यमाणासः च हरयो भीम विक्रमाः ॥ ६-६९-४८

ते हरयः = those monkeys	भीम विक्रमाः = of terrific prowess	वार्यमाणाः = though impeded
बाणौघैः = by a flood of arrows	चक्रुः = initiated	अनूपमाम् = a matchless rain
पादपशिलाशैलैः = of trees rocks and mountains.		वृष्टिम्

Those monkeys, of terrific prowess, though impeded by a flood of arrows, initiated a matchless rain of trees, rocks and mountains.

सिंह नादान् विनेदुसः च रणे राक्षस वानराः ।
शिलाभिसः चूर्णयाम् आसुर यातु धानान् प्लवम् गमाः ॥ ६-६९-४९

रणे = in the battle	राक्षस = the demons and the monkeys	विदुः = made a noise
सिंह नादान् = of lion's roars	प्लवन्माम् = the monkeys	चूर्णयामासुः = pounded
यातुधानान् = the demons	शिलाभिः = with rocks.	

In the battle, the demons and the monkeys made a noise of lion's roars. The monkeys pounded the demons with rocks.

निजघ्नः सम्युगे क्रुद्धाः कवच आभरण आवृतान् ।
केचिद् रथ गतान् वीरान् गज वाजि गतान् अपि ॥ ६-६९-५०

क्रुद्धाः = the enraged monkeys	निजघ्नः = killed	कवचाभरण = demons wearing armours and ornaments
केचित् = some (killed)	वीरान् रथगतान् = valiant demons sitting or standing in chariots (as also)	वृतान् = and those mounted on elephants and horses.

The enraged monkeys killed demons wearing armours and ornaments. Some killed valiant demons, sitting or standing in chariots and also those demons mounted on elephants and horses.

निजघ्नृः सहसा आप्त्वा यातु धानान् प्लवम् गमाः ।
शैल शृन्ना निपातैसः च मुष्टिभिर् वान्त लोचनाः ॥ ६-६९-५१
चेलुः पेतुसः च नेदुसः च तत्र राक्षस पुम्गवाः ।

वीरान्	= Valiant	प्लवन्गमाः	= monkeys	निर्जघ्नः	= struck
यातुधानान्	= demons	सहसा	= vehemently	ते	= those
राक्षसपुन्गवाः	= foremost of demons	तत्र	= there	चेलुः	= trembled
शैल	= as their bodies were	मुष्टिभिः	= and blows of fists	वान्तलोचनाः	= and having their eyes ejected out
शृणान्विताणाः	attacked by mountain-peaks				
पेतुश्च	= fell down	नेदुश्च	= and rared.		

Valiant monkeys struck the demons vehemently. Those foremost of demons trembled, as their bodies were attacked by mountain-peaks and blows of fists, down and roared.

राक्षसाश्च शरैस्तीक्ष्णौबिभिदुः कपिकुञ्जरान् ।
शूलामुद्ररखड्डैश्च जघ्नुः प्रासैश्च शक्तिभिः ॥ ६-६९-५२

राक्षसाश्च	= those demons also	विभिदुः	= pierced	कपिकुञ्जरान्	= the foremost of monkeys
तीक्ष्णौः शरैः	= with sharp arrows	जघ्नुः	= they struck	शूल	= with spears mallets
शक्तिभिः	= javelins and lances.			मुद्ररखड्डैश्च	swords
प्रासैश्च					

Those demons also pierced the foremost of monkeys with sharp arrows, striking them with spears mallets, swords, javelins and lances.

अन्योन्यम् पातयामासुः परस्परजयैषिण ॥ ६-६९-५३
रिपुशोणितदिग्धाङ्गाश्च वानरराक्षसाः ।

वानर	= the monkeys and	तत्र	= there	रिपुशोणित	= having their limbs
राक्षसाः	= demons			दिग्धाण्गाः	smeared with the blood of their foes
पातयामसुः	= mowed	अन्योन्यम्	= each other	परस्पर	= with a desire to conquer each other.
				जयैषिणः	

There, the monkeys and demons having their limbs smeared with the blood of their foes, mowed each other with a desire to conquer each other.

ततः शैलैसः च खड्जैसः च विसृष्टैर् हरि राक्षसैः ॥ ६-६९-५४
मुहूर्तेन आवृता भूमिर् अभवत् शोणित आपुता ।

ततः	= thereupon	मुहूर्तेन	= within an instant	भूमिः	= the earth
अभवत्	= became	आवृता	= covered	शोणितोक्षिता	= and dampened with blood
विसृष्टैः	= by the mountains	खड्जैश्च	= and swords	हरिराक्षसैः	= of monkeys and demons.
शैलैशोब					

Thereupon, within an instant, the battle-field became dampened with blood and covered by the mountains and swords thrown by the monkeys and demons.

विकीर्ण पर्वत आकारै रक्षोभिर् अरि मर्दनैः ॥ ६-६९-५५
आसीद्वसुमती पूर्णा तदा युद्धमदान्वितैः ।

तदा	= then	वसुमती	= the earth	आसीत्	= became filled
रक्षोभिः	= with (dead bodies) of demons	युद्ध	= who had an ardent passion for battle	पूर्णा	
अभिमर्दितैः	= devastated	मदान्वितैः	= passion for battle	पर्वताकारैः	= having colossal forms

Then the battle-field became filled with dead bodies of demons, who had an ardent passion for battle, having their colossal bodies devastated and scattered all over.

आक्षिपाः क्षिप्यमाणासः च भग्न शूलासः च वानरैः ॥ ६-६९-५६
पुनरङ्गस्तदा चकुरासन्ना युद्धमद्भुतम् ।

आक्षिपाः	= the demons already thrown down	क्षिप्यमाणाश्च	= and still being thrown down	वानरैः	= by the monkeys
तदा	= at that time	भग्नशूलैः	= with their spears broken	आसन्नाः	= wee approached
चकुः	= carried out	अद्भुतम्	= a wonderful	युद्धम्	= combat
अङ्गैः	= with their limbs (like arms and legs).				

The demons, already thrown down and still being thrown down, with their spears broken by the monkeys at that time, approached the monkeys and carried out a wonderful combat with their limbs, arms and legs.

वानरान् वानररै एव जघ्नुस् ते रजनी चराः ॥ ६-६९-५७
राक्षसान् राक्षसैर् एव जघ्नुस् ते वानरा अपि ।

ते	= those	नैऋतश्रेष्ठाः	= foremost demons	जघ्नुः	= struck
वानरान्	= monkeys	वानररैव	= with the very monkeys	वानराः अपि	= Monkeys also
जघ्नुः	= struck	राक्षसान्	= the demons	राक्षसैरैव	= with the very demons.

Those foremost of demons struck the monkeys with their own corpses and the monkeys also struck the titans with their own dead bodies.

आक्षिप्य च शिलास् तेषाम् निजमूराक्षसा हरीन् ॥ ६-६९-५८
तेषाम् च आच्चिद्य शस्त्राणि जमूरक्षांसि वानराः ।

तदा	= then	आक्षिप्य	= grabbing	शिला:	= the rocks
शैलान्	= and mountains	ते राक्षसाः	= those titans	जमू	= struck
वानराः च	= the apes too	आच्चिद्य	= snatching away	तेषाम्	= their weapons
जमूः	= struck	रक्षाम्भिः	= the titans.	शस्त्राणि	

Then, grabbing the rocks and mountains, those titans struck the monkeys with them. The apes too, snatching away their weapons, struck the titans.

निर्जमूः शैल शूल अस्त्रै विभिदुसः च परस्परम् ॥ ६-६९-५९
सिम्ह नादान् विनेदुसः च रणे वानर राक्षसाः ।

वानरराक्षसाः	= the monkeys and demons	विभिदुः	= fractured	परस्परम्	= each other
शैलशूलैः	= with crags	विनेदुश्च	= and made a noise	सिम्हनादैः	= with lion's roars.

The monkeys and demons fractured each other with crags and made a noise with lion's roars.

चिन्न वर्म तनु त्राणा राक्षसा वानरै हताः ॥ ६-६९-६०
रुधिरम् प्रसृतास् तत्र रस सारम् इव द्रुमाः ।

राक्षसाः	= the titans	छिन्नवर्म	= with their armours	हताः	= as struck
वानरैः	= by the apes	तनुत्राणाः	= broken	रुधिरम्	= blood
तत्र	= at that place	प्रसृताः	= emitted	रससारम्	= their sap.

The titans, having their armours broken, as struck by the apes, emitted blood at that place, like trees oozing their sap.

रथेन च रथम् च अपि वारणेन च वारणम् ॥ ६-६९-६१
हयेन च हयम् केचिन् निजम्बुर वानरा रणे ।

केचित्	= some	वानराः	= monkeys	रणे	= in the battle-front
निर्जघौः	= destroyed	रथम्	= chariot	रथेन	= with chariots
वारणाम्	= elephant	वारणेनापि	= with the very elephants	हयम्	= and horse
हयेन	= by the very horse.				

Some monkeys in the battle-front destroyed chariot with chariots, elephants with the very elephants and horse by the very horses.

क्षुरप्रैर् अर्धं चन्द्रैसः च भल्लैसः च निशितैः शरैः ॥ ६-६९-६२
राक्षसा वानर इन्द्राणाम् चिच्छिदुः पादपान् शिलाः ।

राक्षसा:	= the titans	विभिदुः:	= broke	पादपान्	= the trees
शिला:	= and rocks	वानरेन्द्राणाम्	= of monkeys-cheifs	निशितैः	= with their sharp
शरैः	= arrows	क्षुरप्रैः	= with hoe-shaped head	अर्धचन्द्रैः	= those with crescent-shaped head
भल्लैश्च	= and those with spear-like head.				

The titans broke the trees and rocks of monkey-chiefs with their sharp arrows with their hoe-shaped head, those arrows with crescent-shaped head and those with spear-like head.

विकीर्णैः पर्वत अग्रैसः च द्रुमैसः चिन्नैसः च सम्युगे ॥ ६-६९-६३
हतैसः च कपि रक्षोभिर् दुर्गमा वसुधा अभवत् ।

वसुधा	= the earth	अभवत्	= became	दुर्गमा	= difficult to be traversed
विकीर्णैः	= as it was filled	तैः	= with those	पर्वतैः	= mountains
चिन्नैः द्रुमैः	= with broken trees	कपिरक्षोभिः	= and with the apes and titans	हतैः	= killed
सम्युगे	= in battle.	च			

The battle-field, filled with those mountains, broken trees and dead bodies of apes and titans, became difficult to be traversed.

ते वानरा गर्वितहृष्टचेष्टाः ।
सम्याममासाद्य भयं विमुच्य ।
युद्धम् स्म सर्वे सह राक्षसैः स्त्वै ।
नानायुधैश्चकुरदीनसत्त्वाः ॥ ६-६९-६४

आसाद्य	= reaching	सम्यामम्	= the battle-field	विमुच्य	= and abandoning
भयम्	= their fear	ते वानराः	= all those monkeys	गर्वित	= with their thrilled
नानायुधैः	= who were having various weapons (like trees rocks teeth and nails)	अदीनसत्त्वाः	= and undepressed in spirit	हृष्टचेष्टाः	= martial acts full of pride
युद्धम्	= battle	राक्षसैः सह	= with the demons.	चकुः स्म	= carried out

Reaching the battle-field and abandoning their fear, all those monkeys, with their thrilling martial arts full of pride, nay, who were having various weapons (like trees, rocks, teeth and nails) and unrepressed in spirit, carried out battle with the demons.

तस्मिन् प्रवृत्ते तुमुले विमर्दे ।
प्रहृष्टमाणेषु वली मुखेषु ।
निपात्यमानेषु च राक्षसेषु ।
महर्षयो देव गणासः च नेदुः ॥ ६-६९-६५

वलीमुखेषु	= (while) monkeys	प्रहृष्टमाणेषु	= were rejoicing	तस्मिन्	= in that tumultuous
प्रवृत्ते	= which commenced	राक्षसेषु	= and the demons	तुमुले विमर्दे	= battle
महर्षयः	= the great sages	देवगणाः	= and troops of celestials	निपात्यमानेषु	= falling down

Seeing the monkeys rejoicing in that tumultuous battle which commenced and the demons falling down, the great sages and troop of celestials emitted shouts of triumph.

ततो हयम् मारुत तुल्य वेगम् ।
अरुद्य शक्तिम् निशिताम् प्रगृह्य ।
नर अन्तको वानर राज सैन्यम् ।
महा अर्णवम् मीन इव आविवेश ॥ ६-६९-६६

ततः	= then	आरुद्य	= mounting on	हयम्	= a horse
मारुततुल्यवेगम्	= vying with the speed of the wind	प्रगृह्य	= and taking	नरान्तकः	= Narantaka
आविवेश	= entered	उग्रम्	= the terrific	वानरसैन्यम्	= army of monkeys
नीनः इव	= as a fish	महार्णवम्	= the ocean.		

Meanwhile, mounting on a horse having speed equal to the wind, and taking a barbed javelin, Narantaka entered the terrific army of monkeys, as a fish entering the ocean.

स वानरान् सप्त शतानि वीरः ।
प्रासेन दीसेन विनिर्विभेद ।
एकः क्षणेन इन्द्र रिपुर् महात्मा ।
जघान सैन्यम् हरि पुम्गवानाम् ॥ ६-६९-६७

सः	= that Narantaka	वीरः	= the valiant and mighty	इन्द्रिपुः	= and the enemy of Indra
एकः	= alone	महात्मनः	= demon	निर्विभेद	= rent asunder
सप्तशतानि	= seven hundred	क्षणेन	= within an instant	दीसेन प्रासेन	= with that shining
जघान	= and killed	वानरान्	= monkeys	हरिपुण्गवानाम्	javelin = of the foremost of monkeys.

That valiant and mighty Narantaka, the enemy of Indra, single-handedly within an instant, rent asunder seven hundred monkeys with that shining javelin and killed that army of the foremost of monkeys.

दृशुः च महात्मानम् हय पृष्ठे प्रतिष्ठितम् ।
चरन्तम् हरि सैन्येषु विद्या धर महर्षयः ॥ ६-६९-६८

विद्याधर स्मर्हर्षयः	= Vidhyadharas the super natural beings and great sages	दृशुः	= saw	महात्मानम्	= the mighty Narantaka
हय पृष्ठ प्रतिष्ठितम्	= seated on the back of horse	चरन्तम्	= and wandering	हरिसैन्येषु	= through the army of monkeys.

Vidyadharas, the super natural beings and great sages, saw the mighty Narantaka, seated on the back of a horse and hacking a path way for himself through the army of monkeys.

स तस्य दृशो मार्गो मांस शोणित कर्दमः ।
पतितैः पर्वत आकारैर् वानरैर् अभिसम्वृतः ॥ ६-६९-६९

सः तस्य	= his path-way	अभिसम्वृतः	= covered with	मांसशोणित	= a mire of flesh and blood
मार्गः		पतितैः	= fallen down	कर्दमः	
वानरैः	= along with (heaps of dead bodies) of monkeys			पर्वताकारैः	= in the shape of hills
दृशो	= was seen.				

His path-way was covered with a mire of flesh and blood, along with heaps of fallen-down dead-bodes of monkeys, looking like hills.

यावद् विक्रमितुम् बुद्धिम् चक्रः प्लवग पुम्गवाः ।
तावद् एतान् अतिक्रम्य निर्विभेद नर अन्तकः ॥ ६-६९-७०

यावत्	= whenever	प्लवगपुम्गवाः	= the foremost among the monkeys	बुद्धिम् चक्रः	= thought
विक्रमितुम्	= of showing their valour	तावदेव	= so often	नरान्तकः	= Narantaka
अतिक्रम्य	= overtook	निर्विभेद	= and cleaved	एतान्	= them.

Whenever the foremost of the monkeys thought of showing their valour, so often Narantaka overtook and cleaved them.

ददाह हरि सैन्यानि वनानि इव विभावसुः ।
यावद् उत्पाटयाम् आसुर वृक्षान् शैलान् वन ओकसः ॥ ६-६९-७१
तावत् प्रासहताः पेतुर् वज्र कृता इव अचलाः ।

ददह	= (He) burnt away	हरिसैन्यानि	= the army of monkeys	विभावसुः	= as the fire (burns away)
वनानि	= the forests	यावत्	= even before	वनौकसः	= the monkeys
उत्पाटयामासुः	= uplift	वृक्षान्	= the trees	शैलान्	= and the mountains
प्रासहताह्	= they were struck by the javelin	पेतुः	= and fell down	आचलाः इव	= like mountains
वत्र कृत्ता:	= riven by lightning.				

He burn away the army of monkeys, as the fire burns away the forests. Even before the monkeys get time to uplift the trees and mountains, the javelin struck them and they fell down, as mountains riven by lightning.

ज्वलन्तं प्रासमुद्घम्य संग्रामान्ते नरान्तकः ॥ ६-६९-७२
दिक्षु सर्वासु बलवान् विच्चार नर अन्तकः ।
प्रमद्धन् सर्वतो युद्धे प्रावृट् काले यथा अनिलः ॥ ६-६९-७३

बलवान्	= that mighty Narantaka	नरान्तकः	= the destroyer of men	विच्चार	= roamed
नरान्तकः		युद्धे	= in the battle-field	उद्घम्य	= holding up
सर्वासुदिक्षु	= in all directions	प्रमद्धन्	= ravaging	सर्वतः	= on all sides
ज्वलन्तन्	= his shining javelin	प्रावृद्धाले	= in a rainy season.		
प्रासम्					
अनिलः इव	= like the wind				

That mighty Narantaka, the destroyer of men, roamed in all directions in the battle-field, holding up his shiny javelin, ravaging in all directions like the wind ravaging the earth in a rainy season.

न शेकुर् धावितुम् वीरा न स्थातुम् स्पन्दितुम् कुतः ।
उत्पतन्तम् स्थितम् यान्तम् सर्वान् विव्याध वीर्यवान् ॥ ६-६९-७४

वीरा:	= the valiant monkeys	न शेकुः	= were unable	भाषितुम्	= to talk
न	= nor	स्थातुम्	= to stand	कुतः	= in what manner
स्पन्दितुम्	= to move?	वीर्यवान्	= that strong Narantaka	विव्याध	= struck
सर्वान्	= all	उत्पतन्तम्	= who were jumping up	स्थितम्	= who were standing
यान्तम्	= and who were marching.				

Narantaka, a single demon, equal to so many demons, struck the armies of monkeys with his javelin, having the sun's splendour and they fell down on the earth.

एकेन अन्तक कल्पेन प्रासेन आदित्य तेजसा ।
भिन्नानि हरि सैन्यानि निपेतुर् धरणी तले ॥ ६-६९-७५

अनन्तकल्पेन	= equal to so many demons	एकेन	= by Narantaka a single demon	हरिसैन्यानि	= the armies of monkeys
भिन्नानि	= having been struck	प्रासेन	= by his javelin	आदित्यतेजसा	= having the sun's splendour

थेद् निपेतुः = fell down | धरणीतले = on the earth.

Narantaka, a single demon, equal to so many demons, struck the armies of monkeys with his javelin, having the sun's splendour and they fell down on the earth.

वज्र निष्पेष सदृशम् प्रासस्य अभिनिपातनम् ।
न शेकुर् वानराः सोदुम् ते विनेदुर् महा स्वनम् ॥ ६-६९-७६

ते वानराः = tose monkeys अभिनिपातनम् = the down throw	न शेकुः = wee unable प्रासस्य = of the javelin	सोदुम् = to tolerate वज्र निष्पेष = which was like the सदृशम् = striking of a thunder- bolt
विनेदुः = and shouted	महास्वनम् = with a great noise.	

Those monkeys were unable to tolerate the down-onslaught of the javelin, which was similar to the striking of a thunderbolt and they shouted with a great uproar.

पतताम् हरि वीराणाम् रूपाणि प्रचकाशिरे ।
वज्र भिन्न अग्र कूटानाम् शैलानाम् पतताम् इव ॥ ६-६९-७७

रूपाणि = the images पतताम् = like the falling moun- शैलानाम् इव	पतताम् = of the falling monkeys हरिवीराणाम् वज्र = with their peaks shat- भिन्नप्रकूटानाम्	प्रचकाशिरे = were flashing
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The images of the falling monkeys were flashing like those of falling mountains, with their peaks shattered by a thunderbolt.

ये तु पूर्वम् महात्मानः कुम्भ कर्णेन पातिताः ।
ते अस्वस्था वानर श्रेष्ठाः सुग्रीवम् उपतस्थिरे ॥ ६-६९-७८

ये = which पूर्वम् = earlier वानरश्रेष्ठाः = foremost of monkeys सुग्रीवम् = Sugreeva.	महात्मनः = great souled monkeys कुम्भकर्णेन = by Kumbhakarna स्वस्थाः = regained their self	पातितः = were thrown down ते = those उपतस्थिरे = and approached
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Those great-souled and the foremost of monkeys, who were earlier thrown down by Kumbhakarna, regained their self and approached Sugreeva.

प्रेक्षमाणः सुग्रीवो दर्दरा हरि वाहिनीम् ।
नर अन्तक भय त्रस्ताम् विद्रवन्तीम् इतस् ततः ॥ ६-६९-७९

सः = that	सुग्रीवो = Sugreeva looking on प्रेक्षमाणः	दृशे = saw
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हरिवाहिनीम्	= the army of monkeys	विद्रवन्तीम्	= running away	इतस्ततः	= hither and thither
नरान्तक	= as they were tormented of the fear of				
भयत्रस्ताम्	Narantaka.				

That Sugreeva, while looking on, saw the army of monkeys running away hither and thither, as they were tormented of the fear of Narantaka.

**विद्रुताम् वाहिनीम् दृष्ट्वा स ददर्श नर अन्तकम् ।
गृहीत प्रासम् आयान्तम् हय पृष्ठे प्रतिष्ठितम् ॥ ६-६९-८०**

दृष्ट्वा	= seeing	वाहिनीम्	= his army	विद्रुताम्	= running away
सः	= Sugreeva	ददर्श	= saw	नरान्तकम्	= Narantaka
आयान्तम्	= coming	हयपृष्ठ	= seated on the back of a horse	गृहीत	= taking a javelin.

To that Sugreeva who was seeing his army running away, Narantaka appeared, coming seated on the back of a horse, holding a javelin in his hand.

**दृष्ट्वोवाच महा तेजाः सुग्रीवो वानर अधिपः ।
कुमारम् अन्नादम् वीरम् शक्र तुल्य पराक्रमम् ॥ ६-६९-८१**

दृष्ट्वा	= after seeing (Narantaka)	महातेजाः	= the vastly splendoured	सुग्रीवः	= Sugreeva
वानराधिपः	= the king of monkeys	उवाच	= spoke	वीरम्	= to the valiant prince
अङ्गदम्	= Angada	शक्रतुल्य	= having a prowess equal to Indra.	कुमारम्	

After seeing Narantaka, the vastly splendoured Sugreeva, the king of monkeys spoke thus, to Angada, the valiant prince, having a prowess equal to Indra's (as follows):

**गच्छ एनम् राक्षसम् वीर यो असौ तुरगम् आस्थितः ।
क्षोभयन्तम् हरि बलम् क्षिप्रम् प्राणैर् वियोजय ॥ ६-६९-८२**

गच्छ	= go out	प्राणैः	= and detach the lives	क्षिप्रम्	= quickly
एवम् वीरम्	= of this valiant demon	वियोजय			
राक्षसम्		भक्षयन्तम्	= who is consuming	परबलम्	= the army of his enemies
यः इसौ	= and who	आस्थितः	= mounted	तुरगम्	= a horse.

"Go out and quickly detach the lives of this valiant demon, who is riding a horse and consuming the army of his enemies."

स भर्तुर् वचनम् श्रुत्वा निष्पपात अन्गादस् तदा ।
अनीकान् मेघ सम्काशान् मेघ अनीकाद् इव अंशुमान् ॥ ६-६९-८३

श्रुत्वा	= hearing	वचनम्	= the words	भर्तुः	= of Sugreeva his
वीर्यवान् सः	= that valiant Angada	तदा	= then	निष्पपात	= came bouncing
अङ्गदः		अम्शुमानिव	= as the sun	मेघसम्काशात्	= looking like (coming out) of a cloud.

Hearing the words of Sugreeva his sovereign, that valiant Angada then came bouncing from his army, as the sun coming out of a cloud.

शैल सम्घत सम्काशो हरीणाम् उत्तमो अन्गादः ।
राज अन्गाद सम्भद्धः सधातुर् इव पर्वतः ॥ ६-६९-८४

अङ्गदः	= Angada	हरीणामुत्तमः	= the excellent of monkeys	शैलसम्घातसम्काशः	resembling a rocky mass
अङ्गदसम्भद्धः	= wearing bracelets on his upper arms	राज	= shone	पर्वतः इव	= like a mountain
सधातुः	= with its metallic streaks.				

Angada the excellent of monkeys, resembling a rocky mass, wearing bracelets on his upper arms, looked brilliant like a mountain with its metallic streaks.

निरायुधो महा तेजाः केवलम् नख दम्ष्टवान् ।
नर अन्तकम् अभिक्रम्य वालि पुत्रो अब्रवीद् वचः ॥ ६-६९-८५

वालिपुत्रः	= Angada the son of Vali	निरायुधतः	= bereft of arms	महातेजाः	= having a great splendour
नखदम्ष्टवान्	= and having only nails and teeth	अभिक्रम्य	= approaching	नरान्तकम्	= Narantaka
केवलम्		वचः	= (the following) words:		
अब्रवीत्	= spoke				

Angada the son of Vali, bereft of arms but only nails and teeth besides having a great splendour, approached Narantaka and spoke the following words:

तिष्ठ किम् प्राकृतैर् एभिर् हरिभिस् त्वम् करिष्यसि ।
अस्मिन् वज्र सम स्पर्शे प्रासम् क्षिप मम उरसि ॥ ६-६९-८६

तिष्ठ	= stop!	किम्	= what	त्वम्	= can you do
एभिः प्रकृतैः	= with these common monkeys?	क्षिप	= throw	करिष्यसि	
हरिभिः				प्रासम्	= the javelin

वज्रसम्	= having the sensation equal to a thunderbolt	अस्मिन् मम = towards this my chest.
उरसि		

"Stop! What can you do with these common monkeys? Throw your javelin, having the sensation equal to a thunderbolt, towards my chest."

अन्गादस्य वचः श्रुत्वा प्रचुक्रोध नर अन्तकः ।
 संदश्य दशनैर् ओष्ठम् निश्वस्य च भुजग्गवत् ॥ ६-६९-८७
 अभिगम्याङ्गदं क्रुद्धो वालिपुत्रम् नरान्तकः ।
 स प्रासमाविध्य तदाङ्गदाय ।

स प्रासम् आविध्य तदा अन्गादाय।
 समुज्ज्वलन्तम् सहसा उत्सर्ज ।
 स वालि पुत्रोर् असि वज्र कल्पे ।
 बभूव भग्नो न्यपतच् च ॥ ६-६९-८८

श्रुत्वा	= hearing	वचः	= the words	अन्गादस्य	= of Angada
नरान्तकः	= Narantaka	प्रचुक्रोध	= was very much enraged	सः नरान्तकः	= that Narantaka
क्रुद्धः	= in anger	सम्दश्य	= tightly biting	ओष्ठम्	= his lip
दशनैः	= with his teeth	निः श्वस्य च	= hissing	भुजग्गवत्	= like a serpent
अभिगम्य	= approaching	अन्गदम्	= Angada	समाविष्य	= and firmly holding
समुज्ज्वलन्तम्	= that highly radiant	सहसा	= quickly	उत्सर्ज	= released
प्रासम्	javelin	अन्गदाय	= towards Angada	सः	= that javelin
तदा	= then	वालिपुत्रोरसि	= against Angada's chest	वज्रकल्पे	= which was as hard as a diamond
भग्नः बभूव	= became broken into pieces	भूमौ	= to the earth.		
न्यपतश्च	= and fell				

Hearing the words of Angada, Narantaka was very much enraged. The enraged Narantaka, tightly biting his lip with his teeth, hissing like a serpent, approaching Angada and firmly holding that highly radiant javelin, then quickly released it towards Angada. That javelin broke against Angada's chest, that was as hard as a diamond and fell to the earth.

तम् प्रासम् आलोक्य तदा विभग्नम् ।
 सुपर्णं कृत्त उरग भोग कल्पम् ।
 तलम् समुद्यम्य स वालि पुत्रस् ।
 स्तुरग्गमस्य अभिजघान मूर्धि ॥ ६-६९-८९

तदा	= then	आलोक्य	= seeing	विभग्नम्	= the broken javelin
सुपर्णं कृत्तोरग वीर्यं कल्पम्	= having an ability equal to the ability of a serpent which was cut off by Garuda the eagle	सः वलिपुत्रः	= that Angada	प्रासम् उद्यम्य	= stretching out

तलम् = palm
तुरन्नामस्य = of the horse.

अभिजघान = struck

मूर्धनि = on the head

Then seeing his javelin shattered, like a serpent whose powerful coils were cut off by Garuda the eagle, Angada stretched out his palm and struck the head of the horse.

निभग्र पादः स्फुटित अक्षि तारो ।
निष्क्रान्त जिह्वो अचल सम्बिकाशः ।
स तस्य वाजी निपपात भूमौ ।
तल प्रहारेण विकीर्ण मूर्धा ॥ ६-६९-९०

सः वाजि	= that horse	तस्य	= of his	अचलसम्बिकाशः = whichw as mountain-like
तलप्रहारेण	= struck by a blow of the palm	विशीर्णमूर्धा	= had its head shattered	विभग्र पादः = feet broken
स्फुटिताक्षितारः	= eyes and pupils put out	निष्क्रान्तजिह्वः	= and tongue come out	निपपात = fell down
भूमौ	= on the earth.			

That mountain-like Narantaka's horse, struck by a blow of the palm, had its head shattered, feet broken, eyes and pupils put out and tongue come out. It fell down on the earth.

नर अन्तकः क्रोध वशम् जगाम ।
हतम् तुरगम् पतितम् निरीक्ष्य ।
स मुष्टिम् उद्यम्य महा प्रभावो ।
जघान शीर्षे युधि वालि पुत्रम् ॥ ६-६९-९१

समीक्ष्य	= seeing	तुरगम्	= his horse	पतितम्	= fallen down
हतम्	= killed	नरान्तकः	= Narantaka	जगाम	= got
क्रोधवशम्	= submissive to the will of anger	उद्यम्य	= raising	मुष्टिम्	= his fist
सः	= the exceedingly powerful Narantaka	जघान	= struck	वालिपुत्रम्	= Angada
महाप्रभवः		युधि	= in the battle.		
शीर्षे	= on his head				

Seeing his horse fallen down dead, Narantaka was enraged. Raising his fist, that exceedingly powerful Narantaka in battle struck Angada on his head.

अथ अन्नादो मुष्टि विभिन्न मूर्धा ।
सुस्वाव तीव्रम् रुधिरम् भृश उष्णम् ।
मुहुर् विजज्वाल मुमोह च अपि ।
सम्ज्ञाम् समासाद्य विसिष्मिये च ॥ ६-६९-९२

अथ	= then	अङ्गदः	= Angada	मुष्टिविशीर्णौ	= having his head shattered by the blow of the fist
तीव्रम्	= heavily oozed out	भृशोष्णोम्	= very hot blood	मुहुः	= repeatedly
सुन्नाव		रुधिरम्		समासाद्य	= on regaining
विजञ्चाल	= felt a burning sensation	मुमोह चापि	= and swooned		
सम्भन्नाम्	= consciousness	विसिष्यियेच	= he was surprised.		

Then, Angada having his head shattered by the blow of the fist, heavily oozed out very hot blood, repeatedly felt a burning sensation and swooned. On regaining consciousness, he was surprised.

अथ अन्नादो वज्रं समानं वेगम् ।
सम्वर्त्य मुष्टिम् गिरि शून्गा कल्पम् ।
निपातयाम् आस तदा महात्मा ।
नर अन्तकस्य उरसि वालि पुत्रः ॥ ६-६९-९३

अथ	= thereupon	महात्मा	= the great-souled Angada	वालिपुत्रः	= the son of Vali
सम्वर्त्य	= clinching	अङ्गदः	= his fist	तदा	= and then
मृत्युसमान	= with a force equal to death	मुष्टिम्	= rushed it	उपरि	= on the chest
वेगम्		निपातयामास			
नरान्तकस्य	= of Narantaka.				

Thereupon, the great-souled Angada, the son of Vali, clinching his fist and then with a force equal to death, rushed it against the chest of Narantaka.

स मुष्टि निष्पिष्ट विभिन्न वक्षा ।
ज्वालाम् वमन् शोणित दिग्ध गात्रः ।
नर अन्तको भूमि तले पपात ।
यथा अचलो वज्रं निपात भग्नः ॥ ६-६९-९४

मुष्टि निर्भिन्न	= with his chest-deeply sunk by the fist-blow	वमन्	= giving out	ज्वालाः	= flames
निमग्न नक्षाः		सः नरान्तकः	= that Narantaka	पपात	= fell down
शोणितदिग्ध	= and with his limbs smeared by blood	वज्रनिपातभग्नः	= broken up by the falling down of a thunderbolt.		
गात्राः					
अचलः यथा	= as a mountain				

Having his chest deeply sunk back by that fist-blow, giving out flames and with his limbs smeared by blood, that Narantaka fell down as a mountain is broken up by the fall of a thundrbolt.

थदान्तरिक्षे त्रिदश उत्तमानाम् ।
 वन ओकसाम् चैव महा प्रणादः ।
 बभूव तस्मिन् निहते अग्न्य वीरे ।
 नर अन्तके वालि सुतेन सम्ब्ये ॥ ६-६९-९५

तस्मिन्	= (When) that	नरान्तके	= Narantaka	अग्नीर्ये	= of great prowess
निहते	= was killed	वालिस्त्वेन	= by Angada	सम्ब्ये	= in battle
त्रिदशोत्तमानाम्	= the chiefs of celestials	वनौकसाम्	= and the monkeys too	तदा	= then
बभूव	= emitted	चैव		प्रणादः	= sound (of triumph)
अन्तरिक्षे	= in the sky.	महान्	= a great		

When that Narantaka of great prowess was killed by Angada in battle, the chiefs of celestials and the monkeys too then emitted a great roar of triumph in the sky.

अथ अन्नादो राम मनः प्रहर्षणम् ।
 सुदुष्करम् तम् कृतवान् हि विक्रमम् ।
 विसिष्मिये सो अपि अतिवीर्य विक्रमः ।
 पुनसः च युद्धे स बभूव हर्षितः ॥ ६-६९-९६

अथ	= then	सः अङ्गदः	= that Angada	कृतवान्	= who showed
तम्	= that forcible means	सुदुष्करम्	= which was very difficult to do	राममनः	= and which rejoiced
विक्रमम्		अथ	= thereupon	प्रहर्षणम्	Rama's intellect
विसिष्मये	= was surprised	पुनः च	= again	सः अपि	= Angada
भीमकर्मा	= who performed terrible acts	युद्धे	= in battle.	बभूव	= became
हर्षितः	= enthusiastic				

Then, that Angada, who showed that forcible means, which was very difficult to do, and which rejoiced Rama's intellect. So much so, Angada too was surprised. Thereupon Angada, of terrible acts, was infused with vigour and again showed enthusiasm in battle.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनसप्ततितमः सर्गः ॥

Thus completes 69th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

70 Sarga 70 - सप्ततितमः सर्ग

Hanumaan Kills Trishira

Introduction -

Mahodara, Trishira and Devantaka start attacking Angada. When Angada attacks them with trees, they chop off the trees and break away the rocks hurled at them. With a blow of Angada's palm, Devantakas's elephant falls down dead. Seeing Angada being surrounded by three valiant demons, Hanuma and Neela arrive there. With a blow of Hanuma's fist, Devantaka dies. Trishira and Mahodara attack Neela with their arrows. Mahodara dies in the hands of Neela. Meanwhile, Hanuma and Trisira fight at each other. Hanuma finally kills Trishira, by chopping off his three heads by Trishira's sword itself. Then, Mahaparshva, the demon comes to the battle field and attacks Rishabha, the monkey-warrior. By banging Mahaparshva's mace on Mahaparshva Rishabha kills him.

नरान्तकम् हृतम् दृष्टा चुकुशुर् नैऋतर्षभाः।
देवान्तकः त्रिमूर्धी च पौलस्त्यः च महोदरः॥ ६-७०-०१

दृष्टा	= seeing	नरान्तकम्	= Narantaka	हृतम्	= dying
देवान्तकः	= Devantaka	त्रिमूर्धीच	= Trishira	महोदराह् च	= and Mahodara
पौलस्त्यः	= the son of Pulastyā	नैऋतर्षभाः	= the foremost of demons	चुकुशुः	= wept.

Seeing Narantaka dying, Devantaka, Trishira and Mahodara the son of Pulastyā the foremost of demons, wept.

आरूढो मेघ सम्काशम् वारण इन्द्रम् महा उदरः।
वालि पुत्रम् महा वीर्यम् अभिदुद्राव वीर्यवान् ॥ ६-७०-०२

आरूढ	= mounting	वारणेन्द्रम्	= and excellent elephant	मेघसम्काशम्	= resembling a cloud
महोदरः	= Mahodara	वेगवान्	= hurrily with force	अभिदुद्राव	= attacked
वालिपुत्रम्	= Angada	महावीर्यम्	= of great energy.		

Mounting an excellent elephant, resembling a cloud, Mahodara hurrily attacked Angada of great energy.

भ्रातु व्यसन सम्तस्स तदा देव अन्तको बली ।
आदाय परिघम् दीप्तम् अन्गदम् समभिद्रवत् ॥ ६-७०-०३

बली	= the strong	देवान्तकः	= Devantaka	भ्रातृव्यसनसन्तस्स	= tormented over his brother's calamity
तदा	= then	समभिद्रवत्	= ran towards	अङ्गदम्	= Angada

आदाय	= seizing	घरम्	= a terrific iron rod.
		परिघम्	

The strong Devantaka, tormented at his brother's calamity, then taking a terrific iron rod, ran towards Angada.

रथम् आदित्य सम्काशम् युक्तम् परम वाजिभिः ।
आस्थाय त्रिशिरा वीरो वालि पुत्रम् अथ अभ्ययात् ॥ ६-७०-०४

अथ	= thereupon	वीरः	= the valiant trishiraH	=	Trishira
आस्थाय	= mounting	रथम्	= a chariot	आदित्य	= resembling the sun
युक्तम्	= and yoked	परम	= with excellent horses	सम्काशम्	
वालिपुत्रम्	= Angada.	वाजिभिः		अभ्यगात्	= went towards

Thereupon, the valiant Trishira, mounting a chariot resembling the sun and yoked with excellent horses, marched towards Angada.

स त्रिभिर् देव दर्पन्नैर् नैर्वृत्त इन्द्रैर् अभिद्रुतः ।
वृक्षम् उत्पाटयाम् आस महा विटपम् अन्गादः ॥ ६-७०-०५

सः	= that	अङ्गदः	= Angada	अभिद्रुतः	= being attacked
त्रिभिः	= by the three chief	देवरदर्पन्नैः	= who smashed the pride of celestials	उत्पाटयामास	= uplifted
राक्षसेन्द्रैः	demons	महाविटपम्	= with large boughs.		
वृक्षम्	= a tree				

That Angada, being attacked by the three chief demons, who were capable of smashing the pride of celestials, uplifted a tree with its large boughs.

देव अन्तकाय तम् वीरसः चिक्षेप सहसा अन्गादः ।
महा वृक्षम् महा शाखम् शक्रो दीप्तम् इव अशनिम् ॥ ६-७०-०६

वीरः	= the valiant	अङ्गदः	= Angada	चिक्षेप	= hurled
तम्	= that	महावृक्षम्	= large tree	महाशाखम्	= with big branches
सहसा	= quickly	देवान्तकाय	= on Devantaka	शक्रः इव	= as Indra the lord of celestials (hurls)
दीप्तम्	= a blazing	अशनिम्	= thunderbolt.		

The valiant Angada hurled that large tree with big branches quickly on Devantaka as Indra the lord of celestials would a blazing thunderbolt.

त्रिशिरास् तम् प्रचिच्छेद शरैर् आशी विष उपमैः ।
स वृक्षम् कृत्तम् आलोक्य उत्पात ततो अन्गादः ॥ ६-७०-०७

त्रिशिरा:	= Trishira	प्रचिछेद	= chopped off	तम्	= that tree
शैरे:	= with arrows	आशीविषोपमैः	= resembling serpents	आलोक्य	= seeing
वृक्षम्	= the tree	कृत्तम्	= chopped off	सः अङ्गदः	= that Angada
तदा	= then	उत्पात	= sprang up on.		

Trishira chopped off that tree with arrows looking like serpents. Seeing the tree chopped off, that Angada then sprang up.

स वर्वष ततो वृक्षान् शिलासःच कपि कुन्जरः ।
तान् प्रचिच्छेद सम्कुद्धस् त्रिशिरा निशितैःशैरे: ॥ ६-७०-०८

ततः	= thereupon	सः	= that	कपिकुञ्जरः	= foremost of monkeys
वर्वष	= streamed forth	वृक्षान्	= trees	शिलाश्च	= and rocks
सम्कुद्धः	= the enraged	त्रिशिरः	= Trishira	तान्	= chopped them off
निशितैः शैरे:	= with sharp arrows.			प्रचिच्छेद	

Thereupon, that foremost of monkeys streamed forth trees and rocks. The enraged Trishira chopped them off with his sharp arrows.

परिघ अग्रेण तान् वृक्षान् बभन्ज च सुर अन्तकः ।
त्रिशिरासःच अनगदम् वीरम् अभिद्राव सायकैः ॥ ६-७०-०९

सः महोदरः	= that Mahodara	बभङ्ग	= broke	तान्	= those
वृक्षान्	= trees	परिघाग्रेण	= with the tip of his club	त्रिशिरः च	= Trishira too
सायकैः	= with his arrows	अभिद्राव	= attacked	वीरम्	= the valiant
अङ्गदम्	= Angada.				

That Mahodra broke those trees with the tip of his club. Trishira too with his arrows attacked the valiant Angada.

गजेन समभिद्रुत्य वालि पुत्रम् महा उदरः ।
जघान उरसि सम्कुद्धस् तोमरैर् वज्र सम्निभैः ॥ ६-७०-१०

गजेन	= with an elephant	समभिद्रुत्य	= marching quickly	वालिपुत्रम्	= towards Angada
महोदरः	= Mahodara	सम्कुद्धः	= enraged	जघान	= struck
उरसि	= on his chest	तोमरैः	= with javelins	वज्र सम्निभैः	= looking like thunderbolts.

Marching ahead quickly towards Angada on an elephant, the enraged Mahodara struck on his chest with javelins looking like thunderbolts.

देव अन्तकसःच सम्कुद्धः परिघेण तदा अन्गदम् ।
उपगम्य अभिहत्य आशु व्यपचक्राम वेगवान् ॥ ६-७०-११

तदा	= then	सम्कुद्धः	= the enraged	देवान्तकः	= Devantaka
वेगवान्	= having a swiftness	उपगम्य	= approaching	अङ्गदम्	= Angada
अभिहत्य	= and striking	आशु	= quickly	परिघेण	= with a club
व्यपचक्राम	= went off to a distance.				

Then, the enraged Devantaka with a speed, approached Angada, struck him quickly with a club and went off to a distance.

स त्रिभिर् नैऋत श्रेष्ठैर् युगपत् समभिद्रुतः ।
न विव्यथे महा तेजा वालि पुत्रः प्रतापवान् ॥ ६-७०-१२

अभिद्रुतः	= (Eventhough) attacked	युगपत्	= at the same time	त्रिभिः नैऋत	= by the three foremost
सः वालिपुत्रः	= that Angada	महातेजाः	= of great splendour	श्रेष्ठैः	= of demons
न विव्यथे	= was unalarmed.			प्रतापवान्	= having prowess

Eventhough attacked at the same time by those three foremost of demons, that Angada of great prowess and splendour, did not get alarmed.

स वेगवान् महावेगम् कृत्वा परमदुर्जयः ।
तलेन भृशम् उत्पत्य जघान अस्य महा गजम् ॥ ६-७०-१३

सः	= Angada	वेगवान्	= with a speed	परम दुर्जयः	= and very much unconquerable
महावेगम्	= acting with a great swiftness	समभिद्रुत्य	= attacking well	जघान	= struck
अस्य	= his large elephant	तलेन	= with his palm.		
महागजम्					

The speedy and quite unconquerable Angada, acting with a great swiftness and attacking well, struck Devantaka's elephant with his palm.

तस्य तेन प्रहारेण नागराजस्य सम्युगे ।
पेततुर् लोचने तस्य विनाद स वारणः ॥ ६-७०-१४

तेन तस्य	= by that blow of Angada	सम्युगे	= in battle	तस्य	= the eyes of that royal
प्रहारेण				नागराजस्य	elephant
पेततुः	= fell down	सः	= that	नयने	
विनाश	= died.			कुञ्जरः	= elephant

By that blow of Angada in battle, the eyes of that royal elephant fell down and that elephant died.

विषाणम् च अस्य निष्कृष्ट वालि पुत्रो महा बलः ।
देव अन्तकम् अभिद्रुत्य ताडयाम् आस सम्युगे ॥ ६-७०-१५

निष्कृष्ट	= pulling out	विषाणम्	= a tusk	अस्य	= of this elephant
सम्युगे	= in battle	महाबलः	= the mighty	वालिपुत्रः	= Angada
अभिद्रुत्य	= running quickly	देवान्तकम्	= towards Devantaka	ताडयामास	= struck him.

Pulling out a tusk of that elephant in battle, the mighty Angada ran towards Devantaka quickly and struck him.

स विहृलित सर्व अन्नो वात उद्धत इव द्रुमः ।
लाक्षा रस सर्वणम् च सुस्राव रुधिरम् मुखात् ॥ ६-७०-१६

सः	= that Devantaka	तेजस्वी	= with vigour	विहृलः	= swayed to and fro
द्रुमः इव	= like a tree	वातोद्धूतः	= tossed up by wind	सुस्राव	= and emitted
महत्	= a lot	रुधिरम्	= of blood	लाक्षारस	= with the colour of a lacquer.

That energetic Devantaka swayed to and fro in disorder, like a tree being tossed up by the wind and emitted plenty of blood with the colour of a lacquer.

अथ आश्वास्य महा तेजाः कृच्छ्राद् देव अन्तको बली ।
आविध्य परिघम् घोरम् आजघान तदा अनादम् ॥ ६-७०-१७

अथ	= thereafter	बली	= the strong	देवान्तकः	= Devantaka
महातेजाः	= of great splendour	आश्वस्य	= recovering his breath	कृच्छ्रात्	= with difficulty
तदा	= then	आजघान	= struck	अङ्गदम्	= Angada
वेगात्	= violently	आविध्य	= by firmly holding	परिघम्	= an iron rod.

Thereafter, the strong Devantaka of great splendour, recovering his breath with a great difficulty, then struck Angada violently, by firmly holding an iron rod.

परिघ अभिहतसः च अपि वानर इन्द्र आत्मजस् तदा ।
जानुभ्याम् पतितो भूमौ पुनर् एव उत्पात ह ॥ ६-७०-१८

तदा	= then	वानरेन्द्रात्मजः	= Angada the son of king Vali	परिघाभिहतः	= struck by the iron rod
पतितः	= fell down	जानुभ्याम्	= on his knees	भूमौ	= on the earth
पुनरेव	= but again	उत्पातह	= jumped up.		

Then, Angada the son of king Vali, struck by the iron rod, fell down on his knees on the earth, but again jumped up.

तमुत्पतन्तम् त्रिशिरास् त्रिभिर् आशी विष उपमैः ।
घोरैर् हरि पतेः पुत्रम् ललाटे अभिजघान ह ॥ ६-७०-१९

त्रिशिरा:	= Trishira	अभिजघानह	= struck	घोरैः त्रिभिः	= with his three terrific
अजह्वगैः	= which were straight-going	ललाटे	= on the forehead	वाणैः	arrows
हरिपतेः	= the son of Vali.			तम्	= of the rising Angada
पुत्रम्				उत्पतन्तम्	

While Angada, the son of Vali was jumping up, Trishira struck him with three terrific and straight-going arrows on his forehead.

ततो अन्गादम् परिक्षिप्तम् त्रिभिर् नैर्वृत्पुण्डवैः ।
हनूमान् अपि विज्ञाय नीलसःच अपि प्रतस्थतुः ॥ ६-७०-२०

विज्ञाय	= Noticing	अङ्गादम्	= Angada	परिक्षिप्तम्	= being surrounded
त्रिभिः	= by three demon warriors	हनुमन्	= Hanuma	नीलशापि	= and Neela
नैर्वृतपुण्डवैः	ततः	अथ	moreover	प्रतस्थतुः	= went on march.
	= then				

Noticing Angada being surrounded by the three demon-warriors, Hanuma and Neela went there.

ततसः चिक्षेप शैल अग्रम् नीलस् त्रिशिरसे तदा ।
तद् रावण सुतो धीमान् विभेद निशितैः शरैः ॥ ६-७०-२१

ततः	= thereupon	नीलः	= Neela	तदा	= then
चिक्षेप	= hurled	शैलाग्रम्	= a mountain-peak	त्रिशिरसे	= on Trishira
धीमान्	= the intelligent	रावणसुतः	= Trishira the son of Ravana	विभेद	= broke
तत्	= it	निशितैः शरैः	= with his sharp arrows.		

Thereupon, Neela then hurled a mountain-peak on Trishira. The intelligent Trishira the son of Ravana broke it by using his sharp arrows.

तद् बाण शत निर्भिन्नम् विदारित शिला तलम् ।
सविश्फुलिन्नाम् सज्जालम् निपपात गिरेः शिरः ॥ ६-७०-२२

तत्	= that	गिरेः शिरः	= mountain-peak	बाण	= broken into pieces by a
विदारित	= with its rocks split up	निपपात	= fell down	शतनिर्भिन्नम्	multitude of arrows
शिलातलम्				सविश्फुलिन्नम्	= with sparks of fire
सज्जालम्	= and flames.				

That mountain-peak, broken into pieces by a multitude of arrows, with its split up rocks, fell down with sparks of fire and flames.

स विजृमितम् आलोक्य हर्षाद् देव अन्तकस् तदा ।
परिघेण अभिदुद्राव मारुत आत्मजम् आहवे ॥ ६-७०-२३

आलोक्य	= seeing	मारुतात्मजम्	= Hanuma	विजृमितम्	= rushing
हर्षात्	= with joy	आहवे	= in battle	सः बली	= that strong
देवान्तकः	= Devantaka	अभिदुद्राव	= ran towards him	परिघेण	= with his iron rod.

Seeing Hanuma rushing with enthusiasm in the battle-front, that strong Devantaka ran towards him with his iron rod.

तम् आपतन्तम् उत्पत्य हनूमान् मारुत आत्मजः ।
आजघान तदा मूर्धि वज्र वेगेन मुष्टिना ॥ ६-७०-२४

तदा	= then	हनुमन्	= Hanuma	कपिकुड़रः	= the foremost of monkeys
उत्पत्य	= jumping up	आजघान	= struck	मूर्धि	= on the head
तम्	= of that Devantaka	आपतन्तम्	= rushing on him	मुष्टिन	= with his fist
वज्रकल्पेन	= equal to a thunder-bolt.				

Then, Hanuma the foremost of monkeys, while jumping up, struck on the head of Devantaka rushing upon him with his fist equal to a thunder-bolt.

शिरसि प्राहरद्वीरस्तदा वायुसुतो बली ।
नादेनाकम्पयच्चैव राक्षसान् स महाकै ॥ ६-७०-२५

तदा	= then	वीरः	= the valiant	बली	= and strong
वायुसुतः	= Hanuma	प्राहरत्	= struck (him)	शिरसि	= on his head
सः	= that	महाकपि:	= great ape	राक्षसान्	= made the demons
नादेन	= by the sound.			अकम्पयच्छैव	shake

Then, the valiant and the strong Hanuma struck him on his head. That great ape made the demons shake with the sound.

स मुष्टि निष्पिष्ट विकीर्ण मूर्धा ।
निर्वान्त दन्त अक्षिं विलम्बि जिह्वः ।
देव अन्तको राक्षस राज सूनुर् ।
गत असुर उर्वाम् सहसा पपात ॥ ६-७०-२६

सः	= that	देवान्तकः	= Devantaka	राक्षसराज	= the son of Ravana
मुष्टिनिष्पिष्ट विभिन्नमूर्धा	= with his head crushed and broken by the blow of the fist	निर्यान्त दन्ताक्षिविलम्बजिह्वः	= with his teeth and eyes coming out and with his tongue hanging down	सूरुः सहसा	= swiftly
पपात	= fell down	गतासुः	= dead	उर्वाम्	= on the earth.

That Devantaka, 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.

तस्मिन् हते राक्षस योध मुख्ये ।
महा बले सम्प्रति देव शत्रौ ।
कुद्धस् त्रिमूर्धा निशित अग्रम् उग्रम् ।
वर्ष नील उरसि बाण वर्षम् ॥ ६-७०-२७

तस्मिन्	= he	महाब्ल	= the mighty chief of	देवशत्रौ	= and the enemy of ce-
हते	= being killed	राक्षसयूधमुख्ये	= demon-warriors		lestials
त्रिमूर्धा	= Trishira	सम्प्रति	= in battle	कुद्धः	= the enraged
निशिताग्रम्	= rain of sharp-pointed	वर्ष	= showered	उग्रम्	= a terrible
बाण वर्षम्	arrows	नीलोरसि	= on Neela's chest.		

When that Devantaka the mighty chief of demon-warriors and the enemy of celestials was killed in battle, the enraged Trishira showered a terrible rain of sharp-pointed arrows on Neela's chest.

महोदरस्तु सम्कुद्धः कुञ्जरं पर्वतोपमम् ।
भूयः समधिरुद्यशु मन्दरं रशिममानिव ॥ ६-७०-२८

ततो बाणमयं वर्ष नीलस्योपर्यपातयत् ।
गिरौ वर्ष तडिच्चक्रम् स गर्जन्निव तोयदः ॥ ६-७०-२९

समधिरुद्य	= mounting	भूयः	= again	कुञ्जरम्	= an elephant
पर्वतोपमम्	= resembling a mountain	रशिममान्	= like the sun	मन्दरम्	= ascending Mount
सः सम्कुद्धः	= that enraged Maho-	इव			Mandara
महोदरस्तु	dara on his part	अ पातयत्	= arrows to fall	आशु	= quickly
नीलस्य	= on Neela	गर्जन्	= like a rumbling cloud	वर्षम्	= (showers) rain
उपरि		तोयदः इव			
तडिच्चक्रम्	= with circle of lightning	गिरौ	= on a mountain.		

Again mounting an elephant resembling a mountain, as the sun mounting Mandara Mountain, that enraged Mahodara on his part, caused rain of arrows to fall quickly on Neela, like rumbling cloud with a circle of lightning, showers rain on a mountain.

ततः शरौघैरभिवर्ष्माणो ।
विभिन्न गात्रः कपि सैन्य पालः ।
नीलो बभूव अथ विसृष्ट गात्रो ।
विष्टम्भितस् तेन महा बलेन ॥ ६-७०-३०

ततः	= thereupon	अभिवृष्माणः = by the rain of a multitude of arrows	गात्रः	= the body
नीलः	= of Neela	शरौघैः कपि सैन्य	बभूव विभिन्न	= became blown up
अथ	= and then	पालः विसृष्टगात्रः	विष्टम्भितः	= paralyzed
महाबलेन तेन	= by the mighty Mahodara.	तेन		

Thereupon, by the rain of a multitude of arrows, the body of Neela the commander of the army of monkeys became blown up. Thus the mighty Mahodara then made his loosened limbs paralyzed.

ततस् तु नीलः प्रतिलभ्य सम्ज्ञाम् ।
शैलम् समुत्पाट्य सवृक्ष षण्डम् ।
ततः समुत्पत्य भृश उग्र वेगो ।
उदरम् तेन जघान मूर्धि ॥ ६-७०-३१

ततः	= thereupon	प्रतिलभ्यसम्ज्ञः = after obtaining consciousness	नीलः तु	= Neela
समुत्पाट्य	= uplifting	शैलम् = a mountain	सवृक्षरक्ङडम्	= consisting of a number of trees
ततः	= then	समुत्पत्य = jumping up	महा उग्र वेगो	= with a great speed
जघान	= struck	तेन = with it	मूर्धि	= on the head
महोदरम्	= of Mahodara.			

After regaining consciousness, Neela uplifted a mountain consisting of a number of trees and then jumping up with a great speed, struck with it on the head of Mahodara.

ततः स शैल अभिनिपात भग्नो ।
महा उदरस् तेन सह द्विपेन ।
विपोथितो भूमि तले गत असुः ।
पपात वर्ज अभिहतो यथा अद्रिः ॥ ६-७०-३२

सः महोदरः	= that Mahodara	ततः	= then	शैल निपात	= shattered by the fall of
विपोथितः	= and crushed	तेन	= by that large elephant	भग्नः	the mountain
पपात	= and fell down	महाद्विपेन	too	गतासुः	= lost his life
वत्राभिहतः	= struck by a thunderbolt.	भूमितले	= on the earth's surface	अद्रिः यथा	= like a mountain

That Mahodara, then shattered by the fall of that mountain and crushed by that large elephant too, lost his life and fell down on the earth like a mountain struck by a thunderbolt.

पितृव्यम् निहतम् दृष्ट्वा त्रिशिरासःचापम् आददे ।
हनूमन्तम् च सम्कुद्धो विव्याध निशितैःशरैः ॥ ६-७०-३३

दृष्ट्वा	= seeing	पितृव्यम्	= Mahodara his young paternal uncle	निहतम्	= killed
त्रिशिराः	= Trishira	सम्कुद्धः	= was enraged aadade	=	seized hold of
चापम्	= his bow	विव्याध	= and struck	हनूमन्तम्	= Hanuma
निशितैः	= with sharp	शरैः	= arrows.		

Seeing Mahodara his young paternal uncle killed. Trishira was enraged seized hold of his bow and struck Hanuma with sharp arrows.

स वायुसूनुः कुपितश्चिक्षेप शिखरं गिरेः ।
त्रिशिरास्तच्छरैस्तीक्ष्णैर्बिभेद बहुधा बली ॥ ६-७०-३४

सः कुपितः	= (while) that enraged	चिक्षेप	= hurled	गिरेः	= a mountain peak
वायु सूनुः	Hanuma	त्रिशिराः	= Trishira	शिखरम्	
बली	= the strong	तीक्ष्णैः शरैः	= with his sharp arrows.	विभेद	= broke (it)
बहुधा	= into many pieces				

While that enraged Hanuma hurled a mountain-peak, the strong Trishira broke it into several pieces with his sharp arrows.

तद्वर्थम् शिखरं दृष्ट्वा द्रुमवर्षं तदा कपिः ।
विससर्ज रणे तस्मिन् रावणस्य सुतं प्रति ॥ ६-७०-३५

दृष्ट्वा	= seeing	तत्	= that	शिखरम्	= mountain-peak
व्यर्थम्	= becoming useless	कपिः	= Hanuma	तदा	= then
विससज्ज	= released	द्रुम वर्षम्	= a shower of trees	रावणस्य	= towards Trishira
तस्मिन् रणे	= in that battle.			सुतम् प्रति	

Seeing that mountain-peak becoming useless, Hanuma then hurled a volley of trees towards Trishira in that battle-field.

तमापतन्तमाकाशे द्रुमवर्षं प्रतापवान् ।
त्रिशिरा निशितैर्बाणैश्चिच्छेद च ननाद च ॥ ६-७०-३६

प्रतापवान्	= the valiant	त्रिशिरः	= Trishira	चिछेद	= chopped off
तम्	= that	द्रुम वर्षम्	= volley of trees	पतन्तम्	= descending on him
निशितैः	= with sharp arrows	आकाशे	= in the sky (itself)	ननाद च	= and roared aloud.
वाणैः					

The valiant Trishira chopped off that volley of trees descending on him, with his sharp arrows in the sky itself and roared aloud.

हनूमांस् तु समुत्पत्य हयांस् त्रिशिरसस् तदा ।
विददार नखैः कुद्धो गज इन्द्रम् मृग राड् इव ॥ ६-७०-३७

तदा	= then	कुद्धः	= the enraged	हनुमन् तु	= Hanuma on his part
समुत्पत्य	= bouncing up	विददार	= tore asunder	त्रिशिरसह्	= Trishira's
हयम्	= horse	मृगराट् इव	= as a lion (tears asunder)	नागेन्द्रम् इव	= a large elephant
नखैः	= with nails.				

Then, the enraged Hanuma on his part, bouncing up, tore asunder with his nails, Trishira's horse, as a lion tears asunder a large elephant.

अथ शक्तिम् समादाय काल रात्रिम् इव अन्तकः ।
चिक्षेप अनिल पुत्राय त्रिशिरा रावण आत्मजः ॥ ६-७०-३८

अथ	= thereupon	त्रिशिरः	= Trishira	रावणात्मजः	= the son of Ravana
समादाय	= seizing hold of	शक्तिम्	= a spear	अन्तकः इव	= as Yama the lord of death
काल रात्रिम्	= gets hold of a night of all-destroying time	चिक्षेप	= and hurled it	अनिलपुत्राय	= on Hanuma.

Thereupon, Trishira the son of Ravana seizing hold of a spear, as Yama the lord of death takes in his service Kalaratri, a night of all-destroying time, hurled it on Hanuma.

दिवि क्षिप्ताम् इव उल्काम् ताम् शक्तिम् क्षिप्ताम् असम्गताम् ।
गृहीत्वा हरि शार्दूलो बम्बन्ज च ननाद च ॥ ६-७०-३९

गृहीत्वा	= seizing hold	ताम्शक्तिम्	= of that spear	उल्कालनीव	= like a meteor
क्षिप्ताम्	= moving speedily	दिवः	= in the sky	असम्गताम्	= even without descending on him
हरिश्चेष्ठः	= Hanuma the foremost of monkeys	बम्बन्ज च	= broke it	ननाद च	= and roared too.

Capturing that spear coming like a meteor in the sky, Hanuma the foremost of monkeys broke it, even without its descending on him and roared too.

ताम् दृष्ट्वा घोर सम्काशाम् शक्तिम् भग्नाम् हनूमता ।
प्रहृष्टा वानर गणा विनेदुर् जलदा इव ॥ ६-७०-४०

दृष्ट्वा	= seeing	ताम्	= that spear	घोर	= with a terrific form
भग्नाम्	= broken up	शक्तिम्		सम्काशाम्	
प्रहृष्टाः	= were very much delighted	हनूमता:	= by Hanuma	वानरगणाः	= the monkey-troops
		विनेदुः	= and roared aloud	जलदाः यथा	= like rumbling clouds.

Seeing that spear of a terrific form broken up by Hanuma, the monkey-troops were very much delighted and roared aloud like rumbling clouds.

ततःखड्म् समुद्यम्य त्रिशिरा राक्षस उत्तमः ।
निचखान तदा रोषाद् वानर इन्द्रस्य वक्षसि ॥ ६-७०-४१

ततः	= thereupon	समुद्यम्य	= lifting up	खड्म्	= a sword
त्रिशिराः	= Trishira	राक्षसोत्तमैः	= the foremost of demons	तदा	= then
निचखान	= dug	खड्म्	= the sword	वक्षसि	= into the breast
वानरेन्द्रस्य	= of Hanuma.				

Thereupon, lifting up a sword, Trishira the foremost of demons them dug it into Hanuma's breast.

खड्म प्रहार अभिहतो हनूमान् मारुत आत्मजः ।
आजघान त्रिमूर्धानम् तलेन उरसि वीर्यवान् ॥ ६-७०-४२

खड्म	= hurt by the thrust of the sword	वीर्यवान्	= the valiant	हनूमन्	= Hanuma
प्रहाराभिहतः		आजघान	= struck	त्रिमूर्धानम्	= Trishira
मारुतात्मजः	= the son of wind-god	तलेन	= with his palm.		

Hurt by the thrust of the sword, the valiant Hanuma the son of wind-god, struck Trishira on his breast, with his palm.

स तल भिहतस् तेन स्वस्त हस्त अम्बरो भुवि ।
निपपात महा तेजास् त्रिशिरास् त्यक्त चेतनः ॥ ६-७०-४३

तलाभिहतः	= struck by Hanuma's palm	सः त्रिशिराः	= that Trishira	महातेजाः	= of great splendour
निपपात	= fell down	भुवि	= on the earth	त्यक्त चेतनः	= unconscious
स्वस्त	= with the weapons slipping from his hand.				

Struck by Hanuma's palm, that Trishira of great splendour fell down unconscious on the earth with the weapons slipping from his hand.

स तस्य पततःखड्म् समाच्छिद्य महा कपि: ।
ननाद् गिरि सम्काशस् त्रासयन् सर्वं नैर्दृतान् ॥ ६-७०-४४

सः महाकपि: = that large ape	गिरिसम्काशः = equal to a mountain in size	आच्छिद्य = snatching away
तस्य = his	तम् पततः = that falling	खड्म् = sword
ननाद् = roared loudly	त्रासयन् = frightening	सर्वराक्षसान् = all the demons.

Hanuma, that large ape, equal to a mountain in size, snatching away that falling sword of Trishira, roared loudly frightening all the demons there.

अमृष्यमाणस् तम् घोषम् उत्पात निशा चरः ।
उत्पत्य च हनूमन्तम् ताडयाम् आस मुष्टिना ॥ ६-७०-४५

अमृष्यमाणः = unable to bear	तम् घोषम् = that roar	निशाचरः = that demon
उत्पात = jumped up	उत्पत्य = after jumping up	हे = struck
हनूमन्तम् = Hanuma	मुष्टिना = with his fist.	ताडयामास

Unable to bear that roar, the demon jumped up and struck Hanuma with his fist.

तेन मुष्टि प्रहारेण संचुकोप महा कपि: ।
कुपितसः च निजग्राह किरीटे राक्षस ऋषभम् ॥ ६-७०-४६

महाकपि: = Hanuma the great ape	सम्चुकोप = was enraged	मुष्टि प्रहारेण = by the blow of his fist
कुपितः च = enraged as he was	निजग्राह = he seized hold of	राक्षसर्षभम् = that foremost of demons
किरीटे = by his head covered with diadem.		

Enraged as he was by the blow of Trishiras's fist, Hanuma seized hold of Trishira the foremost of demons by his head covered by his diadem.

स तस्य शीर्षाण्य् असिना शितेन ।
किरीट जुष्टानि सकुण्डलानि ।
कुद्धः प्रचिच्छेद सुतो अनिलस्य ।
त्वष्टुः सुतस्य इव शिरांसि शकः ॥ ६-७०-४७

सः = that	कुद्धः = enraged	अनिलस्य = Hanuma the son of wind-god
प्रचिच्छेद = chopped off	शितेन = with the sharp sword	सुतः तस्य शीर्षाणि = his (three) heads
किरीट जुष्टानि = furnished with diadems	सकुण्डलानि = and ear-rings	शकः इव = like Indra the lord of celestials (chopped off)

शिराम्बिस	= the heads	त्वष्टुः सुतस्य	= of Vishvarupa the son of Tvashta.
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That enraged Hanuma the son of wind-god chopped off with that sharp sword, his three heads furnished with diadems and ear-rings, like Indra the lord of celestials chopped off the heads of Vishvarupa the son of Tvashta.

तान्यायत अक्षाण्य् अग सम्भिभानि ।
प्रदीपै वैश्वानर लोचनानि ।
पेतुःशिरांसि इन्द्र रिपोर् धरण्याम् ।
ज्योतीम्षि मुक्तानि यथा अर्क मार्गात् ॥ ६-७०-४८

तानि	= those heads	इन्द्रिपोः	= of Trishira the enemy of Indra	आयताक्षणि	= having longish organs of senses
शिराम्बिस		प्रदीपै	= and having fire-like	पेतुः	= fell
अग	= which were mountain- like	वैश्वानर	blazing eyes		
सम्भिभानि		लोचनानि			
पृथिव्याम्	= on earth	ज्योतीम्षि	= like planets and stars	मुक्तानि	= drop
अर्कमार्गात्	= from the track of the sun.	यथा			

Those mountain-like heads of Trishira the enemy of Indra, having longish organs of senses and having fire-like blazing eyes, fell down on earth, as planets and stars drop from the track of the sun.

तस्मिन् हते देव रिपौ त्रिशीर्षे ।
हनूमत शक्र पराक्रमेण ।
नेदुःपुवम्गाः प्रचचाल भूमी ।
रक्षांस्य् अथो दुद्विरे समन्तात् ॥ ६-७०-४९

हतम् त्रिशिरसम् दृष्ट्वा तथैव च महा उदरम् ।
हतौ प्रेक्ष्य दुराधर्षौ देव अन्तक नर अन्तकौ ॥ ६-७०-५०
चुकोप परम अमर्षी महा पार्श्वी महा बलः ।

दृष्ट्वा	= seeing	ट्रिशिर	= Trishira	हतम्	= killed
अथापि	= and even Mahodara (killed)	प्रेक्ष्य	= as also seeing Devan- taka and Narantaka	दुराधर्षौ	= the invincible ones
हतौ	= killed	देवान्तक			
चुकोप	= was enraged	नरान्तकौ		राक्षस पुञ्जवः	= the foremost of demons
		मत्तः	= Matta		
		परमामर्षी	= with indignation.		

When that Trishira, the enemy of celestials, having a prowess equal to that of Indra was killed, the monkeys made a loud noise. The earth trembled. Then, the demons ran away everywhere. Seeing Trishira, Mahodara and the invincible Devantaka killed, Matta (Mahaparshva) was enraged with indignation.

जग्राह अर्चिष्मतीम् च अपि गदाम् सर्व आयसीम् शुभाम् ॥ ६-७०-५१

हेम पट्ट परिक्षिप्ताम् मांस शोणित लेपनाम् ।
विराजमानाम् वपुषा शत्रु शोणित रन्जिताम् ॥ ६-७०-५२

तेजसा सम्प्रदीप्त अग्राम् रक्त माल्य विभूषिताम् ।
ऐरावत महा पद्म सार्वभौम भय आवहाम् ॥ ६-७०-५३

तद	= then	जग्राह	= (he) was holding	गदाम्	= a mace
अर्चिष्मतीम्	= which was resplendent	सर्वायसीम्	= completely made of iron	हेम	= wound round with
मांसशोणित	= filled with a forth of flesh and blood	विराजमानाम्	= shining	परिक्षिप्ताम्	golden wires
शत्रुशोणित	= satiated with the blood of adversaries	सम्प्रदीप्ताग्राम्	= the upper most part of it blazing	विपुलाम्	= large
तर्पिताम्		ऐरावत	= and which frightened	तेजसा	= with splendour
रक्तमाल्यविभूषितम्	decked with garlands of ed flowers	महापद्म	= and which frightened		
		सार्वभौम	= supporting different quarters like Airavata		
		भयावहाम्	= Mahapadma and Sarvabhauma.		

Then, Mahaparshva was holding a large mace, which was resplendent, completely made of iron, wound 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 quarters like Airavata, Mahapadma and Sarvabhauma.

गदाम् आदाय सम्कुद्धो महा पार्श्वो महा बलः ।
हरीन् समभिदुद्राव युग अन्त अग्निर् इव ज्वलन् ॥ ६-७०-५४

आदाय	= taking	गोदाम्	= the mace	सम्कुद्धः	= the enraged
मत्तः	= Matta	राक्षसपुड्वः	= the foremost of demons	समभिदुद्राव	= went quickly
हरीन्	= to the monkeys	ज्वलन्	= like the blazing fire at the end of the world.		

Taking that mace, the enraged Matta, the foremost of demons, went quickly to the monkeys like the blazing fire at the end of the world.

अथ ऋषयः समुत्पत्य वानरो रवण अनुजम् ।
महा पार्श्वम् उपागम्य तस्थौ तस्य अग्रतो बली ॥ ६-७०-५५

अथ	= then	बली	= the strong	ऋषभः	= Rishabha
वानरः	= a monkey	उत्पत्य	= jumping up	तस्थौ	= stood
अग्रतः	= in front	तस्य	= of him	उपागम्य	= having approached
मत्तानीकम्	= Mattanika	रावणानुजम्	= the younger brother of Ravana.		

Then, a strong monkey called Rishabha came jumping and stood in front of that Mattanika (Mahaparshva), the younger brother of Ravana.

तम् पुरस्तात् स्थितम् दृश्वा वानरम् पर्वत उपमम् ।
आजघान उरसि कुद्धो गदया वज्र कल्पया ॥ ६-७०-५६

कुद्धः	= enraged	दृश्वा	= in seeing	वानरम्	= that Rishabha
पर्वतोपमम्	= looking like a mountain	स्थितम्	= standing	पुरस्तात्	= before him
आजघान	= (Mahaparshva) struck	उरसि	= in his breast	गदया	= with a mace
वज्रकल्पया	= equaling a thunderbolt.				

Enraged in seeing that Rishabha, looking like a mountain, standing before him, Mahaparshva struck him upon his breast with a mace equaling a thunderbolt.

स तया अभिहतस् तेन गदया वानर ऋषभः ।
भिन्न वक्षाः समाधूतः सुस्राव रुधिरम् बहु ॥ ६-७०-५७

अभिहतः	= struck	तया गदया	= by that mace	तेन	= by him
सः	= that	वानरर्षभः	= Rishabha the foremost of monkeys	भिन्नवक्षाः	= had his breast broken
समाधूतः	= was trembled	सुस्राव	= and exuded	रुधिरम्	= blood
बहु	= profusely.				

When he struck with his mace, the breast of that Rishabha the foremost of demons was broken. He then trembled and exuded blood profusely.

स सम्प्राप्य चिरात् सम्ज्ञाम् ऋषभो वानर ऋषभः ।
कुद्धो विस्फुरमाण ओष्ठो महा पार्श्वम् उदैक्षत ॥ ६-७०-५८

सः ऋषभः	= that Rishabha	वानरेश्वरः	= the supreme monkey	प्राप्य	= regained
सम्ज्ञाम्	= his consciousness	चिरात्	= after a long while	कुद्धः	= and enraged as he was
विस्फुर	= with his lips quivering	उदैक्षत	= looked towards	महापार्श्वम्	= Mahaparshva.
माणौष्ठः					

That Rishabha, the supreme monkey regained his consciousness after a long while and enraged as he was with his lips quivering, looked towards Mahaparshva.

स वेगवान् वेगवदभ्युपेत्य ।
तं राक्षसम् वानरवीरमुख्यं ।
संवर्त्य मुष्टिम् सहसा जघान् ।
बाहृतरे शैलनिकाशरूपः ॥ ६-७०-५९

वेगवान्	= that swift	वानरवीर	= Rishabha the chief of monkey-warriors	शैलनिकाशरूपः	= with a mountain-like form
वेगवत्	= speedily	मुख्यः	= approaching	सम्वर्त्य	= and tightening
मुष्टिम्	= his fist	जघान्	= struck	सहसा	= quickly
बाहृतरे	= on the chest	तम्	= of that demon.		
		राक्षसम्			

That Rishabha, the supreme monkey regained his consciousness after a long while and enraged as he was with his lips quivering, looked towards Mahaparshva.

स कृत्तमूलः सहस्रेव वृषः ।
क्षितौ पपात क्षतजोक्षिताङ्गह् ।
ताम् चास्य घोराम् यमदण्डकल्पाम् ।
गदां प्रगृह्याशु तदा ननाद ॥ ६-७०-६०

क्षतजोक्षिताण्णः	= with his body drenched in blood	सः	= that Mahaparshva	पपात	= fell
सहस्रः	= suddenly	क्षितौ	= on the ground	वृक्षः इव	= like a tree
कृत्तमूलः	= with its root cut off	तदा	= then	प्रगृह्य	= taking
आशु	= quickly	अस्य ताम्	= his mace	घोराम्	= which was looking like a terrific Yama's rod
ननाद	= he roared loudly.	गदाम्		यमदण्डः	
				कल्पान्	

With his body drenched in blood, that Mahaparshva suddenly fell unconscious on the ground, like a tree with its root cut off. Then, taking quickly Mahaparshva's mace, which was looking like Yama's rod, he roared loudly.

मुहूर्तमासीत्स गतासुकल्पः ।
प्रत्यागाअत्मा सहसा सुरारिः ।
उत्पत्य संध्याभ्रसमानवर्णं ।
स्तं वारिराजात्मजमाजघान ॥ ६-७०-६१

सः	= that Mahaparshva	आसीत्	= remained	गतासुकल्पः	= as though he was dead
मुहूर्तः	= for a while	उत्पत्य	= springing	सहसा	= suddenly

सुरारि:	= that demon	सम्ब्रान्तसमान = whose colour resembled	प्रत्यागतात्मा = after regaining his
वर्णः		वर्णः अन्तेष्ठि = an evening cloud	क्षमतां विज्ञानं = consciousness
तम्	= struck	तम् = that	वारिराजात्मजम् = Rishabha the son of Varuna the lord of waters.

Mahaparshva remained as though he was dead for a while. Springing suddenly after regaining his consciousness, that demon, whose colour resembled his consciousness, that demon, whose colour resembled an evening cloud, struck that Rishabha, the son of Varuna the lord of waters.

स मूर्छितो भूमितले पपात ।
मुहूर्तमुत्पत्य पुनः ससम्झः ।
तामेव तस्याद्रिवराद्रिकल्पाम् ।
गदाम् समाविद्य जघान सम्ब्ल्ये ॥ ६-७०-६२

सः	= that Rishabha	पपात	= fell	मूर्छितः	= unconscious
मुहूर्तम्	= for a while	भूमितले	= on the ground	उत्पत्य	= rising
ससम्झः	= after regaining consciousness	समाविद्य	= and tightly holding	ताम् गदामेव	= just that mace
तस्य	= of his	अद्रिवराद्रिकल्पम्	= which was looking like a large mountain-peak	जघान	= he banged (Mahaparshva)
सम्ब्ल्ये	= in the battle.				

That Rishabha fell unconscious for a while on the ground. Rising after regaining consciousness and tightly holding just the same mace, which was looking like a large mountain-peak, banged it on Mahapatra in the battle-field.

सा तस्य रौद्रा समुपेत्य देहम् ।
रौद्रस्य देवाध्वरविप्रशत्रोः ।
विभेद वक्षः क्षतजम् च भूरि ।
सुस्राव धात्वम् इवाद्रिराजः ॥ ६-७०-६३

सौ रौद्रा	= that terrific mace	समुपेत्य	= reaching	देहम्	= the body
तस्य	= of that Mahaparshva	रौद्रस्य	= the fierce demon	देवाध्वरविप्रशत्रोः	= the enemy of celestials sacrifices and Brahmanas
विभेद	= broke	वक्षः	= his chest	सुस्राव	= (He) exuded
भूरि क्षतजम्	= copious blood	अद्रिराजः इव	= like a supreme mountain	धात्वम्	= exuding water full of minerals.

That terrific mace, reaching the body of Mahaparshva, the fierce demon, the enemy of celestials, sacrificial rites and Brahmanas, broke his chest. Mahaparshva started exuding copious blood, as a supreme mountain exudes water full of minerals.

अभिदुद्राव वेगेन गदां तस्य महात्मनः ।
 ताम् गृहीत्वा गदाम् भीमाम् आविघ्य च पुनःपुनः ॥ ६-७०-६४
 मत्त अनीकम् महा पार्श्वम् जघान रण मूर्धनि ।

महात्मा	= the great-souled	सः	= Rishabha	अभिदुद्राव	= quickly ran towards
गदाम्	= the mace	तस्य	= of that mighty Maha-	गृहीत्वा	= seizing
ताम्	= that dreadful mace	महात्मनः	parshva	पुनः पुनः	= againg and again
भीमाम्		आविघ्य	= and striking on the		
गदाम्			floor		
जघान	= he struck	मत्तनीकम्	= Mattanika (Maha-	रणमूर्धनि	= in the battle-front.
			parshva)		

The great souled Rishabha quickly ran towards the mace of that mighty Mahaparshva. Seizing that dreadful mace and striking it repeatedly on the floor, he struck it on Mahaparshva in the battle-front.

स स्वया गदया भिन्नो विकीर्ण दशन ईक्षणः ।
 निपात महा पार्श्वे वज्र आहत इव अचलः ॥ ६-७०-६५

भयः	= struck	स्वया गदया	= by his own mace	सः मत्तः	= that Mahaparshva
विशीर्ण	= with his teeth and eyes	निपात	= fell down	अचलः इव	= like a mountain
दशनेक्षणः	fallen out				
वज्राहतः	= struck by a thunder-bolt.				

Struck by his own mace, that Mahaparshva with his teeth and eyes fallen out, fell down like a mountain struck by a thunderbolt.

विदीर्णनयने भूमौ गतस्त्वे गतायुषि ।
 पतिते राक्षसे तस्मिन् विद्रुतं राक्षसम् बलम् ॥ ६-७०-६६

तस्मिन्	= (When) that demon	गत सत्त्वे	= depleted his strength	विदीर्णनयने	= with his eyes burst open
राक्षसे		पतिते	= and fallen	भूमौ	= on the ground
गतायुषि	= his long life gone away	विद्रुतम्	= ran away.		
राक्षसम्	= the demoniac army				
बलम्					

When that demon depleted his strength, burst open his eyes, with his long life gone away and fallen down on the ground, the army of demons ran away.

तस्मिन् हते भ्रातरि रावणस्य ।
 तन् नैऋतानाम् बलम् अर्णव आभम् ।
 त्यक्त आयुधम् केवल जीवित अर्थम् ।
 दुद्राव भिन्न अर्णव सम्निकाशम् ॥ ६-७०-६७

तस्मिन्	= (When) that Mahaparshva	रवणस्य	= the brother of Ravana	हते	= was killed
तत् वलम्	= that army	भातरि		अर्णवाभम्	= which was as extensive as an ocean
त्यक्तायुधम्	= abandoning their weapons	नैऋतानाम्	= of demons	केवल	= just considered with
भिन्नार्णवसन्त्रिकास्म्	like a sea which has burst its shores.	दुद्राव	= ran away	जीवितार्थम्	their lives

When that Mahaparshva was killed, that army of demons, which was as extensive as an ocean, abandoning their weapons in the battle-field, fled for mere lives, like a sea which has burst its shores.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्ततितमः सर्गः ॥

Thus completes 70th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

71 Sarga 71 - एकसमतितमः सर्ग

Lakshmana Kills Atikaya

Introduction -

Seeing Atikaya, the colossal demon, coming towards him on a chariot, Rama asks Vibhishana who he is. Vibhishana introduces Atikaya, as being a son of Ravana and Dhanyamali (another consort of Ravana). When some commanders of monkeys try to attack Atikaya, he chops off trees and crags hurled at him. Without fighting further with the monkeys, Atikaya, moves forward to Rama and challenges him for a fight. Then Lakshmana with his bow and arrows begins to fight with Atikaya. By a sharp arrow struck by Atikaya in Lakshmana's chest, Lakshmana is enraged and releases an arrow employed with a missile of fire and Atikaya attacks it with an arrow employed with a solar missile. On the advice the wind-god appeared before him, Lakshmana finally hurls an arrow employed with a missile of Brahma and chips off the head of Atikaya.

स्वबलम् व्यथितम् दृष्टा तुमुलं लोमहर्षणम् ।
भ्रातृंश्च निहतान्दृष्टा शक्तुल्यपराक्रमान् ॥ ६-७१-१

पितृव्यौ चापि सन्दृश्य समरे संनिषूदितौ ।
युद्धोन्मत्तम् च मत्तम् च भ्रातरौ राक्षसर्षभौ ॥ ६-७१-२

चुकोप च महातेजा ब्रह्मदत्तवरो युधि ।
अतिकायोऽद्रिसङ्काशो देवदानवदर्पहा ॥ ६-७१-३

दृष्टा	= seeing	स्वबलम्	= his own army	तुमुलम्	= making a tumultuous sound
रोमहर्षणम्	= with excessive fear	व्यथितम्	= seeing	दृष्टा	= seeing
भ्रातृन्	= his brothers	शक्तुल्य	= having a prowess equal to that of Indra the lord of celestials	निहतान्	= having been killed
अतिकायः	= Atikaya	महातेजाः	= of great splendour	ब्रह्मदत्तवरः	= having boons bestowed by Brahma the lord of creation
अद्रिसम्काशः	= having appearance of a mountain	देवदानवदर्पहा	= and who removed the pride of celestials and ogres	युधि	= in battle
सन्दृश्य	= and seeing	पितृव्यौ	= his paternal uncles	भ्रातरौ	= and his brothers
राक्षस श्रेष्ठौ	= the foremost of demons	युद्धोन्मत्तम्च	= and Yuddhaumatta	मत्तम् च	= and Matta
सम्प्रपातितौ	= having been fallen down	चुकोपच्च	= was enraged.		

Seeing his own army making a tumultuous sound tottering with excessive fear, seeing his brothers having a prowess equal to that of Indra the lord of celestials having been killed, and seeing his paternal uncles as also Yuddhonmatta and Matta (Mahodara and Mahaparshva) his brothers and the foremost of demons having been fallen down, Atikaya of great splendour, having boons bestowed by Brahma the lord of creation, having appearance of a mountain and who removed the pride of celestials and ogres, was enraged.

स भास्करसहस्रस्य सङ्घातमिव भास्वरम् ।
रथमास्थाय शकारिरभिदुद्राव वानरान् ॥ ६-७१-४

सः	= that Atikaya	शकारि:	= the enemy of Indra the lord of celestials	आरुद्ध	= mounting
रथम्	= a chariot	भास्वरम्	= shining	भास्कर	= like a cluster of thousand suns
अभिदुद्राव	= ran	वानरान्	= towards the monkeys.	सम्घातमिव	

That Atikaya, the enemy of Indra the lord of celestials, mounting a chariot shining like a cluster of thousand suns, ran towards the monkeys.

स विस्फार्य तदा चापम् किरीटी मृष्टकुण्डलः ।
नाम संश्रावयामास ननाद च महास्वनम् ॥ ६-७१-५

सः	= He	किरीटी	= wearing a crown	मृष्टकुण्डलः	= and well-cleansed ear-rings
विस्फार्य	= drawing	चापम्	= his bow	नाम	= making his name
ननाद च	= roared	महास्वनम्	= with a big noise.	संश्रावयामास	loudly heard

Wearing a crown and well-cleansed ear-rings as also drawing his bow, he roared with a big noise, making his name loudly heard.

तेन सिंहप्रणादेन नामविश्रावणेन च ।
ज्याशब्देन च भीमेन त्रासयामास वानरान् ॥ ६-७१-६

तेन	= by that lion-like roar	नाम	= making his name	भीमेन	= and by that terrific
सिंहप्रणादेन		विश्रावणेन	= loudly heard	ज्याशब्देन च	sound of the bow-string
त्रासयामास	= it created terror	वानरान्	= to the monkeys.		

By that lion-like roar, making his name loudly heard and by that terrific sound of the bow-string, it created terror to the monkeys.

ते दृष्टा देहमाहात्म्यम् कुम्भकर्णोऽयमुत्थितः ।
भयार्ता वानराः सर्वे संश्रयन्ते परस्परम् ॥ ६-७१-७

दृष्टा	= seeing	देहमाहात्म्यम्	= the bulkiness of his body	सर्वे	= all
ते वानराः	= those monkeys	कुम्भकर्णः	= thinking that Kumbhakarna woke up again	संश्रयन्ते	= took refuge
परस्परम्	= with each other	भयार्ता:	= afflicted as they were with fear.		

Seeing the bulkiness of his body, all the monkeys, thinking that Kumbhakarna woke up again, took refuge with each other, afflicted as they were, with fear.

ते तस्य रूपमालोक्य यथा विष्णोस्त्रिविक्रमे ।
भयाद्वानरयोधास्ते विद्रवन्ति ततस्ततः ॥ ६-७१-८

आलोक्य	= seeing	तस्य रूपम्	= his form	विष्णोः इव	= looking like Vishnu
त्रिविक्रमे	= who strided over the three worlds in three steps	ते	= those	ते	= renowned
वानरयोधाः	= monkey-warriors	भयात्	= with fear	विद्रवन्ति	= ran away
तत्स्ततः	= hither and thither.				

Seeing his form appearing like Vishnu who strided over the three worlds in three steps, the those renowned monkey-warriors with fear, ran away hither and thither.

तेऽतिकायम् समासाद्य वानरा मूढचेतसः ।
शरण्यम् शरणम् जग्मुर्लक्षणाग्रजमाहवे ॥ ६-७१-९

अतिकाय	= (when) Atikaya was to be attacked	वानराः	= the monkeys	मूढचेतसः	= were bewildered in mind
समासाद्य		लक्षणाग्रजम्	= with Rama	आहवे	= in battle
शरण्यम्	= and sought refuge				
जग्मुः					
शरण्यम्	= who affords protection.				

When Atikaya was to be attacked, the monkeys were bewildered in mind and sought in the battle, a refuge with Rama, who affords protection.

ततोऽतिकायम् काकुत्थो रथस्थं पर्वतोपमम् ।
ददर्श धन्विनम् दूराद्वर्जन्तं कालमेघवत् ॥ ६-७१-१०

ततः	= then	काकुत्थः	= Rama	ददर्श	= saw
-----	--------	----------	--------	-------	-------

दूरात्	= from a distance	पर्वतोपमम्	= who resembled a mountain	रथस्थम्	= stationed in a chariot
गर्जन्तम्	= and rumbling	काल मेघवत्	= like a cloud appearing at the time of universal dissolution.		

Then, Rama saw from a distance, Atikaya, who resembled a mountain in size, stationed in a chariot, armed with a bow and rumbling like a cloud appearing at the time of universal dissolution.

स तम् दृष्ट्वा महाकायम् राघवस्तु सुविस्मितः ।
वानरान्सान्त्वयित्वा च विभीषणमुवाच ह ॥ ६-७१-११

दृष्ट्वा	= seeing	तम्	= that Atikaya	महाकायम्	= having a colossal body
सः	= that	राघवस्तु	= Rama for his part	सुविस्मितः	= was quite surprised
सान्त्वयित्वा	= and consoling	वानरान्	= the monkeys	उवाच ह	= spoke
च					
विभीषणम्	= to Vibhishana (as follows):				

Seeing that Atikaya, having a colossal body, Rama for his part was quite surprised and after consoling the monkeys, spoke to Vibhishana (as follows):

कोऽसौ पर्वतसङ्काशो धनुष्मान्हरिलोचनः ।
युक्ते हयसहस्रेण विशाले स्यन्दने स्थितः ॥ ६-७१-१२

कः	= who	असौ	= is he	पर्वतसम्काशः	= resembling a mountain (in size)
धनुष्मान्	= armed with a bow	हरिलोचनः	= brown-eyed	स्थितः	= and seated
विशाले	= in a spacious chariot	युक्ते	= yoked	हय सहस्रेण	= with a thousand horses?
स्यन्दने					

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?

य एष निशितैः शूलैः सुतीक्ष्णैः प्रासतोमरैः ।
अर्चिष्मद्दिवृतो भाति भूतैरिव महेश्वरः ॥ ६-७१-१३

यः एषः	= who	अर्चिष्मद्दिवृतः	= with resplendent	निशितैः	= and sharp
शूलैः	= spikes	सुतीक्ष्णैः	= with very sharply	प्रास तोमरैः	= barbed javelins and lances
भाति	= and shining	महेश्वरः इव	= like lord Shiva	भूतैः वृतः	= surrounded by genii.

He is shining like Lord Shiva surrounded by genii, with resplendent and sharp spikes, with very sharply barbed javelins and lances.

कालजिह्वाप्रकाशाभिर्य एषोऽभिविराजते ।
आवृतो रथशक्तीभिर्विद्युद्धिरिव तोयदः ॥ ६-७१-१४

यः एषः	= who	अभिविराजते	= is shining	तोयदः इव	= like a cloud
विद्युद्धिः	= with lightings	आवृतः	= and moving round	रथशक्तीभिः	= with staffs which support the banners of the war-chariot
काल जिह्वा	= with appearances of tongues of the time-spirit.				
प्रकाशाभिः	tongues of the time-spirit.				

He is shining like a lightening cloud and moving round with staffs which support the banners of the war-chariot, appearing like tongues of the Time-Sprit.

धनुंसि चास्य सज्जानि हेमपृष्ठानि सर्वशः ।
शोभयन्ति रथश्रेष्ठम् शक्रपातमिवाम्बरम् ॥ ६-७१-१५

धनुमिष्च	= bows	सज्जानि	= adhered	हेम पृष्ठानि	= with golden backs
अस्य रथ	= in his excellent chariot	शोभयन्ति	= are shining	सर्वशः	= on all sides
श्रेष्ठम्					
शक्र चापम्	= like a rainbow	अम्बरम्	= in the sky.		
इव					

Bows adhered with golden backs in his excellent chariot are shining on all sides like a rainbow in the sky.

य एष रक्षः शार्दूलो रणभूमिम् विराजयन् ।
अभ्येति रथिनाम् श्रेष्ठो रथेनादित्यतेजसा ॥ ६-७१-१६

ध्वजशृङ्खप्रतिष्ठेन राहुणाभिविराजते ।
सूर्यरश्मप्रभैर्बाणौर्दिशो दश विराजयन् ॥ ६-७१-१७

यः	= which	रक्षशशार्दूलः	= excellent of demons	श्रेष्ठः	= the eminent
रथिनाम्	= of charioteers	विराजयन्	= making the battle-field to shine	अभ्येति	= coming
रथेन	= in a chariot	रण भूमिन्		बाणौः	= and with arrows
सूर्य रश्म	= having gleams of sun-beams	आदित्ये	= with splendour of the sun	दशदिशः	= in ten directions
प्रभैः		वर्चसा			
अभिविराजते	= embellishing a brilliance	विराजयन्	= shining	ध्वजशृङ्ख	= installed on the point
		राहुणा	= by an emblem of Rahu	प्रतिष्ठेन	of his standard.

That warrior of demons, the eminent of charioteers, making the battle-front to shine, is coming in a chariot with the splendour of the sun, with arrows having gleams of sun-beams, shining in ten directions and embellishing brilliance by an emblem of Rahu installed on the point of his standard.

त्रिणतं मेघनिर्हादम् हेमपृष्ठमलङ्कृतम् ।
शतकतुधनुःप्रख्यम् धनुश्चास्य विराजते ॥ ६-७१-१८

अस्य	= his	धनुः	= bow	त्रिनतम्	= triply curved
हेम पृष्ठम्	= golden backed	अलम्कृतम्	= and decorated	मेघ सन्नादम्	= having a rumbling sound of the cloud
विराजते	= is shining	शतकतुधनुः	= like a rainbow.	प्रख्यम्	

His triply curved, golden backed and decorated bow, having a rumbling sound of the cloud, is shining like a rain-bow.

सध्वजः सपताकश्च सानुकर्षो महारथः ।
चतुःसादिसमायुक्तो मेघस्तनितनिस्वनः ॥ ६-७१-१९

महारथः	= his large chariot	सध्वजः	= with its flag	सपताकश्च	= and emblem
सानुकर्षः	= with its axle-tree at the bottom	मेघस्तमित	= having the sound of a cloud's lightning	चतुस्सादिसमायुक्तः	consists of four charioteers.

His large chariot, with its flag and emblem, with its axle-tree at the bottom, and having the sound of a cloud's lightning, consists of four charioteers.

विंशतिर्दश चाष्टौ च तूणीररथमास्थिताः ।
कार्मुकाणि च भीमानि ज्याश्च काञ्छनपिङ्गलाः ॥ ६-७१-२०

विंशति	= twenty	तूण्यः	= quivers	दशच	= ten
भीमानि	= terrific	कार्मुकाणि च	= bows	अष्टौ च	= and eight
ज्याश्च	= bow-strings	काञ्छन	= golden and reddish brown in colour	आस्थिताः	= are abiding
अस्य रथम्	= in his chariot.	पिङ्गलाः			

Twenty quivers, ten terrific bows and eight bow-strings, golden and reddish brown in colour, are abiding in his chariot.

द्वौ च खड्गौ रथगतौ पार्श्वस्थौ पार्श्वशोभिनौ ।
चतुर्हस्तत्सरुचितौ व्यक्तहस्तदशायतौ ॥ ६-७१-२१

रथगतौ	= on that chariot are hanging	द्वौ	= two	खड्गौ च	= swords
व्यक्त	= clearly measuring ten cubits in length	चतुर्हस्तत्सरुचितौ	shone upon by hilts measuring four cubits	प्रदीपौ	= are casting their splendour
हस्तदशायतौ	= on his two sides.				

On that chariot are hanging two swords, clearly measuring ten cubits in length and provided with measuring four cubits, casting their splendour on his two sides.

**रक्तकण्ठगुणो धीरो महापर्वतसन्निभः ।
कालः कालमहावक्रो मेघस्थ इव भास्करः ॥ ६-७१-२२**

धीरः	= this brave warrior	रक्त कण्ठ = with a red garland गुणः adorning his neck	महापर्वत = resembling a large mountain सन्निभः
कालः	= black in colour	काल = having a mouth as महावक्रः large as Death	भास्करः इव = looks like the sun
मेघस्थः	= veiled by a cloud.		

This brave warrior, with a red garland adorning his neck, resembling a large mountain black in colour and having a month as large as Death, looks like the sun veiled by a cloud.

**काञ्चनाङ्गदनद्वाभ्यां भुजाभ्यामेष शोभते ।
शृङ्गाभ्यामिव तुङ्गाभ्याम् हिमवान्पर्वतोत्तमः ॥ ६-७१-२३**

भुजाभ्याम्	= with his arms	काञ्चनाङ्गद = adorned with gold नद्वाभ्याम् armlets	एषः	= he
शोभते	= shines	हिमवान् इव = like the Himalaya	पर्वतोत्तमः	= the highest mountain
तुङ्गाभ्याम्	= with its two lofty peaks.			
शृङ्गाभ्याम्				

With his arms adorned with gold armlets, he shines like the Himalaya, the highest mountain with its two lofty peaks.

**कुण्डलाभ्याम् तु यस्यैतद्वाति वक्रम् शुभेक्षणम् ।
पुनर्वस्वन्तररगतं पूर्णबिम्बमिवैन्दवम् ॥ ६-७१-२४**

सुभीषणम्	= his awfully dreadful	वक्रम्	= face	उभाभ्याम्	= wit two
कुण्डलाभ्याम्	= ear-rings	भाति	= is shining	परिपूर्णः	= like a full moon
पुनर्वस्वन्तररगतः	= appearing between the two stars constituting the constellation Punarvasu.			निशाकरः	

His awfully dreadful face, with two ear-rings, is shining like a full moon appearing between the two stars constituting the constellation, Punarvasu.

**आचक्षव मे महाबाहो त्वमेनम् राक्षसोत्तमम् ।
यम् दृष्ट्वा वानराः सर्वे भयार्ता विद्रूता दिशः ॥ ६-७१-२५**

महावाहो	= O the long armed!	दृष्टा	= by seeing	यम्	= whom
सर्वे	= all	वानरा:	= the monkeys	भयाताः	= afflicted with fear
विद्रुताः	= ran away	दिशः	= in different direction	त्वम्	= you
आचक्षत्	= tell	मे	= me	एनम्	= about this foremost of demons.

O the long armed! Tell me who this foremost of demons is! On seeing him all the monkeys, afflicted with fear, are running away in different directions.

स पृष्ठो राजपुत्रेण रामेणामिततेजसा ।
आचक्षेष महातेजा राघवाय विभीषणः ॥ ६-७१-२६

पृष्ठः	= questioned (thus)	रामेण	= by Rama	रज पुत्रेण	= the prince
अमित	= having an unlimited	सः	= that	विभीषणः	= Vibhishana
तेजसा	splendour	आचक्षेष	= replied	राघवाय	= to Rama (as follows):
माहातेजा:	= of great splendour				

Thus asked by Rama, the prince having an unlimited splendour, that Vibhishana of great brilliance, replied to Rama as follows:

दशग्रीवो महातेजा राजा वैश्रवणानुजः ।
भीमकर्मा महोत्साहो रावणो राक्षसाधिपः ॥ ६-७१-२७

राजा	= the king	रावणः	= Ravana	दशग्रीवः	= the ten-necked
महातेजा:	= having great brilliance	वैश्रवणानुजः	= the brother of Kubera the lord of wealth	भीम कर्म	= doing terrific deeds
महोत्साहा:	= having great power	राक्षसेश्वरः	= is the lord of demons.		

The ten-necked king Ravana, having great brilliance, the brother of Kubera the lord of wealth, doing terrific deeds and possessing a great power, is the lord of demons.

तस्यासीद्वीर्यवान्पुत्रो रावणप्रतिमो रणे ।
वृद्धसेवी श्रुतिधरः सर्वाख्यविदुषाम् वरः ॥ ६-७१-२८

तस्य	= to him	आसीत्	= there is	पुत्रः	= a son
वीर्यवान्	= who is valiant	रावणप्रतिमः	= equal to Ravana	रणे	= in combat
वृद्ध सेवी	= who serves elders	वरः	= excellent	श्रुतिधरः	= among those holding that which is heard
सर्वाख्य	= and who is skilled in the use of weaponry.				

To him, there is a valiant son, equal to Ravana in combat, who serves elders, holding that which is heard from them and skilled in the use of weaponry.

अश्वपृष्ठे रथे नागे खड्डे धनुषि कर्षणे ।
भेदे सान्त्वे च दाने च नये मन्त्रे च संमतः ॥ ६-७१-२९

सम्मतः	= (He) is respected	मन्त्रे च	= for his counsel	अश्वपृष्ठे	= for his rides on a horse-back
नाग पृष्ठे	= and an elephant-back	खड्डे धनुषि	= for his drawing out of sword and bow	भेदे सान्त्वेच	= for his strategy of winning over to his side by sowing dissention
नेगोतितिन् नये	= and for his steering capacity of an army.			दानेच	

He is respected for his counsel, for his rides on the backs of horses and elephants, for his drawing out of the sword and the bow, for his strategy winning over to his side by sowing dissention negotiation and bribery and for his steering capacity of an army.

यस्य बाहुम् समाश्रित्य लङ्घा भवति निर्भया ।
तनयम् धान्यमालिन्या अतिकायमिमम् विदुः ॥ ६-७१-३०

समाश्रित्य	= resting	यस्य बाहुम्	= on whose arm	लङ्घा	= Lanka
भवति निर्भया	= is feeling fearless	विदुः:	= (they) know	इमम्	= him
अतिकायम्	= as Atikaya	तनयम्	= the son	धान्यमालिन्या:	= of Dhanyamali.

He is Atikaya, the son of Dhanyamali. Lanka is feeling fearless, by resting on his arm.

एतेनाराधितो ब्रह्मा तपसा भावितात्मना ।
अस्त्राणि चाप्यवासानि रिपवश्च पराजिताः ॥ ६-७१-३१

एतेन	= by him	भावितात्मना	= who purified his soul by meditating on the universal soul	आराधितः	= was worshipped
ब्रह्मा	= Brahma the lord of creation	अस्त्राणिच	= and the missiles too	अवासानि	= obtained
रिपवश्च	= and enemies	पराजिताः	= conquered.		

He, who purified his soul by meditating on the universal soul, worshipped Brahma the lord of creation, obtained missiles too and conquered the enemies.

सुरासुरैरवध्यत्वम् दत्तमस्मै स्वयम्भुवा ।
एतच्च कवचम् दिव्यम् रथश्चैषोऽर्कभास्करः ॥ ६-७१-३२

स्वयम्भुवा	= by Brahma	अस्मै दत्तम्	= to him was given (a boon)	अवध्यत्वम्	= of not being killed
सुरासुरैः	= by celestials and demons (and also)	एतत्	= this	दिव्यम्	= wonderful
कवचम् च	= armour	रथश्च	= and the chariot	रविभास्करः	= shining like the sun.

Brahma, the lord of creation, granted a boon, exempting him from death at the hands of celestials and demons as also this wonderful armour and the chariot shining like the sun.

एतेन शतशो देवा दानवाश्च पराजिताः ।
रक्षितानि च रक्षामि यक्षाश्चापि निषूदिताः ॥ ६-७१-३३

एतेन	= by him	देवाः	= celestials	दानवाश्च	= and ogres
पराजिताः	= were conquered	शतशः	= hundreds of times	यक्षाश्च अपि	= even Yakshas the super natural beings
निषूदिताः	= were destroyed	रक्षाम्निः	= the demons	रक्षितानि	= were defended.

He conquered the celestials and the ogres several times, destroyed Yakshas the supernatural beings and defended the demons.

वज्रम् विष्टमितं येन बाणैरिन्द्रस्य धीमतः ।
पाशः सलिलराजस्य युद्धे प्रतिहतस्तथा ॥ ६-७१-३४
एषोऽतिकायो बलवान् राक्षसानामथर्षभः ।
स रावणस्य सुतो धीमान् देवदानव दर्पहा ॥ ६-७१-३५

येन	= by whom	बाणैः	= with his arrows	युद्धे	= in battle
वज्रम्	= the thunderbolt	धीमतः	= of the intelligent Indra	विष्टमितम्	= was paralyzed
तथा	= and	इन्द्रश्च		सलिलराजस्य	= of Varuna the lord of waters
प्रतिहतः	= was struck down	पाशः	= the noose	अतिकायः	= is Atikaya
बलवान्	= a strong demon	एषः	= he as such	ऋषभः	= the foremost
राक्षसानाम्	= among demons	अथ	= and	धीमान्	= the wise demon
रावण सुतः	= is the son of Ravana	सः	= He		
		देवदानव	= who took off the pride from celestials and ogres.		
		दर्पहा			

He is Atikaya, who paralyzed the thunderbolt of the intelligent Indra with his arrows. He struck down the noose of Varuna, the seizer of transgressors. This wise Ravana's son, who is strong and the foremost of demons took off the pride of celestials and ogres.

तदस्मिन् क्रियताम् यत्तः क्षिप्रं पुरुषपुञ्जव ।
पुरा वानरसैन्यानि क्षयं नयति सायकैः ॥ ६-७१-३६

पुरुषपुञ्जव	= O Rama the foremost of men!	तत्	= therefore	यत्तः	= let the effort
क्रियताम्	= be made	क्षिप्रम्	= quickly	अस्मिन्	= in his case
पुरानयति	= (otherwise) he will shortly bring in.				

O Rama, the foremost of men! Therefore let the effort to destroy him be made quickly. Otherwise shortly, he will bring in destruction for our army of monkeys, with his arrows.

ततोऽतिकायो बलवान्यविश्य हरिवाहिनीम् ।
विस्फारयामास धनुर्ननाद च पुनः पुनः ॥ ६-७१-३७

प्रविश्य	= entering	हरिवाहिनीम्	= the army of monkeys	बलवान्	= the strong
अतिकायः	= Atikaya	ततः	= then	विस्फार्यामास	= stretched
धनुः	= his bow	ननाद च	= and roared	पुनः पुनः	= again and again.

Entering the army of monkeys, the strong Atikaya then stretched his bow and roared again and again.

तं भीमवपुषम् दृश्वा रथस्थम् रथिनां वरम् ।
अभिपेतुमहात्मानो ये प्रधानाः ये वनौकसः ॥ ६-७१-३८

दृश्वा	= seeing	तम्	= him	भीमवपुषम्	= with a terrific body
रथस्थम्	= seated in the chariot	वरम्	= and excellent	रथिनाम्	= among the charioteers
वनौकसः	= were chiefs	महात्मनः	= and powerful	अभिपेतुः	= rushed towards him.

Seeing him with a terrific body, seated in the chariot, as the excellent one among the charioteers, powerful chiefs of monkeys rushed towards him.

कुमुदो द्विविदो मैन्दो नीलः शरभ एव च ।
पादपैर्गिरिश्वैश्च च युगपत्समभिद्रवन् ॥ ६-७१-३९

पादपैः	= with trees	गिरिश्वैः	= and with mountain peaks	कुमुदः	= Kumuda
द्विविदः	= Dvivida	मैन्दः	= Mainda	नीलः	= Nila
शर्भः एव च	= and Sharabha	समभिद्रवन्	= ran (to attack him)	युगवत्	= at once.

Taking trees and mountain peaks, Kumuda, Dvivida, Mainda, Nila and Sharabha marched forwards quickly to attack him at once.

तेषाम् वृक्षांश्च शैलांश्च शरैः काञ्चनभूषणैः ।
अतिकायो महातेजाश्चिच्छेदास्त्रविदाम् वरः ॥ ६-७१-४०

अतिकायः	= Atikaya	महातेजाः	= of great splendour	अस्तविदाम्	= the foremost among
चिच्छेद	= chopped off	तेषाम्	= their	वरः	those skilled in weaponry
शैलाम् च	= and crags	शरैः	= with his arrows	वृक्षाम्	= trees
				कनक भूषणैः	= decked with gold.

Atikaya of great splendour, the foremost among those skilled in weaponry, chopped off their trees and crags with his arrows decked with gold.

तांश्वैव सरान्स हरीज्ञरैः सर्वायसैर्बली ।
विव्याधभिमुखः सङ्घे भीमकायो निशाचरः ॥ ६-७१-४१

सः	= he	बली	= the strong	विशारदः	= the skilled
भीमकायः	= with a terrific body	विव्याध	= struck	सर्वान्	= all
तन्	= those	हरीन्	= monkeys	अभिमुखान्	= facing in front of him
सम्ब्ये	= in battle	शैरः	= with arrows	सर्वायसैः	= fully made of iron.

That strong and skilled Atikaya with a terrific body, struck all those monkeys, facing in front of him in battle with arrows fully made of iron.

तेऽर्दिता बाणवर्षेण भिन्नगात्राः प्लवङ्गमाः ।
न शोकुरतिकायस्य प्रतिकर्तुं महारणे ॥ ६-७१-४२

ते पराजिताः	= those overthrown monkeys	अर्दिताः	= injured	बाण वर्षण	= by the shower of arrows
अतिकायस्य	= of Atikaya	भिन्नगात्राः	= with their blown out bodies	महाहवे	= in that great battle
न शोकुः	= were unable	प्रतिकर्तुम्	= to retaliate (on him).		

Those overthrown monkeys, injured with their blown out bodies, by the shower of Atikaya's arrows in that great battle, were unable to retaliate on him.

तत्सैन्यम् हरिवीराणाम् त्रासयामास राक्षसः ।
मृगयूथमिव कुद्धो हरियौवनमास्थितः ॥ ६-७१-४३

राक्षसः	= that demon	यौवनदर्पितः	= who was arrogant of his youth	त्रासयामास	= frightened
तत्	= that	सैन्यम्	= army	हरिवीराणाम्	= of monkey-warriors
कुद्धः हरिः	= as an enraged lion (frightens)	मृगयूथमिव	= a herd of deers.		

That demon, who was arrogant of his youth, frightened that army of monkey-warriors, as an enraged lion frightens a herd of deers.

स राष्ट्रसेन्द्रो हरिसैन्यमध्ये ।
नायुध्यमानं निजघान कम् चित् ।
उपेत्य रामम् सधनुः कलापी ।
सगर्वितम् वाक्यमिदं बभाषे ॥ ६-७१-४४

सः	= that	राक्षसेन्द्रः	= chief of demons	न निजघान	= did not strike
कम्चित्	= whomsoever	हरियूथमध्ये	= of the monkey-warriors	अयुध्यमानम्	= who could not fight
सः	= that Atikaya	सधनुः	= with his bow and quiver of arrows	उत्पत्य	= going up quickly

रामम्	= towards Rama	वभाषे	= spoke	इदम्	= these
गर्वितम्	= haughty (to him)				
वाक्यम्	words.				

That chief of demons did not strike whomsoever of the monkey-warriors who were unable to fight. That Atikaya, with his bow and quiver of arrows, going up quickly towards Rama, spoke haughty words (to him) as follows:

रथे स्थितोऽहम् शरचापपाणि ।
न प्राकृतम् कं चन योधयामि ।
यस्यास्ति शक्तिर्व्यवसाय युक्ता ।
ददातुं मे क्षिप्रमिहाद्य युद्धम् ॥ ६-७१-४५

अहम्	= I	स्थितः	= am seated	रथे	= in the chariot
शर	= with arrows and bow	न योधयामि	= I would not give battle	कम्चन	= with any common
चापपाणिः	in my hand	शक्तिः	= ability	प्राकृतम्	warrior
यस्य अस्ति	= he who has	युद्धम्	= a fight	व्यवसाय	= and energy
ददातु	= can give	मे	= to me	युक्तः	
इह	= here			अद्य	= now
				शीघ्रम्	= quickly.

I am seated in the chariot with arrows and a bow in my hand. I would not give battle with any common warrior. He who has ability and energy can give his fight to me now and here quickly.

तत्स्य वाक्यं ब्रुवतो निशम्य ।
चुकोप सौमित्रिरमित्रहन्ता ।
अमृष्यमाणश्च समुत्पपात ।
जग्राह चापम् च ततः स्मर्यित्वा ॥ ६-७१-४६

निशम्य	= hearing	तस्य तत्	= those of his words thus	सौमित्रः	= Lakshmana
अमित्रहन्ता	= the annihilator of enemies	वाक्यम्	spoken	ततः	= then
स्मर्यित्वा	= smiling	चुकोप	= was enraged	समुत्पपात	= rose up quickly
जग्राह	= and took up	अमृष्यमाणः	= and unable to bear his words	चापम्	= his bow.

Hearing his words, Lakshmana the annihilator of enemies was enraged. Then, unable to bear his words and smiling, he rose up quickly and took up his bow.

क्रुद्धः सौमित्ररुत्पत्य तृणादाक्षिण्य सायकम् ।
पुरस्तादतिकायस्य विचकर्ष महद्धनुः ॥ ६-७१-४७

कुद्धः	= the enraged	सौमित्रिः	= Lakshmana	उत्पत्य	= coming forward
आक्षिष्य	= and taking off	सायकम्	= an arrow	तूणात्	= quickly from the quiver an arrow
चकर्ष	= pulled out	महत्	= his great	धनुः	= bow
परस्तात्	= in front	अतिकायस्य	= of Atikaya.		

The enraged Lakshmana, coming forward quickly and taking off an arrow from his quiver pulled out his great bow in front of Atikaya.

**पूरयन्त्स महीम् शैलानाकाशं सागरम् दिशः ।
ज्याशब्दो लक्ष्मणस्योग्रस्त्रासयन्त्रजनीचरान् ॥ ६-७१-४८**

सः	= that	ज्याशब्दः	= twang of the bow	लक्ष्मणस्य	= of Lakshmana
पूर्यन्	= filling	सर्वाम्	= the entire	महीम्	= earth
आकाशम्	= sky	सागरम्	= ocean	दिशः	= and quarters
उग्रः	= was angry	त्रासयन्	= frightening	रजनी चरान्	= the demons.

That twang of the bow of Lakshmana, filling the entire quarters, earth, sky and the ocean, was angry, frightening the demons.

**सौमित्रेश्वापनिर्घोषम् श्रुत्वा प्रतिभयम् तदा ।
विसिष्मिये महातेजा राक्षसेन्द्रात्मजो बली ॥ ६-७१-४९**

श्रुत्वा	= hearing	सौमित्रेः	= the twang of Lakshman's bow	प्रतिभयम्	= which was terrible
बली	= the strong	राक्षसेन्द्रात्मजः	= Atikaya	महातेजः	= of great splendour
तदा	= then	विसिष्मिये	= was surprised.		

Hearing the terrific twang of Lakshmana's bow, the strong Atikaya of great splendour, was surprised.

**तदातिकायः कुपितो दृष्ट्वा लक्ष्मणमुत्थितम् ।
आदाय निशितं बाणमिदम् वचनमब्रवीत् ॥ ६-७१-५०**

दृष्ट्वा	= seeing	लक्ष्मणम्	= Lakshmana	उत्थितम्	= coming forth (for battle)
अतिकायः	= Atikaya	तदा	= then	कुपितः	= was enraged
आदाय	= and taking	निशितम्	= a sharp arrow	अब्रवीत्	= spoke
इदम्	= the following words.	बाणम्			

Seeing Lakshmana standing in front of him for the battle, Atikaya then was enraged and taking a sharp arrow, spoke the following words:

बालस्त्वमसि सौमित्रे विक्रमेष्वविचक्षणः ।
गच्छ किम् कालसदृशं माम् योधयितुमिच्छसि ॥ ६-७१-५१

सौमित्रे	= O Lakshmana	त्वम् असि	= you are	अविचक्षणः	= ignorant
विक्रमेषु	= of a fight	बालः	= you are a minor	गच्छ	= go away
किम्	= why	इच्छसि	= do you wish	योधयितुम्	= to fight
माम्	= with me	काल	= who is like Yama the		
		सम्काशम्	Lord of Death.		

O Lakshmana! You are still a boy. You are ignorant of a fight. Why do you wish to fight with me, who is like Yama the Lord of Death? Go away.

न हि मद्वाहुसृष्टानामस्त्राणाम् हिमवानपि ।
सोद्गुमुत्सहते वेगमन्तरिक्षमथो मही ॥ ६-७१-५२

वेगम्	= to the speed	बाणानाम्	= of arrows	मद्वाहुसृष्टानाम्	= discharged by my arms
हिमवानपि	= even the Himalaya mountains	न उत्सहते हि	= would not be able	सोद्गुम्	= to endure
अन्तरिक्षम्	= nor the sky nor the earth.				

Even the Himalayan Mountains or the sky or the earth would be unable to endure the speed of arrows released by my arms.

सुखप्रसुप्तम् कालाग्निं प्रबोधयितुमिच्छसि ।
न्यस्य चापं निवर्त्स्व मा प्राणाङ्गहि मदृतः ॥ ६-७१-५३

इच्छसि	= you wish	विबोधयितुम्	= to arouse	कालाग्निम्	= a fire that is to destroy the world
सुखप्रसुप्तम्	= which is sleeping happily	निवर्त्स्य	= go back	न्यस्य	= keeping
चापम्	= your bow	माजाहि	= do not kill	प्राणान्	= your lives
मदृतः	= having approached me with hostile intentions.				

You wish to arouse a fire of dissolution, when it is sleeping happily. Placing your bow here, go back. Do not lose your life, by fighting against me.

अथ वा त्वं प्रतिष्ठ्यो न निवर्त्तिमिच्छसि ।
तिष्ठ प्राणान्परित्यज्य गमिष्यसि यमक्षयम् ॥ ६-७१-५४

त्वम् न इच्छसि	= If you do not wish	निवर्त्तिम्	= to go back	अथवा	= rather
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प्रतिस्तब्धः	= with obstinance	तिष्ठ	= stay back	परित्यज्य	= abandoning
प्राणान्	= your lives	गमिष्यसि	= you will go	यमक्षयम्	= to the abode of Yama.

If you do not go back, with an obstinance, then you rather stay back. Abandoning your lives, you will reach the abode of Yama.

पश्य मे निशितान् बाणान् रिदर्पनिषूदनान् ।
ईश्वरायुधसङ्काशांस्तस्काञ्चनभूषणान् ॥ ६-७१-५५

पश्य	= see	निशितान्	= my sharp arrows	तस काण्चन	= decked with pure gold
मे रिपुर्दर्प	= which can remove the pride of my enemies	ईश्वरायुध	= which are like the weapons of Ishvara	भूषणान्	

See my sharp arrows decked with pure gold, which can remove the pride of my enemies and which are like the weapons of Ishvara the lord of destruction.

एष ते सर्पसङ्काशो बाणः पास्यति शोणितम् ।
मृगराज इव क्रुद्धो नागराजस्य शोणितम् ॥ ६-७१-५६

एषः बाणः	= this arrow	सर्पसम्काशः	= looking like a serpent	पास्यति	= will drink
ते शोणितम्	= your blood	मृगराजाजः	= like a lion	नागराजस्य	= (drinking) the blood of
इत्येवम्	= thus speaking	इव		शोणितम्	an elephant
उत्तरा		सम्कुद्धः	= Atikaya was enraged	सम्धे	= and fixed
शरम्	= an arrow	घनुषि	= on his bow.		

This arrow looking like a serpent will drink your blood as a lion drinks the blood of an elephant. Thus speaking, Atikaya was enraged and fixed an arrow on his bow.

श्रुत्वातिकायस्य वचः सरोषं ।
सगर्वितम् सम्यति राजपुत्रः ।
स सञ्चुकोपातिबलो मर्स्वी ।
उवाच वाक्यम् च ततो महार्थम् ॥ ६-७१-५७

श्रुत्वा	= hearing	वचः	= the words	अतिकायस्य	= of Atikaya
सरोषम्	= filled with anger	सगर्वितम्	= and arrogance	सम्यति	= in battle
राजपुत्रः	= Lakshmana	सम्चुकोप	= was enraged	ततः	= thereafter
सः	= that Lakshmana	अतिबलः	= with great strength	मनस्वी	= wisdom
वृहच्छ्रीः	= and great glory	उवाच च	= spoke also	वाक्यम्	= (the following) words:

Hearing the words of Atikaya, filled with anger and arrogance in that battle-field, Lakshmana was enraged. Thereafter, that Lakshmana, having a great strength wisdom and great glory, also spoke as follows:

न वाक्यमात्रेण भवान्प्रधानो ।
 न कत्थनात्सत्पुरुषा भवन्ति ।
 मयि स्थिते धन्वनि बाणपाणौ ।
 विदर्शयस्वात्मबलम् दुरात्मन् ॥ ६-७१-५८

दुरात्मन्	= O the evil minded one!	वाक्यमात्रेन	= just by mere words	भवान्	= you
न	= cannot be	प्रधानः	= a very important person	कत्थनात्	= by of boasting themselves
न भवन्ति	= people cannot become	सत्पुरुषाः	= good persons	निर्दर्शयत्व	= you show
आत्मबलम्	= your strength	मयि	= in me	स्थिते	= who is standing
बाण पाणौ	= with an arrow in hand	धन्वनि	= and wielding a bow.		

O the evil-minded! Just by uttering mere words, you cannot be a very important person. People cannot become good persons, just by boasting of themselves. You rather show your strength in me, who is standing with an arrow in hand and wielding a bow.

कर्मणा सूचयात्मानं न विकृतितुमर्हसि ।
 पौरुषेण तु यो युक्तः स तु शूर इति स्मृतः ॥ ६-७१-५९

सूचय	= reveal	आत्मानम्	= yourself	कर्मणा	= by your deeds
न अर्हसि	= you do not deserve	विकृतितुम्	= to boast of yourself	यः	= whoever
युक्तः	= is with a valour	सः	= he alone	स्मृतः	= is declared
पौरुषेण					
शूरः इति	= as a warrior.				

Reveal yourself by your deeds. You do not deserve to boast of yourself. A person with valour alone is declared as a warrior.

सर्वायुधसमायुक्तो धन्वी त्वम् रथमास्थितः ।
 शरैर्वा यदि वाप्यस्त्रैर्दर्शयस्व पराक्रमम् ॥ ६-७१-६०

त्वम्	= you	आस्थितः	= are seated	रथम्	= in a chariot
सर्वायुध	= with all the weapons	धन्वी	= and wielding a bow	दर्शयस्व	= show
समायुक्तः					
पराक्रमम्	= your prowess	शरैः वा	= either by your arrows	यदि वापि	= or even
अस्त्रैः	= by your weapons.				

You are seated in a chariot, with all the weaponry and wielding a bow. Show your prowess either by your arrows or even by your weapons.

ततः शिरस्ते निशितैः पातयिष्याम्यहम् शरैः ।
 मारुतः कालसम्पकम् वृन्तात्तालफलं यथा ॥ ६-७१-६१

ततः	= thereupon	निश्चितैः शरैः	= with sharp arrows	अहम्	= I
पातयिष्यामि	= shall strike down	ते शिरः	= your head	निश्चितैः शरैः	= by my sharp arrows
तालफलम्	= as a fruit of a fan-palm	काल	= ripened by time (is	मारुतः	= by wind
यथा		सम्प्रकम्	fallen down)		
वृत्तात्	= from its stalk.				

Thereupon, with sharp arrows, I shall strike down your head like a fruit of a fan-palm, ripened by its time, is fallen down from its stalk by the gust of a wind.

अद्य ते मामका बाणास्तसकाञ्चनभूषणः ।
पास्यन्ति रुधिरम् गात्राद्वाणशल्यान्तरोत्थितम् ॥ ६-७१-६२

मामकाः	= (these) arrows of mine	तस्माण्डन	= decked with pure gold	पास्यन्ति	= will drink
बाणाः		भूषणः			
रुधिरम्	= blood	बाणशल्यान्तरोत्थितम्	coming forth from the ते गात्रात् holes formed in your body by the sharp points of my arrows.		

Today, these arrows of mine decked with pure gold, will drink blood oozing forth from the holes formed in your body by the sharp points of my arrows.

बालोऽयमिति विज्ञाय न मावज्ञातुमहसि ।
बालो वा यदि वा वृद्धो मृत्युम् जानीहि सम्युगे ॥ ६-७१-६३
बालेन विष्णुना लोकास्त्रयः क्रान्तास्त्रिविक्रमैः ।

विडाय	= thinking	इति	= that	अयम्	= he
बालः	= is a boy	न च अर्हसि	= you ought not	अवजातुम्	= to disregard (me)
बालोवा	= either as a boy	वृद्धोवा	= or as an old man	जानीहि	= you indeed perceive (me)
सम्युगे	= in the battle front	मृत्युम्	= as the god of Death	बालेन	= by Vishnu as a boy
त्रयः	= the three	लोकाः	= worlds	विष्णुना	
त्रिविक्रमैः	= by his three strides.			क्रान्ताः	= were occupied

Thinking me to be a boy, you need not disregard me. Either as the boy or as the aged, you indeed know me in battle-front as the god of Death. Vishnu, as a boy occupied the three worlds just with his three strides, Didn't he?

लक्ष्मणस्य वचः श्रुत्वा हेतुमत्परमार्थवत् ॥ ६-७१-६४
अतिकायः प्रचुक्रोध बाणम् चोत्तममाददे ।

श्रुत्वा	= hearing	हेतुवत्	= the reasonable	परमार्थवत्	= and highly meaningful
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वचः	= words	लक्ष्मणस्य	= of Lakshmana	अतिकायः	= Atikaya
प्रचुक्रोधः	= was very much enraged	आददेच्च	= and took out	उत्तमम्	= an excellent
बाणम्	= arrow.				

Hearing the reasonable and highly meaningful words of Lakshmana, Atikaya was very much enraged and took out an excellent arrow.

**ततो विद्याधरा भूता देवा दैत्या महर्षयः ॥ ६-७१-६५
गुह्यकाश्च महात्मानस्त्युद्धम् ददशुस्तदा ।**

ततः	= then	विद्याधराः	= Vidyadharas the supernatural beings	भूताः	= Bhutas the spirits
देवाः	= the celestials	दैत्याः	= the demons	महर्षयः	= the great sages
गुह्यकाः	= Guhyakas a class of demi	गुह्यकाश्च महात्मनः	=	गुह्यकाश्च महात्मनः	= the great souled
ददशुः	= saw	तत्	= that	युद्धम्	= battle.

Then, Vidyadharas the supernatural beings, Bhutas the spirits, Devas the celestials, Daityas the demons, Maharshies the great sages and Guhyakas a class of demi-gods, all the great souled ones saw that battle.

**ततोऽतिकायः कुपितश्चापमारोप्य सायकम् ॥ ६-७१-६६
लक्ष्मणस्य प्रचिक्षेप सङ्क्षिपन्निव चाम्बरम् ।**

ततः	= thereafter	कुपितः	= the enraged	अतिकायः	= Atikaya
आरोप्य	= stringing	सायकम्	= an arrow	चापम्	= to his bow
प्रचिक्षेप	= dispatched (the arrow)	लक्ष्मणाय	= towards Lakshmana	अम्बरम्	= as though he were

सम्क्षिपन् इव

Thereafter, the enraged Atikaya, stringing an arrow to his bow, dispatched it towards Lakshmana, as though he were shrinking up the space in between.

**तमापतन्तं निशितम् शरमाशीविशोपमम् ॥ ६-७१-६७
अर्धचन्द्रेण चिच्छेद लक्ष्मणः परवीरहा ।**

लक्ष्मणः	= Lakshmana	परवीरहा	= the annihilator of enemy-warriors	चिच्छेद	= chopped off
तम्	= that	अशीविशोपमम्	= serpent-like	निशितम्	= sharp
शरम्	= arrow	आपतन्तम्	= which was falling down on him	अर्धचन्द्रण	= with his crescent pointed arrow.

Lakshmana, the annihilator of enemy-warriors, chopped off that serpent-like sharp arrow, which was falling down on him, with his crescent-pointed arrow.

तं निकृत्तम् शरम् दृष्ट्वा कृतभोगमिवोरगम् ॥ ६-७१-६८
अतिकायो भृशम् क्रुद्धः पञ्चाणान्समाददे ।

दृष्ट्वा	= seeing	तम् शरम्	= that arrow	निकृत्तम्	= which was chopped off
कृत भोगम् इव	= as a snake's hood severed into pieces	अतिकायः	= Atikaya	भृशम्	= was very much
क्रुद्धः	= enraged	समादधे	= and fitted	पञ्च	= five
बाणान्	= arrows (to his bow).				

Seeing that arrow which was chopped off as a snake's hood severed into pieces, Atikaya was very much enraged and fitted five arrows to his bow.

ताज्ञारान्सम्प्रचिक्षेप लक्ष्मणाय निशाचरः ॥ ६-७१-६९
तानप्राप्ताज्ञारैस्तीक्षणौश्चिच्छेद भरतानुजः ।

निशाचरः	= that demon	सम्प्रचिक्षेप	= hurled	तान् शरान्	= those arrows
लक्ष्मणाय	= towards Lakshmana	अप्राप्तान्	= even before they reached him	भरतानुजः	= Lakshmana
तान् चिछेद	= chopped them off	शितैः बाणौः	= with his sharp arrows.		

That demon hurled those arrows towards Lakshmana. Even before they reached him, Lakshmana chopped them off with his sharp arrows.

स तांश्चिछत्वा शरैस्तीक्षणौर्लक्ष्मणः परवीरहा ॥ ६-७१-७०
आददे निशितं बाणम् ज्वलन्तमिव तेजसा ।

छित्वा	= cutting off	तान्	= those arrows	शितैः बाणौः	= with his sharp arrows
सः लक्ष्मणः	= that Lakshmana	परवीरहा	= the annihilator of enemy-warriors	आददे	= took up
निशितम् बाणम्	= a sharp arrow	ज्वलन्तमिव	= as though it was blazing with a glow.		

Cutting off those arrows with his sharp arrows that Lakshmana, the destroyer of enemy-warriors, took up a sharp arrow, as though it was blazing with a glow.

तमादाय धनुः श्रेष्ठे योजयामास लक्ष्मणः ॥ ६-७१-७१
विचकर्षं च वेगेन विसर्ज च सायकम् ।

आदाय	= taking	तम्	= that arrow	लक्ष्मणः	= Lakshmana
योजयामास वेगेन	= harnessed it with force	सायकम् धनुः श्रेष्ठे विसर्ज	= on his excellent bow and discharged it.	विचकर्षं च	= stretched it

Taking that arrow, Lakshmana harnessed it on his excellent bow, stretched it with force and released it.

पूर्णायतविसृष्टेन शरेणानत पर्वणा ॥ ६-७१-७२
ललाटे राक्षसश्रेष्ठमाजघान स वीर्यवान् ।

सः वीर्यवान्	= that valiant Lakshmana	नतपर्वणा	= by a flat-jointed arrow	पूर्णायतविसृष्टेन	= stretched and released fully
आजघान	= struck it	शरेण		राक्षसश्रेष्ठम्	= of that foremost of demons.

That valiant Lakshmana, by a flat-jointed arrow released fully, struck it on the forehead of that excellent demon.

स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः ॥ ६-७१-७३
ददृशे शोणितेनाक्तः पन्नगेन्द्र इवाहवे ।

सः शरः	= that arrow	मग्नः	= sunken	ललाटे	= into the forehead
तस्य	= of that	भीमस्य	= terrible	रक्षसः	= demon
अक्तः	= coated	शोणितेन	= with blood	ददृशे	= appeared
पन्नगेन्द्रः इव	= like a serpent-king	अचरे	= on a mountain.		

That arrow, sunken into the forehead of that terrible demon, smeared with blood, appeared like a serpent-king on a mountain.

राक्षसः प्रचकम्पे च लक्ष्मणेषु प्रकम्पितः ॥ ६-७१-७४
रुद्रबाणहतं भीमम् यथा त्रिपुरगोपुरम् ।

राक्षसः	= the demon	लक्ष्मणेषु	= tormented by Lakshmana's arrow	अथ	= then
प्रचकम्प	= trembled violently	प्रपीडितः		रुद्र	= struck by the arrow of

घोरम्	= like the terrific town-gate of Tripura City	बाणहतम्	= Shiva.
त्रिपुरगोपुरम्			

यथा	

यथा	

The demon, tormented by Lakshmana's arrow, then trembled violently as when the terrific town-gate of Tripura City, (built of gold, silver and iron in the sky, air and earth by Maya for the demons) was struck by Shiva's arrow.

चिन्तयामास चाधस्य विमृश्य च महाबलः ॥ ६-७१-७५
साधु बाणनिपातेन श्वाघनीयोऽसि मे रिपुः ।

महाबलः	= that demon of great strength	आधस्य	= recovering his breath	विमृश्य	= reasonably
चिन्तयामास	= reflected	साधु	= well!	बाणनिपातेन	= by flying down and arrow

असि	= you have become	मे	= to me	शाघनीयः	= a commendable
रिपुः	= enemy.				

That demon of great strength, recovering his breath, reasonably reflected as follows: Well! By flying down an arrow, you have become a commendable enemy for me.

विचार्यैवम् विनम्यास्यं विनम्य च भुजावुभौ ॥ ६-७१-७६
स रथोपस्थमास्थाय रथेन प्रचचार ह ।

एतम्	= thus	विधाय	= speaking	सः	= Atikaya
विदार्य	= widely opening	आस्यम्	= him mouth	विनम्य	= bending down
महाभुजौ	= with his large shoulders	आस्थाय	= ascended	रथोपस्थम्	= the top of his chariot
प्रचचारह	= roamed about hither and thither	रथेन	= with his chariot.		

Thus speaking with his mouth wide open, Atikaya bent down with his large shoulder, ascended the top of his chariot and roamed about hither and thither by his chariot.

एकम् त्रीन्पञ्च सप्तेति सायकान्नाक्षसर्षभः ॥ ६-७१-७७
आददे सन्दधे चापि विचकर्षोत्सर्ज च ।

राक्षसर्षभः	= that foremost of demons	आददे	= took out	एकम्	= one
त्रीन्	= three	पञ्च	= five	सप्तेति	= and seven
सायकान्	= arrows	सन्दधे च	= fixing the arrows to the bow	विचकर्ष	= and stretching it
उत्सर्ज च	= released (the arrows).	अपि			

Atikaya, the foremost of demons, seized hold of one, three, five and seven arrows and fixed them to his bow, stretched it and released the arrows.

ते बाणाः कालसङ्काशा राक्षसेन्द्रधनुश्युताः ॥ ६-७१-७८
हेमपुङ्ग्वा रविप्रख्याश्वक्रुदीसमिवाम्बरम् ।

ते	= those arrows	राक्षसेन्द्रधनुः	= released from the bow of the leader of demons	कालसम्काशाः	= appearing as Death
हेमपुङ्ग्वाः	= with golden shafts	रविप्रख्याः	= shining like the sun	चक्रुः	= set the sky ablaze.

Those arrows, released from the bow of Atikaya, the leader of demons, appearing as Death, with golden shafts and shining like the sun, set the sky ablaze.

ततस्तान्नाक्षसोत्सृष्टाज्ञारौघान्नावणानुजः ॥ ६-७१-७९
असम्भ्रान्तः प्रचिच्छेद निशितैर्बहुभिः शरैः ।

ततः	= thereupon	राघवानुजः	= Lakshmana	असम्भ्रान्तः	= coolly
प्रचिच्छेद	= chopped off	तान्	= those	शरैघान्	= gluts of arrows
राक्षसोत्सृष्टन्	= released by the foremost of demons	बहुभिः	= by the multitude of his		
		निशितैः शरैः	= sharp arrows.		

Thereupon, Lakshmana coolly chopped off those gluts of arrows released by that foremost of demons, by the multitude of his sharp arrows.

ताज्ञारान्युधि सम्प्रेक्ष्य निकृत्तान्नावणात्मजः ॥ ६-७१-८०
चुकोप त्रिदशेन्द्रारिज्ञाह निशितम् शरम् ।

सम्प्रेक्ष्य	= perceiving	तान् शरान्	= those arrows	निकृत्तन्	= being chopped off
युद्ध	= in battle	रावणात्मजः	= Atikaya	त्रिदशेन्द्रारि	= the enemy of Indra the lord of celestials
चुकोप	= was enraged	जग्राह	= and took out	निशितम्	= a sharp arrow.
				शरम्	

That Atikaya, of great splendour, fixing that arrow to his bow and by instantly releasing it, struck the approaching Lakshmana in the middle of his chest.

स सन्ध्याय महातेजास्तं वाणम् सहसोत्सृजत् ॥ ६-७१-८१
ततः सौमित्रिमायान्तमाजघान स्तनान्तरे ।

सः	= that Atikaya	महातेजः	= of great splendour	सम्धाय	= fixing
तम्	= that	वाणम्	= arrow (to his bow)	सहसा	= instantly
उत्सृजत्	= released	तेन	= and by it	आजघान	= struck
आयान्तम्	= the approaching	सौमित्रिम्	= Lakshmana	स्तन्यान्तरे	= in the middle of his chest.

That Atikaya, of great splendour, fixing that arrow to his bow and by instantly releasing it, struck the approaching Lakshmana in the middle of his chest.

अतिकायेन सौमित्रिस्ताडितो युधि वक्षसि ॥ ६-७१-८२
सुस्नाव रुधिरम् तीव्रं मदं मत्त इव द्विपः ।

ताडितः	= struck	अतिकायेन	= by Atikaya	वक्षसि	= in his chest
युधि	= in the battle	सौमित्रिः	= Lakshmana	सुस्नाव	= oozed out
रुधिरम्	= blood	तीव्रम्	= severely	मदम् इव	= like the fluid exuding
मत्तः द्विपः	= from a rutting elephant.				

Struck in battle by Atikaya in his chest, Lakshmana oozed out blood severely, like the fluid exuding from a rutting elephant.

स चकार तदात्मानम् विशल्यं सहसा विभुः ॥ ६-७१-८३
जग्राह च शरम् तीष्णमस्त्रेणापि समादधे ।

सः विभुः	= that powerful Lakshman-	तदा	= then	सहसा	= quickly
चकार	= made	आत्मानम्	= himself	विशल्य	= freed from the arrow-head
जग्राह	= and took up	तीष्णम्	= a sharp	शरम्	= arrow
सम्धे च	= and fixed it	अस्त्रेण	= with a missile.		

That powerful Lakshmana, then quickly made himself freed from that arrow-head, took up a sharp arrow and fixed it with a missile.

आग्नेयेन तदास्त्रेण योजयामास सायकम् ॥ ६-७१-८४
स जज्वाल तदा बाणो धनुश्चास्य महात्मनः ।

तदा	= then	योजयामास	= (Lakshmana) em- ployed	अग्नेयेन	= the missile of fire
सायकम्	= on his arrow	अस्य	= that arrow of the great	अस्त्रेण	
		महात्मनः	souled Lakshmana	धनुश्च	= and the bow too

When Lakshmana employed the missile of fire on his arrow, that arrow of the great souled Lakshmana and as also the bow, caused a flame to blaze.

अतिकायोऽतितेजस्वी सौरमस्त्रम् समाददे ॥ ६-७१-८५
तेन बाणं भुजङ्गाभम् हेमपुण्ड्रमयोजयत् ।

अतिकायः	= Atikaya	अतितेजस्वी	= of great splendour	समाददे	= took-up
सौरम्	= a solar missile	अयोजयत्	= and employed	तेन	= it
अस्त्रम्		हेम पुण्ड्रम्	= with a golden shaft	भुजङ्गाभम्	= and looking like a serpent.

Atikaya of great splendour took up a solar missile and employed it on that arrow, having a golden shaft as also looking like a serpent.

ततस्तम् ज्वलितं घोरम् लक्ष्मणः शरमाहितम् ॥ ६-७१-८६
अतिकायाय चिक्षेप कालदण्डमिवान्तकः ।

लक्ष्मणः	= (Meanwhile) Lakshmana	चिक्षेप	= hurled	अतिकायाय	= at Atikaya
ज्वलितम्	= that blazing	घोरम्	= and awful	शरम्	= arrow
आहितम्	= employed	तत्	= with that	अस्त्रम्	= mystic missile
अन्तकः	= as Yama the lord of Death (would hurl)	काल	= his rod of destruction.	दङ्डमिव	

Meanwhile, Lakshmana hurled at Atikaya, that blazing and awful arrow employed with that mystic missile as Yama the lord of Death would hurl his rod of destruction.

आग्नेयेनाभिसम्युक्तम् दृष्ट्वा बाणं निशाचरः ॥ ६-७१-८७
उत्सर्ज तदा बाणम् दीप्तम् सूर्यास्त्रयोजितम् ।

दृष्ट्वा	= seeing	बाणम्	= the arrow	अग्नेयास्त्राभिसम्युक्तम्	charged with a missile of fire
निशाचरः	= the demon	तदा	= then	उत्सर्ज	= released
रौद्रम्	= and awful	बाणम्	= arrow	सूर्यास्त्र	= charged with the solar missile.

Seeing that arrow charged with a mystic missile of fire, Atikaya the demon then released the awful arrow charged with the solar missile.

तावुभावम्बरे बाणावन्योन्यमभिजप्तुः ॥ ६-७१-८८
तेजसा सम्प्रदीप्ताग्नौ कुद्धाविव भुजम् गमौ ।

तौ	= those	उभौ	= two	बाणौ	= arrows
तेजसौ	= with their points blazed	अभिजघूः	= struck	अन्योन्यम्	= at each other
सम्प्रदीप्ताग्नौ	in splendour	कुद्धौ	= like two enraged ser-		
अम्बरे	= in the sky	भुजन्नामौ इव	pents.		

Those two arrows, having their points blazed in splendour, struck at each other in the sky, like two enraged serpents.

तावन्योन्यम् विनिर्दद्य पेततुर्धरणीतले ॥ ६-७१-८९
निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ ।
तावुभरु दीप्यमानौ स्म न भ्राजेते महीतले ॥ ६-७१-९०

तौ	= those two arrows	विनिर्दद्य	= completely burning	अन्योन्यम्	= one another
पेततुः	= fell down	पृथिवीतले	= on the ground	शरोत्तमौ	= those excellent arrows
भस्मकृतौ	= both reduced to ashes	निरर्चिषौ	= without a flame	न भ्राजेते	= were not radiant
तौ	= those	उभौ	= two arrows	दीप्यमानौ	= blazing
न भ्राजेते	= were not radiant	महीतले	= on the earth's surface.		

Those two excellent arrows, even though they were both blazing, did not radiate any longer on the earth's surface, in that they were without a flame and had been reduced to ashes.

**ततोऽतिकायः सङ्कुद्धस्त्वस्त्रमैषीकमुत्सृजत् ।
तत्प्रचिच्छेद सौमित्रिरस्त्रमैन्द्रेण वीर्यवान् ॥ ६-७१-९१**

ततः	= thereupon	अतिकायः	= Atikaya	सम्कुद्धः	= enraged
उत्सृजत्	= released	ऐषीकम्	= an arrow made of cane	त्वाष्ट्रम्	= presided over by Tvashta (the architect of gods)
ततः	= then	वीर्यवान्	= the valiant	सौमित्रैः	= Lakshmana
चिछेद	= chopped off	अस्त्रम्	= that missile	ऐन्द्रेण	= by his missile presided over by Indra the lord of celestials.

Thereupon, the enraged Atikaya released an arrow made of cane (a missile) presided over by Tvashta (the architect of gods). Then, the valiant LakShmana chopped off that missile, by his missile presided over by Indra the lord of celestials.

**ऐषीकं निहतम् दृश्वा कुमारो रावणात्मजः ।
याम्येनास्त्रेण सङ्कुद्धो योजयामास सायकम् ॥ ६-७१-९२**

दृश्वा	= seeing	ऐषीकम्	= his arrow made of cane	निहतम्	= struck down
कुमारः	= that young	रावणात्मजः	= Atikaya	सम्कुद्धः	= was quite enraged
योजयामास	= and fixed	सायकम्	= his arrow	याम्येन	= with a missile

Seeing his arrow made of cane struck down, that young Atikaya was quite enraged and fixed his arrow with a missile presided over by Yama the lord of retribution.

**ततस्तदस्त्रम् चिक्षेप लक्ष्मणाय निशाचरः ।
वायुव्येन तदस्त्रम् तु निजघान स लक्ष्मणः ॥ ६-७१-९३**

ततः	= thereupon	निशाचरः	= Atikaya	चिक्षेप	= hurled
तत्	= that	अस्त्रम्	= missile	लक्ष्मणाय	= on Lakshmana
सः लक्ष्मणः	= that Lakshmana	तत्	= struck it down	वायुव्येन	= by a missile presided over by the wind-god.
		निजघान		अस्त्रेण	

Thereupon, Atikaya hurled that missile on Lakshmana. That Lakshmana struck it down by a missile presided over by the wind-god.

अथैनम् शरधाराभिर्धाराभिरिव तोयदः ।
अभ्यवर्षत सङ्कुद्धो लक्ष्मणो रावणात्मजम् ॥ ६-७१-९४

अथ	= then	सम्कुद्धः	= the furious	लक्ष्मणः	= Lakshmana
अभ्यवर्षत	= showered forth	शरधाराभिः	= hails of arrows	एनम्	= on this Atikaya
तोयदः इव	= as a cloud	धाराभिः इव	= showers hails of down-pour.	रावणात्मजम्	

Then, the furious Lakshmana showered forth hails of arrows on Atikaya, as a rainy cloud showers hails of down-pour.

तेऽतिकायम् समासाद्य कवचे वज्रभूषिते ।
भग्नाग्रशत्त्वाः सहसा पेतुर्बाणा महीतले ॥ ६-७१-९५

सनासाद्य	= reaching	अतिकायम्	= Atikaya	ते वाणाः	= those arrows
भग्नाग्र शत्त्वाः	= with the points of their shafts shattered	कवचे	= on the armour	वज्रभूषिते	= adorned with diamonds
सहसे	= and instantly	पेतुः	= fell	महीतले	= on the earth's surface.

Reaching Atikaya, those arrows with the points of their shafts shattered on his armour, adorned with diamonds and instantly fell on the earth's surface.

तान्मोघानभिसम्प्रेक्ष्य लक्ष्मणः परवीरहा ।
अभ्यवर्षत बाणानाम् सहस्रेण महायशाः ॥ ६-७१-९६

अभिसम्प्रेक्ष्य	= seeing	तान्	= those arrows	मोघान्	= becoming unsuccessful
महायशाः	= the greatly famous	लक्ष्मणः	= Lakshmana	परवीरहा	= the annihilator of enemy-warriors
अभ्यवर्षत	= showered forth	बाणानाम्	= arrows	सहस्रेण	= in thousand.

Seeing those arrows becoming unsuccessful, the highly famous Lakshmana the annihilator of enemy-warriors, showered forth arrows in thousands.

स वर्ष्यमाणो बाणौघैरतिकायो महाबलः ।
अवध्यकवचः सङ्घे राक्षसो नैव विव्यथे ॥ ६-७१-९७

अतिकायः	= Atikaya	सः महाकायः	= that mighty demon	वृष्यमाणः	= (though) deluged
बाणौघैः	= with a flood of arrows	राक्षसः			
अवध्यकवचः	= because of the inviolability of is armour.	न विव्यथे	= was not agitated	सम्ब्ल्ये	= in battle

Atikaya, that mighty demon, though deluged with a flood of arrows, was not agitated in battle because of the inviolability of his armour.

शरं चाशीविषाकारं लक्ष्मणाय व्यपासृजत् ।
स तेन विद्धः सौमित्रिमर्मदेशो शरेण ह ॥ ६-७१-९८
मुहूर्तमात्रं निःसम्झो द्यभव छत्रुतापनः ।

व्यपासृजत्	= (Atikaya) released	शरम्	= an arrow	आशीविषाकारम्	= having a serpent-like form
लक्ष्मणाय मर्मदेशो	= on Lakshmana on his vital parts	विद्धः	= struck	तेन शरेण	= by that arrow
अभवत्	= became	सः सौमित्रिः	= that Lakshmana	शत्रुतापनः	= the tormentor of his enemies
		निःसम्झनः	= unconscious	मुहूर्तमात्रम्	= just for a moment.

Atikaya released an arrow having a serpent-like form on Lakshmana. Struck by that arrow on his vital parts, that Lakshmana, the tormentor of his enemies, felt unconscious just for a moment.

ततः सम्झामुपालभ्य चतुर्भिः सायतोत्तमैः ॥ ६-७१-९९
निजघान हयान् संख्ये सारथिम् च महाबलः ।
ध्वजस्योन्मथनम् कृत्वा शरवर्षैररिदमः ॥ ६-७१-१००

उपालभ्य	= having regained	सम्झाम्	= his consciousness	महाबलः	= the mighty Lakshmana
अरिदमः	= the annihilator of enemies	शरवर्षैः	= with his flood of arrows	उन्मथनम्	= throwing down
ध्वजस्य	= the flag-staff	निजघान	= killed	कृत्वा	
हयान्	= and the horses	संख्ये	= in combat	सारथिम्	= the charioteer
				चतुर्भिः	= with his four excellent
				सायकोत्तमैः	arrows.

Having regained his consciousness, the mighty Lakshmana, the annihilator of enemies, with his flood of arrows threw down the flag-staff and killed the horses and the charioteer in combat, with his four excellent arrows.

असंभ्रान्तः स सौमित्रिस्तान् शरानभिलक्षितान् ।
मुमोच लक्ष्मणो वाणान् वधार्थं तस्य रक्षसः ॥ ६-७१-१०१

असंभ्रान्तः	= free from flurry	सः लक्ष्मणः	= that Lakshmana	सौमित्रिः	= the son of Sumitra
मुमोच	= released	तान् शरान्	= those arrows	अभिलक्षितान्	= aiming at him
वधार्थम्	= for killing	तस्य रक्षसः	= of that demon.		

Free from flurry, that Lakshmana, the son of Sumitra, released those arrows, exactly aiming at that demon, for the purpose of killing him.

न शशाक रुजम् कर्तुम् युधि तस्य नरोत्तमः ।
अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह ॥ ६-७१-१०२

नरोत्तमः	= Lakshmana the best among men	न शशाक	= was not able	कर्तुम्	= to afflict any injury
तस्य	= to him	युद्धि	= in battle	अथ	= thereupon
वायुः	= the wind-god	उपागम्य	= approaching	एनम्	= him
उवाच ह	= spoke	वाक्यम्	= (the following) words:		

Lakshmana, the best among men, was not able to afflict any injury to Atikaya in battle. Then, the wind-god came to him and spoke to him as follows:

ब्रह्मदत्तवरो ह्येष अवध्य कवचावृतः ।
ब्राह्मेणास्त्रेण भिन्न्येनमेष वध्यो हि नान्यथा ॥ ६-७१-१०३
अवध्य एष ह्यन्येषामस्त्राणाम् कवची बली ।

एषः	= he	ब्रह्मदत्तवरः	= endowed with a boon by Brahma the lord of creation	अवध्य	= is cloaked with an inviolable armour
भिन्नं	= split	एनम्	= him	ब्रह्मेण अस्त्रेण	= with a missile of Brahma
एषः	= he	न वध्यः	= cannot be killed	anyathaa	= by any other way
बलीः	= the mighty	एषः	= Atikaya	कवची	= with that armour
अवध्यः	= cannot be destroyed	अन्येषाम्	= by other	अस्त्राणाम्	= missiles.

He, endowed with a boon by Brahma the lord of creation, is cloaked by inviolable armour. Split him with a missile of Brahma. He cannot be killed by any other means. The mighty Atikaya, with that armour, cannot be destroyed by other missiles.

ततः स वायोर्वचनं निशम्य ।
सौमित्रिरिन्द्रप्रतिमानवीर्यः ।
समाददे बाणममोघवेगं ।
तद्वाह्ममस्त्रम् सहसा नियोज्य ॥ ६-७१-१०४

ततः	= then	निशम्य	= hearing	वचनम्	= the words
वायोः	= of the wind-god	सौमित्रिः	= Lakshmana	इन्द्र प्रतिमान	= having a prowess equal to that of Indra
नियुज्य	= fixing	तत्	= that	ब्राह्माम्	= missile presided over by Brahma
समादधे	= directed	बाणम्	= the arrow	उग्रवेगम्	= with a terrific force
सहसा	= quickly.				

Then, hearing the words of the wind-god, Lakshmana having a prowess equal to that of Indra the lord of celestials, adjusting his arrow with a missile presided over by Brahma, quickly directed the arrow with a

terrific force.

तस्मिन्वराखे तु नियुज्यमाने ।
सौमित्रिणा बाणवरे शिताग्रे ।
दिशः सचन्द्रार्कमहाग्रहाश् च ।
नभश्च तत्रास रास चोर्वी ॥ ६-७१-१०५

नियुज्यमाने	= while fixing	वराखे	= that excellent missile	बानवरे	= on that superior arrow
शिताग्रे	= with a sharp point	सौमित्रिणा	= by Lakshmana	दिशः च	= (all) the quarters
चन्द्रार्क	= moon sun and the	नभश्च	= as also the sky	तत्रास	= were frightened
महाग्रहाश्च	great planets				
उर्वाच	= earth also	रास	= made an uproar.		

While fixing that excellent missile on that superior sharp-pointed arrow by Lakshmana, all the quarters, the sun, the moon, the great planets and the sky were frightened. Earth also made an uproar.

तं ब्रह्माणोऽस्त्रेण नियुज्य चापे ।
शरम् सुपुण्ड यमदूतकल्पम् ।
सौमित्रिरिन्द्रारिसुतस्य तस्य ।
ससर्ज बाणम् युधि वज्रकल्पम् ॥ ६-७१-१०६

नियुज्य	= having charged	ब्रह्मणः अस्त्रः	= the missile of Brahma	तम् शरम्	= on that arrows
सपुण्डम्	= with the feathers and all	यम	= equal to a messenger दूतकल्पम्	चापे	= over the bow
सौमित्रः	= Lakshmana	ससर्ज	= released	बाणम्	= that arrows
वज्रकल्पम्	= similar to a thunder bolt	तस्य	= on that son of Ravana.		
		इन्द्रारिसुतस्य			

Having charged the missile of Brahma on that arrow with the feathers and all, equal to a messenger of Yama the lord of Death over his bow, Lakshmana released that arrow looking like a thunderbolt on Atikaya, the son of Ravana.

तम् लक्ष्मणोत्सृष्टममोघवेगं ।
समापतन्तम् ज्वलनप्रकाशम् ।
सुवर्णवज्रोत्तमचित्रपुण्ड ।
तदातिकायः समरे ददर्श ॥ ६-७१-१०७

अतिकायः	= Atikaya	ददर्श	= saw	तम् बाणम्	= that arrow
लक्ष्मणोत्सृष्टविकृद्	released with aug- mented force by Lakshmana	श्वसनोग्रवेगम्	= moving so fastly as the wind	सुपर्णवज्रोत्तमचित्र	= having beautiful feathers looking like an excellent thunder- bolt
समापतन्तम्	= approaching him	समर	= in battle.	पुण्डम्	

Atikaya saw that arrow, released with augmented force by Lakshmana, moving so fastly as the wind, having beautiful wings with variegated feathers and looking like a thunderous thunderbolt, approaching him in battle.

तं प्रेक्षमाणः सहसातिकायो ।
जघान बाणैर्निश्चितैरनेकैः ।
स सायकस्तस्य सुपर्णवेगस् ।
तदातिवेगेन जगाम पार्थम् ॥ ६-७१-१०८

प्रेक्षमाणः	= seeing	तम्	= that arrow	अतिकायः	= Atikaya
सहसा	= quickly	जघान	= struck	अनेकैः	= with several
निश्चितैः	= sharp	बाणैः	= arrows	सः तस्य	= that arrow of Laksh-
सुवर्णवेगः	= with a speed equal to Garuda the eagle	तथा	= thus	सायकः	mana
पार्थम्	= his proximity.			जगाम	= reached

Seeing that arrow, Atikaya quickly struck with several sharp arrows. That Lakshmana's arrow, with a speed equal to Garuda the eagle, thus reached Atikaya's proximity.

तमागतं प्रेक्ष्य तदातिकायो बाणं प्रदीप्तान्तककालकल्पम् ।
जघान शत्त्वृष्टिगदाकुठारैः शूलैर्हूलैश्चाय्यविपन्नचेष्टः ॥ ६-७१-१०९

प्रेक्ष्य	= seeing	तम् बाणम्	= that arrow	प्रदीप्तान्तककाल	= blazing and looking like Yama the lord of Death and black in colour
आगतम्	= approaching	अतिकायः	= Atikaya	तदा	= then
जघान	= struck it	शत्त्वृष्टिगदा	= with spike spear mace	शैरेश्चापि	= and arrows.
		कुठारैः	axe		

Seeing that blazing arrow, looking like Yama the lord of Death and black in colour, approaching him, Atikaya then struck it with spike, spear, mace, axe and arrows.

तान्यायुधान्यद्वुतविग्रहाणि ।
मोघानि कृत्वा स शरोऽग्निदीपः ।
प्रसद्य तस्यैव किरीटजुष्टं ।
तदातिकायस्य शिरो जहार ॥ ६-७१-११०

तदा	= then	सः शरः	= that arrow	अग्निदीपः	= blazing like fire
मोघानि	= made in vain those	अद्वुत	= of wonderful form	प्रगृह्ण	= taking
कृत्वा तानि	weapons	विग्रहाणि			
आयुधानि					
शिरः	= his head	जहार	= carried it away.		

Then, that arrow, blazing like fire, made in vain those weapons of wonderful form and taking Atikaya's head, carried it away.

तच्छ्रः सशिरस्वाणम् लक्ष्मणेषु प्रपीडितम् ।
पपात सहसा भूमौ शृङ्गम् हिमवतो यथा ॥ ६-७१-१११

तत्	= that	शिरः	= head	सशिरस्वाणम्	= with its diadem
लक्ष्मणेषु	= destroyed by Laksh- mana	पपात	= fell down	सहसा	= quickly
प्रपीडितम्		शृङ्गम् यथा	= like a peak	हिमवतः	= of the Himalayan mountain.
भूमौ	= on the ground				

That head with its diadem, chopped off by Lakshmana, quickly fell down on the ground, like a peak of the Himalayan Mountain.

तं भूमौ पतितं दृष्ट्वा विक्षिप्ताम्बरभूषणम् ।
बभूवृद्यथिताः सर्वे हरशेषा निशाचराः ॥ ६-७१-११२

दृष्ट्वा	= seeing	तत्	= that Atikaya	पतितम्	= who fell
भूमौ	= on the ground	विक्षिप्ताम्बर	= with his clothes and भूषणम्	सर्वे	= all
हतसेषा:	= the surviving	भूषणम्	ornaments scattered away	बभूवः:	= became
व्यथिताः	= perturbed.	निशाचराः	= demons		

Seeing Atikaya falling on the ground, with his clothes and ornaments scattered away, all the surviving demons became perturbed.

ते विषण्णमुखा दीनाः प्रहारजनितश्रमाः ।
विनेदुरुच्चैर्बहवः सहसा विस्वरैः स्वरैः ॥ ६-७१-११३

बहवः	= many	ते दीनाः	= of those depressed demons	विषण्ण	= dejected in counte-
प्रहारजनित	= with a fatigue born of श्रमाः	सहसा	= suddenly	मुखाः	nance
उच्चैः	= loudly	स्वरैः	= with their voices	विनेदुः	= began to shout

Many of those depressed demons, dejected as they were, showing fatigue born of fighting, in their faces, suddenly began to shout loudly, with their voices in discordant notes.

ततस्तत्परितो याता निरपेक्षा निशाचराः ।
पुरीमभिमुखा भीता द्रवन्तो नायके हते ॥ ६-७१-११४

नायके हते	= as their leader was dead	निशाचरा:	= the demons	ततः	= then
भीताः	= were frightened	निरपेक्षाः	= and being indifferent to fight	याताः	= went
द्रवन्तः	= running away	अभिमुखाः	= with their faces turned towards	तत् पुरीम्	= that city
परितः	= all around.				

As their leader was dead, the demons were then frightened and becoming indifferent to fight, went running away all around, with their faces turned towards that City of Lanka.

प्रहृष्टयुक्ता बहवस्तु वानरा ।
प्रबुद्धपद्मप्रतिमाननास्तदा ।
अपूजयम्लक्ष्मणमिष्टभागिनं ।
हते रिपौ भीमबले दुरासदे ॥ ६-७१-११५

भीम बले	= after the dangerous	बहवः	= the multitude was killed	बहवः	= the multitude
दुरासदे रिपौ	demon with terrific strength was killed	तदा	= then	प्रहृष्टयुक्ताः	= were endowed with a great delight
हते		अपूजयन्	= and worshipped	लक्ष्मणम्	= Lakshmana
वानराः	= of monkeys				

प्रफुल्लपद्मप्रतिमानन्नाः with their faces
इष्टभागिनम् = who was blessed with the fulfillment of his desire.

When the dangerous demon with the terrific strength was killed, the multitude of monkeys then were endowed with a great delight, with their faces looking like full blown lotuses and worshipped Lakshmana who got his desire fulfilled.

अतिबल मतिकायमभ्रकल्पं ।
युधि विनिपात्य स लक्ष्मणः प्रहृष्टः ।
त्वरितमथ तदा स रामपार्श्वं
कपिनिवहैश्च सुपूजितो जगाम ॥ ६-७१-११६

विनिपात्य	= throwing down	युधि	= in battle	अतिकायम्	= that Atikaya
अतिबलम्	= who was exceedingly strong	अभ्रकल्पम्	= and looking like a cloud	सः लक्ष्मनः	= that Lakshmana
तदा	= then	प्रहृष्टः	= was greatly delighted	सुपूजितः	= and while he was being worshipped
कपिनिवहैः	= by the multitude of monkeys	अथ	= thereupon	त्वरितम्	= quickly
जगाम	= hastened towards	राम पार्श्वम्	= the vicinity of Rama.		

Throwing down in battle, that Atikaya who was exceedingly strong and looking like a cloud, Lakshmana was greatly delighted and while he was being worshipped by the multitude of monkeys, thereupon quickly hastened towards the proximity of Rama.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकसप्ततितमः सर्गः ॥

Thus completes 71st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

72 Sarga 72 - द्विप्रस्तितमः सर्ग

Ravana'S Grief Over Atikaya'S Death

Introduction -

Having been informed that Atikaya, Dhumraksha, Akampana, Prahasta, Kumbhakarna and other mighty demons are killed in battle, Ravana felt anxious. He is surprised as to how Rama and Lakshmana got released from the bind of arrows, made by Indrajit, his son earlier. He feels that no demon is capable of defeating Rama, Lakshmana, Sugreeva and Vibhishana. He enjoins demons to protect the City of Lanka and even Ashoka garden, where Sita has been kept in capture. He asks the army not to be indifferent to the movements of the monkey-warriors. After issuing the necessary instruction to his army, he enters deep into his palace and remains boarding over the loss of Atikaya, his son.

अतिकायं हतं श्रुत्वा लक्ष्मणेन महात्मना ।
उद्गेगमगमद्राजा वचनम् चेदमब्रवीत् ॥ ६-७१-१

श्रुत्वा	= hearing	अत्कायम्	= Atikaya	हतम्	= killed
महात्मना	= in the hands of the	राजा	= the king	अगमत्	= got
लक्ष्मणेन	high souled Laksh- mana				
उद्गेगम्	= an anxiety	अब्रवीत्	= and spoke	इदम्	= these
वचनम्	= words:				

Hearing Atikaya having been killed in the hands of the great-souled Lakshmana, Ravana was worried and spoke as follows:

धूम्राक्षः परमार्थी सर्वशस्त्रभृतां वरः ।
अकम्पनः प्रहस्तश्च कुम्भकर्णस्तथैव च ॥ ६-७१-२

एते महाबला वीरा राक्षसा युद्धकाङ्क्षणः ।
जेतारः परसैन्यानां परैर्नित्यापराजिताः ॥ ६-७१-३

ससैन्यास्ते हता वीरा रामेणाक्षिष्टकर्मणा ।
राक्षसाः सुमहाकाया नानाशस्त्रविशारदाः ॥ ६-७१-४
अन्ये च बहवः शूरा महात्मानो निपातिताः ।

धूम्राक्षः	= Dhumraksha	अकम्पनः	= Akampana	परमार्थी	= greatly impatient
सर्वशस्त्रभृताम्	= excellent among all the	प्रहस्तश्च	= Prahasta	तथैवच	= and
वरः	wielders of weapons	महाबलाः	= the mighty	वीराः	= and valiant
कुम्भकर्णः	= Kumbhakarna				

राक्षसाः	= demons	युद्धकाण्डिक्षणः	= longing for battle	जेतारः	= who conquer
परसैन्यानाम्	= the army of adversaries	नित्यापराजिता:	= never conquered	परिहृ	= by enemies
ते वीराः	= those warriors	ससैन्याः	= along with their armies	हताः	= were killed
रामेण	= by Rama	अक्षिष्ठ बहवः	= many	कर्माणाम्	= unwearied in action
बहवः	= many	अन्ये	= other	महात्मनः	= mighty
शूराः	= warriors	सुमहाकाराः	= with colossal bodies	नानाशस्त्रविशारदः	skilled in various kinds of weaponry
विनिपातिताः	= were struck down.				

"Dhumraksha, who was greatly impatient Akampana who was excellent among all wielders of weapons, Prahasta and Kumbhakarna were killed by Rama, who was unwearied in battle. The mighty and valiant demons longing for battle, who conquer the adversaries, who was never defeated in battle by the enemies they along with their enemies were killed. Many other mighty warriors.

प्रख्यातबलवीर्येण पुत्रेणेन्द्रजिता मम ॥ ६-७१-५
तौ भ्रातरौ तदा बद्धौ घोर्दर्दत्तवरैः शरैः ।

तदा	= that day	मम पत्रेण	= by Indrajit my son	प्रख्यात बल	= having renowned
तौ	= those two	इन्द्रजिता		वीर्यं	strength and prowess
घोरैः शरैः	= by terrific arrows	भ्रात्रौ	= brothers	बद्धौ	= were bound
		दत्तवरैः	= on which boons had been conferred.		

"That day, Indrajit, my son, whose strength and prowess are renowned, bound both Rama and Lakshmana, the brothers with terrific arrows, on which boons had been conferred."

यन्न शक्यम् सुरैः सर्वैरसुरैर्वा महाबलैः ॥ ६-७१-६
मोक्षुम् तद् बन्धनम् घोरं यक्षगन्धर्वपन्नगैः ।

तन्न जाने प्रभावैर्वा मायया मोहनेन वा ॥ ६-७१-७
शरबन्धाद्विमुक्तौ तौ भ्रातरौ रामलक्ष्मणौ ।

तत्	= that	बन्धनम्	= bondage	यत्	= which
न शक्यम्	= is not possible	मोक्षुम्	= to be released	सर्वैः सुरैः	= by all the celestials
महाबलैः	= or by the mighty	यक्ष गन्धर्व	= or by Yakshas the	घोरम्	= was terrific
असुरैर्वा	= demons	पन्नगैः	= supernatural beings or Gandharvas the celestials musicians or Pannagas the serpent-demons		
रामलक्ष्मणौ	= Rama and Lakshmana	तौ भ्रातरौ	= two brothers	विमुक्तौ	= were released
शरबन्धात्	= from that tie of arrows	प्रभावैः वा	= either by their power	मायया	= or by sorcery
मोहनेनवा	= or by stupor	न जाने	= I do not know	तत्	= that.

"That terrific bind of arrow cannot be released by any celestial or a mighty demon or by Yakshas the supernatural beings or Gandharvas the celestial musicians or Pannagas the serpent-demons. Rama and Lakshmana, the two brothers were released from that tie of arrows either by their power or by their sorcery or by their marvel I do not know that."

ये योधा निर्गताहूं शूरा राक्षसा मम शासनात् ६-७१-८
ते सर्वे निहता युद्धे वानरैः सुमहाबलैः ।

ये	= which	शूराः	= valiant	योधा:	= warriors
राक्षा:	= of demons	मम	= at my command	निर्गता:	= have set out
युद्धे	= for battle	शासनात्		निहता:	= were killed
सुमहाबलैः	= by highly mighty	सर्वे	= all of them		
		वानरैः	= monkeys.		

"All of those valiant demon-warriors set out for battle, at my command, were killed by those exceptionally mighty monkeys."

तं न पश्याम्यहम् युद्धे योऽयं रामं सलक्ष्मणम् ६-७१-९
नाशयेत्सबलम् वीरं ससुग्रीवविभीषणम् ।

अहम्	= I	न पश्यामि	= do not find	तम्	= such a person
यः नाशयेत्	= who can destroy	वीरम्	= the valiant Rama	स लक्ष्मणम्	= along with Lakshmana
ससुग्रीव	= Sugreeva	सबलम्	= accompanied by their army	युद्धे	= in battle
विभीषणम्	and Vibhishana				
अद्य	= now.				

"I do not find any demon, who can destroy the valiant Rama along with Lakshmana, Sugreeva and Vibhishana accompanied by their army in battle now."

अहो सुबलवान् रामो महदस्त्रबलम् च वै ॥ ६-७१-१०
यस्य विक्रममासाद्य राक्षसा निघनम् गताः ।

यस्य	= by which Rama's	विक्रमम्	= valour	राक्षसा:	= the demons
आसाद्य	= reached past destruction	रामः	= (that) Rama	अहो	= alas!
निघनम्		अस्त्र बलम् च	= and indeed has an arrow of great power too.		
गताः		महत्वै			
सुबलवान्	= has a great strength				

"By Rama's valour, the demons were destroyed. Alas! How great is Rama's strength! How great is the power of his arrow!"

अप्रमत्तेश्च सर्वत्रा गुल्मै रक्ष्या पुरी त्वियम् ॥ ६-७१-११
अशोकवनिका चैव यत्र सीताभिरक्ष्यते ।

गुल्मैः	= by some regiments of army	इयम्	= this city	अशोकैनिकाचैव = and even Ashoka garden
यत्र	= where	सीता	= Sita	अभिरक्ष्यते = is being guarded
रक्ष्यातु	= have to be protected	अप्रमत्तैः	= vigilantly	सर्वत्र = on all sides.

"Some regiments of the army have to protect this City and even Ashoka garden where Sita is being guarded, vigilantly on all sides."

निष्क्रमो वा प्रवेशो वा ज्ञात्व्यः सर्वदैव नः ॥ ६-७१-१२
यत्र यत्र भवेद्गुल्मस्तत्र तत्र पुनः पुनः ।

ज्ञात्व्यः	= It should be known	नः	= to us	यत्र यत्र	= wherever
गुल्मः	= a regiment of army	भवेत्	= is there	तत्र त्व	= in that and that place (where)
निष्क्रमोवा	= persons are going out	प्रवेशोवा	= and where persons are entering	सर्वदैव	= at all times
पुनः पुनः	= again and again.				

"We should know the locations of army-regiments and also the places where persons are exiting and entering at all times, again and again.

सर्वतश्चापि तिष्ठध्वम् स्वैः स्वैः परिवृता बलैः ॥ ६-७१-१३
द्रष्टव्यम् च पदम् तेषाम् वानराणां निशाचराः ।

निशाचराः	= O demons!	तिष्ठध्वम्	= stay	सर्वतः	= on all sides
परिवृताः	= surrounded by	स्वैः स्वैः	= by your respective	पदम् तेषाम्	= the position of those
द्रष्टव्यम् च	= is to be watched.	बलैः	= armies	वानराणाम्	= monkeys

"O demons! Stay on all sides with your respective armies. The various positioning of those monkeys are to be watched."

प्रदोषे वार्धरात्रे वा प्रत्यूषे वापि सर्वशः ॥ ६-७१-१४
नावज्ञा तत्र कर्तव्या वानरेषु कदाचन ।
द्विष्टां बलमुद्युक्तमापत्तिं स्थितं तथा ॥ ६-७१-१५

तत्र वानरेषु	= in the case of monkeys	अवजा	न	= disrespect should not be shown	कदाचन	= at any time
सर्वशः	= in any way	कर्तव्या				
प्रत्यूषेवा	= or at dawn (You have to watch whether)	प्रदोषेवा		= either at evening time	अर्धरात्रेवा	= or at midnight
आपत्त	= or appearing suddenly	द्विष्टाम्		= the army of adversaries	उद्युक्तम्	= is ready for war
		बलम्				
		तथा		= and	स्थितम्	= remaining.

"Indifference should not be shown to monkeys in any way at any time, either at evening or at midnight or at dawn. You have watch whether the army of adversaries is fervently active or advancing or staying where it was."

ततस्ते राक्षसाहूं सर्वे श्रुत्वा लङ्घाधिपस्य तत् ।
वचनं सर्वमातिष्ठन् यथावत्तु महाबलाः ॥ ६-७१-१६

श्रुत्वा	= hearing	तत् वचनम्	= those words	लङ्घाधिपस्य	= of Ravana
सर्वे	= all	ते महाबलाः	= those mighty	राक्षसाः	= demons
ततः	= then	यथावत्तु	= precisely	आतिष्ठन्	= stood by
सर्वम्	= all that.				

Hearing those words of Ravana, all the mighty demons then precisely carried it out forthwith in its totality.

स तान् सर्वान् हि सांदिश्य रावणो राक्षसाधिपः ।
मन्युशल्यम् वहन् दीनः प्रविवेश स्वमालयम् ॥ ६-७१-१७

सम्दिश्य	= instructing	तान् सर्वान्	= all of them	सः रावणः	= that Ravana
राक्षसाधिपः	= the king of demons	वहन्	= suffering from prickly sorrow	दीनः	= and depression
प्रविवेश	= entered	मन्युशल्यम्		स्वम्	= his house.

Having thus instructed all of them, Ravana the king of demons, suffering from prickly sorrow and depression, penetrated deeply into his palace.

ततः स संदीपितकोपपहि ।
निशाचराणामधिपो महाबलः ।
तदेव पुत्रव्यसनम् विचिन्तयन् ।
मुहुर्मुहुश्वैव तदा व्यनिःश्वसत् ॥ ६-७१-१८

सम्दीपित	= blazed as he was with	महाबलः	= the mighty	अधिपः	= lord
कोप वहिः	a fire of anger	ततः	= then	विचिन्तयन्	= thinking
निशाचराणाम्	= of demons	तदा	= then	मुहुर्मुहु	= again and again
तत्	= of that loss of his son				
पुत्रव्यसनम्					
एव					
व्यनिःश्वसत्	= sighing.				

Blazed as he was with a fire of anger, Ravana the mighty lord of demons, then remained brooding about the loss of his son (Atikaya) and also sighing again and again.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्विप्रस्तितमः सर्गः ॥

Thus completes 72nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

73 Sarga 73 - त्रिसप्ततितमः सर्ग

Raama And Lakshmana Fell Unconscious

Introduction -

Seeing Ravana, his father looking lamented after hearing the death of Ravana's sons and brothers, Indrajit promises to destroy Rama and Lakshmana. He sets out, for the battle, accompanied by his army. After reaching the battle-field, Indrajit performed a sacrificial ritual there, duly making an oblation to the fire. After performing the sacrificial rite, Indrajit goes himself invisible into the sky. Indrajit then showers multitude of arrows towards the monkeys and the monkeys lose their consciousness. Indrajit tears asunder principal monkey-warriors by his maces and arrows. Then, he rains a multitude of arrows of Rama and Lakshmana. Rama says to Lakshmana that he along with Lakshmana can act as thought they fell unconscious, so that Indrajit can return to Lanka, boasting of his laurels of victory. Grievously hurt on the battle field by the missiles of Indrajit, Rama and Lakshmana along with the whole army of monkeys fell unconscious.

ततो हतान्नाक्षसपुज्वांस्तान् ।
 देवान्तकादित्रिशिरोऽतिकायान् ।
 रक्षोगणास्तत्र हतावशिष्टास् ।
 ते रावणाय त्वरितं शशांसुः ॥ ६-७३-१

ततः	= then	ते	= those	हतावशिष्टाः	= surviving
रक्षोगणाः	= troops of demons	तत्र	= there	त्वरिताः	= hastily
शशांसुः	= told	रावणाय	= Ravana	तान्	= that
देवान्तनादि	= Devantaka Trishira	राक्षसपुज्वान्	= the excellent demons	हतान्	= were killed.
त्रिशिरोतिकायान्	Atikaya and so on				

Then, those surviving troops of demons hastily told Ravana that Devantaka, Trishira, Atikaya and other foremost of demons had been killed.

ततो हतान्सहसा निशम्य ।
 राजा मुमोहाश्रुपरिस्तुताक्षः ।
 पुत्रक्षयं भ्रातृवधं च घोरं ।
 विचिन्त्य राजा विपुलं प्रदध्यौ ॥ ६-७३-२

ततः	= thereupon	निशम्य	= hearing	सहसा	= suddenly
तान्	= about them	हतान्	= having been killed	राजा	= Ravana the king of demons
राजा	= shining with prosperity	महावध्यपरिस्तुताक्षः	= having his eyes filled with profuse tears	विचिन्त्य	= and brooding about
घोरम् पुत्र	= the terrific destroyal of his son	भ्रातृवधमच्च	= and the killing of his brothers	विपुलम्	= contemplated for long.
क्षयम्				प्रदध्यौ	

Thereupon, suddenly hearing of those who had been killed, Ravana the prosperous king of demons, having his eyes filled with profuse tears; boarding over the terrific destroyal of his son as also the death of his brothers, contemplated for long.

ततस्तु राजानमुदीक्ष्य दीनं ।
शोकार्णवे सम्परिपुपुवानम्।
अथर्षभो राक्षसराजसूनुर् ।
अथेन्द्रजिद्वाक्यमिदं बभाषे ॥ ६-७३-३

ततः	= then	उदीक्ष्य	= seeing	राजानम्	= Ravana the king
दीनम्	= miserably	सम्परिपुलवान्	= submerged	शोकार्णवे	= in a sea of sorrow
इन्द्रजित्	= Indrajit	राक्षसराजसूमः	= Ravana's son	रथर्षभः	= the best of charioteers
बभाषे	= spoke	तम्	= to him	इदम्	= the following words.

Then, seeing Ravana the king, miserably submerged in a sea of sorrow, Indrajit, Ravana's son, the best among charioteers, spoke to him as follows:

न तात मोहं प्रतिगन्तुमर्हसि ।
यत्रेन्द्रजिजीवति राक्षसेन्द्र्।
नेन्द्रारिबाणाभिहतो हि कश्च चित् ।
प्राणान्तसमर्थः समरेऽभिर्घर्तुम् ॥ ६-७३-४

तात	= O father	नैऋतेश	= the king od demons!	न अर्हसे	= you ought not
परिगन्तुम्	= to get	मोहम्	= emberassment	यत्र	= when Indrajit is alive
कश्चित्	= anyone	इन्द्रारि	= who is struck by In-	इन्द्रजित्	
प्राणान्	= his lives.	बाणाभिहतः	drajit's arrows	जीवति	
				समर्थः हि	= cannot indeed protect
				अभिपातुम्	

"O father, the king of demons! You ought not to get embarrassed, while Indrajit is alive. Anyone who is struck by Indrajit's arrows cannot indeed protect his life."

पश्याद्य रामं सहलक्ष्मणेन ।
मद्वाणनिर्भिन्नविकीर्णदेहम्।
गतायुषं भूमितले शयानं ।
शरैः शितैराचितसर्वगात्रम् ॥ ६-७३-५

अद्य	= today	पश्य	= see	रामम्	= Rama
लक्ष्मणेन सह	= along with Laksh- mana	मद्वाण	= with their bodies	गतायुषम्	= and dead

शयनम्	= lying down	भूमितले	= on the floor	आचित् सर्वं	= with their limbs dif-
				गात्रम्	fused all over.

"Today, you will see Rama along with Lakshmana, with their bodies undistinguished, scattered and dead, lying down on the floor, with their limbs diffused all over."

इमां प्रतिज्ञां शृणु शक्रशत्रोः ।
सुनिश्चितां पौरुषदैवयुक्ताम्।
अद्यैव रामं सहलक्ष्मणेन ।
सन्तापयिष्यामि शरैरमोघैः ॥ ६-७३-६

शृणु	= Hear	शक्रशत्रोः	= of Indrajit's	प्रतिज्ञाम्	= promise
सुनिश्चितान्	= which is very firm	पौरुषदैवयुक्ताम्	= belonging to valour and coming from gods	अद्यैव	= now itself
सम्तर्पयिष्यामि	= I shall overfill	रामम्	= Rama	लक्ष्मणेन सह	= together with Laksh- mana
अमोघैः	= with unfailing flood of				
शरैघैः	arrows.				

"Listen to Indrajit's promise, which is very firm, backed by valour and divine blessing. Now itself, I will overwhelm Rama together with Lakshmana unfailing flood of arrows.

अद्येन्द्रवैवस्वतविष्णुमित्र ।
साध्याश्विवैश्वानरचन्द्रसूर्याः ।
द्रक्ष्यन्ति मे विक्रमप्रमेयं ।
विष्णोरिवोग्रं बलियज्ञवाटे ॥ ६-७३-७

अद्य	= now itself	इन्द्र वैवस्वत	= Indra Yama Vishnu	वैश्वानरसूर्य	= the fire-god the sun and the moon
द्रक्ष्यन्ति	= can see	विष्णुरुद्र	Rudra Sadhyas (a class of celestials beings)	चन्द्राः	
अमन बलियज वाटे	= in the enclosure where a sacrifice was being performed by Bali the demon-king.	साध्याः अह मे अप्रमेयम्	= my unlimited prowess विक्रमम्	विष्णोः उग्रम् इव	= like the terrific prowess of Vishnu (in his dwarf incarnation)

"Now itself, Indra, Yama, Vishnu, Rudra, Sadhyas (a class of celestial beings), the fire-god, the sun and the moon can see my unlimited prowess, like the terrific prowess of Vishnu (in his dwarf incarnation as Vamana) in the enclosure where a sacrifice was being performed by Bali, the demon-king."

स एवमुत्त्वा त्रिदशेन्द्रशत्रुर् ।
 आपृच्छ्य राजानमदीनसत्त्वः ।
 समारुरोहानिलतुल्यवेगं ।
 रथं खरश्रेष्ठसमाधियुक्तम् ॥ ६-७३-८

एवम् उत्त्वा	= thus speaking	सः त्रिदशेन्द्र	= that Indrajit	अदीन सत्त्वः	= with an undepressed mind
आपृच्छ्य	= asking permission	शत्रुह्		समारुरह	= mounted
रथम्	= his chariot	राजानम्	= of the king	खर श्रेष्ठ	= and yoked with excellent
		अनिलतुल्य	= with a speed equal to वेगम्	समाधियुक्तम्	lent donkeys.

Thus speaking, that Indrajit, with an undepressed mind, after seeking permission from the king, mounted his chariot with a speed equal to that of wind and yoked with excellent donkeys.

समारथाय महातेजा रथं हरिरथोपमम्।
 जगाम सहसा तत्र यत्र युद्धमरिन्दम् ॥ ६-७३-९

महातेजः	= the greatly resplendent	अरिम्दमः	= Indrajit the annihilator of enemies	समारथाय	= having ascended
रथम्	= a chariot	हरिरथोपमम्	= looking like the chariot of the sun	सहसा	= quickly
जगाम	= went	तत्र	= there	यत्र	= where
युद्धम्	= the battle was going on.				

That greatly resplendent Indrajit, the annihilator of enemies, having ascended a chariot looking like the chariot of the sun, quickly went to the battle-front.

तं प्रस्थितं महात्मानमनुजग्मुर्महाबलाः।
 संहर्षमाणा बहवो धनुःप्रवरपाणयः ॥ ६-७३-१०

गजस्कन्धगताः के चित्के चित्परमवाजिभिः।
 व्याघ्रवृश्चिकमार्जारखरोष्ट्रैश्च भुजम्गमैः ॥ ६-७३-११

वराहैः श्वापदैः सिर्म्हैर्जम्बुकैः पर्वतोपमैः।
 काकहंसमयूरैश्च राक्षसा भीमविक्रमाः ॥ ६-७३-१२

प्रासमुद्ररनिस्त्रिंश परश्वधगदाधराः।
 भुशुण्डमुद्रायष्टशतभीपरिधायुधाः ॥ ६-७३-१३

बहवः	= many	राक्षसाः	= demons	महाबलाः	= mighty
भीमविक्रमाः	= with terrific prowess	सम्हर्षमाणाः	= with joy	धनुः	= with excellent bows in their hands

प्रास	= carrying lances sharp-edged	भुशुडिङ्डमुद्रायष्टि	and armed with	अनुजग्मुः	= followed
मुद्रनिष्ठिम्ना	swords	शतग्नी	Bhushundis (probably a kind of fire arms)		
परश्वथ	axes and maces	परिघायुधाः	mallets cudgels		
गदाधराः			Shataghnis (cylindrical piece of wood studded with iron spikes) and iron rods		
तम्	= and iron rods	अनुजग्मुः	= followed	तम्	= that great-souled Indrajit
महात्मानम्		गजस्कन्धगताः	= rode on the back of elephants	महात्मानम्	
केचित्	= some	व्याघ्र वृथिक	= tigers scorpions cats	केचित्	= some
परमवाज्मिः	= ascended excellent horses	मार्जारोष्टरैः	donkeys and camels	पर्वतोपमैः	= looking like mountains
भुजन्मामैः	= serpents	वराहैः	= wild boars	श्वापदैः	= and wield animals
सिंहैः	= lions	जम्बुकैः	= jackals	काक	= crows swans and peacocks.
				हम्समयुरेश्च	

Many mighty demons with terrific prowess, 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 souled Indrajit. Some rode on the back of elephants, some ascended excellent horses, tigers, scorpions, cats, donkeys and camels, looking.

स शङ्खनिनदैर्भीमैर्भीणां च महास्वनैः।
जगाम त्रिदशेन्द्रारिः स्तूयमानो निशाचरैः ॥ ६-७३-१४

सः	= that	वीर्यवान्	= valiant	त्रिदशेन्द्रारिः	= Indrajit
जगाम	= went	वेगेन	= swiftly	अजिम्	= to battle
पूर्णैः	= with full	शङ्खनिनदैः	= blasts of couches	भेरीणाम्	= and kettle-drums.

That valiant Indrajit swiftly went to the battle-field with full blasts of couches and kettle-drums.

स शङ्खशशिवर्णन् छत्रेण रिपुसदनः।
राज परिपूर्णन् नभश्चन्द्रमसा यथा ॥ ६-७३-१५

सः	= Indrajit	रिपुसदनः	= the tormentator of enemies	छत्रेण	= with parasol
शङ्खशशिवर्णन्	= as white as a couch and the moon	राज	= shone	नभः यथा	= as the sky
प्रतिपूर्णन्	= with the full moon.				
चन्द्रमसा					

Indrajit, the tormentator of enemies, with a parasol white as a couch and the moon, shone like the sky with the full moon.

अवीज्यत ततो वीरो हैमैर्हमविभूषितैः।
चारुचामरमुख्यैश्च मुख्यः सर्वधनुष्मताम् ॥ ६-७३-१६

ततः	= then	वीरः	= the valiant Indrajit	मुख्यः	= the foremost among
हेम विभूषणः	= and decked with gold ornaments	अवीज्यत	= was being fanned	सर्वधनुष्मताम्	all the wielders of bow

हैमैः चारु = with foremost of
चामरमुख्यैः charming whisks with
handles of gold.

The valiant Indrajit, the foremost among all the wielders of bow and decked with gold ornaments, was being fanned then with supremely charming whisks with handles of gold.

स तु दृष्ट्वा विनिर्यान्तम् बलेन महता वृतम् ।
राक्षसाधिपतिः श्रीमान् रावणः पुत्रमब्रवीत् ॥ ६-७३-१७

दृष्ट्वा	= seeing	तम् पुत्रम्	= that son	विनिर्यान्तम्	= setting out
महता बलेन	= with a large army	सः श्रीमान्	= that glorious Ravana	राक्षसाधिपतिः	= the king of demons
अब्रवीत्	= spoke (as follows)	रावणः			

Seeing that son setting out with a large army, that glorious Ravana, the king of demons, spoke as follows:

त्वमप्रतिरथः पुत्र त्वया वै वासवो जितः ।
किम्पुनर्मानुषम् धृष्यम् निहनिष्यसि राघवम् ॥ ६-७३-१८
तथोक्तो राक्षसेन्द्रेण प्रत्यगृह्णान्महाश्वः ।

पुत्र	= my dear son!	त्वम्	= there is no charioteer	त्वया	= by you
वासवः	= Indra the lord of celestials	अप्रतिरथः	= who can stand you as your rival	निहनिष्यसि	= you can kill
राघवम्	= Rama	जितः	= was conquered	धृष्यम्	= who is assailable
किम् पुनः	= how much more can I tell?"	मानुषम्	= a man	उक्तः	= spoken
राक्षसेन्द्रेण	= by the king of demons (Indrajit)	tathaa	= thus	महाश्वः	= his great blessings.
		प्रत्यगृह्णात्	= accepted		

"O my dear son! There is no charioteer who can stand you as your rival. Indra the lord of celestials was conquered by you. You can kill Rama, a mere human being, who is assailable. How much more can I tell?" After hearing these words of Ravana Indrajit accepted his great blessings.

ततस्त्वन्द्रजिता लङ्घा सूर्यप्रतिमतेजसा ॥ ६-७३-१९
राजाप्रतिवीर्येण द्यौरिवार्केण भास्वता ।

इन्द्रजिता	= with that Indrajit	सूर्यप्रतिमतजसा	= with a splendour equal to that of sun	अप्रतिवीर्येण	= with no warrior who can stand him as his rival
लङ्घा	= the city of Lanka	राज	= shone	चौः इव	= like sky
भास्वता	= shining	अर्केण	= with the sun.		

With that Indrajit, having a splendour equal to that of the sun and having no warrior who can stand him as his rival, the City of Lanka shone, like the sky shining with the sun.

स सम्पाद्य महातेजा युद्धभूमिमरिन्दमः ॥ ६-७३- २०
स्थापयामास रक्षांसि रथं प्रति समन्ततः ।

सम्पाद्य	= reaching	युद्धभूमिम्	= the battle field	सः	= Indrajit
महातेजाः	= of great splendour	अरिन्दमः	= the annihilator of enemies	स्थापयामास	= stationed
रक्षांसि	= his demons	रथम् प्रति	= around his chariot.	समन्ततः:	

Reaching the battle-field, Indrajit of great splendour, the annihilator of enemies, stationed his demons around his chariot.

ततस्तु हुतभोक्तारं हुतभुक्सदृशप्रभः ॥ ६-७३- २१
जुहुवे राक्षसश्रेष्ठो मन्त्रवद्विधिवत्तदा ।

ततः	= then	राक्षस श्रेष्ठः	= that foremost of demons	हुत	= having a radiance
मन्त्रसत्तमैः	= with excellent sacrificial incantations	जुहुवे	= performed a sacrifice	भुक्सदृशप्रभः	= equal to that of fire
हुतभोक्तारम्	= making an oblation to the fire.			विधिवत्	= according to rule

Then, that foremost of demons, having a radiance equal to that of fire, with excellent sacrificial incantations, performed a sacrifice, as per rules, making an oblation to the fire.

स हविर्जालसंस्कारैर्माल्यगन्धपुरस्कृतैः ॥ ६-७३-२२
जुहुवे पावकं तत्र राक्षसेन्द्रः प्रतापवान् ।

शस्त्राणि	= weapons	शरपत्राणि	= serving the purpose as reeds	विभीतिकाः	= chips of Vibhitika tree
समिधः	= serving as fuel	अथ	= and then using red pieces of cloth	तथा	= and
कार्णायसम्	= the sacrificial ladle was made of iron.	लोहितानि			
स्त्रुवम्		वासाम्सिच			

That valiant leader of demons offered oblations to fire there, with garlands and pounded sandalwood, including clarified butter and parched grain.

शस्त्राणि शरपत्राणि समिधोऽथ विभीतकः ॥ ६-७३-२३
लोहितानि च वासांसि ऋत्वं कार्ष्णायसं तथा ।

शस्त्राणि	= weapons	शरपत्राणि	= seaving the purpose as reeds	विभीतिकाः	= chips of Vibhitika tree
समिधः	= serving as fuel	अथ	= and then using red	तथा	= and
		लोहितानि	pieces of cloth		
कार्ष्णायसम्	= the sacrificial ladle	वासांसिच			
ऋत्वम्	was made of iron.				

That sacrificial rite was performed with weapons serving as reeds, chips of Vibhishaka tree serving as fuel, then using red pieces of cloth and the sacrificial ladle made of iron.

स तत्राग्निं समास्तीर्य शरपत्रैः सतोमरैः ॥ ६-७३-२४
छागस्य सर्वकृष्णस्य गलं जग्राह जीवतः ।

समास्तीर्य	= duly spreading	अग्निम्	= fire	शरपत्रैः	= with reeds (in the form of other weapons)
सतोमरिः	= accompanied by lances	तत्र	= there	सः	= he
जग्राह	= elapsed	गलम्	= the neck	जीवितः	= of a live goat
कृष्ण वर्णस्य	= of dark hue (for offering it to the fire as an oblation).			छागस्य	

Duly spreading fire with reeds (in the form of other weapons) accompanied by lances there, Indrajit elapsed the neck of a live goat of dark hue (for offering it to the fire as an oblation).

सकृदेव समिद्धस्य विघूमस्य महार्चिषः ॥ ६-७३-२५
बभूवस्तानि लिङ्गानि विजयं यान्यदर्शयन् ।

महार्चिषः	= from the great fire of flames	समिद्धस्य	= set ablaze	सकृदेव	= (by that offering having been thrown into it) acting at once
विघूमस्य	= smokeless	बभूव	= arose	यानि तानि	= such
लिङ्गानि	= signs	आदर्शयन्	= showing	विजयम्	= victory (of the past).

From the great fire of flames, set ablaze by that offering having been thrown into it acting at once without smoke, appeared such signs as had beckoned victory (of the past).

प्रदक्षिणावर्तशिखस्तपकाञ्चनसंनिभः ॥ ६-७३-२६
हविस्तत्प्रतिजग्राह पावकः स्वयमुत्थितः ।

पावकः	= the fire	तपकाण्डन	= equal to the molten gold	उत्थितः	= rising up
स्वयम्	= on its own	प्रदक्षिणावर्त	= and having flames revolving from left to right	प्रतिजग्राह	= accepted
तत्	= that	शिखः		हविः	= oblation.

The fire, resembling the molten gold, rising up on its own and having flames revolving from left to right, accepted that oblation.

सोऽस्त्रमाहारयामास ब्राह्ममस्त्रविदां वरः ॥ ६-७३-२७
धनुश्चात्मरथं चैव सर्वं तत्राभ्यमन्त्रयत् ।

सः	= Indrajit	अस्त्रविशारदः	= who was skilled in the use of mystic missiles	आहारयामास	= invoked
ब्रह्मम्	= the missile presided over by Brahma	अभ्यमन्त्रयत्	= and charged	तत्र	= there
अस्त्रम्		आत्मरथम्चैव	= his own chariot	सर्वम्	= and all.

Indrajit, who was skilled in the use of mystic missiles, invoked the missile presided over by Brahma and charged it on his bow, chariot and all.

तस्मिन्नाहूयमानेऽस्त्रे हूयमाने च पावके ॥ ६-७३-२८
सार्कग्रहेन्दु नक्षत्रं वित्रास नभस्तलम् ।

तस्मिन्	= (While) that missile	आहूयमाने	= was being invoked	पावके	= and the sacrificial fire
अस्तेर्		नभस्तलम्	= the firmament	सार्कग्रहेन्दुनक्षत्रम्	including the sun the moon other planets and lunar mansions
हूयमाने च	= propitiated				

While that missile was being invoked and the sacrificial fire propitiated, the firmament including the sun, the moon, other planets and lunar mansions trembled with fear.

स पावकं पावकदीपतेजा ।
हुत्वा महेन्द्रप्रतिमप्रभावः ।
स चापबाणासिरथाश्वसूतः ।
खेऽन्तर्दध आत्मानमचिन्त्यरूपः ॥ ६-७३-२९

हुत्वा	= having propitiated offerings in fire	सः	= Indrajit	पावक दीप्	= having a splendour
महेन्द्र प्रतिम्	= having a night similar to that of Indra the lord of celestials	अचिन्त्य वीर्य	= possessing an unimaginable prowess	तेजाः	shining like the fire
आत्मानम्	= himself	खे	= in the sky	अन्दर्दध	= became invisible

सचापबाणासि = with the bow arrows
रथाश्वसूतः = sword chariot horses
charioteer and all.

Having propitiated offering in fire, Indrajit, having a splendour 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.

ततो हयरथाकीर्णं पताकाध्वजशोभितम् ।
निर्ययौ राक्षसबलम् नर्दमानम् युयुत्सया ॥ ६-७३-३०

ततः	= then	राक्षसबलम्	= the army of demons	हयरथाकीर्णम्	= extensive with horses and chariots
पताक ध्वज	= embellished by banners and flags	निर्ययौ	= set out	युयुत्सया	= with a desire to fight
शोभितम्					
नर्दमानम्	= roaring.				

Then, the army of demons, extensive with horses and chariots, embellished by banners and flags, set out with a desire to fight, roaring.

ते शरैर्बहुभिश्चित्रैस्तीक्षणवेगैरलङ्घतैः ।
तोमरैरङ्गुशश्चापि वानरान् जघ्नुराहवे ॥ ६-७३-३१

ते	= they	जघ्नुः	= killed	वानरान्	= the monkeys
आहवे	= in the battle-field	बहुभिः	= with many	चित्रैः	= wonderful
आलङ्घतैः	= and ornamental	शरैः	= arrows	तीक्ष्ण वेगैः	= possessing great velocity
तोमरैः	= lances	अङ्गुशश्चापि	= and goads too.		

They killed the monkeys in the battle-field with many wonderful and ornamental arrows, possessing great velocity as also lances and goads.

रावणिस्तु सुसम्कुञ्छस्तान्निरीक्ष्य निशाचरान् ।
हृष्ट भवन्तो युध्यन्तु वानराणां जिघांसया ॥ ६-७३-३२

निरीक्ष्य	= seeing	तान्	= those	निशाचरान्	= demons
सुसम्कुञ्छः	= the most enraged	रावणिः तु	= Indrajit on his part (spoke to them as follows:)		

Seeing those demons, the most enraged Indrajit on his part spoke to them as follows: "All of you fight enthusiastically with an intent to kill the monkeys."

ततस्ते राक्षसाः सर्वे गर्जन्तो जयकाङ्क्षिणः ।
अभ्यवर्षस्ततो घोरं वानरान् शरवृष्टिभिः ॥ ६-७३-३३

ततः	= then	सर्वे	= all	ते राक्षसाः	= those demons
गर्जनः	= roaring	जयकाङ्क्षिणः	= with a desire for victory	ततः	= thereafter
घोरम्	= terribly	अभ्यवर्षन्	= rained	शरवृष्टिभिः	= showers of arrows
वानरान्	= on monkeys.				

Roaring with a desire for victory, all those demons thereafter terribly rained showers of arrows on monkeys.

स तु नालीकनाराचैर्गदाभिर्मुसलैरपि ।
रक्षोभिः संवृतः संख्ये वानरान् विचकर्त ह ॥ ६-७३-३४

स उ	= that Indrajit on his part	रक्षोभिः	= along with his demons	सम्ख्ये	= in battle
विचकर्तह	= destroyed	सम्वृतः		नालीक	
गदाभिः	= maces	वानरान्	= the monkeys	नाराचैः	= with Nalika (broad-headed) arrows steel arrows

That Indrajit, on his part, along with his demons in the battle-field, destroyed the monkeys with Nalika (broad-headed) arrows, steel arrows, maces and clubs.

ते वध्यमानाः समरे वानराः पादपायुधाः ।
अभ्यवर्षन्त सहसा रावणिं शैलपादपैः ॥ ६-७३-३५

ते वानराः	= those monkeys	पादपायुधाः	= wielding trees as their weapons	वध्यमानाः	= being struck
समर	= in the battle	सहसा	= quickly	अभ्यवर्षन्त	= rained
शैलपादपैः	= mountains and trees	रावणिम्	= on Indrajit.		

Those monkeys, wielding trees as their weapons, being struck in the battle-field, quickly rained mountains and trees on Indrajit.

इन्द्रजित्तु तदा कुद्धो महातेजा महाबलः ।
वानराणां शरीराणि व्यधमद्रावणात्मजः ॥ ६-७३-३६

इन्द्रजित्तु	= Indrajit on his part	रावणात्मजः	= the son of Ravana	महातेजा:	= of great splendour
महाबलः	= and of great strength	तदा	= then	कुद्धः	= was enraged
व्यधमत्	= and wounded	शरीराणि	= the bodies	वानराणाम्	= of monkeys.

Indrajit the son of Ravana, on his part, possessing great splendour and great strength, was enraged and wounded the bodies of the monkeys.

शरेणैकेन च हरीन्नव पञ्च च सप्त च ।
विभेद समरे कुद्धो राक्षसान् संप्रहर्षयन् ॥ ६-७३-३७

कुद्धः	= that enraged Indrajit	सम्प्रहर्षयन्	= bringing enormous delight	राक्षसान्	= the demons
विभेद	= severed off	हरीन्	= the monkeys	नव पञ्च सप्त च	= by nines fives and sevens
एकेन शरेण	= with a single arrow.				

Bringing enormous delight to the demons that enraged Indrajit severed off the monkeys by nines, fives and sevens with a single arrow.

स शरैः सूर्यसम्काशैः शातकुम्भविभूषणैः ।
वानरान् समरे वीरः प्रममाथ सुदुर्जयः ॥ ६-७३-३८

सः वीरः	= that chief of demons	सुदुर्जयः	= the most invincible one	शरैः	= with arrows
शातकुम्भ विभूषणैः	= decked with gold	सूर्य	= with a brilliance equal to the sun	प्रममाथ	= destroyed
वानरान्	= the monkeys	समर	= in battle.		

That most invincible chief of demons, with arrows decked with gold, having brilliance equal to the sun, destroyed the monkeys in battle.

ते भिन्नगात्राः समरे वानराः शरपीडिताः ।
पेतुर्मथितसंकल्पाः सुरैरिव महासुराः ॥ ६-७३-३९

ते वानराः	= those monkeys	शरपीडिताः	= tormented by the arrows	समर	= in battle
भिन्नगात्राः	= with severed limbs	पेतुः	= fell down	मथितसंकल्पाः	= with their desires crushed
महासुराः इव	= like the great demons	सुरैः	= by the celestials.		

Those monkeys, tormented by the arrows in battle, with their limbs severed, fell down with their aspirations shaken, like the great demons fallen down by the celestials.

ते तपन्तमिवादित्यं घोरै र्बाणगभस्तिभिः ।
अभ्याधावन्त सम्कुद्धाः सम्युगे वानरर्षभाः ॥ ६-७३-४०

ते वानरर्षभाः	= those excellent monkeys	सम्कुद्धाः	= with anger	अभ्याधावन्त	= ran against Indrajit
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तपन्तम्	= who was tormenting	आदित्यम् इव	= like the sun	घोरैः	= with his terrific ray-
				बाणगभस्तिभिः	like arrows.

Those excellent monkeys with anger attacked Indrajit, who was tormenting them like the sun with his terrific ray-like the sun with his terrific ray-like arrows.

ततस्तु वानराः सर्वे भिन्नदेहा विचेतसः ।
व्यथिता विद्रवन्ति स्म रुधिरेण समुक्षिताः ॥ ६-७३-४१

ततः	= then	सर्वे	= all	वानराः	= the monkeys
भिन्नदेहाः	= with their bodies severed	विचेतसः	= losing their consciousness	व्यथिताः	= perturbed
समुक्षिताः	= and damped	रुधिरेण	= by blood	विद्रवन्तिस्म	= ran away.

Then, all the monkeys, with their bodies severed, having lost their consciousness and perturbed as they were, having their limbs dampedened with blood, took to their heels.

तामस्यार्थे पराक्रम्य वानरास्त्यक्तजीविताः ।
नर्दन्तस्तेऽनिवृत्तास्तु समरे सशिलायुधाः ॥ ६-७३-४२

ते वानराः	= those monkeys	सशिलायुधाः	= with mountains as their weapons	नर्दन्तः	= roaring
समरे	= in battle	अनिवृत्ताः	= without turning back	त्यक्त	= abandoned their lives
पराक्रम्य	= showing their courage	रामस्य अर्थे	= for the sake of Rama.	जीविताः	

Those monkeys, wielding mountains as their weapons, roaring in the battle field, without turning back, abandoned their lives, showing their courage for the sake of Rama.

ते द्रुमैः पर्वताग्रैश्च शिलाभिश्च पूर्वंगमाः ।
अभ्यवर्षन्त समरे रावणिं समवस्थिताः ॥ ६-७३-४३

समवस्थोताः	= continuing to stay	समर	= in the battle	ते पूर्वनामाः	= those monkeys
अभ्यवर्षन्त	= rained	रावणिम्	= on Indrajit	द्रुमः	= with trees
पर्वताग्रैश्च	= mountain-peaks	शिलाभिश्च	= and rocks.		

Continuing to stay in the battle-field, those monkeys rained trees, mountain-peaks and rocks on Indrajit.

तं द्रुमाणाम् शिलानां च वर्ष प्राणहरं महत् ।
व्यपोहत महातेजा रावणिः समितिंजयः ॥ ६-७३-४४

रावणिः	= Indrajit	महातेजाः	= of great splendour	समितिंजयः	= the conqueror in battles
व्यपोहत	= kept off	तम्	= that	महत्	= great
वर्षम्	= rain	द्रुमाणाम्	= of trees	शिलानांच	= and rocks

प्राणहरम् = which take away lives. |

Indrajit of great splendour and the conqueror of battles, kept off that great rain of deadly hail of trees and rocks.

ततः पावकसंकाशैः शरैराशीविषोपमैः ।
वानराणामनीकानि विभेद समरे प्रभुः ॥ ६-७३-४५

ततः	= thereupon	प्रभुः	= that capable Indrajit	शरैः	= with his arrows
पावक	= identical of fire	आशीविषोपमैः	= and looking like ser-	समर	= in battle
सम्काशैः		पेंट्स			
विभेद	= split	अनीकानि	= the armies	वानराणाम्	= of monkeys.

Thereupon, the capable Indrajit with his arrows, identical of fire and looking like serpents in battle, split the armies of monkeys.

अष्टादशशरैस्तीक्ष्णैः स विद्धा गन्धमादनम् ।
विव्याध नवभिश्चैव नलं दूरादवस्थितम् ॥ ६-७३-४६

सः	= He	विद्धा	= striking	गन्धमादनम्	= Gandhamadana
तीक्ष्णैः	= with eighteen sharp	विव्याध	= struck	नलम्	= nala
अष्टादश शरैः	arrows				
अवस्थितम्	= who was standing far-	नवभिः	= with nine arrows.		
दूरात्	way				

Indrajit struck Gandhamadana with eighteen sharp arrows and also struck Neela, who was standing at a far-away place, with nine arrows.

सप्तभिस्तु महावीर्यो मैन्दं मर्मविदारणैः ।
पञ्चभिर्विशिखैश्चैव गजम् विव्याध संयुगे ॥ ६-७३-४७

महावीर्यः	= Indrajit of great prowess	सप्तभिः	= with his seven arrows	मर्मविदारणैः	= which can tear asunder vital parts
विव्याध	= struck	मैन्दम्	= Mainda	पञ्चभिः	= and with fire arrows
गजम्-चैव	= Gaja too	सम्युगे	= in battle.	विशिखैः	

Indrajit having a great prowess, struck Mainda with seven arrows, which can tear asunder vital parts and also struck Gaja with five arrows in battle.

जाम्बवन्तं तु दशभिर्नीलं त्रिंशद्द्विरेव च ।
सुग्रीवमृषभं चैव सोऽङ्गदम् द्विविदं तथा ॥ ६-७३-४८
घोरैर्दत्तवरैस्तीक्ष्णौर्निष्ठानकरोत्तदा ।

तदा	= then	सः	= Indrajit	दशभिः	= with ten arrows
जाम्बवन्तम्	= (struck) Jambavan	त्रिशत्तिरेव	= with thirty arrows	नीलम्	= Nila
घोरैः तीक्ष्णैः	= with terrific sharp arrows	दत् वरैः	= endowed with boons	सुग्रीवम्	= Sugreeva
ऋषभम् चैव	= Rishabha	अङ्गदम्	= Angada	तथा	= and
द्विविदम्	= Dvivida	अकरोत्	= and made then	निष्ठाणान्	= breathless.

Indrajit then struck Jambavan with ten arrows and Nila with thirty arrows. He also struck Sugreeva, Rishabha, Angada and Dvivida with sharp and terrific arrows endowed with boons and made them breathless.

अन्यानपि तदा मुख्यान्वानरान् बहुभिः शरैः ॥ ६-७३-४९
अर्द्यामास सम्कुद्धः कालाग्निरिव मूर्चितः ।

सम्कुद्धः	= that enraged Indrajit	तदा	= then	मूर्चितः	= looking like an excited fire that is to destroy the world
अर्द्यामास	= tormented	अन्यान्	= other	मुख्यान्	= chiefs
वानरान्	= of monkeys too	बहुभिः शरैः	= with many arrows.		
अपि					

That enraged Indrajit, then looking like an excited fire that is to destroy the world, tormented other chiefs of monkeys too with many arrows.

स शरैः सूर्यसम्काशैः सुमुखैः शीघ्रगामिभिः ॥ ६-७३-५०
वानराणामनीकानि निर्ममन्थ महारणे ।

सः	= he	निर्ममन्थ	= harassed	अनीकानि	= the armies
वानराणाम्	= of monkeys	महारणे	= in that great battle	सुमुखैः	= with well-discharged
शीघ्रगामिभिः	= and fast-moving	शरैः	= arrows	सूर्यसम्काशैः	= equal to the sun (in splendour).

He harassed the armies of monkeys' fast-moving arrows looking like the sun in their splendour.

आकुलां वानरीम् सेनां शरजालेन पीडिताम् ॥ ६-७३-५१
हृष्टः स परया प्रीत्या ददर्श क्षतजोक्षिताम् ।

सः हृष्टः	= that enthusiastic Indrajit	परया प्रीत्या	= with great pleasure	ददर्श	= saw
वानरीम्	= that extensive army of monkeys	क्षतजोक्षिताम्	= drenched in blood	पीडिताम्	= and tormented
आकुलाम्					
सेनान्					
शरजालेन	= by a multitude of arrows.				

That enthusiastic Indrajit, with a great pleasure, saw that exclusive army of monkeys, drenched in blood and tormented by a multitude of arrows.

पुनरेव महातेजा राक्षसेन्द्रात्मजो बली ॥ ६-७३-५२
 संसृज्य वाणवर्षं च शस्त्रवर्षं च दारुणम् ।
 ममदं वानरानीकं परितस्त्वन्द्रजिद्वली ॥ ६-७३-५३

इन्द्रजित्	= Indrajit the son of Ra-	महातेजा:	= having a great splen-	बली	= and possessing
राक्षसेन्द्रात्मजः	vana		dour		strength
बली	= and power	पुनरेव	= again	संसृज्य	= generating
दारुणम्	= terrific	वाण वर्षम्	= rain of arrows	शस्त्रवर्षम्	= and rain of weapons
ममदं	= destroyed	वानरानीकम्	= the army of monkeys	परितः	= from all sides.

Indrajit, the son of Ravana, possessing a great splendour power and strength, again generating a terrific rain of arrows and weapons, destroyed the army of monkeys from all sides.

स सैन्यमुत्सृज्य समेत्य तूर्णं ।
 महारणे वानरवाहिनीषु।
 अदृश्यमानः शरजालमुग्रं ।
 वर्वर्षं नीलाम्बुधरो यथाम्बु ॥ ६-७३-५४

उत्सृज्य	= leaving off	स्वसैन्यन्	= his army	महाहवे	= in that great battle
अदृश्यमानः	= becoming invisible (Indrajit)	समेत्य	= advancing (towards the monkeys)	वर्वर्ष	= rained
तूर्णम्	= quickly	उग्रम्	= terrific	शरजालम्	= multitude of arrows
मनर	= on the armies	नीलाम्बुधरः	= as a black cloud (down pours)	अम्बु	= the rain.
वाहिनिष		यथा			

Leaving off his army from that great battle-field and becoming invisible, Indrajit advanced towards the monkeys and quickly rained terrific hail of arrows on those armies of monkeys, as black cloud downpours the rain.

ते शकजिद्वाणविशीर्णदेहा ।
 मायाहता विस्वरमुन्नदन्तः।
 रणे निपेतुर्हरयोऽद्रिकल्पा ।
 यथेन्द्रवज्राभिहता नगेन्द्राः ॥ ६-७३-५५

रणे	= in that battle	ते हरयः	= those mountain-like monkeys	मायाहतः	= as victims of conjuring tricks
शकजिद्वाण	= with their bodies torn into pieces by the arrows of Indrajit	अन्नदन्तः	= roaring with discordant notes	निपेतुः	= fell down
विशीर्ण देहाः	like mountains	विस्वरम्			
नगेन्द्राः यथा		इन्द्रवज्राभिहताः	= struck by Indra's thunderbolt.		

In that battle, those mountain-like monkeys as victims of conjuring tricks with their bodies torn into pieces by Indrajit's arrows and roaring as they were with discordant notes, fell down on earth, like mountains struck by Indra's thunder bolt.

ते केवलं सन्दृशुः शिताग्रान् ।
बाणात्रणे वानरवाहिनीषु।
माया निगूढं च सुरेन्द्रशत्रुं ।
न चात्र तं राक्षसमभ्यपश्यन् ॥ ६-७३-५६

ते	= those monkeys	रणे	= in battle	सन्दृशुः	= saw
केवलम्	= only	बाणान्	= arrows	शिताग्रान्	= with pointed tips
वानर	= falling on the armies of	न अपश्यन्	= they could not see	अत्र	= there
वाहिनीषु	monkeys	सुरेन्द्रशत्रुम्	= the enemy of Indra	मायाविगृहम्	= remaining concealed by his conjuring trick.
तम्	= that Indrajit the demon				
राक्षसम्					
अपि					

Those monkeys in battle saw only arrows with pointed tips falling on the armies of monkeys. They could not see there, that Indrajit the demon, the enemy of Indra, remaining concealed by his conjuring trick.

ततः स रक्षोऽधिपतिर्महात्मा ।
सर्वा दिशो बाणगणैः शिताग्रैः।
प्रच्छादयामास रविप्रकाशैर् ।
विषादयामास च वानरेन्द्रान् ॥ ६-७३-५७

ततः	= then	महात्मा	= the mighty	सः	= Indrajit
रक्षोऽधिपतिः	= the leader of demons	प्रच्छादयामास	= covered	सर्वाः दिशः	= all the quarters
वाणशतैः	= with hundreds of arrows	शिताग्रैः	= having sharply pointed like the splendour of the sun	विदारयामास	= and tore asunder
वानरेन्द्रान्	= the monkey-chiefs.			च	

Then, the mighty Indrajit, the leader of demons, covered all the quarters with hundreds of sharply pointed arrows, having splendour of the sun and tore asunder the monkey-chiefs.

स शूलनिश्चिन्ता परश्वधानि ।
व्याविध्य दीप्तानलसंनिभानि।
सविस्फुलिङ्गोज्ज्वलपावकानि ।
वर्ष तीव्रं प्लवगेन्द्रसैन्ये ॥ ६-७३-५८

सः	= Indrajit	वर्ष	= rained	तीव्रम्	= excessively
शूलनिश्चिन्ता	= pikes swords and axes	व्याविध्य	= shining like augmented and flaming fire	सविस्फुलिङ्गोज्ज्वलपावकानि	= shooting forth incandescent flames with sparks
परश्वधानि		दीप्तानल			
		सप्रभाणि			

पूर्वगेन्द्रसैन्ये = on the army of excellent monkeys.

Indrajit excessively rained on the army of monkeys' pikes, swords and axes, shining like augmented and flaming fire and shooting forth incandescent flames with sparks.

ततो ज्वलनसङ्काशैः शिरौर्वानरयूथपाः।
ताडिताः शक्रजिद्वाणैः प्रफुल्ला इव किंशुकाः ॥ ६-७३-५९

ततः = then	ताडिताः = struck	शक्रजिद्वाणैः = by the arrows of Indrajit
ज्वलनसम्काशैः = the arrows which shone brightly as fire	वानरयूथपैः = the monkey-commanders (looked like)	प्रफुल्लाः = kimshuka trees bearing crimson flowers. किंशुकाः इव

Struck by the Indrajit's arrows, shining brightly as fire, the monkey-commanders then looked like Kimshuka trees bearing crimson flowers.

तेऽन्योन्यमभिसर्पन्तो निनदन्तश्च च विस्वरम्।
राक्षसेन्द्राख्यनिर्भिन्ना निपेतुर्वानरर्षभाः ॥ ६-७३-६०

ते वानरर्षभाः = those foremost f monkeys	राक्षसेन्द्र = torn asunder by that	अभिसर्पन्तः = approaching
अन्योन्यम् = at each other	अभिनिर्भिन्नाः = leader of the demons	
निपेतुः = fell down on the ground.	निनदन्तश्च = and roaring	विस्वरम् = in a discordant note

Those excellent monkeys, torn asunder by that chief of demons, approaching at each other and roaring in a discordant tone, fell down on the ground.

उदीक्षमाणा गगनं के चिन्नेत्रेषु ताडिताः।
शरैर्विविशुरन्योन्यं पेतुश्च जगतीतले ॥ ६-७३-६१

केचित् = some monkeys	ताडिताः = banged	नेत्रेषु = in the eyes
शरैः = by arrows	उदीक्षमाणाः = and looking up	गगनम् = at the sky
विविशुः = joined	अन्योन्यम् = each other	पेतुश्च = and fell down
जगतीतले = on the floor.		

Banged in the eyes by arrows, some monkeys looking up towards the sky, joined each other and fell down on the floor.

हनूमन्तं च सुग्रीवमङ्गदं गन्धमादनम्।
जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ ६-७३-६२

मैन्दं च द्विविदं नीलं गवाक्षं गजगोमुखौ।
केसरि हरिलोमानं विद्युद्दण्टं च वानरम् ॥ ६-७३-६३

सूर्याननं ज्योतिमुखं तथा दधिमुखं हरिम्।
पावकाक्षं नलं चैव कुमुदं चैव वानरम् ॥ ६-७३-६४

प्रासैः शूलैः शितैर्बाणैरिन्द्रजिन्मन्त्रसंहितैः।
विव्याध हरिशार्दूलान्सर्वास्तात्राक्षसोत्तमः ॥ ६-७३-६५

प्रासैः	= with lances	शूलैः	= spikes	शितैः वाणैः	= and sharp arrows
मन्त्र सम्हितैः	= charged with sacred texts	इन्द्रजित्	= Indrajit	राक्षसोत्तमः	= the excellent demon
विव्याध	= struck	तान् सर्वान्	= all those foremost of	नमेत्य	= Hanuman
सुग्रीवम्	= Sugreeva	हरिशार्दूलान्	monkeys	हनूमन्तम् च	
जाम्बवन्तम्	= Jambavan	अङ्गदम्	= Angada	गन्ध	= Gandhamadana
मैन्दम् च	= Mainda	सुषेणम् च	= SuShena	मादनम्	
गवाक्षम्	= Gavaksha	द्विविदम्	= Dvividha	वेगदर्शिनमेव	= vegadarshina
हरिलोमानम्	= Hariloma	गवयम्	= Gavaya	च	
सूर्याननम्	= Suryanana	विद्युद्मस्थम्	= Vidyuddamshtra	नीलम्	= Nila
हरिम्	= a monkey	ज्योतिमुखम्	= Jyothimukha	केसरिम्	= Kesari
नलम् चैव	= Nala	दधिमुखम्	= called Dadhimukha	वानरम् च	= the monkey
		वनरम् चैव	= as also a monkey called	तथा	= and
				पावकाक्षम्	= Pavakaksha
				कुमुदम्	= Kumuda.

With lances, spikes and sharp arrows, charged with sacred texts, Indrajit the excellent demon struck all those foremost of monkeys, namely Hanuman, Sugreeva, Angada, Gandhamadana, Jambavan, Sushena, Vegadarshina, Mainda, Dvividha, Nila, Gavaksha, Gavaya, Kesari, Hariloma, Vidyuddamshtra, Suryanana, Jyothimukha, a monkey called Dadhimukha, Pavakaksha, Nala as also a monkey named Kumuda.

स वै गदाभिर्हरियूथमुख्यान् ।
निर्भिद्य बाणैस्तपनीयपुङ्खैः ।
ववर्ष रामं शरवृष्टिजालैः ।
सलक्ष्मणं भास्कररश्मिकल्पैः ॥ ६-७३-६६

निर्भिद्य	= tearing asunder	हरियूथमुख्यान्	= the principal monkey-warriors	गदाभिः	= by maces
बाणैः	= and arrows	तपनीयपुङ्खैः	= which were of golden colour	सः	= that Indrajit

वर्ष	= rained	शरवृष्टिजालैः = a multitude of showers of arrows	भास्कर रश्मि = equal to sun's rays
रामम्	= on Rama	सलक्षणम् = along with Lakshmana.	कल्पैः

Tearing asunder the principal monkey-warriors by maces and arrows, which were of golden colour, that Indrajit rained a multitude of showers of arrows equal to sun's rays on Rama and Lakshmana.

स बाणवर्षैरभिवर्घ्यमाणो ।
धारानिपातानिव तान्विचिन्त्य।
समीक्षमाणः परमाद्भुतश्री ।
रामस्तदा लक्ष्मणमित्युवाच ॥ ६-७३-६७

अचिन्त्य	= Ignoring	अभिवर्घ्यमाणः = the showering	बाणवर्षः = rain of arrows
धारानिपातानिव	= as though they are showers of rain	सः रामः = that Rama	परमाद्भुतश्रीः = of the most wonderful luster
समीक्षमाणः	= looking around thoroughly	उवाच = spoke	ततः = then
लक्ष्मणम्	= to Lakshmana	इति = as follows:	

Ignoring that showering rain of arrows, as though they are mere showers of rain, that Rama of the most wonderful luster, looking around thoroughly, then spoke to Lakshmana as follows:

असौ पुनर्लक्ष्मण राक्षसेन्द्रो ।
ब्रह्मास्त्रमाश्रित्य सुरेन्द्रशत्रुः।
निपातयित्वा हरिसैन्यमुग्रम् ।
अस्माऽज्ञारैर्दद्यति प्रसक्तम् ॥ ६-७३-६८

लक्ष्मण	= O Lakshmana!	असौ	= this	सुरेन्द्रशत्रुः	= Indrajit
आश्रित्य	= having recourse to	महास्त्रम्	= a great missile	निपातयित्वा	= throwing down
हरिसैन्यम्	= the army of monkeys	अर्दयति	= is tormenting	अस्मान्	= us
प्रसक्तम्	= incessantly	शितैः शरैः	= with his sharp arrows.		

"O Lakshmana! This Indrajit, by a great missile, is throwing down our army of monkeys and tormenting us incessantly with his sharp arrows."

स्वयम्भुवा दत्तवरो महात्मा ।
खमास्थितोऽन्तर्हितभीमकायः ।
कथं नु शक्यो युधि नष्टेहो ।
निहन्तुमद्येन्द्रजिदुद्यतास्त्वः ॥ ६-७३-६९

कथम्	= how	महात्मा	= can the mighty	समाहितः	= and composed
indrajit	= Indrajit	दत्तवरः	= on whom a boon has been bestowed	स्वयम्भुवा	= by Brahma

अन्तर्हित भीमकाय	= and who has con- cealed his terrible form	उद्यतास्त्रः	= who stands with his weapons uplifted	नष्टेहः	= eventhough his body is invisible
शक्यः निहन्तुम्	= be killed	युधि	= in the battle	अद्य	= today?

"How can the mighty and composed Indrajit on whom a boon has been bestowed by Brahma and who has concealed his terrible form who stands with his weapons uplifted eventhough his body is visible be killed in the battle today?

मन्ये स्वयम्भूर्भगवानचिन्त्यो ।
यस्यैतदस्त्रं प्रभवश च योऽस्य।
बाणावपातांस्त्वमिहाद्य धीमन्।
मया सहाव्यग्रमनाः सहस्र ॥ ६-७३-७०

मन्ये	= I think	भगवान्	= the self-born Lord	यः प्रभवः	= who is the source of
अचिन्त्यः	= is inconceivable	स्वयम्भूः	Brahma		this universe
अव्यग्रमनाः	= remaining undistracted in mind	एतत्	= and by whom this missile (is presided)	धीमन्	= O wise one!
मया सह	= along with me	अस्त्रम्		सहस्र	= bear
अद्य	= today.	त्वम्	= you	बाणावपातम्	= the hail of arrows
		इह	= here		

"I think the self-born Brahma who is the source of the universe is inconceivable and this missile is presided over by him. O wise one! Remaining undistracted in mind, you bear along with me today the hail of arrows here."

प्रच्छादयत्येष हि राक्षसेन्द्रः ।
सर्वा दिशः सायकवृष्टिजालैः।
एतच्च सर्वं पतिताग्न्यवीरं ।
न भ्राजते वानरराजसैन्यम् ॥ ६-७३-७१

एषः	= (Let) this chief of	सर्वाधिकः	= who is surpassing all	प्रच्छादयितु	= be covered
राक्षसेन्द्रः	demons	एतत्	= this	सर्वम्	= entire
पायक वृष्टि	= with a multitude of	पतिताग्न्य	= whose leading war-	न भ्राजते	= looks no more charming.
जालैः	showers of arrows	शूरम्	riors have fallen		
वानरराज	= army of Sugreeva				
सैन्यम्					

"Let this chief of demons, who is surpassing all, be covered with a multitude of showers of arrows. This entire army of Sugreeva, whose leading warriors have fallen, looks no more charming."

आवां तु दृष्टा पतितौ विसंज्ञौ ।
निवृत्युद्धौ हतरोषहर्षौ।
ध्रुवं प्रवेश्यत्यमरारिवासं ।
असौ समादाय रणग्रलक्ष्मीम् ॥ ६-७३-७२

दृष्टा	= finding	आवाम्	= both of us	विसंज्ञौ	= fallen unconscious
गतहर्ष रोषौ	= and without showing joy and anger	निवृत्युद्धौ	= having desisted from fighting	समासाद्य	= and having obtained
रणग्रलक्ष्मीव	= laurels of battle in its beginning itself	असौ	ध्रुवं	अमरारिवासम्	= Lanka (the abode of demons).

"Finding both of us fallen unconscious without displaying any joy or anger as also having desisted from fighting, Indrajit will certainly return to Lanka, after having obtained laurels of battle in its beginning itself."

ततस्तु ताविन्द्रजिदख्चजालैर् ।
बभूवतुस्तत्र तदा विशस्तौ।
स चापि तौ तत्र विषादयित्वा ।
ननाद हर्षाद्युधि राक्षसेन्द्रः ॥ ६-७३-७३

ततः	= thereafter	तौ	= Rama and Lakshmana	तदा	= then
बभूवतुः	= became	विशस्तौ	= struck	तत्र	= there
अस्त्र जालैः	= by a multitude of arrows	इन्द्रजितः	= of Indrajit	तत्र	= there
सः	= that	राक्षसेन्द्रशापि	= leader of demons also	विषादयित्वा	= causing affliction
तौ	= to both of them	ननाद	= roared	हर्षात्	= with a thrill of rapture
युधि	= in battle.				

Thereafter, Rama and Lakshmana there became struck by a multitude of arrows of Indrajit. That leader of demons also there, causing affliction to both of them, roared with a thrill of rapture in battle.

ततस्तदा वानरराजसैन्यं ।
रामं च सङ्खे सहलक्ष्मणेन।
विषादयित्वा सहसा विवेश ।
पुरीं दशग्रीवभुजाभिगुप्ताम् ॥ ६-७३-७४

संस्तूयमानः स तु यातुधानैः ।
पित्रे च सर्वं हृषितोऽभ्युवाच ॥ ६-७३-७५

एवम्	= Thus causing the army	सम्ब्ले	= in battle	सः	= that Indrajit
विषादयित्वा	वानरराजसैन्यं				
वानरराजसैन्यं	Rama and Lakshmana				
राममन्च	to become despondent				
लक्ष्मणेन सह					
ततः	= then	सम्स्तूयमानः	= being eulogized	यातु धानैः	= by demons

सहसा	= quickly	विवेश	= entered	पुरीम्	= the city
दशग्रीव	= being protected by Ra-	अभ्युवाच	= and informed	सर्वम्	= all
भुजाभिगुप्ताम्	vana's arms				
पित्रे	= to his father	हृषितः	= cheerfully.		

Thus causing the army of monkeys along with Rama and Lakshmana to become despondent in battle, that Indrajit, getting eulogized by the demons, quickly reached the city of Lanka which was being protected by Ravana's arms. Then, Indrajit cheerfully informed all that had happened, to his father.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रिसप्ततितमः सर्गः ॥

Thus completes 73rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

74 Sarga 74 - चतुःसप्ततितमः सग्

Hanumaan's Journey To Himalayas

Introduction -

After having been struck by Brahma's missile released by Indrajit, Rama and Lakshmana became unconscious. Sixty-seven crores of monkeys fainted. Hanuma and Vibhishana, however in consciousness, roared about in the battle-front with torches in their hands, making a search of Jambavan. They find Jambavan. Jambavan requests Hanuma to proceed to Himalayas, by crossing over the ocean and to bring four important herbs, viz. Mrita Sanjivani, Vishalya karani, Suvarna karani and Sandhani; so as to bring succour to the fainted army of monkeys. Hanuma begins his journey to Himalayas and reaches Mount Rishabha, where the wonderful herbs exist. Hanuma searches for the four wonderful herbs. But the herbs appear invisible for him. Hanuma uproots the mountain clothed with the four celestial herbs and carries it along with him. Inhaling the odour of those herbs, Rama, Lakshmana and all the monkeys regain their normal health.

तयोरस्तदा सादितयो रणाग्रे ।
मुमोह सैन्यं हरियूथपानाम् ।
सुग्रीवनीलाङ्गदजाम्बवन्तो ।
न चापि किं चित्प्रतिपेदिरे ते ॥ ६-७४-१

रणाग्रे	= In the battle-front	तदा	= then	तयोः	= (while) Rama and Lakshmana
सादितयोः	= were knocked down senseless	सैन्यम्	= the army	हरियूथपानाम्	= of monkey-leaders
मुमोह	= fainted	ते	= those	सुग्रीवनीलाङ्गदजाम्बवन्तो	Sugreeva Nila Angada and Jambavan too
नप्रतिपेदिरे	= could not find out	किञ्चित्	= even a little (of what to do).	अपि	

Then, in the battle-front, Rama and Lakshmana were knocked down senseless. The army of monkey-leaders fainted. Sugreeva, Nila, Angada and Jambavan could not understand what to do.

ततो विष्णणं समवेक्ष्य सैन्यं ।
विभीषणो बुद्धिमतां वरिष्ठः ।
उवाच शारवामृगराजवीरान् ।
नाश्वासयन्नप्रतिमैर्वचोभिः ॥ ६-७४-२

समवेक्ष्य	= seeing	सर्वम्	= the entire army	विष्णणम्	= looking worried
विभीषणः	= Vibhishana	वरिष्ठः	= the best	बुद्धिमताम्	= among the intelligent
ततः	= then	उवाच	= spoke	आश्वासयन्	= consoling

शाखा मृग्	= the warriors of Sugreeva the lord of monkeys	अप्रतिमैः	= matchless	वचोभिः	= words.
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Seeing the entire army looking worried, Vibhishana, the best among the intelligent ones, spoke the following matchless words, consoling the warriors of Sugreeva, the lord of monkeys:

मा भैष नास्त्यत्र विषादकाले ।
यदार्यपुत्राववशौ विषण्णौ ।
स्वयम्भुवो वाक्यमथोद्धहन्तौ ।
यत्सादिताविन्दजिदस्त्रजालैः ॥ ६-७४-३

उद्धहन्तौ	= honouring	वाक्यम्	= the spell	स्वयम्भुवः	= sacred of Brahma the creator
आर्यपुत्रौ	= the two sons of venerable Dasaratha	यत्	= for which reason	सादितौ	= they were knocked down
अस्त्रजालैः	= by a multitude of missiles	इन्द्रजिता	= of Indrajit	यत्	= and for which reason
अवशौ	= losing their free-will	विषण्णौ	= and becoming dejected	मा भिष	= do not be afraid
नास्ति	= there is no	विषादकाल	= time for despondency	अत्र	= here.

"Honouring the spell sacred of Brahma the creator, the two sons of the venerable Dasaratha have actually lost their free will and became dejected and have allowed themselves to be knocked down by the missiles of Indrajit. Hence do not be afraid. There is no occasion for despondency now."

तस्मै तु दत्तं परमास्त्रमेतत् ।
त्स्वयम्भुवा ब्राह्ममोघवेगम् ।
तन्मानयन्तौ यदि राजपुत्रौ ।
निपातितौ को अत्र विषादकालः ॥ ६-७४-४

एतत्	= this	ब्राह्मम्	= excellent missile	=	with
		परमास्त्रम्	= presided over by Brahma the creator amoghaviiryam		never-failing strength
दत्तम्	= was given	स्वयम्भुवा	= by Brahma	तस्मै	= to Indrajit
मानयन्तौ	= honouring	तत्	= it	राजपुत्रौ	= the two princes
निपातितौ	= were made to fall down	युधि	= in battle	कः	= what is the use of
विषाद कालः	= a time for despondency	अत्र	= here.		

"This excellent missile, presided over by Brahma the creator, with never-failing strength, was given to Indrajit by Brahma. Honouring it, Rama and Lakshmana the princes fell down in battle. This not a time for

despondency here."

ब्राह्ममस्त्रं तदा धीमान्मानयित्वा तु मारुतिः ।
विभीषणवचः श्रुत्वा हनूमांस्तमथाब्रवीत् ॥ ६-७४-५

ततः	= then	हनुमान्	= Hanuma	धीमान्	= the intelligent one
मारुतिः	= and the son of wind-god	मानयित्वा	= honouring	ब्राह्म	= the missile of Brahma
श्रुत्वा	= and hearing	विभीषण	= the words of Vibhisana	अस्त्रम्	
इदम्	= these words.	वचः		अब्रवीत्	= spoke

Then, the intelligent Hanuma, the son of wind-god, paying honour to the missile presided over by Brahma and hearing the words of Vibhishana, spoke the following words:

अस्मिन्निहते सैन्ये वानराणां तरस्विनाम् ।
यो यो धारयते प्राणांस्तं तमाश्वासयावहे ॥ ६-७४-६

आश्वासयामहे	= let us restore to confidence	तम् तम्	= that and that monkey	यः यः	= whoever
धारयते	= is surviving	अस्त्रहते	= after having been struck by the missile	अस्मिन्	= in the army
प्राणान्				सैन्ये	
तरस्विनाम्	= of energetic monkeys.	वानराणाम्			

"Let us restore to confidence whosoever is in this army of energetic monkeys, after having been struck by the missile."

तावुभौ युगपद्वीरौ हनूमद्राक्षसोत्तमौ ।
उल्काहस्तौ तदा रात्रौ रणशीर्षे विचेरतुः ॥ ६-७४-७

तौ	= those	उभौ	= two	वीरौ	= valiant
हनूमद्राक्षसोत्तमौ	= Hanuma and Vibhishana	युगपत्	= together	तदा	= then
रात्रौ	= at that night	उल्काहस्तौ	= with torches in their hands	विचेरतुः	= roamed about
रणशीर्षे	= in the battle-front.				

Both those valiant ones, Hanuma and Vibhishana, together at that time of the night, roamed about in the battle-front, with torches in their hands.

भिन्नलाङ्गूलहस्तोरुपादाङ्गुलि शिरो धरैः ।
स्ववद्धिः क्षतजं गात्रैः प्रस्ववद्धिः समन्ततः ॥ ६-७४-८
पतितैः पर्वताकारैर्वानरैरभिसङ्कुलाम् ।
शस्त्रैश्च पतितैर्दीप्तैर्दृशाते वसुन्धराम् ॥ ६-७४-९

ददशाते	= (Hanuma and Vibhisana) saw	वसुमधराम्	= the earth	अभिसम्वृताम्	= covered
समाततः	= on all sides	वानरैः	= with monkeys	पर्वताकरैः	= of mountainous forms
भिन्न पतितैः	= fallen with their tails	स्रवद्धिः	= with oozing	क्षतजम्	= blood
लाण्गूल	arms thighs feet fin-				
हस्तोरुपादाङ्गुलिशिरोष्ट्रैः	and heaps of heads broken				
गत्रैः	= from their limbs	प्रस्त्रवद्धिः	= and urine flowing out	दीसैः शस्त्रैश्च	= as also covered with flaming weapons.

Hanuma and Vibhishana saw the battle-field, covered on all sides, with mountain-sized monkeys fallen with heir 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 around.

सुग्रीवमङ्गदं नीलं शरभं गन्धमादनम् ।
गवाक्षम् च सिष्जेणम् च वेगदर्शनमाहुकम् ॥ ६-७४-१०

मैन्दं नलं ज्योतिमुखं द्विविदं पनसं तथा ।
विभीषणो हनूमांश्च ददशाते हतात्रणे ॥ ६-७४-११

विभिषणः	= Vibhishana	हनूमाम्च	= and Hanuma	ददशाते	= saw
सुग्रीवम्	= Sugreeva	अङ्गदम्	= Angada	नीलम्	= Nila
शरभम्	= Sharabha	गन्धमादनम्	= Gandhamadana	गवाक्षम्	= Gavaksha
सुषेणम् च	= Sushena	वेगदर्शनमेवच	= Vegadarshi	मैन्दम्	= Mainda
नलम्	= Nala	ज्योतिमुखम्	= Jyotimukha	वानरम्	= and a monkey called
द्विविदम्	= Dvivida	हतान्	= who were struck down	चापि	
				रणे	= in battle.

Vibhishana and Hanuma saw Sugreeva, Angada, Nila, Sharabha, Gandhamadana, Gavaksha, Sushena, Vegadarshi, Mainda, Nala, Jyotimukha and a monkey called Dvivida, who were struck down on the battle-field.

सप्तषष्ठिहताः कोट्यो वानराणां तरस्विनाम् । अहः पञ्चमशेषेण वल्लभेन स्वयम्भुवः ॥ ६-७४-१२

वल्लभेन	= by the cherished missile	स्वयम्भुवः	= of Brahma the self-born creator	सप्तषष्ठिः	= sixty seven
कोट्यः	= crores	तरस्विनाम्	= of energetic monkeys	हताः	= were struck down
अहः पञ्चम	= in the fifth and last period* of the day.	वानराणाम्			

Sixty seven crores of powerful monkeys were struck down by the cherished missile of Brahma, the self-born creator, in the fifth and last period* of the day.

comment: The twelve hours of the day were commonly divided into five parts consisting of six Ghatikas (or two hours and twenty four minutes) each. They were known by the names of PraataH (early morning), Sangava (forenoon), Madhyaahva (midday), Aparaahna (afternoon) and Saayaahna (evening).

**सागरौघनिभं भीमं दृष्टा बाणार्दितं बलम् ।
मार्गते जाम्बवन्तं स्म हनूमान्सविभीषणः ॥ ६-७४-१३**

हनुमन्	= Hanuma	सविभीषणः	= along with Vibhishana	मार्गते	= was searching
जाम्बवन्तम्	= for Jambavan	दृष्टा	= while looking at	bhiimam	= the terrific army
बाणार्दितम्	= wounded by the arrows	सागरौघनिभम्	= and appearing like a tide of an ocean.	balam	

Hanuma, along with Vibhishana, began to search for Jambavan, while looking at the terrific army (wounded by the arrows) which appeared like the tide of an ocean.

**स्वभावजरया युक्तं वृद्धं शरशतैश् चितम् ।
प्रजापतिसुतं वीरं शाम्यन्तमिव पावकम् ॥ ६-७४-१४
दृष्टा तमुपसङ्गम्य पौलस्त्यो वाक्यमब्रवीत् ।**

दृष्टा	= looking at	प्रजापतिसुतं	= Jambavan the son of Brahma	युक्तम्	= who was endowed with
स्वभाव	= old age by nature	वृद्धम्	= an elderly person	चितम्	= looking conspicuous
जरया		वीरम्	= and a valiant with hundreds of arrows	वीरम्	= and a valiant person
शर शतैः	= with hundreds of arrows	श्यमन्तम्	= which was extinguishing	पौलस्त्यः	= Vibhishana
पावकम् इव	= looking like fire	अब्रवीत्	= spoke	वाक्यम्	= the him following words.
सम	= approaching				
भिसम्क्रम्य					

Looking at Jambavan, the son of Brahma, who was naturally bequeathed with old age, an elderly person, with his body conspicuous of hundreds of arrows and a valiant person looking like an extinguishing fire, Vibhishana approached him and spoke as follows:

**कच्चिदार्यशरैस्तीर्णैर्न प्राणा ध्वंसितास्त्व ॥ ६-७४-१५
विभीषणवचः श्रुत्वा जाम्बवानृक्षपुञ्जवः ।
कृच्छ्रादभ्युद्दिरन्वाक्यमिदं वचनमब्रवीत् ॥ ६-७४-१६**

आर्य	= O venerable one!	तव	= your	प्राणा:	= lives
न ध्वंसिताः	= are not destroyed	तीर्णैः शरैः	= by the sharp arrows!	श्रुत्वा	= hearing
कथित्	whatsoever indeed			ऋक्ष पुण्गवः	= the foremost among bears
विभीषण	= the words of Vibhishana	जाम्बवान्	= Jambavan		
वचः					

अब्रीत्	= spoke	इदम्	= these words	अभ्युदिवन्	= uttering
वाक्यम्	= the words	वचनम्		कृच्छ्रात्	= with difficulty.

O,Venerable one! your lives are not destroyed whatsoever indeed by the sharp arrows! Hearing the words of Vibhishana, Jambavaan the formost among bears, uttering the words with difficulty, spoke these words,

नैऋतेन्द्रमहावीर्यस्वरेण त्वाभिलक्षये ।
विद्धगात्रः शितैर्बाणैर्न त्वां पश्यामि चक्षुषा ॥ ६-७४-१७

नैऋतेन्द्र	= O leader of the demons	महावीर्य	= with a great prowess!	अभिलक्षये	= I am recognizing
त्वा	= you	स्वरेण	= by your voice	न पश्यामि	= I cannot see
त्वाम्	= you	चक्षुषा	= with the eye	विद्धगात्रः	= as my limbs wee struck
शितैः	= with sharp	बाणैः	= arrows.		

"O Vibhishana, the leader of demons, with a great prowess! I am able to recognize you by your voice alone. Pierced with sharp arrows, I am not able to see you with my eyes."

अङ्गना सुप्रजा येन मातरिश्च च नैऋत ।
हनूमान्वानरश्रेष्ठः प्राणान्धारयते क्वचित् ॥ ६-७४-१८

सुव्रत	= O Vibhishana of good manners!	हनुमन्	= (Does) Hanuma	वानर श्रेष्ठः	= the foremost among monkeys
येन	= because of whom	अङ्गना	= Anjana (his mother)	मातरिश्चाच	= and the wind-god
सुप्रजाः	= are his blessed parents	प्राणान्धरयते	= holding his lives	क्वचित्	= anywhere?

"O Vibhishana, of good manners! Does Hanuma, the foremost among monkeys, because of whom, Anjana (his mother) and the wind-god are his blessed parents survive, holding his life any where nearby?"

श्रुत्वा जाम्बवतो वाक्यमुवाचेदं विभीषणः ।
आर्यपुत्रावतिक्रम्य कस्मात्पृच्छसि मारुतिम् ॥ ६-७४-१९

श्रुत्वा	= hearing	वाक्यम्	= the words	जाम्बवतः	= of Jambavan
विभीषणः	= Vibhishana	उवाच	= spoke	इदम्	= these
वाक्यम्	= words	कस्मात्	= why	पृच्छसि	= do you ask
मारुतिम्	= about Hanuma	अतिक्रम्य	= leaving unnoticed	आर्यपुत्रौ	= the venerable sons of Dasaratha?

Hearing the words of Jambavana, Vibhishana spoke the following words, "why do you enquire about Hanuman, passing over the venerable sons of Dasaratha?"

नैव राजनि सुग्रीवे नाङ्गदे नापि राघवे ।
आर्य सन्दर्शितः स्नेहो यथा वायुसुते परः ॥ ६-७४-२०

आर्य	= O venerable one!	यथा	= how	परः	= an exceptional
स्नेहः	= affection	सन्दर्शितः	= is shown	वायुसुते	= in Hanuma
नैव	= (the same) is neither shown	सुग्रीवे	= in Sugreeva	राजम्	= the king
न अङ्गदे	= nor in Angada	न राघवेऽपि	= nor even in Rama.		

"O venerable one! The exceptional affection, you are showing towards Hanuma, is not being shown towards Sugreeva or Angada or even Rama."

विभीषणवचः श्रुत्वा जाम्बवान्वाक्यमब्रवीत् ।
शृणु नैऋतशार्दूल यस्मात्पृच्छामि मारुतिम् ॥ ६-७४-२१

श्रुत्वा	= hearing	विभीषण	= the words of Vibhishana	जाम्बवान्	= Jambavan
अब्रवीत्	= spoke	वचः	= the following words	नैऋत शार्दूल	= O the foremost among demons
शृणु	= hear	वाक्यम्	= why	पृच्छामि	= I am asking
मारुतिम्	= about Hanuma.	यस्मात्			

Hearing the words of Vibhishana, Jambavan replied as follows: "O the foremost among demons! Listen to me, why I am enquiring about Hanuma."

अस्मिन्जीवति वीरे तु हतमप्यहतं बलम् ।
हनूमत्युज्जितप्राणे जीवन्तोऽपि मृता वयम् ॥ ६-७४-२२

अस्मिन् वीरे	= If this brave Hanuma	जीवति	= is surviving	बलम्	= the (whole) army
हतमपि	= even if killed	अहतम्	= is unhurt	हनूमति	= If Hanuma
उज्जितप्राणे	= has given up his life	वयम्	= we	मृताः	= are dead
जीवन्तः अपि	= even though living.				

"If that brave Hanuma is surviving, the whole army even if killed, is unhurt. On the other hand, if Hanuma has given up is life, we are all dead, even though living."

ध्रियते मारुतिस्तात् मारुतप्रतिमो यदि ।
वैश्वानरसमो वीर्ये जीविताशा ततो भवेत् ॥ ६-७४-२३

तात्	= O dear child!	मारुतिः यदि	= Hanuma	मारुत	= equal to the wind
वैश्वानर समः	= and equal to the fire	वीर्ये	= in prowess	प्रतिमः	
ततः	= then	जीविताशे	= there is a hope to live	धरते	= survives
		भवेत्	(for us).		

"O dear child! If Hanuma, who is equal to the wind and the fire in prowess, survives; then there is a hope for all of us to survive.'

ततो वृद्धमुपागम्य नियमेनाभ्यवादयत् ।
गृह्य जाम्बवतः पादौ हनूमान्मारुतात्मजः ॥ ६-७४-२४

ततः	= thereafter	हनुमन्	= Hanuma	मारुतात्मजः	= the son of wind-god
उपागम्य	= approaching	णृद्धम्	= the elderly Jambavan	अभ्यवादयत्	= offered his salutation
गृह्य पादे	= by grasping the feet	जाम्बवतः	= of Jambavan	विनयात्	= with modesty.

Thereafter, Hanuma the son of wind-god approaching the elderly Jambavan, offered his salutation, by grasping the feet of Jambavan with modesty.

श्रुत्वा हनुमतो वाक्यं तथापि व्यथितेन्द्रियः ।
पुनर्जातमिवात्मानं स मेने ऋक्षपुङ्गवः ॥ ६-७४-२५

श्रुत्वा	= hearing	वाक्यम्	= the words	हनुमतः	= of Hanuman
षुवगोत्तमः	= Jambavan the foremost among monkeys	विव्यथितेन्द्रियः	= with perturbed organs of senses	मन्यते	= considered
जातमिव	= to have born	आत्मानम्	= himself	पुनः	= again.

Hearing the voice of Hanuma, Jambavan, the foremost among monkeys, with perturbed senses, considered himself as though born again.

ततोऽब्रवीन्महातेजा हनूमन्तं स जाम्बवान् ।
आगच्छ हरिशार्दूलवानरांस्यातुमर्हसि ॥ ६-७४-२६

ततः	= then	सः	= that	जाम्बवान्	= Jambavan
महातेजाः	= of great splendour	अब्रवीत्	= spoke	हनूमन्तम्	= to Hanuma (as follows)
आगच्छ	= come on	हरिशार्दूल	= O foremost of demons!	त्रातुम्	= you ought to protect
वानरान्	= the monkeys.			अर्हसि	

Thereafter, that Jambavan of great splendour spoke to Hanuma as follows: "Come on, O foremost of monkeys! You ought to protect the lives of monkeys."

नान्यो विक्रमपर्याप्तस्त्वमेषां परमः सखा ।
त्वत्पराक्रमकालोऽयं नान्यं पश्यामि कज् चन ॥ ६-७४-२७

त्वम्	= you	परमः	= are the great	सखा	= companion
एषाम्	= for these monkeys	विक्रम्	= by your copious	न अन्यः	= there is no other person
अयम्	= this	पर्याप्तः	= prowess	न पश्यामि	= I do not see

कन्चन	= any	अन्यम्	= other person.
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"You are the great companion for these monkeys, by your copious prowess. There is no other person. This is the appropriate time to show your prowess. I do not see any other person to do it."

**ऋक्षवानरवीराणामनीकानि प्रहर्षय ।
विशल्यौ कुरु चाप्येतौ सादितौ रामलक्ष्मणौ ॥ ६-७४-२८**

प्रहर्षय	= cheer up	अनीकानि	= the armies	ऋक्षवानर वीराणाम्	= of warriors
कुरु	= make	एतौ	= these	सादितौ	= tormented raama lakshmana too
विशल्यौ	= healed of the arrow-wounds.				

"Cheer up the martial warriors of both monkeys and bears. Heal Rama and Lakshmana from their arrow-wounds."

**गत्वा परममध्वानमुपर्युपरि सागरम् ।
हिमवन्तं नगश्रेष्ठं हनूमन्नान्तुमर्हसि ॥ ६-७४-२९**

हनूमान्	= O Hanuma!	अर्हसि	= you ought	गन्तुम्	= to go
हिमवन्तम्	= to Himalaya	नगश्रेष्ठम्	= the foremost of mountains	गत्वा	= by traveling
उपर्युपरि	= higher and higher over	परमम्	= the large	सागरम्	= ocean.

"O Hanuma! You ought to go to Himalaya, the foremost of mountains, by traveling higher and higher over the large ocean."

**ततः काञ्चनमत्युग्रमृषभं पर्वतोत्तमम् ।
कैलासशिखरं चापि द्रक्ष्यस्यारिनिषूदन ॥ ६-७४-३०**

अरिनिषूदन	= O annihilator of enemies!	ततः	= thereupon	द्रक्ष्यसि	= you will see
तत्र	= there	ऋषभम्	= Mount Rishabha	पर्वतोत्तमम्	= the excellent mountain
कैलास शिखरम्	= and the peak of Kailasa	काञ्जनम्	= of golden hue	अत्युग्रम्	= and very much powerful.

"O annihilator of enemies! Thereafter, you will see there the Mount Rishabha, the excellent mountain and the very much powerful peak of Kailasa, with a golden hue."

**तयोः शिखरयोर्मध्ये प्रदीप्तमतुलप्रभम् ।
सर्वौषधियुतं वीर द्रक्ष्यस्यौषधिपर्वतम् ॥ ६-७४-३१**

वीर	= O valiant Hanuma!	मध्ये	= in the midst	तयोः	= of those
शिखरयोः	= two peaks	द्रक्ष्यसि	= you will see	प्रदीप्तम्	= a blazing
अतुलप्रभम्	= and unequally brilliant	ओषधिपर्वतम्	= herbal mountain	सर्वोषधियुतम्	= containing all kinds of herbs.

"O valiant Hanuma! In the midst of these two peaks, you will see a blazing and unequally brilliant herbal mountain, containing all kinds of herbs."

तस्य वानरशार्दूलचतस्रो मूर्धि सम्भवाः ।
द्रक्ष्यस्योषधयो दीप्ता दीपयन्त्यो दिशो दशः ॥ ६-७४-३२

वानर शार्दूल	= O foremost of monkeys!	सम्भवाः	= sprouted	तस्य मूर्धि	= on the head of that mountain
चतुसः	= are four	ओषधयः	= herbs	दीप्ताः	= which are blazing
द्रक्ष्यसि	= you can see	दीपयन्तीः	= them illuminating	दशः	= the ten
दिशः	= quarters.				

"O foremost of monkeys! Sprouted on the head of that mountain, are four blazing herbs. You can see them, illuminating the ten quarters."

मृतसञ्जीवनीं चैव विशल्यकरणीम् अपि ।
सौवर्णकरणीं चैव सन्धानीं च महौषधीम् ॥ ६-७४-३३

मृत सञ्जीवनीचैव	= (you can see) Mrita Sanjivani (capable of restoring the dead to life) and also	विशल्यकरणीम् = Vishalyakarani (capable of extracting weapons and healing all wounds inflicted by weapons)	सुवर्णकरणीचैव = Suvarna karani (restoring the body to its original complexion)
सन्धानीच	= and sandhani (capable of joining severed limbs or fractured bones)	महौषधीम् = the great herb.	

"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)."

ताः सर्वा हनुमन्गृह्य क्षिप्रमागन्तुर्मर्हसि ।
आश्वासय हरीन्प्राणौर्योज्य गन्धवहात्मजः ॥ ६-७४-३४

हनुमन्	= O Hanuma!	अर्हसि	= you ought	आगन्तुम्	= to come
क्षिप्रम्	= quickly	गृह्य	= by taking	सर्वा:	= all
ताः	= of them	गन्धवहात्मज	= O son of wind-god!	आश्वासय	= bring succour
हरीन्	= to the monkeys	योज्य प्राणौ:	= by injecting lives into them.		

"O Hanuma! Bring all those herbs quickly. O son of wind-god! Bring succour to the monkeys, by injecting lives into them."

श्रुत्वा जाम्बवतो वाक्यं हनूमान्हरिपुङ्गवः ।
आपूर्यत बलोद्धर्षैस्तोयवेगैरिवार्णवः ॥ ६-७४-३५

श्रुत्वा	= hearing	वाक्यम्	= the words	जाम्बवातः	= of Jamabvan
हनुमन्	= Hanuma	मारुतात्मजः	= the son of wind-god	आपूर्यत	= was infused
बलोद्धर्षैः	= with animated strength	अर्णवः इव	= as the ocean	वायुवेगैः	= elevates with the force of the wind.

Hearing the words of Jambavan, Hanuma the son of wind-god was infused with animated strength, as the ocean gets animated with the force of the wind.

स पर्वतटाग्रस्थः पीडयन्पर्वतोत्तरम् ।
हनूमान्दश्यते वीरो द्वितीय इव पर्वतः ॥ ६-७४-३६

पर्वतटाग्रस्थः	= standing on the summit of Trikuta mountain	पीडयौ	= and pressing	पर्वतोत्तरम्	= the foremost of mountains
सः हनूमान्	= that Hanuma	वीरः	= the valiant monkey	दश्यते	= appeared
द्वितीयः	= like a second mountain				
पर्वतः इव	= mountain.				

Standing on the summit of Trikuta mountain and pressing the foremost of mountains (with his feet), that valiant Hanuma appeared like a second mountain.

हरिपादविनिर्भिन्नो निषसाद स पर्वतः ।
न शशाक तदात्मानं सोदुं भृशनिपीडितः ॥ ६-७४-३७

तदा	= then	भृश पीडितः	= increasingly pressed	हरिपाद	= and bent by Hanuma's
सः पर्वतः	= that mountain	न शशाक	= was not able	विनिर्भयः	feet
आत्मानम्	= itself	निषसाद	= and sank.	वोदुम्	= bear

Then, increasingly pressed and bent by Hanuma's feet, that mountain was not able to bear its weight and sank.

तस्य पेतुर्नगा भूमौ हरिवेगाच्च जज्वलुः ।
शङ्खाणि च व्यकीर्यन्त पीडितस्य हनूमता ॥ ६-७४-३८

नगाः	= the trees	तस्य	= on that mountain	पीडितस्य	= pressed
हनूमता	= by Hanuma	पेतुः	= fell	भूमौ	= to the ground
जज्वलुः च	= and caught fire	हरिवेगात्	= due to rapidity of Hanuma	शङ्खाणि च	= its peaks also
व्यकीर्यन्त	= got broken.				

The trees on that mountain, pressed by Hanuma, fell to the ground and caught fire due to rapidity of Hanuma. Its peaks also got broken.

तस्मिन्सम्पीड्यमाने तु भग्नद्रुमशिलातले ।
न शेकुर्वानराः स्थातुं घूर्णमाने नगोत्तमे ॥ ६-७४-३९

वानराः	= the monkeys	न शेकुः	= were unable	स्थातुम्	= to stand
तस्मिन्	= on that excellent	घूर्णमाने	= which started to reel	सम्पीड्यमाने	= while being pressed
नगोत्तमे	mountain				severely
भग्नद्रुमशिलातले	= as the trees standing on it and the rocks got broken.				

The monkeys were unable to stand on that excellent mountain, which started to reel, while being pressed severely by Hanuma, as the trees standing on it and the rocks got broken.

स घूर्णितमहाद्वारा प्रभग्नगृहगोपुरा ।
लङ्का त्रासाकुला रात्रौ प्रनृत्तेवाभवत्तदा ॥ ६-७४-४०

त्रासाकुला	= confounded with panic	लङ्का	= the City of Lanka	घूर्णित	= whose principal gates
प्रभग्नगृहगोपुरा	= whose houses and town-gates were shattered	अभवत्	= appeared	महाद्वारा	were broken
रात्रौ	= at night.			प्रनृत्तेव	= as though dancing

Confounded with panic, the City of Lanka, whose principal gates were broken, whose houses and town-gates were shattered, appeared as though dancing at night.

पृथिवीधरसङ्काशो निपीड्य धरणीधरम् ।
पृथिवीं क्षोभयामास सार्णवां मारुतात्मजः ॥ ६-७४-४१

मारुतात्मजः	= Hanuma	पृथिवीधर	= like a mountain	निपीड्य	= pressing hard
पृथिवीधरम्	= the mountain	सम्काशः			
		क्षोभयामासपृथिवीम्	caused the earth along		
		सार्णवाम्	with the ocean to shake.		

Pressing hard the mountain, Hanuma equal to a mountain, caused the earth along with the ocean to shake.

आरुरोह तदा तस्माद्वर्मिलयपर्वतम् ।
मेरुमन्दरसंकाशं नानाप्रस्त्रवणाकुलम् ॥ ६-७४-४२

नानाद्रुमलताकीर्णम् विकासिकमलोत्पलम् ।
सेवितम् देवगन्धर्वैः षष्ठियोजनमुच्छितम् ॥ ६-७४-४३

विद्याधरैर्मुनिगणैरप्सरोभिर्निषेवितम् ।
नानामृगगणाकीर्णम् बहुकन्द्रशोभितम् ॥ ६-७४-४४

सर्वानाकुलयस्तत्र यक्षगन्धर्वकिञ्चरान् ।
हनुमान् मेघसम्काशो ववृद्धे मारुतात्मजः ॥ ६-७४-४५

तदा	= then	तस्मात्	= from that mountain	हनुमः	= Hanuma
आरुर्श	= ascended	मलयपर्वतम्	= Mount Malaya	मेरु मन्दर	= appearing like Mounts
नानाप्रस्त्रवणाकुलम्	filled with several kinds of cascades	नानाद्रुमलताकीर्णम्	full of many trees and creepers	सम्काशम्	Meru and Manadara
सेवितम्	= visited	देवगन्धर्वैः	= by celestials and celestial musicians	विकासिकमलोत्पलम्	having Kamala and utpala lotuses blooming
निषेवितम्	= frequented by	विद्याधरैः	= Vidyadharas	उच्छितम्	= having a height of
अप्सरोभिः	= and Apsaras the nymphs	नानामृगगणाकीर्णम्	filled with various kinds of animate troupes	षष्ठियोजनम्	sixty Yojanas
हनुमान्	= Hanuma	तत्र	= there	मुनिगणैः	= a number of sages
मेघसम्काशः	= appearing like a cloud	आकुलयन्	= bewildering	बहुकन्द्रशोभितम्	and illuminated with many caves
				ववृद्धे	= grew (his body)
				यक्षगन्धर्व	= Yakshas Gandharvas
				किञ्चरान्	and Kinnaras.

From that mountain, Hanuma then ascended Mount Malaya, appearing as Mounts Meru and Mandara, filled with several kinds of cascades, full of many trees and creepers, having Kamala and Utpala lotuses blooming, visited by celestials and celestial musicians, having a height of sixty Yojanas (four hundred eighty miles), frequented by Vidyodharas, a number of sages and Apsaras the nymphs, filled with various kinds of animal-troupes and illuminated by many caves, Hanuma grew his body, appearing like a cloud, bewildering Yakshas, Gandharvas and Kinnaras.

पद्मां तु शैलमापीञ्ज वडवामुखवन्मुखम् ।
विवृत्योग्रं ननादोच्चस्त्रासयन्निव राक्षसान् ॥ ६-७४-४६

आविष्य	= pressing hard	शैलम्	= the mountain	पद्माम्	= with his feet
विवृत्य	= opening	उग्रम्	= his terrific mouth	वडवामुखवत्	= like a submarine fire
त्रासयन्	= and frightening	मुखम्			
उच्चैः	= with a loud voice.	रजनीचरान्	= the demon (Hanuma)	ननाद	= roared

Pressing the mountain hard with his feet, opening his terrific mouth which shone like a submarine fire and frightening the demons, Hanuma roared loudly.

तस्य नानद्यमानस्य श्रुत्वा निनदमद्वृतम् ।
लङ्घास्था राक्षसाः सर्वे न शेकुः स्पन्दितुं भयात् ॥ ६-७४-४७

श्रुत्वा	= hearing	तस्य	= his loud noise	नानद्यमानस्य	= roaring clamorously
उत्तमम्		निनदम्			
राक्षसव्याघ्राः	= the foremost of demons	लङ्घास्थाः	= residing in Lanka	न शेकुः	= were not able
स्पन्दितुम्	= to stir	क्षणित्	= anywhere.		

Hearing his loud noise, roaring clamorously, the foremost of demons residing in the City of Lanka, were not able to stir anywhere.

नमस्कृत्वाथ रामाय मारुतिर्भीमविक्रमः ।
राघवार्थे परं कर्म समैहत परन्तपः ॥ ६-७४-४८

मारुतिः	= Hanuma	परन्तपः	= the annihilator of enemies	भीमविक्रमः	= and having a terrific prowess
नमस्कृत्या	= offering salutation	समुद्राय	= to the ocean	समैहत	= made up his mind
परम्	= to embark on a prime	कर्म	= act	राघवार्थे	= for the sake of Rama.

Hanuma of terrific prowess, annihilator of his enemies, after offering salutation to the ocean, made up his mind to embark on a prime act for the sake of Rama.

स पुच्छमुद्यम्य भुजङ्गकल्पं ।
विनम्य पृष्ठं श्रवणे निकुच्य ।
विवृत्य वक्रं वडवामुखाभम् ।
आपुप्लुवे व्योम्नि स चण्डवेगः ॥ ६-७४-४९

उद्यम्य	= raising	पुच्छम्	= his tail	भुजङ्गकल्पम्	= which resembled a serpent
विनम्य	= bending	पृष्ठम्	= his back	निकुच्य	= contracting
श्रवणे	= his ears	विवृत्य	= and opening	वक्रम्	= his mouth
उग्रम्	= which shone like a terrific submarine fire	सः	= Hanuma	आपुप्लुवे	= jumped
डवामुखाभम्	= into the sky	सच्छङ्गवेगः	= with a headlong speed.		

Raising his tail which resembled on serpent, bending his back, contracting his ears and opening his month which shone like a terrific submarines-fire, Hanuma jumped into the sky, with a head long speed.

स वृक्षषण्डांस्तरसा जहार ।
शैलाञ्जिश्लाः प्राकृतवानरांश् च ।
बाहूरुवेगोद्धतसम्प्रणुन्नास् ।
स्ते क्षीणवेगाः सलिले निपेतुः ॥ ६-७४-५०

तवसा	= by his velocity	जहार	= he carried away	वृक्षषण्डान्	= a multitude of trees
शैलान्	= mountains	शिलाः	= rocks	प्राकृत	= and some ordinary
बाहूरु	= and driven up and	ते निपेतुः	= they fell down	वानराम्श्च	monkeys
वेगोद्धत	away by the momen-			सलिले	= in water
सम्प्रणुन्नः	tum generated from				
	his arms and thighs				
क्षीण वेगः	= when their speed di-				
	minished.				

By his velocity, he carried away a multitude of trees, mountains and some ordinary monkeys. Driven up and away by the momentum generated from his arms and thighs, they fell down in water when their speed diminished.

स तौ प्रसार्यारगभोगकल्पौ ।
भुजौ भुजङ्गारिनिकाशवीर्यः ।
जगाम मेरु नगराजमग्न्यं ।
दिशः प्रकर्षन्निव वायुसूनुः ॥ ६-७४-५१

प्रसार्य	= stretching	भुजौ	= his arms	उग्र	= looking like coils of
सः वायुसूनुः	= that Hanuma	भुजङ्गारिनिकाश	= vying with the	भोगकल्पौ	serpents
दिशः	= the four quarters	वीर्यः	prowess of hostile	प्रकर्षन्निव	= as though he was
नगराजम्	= of Himalayas.	जगाम	Garuda the eagle		drawing forth
			headed towards	अग्न्यम्	= the excellent mountain
				शैलम्	

Stretching his arms, looking like coils of serpents, that Hanuma vying with the prowess of hostile Garuda the eagle, headed towards the excellent mountain of Himalayas, with gush as though he was drawing away the four quarters.

स सागरं घूर्णितवीचिमालं
तथा भृशं ब्रामितसर्वसत्त्वम् ।
समीक्षमाणः सहसा जगाम
चक्रं यथा विष्णुकराग्रमुक्तम् ॥ ६-७४-५२

समीक्षमाणः	= beholding	सागरम्	= the sea	अम्भसा	= whose waves along
भ्रामितसर्वसत्त्वम्	= and all whose creatures were caused to whirl round	सः	= Hanuma	घूर्णत	with its water were
सहसा	= quickly	चक्रम् यथा	= like the discus	वीचिमालम्	made to agitate

जगाम	= speeded up	विष्णु	= loosed by the fingers
		करायमुक्तम्	of Lord Vishnu.

Beholding the sea, whose waves along with its water were made to agitate and all whose creatures were caused to whirl round, Hanuma quickly speeded up, like the discuss loosed by the fingers of Lord Vishnu.

स पर्वतान्वृक्षगणान्सरांसि ।
नदीस्तटाकानि पुरोत्तमानि ।
स्फीताङ्गनांस्तानपि सम्प्रपश्यत् ।
जगाम वेगात्पितृतुल्यवेगः ॥ ६-७४-५३

सम्प्रवीक्ष्य	= gazing at	पर्वतान्	= the hills	पक्षिगणान्	= flocks of birds
सराम्सि	= lakes	नदीः	= rivers	तटाकानि	= pools
पुरोत्तमानि	= excellent towns	तान्	= and those	स्फीतान्	= full of
जनान् अपि	= people	सः	= that Hanuman	पितृतुल्य	= with a speed equal to
जगाम	= shot forth.			वेगः	the wind-god his father

Gazing at the hills, flocks of birds, lakes, rivers, pools and excellent towns full of people, that Hanuma with a speed equal to that of the wind-god his father, shot forth towards Himalayas.

आदित्यपथमाश्रित्य जगाम स गतश्रमः ।
हनुमांस्त्वरितो वीरः पितुस्तुल्यपराक्रमः ॥ ६-७४-५४

सः वीरः	= that valiant Hanuma	पितुः तुल्य	= with a prowess equal	गत श्रमः	= whose fatigue was
हनुमान्		पराक्रमः	= to that of his father		gone
त्वरितः	= swiftly	जगाम	= rushed	आश्रित्य	= taking recourse
आदित्यपथम्	= to the orbit of the sun.				

That valiant Hanuma, with a prowess equal to that of his father, whose fatigue was gone, swiftly rushed, taking recourse to the orbit of the sun.

जवेन महता युक्तो मारुतिर्मारुतो यथा ।
जगाम हरिशार्दूलो दिशः शब्देन नादयन् ॥ ६-७४-५५

महता जवेन	= with a great speed	मारुतो यथा	= like wind	नादयन्	= reverberating
युक्तः					

दिशः	= the four quarters	शब्देन	= with sound	मारुतिः	= Hanuma
हरिशार्दूलः	= the foremost of monkeys	जगाम	= hastened towards Himalayas.		

With a great speed of wind, reverberating the four quarters with sound, Hanuma the foremost of monkeys, hastened towards Himalayas.

स्मर्न् जाम्बवतो वाक्यम् मारुतिर्भीमविक्रमः ।
ददर्श सहसा चापि हिमवन्तं महाकपिः ॥ ६-७४-५६

स्मरन्	= remembering	वाक्यम्	= the words	जाम्बवतः	= of Jambavan
मारुतिः	= Hanuma	महाकपिः	= the great monkey	भीम विक्रमः	= with a terrific stride
सहसा	= suddenly	ददर्श	= saw	हिमवन्तम्	= Mount Himalaya too.

Remembering the words of Jambavan, Hanuma the great monkey with a terrific stride, suddenly saw Mount Himalaya too.

नानाप्रस्त्रवणोपेतं बहुकन्दरनिर्झरम् ।
श्वेताभ्रच्यसङ्काशैः शिखरैश्चारुदर्शनैः ॥ ६-७४-५७
शोभितं विविधैर्वृक्तैरगमत्पर्वतोत्तमम् ।

अगमत्	= (Hanuman) went	पर्वतोत्तमम्	= to Mount Himalaya the foremost of mountains	शोभितम्	= embellished with
नानाप्रस्त्रवणोपेतम्	= various kinds of cascades	बहुकन्दरनिर्झरम्	= many kinds of caves mountain-streams	चारुदर्शनैः	= and summits
श्वेताभ्रच्य	= resembling an assemblage of white clouds	विविधैः	= and many varieties	शिखरैः	
सङ्काशे				वृक्षैः	= of trees.

Hanuma went to Mount Himalaya, the foremost of mountains, embellished with various kinds of cascades, many kinds of caves, mountain-streams and summits resembling an assemblage of white clouds as also many kinds of trees.

स तम् समासाद्य महानगेन्द्रम् ।
मतिप्रवृद्धोत्तमघोरश्चक्षम् ।
ददर्श पुण्यानि महाश्रमाणि ।
सुरर्घिसङ्खोत्तमसेवितानि ॥ ६-७४-५८

सः	= he	समासाद्य	= having approached	तम्	= that great mountain
मतिप्रवृद्धोत्तमघोरश्चक्षम्	With excellent over-bearing golden summits	ददर्श	= saw	महानगेन्द्रम्	

महाश्रमाणि = and great hermitages | **सुरर्षिसम्घोत्तम** = inhabited by a multi-
सेवितानि tude of divine sages.

Having approached that great mountain having excellent overbearing summits, he saw great holy hermitages, inhabited by a multitude of divine sages.

स ब्रह्मकोशं रजतालयं च ।
शकालयं रुद्रशरप्रमोक्षम् ।
हयाननं ब्रह्मशिरश्च दीप्तं ।
ददर्श वैवस्वत किङ्करांश् च ॥ ६-७४-५९

सः	= he	दर्दश	= saw	ब्रह्मकोशम्	= the abode of Brahma the lord of creation
रजतालयम्	= Kailasa the abode of Shiva the lord of dissolution	शकालयम्	= the abode of Indra the lord of celestials	रुद्रशरप्रमोक्षम्	= arrow-discharging place of Rudra (a figure of half-male and half-female born from Brhama's forehead)
हयाननम्	= the worshipping place of Hayagriva the horse-faced form of Vishnu	दीप्तम्	= the shining	ब्रह्मशिरः च	= place at which Brahma's head fell down
वैवस्वत किम्करामश्च	= the sun-god and Kimkaras.				

He saw the abode of Brahma the lord of creation, Kailasa the abode of Shiva the lord of dissolution, the abode of Indra the lord of celestials, the arrow-discharging place of Rudra, the worshipping place of Hayagriva, the horse-faced form of Vishnu, the shining place at which Brahma's head fell down, the sun-god and Kimkaras.

वज्ञालयं वैश्वरणालयं च ।
सूर्यप्रभं सूर्यनिबन्धनं च ।
ब्रह्मासनं शङ्करकार्मुकं च ।
ददर्श नाभिं च वसुन्धरायाः ॥ ६-७४-६०

ददर्श	= (He) saw	वह्यालयम्	= the abode of Agni the fire-god	वैश्रवणालयम्	= the abode of Kubera (son of sage Visrava)
सूर्यप्रभम्	= shining like the sun	सूर्यनिवन्धनम्-च	= the spot where the sun was tied down (for being scrapped by Viswakarma the celestial craftsman the satisfaction of chaya his wife)	ब्रह्मासनम्	= the abode of Brahma

शङ्कर कार्मुकम् च	= the abode of bow belonging to Lord Shiva	वसुन्धरायाः नाभिं च = and the novel of the earth (containing the hole through which one can enter Patala the nethermost subterranean region).
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He saw the abode of Agni the fire-god, the abode of Kubera (son of Visrava) shining like the sun, the spot where the sun was tied down, the abode of Brahma, the abode of bow belonging to Lord Shiva and the novel of the earth (containing the hole through which one can enter Patala the nethermost subterranean region).

कैलासमग्न्यं हिमवच्छिलां च ।
तथर्षभं काञ्चनशैलमग्न्यम् ।
स दीप्तसर्वोषधिसम्प्रदीप्तं ।
ददर्श सर्वोषधिपर्वतेन्द्रम् ॥ ६-७४-६१

ददर्श	= (He) saw	उग्रम्	= the gigantic	कैलासम्	= Mount Kailasa
हिमवच्छिलाम्च	= the rock of Mount Himalaya (on which Lord Shiva is believed to have practiced austerities and abstract meditation)	तथा	= and	ऋषभम्	= Mount Rishabha
अग्न्यम्	= the lofty golden mountain	प्रदीप्त	= which was highly illumined by the flaming herbs	सर्वोषधि	= the lord of mountains
काञ्चन		सर्वोषधिसम्प्रदीप्तम्		परतेन्द्रम्	on which all herbs grew.
शैलम्					

He saw the gigantic Mount Kailasa, the rock of Mount Himalaya (on which Lord Shiva is believed to have practiced austerities and abstract meditation) and Mount Rishabha, the lofty golden mountain, which was highly illumined by the flaming herbs and the lord of mountains on which all types of herbs grew.

स तं समीक्ष्यानलरशिमदीप्तं ।
विसिष्ये वासवदूतसूनुः ।
आप्तुत्य तं चौषधिपर्वतेन्द्रं ।
तत्रौषधीनां विचयं चकार ॥ ६-७४-६२

समीक्ष्य	= seeing	तम्	= that mountain	अनल	= shining with a heap of fire
सः वासवदूत	= Hanuma the son of wind-god the envoy of Indra	विसिष्ये	= was surprised	राशिदीप्तम्	= jumping
सूनुः				आप्तुत्य	= jumping
तत्र	= there	तम् ओषधि	= on that great mountain of herbs	चकार	= and made
विचयम्	= a search	पर्वतेन्द्रम्			
		ओषधीनाम्	= for the herbs.		

Seeing that mountain shining with a heap of fire, Hanuma the son of wind-god, who is the envoy of Indra, was surprised to see that great mountain of herbs and then made a search for the herbs.

स योजनसहस्राणि समतीत्य महाकपिः ।
दिव्यौषधिघरं शैलं व्यचरन्मारुतात्मजः ॥ ६-७४-६३

सः	= that Hanuma	महाकपिः	= the great monkey	समतीत्य	= crossing
मारुतात्मजः		व्यचरत्	= walked around	शैलम्	= the mountain
योजन	= thousands of Yojanas				
सहस्राणि					
दिव्यौषधिघरम्	= possessing heavenly herbs.				

That Hanuma, the great monkey, having crossed thousands of yojanas, walked around that mountain, searching for the heavenly herbs.

महौषध्यस्तु ताः सर्वास्तस्मिन्पर्वतसत्तमे ।
विज्ञायार्थिनमायान्तं ततो जग्मुरदर्शनम् ॥ ६-७४-६४

विजाय	= knowing	ततः	= then	अर्थिनम्	= that somebody who wants them
आयान्तम्	= was coming	सर्वाः	= all	महौषध्यः	= the distinguished herbs
तस्मिन्	= on that excellent	ततः	= thereafter	जग्मुः	= attained
पर्वतोत्तमे	mountain				
अदर्शनम्	= disappearance.				

Knowing then that somebody was coming in search of them, all the distinguished herbs on that mountain disappeared from Hanuma's view.

स ता महात्मा हनुमान पश्यं ।
शुकोप कोपाच्च भृशं ननाद ।
अमृष्यमाणोऽग्निनिकाशचक्षुर् ।
महीघरेन्द्रं तमुवाच वाक्यम् ॥ ६-७४-६५

अपश्यन्	= in not seeing	ताः	= them	सः महात्मा	= that great souled
हनुमन्	= Hanuma	चुकोप	= was enraged	भृशम् ननाद	= he made a great noise च
कोपात्	= on account of his anger	अमृष्यमाणः	= not bearing it (Hanuma)	अग्निसमानचक्षुः	= with his eyes as red as the fire
उवाच	= spoke	वाक्यम्	= (the following) words	महीघरेन्द्रम्	= to the prince of mountains.

In not seeing them thus, that great souled Hanuma was enraged. He made a loud noise in anger unable to bear it, Hanuma with his eyes as red as the fire, spoke the following words to the prince of mountains.

किमेतदेवं सुविनिश्चितं ते ।
यद्राघवे नासि कृतानुकम्पः ।
पश्याद्य मद्वाहुबलाभिभूतो ।
विकीर्णमात्मानमथो नगेन्द्र ॥ ६-७४-६६

नगेन्द्र	= O prince of mountains!	सुविनिश्चितम्	= Is it quite certain	ते	= to you
एवम्	= thus	किम्			
राघवे	= for Rama?'	एतत्	= here	कृतानुकप्तः	= that you have not
पश्य	= find	अथो	= If it is so	न असि इति	shown any compassion
अद्य	= today.	आत्मानम्	= yourself	मद्वाहुबलाभिभूतः	= overcome by the strength of my arms
				विकीरोवम्	= shattered to pieces

"O prince of mountains! Is it quite sure that you have not shown any compassion for Rama? If it is so, overcome by the strength of my arms; find yourself shattered to pieces today."

स तस्य शङ्खं सनगं सनागं ।
सकाञ्चनं धातुसहस्रजुष्टम् ।
विकीर्णकूटं चलिताग्रसानुं ।
प्रगृह्य वेगात्सहस्रोन्ममाथ ॥ ६-७४-६७

प्रगृह्य	= (Fiercely) seizing hold of	शङ्खम्	= the top of that mountain	धातु	= furnished with thousands of minerals
तस्य	= elephants	स काञ्चनम्	= and gold	सहस्रजुष्टम्	= Hanuma
सनगम्		जलिताग्र	= and the crest of its plateau set on fire	सः	
विकीर्णकूटम्	= with the projections of mountain shattered	सानुम्		उत्पात	= sprang up
वेगात्	= with speed	सहसा	= at once.		

Fiercely seizing hold of the top of that mountain, furnished with thousands of minerals, with its trees, elephants and gold, with the projections of mountain shattered and the crest of its plateau set on fire, at once sprang up with speed.

स तं समुत्पाठ्य खमुत्पपात ।
वित्रास्य लोकान्ससुरान्सुरेन्द्रान् ।
संस्तूयमानः खचरैरनेकैर् ।
जगाम वेगाद्गुडोग्रवीर्यः ॥ ६-७४-६८

समुत्पाद्य	= having uprooted	तम्	= that mountain	वित्रास्य	= frightening
लोकान्	= the worlds	ससुरासुरेन्द्रान्	= including the leaders of celestials and demons inhabiting them	संस्तूयमानः	= and being praised
अनेकैः	= by many	खचरैः	= aerial beings	उत्पात	= (Hanuma) sprang up
खम्	= into the sky	जगाम	= and proceeded speedily	गरुडोग्रवेगः	= with the terrible speed of Garuda the eagle.
		वेगात्			

Having uprooted that mountain, frightening the worlds together with the leaders of celestials and demons inhabiting them and being praised by many aerial beings, Hanuma sprang up into the sky and proceeded expeditiously with the terrible speed of Garuda the eagle.

स भास्कराध्वानमनुप्रपन्नस् ।
तद्ब्रह्मस्करामं शिखरं प्रगृह्य ।
बभौ तदा भास्करसन्निकाशो ।
रवे: समीपे प्रतिभास्करामः ॥ ६-७४-६९

प्रगृह्य	= grasping	तम्	= that mountain-peak	भास्क्रामन्	= radiant as the sun
सः	= that Hanuma	शिखरम्			
भास्कराध्वानम्	= the orbit of the sun	भास्कर	= who resembled the sun	अनुप्रसन्नः	= having reached
प्रतिभास्करामः	= as a second sun	सन्निकाशः		बभौ	= shone
		तदा	= then	रवे	= of the sun.
		समीपे	= in the vicinity		

Grasping that mountain-peak, radiant as the sun, that Hanuma who resembled the sun, having reached the orbit of the sun, shone as a second sun (as sun's image) in the vicinity of the sun.

स तेन शैलेन भृशं राज ।
शैलोपमो गन्धवहात्मजस्तु ।
सहस्रधारेण सपावकेन ।
चक्रेण खे विष्णुरिवार्पितेन ॥ ६-७४-७०

खे	= in the sky	तेन शैलेन	= with that mountain	सः	= that Hanuma the offspring of the wind-god
शैलोपमः	= who resembled mountain himself	राज	= appeared	भृशम्	= mostly
विष्णुरिव	= like Vishnu	सपावकेन्	= with his flaming discuss	सहस्रधारेण	= with a thousand edges
अर्पितेन	= holding in his hand.	चक्रेण			

In the sky, with that mountain in his hand, that Hanuma the offspring of the wind-god, who resembled a mountain himself, appeared mostly like Vishnu with his flaming discuss with its thousand edges holding his

hand.

तं वानराः प्रेक्ष्य तदा विनेदुः ।
स तानपि प्रेक्ष्य मुदा ननाद ।
तेषां समुत्कृष्टरवं निशम्य ।
लङ्घालया भीमतरं विनेदुः ॥ ६-७४-७१

तदा	= then	प्रेक्ष्य	= seeing	तम्	= him
वानराः	= the monkeys	विनेदुः	= made a noise	प्रेक्ष्य	= seeing
तान्	= them	सः अपि	= Hanuma also	ननाद	= made a noise
मुदा	= with delight	निशम्य	= hearing	तेषाम्	= their
समुत्कृष्टरवम्	= awfully excessive noise	लङ्घालयाः	= the inhabitants of Lanka	विनेदुः	= roared
भीमतरम्	= terribly high.				

Then, seeing Hanuma, the monkeys made a noise. Seeing them, Hanuma in turn roared in delight. Hearing their awfully excessive noises the inhabitants of Lanka roared still more terribly.

ततो महात्मा निपपात तस्मिन् ।
शैलोत्तमे वानरसैन्यमध्ये ।
हर्युत्तमेभ्यः शिरसाभिवाद्य ।
विभीषणं तत्र च सस्वजे सः ॥ ६-७४-७२

ततः	= thereupon	महात्मा	= the great souled Hanuma	निपपात	= descended
वानरसैन्यमध्ये	= in the middle of that army of monkeys	शैलोत्तमे	= on that prince of mountains (Trikuta)	अभिवाद्य	= having offered his salutation
शिरसा	= with his head sent low	हर्युत्तमेभ्यः	= to the illustrious monkeys	तत्र	= there
सः	= he	सस्वजे च	= embraced	विभीषणम्	= Vibhishana.

Thereupon, the great souled Hanuma descended on that prince of mountains (Trikuta) in the midst of that army of monkeys. Having offered salutation to the illustrious monkeys there with his head bent low, he then embraced Vibhishana

तावप्युभौ मानुषराजपुत्रौ ।
तं गन्धमाग्राय महौषधीनाम् ।
बभूवतुस्तत्र तदा विशल्या ।
उत्तस्थुरन्ये च हरिप्रीराः ॥ ६-७४-७३

आग्राय	= by inhaling	तम् गन्धम्	= that fragrance	महौषधीनाम्	= of those great herbs
उभौ	= both	तौ	= those	मानुषराजपुत्रौ	= sons of Dasaratha
तत्र तदा	= then and there	बभूवतुः	= became	विशल्यौ	= healed of their wounds
अन्ये	= other	हरिप्रीराश्च	= warriors of monkeys	उत्तस्थुः	= rose up.

By inhaling that fragrance of those great herbs, both Rama and Lakshamana became healed of their wounds then and there. Other monkey-warriors rose up.

सर्वे विशल्या विरुज्जाः क्षणेन ।
हरिप्रवीराश्च हता श्च ये स्युः ।
गन्धेन तासाम् प्रवरौषधीनां ।
सुसा निशान्तेष्विव संप्रबुद्धाः ॥ ६-७४-७४

गन्धेन	= by the fragrance	तासाम्	= of those most powerful herbs	सर्वे ये स्युः	= all those
हताः	= dead	हरिप्रवीराः	= monkey-warriors	क्षणेन	= momentarily
विशल्याः	= were healed of their wounds	विरुज्जाः	= relieved of their pain	सम्प्रबुद्धाः	= and fully wake up
निशान्तेष्विव	= as at the close of night	सुसा:	= those who are asleep.		

By the fragrance of those most powerful herbs, all those monkey-warriors who were earlier dead were healed momentarily of their wounds, relieved of their pain, even as those who are asleep fully get up at the close of night.

यदाप्रभृति लङ्कायां युध्यने हरिराक्षसाः ।
तदाप्रभृति मानार्थमाङ्गया रावणस्य च ॥ ६-७४-७५

ये हन्यन्ते रणे तत्र राक्षसाः कपिकुञ्जरैः ।
हता हतास्तु क्षिप्यन्ते सर्वे एव तु सागरे ॥ ६-७४-७६

यथा प्रभृति	= from the day	हरिराक्षसाः	= the monkeys and demons	युध्यन्ति	= began to fight
लङ्कायाम्	= in Lanka	तदा प्रभृति	= from that day onwards	आजया	= under the orders
रावणस्य	= of Ravana	ये राक्षसाः	= all those demons	हन्यन्ते	= who were being killed
कपिकुञ्जरैः	= by the foremost of monkeys	सर्वे एवतु		सागरे	= in the ocean
हताः हताः	= as and when killed	क्षिप्यन्ते	= were being thrown away		
		मानार्थे	= merely for the sake of honour.		

From the day the monkeys and demons began to fight in Lanka, from that day onwards, under the orders of Ravana, all those demons, who were being killed by the foremost of monkeys were being thrown away into the sea as and when they were killed, merely or the sake of honour (so that their number may not be known to the monkeys).

ततो हरिं न्धवहात्मजस्तु ।
 तमोषधीशौलमुदग्रवीर्यः ।
 निनाय वेगाद्विमवन्तमेव ।
 पुनश्च रामेण समाजगाम ॥ ६-७४-७७

आलम्ब्य	= taking hold	राक्षसम्	= of the army of demons	विस्तकेश	= whose hair and rai-
		बलम्		वसनम्	ments were kept in or-
विमुक्त कवचध्वजम्	= and whose armours and standards were thrown away	वानराः	= the monkeys	पर्यवरयन्	der with difficulty surrounded them on all sides.

Then, Hanuma the son of wind-god, with a great speed, carried away that mountain of herbs quickly back to the mountains of Himalayas and again joined Rama.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुःसप्ततितमः सर्गः ॥

Thus completes 74th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

75 Sarga 75 - पञ्चसप्ततितमः सर्ग

The Battle Resumes

Introduction -

King Sugreeva asks Hanuma to arrange for setting ablaze the City of Lanka. With torches in their hands, some monkeys throw fire to all parts of Lanka. The City, burnt by the monkeys within a short time, assumed like the earth burning at the time of a terrific dissolution of the world. Getting healed of their wounds, Rama and Lakshmana take their bows to resume fighting. Gates and buildings in the city are tumbled down by Rama's arrows. Ravana gets enraged and sends Kumbha and Nikumbha the sons of Kumbhakarna along with other demons to the battle. A terrific fighting ensure between the monkeys and the demons. All the monkeys finally surround the army of demons in all sides.

ततोऽब्रवीन्महातेजाः सुग्रीवो वानरेश्वरः ।
अर्थ्यम् विज्ञापयंश्चापि हनूमन्तमिदं वचः ॥ ६-७५-१

ततः	= then	सुग्रीवः	= Sugreeva	वानरेश्वरः	= the king of monkeys
महातेजाः	= of great majesty	अब्रवीत्	= spoke	इदम्	= these
अर्थ्यम्	= meaningful	वचः	= words	हनूमन्तम्	= to Hanuma
विज्ञापयन्त्वापि	= in order to inform Hanuma (What they should do next).				

Then, Sugreeva of great majesty, the king of monkeys spoke (the following) meaningful words to Hanuma, in order to inform him what they should do next.

यतो हतः कुम्भकर्णः कुमाराश्च निषूदिताः ।
नेदानीमुपनिर्हारम् रावनो दातुर्मर्हति ॥ ६-७५-२

यतः	= since	कुम्भकर्णः	= Kumbhakarna	कुमाराश्च	= and his sons
हताः	= were killed	निषूदिताः	= and destroyed	रावणः	= Ravana
इदानीम्	= now	न अर्हति	= ought not	दत्तुम्	= to give
उपनिर्हारम्	= any destroyal.				

"Since Kumbhakarna and his four sons were killed, Ravana cannot give any defense now".

ये ये महाबलाः सन्ति लघवश्च लुकंगमाः ।
लङ्घामभिपतन्त्वाशु गृह्णोत्काः प्लवगर्षभाः ॥ ६-७५-३
हरयो हरिसंकाशाः प्रदग्धुम् रावणालयम् ।

ये ये	= whichever	प्रवङ्गमा:	= monkeys	सन्ति	= are there
महाबला:	= with great strength	हरिसम्काशा:	= equal to that of lions	प्रवर्गर्षभा:	= those foremost of monkeys
लघुवश्च	= of dexterity	गृह्य	= taking	उल्का:	= the torches
अभिपतन्तु	= rush towards	लङ्घाम्	= the City of Lanka	अशु	= quickly
प्रदम्भुम्	= in order to burn	रावणालयम्	= the abode of Ravana.		

"Let those dexterous monkeys, possessing the strength of lions, taking torches in their hands, rush towards Lanka quickly, in order to set ablaze the abode of Ravana."

ततोऽस्तं गत आदित्ये रौद्रे तस्मिन्निशामुखे ॥ ६-७५-४
लङ्घामभिमुखाः सोल्का जग्मुस्ते प्रवर्गर्षभाः ।

ततः	= then	आदित्ये	= when the sun	अस्तमाते	= was setting
तस्मिन्	= at that	रौद्रे	= awful	निशामुखे	= evening
ते	= those	प्रवर्गर्षभाः	= excellent monkeys	सोल्काः	= with the torches
जग्मुः	= went	लङ्घाम्	= facing towards Lanka.	अभिमुखाः	

Then at the sunset of that awful evening, those foremost of the monkeys, went towards Lanka, with torches in their hands.

उल्काहस्तैर्हिरण्यैः सर्वतः समभिद्रुताः ॥ ६-७५-५
आरक्षस्था विरूपाक्षाः सहसा विप्रदुद्धवुः ।

हरिणैः	= (When) the troops of monkeys	उल्काहस्तैः	= with torches in their hands	समभिद्रुताः	= attacked
सर्वतः	= on all sides	विरूपाक्षाः	= the diversely eyed demons	आरक्षस्थाः	= who were holding the position of guards
सहसा	= suddenly	विप्रदुद्धवुः	= fled away.		

When the troops of monkeys, with torches in their hands, attacked Lanka on all sides, the diversely eyed demons who were holding the position of guards, suddenly fled away.

गोपुरादृप्रतोलीषु चर्यासु विविधासु च ॥ ६-७५-६
प्रासादेषु च संहष्टाः ससृजुस्ते हुताशनम् ।

ते	= those monkeys	सम्हृष्टाः	= feeling gladdened	ससृजुः	= threw
हुताशनम्	= fire	गोपुरादृप्रतोलीषु	= to the towering gates attics and streets	विविध असु	= and to the various
चर्यासु	= by-ways	प्रासादेषु	= and to the mansions.		

Those monkeys, feeling gladdened, threw fire to the towering gates, attics, streets, various byways and mansions.

तेषां गृहसहस्राणि ददाह हुतभुक्तदा ॥ ६-७५-७
प्रासादाः पर्वताकाराः पतन्ति धरणीतले ।

तदा	= then	हुतभुक्	= the fire	ददाह	= consumed
गृहसहस्राणि	= thousands of houses	तेषाम्	= of those demons	प्रासादाः	= Mansion
पर्वताकाराः	= of mountainous forms	पतन्ति	= fell down	धरणीतले	= on the ground.

Then, the fire consumed thousands of houses of demons. Mansions of mountainous forms fell down on the ground.

अगुरुद्दद्यते तत्र परं चैव सुचन्दनम् ॥ ६-७५-८
मौक्तिका मणयः स्त्रिघ्ना वज्रं चापि प्रवालकम् ।

अगुरुः	= aloe	परम्	= excellent	सुचन्दनम्	= sandal wood of great value
मौक्तिका:	= pearls	स्त्रिघ्नाः	= glossy gems	वज्रम्चापि	= diamonds
प्रवालकम्	= and corals	दद्यते	= were burnt	तत्र	= there.

Aloe, excellent sandalwood of great value, pearls, glossy gems, diamonds and corals were burnt there.

क्षौमम् च दद्यते तत्र करुशेयं चापि शोभनम् ॥ ६-७५-९
आविकं विविधं और्णं काञ्चनं भाण्डमायुधम् ।

क्षौमम्	= Linen	शोभनम्	= charming	कौशेयम् च	= silk
आविकम्	= blankets of sheep's wool	विविधम्	= various kinds of	ओर्णम् च	= ram's wool
काञ्चनम्	= gold	भाण्डम्	= ornaments	आयुधम्	= and weapons
दद्यते	= were burnt	तत्र	= there.		

Linen, charming silk, blankets of sheep's wool, various kinds of ram's wool, gold ornaments and weapons were burnt there.

नानाविकृतसंस्थानम् वाजिभाण्डपरिच्छदम् ॥ ६-७५-१०
गजग्रैवेयकक्ष्याश्च रथभाण्डाश्च संस्कृताः ।

वाजिभाण्डः	= the ornaments saddle etc. of horses	नानाविकृत सम्स्थानम्	= of diverse and peculiar designs	गजग्रैवेयकक्ष्याश्च	= the chains worn round the neck of the elephants as well as their girths
संस्कृताः	= and polished	रथभाण्डाश्च	= ornaments meant for the chariots (were also burnt).		

The ornaments, saddles etc. of diverse and peculiar designs of horses, the chains worn round the neck of the elephants as also their girths and polished ornaments meant for the chariots were also burnt.

तनुत्राणि च योधानां हस्त्यश्वानाम् च चर्म च ॥ ६-७५-११
खड्ग धनूषि ज्याबाणास्तोमराङ्कुशशक्तयः ।

तनुत्राणि	= coats of mail	योधानाम्	= of the warriors	चर्म	च	= and the armour for
खड्गः	= swords	धनूष्मि	= bows	हस्त्यश्वानाम्		the elephants and the
बाणाः	= arrows	तोमराङ्कुश	= lances goads and	च		horses
		शक्तयः	javelins (were burnt).	ज्याः		= bow-strings

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.

रोओमजं वालजं चर्म व्याघ्रजं चाण्डजं बहु ॥ ६-७५-१२
मुक्तामणिविचित्रांश्च प्रासादांश्च समन्ततः ।
विविधानस्त्रसंघातानग्निर्दहति तत्र वै ॥ ६-७५-१३

अग्निः	= the fire	समन्ततः	= raging on all	दहतिवै	= burnt
तत्र	= there	रोमजम्	= blankets and rugs made of the hair of animals	वालजम्	= whisks made of the hair of tails
चर्म	= the skins	व्याघ्रजम्	= of tigers	बहु	= many
अङ्गजम्	= birds	प्रासादान् च	= and palaces	मुक्तामणि	= inlaid with pearls and
विविधान्	= and various kinds of	अस्त्र	= stores of arms.	विचित्रान्	gems
		सम्घातान्			

The fire raging 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.

नानाविधान् गृहांश्चित्रान् ददाह हुतभक्तदा ।
आवासान् राक्षसानां च सर्वेषां गृहगृदुनाम् ॥ ६-७५-१४

हेमचित्रतनुत्राणाम् स्त्रभाण्डाम्बरधारिणाम् ।
सीधुपानचलाक्षाणां मदविह्वलगामिनाम् ॥ ६-७५-१५

कान्तालभितवस्त्राणाम् शत्रुसंजातमन्युनाम् ।
गदाशूलसिहस्तानां खादतां पिबतामपि ॥ ६-७५-१६

शयनेषु महार्हेषु प्रसुप्तानां प्रियैः सह ।
त्रस्तानां गच्छतां तूर्णम् पुत्रानादाय सर्वतः ॥ ६-७५-१७

तेषां शतसहस्राणि तदा लङ्घनिवासिनाम् ।
अदहत्पावकस्तत्र जज्वाल च पुनः पुनः ॥ ६-७५-१८

तदा	= then	हुतभक्त	= the fire	ददाह	= burnt away
नानाविधान्	= many kinds	चित्रान्	= of bright-coloured	गृहान्	= houses
सर्वेषाम्	= of all demons	गृहगृदुनाम्	= who were greedily desirous of houses	पावकः	= the fire
राक्षसान्		अदहत्	= burnt away	तेषाम्	= those
तत्र	= there	लङ्घनिवासिनाम्	= of inhabitants of Lanka	हेमचित्रतनुत्राणाम्	= with gold-coloured armours
शत	= hundreds and thousands	सीधुपानचलाक्षाण्डम्	= with quivering eyes because of drinking of spirits	मदविह्वल	= moving with lustful walks
सहस्राणि		गदा	= who carried maces;	गामिनाम्	
स्त्रभाण्डाम्बर	= wearing garlands ornaments and good clothing	शूलसिहस्तानाम्	= pikes and swords in their hands	खादताम्	= who were eating
धारिणाम्		प्रसुप्तानाम्	= or lay fast asleep	महार्हेषु	= on splendid beds
शत्रु	= who were seized with fury against their enemy	गच्छताम्	= and who were decamping	शयनेषु	
सम्जातमन्युनाम्		आदाय	= taking	तूर्णम्	= quickly
पिबतामपि	= and drinking too	पुनः पुनः	= again and again	पुत्रान्	= their sons
प्रियैः सह	= with their loved ones			जज्वाल	= firing up.
सर्वताम्	= to all sides				
त्रस्तानाम्	= frightened				

Then, the fire burnt away many kinds of bright coloured houses of all demons, who were greedily desirous of their homes. The fire there burnt away hundreds and thousands of inhabitants of Lanka, who were protected by gold coloured armoury 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.

सारवन्ति महार्हाणि गम्भीरगुणवन्ति च ।
हेमचन्द्रार्धचन्द्राणि चन्द्रशालोत्तमानि च ॥ ६-७५-१९

तत्र चित्रगवाक्षाणि साधिष्ठानानि सर्वशः ।
मणिविद्रुमचित्रानि स्पृशन्तीव दिवाकरम् ॥ ६-७५-२०

क्रौञ्चबर्हिणानां भूषणानां च निःस्वनैः ।
नादितान्यचलाभानि वेशमान्यग्निर्ददाह ह ॥ ६-७५-२१

अग्निः	= the fire	तत्र	= there	ददाह क	= burnt away
वेशमानि	= the houses	सारवन्ति	= which were strong	महार्हाणि	= very valuable
गम्भीर	= with profound qualities	हेम चन्द्रार्ध	= decked in gold with	चन्द्रशालोत्तमानि	= which rose high with their top rooms beautiful windows
गुणवन्तिच		चन्द्राणि	= moon-shapes and crescent-shapes		
साधिष्ठानानि	= furnished with seats coaches etc	मणि विद्रुम	= decorated with gems and corals	स्पृशन्तीव	= as though touching
दिवाकरम्	= the sun	नादितानि	= rendered noisy	निस्वनैः	= with notes of
क्रौञ्चबर्हिण	= herons peacocks veena	भूषणानाम्च	= and the jingling of ornaments	अचलाभानि	= and appearing like mountains.
वीनानाम्	the Indian lute				

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 the Indian lute and the jingling of ornaments as also appearing like mountains.

ज्वलनेन परीतानि तोरणानि चकाशिरे ।
विद्युद्दिरिव नद्धानि मेघजालानि घर्मगे ॥ ६-७५-२२

परीतानि	= Surrounded	ज्वलनेन	= by fire	तोरणानि	= the arch-ways
चकाशिरे	= shone	मेघजालानीव	= like a collection of clouds	नद्धानि	= bound
विद्युद्दिः	= by lightning	घर्मगे	= at the end of summer-season.		

Surrounded by fire, the arch-ways shone like a collection of clouds bound by lightning, at the end of a summer season.

ज्वलनेन परीतानि गृहाणि प्रचकाशिरे ।
दावाग्निदीपानि यथा शिखराणि महागिरेः ॥ ६-७५-२३

गृहाणि	= the houses	परीतानि	= surrounded	ज्वलनेन	= by fire
प्रचकाशिरे	= shone	शिखराणियथा	= like the peaks	महागिरेः	= of a large mountain

दावान्नि	= ignited by a forest-fire.
दीपानि	

The houses, surrounded by fire shone like the peaks of a large mountain, ignited by a forest-fire.

विमानेषु प्रसुप्ताश्च दद्यमाना वराङ्गनाः ।
त्यक्ताभरणसर्वाङ्गं हा हेत्युच्चैर्विचुक्रुशः ॥ ६-७५-२४

वराङ्गनाः	= beautiful women	प्रसुप्ताः	= while lying fast asleep	विमानेषु	= in their seven-storeyed mansions
दद्यमानाः	= while getting scorched	त्यक्ताभरण	= gave up all connection	विचुक्रुशः	= and screamed
उच्चैः	= loudly	सर्वाङ्गाः	with their ornaments	हा हा इति	= saying "ah! Alas!"

Getting scorched in fire, beautiful women, while lying fast asleep in their seven-storeyed mansions, gave up all connection with their ornaments and screamed loudly, saying "ah! Alas!"

तत्र चायिपरीतानि निपेतुर्भवनान्यपि ।
वज्रिवज्रहतानीव शिखराणि महागिरेः ॥ ६-७५-२५

भवन्यापि	= the houses too	अग्निः	= surrounded by fire	तत्र	= there
निपेतुः	= fell down	परीतानि		महागिरेः	= of a great mountain
वज्रिवज्रहतानि	= struck by the thunder-bolt of Indra.	शिखराणीव	= like peaks		

The houses too, surrounded by fire there, fell down like peaks of a great mountain, struck by the thunder-bolt of Indra.

तानि निर्दद्यमानानि दूरतः प्रचकाशिरे ।
हिमवच्छिखराणीव दद्यमानानि सर्वशः ॥ ६-७५-२६

तानि	= those houses	निर्दद्यमानानि	= while being burnt	दूरतः	= from afar
प्रचकाशिरे	= illuminated	हिमवच्छिखराणीव	= like peaks of Himalayas	दद्यमानानि	= being consumed by fire
सर्वशः	= on all sides.				

Those houses, while being burnt, shone, from afar, like the peaks of Himalayas being consumed by fire on all sides.

हर्ष्याग्रैदद्यमानैश्च ज्वालाप्रज्वलितैरपि ।
रात्रौ सा दृश्यते लङ्घा पुष्पितैरिव किंशुकैः ॥ ६-७५-२७

सा	= that	लङ्घा	= City of Lanka	रात्रौ	= at night
हर्ष्याग्रैः	= with its house-tops	दद्यमानैः	= being burnt	ज्वालाप्रज्वलितैः	= ablaze with flames

दृश्यते = appeared

पुष्पितैः	= like Kimshuka trees in
किम्शुकैः इव	flowering.

That City of Lanka at night with its house-tops being burnt ablaze with flames, looked like Kimshuka trees in full bloom.

**हस्त्यध्यक्षैर्गजैमुकैश्च तुरगैरपि ।
बभूव लङ्घा लोकान्ते भ्रान्तग्राह इवार्णवः ॥ ६-७५-२८**

गजैः	= with their elephants	मुक्तैः	= let loose	हस्त्यध्यक्षैः	= by the superintendents of the elephants
तुरगैरपि	= and horses too	मुक्तैः	= set free	लङ्घा	= Lanka
बभूव	= was	आर्णवः इव	= like an ocean	भ्रान्तग्राहः	= with alligators roaming about it
लोकान्ते	= at the end of a world-cycle.				

With their elephants let loose by the superintendents of the elephants and horses too set free, Lanka was like an ocean, with roaming alligators in it at the end of a world-cycle.

**अश्वं मुक्तं गजो दृष्टा कचिद्दीतोऽपर्सर्पति ।
भीतो भीतं गजं दृष्टा कचिदधो निवर्तते ॥ ६-७५-२९**

कचित्	= here	दृष्टा	= seeing	अश्वम्	= a horse
मुक्तम्	= being let loose	गजः	= an elephant	भीतः	= got frightened
अपर्सर्पति	= and goes back	कचित्	= there	दृष्टा	= seeing
भीतम्	= a frightened	गजम्	= elephant	अश्वः	= a horse
भीतः	= got frightened	निवर्तते	= and turned back.		

Here, seeing a horse being let loose, an elephant went back frightened. There, seeing a frightened elephant, a horse turned back with an alarm.

**लङ्घायाम् दद्यमानायाम् शुशुभे च महोदधिः ।
चायासंसक्तसलिलो लोहितोद इवार्णवः ॥ ६-७५-३०**

लङ्घायाम्	= (While) Lanka	दद्यमानायाम्	= was being burnt	महोदधिः	= the great ocean
चायासम्सक्त	= with its image reflected on water	शुशुभे	= looked charming	महार्णवः इव	= like a great sea
सलिलः					
लोहितोदः	= with red waters.				

While Lanka was being burnt, the great ocean, with its image reflected on its waters, assumed like a great sea with red waters.

**सा बभूव मुहूर्तेन हरिभिर्दीपिता पुरी ।
लोकस्यास्य क्षये घोरे प्रदीपेव वसुंधरा ॥ ६-७५-३१**

सा पुरी	= that city	दीपिता	= burnt	हरिभिः	= by monkeys
मुहूर्तेन	= within a moment	बभूव	= became	वसुम्घरा इव	= like the earth
पद्दीप	= burning	घोरे क्षये	= at the time of terrific dissolution	अस्य	= of this world.

That City burnt by the monkeys, within a short time, became transformed like the earth burning at the time of terrific dissolution of this world.

**नारीजनस्य धूमेन व्यापस्योचैविनेदुषः ।
स्वनो ज्वलनतपस्य शुश्रुवे शतयोजनम् ॥ ६-७५-३२**

स्वनः	= the noise	नारीजनस्य	= of the women-folk	ज्वलनतपस्य	= burnt by fire
व्यापस्य	= and covered	धूमन	= with smoke	विनेदुषः	= roaring
उच्चैः	= loudly	शुश्रुवे	= was heard	शत	= upto one hundred Yojanas (or eight hundred miles).

The noise of the women-folk, who were burnt by fire and covered with smoke, roaring loudly, was heard upto one hundred Yojanas (or eight hundred miles).

**प्रदग्धकायानपरान् राक्षसान्निर्गतान् बहिः ।
सहसा ह्युत्पतन्ति स्म हरयोऽथ युयुत्सवः ॥ ६-७५-३३**

अथ	= then	युयुत्सवः	= eager to fight	हरयः	= the monkeys
उत्पतन्तिस्म	= bounced	सहसा	= suddenly	अपरान्	= on the other
राक्षसान्	= demons	प्रदग्धकायान्	= whose bodies had been severely burnt	निर्गतान्	= and who rushed out (to save their lives).

Then the monkeys, eager to fight, bounced suddenly upon the other demons, whose bodies had been severely burnt and who rushed out (to save their lives).

**उद्धृष्टं वानराणां च राक्षसानां च निःस्वनः ।
दिशो दश समुद्रं च पृथिवीम् च व्यनादयत् ॥ ६-७५-३४**

उद्धृष्टम् च	= the loud noise	वानराणाम्	= of the monkeys	निःस्वनः च	= and the cry
राक्षसानाम्	= of the demons	व्यनादयत्	= caused resounding	दश दिशः	= of ten directions
समुद्रम् च	= the ocean	पृथिवीम्	= and the earth.		

The loud noise made by the monkeys and the cry of the demons caused resounding of all the ten quarters, the ocean and the earth.

**विशल्यौ च महात्मानौ तावुभौ रामलक्ष्मणौ ।
असम्भ्रान्तौ जगृहतुस्ते उभे धनुषी वरे ॥ ६-७५-३५**

विशल्यौ	= healed of their wounds	असम्प्रान्तौ	= and unperplexed	तौ उभौ	= both those
महात्मानौ	= great souled princes	रामलक्ष्मणौ	= Rama and LakShmana	जगृहतुः	= seized hold

Healed of their wounds and unperplexed, both those great souled princes, Rama and Lakshmana seized hold of those two excellent bows.

ततो विस्फारयामास रामश्च धनुरुत्तमम् ।
बभूव तुमुलः शब्दो राक्षसानाम् भयावहः ॥ ६-७५-३६

ततः	= thereupon	रामः च	= Rama	विशफारयामास	= pulled
उत्तमम्	= his excellent	धनुः	= bow	बभूव	= and made
तुमुलः	= a tumultuous	शब्दः	= twang	भयावहः	= which struck terror
राक्षसानाम्	= in the demons.				

Thereupon, Rama pulled his excellent bow, making a tumultuous twang, which struck terror in demons.

अशोभत तदा रामो धनुर्विस्फारयन् महत् ।
भगवानिव सम्कुद्धो भवो वेदमयं धनुः ॥ ६-७५-३७

रामः	= Rama	विशफारयन्	= drawing	महत्	= his great
धनुः	= bow	अशोभत	= was as shining	तदा	= at that time
भगवान्	= as Lord Shiva (the	धनुः	= stretching his bow	वेदमयम्	= consisting of the
भवः इव	Source of the Universe)				Vedas
सम्कुद्धः	= in a great wrath (as at the time of the dissolution of the Universe).				

Rama, drawing his great bow, was as shining at that time as Lord Shiva (the source of Universe), stretching his bow, consisting of the Vedas in a great wrath (as at the time of dissolution of the Universe).

उद्धुष्टं वानराणां च राक्षसानां च निःस्वनम् ।
ज्याशब्दस्तावुभौ शब्दावति रामस्य शुश्रुवे ॥ ६-७५-३८

ज्याशब्दः	= the twang of the bow-string	रामस्य	= of Rama	अतिशुश्रुवे	= could be heard above
तौ उभौ	= both of those sounds	उद्धुष्टम्	= the sound	वानराणाम्	= of the monkeys
शब्दावति					
निःस्वनम्	= and the cry	राक्षसानाम्	= of the demons.		

The twang of the bow-string of Rama could be heard above both of those sounds. The sound of the monkeys and the cry of the demons.

वानरोद्दुष्टशब्दश्च राक्षसानां च निःस्वनः ।
ज्याशब्दश्चापि रामस्य त्रयं व्याप दिशो दसः ॥ ६-७५-३९

वानरोद्दुष्टघोषः	= the raised voice of the monkeys	निःस्वनः च	= the cry	राक्षसानाम्	= of the demons
च		रामस्य	= of Rama	त्रयम्	= these three sounds
ज्याशब्दश्चापि	= and even the din of the twang of the bow string	दश दिशः	= (all) the ten quarters.		

The raised voice of the monkeys, the cry of the demons and even the twang of Rama's bow-string these three sounds pervaded all the ten quarters.

तस्य कार्मुकनिर्मुक्तैः शरैस्तत्पुरगोपुरम् ।
कैलासशृङ्गप्रतिमं विशीर्णमपतद्धुवि ॥ ६-७५-४०

शरैः	= by the arrows	कार्मुकनिर्मुक्तैः	= released from the bow	तस्य	= of Rama
तत्पुरगोपुरम्	= the main gate of that City	कैलास शृङ्ग	= looking like a peak of Mount Kailasa	अपतत्	= tumbled down
विशीर्णम्	= shattered	प्रतिमम्	Mount Kailasa	भुवि	= to the ground.

By the arrows released from Rama's bow, the main gate of that City looking like a peak of Mount Kailasa, tumbled down, shattered, to the ground.

ततो रामशरान् दृष्ट्वा विमानेषु गृहेषु च ।
संनाहो राक्षसेन्द्राणां तुमुलः समपद्यत ॥ ६-७५-४१

ततः	= thereupon	दृष्ट्वा	= seeing	राम शरान्	= Rama's arrows
विमानेषु	= (falling) on seven-storeyed mansions	गृहेषु च	= and other houses	सन्नाहः	= the readiness for battle
राक्षसेन्द्राणाम्	= of the leaders of demons	समपद्यत	= became	तुमुलः	= disturbed.

Thereupon, seeing Rama's arrows descending on seven-storeyed mansions and other houses, the war-preparedness of the leaders of demons got disturbed.

तेषां सम्भूमानानाम् सिम्हनादं च कुर्वताम् ।
शर्वरी राक्षसेन्द्राणाम् द्रौदीव समपद्यत ॥ ६-७५-४२

तेषाम्	= to those leaders of demons	सम्भूमानानाम्	= who were ready for the battle	कुर्वताम्	= and doing
राक्षसेन्द्राणाम्	= lion's roars	शर्वरी	= that night	समपद्यत	= became

रौद्रीव
= a night of final dissolution (presided over by Rudra the Lord of Destruction).

To those demoniac leaders, who were preparing for the battle and emitting lion's roars, that night became a night of final dissolution (presided over by Rudra, the lord of destruction).

आदिष्टा वानरेन्द्रास्ते सुग्रीवेण महात्मना ।
असन्नम् द्वारमासाद्य युध्यध्वं च पूर्वंगमाः ॥ ६-७५-४३

यश्च वो वितथं कुर्यात्तत्र तत्राप्युपस्थितः ।
स हन्तव्योऽभिसम्मुत्य राजशासनदूषकः ॥ ६-७५-४४

ते	= those	वानरेन्द्राः	= leaders of monkeys	आदिष्टः	= were commanded
महात्मना	= by the great-souled	सुग्रीवेण	= Sugreeva (as follows):	पूर्वंगमाः	= O monkeys!
आसाद्य	= reaching	आसन्नम्	= the nearest	द्वारम्	= gate
युध्यध्वम्	= wage the war	यः	= whoever	उपस्थितः	= eventhought present
तत्र तत्र	= in those respective places	कुर्यात्	= proves futile	अपि	
राजशासन दूषकः	= who disobeyed the royal command ought to be bounced upon	वितथम्		सः	= he
अभिसम्मुत्य					
हन्तव्यः	= and killed.				

The monkey-chiefs were commanded by Sugreeva as follows: "O monkeys! Approaching the nearest gate, begin to wage the war. Even though present at the scene of fighting, he among you who proves futile by an escape, should be overtaken and killed as he will be quality of disobeying the royal command."

तेषु वानरमुख्येषु दीप्तोल्कोज्ज्वलपाणिषु ।
स्थितेषु द्वारमाश्रित्य रावणं क्रोध आविशत् ॥ ६-७५-४५

तेषु वानर	= those monkey-chiefs	स्थितेषु	= standing	आश्रित्य	= by taking recourse to
मुख्येषु		क्रोधः	= enraged	द्वारम्	the gate
दीप्तोल्कोज्ज्वल	= with flaming torches	आविशत्		रावणम्	= Ravana.
पाणिषु	= in their hands				

Seeing those monkey-chiefs, standing at the gate, with flaming torches in their hands, Ravana was enraged with fury.

तस्य जृम्भितविक्षेपाद्यामिश्रा वै दिशो दश ।
रूपवानिव रुद्रस्य मन्युर्गात्रेष्वदश्यत ॥ ६-७५-४६

दश दिशः = the ten directions	व्यामिश्राः वै = were distracted	तस्य = because of his
जृभितविक्षेपात् = act of disorderly movement of his body due to yawning	अहश्यतैव = and he looked like	मन्तुः = the wrath
रुद्रस्य गत्रेषु = manifest in the limbs of Rudra	रूपवान् = having a form.	

All the ten directions were distracted because of Ravana's act of disorderly movement of his body due to yawning and he looked like the wrath manifest in the limbs of Rudra appearing with a form.

स कुम्भं च निकुम्भं च कुम्भकर्णात्मजावुभौ ।
प्रेषयामास संकुद्धो राक्षसैर्बहुभिः सह ॥ ६-७५-४७

सम्कुद्धः = the enraged	सः = Ravana	प्रेषयामास = sent
उभौ = both	कुम्भम् च = Kumbha and	निकुम्भम् च = Nikumbha
कुम्भकर्णात्मजौ = the sons of Kumbhakarna	बहुभिः = along with a multitude राक्षसैः सह = of demons.	

The enraged Ravana sent both Kumbha and Nikumbha, the sons of Kumbhakarna, along with a multitude of demons.

यूपाक्षः शोणिताक्षश्च प्रजङ्घः कम्पनस्तथा ।
निर्ययुः कौम्भकर्णीभ्यां सह रावणशासनात् ॥ ६-७५-४८

रावण = by the orders of Ravana	यूपाक्षः = Yuupaksha	शोणिताक्षश्च = Shonitaksha
प्रजङ्घः = prajangha	तथा = and	कम्पनः = Kampana
कुम्भकर्णीभ्याम् = along with the sons of Kumbhakarna	निर्ययुः = set out (for the battle).	

By the orders of Ravana, Yupaksha, Shonitaksha, Prajangha and Kampana along with the aforesaid sons of Kumbhakarna set out for the battle.

शाशास चैव तान् सर्वान् राक्षसान् स महाबलान् ।
राक्षसा गच्छताद्यैव सिम्हनादं च नादयन् ॥ ६-७५-४९

सः = Ravana	शाशास च = instructed	सर्वान् = all
तान् = those	महाबलान् = mighty	राक्षसान् = demons
राक्षसाः = O demons!	गच्छत = proceed	अद्यैव = now itself
नादयन् = bellowing	सिम्हनादम् = a lion's roar.	

Ravana instructed all those mighty demons thus, "O demons! Proceed now itself, bellowing a lion's roar."

ततस्तु चोदितास्तेन राक्षसा ज्वलितायुधाः ।
लङ्घाया निर्ययूर्वीराः प्रणदन्तः पुनः पुनः ॥ ६-७५-५०

चोदिताः	= incited	तेन	= by Ravana	वीराः	= the valiant
राक्षसाः	= demons	ततः	= then	ज्वलितागुधाः	= wearing shining weapons
प्रणदन्तः	= and roaring	पुनः पुनः	= again and again	निर्युः	= sallied forth
लङ्घायाः	= from Lanka.				

Incited by Ravana, the valiant demons then, wielding shining weapons and roaring repeatedly, sallied forth from Lanka.

**रक्षसां भूषणस्थाभिर्भासिः स्वाभिश्च सर्वशः ।
चक्रुस्ते सप्रभं व्योम हरयश्चाग्निभिः सह ॥ ६-७५-५१**

भासिः	= by the gleams	भूषण	= of ornaments	रक्षसाम्	= of the demons
स्वाभिश्च	= and by their own natural splendour	स्थाभिः		ते	= those demons
अग्निभिः सह	= along with their fires	चक्रुः	= made	हरयः च	= and monkeys
सप्रभम्	= fluorescent	सर्वसः	= on all sides.	व्योम	= the sky

By the gleams of ornaments worn by their own natural splendour, those demons and monkeys with their fires, made the sky fluorescent on all sides.

**तत्र ताराधिपस्याभा ताराणाम् भा तथैव च ।
तयोराभरणाभा च ज्वलिता द्यामभासयत् ॥ ६-७५-५२**

आभा	= the effulgence	ताराधिपस्य	= of the moon	तत्र	= there
तथैव च	= and	भा	= the light	ताराणाम्	= of the stars
आभरणाभाच	= and the splendour of the ornaments	तयोः	= of both the armies	ज्वलिता	= blazing
अभासयत्	= made the sky brilliant.				
द्याम्					

The effulgence of the moon there, the light of the stars and the splendour of the ornaments of both the armies, while blazing, made the sky brilliant.

**चन्द्राभा भूषणाभा च ग्रहाणाम् ज्वलिता च भा ।
हरिराक्षससैन्यानि भ्राजयामास सर्वतः ॥ ६-७५-५३**

चन्द्राभ	= the effulgence of the moon	भूषणाभा च	= the splendour of the ornaments	भा च	= and the fluorescence
ज्वलिता	= of the blazing planets	ग्रहाणाम्	= made the armies of	सर्वतः	= on all sides.
ग्रहाणाम्		हरिराक्षस	monkeys and demons		
		सैन्यानि	glitter		

The effulgence of the moon, the splendour of the ornaments and the fluorescence of the blazing planets made the armies of monkeys and demons glitter on all sides.

तत्र चार्घप्रदीपानां गृहाणाम् सागरः पुनः ।
भाभिः संसक्तसलिलश्वलोर्मिः शुशुभेऽधिकम् ॥ ६-७५-५४

भाभिः	= with the blazes	अर्घप्रदीपानाम् = of the half-scorched houses	तत्र	= there
सागरः पुनः	= the ocean on its part	चलोर्मिः = with its agitated waves	संसक्त	= with their waters mingled
शुशुभे	= shone	अधिकम् = abundantly.	सलिलः	

With the flames of the half-scorched houses there, the ocean on its part with its agitated waves mingled with water, shone abundantly.

पताकाध्वजसम्युक्तमुत्तमासिपरश्वधम् ।
भीमाश्वरथमातङ्गं नानापत्तिसमाकुलम् ॥ ६-७५-५५

दीपशूलगदाखङ्गप्रासतोमरकार्मुकम् ।
तद्राक्षसं बलं भीमम् घोरविक्रमपौरुषम् ॥ ६-७५-५६

ददृशो ज्वलितप्रसं किञ्चिणीशतनादितम् ।
हेमजालाचितभुजं व्यावेष्टिपरश्वधम् ॥ ६-७५-५७

व्याघूर्णितमहाशस्त्रं बाणसंयुक्तकार्मुकम् ।
गन्धमाल्यमधूत्सेकसंमोदितमहानिलम् ॥ ६-७५-५८

तत्	= that	राक्षसबलम्	= army of demons	ददृशो	= was looking
भीमम्	= aweful	पताकाध्वज	= with flags and banners	उत्तमासिपर	= with excellent axes shaped like swords
भीमाश्वरथमातङ्गम्	consisting of terrific horses chariots and elephants	सम्युक्तम्	= crowded with foot soldiers of every description	श्वधम्	
घोर विक्रम	= noted for its redoubtable valour and prowess	समाकुलम्		दीप शूल	= distinguished by shining pikes maces
भुजम्		ज्वलित	= with shining lances	गदाखङ्ग	
हेमजालाचित	the arms of its warriors adorned with sets of gold ornaments	प्रासम्		प्रास	
भुजम्		व्यावेष्टिपरश्वधम्	axes being brandished	तोमरकार्मुकम्	swords spears lances and bows
				किञ्चिणीशत	= rendered noisy by hundreds of tiny bells (tied around chariots elephants etc)
				नादितम्	
				व्याघूर्णितमहाशस्त्रम्	mighty weapons being waved about

वाण सम्युक्त कार्मुकम्	= arrows being fitted to the bows	गन्यमाल्यमधूत्सेक सम्मोदितमहानिलम्	the extensive atmosphere rendered fragrant by the abundance of sandal-paste garlands and wine.
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That army of demons was looking awful with flags and banners, with excellent axes shaped like swords, consisting of terrific horses, chariots and elephants, crowded with foot-soldiers of every description, distinguished by shining pikes, maces, swords, spears, lances and bows, noted for its redoubtable valour and prowess, with shining lances and rendered noisy by hundreds of tiny bells (tied around chariots, elephants etc), the arms of its warriors 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.

घोरं शूरजनाकीर्णम् महाम्बुधरनिःस्वनम् ।
तद्वा बलमायातं राक्षसानां दुरासदम् ॥ ६-७५-५९
संचाल प्रवंगानां बलमुच्चैर्नादं च ।

द्वा	= seeing	तत्	= that	राक्षसानाम्	= army of demons
आयूतम्	= which came	घोरम्शूरजनाकीर्णम्	crowded with gallant warriors	बलम्	महाम्बुधर
दुरासदम्	= which was difficult to assail	बलम्	= the army	निःश्वनम्	= thundered like huge clouds
सञ्चाल	= marched forth	उच्चैः ननादं च	= and made loud noise.	प्रवणानाम्	= of monkeys

Seeing the army of demons, which came crowded with gallant warriors, thundered like a huge cloud which was difficult to assail, the army of monkeys marched forth and made a loud noise.

जवेनाप्तुत्य च पुनस्तद्वलं रक्षसां महत् ॥ ६-७५-६०
अभ्ययात्प्रत्यरिवलं पतम्गा इव पावकम् ।

तत्	= that	महत्	= large	बलम् पुनः	= army of demons on its part
प्रत्ययात्	= went	आप्तुत्य जवेन	= springing forward with all speed	प्रत्यरिवलम्	= towards the hostile army
पतम्गाः इव	= as moths	पावकम्	= towards a flame.		

That large army of demons on its part went springing forward with all speed, towards the hostile army, as moths towards a flame.

तेषां भुजपरामर्शव्यामृष्टपरिघाशनि ॥ ६-७५-६१
राक्षसानां बलम् श्रेष्ठं भूयः परमशोभत ।

श्रेष्ठम्	= the excellent	बलम्	= army	तेषाम्	= of those demons
भुज परामर्शव्यामृष्टपरिघाशनि	= in which iron clubs and the tips of missiles being brandished through the action of their arms	अशोभत	= shone	राक्षसानाम्	

The excellent army of those demons, in which iron clubs and the tips of missiles being brandished through the action of their arms, shone all the more brightly.

तत्रोन्मत्ता इवोत्पेतुर्हरयोऽथ युयुत्सवः ॥ ६-७५-६२
तरुशैलैरभिघ्नन्तो मुष्ठिभिश्च निशाचरान् ।

अथ	= thereafter	हरयः	= the monkeys	युयुत्सवः	= desirous to fight
तत्र	= there	अभिघ्नन्तः	= striking	निशाचरान्	= the demons
तरुशैलैः	= with trees rocks	मुष्ठिभिः च	= and fists	उत्पेतुः	= jumped up
उन्मत्ताः इव	= as though frenzied.				

Thereafter, the monkeys desirous to fight there, striking the demons with trees, rocks and fists, jumped up as though frenzied.

तथैवापततां तेषां हरीणाम् निशितैः शरैः ॥ ६-७५-६३
शिरांसि सहसा जहू राक्षसा भीमविक्रमाः ।

तथैव	= likewise	राक्षसाः	= the demons	भीम विक्रमाः	= with their terrific prowess
सहसा	= instantly	जहूः	= tore off	शिरांसि	= the heads
तेषाम्	= of those monkeys	आपतताम्	= bouncing upon them	निशितैः शरैः	= with sharp arrow.

Likewise, the demons with their terrific prowess instantly tore off the heads of those monkeys bouncing upon them, with sharp arrows.

दशनैहृतकर्णाश्च मुष्ठिभिर्भिन्नमस्तकाः ॥ ६-७५-६४
शिलाप्रहारभग्नाङ्ग विचेरुस्तत्र राक्षसाः ।

राक्षसाः	= the demons	तत्र	= there	विचेरुः	= strolled
हृतकर्णाः	= with their ears bitten off	दशनैः	= with teeth	भिन्न	= with their skulls smashed
मुष्ठिभिः	= with fists	शिलाप्रहार	= and their limbs broken by the blows of crags.	मस्तकाः	

The demons there strolled in the streets of Lanka, with their ears bitten off with teeth, their skulls smashed with fists and their limbs broken by crag blows.

**तथैवाप्यपे तेषां कपीनामसिभिः शितैः ॥ ६-७५-६५
प्रवरानभितो जघुर्घोररूपा निशाचराः ।**

तथैव	= even so	अपरे	= some other	निशाचराः	= demons
घोररूपाः	= with terrific forms	जघुः	= struck	तेषाम्	= those
प्रवरान्	= chiefs	कपीनाम्	= of monkeys	शितैः	= with sharp
असिभिः	= swords	अभितः	= on all sides (of the battle field).		

Even so, some demons with terrific form struck those chiefs among the monkeys, with sharp swords, on all sides of the battle field.

**ग्रन्तमन्यं जघानान्यः पातयन्तमपातयत् ॥ ६-७५-६६
गर्हमाणम् जगर्हन्यो दशन्तमपरोऽदशत् ।**

अन्यः	= another	जघान	= killed	अन्यम्	= the one
ग्रन्तम्	= who was killing	उपातयत्	= threw down	पातयन्तम्	= the one who was throwing down (another)
अन्यः	= another	अगर्ह	= scolded	गर्हमाणम्	= the one who was scolding
अपरः	= and another	अदशत्	= chewed	दशन्तम्	= the one who was chewing.

One warrior killed the one who was killing another, a second one threw down the one throwing down another a third one scolded another who was scolding the other one while a fourth one chewed the one chewing another.

**देहीत्यन्यो ददात्यन्यो ददामीत्यपरः पुनः ॥ ६-७५-६७
किं क्लेशयसि तिष्ठेति तत्रान्योन्यम् वभाषिरे ।**

अन्यः	= one	तत्र	= there	देहेति	= said "Give me the blow"
अन्यः	= another	ददाति	= said "He is giving"	अपरः पुनः	= yet another
ददामीति	= said "I am giving"	बभास्थरे	= some talked with one another	किम्	= saying "Why do you take pains?"

तिष्ठ इति = and saying "wait".

There, one said "Give me the blow. Another said, "He is giving". Yet another said, "I am giving" some talked with one another, saying "Wait. Why do you take pains?"

विप्रलभ्मित शस्त्रं च विमुक्तकवचायुधम् ॥ ६-७५-६८
 समुद्यतमहाप्रासं यष्टिशूलासिंसम्कुलम् ।
 प्रावर्त महा रौद्रं युद्धम् वानररक्षसाम् ॥ ६-७५-६९

महारौद्रम्	= that very terrific	युद्धम्	= battle	वानर	= between monkeys and
विप्रलभ्मित	= having its weapons	विमुक्त	= (some) weapons dug	राक्षसाम्	demons
शस्त्रम्	made futile	कवचायुधम्	into armours	समुद्यत	= long lances lifted up
यष्टिशूलासि	fists pikes swords			महाप्रासम्	
सम्कुलम्	and spears used as				
	weapons of war.				

In that very terrific war between monkeys and demons, some weapons were made futile. Some weapons were dug into armours. Long lances were lifted up. Fists, pikes, swords and spears were used as weapons of war.

वानरान् दश सप्तेति राक्षसा जग्नराहवे ।
 राक्षसान् दश सप्तेति वानराश्चाभ्यपातयन् ॥ ६-७५-७०

आहवे	= in the battle	राक्षसाः	= demons	जग्नुः	= killed
वानरान्	= monkeys	दश सप्त इति	= in tens and sevens	वानराश्च	= the monkeys too
अभ्यपातयन्	= threw down	राक्षसान्	= the demons	दश सप्त इति	= in tens and sevens.

In the battle-front, the demons killed monkeys in tens and sevens. The monkeys too threw the demons down in tens and sevens.

विस्तकेशवसनम् विमुक्तकवचध्वजम् ।
 बलम् राक्षसमालम्ब्य वानराः पर्यवारयन् ॥ ६-७५-७१

आलम्ब्य	= taking hold	राक्षसम्	= of the army of demons	विस्तकेश	= whose hair and rai-
		बलम्		वसनम्	ments were kept in or-
विमुक्त	= and whose armours	वानराः	= the monkeys	पर्यवारयन्	der with difficulty
कवचध्वजम्	and standards were				= surrounded them on
	thrown away				all sides.

Catching hold of the army of demons, whose hair and raiment's were kept in order with difficulty and whose armours and standards were thrown away, the monkeys surrounded them on all sides.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चसप्ततितमः सर्गः ॥

Thus completes 75th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

76 Sarga 76 - षष्ठस्तितमः सर्ग

Sugreeva Kills Kumbha

Introduction -

Angada kills Kampana and severely injures Shonitaksha, the demons in battle. Angada, along with Mainda and Dvivida the monkey-warriors encounter Shonitaksha, Yupaksha and Prajangha. Angada kills Prajangha. Shonitaksha dies in the hands of Dvivida and Youpaksha at the hands of Mainda. When Kumbha throws down Angada in the battle-field, Rama sends some more monkey-chiefs headed by Jambavan. Sugreeva, with his thunderbolt-like fist, strikes Kumbha with a heavy blow and kills him.

प्रवृत्ते सङ्कुले तस्मिन्द्योरे वीरजनक्षये ।
अङ्गदः कम्पनं वीरमाससाद् रणोत्सुकः ॥ ६-७६-१

वीरजनक्षये	= destroying eminent heroes	तस्मिन् घोरे	= (When) that terrific battle	प्रवृत्ते	= was setting in motion
अङ्गदः	= Angada	रणोत्सुकः	= who was eager to fight	आससाद्	= attacked
वीरम्	= the valiant	कम्पनम्	= Kampana.		

While that terrific battle, which destroyed many eminent heroes, was in progress, Angada, who was eager to fight, attacked the valiant Kampana.

आहूय सोऽङ्गदं कोपात्ताडयामास वेगितः ।
गदया कम्पनः पूर्वं स चचाल भृशाहतः ॥ ६-७६-२

आहूय	= calling	अङ्गदम्	= Angada (to fight)	सः कम्पनः	= that Kampana
ताडयामास	= struck	वेगितः	= rapidly	कोपात्	= with fury
गदया	= with a mace	पूर्वम्	= before hand	भृशाहतः	= violently hit (by him)
सः	= Angada	चचाल	= was reeled.		

Calling Angada to fight, Kampana with fury, rapidly struck him with a mace in anticipation. Violently hit by him, Angada was reeled.

स संज्ञां प्राप्य तेजस्वी चिक्षेप शिखरं गिरेः ।
अर्दितश्च प्रहारेण कम्पनः पतितो भुवि ॥ ६-७६-३

तेजस्वी	= the energetic	सः	= Angada	प्राप्य	= obtaining
सम्ज्ञाम्	= consciousness	चिक्षेप	= hurled	गिरेः	= a mountain-peak
अर्दितः	= tormented	प्रहारेण	= by that stroke	शिखरम्	
पतितः	= fell down	भुवि	= on the ground.	कम्पनः	= Kampana

Restoring consciousness, the energetic Angada hurled a mountain peak. Tormented by that stroke, Kampana fell down on the ground.

ततस्तु कम्पनं दृष्टा शोणिताक्षो हतं रणे ।
रथेनाभ्यपतत् क्षिप्रं तत्राङ्गदमभीतवत् ॥ ६-७६-४

ततः	= then	दृष्टा	= seeing	कम्पनम्	= Kampana
हतम्	= killed	रणे	= in battle	शोणिताक्षः	= Shonitaksha
तत्र	= there	अभीतवत्	= fearlessly	अभ्यपतत्	= rushed towards
अङ्गदम्	= Angada	क्षिप्रम्	= quickly	रतेन	= in a chariot.

Then, seeing Kampana killed in battle, Shonitaksha fearlessly rushed there towards Angada quickly in a chariot.

सोऽङ्गदं निशितैर्बाणैस्तदा विव्याध वेगितः ।
शरीरदारणैस्तीक्ष्णैः कालाग्निसमविग्रहैः ॥ ६-७६-५

क्षुरक्षुरप्रनाराचैर्वत्सदनैः शिलीमुखैः ।
कर्णिशल्यविपाठैश्च बहुभिर्निशितैः शरैः ॥ ६-७६-६

सः	= He	तदा	= then	वेगितः	= swiftly
विव्याध	= struck	अङ्गदम्	= Angada	निशितैः	= with sharp pointed ar-
शरीर दारणैः	= which can tear up the body	तीक्ष्णैः	= with fire-like forms	तीक्ष्णैः	rows
क्षुरक्षुरप्रनाराचैः	= Kshura (an arrow with a crescent-shaped head)	कालाग्नि	= which can destroy the world	बाणैः	बाणैः
शिलीमुखैः	= Shilimukha (an arrow with its head shaped like the feathers of a buzzard)	समविग्रहैः	= Naaraacha (an arrow entirely made of steel)	विग्रहैः शरैः	= (He struck) with many sharp arrows by the names of
		नाराच	= Naaraacha (an arrow entirely made of steel)	वत्सदन्त	= (an arrow with head slipped like the teeth of a calf
		कर्णिशल्य	= Karni (an arrow provided with ear-like protuberances on both sides Shalya (an arrow with a long head)	विपाठैः	विपाठैः
		विपाठैः च			= Vipatha (an arrow with its head resembling the leaf of a Karaveera tree.

He then swiftly struck Angada 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.

अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रः प्रतापवान् ।
धनुरुग्रं रथं बाणान् ममर्द तरसा बली ॥ ६-७६-७

बली	= the strong	अङ्गदः	= Angada	वालिपुत्रः	= the son of Vali
प्रतिविद्धाण्णः	= with his wounded limbs	प्रतापवान्	= who was powerful	मर्मद्	= crushed
उग्रम्	= the terrific	धनुः	= bow	रथम्	= the chariot
वाणान्	= and darts	तरसा	= with his might.		

The strong and powerful Angada, the son of Vali, with his wounded limbs, crushed his terrific bow, chariot and darts with his might.

**शोणिताक्षस्ततः क्षिप्रमसिचर्म समाददे ।
उत्पपात तदा क्रुद्धो वेगवानविचारयन् ॥ ६-७६-८**

ततः	= then	शोणिताक्षः	= Shonitaksha	क्षिप्रम्	= quickly
समादद्	= took	असि चर्म	= sword and shield	तदा	= then
क्रुद्धः	= enraged	उत्पपात	= he jumped down	वेगवान्	= swiftly
अविचारयन्	= unhesitatingly.				

Then, Shonitaksha quickly took a sword and a shield. Enraged as he was, he swiftly jumped down (from his chariot) unhesitatingly.

**तं क्षिप्रतरमाप्तुत्य परामृश्याङ्गदो बली ।
करेण तस्य तं खड्गं समाच्छिद्य ननाद च ॥ ६-७६-९**

आप्तुत्य	= springing forward	क्षिप्रतरम्	= more swiftly	बली	= the strong
अङ्गदः	= Angada	परामृश्य	= seizing hold of	तम्	= him
करेण	= with his hand	आच्छिद्य	= and snatching away	खड्गम्	= the sword
ननाद च	= made a (lion's) roar.				

Springing forward more swiftly, seizing hold of him with his hand and snatching away the sword, the strong Angada made a lion's roar.

**तस्यांसफलके खड्गं निचखान ततोऽङ्गदः ।
यज्ञोपवीतवच्चैनं चिच्छेद कपिकुञ्जरः ॥ ६-७६-१०**

ततः	= thereupon	अङ्गदः	= Angada	निचखान	= dug
खड्गम्	= the sword	तस्य	= into the flat surface of	कपिकुञ्जरः	= that foremost of monkeys
चिच्छेद	= divided	अम्सफलके	= his shoulder	यज्ञोपवीतवत्	= diagonally.
		एनम्	= him		

Angada the foremost of monkeys the sword into the flat surface of his shoulder and cut him from left to right diagonally.

तं प्रगृह्य महाखड्जं विनय च पुनः पुनः ।
वालिपुत्रोऽभिद्राव रणशीर्षं परानरीन् ॥ ६-७६-११

प्रगृह्यम्	= taking	तम्	= that large sword	पुनः पुनः	= and repeatedly
विनय	= roaring	महाखड्जम्		अभिद्राव	= rushed
परानरीन्	= towards other enemies	वालिपुत्रः	= Angada	रणशीर्षम्	= in the battle-front.

Taking hold of that large sword and repeatedly roaring, Angada rushed towards the other surviving enemies in the battle-front.

प्रजद्वसहितो वीरो यूपाक्षस्तु ततो बली ।
रथेनाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ ६-७६-१२

ततः	= thereafter	यूपाक्षस्तु	= Yupaksha on his part	क्रुद्धः	= was enraged
प्रजद्वसहितः	= and together with Pra- jangha	अभिययौ	= attacked	महाबलम्	= the mighty
वालिपुत्रम्	= Angada	रथेन	= in a chariot.		

Taking hold of that large sword and repeatedly roaring, Angada rushed towards the other surviving enemies in the battle-front.

आयसीम् तु गदाम् गृह्य स वीरः कनकाङ्गदः ।
शोणिताक्षः समाधस्य तमेवानुपपात ह ॥ ६-७६-१३

सः	= that	वीरः	= valiant	शोणिताः	= Shonitaksha
कनकाङ्गदः	= wearing golden arm- lets	समाधस्य	= regaining his con- sciousness	गृह्य	= and taking
आयसीम्	= an iron mace	अनुपापत ह	= rushed quickly	तमेव	= towards the same An- gada.

That valiant Shonitaksha, wearing golden armlets, restoring his consciousness, took an iron mace and rushed quickly towards the same Angada.

प्रजद्वस्तु महावीरो यूपाक्षसहितो बली ।
गदयाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ ६-७६-१४

बली	= the strong	महावीरः	= and the great warrior	प्रजद्व तु	= Prajangha on his part
यूपाक्ष	= along with Yupaksha	क्रुद्धः	= was enraged	अभिययौ	= rushed towards
सहितः					
महाबलम्	= the mighty Angada	गदया	= with his mace.		

The strong and the great warrior, Prajangha on his part, along with Yupaksha, was enraged and rushed towards the mighty Angada with his mace.

तयोर्मध्ये कपिश्रेष्ठः शोणिताक्षप्रजङ्घयोः ।
विशाखयोर्मध्यगतः पूर्णचन्द्र इवावभौ ॥ ६-७६-१५

कपिश्रेष्ठः	= Angada the chief of monkeys	मध्ये	= in the middle	तयोः	= of those two Shonitak-
आवभौ	= shone	पूर्णचन्द्रः इव	= like a full moon	शोणिताक्षप्रजङ्घयोः	sha and Prajangha
विशाखयोः	= of two Vishakha asterisms.			मध्यगतः	= staying in the middle

Angada, the chief of monkeys, between the two warriors, Shonitaksha and Prajangha, shone like a full moon between the two asterisms known as Vishakhas.

अङ्गदं परिरक्षन्तौ मैन्दो द्विविद एव च ।
तस्य तस्थतुरभ्याशे परस्परदिव्यक्षया ॥ ६-७६-१६

परिरक्षन्तौ	= protecting	अङ्गदम्	= Angada	मैन्दः	= Mainda
द्विविदः एव च	= and Dvivida	तस्थुः	= stood	अभ्याशे	= in the vicinity
तस्य	= of Angada	परस्परदिव्यक्षया	= with an intent to exhibit each his own martial skill.		

Protecting Angada, Mainda and Dvivida took their position near Angada, with an intent to exhibit each of their own martial skill.

अभिपेतुर्महाकायाः प्रतियत्ता महाबलाः ।
राक्षसा वानरान् रोषादसिवाणगदाधराः ॥ ६-७६-१७

महाबलाः	= the mighty	राक्षसाः	= demons	महाकायाः	= with their colossal bodies
प्रतियत्ता:	= in retaliation	अभिपेतुः	= rushed	वानरान्	= towards the monkeys
रोषात्	= with rage	असिवाणगदा	= wielding swords arrows and maces.	धराः	

The mighty demons with their colossal bodies retaliated and rushed in anger, wielding swords, arrows and maces, towards the monkeys.

त्रयाणां वानरेन्द्राणाम् त्रिभिराक्षसपुम्गवैः ।
संसक्तानाम् महद्युद्धमभवद्रोमहर्षणम् ॥ ६-७६-१८

महत्	= a great	युद्धम्	= battle	रोमहर्षणम्	= causing hair to stand on end
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अभवत्	= was waged	त्रयाणाम्	= by the three	वानरेन्द्राणाम्	= monkey-chiefs
सम्सक्तानाम्	= who encountered	त्रिभिः	= the three	राक्षस पुञ्जवैः	= excellent demons.

A great battle, causing hair to stand on end, was waged by the three monkey-chiefs who encountered the three excellent demons.

ते तु वृक्षान् समादाय सम्प्रचिक्षिपुराहवे ।
खड्ने प्रतिचिक्षेप तान् प्रजङ्ग महाबलः ॥ ६-७६-१९

ते	= those monkeys	आहवे	= in the battle	समादाय	= having taken
वृक्षान्	= the trees	सम्प्रचिक्षिपुः	= hurled (at the demons)	महाबलः	= the mighty
प्रजङ्गः	= Prajangha	तान्	= got rid of them	खड्ने	= with a sword.
		प्रतिचिक्षेप			

In the battle-field, the monkeys, seizing hold of trees, hurled them against the demon-chiefs. The mighty Prajangha, however, cut them down with his sword.

रथानश्वान् द्रुमान् शैलान् प्रतिचिक्षिपुराहवे ।
शरौघैः प्रतिचिच्छेद तान्यूपाक्षो महाबलः ॥ ६-७६-२०

आहवे	= (the monkeys) in the battle-field	प्रतिचिक्षिपुः	= hurled	द्रुमान्	= trees
शैलान्	= and rocks	रथान्	= towards chariots	अश्वान्	= and horses
महाबलः	= the mighty	यूपाक्षः	= Yupaksha	तान् चिछेद	= chopped them off
शरौघैः	= with a flood of arrows.				

The monkeys in the battle-field hurled trees and rocks towards chariots and horses. The mighty Yupaksha chopped them off with a flood of arrows.

सृष्टान् द्विवदमैन्दाभ्यां द्रुमानुत्पाठ्य वीर्यान् ।
बभङ्ग गदया मद्य शोणिताक्षः प्रतापवान् ॥ ६-७६-२१

शोणिताक्षः	= Shonitaksha	वीर्यान्	= the valiant demon	प्रतापवान्	= and the powerful demon
बभङ्ग	= chopped off	द्रुमान्	= the trees	उत्पाठ्य	= uplifted
सृष्टान्	= and hurled	द्विविद्	= by Dvivida and	गदया	= by his mace
मध्ये	= in the mid-way.	मैन्दाभ्याम्	Mainda		

Shonitaksha, the valiant and the powerful demon, chopped off the trees uplifted and hurled by Dvivida and Mainda with his mace in the midway itself.

उद्यम्य विपुलं खड्नं परम्परिदारणम् ।
प्रजङ्गो वालिपुत्राय अभिदुद्राव वेगितः ॥ ६-७६-२२

प्रजङ्घः	= Prajangha	उद्यम्य	= lifting	विपुलम्	= a large
खड्गम्	= sword	परमम्	= which can chop off vi-	अभिद्राव	= rushed
वेगितः	= swiftly	विदारणम्	tal parts of the enemies		
		वालिपुत्राय	= towards Angada.		

Prajangha, lifting a large sword, which can chop off vital parts of the enemies, rushed swiftly towards Angada.

तमभ्याशगतं दृष्ट्वा वानरेन्द्रो महाबलः ।
आजघानाश्वकर्णेन द्रुमेणातिबलस्तदा ॥ ६-७६-२३

तदा	= then	महाबलः	= the mighty	वानरेन्द्रः	= Angada
अतिबलः	= who was exceedingly strong	दृष्ट्वा	= seeing	तम्	= him
अभ्याशगतम्	= coming nearer	आजघान	= struck (him)	द्रुमेण	= with a tree
अश्वकर्णेन	= called Ashvakarna.				

Then the mighty Angada, who was exceedingly strong, seeing him coming nearer, struck him with an Ashvakarna tree.

बाहुं चास्य सनिश्चिंशमाजघान स मुष्टिना ।
वालिपुत्रस्य घातेन स पपात क्षितावसिः ॥ ६-७६-२४

सः	= Angada	आजघान	= struck	अस्य बाहुम्	= his arm
सनिश्चिम्शाम्	= holding the sword	मुष्टिना	= with his fist	घातेन	= by the blow
वालिपुत्रस्य	= of Angada	सः असिः	= that sword	पपात	= fell
क्षितौ	= on the ground.				

Angada struck, with his fist, the arm of Prajangha, holding the sword. By that blow, the sword fell on the ground.

तं दृष्ट्वा पतितं भूमौ खड्गम् मुसलसंनिभम् ।
मुष्टि संवर्तयामास वज्रकल्पं महाबलः ॥ ६-७६-२५

दृष्ट्वा	= seeing	तम् खड्गम्	= that sword	मुसल	= looking like a pebble
पतितम्	= which fell	भूमौ	= on the ground	सन्निभम्	(in shape)
सम्वर्तयामास	= tightened	मुष्टिम्	= his fist	महाबलः	= the mighty Prajangha
				वज्रकल्पम्	= equal to a thunderbolt.

Seeing that sword looking like a pebble (in shape), which fell on the ground, the mighty Prajangha tightened his thunderbolt like fist.

स ललाटे महावीर्यमङ्गदं वानरर्घम् ।
आजघान महातेजाः स मुहूर्तं चाल ह ॥ ६-७६-२६

सः	= that Prajangha	महातेजाः	= with great splendour	महा वीर्यम्	= of great valour
वानरर्षभम्	= the excellent monkey	आजघान	= struck	अङ्गदम्	= Angada
ललटे	= on his forehead	सः	= Angada	चालह	= shuddered
मुहूर्तम्	= for a moment.				

When that Prajangha of great splendour struck Angaa, the excellent monkey with a great strength on his forehead, Angada shuddered for a moment.

स संज्ञाम् प्राप्य तेजस्वी वालिपुत्रः प्रतापवान् ।
प्रजन्मस्य शिरः कायात्पातयामास मुष्टिना ॥ ६-७६-२७

सः	= that	वालिपुत्रः	= Angada	तेजस्वी	= of splendour
प्रतापवान्	= and prowess	प्राप्य	= obtaining	सम्जाम्	= consciousness
मुष्टिना	= and by his fist	प्रजन्मस्य	= caused Prajangha's	कायात्	= off his trunk.
		शिरः	head to fall		
		पातयामास			

That Angada of splendour and prowess, restoring his consciousness, struck with his fist and shattered Prajangha's head off his trunk.

स यूपाक्षोऽश्रुपूर्णाक्षः पितृव्ये निहते रणे ।
अवरुद्ध रथान् क्षिप्रं क्षीणेषुः खड्गमाददे ॥ ६-७६-२८

सः	= that	यूपाक्षः	= Yuupaksha	अश्रुपूर्णाक्षः	= with tears filled in his eyes
पितृव्ये निहते	= because of the death of his paternal uncle	रणे	= in battle	क्षीणेषुः	= and since his arrows were exhausted
क्षिप्रम्	= quickly	आददे	= took	खड्गम्	= a sword
अवरुद्ध	= after descending	रथात्	= from his chariot.		

That Yupaksha, with tears filled in his eyes because of the death of his paternal uncle in battle, quickly took a sword as his arrows were exhausted and descended from his chariot.

तमापतन्तं संप्रेक्ष्य यूपाक्षं द्विविदस्त्वरन् ।
आजघानोरसि क्रुद्धो जग्राह च बलाद्वली ॥ ६-७६-२९

सम्प्रक्ष्य	= seeing	तम्	= that Yupaksha	आपतन्तम्	= rushing on him
द्विविदः	= Dvivida	यूपाक्षम्		आजघान	= struck
उरसि	= on his chest	त्वरम्	= hurriedly	=	
बलत्	= forcibly	क्रुद्धः	= with rage balii	the strong Dvivida	
		जग्राह	= caught hold of him.		

Seeing that Yupaksha rushing on him, Dvivida hurriedly struck Yupaksha on his chest and with a rage, forcibly caught hold of him.

गृहीतं भ्रातरं दृष्टा शोणिताक्षो महाबलम् ।
आजघान महातेजा वक्षसि द्विविदं ततः ॥ ६-७६-३०

दृष्टा	= seeing
गृहीतम्	= being seized
ततः	= then
वक्षसि	= on his chest.

महाबलम्	= his mighty
शोणिताक्षः	= Shonitaksha
आजघान	= struck

भ्रातरम्	= brother
महातेजाः	= of great splendour
द्विविदम्	= Dvivida

Seeing his mighty brother being seized, Shonitaksha, of great splendour, then struck Dvivida on his chest.

स ततोऽभिहतस्तेन चचाल च महाबलः ।
उद्यतां च पुनस्तस्य जहार द्विविदो गदाम् ॥ ६-७६-३१

सः महाबलः	= that mighty
तेन	= by him
जहार	= (but) pulled off
उद्यताम्	= lifted on him.

द्विविदः	= Dvivida
ततः	= then
तस्य गदाम्	= his mace

अभिहतः	= struck
चचाल	= was tottered
पुनः	= again

That mighty Dvivida, struck by Shonitaksha was tottered; but pulled off the platter's mace when lifted again on him.

एतस्मिन्नन्तरे मैन्दो द्विविदाभ्याशमागमत् ।
यूपाक्षं ताडमामास तलेनोरसि वीर्यवान् ॥ ६-७६-३२

एतस्मिन्	= meanwhile
अन्तरे	
द्विविदाभ्याशम्	= nearer to Dvivida
यूपाक्षम्	= Yupaksha

मैन्दः	= Mainda
वीर्यवान्	= that powerful Mainda
उरसि	= on his chest

आगमत्	= came
ताडयामास	= banged
तलेन	= with his palm.

Meanwhile, Mainda came nearer to Dvivida and banged Yupaksha on his chest with his palm.

तौ शोणिताक्ष्यूपाक्षौ पूर्वमग्न्यां तरस्विनौ ।
चक्रतुः समरे तीव्रमाकर्षेत्पाटनं भृशम् ॥ ६-७६-३३

तौ	= those
समर	= in battle
आकर्षेत्पाटनम्	= in pulling and overthrowing

तरस्विनौ	= violent
चक्रतुः	= made a keen contest
भृशम्	= vehemently

शोणिताक्ष	= Shonitaksha and Yu-
यूपाक्षौ	paksha
पूर्वमग्न्याम्	= with the two monkeys
तीव्रम्	= and severely.

Those two demons, Shonitaksha and Yupaksha, who were full of violence, carried on a keen contest with the two monkeys in the battle field, by pulling and overthrowing them vehemently and severely.

द्विविदः शोणिताक्षं तु विददार नखैमुखे ।
निष्पिषेष च वीर्येण क्षितावाविद्य वीर्यवान् ॥ ६-७६-३४

वीर्यवान्	= the valiant	द्विविदः	= Dvivida	विददार	= split open
मुखे	= the face	शोणिताक्षम्	= of Shonitaksha	नखैः	= with his nails
आविद्य	= threw him down	क्षितौ	= on the floor	वीर्येण	= by his strength
निष्पिषेषच्च	= and crushed him.				

The valiant Dvivida, after splitting open shonitaksha's face with his claws, threw him down on the floor by his strength and crushed him down.

यूपाक्षमभिसंकुद्धो मैन्दो वानरपुंगवः ।
पीड्यामास बाहुभ्यां पपात स हतः क्षितौ ॥ ६-७६-३५

मैन्दः	= Mainda	वानरपुङ्गवः	= the foremost of monkeys	अभिसंकुद्धः	= was enraged
पीड्यामास	= and pressed	यूपाक्षम्	= Yupaksha	बाहुभ्याम्	= with his arms
सः	= Yupaksha	हतः	= was killed	पपात	= and fell down
क्षितौ	= on the floor.				

Mainda, the foremost of monkeys, was enraged and pressed Yupaksha with his arms. Yupaksha fell down dead on the ground.

हतप्रप्रवीरा व्यथिता राक्षसेन्द्रच्छमूस्तदा ।
जगामाभिमुखी सा तु कुम्भकर्णात्मजो यतः ॥ ६-७६-३६

सा	= that	राक्षसेन्द्र	= army of demons	व्यथिता	= which was perturbed
हतप्रवीरा	= with their great warriors killed	चमूः		तदा	= then
अभिमुखी	= turning its faces	तदा		जगाम	= moved

यतः	= towards that side on which side	कुम्भकर्णात्मजः	= the son of Kumbhakarna (was there).
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That army of demons, which was perturbed with their great warriors killed, then moved with its face turned towards the place where Kumbha (the son of Kumbhakarna) was carrying on battle.

आपतन्तीम् च वेगेन कुम्भस्तां सान्त्वयच्छमू ।
अथोत्कृष्टं महावीर्यैर्लब्धलक्षैः पूवम्गमैः ॥ ६-७६-३७

निपातितमहावीरां दृष्टा रक्षश्चमूं तदा ।
कुम्भः प्रचक्रे तेजस्वी रणे कर्म सुदुष्करम् ॥ ६-७६-३८

कुम्भः	= Kumbha	सान्त्वयत्	= restored to confidence	ताम् चमूम्	= that army
आपतन्तीम्	= which was coming	वेगेन	= with speed	अथ	= then

द्वा	= seeing	रक्षसचमूम्	= the army of demons	निपाति	= thrown down
महावीर्यैः	= having their chief warriors	शुक्रज्ञमैः	= by the most powerful monkeys	महावीराम्	= who attained their aim
कुम्भः	= Kumbha	तेजस्वी	= the powerful	लब्धलक्ष्यैः	=
चक्रे	= did	उत्कृष्टम्	= a great	तदा	= then
सुदुष्करम्	= which was very difficult to do	रणे	= in a battle.	कर्म	= feat

Kumbha, restored to confidence, that army which was coming towards him with speed. Then, seeing the army of demons whose chief-warriors were thrown down by the most powerful monkeys who could fulfill their aim, the powerful Kumbha then performed a great feat which was very difficult to do in a battle.

स धनुर्धन्विनां श्रेष्ठः प्रगृह्ण सुसमाहितः ।
मुमोचाशीविषप्रख्याज्ञान्देहविदारणान् ॥ ६-७६-३९

सः	= that Kumbha	धन्विनाम्	= the foremost among	प्रगृह्ण	= taking
धनुः	= his bow	श्रेष्ठः	= the wielders of bow	मुमोच	= released
शरान्	= arrows	सुसमाहितः	= and fully composed	देहविदारणान्	= which can split open the bodies.

That Kumbha, the foremost among the wielders of bow, taking his bow and fully composed, released serpentine arrows which can split open the bodies.

तस्य तच्छुशुभे भूयः सशरं धनुरुत्तमम् ।
विद्युदैरावतार्चिष्मद्वितीयेन्द्रधनुर्यथा ॥ ६-७६-४०

तत्	= that	उत्तमम्	= excellent	धनुः	= bow
तस्य	= of his	सशरम्	= fitted with an arrow	शुशुभे	= shone
द्वितीयेन्द्रधनुः	= like a second bow of Indra (the rain-god)	विद्युदैरावतार्चिष्मद्वितीयेन्द्रधनुर्यथा	= illumined by flashes of lightning and the splendour of Airavata (the elephant carrying Indra on its back).		

That excellent bow of his, fitted with an arrow, shone like a second bow of Indra (the rain-god), illumined by flashes of lightning and the splendour of Airavata (the elephant carrying Indra on its back).

आकर्णकृष्टमुक्तेन जघान द्विविदं तदा ।
तेन हाटकपुरुषेन पत्रिणा पत्रवाससा ॥ ६-७६-४१

तेन	= by that	पत्रिणा	= arrow	हाटकपुरुषेन	= with a golden shaft
पत्र राससा	= fastened with feathers	आकर्णकृष्टमुक्तेन	= drawn upto the ear and discharged (he)	तदा	= then

जघान = struck

द्विविदम् = Dvivida.

By that arrow with a golden shaft and fastened with feathers, drawn upto his ear and discharged, he then struck Dvivida.

सहसाभिहतस्तेन विप्रमुक्तपदः स्फुरन् ।
निपपाताद्रिकूटाभो विहलः प्लवगोत्तमः ॥ ६-७६-४२

अभिहतः	= struck	सहसा	= suddenly	तेन	= by that arrow
प्लवगोत्तमः	= that foremost of monkeys	त्रिकूटाभः	= having a splendour of Mount Trikuta	विप्रमुक्तपदः	= with his feet swaying to and fro
विहलन्	= and perturbed	निपपात	= fell down	स्फुरन्	= throbbing.

Suddenly struck by that arrow, that excellent monkey possessing a splendour of Mount Trikuta, was perturbed, with his feet swaying to and fro and fell down throbbing.

मैन्दस्तु भ्रातरं दृष्ट्वा भग्नं तत्र महाहवे ।
अभिदुद्राव वेगेन प्रगृह्य महतीं शिलाम् ॥ ६-७६-४३

दृष्ट्वा	= beholding	भ्रातरम्	= his brother	भग्नम्	= defeated
महाहवे	= in that great battle	मैन्दः तु	= Mainda on his part	तत्र	= there
प्रगृह्य	= taking	विपुलाम्	= a large	शिलाम्	= rock
अभिदुद्राव	= rushed	वेगेन	= with speed (to attack the demon).		

Beholding his brother defeated in that great battle, Mainda there on his part, taking a large rock, rushed with speed to attack the demon.

तां शिलां तु प्रचिक्षेप राक्षसाय महाबलः ।
बिभेद तां शिलां कुम्भः प्रसन्नैः पञ्चभिः शरैः ॥ ६-७६-४४

महाबलः	= the mighty Mainda	पचिक्षेप	= hurled	ताम्	= that
शिलाम्	= rock	राक्षसाय	= towards the demon	कुम्भः	= Kumbha
बिभेद	= broke	ताम्	= rock	पञ्चभिः	= with his five shining
शरैः	= arrows.	शिलाम्		प्रसन्नैः	

While that mighty Mainda hurled that rock towards the demon, Kumbha broke that rock into pieces with his five shining arrows.

सन्ध्याय चान्यं सुमुखं शरमाशीविषोपमम् ।
आजघान महातेजा वक्षसि द्विविदाग्रजम् ॥ ६-७६-४५

सन्ध्याय	= stretching	अन्यम्	= another	शरम्	= arrow
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सुमुखम्	= with a good pointed tip	आशीविषोपमम्	= resembling a serpent	आजघान	= Kumbha possessing a
आजघान	= struck	वक्षसि	= on the chest	महातेजा	great splendour

द्विविजायजम्	= of Mainda the brother of Dvivida.
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Stretching another arrow resembling a serpent and with a good pointed tip, Kumbha of a great splendour, struck it on the chest of Mainda the brother of Dvivida.

स तु तेन प्रहारेण मैन्दो वानरयूथपः ।
मर्मण्यभिहतस्तेन पपात भुवि मूर्छितः ॥ ६-७६-४६

तेन प्रहारेण	= by that blow	तेन	= of that Kumbha	सः मैन्दः	= that Mainda
वानरयूथपः	= the chief of monkeys	अभिहतः	= was struck	मर्मणि	= on his vital parts
पपात	= and fell	भुवि	= on the ground	मूर्छितः	= unconscious.

As that blow of Kumbha's arrow struck that Mainda, the monkey-chief, on his vital parts, he fell unconscious on the ground.

अङ्गदो मातुलौ दृष्टा पतितौ तौ महाबलौ ।
अभिदुद्राव वेगेन कुम्भमुद्यतकार्मुकम् ॥ ६-७६-४७

दृष्टा	= seeing	महाबलौ	= both his mighty	मातुलौ	= maternal uncles
मथितौ	= wounded	अङ्गदः	= Angada	अभिदुद्राव	= rushed
वेगेन	= speedily	कुम्भम्	= towards Kumbha	उद्यत	= having his bow uplifted.

Seeing both his mighty maternal uncles wounded, Angada rushed speedily towards Kumbha, who was standing with his bow uplifted.

तमापतन्तं विव्याध कुम्भः पञ्चभिरायसैः ।
त्रिभिश्चान्यैः शितैर्बाणौर्मातङ्गमिव तोमरैः ॥ ६-७६-४८

पञ्चभिः	= with five iron arrows	त्रिभिः अन्यैः	= and with three other	कुम्भः	= Kumbha
आयसैः		शितैः बाणैः	= sharp arrows		
विव्याध	= pierced	तम्	= that Angada	आपतन्तम्	= who was coming near to him
मातङ्गमिव	= as (one would pierce an elephant)	तोमरैः	= with goads.		

With five steel arrows and with three other sharp-edged arrows, Kumbha pierced that Angada advancing towards him, as one would pierce an elephant with goads.

सोऽङ्गदं विविधैर्बाणैः कुम्भो विव्याध वीर्यवान् ।
अकुण्ठधारैर्निशितैस्तीक्ष्णैः कनकभूषणैः ॥ ६-७६-४९

सः	= that	वीर्यवान्	= valiant	कुम्भः	= Kumbha
विव्याध	= pierced	अङ्गदम्	= Angada	बहुभिः	= with many
निश्चितैः	= sharp	बाणैः	= arrows	कनक भूषणैः	= decked in gold
अकुड्ठ	= with edges which	निश्चितैः	= (but) sharp	तीक्ष्णैः	= and harsh.
धारैः	were not blunt				

That valiant Kumbha pierced Angada with a multiple of sharp arrows, decked in gold, with edges which were harsh and sharp.

**अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रो न कम्पते ।
शिलापादपवर्षाणि तस्य मूर्धि वर्ष ह ॥ ६-७६-५०**

अङ्गदः	= Angada	वालिपुत्रः	= the son of wind-god	प्रतिविद्धाङ्गः	= though pierced all over the body with sharp arrows
न कम्पते	= was not shaken	वर्षह	= (He) showered	शिलपादपवर्षाणि	= a rain of rocks and trees
तस्य मूर्धि	= on Kumbha's head.				

Angada, the son of wind-god, though pierced all over the body with sharp arrows, was however not shaken. He showered a rain of rocks and trees on Kumbha's head.

**स प्रचिच्छेद तान्सर्वान्विभेदं च पुनः शिलाः ।
कुम्भकर्णात्मजः श्रीमान्वालिपुत्रसमीरितान् ॥ ६-७६-५१**

श्रीमान्	= the glorious	सुम्भ	= Kumbha	कुम्भकर्णात्मजः	= the son of Kumbhakarna
प्रचिच्छेद	= chopped off	सर्वान्	= all	तान्	= those (trees)
वालिपुत्र	= hurled by Angada	विभेदं च	= and broke off	शिलाः पुनः	= the rocks further.

The glorious Kumbha the son of Kumbhakarna chopped off all those trees hurled by Angada and burst off the rocks further.

**आपतन्तं च सम्प्रेक्ष्य कुम्भो वानरयूथपम् ।
भ्रुवोर्विव्याध बाणाभ्यामुल्काभ्यामिव कुञ्जरम् ॥ ६-७६-५२**

सम्प्रेक्ष्य	= seeing	वानरयूथम्	= Angada the monkey-chief	आपतन्तम्	= rushing upon him
कुम्भः	= Kumbha	विव्याध	= pierced	भ्रुवोः	= his brows
बाणाभ्याम्	= his arrows	कुञ्जरम् इव	= as an elephant is struck	उल्काभ्याम्	= with flaming torches.

Seeing Angada the monkey-chief rushing upon him, Kumbha pierced his brows with his arrows, as an elephant would be struck with flaming torches.

तस्य सुस्राव रुधिरं पिहिते चास्य लोचने ।
अङ्गदः पाणिना नेत्रे पिधाय रुधिरोक्षिते ॥ ६-७६-५३
सालमासन्नमेकेन परिजग्राह पाणिना ।

तस्य	= Angada's	रुधिरम्	= blood	सुस्राव	= oozed out
अस्य	= his	लोचने	= eyes	पिहिते च	= were covered with blood
पिधाय	= covering	नेत्रे	= his eyes	रुधिरोक्षिते	= dampened with blood
पाणिना	= with one hand	परिजग्राह	= he caught hold of	सालम्	= Sala tree
आसन्नम्	= which was nearby	आपन्नम्	= nearby	एकेन	= with one
पाणिना	= hand.				

Since Angada's blood was oozing out, his eyes were covered with blood; Covering his eyes, dampened with blood, with one hand, he caught hold of a Sala tree nearby with another hand.

सम्पीड्योरसि सस्कन्ध्यम् करेणाभिनिवेश्य च ॥ ६-७६-५४
किञ्चिदभ्यवनम्यैनमुन्ममाथ महारणे ।

महारणे	= In that battle-field	सम्पीड्य	= propping	सस्कन्धम्	= that tree with branches and all
उरसि	= on his chest	अभिनिवेश्य	= holding it	करेण	= with his hand
अभ्यवनम्य	= and bending	च		उन्ममाथ	= (he) uprooted
एनम्	= it.	किञ्चित्	= a little		

In the battle-field, propping that tree with branches and all, on his chest, holding it with his hand and bending a little, Angada uprooted it from the ground.

तमिन्द्रकेतुप्रतिमं वृक्षं मन्दरसंनिभम् ॥ ६-७६-५५
समुत्सृजन्तं वेगेन पश्यतां सर्वरक्षसाम् ।

सर्वरक्षसाम्	= (While) all the demons	मिषताम्	= were looking on (Angada)	वेगेन	= swiftly
समुत्सृजत	= hurled	तम् वृक्षम्	= that tree	मन्दरसंनिभम्	= looking like Mount Mandara
इन्द्रकेतुप्रतिमम्	= and imitating Indra's banner.				

While all the demons were looking on, Angada hurled that tree-which was tall like Indra's banner and resembled Mount Mandara in size.

स चिच्छेद शितैर्बाणैः सप्तभिः कायभेदनैः ॥ ६-७६-५६
अङ्गदो विव्यथेऽभीक्षणं सप्ताद् च मुमोह च ।

सः	= that Kumbha	चिच्छेद	= chopped off (that tree)	सप्तभिः शितैः	= with seven sharp
बाणैः	= arrows	कायभेदनैः	= which were capable of splitting asunder the body	सः	= that
अङ्गदः	= Angada	अभीक्षणम्	= was very much	विव्यथे	= perturbed
पपात	= fell down	मुमोह च	= and swooned too.		

That Kumbha chopped off that tree with seven sharp arrows which were capable of splitting asunder the body.

That Angada was very much perturbed and fell down, swooning.

अङ्गदं व्यथितं दृश्वा सीदन्तमिव सागरे ॥ ६-७६-५७
दुरासदं हरिश्रेष्ठा राघवाय न्यवेदयन् ।

दृश्वा	= seeing	दुरासदम्	= the unconquerable	पतितम्	= fallen down
सीदन्तम्	= sinking into depression	वालिपुत्रम्	= Angada	हरिश्रेष्ठाः	= the monkey-chiefs
न्यवेदयन्	= informed	सागरम् इव	= as an ocean	राघवाय	= Rama.

Seeing the unconquerable Angada fallen down and sinking into depression as though in an ocean, the monkey-chiefs informed the matter to Rama.

रामस्तु व्यथितं श्रुत्वा वालिपुत्रं महावे ॥ ६-७६-५८
व्यादिदेशा हरिश्रेष्ठाज्ञाम्बवत्प्रमुखांस्ततः ।

ततः	= then	श्रुत्वा	= hearing	वालिपुत्रम्	= about Angada
व्यथितम्	= being seized with anguish	महावे	= in that great battle	रामः	= Rama
ततः	= thereafter	व्यादिदेशा	= sent out	हरिश्रेष्ठान्	= for help the leaders of monkeys
जाम्बवात्प्रमुखान्	= headed by Jambavan.				

Hearing of Angada being seized with anguish in that great combat, Rama sent out for help, leaders of monkeys, headed by Jambavan.

ते तु वानरशार्दूलाः श्रुत्वा रामस्य शासनम् ॥ ६-७६-५९
अभिपेतुः सुसङ्कुद्धाः कुम्भमुद्यतकार्मुकम् ।

श्रुत्वा	= hearing	रामस्य	= Rama's	शासनम्	= message
ते	= these	वानर	= excellent monkeys	सुसङ्कुद्धाः	= were very much enraged

अभिपेतुः	= and rushed	कुम्भम्	= towards Kumbha	उद्यत	= who was holding up a bow.
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Hearing Rama's message, those excellent monkeys were very much enraged and quickly rushed towards Kumbha who was wielding a bow in his hand.

ततो द्रुमशिलाहस्ताः कोपसंरक्तलोचनाः ॥ ६-७६-६०
रिरक्षिषन्तोऽभ्यपतन्नज्जदं वानरर्षभाः ।

रिरक्षिष्न्तः	= desirous of defending	अङ्गदम्	= Angada	वानरर्षभाः	= the foremost of monkeys
ततः	= then	द्रुम शिला हस्ताः	= wielding trees and rocks in their hands	कोप सम्रक्त लोचनाः	= and with their eyes reddened of fury
अभ्यपतन्	= rushed on.				

With an intent to defend Angada, the monkey-chiefs then holding trees and rocks in their hands and with their furious blood-red eyes, rushed on.

जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः ॥ ६-७६-६१
कुम्भकर्णात्मजं वीरं क्रुद्धाः समभिदुद्गुवुः ।

क्रुद्धाः	= the enraged	जाम्बवाम्श्च	= Jambavan	सुषेणश्च	= Sushena
वेगदर्शी च	= and Vegadarshi	वानरः	= the monkey	समभिदुद्गुवुः	= ran up
कुम्भकर्णात्मजम्	= towards Kumbha the son of Kumbhakarna.				

The enraged Jambavan, Sushena and Vegadarshi, the monkey ran up towards Kumbha the son of Kumbhakarna to attack him.

समीक्ष्याततस्तांस्तु वानरेन्द्रान्महावलान् ॥ ६-७६-६२
आववार शरौघेण नगेनेव जलाशयम् ।

वीक्ष्य	= seeing	तान्	= those mighty	वानरेन्द्रान्	= monkey-chiefs
आपततः	= coming near him	महावलान्		शरौघेण	= with a flood of arrows
जलाशयम् नगेनेव	= as one would obstruct the course of a stream by means of a rock.	खुम्भ आववार	= covered (them)		

Seeing those mighty monkey-chiefs coming nearer to him, Kumbha covered them with a flood of arrows, as one would obstruct the course of a stream by means of a rock.

तस्य बाणचर्यं प्राप्य न शोकेरतिवर्तितुम् ॥ ६-७६-६३
वानरेन्द्रा महात्मानो वेलामिव महोदधिः ।

प्राप्य	= reaching	तस्य	= the range of his arrows	महात्मनः	= the great souled
वानरेन्द्राः	= monkey-chiefs	बाणपथम्		अतिवर्तितुम्	= even to look at him much less advance towards him
महोदयिः इव	= any more than a great ocean (would overstep)	न शकुः	= were unable		
		वेलाम्	= its shore.		

Reaching the range of his arrows, the great souled monkey-chiefs were unable even to look at him, much less advance towards him, any more than a great ocean would overstep its shore.

तांस्तु दृश्वा हरिगणाञ्चारवृष्टिभिर्दीतान् ॥ ६-७६-६४
अङ्गदं पृष्ठतः कृत्वा भ्रातृजं प्लवगेश्वरः ।

अभिदुद्राव वेगेन सुग्रीवः कुम्भमाहवे ॥ ६-७६-६५
शैलसानु चरं नागं वेगवानिव केसरी ।

दृश्वा	= seeing	तान्	= those	हरिगणान्	= troops of monkeys
अर्दितान्	= being tormented	शरवृष्टिभिः	= with a flood of arrows	सुग्रीवः	= Sugreeva
प्लवगेश्वरः	= the king of monkeys	अङ्गदम्	= keeping Angada the son of his brother in		
अभिदुद्राव	= rushed headlong	भ्रातृजम्	= towards Kumbha the son of Kumbhakarna	रणे	= in the battle
वेगवान्	= as swift lion (would bounce)	पृष्ठतः कृत्वा	= upon an elephant	शैलानुचरम्	= walking along with slopes of a mountain.
केसरी इव		कुम्भकर्णात्मजम्			
		नागम्			

Seeing those troops of monkeys being tormented by a flood of arrows, Sugreeva the king of monkeys, keeping Angada his brother's son in the rear, rushed headlong towards Kumbha in the battle, as a swift lion would bounce upon an elephant walking along the slopes of a mountain.

उत्पाट्य च महाशैलानश्कर्णान्धवान्बहून् ॥ ६-७६-६६
अन्यांश्च विविधान्वृक्षांश्चिक्षेप च महाकपिः ।

उत्पाट्य	= uprooting	बहून्	= many	महावृक्षान्	= large trees
अश्वकर्णादिकान्	= like Ashvakarna and so on	अन्यान्	= and many other kinds	वृक्षान् च	= of trees
सः महाकपिः	= that king of monkeys	विविधान्			
		चिक्षेप	= hurled (them on Kumbha).		

Uprooting many large trees beginning with Ashvakarna and many kinds of trees, Sugreeva the king of monkeys hurled them on Kumbha.

तां छाद्यन्तीमाकाशं वृक्षवृष्टिं दुरासदाम् ॥ ६-७६-६७
कुम्भकर्णात्मजः श्रीमांश्चिन्छेद निशितैः शरैः ।

श्रीमान्	= the illustrious	कुम्भकर्णात्मजः = Kumbha the son of Kumbhakarna	निशितैः शरैः = with his sharp arrows
चिन्छेद	= chopped off	ताम् = that	वृक्षवृष्टिम् = down pour of trees
छाद्यन्तीम्	= which was obscuring	आकाशम् = the sky	दुरासदाम् = and which was difficult to be assailed.

The illustrious Kumbha, the son of Kumbhakarna, with his sharp arrows, chopped off that down pour of trees, which was obscuring the sky and which was difficult to be assailed.

अभिलक्ष्येण तीव्रेण कुम्भेन निशितैः शरैः ॥ ६-७६-६८
निर्भिद्यमानास्ते रेजुर्यथा घोरशतग्नयः ।

ते	= those trees	निर्भिद्यमानः = chopped off	निशितैः शरैः = with his sharp arrows
तीव्रेण	= by the brutal Kumbha	अभिलक्ष्येण = who was skilled in hitting his target	रेजुः = shone
कुम्भेन			
घोराः	= like terrific Shataghnis		
शतग्निः यथा	(stones or cylindrical pieces of wood studded with iron spikes).		

The trees, chopped off with his sharp arrows by the brutal Kumbha, skilled in hitting his target, shone like terrific Shataghnis (stones or cylindrical pieces of wood studded with iron spikes).

द्रुमवर्षं तु तच्छिन्नं दृष्ट्वा कुम्भेन वीर्यवान् ॥ ६-७६-६९
वानराधिपतिः श्रीमान्महासत्त्वो न विव्यथे ।

दृष्ट्वा	= seeing	तत्	= that	द्रुम वर्षम्	= shower of trees
मिन्नम्	= chopped off	कुम्भेन	= by Kumbha	महासत्त्वः	= the mighty
श्रीमान्	= and illustrious	वानराधिपतिः	= Sugreeva	वीर्यवान्	= of valour
न विव्यथे	= did not feel disturbed.				

Seeing that shower of trees chopped off by Kumbha, the mighty and illustrious Sugreeva of valour was not disturbed.

स विद्यमानः सहसा सहमानश्च ताज्ञशरान् ॥ ६-७६-७०
कुम्भस्य धनुराक्षिप्य बभञ्जेन्द्रधनुःप्रभम् ।

सहमानः	= enduring	तान्	= those	शरान्	= arrows
विद्यमानः	= being hit	सः	= Sugreeva	आक्षिप्य	= taking away
खुम्भ धनुः	= Kumbha's bow	इन्द्र	= having the splendour of a rain-bow	बभञ्ज	= broke it
सहसा	= all at once.	धनुषभम्			

Enduring those arrows being hit, Sugreeva snatched away Kumbha's bow, possessing the splendour of a rainbow and broke it all at once.

अवप्लुत्य ततः शीघ्रं कृत्वा कर्म सुदुष्करम् ॥ ६-७६-७१
अब्रवीत्कुपितः कुम्भं भग्नश्छङ्गमिव द्विपम् ।

ततः	= then	शीघ्रम्	= swiftly	अवप्लुत्य	= bouncing
कृत्वा	= and doing	सुदुष्करम्	= that most difficult act	कुपितः	= the enraged Sugreeva
अब्रवीत्	= spoke	कर्म		द्विपम् इव	= who was looking like an elephant
भग्न शङ्गम्	= whose tusk was broken.	कुम्भ	= to Kumbha		

Thus bouncing swiftly and doing that most difficult task, the enraged Sugreeva spoke (as follows) to Kumbha, who was looking like an elephant with a broken tusk.

निकुम्भाग्रज वीर्यं ते बाणवेगं तदद्भुतम् ॥ ६-७६-७२
संनतिश्च प्रभावश्च तव वा रावणस्य वा ।

निकुम्भाग्रज	= O Kumbha the elder brother of Nikumbha!	ते	= your	वीर्यम्	= prowess
अद्भुतम्	= is wonderful	बाणवेगवत्	= like the swiftness of an arrow	सन्नतिश्च	= the complaisance towards demons
प्रभावश्च	= and majesty too	तव वा	= are with you	रावणस्य वा	= or even with Ravana.

"O Kumbha, the elder brother of Nikumbha! Both your prowess and the swiftness of your arrow are wonderful. Both Ravana and you are equal in complaisance towards demons and the majesty too exists.

प्रह्लादबलिवृत्रम्भकुबेरवरुणोपम ॥ ६-७६-७३
एकस्त्वमनुजातोऽसि पितरं बलवत्तरः ।

प्रह्लाद बलि	= O Kumbha compeer of Prahlada Bali Indra	त्वम्	= you	एकः	= alone
वृत्रम्भ कुबेर	of Kubera and Varuna!				
वरुणोपम	Kubera and Varuna!	अनुजात	= born with a likeness	बलवत्तरम्	= of your stronger father.

"O Kumbha, the compeer of Prahlada, Bali, Indra (the destroyer of the demon Vritra), Kubera (the god of riches) and Varuna (the god of water)! You alone are born with a likeness of your father (Kumbhakarna) who was exceedingly strong."

त्वामेवैकं महाबाहुं शूलहस्तमरिन्द्रमम् ॥ ६-७६-७४
 त्रिदशा नातिवर्तन्ते जितेन्द्रियमिवाधयः ।
 विक्रमस्व महाबुद्धे कर्माणि मम पश्य च ॥ ६-७६-७५

त्रिदशा:	= the celestials	नातिवर्तते	= cannot surpass	त्वाम्	= even you alone
शूल हस्तम्	= with a spike in hand	अरिन्द्रमम्	= who can destroy the enemy	एकमेव	
आधयः इव	= as mental agonies cannot overwhelm his senses	विक्रमस्व	= exhibit your prowess	महाबाहुम्	= with your large arms
पश्य	= see	मम	= my	महाबुद्धे	= O demon of a great intellect!
				कर्माणिच	= exploits.

"The celestials cannot surpass even you alone, with a spike in hand, who can destroy the enemy with your large arms, as mental agonies cannot overwhelm the one who subdued his senses. Hence, exhibit your prowess, O demon of great intellect and see my exploits."

वरदानातिपृथ्वस्ते सहते देवदानवान् ।
 कुम्भकर्णस्तु वीर्येण सहते च सुरासुरान् ॥ ६-७६-७६

ते	= your	पितृव्यः	= uncle (Ravana)	वरदानात्	= due to receipt of a boon
सहते	= is tolerating	देवदानवान्	= celestials and demons	कुम्भकर्णस्तु	= (But) Kumbhakarna on his part
वीर्येण	= by his prowess	सहते	= is tolerating	सुरासुरान्	= celestials and demons.

"Because of the boon received by him, Ravana your uncle is able to attack the celestials and demons. But Kumbhakarna (your father) on his part is tolerating the celestials and demons."

धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च ।
 त्वमद्य रक्षसां लोके श्रेष्ठोऽसि बलवीर्यतः ॥ ६-७६-७७

त्वम्	= you	तुल्यः	= who are equal	इन्द्रजितः	= to Indrajit
धनुषि	= in archery	रावणस्य	= and to Ravana	प्रतापे	= in prowess
असि	= are	अद्य	= now	श्रेष्ठः	= the foremost
बलवीर्यतः	= in strength and heroism	रक्षसाम्	= among the demon-folk.		
		लोके			

"You are equal in archery to Indrajit and in prowess to Ravana. Hence, you are now the foremost in strength and heroism among the demon-folk."

महाविमर्दं समरे मया सह तवाद्धुतम् ।
 अद्य भूतानि पश्यन्तु शक्रशम्बरयोरिव ॥ ६-७६-७८

भूतानि	= (Let) the created beings	पश्यन्तु	= see	तव अद्भुतम्	= your great wonderful
मया सह	= with me	समर	= in battle	महाविमर्दम्	= fight
शक्तशम्बवोरिच	= like the fight occurred between Indra and Shambara the demon.			अद्य	= today

"Let the created beings see your great wonderful fight with me in the battle field today, as they saw that fight between Indra and Shambara, the demon."

कृतमप्रतिमं कर्म दर्शितं चास्त्रकौशलम् ।
पातिता हरिवीराश्च त्वयैते भीमविक्रमाः ॥ ६-७६-७९

अप्रतिमम्	= an incomparable	कर्म	= task	कृतम्	= has been done
त्वया	= by you	अस्त्र	= a skill in missile	दर्शितम्	= has been shown
एते	= these	कौशलम् च	weaponry	भीम विक्रमाः	= possessing a terrific
पातिता:	= have been struck down.	हरिवीराश्च	= monkey-heroes		prowess

"You have performed an incomparable task. You have also shown your skill in missile weaponry. You have struck down these monkey-heroes possessing a terrific prowess."

उपालम्भभयाच्चापि नासि वीर मया हृतः ।
कृतकर्मा परिश्रान्तो विश्रान्तः पश्य मे बलम् ॥ ६-७६-८०

वीर	= O valiant demon	कृतकर्मपरिश्रान्तः	= you who look tired in doing your martial duty	न असि हृतः	= were not killed
मया	= by me	उपालम्भभयात्	= with a fear of censure	पश्य	= see
मे	= my	बलम्	= strength	विश्रान्तः	= after taking some rest.

"O valiant demon! Since you look tired after performing your martial duty, I did not kill you, with a fear of public censure. Identify my strength, after taking some rest."

तेन सुग्रीववाक्येन सावमानेन मानितः ।
अग्रेराज्यहुतस्येव तेजस्तस्याभ्यवर्धत ॥ ६-७६-८१

मानितः	= (Kumbha) was honoured	तेन सुग्रेव	= with those insulting words of Sugreeva	तस्य	= His
तेजः	= splendour	सावमानेन वाक्येन अभ्यवर्धत		अग्रे: इव	= like a splendour of the sacrificial (enhances)

आज्य हुतस्य = when a melted butter
is offered as an oblation.

Kumbha was thus honoured with those insulting words of Sugreeva. Kumbha's splendour then enhanced, like the splendour of the sacrificial fire, when a melted butter is offered to it as an oblation."

ततः कुम्भस्तु सुग्रीवं बाहुभ्यां जगृहे तदा ।
गजाविवातमदौ निःश्वसन्तौ मुहुर्मुहुः ॥ ६-७६-८२

अन्योन्यगात्रग्रथितौ घर्षन्तावितरेतरम् ।
सधूमां मुखतो ज्वालां विसृजन्तौ परिश्रमात् ॥ ६-७६-८३

ततः	= then	कुम्भः	= Kumbha	जगृहे	= clasped
सुग्रीवम्	= Sugreeva	बाहुभ्याम्	= by his arms	तदा	= then
मिः श्वसन्तौ	= (they stood) breathing heavily	मुहुर्मुः	= again and again	अवीतमदौ	= like elephants whose rut was not worn out
अन्योन्य	= having their bodies wound each other	घर्षन्तौ	= and rubbing	इतरेतरम्	= one another
गात्र ग्रथितौ		ज्वालाम्	= a flame to blaze	सधूमम्	= with smoke
विस्पजन्तौ	= and releasing	परिश्रमात्	= due to fatigue.		
मुखतः	= from their faces				

The reopen, Kumbha pressingly clasped Sugreeva in his arms. Then, they stood breathing heavily again and again as elephants in rut, having their bodies fastened against each other, rubbing one another and emitting a flame to blaze with smoke from their faces because of their fatigue.

तयोः पादाभिघाताच्च निमग्ना चाभवन्मही ।
व्याघूर्णितरञ्जश्च चुक्षुभे वरुणालयः ॥ ६-७६-८४

मही	= the floor	अभवत्	= became	निमग्ना	= sunk down
तयोः	= by their	पादाभिघातात्	= trampling of the feet	व्याघोर्णित	= with their waves
वरुणालयः	= the ocean	चुक्षुभे	= became turbulent.	तरणः	= whirled about

The battle-ground sank under the trampling of their feet. With their waves whirled about, the ocean became turbulent.

ततः कुम्भं समुत्क्षिप्य सुग्रीवो लवणाम्भसि ।
पातयामास वेगेन दर्शयन्नुदधेस्तलम् ॥ ६-७६-८५

ततः	= then	समुत्क्षिप्य	= tossing up	कुम्भम्	= Kumbha
सुग्रीवः	= Sugreeva	पातयामास	= threw him down	वेगेन	= speedily
लवणाम्भसि	= into the ocean	दर्शयन्	= showing	उदधः तलम्	= him the bottom of the sea.

Then tossing up Kumbha, Sugreeva threw him down speedily into the ocean, showing him the bottom of the sea.

ततः कुम्भनिपातेन जलराशिः समुत्थितः ।
विन्ध्यमन्दरसंकाशो विसर्पे समन्ततः ॥ ६-७६-८६

ततः	= then	कुम्भनिपातेन	= due to throwing down of Kumbha	समुत्थितः	= the fully risen
जलराशिः	= sea	विन्ध्यमन्दर	= equal to the height of	विसर्पे	= diffused
समन्ततः	= on all sides.	संकाशः	Mount Vindhya		

Due to the hurling down of Kumbha, the fully risen sea, reaching a height of as to that of Mount Vindhya, diffused on all sides.

तस्य चर्म च पुस्फोट सञ्ज्ञे चास्य शोणितम् ।
स च मुष्टिर्महावेगः प्रतिजग्नेऽस्थिमण्डले ॥ ६-७६-८७

ततः	= then	कुम्भः	= Kumbha	समुत्पत्य	= jumping up
अभिपात्य च	= and throwing down	सुग्रीवम्	= Sugreeva	कुद्धः	= irritated
अजघान	= struck him	उरसि	= on his chest	मुष्टिना	= with his fist
वज्रकल्पेन	= equal to a thunder-bolt.				

The enraged Kumbha, then jumping up and throwing down Sugreeva, struck him on his chest with his thunderbolt-like fist.

तदा वेगेन तत्रासीत्तेजः प्रज्वालितं मुहुः ।
वज्रनिष्पेषसञ्जातज्वाला मेरौ यथा गिरौ ॥ ६-७६-८८

तस्य	= his	वर्म च	= armour too	पुस्फोट	= was burst asunder
शोणितम्	= even blood	सम्ज्ञे	= appeared (oozing out)	सः महा वेगः	= that awfully forceful
वापि					
मुष्टिः	= fist	प्रतिजग्ने	= was given a counter-strike	अस्थिमण्डले	= by the cage of bones.

Sugreeva's armour was burst asunder. Even blood appeared oozing out of his chest. His cage of bones gave a counter-strike to that awfully forceful fist.

स तत्राभिहतस्तेन सुग्रीवो वानरर्षभः ।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ ६-७६-८९

तदा	= then	वेगेन	= by the force (of the fist)	तत्र	= there
प्रज्वलितम्	= blazed up	महत्	= a mighty	तेजः	= flame

ज्वाला यथा	= resembling the fire	मेरोःगिरे:	= (that bursts up) on Mount Meru	वज्र	= born out of a stroke of lighting.
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Then, by the force of that fist shot forth there, a mighty flame resembling the fire that bursts up on Mount Meru, was born out of a stroke of lightning.

अर्चिःसहस्रिकचं रविमण्डलसप्रभम् ।
स मुष्टिं पातयामास कुम्भस्योरसि वीर्यवान् ॥ ६-७६-९०

सः	= that	महाबल	= mighty	सुग्रीवः	= Sugreeva
वानरश्रेष्ठः	= the foremost of monkeys	अभिहतः	= struck	तत्र	= there
तेन	= by him	सम्वर्तयामास	= tightened	मुष्टिम्	= his fist
वज्रकल्पम्	= equal to a thunderbolt.				

Thus struck by Kumbha there, that mighty Sugreeva, the chief of monkeys, tightened his fist which appeared like a thunderbolt.

स तु तेन प्रहरेण विह्वलो भृशापीडितः ।
निपपात तदा कुम्भो गतार्चिरिव पावकः ॥ ६-७६-९१

वीर्यवान्	= the valiant	सः	= Sugreeva	पातयामास	= forcefully descended
मुष्टिम्	= his fist	अर्चिः सहस्र	= which shone like the	उरसि	= on the breast
		विकच	solar disc encircled by		
कुम्भस्य	= of Kumbha.	रविमण्डल	a thousand rays		
		वर्चसम्			

The valiant Sugreeva forcefully descended his fist, which shone like the solar disc encircled by a thousand rays, on the breast of Kumbha.

मुष्टिनाभिहतस्तेन निपपाताशु राक्षसः ।
लोहिताङ्गं इवाकाशादीसरशिमर्यद्वच्छया ॥ ६-७६-९२

सः कुम्भः	= that Kumbha	भृशा पीडितः	= very much hurt	तेन प्रहरेण	= by that blow
विह्वलः	= was exhausted	तदा	= and then	निपपात	= fell down
पावकः इव	= like a fire	गतार्चिः	= whose flame has gone.		

That Kumbha, very much hurt by that blow, was exhausted and then fell down, like fire whose flame has extinguished.

कुम्भस्य पततो रूपं भग्नस्योरसि मुष्टिना ।
बभौ रुद्राभिपन्नस्य यथारूपं गवां पतेः ॥ ६-७६-९३

अभिहृतः	= struck	मुष्टिना	= with fist	तेन	= by that Sugreeva
राक्षसः	= that demon	निपपात	= fell down	आशृ	= suddenly
लोहिताण्गः	= as the plant Mars	दीप्तरश्मिः	= of splendid rays	आकाशात्	= (would drop down) from the sky
इव					
यदैइच्छया	= accidentally.				

Thus struck with Sugreeva's fist, that demon fell down suddenly, as the planet Mars, of splendid rays, would drop down from the sky accidentally.

तस्मिन्हते भीमपराक्रमेण ।
पूर्वज्ञमानामृषभेण युद्धे ।
मही सवना चचाल ।
भयं च रक्षांस्याधिकं विवेश ॥ ६-७६-९४

तस्मिन् हते	= when he was killed	युद्धे	= in battle	त्रृष्णेन	= by Sugreeva the chief
पूर्वज्ञमानाम्	= of monkeys	भीमपराक्रमेण	= with a terrific prowess	मही	= the earth
चचाल	= trembled	सशैला	= with its mountains	सवना	= and forests
अधिकम्	= too much fear	विवेश	= entered	रक्षाम्सि	= the demons.
भयम्					

When Kumbha was killed in battle by Sugreeva the chief of monkeys, possessing a terrific prowess, the earth with its mountains and forests trembled. Too much fear seized the demons.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षट्सतितमः सर्गः ॥

Thus completes 76th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

77 Sarga 77 - सप्तसप्ततितमः सर्ग

Kumbha'S Brother, Nikumbha Faces The Battle

Introduction -

Seeing Kumbha his brother killed in battle, the enraged Nikumbha with an iron club as his weapon roars and faces the battle. Hanuma directly attacks Nikumbha, by striking his fist forcibly on Nikumbha's breast. Unmoved by that blow, Nikumbha lifts Hanuma, off the ground. Hanuma in retaliation frees himself and throws down Nikumbha on the ground. Hanuma descends on Nikumbha, pounds his chest with his fist, catches his head and tears it off. Thus, Nikumbha dies at the hands of Hanuma.

निकुम्भो भ्रातरं दृष्ट्वा सुग्रीवेण निपातितम् ।
प्रदहन्निव कोपेन वानरेन्द्रमुदैक्षत ॥ ६-७७-१

दृष्ट्वा	= seeing	भ्रातरम्	= his brother	निपातितम्	= stretched (on the ground)
सुग्रीवेण	= by Sugreeva	उदैक्षत कोपेन	= he cast angry looks (at Sugreeva)	प्रदहन्निव	= as is would burn him (into ashes).

Seeing his brother stretched on the ground, Nikumbha cast angry looks at Sugreeva, as it would burn him into ashes.

ततः स्वगदामसंनद्धं दत्तपञ्चाङ्गुलम् शुभम् ।
आददे परिघं धीरो महेन्द्रशिखरोपमम् ॥ ६-७७-२

ततः	= then	धीरः	= Nikumbha of firmness	आददे	= grasped
परिघम्	= his iron club	महेन्द्र	= stupendous like the	शुभम्	= which was bright
स्वगदाम		शिखरोपमम्	crest of Mount Mandara		
सम्भदम्	= festooned wreaths	दत्तपञ्चाङ्गुलम्	= and provided with iron plates measuring five digits in breadth.		

Then, Nikumbha of firm mind grasped his iron club, stupendous like the crest of Mount Mandara and which was bright, festooned with wreaths and provided with iron plates, measuring five digits in breadth.

हेमपट्टपरिक्षिसं वज्रविद्रुमभूषितम् ।
यमदण्डोपमं भीमं रक्षसां भयनाशनम् ॥ ६-७७-३

हेमपट्टपरिक्षिसम्	= round it ran a broad strip of gold	वज्रविद्रुमभूषितम्	= while diamonds and rubies studded it all over	यमदण्डोपमम्	= like the death-dealing rod of Yama (it seemed)
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भीमम्	= causing dismay to the monkeys	भयनाशनम्	= and nerving the demons with courage.
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Round it ran a broad strip of gold while diamonds and rubies studded it all over. Like the death-dealing rod of Yama, it seemed causing dismay to the monkeys and nerving the demons with courage.

तमाविध्य महातेजाः शक्खजसमौजसम् ।
निननाद विवृत्तास्यो निकुम्भो भीमविक्रमः ॥ ६-७७-४

आविध्य	= wielding	तम्	= that weapon	शक्खज	= which in size resembled the flag-staff of Indra
निकुम्भः	= Nikumbha	भीमविक्रमः	= of terrific prowess	निननाद	= roared

विवृत्तास्य
= with his mouth yawning wide.

Wielding that weapon, which in size resembled the flag-staff of Indra, Nikumbha of terrific prowess, roared with his mouth yawning wide.

उरोगतेन निष्केण भुजस्थैरङ्गदैरपि ।
कुण्डलाभ्यां च चित्राभ्यां मालया च स चित्रया ॥ ६-७७-५

निकुम्भो भूषणैर्भाति तेन स्म परिघेण च ।
यथेन्द्रधनुषा मेघः स विद्युत्स्तनयित्वान् ॥ ६-७७-६

उरोगतेन	= on his chest	निष्केण	= (shone) a medal of gold	भुजस्थैः	= his arms were held
अङ्गदैः अपि	= by beautiful bracelets	चित्राभ्याम्	= lustrous	कुण्डलाभ्याम्	= pendants depended from his ears
चित्रया	= resplendent	मालयाच्	= garland (enfolded his neck)	भूषणैः	= with these ornaments
तेन परिघेण च	= and with his club	सः निकुम्भः	= that Nikumbha	भातिस्म	= shone (assumed)
मेघः यथ	= (the threatening semblance) of a cloud	सविद्युत्	= with lightning and thunder	इन्द्रधम्षा	= and shot with (a vivid) rainbow.

On his chest shone a medal of gold. His arms were held by beautiful bracelets. Lustrous pendants depended from his ear. Resplendent garland enfolded his neck. With these ornaments and with his club, Nikumbha assumed the threatening semblance of a cloud, with lightning and thunder and shot with a vivid rainbow.

परिघाग्रेण पुरुषोट वात्यन्थिर्महात्मनः ।
प्रजज्वाल सधोषश्च विघूम इव पावकः ॥ ६-७७-७

परिघाग्रेण	= with his club in front	महात्मनः	= of the mighty Nikumbha	पुरुषोट	= the noise was like the bursting yell of seven winds of heaven
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प्रज्ज्वाल	= and illumined	पावकः इव	= like the fire-god	विघ्नः	= bereft of smoke.
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The strong Nikumbha, with his arms as strong as his club, hurled his club having sun-like splendour, on the breast of that mighty Hanuma.

नगर्या विटपावत्या गन्धर्वभवनोत्तमैः ।
सताराग्रहनक्षत्रं सचन्द्रं समहाग्रहम् ॥ ६-७७-८
निकुम्भपरिघाधूर्णं भ्रमतीव नभःस्थलम् ।

नभःस्थलम्	= the sky above	भ्रमतीव	= appeared whirled around	निकुम्भ परिघ	= in the toss of
विटपावत्या	= as though Alaka the city	गन्धर्व	= with the palaces of Gandharvas	आधूर्णम्	Nikumbha's club

The sky above appeared whirled around in the toss of Nikumbha's club, as though Alaka the City with the palaces of Gandharvas performed rapid revolutions and the moon and the stars and the planets joining the rotating race.

दुरासदश्च संज्ञे परिघाभरणप्रभः ॥ ६-७७-९
क्रोधेन्धनो निकुम्भाग्निर्युगान्ताग्निरिवोत्थितः ।

निकुम्भाग्निः	= the hot tempered fire of nikumbha	परिघाभरणप्रभः	= which had club and ornaments for its flame	सम्ज्ञे	= became
क्रोधेन्धनः	= and his fury as its face	दुरासदः	= dangerous to be approached	उत्थितः	= like the fire risen at the time of dissolution of the world.

The hot tempered fire of Nikumbha, which had his club and ornaments for its flame and his fury as its fuel, became dangerous to be approached, like the fire rising at the time of dissolution of the world.

राक्षसा वानराश्चापि न शेकुः स्पन्दितुं भयात् ॥ ६-७७-१०
हनुमांस्तु विवृत्योरस्तस्थौ प्रमुखतो बली ।

राक्षसा:	= the demons	वानरश्चापि	= and even the monkeys	भयात्	= out of fear
न शेकुह्	= were unable	स्पन्दितुम्	= to move	बली	= the strong
हनुमात् तु	= Hanuma for his part	तस्थौ	= stood (alone)	उरः विवृत्य	= with his breast bared (to the fury of the attack)
प्रमुखतः	= in front (of Nikumbha).				

The demons and the monkeys too, out of fear, were unable even to make the slightest movement. The mighty Hanuma, on his part, stood alone among them, with his breast bared to the fury of the attack, in front of Nikumbha.

परिघोपमबाहुस्तु परिघं भास्करप्रभम् ॥ ६-७७-११
बली बलवतस्तस्य पातयामास वक्षसि ।

बली	= the strong Nikumbha	परिघोपम	= with his arms as strong	पातयामास	= hurled
परिघम्	= his club	बाहुः	= as his club	वक्षसि	= on the breast
तस्य बलवतः	= of that mighty Hanuma.	भास्कर	= with a splendour of the sun		

The strong Nikumbha, with his arms as strong as his club, hurled his club having sun-like splendour, on the breast of that mighty Hanuma.

स्थिरे तस्योरसि व्यूढे परिघः शतधा कृतः ॥ ६-७७-१२
विकीर्यमाणः सहसा उल्काशतमिवाम्बरे ।

परिघः	= the (titanic) club	तस्य उरसि	= that fell on his breast	स्थिरे	= which was rock-like
व्यूढे	= and wide	सहसा	= at once	कृतः शतधा	= shattered into hundreds of fragments
उल्काशतमिव	= like hundreds of meteors	विकीर्यमाणः	= shattered	अम्बरे	= into the sky.

The titanic club, which fell on the wide and rock-like chest of Hanuma, at once shattered into hundreds of fragments, like hundreds of meteors shattering into the sky.

स तु तेन प्रहरेण विचचाल महाकपि: ॥ ६-७७-१३
परिघेण समाधूतो यथा भूमिच्चलेऽचलः ।

सः महाकपि:	= that Hanuma	समाधूतः	= struck	तेन	= by that
प्रहरेण	= blow	परिघेण	= of the club	विचचाल	= was unmoved
अचलः यथा	= like a mountain	भूमिच्चले	= in an earthquake.		

That Hanuma, struck by that blow of the club, was unmoved like a mountain in an earthquake.

स तथाभिहतस्तेन हनुमान् पवगोत्तमः ॥ ६-७७-१४
मुष्टिं सम्वर्तयामास बलेनातिमहाबलः ।

तथा	= thus	अभिहतः	= struck	तेन	= by him
सः	= that mighty Hanuma	पवगोत्तमः	= the foremost of monkeys	सम्वर्तयामास	= clenched
अत्महाबलः					

मुष्टिम्

= his fist

बलेन

= forcibly.

Thus struck by him, the mighty Hanuma the monkey-chief clenched his fist forcibly.

तमुद्यम्य महातेजा निकुम्भोरसि वीर्यवान् ॥ ६-७७-१५
अभिचिक्षेप वेगेन वेगवान् वायुविक्रमः ।

महातेजा:	= the greatly splendoured	वीर्यवान्	= powerful	वेगवान्	= and swift
वायुविक्रमः	= Hanuma with the violence of the wind-god his father	उद्यम्य	= lifting	तम्	= that fist
अभिचिक्षेप	= struck it against	निकुम्भोरसि	= Nikumbha's breast	वेगेन	= with force.

The greatly splendoured, powerful and swift Hanuma, with the violence of the wind-god, his father, lifting that fist, struck it against, Nikumbha's breast with force.

तत्र पुस्फोट वर्मास्य प्रसुस्त्राव च शोणितम् ।
मुष्टिना तेन संजडे मेघे विद्युदिवोत्थिता ॥ ६-७७-१६

तेन मुष्टिना	= by that fist	तत्र	= then	अस्य वर्म	= his armour
पुस्फोट	= got split up	शोणितम्च	= and red blood	प्रसुस्त्राव	= profusely oozed out
मेघे इव	= as a black cloud	सम्जे	= streaked suddenly	विद्युत्	= with (fierce) lightning.

By the blow of that fist there, his armour got split up and red blood profusely oozed out, as a black cloud streaked suddenly with fierce lightning.

स तु तेन प्रहारेण निकुम्भो विच्चाल ह ।
स्वरथश्चापि निजग्राह हनूमन्तं महाबलम् ॥ ६-७७-१७

तेन प्रहारेण	= by that blow	सः	= that	निकुम्भः	= Nikumbha
विच्चालह	= was unmoved	स्वरथश्चापि	= and even recovered	निजग्राह	= and grasped
महाबलम्	= the mighty	हनूमन्तम्	= Hanuma.		

But, by that blow, Nikumbha was unmoved, recovered soon and grasped the unwieldy bulk of Hanuma.

चुकुशुश्च तदा संख्ये भीमं लङ्घानिवासिनः ।
निकुम्भेनोद्यतं दृष्ट्वा हनूमन्तं महाबलम् ॥ ६-७७-१८

दृष्ट्वा	= seeing	महाबलम्	= the mighty	हनूमन्तम्	= Hanuma
उद्यतम्	= lifted off (the ground)	संख्ये	= in battle	लङ्घानिवासिनः	= the demons
तदा	= then	चुकुशुः	= roared	भीमम्	= terribly.

Seeing the mighty Hanuma lifted off the ground in battle, loud roar of exultant joy rose from the ranks of demons.

स तथा हियमाणोऽपि हनुमांस्तेन रक्षसा ।
आजघानानिलसुतो वज्रकल्पेन मुष्टिना ॥ ६-७७-१९

सः	= eventhough he was	तथा	= in that way	तेन रक्षसा	= by that demon
हियमाणः	being carried off				
अपि					
हनुमन्	= Hanuma	अनिल सुतः	= the son of wind-god	आजघान	= struck (him)
मुष्टिना	= with his fist	वज्रकल्पेन	= which was like a thunder-bolt.		

Eventhough he was being carried off in that way by that demon, Hanuma the son of wind-god, struck him with his thunderbolt-like fist.

आत्मानं मोक्षयित्वाथ क्षितावभ्यवपद्यत ।
हनूमानुन्ममाथाशु निकुम्भं मारुतात्मजः ॥ ६-७७-२०

मोक्षयित्वा	= freeing himself (from	हनुमन्	= Hanuma	मारुतात्मजः	= the son of wind-god
आत्मानम्	Nikumbha)				
अथ	= then	अभ्यपद्यत	= threw him down	क्षितौ	= on the ground
आशु	and quickly	उन्ममाथ	treated Nikumbha	निकुम्भम्	with blows.

Freeing himself from Nikumbha, Hanuma the son of wind-god then threw him down on the ground and treated him with blows.

निक्षिप्य परमायत्तो निकुम्भं निष्पिषेष च ।
उत्पत्य चास्य वेगेन पपातोरसि वेगवान् ॥ ६-७७-२१

निक्षिप्य	= throwing down	निकुम्भम्	= Nikumbha	वेगेन	= by main force
परमायत्तः	with a supreme effort	पपात	= descended on him	उत्पत्य	= leaping
अस्य उरसि	on his chest	निष्पि षेषच	= and pounded it merci- lessly.	वेगवान्	

Throwing down Nikumbha by main force and with a supreme effort, Hanuma descended on him, leaped on his chest and pounded it mercilessly.

परिगृह्य च बाहुभ्यां परिवृत्य शिरोधराम् ।
उत्पाटयामास शिरो भैरवं नदतो महत् ॥ ६-७७-२२

बाहुभ्याम्	= with both hands	परिगृह्य	= catching	शिरोधराम्	= the enemy's neck
परिवृत्य	twisted it about	उत्पाटयामास	and tore off	महत् शिरः	= his huge head

भैरवम्	= while he was horribly
नदतम्	= roaring.

Then with both hands, he caught the enemy's neck, twisted it about and tore off his huge head, while Nikumbha was horribly roaring.

अथ निनदति सादिते निकुम्भे ।
पवनसुतेन रणे बभूव युद्धम् ।
दशरथसुतराक्षसेन्द्रसून्वो ।
भृशतरमागतरोषयोः सुभीमम् ॥ ६-७७-२३

अथ	= then	निनदति	= while the roaring	सादिते	= was killed
रणे	= in battle	निकुम्भ	= Nikumbha	बभूव	= there ensued
भृशतरम्	= and exceedingly	पवनसुतेन	= by Hanuma	युद्धम्	= struggle
दशरथसुतः	= between Rama	सुभीमम्	= terrific	राक्षसेन्द्र	= and Makaraksha son
		आगत	= the enraged	सून्वोः	of Khara a ruler of
		रोषयोः			demons.

Then, while the roaring Nikumbha was killed in battle by Hanuma, there ensued an exceedingly terrific struggle between the enraged Rama and Makaraksha, son of Khara, a ruler of demons.

व्यपेते तु जीवे निकुम्भस्य हृष्टा ।
विनेदुः प्लवंगा दिशः सस्वनुश्च ।
चचालेव चोर्वी पपातेव सा द्वौ ।
बलं राक्षसानां भयम् चाविवेश ॥ ६-७७-२४

निकुम्भस्य	= when it was clear	प्लवण्णाः	= the monkeys	निनेदुः	= shouted
जीवे व्यपेते	= that Nikumbha had expired				
हृष्टा:	= with glee	दिशः	= the quarters	सस्वनुः च	= thundered with satisfaction
उर्वी	= the earth	चालेन	= rocked with joy	द्योः	= the heaven
पपातेन	= appeared to crumble	भयम्	= and fear	अविवेशच	= seized
राक्षसानाम्	= the army of demons.				
बलम्					

When it was clear that Nikumbha had expired, the monkeys shouted with glee, the quarters thundered with satisfaction, the earth rocked with joy, the heaven appeared to crumble and fear seized the army of demons.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तसप्ततितमः सर्गः ॥

Thus completes 77th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

78 Sarga 78 - अष्टसप्रतितमः सर्ग

Ravana Orders Makaraksha

Introduction -

Ravana orders Makaraksha to proceed to the battle-field with an army and to kill Rama, Lakshmana and the monkeys. Makaraksha, surrounded by his army of demons, set out for the encounter. Makaraksha's whip and flag staff fall down all of a sudden, by the will of providence and a dust-storm ensued. Ignoring those portents, Makaraksha's army march forward in the battle-field, to reach Rama and Lakshmana.

निकुम्भं निहतं श्रुत्वा कुम्भम् च विनिपातितम् ।
रावणः परमामर्षी प्रजज्वालानलो यथा ॥ ६-७८-१

श्रुत्वा	= hearing	निकुम्भम्	= Nikumbha	निहतम्	= was killed
कुम्भम् च	= and Kumbha also	विनिपातितम्	= was lost	रावणः	= Ravana
परमामर्षी	= was very much enraged	प्रजज्वाल	= fiercely	अनलोयथा	= like fire.

On hearing of Nikumbha and Kumbha having been killed, Ravana was very much flared up like fire.

नैर्देष्टः क्रोधशोकाभ्यां द्वाभ्यां तु परिमूर्च्छितः ।
खरपुत्र विशालाक्षं मकराक्षमचोदयत् ॥ ६-७८-२

परिमूर्च्छितः	= pervaded with	द्वाभ्याम्	= both anger and sorrow	नैर्देष्टः	= Ravana
		क्रोध			
		शोकाभ्याम्			
अचोदयत्	= impelled	विशालाक्षम्	= the wide-eyed	मकराक्षम्	= Makaraksha
खरपुत्रम्	= the son of Khara (as follows):				

Engulfed with both anger and sorrow, Ravana ordered the wide-eyed Makaraksha, the son of Khara (as follows):

गच्छ पुत्र मयाज्ञसो बलेनाभिसमन्वितः ।
राघवं लक्ष्मणम् चैव जहि तौ सवनौकसौ ॥ ६-७८-३

आज्ञसः	= commanded	मया	= by me	अभिसमन्वितः	= and accompanied
बलेन	= by an army	गच्छ	= go	पुत्र	= my son
जहि	= and kill	तौ	= those	राघवम्	= Rama
लक्ष्मणम्	= and even Lakshmana	सवनौकसौ	= together with the monkeys.		
चैव					

"I am commanding you! Accompanied by an army, go my son! Kill Rama, Lakshmana and the monkeys."

तावणस्य वचः श्रुत्वा शूरमानी खरात्मजः ।
बाढमित्यब्रवीद्युष्टे मकराक्षो निशाचारम् ॥ ६-७८-४

श्रुत्वा	= hearing	रावणस्य	= Ravana's words	मकराक्षः	= Makaraksha
खरात्मजः	= the son of Khara	वचह्		हेषः	= was please
अब्रवीत्	= and spoke	शूरमानी	= thinking himself as a hero	बाढम् इति	= that (he would do it) certainly.

Hearing Ravana's words, Makaraksha, the son of Khara, thinking himself as a hero, was rejoiced and assured Ravana that he would do it certainly as commanded.

सोऽभिवाद्य दशग्रीवं कृत्वा चापि प्रदक्षिणम् ।
निर्जगाम गृहाच्छुभ्रादावणस्पाङ्गया बली ॥ ६-७८-५

अभिवाद्य	= having respectfully saluted	प्रदक्षिणम्	= even by performing circumambulation	बली	= the mighty
सः	= Makaraksha	आजया	= by the orders of Ravana	निर्जगाम	= came forth
शुभ्रात्	= from the shining	दशग्रीवम्			
गृहात्	= palace (of Ravana).				

Having respectfully saluted, even by performing circumambulation, the mighty Makaraksha, by the orders of Ravana, came forth from these shining palace of Ravana.

समीपस्थं बलाध्यक्षं खरपुत्रोऽब्रवीद्वचः ।
रथमानीयतां तूर्णम् सैन्यं त्वानीयतां त्वरात् ॥ ६-७८-६

खरपुत्रः	= Makaraksha the son of Khara	अब्रवीत्	= spoke	वचः	= the following words
बलाध्यक्षम्	= to the commander of an army	समीपस्थम्	= who was in the vicinity (as follows)	रथम्	= let a chariot be brought
तूर्णम्	= quickly	सैन्यम्	= and the army	आनीयताम्	
त्वरात्	= swiftly.			आनीयताम्	= be arranged

Makaraksha the son of Khara asked the commander of an army who was in the vicinity to bring a chariot and the army swiftly.

तस्य तद्वचनम् श्रुत्वा बलाध्यक्षो निशाचरः ।
स्यन्दनं च बलं चैव समीपं प्रत्यपादयत् ॥ ६-७८-७

श्रुत्वा	= hearing	तस्य	= his words	निशाचरः	= a demons
		तद्वचनम्			

बलाध्यक्षः	= being the commander of an army	प्रत्यपादयत्	= brought	स्वन्दवन्च	= the chariot
बलम्नैव	= and the army	समीपम्	= to his proximity.		

Hearing his words, the army-commander of the demons brought the chariot and the army to his proximity.

प्रदक्षिणं रथं कृत्वा समाहूय निशाचरः ।
सूतं संचोदयामास शीघ्रं वै रथ मावह ॥ ६-७८-८

प्रदक्षिणम्	= walking clockwise	रथम्	= the chariot	समूहाय	= and calling
कृत्वा	round	निशाचरः	= Makaraksha	संचोदयामास	= incited him
सूतम्	= the charioteer	रथम्	= the chariot	शीघ्रम्	= quickly.
आवह	= to drive				

Walking clockwise round the chariot and ascending it, Makaraksha asked the charioteer to drive forward the chariot quickly to the battle-field.

अथ तान् राक्षसान् सर्वान् मकराक्षोऽब्रवीदिदम् ।
यूयं सर्वे प्रयुध्यच्चं पुरस्तान्मम राक्षसाः ॥ ६-७८-९

अथ	= then	मकराक्षः	= Makaraksha	अब्रवीत्	= spoke
इदम्	= these words	सर्वान्	= to all	राक्षसान्	= demons
सर्वे	= all	यूयम्	= of you	प्रयुध्यच्चम्	= begin to fight
मम	= in my presence	राक्षसाः	= O demons!.		
पुरस्तात्					

Then Makaraksha spoke the following words to those demons, "O demons! All of you begin your fight before my presence."

अहं राक्षसराजेन रावणेन महात्मना ।
आइसः समरे हन्तुं रावुभौ रामलक्ष्मणौ ॥ ६-७८-१०

अहम्	= I	अजसः	= was commanded	महात्मना	= by the mighty Ravana
राक्षस राजेन	= the king of demons	हन्तुम्	= to kill	रावणेन	
समर	= in battle.			तौ	= both Rama and Lakshmana
				रामलक्ष्मणौ	

"The mighty Ravana, the king of demons commanded me to kill both Rama and Lakshmana in battle."

अद्य रामं वधिष्यामि लक्ष्मणम् च निशाचराः ।
शाखामृगं च सुग्रीवं वानरांश्च शरोत्तमैः ॥ ६-७८-११

अद्य	= today	वधिष्यामि	= I will kill	रामम्	= Rama
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लक्ष्मणम् च	= Lakshmana	सुग्रीवम् च	= Sugreeva	शाखामृगम्	= the monkey
वानरान् च	= and the (other) monkeys	शरोत्तमैः	= with my excellent arrows	निशाचराः	= O demons!.

"Today, I will kill Rama, Lakshmana, Sugreeva the monkey and the other monkeys with my excellent arrows, O demons!"

अद्य शूलनिपातैश्च वानराणां महाचमूम् ।
प्रदहिष्यामि संप्राप्तां शुष्केन्धनमिवानलः ॥ ६-७८-१२

शूलनिपातैः	= by the hurlings of spears	प्रदहिष्यामि	= I will completely destroy	महाचमूम्	= the huge army
वानराणाम्	= of monkeys	सम्प्राप्ताम्	= who arrived	अद्य	= today
अनलः इव	= like when the fire	शुष्केन्धनम्	= destroys dry wood.		

"By hurling the spears, I will destroy completely the huge army of monkeys who arrived today to the battlefield, as the fire destroys the dry wood."

मकराक्षस्य तच्छ्रुत्वा वचनं ते निशाचराः ।
सर्वे नानायुधोपेता बलवन्तः समाहिताः ॥ ६-७८-१३

श्रुत्वा	= hearing	तत् वचनम्	= those words	मकराक्षस्य	= of Makaraksha
सर्वे	= all	ते	= those	बलवन्तः	= strong
निशाचराः	= demons	नानायुधोपेता:	= wielding various kinds of weapons	समाहिताः	= were steadfast (to fight).

Hearing those words of Makaraksha, all those strong demons, wielding various kinds of weapons, were steadfast to fight.

ते कामरूपिणः कूरा दंष्ट्रिणः पिङ्गलेक्षणाः ।
मातञ्ज इव नर्दन्तो ध्वस्तकेशा भयावहाः ॥ ६-७८-१४
परिवार्य महाकाया महाकायं खरात्मजम् ।
अभिजग्नस्ततो हृष्टश्वलयन्तो नभस्तलम् ॥ ६-७८-१५

ते कूरा:	= the cruel demons	कामरूपिणह्	= who can change their forms at will	दंष्ट्रिणः	= with their protruding tusks
पिङ्गलेक्षणाः	= with tawny coloured eyes	ध्वन्तकेशाः	= with their disheveled hair	भयावहाः	= creating terror
महाकाया:	= with their colossal bodies	ततः	= then	नर्दन्तः	= roaring
मातण्णा: इव	= like elephants	परिवार्य	= having surrounded	महाकायम्	= the huge-bodied
हृष्टः	= were overjoyed	अभिजग्नः	= and marched forward	खरात्मजम्	Makaraksha
नभस्तलम्	= the firmament.			चालयन्तः	= shaking

Those cruel demons, who can change their forms at will, who had protruding tusks, had tawny coloured eyes, had their disheveled hair, creating terror with their colossal bodies, then marched forward like roaring elephants, shaking the firmament and surrounded the huge-bodied Makaraksha.

शङ्खभेरीसहस्राणामाहतानां समन्ततः ।
क्षेलितास्फोटितानां च तत्र महानभूत् ॥ ६-७८-१६

तत्र अभूत्	= there arose	आहतानाम्	= sounded	समन्ततः	= on all sides
महान्	= a great	शब्दः	= tumult	शङ्ख भेरी	= of thousands of
सहस्राणाम्					couches and kettle-drums

क्षेलितास्फोटिताक्षम् | leonine roars and clapping of arms.

There arose a great tumult sounded, on all sides, of thousands of couches and kettle-drums including leonine roars and clapping of arms.

प्रभ्रष्टोऽथ करात्तस्य प्रतोदः सारथेस्तदा ।
पपात सहसा दैवाञ्जस्तस्य तु रक्षसः ॥ ६-७८-१७

अथ	= thereupon	तस्य सारथः	= from that charioteer	प्रतोदः	= the long whip
तदा	= then	करात्	hand	ध्वजः	= and the flag-staff
तस्य रक्षसः	= of that demon	प्रभ्रष्टः	= fell down	पपात	= fell down
दैवात्	= by the will of the province.	सहसा	= suddenly		

The long whip then slipped down from the hands of Makaraksha's charioteer and the flag-staff of that demon also suddenly fell down by the will of the province.

तस्य ते रथसम्युक्ता हया विक्रमवर्जिताः ।
चरणैराकुलैर्गत्वा दीनाः सास्त्रमुखा ययुः ॥ ६-७८-१८

ते हयाः	= those horses	तस्य रथ	= yoked to his chariot	विक्रमवर्जिताः	= deprived of their diversified gait
गत्वा	= were walking	सम्युक्ताः		युयुः	= and went
दीनाः	= timidly	आकुलैः	= with flurried feet		

Those horses, yoked to his chariot, deprived of their diversified gait, were walking with flurried feet and went timidly, with tears in their eyes.

प्रवाति पवनस्तस्मिन् सपांसुः खरदारुणः ।
निर्याणे तस्य रौद्रस्य मकराक्षस्य दुर्मतेः ॥ ६-७८-१९

तस्मिन्	= at the time of marching	तस्य	= of that Makaraksha	रौद्रस्य	= of dreadful appearance
निर्याणे	ing	मकराक्षस्य		सपाम्सु:	= with dust
दुर्मते:	= and of bad disposition of mind	पवनः	= the wind		
खर दारुणः	= which was dreadfully harsh	प्रवाति	= blew forth.		

At the time of marching of that dreadful and evil-minded Makaraksha, a harsh and fearful dust-storm blew forth.

तानि दृष्ट्वा निमित्तानि राक्षसा वीर्यवत्तमाः ।
अचिन्त्य निर्गताः सर्वे यत्र तौ रामलक्ष्मणौ ॥ ६-७८-२०

दृष्ट्वा	= (Though) seeing	तानि	= all those	राक्षसाः	= demons
वीर्यवत्तमाः	= of high prowess	अचिन्त्य	= ignoring (them)	निर्गताः	= set out
यत्र	= where	रामलक्ष्मणौ	= those Rama and Lakshmana (were there).		

Though seeing those portents, all those highly valiant demons ignored them and set out to the place, where both Rama and Lakshmana were there.

घनगजमहिषाङ्गतुल्यवर्णाः ।
समरमुखेष्वसकृद्धदासिभिन्नाः ।
अहमहमिति युद्धकौशलास्ते ।
रजनिचराः परिब्रामुर्नदन्तः ॥ ६-७८-२१

नदन्तः	= saying thunderously	अहम्	= "I shall take the lead I	ते रजनीचराः	= those demons
घनगजमहिषाङ्ग	= who resembled black clouds	अहम् इति	= shall take the lead"		
तुल्य वर्णाः	= elephants and buffaloes in hue	गदासि	= who had been wounded with a	समर मुखेषु	= in the battle-front
युद्ध कौशलाः	= and who were skilled in martial art	भिन्नाः	pointed weapon more than once by maces and swords		
		असकृत्			
		परिब्रम्मुः	= moved hither and thither (in the battle-field).		

Saying thunderously, "I shall take the lead", those demons who resembled black clouds, elephants and buffaloes in hue, who had been wounded pointedly more than once by maces and swords in the battle-front and who were skilled in martial art, moved hither and thither in the battle-field.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टसप्रतितमः सर्गः ॥

Thus completes 78th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

79 Sarga 79 - नवसप्तितमः सर्ग

Makaraksha Challenges Raama To Fight With Him

Introduction -

Fight again ensues between monkeys and demons, when Makaraksha enters the battle-field. The monkeys get frightened of Makaraksha's arrows and begin to run away. Rama comes in and intercepts the demons with his hail of arrows. Makaraksha challenges Rama to fight with him. Rama tears off the arrows hurled by Makaraksha and Makaraksha broke the arrows released by Rama. Finally, Rama breaks the chariot and its horses of his chariot, stands on the ground, takes a splendidous spike in his hand to fight and hurls it on Rama. Rama chops it off with his four arrows. When Makaraksha rushes towards Rama to fight with his fist, Rama hurls a mystic missile from his bow and kills him on the spot. The demons get frightened and run away to Lanaka.

निर्गतं मकराक्षं ते दृष्टा वानरपुंगवाः ।
आप्सुत्य सहसा सर्वे योद्धुकामा व्यवस्थताः ॥ ६-७९-१

दृष्टा	= on seeing	मकराक्षम्	= Makaraksha	निर्गतम्	= having come forth
सर्वे	= all	ते	= those	वानरपुंगवाः	= chiefs of the monkeys
सहसा	= having jumped up at	अवस्थिताः	= took their positions	योद्धुकामाः	= with intent to give
आप्सुत्य	once				fight.

On seeing Markaraksha come out, all those chiefs of monkeys, leaping all at once, took their positions, with intent to give fight.

ततः प्रवृत्तं सुमहत्तद्युद्धं रोमहर्षणम् ।
निशाचरैः प्लवंगानां देवानां दानवैरिव ॥ ६-७९-२

ततः	= thereafter	तत्	= that	सुमहत्	= very great
युद्धम्	= battle	प्रवृत्तम्	= occurred	प्लवङ्गानाम्	= between monkeys
निशाचरैः	= and demons	रोमहर्षणम्	= which caused the hair to bristle	देवानाम् इव	= as between celestials
दनवैः	= and demons.				

Thereafter, a very great battle ensued between monkeys and demons, which caused one's hair to bristle, like the encounter between celestials and demons.

वृक्षशूलनिपातैश्च गदापरिघपातनैः ।
अन्योन्यं मर्दयन्ति स्म तदा कपिनिशाचराः ॥ ६-७९-३

कपिनिशाचराः = the monkeys and the demons	तदा = then	वृक्ष शूलनिपातैः = by hurling trees and spikes
गदापरिघ पातनैः = and by throwing maces and clubs	मर्दयन्तिस्म = began to crush	च अन्योन्यम् = each other.

The monkeys and demons then, by hurling trees and spikes and by throwing maces and clubs, began to crush each other.

शक्तिखड्गदाकुनैस्तोमरैश्च निशाचराः ।
पट्टिशैर्भिन्दिपालैश्च बाणपातैः समन्ततः ॥ ६-७९-४

पाशमुद्ररदण्डैश्च निर्गातैश्चापरैस्तथा ।
कदनं कपिसिम्हानाम् चक्रुस्ते रजनीचराः ॥ ६-७९-५

ते निशाचराः = those demons	रजनीचराः = who were prowlers of might	कदनम् = made a slaughter
कपिसिम्हानाम् = of the lions among the monkeys	शक्तिखड्गदाकुनैः = by means of their javelins swords maces spears	चक्रुः तोमरैश्च = and lances
पट्टिशैः = sharp-edged spears	भिन्दिपालैश्च = Bhindipalas (slings for throwing stones)	बाणपातैः = throws of arrows
पाशमुद्ररदण्डैः = nooses mallets and staffs	निर्गातैः = missiles	तथा = and
अन्यैश्च = other weapons	समन्ततः = on all sides.	

Those demons, who were prowlers of might, made a slaughter of the lions among the monkeys, by means of their javelins, swords, maces, spears, lances, sharp edged spears, Bhindipalas (slings for throwing stones), nooses, mallets, staffs, missiles and other weapons and by throwing arrows on all sides.

बाणौघैर्दिताश्चापि खरपुत्रेण वानराः ।
संभ्रान्तमनसः सर्वे दुद्रुवुर्भयपीडिताः ॥ ६-७९-६

अर्दिताः = tormented	बाणन्यैः = with a multitude of arrows	खरपुत्रेण = by Makaraksha
सर्वे = all	वानराः = the monkeys	सम्भ्रान्त = were bewildered in mind
भयपीडिताः = agonized with fear	दुद्रुः = and ran away.	मनसः

Tormented by Makaraksha with a multitude of arrows, all the monkeys were bewildered in mind, agonized with fear and ran away.

तान् दृष्ट्वा राक्षसाः सर्वे द्रवमाणान् वनौकसः ।
नेदुस्ते सिंहवृक्षास्ता राक्षसा जितकाशिनः ॥ ६-७९-७

दृष्टा	= on seeing
द्रवमाणाम्	= fleeing
द्वसाः	= who were arrogant
जितकाशिनः	= assuming a triumphant feeling.

तान्	= those
सर्वे	= all
सिंहवत्	= like lions

बनौकसः	= monkeys
राक्षसाः	= the demons
नेदुः	= roared

On seeing those monkeys fleeing, all the arrogant demons roared like lions, assuming a triumphant feeling.

**विद्रवत्सु तदा तेषे वानरेषु समन्ततः ।
रामस्तान्वारामायास शरवर्षणं राक्षसान् ॥ ६-७९-८**

तेषु वानरेषु	= (while) those monkeys
रामः	= Rama
तान्	= those

विद्रवत्सु	= were fleeing
तदा	= then
राक्षसान्	= demons

समन्ततः	= on all sides
वारयामास	= obstructed
शरवर्षणं	= with a shower of arrows.

While those monkeys were fleeing on all sides, Rama then, with a shower of arrows, intercepted those demons on that occasion.

**वारितान् राक्षसान् दृष्टा मकराक्षो निशाचरः ।
कोपानलसमाविष्टो वचनं चेदमब्रवीत् ॥ ६-७९-९**

दृष्टा	= seeing
मकराक्षः	= Makaraksha
अब्रवीत्	= spoke

राक्षसान्	= the demons
निशाचरः	= the demon moving about by night
इदम्	= the following words.
वचनम्	

वारितान्	= being intercepted
कोपानल	= engrossed in a fire of anger
समाविष्टः	

Seeing Rama thus interrupting the demons, Makaraksha, the demon, engrossed in a fire of anger, spoke the following words:

**तिष्ठ राम मया सार्थं द्वन्द्युद्धं भविष्यति ।
त्याजयिष्यामि ते प्राणान् धनुर्मुक्तैः शितैः शरैः ॥ ६-७९-१०**

तिष्ठ	= pause
द्वन्द्युद्धम्	= a dual
शितैः शरैः	= by the sharp arrows

राम	= O Rama
मया सार्थम्	= with me
धनुर्मुक्तैः	= discharged from my bow.

भविष्यति	= there will be
त्याजयिष्यामि	= I will make your lives to quit
ते प्राणान्	

"Pause, O Rama! You will have a dual with me. I will make your life to quit, by the sharp arrows discharged from my bow."

**यत्तदा दण्डकारण्ये पितरं हतवान्मम ।
तदग्रतः स्वकर्मस्थं दृष्टा रोषोऽभिवर्घते ॥ ६-७९-११**

यत्	= for which reason
दङ्ककारण्य	= in the forest of Dandaka
रोषः	= my anger
अग्रतः	= you in front engaged
स्वकर्मस्थम्	in such nefarious acts.

हतवान्	= you killed
तदा	= at that time
अभिवर्धते	= is getting augmented

मम पितरम्	= my father
तत्	= for that reason
दृश्या	= in seeing

"Since you killed my father on that day in Dandaka forest, my anger is still growing violent, when I think of you engaged in such nefarious acts".

दह्यन्ते भृशमङ्गानि दुरात्मन्मम राघव ।
यन्मयासि न दृष्टस्त्वं तस्मिन् काले महावने ॥ ६-७९-१२

दुरात्मन्	= O evil minded
त्वम्	= you
मया	= by me
अङ्गानि	= limbs

रागव	= Rama!
नदृष्टः असि	= were not being seen
महा वने	= in that huge forest
भृशम्	= were very much

यत्	= since
तस्मिन्	= from that time
काले	
मम	= my
दह्यन्ते	= being fumed.

"O evil minded Rama! Since you were not being seen by me from that time in that large forest, my limbs were getting very much fumed."

दिष्ट्यासि दर्मनं राम मम त्वं प्राप्तवानिह ।
कांक्षितोऽसि क्षुधार्तस्य सिम्हस्येवेतरो मृगः ॥ ६-७९-१३

दिष्ट्या	= by a good fortune
मम दर्शनम्	= my sight
कान्क्षितः	= you are being sought
असि	

त्वम्	= you
इह	= here
क्षुधार्तस्य	= as a lion in hunger
सिम्हस्य इव	

प्राप्तवान्	= got
राम	= O Rama!
इतरः मृगः	= (seeks) other animal
इव	(to eat).

"By a good fortune, you came into my sight here, O Rama! You are being sought by me, as a lion in hunger seeks other animal to eat."

अद्य मद्वाणवेगेन प्रेतराद्विषयं गतः ।
ये त्वया निहताः शूराः सह तैश्च वसिष्यसि ॥ ६-७९-१४

अद्य	= now
प्रेतराद्विषयम्	= to the world of Death
ये	= who

मद्वाण वेगेन	= by the flight of my arrows
वसिष्यसि च	= you will reside
निहताः	= were killed

गतः त्वया	= (you) having gone
तैः शूराः सह	= with those warriors
त्वया	= by you (earlier).

"Now, by the flight of my arrows, you will go to the world of Death and reside there with those warriors, who were killed by you earlier."

बहुनात्र किमुक्तेन शृणु राम वचो मम |
पश्यन्तु सकला लोकास्त्वां मां चैव रणाजिरे || ६-७९-१५

राम	= O Rama!	किम्	= what is the use	उक्तेन	= by telling
बहुना	= too much	अत्र	= on this topic?	शृणु	= hear
मम	= my	वचः	= words	सकलाः	= all
लोकाः	= the worlds	पश्यन्तु	= will look at	त्वाम्	= you
माम् चैव	= and me	रणाजिरे	= in the battle-front.		

"O Rama! What is the use, by telling too much on this topic? Hear my words. All the worlds will look at you and me, in this battle-front."

अस्त्रैर्वा गदया वापि बाहुभ्यां वा रणाजिरे ।
अभ्यस्तं येन वा राम वर्ततां तेन वा मृधम् ॥ ६-७९-१६

राम	= O Rama!	मृधम्	= the battle	वर्तताम्	= will go on
रणाजिरे	= in the battle-field	अस्त्रैर्वा	= either with the weapons	गदयाचापि	= or with a mace
बाहुभ्याम्	= or our arms	येन तेन वा	= or by those means	अभ्यस्तम्	= learnt (by you).

"O Rama! The battle will proceed in the battle-field, either with the weapons, or with a mace or by our arms or by any other means as learnt by you."

मकराक्षवचः श्रुत्वा रामो दशरथात्मजः ।
अब्रवीत्यहसम् वाक्यमुत्तरोत्तरवादिनम् ॥ ६-७९-१७

श्रुत्वा	= hearing	मकराक्षवचः	= the words of Makaraksha	रामः	= Rama
दशरथात्मजः	= the son of Dasaratha	प्रहसन्	= laughingly	अब्रवीत्	= spoke
वाक्यम्	= the following worlds	उत्तरोत्तरवादिनम्	= to him who was talking further and further (without interruption).		

Hearing the words of Makaraksha, Rama the son of Dasaratha laughingly spoke the following words to him, who was still talking further and further (without interruption).

कत्थसे किं वृथा रक्षो बहून्यसदृशानि ते ।
न रणे शक्यते जेतुं विना युद्धेन वाग्बलात् ॥ ६-७९-१८

रक्षः	= O demon!	किम् कत्थसे	= why are you boasting yourself	बहूनि	= with so many unworthy words
वृथा	= in vain?	युद्धेन विना	= without fighting	असदृशानि	
नशक्यम्	= it is not possible	ते	= for you	रणे	= in the battle-field
				जेतुम्	= to attain victory

वाङ्बलात्	= with the strength of a mere speech.
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"O demon! Why are you boasting yourself with so many unworthy words, in vain? Without fighting in the battle-field, it is well nigh impossible for you to attain victory with the strength of a mere speech."

**चतुर्दश सहस्राणि रक्षसां त्वत्पिता च यः ।
त्रिशिरा दूषणश्चापि दण्डके निहता मया ॥ ६-७९-१९**

चतुर्दश	= fourteen	सहस्राणि	= thousand	रक्षसाम्	= demons (Khara)
यः	= who	त्वत्पिता	= was your father	त्रिशिरा:	= Trishira
दूषणश्चापि	= and even Dushana	निहताः	= were killed	मया	= by me
दण्डके	= in Dandaka-forest.				

"I killed fourteen thousand demons along with Khara your father, Trishira and even Dushana in Dandaka forest."

**स्वाशिताश्चापि मांसेन गृग्रगोमायुवायसाः ।
भविष्यन्त्यद्य वै पाप तीक्ष्णतुण्डनखाङ्कुराः ॥ ६-७९-२०**

पाप	= O sinful one!	अद्य	= today	गृग्रगोमायुवायसाः	vultures jackals and crows
तीक्ष्णतुण्डन	= with their sharp beaks	भविष्यन्ति	= will be	स्वाशिताः	= satiated
खाङ्कुराः	and goad-like claws				
मांसेन	= with your flesh.				

"O sinful one! Today, vultures jackals and crows with their sharp beaks and goad-like claws will be satiated with your flesh."

**राघवेणैवमुक्तस्तु मकराक्षो महाबलः ।
बाणौधानमुच्चत्तस्मै राघवाय रणाजिरे ॥ ६-७९-२१**

एतम्	= thus	उक्तः	= spoken	राघवेण	= by Rama
महाबलः	= the mighty	मकराक्षः	= Makaraksha	अमुचत्	= discharged
बाणौधम्	= a multitude of arrows	तस्मैः	= on that Rama	रणाजिरे	= in the battle field.

Hearing Rama's words, the mighty Makaraksha discharged a multitude of arrows on that Rama in the battle-field.

**रान् शरान् शरवर्षणं रामश्चिच्छेद नैअघा ।
निपेतुर्भुवि ते चिन्ना रुक्मपुर्वा: सहस्रशः ॥ ६-७९-२२**

रामः	= Rama	चिच्छेद	= tore	तान्	= those
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शरान्	= arrows	नैकधा	= in many ways	शरवर्षेण	= by his array of arrows
ते	= those arrows	रुक्मपुण्डवाः	= which were provided with golden shafts	निपेतुः	= fell
भुवि	= to the ground	छिन्नाः	= when torn	सहरशः	= in thousands.

Rama tore those arrows in many ways, by his array of arrows. Those arrows, which were provided with golden shafts, fell to the ground, when torn in thousands.

तद्युद्धमभवत्तत्र समेत्यान्योन्यमोजसा ।
खरराक्षसपुत्रस्य सूनोदशरथस्य च ॥ ६-७९-२३

तत्	= that	युद्धम्	= battle	अभवत्	= raged
ओजसा	= furiously	समेत्य	= on their meeting	अन्योन्यम्	= each other
तत्र	= there	खरराक्षसपुत्रस्य	= between Makaraksha the son of Khara the demon	दशरथस्य	= and Rama the son of सूनोः च

That battle raged furiously, on their meeting each other there, between Makaraksha the son of Khara the demon and Rama the son of Dasaratha.

जीमूतयोरिवाकाशे शब्दो ज्यातलयोस्तदा ।
धनुर्मुक्तः स्वनोत्कृष्टः श्रूयते च रणाजिरे ॥ ६-७९-२४

तदा	= then	शब्दः	= the sound	धनुर्मुक्तः	= emanated by the bows
स्वनोत्कृष्टः	= with a great resonance	श्रूयते च	= was heard	रणाजिरे	= on the battle-front
जीमूतयोरिव	= like the rumbling of clouds	आकाशे	= in space.		

Then, the sound emanated by the bows, with a great resonance, was heard on the battle-front, like the rumbling of clouds in space.

देवदानवगन्धर्वाः किन्नराश्च महोरगाः ।
अन्तरिक्षगताः सर्वे द्रष्टुकामास्तदद्भुतम् ॥ ६-७९-२५

द्रष्टुकामाः	= with an intent to see	तत्	= that wonderful battle	सर्वे	= all
देवदानवगन्धर्वाः	= the celestials the demons the celestial musicians	अद्भुतम्			
अन्तरिक्षगताः	= arrived at the sky.	किन्नराश्च	= mythical beings	महोरगाः	= and the great serpents

With an intent to see that wonderful battle, all the celestials, the demons, the celestial musicians kinnaras the mythical beings and Mahoragas the great serpents reached the sky.

विद्धमन्योन्यगात्रेषु द्विगुणं वर्धते बलम् ।
कृतप्रतिकृतान्योन्यं कुरुतां तौ रणाजिरे ॥ ६-७९-२६

अन्योन्यगात्रेषु विद्धम् (Through) the limbs of both were pierced by each other	बलम् = their strength	द्विगुणम् = was redoubled
तौ = the two warriors	कृतप्रतिकृतान्योन्यम् inflicted wounds on each other and returned the blows of the other	रणाजिरे = in the battle-front
कुरुताम् = and performed the combat.		

Though the limbs of both were pierced by each other, their strength was redoubled. The two warriors inflicted wounds on each other, returned the blows of the other in the battle-front and continued the combat.

राममुक्तांस्तु बाणौघान् राक्षसस्त्वच्छिन्द्रणे ।
रक्षोमुक्तांस्तु रामो वै नैकधा प्राच्छिन्च्छरैः ॥ ६-७९-२७

रणे = in the battle	राक्षसः = that demon	अच्छिनत् = broke off
बाणौघान् = the multitude of arrows	राम मुक्तान् = discharged by Rama	रामः = Rama
प्राच्छिनत् = snapped off	नैकधा = in many ways	शरैः = the arrows
रक्षोमुक्तान् = released by the demon.		

In the battle, that demon broke the multitude of arrows discharged by Rama. Rama snapped off, in many ways, the arrows released by the demon.

बाणौघवितताः सर्वा दिशश्च प्रदिशस्तथा ।
संचन्ना वसुधा च व समन्तान्न प्रकाशते ॥ ६-७९-२८

सर्वाः = all	दिशश्च = the four quarters	तथा = and
प्रदिशः = the intermediate points	बाणौघ = were diffused with a multitude of arrows	वसुधाचैव = even the earth
समचन्ना = was covered	वितताः = on all sides	न प्रकाशते = and did not become visible.

All the four quarters and the intermediate points were diffused with a multitude of arrows. Even the earth was covered on all sides and did not become visible.

ततः कुद्धो महाबाहुर्धनुश्चिञ्छेद संयुगे ।
अष्टाभिरथ नाराचैः सूतं विव्याध राघवः ॥ ६-७९-२९

ततः	= then	महावाहुः	= the long armed	राघवः	= Rama
क्रुद्धः	= enraged	सम्युगे	= in battle	चिछेद	= broke up
धनुः	= the bow (of the demon)	अथ	= thereupon	अष्टाभिः	= by his eight iron arrows
विव्याध	= struck	सूतम्	= the charioteer.	नाराचैः	

Then, the long-armed Rama, full of anger in battle, broke off the bow of the demon. Thereupon, by his eight iron arrows, struck the charioteer.

**भित्त्वा रथं शैरै रामो हत्वा अश्वाम् [आतौअत् ।
विरथो वसुधास्थः स मकराक्षो निशाचरः ॥ ६-७९-३०**

रामः	= Rama	भित्त्वा	= breaking	रथम्	= the chariot
शैरैः	= with his arrows	हत्वा	= and killing	अश्वान्	= the horses
अपातयत्	= made them to fall down	सः मकराक्षः	= that Makaraksha	निशाचरः	= the demon
विरथः	= bereft of his chariot	वसुधास्थः	= stood on the ground.		

Rama, breaking the chariot with his arrows and killing its horses, made them to fall down dead. That Makaraksha the demon, bereft of his chariot, stood on the ground.

**तत्तिष्ठद्वसुधां रक्षः शूलं जग्राह पाणिना ।
त्रासनम् सर्वभूतानां युगान्तामिसमप्रभम् ॥ ६-७९-३१**

तत्	= that	रक्षः	= demon	तिष्ठत्	= standing on the
जग्राह	= took	पाणिना	= into his hand	वसुधाम्	ground
त्रासनम्	= which created fright	सर्व	= among all living beings	शूलम्	= a spike
		भूतानाम्		युगान्तामि	= and whose splendour
				समप्रभम्	was equal to that of fire at the end of the world.

That demon, standing on the ground, took into his hand, a spike, which created fright among all living beings and whose splendour was equal to the fire at the end of the world.

**दुरवापं महच्छूलं रुद्रदत्तं भयंकरम् ।
जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम् ॥ ६-७९-३२
यं दृष्ट्वा देवताः सर्वा भयार्ता विद्रुता दिशः ।**

महत्	= (He took) that great	यम् दृष्ट्वा	= by seeing which	सर्वाः देवताः	= all the godheads
शूलम्	spike				
भयार्ता:	= were afflicted with fear	विद्रुताह्	= and fled	दिशः	= to different directions

दुर्वापम्	= which was difficult to be obtained	रुद्रदत्तम्	= which was gifted by Rudra one of the eight forms of Shiva the lord of dissolution	भयम्करम्	= which was terrible
जाज्वल्यमानम्	= which flamed violently	आकाशे	= in the sky	अपरम्	= like another weapon of destruction.

That great spike, which was difficult to be obtained, was gifted to him by Rudra, one of the eight forms of Shiva the Lord of Dissolution. That terrible spike, which flamed violently in the sky, looked like another new weapon of destruction of the world. On seeing it, all the godheads were afflicted with fear and fled to different quarters.

विभ्राम्य च महचूलं प्रज्वलन्तं निशाचरः ॥ ६-७९-३३
स क्रोधात्प्राहिणोत्तस्मै राघवाय महात्मने ।

विभ्राम्यच	= whirling	महत्	= that great	शूलम्	= spike
प्रज्वलन्तम्	= which was flaming	निशाचरः	= that demon	क्रोधात्	= in rage
प्राहिणोत्	= hurled it	तस्मै	= against that great-		

महात्मने
राघवाय

Brandishing that flaming great spike, that enraged demon hurled it against that great-souled rama.

तमापतन्तं ज्वलितं खरपुत्रकराच्युतम् ॥ ६-७९-३४
बाणैश्चतुर्भिराकाशे शूलं च्छेद राघवः ।

राघवः	= Rama	चिच्चेद	= broke	चतुर्भिः बाणैः	= by his four arrows
तम् शूलम्	= that spike	ज्वलितम्	= which was flaming	च्युतम्	= coming forth from
खरपुत्रकरात्	= the arm of Makaraksha	आपत्तम्	= rushing towards him	आकाशे	= in the sky.

Rama broke, by his four arrows, that flaming spike coming forth from Makaraksha's arm and rushing towards him in the sky.

स भिन्नो नैकधा शूलो दिव्यहाटकमण्डितः ॥ ६-७९-३५
व्यशीर्यत महोल्केव रामबाणार्दितो भुवि ।

सः शूलः	= that spike	दिव्यहाटकमण्डितः	adored with charming gold	भिन्नः	= broken
नैकधा	= in many ways	रामबाणार्दितः	= and tormented by Rama's arrows	व्यशीर्यत	= fell scattered
भुवि	= on the earth	महोल्केन	= like a mighty meteor.		

That spike, adored with charming gold, broken in many ways, struck by Rama's arrows, fell scattered on the earth, like a mighty meteor.

तच्छूलं निहतम् दृष्टा रामेणाक्षिष्ठकर्मणा ॥ ६-७९-३६
साधुसाधिति भूतानि व्याहरन्ति नभोगताः ।

दृष्टा	= seeing	तम्	= that	शूलम्	= spike
निहतम्	= struck	रामेण	= by Rama	अक्षिष्ठकर्मणा	= who was unwearied in action
भूतानि	= the beings	नभोगताः	= standing in the air	व्याहरन्ति	= cried
साधु साधु इति	saying 'excellent excellent!'				

Seeing that spike struck by Rama, who was unwearied in action, the beings standing in the air, cried, saying 'Excellent, Excellent!'.

तं दृष्टा निहतं शूलं मकराक्षो निशाचरः ॥ ६-७९-३७
मुष्टिमुद्यम्य काकुत्थसं तिष्ठ तिष्ठेति चाब्रवीत् ।

दृष्टा	= seeing	तम् शूलम्	= that spike nihatam	=	destroyed
मकराक्षः	= Makaraksha	निशाचरः	= the demon	उद्यम्य	= rising
मुष्टिम्	= his fist	अब्रवीत्	= called out	काकुत्थसम्	= to Rama
इति	saying	तिष्ठ तिष्ठ	= "Wait Wait!".		

Seeing that spike destroyed, Makaraksha the demon, rising his fist, called out to Rama, saying "Wait, Wait!".

स तं दृष्टापतन्तं तु प्रहस्य रघुनन्दनः ॥ ६-७९-३८
पावकास्त्रं ततो रामः संदधे तु शारासने ।

ततः	= then	दृष्टा	= seeing	तम्	= him
आपतन्तम्	= rushing towards him	सः रामः	= that Rama	रघुनन्दनः	= the delight of Raghu dynasty
प्रहस्य	= while smiling	सम्दधे	= fitted to his bow	पावकास्त्रम्	= a mystic missile presided over by fire.

Then, seeing Makaraksha rushing towards him, that Rama the delight of Raghu dynasty, while smiling, fitted to his bow, a mystic missile presided over by fire.

तेनास्त्रेण हतं रक्षः काकुत्थ्येन तदा रणे ॥ ६-७९-३९
सच्छिन्नहृदयं तत्र पपात च ममार च ।

हतम्	= struck	तेन अस्त्रेण	= by that missile	काकुत्थ्येन	= by Rama
रक्षः	= the demon	तदा	= then	भिन्न हृदयम्	= with his heart split
पपात	fell down	ममारच	= dead	सत्	open

रणे

= in the battle-field.

Struck by that missile by Rama, the demon with his heart split open, fell down dead then and there, in the battle-field.

दृष्टा ते राक्षसाः सर्वे मकराक्षस्य पातनम् ॥ ६-७९-४०
लङ्घामेव प्रधावन्त रामबाणभयार्दिताः ।

दृष्टा	= seeing	पातनम्	= the fall	मकराक्षस्य	= of Makaraksha
सर्वे	= all	ते राक्षसाः	= those demons	रामबाण	= tormented by the fear
प्रधावन्त	= ran away	लङ्घामेव	= straight to Lanka.	भयार्दिताः	of Rama's arrows

Seeing the fall of Makaraksha, all those demons, tormented by the fear of Rama's arrows, ran away straight to Lanka.

दशरथनृपसूनुबाणवेगै ।
रजनिचरं निहतम् खरात्मजं तम् ।
प्रददशुरथ देवताः प्रहृष्टा ।
गिरिमिव वज्रहतं यथा विकीर्णम् ॥ ६-७९-४१

प्रहृष्टाः	= thrilled with delight	देवताः	= the celestials	तम्	= (watched) that demon
रजनिचरम्		निहतम्	= destroyed	रजनिचरम्	
गिरिमिव	= like a mountain	विकीर्णम्	= shattered	प्रददशुः दशरथ नृप सूनु बाण वेगैः	= by the flights of Rama's arrows

Thrilled with delight, the celestials watched that demon, the son of Khara, destroyed by the flights of Rama's arrows and resembling a mountain shattered, after struck by lightning.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे नवसप्तितमः सर्गः ॥

Thus completes 79th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

80 Sarga 80 - अशीतितमः सर्ग

Ravana Instructs Indrajit To Enter The Battle Field.

Introduction -

Ravana instructs Indrajit to proceed to the battle field. Before proceeding to the battle, Indrajit performs ceremonial oblations into a sacred fire and obtains a capacity of going out of sight while fighting. He proceeds to the battle-field and releases a flood of arrows towards Rama and Lakshmana, while himself remaining invisible in the sky. With a network of arrows, Indrajit creates a darkness in the sky and showers a multitude of steel arrows towards Rama and Lakshmana. Sharp golden shafts arrows are then released by Rama and Lakshmana. Struck by the arrows discharged by Indrajit, monkeys in hundreds fall down dead. Then, Rama and Lakshmana reflect on the various ways and means to destroy Indrajit.

मकराक्षंहतं श्रुत्वा रावणः समितिंजयः ।
रोषेण महताविष्टो दन्तान् कटकटाय्य च ॥ ६-८०-१

कोपितश्च तदा तत्र किं कार्यमिति चिन्तयन् ।
आदिदेशाथ सम्कुद्धो रणायेन्द्रजितं सुतम् ॥ ६-८०-२

श्रुत्वा	= on hearing	मकराक्षम्	= Makaraksha	हतम्	= having been killed
रावणः	= Ravana	समितिङ्गयः	= who had ever seen victorious in battle	कटकटाय्य	= grinding his teeth
महता रोषेण	= in excessive rage	कुपितश्च	= and anger	च	
किम्	= what	कार्यम्	= to do	चिन्तयन्	= reflected on
तत्र	= there	अथ	= and thereupon	इति	
सुतम्	= his son	इन्द्रजितम्	= Indrajit	तदा	= then
				सम्कुद्धः	= instructed
				रणाय	= for the battle.

On hearing Makaraksha having been killed, Ravana who had been ever victorious in battle, grinding his teeth in rage, reflected on what to do then and there, and as greatly furious as he was, instructed Indrajit, his son to proceed to the battle-field.

जहि वीर महावीर्यौ भ्रातरौ रामलक्ष्मणौ ।
अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः ॥ ६-८०-३

वीर	= O hero!	अदृश्यः	= either being invisible	दृश्यमानेवा	= or visible (yourself)
जहि	= kill	रामलक्ष्मणौ	= Rama and Lakshmana	भ्रातरौ	= the brothers
महावीर्यौ	= of great prowess	त्वम्	= you	बलाधिकः	= are superior in strength
सर्वथा	= by all means.				

"O hero! Either remaining yourself invisible or visible, kill Rama and Lakshmana, the brothers of great prowess. You are superior in strength by all means."

त्वमप्रतिमकर्मणमिन्द्रं जयसि संयुगे ।
किं पुनर्मानुषौ दृष्ट्वा न वधिष्यसि संयुगे ॥ ६-८०-४

त्वम्	= you	जयसि	= are conquering	इन्द्रम्	= Indra
अप्रतिमकर्मणम्	= of incomparable deeds	सम्युगे	= in battle	किम् पुनः न	= can you not kill
दृष्ट्वा	= on seeing (them)	मानुषौ	= (those) men	वधिष्यसि	
				सम्युगे	= in the battle field?

"You have conquered Indra, of incomparable deeds, in battle. Can you not kill those two men, on seeing them in the battle-field?"

तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः ।
यज्ञभूमौ स विधिवत् पावकं जुहवेन्द्रजित् ॥ ६-८०-५

तथा	= thus	उक्तः	= spoken	राक्षसेन्द्रेण	= by Ravana
सः इन्द्रजित्	= that Indrajit	प्रतिगृह्य	= bowing to the command	पितुः	= of his father
जुहव	= poured oblations	पावाकम्	= into the sacred fire	विधिवत्	= with due ceremony
यज्ञ भूमौ	= on the sacrificial ground.				

Hearing the words of Ravana, that Indrajit, bowing to the command of his father, poured oblations into the sacred fire, with due ceremony, on the sacrificial ground.

जुहृतश्चापि तत्राप्निं रक्तोष्णीषधराः स्त्रियः ।
आजग्मुस्तत्र सम्प्रान्ता राक्षस्यो यत्र रावणिः ॥ ६-८०-६

जुहृतः च	= even as he was pouring oblations into the sacred fire	तत्र	= there	राक्षस्यः	= the female-demons
अपि				स्त्रियः	
रक्तोष्णीषधराः	= carrying red turbans (for the use of priests)	सम्प्रान्ताः	= hastily	आजग्मुः	= arrived
तत्र	= there	यत्र	= where	रावणिः	= Indrajit was there.

Even as he was pouring oblations into the sacred fire there, the female-demons carrying red turbans (for the use of priests) hastily arrived at the spot where Indrajit was there.

शस्त्राणि शरपत्राणि समिधोऽ अ अथ विभीतकाः ।
लोहितानि च वासांसि स्तुवं कार्ष्णायसं तथा ॥ ६-८०-७

शस्त्राणि	= weapons (such as a lance)	शर पत्राण्	= served as blades of Shara grass (for being spread around the sacrificial fire)	विभीतका:	= chips of wood of Vibhitaka tree
समिधः	= served as wooden sticks to feed the sacrificial fire	अथ	= and	लोहितानि वासान्सि	= red robes
तथा	= and	कार्णायसम्	= iron ladles	स्तुम्	= (were used) for cleaning and pouring clarified melted butter into the sacrificial fire.

Weapons (such as a lance) served as blades of Shara grass (for being spread around the sacrificial fire). Chips of wood of Vibhitaka tree served as wooden sticks to feed the sacrificial fire as also red robes and iron ladles were used for cleaning and pouring clarified melted butter into the sacrificial fire.

सर्वतोऽग्निं समास्तीर्य शरपत्रैः सतोमरैः ।
चागस्य सर्वकृष्णस्य गलं जग्राह जीवितः ॥ ६-८०-८

समास्तीर्य	= having spread on the ground	अग्निः सर्वतः	= around all the sides of the sacrificial fire	शरपत्रैः	= with other weapons
सतोमरैः	= along with lances	जग्राह	= the demon seized hold	गलम्	= of the neck
जीवितः	= of a live goat	सर्व कृष्णस्य	= entirely black (and consigned it to the fire).		
छागस्य					

Having spread on the ground around all the sides of the sacrificial fire with other weapons along with lances, the demon seized hold of the neck of a live goat, entirely black and consigned it to the fire.

सकृद्धेमसमिद्धस्य विघूमस्य महार्चिषः ।
बभूवुस्तानि लिङ्गानि विजयं दर्शयन्ति च ॥ ६-८०-९

तानि	= such	लिङ्गानि	= omens	विजयम्	= as betokened victory
बभूवुः	= appeared	विघूमस्य	= in the smokeless	महार्चिषः	= fire which burst into mighty flames
दर्शयन्ति					
होम	= when it was fully aroused	सकृत्	= by the single offering.		

Such omens as betokened victory appeared in the smokeless fire which burst into mighty flames, when it was fully aroused by that single offering.

प्रदक्षिणावर्तशिखस्तस्तहाटकसन्निभः ।
हविस्तत्रितजग्राह पावकः स्वयमुत्थितः ॥ ६-८०-१०

उत्थितः	= becoming visible	स्वयम्	= in person	पावकः	= the god of fire
प्रदक्षिणावर्त	= who was shooting out	तस्हाटक	= and who shone	प्रतिज्ञाह	= received
शिखः	flames towards the right	सन्निभः	brightly like refined gold		
तत्	= that	हविः	= offering.		

Becoming visible in person, the god of fire, who was shooting out flames towards the right and who shone brightly like refined gold, received that offering.

हुत्वाभ्यम् तर्पयित्वाथ देवदानवराक्षसान् ।
आरुरोह रथश्रेष्ठमन्तर्धानगरं शुभम् ॥ ६-८०-११

हुत्वा	= offering oblations	अग्निम्	= in fire	अथ	= and thereafter
तर्पयित्वा	= gratifying	देवदानव	= the gods devils and demons	आरुरोह	= (he) ascended
श्रेष्ठम्	= and excellent	राक्षसान्			
अन्तर्धान	= capable of disappearing	शुभम्	= and splendid	रथम्	= chariot
गतम्	from sight.				

Offering oblations in fire and gratifying the gods, the devils and demons, Indrajit ascended an excellent and splendid chariot, capable of disappearing from sight.

स वाजिभिश्चतुर्भिर्स्तु बाणैस्तु निशितैर्युतः ।
आरोपितमहाचापः शुशुभे स्यन्दनोत्तमः ॥ ६-८०-१२

चतुर्भिः युतः	= drawn by four	वाजिभिः	= horses	निशितैः	= sharp
बाणैः	= arrows	आरोपित	= and a mighty bow	सः	= that
स्यन्दनोत्तमः	= excellent chariot	महा चापः	placed on it		
		शुशुभे	= looked beautiful.		

Drawn by four horses, provided with sharp arrows and a mighty bow placed on it, that excellent chariot looked beautiful.

जाज्वल्यमानो वपुषा तपनीयपरिच्छदः ।
मृगैश्चन्द्रार्धचन्द्रैश्च स रथः समलङ्कृतः ॥ ६-८०-१३

तपनीय	= adorned with gold	सः	= that	रथः	= chariot
परिच्छदः		वपुषा	= on account of its body	समलङ्कृतः	= and was decorated
जाज्वल्य	= glittered	चन्द्र	= full moons and crescents.		
मानः		अर्धचन्द्रैश्च			
मृगैः	= with carved images of antelopes				

Adorned with gold, that chariot glittered on account of its body and was decorated with carved images of antelopes, full moons and crescents.

जाम्बूनदमहाकम्बुर्दीसपावकसन्निभः ।
बभूवेन्द्रजितः केतुवैदूर्यसमलंकृतः ॥ ६-८०-१४

केतुः	= the flag-post	इन्द्रजितः	= of Indrajit	बभूव दीप = shone like a flaming fire पावक सन्निभः
जम्बूनद महाकम्बुः	= provided as it was with large rings of gold	वैदूर्य समलंकृतः	= and decorated with cat's eye gems.	

The flag-post of Indrajit shone like a flaming fire, provided, as it was, with large rings of gold and decorated with cat's eye gems.

तेन चादित्यकल्पेन ब्रह्मस्त्रेण च पालितः ।
स बभूव दुराधर्षो रावणिः सुमहाबलः ॥ ६-८०-१५

पालितः	= protected	तेन ब्रह्मस्त्रेण	= by the missile presided over by Brahma	आदित्य कल्पेन = which was as effluent as the sun
सः रावणिः	= that Indrajit	सुमहाबलः	= endowed with exceptional strength	बभूव = became
दुराधर्षः	= difficult to be attacked.			

Protected by the missile presided over by Brahma, which was as effluent as the sun, that Indrajit endowed with exceptional strength, became difficult to be attacked.

सोऽभिनिर्याय नगरादिन्द्रजित्समितिङ्गयः ।
हुत्वान्मि राक्षसैमन्त्रैरन्तर्धानगतोऽब्रवीत् ॥ ६-८०-१६

सः इन्द्रजितः	= that Indrajit	समितिङ्गयः	= who was ever victorious in war	अभिनिर्याय = coming forth
नगरात्	= from the city	अन्तर्धानगतः	= and having acquired the capacity of vanishing from the sight	हुत्वा = by pouring oblations
अग्निम्	= into the sacred fire	मन्त्रैः	= with the utterance of spells	राक्षसैः = sacred to demons
अब्रवीत्	= spoke (as follows):			

Coming forth from the city and having acquired the capacity of vanishing from the sight, by offering oblations into the sacred fire, with the utterance of spells sacred to demons, that Indrajit, who was ever victorious in war, spoke as follows:

अद्य हत्वा रणे यौ तौ मिथ्याप्रवजितौ वने ।
जयं पित्रे प्रदास्यामि रावणाय रणार्जितम् ॥ ६-८०-१७

हत्वा	= by killing	तौ	= both the princes	यौ	= who
मिथ्याप्रवज्ञतौ	= left home to become religious mendicants roaming in the forest in vain	प्रदास्यामि	= I will present a gift	जयम्	= of victory
वने		पित्रे रावणाय	= to my father Ravana	अद्य	= today.

"By killing both the princes who left home to become religious mendicants in the forest in vain, I will present a gift of victory secured in the battle, to my father, Ravana today."

अद्य निर्वानरामुर्वीम् हत्वा रामं च लक्ष्मणम् ।
करिष्ये परमां प्रीतिमित्युत्त्वान्तरधीयत ॥ ६-८०-१८

उर्वीम्	= by making the earth bereft of monkeys	अद्य	= today	हत्वा	= and by killing
निर्वानराम्		लक्ष्मणम् च	= and Lakshmana	करिष्ये	= I will proude
रामम्	= Rama	इति	= thus	उत्त्वा	= speaking
परमाम्	= a great pleasure				
प्रीतिम्					
अन्तरधीयत	= he vanished from the sight.				

"By making the earth bereft of monkeys today and by killing Rama and Lakshmana, I will create a great spleasure". Thus speaking, Indrajit vanished from thes sight.

आपपाताथ सम्कुद्धो दशग्रीवेण चोदितः ।
तीक्षणकार्मुकनाराचैस्तीक्षणस्त्वन्दरिपू रणे ॥ ६-८०-१९

चोदितः	= impelled	दशग्रीवेण	= by Ravana	तीक्षणः	= the fiery
इन्द्रिपुः	= Indrajit	रणे	= in battle	तीक्षण कार्मुक	= with barbarous bow
पपात	= swiftly came	सम्कुद्धः	= enraged	नाराचैः	= and steel arrows

Impelled, as he was, by Ravana, the fiery Indrajit, with his barbarons bow and steel arrows, swiftly came to the battle-field enraged.

स ददर्श महावीर्यौ नागौ त्रिशिरसाविव ।
सृजन्ताविषुजालानि वीरौ वानरमध्यगौ ॥ ६-८०-२०

सः	= that Indrajit	ददर्श	= saw	वीरौ	= those two heroes
महावीर्यौ	= having abundant prowess	नागौ इव	= like serpents	त्रिशिरसौ	= with three heads

सूजन्तौ	= who were discharging	इषुजालानि	= a net-work of arrows	वानर मध्यगौ	= and standing amidst the monkeys.
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That Indrajit saw the two heroes, showering a multitude of arrows. Both the princes, having mighty prowess, looked like three- hooded serpents in the middle of the monkeys.

इमौ ताविति संचिन्त्य सज्यं कृत्वा च कार्मुकम् ।
सन्ततानेषुधाराभिः पर्जन्य इव वृष्टिमान् ॥ ६-८०-२१

सम्चिन्त्य	= concluding that both	इति	= as	तौ	= those two princes
इमौ इति	of them	कार्मुकम्	= his bow	सन्ततान	Rama and Lakshmana
सज्यम्	= stringing	वृष्टिमान्	= like rainy clouds do.		= he covered them
कृत्वा		पर्जन्यः इव			
इषुधाराभिः	= with floods of arrows				

Concluding that both of them were the two princes, Rama and Lakshmana and stringing his bow, he covered them with a flood of arrows, as the rainy clouds do.

स तु वैहायसं प्राप्य सरथो रामलक्ष्मणौ ।
अचक्षुर्विषये तिष्ठन्विव्याध निशितौः शरैः ॥ ६-८०-२२

सः	= that Indrajit	सरथः	= with his chariot	प्राप्य	= reaching
वैहायसम्	= the sky	तिष्ठन्	= and remaining invisible	विव्याध	= struck
रामलक्ष्मणौ	= Rama and Lakshmana	अचक्षुर्विषये	ble to the reach of eyes		
		निशितौः शरैः	= with sharp arrows.		

That Indrajit with his chariot, reaching the sky and remaining invisible, struck Rama and Lakshmana with his sharp arrows.

तौ तस्य शरवेगेन परीतौ रामलक्ष्मणौ ।
धनुषी सशरे कृत्वा दिव्यमस्त्रं प्रचक्रतुः ॥ ६-८०-२३

तौ	= those two Rama and	परीतौ	= when enveloped	तस्य	= by a stream of his ar-
रामलक्ष्मणौ	Lakshmana			शरवेगेन	rows
कृत्वा	= fitting	धनुषी	= their bows	सशरे	= with arrows
प्रचक्रतुः	= revealed	दिव्यम्	= divine	अस्त्रम्	= missiles.

When enveloped by a stream of arrows Rama and Lakshamana, fitted arrows to their bows and revealed divine missiles.

प्रच्छादयन्तौ गगनम् शरजालैर्महाबलौ ।
तमस्त्रैः सुरसङ्काशौ नैव पस्पर्शतुः शरैः ॥ ६-८०-२४

प्रच्छादयन्तौ	= (Though) covereing	गगनम्	= the sky	शरजालैः	= with a net-work of ar-
महाबलैः	= those mighty princes	न पस्पर्शतुः	= could not touch	तम्	rows = him
अस्त्रैः शरैः	= with their arrows charged with mystic missiles	सूर्यसम्काशैः	= equal to the sun.		

Though covering the sky with a net-work of arrows, the two mighty princes could not touch Indrajit with their arrows charged with mystic missiles and which were effluent like the sun.

स हि धूमान्धकारं च चक्रे प्रच्छादयन्नभः ।
दिशश्चान्तर्दधे श्रीमान्नीहारतमसावृतः ॥ ६-८०-२५

प्रच्छादयन्	= covering	नमः	= the sky	सः	= he
चक्रे	= created	धूमान्धकारम्	= dark-like smoke	श्रीमान्	= the illustrious Indrajit
अन्तर्दधे	= cloaked	दिशश्च	= the quarters	वृताः	= enclosing them
नीहारतमसा	= with mist-like darkness.				

Covering the sky, the illustrious Indrajit created a dark-like smoke. He made the quarters also invisible, by enclosing them with mist-like darkness.

नैव ज्यातलनिर्घो न च नेमिखुरस्वनः ।
शुश्रुवे चरतस्तस्य न च रूपं प्रकाशते ॥ ६-८०-२६

तस्य चरितः	= while Indrajit was moving about	ज्यातलनिर्घोः	= the sound produced by the impact of his palm on the bow-string	नैव शुश्रुवे	= was not heard
न च	= nor	नेमिखुर	= the sound of hs wheels or the clattering of hoofs (of his horses)	रूपं च न	= nor did his form come to view.

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 tot he view.

घनान्धकारे तिमिरे शरवर्षमिवाद्गुतम् ।
स वर्ष महाबाहुर्नाराचशरवृष्टिभिः ॥ ६-८०-२७

घनन्धकारे	= in that thick darkness	सः महाबाहुः	= that long-armed Indrajit	वर्ष	= showered
तिमिरे		अद्गुतम्	= like wonderful shower of rocks.		
नाराच	= hails of his steel arrows	शिलावर्षमिव			

In that thick darkness, that long-armed Indrajit showered hails of his steel arrows, like wonderful shower of rocks.

स रामं सूर्यसङ्काशैः शरैर्दत्तवरो भृशम् ।
विव्याध समरे कुद्धः सर्वगात्रेषु रावणिः ॥ ६-८०-२८

सः	= that	कुद्धः	= enraged	रावणिः	= Indrajit
समरे	= in battle	भृशम्	= abundantly	विव्याध	= pierced
रामम्	= Rama	सर्वगात्रेषु	= in all his limbs	शरैः	= with his arrows
दत्त वरैः	= which were granted as boons	सूर्य	= and which were affluent like the sun.	सम्काशैः	

That enraged Indrajit in battle, abundantly pierced Rama in all his limbs with his arrows, which were earlier granted as boons to him and which were effluent like the sun.

तौ हन्यमानौ नाराचैर्धाराभिरिव पर्वतौ ।
हेमपुद्धान्नरव्याघौ तिग्मान्मुचतुः शरान् ॥ ६-८०-२९

तौ	= both Rama and Lakshmana	नरव्याघौ	= the foremost of men	हन्यमानौ	= who were being struck
नाराचैः	= with steel arrows	पर्वतौ इव	= like two mountains (being hit)	धाराभिः	= by torrents
मुमुचतुः	= released	तिग्मान्	= sharp	शरान्	= arrows
हेम पुद्धान्	= with golden shafts.				

Both Rama and Lakshmana, the foremost of men, who were being struck with steel arrows, like two mountains being hit by torrents, released sharp golden-shafted arrows.

अन्तरिक्षं समासाद्य रावणिं कङ्कपत्रिणः ।
निकृत्य पतगा भूमौ पेतुस्ते शोणितोक्षिताः ॥ ६-८०-३०

ते	= those	पतगा:	= arrows	कङ्क पत्रिणः	= adorned with plumes of heron
समासाद्य	= reaching	रावणिम्	= Indrajit	निकृत्य	= and piercing him
अन्तरिक्षे	= in the sky	पेतुः	= fell	भूमौ	= to the ground

Those arrows, adorned with plumes of heron, reaching Indrajit in the sky and piercing him, fell to the ground, soaked in blood.

अतिमात्रं शरौघेण पीड्यमानौ नरोत्तमौ ।
तानिषून्पततो भल्लैरनेकैर्निंचकर्ततुः ॥ ६-८०-३१

दीप्यमानौ	= shing	अतिमात्रम्	= beyond measure	शरौघेण	= with a flood of arrows
नरोत्तमौ	= the two excellent men	विचकर्तुः	= began to chop off	तान् इष्टू	= those arrows
पततः	= which were falling	अनेकैः	= with many arrows	भल्लैः	= called by the name of Bhallas.

Shining beyond measure with a flood of arrows, the two excellent men began to chop off those arrows which were falling on them with many arrows called by the name of Bhallas.

यतो हि दद्वशाते तौ शरान्निपतिताञ्जिष्ठान् ।
ततस्ततो दाशरथी ससृजातेऽस्त्रमुत्तमम् ॥ ६-८०-३२

यतः	= from which side	तौ	= they	दद्वशाते	= saw
शितान्	= the sharp	शरान्	= arrows	निपतितान्	= fallen
ततः	= towards that side	तौ दाशरथी	= both Rama and Lakshmana	ससृजाते	= released
उत्तमम्	= their excellent missiles.				
अस्त्रम्					

Both Rama and Lakshmana for their part directed their excellent missiles in the direction from which they saw the aforesaid sharp arrows, fallen.

रावणिस्तु दिशः सर्वा रथेनातिरथः पतन् ।
विव्याध तौ दाशरथी लघ्वस्त्रो निशितैः शरैः ॥ ६-८०-३३

रावणिस्तु	= Indrajit for his part	अतिरथः	= who was a superior chariot	=	warrior
लघ्वस्त्रः	= and who was swift in discharging missiles	अपतत्	= rushed on	सर्वा: दिशः	= towards all sides
विव्याध	= and pierced	तौ दाशरथी	= Rama and Lakshmana	निशितैः शरैः	= with his sharp arrows.

Indrajit for his part, who was a superior chariot-warrior and who was swift in discharging missiles, rushed on towards all sides and pierced Rama and Lakshmana with his sharp arrows.

तेनातिविद्धौ तौ वीरौ रुक्मपुङ्ग्वैः सुसंहतैः ।
बभूवतुदीशरथी पुष्पिताविव किंशुकौ ॥ ६-८०-३४

तौ	वीरौ	= those valiant princes	अति विद्धौ	= pierced deeply	सुसंहतैः	= with well-made
दाशरथी		Rama and Lakshmana	बभूवतुः	= appeared	कुमशुकौ इव	= like two Kamshuka trees
रुक्मपुङ्ग्वैः	= golden shafted arrows					
पुष्पितौ	= in flowering.					

Those valiant princes, Rama and Lakshmana pierced deeply with well-made goldne shafted arrows, appeared like two Kamshuka trees in flowering.

नास्य वेद गतिं कथिन्न च रूपं धनुः शरान् ।
न चान्यद्विदितं किं चित्सूर्यस्येवाभ्रसमूवे ॥ ६-८०-३५

न कथित्	= No one could perceive	अस्य	= his	वेगगतिम्	= rapid movement
सूर्यस्येव	= like the position of the sun	अभ्रसमूवे	= when the sky is thickly overcast with clouds	न	= nor
रूपम्	= the form	धनुः शरान्	= nor his bows	न अन्यत्	= nor any other thing about him
किञ्चित्	= whatever	विदितम्	= could be known.		

No one could perceive his rapid movement, like the position of the sun when the sky is thickly overcast with clouds, nor his form nor his bows and arrows, nor any other thing about him whatsoever could be known.

तेन विद्धाश्च हरयो निहताश्च गतासवः ।
बभूवुः शतशस्तत्र पतिता धरणीतले ॥ ६-८०-३६

विद्धः	= struck down	तेन	= by him	हरयः	= the monkeys
निहताः	= were killed	शतशः	= (the monkeys) in hundreds	बभूवुः	= dropped dead
धरणीतले	= on the earth's surface	तत्र	= there.	पतिताः	

Struck down by him, the monkeys were killed. The monkeys dropped dead in hundreds on the earth's surface there.

लक्ष्मणस्तु सुसङ्कुद्धो भ्रातरं वाक्यमब्रवीत् ।
ब्राह्ममस्त्रं प्रयोक्ष्यामि वधार्थं सर्वरक्षसाम् ॥ ६-८०-३७

ततः	= then	लक्ष्मणस्तु	= Lakshmana for his part	कुद्धः	= was enraged
अब्रवीत्	= and spoke	वाक्यम्	= the following words	भ्रातरम्	= to his brother
प्रयोक्ष्यामि	= I will employ	ब्राह्मम्	= the missile presided over by Brahma	वधार्थम्	= for the purpose of killing
सर्वं	= all the demons.	अस्त्रम्			

Then, Lakshmana for his part was enraged and told his brother that he would employ the missile presided over by Brahma for the purpose of killing all the demons.

तमुवाच ततो रामो लक्ष्मणं शुभलक्षणम् ।
नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ॥ ६-८०-३८

ततः	= then	रामः	= Rama	उवाच	= spoke
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तम्	= to that Lakshmana	शुभलक्षणम्	= who was endowed with auspicious bodily marks (as follows)	न अर्हसि	= you ought not
लक्षणम्		रक्षाम्भिः	= all the demons	पृथिव्याम्	= on the earth
हन्तुम्	= to kill				
एकस्य हेतोः	= for the sake of a single demon.				

Then, Rama spoke to that Lakshmana, who was endowed with auspicious bodily marks as follows: "You ought not to kill all the demons on earth, merely for the sake of a single demon."

अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।
पलायन्तं प्रमत्तं वा न त्वं हन्तुमिहार्हसि ॥ ६-८०-३९

त्वम् न	= you ought not	हन्तुम्	= to kill	इह	= here
अर्हसि		प्रच्छन्नम्	= or one who is hiding	प्राञ्जलिम्	= or the one who is a refugee
अयुध्यमानम्	= one who is not fighting	मत्तम् वा	= or who is intoxicated.		
पलायमानम्	= or who is fleeing				

"You ought not to kill on this earth one who is not fighting or one who is hiding or one who seeks refuge with joined palms or is fleeing or is intoxicated."

अस्यैव तु वधे यत्वं करिष्यावो महाबल ।
आदेक्ष्यावो महावेगानस्तानशीविषोपमान् ॥ ६-८०-४०

महाभुज	= O long-armed Lakshmana	यत्वम्	= we shall try	वधे	= to kill
तस्यैव	= only Indrajit	करिष्यावः			
महावेगान्	= with great impetuosity	आदेक्ष्यावः	= we will employ	अस्तान्	= mystic missiles
		आशीविषोपमान्	= and which are equal to venomous serpents.		

"O long-armed Lakshmana! We shall try to kill Indrajit alone. We will employ mystic missiles with great impetuosity and which are equal to venomous serpents."

तमेनं मायिनं क्षुद्रमन्तर्हितरथं बलात् ।
राक्षसं निहनिष्यन्ति दद्वा वानरयूथपाः ॥ ६-८०-४१

दद्वा	= on seeing	एनम्	= this	राक्षसम्	= demon
tam	= as such	वानरयूथपाः	= the leaders of monkey-troops	बलात्	= will forcibly
निहनिष्यन्ति	= kill	क्षुद्रम्	= this petty demon	मायिनम्	= who is skilled in conjuring tricks
अन्तर्हित	= and whose chariot remains invisible.				
रथम्					

"On seeing this demons, the leaders of mokey-troops will forcibly kill this petty demon, who is skilled in conjuring tricks and whose chariot remains invisible."

यद्येष भूमिं विशते दिवं वा ।
रसातलं वापि नभस्तलं वा ।
एवं निगृहोऽपि ममास्त्रदग्धः ।
पतिष्ठते भूमितले गतासुः ॥ ६-८०-४२

मम	= scorched by my mystic	पतिष्ठति	= he will fall dead	भूमितले	= on the ground
अस्त्रदग्धः	missiles	गतासुः		दिवम् वा	= or into heaven
एषः विशते	= even if he enters	भूमिम्	= the earth	निगृहोऽपि	= and remains completely hidden
यदि		नभस्तलम्	= or penetrates the vault of heaven		
रसातलम्	= or into the subterranean world	वा			
वा					
एवम्	= in this manner.				

"Scorched by my mystic missiles, he will fall dead on the ground, even if he enters the earth or into heaven or into the subterranean world or penetrates the vault of heaven and remains completely hidden in this manner."

इत्येवमुत्तवा वचनं महात्मा ।
रघुप्रवीरः प्रुवगर्षभैर्वृतः ।
वधाय रौद्रस्य नृशंसकर्मणस् ।
तदा महात्मा त्वरितं निरीक्षते ॥ ६-८०-४३

उत्तवा	= speaking	महार्थम्	= highly meaningful	वचनम्	= words
इत्येवम्	= in the aforesaid manner	महात्मा	= the great-souled	रघुप्रवीरः	= Rama
वृतः	= surrounded	प्रुवगर्षभैः	= by the foremost of monkeys	तदा	= then
निरीक्षते	= started to reflect	त्वरितम्	= on the speedy means	वधाय	= of killing
रौद्रस्य	= the furious	नृशम्स	= Indrajit the demon of cruel deeds.		
		कर्मणः			

Speaking highly meaningful words in the aforesaid manner, the great-souled Rama, surrounded by the foremost of monkeys, started to reflect on the speedy means of killing the furious Indrajit, the demons of cruel deeds.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अशीतितमः सर्गः ॥

Thus completes 80th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

81 Sarga 81 - एकाशीतितमः सर्ग

Indrajit Places Illusory Live Image Of Seetha

Introduction -

Placing an illusory live image of Sita in his chariot, Indrajit along with his army enters the battle-field. Hanuma with his army of monkeys march in front to face Indrajit in battle. While Hanuma and his army are watching, Indrajit pulls Sita by her hair and unsheathed his sword. Indrajit kills the illusory living image of Sita, with his sharp sword.

विज्ञाय तु मनस्तस्य राघवस्य महात्मनः ।
संनिवृत्याहवात्समात्रविवेश पुरं ततः ॥ २-८१-१

विज्ञाय	= knowing	मनः	= the mind	तस्य	= of that great-souled
सः	= Indrajit	ततः	= then	महात्मनः	Rama
तस्मात्	= that battle	प्रविश	= entered	राघवस्य	
आहवात्				निवृत्य	= turning away from
				पुरम्	= the city.

Guessing the mind of that great-souled Rama, Indrajit turning away from that battle, entered the City.

सोऽनुस्मृत्य वधं तेषां राक्षसानां तरस्विनाम् ।
क्रोधताम्रेक्षणः शूरो निर्जगाम महाद्युतिः ॥ २-८१-२

अथ	= thereafter	सः शूरः	= that valiant	रावणिः	= Indrajit
अनुस्मृत्य	= recalling	वधम्	= the killing	तेषाम्	= of those
तरस्विनाम्	= energetic	राक्षसानाम्	= demons (like Kumbhakarna and others)	निर्जगाम	= sallied forth (for the fight)
क्रोधताम्रेक्षणः	= with red-hot eyes in anger.				

Then, recalling the killing of those energetic demons like Kumbhakarna and others, that valiant Indrajit sallied forth (for the fight) with red-hot eyes in anger.

स पश्चिमेन द्वारेण निर्ययौ राक्षसैर्वृतः ।
इन्द्रजित्तु महावीर्यः पौलस्त्यो देवकण्टकः ॥ २-८१-३

सः इन्द्रजित्	= that Indrajit	सुमहावीर्यः	= of very great prowess	देवकण्टकः	= the adversary of gods
पौलस्त्यः	= and who was born in Pulasty-a-dynasty	वृतः	= surrounded	राक्षसैः	= by demons
निर्ययौ	= came forth	पश्चिमेन द्वारेण	= from the western gate.		

That Indrajit, of very great prowess, the adversary of gods and who was born in Sage Pulsty's dynasty, accompanied by an army of demons, came forth from the western gate.

इन्द्रजित्तु ततो दृष्ट्वा भ्रातरौ रामलक्ष्मणौ ।
रणायाभ्युद्यतौ वीरौ मायां प्रादुष्करोत्तदा ॥ २-८१-४

दृष्ट्वा	= seeing	वीरौ भ्रातरौ	= the two valiant brothers	रामलक्ष्मणौ	= Rama and Lakshmana
अभ्युद्यतौ तदा	= who were prepared then	रणाय प्रादुष्करोत्	= for the battle demonstrated	इन्द्रजित् तु मायाम्	= Indrajit for his part his conjuring tricks.

Seeing the two valiant brothers, Rama and Lakshmana, who were prepared for the encounter, Indrajit for his part, then started to demonstrate his conjuring tricks.

इन्द्रजित्तु रथे स्थाप्य सूतां मायामयीं तदा ।
बलेन महतावृत्य तस्या वधमरोचयत् ॥ २-८१-५

स्थाप्य	= placing	मायामयीम्	= an illusory image of Sita	रथे	= on his chariot
इन्द्रजित् तु तदा	= Indrajit for his part then	सीताम् महता आरोचयत्	= Sita and a huge intended	बलेन आवृत्य तस्या वधम्	= army surrounding it to kill her.

Placing an illusory image of Sita on his chariot and a large army surrounding the chariot, Indrajit intended to kill her.

मोहनार्थं तु सर्वेषां बुद्धिं कृत्वा सुदुर्मतिः ।
हन्तुं सीतां व्यवसितो वानराभिमुखो ययौ ॥ २-८१-६

सुदुर्मतिः	= the exceedingly evil-minded Indrajit	बुद्धिं कृत्वा	= making up his mind	सर्वेषाम्	= to purposefully confuse all
व्यवसितः ययौ	= by playing a trick sallied forth	हन्तुम् वानराभिमुखः	= to kill in the direction of the monkeys.	मोहनार्थम् सीताम्	= Sita

Making up his mind to purposefully confuse all, by playing a trick to kill Sita's illusory image, the exceedingly evil-minded Indrajit sallied forth towards the direction of the monkeys.

तं दृष्ट्वा त्वभिनिर्यान्तं नगर्याः काननौकसः ।
उत्पेतुरभिसङ्कुच्छाः शिलाहस्ता युयुत्सवः ॥ २-८१-७

दृष्ट्वा	= seeing	तम्	= him	अभिनिर्यान्तम्	= coming forth towards their direction
सर्वे ते उत्पेतुः	= all those bounced towards him	काननौकसः शिलाहस्ताः	= monkeys with rocks in their hands	अभिसङ्कुच्छाः युयुत्सवः	= were enraged and with an intent to fight.

Seeing him coming forth towards their direction, all those monkeys were enraged and bounced towards him, with rocks in their hands and with an intent to fight.

हनूमान्पुरतस्तेषां जगाम कपिकुञ्जः ।
प्रगृह्य सुमहच्छृङ्खं पर्वतस्य दुरासदम् ॥ २-८१-८

हनूमान्	= Hanuma	कपिकुञ्जः	= the foremost among the monkeys	प्रगृह्य	= taking
सुमहत्	= a very large	पर्वतस्य	= mountain-peak	सुदुरासदम्	= which was dangerous to be reached by others
जगाम	= went	शृण्गम्		पुरतः	= in front of them.

Hanuma, the foremost among the monkeys, taking hold of a very large mountain-peak, which was difficult to be reached by others, marched in front.

स ददर्श हतानन्दां सीताम् इन्द्रजितो रथे ।
एकवेणीधरां दीनामुपवासकृशाननाम् ॥ २-८१-९

परिक्लिष्टैकवसनाममृजां राघवप्रियाम् ।
रजोमलाभ्यामालिसैः सर्वगात्रैरस्त्रियम् ॥ २-८१-१०

सः	= that Hanuma	ददर्श	= saw	सीताम्	= Sita
राघव	= the wife of Rama	वर स्त्रियम्	= the best among women	हतानन्दाम्	= bereft of joy
प्रियाम्		दीनाम्	= looking miserable	उपवासकृशाननाम्	= with her face emaciated due to fasting
एक वेणीधराम्	= wearing only a single braid of hair	अमृजाम्	= unadorned	सर्वगात्रैः	= and with all her limbs
परिक्लिष्टैकवसनाम्	= wearing a single worn-out clothing	रजोमलाभ्याम्	= with dust and dirt	इन्द्रजितः	= in Indrajit's chariot.
आलिसैः	= covered			रथे	

That Hanuma 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 chairof Indrajit.

तां निरीक्ष्य मुहूर्तं तु मैथिलीम् अध्यवस्य च ।
बाष्पपर्याकुलमुखो हनूमान्प्यथितोऽभवत् ॥ २-८१-११

निरीक्ष्य	= on seeing	ताम्	= her	मुहूर्तम्	= for a moment
अध्यवस्य च	= (Hanuma) ascertained her	मैथिलीम्	= as Sita	बभूव	= and became dejected
सा	= that	जनकात्मजा	= Sita	विषण्णः	

तेन = by him.

On seeing her for a moment, Hanuma ascertained her as Sita and became dejected. That Sita was indeed seen by him, not long ago.

अब्रवीत्तां तु शोकार्ता निरानन्दां तपस्विनाम् ।
दृष्टा रथे स्तितां सीतां राक्षसेन्द्रसुताश्रिताम् ॥ २-८१-१२

किं समर्थितमस्येति चिन्तयन्स महाकपिः ।
सह तैर्वानरश्रेष्ठैरभ्यधावत रावणिम् ॥ २-८१-१३

दृष्टा	= seeing	ताम्	= her	शोकार्ताम्	= stricken with grief
निरानन्दाम्	= bereft of joy	तपस्विनीम्	= looking distressed	दीनाम्	= and miserable
राक्षसेन्द्रसुताश्रिताम्	sitting beside Indrajit	महाकपिः	= Hanuma	अब्रवीत्	= wondered
किम्	= as to what his intention might be	चिन्तयन्	= thus thinking	तैः वानरश्रेष्ठैः	= (he) along with those leaders of monkeys
समर्थितम्				सह	leaders of monkeys
इति					
अभ्यधावत	= rushed	रावणिम्	= towards Indrajit.		

Seeing her stricken with grief bereft of joy, looking distressed, miserable and sitting under the sway of Indrajit, Hanuma wondered as to what his intention might be. Thus thinking, he along with those leaders of mnkeys, rushed towards Indrajit.

तद्वानरबलं दृष्टा रावणिः क्रोधमूर्छितः ।
कृत्वा विशोकं निखिलं मूर्धि सीतां परामृशत् ॥ २-८१-१४

दृष्टा	= beholding	तत्	= that army of monkeys	रावणिः	= Indrajit
क्रोध मूर्छितः	= was excited with anger	वानरबलम्		निखिलम्	= his sword
विकोशम्	= sheathless	कृत्वा	= and making	सीताम्	= Sita
मूर्धि	= (by the hair) on her head.	आकर्षयत्	= and pulled		

Beholding that army of monkeys, Indrajit was excited with anger, pulled Sita by the hair on her head and unsheathed his sword.

तं स्त्रियं पश्यतां तेषां ताड्यामास रावणिः ।
क्रोशन्तीं राम रामेति मायया योजितां रथे ॥ २-८१-१५

तेषाम्	= while those monkeys were seeing	राक्षसः	= the demon	ताड्यामास	= began to strike
पश्यताम्		योजिताम्	= who was placed	रथे	= in the chariot
ताम् स्त्रियम्	= that woman	क्रोशन्तीम्	= and was crying	राम रामेति	= "Rama! Rama!".
मायया	= by the dint of his conjuring trick				

While those monkeys were seeing, demon began to strike that woman who was placed in the chariot by the dint of his conjuring trick and who was crying "Rama! Rama!"

गृहीतमूर्धजां दृष्टा हनूमान्दैन्यमागतः ।
दुःखजं वारिनेत्राभ्यामुत्सृजन्मारुतात्मजः ॥ २-८१-१६

दृष्टा	= on seeing	गृहीत	= her seized by the hair	हनूमान्	= Hanuma
मारुतात्मजः	= the son of wind-god	मूर्धजाम्	(by Indrajit)	दैन्यम्	= was confounded with
वारि	= tears	आगतः	misery	उत्सृजत्	= and shed
		नेत्राभ्याम्	from his eyes	दुःखजम्	= in agony.

On seeing her seized by the hair Hanuma the son of wind-god was confounded with affliction and shed tears, in agony from his eyes.

ताम् दृष्टा चारुसर्वाङ्गीं रामस्य महिषीं प्रियाम् ।
अब्रवीत्परुषं वाक्यं क्रोधाद्रक्षोधिपात्मजम् ॥ २-८१-१७

दृष्टा	= on seeing	ताम्	= her	प्रियाम्	= the beloved
महिषीम्	= wife	रामस्य	= of Rama	चारु	= with all her charming
क्रोधात्	= (Hanuma) angrily	अब्रवीत्	= addressed	सर्वाङ्गीम्	limbs
राक्षोधिपात्मजम्	= to Indrajit.			परुषम्	= the following harsh words

On seeing Sita with all her charming limbs, the beloved wife of Rama, Hanuma angrily addressed the following harsh words to Indrajit:

दुरात्मनात्मनाशाय केशपक्षे परामृशः ।
ब्रह्मर्षीणां कुले जातो राक्षसीं योनिमाश्रितः ॥ २-८१-१८

दुरात्मन्	= O evil-minded one!	जातः	= born	ब्रह्मर्षीणाम्	= in a dynasty of Brahmanical sages
आश्रितः	= but belonging to the race	राक्षसीम्	= of demons	कुले	
योनिम्				परामृशः	= you touched
केशपक्षे	= a lock of her hair	आत्मनाशाय	= for your own ruin.		

"O evil minded one! Born in a dynasty of Brahmanical sages, but belonging to demoniacal race, you touched a lock of her hair, for your hair, for your own ruin."

धित्त्वां पापसमाचारं यस्य ते मतिरीदृशी ।
नृशंसानार्यं दुर्वृत्तं क्षुद्रं पापपराक्रम ॥ २-८१-१९
अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्धृण ।

नृशम्स	= O cruel one!	अनार्य	= O vulgar one!	दुर्वृत्त	= O mean fellow!
क्षुद्र	= O wicked demon!	पापपराक्रम	= having sinful prowess!	निर्घृण	= O pitiless one!
त्वाम् धिक्	= woe be to you	पाप	= of sinful conduct!	यस्य ईदशी	= in whom such
मतिः	= a resolve	समाचरम्		ईदशम् कर्म	= such an act
अनार्यस्य	= is worthy of a barbarian	ते	= of you		
		गृणा	ते		
		नास्ति	= there is no pity in you!		

"O cruel, vulgar and mean fellow! O wicked demon of sinful prowess! O pitiless fellow! Woe be to you, of sinful conduct, in whom such a resolve has taken place. Such an act is worthy of a barbarian. There is no pity in you."

च्युता गृहाच्च राज्याच्च रामहस्ताच्च मैथिली ॥ २-८१-२० किं तवैषापराद्वा हि यदेनां हिंसि निर्दय ।

निर्दय	= O pitiless one!	मैथिली	= Sita	च्युता	= came away
गृहाच्च	= from her house	राज्याच्च	= from her kingdom	राम हस्ताच्च	= and from the protection of Rama
हमिस यत्	= you are killing her	किम्	= what wrong	एषा	= has Sita
एनाम्		अपराद्वाहि			
तव	= (done) to you?				

"O pitiless one! Sita came away from her house, from her kingdom and from her husband's (Rama's) protection. What wrong has Sita done to you, that you are killing her?"

सीतां च हत्वा न चिरं जीविष्यसि कथं चन ॥ २-८१-२१ वधार्हकर्मणानेन मम हस्तगतो ह्यसि ।

हत्वा	= by killing	सीताम्	= Sita	न जीविष्यसि	= you will not survive
चिरम्	= for long	कथम्चन	= in any way	वधार्ह	= O demon deserving of death!
तेन कर्मण	= by your act	मम	= you indeed fell into		
		हस्तगतः	my hands.		
		असि हि			

"By killing Sita, you will not survivie for long in any way. O demon, desrvng of death! By your act, you indeed fell into my hands."

ये च स्त्रीघातिनां लोका लोकवध्यैश्च कुत्सिताः ॥ २-८१-२२ इह जीवितमुत्सृज्य प्रेत्य तान्मतिलप्स्यसे ।

उत्सृज्य	= abandoning	जीवितम्	= your life	इह	= in this world
प्रेत्य	= after death	प्रति लप्स्यसे	= you shall descend	ये आन्	= to those worlds

स्त्रीघातिनाम्	= which are the lot of the killers of women	कुत्सिताः	= and are condemned
		लिक वच्चेषु	even by those who deserved to be killed by the people.

"Abandoning your life in this world, you shall, after death, descend to those worlds which are the lot of the killers of women and are condemned even by those who deserved to be killed by the people."

इति ब्रुवाणो हनुमान्सायुधैर्हरिभिर्वृतः ॥ २-८१-२३
अभ्यधावत् सङ्कुच्छो राक्षसेन्द्रसुतं प्रति ।

हनुमान्	= Hanuma	इति	= thus	ब्रुवाणः	= speaking
वृतः	= surrounded	हरिभिः	= by monkeys	सायुधैः	= with their weapons
सुसम्कुच्छः	= and very much enraged	अभ्यधावत्	= rushed	राक्षसेन्द्रसुतम्	= towards Indrajit.

Thus speaking, Hanuma surrounded as he was by monkeys with their weapons and very much enraged, rushed headlong towards Indrajit.

आपतन्तं महावीर्यं तदनीकं वनौकसाम् ॥ २-८१-२४
रक्षसां भीमवेगानामनीकेन न्यवारयत् ।

अनीकम्	= the army	भीम	= of terrible rage	रक्षसाम्	= of demons
न्यवारयत्	= intercepted tam anikam	कोपानाम्	= tha	वनौकसाम्	= of mon-
महावीर्यम्	= possessing a high prowess	आपतन्तम्	= and advancing towards them.		keys

The army of demons of terrible rage intercepted that army of monkeys possessing a high prowess and advancing towards them.

स तां बाणसहस्रेण विक्षोभ्य हरिवाहिनीम् ॥ २-८१-२५
हरिश्चेष्टं हनूमन्तमिन्द्रजित्प्रत्युवाच ह ।

विक्षोभ्य	= stirring up	ताम् हरि	= that army of monkeys	बाण सहस्रेण	= with a multitude of his arrows
सः इन्द्रजित्	= that Indrajit	वाहिनीम्		हनूमन्तम्	= to Hanuma
हरिश्चेष्टम्	= the foremost of monkeys (as follows).	प्रत्युवाच ह	= replied		

Stirring up that army of monkeys with a multitude of his arrows, Indrajit replied to Hanuma, the foremost of monkeys as follows:

सुग्रीवस्त्वं च रामश्च यन्निमित्तमिहागताः ॥ २-८१-२६
तां हनिष्यामि वैदेहीमद्यैव तव पश्यतः ।

यन्निमित्तम्	= for whose sake	सुग्रीवः	= Sugreeva	त्वम् च	= yourself
रामश्च	= and Rama	आगताः	= came	इह	= here
वधिष्यामि	= I am going to kill	वैदेहीम्	= Sita	अद्यैव	= now itself
तव पश्यतः	= while you stand looking on.				

"For whose sake, Sugreeva, yourself and Rama came here, I am going to kill Sita now itself, while you stand looking on."

इमां हत्वा ततो रामं लक्ष्मणं त्वां च वानर ॥ २-८१-२७
सुग्रीवं च वधिष्यामि तं चानार्यं विभीषणम् ।

वानर	= O monkey!	हत्वा इमाम्	= after killing her	वधिष्यामि	= I will make a short work of
रामम्	= Rama	लक्ष्मणम्	= Lakshmana	त्वाम् च	= yourself too
सुग्रीवम्	= Sugreeva	अनार्यम्	= and that vulgar Vibhishana	ततः	= thereafter.

"O monkey! After killing her, I will make a short work of Rama, Lakshmana, yourself too, Sugreeva and that vulgar Vibhishana thereafter."

न हन्तव्याः स्त्रियश्चेति यद्वीषि प्लवङ्गम ॥ २-८१-२८
पीडा करमामित्राणां यत्स्यात्कर्तव्यमेत तत् ।

प्लवङ्गम	= O monkey!	यत्	= (for) what	ब्रवीषि	= you have said
इति	= that	स्त्रियः	= women	न हन्तव्याः	= are not to be killed (hear my reply)
यत्	= that which	पीडाकरमस्यात्	= causes tormentation	अमित्राणाम्	= to te enemies
तत्	= that	कर्तव्यमेव	= indeed needs to be done.		

"O monkey! What you have said just now viz. that women are not to be killed, is correct. But that which causes tormentation to the enemies indeed needs to be done."

तमेवमुक्त्वा रुदतीं सीतां मायामर्यां ततः ॥ २-८१-२९
शितधारेण खड्जेन निजधानेन्द्रजित्स्वयम् ।

एवम्	= thus	उत्त्वा	= having spoken	तम्	= to Hanuma
इन्द्रजित्	= Indrajit	स्वयम्	= personally	निजधान	= killed

ताम्	= that illusory Sita	रुदतीम्	= who had been sobbing (all the while)	शितधारेण	= with sharp-edged
मायामयीम्					
सीताम्					
खड़ेन	= sword.				

Having spoken thus to Hanuma, Indrajit personally killed that illusory Sita, who had been sobbing all the while, with his sharp-edged sword.

यज्ञोपवीतमार्गेण छिन्ना तेन तपस्विनी ॥ २-८१-३०
सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शना ।

च्छिन्ना	= Split asunder	तेन	= by him	यज्ञोपवीत	= diagonally (as the way of wearing a sacred thread over the left shoulder and hanging down under the right by the three twice-born castes)
सा तपस्विनी	= that miserable lady	पृथुश्रोणी	= of broad hips	प्रियदर्शना	= and pleasant to the sight
पपात	= fell down	पृथिव्याम्	= on the ground.		

Split asunder by him diagonally, that miserable lady of broad hips and pleasant to the sight, fell down on the ground.

तामिन्द्रजित्स्वयं हत्वा हनुमन्तमुवाच ह ॥ २-८१-३१
मया रामस्य पश्येमां कोपेन च निषूदिताम् ।
एषा विशस्ता वैदेही निष्फलो वः परिश्रमः ॥ २-८१-३२

हत्वा	= after killing	ताम्	= that	स्त्रियम्	= woman
इन्द्रजित्	= Indrajit	उवाच ह	= told	हनुमन्तम्	= Hanuma (as follows)
पश्य	= see	इमाम्	= this	रामस्य	= wife of Rama
शशनिषूदिताम्	= has been killed with a weapon	मया	= by me	प्रियाम्	
वैदेही	= Sita	विशस्ता	= has been killed	एषा	= this
परिश्रमः	= labour	निष्फलः	= is in vain.	वः	= your

After killing that woman, Indrajit told Hanuma as follows: "See, I killed Rama's wife with my weapon. This Sita is dead and all your labour is in vain."

ततः खड़ेन महता हत्वा ताम् इन्द्रजित्स्वयम् ।
हृष्टः स रथमास्थाय विननाद महास्वनम् ॥ २-८१-३३

हत्वा	= after killing	ताम्	= her	स्वयम्	= personally
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महताखड्जेन	= with a large sword	सः इन्द्रजित्	= that Indrajit	ततः	= then
आस्थाय	= sitting on	रथम्	= his chariot	हृष्टः	= pleasurefully
ननाद च	= roared	महास्वनम्	= with a high sound.		

After killing her with a large sword personally, that Indrajit then sitting on his chariot, pleasurefully roared loudly.

वानराः शुश्रुवुः शब्दमदूरे प्रत्यवस्थिताः ।
व्यादितास्यस्य नदतस्तदुर्गं संश्रितस्य तु ॥ २-८१-३४

वानराः	= the monkeys	प्रत्यवस्थिताह्	= standing	अद्वौरे	= in vicinity
शुश्रुवुः	= heard	शब्दम्	= his roar	नदतः	= even as he shouted
व्यादितास्यस्य	= with his mouth wide open	समिश्रत्य	= while comfortably sitting	तत् दुर्गम्	= in that tower of the aerial chariot which was actually difficult of access for others.

The monkeys standing in vicinity heard his roar, even as he shouted with his mouth wide open, while comfortable sitting in that tower of the aerial chriot, which was actually difficult of access for others.

तथा तु सीतां विनिहत्य दुर्मतिः ।
प्रहृष्टचेताः स बभूव रावणिः ।
तं हृष्टरूपं समुदीक्ष्य वानरा ।
विषण्णरूपाः समभिप्रदुद्भवुः ॥ २-८१-३५

विनिहत्य	= killing	सीताम्	= Sita	तथा	= in that way
स	= that	दुर्मतिः	= evil-minded	रावणिः	= Indrajit
बभूव	= became	प्रहृष्ट चेताः	= exceedingly glad	समुदीक्ष्य	= seeing
तम्	= him	हृष्ट रूपम्	= exceedingly pleased	वानराः	= the mokeys
विषण्णरूपाः	= looked dejected	सहसा	= and suddenly	अभिदुद्भवुः	= ran away.

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.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकाशीतितमः सर्गः ॥

Thus completes 81st chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

82 Sarga 82 - व्यशीतितमः सर्ग

Hanumaan Leads The Monkey Army

Introduction -

Led by Hanuma, the monkeys fight with the demons in battle with trees and rocks. On seeing his army seriously hurt, Indrajit releases a number of arrows and kills some monkeys. Hanuma destroys some terrible demons with trees and rocks. Later, Hanuma along with his army returns to the presence of Rama. Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhila.

श्रुत्वा तं भीमनिर्हादं शकाशनिसमस्वनम् ।
वीक्षमाणा दिशः सर्वा दुदुवुर्वानरर्षभाः ॥ ६-८२-१

श्रुत्वा	= hearing	भीमनिर्हादम्	= that terrific roar	शकाशनिसमस्वनम्	equal to the sound of Indra's thunderbolt
वानराः	= the monkeys	वीक्षमाणाः	= looking (hither and thither)	दुदुवुः	= ran away
भृशम्	= very much	सर्वाः दिशः	= towards all directions.		

Hearing that terrific roar, similar to the sound of Indra's thunderbolt, the monkeys looking hither and thither, ran away in all directions.

तानुवाच ततः सर्वान्हनूमान्मारुतात्मजः ।
विषण्णवदनान्दीनांस्वस्तान्विद्रवतः पृथक् ॥ ६-८२-२

ततः	= then	हनुमान्	= Hanuma	मारुतात्मजः	= the son of wind-god
उवाच	= spoke	तान् सर्वान्	= to all those monkeys	विद्रवत्	= who were running away
पृथक्	= widely apart	विषण्णवदनान्	= looking dejected	दीनान्	= miserable
ऋतान्	= and frightened.				

Then, Hanuma the son of wind-god spoke (as follows) to all those monkeys, who were running away widely apart, looking dejected, miserable and frightened.

कस्माद्विषण्णवदना विद्रवध्वं पूवङ्गमाः ।
त्यक्तयुद्धसमुत्साहाः शूरत्वं क नु वो गतम् ॥ ६-८२-३

पूवङ्गमाः	= O monkeys!	कस्मात्	= why	विद्रवध्वम्	= are you running away
विषण्णवदनाः	= looking dejected	त्यक्त युद्ध	= and leaving your zeal to fight?	क	= where
वः शूरत्वम्	= has your valour	समुत्साहाः			

"O, monkeys! Why are you running away, looking dejected and leaving your zeal to fight? Where has your valour gone?"

पृष्ठोऽनुवज्ज्वं मामग्रतो यान्तमाहवे ।
शूरभिजनोपेतैरयुक्तं हि निवर्तितुम् ॥ ६-८२-४

अनुवज्ज्वम्	= come along closely	पृष्ठः	= behind	माम्	= me
यान्तम्	= while I am marching ahead	अग्रतः	= in front	आहवे	= in the battle
शूरः	= for the valiant	अभिजनोपेतैः	= who have betaken themselves in a good family	अयुक्तम् हि	= it is indeed not proper
निवर्तितुम्	= to shrink back.				

"Come along closely behind me, while I am marching ahead in the battle. For the valiant who are born in a good family, it is not indeed proper to shrink back from the battle."

एवमुक्ताः सुसङ्कुद्धा वायुपुत्रेण धीमता ।
शैलशङ्खान्दुमांश्चैव जगृहुर्ष्टमानसाः ॥ ६-८२-५

एवम्	= thus	उक्ताः	= spoken	धीमता	= by the wise Hanuma
हृष्ट मानसाः	= the monkeys in a cheerful mood	जगृहुः	= took hold	वायुपुत्रेण	
द्रुमान् चैव	= and trees	सन्सम्कुद्धाः	= in a great fury together.	शैलशङ्खान्	= of mountain-peaks

Hearing the words of that wise Hanuma, the monkeys in a cheerful mood, took hold of mountain-peaks and trees in a great fury.

अभिपेतुश्च गर्जन्तो राक्षसान्वानर्षभाः ।
परिवार्य हनूमन्तमन्वयुश्च महाहवे ॥ ६-८२-६

वानरर्षभाः	= the foremost of monkeys	गर्जन्तः	= while roaring	अभिपेतुः	= rushed towards
राक्षसान्	= the demons	अन्वयुः	= they followed	परिवार्य	= by surrounding
हनूमन्तम्	= Hanuma	महाहवे	= in that great battle.		

The foremost of monkeys, while roaring, rushed towards the demons. They followed him, by surrounding Hanuma on all sides, in that great battle.

स तैर्वानरमुख्यैस्तु हनूमान्सर्वतो वृतः ।
हुताशन इवार्चिष्मानदहच्छत्रुवाहिनीम् ॥ ६-८२-७

सः हनुमान्	= that Hanuma	वृतः	= being surrounded	सर्वतः	= on all sides
तैः	= by those monkey-	अदहत्	= scorched	शत्रुवाहिनिम्	= that army of adver-
वानरमुख्यैः	chiefs				saries
अर्चिष्मान्	= like a flaming fire.				
हुताशनः इव					

That Hanuma, being surrounded by those monkey-chiefs on all sides, began to consume that army of adversaries as a flaming fire.

**स राक्षसानां कदनं चकार सुमहाकपिः ।
वृतो वानरसैन्येन कालान्तकयमोपमः ॥ ६-८२-८**

सः महाकपिः	= that Hanuma	वृतः	= accompanied	वानर सैन्येन	= by his army of mon-
चके	= brought about	कदनम्	= the destroyal		keys
कालान्तक	= like Yama the lord of			राक्षसानाम्	= of demons
यमोपमः	death does at the time of universal dissolution.				

That Hanuma, accompanied by his army of monkeys, brought about the destruction of demons, as Yama the lord of death does at the time of universal dissolution.

**स तु शोकेन चाविष्टः कोधेन च महाकपिः ।
हनूमान्त्रावणि रथे महतीं पातयच्छिलाम् ॥ ६-८२-९**

सः हनुमान्	= that Hanuma	महा कपिः	= the great monkey	महा शोकेन	= with inordinate grief
आविष्टः	= and filled with	कोपेन च	= rage	पातयत्	= threw
महतीम्	= a large	शिलाम्	= rock	रावणी रते	= on Indrajit's chariot.

Filled with inordinate grief and rage, that Hanuma the monkey-chief, threw a large rock on Indrajit's chariot.

**तामापतन्तीं दृष्टैव रथः सारथिना तदा ।
विघ्नेयाश्च समायुक्तः सुदूरमपवाहितः ॥ ६-८२-१०**

तदा	= then	दृष्टैव	= on seeing	ताम्	= that rock
आपतन्तीम्	= rushing upon	रथः	= that chariot	विघ्नेयाश्च	= yoked to obedient
अपवाहितः	= was carried off	विद्वरम्	= to a far distance.	समायुक्तः	horses

On seeing that rock rushing towards them, the obedient horses, yoked to that chariot, carried the chariot off to a far-distance.

**तमिन्द्रजितमप्राप्य रथं सहसारथिम् ।
विवेश धरणीं भित्त्वा सा शिलाव्यर्थमुद्यता ॥ ६-८२-११**

सा शिला	= that rock	उद्यता	= stretched out	वर्थम्	= in vain
अप्राप्य	= without reaching	तम्	= that Indrajit	सह सारथिम्	= along with his chario- teer
रथस्थम्	= sitting in the chariot	इन्द्रजितम्		धरणी	= the ground
भित्त्वा	= splitting itself into bits.	विवेश	= penetrated		

That rock employed in vain, without reaching that Indrajit and his charioteer sitting in the chariot, split itself into fragments and penetrated the ground.

**पतितायां शिलायां तु रक्षसां व्यथिता चमूः ।
निपतन्त्या च शिलया राक्षसा मथिता भृशम् ॥ ६-८२-१२**

शिलया	= by the rock	निपल्त्या	= falling down	राक्षसाः	= the demons
भृशम्	= were very much	चमूः	= the army	राक्षसाम्	= of demons
मथिताः	= bruised	निपतन्त्या	= over the rock thus		
व्यथिता	= was perturbed	शिलया	= falling.		

The demons were very much bruised by the falling fragments of the rock. That army of demons was perturbed over the rock thus falling upon them.

**तमभ्यधावञ्चतशो नदन्तः काननौकसः ।
ते द्रुमांश्च महाकाया गिरिश्छाणि चोद्यताः ॥ ६-८२-१३**

ते वनौकसः	= those monkeys	शतशः	= in hundreds	महाकायाः	= with colossal bodies
उद्यताः	= lifting up	द्रुमांश्च	= trees	गिरिश्छाणश्च	= and mountain-peaks
नदन्तः	= and roaring	अभ्यधावन्	= rushed headlong	तम्	= towards that Indrajit.

Hundreds of monkeys with their colossal bodies, lifting up trees and mountain-peaks, rushed roaring towards Indrajit.

**चिक्षिपुर्द्विषतां मध्ये वानरा भीमविकमाः ।
पृक्षशैलमहावर्षं विसृजन्तः प्लवङ्गमाः ॥ ६-८२-१४
शत्रूणां कदनं चक्रुन्देश्च विविधैः स्वनैः ।**

वानराः	= those monkeys	भीम विकमाः	= of terrible prowess	क्षिपन्ति	= threw trees and mountain-peaks
इन्द्रजितम्	= towards Indrajit	सम्मध्ये	= in battle	विसृजन्तः	= while shooting
वृक्षशैल	= a great deluge of trees	प्लवण्गमाः	= the monkeys	चक्रुः	= caused
महावर्षम्	= rocks	शत्रूणाम्	= their enemies	नेदुश्च	= and roared
कदनम्	= destruction				
विविधैः	= in various high tones.				
स्वनैः					

Those monkeys of terrible prowess, threw trees and mountain-peaks towards Indrajit in battle. While shooting a large deluge of trees and rocks, the monkeys caused destruction of their enemies. They roared in various high tones.

वानरैर्तैर्महावीर्योर्घररूपा निशाचराः ॥ ६-८-१५
वीर्यादभिहता वृक्षैर्व्यवेष्टन्त रणक्षितौ ।

अभिहता:	= struck	वृक्षैः:	= with trees	वीर्यात्	= and with prowess
तैः महाभीमैः	= by those highly terrible	वानरैः:	= monkeys	निशाचराः:	= the demons
घोर रूपाः	= of frightful appearance	व्यचेष्टन्त	= rolled about restlessly	रणक्षितौ	= in the battle-field.

Beaten forcibly with trees, by those highly terrible monkeys, those demons of frightful appearance, rolled about restlessly in the battle-field.

स्वसैन्यमभिवीक्ष्याथ वानरादितमिन्द्रजित् ॥ ६-८२-१६
प्रगृहीतायुधः कुद्धः परानभिमुखो ययौ ।

अभिवीक्ष्य	= on seeing	सैन्यम्	= his army	वानरादितम्	= tormented by the monkeys
सः इन्द्रजित्	= that Indrajit	कुद्धः	= enraged	अथ	= thereupon
प्रगृहीतायुधः	= taking hold of his weapons	ययौ	= sallied forth	अभिमुखः	= facing towards

On seeing his army tormented by the monkeys, that enraged Indrajit, taking hold of his weapons, sallied forth, facing towards his enemies.

स शरौघानवसृजन्स्वसैन्येनाभिसंवृतः ॥ ६-८२-१७
जघान कपिशार्दूलान्सुबहून्दष्टविक्रमः ।

सः	= that Indrajit	दृढ विक्रमः	= of firm fortitude	अभिसम्वृतः	= accompanied by his
अवसृजन्	= releasing	शरौघान्	= a multitude of arrows	स्वसैन्येन	= army
सुबहून्	= very many number of	कपिशार्दूलान्	= excellent monkeys.	जघान	= killed

That Indrajit, of firm fortitude, accompanied by his army, by releasing a multitude of arrows, killed a very many number of monkeys.

शूलैरशनिभिः खड्जैः पट्टसैः कूटमुद्रैः ॥ ६-८२-१८
ते चाप्यनुचरांस्तस्य वानरा जघुराहवे ।

आहवे	= in the battle	तस्य ते = his followers too अनुचराः अपि शूलैः = with spikes पट्टिशौः = sharp-edged spears	जघ्नुः = killed अशनिभिः = tips of missiles कूटमुद्रौः = and concealed weapons similar to mallets.
वानरान् खड्गैः	= the monkeys = swords		

In the battle, Indrajit's soldiers too killed the monkeys with spikes tips of missiles, swords, sharp-edged spears and concealed weapons similar to mallets.

सुस्कन्धविटपैः सालैः शिलाभिश्च महाबलैः ॥ ६-८२-१९ हनूमान्कदनं चक्रे रक्षसां भीमकर्मणाम् ।

महाबलः	= the mighty	हनूमान् = Hanuma	कदनम् चक्रे = played a havoc
रक्षसाम्	= of demons	भीमकर्मणाम् = who had terrible deeds	शालैः = with Shala trees
सुस्कन्धविटपैः	= distinguished by excellent trunks and branches	शिलाभिश्च = as with rocks.	

The mighty Hanuma played a havoc among demons of terrible deeds, with Shala trees, distinguished by excellent trunks and branches as with rocks.

स निवार्य परानीकमब्रवीत्तान्वनौकसः ॥ ६-८२-२० हनूमान्संनिवर्त्तध्वं न नः साध्यमिदं बलम् ।

निवार्य	= keeping the hostile army back	सः हनुमान् = that Hanuma	अब्रवीत् = spoke
परानीकम्	तान्	सम्बिर्तध्वम् = retreat!	इदम् = this
वनौकसः	= to those monkeys (as follows)	न साध्यम् = need not be conquered any more	नः = by us.
बलम्	= army		

Keeping the hostile army back, that Hanuma spoke to those monkeys as follows: "Retreat! This army need not be conquered any more by us."

त्यक्त्वा प्राणान्विचेष्टन्तो राम प्रियचिकीर्षवः ॥ ६-८२-२१ यन्निमित्तं हि युध्यामो हता सा जनकात्मजा ।

यन्निमित्तम्	= for whose sake	युध्यामः = we have fought	राम प्रिय = with a wish to do what
विचेष्टन्तः	= and making a special effort	त्यक्त्वा = risking	चिकीर्षवः = is pleasing to Rama
सा	= that Sita	हता = has been killed.	प्राणान् = our lives

"That Sita for whose sake we have fought so far, with a wish to do what is pleasing to Rama, making a special effort to win, risking our lives has been killed."

इममर्थं हि विज्ञाप्य रामं सुग्रीवमेव च ॥ ६-८२-२२
तौ यत्प्रतिविधास्येते तत्करिष्यामहे वयम् ।

विजाप्य	= informing	रामम्	= Rama	सुग्रीवमेव च	= and even Sugreeva
इमम्	= about this	अर्थम्	= matter	वयम्	= we
करिष्यामहे	= shall do	यत् तत्	= that which	तौ	= both of them
प्रतिविधास्येते	= are prepared to do in return.				

"Informing Rama and even Sugreeva about this matter, we shall do that which both of them are prepared to do in return."

इत्युत्तवा वानरश्रेष्ठो वारयन्सर्ववानरान् ॥ ६-८२-२३
शनैः शनैरसन्त्रस्तः सबलः स न्यवर्तत ।

इति उत्तवा	= thus speaking	वारयन्	= and keeping back	सर्व वानरान्	= all the monkeys
वानर श्रेष्ठः	= Hanuma the chief of monkeys	असन्त्रस्तः	= with absence of fear	सबलः	= along with his army
सम्यवर्तत	= turned back	शनैः शनैः	= slowly as slowly.		

Thus speaking and keeping back all the monkeys, Hanuma the chief of monkeys, with absence of fear, along with his army, gradually turned back.

ततः प्रेक्ष्य हनूमन्तं ब्रजन्तं यत्र राघवः ॥ ६-८२-२४
स होतुकामो दुष्टात्मा गतश्वैतं निकुम्भिलाम् ।

ततः	= then	प्रेक्ष्य	= seeing	हनूमन्तम्	= Hanuma
ब्रजन्तम्	= withdrawing	यत्र	= to the place where	राघवः	= Rama was
दुष्टात्मा	= the evil-minded	सः	= Indrajit	गतः	= went
चैत्यम्	= to a sanctuary	निकुम्भिलाम्	= called Nikumbhila	होतु कामः	= seeking to pour oblations into the sacred fire.

Seeing Hanuma with drawing to the place where Rama was, the evil-minded Indrajit went to a sanctuary called Nikumbhila, seeking to pour oblations into the sacred fire.

निकुम्भिलामधिष्ठाय पावकं जुहुवे न्द्रजित् ॥ ६-८२-२५
यज्ञभूम्यां तु विधिवत्पावकस्तेन रक्षसा ।
हूयमानः प्रजज्वाल होमशोणितभुक्तदा ॥ ६-८२-२६

अधिष्ठाय	= arriving at	निकुम्भिलाम्	= Nikumbhila	इन्द्रजित्	= Indrajit
जुहाव	= poured oblations into	ततः	= thereupon	हृयमानः	= while being propitiated
पावकम्	the sacred fire	गत्वा	= on reaching	यज भूम्याम्	= the sacrificial ground
तेन राक्षसा	= by that demons	प्रजज्वाल	= blazed up	माम्स	= on consuming the
पावकः	= the sacrificial fire			शोणित भुक्	oblations of flesh and blood
तदा	= on that occasion.				

Arriving at Nikumbhila, Indrajit poured oblations into the sacred fire. Thereupon, while being propitiated by that demon on reaching sacrificial ground, the sacrificial fire then blazed up on consuming the oblations of flesh and blood.

सोऽर्चिः पिनद्वो ददृशे होमशोणितर्पितः ।
सन्ध्यागत इवादित्यः स तीव्राग्निः समुत्थितः ॥ ६-८२-२७

समुत्थितः	= swollen up	होमशोणित	= when propitiated with	सुतिव्रः	= the highly intense
अग्निः	= fire	तर्पितः	oblations of blood	ददृशे	= appeared
अर्चिः	= wrapped in flames.	सन्ध्यागत	= like the evening sun		
पिनद्वः		आदित्यः इव			

Swollen up when propitiated with oblations of blood, the highly intense fire, like the evening sun, appeared wrapped in flames.

अथेन्द्रजिद्राक्षसभूतये तु ।
जुहाव हव्यं विधिना विधानवत् ।
दद्वा व्यतिष्ठन्त च राक्षसास्ते ।
महासमूहेषु नयानयज्ञाः ॥ ६-८२-२८

अथ	= then	इन्द्रजित्	= Indrajit	विधानवित्	= knowing the performance of rites
राक्षसभूतये	= for the prosperity of the demons	जुहाव	= poured oblations	विधिना	= according to the scriptural ordinance
दद्वा	= seeing this	हव्यम्		नयानयज्ञाः	= who knew what was prudent course and evil course in major battles
व्यतिष्ठन्त	= stood firm	ते राक्षसाः	= those demons		
		महासमूहेषु	= in large piles.		

Then, Indrajit, well-versed with the technique of performance of rites for the prosperity of the demons, poured oblations according to the scriptural precepts. Seeing this, those demons, who knew what was prudent and evil in major battles, stood firm in big piles (by Indrajit's side).

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे व्यशीतितमः सर्गः ॥

Thus completes 82nd chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

83 Sarga 83 - त्यशीतितमः सर्ग

Seetha Has Been Killed By Indrajit

Introduction -

Hanuma, with his army, approaches Rama and informs him that Indrajit has killed Sita. Rama faints away, upon hearing that news. The monkeys sprinkle water on Rama, so that he regains consciousness. Then, Lakshmana embraces Rama and discusses with him the roles of vice and virtue in life. After consoling Rama, Lakshmana prepares for a fight with Indrajit.

राघवश्चापि विपुलं तं राक्षसवनौकसाम् ।
श्रुत्वा सङ्घामनिर्दोषं जाम्बवन्तमुवाच ह ॥ ६-८३-१

श्रुत्वा	= hearing	तम्	= that great tumult of	राक्षस	= between demons and
		विपुलम्	battle	वनौकसम्	monkeys
		सम्माम्			
		निर्दोषम्			
राघवश्चापि	= Rama	उवाच ह	= spoke	जाम्बवन्तम्	= to Jambavan (as follows):

On hearing that great tumult of battle between demons and monkeys, Rama spoke to Jambavan as follows:

सौम्य नूनं हनुमता कृतं कर्म सुदुष्करम् ।
श्रूयते हि यथा भीमः सुमहानायुधस्वनः ॥ ६-८३-२

सौम्य	= O excellent Jamabavan !	यथा	= from the way in which	सुमहान्	= a very great
भीमः	= terrible	आयुधस्वनः	= rattling sound of arms	श्रूयते	= is ehard (it seems)
सुदुष्करम्	= an exceedingly difficult feat	कृतम्	= has been performed	हनुमता	= by Hanuma
कर्म					
नूनम्	= it is certain.				

"O excellent Jambavan! From the way in which a very great terrible rattling sound of arms in heard, it seems an exceedingly difficult feat has been performed by Hanuma. It is certain."

तद्वच्छ कुरु साहाय्यं स्वबलेनाभिसंवृतः ।
क्षिप्रमृष्कपते तस्य कपिश्रेष्ठस्य युध्यतः ॥ ६-८३-३

ऋक्षपते	= O lord of bears!	तत्	= therefore	अभिसंवृतः	= accompanied
स्वबलेन	= by your own army	गच्छ	= go	क्षिप्रम्	= and quickly
कुरु	= extend your help	तस्य	= to that Hanuma	युध्यतः	= who is fighting.
साहाय्यम्		कपिश्रेष्ठस्य			

"O lord of bears! Therefore, accompanied by your own army, go and quickly extend your help to that Hanuma, who is fighting."

ऋक्षराजस्तथेत्युत्तवा स्वेनानीकेन संवृतः ।
आगच्छत्पश्चिमद्वारं हनूमान्यत्र वानरः ॥ ६-८३-४

उत्तवा	= saying	तथेति	= "yet so be it"	समृतः	= and surrounded
स्वेन	= by his own army	ऋक्षपतिः	= Jambavan	आगच्छत्	= came
अनीकेन		यत्र	= where	वानरः	= the monkey
पश्चिम द्वारम्	= to the western gate				
हनूमान्	= Hanuma was.				

Saying "Yes, so be it" and surrounded by his own army, Jambavan came to the western gate, where the monkey, Hanuma was.

अथायान्तं हनूमन्तं ददर्शक्षपतिः पथि ।
वानरैः कृतसङ्ग्रामैः श्वसद्विरभिसंवृतम् ॥ ६-८३-५

अथ	= thereupon	ऋक्षपतिः	= Jambavan	ददर्श	= saw
हनूमन्तम्	= Hanuma	आयान्तम्	= coming	अभिसमृतम्	= surrounded
वानरैः	= by monkeys	तदा	= who had then given	श्वसद्विः	= and were sighing (on account of grief caused by the destruction of Sita).
		कृतसङ्ग्रामैः	fight		

Thereupon, Jambavan saw Hanuma, coming with monkeys, who had given fight and were sighing (on account of grief caused by the destruction of Sita).

दद्वा पथि हनूमांश्च तदृष्कबलमुद्यतम् ।
नीलमेघनिभं भीमं संनिवार्य न्यवर्तत ॥ ६-८३-६

दद्वा	= seeing	तत्	= that	भीमम्	= terrible
ऋक्षबलम्	= army of bears	नील मेघ	= looking like a dark cloud	पथि	= on their way
उद्यतम्	= ready	निभम्			
न्यवर्तत	= retreated (them all).	सञ्चिवार्य	= and effectively intercepting it	हनूमान्च	= Hanuma

Seeing that terrible army of bears, looking like a dark cloud on their way, ready (to perform battle) and effectively intercepting it, Hanuma retreated them all.

स तेन हरिसैन्येन संनिकर्षं महायशाः ।
शीघ्रमागम्य रामाय दुःखितो वाक्यमब्रवीत् ॥ ६-८३-७

शीघ्रम्	= quickly	आगम्य	= seeking the presence (of Rama)	तेन सैन्येन श	= with that army
महायशा:	= the highly illustrious	सः	= Hanuma	दुःखितः	= with sorrow
अब्रवीत्	= spoke	वाक्यम्	= the following words	रामाय	= to Rama.

Quickly seeking the presence of Rama with that army, the highly illustrious Hanuma, with sorrow, spoke the following words to Rama:

समरे युध्यमानानामस्माकं प्रेक्षतां च सः ।
जघान रुदतीं सीतामिन्द्रजिद्रावणात्मजः ॥ ६-८३-८

प्रेक्षताम्	= while we stood looking on	युध्य	= during the time we were carrying on the battle	इन्द्रजित्	= Indrajit
रावणात्मजः	= the son of Ravana	समरे	= in front of us	जघान	= killed
रुदतीम्	= the lamenting	अस्माकम् पुरः सीताम्	= Sita.		

"While we, who were carrying on the battle, stood looking on, Indrajit, the son of Ravana killed Sita in front of us, even though she continued to weep."

उद्भ्रान्तचित्तस्तां दृष्ट्वा विषण्णोऽहमरिन्दम् ।
तदहं भवतो वृत्तं विज्ञापयितुमागतः ॥ ६-८३-९

अरिम्दम्	= O destroyer of enemies!	दृष्ट्वा	= seeing	ताम्	= her
उद्भ्रान्त	= with a distressed mind	अहम्	= I felt sad	अहम्	= I
चित्तः		विषण्णः			
आगतः	= came	विज्ञापयितुम्	= to report	भवतः	= to you
वृत्तम्	= the event.				

"O destroyer of enemies! On seeing her with my distressed mind, I felt sad. I came to report the event to you."

तस्य तद्वचनं श्रुत्वा राघवः शोकमूर्छितः ।
निपपात तदा भूमौ छिन्नमूल इव द्रुमः ॥ ६-८३-१०

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्य	= of Hanuma
राघवः	= Rama	तदा	= then	शोकमूर्छितः	= was excited with grief
निपपात	= and fell down	भूमौ	= on the ground	द्रुमः इव	= like a tree
च्छिन्न मूलः	= with its bottom chopped off.				

Hearing those words of Hanuma, Rama then was agitated with grief and fell down on the ground, like a tree with its bottom chopped off.

तं भूमौ देवसङ्काशं पतितं दृश्य राघवम् ।
अभिपेतुः समुत्पत्य सर्वतः कपिसत्तमाः ॥ ६-८३-११

दृश्य	= seeing	तम् रामम्	= that Rama	देव	= with the resemblance
पतितम्	= who fell	भूमौ	= on the ground	सम्काशम्	= of god
समुत्पत्य	= came bouncing	सर्वतः	= from all sides	कैसत्तमाः	= the chiefs of monkeys
				अभिपेतुः	= rushed towards him.

On seeing that Rama, who with the semblance of god, falling on the ground, the chiefs of monkeys came bouncing from all sides and rushed towards him.

असिञ्चन्सलिलैश्वैनं पद्मोत्पलसुगन्धिभिः ।
प्रदहन्तमसह्यं च सहसामिमिवोत्थितम् ॥ ६-८३-१२

असिञ्चन्	= they sprinkled	एनम्	= him	सलिलैः	= with water
पद्मोत्पलसुगन्धिभिः	fragrant with scent of lotuses and lilies iva as (one would sprinkle)	अनासाद्यम्	= an inextinguishable	अग्निम्	= fire
उद्यदम्	= which has just flared up	सहसा	= suddenly	प्रदहन्तम्	= and is burning all.

They sprinkled him with water, fragrant with scent of lotuses and lilies, as one would sprinkle an inextinguishable as one would sprinkle an inextinguishable fire, which has just flared up suddenly and is burning all.

तं लक्ष्मणोऽथ बाहुभ्यां परिष्वज्य सुदुःखितः ।
उवाच राममस्वस्थं वाक्यं हेत्वर्थसंहितम् ॥ ६-८३-१३

अथ	= then	सुदुःखितः	= the very much lamenting	लक्ष्मणः	= Lakshmana
परिष्वज्य	= having embraced	तम्	= that ailing Rama	उवाच	= spoke
वाक्यम्	= the following words	रामम् हेत्वर्थ सम्युतम्	= endowed with a reason and meaning.		

Then, the highly lamenting Lakshmana, having embraced that ailing Rama in his arms, spoke the following meaningful words, endowed with reason:

शुभे वर्त्मनि तिष्ठन्तं त्वामार्यविजितेन्द्रियम् ।
अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः ॥ ६-८३-१४

आर्य	= O venerable brother!	धर्मः	= virtue	न शक्नोति	= cannot
त्रातुम्	= save	त्वाम्	= you	तिष्ठन्तम्	= who are sticking

शुभे वर्त्मनि	= to the noble path	विजितेन्द्रैयम्	= and who have subdued the senses	अनर्थेभ्यः	= from adversities
निर्थकः	= is useless.				

"O venerable brother! Virtue cannot save you, who are sticking to the noble path and who have subdued the senses, from adversities and is (hence) useless."

भूतानां स्थावराणां च जड्मानां च दर्शनम् ।
यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः ॥ ६-८३-१५

यथा	= just as	स्थावराणाम्	= inanimate beings	जड्मानाम्च	= and animate beings
अस्ति	= are visible	तथा	= likewise	न	= (virtue and vice) are not visible
दर्शनम्		मे मतिः	= my opinion	धर्मः	= is that virtue is non-existent.
तेन	= therefore			नास्तीति	

"Just as inanimate and animate beings are visible, likewise virtue and vice are not visible. Therefore, my opinion is that virtue is non-existent."

यथैव स्थावरं व्यक्तं जड्मं च तथाविधम् ।
नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते ॥ ६-८३-१६

यथैव	= even as	स्थावनम्	= inanimate beings	जड्मम् च	= animate beings
व्यक्तम्	= are expressly visible	तथाविधम्	= likewise	अयम्	= this
अर्थः	= form of virtue or vice	तथा		त्वद्विधः	= a virtuous man like you
न विपद्यते	= would not fail.	नयुक्तः	= is not established		

"Even as inanimate beings and animate beings are expressly visible, likewise this form of virtue or vice is not established. For, in that case, a virtuous man like you would not have this misfortune."

यद्यधर्मो भवेद्दूतो रावणो नरकं ब्रजेत् ।
भवांश्च धर्मसंयुक्तो नैवं व्यसनमाप्नुयात् ॥ ६-८३-१७

यदि अर्धमः	= if unrighteousness	भूतः भवेद्	= had been effective	रावणः	= Ravana
ब्रजेत्	= should have obtained	नरकम्	= the hell	भवान् च	= you
धर्म सम्युक्तः	= endowed with righteousness	नाप्नुयात्	= would never obtain	व्यसनम्	= adversity
एतम्	= in this way.				

"If unrighteousness had been effective, Ravana should have obtained the hell. You, endowed with virtue, would never obtain such troubles."

तस्य च व्यसनाभावाद्यसनं च गते त्वयि ।
धर्मेणोपलभेद्धर्मधर्मं चाप्यधर्मतः ॥ ६-८३-१८

तस्य	= since there is absence of calamity for Ravana	त्वयि	= and misfortune occurred to you	भवति	= the result of vice is obtained
धर्मः	= by virtue	परस्पर विरोधिनौ	= the contraries of each other (have changed the roles with each other).	अधर्मम्	

"Since there is absence of calamity for Ravana and misfortune occurred to you, the result of vice is obtained through virtue and the result of virtue is obtained through vice. The contraries of each other have changed the roles with each other."

धर्मेणोपलभेद्धर्मधर्मं चाप्यधर्मतः ।
यदि धर्मेण युज्येरन्नाधर्मः प्रतिष्ठतः ॥ ६-८६-१९

न धर्मेण वियुज्येरन्नाधर्मरुचयो जनाः ।
धर्मेण चरतां धर्मस्तथा चैषां फलं भवेत् ॥ ६-८३-२०

धर्मम्	= will the fruit of virtue	उपलभेत्	= be obtained	धर्मण	= through virtue?
अधर्मम् च	= will the fruit of vice (be obtained)	अधर्मतः	= through vice?	यदि येषु	= if those in whom
अधर्मः	= the unrighteousness	प्रतिष्ठेतः	= is rooted	युज्येरन्	= are enjoined with
अधर्मेण	= the fruit of unrighteousness alone	जनाः	= people	अधर्म रुचयः	= showing interest in unrighteousness
प्रतिष्ठेतः	= is rooted	युज्येरन्	= are enjoined with	अधर्मेण	= the fruit of unrighteousness alone
जनाः	= people	अधर्म रुचयः	= showing interest in unrighteousness	न वियुज्येरन्	= would be deprived
धर्मेण	= of the fruit of virtue	भवेत्	= would accrue	एषाम्	= to those
चरताम्	= who administer	धर्मम्	= righteousness	धर्मेण	= through that virtue.

Will the fruit of virtue be obtained through virtue and fruit of vice through vice? If that in whom unrighteousness is rooted are enjoined with the fruit of unrighteousness alone, people showing interest in unrighteousness would be deprived of the fruit of virtue. The fruit of virtue alone would have accrued to those who administer righteousness through that virtue?

यस्मादर्था विवर्धन्ते येष्वधर्मः प्रतिष्ठितः ।
क्षिश्यन्ते धर्मशीलश्च तस्मादेतौ निरर्थकौ ॥ ६-८३-२१

यस्मात्	= since	अर्थाः	= prosperities	येषु	= of those in whom
अधर्मः	= unrighteousness	प्रतिष्ठितः	= is rooted	विवर्धन्ते	= develop

धर्मशीलाः च	= (while) those who are having conduct of virtue	क्षिर्यन्ते च	= suffer	तस्मात्	= hence
एतौ	= these two (viz. virtue and vice)	निरर्थकौ	= are useless.		

Since prosperities of those, in whom unrighteousness is rooted, develop; while those who have a conduct of virtue suffer, hence these two (virtue and vice) are useless.

**वध्यन्ते पापकर्माणो यद्यधर्मेण राघव ।
वधकर्महतो धर्मः स हतः कं वधिष्यति ॥ ६-८३-२२**

राघव	= O Rama	यदि	= if sinful doers	वध्यन्ते	= are killed
अधर्मेण	= by (their own) vice	पापकर्मण		वधकर्म हतः	= as it does in the act of killing
हतः	= will be forthwith destroyed	सः अर्धमः	= that unrighteousness	वधिष्यति	= destroy? (Which is destroyed in the course of three seconds)?
		कर्म	= whom (will that unrighteousness)		

"O Rama! If sinful doers are killed by their own vice, that unrighteousness, as it does, in the act of killing, will be forthwith destroyed. Whom will that unrighteousness destroy (which is destroyed in the course of three seconds)?"

**अथ वा विहितेनायं हन्यते हन्ति वा परम् ।
विधिरालिप्यते तेन न स पापेन कर्मणा ॥ ६-८३-२३**

अथवा	= Or	अयम्	= if a man	हन्यते	= is killed
विहितेन	= by a recourse to a ritual prescribed in the scriptures	हन्तिवा	= or kills	अपरम्	= another (by recourse to such a ritual)
सः विधिः	= that destiny (alone)	कर्मणा	= which is engendered by the aforesaid ritual	लिप्यते	= is tainted
पापेन कर्मणा	= by that sinful act	न कर्तः	= and not the agent.		

"Or if a man is killed by a recourse to a ritual prescribed in the scriptures or kills another (by recourse to such a ritual), that destiny alone, which is engendered by that ritual, is tainted by that sinful act and not the agent."

**अदृष्टप्रतिकारेण अव्यक्तेनासता सता ।
कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्षण ॥ ६-८३-२४**

अरिविकर्षण	= O Rama the destroyer of adversaries!	स्वव्यक्तेन	= It is not clear	कथम्	= how
परम् प्राप्तुम्	= can prosperity be reached	धर्मेण	= by righteousness	अदृष्ट प्रतिकारेण	= which has never known how to retaliate

अस्ता सता = and hence is non-existent.

"O Rama, the destroyer of adversaries! It is not clear how prosperity can be reached by righteousness, which has never known how to retaliate. Hence, righteousness seems to be non-existent."

यदि सत्यात्सतां मुख्य नासत्यात्तव किं चन ।
त्वया यदीदृशं प्राप्तं तस्मात्सनोपपद्यते ॥ ६-८३-२५

सताम् मुख्य	= O chief among the virtuous!	सत् स्यात्	= If righteousness is really there	अस्त् न	= no bad event whatever
स्यात्	= would have occurred	तव	= to you	यत्	= for which reason
ईश्वरम्	= such a calamity	प्राप्तम्	= is obtained	त्वया	= by you
तस्मात्	= for that reason	सत्	= virtue	न उपपद्यते	= does not exist.

"O chief among the virtuous! If righteousness were really there, no evil whatever would have accrued to you. As you reaped such a calamity, the hypotheses that the destiny engendered by virtuous acts is real is not proved."*

comment: The utterance of such apparently incoherent words on the part of Lakshmana in a fit of agony on seeing Rama agonized shows his agitation caused by love. Later on, as his grief subsides, Lakshmana himself says in verse 44 below that he had given expression only to assuage the grief of Rama and spur him on to action.

अथ वा दुर्बलः क्षीबो बलं धर्मोऽनुवर्तते ।
दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः ॥ ६-८३-२६

अथवा	= or else	धर्मः	= (if) righteousness	दुर्बलः	= becomes weak
क्षीबः	= and cowardly	अनुवर्तते	= as it surrenders	बलम्	= to the mighty
मे मतिः	= it is my opinion (that the righteousness)	दुर्बलः	= which lacks strength	हृत मर्यादः	= and has been deprived of its capacity
न सेव्यः इति	= should no longer be pursued.				

"Or else, if righteousness becomes weak and cowardly, as it surrenders to the mighty, it is my opinion that the righteousness, which lacks strength and has been deprived of its capacity, should no longer be pursued."

बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमे ।
धर्ममुत्सृज्य वर्तस्व यथा धर्मं तथा बले ॥ ६-८३-२७

वर्तस्व	= depend on	बले	= might	यथा तथा	= as you do (now)
धर्म	= on virtue	धर्मम् यदि	= if the virtue	गुणभूतः	= is subordinate

बलस्य	= to might	उत्सृज्य	= giving up	धर्मम्	= predominance	of virtue.
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"Depend on might, as you do now on virtue, if the virtue is subordinate to might, thus giving up predominance of virtue."

अथ चेत्सत्यवचनं धर्मः किल परन्तप ।
अनृतस्त्वय्यकरुणः किं न बद्धस्त्वया पिता ॥ ६-८३-२८

परम्तप	= O tormentor of enemies!	अथ	= and	सत्यवचनम्	= if speaking truth
धर्मः	= is indeed a virtue	पिता	= your father	अनृतः	= who was not true to his promise
किलच्चत्		त्वयि	= to you	न किम् त्वया	= were you not
अकुरुणः	= and who was merciless				
बद्धः	= bound (by that announcement)?				

"O tormentor of enemies! Or else, if speaking truth were indeed a virtue, our lying father, who was merciless to you, was disunited from you. Were you not bound by that announcement made by our father regarding your installation as the Prince Regent?"

यदि धर्मो भवेद्भूत अधर्मो वा परन्तप ।
न स्म हत्वा मुनिं वज्री कुर्यादिज्यां शतक्रतुः ॥ ६-८३-२९

परम्तप	= O tormentor of your enemies!	धर्मोवा	= had either righteousness	अधर्मोवा	= or unrighteousness
भूतः भवेद्यदि	= worth pursuing	शतक्रतुः	= Indra	वज्री	= the wielder of the thunderbolt
न स्मकुर्यात्	= would not have performed	इज्याम्	= a sacrifice	हत्वा	= on killing
मुनिम्	= a sage (viz. Viswarupa son of Twasta*)				

"O tormentor of your enemies! Had either righteousness or unrighteousness worth pursuing, Indra the wielder of thunderbolt would not have performed a sacrifice on killing a sage (viz. Viswarupa, son of Twasta*)

comment: The story was narrated at length in Book VI, Discourse IX of Srimad Bhagavata.

अधर्मसंश्रितो धर्मो विनाशयति राघव ।
सर्वमेतद्यथाकामं काकुत्स्थ कुरुते नरः ॥ ६-८३-३०

राघव	= O Rama!	धर्मः	= virtue	विनाशयति	= destroys (enemies)
अधर्मसंश्रितः	= when united with might (something other than virtue)	काकुत्स्थ	= O Rama	नरः	= a man

कुरुते	= does	सर्वम् एतत्	= all this	यथाकामम्	= according to his will.
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"O Rama! Virtue destroys enemies, when united with might (something other than virtue). O Rama! A man does all this, according to his will."

मम चेदं मतं तात धर्मोऽयमिति राघव ।
धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा ॥ ६-८३-३१

तात राघव	= O Rama in a pitiable condition!	ममच इदम्	= my opinion is that मतम्	धर्मः इति	= righteousness consists in such recourse to both virtue and strength
धर्म मूलम्	= the very roots of righteousness (in the form of earthly gain)	छिन्नम्	= have been chopped off	त्वया	= by you
उत्सृजता	= in that you spurned	राज्यम्	= the sovereignty	तदा	= the other day.

"O Rama in a pitiable condition. My opinion is that righteousness consists in such recourse to both virtue and strength. The very roots of virtue (in the form of earthly gain) have been chopped off by you in that you spurned the sovereignty the other day."

अर्थेभ्यो हि विवृद्धेभ्यः संवृद्धेभ्यस्ततस्ततः ।
क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥ ६-८३-३२

अर्थेभ्यः	= by the treasures	सम्वृत्तेभ्यः	= brought from place to place	प्रवृद्धेभ्यः	= and augmented
ततस्ततः	= by way of different strategies	सर्वाः क्रियाः	= all the tasks	प्रवर्तन्ते हि	= are indeed fulfilled
आपगाः इव	= as the rivers	पर्वतेभ्यः	= flow	पर्वतेभ्यः	= from the mountains.

"By the treasures brought from place to place and augmented by means of various strategies, all the tasks are indeed fulfilled, as the rivers flow from the mountains."

अर्थेन हि वियुक्तस्य पुरुषस्याल्पतेजसः ।
व्युच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥ ६-८३-३३

सर्वाः क्रियाः	= all the tasks	पुरुषस्य	= of a man	अल्पचेतसः	= of small intellect
अर्थेन	= bereft of his wealth	विच्छिद्यन्ते	= get a cessation	कुसरितो यथा	= as small rivers
विमुक्तस्य					
ग्रीष्मे	= (dry up) in summer-season.				

"All the tasks of a man of small intellect, bereft of his wealth, get a cessation as small rivers dry up in summer-season."

सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः ।
पापमारभते कर्तुं तथा दोषः प्रवर्तते ॥ ६-८३-३४

अयम् सः	= such a man	सुखैधितः	= brought up by comforts	परित्यज्य	= renouncing
अर्थम्	= wealth (within easy reach)	सुखकामः	= and seeking comfort	आरभते	= begins
कर्तुम्	= to do	पापकृत्यम्	= sinful act	तदा	= and then
दोषः	= evil (in the form of punishment)	प्रवर्तते	= follows from it.		

"Such a man, brought up by comforts, renouncing wealth (within easy reach) and seeking comfort, proceeds to commit sinful act and then evil (in the form of punishment) follows from it."

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवः ।
यस्यार्थाः स पुमांल्लोके यस्यार्थाः स च पण्डितः ॥ ६-८३-३५

मित्राणि	= friends	तस्य	= are to him	यस्य	= who has
अर्थाः	= riches	बान्धवाः	= relatives	तस्य	= are to him
यस्य	= who has	अर्थाः	= riches	सः	= he alone
पुमान्	= is virile	लोके	= in the world	यस्य	= who has
अर्थाः	= riches	सः	= he alone	पण्डितः च	= is a learned man
यस्य	= who has	अर्थाः	= riches.		

"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."

यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् ।
यस्यार्थाः स महाभागो यस्यार्थाः स महागुणः ॥ ६-८३-३६

सः च	= he alone	विक्रान्तः	= is mighty	यस्य	= who has
अर्थाः	= riches	सः च	= he alone	बुद्धिमान्	= is a prudent man
यस्य	= who has	अर्थाः	= riches	सः	= he alone
महाभागः	= is highly fortunate	सः	= he alone	महागुणः	= is distinguished
यस्य	= who has	अर्थाः	= riches.		

"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."

अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया ।
राज्यमुत्सृजता वीर येन बुद्धिस्त्वया कृता ॥ ६-८३-३७

धीर	= O resolute one!	एते	= these	दोषाः	= evils
परित्याग	= attendant on the abjuration	अर्थस्य	= of wealth	प्रव्याहृताः	= have been told to you

मया	= by me	येन	= on which reason	बुद्धिः	= the resolve
कृता	= was made	त्वया	= by you	उत्सूजता	= who were sacrificing
राज्यम्	= the kingdom (was not known to me).				

"O resolute one! I told you about these evils attendant on the abjuration of wealth. The ground on which you made the resolve to sacrifice the kingdom was not known to me."

यस्यार्था धर्मकामार्थस्तस्य सर्व प्रदक्षिणम् ।
अधनेनार्थकामेन नार्थः शक्यो विच्छिन्वता ॥ ६-८३-३८

यस्य	= to whom	अर्थाः	= treasures are there	तस्य	= to him
धर्मकामार्थः	= are obtained religious merit pleasure and wealth	सर्वम्	= all	प्रदक्षिणम्	= would be favourable
अधनेन	= to the penniless man	अर्थकामेन	= who has a desire for wealth	विच्छिन्वता	= and hunting for wealth
न शक्यः	= it is not possible	अर्थः	= to get wealth.		

"A man in whom the treasures abide, religious merit and wealth are obtained. All would be favourable to him. To the penniless man, who has a desire for wealth and even hunting for wealth, it is not possible to attain wealth."

हर्षः कामश्च दर्पश्च धर्मः क्रोधः शामो दमः ।
अर्थदेतानि सर्वाणि प्रवर्तन्ते नराधिप ॥ ६-८३-३९

नराधिप	= O king!	हर्षः	= delight	कामाश्च	= sensuous pleasure
दर्पश्च	= pride	धर्मः	= virtue	क्रोधः	= anger
शामः	= peace	दमः	= control of the senses	एतानि	= all these
प्रवर्तन्ते	= are attained	अर्थात्	= from wealth.	सर्वाणि	

"O king! Delight, sensuous pleasure, pride, virtue, anger, peace, control of the senses all these are attained from wealth."

येषां नश्यत्ययं लोकश्चरतां धर्मचारिणाम् ।
तेऽर्थस्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः ॥ ६-८३-४०

चरताम्	= while living	येषाम्	= in which riches	धर्म	= practicing the path of virtue
नश्यति	= gets lost	ते अर्थाः	= those riches	चरिताम्	
त्वयि	= in you	ग्रहाः यथा	= anymore than the planets (are seen)	न दृश्यन्ते	= are not seen
				दुर्दिनेषु	= on cloudy days.

"Those riches, due to renunciation of which, worldly happiness of those practicing the path of virtue gets lost, are not seen in you, any more than the planets are seen in cloudy days."

त्वयि प्रव्रजिते वीर गुरोश् च वचने स्थिते ।
रक्षसापहृता भार्या प्राणैः प्रियतरा तव ॥ ६-८३-४१

वीर	= O valiant one!	स्थिते	= abiding	गुरोः वचने	= in the words of your father
त्वयि	= you	प्रव्रजिते	= have gone to exile	तव भार्या	= and your wife
प्रियतरा	= more beloved	प्राणैः	= than your lives	अपहृता	= was stolen
रक्षसा	= by a demon.				

"O valiant one! While you were in exile, faithful to the command of your father, your wife who was more beloved than life itself, was stolen away by a demon."

तद्य विपुलं वीर दुःखमिन्द्रजिता कृतम् ।
कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव ॥ ६-८३-४२

वीर	= O valiant prince!	व्यपनेष्यामि	= I shall dispel	कर्मणा	= with my exploits
अद्य	= today	तत्	= that	विपुलम्	= great
दुःखम्	= agony	कृतम्	= caused	इन्द्रजिता	= by Indrajit
तस्मात्	= therefore	उत्तिष्ठ	= rise	राघव	= O Rama!

"O valiant prince! I shall dispel with my exploits today, that great agony caused by Indrajit. Therefore, rise O Rama!"

उत्तिष्ठ नरशार्दूल दीर्घबाहो धृतव्रत ।
किमात्मानं महात्मानं कृतात्मानं न बुध्यसे ॥ ६-८३-४३

नर शार्दूल	= O the foremost among men!	दीर्घ बाहो	= O the long armed one!	धृत व्रत	= O the firmly resolute one! Arise! Why are you not knowing about yourself who is the great-souled and whose spirit is disciplined?"
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"O the foremost among men! O the long-armed one! O the firmly resolute one! Arise! Why are you not knowing about yourself, who is the great-souled and whose spirit is disciplined?"

अयमनघ तवोदितः प्रियार्थं ।
जनकसुता निधनं निरीक्ष्य रुष्टः ।
सहयगजरथां सराक्षसेन्द्रां ।
भृशमिषुभिर्विनिपातयामि लङ्घाम् ॥ ६-८३-४४

अनघ	= O faultless one!	निरीक्ष्य	= on seeing	जनकासुतानिधनम्	the death of Sita
रुषः	= and enraged	अयम्	= I	तव प्रियार्थम्	= as a favour for you
उदितः	= have risen	भृशम्	= I shall completely de-	इषुभिः	= with my arrows
लङ्घाम्	= Lanka	विनिपातयामि	stroy	सराक्षसेन्द्राम्	= along with Ravana.
		सरथगजहयाम्	= with its chariots ele-		
			phants and horses		

"O faultless one! On seeing the death of Sita and enraged, rising to do favour for you, I shall completely destroy with my arrows, Lanka with its chariots, elephants and horses along with Ravana."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्यशीतितमः सर्गः ॥

Thus completes 83rd chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

84 Sarga 84 - चतुरशीतितमः सर्ग

Vibhishana Tells The Secret Of Conjuring Trick

Introduction -

Vibhishana comes to Lakshmana and beholds Rama having fallen into a swoon and lying in the lap of Lakshmana. Lakshmana informs Vibhishana that on hearing the words of Hanuma saying that Sita was killed by Indrajit, Rama fell into a swoon. Telling Rama the secret of conjuring trick practiced by Indrajit in killing an illusory image of Sita, Vibhishana assures him of Sita being still alive and urges him to send Lakshmana with an army to the sanctuary of Nikumbhila.

राममाश्वासयाने तु लक्ष्मणे भ्रातृवत्सले ।
निक्षिप्य गुल्मान्स्वस्थाने तत्रागच्छद्विभीषणः ॥ ६-८४-१

लक्ष्मणे	= (While) Lakshmana	भ्रातृवत्सले	= who was fond of his brother	आश्वासमाने	= was consoling
रामम्	= Rama	विभीषणः	= Vibhishana	निक्षिप्य	= keeping
गुल्मान्	= the division of his army	स्वस्थाने	= in their respective positions	आगच्छत्	= arrived
तत्र	= there.				

While Lakshmana, who was so fond of his brother, was consoling Rama, Vibhishana, keeping the troops of simian army in their respective positions, arrived there.

नानाप्रहरणैर्विश्वर्तुर्भिः सचिवैर्वृतः ।
नीलाञ्जनचयाकारैर्मातञ्जैरिव यूथपः ॥ ६-८४-२

सोऽभिगम्य महात्मानं राघवं शोकलालसं ।
वानरांश्वैव ददृशे बाष्पपर्याकुलेक्षणान् ॥ ६-८४-३

सः	= that Vibhishana	अभिवृतः	= surround	चतुर्भिः वीरैः	= by four warriors
नानाप्रहरणैः	= wielding many types of weapons	यूथपैः	= who were chiefs of troops	नीलाञ्जन	= who looked like heaps
मातञ्जैः इव	= and who were appearing like elephants	अभिगम्य	= approaching	चाकारैः	of black collyrium
राघवम्	= Lakshmana	शोकलालसम्	= who was totally absorbed in sorrow	महात्मानम्	= the great souled
वानराम्श्वापि	= even the monkeys	बाष्पपर्याकुलेक्षणात्	= having their eyes filled with tears.	ददृशे	= saw

That Vibhishana, surrounded by four warriors, wielding many types of weapons, and who were chiefs of troops, looking like heaps of black collyrium and who were appearing like elephants, approached Lakshmana

who was totally engrossed in sorrow and saw the monkeys also, whose eyes were filled with tears.

राघवं च महात्मानमिक्षवाकुकुलनन्दनम् ।
ददर्श मोहमापन्नं लक्ष्मणस्याङ्कमाश्रितम् ॥ ६-८४-४

ददर्श च	= (Vibhishana) also saw	महात्मानम्	= the great souled Rama	इक्षवाकुकुलनन्दनम्	the delight of Ikshvaku dynasty
मोहम्	= fallen into a swoon	आश्रितम्	= and resting on	अङ्कम्	= the lap
आपन्नम्					
लक्ष्मणस्य	= of Lakshmana.				

Vibhishana also saw the great-souled Rama, the delight of Inkshvaku dynasty fallen into a swoon and resting on the lap of Lakshmana.

ब्रीडितं शोकसन्तसं दृष्ट्वा रामं विभीषणः ।
अन्तर्दुःखेन दीनात्मा किमेतदिति सोऽब्रवीत् ॥ ६-८४-५

दृष्ट्वा	= seeing	ब्रीडितम्	= the embarrassed	रामम्	= Rama
शोकसन्तसम्	= tormented with grief	सः विभीषणः	= that Vibhishana	दीनात्मा	= distressed in spirits
दुःखेन	= with agony	अन्तः	= inside	अब्रवीत्	= asked him
किम् एतत्	= "What is this?"				
इति					

On seeing the embarrassed Rama, tormented with grief, that Vibhishana, distressed as he was in spirits, with agony inside, asked him, "What is this?"

विभीषण मुखं दृष्ट्वा सुग्रीवं तांश्च वानरान् ।
उवाच लक्ष्मणो वाक्यमिदं वाष्पपरिस्तुतः ॥ ६-८४-६

दृष्ट्वा	= seeing	विभीषणमुखम्	= Vibhishana's face	सुग्रीवम्	= Sugreeva
तान्	= and those monkeys	लक्ष्मणः	= Lakshmana	वाष्पपरिस्तुतः	= with tears pouring down
वानराम्श्च		इदम्	= these words	मन्दार्थम्	= with splendid meaning.
उवाच	= spoke				

Fixing his gaze on Vibhishana's face and looking at Sugreeva and those monkeys, Lakshmana with tears pouring down, spoke the following words, with a splendid meaning:

हतामिन्द्रजिता सीतामिह श्रुत्वैव राघवः ।
हनूमद्वचनात्सौम्य ततो मोहमुपागतः ॥ ६-८४-७

सौम्य	= O gentle Sir!	श्रुत्वैव	= just after hearing	हनूमद्वचनात्	= from the words of Hanuma
इति	= that	सीता	= Sita	हता	= was killed

इन्द्रजिता	= by Indrajit	राघवहूः	= Rama	ततः	= then
उपागतः	= entered into	मोहम्	= a swoon.		

"O gentle Sir! Just on hearing through the words of Hanuma, saying that Sita was killed by Indrajit, Rama entered into a swoon."

कथयन्तं तु सौमित्रिं संनिवार्य विभीषणः ।
पुष्कलार्थमिदं वाक्यं विसंज्ञं राममब्रवीत् ॥ ६-८४-८

सन्निवार्य	= Intercepting	सौमित्रम्	= Lakshmana	कथयन्तम्	= who was thus narrating
विभीषणः	= Vibhishana	अब्रवीत्	= spoke	इदम्	= the following
पुष्कलार्थम्	= amply meaningful	वाक्यम्	= words	रामम्	= to Rama
विसञ्जम्	= who was unconscious.				

Intercepting the narrating Lakshmana in the middle, Vibhishana spoke the following amply meaningful words to Rama, who was in an unconscious state.

मनुजेन्द्रार्तरूपेण यदुक्तस्त्वं हनूमता ।
तद्युक्तमहं मन्ये सागरस्येव शोषणम् ॥ ६-८४-९

अहम्	= I	मन्ये	= think	यत् तत्	= that which
त्वम्	= you	उक्तः	= have been told	हनूमता	= by Hanuma
आर्तरूपेण	= with a sorrowful temper	मनुजेन्द्र	= Ruler of men	अयुक्तम्	= is absurd
शोषणम् इव	= as the drying up	सागरस्य	= of the sea.		

"I hold that which you have been told by Hanuma with a sorrowful temper, O ruler of men, to be absurd as the drying up of the sea."

अभिप्रायं तु जानामि रावणस्य दुरात्मनः ।
सीतां प्रति महाबाहो न च घातं करिष्यति ॥ ६-८४-१०

महाबाहो	= O the long-armed!	जानामि	= I know	अभिप्रायम्	= the design
दुरात्मनः	= of the evil-minded Ra-	सीताम् प्रति	= towards Sita	न करिष्यति	= He would never do
रावणस्य	vana				
घातम्	= the killing (of Sita).				

"O the long armed! I know the design of the evil-minded Ravana towards Sita. He would never do the killing of Sita."

याच्यमानः सुबहुशो मया हितचिकीषुणा ।
वैदेहीमुत्सृजस्वेति न च तत्कृतवान्वचः ॥ ६-८४-११

याच्यमानः	= eventhough begged	मया	= by me	हितचिकीषुणा	= the well-wisher
सुवहुशः	= several times	उत्सृजस्व	= to give up	वैदेहीम्	= Sita
न कृतवान्	= he did not heed	इति तत् वचः	= that advice.		

"Eventhough begged by me, the well-wisher, several times to give up Sita, he did not heed that advice."

नैव साम्ना न भेदेन न दानेन कुतो युधा ।
सा द्रष्टुमपि शक्येत नैव चान्येन केन चित् ॥ ६-८४-१२

न शक्येत	= It is neither possible	द्रष्टुम् अपि	= even to see	सा	= her
साम्ना	= by conciliation	न दानेन	= nor by bestowing gifts	न भेदेन	= nor by sowing dis-sent
कुतः	= how is it possible	युधा	= by a war?	नैव	= It is not possible
अन्येन	= by any other strategy.				
केनचित्					

"It is neither possible even to see her by recourse to conciliation nor by bestowing gifts nor by sowing dis-sent. How is it possible then by a war? By any other strategy, it is impossible."

वानरान्मोहयित्वा तु प्रतियातः स राक्षसः ।
मायामयीं महाबाहो तां विद्धि जनकात्मजाम् ॥ ६-८४-१३

सः राक्षसः	= that Indrajit	प्रतियातः	= retracted	मोहयित्वा	= by hoodwinking
वानरान्	= the monkeys	महाबाहो	= O long armed!	विद्धि	= know
ताम्	= that Sita (who was	मायामयीम्	= as unreal.		
जानकात्मजाम्	= seemingly killed by him)				

"That Indrajit for his part retracted, by hoodwinking the monkeys. O the long armed! Know that Sita (who was seemingly killed by him) as illusory."

चैत्यं निकुम्भिलां नाम यत्र होमं करिष्यति ।
हुतवानुपयातो हि देवैरपि सवासवैः ॥ ६-८४-१४
दुराधर्षो भवत्येष सङ्ग्रामे रावणात्मजः ।

प्राप्य	= after reaching	चैत्यम्	= a sanctuary	निकुम्भिलाम्नाम	= by name Nikumbhila
एषः	= this Indrajit	होमम्	= will pour oblations	हुतवान्	= on returning after
रावणात्मजः		करिष्यति	into the sacred fire	उपयातः	pouring oblations
भवति	= will prove difficult to				into the sacred fire
दुराधर्षः	be overcome				(Indrajit)
स वासवैः	= including Indra.	सम्माने	= in battle	देवैरपि	= even by celestials

"After reaching a sanctuary by name Nikumbhila, this Indrajit will pour oblations into the sacred fire. On returning after pouring oblations into the sacred fire, Indrajit will prove difficult to be overcome in battle, even by celestials including Indra."

तेन मोहयता नूनमेषा माया प्रयोजिता ॥ ६-८४-१५
विघ्नमन्विच्छता तात वानराणां पराक्रमे ।

नून्	= certainly	एषा	= this	माया	= conjuring trick (in the form Sita)
प्रयोजिता	= was exhibited	तेन	= by him	मोहयता	= who was employing magical art
अन्विच्छता	= expecting	विघ्नम्	= interruption	पराक्रमे	= by the prowess
वानराणाम्	= of the monkeys	तत्र	= there.		

"Certainly, this conjuring trick (in the form of killing an illusory living effigy of Sita) was exhibited by him, who was employing his magical art, expecting interruption by the prowess of the monkeys there."

ससैन्यास्तत्र गच्छामो यावत्तन्न समाप्ते ॥ ६-८४-१६
त्यजेमं नरशार्दूलमिथ्या सन्तापमागतम् ।
सीदते हि बलं सर्वं दृष्ट्वा त्वां शोककर्षितम् ॥ ६-८४-१७

यावत्	= before which time	तत्	= that act of offering oblations in the sacred fire	न समाप्ते	= is not completed (within that time)
गच्छाम	= we shall go	तत्र	= there	ससैन्यः	= along with an army
नरशार्दूल	= O the foremost of men!	त्यज	= give up	एनम्	= this
मिथ्या	= improper grief	आगतम्	= has come upon (you)	दृष्ट्वा	= on seeing
सन्तापम्		शोककर्षितम्	= tormented by grief	सर्वम्	= all
त्वाम्	= you	सीदतेहि	= is indeed sinking into despondency.		
बलम्	= the army				

"While the sacrificial performance is not ended, we shall proceed to that place, along with an army. O the foremost of men! Give up this improper grief, which has come upon you. Seeing you tormented with grief, the entire army is sinking into despondency."

इह त्वं स्वस्थ हृदयस्तिष्ठ सत्त्वसमुच्छ्रितः ।
लक्ष्मणं प्रेषयास्माभिः सह सैन्यानुकर्षिभिः ॥ ६-८४-१८

त्वम्	= you	तिष्ठ	= stay	इह	= here
स्वस्थहृदयः	= confident at heart	सत्त्वसमुच्छ्रितः	= and exalted in courage	प्रेषय	= send
लक्ष्मणम्	= Lakshmana	अस्माभिः	= with us	सैन्यानुकर्षिभिः	= who are summoning an army.

"Very exalted as you are in courage, stay you here, confident at heart, and send Lakshmana with us, who are taking an army along with us."

**एष तं नरशार्दूलो रावणिं निशितैः शरैः ।
त्याजयिष्यति तत्कर्म ततो वध्यो भविष्यति ॥ ६-८४-१९**

एषः	= this Lakshmana	नरशार्दूलः	= the eminent prince	रावणिम्	= can make Indrajit
तत्	= that	कर्म	= act of sacrifice	त्याजयिष्यति	abandon
ततः	= then	भविष्यति	= he will be susceptible to be killed.	निशितैः शरैः	= by his sharp arrows

"This Lakshmana, the eminent prince, can make Indrajit abandon that act of sacrifice, by employing his sharp arrows. Then, he will be susceptible of being killed."

**तस्यैते निशितास्तीक्ष्णाः पत्रिपत्राङ्गवाजिनः ।
पतत्रिण इवासौम्याः शराः पास्यन्ति शोणितम् ॥ ६-८४-२०**

एते शराः	= these arrows	निशिताः	= which are sharp	तीक्ष्णाः	= fiery
पत्रिपत्राङ्ग	= with a speed equal to	पास्यन्ति	= can drink	तस्य	= his blood
वाजिनः	the speed of the wings of a bird			शोणितम्	
असौम्याः	= like unlovely birds.				
पतत्रिणः इव					

"Lakshmana's arrows, which are sharp and fiery, with a speed equal to the wings of a bird, can drink his blood like cruel birds."

**तत्सन्दिश महाबाहो लक्ष्मणं शुभलक्षणम् ।
राक्षसस्य विनाशाय वज्रं वज्रधरो यथा ॥ ६-८४-२१**

महाबाहो	= O the long-armed one!	तत्	= therefore	सम्दिश	= dispatch
लक्ष्मणम्	= Lakshmana	शुभलक्षणः	= having auspicious body-marks	वज्रध्वः यथा	= as Indra the lord of celestial vajram (employed) the thunderbolt
विनाशाय	= for the destruction	राक्षसस्य	= of Indrajit.		

"O the long-armed one! Therefore, dispatch Lakshmana having auspicious body-marks even as Indra the lord of celestials employed the thunderbolt to kill Indrajit."

मनुजवर न कालविप्रकर्षो ।
रिपुनिधनं प्रति यत्क्षमोऽद्य कर्तुम् ।
त्वमतिसृज रिपोर्वधाय बाणीम् ।
असुरपुरोन्मथने यथा महेन्द्रः ॥ ६-८४-२२

मनुजवर	= O the best of men!	यत्	= for which reason	न क्षमः	= it is not appropriate
कर्तुम् काल	= to delay	रिपुनिधनम्	= the killing of the enemy	अद्य	= at this time (for that reason)
विप्रकर्षः		प्रति			
त्वम्	= you grant permission in your words	रिपोः वधाय	= to destroy the enemy	महेन्द्रः यथा	= as Indra
अतिसृज					
बाणीम्					
दिविजरिपोः	= (hurl his thunderbolt)				
मधने	to destroy the enemies of celestials.				

"O the best of men! It is not appropriate to delay the killing of the enemy any further now. Therefore, grant permission to Lakshmana to destroy the enemy, as Indra would hurl his thunderbolt to destroy the enemies of celestials."

समाप्तकर्मा हि स राक्षसेन्द्रो ।
भवत्यदृश्यः समरे सुरासुरैः ।
युयुत्सता तेन समाप्तकर्मणा ।
भवेत्सुराणामपि संशयो महान् ॥ ६-८४-२३

सः	= that foremost among	समाप्त कर्म	= having completed the sacrifice	अदृश्यः	= he will indeed be invisible
राक्षसत्रृष्टम्	= demons	समर	= in battle	भवति हि	
सुरासुरैः	= to celestials and demons	तेन	= of him	सुराणामपि	= even the celestials
भवेत् महा	= feel a great doubt			समाप्तकर्मणा	= who has completed the sacrifice
सम्शयः					
युयुत्सता	= and has an intent to fight.				

"If that Indrajit, the foremost of demons completes the sacrifice, he would not be visible even to the celestials and the demons in battle. If he come with a desire to fight, after ending that sacrifice, the celestials also will feel a great suspicion on their own lives."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुरशीतितमः सर्गः ॥

Thus completes 84th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

85 Sarga 85 - पञ्चाशीतितमः सर्ग

Raama Sends Lakshmana To Kill Indrajit

Introduction -

Vibhishana suggests Rama to send Lakshmana to kill Indrajit, even before Indrajit completes the sacrificial fire in the sanctuary of Nikumbhila. Rama then asks Lakshmana to proceed with the battle along with armies of Sugreeva, Hanuma, Jambavan and Vibhishana. Lakshmana proceeds to Nikumbhila along with Hanuma, Vibhishana and Jambavan to kill Indrajit. Lakshmana accompanied by Vibhishana, Angada and Hanuma penetrates that heterogeneous army of the enemies at the sanctuary of Nikumbhila.

तत्स्य वचनं श्रुत्वा राघवः शोककर्षिमतः ।
नोपधारयते व्यक्तं यदुक्तं तेन रक्षसा ॥ ६-८५-१

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्य	= of Vibhishana
राघवः	= Rama	शोक	= agonized with grief	नोपधारयते	= could not comprehend
व्यक्तम्	= clearly	कर्षिमतः		तेन रक्षसा	= by that demon.

Hearing those words of Vibhishana, Rama, agonized as he was with grief, could not understand clearly what was spoken by that demon.

ततो धैर्यमवष्टभ्य रामः परपुरंजयः ।
विभीषणमुपासीनमुवाच कपिसंनिधौ ॥ ६-८५-२

ततः	= then	रामः	= Rama	परपुरम्जयः	= the conqueror of the cities of enemies
अवष्टभ्य	= leaning upon	धैर्यम्	= his courage	उवाच	= spoke
विभीषणम्	= to Vibhishana	उपासीनम्	= sitting nearby	कपिसंनिधौ	= and before the presence of the monkeys.

Then, Rama the conqueror of the cities of enemies, leaning upon his courage, spoke to Vibhishana who was sitting nearby and in front of the monkeys (as follows):

नैऋताधिपते वाक्यं यदुक्तं ते विभीषण ।
भूयस्तच्छोतुमिच्छामि ब्रूहि यत्ते विवक्षितम् ॥ ६-८५-३

नैऋताधिपते	= O lord of demons!	इच्छामि	= I wish	श्रोतुम्	= to hear
भूयः	= again	यत् वाक्यम्	= those words	ते	= of you
उक्तम्	= spoken	इच्छामि	= I desire	श्रोतुम्	= to hear
भूयः	= again	तत्	= that	यत्	= which

ते	= you intend to tell (me).
विवक्षितम्	
ब्रूहि	

"O lord of demons! I wish to hear again those of the words spoken by you. I desire to hear again, whatever you intend to tell me."

**राघवस्य वचः श्रुत्वा वाक्यं वाक्यविशारदः ।
यत्तत्पुनरिदं वाक्यं बभाषेऽथ विभीषणः ॥ ६-८५-४**

श्रुत्वा	= hearing	वचः	= those words	राघवस्य	= of Rama
उदाहृतम्	= spoken	सुदीनवत्	= very sadly	सः विभीषणः	= that Vibhishana
वाक्य	= who was skilled in expression	पुनः	= again	बभाषे	= spoke
विशारदः		यत्प्रात्			
इदम्	= the following words				
वाक्यम्					

Hearing those words of Rama, spoken very sadly, that Vibhishana who was skilled in expression, again spoke his words gently as follows:

**यथाज्ञसं महाबाहो त्वया गुल्मनिवेशनम् ।
तत्थानुष्ठितं वीर त्वद्वाक्यसमन्तरम् ॥ ६-८५-५**

महाबाहो	= O the long armed!	वीर	= O the valiant one!	यथा	= how
गुल्मनिवेशनम्	= the marshalling of the troops	आज्ञसम्	= was ordered	त्वया	= by you
तत्	= the same	अनुष्ठितम्	= was done	तथा	= accordingly
त्वद्वाक्य	= and immediately after your words.				
समन्तरम्					

"O the long armed hero! Immediately after your orders, the marshalling of the troops was done by me in the manner as enjoined by you."

**तान्यनीकानि सर्वाणि विभक्तानि समन्ततः ।
विन्यस्ता यूथपश्चैव यथाअन्यायं विभागशः ॥ ६-८५-६**

सर्वाणि	= all	तानि	= those	अनीकानि	= armies
विभक्तानि	= were divided	समन्ततः	= and positioned at all places	यूथपश्चैव	= even the commanders of those divisions
विन्यस्ताः	= wee positioned	विभागशः	= and distributed	यथाअन्यायम्	= as per their ranks.

"All those armies were divided and positioned at all places. Even the commanders of those divisions were arrayed and distributed according to their ranks."

भूयस्तु मम विजाप्यं तच्छृणुष्व महाप्रभो ।
त्वय्यकारणसम्तसे सम्तप्तहिरदया वयम् ॥ ६-८५-७

महाप्रभो	= O great lord!	माम	= to me	भूयः	= there is more to be re-
तत् शृणुष्व	= listen to it	त्वयि	= while you are lament-	विजाप्यम्	ported
अकारण		अकारण	ing causelessly are	वयम्	= we
सम्तसे		सम्तसे	lamenting		

"O great lord! I have to report to you something further. Listen to it. While you are lamenting without any cause, we feel painful at our hearts."

त्यज राजन्निमं शोकं मिथ्यासंतापमागतम् ।
तदियं त्यज्यतां चिन्ता शत्रुहर्षविवर्धिनी ॥ ६-८५-८

राजन्	= O king!	त्यज	= abandon	इम्	= this
शोकम्	= lamentation	मिथ्या	= and false grief	आगतम्	= which came (to you)
तत्	= therefore	सन्तापम्		शत्रुहर्षविवर्धिनी	= which augments the pleasure of the adversaries
त्यज्यताम्	= be abandoned.	इयम् चिन्ता	= let this worry		

"O king! Abandon this lamentation and false grief which came to you. Let your worry, which augments the pleasure of your adversaries be therefore abandoned."

उद्यमः क्रियतां वीर हर्षः समुपसेव्यताम् ।
प्राप्तव्या यदि ते सीता हन्तव्याश्च निशाचराः ॥ ६-८५-९

वीर	= O hero!	ते सीता	= if you want to get back Sita	निशाचराः	= if the demons are to be destroyed
उद्यमः	= raise up for the occasion	प्राप्तव्या यदि	Sita	हन्तव्याश्च	

"O hero! If you want to get back Sita and if the demons are to be destroyed, raise up for the occasion. Keep yourself cheerful."

रघुनन्दन वक्ष्यामि श्रूयतां मे हितं वचः ।
साध्वयं यातु सौमित्रिबलेन महता वृतः ॥ ६-८५-१०

निकुम्भिलायां संप्राप्तं हन्तुं रावणिमाहवे ।
धनुर्मण्डलनिर्मुक्तैराशीविषविषोपमैः ॥ ६-८५-११

रघुनन्दन	= O Rama!	वक्ष्यामि	= I will tell you	मे हितम्	= let my benign words
श्रूयताम्	= be heard	अयम्	= this Lakshmana	वृत्तः	= together with a large
साधु यातु	= has to go immediately	सौमित्रिः		बलेन	= army
निकुम्भिलायाम्	= who reached Nikumbhila	हन्तुम्	= to kill	रावणिम्	= Indrajit
सम्मासम्		आर्यविषविषोपमैः	with arrows tantamount to serpentine poison	धनुर्मङ्गल	= released from a snake-like bow
आहवे	= in battle.			निर्मुक्तैः	

"O Rama! Listen to my benign words I tell you. This Lakshmana together with a large army should go soon to kill Indrajit, who reached Nikumbhila, with arrows as deadly as the serpentine poison released from his snake-like bow in battle."

तेन वीरेण तपसा वरदानात्स्वयंभुवः ।
अस्मि ब्रह्मशिरः प्राप्तं कामगाश्च तुरंगमाः ॥ ६-८५-१२

वीरेण तेन	= by the valiant Indrajit	तपसा	= by his penance	प्राप्तम्	= was obtained
अस्मि	= a weapon	ब्रह्मशिरः	= called Brahmashira	वरदानात्	= by way of a gift
स्वयम्भुवः	= from Brahma	तुरंगमाः	= and horses	कान्नाः	= coursing at his will.

"By his penance, Indrajit obtained a weapon called Brahmashira, by way of a gift from Brahma and also horses, which are coursing at his will."

स एष सह सैन्येन प्राप्तः किल निकुम्भिलाम् ।
यद्युत्तिष्ठेत्कृतं कर्म हतान्सर्वाश्च विद्धि नः ॥ ६-८५-१३

सः एषः	= that Indrajit as such	सैन्येन सह	= along with his army	प्राप्तः किल	= is reported to have reached
निकुम्भिलाम्	= Nikumbhila	कर्मकृतम्	= after performing his sacrificial act	उत्तिष्ठेत्यदीप्ति	= he comes forth
विद्धिः	= know (that)	सर्वान्	= all	नः	= of us
हतान्	= as destroyed!				

"That Indrajit, as such along with his army, is reported to have reached Nikumbhila. If he comes forth after completing his sacrificial act, know that all of us as killed."

निकुम्भिलामसंप्राप्तमहुतार्थं च यो रिपुः ।
त्वामातायिनं हन्यादिन्द्रशत्रो स ते वधः ॥ ६-८५-१४

वरो दत्तो महाबाहो सर्वलोकेश्वरेण वै ।
इत्येवं विहितो राजन्वधस्तस्यैष धीमतः ॥ ६-८५-१५

वरः	= a boon	दत्तः	= was given	सर्वं	= by Brahma
तस्य धीमतः	= to that intelligent demon	इत्वेवम्	= thus	लोकेश्वरेण	
यः रिपुः	= which enemy	हन्यात्	= strikes	इन्द्रजितो	= O Indrajit!
आततायिनम्	= having your bow drawn	असम्प्राप्तम्	= before not arriving	त्वाम्	= you
अहुताश्रित्यन्ते	= or before offering your oblations to the sacred fire	सः	= he alone	निकुम्भिलाम्	= at Nikumbhila
ते	= to you	महाबाहो	= O the long armed!	वधः	= is the killer
वधः	= killing	विहितः	= is ordained.	एषः	= this

"A boon was given by Brahma to that intelligent demon as follows: "O Indrajit! That enemy of yours, who strikes while you are marching with your bow drawn, and while you have not arrived at Nikumbhila, or even while you have not offered oblations to the sacred fire, will prove to be the cause of your killing."

वधायेन्द्रजितो राम संदिशस्व महाबल ।
हते तस्मिन् हतं विद्धि रावणम् ससुहृदणं ॥ ६-८५-१६

महाबल राम	= O mighty Rama!	सम्दिशस्व	= give your command	वधाय	= for killing
इन्द्रजितः	= of Indrajit	तस्मिन् हते	= while he is killed	विद्धि	= know (that)
रावणम्	= Ravana	स सुहृदणम्	= along with his associate-troops	हतम्	= as killed.

"O mighty Rama! Give your command for killing of Indrajit. When he is killed, know that Ravana along with his associate troops also as killed."

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत् ।
जानामि तस्य रौद्रस्य मायां सत्यपराक्रम ॥ ६-८५-१७

श्रुत्वा	= hearing	विभीषण	= the words of Indrajit	रामः	= Rama
अथ	= then	वचः		वाक्यम्	= (the following) words
सत्यपराक्रम	= O Vibhishana of true prowess!	अब्रवीत्	= spoke	मायाम्	= the conjuring trick
रौद्रस्य तस्य	= of that terrific demon.	जानामि	= I know		

Hearing the words of Indrajit, Rama then spoke the following words: "O Vibhishana of true prowess! I know the conjuring trick of that terrific demon."

स हि ब्रह्मस्ववित्प्राज्ञो महामायो महाबलः ।
करोत्यसम्ज्ञान् संग्रामे देवान्सवरुणानपि ॥ ६-८५-१८

सः	= that Indrajit	ब्रह्मास्त्रवित्	= knows how to employ Brahma's missile	प्राज्ञः	= intelligent
महायाः	= has several conjuring tricks	महाबलः	= mighty	करोति	= he can make
अस्मजान्	= unconscious	देवानपि	= even the celestials	सवरुणान्	= along with Varuna the king of gods
सम्मामे	= in battle.				

"That Indrajit is skilled in the use of the mystic missile presided over by Brahma. He is intelligent. He is a master of several conjuring tricks. He is so mighty that he can render unconscious in battle even the gods along with Varuna the king of gods."

तस्यान्तरिक्षे चरतः सरथस्य महायशः ।
न गतिर्ज्ञायते वीर सूर्यस्येवाभ्रसंप्लुवे ॥ ६-८५-१९

महायशः	= O highly illustrious	तस्य	= his	गतिः	= movement
वीरः	= hero!	अन्तरिक्षः	= in the sky	सरथस्य	= along with his chariot
चरतः	= while drifting	सुर्यस्येव	= as the movement of the sun (is not known)	अभ्रसम्प्लुवे	= under a dense mass of clouds.
न जायते	= is not known				

"O highly illustrious hero! While he drifts in the sky, ascending his chariot, his movement is not known to others, as the sun is not seen beneath a dense mass of clouds."

राघवस्तु रिपोर्जत्वा मायावीर्यं दुरात्मनः ।
लक्ष्मणं कीर्तिसंपन्नमिदं वचनमब्रवीत् ॥ ६-८५-२०

ज्ञात्वा	= having known	मायावीर्यम्	= the toughness of the conjuring tricks	दुरात्मनः	= of the evil-minded ad-
राघवः	= Rama	अब्रवीत्	= spoke	रिपोः	versary
लक्ष्मणम्	= to Lakshmana	कीर्ति	= endowed with glory.	इदम्	= these words
		सम्पन्नम्		वचनम्	

Having known the toughness of the conjuring tricks of the evil-minded adversary, Rama spoke to the illustrious Lakshmana as follows:

यद्वानरेन्द्रस्य बलं तेन सर्वेण संवृतः ।
हनूमत्प्रमुखैश्चैव यूथपैः सह लक्ष्मण ॥ ६-८५-२१

जाम्बवेनाक्षपतिना सहसैन्येन संवृतः ।
जहि तं राक्षससुतं मायाबलसमन्वितम् ॥ ६-८५-२२

लक्ष्मण	= O Lakshmana!	सम्बृतः	= accompanied	तेन	= by that
सर्वेण	= entire	वानरेन्द्रस्य	= army of Sugreeva	यूथपश्चैव सह	= along with the army leaders
हनूमत्मुखैः	= with Hanuma as their head	यत् बलम्		ऋक्षपतिना	= the lord of bears
सहसैन्येन	= together with his army	जाम्बवेन	= and accompanied by	तम्	= Indrajit that prince of demons
मायावलसमन्वितम्	rich in the power of conjuring tricks.	सम्बृतः	Jambavan	राक्षससुतम्	
		जहि	= kill		

"O Lakshmana! You, accompanied by that entire army which stands at the disposal of Sugreeva, along with troop-commanders with Hanuma as their head; and protected by Jambavan the lord of bears, who will be accompanied by his army, kill that Indrajit the prince of demons, rich in the power of conjuring tricks."

अयं त्वां सचिवैः सार्थ महात्मा रजनीचरः ।
अभिज्ञस्तस्य मायानां पृष्ठोऽनुगमिष्यति ॥ ६-८५-२३

महात्मा	= the great souled	अयम्	= Vibhishana	अभिजः	= the knower
स्य	= of his conjuring tricks	रजनीचरः			
मायानाम्		सचिवैः	= along with his counsellors	अनुगमिष्यति	= will follow
पृष्ठः	= behind	सार्थम्			
		त्वाम्	= you.		

"The great souled Vibhishana, who knows all the conjuring tricks of Indrajit, along with his counsellors, will follow behind you."

राघवस्य वचं श्रुत्वा लक्ष्मणः सविभीषणः ।
जग्राह कार्मुकश्रेष्ठमत्यद्दृतपराक्रमः ॥ ६-८५-२४

श्रुत्वा	= hearing	वचः	= the words	राघवस्य	= of Rama
लक्ष्मणः	= Lakshmana	अत्यद्भुत	= of highly wonderful	सविभीषणः	= along with Vibhishana
जग्राह	= took hold	पराक्रमः	prowess		
		कार्मुक	= of his excellent bow.		
		श्रेष्ठम्			

Hearing the words of Rama, Lakshmana of highly wonderful prowess, along with Vibhishana, took hold of his excellent bow.

संनद्धः कवची खड्गी सशारो वामचापभृत् ।
रामपादावुपस्पृश्य हृष्टः सौमित्रिरब्रवीत् ॥ ६-८५-२५

हृष्टः	= the rejoicing	सौमित्रिः	= Lakshmana	सन्नद्धः	= who was prepared for the combat
कवची	= covered with armour	खड्गी	wielding a sword	स शरः	= and arrows

वामचाप	= wearing a bow in his	उपस्पृश्य	= having touched	रामपादौ	= Rama's feet
भृत्	left hand				
अब्रवीत्	= spoke (as follows):				

The rejoiced Lakshmana who was prepared for the combat, clad in an armour, wielding a sword and arrows, wearing his bow in his left hand and having touched Rama's feet in salutation, spoke as follows:

अद्य मत्कार्मुकोन्मुक्ताः शरा निर्भिद्य रावणिम् ।
लङ्घामभिपतिष्यन्ति हंसाः पुष्करिणीमिव ॥ ६-८५-२६

अद्य	= today	शराः	= the arrows	मत्कार्मुकोन्मुक्ताः	= released from my bow
निर्भिद्य	= piercing	रावणिम्	= Indrajit	अभिपतिष्यन्ति	= will drop towards
लङ्घाम्	= Lanka	हंसाः इव	= as swans	पुष्करीम्	= (descend into) a lotus-pond.

"Today, the arrows released from my bow, piercing Indrajit, will drop into the City of Lanka, as swans descend into a louts-pond.

अद्येव तस्य रौद्रस्य शरीरं मामकाः शराः ।
विधमिष्यन्ति भित्त्वा तं महाचापगुणच्युताः ॥ ६-८५-२७

अद्यैव	= now itself	मामकाः	= my arrows	महाचापगुण	= discharged from the
		शराः		च्युताः	bow-string of the great
भित्त्वा	= splitting	तस्य रौद्रस्य	= his terrific body	तम्	bow
		शरीरम्		विधमिष्यति	= will blow him away.

"Now itself, my arrows discharged from the bow-string of this great bow, duly splitting his terrific body, will blow him away."

एवमुक्त्वा तु वचनम् द्युतिमान् भ्रातुरग्रतः ।
स रावणिवधाकाङ्क्षी लक्ष्मणस्त्वरितं ययौ ॥ ६-८५-२८

एवम् उक्त्वा	= thus speaking	भ्रातुः अग्रतः	= in front of his brother	सः द्युतिमान्	= that resplendent Lak-
ययौ	= sallied forth	त्वरितम्	= quickly	लक्ष्मणः	shmana

Thus speaking in front of his brother, that resplendent Lakshmana, quickly marched forward, with an intent to kill Indrajit.

सोऽभिवाद्य गुरोः पादौ कृत्वा चापि प्रदक्षिणं ।
निकुम्भिलामभिययौ चैत्यं रावणिपालितम् ॥ ६-८५-२९

अभिवाद्य	= offering salutation	गुरोः पादौ	= to his brother's feet	कृत्वा	= and doing
प्रदक्षिणम् च	= circumambulation too	सः	= that Lakshmana	अभिययौ	= went
चैत्यम्	= to the sancctuary	निकुम्भिलाम्	= called Nikumbhila	रावणिपालिताम्	= protected by Indrajit.

Offering salutation to the feet of his brother and doing circumambulation too, that Lakshmana went to the sanctuary named Nikumbhila, which was protected by Indrajit.

**विभीषणेन सहितो राजपुत्रः प्रतापवान् ।
कृतस्वस्त्ययनो भ्रात्रा लक्ष्मणस्त्वरितो ययौ ॥ ६-८५-३०**

कृत	= having obtained blessings	भ्रात्रा	= from his brother	प्रतापवान्	= the glorious Laksh-
स्वस्त्ययनः		त्वरितः	= quickly	लक्ष्मणः	mana
राजपुत्रः	= the prince			ययौ	= sallied forth
विभीषणेन	= along with Vibhis-				
सहितः	hana.				

Having obtained the blessings from his brother, the glorious Lakshmana, the prince, quickly sallied forth along with Vibhishana.

**वानराणाम् सारस्तु हनुमान् बहुभिर्वत्रहृतः ।
विभीषणश्च सामात्यो तदा लक्ष्मणमन्वगात् ॥ ६-८५-३१**

तदा	= then	हनुमान्	= Hanuma	वृतः	= accompanied
बहुभिः	= by many thousands	वानराणाम्	= of monkeys	विभीषणश्च	= and Vibhishana
सहस्रैः		लक्ष्मणम्	= went behind Laksh-		
सामात्यः	= along with his counsellors	अन्वगात्	mana.		

Then, Hanuma accompanied by many a thousand of monkeys and Vibhishana along with his counsellors went behind Lakshmana.

**महता हरिसैन्येन सवेगमभिसंवृतः ।
ऋक्षराजबलं चैव ददर्श पथि विष्ठितम् ॥ ६-८५-३२**

अभिसम्वृतः	= (That Lakshmana) surrounded	सवेगम्	= quickly	महता	= by a large army of
ददर्श	= saw	ऋक्षराज	= also the army of Jam-	हरिसैन्येन	monkeys
पथि	= in the way.	बलम् चैव	bavan	विष्ठितम्	= stationed

That Lakshmana, quickly surrounded by a large army of monkeys, saw the army of Jambavan also stationed in the way.

स गत्वा दूरमध्वानं सौमित्रिर्मित्रनन्दनः ।
राक्षसेन्द्रबलं दूरादपश्यद्यूहमाश्रितम् ॥ ६-८५-३३

गत्वा	= going	दूरम्	= a long	अध्वानम्	= distance
सः सौमित्रिः	= that Lakshmana	मित्रनन्दनः	= the delight to his friends	अपश्यत्	= saw
राक्षसेन्द्रबलम्	= the army of Ravana	आश्रितम्	= ranged	द्यूधम्	= in battle-array
दूरात्	= from a distance.				

After covering a long distance, that Lakshmana, the delight to his friends, saw the army of Ravana, ranged in battle-array, from a distance.

स तं प्राप्य धनुष्पाणिर्मायायोगमरिदमः ।
तस्थौ ब्रह्मविधानेन विजेतुं रघुनन्दनः ॥ ६-८५-३४

प्राप्य	= duly arriving at Nikumbhila	सः	= that Lakshmana	अरिदमः	= the foe-conqueror
तस्थौ	= stood	धनुष्पाणिः	= bow in hand	विजेतुम्	= to conquer
तम्	= that Indrajit	मायायोगम्	= possessing conjuring tricks	ब्रह्मविधानेन	= in conformity with Brahma's ordinance.

Duly arriving at Nikumbhila, that foe-conquering Lakshmana stood, bow in hand, to conquer that Indrajit, the possessor of conjuring tricks, in conformity with Brahma's ordinance.

विभीषणेन सहितो राजपुत्रः प्रतापवान् ।
अङ्गदेन च वीरेण तथानिलसुतेन च ॥ ६-८५-३५

प्रतापवान्	= the valiant	राजपुत्रः	= Lakshmana	तस्थौ	= stood)
सहितः	= along with Vibhishana	वीरेण	= the heroic Angada	तथा	= and
विभीषणेन		अङ्गदेन			
अनिलसुतेन	= Hanuma the son of wind-god.				

The valiant Lakshmana stood there along with Vibhishana, the heroic Angada and Hanuma, the son of wind-god.

विविधममलशस्त्रभास्वरं त ।
द्वजगहनं गहनं महारथैश्च ।
प्रतिभयतमम्प्रमेयवेगं ।
तिमिरमिव द्विषतां बलं विवेश ॥ ६-८५-३६

विवेश	= (Lakshmana) entered	द्विषताम्	= the army of enemies	विविधम्	= which was of many kinds
अमल शस्त्र	= resplendent with spotless weapons	बलम्		महारथैश्च	= and abounded with huge chariots

गहनम्	= exceedingly formidable	प्रतिभयतम्	= very terrific	अप्रमेय	= with unimaginable
तिमरमिव	= even as one would enter a thick veil of darkness.			वेगम्	swiftness

Lakshmana penetrated that heterogeneous army of enemies, resplendent with spotless weapons, thick with ensigns and abounded with huge chariots, exceedingly impenetrable, very terrific, with unimaginable swiftness, even as one would enter a thick veil of darkness.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चाशीतितमः सर्गः ॥

Thus completes 85th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

86 Sarga 86 - षड्शीतितमः सर्ग

Indrajit Enters The Battle-Filed Again

Introduction -

On the advice of Vibhishana, Lakshmana releases a multiple of arrows towards Indrajit. A fight ensues between bears monkeys and demons. Hearing the terrible noise of the battle, Indrajit discontinues his sacrificial rite and enters the battle-field. Hanuma with trees as weapons, plays havoc among the demons and challenges Indrajit to a duel. Lakshmana catches sight of Indrajit, coming in his chariot.

अथ तस्यामवस्थायां लक्ष्मणं रावणानुजः ।
परेषामहितं वाक्यमर्थसाधकमब्रवीत् ॥ ६-८६-१

तस्याम्	= In that situation	रावणानुजः	= Vibhishana	अथ	= then
अवस्थायाम्		वाक्यम्	= (the following) words	अहितम्	= which were hostile
अब्रवीत्	= spoke	अर्थ	= and which promoted		
परेषाम्	= to the enemies	साधकम्	an advantage (to Lakshmana).		

In that situation, Vibhishana then spoke the following words, which were hostile to the enemies and advantageous to Lakshmana.

यदेतद्राक्षसानीकं मेघश्यामं विलोक्यते ।
एतदायोध्यतां शीघ्रम् कपिभिश्च शिलायुधैः ॥ ६-८६-२

यत् येतत्	= Let this army of	विलोक्यते	= which is seen here	मेघश्यामम्	= dark as a cloud
राक्षसानीकम्	demons				
शीघ्रम्	= be quickly engaged in	कपिभिः	= by the monkeys	शिलायुधैः	= using rocks as their
एतत्	this battle				weapons.
आयोध्यताम्					

"Let this army of demons which is seen here, dark as a cloud, be quickly engaged in battle, by the monkeys using rocks as thier weapons."

अस्यानीकस्य महतो भेदने यतलक्ष्मणं ।
राक्षसेन्द्रसुतोऽप्यत्र भिन्ने दृश्यो भविष्यति ॥ ६-८६-३

लक्ष्मण	= O Lakshmana!	यत्	= make an effort	भेदने	= to break
अस्य महतः	= this mighty army	अत्र भिन्ने	= while this army is	राक्षसेन्द्र	= Indrajit also
अनीकस्य			borken	सुतःऽपि	
दृश्यः	= will become visible.				
भविष्यति					

"O Lakshmana! Make an effort to break this mighty army. When this army is destroyed, Indrajit also will become visible."

स त्वमिन्द्राशनिप्रख्यैः शैरैवकिरन्परान् ।
अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते ॥ ६-८६-४

सः त्वम्	= you as such	अभिद्रव वै	= rush forward	आशु	= quickly
अवकिरन्	= gushing out	शैरः	= arrows	इन्द्राशनिप्रख्यैः	= equal to Indra's thunderbolt
परान्	= on the enemies	एतत्	= so long as	एतत्	= this
कर्म	= sacrificial act	न समाप्यते	= is not carried through.		

"You as such, rush forward quickly, gushing out arrows, equal to Indra's thunderbolt, on the enemies, so long as this sacrificial act of Indrajit is not actually carried through."

जहि वीरदुरात्मानं मायापरमधार्मिकम् ।
रावणिं क्रूरकर्माणं सर्वलोकभयावहम् ॥ ६-८६-५

वीर	= O hero!	जहि	= kill	रावणिम्	= Indrajit
दुरात्मनम्	= the evil-minded	मायापरम्	= who is interested in doing conjuring tricks	अधर्मिकम्	= who is unjust
क्रूर	= engaged in cruel acts	सर्वलोक	= and who brings fear to all the worlds.		
कर्माणम्		भयावहम्			

"O hero! Make a short work of Indrajit, the evil minded, who is interested in performing conjuring tricks, who is unjust, engaged in cruel acts and who brings fear to all the worlds."

विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः ।
वर्वश शरवर्षाणि राक्षसेन्द्रसुतं प्रति ॥ ६-८६-६

श्रुत्वा	= hearing	विभीषण	= the words of Vibhishana	लक्ष्मणः	= Lakshmana
शुभलक्षणः	= having auspicious marks	वचः			
राक्षसेन्द्रसुतम्	= towards Indrajit.	वर्वश	= showered frth	शरवर्षाणि	= streams of arrows

Hearing the words of Vibhishana, Lakshmana, having auspicious marks, showered forth streams of arrows in the direction of Indrajit.

ऋक्षाः शाखामृगश्चैव द्रुमाद्रिवरयोधिनः ।
अभ्यधावन्त सहितास्तदनीकमवस्थितम् ॥ ६-८६-७

ऋक्षाः	= bears	शाखामृगश्चैव	= and monkeys	द्रुम	प्रवर	= who fight with gigantic trees
अभ्यधावन्त	= rushed towards	तत्	= that army (of demons)	योधिनः		
सहितः	= together.	आनीकम्		अवस्थितम्		= who were drawn up in battle-array

Bears and monkeys, who fight was gigantic trees, rushed towards that army of demons, drawn up in battle-array.

**राक्षसाश्च शितैर्बाणैरसिभिः शक्तितोमरैः ।
अभ्यवर्तन्त समवरे कपिसैन्यजिघांसवः ॥ ६-८६-८**

राक्षसाः च	= Demons also	कपिसैन्य	= with an intent to kill	समरे	= in battle
अभ्यवर्तन्त	= attacked	जिघाम्सवः	= the monkeys	असिभिः	
शक्तितोमरैः	= spears and javelins.	शितैः बाणैः	= with sharp arrows		= swords

The demons too, with an intent to kill the monkeys in battle, attacked them with sharp arrows, swords, spears and javelins.

**स सम्प्रहारस्तुमुलः सञ्ज्ञे कपिरक्षसाम् ।
शब्देन महता लङ्घां नादयन्वै समन्ततः ॥ ६-८६-९**

महता शब्देन	= with a great uproar	सः	= that	तुमुलः	= tumultuous
सम्प्रहारः	= battle	सम्ज्ञे	= occurred	कपिरक्षसाम्	= between the monkeys and the demons
नादयन्वै	= reverberating	लङ्घाम्	= Lanka	समन्ततः	= on all sides.

That tumultuous battle between the monkeys and the demons rendered Lanka noisy on all sides with its great uproar.

**शस्त्रैर्बहुविधाकरैः शितैर्बाणैश्च पादपैः ।
उद्यैर्गिरिश्यङ्गैश्च घोरैराकाशमावृतम् ॥ ६-८६-१०**

आकाशम्	= the sky	आवृतम्	= was covered	शस्त्रैः	= with weapons
विविधाकरैः	= of various shapes	शितैः बाणैश्च	= with sharp arrows	पादपैः	= with trees
घोरैः उद्यतैः	= and with tossed mountain-tops.				

The sky was covered with weapons of various shapes, sharp arrows, trees and tossed mountain tops.

**ते राक्षसा वानरेषु विकृताननबाहवः ।
निवेशायन्तः शस्त्राणि चक्रुस्ते सुमहाद्यम् ॥ ६-८६-११**

ते राक्षसा:	= those demons	विकृतानन् = of ugly faces and arms	निवेशयन्तः = hurling
शस्त्राणि	= weapons	बाहवः वानरेषु = on monkeys	चक्रः = created a great fear. सुमहत् भयम्

Those demons of ugly faces and arms, hurling weapons on the monkeys, created a great fear.

तथैव सकलैवृक्षैर्गिरिशृङ्गैश्च वानराः ।
अभिजघ्निंजघृश्च समरे राक्षसर्षभान् ॥ ६-८६-१२

वानराश्च	= even monkeys too	अभिजघ्नः	= struck	जघ्नः	= and killed
तथैव		समरे	= in the battle	सकलैः	= with all types
सर्व	= all the demons	गिरिशृङ्गैश्च	= and mountain-peaks.		
राक्षसान्					
वृक्षैः	= trees				

Even the monkeys too struck and killed all the demons in the battle, with various types of trees and mountain-peaks.

ऋक्षवानरमुख्यैश्च महाकायैर्महाबलैः ।
रक्षसां वध्यमानानां महद्भयमजायत ॥ ६-८६-१३

महत्	= a great	भयम्	= fear	अजायत	= developed
रक्षसाम्	= among the demons	युध्यमानानाम्	= who were fighting	महाबलैः	= with mighty
ऋक्ष वानर	= leaders of bears and	महाकायैः	= possessing colloidal		
मुख्यैः	monkeys		bodies.		

A great fear developed among the demons who were fighting with mighty leaders of bears and monkeys endowed with colossal bodies.

स्वमनीकं विषण्णं तु श्रुत्वा शत्रुभिर्दितम् ।
उदतिष्ठत दुर्धर्षस्तत्कर्मण्यननुष्ठिते ॥ ६-८६-१४

श्रुत्वा	= hearing	स्वम्	= that his own army	आर्दितम्	= tormented
शत्रुभिः	= by the enemies	अनीकम्		सः दुर्धर्षः	= that unconquerable Indrajit
उदतिष्ठत	= left off	विषण्णम्	= was dejected		
		अननुष्ठिते	= without performing	कर्मणि	= the sacrificial rite.

Hearing that his own army being tormented by the enemies, was dejected that unconquerable Indrajit left off, without performing the sacrificial rite.

वृक्षान्धकारान्निष्कम्य जातक्रोधः स रावणिः ।
आरुरोह रथं सज्जं पूर्वयुक्तं स राक्षसः ॥ ६-८६-१५

सः	= that	जातकोधः	= enraged	रावणिः	= Indrajit
निर्गम्य	= coming out	वृक्षान्प्यकरात्	= from the gloominess of the trees	आरुरोह	= ascended
रथम्	= his chariot	सज्जम्	= kept ready	सुसम्यतम्	= and well-fastened
पूर्वयुक्तम्	= with horss before hand.				

That enraged Indrajit, coming out from the gloominess of the trees, ascended his firmly yoked chariot which had already been united

स भीमकार्मुकशरः कृष्णाङ्गनचयोपमः ।
रक्तास्यनयनः क्रूरो बभौ मृत्युरिवान्तकः ॥ ६-८६-१६

सः भीमः	= that awful Indrajit	भीम कार्मुक	= armed with terrific	कृष्णाङ्गन	= equal to a mass of
रक्तास्यनयनः	= with his blood-red eyes	शरः	= bow and arrows	चयोपमः	= black collyrium
		बभौ	= shone	अन्तकः	= like the destructive Death.

That awful Indrajit, armed with terrific bow and arrows, looking like a mass of black collyrium with his blood-red eyes, appeared like the destructive Death.

दृष्टैव तु रथस्थं तं पर्यवर्तत तद्वलम् ।
रक्षसां भीमवेगानां लक्ष्मणेन युयुत्सताम् ॥ ६-८६-१७

दृष्टैव	= just on seeing	तम्	= him	रथस्थम्	= being on a chariot
तत् वलम्	= that army	रक्षसाम्	= of demons	भीम	= with a terrific speed
पर्यवर्तत	= turned back	लक्ष्मणेन	= wishing to fight with Lakshmana.	वेगानाम्	

Just on seeing Indrajit being on a chariot, that army of demons with a terrific speed, turned back, wishing to fight with Lakshmana.

तस्मिन् काले तु हनुमानुद्यम्य सुदुरासदम् ।
धरणीधरसङ्काशी महावृक्षमरिन्द्रिमः ॥ ६-८६-१८

स राक्षसानां तत्सैन्यं कालाभ्यरिव निर्दहन् ।
चकार बहुभिर्वृक्षैर्निःसंज्ञं युधि वानरः ॥ ६-८६-१९

तस्मिन्	= At that time	हनुमान्	= Hanuma	अरिम्दमः	= the destroyer of enemies
काले		उद्यम्य	= uplifting	सुदुरासदम्	= an absolutely unparalleled
धरणीधरसङ्काशः	= looking like a mountain	निर्दहन्	= consuming	तत्	= that

सैन्यम्	= army	राक्षसानाम्	= of demon	कालाग्निरिव	= like the fire at the time of dissolution of the world
सः वानरः	= and that aforesaid monkey (Hanuma)	चकार	= made unconscious	बहुभिः वृक्षैः	= with many trees
युधि	= in the battle.	निःसम्जम्	(the army)		

At that time, Hanuma the destroyer of enemies looking like a mountain, uplifted an absolutely unparalleled large tree. Consuming that army of demons, as a fire at the time of universal dissolution, the aforesaid monkey made that army unconscious on the battle field, with many trees.

विघ्वंसयन्तं तरसा दृष्टैव पवनात्मजम् ।
राक्षसानां सहस्राणि हनूमन्तमवाकिरन् ॥ ६-८६-२०

दृष्टैव	= immediately on seeing	पवनात्मजम्	= Hanuma	विघ्वम्सयन्तम्	= destroying
तरसा	= (their army) rapidly	सहस्राणि	= thousands	राक्षसानाम्	= of demons
अवाकिरन्	= hurled weapons.				

Immediately on seeing Hanuma destroying thier army rapidly, thousands of demons hurled weapons on him.

शितशूलधराः शूलैरसिभिश्चासिपाण्यः ।
शक्तिभिः शक्तिहस्ताश्च पट्टसैः पट्टसायुधाः ॥ ६-८६-२१

परिघैश्च गदाभिश्च कुन्तैश्च शुभदर्शनैः ।
शतशश्च शतघ्नीभिरायसैरपि मुद्रैः ॥ ६-८६-२२

घोरैः परशुभिश्चैव भिण्डपालैश्च राक्षसाः ।
मुष्ठिभिर्ब्रवेगैश्च तलैरशनिसंनिभैः ॥ ६-८६-२३

अभिजघ्नुः समासाद्य समन्तात्पर्वतोपमम् ।
तेषामपि च सङ्कुञ्छकार कदनं महत् ॥ ६-८६-२४

समासाद्य	= approaching	पर्वतोपमम्	= Hanuma looking like a mountain	राक्षसाः श्व	= demons bearing
अभिजघ्नुः	= struck him	समन्ततात्	= from all sides	शूलधराः	= pointed pikes
असि पाण्यः	= those	=	carrying अभिजघ्नुः च	शूलाः	= with pikes
शक्तिहस्ताः	= those carrying javelins in their hands		swords in hands	=	with swords
पट्टशायुधाः	= those armed with sharp-edged spears	शक्तिभिः च	= with javelin	परिघैश्च	= with iron rods and maces
		पट्टशैः	= with spears	गदाभिश्च	
				शुभदर्शनैः	= with bright-looking

कुन्तैः च	= spears	शतशः	= with hundreds	शतभिः	= of cylindrical pieces of wood studded with iron spikes
आयसैः	= with steel hammers	घरैः	= with awful axes	भिन्दि पालैश्च	= with slings for throwing stones
मुद्रैरैपि		परशुभिश्चैव		अशनि	= which fell like flashes
वज्रकल्पैः	= with their thunderbolt-like fists	तलैः	= and slaps	सम्भैः	of lightning
मुष्टिभिः				महत्	= a colossal destruction
सम्कुद्धः	= the enraged Hanuma	चकार	= made	कदनम्	
तेषाम्	= of those demons.				

Approaching Hanuma looking like a mountain, the demons 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 jalins, with iron rods with maces those armed with sharp-edged spears with spears, as also with bright-looking spears, with hundreds of cylindrical wooden pieces studded with iron spikes, with steel hammers, ,with awful axes, with slings for the rwing stones, with their thunderbolt-like fists and slaps which fell like flashes of lightning. Then, the enraged Hanuma made a colossal destruction of those demons.

स ददर्श कपिश्चेष्मचलोपममिन्द्रजित् ।
सूदयानममित्रममित्रान्पवनात्मजम् ॥ ६-८६-२५

सः इन्द्रजित्	= that Indrajit	ददर्श	= saw	पवनात्मजम्	= that Hanuma
कपिश्चेष्म	= the foremost of monkeys	अचलोपमम्	= looking like a mountain	असत्रस्तम्	= not at all fearing
सूदमानम्	= and killing	अमित्रान्	= the enemies.		

That Indrajit saw Hanuma, the foremost of monkeys, looking like a mountain, fearlessly killing his enemies.

स सारथिमुवाचेदं याहि यत्रैष वानरः ।
क्षयमेव हि नः कुर्याद्राक्षसानामुपेक्षितः ॥ ६-८६-२६

सः	= He	उवाच	= spoke	इदम्	= the following words
सारथिम्	= to his charioterr	याहि	= proceed	यत्र	= where
एषः	= this	वानरः	= monkey (is)	उपेक्षतः	= if he is neglected
कुर्यादेव हि	= he will indeed do	क्षयम्	= the destruction	नः राक्षसाम्	= of our demons.

He spoke the following words to his chariooteer: "Take the chariot to the place where that monkey is standing. If we neglect him, he will surely destroy our demons."

इत्युक्तः सारथिस्तेन ययौ यत्र स मारुतिः ।
वहन् परमदुर्धर्ष स्थितमिन्द्रजितं रथे ॥ ६-८६-२७

सारथि:	= the charioteer	इति	= thus	उक्तः	= spoken
तेन	= by him	ययौ	= went	वहन्	= carrying
परम दुर्घटम्	= that unusually unconquerable	इन्द्रजितम्	= Indrajit	स्थितम् रथे	= sitting in the chariot
यत्र	= to the place where	मारुतिः	= Hanuma (was there).		

Hearing the words of that Indrajit, the charioteer went, carrying that very unconquerable Indrajit sitting in the chariot, to the place where Hanuma was there.

सोऽभ्युपेत्य शरान्वज्ञान्पद्मसासिपरश्वधान् ।
अभ्यवर्षत दुर्घटः कपिमूर्धि स राक्षसः ॥ ६-८६-२८

अभ्युपेत्य	= coming close (to Hanuma)	सः राक्षसः	= that demon	दुर्घटः	= who was unconquerable
अभ्यवर्षत	= hurled	शरान्	= arrows	वज्ञान्	= swords
पथिशासि	= sharp-edged spears	कपिमूर्धानि	= on the head of Hanuma.		
परश्वधान्	and axes				

Coming close to Hanuma, that unconquerable Indrajit hurled swords, sharp-edged spears and axes on the head of Hanuma.

तानि शस्त्राणि घोराणि प्रतिगृह्य स मारुतिः ।
रोषेण महताविषो वाक्यं चेदमुवाच ह ॥ ६-८६-२९

प्रतिगृह्य	= receiving	तानि घोराणि	= those terrible weapons	सः मारुतिः	= that Hanuma
उवाच	= spoke	शस्त्राणि इदम् वाक्यम्	इदम् = the following words वाक्यम्	महता रोषेण आविष्टे	wrapped with a great rage.

Receiving those terrible weapons, that Hanuma spoke, seized as he was, with great rage, the following words:

युध्यस्व यदि शूरोऽसि रावणात्मज दुर्मते ।
वायुपुत्रं समासाद्य न जीवन्तियास्यसि ॥ ६-८६-३०

दुर्मते	= O evil-minded Indra-	असि यदि	= if you are valiant	युध्यस्व	= you fight (with me)
रावणात्मज	jit!	शूरः			
समासाद्य	= to Hanuma	न	= you will not return	जीवन्	= alive.

"O evil-minded Indrajit! If you are valiant, fight with me. Coming nearer to Hanuma, you will not return alive."

बाहुभ्यां सम्प्रयुध्यस्व यदि मे द्वन्द्वमाहवे ।
वेगं सहस्रं दुर्बुद्धे ततस्त्वं रक्षसां वरः ॥ ६-८६-३१

दुरुद्दि	= O foolish fellow!	द्वन्द्वम् यदि	= If you enter into a duel	मे	= with me
सम्प्रयुद्धस्व	= fight	बाहुभ्याम्	= with arms	सहस्य	= withstand
वेगम्	= my force	आहवे	= in the battle-field	ततः	= then
त्वम्	= you	वरः	= will be considered as the best	रक्षसाम्	= among the demons.

"O foolish fellow! If you enter into a duel with me, fight with your arms. Withstand my force in the battle-field. Then you will be considered as the best among the demons."

हनूमन्तं जिधांसन्तं समुद्धतशरासनम् ।
रावणात्मजमाचष्टे लक्ष्मणाय विभीषणः ॥ ६-८६-३२

विभिषणः	= Vibhishana	आचष्टे	= told	लक्ष्मणाय	= lakshmana (in the following words)
समुद्धत शरासनम्	= while with bow up- raised	रावणात्मजम्	= Indrajit was seeking to kill Hanuma. हनूमन्तम् जिधाम्सन्तम्		

Vibhishana told Lakshmana in the following words that while with bow upraised, Indrajit sought to kill Hanuma.

यः स वासवनिर्जेता रावणस्यात्मसम्भवः ।
स एष रथमास्थाय हनूमन्तं जिधासति ॥ ६-८६-३३

आस्थाय	= having seated	रथम्	= in a chariot	सः	= he
यः	= who	रावस्य	= was born to Ravana	वासवनिर्जेता	= who conquered Indra
जिधाम्सति	= is seeking to kill	सम्भवः	(Indrajit)		

"Having seated in a chariot, Indrajit, who conquered Indra, is seeking to kill Hanuma."

तमप्रतिमसंस्थानैः शरैः शत्रुविदारणैः ।
जीवितान्तकरैघोरैः सौमित्रे रावणिं जहि ॥ ६-८६-३४

सौमित्र	= O Lakshmana!	जहि	= kill	तम्	= that
रावणिम्	= Indrajit	घोरैः शरैः	= with terrific arrows	अप्रतिम	= in incomparable work- manship
शत्रुनिवारणैः	= which ward off enemies	जीवितान्त करैः	= and putting an end to their lives.	सम्स्थानैः	

"O Lakshmana! Kill that Indrajit with your terrific arrows of incomparable workmanship, which ward off the enemies and putting an end to their lives."

इत्येवमुक्तस्तु तदा महात्मा ।
 विभीषणेनारिविभीषणेन ।
 ददर्श तं पर्वतसंनिकाशं ।
 रथस्थितं भीमबलं दुरासदम् ॥ ६-८६-३५

इत्येवम्	= thus	उक्तः	= spoken to	तदा	= then
विभीषणेन	= by Vibhishana	अरिविभीषणेन	= who was fearful to the adversaries	महात्मा	= the great souled Lakshmana
ददर्श	= saw	तम्	= Indrajit	पर्वत	= who closely resembled सम्मिकाशम् a mountain
रथस्थितम्	= seated in a chariot	भीम बलम्	= of terrific strength	दुरासदम्	= and who was difficult to approach.

Hearing the words of Vibhishana, who was fearful to his adversaries, the great-souled Lakshmana saw Indrajit, who closely resembled a mountain, seated in a chariot, of terrific strength and who was difficult to approach.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षड्शीतितमः सर्गः ॥

Thus completes 86th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

87 Sarga 87 - सप्तशीरितमः सर्ग

Indrajit's Harsh Words To Vibhishana

Introduction -

Vibhishana takes Lakshmana to the place where Indrajit is performing the sacrificial rite. He advises Lakshmana to destroy Indrajit even before he finishes the sacrificial rite at a banyan tree. Indrajit sees Vibhishana there and starts talking harsh words to him, saying that he has ditched him by bringing Lakshmana to that place. Vibhishana replies that because of Ravana's vices, he has left him and joined Rama's side. He further adds that Indrajit and his army will not survive under the range of Lakshmana's arrows.

एवमुक्त्वा तु सौमित्रिं जातहर्षो विभीषणः ।
धनुष्याणिनमादाय त्वरमाणो जगाम सः ॥ ८७-६-१

एवम्	= thus	उत्त्वा	= speaking	सौमित्रिम्	= to lakshmana
सः विभीषणः	= that Vibhishana	तम्	= taking him who held a bow in his hand	जगाम	= went
जात हर्षः	= rejoiced	धनुष्याणिम्			
		आदाय			
		त्वरमाणः	= hurriedly.		

After speaking to him as aforesaid, Vibhishana taking Lakshmana, who held a bow in his hand, felt rejoiced and hastened away.

अविदूरं ततो गत्वा प्रविश्य च महद्वनम् ।
दर्शयामास तत्कर्म लक्ष्मणाय विभीषणः ॥ ८७-६-२

गत्वा	= going	अविदूरम्	= not very distant	ततः	= from there
विभीषणः	= Vibhishana	प्रविश्य	= having entered	महद्वनम्	= an extensive thicket
अदर्शयत	= showed	लक्ष्मणाय	= to Lakshmana	तत् कर्म	= that place where Indrajit was going to pour oblations into the sacred fire.

Moving not very distant from there and entering an extensive thicket, Vibhishana showed to Lakshmana, the place where Indrajit was going to pour oblations into the sacred fire.

नीलजीमूतसङ्काशं न्यग्रोधं भीमदर्शनम् ।
तेजस्वी रावणभ्राता लक्ष्मणाय न्यवेदयत् ॥ ८७-६-३

तेजस्वी	= the glorious	रावण भ्राता	= Vibhishana	न्यवेदयत्	= showed
भीमदर्शनम्	= a terribly looking	न्यग्रोधम्	= banyan tree	नीलजीमूतसङ्काशम्	= looking like a black cloud.

The glorious Vibhishana showed a terribly looking banyan tree, appearing like a blace cloud (and spoke as follows).

इहोपहारं भूतानां बलवान्नावणातजः ।
उपहृत्य ततः पश्चात्सङ्गाममभिवर्तते ॥ ८७-६-४

उपहृत्य	= after offering	उपहारम्	= oblations	भूतानाम्	= to the spirits
इह	= here	बलवान्	= the mighty	रावणात्मजः	= Indrajit
अभिवर्तते	= proceeds	सम्मामम्	= to the battle	पश्चात्	= afterwards.

"After offering oblations to the spirits at this place, the mighty Indrajit proceeds to the battle afterwards."

अदृश्यः सर्वभूतानां ततो भवति राक्षसः ।
निहन्ति समरे शत्रून्वधाति च शरोत्तमैः ॥ ८७-६-५

ततः	= thereupon	राक्षसः	= (this) demon	भवति	= becomes
अदृश्यः	= invisible	सर्व	= to all the beings	निहन्ति	= kills
शत्रून्	= the enemies	भूतानाम्		वधाति	= and binds
शरोत्तमैः	= with excellent arrows.	समरे	= in battle		

"Thereupon, this demon becomes invisible to any one, kills some enemies in battle and binds some with his excellent arrows."

तमप्रविष्टं न्यग्रोधं बलिनं रावणात्मजम् ।
विघ्वसय शरैस्तीक्ष्णैः सरथं साश्वसारथिम् ॥ ८७-६-६

विघ्वसय	= destroy	तम्	= that	बलिनम्	= mighty Indrajit
सरथम्	= with his chariot	साश्वसारथिम्	= along with its horses and charioteer	रावणात्मजम्	
अप्रविष्टम्	= while he has not reached	न्यग्रोधम्	= the banyan tree.	दीसैः शरैः	= by your blazing ar- rows

"Destroy that mighty Indrajit, along with his chariot, horses and charioteer, by releasing your blazing arrows, even while he has not reached the banyan tree."

तथेत्युक्त्वा महातेजाः सौमित्रिर्मित्रनन्दनः ।
बभूवावस्थितस्तत्र चित्रं विस्फारयन्धनुः ॥ ८७-६-७

महातेजाः	= the greatly brilliant	सौमित्रिः	= Lakshmana	मित्रनन्दनः	= a delight of his friends
तथेति	= saying 'So be it'	बभूव	= took his stand	तत्र	= there
चित्रम् धनुः	= twanging his wonder- ful bow at full length.	अवस्थितः			

That greatly brilliant Lakshmana, a delight of his fiends, saying 'So be it' took his stand there, twanging his bow at full length.

स रथेनाग्निवर्णेन बलवान्नावणात्मजः ।
इन्द्रजित्कवची खड्डी सध्वजः प्रत्यटश्यत ॥ ८७-६-८

सः बलवान्	= that mighty Indrajit	रावणात्मजह्	= the son of Ravana	कवची	= wearing an armour
इन्द्रजित्					
खड्डी	= and a sword	सध्वजः	= distinguished by his ensign	प्रत्यटश्यत	= appeared
रथेन	= in his chariot	अग्निवर्णेन	= having a colour of fire.		

That Indrajit, the son of Ravana, clad in armour, armed with a sword, and distinguished by his ensign, appeared in a fire-coloured chariot.

तमुवाच महातेजाः पौलस्त्यमपराजितम् ।
समाहृये त्वां समरे सम्यग्युद्धं प्रयच्छ मे ॥ ८७-६-९

महातेजाः	= that highly splendid Lakshmana	उवाच	= spoke	तम्	= to that
पौलस्त्य	= Indrajit the scion of sage Pulastya	अपराजितम्	= who had never been conquered before (as follows):	समाहृये	= I am inviting
त्वाम्	= you	समरे	= for a fight	प्रयच्छ	= give
युद्धम्	= battle	मे	= to me	सम्यक्	= in a right manner.

That highly splendid Lakshmana spoke to that Indrajit, the scion of Sage Paulastya, who had never been conquered before (as follows) "I am inviting you for a fight. Give battle to me in a right manner."

एवमुक्तो महातेजा मनस्वी रावणात्मजः ।
अब्रवीत्परुषं वाक्यं तत्र दृष्ट्वा विभीषणम् ॥ ८७-६-१०

एवम्	= thus	उक्तः	= spoken (by Lakshmana)	रावणात्मजः	= Indrajit
महातेजाः	= with a great brilliance	मनस्वी	= and high mindedness	दृष्ट्वा	= seeing
विभीषणम्	= Vibhishana	तत्र	= there	अब्रवीत्	= spoke
परुषम्	= (the following) harsh	वाक्यम्	= word.		

Thus spoken by Lakshmana, Indrajit with a great brilliance and high mindedness, seeing Vibhishana there, spoke the following harsh words to him:

इह त्वं जातसंवृद्धः साक्षात्त्राता पितॄम् ।
कथं द्रुह्यसि पुत्रस्य पितॄव्यो मम राक्षस ॥ ८७-६-११

राक्षस	= O demon!	त्वम्	= you	जात सम्बृद्धः	= are born and brought up
इह	= here	साक्षात्	= directly	भ्राता	= a brother
मम पितुः	= to my father	पितृव्यः	= and an uncle	मम	= to me
कथम्	= how	द्रुद्यति	= can you be hostile	पुत्रस्य	= to a son?.

"O demon! You are born and brought up here. You are a direct brother to my father and a paternal uncle to me. How can you be hostile to a son?"

न ज्ञातित्वं न सौहार्दं न जातिस्तव दुर्मते ।
प्रमाणं न च सोदर्यं न धर्मो धर्मदूषण ॥ ८७-६-१२

दुर्मति	= O perverted fellow!	धर्मदूषण	= an abuser of righteousness!	जातित्वम्	= consanguinity
न प्रमाणम्	= is not a norm	तव	= to you	न सौहार्दम्	= nor friendliness
न जातिः	= nor pride of birth	न सौदर्यम्	= nor brotherly feeling	न धर्मः	= nor a right conduct.

"O perverted fellow, an abuser of righteousness! Consanguinity is not a norm for you, nor friendliness, nor pride of birth, nor a brotherly feeling nor a right conduct."

शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः ।
यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः ॥ ८७-६-१३

दुर्बुद्धे	= O evil-minded one!	त्वम्	= you	असि	= are
शोच्यः	= pitiable	निन्दनीयश्च	= and deserve to be reproached	साधुभिः	= by the virtuous
यः उत्सृज्य	= (in that) having abandoned	स्वजनम्	= your own kind	त्वम्	= you have entered into
परभृत्यत्वम्	= the service of our enemy.			आगतः	

"O evil-minded one! You are pitiable and deserve to be reproached by the virtuous, in that having abandoned your own kind, you have entered into the service of our enemy."

नैतच्छिथिलया बुद्धा त्वं वेत्सि महदन्तरम् ।
क च स्वजनसंवासः क च नीचपराश्रयः ॥ ८७-६-१४

त्वम्	= you	न वेत्सि	= are not recognising	महत्	= the great
अन्तरम्	= difference	शिथिलया	= with your feeble mind	एतत्	= in this manner
क च	= where	बुद्धा			
नीच पराश्रयः	= is taking refuge with low kind of enemies?	स्वजन	= is living together with one's own kindred	कच	= and where

"You are not recognizing the great difference because of your feeble mind. Where is living together with one's own kindred and where is taking refuge with low kind of enemies?

**गुणवान्वा परजनः स्वजनो निर्गुणोऽपि वा ।
निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः ॥ ८७-६-१५**

परजनः	= opponents	गुणवान्वा	= may be virtuous	स्वजनः	= one's own kindred
निर्गुणोऽपि	= may not be virtuous	निर्गुणः	= the unvirtuous kindred	श्रेयान्	= is preferable
यः परः	= he who is an enemy	स्वजनः	= he	पर एव हि	= is indeed just an enemy.

"Opponents may be virtuous. One's own kindred may not be virtuous. But, a relation, though bereft of merit is preferable. An enemy is, indeed, ever an enemy."

**यः स्वपक्षं परित्यज्य परपक्षं निषेवते ।
स स्वपक्षे क्षयं प्राप्ते पश्चात्तैरेव हन्यते ॥ ८७-६-१६**

यः	= he who	परित्यज्य	= having abandoned	स्वपक्षम्	= his own side
निषेवते	= and serves	परपक्षम्	= the side of an adversary	सः	= he
प्राप्ते	= having obtained	क्षयम्	= the destruction	स्वपक्षे	= of his own side
हन्यते	= would be killed	पश्चात्	= thereafter	तैरेव	= only be them.

"He who, abandoning his own side, takes sides with adversary, is killed, after his own knsmen are destroyed just by those people of the other side."

**निरनुक्रोशता चेयं यादृशी ते निशाचर ।
स्वजनेन त्वया शक्यं परुषं रावणानुज ॥ ८७-६-१७**

रावणानुज	= O Indrajit	निशाचर	= the demon!	ni-	=	the
इयम् यादृशी	= thus shown by you	रानुक्रोशता	=	ranukroshataa		ruthless-
ते						ness
पौरुषम्	= and the manliness					= could be possible
	exhibited by you (in					
	bringing Lakshmana					
	here)					
स्वजनेन	= our own kindred.					

"O Indrajit, the demon! The ruthlessness thus shown by you and the manliness exhibited by you (in bringing Lakshmana here) could be possible only by you, our own kindred."

**इत्युक्तो भ्रातृपुत्रेण प्रत्युवाच विभीषणः ।
अजानन्निव मच्छीलं किं राक्षस विक्तथसे ॥ ८७-६-१८**

इति	= thus	उक्तः	= spoken	भ्रातृपुत्रेण	= by his brother's son
विभीषणः	= Vibhishana	प्रत्युत्तराच	= replied	राक्षस	= O demon!
किम्	= why	विकृत्थसे	= do you speak perversely	अजानन्त्रिव	= as though you do not know
मन्त्रीलम्	= my nature.				

Hearing the words of Indrajit, his brother's son, Vibhishana replied: "O demon! Why do you speak perversely, as though you are not aware of my nature."

राक्षसेन्द्रसुतासाधो पारुष्यं त्यज गौरवात् ।
कुले यद्यप्यहं जातो रक्षसां क्रूरकर्मणाम् ॥ ८७-६-१९
गुणोऽयं प्रथमो नृणां तन्मे शीलमराक्षसं ।

असाधो	= O the wicked one!	राक्षसेन्द्रसुत	= O Indrajit!	गौरवात्	= out of respect
त्यज	= abandon	पौरुष्यम्	= the harshness	अहम् जातः	= even if I am born
रक्षसाम्	= in a demoniac race	क्रूर	= doing cruel acts	यद्यपि	
कुलम्		कर्मणाम्		मे शीलम्	= my nature (of goodness)
यः प्रथमः	= which is the prime	तत्	= that	अराक्षसम्	= is not demoniacal.
गुणः नृणाम्	= virtue of human beings				

"O Indrajit the wicked one! Atleast out of respect for the elders, abandon your harshness. Even if I am born in a demoniac race, which does cruel acts, my nature is goodness, which is prime virtue of human beings and it is not demoniacal."

न रमे दारुणेनाहं न चाधर्मेण वै रमे ॥ ८७-६-२०
भ्रात्रा विषमशीलेन कथं भ्राता निरस्यते ।

अहम्	= I	न रमे	= do not delight	दारुणेन	= in cruel acts
न रमे वै	= nor rejoice	अधर्मेण च	= in virtuous acts	कथम्	= how
भ्राता	= can a brother	निरस्यते	= be driven away	भ्रात्रा	= by his brother
विषमशीलोऽपि	= even if the former's nature is different.				

"I neither delight in cruel acts, nor rejoice in unvirtuous acts. How can a brother be driven away by his brother, even if the former's nature is different?"

धर्मात्प्रच्युतशीलं हि पुरुषं पापनिश्चयम् ॥ ८७-६-२१
त्वत्त्वा सुखमवाप्नोति हस्तादाशीविषं यथा ।

त्वत्त्वा	= renouncing	पुरुषम्	= a man	पापनिश्चयम्	= of sinful resolve
प्रच्युत	= whose conduct has deviated	धर्मात्	= from righteousness	अवाप्नोति	= one attains
शीलम्					

सुखम्	= happiness	अशीविशम् यथा	= as (one shakes off) a venomous serpent	हस्तात्	= from his hand.
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"Renouncing a man of sinful resolve whose conduct has deviated from righteousness, one attains happiness, as one shakes off a venomous serpent from his hand."

परस्वहरणे युक्तं परदाराभिमर्शाम् ॥ ८७-६-२२
त्याज्यमाहुर्दुरात्मानं वेश्म प्रज्वलितं यथा ।

आहुः	= (the wise men) say that	दुरात्मनम्	= an evil-natured fellow	युक्तम्	= who is intent
पर स्वहरणे	= on taking away other's property	परदाराभिमर्शकम्	= and lustfully touches another's wife	त्याज्यम्	= is worth shunning
प्रज्वलितम् वेश्मयथा	= as one abandons a house in flames.				

"The wise men say that an evil-natured fellow, who is intent on taking away other's property and lustfully touches another's wife, is worth shunning, as one abandons a house in flames."

परस्वानां च हरणं परदाराभिमर्शनम् ॥ ८७-६-२३
सुहृदामतिशङ्कां च त्रयो दोषाः क्षयावहाः ।

त्रयः	= three	दोषाः	= faults	क्षयावहाः	= produce destruction
परस्वानाम्हरणम्	= taking away other's property	पर दाराभि	= lustfully touching an-	सुहृदाम्	= and excessive distrust

मर्शनम् = other's wife
अतिशङ्काच = with one's friends.

"Three faults produce destruction. Taking away other's property, lustfully touching another's wife and excessive distrust with one's friends."

महर्षीणां वधो घोरः सर्वदेवैश्च विग्रहः ॥ ८७-६-२४
अभिमानश्च कोपश्च वैरित्वं प्रतिकूलता ।

एते दोषा मम भ्रातुर्जीवितैश्वर्यनाशनाः ॥ ८७-६-२५
गुणान्प्रच्छादयामासुः पर्वतानिव तोयदाः ।

एते दोषाः	= these faults	जीवितैश्वर्यनाशनाः	= which destroy one's life and lordship	घोरः वधः	= terribly killing the
सर्वदेवैः	= waging war against all	अभिमानश्च	= arrogance	महर्षीणाम्	= great sages
विग्रहः च	= becoming angry very easily	प्रतिकूलता	= ill-will	रोषः च	= quarrelsomeness
वैरित्वम् च	= easily	मम भ्रातुः	= of my elder brother	प्रच्छादयामासः	= have concealed
गुणान्				तोयदाः इव	= as clouds (conceal)
पर्वतानिव					

"These faults which destroy one's life and lordship killing great sages terribly, waging war against all celestials, arrogance, becoming angry very easily, quarrelsomeness, ill-will have concealed the good qualities of my elder brother, as the clouds conceal the view of mountains."

दोषैर्तैः परित्यक्तो मया भ्राता पिता तव ॥ ८७-६-२६
नेयमस्ति पुरी लङ्घा न च त्वं न च ते पिता ।

एतैः दोषैः	= because of these faults	तव पिता	= your father	भ्राता	= and my brother
परित्यक्तः	= has been abandoned	मया	= by me	न	= neither will
इयम् लङ्घा	= this City of Lanka	अस्ति	= will exist (any longer)	न त्वम् च	= nor you
पुरी					
न ते पिताच	= nor your father.				

"Because of these vices, Ravana, your father and my brother, has been abandoned by me. Neither will this City of Lanka will exist any longer nor you nor your father."

आतिमानी च बालश्च दुर्विनीतश्च राक्षस ।
बद्धस्त्वं कालपाशेन ब्रूहि मां यद्यदिच्छसि ॥ ८७-६-२७

राक्षस	= O demon!	त्वम्	= you	माम् ब्रूहि	= can talk to me
यत् यत्	= as you like	आतिमानश्च	= you are highly arrogant	बालश्च	= foolish
इच्छसि		कालपाशेन	= and caught as you are		
दुर्विनीतश्च	= and indisciplined	बद्धः	= in the noose of Death.		

"O demon! You can talk to me as you like, since you are arrogant, foolish, indisciplined and caught, as you are, in the noose of Death."

अद्य ते व्यसनं प्राप्तं किमिह त्वं तु वक्ष्यसि ।
प्रवेष्टु न त्वया शक्यो न्यग्रोधो राक्षसाधम ॥ ८७-६-२८

राक्षसाधम	= O the worst of demons!	यत्	= for which reason	उक्तवान्	= you spoke
परुषम्	= harsh words	माम्	= about me	अद्य	= today
प्राप्तम्	= you got	व्यसनम्	= a calamity	इह	= here
न शक्यम्	= it is not possible	त्वया	= for you	प्रवेष्टुम्	= to enter
न्यग्रोधम्	= the banyan tree.				

"O the worst of demons! You got this calamity here because you spoke harsh words to me today. You cannot reach the banyan-tree any longer."

घर्षयित्वा तु काकुत्थौ न शक्यं जीवितुं त्वया ।
युध्यस्व नरदेवेन लक्षणेन रणे सह ॥ ८७-६-२९
हतस्त्वं देवता कार्यं करिष्यसि यमक्षये ।

न शक्यम्	= It is not possible	त्वया	= for you	जीवितुम्	= to survive
धर्षयित्वा	= on attacking	काकुत्थसम्	= Lakshmana	युद्धस्व	= you fight
लक्ष्मणेन सह	= with Lakshmana	नरदेवन	= the lord of men	रणे	= in the battle
हतः	= being killed	त्वम्	= you	करिष्यसि	= will do
देवताकार्यम्	= sacred work	यमक्षय	= in the abode of Yama the god of Death.		

"It is not possible for you to survive, on attacking Lakshmana. You fight with Lakshmana, the lord of men, in the battle-field. After being killed, you will do sacred work in the abode of Yama, the god of Death."

निर्दर्शयस्वात्मबलं समुद्धतं ।
कुरुष्व सर्वायुधसायकव्ययम् ।
न लक्ष्मणस्यैत्य हि बाणगोचरं ।
त्वमद्य जीवन्सबलो गमिष्यसि ॥ ८७-६-३०

कुरुष्व	= do	सर्वायुधसायक	= spend all your	निर्दर्शयित्वा	= by showing
समुद्धतम्	= your own augmented	व्ययम्	= weapons and arrows	बाण	= the range of arrows
आत्मबलम्	= strength	एत्य	= reaching	गोचरम्	
लक्ष्मणस्य	= of Lakshmana	त्वम्	= you will not indeed go	जीवन्	= alive
अद्य	= today	नगमिष्यसि हि		सबलः	= along with your army.

"Do spend away all your weapons and arrows, by showing your own augmented strength. Reaching the range of Lakshmana's arrows, you will not indeed return alive with your army today."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तशीरितमः सर्गः ॥

Thus completes 87th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

88 Sarga 88 - अष्टाशीतितमः सर्ग

A Fierce Battle Starts Between Lakshmana And Indrajit

Introduction -

A fierce battle of archery starts between Indrajit and Lakshmana. Indrajit strikes Lakshmana with seven arrows, Hanuma with ten arrows and Vibhishana with a hundred arrows/almost at the same time. In retaliation, Lakshmana strikes Indrajit with a multiple of arrows and Indrajit's armour breaks up into pieces. Indrajit, in response, strikes Lakshmana with a thousand arrows and breaks up Lakshmana's armour. A fierce fight ensues for a long time. Meanwhile, Vibhishana joins the battle-field, to relieve Lakshmana's fatigue.

विभीषणवचः श्रुत्वा रावणिः क्रोधमूर्च्छिः ।
अब्रवीत् परुषं वाक्यं वेगेनाभ्युत्पात च ॥ ८८-६-१

श्रुत्वा	= hearing	विभीषण	= the words of Vibhis- hana	रावणिः	= Indrajit
क्रोध मूर्छिः	= was excited with rage	अब्रवीत्	= spoke	परुषं	= harsh words
अभ्युत्पातच	= and rushed forward	वेगेन	= in fury.	वाक्यम्	

Hearing the words of Vibhishana, Indrajit was excited with rage, spoke harsh words and rushed forward in fury.

उद्यतायुधनिश्चिंशो रथे सुसमलंकृते ।
कालाश्वयुक्ते महति स्थितः कालान्तकोपमः ॥ ८८-६-२

महाप्रमाणमुद्यम्य विपुलं वेगवृद्धम् ।
धनुर्भीमं परामृश्य शरांशामित्रशातनान् ॥ ८८-६-३

(That Indrajit)	= looking like Yama the lord of Death at the	स्थितः	= sitting	महति रथे	= in a distinguished chariot
कालान्तकोपमः	time of dissolution of the world	कालाश्वयुक्ते	= and yoked uplifted weapons and sword	उद्यम्य	= raising
सुसमलम्कृते	= well-decorated	महाप्रमाणम्	= very big sized	विपुलम्	= enormous
भीमम्	= a terrific	धनुः	= bow	परामृश्य	= and laying hold of
वेगवृत्	= and swift	अमित्रशातनान्	= which torment the en- emies.		
शराम्श	= arrows				

Indrajit was looking like Yama the lord of Death at the time of dissolution of the world, sitting in a well-decorated and distinguished chariot yoked with black horses, having upraised sword and weapons, raising a

big terrific enormous strong and swift bow and laying hold of arrows which can torment the enemies.

तं ददर्श महेष्वासो रथस्थः समलंकृतः ।
अलंकृतममित्रम्भो राघवस्यानुजं बली ॥ ८८-६-४

बली	= the mighty Indrajit	महेष्वासः	= wielding a large bow	रथस्थः	= seated in a chariot
समलंकृतः	= well-adorned	अमित्रम्भः	= and the destroyer of adversaries	ददर्श	= saw
तम्	= that	राघवस्य	= the well-adorned Lakshmana the brother of		
		तनुजम्	Rama.		
		समलंकृतः			

The mighty the destroyer of adversaries, wielding a large bow, fully adorned, and seated in a chariot saw that Lakshmana who was embellished with his own splendor.

हनुमत्पृष्ठमारूढमुदयस्थरविप्रभम् ।
उवाचैनं सुसंरब्धः सौमित्रिं सविभीषणम् ॥ ८८-६-५
तांश्च वानरशार्दूलान् पश्यध्वं मे पराक्रमम् ।

ईन्द्रजित्	= very hurriedly	उवाच	= spoke	तान्	वानर	= to those foremost of
सुसंरब्धः		आरूढम्	= who ascended	शार्दूलान् च		monkeys and
एवम्	= to this Lakshmana	स	= and also with Vibhisana	हनुमत्पृष्ठम्		Hanuma's back
सौमित्रिम्		विभीषणम्		पश्यध्वम्		
उदय	= with a splendor of the sun shining on Udaya Mountain					= you behold
स्थरविप्रभम्						
मे पराक्रमम्	= my prowess.					

Indrajit hurriedly spoke to those foremost of monkeys and to this Lakshmana, who ascended Hanuma's back with a splendor of the sun shining on Mount Udaya and also with Vibhishana as follows: "You behold my prowess now."

अद्य मत्कारुमुकोत्सृष्टं शरवर्षं दुरासदम् ॥ ८८-६-६
मुक्तं वर्षमिवाकाशे धारयिष्यथ संयुगे ।

अद्य	= now	धारयिष्यथ	= you can observe	शर	वर्षम्	= an unconquerable stream of arrows
वर्षम् इव	= like rain	मुक्तम्	= released	दुरासदम्		
मत्कारुमुकोत्सृष्टम्	= discharged from my bow	संयुगे	= in the battle field.	आकाशे		= in the sky

"Now, you can face an unconquerable stream of arrows, like rain, released in the sky, as discharged from my bow in the battle-field."

अद्य वो मामका बाणा महाकार्मुकनिःसृताः ॥ ८८-६-७
विघमिष्यन्ति गात्राणि तूलराशिमिवानलः ।

अद्य	= today	मामकाः	= my arrows	महाकार्मुकनिःसृतः	released from my
विघमिष्यन्ति	= will destroy	बाणाः			large bow
तूलराशिम्	= consumes a pile of cotton.	वः गात्राणि	= your bodies	अनलः इव	= like fire

"Today my arrows released from my large bow will destroy your bodies, as fire consumes a pile of cotton."

तीक्ष्णसायकनिर्भिन्नान् शूलशत्त्यृष्टितोमरैः ॥ ८८-६-८
अद्य वो गमयिष्यामि सर्वानेन यमक्षयम् ।

अद्य	= today	गमयिष्यामि	= I will send	वः सर्वानेव	= all of you
यमक्षयम्	= to the world of Yama the lord of Death	तीक्ष्णसायक	= pierced with my sharp	शूल	= by hurling the pikes
		निर्भिन्नान्	arrows	शत्त्यृष्टितोमरैः	javelins and lances.

"Today, I will send all of you to the world of Yama the lord of Death, by piercing you with my sharp arrows and hurling the pikes, javelins and lances on you."

सृजतः शारवर्षाणि क्षिप्रहस्तस्य संयुगे ॥ ८८-६-९
जीमूतस्येव नदतः कः स्थास्यति ममाग्रतः ।

कः	= who	स्थास्यति	= can stand	अग्रतः	= before
मम	= me	सृजतः	= while I release	शर वर्षाणि	= streams of arrows
क्षिप्रहस्तस्य	= swift-handed	सम्युगे	= in battle	नदतः	= and roar
जीमूतस्येव	= like a cloud.				

"Who can stand before me, while I release streams of arrows with my swift-hand in battle, thundering like a cloud?"

रात्रियुद्धे तदा पूर्वं वज्राशनिसमैः शरैः ॥ ८८-६-१०
शायितौ स्थो मया भूमौ विसंज्ञौ सपुरस्सरौ ।

पूर्वम्	= earlier	तदा	= on that day	रात्रि युद्धे	= in a nocturnal battle
सपुरस्सरौ	= both of you along with your followers	विसम्ज्ञौ	= were made uncon- scious	शरैः	= by my arrows
वज्राशनिसमैः	= which were like thun- derbolts and tips of missiles	स्थः	= and you have been	शायितौ	= made to lie
भूमौ	= on the floor.				

"Earlier on that day, in a nocturnal battle, both of you along with Sugreeva and other followers, were made unconscious by my arrows which were like thunderbolts and tips of missiles as also you were made to fall

down on the floor."

स्मृतिर्न तेऽस्ति वा मन्ये व्यक्तं यातो यमक्षयम् ॥ ८८-६-११
आशीविषसमं क्रुद्धं यन्माम् योद्धुमुपस्थितः ।

ते नास्ति वा	= do you not have	स्मृतिः	= that memory?	मन्ये	= I presume
व्यक्तम्	= clearly that	यातः	= you are on the road	यमक्षयम्	= to the abode of Yama the lord of Death
यत्	= since	उपस्थितः	= you have come	योद्धुम्	= to give battle
माम्	= to me	क्रुद्धम्	= enraged as I am	आशीविषसमम्	= like a venomous serpent.

"Do you not have that remembrance? I presume clearly that you are on the road to Yama the lord of Death, since you have come to give battle to me, enraged as I am, like a venomous serpent."

तच्छ्रुत्वा राक्षसेन्द्रस्य गर्जितं राघवस्तदा ॥ ८८-६-१२
अभीतवदनः क्रुद्धो रावणिं वाक्यमब्रवीत् ।

क्रुद्धः	= enraged	श्रुत्वा	= in hearing	तत्	= that
गर्जितम्	= roaring	राक्षसेन्द्रस्य	= of Indrajit	राघवः	= Lakshmana
तदा	= then	अब्रवीत्	= spoke	वाक्यम्	= the following words
अभीतवदनः	= with a courageous countenance.				

Enraged in hearing that roaring of Indrajit, Lakshmana then spoke the following words, with a courageous countenance.

उक्तश्च दुर्गमः पारः कार्याणां राक्षस त्वया ॥ ८८-६-१३
कार्याणां कर्मणाम् पारं यो गच्छति स बुद्धिमान् ।

राक्षस	= O demon!	उक्तस्य	= It has been spoken	त्वया	= by you
पारः	= about the successful conclusion	कार्याणाम्	= of your undertakings	दुर्गमः	= eventhough it is difficult to achieve
सः	= he (alone)	बुद्धिमान्	= is clever	यः गच्छति	= whoever is reaching
पारम्	= the end	कर्मणाम्	= of his undertakings	कार्याणाम्	= which are practicable.

"O demon! It has been proclaimed by you about the successful conclusion of your tasks, eventhough it is difficult to achieve them. He alone is clever, whoever carries through his undertakings in practice."

स त्वमर्थस्य हीनार्थो दुरवापस्य केनचित् ॥ ८८-६-१४
वाचा व्याहृत्य जानीषे कृतार्थैऽस्मिति दुर्मते ।

दुर्मते	= O evil minded one!	जानीषे	= you are thinking	इति	= that
कृतार्थः	= you have accomplished your end	वाचा	= by proclaiming	अर्थस्य	= the achievement of your end
अस्मि		व्याहृत्य	= through word alone		

दुर्वापस्य	= which is difficult to attain	केनचित्	= for anyone	सः त्वम्	= though you as such are
				हीनार्थम्	= lacking in capacity to achieve your end.

"O evil-minded one! You are thinking that you have accomplished your end, by proclaiming through word alone, the achievement of your end, which is difficult to attain for anyone, though you, as such, lack in capacity to achieve your purpose."

अंतर्धानगतेनाजौ यस्त्वया चरितस्तदा ॥ ८८-६-१५
तस्कराचरितो मार्गः नैष वीरनिषेवितः ।

तदा	= on that day	त्वया	= by you	अन्तर्धानगतेन	= who became invisible
आजौ	= in battle	यः	= which path	चरितः	= was followed
मार्गः	= that path	तस्कराचरितः	= is to be followed by thieves	एषः	= this
न	= is not to be followed by valiant ones.				

"The path, which was followed on that day by you, becoming invisible in the battle-field, is the one trodden by thieves and is not the path followed by valiant ones."

यथा बाणपथं प्राप्य स्थितोऽस्मि तव राक्षस ॥ ८८-६-१६
दर्शयस्वाद्य तत्तेजो वाचा त्वं किं विक्त्थसे ।

राक्षस	= O demon!	प्राप्य	= reaching	तव	= within the range of
यथा	= how	स्थितः अस्मि	= I am standing (therefore)	बाणपथम्	= your arrows
दर्शयस्व	= you show	तत्	= that	अद्य	= now
किम्	= why	त्वम्	= should you	तेजः	= splendor (prowess)
वाचा	= by your words?			विक्त्थसे	= brag

"O demon! Having reached the range of your arrows, I am standing before you. Therefore show your prowess today. Why should you brag with your words?"

एवमुक्तो धनुर्भीमं परामृश्य महाबलः ॥ ८८-६-१७
ससर्ज निशितान् बाणानिंद्रजित् समितिञ्जयः ।

एवम्	= thus	उक्तः	= spoken	महाबलः	= the mighty
ईन्द्रजित्	= Indrajit	समितिण्जयः	= victorious in battle	परामृश्य	= reaching
भीमम् धनुः	= his terrific bow	ससर्ज	= released	निशितान्	= sharp
शरान्	= arrows (from it).				

Hearing those words, the mighty Indrajit, victorious in battle, reaching his terrific bow, released sharp arrows from it.

तेन सृष्टा महावेगाः शराः सर्पविषोपमाः ॥ ८८-६-१८
संप्राप्य लक्ष्मणं पेतुः श्वसन्त इव पन्नगाः ।

सम्प्राप्य	= duly reaching	लक्ष्मणम्	= Lakshmana	शराः	= the arrows
सृष्टा:	= released	तेन	= by Indrajit	महावेगाह्	= which rushed with great speed
सर्पविषोपमाः	= and were deadly as the venom of serpents	पेतुः	= fell	श्वसन्तः	= like the hissing of serpents.

Duly 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.

शरैरतिमहावेगौ वैगवान् रावणात्मजः ॥ ८८-६-१९
सौमित्रिमिन्द्रजियुद्धे विव्याध शुभलक्षणम् ।

वैगवान्	= the swift	ईन्द्रजित्	= Indrajit	रावणात्मजः	= the son of Ravana
शरैः	= with his arrows	अतिमहावेगौः	= of very great velocity	युद्धे	= in battle
विव्याध	= struck	सौमित्रिम्	= Lakshmana	शुभलक्षणम्	= who was endowed with auspicious body marks.

The swift Indrajit, the son of Ravana, with his arrows of very great velocity, in that battle, struck Lakshmana who was endowed with auspicious body-marks.

स शरैरतिविद्धाङ्गो रुधिरेण समुक्षितः ॥ ८८-६-२०
शुशुभे लक्ष्मणः श्रीमान्विघूम इव पावकः ।

सः श्रीमान्	= that glorious Laksh-	समुक्षितः	= drenched	रुधिरेण	= in blood
लक्ष्मणः	mana				
अतिविद्धाण्गः	= with his body very much wounded	शरैः	= by arrows	शुशुभे	= shone
विघूमः	= like a smoke-less flame.				
पावकः इव					

That glorious Lakshmana, drenched in blood, with his body very much wounded by arrows, shone like a smokeless flame.

इन्द्रजित्वात्मनः कर्म प्रसमीक्ष्याभिगम्य च ॥ ८८-६-२१
निनद्य सुमहानादमितं वचनमब्रवीत् ।

प्रसमीक्ष्य	= mulling over	आत्मनः	= his own feat	इन्द्रजित्	= Indrajit for his part
अभिगम्यन्	= approaching (Lakshmana)	कर्म		सुमहानादम्	= an exceedingly loud roar
अब्रवीत्	= spoke	विनय	= and emitting	वचनम्	= words.
		इदम्	= the following		

Mulling over his own feat, Indrajit for his part, approaching Lakshmana and emitting an exceedingly loud roar, spoke the following words:

**पत्रिण शितधारास्ते शरा मत्कार्मुकच्युताः ॥ ८८-६-२२
आदास्यन्तेऽद्य सौमित्रे जीवितं जीवितान्तकाः ।**

शितधराः	= the sharp-edged	जीवितान्तकाः	= and deadly	शराः	= arrows
पत्रिणः	= with their wings	मत्कार्मुकच्युताः	= released from my bow	अद्य	= will now take
ते जीवितम्	= your life	समुत्रे	= O Lakshmana!"	आदास्यस्ते	

"The sharp-edged and deadly arrows, with their wings, released from my bow, will now take your life, O Lakshmana!"

**अद्य गोमायुसंघाश्च श्येनसंघाश्च लक्ष्मण ॥ ८८-६-२३
गृध्राश्च निपतन्तु त्वां गतासुं निहतं मया ।**

लक्ष्मण	= O Lakshmana!	गोमायु	= let a number of jackals	श्येन	= multitude of hawks
गृद्धाश्च	= and vultures	सम्घाश्च		सम्घाश्च	
निहतम्	= when struck down	निपतन्तु	= descend	त्वाम्	= upon you
		मया	= by me	गतासुम्	= you are dead.

"O Lakshmana! Let a number of Jackals, multitude of hawks and vultures descend upon you, when struck down by me, you are dead."

**क्षत्रबन्धुं सदानार्यं रामः परमदुर्मतिः ॥ ८८-६-२४
भक्तं भ्रातरमद्यैव त्वां द्रव्यति हतं मया ।**

परमदुर्मतिः	= the very much evil-minded	रामः	= Rama	द्रव्यति	= can see
त्वाम्	= you	क्षत्रबन्धुम्	= a mere kshatriya (military class only for a name-sake)	सदा	= ever ignoble
भक्तम्	= his devoted brother	अद्यैव	= now itself	अनार्यम्	
भ्रातरम्				निहतम् मया	= killed by me.

"The exceedingly evil-minded Rama now itself can see you, a mere kshatriya (military class only for a name sake), ever ignoble and his devoted brother, killed by me."

विस्तकवचं भूमौ व्यपविद्धशरासनम् ॥ ८८-६-२५
हृतोत्तमाङ्गं सौमित्रे त्वामय निहतम् मया ।

सौमित्रे	= O Lakshmana!	त्वाम्	= (Rama will see) you	निहतम्	= struck down
मया	= by me	अय	= today	विस्तकवचम्	= with your armour dropped down
व्यपविद्ध शरासनम्	= with your bow thrown about	हृतोत्तमाङ्गम्	= and with your head dismantled.		

"O Lakshmana! Rama will see you, struck down by me today, with your armour dropped down, bow thrown about and head dismantled."

इति ब्रुवाणम् संकुद्धं परुषं रावणात्मजम् ॥ ८८-६-२६
हेतुमद्वाक्यमर्थज्ञो लक्ष्मणः प्रत्युवाच ह ।

लक्ष्मणः	= Lakshmana	अर्थः	= understanding the sense of the word	प्रत्युवाच ह	= replied
हेतुमत् वाक्यम्	= (the following) logical words	संकुद्धम्	= to the enraged Indrajit	इति	= thus
ब्रुवाणम्	= speaking	रावणात्मजम्		परुषम्	= harshly.

Lakshmana, understanding the sense of the word, replied in the following logical words to the enraged Indrajit thus speaking harshly.

वाग्बलं त्यज दुर्भद्धे कूरकर्मासि राक्षस ॥ ८८-६-२७
अथ कस्माद्वदस्येतत्संपादय सुकर्मणा ।

दुर्भद्धे	= O evil minded one!	त्यज	= give up	वाग्बलम्	= strength in your empty words
राक्षस	= O demon!	असि	= you are	कूर कर्म	= doing cruel acts
कस्मात्	= why	वदसि	= do you talk	एतत्	= this
atha	= further?	सम्पादय	= make it full	सुकर्मणा	= by your good work.

"O evil-minded one! Give up strength of speech in your empty words. O demons! You are doing cruel acts. Why do you indulge in such idle talk? Make it active with your good work."

अकृत्वा कत्थसे कर्म किमर्थमिह राक्षस ॥ ८८-६-२८
कुरु तत्कर्म येनाहं श्रद्ध्यां तव कत्थनम् ।

राक्षस	= O demon!	akRityaa	= without performing	कर्म	= the act
किमर्थम्	= why	कत्थसे	= do you boast yourself	इह	= here?
कुरु	= perform	तत् कर्म	= that act	येन	= by which
श्रद्ध्याम्	= I can believe	तव कत्थनम्	= your brag.		

"O demon! Without performing that act, why do you boast yourself here? Perform that act by which I can believe your brag."

अनुत्तवा परुषं वाक्यं किञ्चिदप्यनवक्षिपन् ॥ ८८-६-२९
अविकत्थन् वधिष्यामि त्वां पश्य पुरुषाधम् ।

पुरुषाधम्	= O the worst of persons!	अनुत्तवा	= without speaking	किञ्चिदपि	= even a few
परुषम्	= harsha	वाक्यम्	= words	अनवरिष्पन्	= without abusing you
अविकत्थम्	= and without bragging myself	पश्य	= LO!	वधिष्यामि	= I will kill
त्वाम्	= you.				

"O the worst of persons! Without speaking even a few harsh words, without abusing you and without bragging myself, Lo! I will kill you."

इत्युत्तवा पञ्च नाराचानाकर्णापूरितान् शरान् ॥ ८८-६-३०
विजघान महावेगाल्लक्ष्मणो राक्षसोरसि ।

इति	= thus	उत्तवा	= speaking	लक्ष्मणः	= Lakshmana
पञ्च	= stretching five steel arrows	विजघान	= dug them	राक्षसोरसि	= into the demon's chest
नाराचानाकर्णापूरितान्	= bows up to the ear				
महावेगात्	= with a great speed.				

Thus speaking, Lakshmana stretching five steel arrows upto the ear, dug them into the demon's chest with a great speed.

सुपत्रवाजिता बाणा ज्वलिता इव पन्नगाः ॥ ८८-६-३१
नैऋतोरस्यभासन्त सवितृ रश्मयो यथा ।

बाणाः	= the arrows	ज्वलिताः	= blazing	पन्नगाः इव	= like serpents
सुपत्र	= and feathered with	अभासन्त	= shone	नैऋतोरसि	= in the demon's chest
वाजिताः	= good plumes				
सवितुः	= like sun-rays.				
रश्मयः यथा					

The arrows, blazing like serpents and feathered with fine plumes, shone like sun-rays in that demon's chest.

स शरैराहतस्तेन सरोषो रावणात्मजः ॥ ८८-६-३२
सुप्रयुक्तैस्त्रिभिर्बाणैः प्रतिविव्याध लक्ष्मणम् ।

आहतः	= struck	शरैः	= with arrows	तेन	= by Lakshmana
सः	= that	सरोषः	= enraged	रावणात्मजः	= Indrajit
प्रतिविव्याध	= pierced in return	त्रिभिः बाणैः	= three arrows	सुप्रयुक्तैः	= well-directed
लक्ष्मणम्	= to Lakshmana.				

Struck with arrows by Lakshmana, that enraged Indrajit pierced in return three arrows well-directed towards Lakshmana.

स बभूव महाभीमो नरराक्षससिंहयोः ॥ ८८-६-३३
विमर्दस्तुमुलो युद्धे परस्परजयैषिणोः ।

सः	= that	महाभीमः	= very terrific	विमर्दः	= fight
बभूव	= became	तुमुलः	= tumultuous	नरराक्षस	= between Lakshmana
परस्परजयैषिणोः	= who wished to conquer one over the other	युद्धे	= in battle.	सिंहयोः	the foremost of men and Indrajit the foremost of demons

That fight between Lakshmana, the foremost among men and Indrajit, the foremost among demons, who wished to conquer one over the other in battle, was most terrific and tumultuous.

उभौ हि बलसंपन्नावुभौ विक्रमशालिनौ ॥ ८८-६-३४
उभौ परमदुर्जयावतुल्यबलतेजसौ ।

उभौ	= both	बलसम्पन्नौ	= were endowed with strength	उभौ	= both
विक्रमशालिनौ	= were distinguished for their prowess	उभौ	= both	परमदुर्जयौ	= were exceedingly difficult to conquer
अतुल्य	= and peerless in strength and courage.				

Both were endowed with strength. Both were distinguished for their prowess. Both were exceedingly difficult to conquer and peerless in strength and courage.

युयुधाते तदा वीरौ ग्रहाविव नभोगतौ ॥ ८८-६-३५
बलवृत्राविवाभीतौ युधि तौ दुष्पृथर्षणौ ।

तौ वीरौ	= those two heroes	दुष्पृथर्षणौ	= who were difficult to overcome	युद्धि	= in battle
युयुधाते	= fought	तदा	= at that moment	ग्रहाविव	= like two planets
नभोगते	= figuring in the sky	बलवृत्राविव	= like Indra and Vritra the demon.		

Those two heroes, who were difficult to overcome in battle, fought at that moment like two planets figuring in the sky and like Indra and Vritra, the demon.

युयुधाते महात्मानौ तदा केसरिणाविव ॥ ८८-६-३६
 बहूनवष्टुजन्तौ हि मार्गणौघानवस्थितौ ।
 नरराक्षसमुख्यौ तौ प्रहृष्टावभ्ययुध्यताम् ॥ ८८-६-३७

तदा	= then	महात्मानौ	= the two warriors	अवस्थितौ	= engaged in
अवसृजन्तौ	= releasing	बहून	= many streams of arrows	युयुधाते	= fought
केसरिणाविव	= like two lions	मार्गणौघान		नर	राक्षस = foremost of human being and demons
अभ्ययुध्यताम्	= fought	तौ	= those	मुख्यौ	
		प्रहृष्टौ	= with rejoice.		

Then, the two warriors, who were engaged in releasing several streams of arrows, fought like two lions. Lakshmana the foremost among humans and Indrajit the foremost among demons fought with rejoice.

ततश्चान् दाशरथिः संघायामित्रकर्षणः ।
 ससर्ज राक्षसेन्द्रय कृद्धः सर्प इव श्वसन् ॥ ८८-६-३८

ततः	= thereupon	दाशरथिः	= Lakshmana	अमित्रकर्षणः	= the tormentor of enemies
सम्घाय	= fitting	शरान्	= his arrows	श्वसन्	= and hissing
कुद्धः सर्पः	= like an enraged serpent	ससर्ज	= released them	राक्षसेन्द्राय	= for Indrajit.
इव					

Thereupon, Lakshmana the tormentor of enemies, fitting his arrows to his bow, released arrows on Indrajit, hissing like an enraged serpent.

तस्य ज्यातलनिर्घोषं स श्रुत्वा राक्षसाधिपः ।
 विवर्णवदनो भूत्वा लक्ष्मणं समुदैक्षत ॥ ८८-६-३९

श्रुत्वा	= hearing	ज्यातलनिर्घोषम्	= the twang of the bow string	तस्य	= of Lakshmana
सः	= that	राक्षसाधिपः	= chief of demons	भूत्वा	= becoming
विवर्णवदनः	= pale-faced	समुदैक्षत	= fixed his gaze	लक्ष्मणम्	= On Lakshmana.

Hearing the twang of the bow-string of Lakshmana, Indrajit the Chief of demons became pale-faced and fixed his gaze on Lakshmana.

विषण्णवदनं दृष्ट्वा राक्षसं रावणात्मजम् ।
 सौमित्रिं युद्धसंयुक्तं प्रत्युवाच विभीषणः ॥ ८८-६-४०

दृष्ट्वा	= seeing	राक्षसम्	= Indrajit	रावणात्मजम्	= the son of Ravana
विषण्णवदनम्	= with a pale face	विभीषणह्	= Vibhishana	प्रत्युवाच	= spoke
सौमित्रिम्	= to Lakshmana	युद्ध	= who was absorbed in the fight.	सम्युक्तम्	

Seeing Indrajit (the son of Ravana) pale-faced, Vibhishana spoke as follows to Lakshmana, who was fully absorbed in the fight.

निमित्तान्युपपश्यामि यान्यस्मिन् रावणात्मजे ।
त्वरं तेन महाबाहो भग्न एष न संशयः ॥ ८८-६-४१

महाबाहो	= O the long armed Lakshmana!	अस्मिन्	= In this Indrajit	यानि	= which indications
उपपश्यामि	= I am seeing	रावणात्मजे		निमित्तानि	
भग्नः	= is disappointed	तेन	= by them	एषः	= he
		न सम्शयः	= there is no doubt	त्वरं	= make haste.

"O the long-armed Lakshmana! I infer on the strength of the indications which I see in Indrajit, that he is disappointed. There is no doubt about it. Make haste."

तत्संधाय सौमित्रिः शरानाशीविषोपमान् ।
मुमोच निशितांस्तस्मिन् सर्पानिव विषोल्बणान् ॥ ८८-६-४२

ततः	= thereupon	सम्धाय	= fitting to his bow	आशीविषोपमान्	= resembling poisonous snakes
सौमित्रिः	= Lakshmana	निशितान्	sharp arrows		
तस्मिन्	= on him.	बाणान्		विषोल्बणान्	= which looked like serpents full of venom
		मुमोच	= the discharged (those arrows)	सर्पानिव	

Thereupon, fitting to his bow sharp arrows, resembling poisonous snakes, Lakshmana discharged those arrows which looked like serpents full of venom to him.

शकाशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः ।
मुहूर्तमभवन्मूढः सर्वसंक्षुभितेन्द्रियः ॥ ८८-६-४३

आहतः	= hit	लक्ष्मणेन	= by Lakshmana	शरैः	= with arrows
सर्वसंक्षुभितेन्द्रियः	which invaded all the senses	शकाशनि	= like the painful touching of Indra's thunderbolt	अभवत्	= (Indrajit) became
मूढः	= stupefied	समस्पर्शः			
		मुहूर्तम्	= for a moment.		

Hit by Lakshmana with arrows, which invaded all his senses, like the hit of Indra's thunderbolt, Indrajit became stupefied for a moment.

उपलभ्य मुहूर्तेन संज्ञाम् प्रत्यागतेन्द्रियः ।
ददर्शावस्थितं वीरमाजौ दशरथात्मजम् ॥ ८८-६-४४

उपलभ्य	= regaining	संज्ञाम्	= his consciousness	मुहूर्तेन	= within a moment
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प्रत्यागतेन्द्रियः = with his senses restored (that Indrajit)	ददर्श = saw	वीरम् = the valiant
दशरथात्मजम् = Lakshmana	अवस्थितम् = engaged in	अजौ = the battle.s

Regaining his consciousness within a moment, with his senses restored, that Indrajit saw the valiant Lakshmana engaged in the battle.

सोऽभिचक्राम सौमित्रिं रोषात्संरक्तलोचनः ।
अब्रवीछैनमासाद्य पुनः स परुषं वचः ॥ ८८-६-४५

सम्रक्त लोचनः = with blood-red eyes	रोषात् = in anger	सः = Indrajit
अभिचक्राम = walked	सौमित्रिम् = towards Lakshmana	आसाद्य = approaching
एवम् = Lakshmana	सः = he	पुनः = again
अब्रवीत् च = spoke	परुषम् वचः = harsh words (as follows):	

With blood-red eyes in anger, Indrajit walked towards Lakshmana. Approaching Lakshmana, he again spoke the following harsh words to him:

किं न स्मरसि तद्युद्धे प्रथमे यत्पराक्रमम् ।
निबद्धस्त्वं सह भ्रात्रा यदा भुवि विचेष्टसे ॥ ८८-६-४६

न स्मरसिकिम् = don't you remember	तत् मत्पराक्रमम् = my prowess	प्रथमे युद्धे = in the first battle
यदा त्वम् = when you along with	निबद्धः = was bound by me	विचेष्टते = and you wriggled
भ्रात्रा सह यदा भुवि		
भ्रात्रा सह यदा भुवि = on the floor.		

"Don't you remember my prowess in the first encounter, when you along with your brother, was bound by me and you wriggled on the floor?"

युवां खलु महायुद्धे शकानिसमैः शैरैः ।
शायितौ प्रथमम् भूमौ विसङ्घौ सपुरःसरौ ॥ ८८-६-४७

प्रथमम् = at first	युवाम् = both of you	स पुरः सरौ = along with your foremost warriors
महायुद्धे = in a major encounter	शायितौ खलु = were indeed laid down	विसङ्घौ = unconscious
भूमौ = on the ground	शैरैः = by me arrows	शकाशनिसमैः = which were equal to Indra's thunderbolt.

"At first, both of you along with your foremost warriors in a major encounter, were indeed laid down unconscious on the ground, by my arrows which were equal to Indra's thunderbolt."

स्मृतिर्वा नास्ति ते मन्ये व्यक्तं वा यमसादनम् ।
गन्तुमिच्छसि यन्मां त्वमार्घ्ययितुमिच्छसि ॥ ८८-६-४८

यत्	= that	त्वम्	= you	इच्छसि	= desire
आर्घ्ययितुम्	= to attack	माम्	= me (means)	स्मृतिः	= the thought of it
नास्ति	= no longer exist	ते	= in you	वा	= or
मन्ये	= I presume	इच्छसिवा	= you desire	गन्तुम्	= to go
यम सादनम्	= to the abode of Yama the lord of Death	व्यक्तम्	= clearly.		

"The fact that you desire to attack me means that either the remembrance of it no longer exists in you or I presume you desire to go clearly to the abode of Yama the lord of Death."

यदि ते प्रथमे युद्धे न दृष्टे मत्पराक्रमः ।
अद्य त्वां दर्शयिष्यामि तिषेदानीं व्यवस्थितः ॥ ८८-६-४९

मत्पराक्रमः	= If my prowess was not	ते	= by you	प्रथमे	= in the first
न दृष्टः यदि	witnessed	त्वाम्	= I will make you see	अद्य	= today
युद्धे	= encounter	दर्शयिष्यामि			
तिष्ठ	= stand	व्यवस्थितः	= ready for it	idaaniim	= now.

"If my prowess was not witnessed by you in the first encounter, I will show it today. Stand ready for it now."

इत्युत्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम् ।
दशभिस्तु हनूमन्तं तीक्ष्णधारैः शरोत्तमैः ॥ ८८-६-५०

इति	= thus	उत्त्वा	= speaking	विव्येध	= (he) struck
लक्ष्मणम्	= Lakshmana	सप्तभिः बाणैः	= with seven arrows	हनूमन्तम्	= and Hanuma
दशभिः	= with ten	शरोत्तमैः	= excellent arrows	तीक्ष्णधारैः	= having sharp edges.

Thus speaking, he struck Lakshmana with seven arrows and Hanuma with ten excellent sharp-edged arrows.

ततः शरशतेनैव सुप्रयुक्तेन वीर्यवान् ।
क्रोधाद्विगुणसंरब्धो निर्बिभेद विभीषणम् ॥ ८८-६-५१

ततः	= then	वीर्यवान्	= the valiant Indrajit	क्रोधात्	= with anger
द्विगुण	= and with twice as	निर्बिभेद	= wounded	विभीषणम्	= Vibhishana
सम्बम्भः	much vehemence				
सुप्रयुक्तेन	= with a hundred well-				
शरशतेनैव	aimed arrows.				

Then, the valiant Idnrajit with anger and with twice as much vehemence, wounded Vibhishana with a hundred well-aimed arrows.

तद्वेन्द्रजिता कर्म कृतं रामानुजस्तदा ।
अचिन्तयित्वा प्रहसन्नैतत्किंचिदिति ब्रुवन् ॥ ८८-६-५२

मुमोच च शरान् घोरान् संगृह्य नरपुणवः ।
अभीतवदनः क्रुद्धो रावनिं लक्ष्मणो युधि ॥ ८८-६-५३

तदा	= then	लक्ष्मणः	= Lakshmana	रामानुजः	= the younger brother of Rama
नरपुणवः	= and the foremost among men	दृश्य	= seeing	तत्	= that
कर्म	= feat	कृतम्	= accomplished	इन्द्रजिता	= by Indrajit
अचिन्तयित्वा	= disregarding it	प्रहसन्	= deriding it	ब्रुवन्	= and saying it
इति	= as	न किञ्चित्	= nothing	अभीतवदनः	= with a fearless face
क्रुद्धः	= enraged	समग्र्ह	= and taking ghoraan sharaan	=	terrific ar- rows
मुमोच	= and discharged them	रावणिम्	= on Indrajit	युधि	= in the battle.

Seeing that feat accomplished by Indrajit, yet disregarding it, deriding it by saying "This is noting" and taking up terrific arrows, the fearless and enraged Lakshmana the younger brother of Rama and foremost among men, then discharged them against Indrajit in battle.

नैवं रणगताः शूराः प्रहरन्ति निशाचर ।
लघुवश्चाल्पवीर्याश्च शरा हीमे सुखास्तव ॥ ८८-६-५४

निशाचर	= O demon!	शूराः	= heroes	रणगताः	= who come to battle
न प्रहरन्ति	= do not strike	एवम्	= like this	इमे शराः	= these arrows
तव	= of yours	लघुवश्च	= are light	अल्पवीर्याश्च	= weak
सुखाः हि	= and indeed mild.				

"O demon! Heroes who come to battle do not strike like this. These arrows of yours are light, weak and mild indeed."

नैवं शूरास्तु युध्यन्ते समरे जयकांक्षिणः ।
इत्येवं तं ब्रुवन् धन्वी शैरभिवर्ष ह ॥ ८८-६-५५

शूराः	= warriors	जय	= who wish to win	समर	= in battle
न युध्यन्ते	= do not fight	कांक्षिणः			
ब्रुवन्	= speaking wielder of a bow	एवम्	= like this	इत्येवम्	= thus
तम्	= on him.	अभिवर्ष ह	= streamed forth	शैरः	= with arrows

"Warriors, who wish to win in battle, do not fight like this." Thus speaking, Lakshmana the wielder of a bow, streamed forth arrows on him.

तस्य बाणैः सुविघ्वस्तं कवचं काञ्चनं महत् ।
व्यशीर्यत रथोपस्थे ताराजालमिवाम्बरात् ॥ ८८-६-५६

महत्	= a large	काञ्चनम्	= golden armour	सुविघ्वस्तम्	= broken to pieces
बाणैः	= by the arrows	कवचम्		व्यशीर्यत	= slipped down
रथोपस्थे	= in the middle of his chariot	तस्य	= of Lakshmana	अम्बरात्	= (falling) from the sky.

A large golden armour, broken to pieces by Lakshmana's arrows, slipped down in the middle of chariot, like a cob-web of stars falling from the sky.

विघूतवर्मा नाराचैर्बभूव स कृतव्रणः ।
इन्द्रजित्समरे वीरः प्रत्यूषे भानुमानिव ॥ ८८-६-५७

वीरः	= the valiant	ईन्द्रजित्	= Indrajit	विघूत वर्मा	= with his armour disheveled
नाराचैः	= by the steel arrows	कृतव्रणः	= and having a wound made	समर	= in the battle
बभूव	= was	भानुमानिव	= like the sun	प्रत्यूषे	= at dawn.

The valiant Indrajit, with his armour disheveled by the steel arrows, was wounded in battle and looked like the sun at dawn.

ततः शरसहस्रेण संकुञ्जो रावणात्मजः ।
बिभेद समरे वीरो लक्ष्मणं भीमविद्रमः ॥ ८८-६-५८

ततः	= thereupon	वीरः	= the valiant	रावणात्मजह्	= Indrajit
भीमविक्रमः	= of terrific prowess	सम्कुञ्जः	= was enraged	बिभेद	= and wounded
लक्ष्मणम्	= Lakshmana	शरसहस्रेण	= with a thousand arrows	समर	= in battle.

Thereafter, the valiant Indrajit of terrific prowess was enraged and wounded Lakshmana with a thousand arrows in battle.

व्यशीर्यत महदिव्यं कवचम् लक्ष्मणस्य तु ।
कृतप्रतिकृतान्योन्यं बभूवतुरभिद्रूतौ ॥ ८८-६-५९

महत्	= the large	दिव्यम्	= celestial	कवचम्	= armour
लक्ष्मणस्य	= of Lakshmana	व्यशीर्यत	= borke into pieces	कृत	= with each other in offence and retaliation
अभिद्रूतौ	= in their attack.			प्रतिकृतान्योन्यम्	

The large celestial armour of Lakshmana broke into pieces. The two warriors vied with each other in offence and retaliation in their attack.

**अभीक्षणम् निःश्वसन्तौ तौ युध्येतां तुमुलं युधि ।
शरसंकृत्तसर्वाङ्गौ सर्वतो रुधिरोक्षितौ ॥ ८८-६-६०**

तौ	= those two warriors	शरसंकृत्त	= with all their limbs got lacerated	युधि	= in combat
रुधिरोक्षितौ	= smeared with blood	सर्वतः	= all around	अभीक्षणम्	= and breathing heavily
युध्येताम्	= fought	तुमुलम्	= tumultuously.	निःश्वसन्तौ	

Those two warriors, with their entire bodies lacerated in combat, smeared with blood all around and breathing heavily, fought the battle tumultuously.

**सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः ।
ततक्षतुर्महत्मानौ रणकर्मविशारदौ ॥ ८८-६-६१**

तौ	= those	महात्मनौ	= great souled	वीरोऽस्	= warriors
रणकर्म	= skilled in war-fare	सुदीर्घ	= for a long time	ततक्षतुः	= were cutting through
विशारदौ		कालम्			
अन्योन्यम्	= each other	निशितैः शरैः	= with sharp arrows.		

Thos mighty warriors, skilled in warfare, were cutting through each other, for a long time, with sharp arrows.

**बभूवतुश्चात्मजये यतौ भीमपराक्रमौ ।
तौ शरौघै स्तथाकीर्णौ निकृत्तकवचध्वजौ ॥ ८८-६-६२
सृजन्तौ रुधिरं चोष्णं जलं प्रस्तवणाविव ।**

भीमपराक्रमौ	= those two heroes of terrific prowess	बभूवतुः	= stay on	यतौ	= strenuously trying
आत्मजये	= in securing their own victory	आकीर्णौ	= crowded all over	तथा	= thus
शरौघैः	= with a multitude of arrows	निकृत्त	= their armour and standards torn to pieces	तौ	= they
स्तोद्	= emitting	कवचध्वजौ			
सृजन्तौ		उष्णम्	= hot	रुधिरम्	= blood
प्रस्तवणाविव	= as two water falls (gushing)	जलम्	= (hot) water.		

Those two heroes f terrific prowess stay on strenuously trying to secure their own victory, covered as they were, all over with a multitude of arrows as also their armour and standards torn to pieces. They stood emitting hot blood, as two water-falls gushing hot water.

शरवर्षं ततो घोरं मुञ्चतोर्भीमनिःस्वनम् ॥ ८८-६-६३
सासारयोरिवाकाशे नीलयोः कालेमेघयोः ।

तयोरथं महान् कालो व्यतीयाद्युध्यमानयोः ॥ ८८-६-६४
न च तौ युद्धवैमुख्यं श्रमं चाप्युपजग्मतुः ।

महान्	= much	कालः	= of a time	व्यतीयात्	= lapsed
तयोः	= while the two warriors	युध्यमानयोः	= fought	मुञ्चतोः	= loosing
घोरम्	= terrific	शरवर्षम्	= stream of arrows	ततः	= then
भीमं निः	= with an awful clamour	नीलयोः इव	= like two dark	काल मेघयोः	= destructive clouds
स्वनम्					
सासारयोः	= raining	आकाशे	= from the sky	तौ	= they
न	= neither	युद्धवैमुख्यम्	= turned their back from the battle	न	= nor)
अभिजग्मतुः	= experienced	शरमम्बापि	= any fatigue.		

Much of a time lapsed while the two warriors fought loosing terrific stream of arrows, then with an awful clamour, like two dark destructive clouds raining from the sky. They neither turned their back from the battle, nor experienced any fatigue.

अस्त्राण्यस्त्रविदां श्रेष्ठौ दर्शयन्त् पुनः पुनः ॥ ८८-६-६५
शरानुच्चावचाकारानन्तरिक्षे बबन्धतुः ।

दर्शयन्तौ	= displaying	अस्त्राणि	= their missiles	पुनः पुनः	= again and again, the two warriors,
श्रेष्ठौ	= who were excellent	अस्त्रविदाम्	= among those skilled in the use of missiles	बबन्धतुः	= fastened a net work
शरान्	= of arrows	उच्छवचान्	= of both large and small shapes	अन्तरिक्षे	= in the sky.

Displaying their missiles again and again, the two warriors, who were excellent among those skilled in the use missiles, fastened a net work of arrows both large and small, in the sky.

व्यपेतदोषमस्यन्तौ लघु चित्रं च सुषु च ॥ ८८-६-६६
उभौ तु तुमुलं घोरं चक्रतुर्नरराक्षसौ ।

अस्यन्तौ	= loosing their arrows	व्यपेत दोषम्	= faultlessly	सुषु च	= gracefully
लघु	= and easily	चित्रम्	= in a wonderful way	नर राक्षसौ	= both the man and the demon
चक्रतुः	= carried on	तुमुलम्	= a tumultuous	घोरम्	= and terrific war.

Loosing their arrows faultlessly, gracefully and easily in a wonderful way, both the man and the demon carried on a tumultuous and terrific war.

तयोः पृथक् पृथगभीमः शुश्रवे तुमुलः स्वनः ॥ ८८-६-६७
सुधोरयोर्निःस्वनतोर्गगने मेघयोरिव ।

तयोः	= their	भिमः	= terrific	तुमुलः	= and tumultuous
स्वनः	= sound	शुश्रवे	= could be heard	पृथक् पृथक्	= one by one repeatedly
सः	= that sound	जनयामास	= created	कम्पम्	= tremble
दारुणः	= like a violent thunder-storm.				
निर्घातः इव					

Their terrific and tumultuous sound could be heard one by one repeatedly. That sound created a tremble in people, like a violent thunder-storm.

तयोः स भ्राजते शब्दस्तथा समरयत्योः ॥ ८८-६-६८
सुधोरयोर्निःस्वनतोर्गगने मेघयोरिव ।

सः शब्दः	= that clamour	तयोः	= of those two warriors	तथा समर	= who were engaged
भ्राजते इव	= resembled	निः स्वनतोः	= the rumbling	यत्तयोः	= thus in that martial act
मेघयोः	= thunderin clouds	गगने	= in the sky.	सुधोरयोः	= of two dreadful

That clamour of those two warriors, who were engaged thus in that martial act, resembled the rumbling of two dreadful thundering clouds in the sky.

सुवर्णपुङ्खैर्नाराचैर्बलवन्तौ कृतवणौ ॥ ८८-६-६९
प्रसुस्तुवाते रुधिरं कीर्तिमन्तौ जये धृतौ ।

कीर्तिवन्तौ	= those two mighty and glorious warriors	धृतौ	= who were determined	जये	= to gain victory
कृत व्रणौ	= wounded	सुवर्णपुङ्खैः	= with golden-shafted	नाराचैः	= steel arrows
प्रसुस्तुवाते	= were profusely giving out	रुधिरम्	= blood.		

Those two mighty and glorious warriors, who were determined to gain victory over one another, wounded with golden-shafted steel arrows, were profusely giving out blood.

ते गात्रयोर्निपतिता रुक्मपुङ्खाः शरा युधि ॥ ८८-६-७०
असृग्दिग्धा विनिष्ठेतुर्विविशुर्धरणीतलम् ।

ते शराः	= those arrows	रुक्मपुङ्खाः	= with golden shafts	पतिताः	= fallen
गात्रयोः	= on their limbs	युधि	= in battle	असृग्दिग्धाः	= were smeared with blood
विनिष्ठेतुः	= came out	विविशुः	= and pierced	धरणीतलम्	= the surface of the earth.

Fallen on their limbs, the golden-shafted arrows, dropped on the battle-field, smeared with blood and pierced into the surface of the earth.

अन्ये सुनिश्चितैः शस्त्रैराकाशे संजघट्टिरे ॥ ८८-६-७१
बभञ्जुश्चिच्छिदुश्वैव तयोर्बाणाः सहस्रशः ।

अन्ये	= some more arrows	तयोः	= released by those two warriors	संजघट्टिरे	= clashed
सुनिश्चितैः					
वाणाः					
सहस्रशः	= in thousands	सुनिश्चितैः	= with sharp weapons	आकाशे	= in the sky
बभण्जः	= and shattered	शस्त्रैः			
		चिच्छिदुश्व	= and tore them.		

Some more arrows released by those two warriors clashed in thousands with sharp weapons in the sky and shattered and tore them.

स बभूव रणे घोरस्तयोर्बाणमयश्चयः ॥ ८८-६-७२
अग्निभ्यामिव दीप्ताभ्यां सत्रे कुशमयश्चयः ।

तयोः	= their	घोरः	= terrific	बाणमयः	= pile consisting of arrows
रणे	= in battle	बभूव	= appeared	कुशमयः	= like a mass of sacred
दीप्ताभ्याम्	= by the side of two blazing fires	सत्रे	= at a sacrifice.	चयः इव	Kusha grass
अग्निभ्याम्					

The terrific pile of arrows in battle appeared like a mass of sacred Kusha grass by the side of two blazing fires at a sacrifice.

तयोः कृतव्रणौ देहौ शुशुभाते महात्मनोः ॥ ८८-६-७३
सुपुष्पाविव निष्पत्रौ वने किंशुकशाल्मली ।

कृत व्रणौ	= the wounded	देहौ	= bodies	तः	= of those two mighty
शुशुभाते	= shone	किंशुकशाल्मली	= like Kimshuka and Shalmali (silk-cotton) trees	महात्मनोः	warriors
निष्पत्रौ	= deprived of leaves	इव		सुपुष्पौ	= in full blossom
		वने	= in a forest.		

The wounded bodies of those two mighty warriors shone like Kimshuka and Shalmali (silk-cotton) trees in full blossom, deprived of leaves.

चक्रतुस्तुमुलं घोरं संनिपातं मुहुर्मुहुः ॥ ८८-६-७४
इन्द्रजिलक्ष्मणश्वैव परस्परजयैषिणौ ।

ईन्द्रजित्	= Indrajit	लक्ष्मणश्चैव	= and Lakshmana	मुहर्मुहुः	= who were time and again wishing to attain
चक्रुः	= carried out	तुमुलम्	= tumultuous	परस्पर	विजयेणौ
सम्प्रिपातम्	= battle.			घोरम्	= and terrific

Indrajit and Lakshmana who were time and again wishing to attain victory one over the other, carried out tumultuous and terrific battle.

लक्ष्मणो रावणिं युद्धे रावणिश्चापि लक्ष्मणम् ॥ ८८-६-७५
अन्योन्यं तावभिघ्नन्तौ न श्रमं प्रतिपद्यताम् ।

युद्धे	= in the combat	लक्ष्मणः	= Lakshmana	वस्	= Indrajit
रावणिश्चापि	= and even Indrajit (was striking)	लक्ष्मणम्चापि	= Lakshmana too	स्थिकिना्	
अभिघ्नन्तौ	= were striking	अन्योन्यम्	= each other	रावणिम्	
श्रमम्	= any weariness.			तौ	= both of them
				न	= and did not experience
				प्रतिपद्यताम्	

In the combat, Lakshmana was striking Indrajit and Indrajit too was striking Lakshmana. Both of them were striking each other and did not experience any weariness.

बाणजालैः शरीरस्थैरवगाढैस्तरस्विनौ ॥ ८८-६-७६
शुशुभाते महाविर्यौ प्रसूढाविव पर्वतौ ।

बाणजालैः	= with a multitude of arrows	अवगाढैः	= dug deep	शरीरस्थैः	= into their bodies
महावीर्यौ तरस्विनौ	= those two warriors of great prowess and swiftness	शुशुभते	= shone	पर्वतौ इव	= like two mountains
प्रसूढौ	= shooting forth plants from them.				

With a multitude of arrows dug deep into their bodies, those two warriors, of great prowess and swiftness, shone like two mountains shooting forth plants from them.

ततो रुधिरस्तक्तानि संवृतानि शरैभृशम् ॥ ८८-६-७७
बभ्राजुः सर्वगात्राणि ज्वलन्त इव पावकाः ।

ततः	= at that time	सर्वात्राणि	= all their limbs	रुधिर	= dampened with blood
सम् वृतानि	= and covered	शरैः	= with arrows	सिक्तानि	
				भृशम्	= shone very much
				बभ्राजुः	

ज्वलन्तः = like blazing fires.
पावकाः इव

At that time, all their limbs, dampened with blood and thickly covered with arrows shone very much like blazing fires.

तयोरथ महान् कालो व्यतीयाद्युध्यमानयोः ॥ ८८-६-७८
न च तौ युद्धवैमुख्यं श्रमं चाप्यभिजग्मतुः ।

महान्	= a lot of	कालः	= time	व्यतीयत्	= lapsed
तयोः	= in the meanwhile past between them	तौ	= they	न	= neither
युद्धवैमुख्यम्	= turned their back from the battle	न	= nor)	अभिजग्मतुः	= experienced
श्रमस्वापि	= any fatigue.				

A lot of time lapsed in the meanwhile past the two warriors. They neither turned their back from the battle nor experienced any fatigue.

अथ समरपरिश्रमं निहन्तुं ।
समरमुखेष्वजितस्य लक्ष्मणस्य ।
प्रियहितमुपपादयन्महात्मा ।
समरमु पेत्य विभीषणोऽवतस्थे ॥ ८८-६-७९

अथ	= then	निहन्तुम्	= to remove	समर	= martial weariness
लक्ष्मणस्य	= of Lakshmana	समर मुखेषु	= who did not know defeat in any facet of war	परिश्रमम्	
विभीषणः	= Vibhishana	अजितस्य		महात्मा	= the great souled
अवतस्थे	= took up his position	उपपादयन्	= offering	प्रियहितम्	= agreeable and salutary words
		उपेत्य	= on reaching	समर	= the battle-field.

Then, to relieve martial weariness of Lakshmana, who did not experience defeat in any facet of war, the great-souled Vibhishana, offering agreeable and salutary words, took up his position, on reaching the battle-field.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टाशीतितमः सर्गः ॥

Thus completes 88th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

89 Sarga 89 - एकोननवतितमः सर्ग

Vibhishana Destroys Many Demons

Introduction -

Vibhishana enters the battle-field and destroys many demons. He speaks encouraging words to the chiefs of monkeys urging them to carry on the combat. The monkeys start a furious attack on the demons. Even Hanuma begins to destroy thousands of demons. Indrajit rushes towards Lakshmana and starts fighting with him. Lakshmana kills Indrajit's charioteer. Four excellent monkey-chiefs kill Indrajit's horses and destroys his chariot.

युध्यमानौ ततो दृष्ट्वा प्रसक्तौ नरराक्षसौ ।
प्रभिन्नाविव मातङ्गौ परस्परजयैषिणौ ॥ ८९-६-१

तयोर्युद्धं द्रुष्टौकामो वरचापधरो बली ।
शूरः स रावणभ्राता तस्थौ संग्राममूर्धनि ॥ ८९-६-२ =

ततः	= then	दृष्ट्वा	= seeing	नर राक्षसौ	= the man and the demon
प्रसक्तौ	= having their commitment	युध्यमानौ	= fighting	प्रभिन्नौ	= like elephants in rut
परस्परजयैषिणौ	= desirous of gaining victory one over the other	सः बली शूरः	= that strong and valiant Vibhishana	मातङ्गौ इव	
द्रुष्टौकामः	= with an intent to see	रावण भ्राता		वरचाप धरः	= wielding an excellent bow
सम्प्राम	= at the front of the battle.	तयोः युद्धम्	= their combat	तस्थौ	= stood
मूर्धनि					

Seeing Lakshmana and Indrajit, fighting with commitment to gain victory one over the other, like elephants in rut, that strong and valiant Vibhishana, wielding his excellent bow, stood there at the battle-front, with an intent to behold their combat.

ततो विस्फारयामास महद्धनुरवस्थितः ।
उत्सर्ज च तीक्षणाग्रान् राक्षसेषु महाशरान् ॥ ८९-६-३

ततः	= then	अवस्थितः	= standing there	विस्फारयामास	= he stretched
महत् धनुः	= his great bow	उत्सर्ज च	= and released	तीक्षणाग्रान्	= excellent sharp-pointed arrows
राक्षसेषु	= on demons.			महाशरान्	

Standing there thus, Vibhishana stretched his great bow and released excellent sharp pointed arrow son those demons.

ते शराः शिखिसंस्पर्शा निपतन्तस्समाहिताः ।
राक्षसान् दारयामासुवज्रा इव महागिरीन् ॥ ८९-६-४

निपतन्तः	= falling	समाहिताः	= in exact spot	ते शराः	= those arrows
शिखिसंस्पर्शः	= hitting like fire	दारयामासुः	= tore the demons into	वज्राः इव	= as thunderbolts would
महागिरीन्	= large mountains.	राक्षसान्	pieces		cleave)

Falling in exact spot, those arrows, hitting like fire, tore the demons into peices, as thunderbolts would cleave large mountains.

विभीषणस्यानुचरास्तेषि शूलासिपट्टिशैः ।
चिछिदुः समरे वीरान् राक्षसान् राक्षसोत्तमाः ॥ ८९-६-५

ते	= even the foremost of	विभीषणस्य	= the attendants of Vib-	चिछिदुः	= rent asunder
राक्षसोत्तमाः	demons	अनुचराः	hishana too		
अपि					
वीरान्	= the valiant demons	समरे	= in battle	शूलासिपट्टिशैः	= with pikes swords and
राक्षसान्					sharp-edged spears.

Even the foremost of demons, the attendants of Vibhishana too, rent asunder those valiant demns in battle, with pikes, sowrds and sharp-edged spears.

राक्षसैस्त्रैः परिवृतः स तदा तु विभीषणः ।
बभौ मध्य प्रधृष्टानाम् कलभानामिव द्विपः ॥ ८९-६-६

तदा	= then	परिवृतः	= surrounded	ते राक्षसै	= by those demons
सः विभीषणः	= that Vibhishana	बभौ	= shone	द्विपः इव	= like an elephant
मध्ये	= in the midst	प्रधृष्टानाम्	= of proud young		
		कलभानाम्	tuskers.		

Surrounded by those demons, Vibhishana shone like an elephant in the midst of proud young tuskers.

ततप्सं चोदमानो वै हरीन् रक्षोवधप्रियान् ।
उवाच वचनं काले कालज्ञो रक्षसां वरः ॥ ८९-६-७

ततः	= then	रक्षसाम् वरः	= Vibhishana the fore-	कालज्ञः	= who knows the timing
उवाच वै	= spoke	काले	= the following opportune words	हरीन्	= to the monkeys
रक्षोवधप्रियन्	= who cherish to destroy the demons	वचनम्			
		सम्चोदमानः	= duly inspiring them.		

Vibhishana, who knew the timing, spoke to the monkeys, who cherished to destroy the demons, the following opportune words duly inspiring them.

**एकोऽयं राक्षसेन्द्रस्य परायणमवस्थितः ।
एतच्छेषं बलं तस्य किं तिष्ठित हरीश्वराः ॥ ८९-६-८**

हरीश्वराः	= O cheifs of monkeys!	अयम्	= he	एकः	= alone
अवस्थितः	= is to be relied on	परायणः	= as the last support	राक्षसेन्द्रस्य	= of Ravana
एतत् शेषम्	= he is all that is left	तस्य बलम्	= in his force	किम्	= why
तिष्ठत	= do you stand (idle)?				

"O cheifs of monkeys! Here stands before you, one who is the last support of Ravana. He is all that is left in his force. Why do you stand idle?"

**अस्मिंश्च निहते पापे राक्षसे रणमूर्धनि ।
रावणम् वर्जयित्वा तु शेषमस्य बलं हतम् ॥ ८९-६-९**

रण मूर्धनि	= at the end of this war	अस्मिन्	= (if) this	पापे राक्षसे	= sinful demon
निहते	= is killed	शेषम्	= the remaining	बलम्	= army
हतम्	= is killed	रावणम्	= except Ravana.		

"At the end of this war, if this sinful demon is killed, the remaining army is as good as killed, except Ravana."

**प्रहस्तो निहतो वीरो निकुम्भश्च महाबलः ।
कुम्भकर्णश्च कुम्भश्च धूम्राक्षश्च निशाचरः ॥ ८९-६-१०**

**जम्बुमाली महामाली तीक्ष्णवेगोऽशनिप्रभः ।
सुसम्मो यज्ञकोपश्च वज्रदंष्ट्रस्च राक्षसः ॥ ८९-६-११**

**सिम्हादी विकटोऽरिघस्तपनो मंद एव च ।
प्रघासः प्रघसश्वैव प्रजङ्गो जङ्ग एव च ॥ ८९-६-१२**

**अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च वीर्यवान् ।
विद्युजिह्वो द्विजिह्वश्च सूर्यशत्रुश्च राक्षसः ॥ ८९-६-१३**

**अकम्पनः सुपार्श्वश्च चक्रमाली च राक्षसः ।
कम्पनः सत्त्ववनौ तौ देवान्तकनरान्तकौ ॥ ८९-६-१४**

प्रहस्तः	= Prahasta	निहतः	= was killed	वीरः	= the valiant
निकुम्भश्च	= Nikumbha	महाबलः	= the mighty	कुम्भकर्णश्च	= Kumbhakarna
कुम्भश्च	= Kumbha	धूम्राक्षः	= Dhumraksha	निशाचरः	= the demon
जम्बुमाली	= Jambumali	महामाली	= Mahamali	तीक्ष्णवेगः	= possessing great velocity

अशनिप्रभः	= Ashaniprabha	सुप्तघ्नः	= Suptaghna	यज्ञ कोपश्च	= Yagnakopa
वज्रदम्ष्टः	= Vajradamshtra	राक्षः	= the demon	सम्हाद्री	= Samhadri
विकटः	= Vicata	अरिन्नः	= who destroys enemies	तपनः	= Tapana
मन्दः एव च	= Manda	प्रघासः	= Praghaasa	प्रघसः	= Praghasa
प्रजण्घः	= Prajangha	जंघः एव च	= Jangha	अग्निकेतुः	= Agniketu
दुर्धर्षः	= who was difficult to be conquered	अग्निकेतुश्च	= Agniketu	वीर्यवान्	= the valiant
रश्मिकेतुः	= Rashmiketu	विद्युजिह्वः	= Vidyujjhiva	द्विजिह्वः	= Dvijjhiva
सूर्य शत्रुः	= Surya shatru	राक्षसश्च	= the demon	कम्पनः	= Kampana
सत्त्ववन्तौ	= the strong	देवान्तक	= Devantaka and Naran-taka (were also killed).		
		नरान्तकौ			

Prahasta was killed. The valiant Nikumbha, the mighty Kumbhakarna, Kumbha, the demon called Dhuraraksha, Jambumali, Mahamali, the highly swift Ashaniprabha, Suptaghna, Yajnakopa, a demon named Vajradamshtra, Samhadri, Vikata the destroyer of enemies, Tapana, Manda, Praghaasa, Praghasa, Prajantha, JaNga, Agniketu who was difficult to be conquered, Agniketu, the valiant Rashmiketu, vidyujjhiva, Dvijjhiva, Suryashatru, Akampana, Suparshva, Chakramali, Kampana and the mighty Devantaka were also killed."

एतान्निहत्यातिबलान् बहून् राक्षससत्तमान् ।
बाहुभ्यां सागरं तीर्त्वा लङ्घतां गोष्ठदं लघु ॥ ८९-६-१५

निहत्य	= killing	एतान् बहून्	= these many	अतिबलान्	= mighty
राक्षस	= and foremost of	तीर्त्वा	= and crossing	सागरम्	= the ocean
सत्तमान्		लघु	= let this small puddle	लङ्घयताम्	= be crossed.
बाहुभ्याम्	= by your arms	गोष्ठदम्			

Having killed these many mighty and foremost of demons and having swum the ocean, let the tiny puddle be crossed.

एतावदिह शेषं वो जेतव्यमिह वानराः ।
हताः सर्वे समागम्य राक्षसा बलदर्पिताः ॥ ८९-६-१६

वनराः	= O monkeys!	एताव देव	= only this much (of army)	शेषम्	= remains
जेतव्यम्	= to be conquered	इह	= here	सर्वे	= all
राक्षसाः	= the demons	बलदर्पिताः	= who were proud of their strength	समागम्य	= having come here
हताः	= were killed.				

"O monkeys! Only this much of army remains yet to be conquered here. All the demons, who were proud of their strength, having come to the battle-field here, were killed by you."

अयुक्तं निधनं कर्तुं पुत्रस्य जनितुर्मम् ।
घृणामपास्य रामार्थं निहन्यां भ्रातुरात्मजम् ॥ ८९-६-१७

मम	= for me	जनितुः	= being a father	अयुक्तम्	= it is not appropriate
निधनम्	= to compose a death	पुत्रस्य	= of a (brother's) son	निहन्याम्	= I will kill
कर्तुम्		आत्मजम्	= son	अपास्य	= driving away
भ्रातुः	= my brother's	रामार्थं	= for the sake of Rama.		
घृणाम्	= tenderness				

"Driving away tenderness, for the sake of Rama, I will kill my own brother's son though being his uncle (who is as good as a father), it is not appropriate for me to compose his death."

हन्तुकामस्य मे वाष्पं चक्षुश् चैव निरुद्ध्यते ।
तदेवैष महाबाहुर्लक्ष्मणः शमयिष्यति ॥ ८९-६-१८
वानरा घन्तुं सम्भूय भृत्यानस्य समीपगान् ।

मे	= my	चक्षुः	= yes	निरुद्ध्यति	= are clouded
वाष्पम्	= with tears	हन्तुकामस्य	= even when I wish to kill him	एषः	= this
महाबाहुः	= long-armed	लक्ष्मणः एव	= Lakshmana alone	शमयिष्यति	= will finish
तम्	= him	वानरा:	= O monkeys!	सम्भूय	= all of you together
घन्त	= destroy	भृत्यान्	= his servants	समीपगान्	= standing beside
अस्य	= of him.				

"My eyes are getting clouded with tear, even when I think of killing him. This long-armed Lakshmana alone will finish him. O Monkeys! All of you, together, kill his servants standing beside him."

इति तेनातियशसा राक्षसेनाभिचोदिताः ॥ ८९-६-१९
वानरेन्द्रा जहृषिरे लाङ्गलानि च विव्यधुः ।

अभिचोदिताः	= impelled	इति	= thus	तेन	= by that illustrious Vib-
				अतियशसा	hishana
वानरेन्द्राः	= the monkey-chiefs	जहृषिरे	= were rejoiced	राक्षसेन	
लाङ्गलानि	= their tails.			विव्यधुः च	= lashed

Thus impelled by that illustrious Vibhishana, those monkey-chiefs were rejoiced and lashed their tails (in a happy mood).

ततस्ते कपिशार्दूलाः क्षेडन्तश्च मुहुर्मुहुः ॥ ८९-६-२०
मुमुचुर्विविधान्नादान्मेधान्द्वेव बर्हिणः ।

ततः	= then	कपिशार्दूलाः	= those foremost of monkeys	क्षेडन्तः	= roaring

पुनः पुनः	= time and again	मुमुक्षुः	= released	विविधान्	= various kinds
नादान्	= of sounds	बर्हिणह्	= like peacocks	दृष्ट्वा	= seeing
मेघान्	= the clouds.				

Then, those monkeys-cheifs, roaring time and again, emitted various kinds of sounds resembling the sounds of peacocks at the time of seeing the clouds.

जाम्बवानपि तैः सर्वैः स्वयूथैरभिसंवृतः ॥ ८९-६-२१
अश्मभिस्ताड्यामास नर्खैर्दन्तैश्च राक्षसान् ।

जाम्बवानपि	= even Jambavan	ते	= and those monkeys	अभिसम्बृतः	= accompanied by
सर्वैः	= all	तैः	= those	स्वयूथैः	= who belong to their
ताड्यामासुः	= struck	राक्षसान्	= the demons	अश्मभिः	= equal troops
नर्खैः	= nails	दन्तैश्च	= and teeth.		= with stones

Even Jambavan and those monkeys, accompanied by all those, who belong to their identical troops, began to strike the demons with stones, nails and teeth.

निघन्तमृक्षाधिपतिं राक्षसास्ते महावलाः ॥ ८९-६-२२
परिव्रुभयं त्यक्त्वा तमनेकविधायुधाः ।

ते महावलाः	= those mighty	राक्षसाः	= demons	अनेक	= having various kinds
त्यक्त्वा	= abandoning their fear	परिवर्षः	= surrounded	विधायुधाः	= of weapons
भयम्				तम्	= that Jambavan
निघन्तम्	= who was playing havoc on them.			ऋक्षाधिपतिम्	

Those mighty demons, having various kinds of weapons, abandoning their fear, surrounded that Jambavan, who was playing havoc on them.

शरैः परशुभिस्तीक्ष्णैः पद्मसैर्यष्टितोमरैः ॥ ८९-६-२३
जाम्बवन्तं मृधे जघुर्निघन्तं राक्षसीं चमूम् ।

जघुः	= (They) struck	जाम्बवन्तम्	= Jambavan	निघन्तम्	= who was killing
राक्षसीम्	= the army of demons	मृधे	= in battle	शरैः	= with arrows
चमूम्		पट्टिशैः	= spears with sharp edges	यष्टितोमरैः	= sticks and Javelins.
तीक्ष्णैः	= with sharp axes				
परशुभिः					

They struck Jambavan, who was killing the army of demons in battle, with sharp axes, spears with sharp edges, sticks and javelins.

स सम्प्रहारस्तुमुलः सञ्ज्ञे कपिराक्षसाम् ॥ ८९-६-२४
देवासुराणां क्रुद्धानां यथा भीमो महास्वनः ।

सः	= that	तुमुलः	= tumultuous	भीमः	= and terrific
सम्प्रहरः	= battle	सः महास्वरः	= with that great noise	सञ्ज्ञे	= occurred
कपिराक्षसाम्	= between monkeys and demons	क्रुद्धानाम्	= as (a battle) between	देवासुराणाम्	enraged celestials and

यथा देवासुराणाम् यथा भीमो महास्वनः.

That tumultuous and terrific battle accompanied by a great noise, occurred between the monkeys and the demons as between enraged celestials and demons.

हनूमानपि सङ्कुद्धः सालमुत्पाट्य पर्वतात् ॥ ८९-६-२५
स लक्ष्मणं स्वयं पृष्ठादवरोप्य महामनाः ।
रक्षसां कदनं चक्रे समासाद्य सहस्रशः ॥ ८९-६-२६

सः	= that	महामनाः	= haughty	हनूमानपि	= Hanuma too
सम्कुद्धः	= who felt enraged	लक्ष्मणम्	= having made Lakshmana to descend	पृष्ठात्	= from his back
उत्पाट्य	= and tearing up	अवरोप्य	= Sala tree	पर्वतात्	= from a mountain
समासाद्य	= and approaching (the demons)	सालम्	= chakre	=	began
कदनम्	= to destroy	स्वयम्	= in their thousands.	सहस्रशः	

That haughty Hanuma too who felt enraged, causing Lakshmana to descend from his back, and tearing up Sala tree from a mountain, approached the demons and himself began to destroy those demons in their thousands.

स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजियुधि ॥ ८९-६-२७
लक्ष्मणं परवीरग्नं पुनरेवाभ्यधावत ।

सः इन्द्रजित्	= that Indrajit	बली	= the mighty one	परवीरघः	= the destroyer of valiant enemies
दत्त्वा	= giving	तुमुलम्	= a tumultuous	युद्धम्	= fight
पितृव्यस्य	= to his uncle	अभ्यधावत्	= rushed towards	लक्ष्मणम्	= Lakshmana

That mighty Indrajit, the destroyer valiant enemies, after giving a tumultuous fight to his uncle, yet again rushed towards Lakshmana.

तौ प्रयुद्धौ तदा वीरौ मृधे लक्ष्मणराक्षसौ ।
शरौघानभिवर्षन्तौ जग्नतुस्तौ परस्परम् ॥ ८९-६-२८

तौ	= those	वीरौ	= valiant	लक्ष्मण	= Lakshmana and the demon
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प्रयुद्धौ	= the intense fighters	मृधे	= in battle	तदा	= then
जग्नुः	= began to strike	अभिवर्षन्तौ	= showering	शरौघान्	= a multitude of arrows
परस्परम्	= on each other.				

The two valiant celebreties, Lakshmana and Indrajit, the two intense fighters in battle, then began to strike each other, showering a multitude of arrows on their enemies.

अभीक्षणमन्तर्दध्यतुः शरजालैर्महाबलौ ।
चन्द्रादित्याविवोष्णान्ते यथा मेघैस्तरस्विनौ ॥ ८९-६-२९

महाबलौ	= the mighty	तरस्विनौ	= and energetic Lakshman and Indrajit	अन्तर्दध्यतुः	= covered each other off
अभीक्षणम्	= exceedingly	शरजालैः	= by a network of arrows	चन्द्रादित्याविव	= in the same way as the sun and the moon
अरे वेलेद मेघैः	= by clouds	उष्णान्ते	= at the end of summer.	यथा	

The mighty and energetic Lakshmana and Indrajit covered each other off exceedingly by a network of arrows, in the same way as the sun and the moon are veiled by clouds at the end of summer.

न ह्यादानं न सन्धानं धनुषो वा परिग्रहः ।
न विप्रमोक्षो बाणानां न विकर्षो न विग्रहः ॥ ८९-६-३०

न मुष्टिप्रतिसन्धानं न लक्ष्यप्रतिपादनम् ।
अदृश्यत तयोस्तत्र युध्यतोः पाणिलाघवात् ॥ ८९-६-३१

तयोः	= due to lightness of	युध्यतोः	= even as they fight	तत्र	= there
पाणिलाघवात्	= their hands	धनुषः	= of the bow	न अदृश्यत	= was not visible
परिग्रहः वा	= either their holding	आदानम्	= the taking off	बाणानाम्	= the arrows
न हि	= nor indeed	न विप्रमोक्षः	= nor their release	न विकर्षः	= nor drawing the bow string
न सम्धानम्	= nor fixing them on the bow-string	न मुष्टि	= nor adjusting their fists	न	= nor attaining the target
न विग्रहः	= nor the streteching	प्रतिसम्धानम्		लक्ष्यप्रतिपादनम्	
अदृश्यत	= was visible.				

Due to lightness of their hands, even as they fight 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.

चापवेगप्रमुक्तैश्च बाणजालैः समन्ततः ।
अन्तरिक्षेऽभिसम्बन्धे न रूपाणि चकाशिरे ॥ ८९-६-३२

अन्तरिक्षे	= the sky	अभिसम्बन्धे	= having been obtained	बाणजालैः	= by a multitude of arrows
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समन्ततः	= on all sides	चाप वेग = discharged with force	न रूपाणि = no objects
चकाशिरे	= could be made bright.	प्रयुक्तैः exerted by the bows	

The sky, having been covered by a multitude of arrows, on all sides, discharged with force by them both, was shrouded in darkness.

लक्ष्मणो रावणिं प्राप्य रावणिश्चापि लक्ष्मणम् ।
अव्यवस्था भवत्युग्रा ताभ्यामन्योन्यविग्रहे ॥ ८९-६-३३

प्राप्य	= meeting	रावणिम्	= Indrajit	लक्ष्मणः	= Lakshmana (fought with him)
प्राप्य	= meeting	लक्ष्मणम्	= Lakshmana	रावणश्चापि	= even Indrajit (fought with him)
ताभ्याम्	= as they clashed with each other	उग्रा	= there was a terrible		
अन्योन्य		अव्यवस्था	confusion (as		
विग्रहे		भवति	to who would win ultimately).		

Meeting Indrajit, Lakshmana fought with him. Meeting Lakshmana, Indrajit too took the offensive. As they clashed with each other, there was terrible confusion (as to who would win ultimately).

ताभ्यामुभाभ्यां तरसा प्रसृष्टैर्विशिखैः शितैः ।
निरन्तरमिवाकाशं बभूव तमसा वृतम् ॥ ८९-६-३४

शितैः	= by the sharp arrows	प्रसृष्टैः	= released	तरसा	= with force
विशिखैः		निरन्तरमिव	= almost continuously	आकाशम्	= the sky
ताभ्याम्	= by both of them	तमसा	= with darkness.		
उभाभ्याम्					
बभूव वृतम्	= was covered				

By the sharp arrows released almost continuously with the sky was covered with darkness.

तैः परद्दिश्च बहुभिस्तयोः शरशतैः शितैः ।
दिशश्च प्रदिशश्चैव बभूवः शरसंकुलाः ॥ ८९-६-३५

पतद्धिः	= by the fall	बहुभिः	= of a multitude	तयोः शितैः	= of their sharp arrows
दिशश्च	= the quarters	बभूवः	= became	शर शतैः	= in hundreds

By the fall of a multitude of their sharp arrows in hundreds, the quarters and sub-quarters were filled with arrows.

तमसा पिहितं सर्वमासीद्धीमतरं महत् ।
न तदानीइम् ववौ वायुर्न जज्वाल च पावकः ॥ ८९-६-३६
रुधिरौघ महानद्यः प्रावर्तन्त सहस्रशः ।

सर्वम्	= all	पिहितम्	= was covered	तमसा	= iwth darkness
महत्	= a great	प्रतिभयम्	= fear	आसीत्	= approached
सहस्राम्शौ	= while the sun was sett-	तमसा सम्वृते	= encircling darkness	सूधिरौघ महा	= large streams of blood
अस्तमगते	ting down			नद्यः	in abundance
प्रावर्तन्त	= poured out.				

All the space was covered with darkness, showing up great fear. While the sun was setting down, encircling darkness all over, large streams of blood in plenty poured out.

क्रव्यादा दारुणा वाग्मिश्चिक्षिपुर्भीमनिःस्वनान् ॥ ८९-६-३७
न तदानीम् ववौ वायुर्न च जज्वाल पावकः ।

दारुणाः	= cruel	क्रन्यादाः	= carnivorous animals	चिक्षिपुः	= diffused
भीमनिःस्वनाः	= awful sounds	वाघिभः	= by their roaring voices	अदानीम्	= at that time
वायुः	= wind	न ववौ	= did not blow	पावकः च	= fire too
न जज्वाल	= did not blaze up.				

Cruel and carnivorous animals diffused awful sounds with their roaring noise. Wind did not blow at that time nor the wind blazed up.

स्वस्त्यस्तु लोकेभ्य इति जजल्पश्च मर्हष्यः ॥ ८९-६-३८
सम्पेतुश्चात्र सम्प्राप्ता गन्धर्वाः सह चारणैः ।

ते	= those	मर्हष्यः	= great sages	जजल्पुः	= proclaimed
इति	= thus	स्वस्ति अस्तु	= "May it be well"	लोकेभ्यः	= for the worlds!
सम्तसाः	= the frightened	गन्धर्वाः	= Gandharvas the celestial musicians	चारणैः सह	= along with Charanas the wandering singers
सम्पेतुः	= arrived	अत्र	= here.		

Those great sages proclaimed, "May it be well for the (three) worlds!" The frightened Gandharvas the celestial musicians along with Charanas, the wandering singers arrived there to see tha battle-field.

अथ राक्षससिंहस्य कृष्णान्कनकभूषणान् ॥ ८९-६-३९
शरैश्चतुर्भिः सौमित्रिर्विव्याध चतुरो हयान् ।

चतुर्भिः शरैः	= by releasing four arrows	सौमित्रिः	= Lakshmana	अथ	= then
विव्याध	= struck	चतुरः	= four	कृष्णान्	= black
हयान्	= horses	कनकभूषणान्	= decked with gold	राक्षससिंहस्य	= belonging to the foremost of demons.

By discharging four arrows, Lakshmana then struck four black gold-adorned horses of Indrajit.

ततोऽपरेण भल्लेन सूतस्य विचरिष्यतः ॥ ८९-६-४०
 संपूर्णायतमुक्तेन सुपत्रेण सुवर्चसा ।
 महेन्द्राशनिकल्पेन सूतस्य विचरिष्यतः ॥ ८९-६-४१

स तेन वाणाशनिना तलशब्दानुनादिना ।
 लाघवाद्राघवः श्रीमाज्जिरः कायादपाहरत् ॥ ८९-६-४२

ततः	= thereupon	लाघवात्	= from the alacrity of his hand	सः श्रीमान्	= that illustrious Laksh-
आपरेण	= with another sharp	भल्लेन	= named Bhalla	राघवः	mana
निशितेन	thunderbolt-like			पीतेन	= which was of yellowish colour
वाणाशनिना	arrow				
सम्पूर्णायुत	= which was fully	सुपत्रेण	= with beautiful plumes	सुवर्चसा	= having good splendour
मुक्तेन	stretched and released	तलशब्दानुनादिना	= echoing a clapping sound	अपाहरत्	= severed
महेन्द्र	= similar to Indra's thunderbolt				
अशनि					
कल्पेन					
शिरः	= the head	सूतस्य	= of the charioteer	कायात्	= from his trunk
विचरिष्यतः	= even as he was circling round.				

Thereupon, with alacrity of his hand, that illustrious 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 chariooteer from his trunk, even as he was circling around.

स यन्तरि महातेजा हते मन्दोदरीसुतः ।
 स्वयं सारथ्यमकरोत्पुनश्च धनुर्स्पृशत् ॥ ८९-६-४३

यन्तरि हते	= (when) the charioteer was killed	महातेजाः	= the greatly splendoured	मन्दोदरी	= Indrajit
अकरोत्	= did	सारथ्यम्	= the charioteering	सुतः	
पुनश्च	= and also	अस्पृशत्	= took hold of	स्वयम्	= by himself

When the charioteer was killed, the greatly splendoured Indrajit did the charioteering by himself and also took hold of his bow.

तदद्भुतमभूतत्र सामर्थ्यं पश्यतां युधि ।
 हयेषु व्यग्रहस्तं तं विव्याध निशितैः शरैः ॥ ८९-६-४४
 धनुष्यथ पुनर्व्यग्रे हयेषु मुमुचे शरान् ।

पश्यताम्	= for them who saw	तत्	= that	सामर्थ्यम्	= capability
तत्र	= there	युधि	= in the battle	तत्	= it
अभूत्	= became	अद्भुतम्	= wonderfu	तम्	= to him

व्यग्रहस्तम्	= whose hand was involved	हयेषु	= in horses	व्याघ	= he struck
तम्	= him	निशितैः शैरैः	= with sharp arrows	अथ	= then
पुनः	= again	व्यग्रे	= when he was attending to	धनुषि	= his bow
मुच्चे	= he discharged	शरान्	= arrows	हयेषु	= on horses.

For them, who saw his capability in that battle, it looked wonderful. When he was driving his horses, Lakshmana struck him with sharp arrows. When he was attending to his bow, he released arrows on horses.

चिद्रेषु तेषु बाणौघैर्विचरन्तमभीतवत् ॥ ८९-६-४५
अर्द्यामास समरे सौमित्रिः शीघ्रकृत्तमः ।

सौमित्रिः	= Lakshmana who was	अर्द्यामास	= tormented	अभीतवत्	= Indrajit who was ranging
शीघ्रकृत्तमः	swift in his acts	बाणौघैः	= with a multitude of arrows	विचरन्तम्	ing fearlessly
समरे	= in battle	तेषु छिद्रेषु		तेषु छिद्रेषु	= on such opportune occasions.

Lakshmana, who was swift in his acts, tormented Indrajit who was ranging the battle-field fearlessly, with a multitude of arrows on such opportune occasions.

निहतं सारथिं दृष्ट्वा समरे रावणात्मजः ॥ ८९-६-४६
प्रजहौ समरोद्धर्ष विष्णणः स बभूव ह ।

दृष्ट्वा	= seeing	सारथिम्	= his charioteer	निहतम्	= killed
समरे	= in battle	सः	= that Indrajit	बभूव	= became
विष्णणः	= dejected	रावणात्मजः		समरोद्धर्ष	= his enthusiasm in undertaking the combat.

Seeing his charioteer killed in battle, Indrajit became dejected and lost this enthusiasm in undertaking the combat.

विष्णणवदनं दृष्ट्वा राक्षसं हरियूथाः ॥ ८९-६-४७
ततः परमसंहृष्टो लक्ष्मणं चाभ्यपूजयन् ।

दृष्ट्वा	= seeing	राक्षसम्	= Indrajit the demon	विष्णणवदनम्	= with a despondent face
हरियूथाः	= the monkey-cheifs	परमसंहृष्टाः	= were very much rejoiced	ततः	= and then
अभ्यपूजयन्	= acclaimed	लक्ष्मणम्	= Lakshmana.		

Seeing Indrajit with a despondent face, the monkey-cheifs were very much dejected and then acclaimed Lakshmana.

ततः प्रमाथी शरभो रभसो गन्धमादनः ॥ ८९-६-४८
अमृष्यमाणाश्चात्वारश्चक्रवेंगं हरीश्वराः ।

ततः	= then	चत्वारः	= four	हरीश्वराः	= monkey-leaders
प्रमाथी	= called Pramathi	रभसः	= Rabhasa	शरभः	= Sharabha
गन्धमादनः	= and Gandhamadana	अमृष्यमाणः	= getting impatient	वेगम् चक्रः	= acted hastily.

Then, four monkey-leaders named Pramathi, Rabhasa, Sharabha and Gandhamadana, getting impatient, acted hastily.

ते चास्य हयमुख्येषु तूर्णमुत्पत्य वानराः ॥ ८९-६-४९
चतुर्षु सुमहावीर्या निपेतुर्भीमविक्रमाः ।

ते	चतुर्षु	= those four monkeys	सुमहावीर्याः	= with a great might	भीम विक्रमाः	= and terrible prowess
वानराः			उत्पत्य	= bounced	निपेतुः	= and descended
तूर्णम्	= quickly					
अस्य	= on his excellent horses.					

Those four monkeys, having a great might and terrible prowess, quickly bounced and descended on his excellent horses.

तेषामधिष्ठितानां तैर्वानरैः पर्वतोपमैः ॥ ८९-६-५०
मुखेभ्यो रुधिरं व्यक्तं हयानां समवर्तत ।

मुखेभ्यः	= from the mouths	तेषाम्	= of those horses	अधिष्ठितानाम्	= which were mounted upon
तैः वानरैः	= by those monkeys	हयानाम्		रक्तम्	= red blood
पर्वतोपमैः	= looking like mountains	पर्वतोपमैः	= looking like mountains	रुधिरम्	

Blood started flowing from the mouths of those horses pressed under the weight of those monkeys, as huge as mountains.

ते निहत्य हयांस्तस्य प्रमथ्य च महारथम् ॥ ८९-६-५१
पुनरुत्पत्य वेगेन तस्थुर्लक्ष्मणपार्श्वतः ।
स हताश्वादवप्लुत्य रथान्मथितसारथेः ॥ ८९-६-५२

ते	= those	मथिताः	= crushed	हयाः	= horses
भग्नाः	= with their limbs broken	व्यसवः	= and moving to and fro	धरणीम्	= fell down dead on the
निहत्य	= after killing	तस्य हयान्	= his horses	गताः	earth
प्रमथ्य च	= also crushed	महारथम्	= the great chariot	ते	= those monkeys
पुनः	= again	वेगेन	= with speed	उत्पत्य	= and jumping up
				तस्थुः	= they stood

लक्ष्मण पार्श्वः = by the side of Lakshmana.

Those crushed orses, with their limbs broken as also moving to and fro, fell down dead on the ground. After killing his horses, those monkeys also crushed that great chariot and jumping up again with speed, they stood by the side of Lakshmana.

स हताश्चादवप्लुत्य रथान्मथितसारथिः ।
शरवर्षेण सौमित्रिमभ्यधावत रावणि ॥ ८९-६-५३

सः रावणिः	= that indrajit	हतसारथिः	= whose charioteer was killed	हताश्चात्	= and whose horses were destroyed
अवप्लुत्य	= leaped down	रथात्	= from his chariot	अभ्यधावत	= and attacked
सौमित्रिम्	= Lakshmana	शरवर्षेण	= with streams of arrows. That Indrajit	हतसारथिः	= whose charioteer was killed
हताश्चात्	= and whose horses were destroyed	अवप्लुत्य	= leaped down	रथात्	= from his chariot
अभ्यधावत	= and attacked	सौमित्रिम्	= Lakshmana	शरवर्षेण	= with streams of arrows.

ततो महेन्द्रप्रतिमं हस लक्ष्मणः ।
पदातिनं तं निशितैः शरोत्तमैः ।
सृजन्तमादौ निशिताऽशरोत्तमान्
भृशं तदा बाणगणैन्यवारयत् ॥ ८९-६-५४

ततः	= then	सः लक्ष्मणः	= that Lashmana	महेन्द्रप्रतिमः	= like Indra the lord of celestials
तदा	= then	न्यवारयत्	= restrained	भृशन्	= with many a number
तम्	= that Indrajit	पदातिनम्	= who was coming on foot	बाणगणैः	= of arrows
सृजन्तम्	= and who was releasing	निशितान्	= exquisite sharp arrows	निहतैः	= as his excellent horses
		शरोत्तमान्		हयोत्तमैः	= were killed
				अजौ	= in battle.

Then, that Lakshmana like Indra the lord of celestials, restrained those arrows with many a number of his arrows. That Indrajit was coming on foot, as his excellent horses had been killed and began to release exquisite sharp arrows in battle.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोननवितितमः सर्गः ॥

Thus completes 89th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

90 Sarga 90 - नवतितमः सर्ग

Indrajit'S Horse Was Killed

Introduction -

Indrajit goes back to Lanka and brings another chariot with him. He attacks the monkeys severely. The monkeys seek refuge in Lakshmana. Indrajit and Lakshmana continue a fierce battle with their bow and arrows. Lakshmana destroys Indrajit's chariot. Indrajit strikes three arrows in Lakshmana's forehead and Lakshmana strikes five arrows on Indrajit's face. When Indrajit strikes Vibhishana with arrows, Vibhishana kills Indrajit's horses. Fitting a missile presided over by Indra the lord of celestials, Lakshmana addressed a prayer on Rama and discharged it towards Indrajit. Indrajit's head gets chopped off and falls to the ground. Witnessing Indrajit's death, all the monkey-chiefs, Vibhishana, Hanuma and Jambavan applaud Lakshmana.

स हताशो महातेजा भूमौ तिष्ठन्निशाचरः ।
इन्द्रजित्परमकुद्धः सम्प्रजज्वाल तेजसा ॥ ९०-६-१

महातेजा	= the greatly splen-doured	इन्द्रजित्	= Indrajit	निशाचरः	= the demon
तिष्ठन्	= standing	भूमौ	= on the ground	हताशः	= as his horses were killed
परमकुद्धः	= was very much en-raged	प्रजज्वाल	= and blazed	तेजसा	= with spirit.

Indrajit, the demon, who was endowed with extraordinary energy, standing on the ground his horses having been killed was very much enraged and blazed with spirit.

तौ धन्विनौ जिघांसन्तावन्योन्यमिषुभिर्भृशम् ।
विजयेनाभिनिष्कान्तौ वने गजवृषाविव ॥ ९०-६-२

तौ	= those two warriors	धनुर्धरौ	= holding their bows	भृशम्	= having an extreme intent to kill
अन्योन्यम्	= each other	इषुभिः	= with their arrows	जिघासन्तौ	=
अभिनिष्कान्तौ	= going out	वने	= in the forest	गजवृषौ इव	= were like two excellent elephants

Those two warriors, holding their bows, having an extreme intent to kill each other with their arrows, were like two excellent elephants going out in the forest for the purpose of conquering one over the other.

निर्बह्यन्तश्चान्योन्यं ते राक्षसवनौकसः ।
भर्तारं न जहुर्युद्धे सम्पत्तन्तस्ततस्ततः ॥ ९०-६-३

ते	= those	राक्षस वनौकसौ	= demons and monkeys	सम्पत्तः	= rushing
ततस्ततः	= from all sides	निर्बह्यन्तः	= destroying	अन्योन्यम्	= each other
न जहुः	= did not desert	भर्तारम्	= their master	युद्धे	= in battle.

Those demons and monkeys, rushing from all sides, destroying each other, did not desert their masters in battle.

ततस्तान् राक्षसान् सर्वान् हर्षयन् रावणात्मजः ।
स्तुवानो हर्षमाणश्च इदं वचनमब्रवीत् ॥ ९०-६-४

स्तुवानः	= acclaiming	हर्षयन्	= the causing rejoice	सर्वान्	= to all the demons
हर्षमाणश्च	= and even feeling delighted himself	रावणात्मजः	= Indrajit	राक्षसान्	
अब्रवीत्	= spoke	इदम् वचम्	= the following words:	ततः	= then

Applauding and causing rejoice to all the demons and even feeling delighted himself, Indrajit then spoke the following words:

तमसा बहुलेनेमाः संसक्ताः सर्वतो दिशः ।
नेह विज्ञायते स्वो वा परो वा राक्षसोत्तमाः ॥ ९०-६-५

इमाः	= these	दिशः	= quarters	सम्सक्ताः	= are wrapped
सर्वतः	= on all sides	बहुलेन	= with abundant darkness	राक्षसोत्तम	= O foremost of demons!
न	= it cannot be identified	तमसा		स्वोवा परोवा	
विज्ञायते		इह	= at this time		= whether one belongs to one's own army or an enemy.

"These quarters are wrapped on all sides with abundant darkness. O foremost of demons! It can not be identified at this time whether one belongs to one's own army or an enemy.

धृष्टं भवन्तो युध्यन्तु हरीणां मोहनाय वै ।
अहं तु रथमास्थाय आगमिष्यामि संयुगे ॥ ९०-६-६

भवन्तः	= you	धृष्टम्	= courageously	युध्यन्तु	= fight
मोहनाय	= so as to stupefy	हरीणाम्	= the monkeys	अहम् तु	= I on my part
आगमिष्यामि	= will come	सम्युगे	= to the battle	आस्थाय	= after ascending
रथम्	= a chariot.				

"You courageously fight, so as to stupefy the monkeys. I, on my part, will return to the battle-field, ascending another chariot."

तथा भवन्तः कुर्वन्तु यथेमे हि वनौकसः ।
न युध्येयुद्धरात्मानः प्रविष्टे नगरं मयि ॥ १०-६-७

भवन्तः	= you	कुर्वन्तु	= act	तथा	= in such a way
यथा	= that	इमे	= these	दुरात्मनः	= evil-minded
वनौकसः	= monkeys	न युध्येयुः	= do not carry on the fight (with me)	मयि	= while I
प्रविष्टे	= enter	नगरम्	= the city.		

"You act in such a way so that these evil-minded monkeys do not carry on their fight (with me) while enter the city."

इत्युत्त्वा रावणसुतो वश्चयित्वा वनौकसः ।
प्रविवेश पुरीं लङ्घाम् रथहेतोरमित्रह ॥ १०-६-८

इति उत्त्वा	= thus speaking	रावणसुतः	= Indrajit	अमित्रहा	= the annihilator of enemies
वश्चयित्वा	= deceiving	वनौकसः	= the monkeys	प्रविवेश	= entered
लङ्घाम्	= the City of Lanka	रथ हेतोः	= for the sake of another chariot.		

Thus speaking, Indrajit the annihilator of enemies, having deceived the monkeys, entered the City of Lanka for the sake of getting another chariot.

स रथं भूषयित्वाथ रुचिरं हे मभूषितम् ।
प्रासासिशारसंयुक्तं युक्तं परमवाजिभिः ॥ १०-६-९

अधिष्ठितं हयज्ञेन सूतेनासोपदेशिना ।
आरुरोह महातेजा रावणः समितिंजयः ॥ १०-६-१०

भूषयित्वा	= arranging for embellishment	रथम्	= of a chariot	रुचिरम्	= which was beautiful
हेम भूषितम्	= decked with gold	प्रासासिशार	= furnished with darts	युक्तम्	= yoked with excellent
अधिष्ठितम्	= directed by	सम्युक्तम्	= swords and arrows	परमवाजिभिः	= horses
आसोपदेशिना	= and could give credible instructions to them	सूतेन	= a charioteer	हयज्ञेन	= who could understand his horses properly
महातेजा:	= who was endowed with extraordinary energy	सः रावणः	= that Indrajit	समितिंजयः	= a conqueror in battle
		अथ	= then	आरुरोह	= ascended it.

Arranging for embellishment of a 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.

स राक्षसगणैर्मुख्यैर्वृतो मन्दोदरीसुतः ।
निर्ययौ नगराद्वीरः कृतान्तबलचोदितः ॥ ९०-६-११

सः वीरः	= that valiant	मन्दोदरीसुतः	= Indrajit	वृतः	= surrounded by
मुख्यैः राक्षस	= troops of principal	कृतान्त	= incited by the force of	निर्ययौ	= sallied forth
गणैः	demons	बलचोदितः	destiny		
नगरात्	= from the city.				

That valiant Indrajit, surrounded by troops of principal demons and incited by the force of destiny, sallied forth from the city.

सोऽभिनिष्कम्य नगरादिन्द्रजित्परवीरह ।
अभ्ययाज्जवनैरश्वैर्लक्ष्मणं सविभीषणम् ॥ ९०-६-१२

अभिनिष्कम्य	= going forth	नगरात्	= from the City	सः इन्द्रजित्	= that Indrajit
परवीरहा	= the destroyer of valiant enemies	जननैः अधैः	= by his swift horses	अभ्ययात्	= attacked
लक्ष्मणम्	= Lakshmana	सविभीषणम्	= together with Vibhis- hana.		

Moving out form the City with his swift horses, that indrajit, the destroyer of valiant enemies, attacked Lakshmana and Vibhishana.

ततो रथस्थमालोक्य सौमित्री रावणात्मजम् ।
नानराश्च महावीर्या राक्षसश्च विभीषणः ॥ ९०-६-१३
विस्मयं परमं जग्मुर्लघवात्तस्य धीमतः ।

ततः	= then	आलोक्य	= Seeing	रावनात्मजम्	= Indrajit
रथस्थम्	= seated in the chariot	सौमित्रिः	= Lakshmana	महावीर्यह्	= the mighty monkeys
राक्षसस्य	= and Vibhishana the	जग्मुः	= were very much sur- prised	वानराश्च	
विभीषणः	demons	विस्मयम्		तस्य	= with alacrity
तस्य धीमतः	= of the intelligent In- drajit.	परमम्		लाघवात्	

Seeing Idnrajit seated in the chariot, Lakshmana, the mighty monkeys and Vibhishana the demon then were very much surprised on recalling the alacrity of the intelligent Indrajit.

रावणिश्चापि संकुद्धो रणे वानरयूथपान् ॥ ९०-६-१४
पातयामास बाणौघैः शतशोऽथ सहस्रशः ।

संकुद्धः	= the enraged	रावणिश्चापि	= Indrajit also	पातयामास	= struck down hundreds
अथ	= and	सहस्रशः	= thousands	शतशः	
बाणौघैः	= by his multitude of arrows	रणे	= in the battle.	वानरयूथपान्	= of monkey-chiefs

The enraged Indrajit also struck down hundreds and thousands of monkey-chiefs by using a multitude of arrows in the battle-field.

स मण्डलीकृतधनू रावणः समितिंजयः ॥ ९०-६-१५
हरीनभ्यहनत्कुद्धः परं लाघवमास्थितः ।

मण्डलीकृतधनुः	= stretching his bow to a circle	सः कुद्धः	= that enraged Indrajit	समितिंजयः	= the conqueror in battle
आस्थितः परं	= exhibiting supreme laaghram	रावणिः		हरीन्	= the monkeys.

Stretching his bow to a circle, that enraged Indrajit the conqueror in battle, exhibiting supreme agility, began to kill the monkeys.

ते वध्यमाना हरयो नाराचैर्भीमविक्रमाः ॥ ९०-६-१६
सौमित्रिं शरणम् प्रासः प्रजापतिमिव प्रजाः ।

वध्यमानाः	= thus being killed	नाराचैः	= by steel arrows	ते हरयः	= those monkeys
भीम विक्रमाः	= of terrible prowess	शरणम्	= sought refuge	सौमित्रिम्	= in Lakshmana
प्रजाः इव	= as people	प्रासाः		प्रजापतिम्	

Thus being killed by steel arrows, those monkeys of terrible prowess sought refuge in Lakshmana, as people would take refuge in Brahma the Lord of Creation.

ततः समरकोपेन ज्वलितो रघुनन्दनः ॥ ९०-६-१७
चिञ्छेद कार्मुकं तस्य दर्शयन् पाणिलाघवम् ।

ततः	= then	ज्वलितः	= blazing	समरकोपेन	= with hostile anger
रघुनन्दनः	= Lakshmana	दर्शयन्	= showing	पाणिलाघवम्	= agility of his hand
चिञ्छेद	= tore	तस्य	= his bow.		

Then, blazing with hostile anger, Lakshmana, showing his agility of hand, tore Indrajit's bow.

सोऽन्यत्कार्मुकमादाय सजं चक्रे त्वरन्निव ॥ १०-६-१८
तदप्यस्य त्रिभिर्बाणैर्लक्ष्मणो निरकृन्तत ।

त्वरन्निव	= Hurriedly	सः	= he	आदाय	= took
अन्यत्	= another	कार्मुकम्	= bow	चक्रे	= and made it
सज्जम्	= ready	लक्ष्मणः	= Lakshmana	निरकृन्तत	= tore
अस्य तदपि	= that bow also of indra-jit	त्रिभिः बाणैः	= with three arrows.		

Hurriedly, he took another bow and made it ready. Lakshmana tore that bow too of Indrajit with three arrows.

अथनं चिन्नधन्वानमाशीविषविषोपमैः ॥ १०-६-१९
विव्याधोरसि सौमित्री रावणिं पञ्चभिः शरैः ।

अथ	= thereupon	सौमित्रिः	= Lakshmana	विव्याध	= struck
एनम्	= this	रावणिम्	= Indrajit	छिन्नधन्वानम्	= whose bow was torn
उरसि	= on his chest	पञ्चभिः	= with five	बाणैः	= arrows
आशीविषविषोपमैः	which were like serpentine poison.				

Thereupon, Lakshmana struck that Indrajit, whose bow was torn, on his chest with five arrows which were deadly like a serpentine poison.

ते तस्य कायं इर्भिद्य महाकार्मुकनिःसृताः ॥ १०-६-२०
निपेतुर्धरणीं बाणा रक्ता इव महोरगाः ।

ते बाणाः	= those arrows	महाकार्मुक	= released from that	निर्भिद्य	= tearing
तस्य कायम्	= his body	निःसृताः	= great bow		
रक्ताः	= like huge red serpents.	निपेतुः	= fell	धरणीम्	= to the earth
महोरगाः इव					

Those arrows, released from that great bow, penetrating through Indrajit's body, fell to the ground like huge red serpents.

स छिन्नधन्वा रुधिरं वमन् वक्रेण रावणिः ॥ १०-६-२१
जग्राह कार्मुकश्रेष्ठं दृढज्यं बलवत्तरम् ।

वमन्	= ejecting	रुधिरम्	= blood	वक्रेण	= from his mouth
सः रावणिः	= that Indrajit	चिन धन्वा	= who had his bow torn	जग्राहःअ	= took hold
कार्मुकश्रेष्ठम्	= of his excellent bow	दृढज्यम्	= with bow-string firmly fastened	बलवत्तरम्	= and which was stronger (than the earlier bow).

Ejecting blood from his mouth, that Indrajit, who had his bow torn, took hold of his excellent bow with the bow-string firmly fastened and which was stronger than the earlier bow.

स लक्ष्मणं समुद्दिश्य परं लाघवमास्थितः ।
वर्वर्ष शरवर्षाणि वर्षाणीव पुरन्दरः ॥ ॥ ९०-६-२२

आश्रितः	= employing	परम्	= utmost	लाघवम्	= agility
सः	= Indrajit	उद्दिश्य	= aiming at	लक्ष्मणम्	= Lakshmana
वर्वर्ष	= streamed forth	शरवर्षाणि	= a shower of arrows	पुरन्दरः इव	= like Indra the lord of celestials
वर्षाणि	= streaming forth the rain.				

Employing utmost agility, Indrajit, aiming at Lakshmana, streamed forth a shower of arrows, as Indra the lord of celestials streaming forth the rain.

मुक्तमिन्द्रजिता तत्तु शरवर्षमरिन्द्रमः ।
अवारयदसम्भ्रान्तो लक्ष्मणः सुदुरासदम् ॥ ९०-६-२३

असम्भ्रान्तः	= coolly	लक्ष्मणः	= Lakshmana	अरिन्द्रमः	= the annihilator of enemies
अवारयत्	= warded off	शरवर्षम्	= the shower of arrows	सुदुरासदम्	= which were the most difficult to be resisted
मुक्तम्	= released	इन्द्रजिता	= by Indrajit.		

Lakshmana the annihilator of enemies coolly warded off the shower of arrows released by Indrajit, though it was most difficult to resist.

संदर्शयामास तदा रावणिं रघुनन्दनः ॥ ९०-६-२४
असंभ्रान्तो महातेजास्तदद्भूतमिवाभवत् ।

रघुनन्दनः	= Lakshmana	महातेजाः	= with great splendor	असम्भ्रान्तः	= remaining unperplexed
तदा	= then	सम्दर्शयामास	= showed (his prowess)	रावणिम्	= to Indrajit
तत्	= that	अभूत्	= was	अद्भूतमिव	= marvelous indeed.

Lakshmana with great splendor, remaining unperplexed, then showed his prowess to Indrajit, which was marvelous indeed.

ततस्तान् राक्षसान् सर्वास्त्रिभिरेकैकं महावे ॥ ९०-६-२५
अविद्यत्परमकुद्धः शीघ्रास्त्रं सम्पदर्शयन् ।
राक्षसेन्द्रसुतं चापि बाणौघैः समताडयत् ॥ ९०-६-२६

परमकुद्धः	= getting extremely enraged (Lakshmana)	ततः	= then	अविद्धत्	= pierced
तान् सर्वान्	= all those demons	आहवे	= (who stood in) the battle-field	त्रिभिः	= with three arrows
राक्षसान्		सम्पदर्शयन्	= showing	शीघ्रास्त्रम्	= his speed in discharging missiles
एकैकम्	= each	तम्	= that Indrajit	बानौधैः	= with an array of arrows.
समताडयत्	= (and also) struck	राक्षसासुतम्			
अपि					

Getting extremely enraged, Lakshmana then pierced all those demons who stood in the battle-field with three arrows each, showing his speed in discharging missiles and also struck Indrajit with an array of arrows.

सोऽतिविद्धो बलवता शत्रुणा शत्रुघातिना ।
असक्तं प्रेषयामास लक्ष्मणाय बहून् शरान् ॥ ९०-६-२७

सः	= that Indrajit	अतिविद्धः	= who was struck	शत्रुना	= by the enemy
बलवता	= who was mighty	शत्रुघातिना	= and destroyer of enemies	प्रेषयामास	= sent
असक्तम्	= unhindered	बहून् शरान्	= several arrows	लक्ष्मनाय	= for Lakshmana.

That Indrajit, who was struck by the enemy, who was mighty destroyer of enemies, released several arrows unhindered towards Lakshmana.

तानप्राप्तान् शितैर्बाणैश्चिच्छेद परवीरह ।
सारथेरस्य च रणे रथिनो रघुसत्तमः ॥ ९०-६-२८
शोरो जहार धर्मात्मा भल्लेनानतपर्वणा ।

परवीरहा	= Lakshmana the destroyer of valiant adversaries	चिच्छेद	= tore	तान्	= those arrows
अप्राप्तान्	= unarrived	शितैः बाणैः	= with sharp arrows	धर्मात्मा	= the virtuous
रघुसत्तमः	= Lakshmana	जहार	= eliminated	शिरः	= the head
साथे:	= of the charioteer	अस्य रथिनः	= of Indrajit who occupied the charioteer	अस्य रथिनः	= of Indrajit who occupied the chariot
रणे	= in the battle	भल्लेन	= with an arrow called Bhalla	आनत पर्वणा	= which was curved at its nodes.

Lakshmana, the destroyer of valiant adversaries, tore those arrows yet unarrived, with sharp arrows. The virtuous Lakshmana eliminated the head of the charioteer of Indrajit, the chariot-warrior, in the battle with an arrow called Bhalla which was looking curved at its nodes.

असूतास्ते हयास्तत्र रथमूहरविक्षबा: ॥ ९०-६-२९
मण्डलान्यभिधावन्तस्तद्द्रुतमिवाभवत् ।

ते	= those	ह्याः	= horses	असूताः	= bereft of a charioteer
तत्र	= there	अविकृबा:	= without getting perturbed	मण्डलानि	= ran up in a circular
रथम् उहुः	= and continued to draw the chariot	तत्	= that	अभिधावन्तः	fashion
अद्भुतमिव	= wonderful indeed.			अभवत्	= was

Those horses, bereft of a charioteer there, without getting perturbed, ran up in a circular fashion and continued to draw the chariot. The scene looked wonderful indeed.

अर्मष्वशमापन्नः सौमित्रिर्दृढविक्रमः ॥ ९०-६-३०
प्रत्यविद्धद्यांस्तस्य शरैर्वित्रासयन् रणे ।

आसन्नः	= getting	अर्मष्वशम्	= the power of anger	रणे	= in battle
सौमित्रिः	= Lakshmana	दृढविक्रमः	= of unyielding prowess	वित्रासयन्	= frightening
ह्यान्	= the horses	प्रत्यविद्धत्	= pierced (them)	शरैः	= with arrows.

Getting the power of anger, Lakshmana of unyielding prowess, pierced the horses of Indrajit with arrows, so as to frighten them thereby.

अर्मष्माणस्तत्कर्म रावणस्य सुतो रणे ॥ ९०-६-३१
विव्याध दशभिर्बाणैः सौमित्रिं तमर्मषणम् ।

अर्मषणम्	= getting impatient	तत् कर्म	= with that act (of Lakshmana)	रणे	= in battle
रावणस्य	= Indrajit	विव्याध	= struck	तम्	= that enraged Lakshmana
सुतः				अर्मषणम्	
दशभिः बाणैः	= with ten arrows.			सौमित्रिम्	

Getting impatient with that act of Lakshmana in battle, Indrajit struck that enraged Lakshmana with ten arrows.

ते तस्य वज्रप्रतिमाः शराः सर्पविषोपमाः ॥ ९०-६-३२
विलयं जग्मुरागत्य कवचं काञ्चनप्रभम् ।

ते शराः	= those arrows	वज्रप्रतिमाः	= equal to thunder bolts	सर्पविषोपमाः	= and like serpentine poison
तस्य	= of Indrajit	आगत्य	= having arrived at	कवचम्	= the armour
काञ्चन प्रभम्	= with a golden hue	विलयम्	= obtained destruction.		
		जग्मुः			

Those arrows of Indrajit, equal to thunderbolts and deadly as serpentine poison, having reached Lakshmana's armour with a golden hue, got destroyed.

अभेद्यकचनं मत्वा लक्ष्मणं रावणात्मजः ॥ ९०-६-३३
ललाटे लक्ष्मणं बाणैः सुपुष्पैस्त्रिभिरिन्द्रजित् ।
अविघ्यत्परमक्रुद्धः शीघ्रमस्त्रं प्रदर्शयन् ॥ ९०-६-३४

मत्वा	= understanding	लक्ष्मनम्	= Lakshmana	अभेद्यकचम्	= to have been protected by an impenetrable armour
प्रदर्शयन्	= and showing	शीघ्रम्	= his swiftness	अस्त्रम्	= in discharging missiles
इन्द्रजित्	= Indrajit	रावणात्मजः	= the son of Ravana	परमक्रुद्धः	= who felt very much angered
अविघ्यत्	= pierced	लक्ष्मनम्	= lakshmana	ललाटे	= in the forehead
त्रिभिः बाणैः	= with three arrows	सुपुण्सैः	= provided with good plumes.		

Understanding Lakshmana to have been protected by an impenetrable armour and showing his swiftness in discharging missiles, Indrajit the son of Ravana, who felt very much angered, pierced Lakshmana in the forehead with three arrows provided with good plumes.

तैः पृष्ठत्कैर्ललाटस्थैः शुशुभे रघुनन्दनः ।
रणाग्रे समरशाधी त्रिशृङ्ग इव पर्वतः ॥ ९०-६-३५

तैः पृष्ठत्कैः	= with those arrows	ललाटस्थैः	= planted in his forehead	रघुनन्दनः	= Lakshmana
समवशालाधी	= who had delight in battle	शुशुभे	= shone	पर्वतः इव	= like a mountain
त्रिशृङ्गः	= with three peaks	रणाग्रे	= in the battle-field.		

With those three arrows planted in his forehead, Lakshmana who was fond of fighting, shone like a mountain with its three peaks, in the battle-field.

स तथाप्यर्दितो बाणै राक्षसेन महामृधे ।
तमाशु प्रतिविव्याध लक्ष्मणः पनभिः शरैः ॥ ९०-६-३६
विकृष्येन्द्रजितो युद्धे वदने शुभकुण्डले ।

अर्दितः	= tormented	तथा	= thus	मृधे	= in battle
राक्षसेन	= By Indrajit the demon	सः लक्ष्मणः	= that Lakshmana	तदा	= then
आशु	= quickly	विकृष्य	= drawing and bending the bow	तम्	= pierced him in return
पण्चभिः	= with five arrows	युद्धे	= in battle	प्रतिविव्याध	
शरैः				इन्द्रजितः	= in Indrajit's face
शुभ कुण्डले	= having beautiful ear-rings.			वदने	

Thus tormented in battle by Indrajit the demon, that Lakshmana then quickly stretching the bow, pierced him in return with five arrows, in battle, in Indrajit's face holding beautiful ear-rings.

लक्ष्मणेन्द्रजितौ वीरौ महाबलशरासनौ ॥ ९०-६-३७
अन्योन्यं जग्नतुर्बाणैर्विशिखैर्भीमविक्रमौ ।

लक्ष्मणेन्द्रजितौ	= Lakshmana and Indrajit	वीरौ	= the heroes	महाबलशरासनौ	= endowed with extraordinary mighty and armed with very strong bow
भीम विक्रमौ	= and possessing terrible prowess	जग्नतुः	= struck	अन्योन्यम्	= each other
विशिखैः	= with distinctly pointed				
बाणैः	arrows.				

Lakshmana Indrajit, the heroes endowed with extraordinary might and armed with very strong bows and possessing terrible prowess, struck each other with distinctly pointed arrows.

ततह् शोणितदिग्धाङ्गौ लक्ष्मणेन्द्रजितावुभौ ॥ ९०-६-३८
रणे तौ राजतुर्वीरौ पुष्पिताविव किंशुकौ ।

तौ	= those two warriors	लक्ष्मणेन्द्रजितौ	= Lakshmana and Indrajit	उभौ	= both with their bodies
ततः	= at that time	रणे	= in battle	शोणितदिग्धाङ्गौ	= stained in blood
पुष्पितौ	= like Kimshuka trees in blossom.	किंशुकौ इव		रेजतुः	= shone

Those two warriors, Lakshmana and Indrajit, with both their bodies stained in blood, shone in the battle-field at that time, like Kimshuka trees in blossom.

तौ परस्परमभ्येत्य सर्वगात्रेषु धन्विनौ ॥ ९०-६-३९
घोरैर्विव्यधतुर्बाणैः कृतभावावुभौ जये ।

तौ उभौ	= those two archers	कृत भावौ	= with their minds directed towards	जये	= victory
धन्विनौ		परस्परम्	= each other	विव्यधतुः	= and pierced
अभ्येत्य	= approached	घोरैः बाणैः	= with dreadful arrows.		
सर्वगात्रेषु	= in all the others limbs				

Those two archers, with their minds directed towards victory, met each other and pierced their opponent in all limbs with dreadful arrows.

ततः समरकोपेन संवृतो रावणात्मजः ॥ ९०-६-४०
विभीषणं त्रिभिर्बाणैर्विव्याघ वदने शुभे ।

ततः	= then	रावणात्मजः	= Indrajit	समरकोपेन	= filled with martial
विव्याध	= struck	विभीषणम्	= Vibhishana	सम्वृतः	anger
त्रिभिः वाणैः	= with three arrows.			शुभे वदने	= in his auspicious face

Then, Indrajit, filled with martial anger, struck Vibhishana in his auspicious face, with three arrows.

अयोमुखस्थिभिर्विद्धा राक्षसेन्द्रं विभीषणम् ॥ ९०-६-४१
एकैकेनाभिविव्याध तान्सर्वान् हरियूथपान् ।

विद्धा	= having struck	विभीषणम्	= Vibhishana	राक्षसेन्द्रम्	= the leader of demons
त्रिभिः	= with three arrows (Indrajit)	अभिविव्याध	= struck	सर्वान्	= all
अयोमुखैः		हरियूथपान्	= monkey-chiefs	एकैकैन	= each with one arrow.
तान्	= those				

Having struck Vibhishana, the leader of demons, with three arrows, Indrajit struck all those monkey chiefs with a single arrow each.

तस्मै दृढतरं कुद्धो हताश्वाय विभीषणः ॥ ९०-६-४२
विभीषणो महातेजा रावणः स दुरात्मनः ।

कुद्धः	= much enraged	तस्मै	= with him	सः विभीषणः	= that Vibhishana
दृढतरम्		जघान	= killed	हयान्	= the horses
महातेजाः	= of great splendor	गद्या	= with his mace.		
दुरात्मनः	= of the evil-minded Indrajit				
रावनेः					

Very much enraged with him, that Vibhishana of great splendor killed the horses of that evil-minded Indrajit with his mace.

स हताश्वात्समाप्तुत्य रथान्मथिरसारथिः ॥ ९०-६-४३
अथ शक्तिं महातेजाः पितृव्याय मुमोच ह ।

रथात्	= from the chariot	मथिरसारथिः	= whose charioteer was destroyed	हताश्वात्	= and whose horses were killed
सः महातेजाः	= that Indrajit of a great splendor	समाप्तत्य	= just dumped down	अथ	= and then
मुमोचह	= released	शक्तिम्	= his javelin	पितृव्याय	= towards his paternal uncle.

Just leaping down from the chariot whose charioteer was destroyed earlier and whose horses were killed, that Indrajit of great splendor employed his javelin towards his maternal uncle.

तामापतन्तीं संप्रेक्ष्य सुमित्रानन्दवर्धनः ॥ ९०-६-४४
चिच्छेद निश्तै बाणैर्दशाधापातयद्दुवि ।

सम्प्रेक्ष्य	= seeing	तान्	= that javelin	आपतन्तीम्	= rushing towards him
सुमित्रनन्द	= Lakshmana	चिच्छेद	= tore (it)	निश्तैः	= with sharp arrows
वर्धनः				बाणैः	
दशादा	= into ten pieces	आपातयत्	= and felled it	भुवि	= on the floor.

Seeing that Javelin rushing towards Vibhishana, Lakshmana tore it into ten pieces with his sharp arrows and felled it on the floor.

तस्मै दृढतनुः कुद्धो हताश्याय विभीषणः ॥ ९०-६-४५
वज्रस्पर्शसमान्पञ्च ससर्जोरसि मार्गणान् ।

दृढतनुः	= the strong-bodied	विभीषणः	= Vibhishana	कुद्धः	= in anger
ससर्ज	= dug	पञ्च	= five	सायकान्	= arrows
वज्र	= whose impact was	उरसि	= into the bosom	तस्मै	= of Indrajit
स्पर्शसमान्	as hard as that of a thunder-bolt				
हताश्याय	= whose horses were already killed.				

The strong bodied Vibhishana, in anger, dug five arrows, whose impact was a hard as that of a thunder-bolt, into the bosom of Indrajit, whose horses were already killed.

ते तस्य कायं निर्भिय रुक्मपुङ्ग्ना निमित्तगाः ॥ ९०-६-४६
बभूवुलौहितादिग्धा रक्ता इव महोरगाः ।

भित्वात्	= having penetrated	तस्य कायम्	= his body	ते	= those arrows
रुक्मपुण्ग्नाः	= which were provided with golden feathers	निमित्तगाः	= went straight into their target	लोहित	= got stained with blood
बभूवः	= and became	रक्ताः	= like red large serpents.	दिग्धाः	
		महोरगाः इव			

Having penetrated his body, those arrows which were provided with golden feathers, went straight into their target, got stained with blood and appeared like red large serpents.

स पितृव्यस्य सङ्कुद्ध इन्द्रजिच्छरमाददे ॥ ९०-६-४७
उत्तमं रक्षसां मध्ये यमदत्तं महाबलः ।

सङ्कुद्धः	= enraged	पितृव्यस्य	= with his paternal uncle	सः इन्द्रजित्	= that Indrajit
रक्षसाम्	= standing in the midst of the demons	आददे	= took	उत्तमम्	= an excellent
मध्ये					

महावलम्	= mighty	शरम्	= arrow	यम दत्तम्	= (earlier) presented by Yama the lord of Death.
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Enraged with his paternal uncle, that Indrajit, standing in the midst of demons, took hold of an excellent arrow earlier presented by Yama the lord of Death.

तं समीक्ष्य महातेजा महेषुं तेन संहितम् ॥ ९०-६-४८
लक्ष्मणोऽप्याददे बाणमन्यं भीमपराक्रमः ।

समीक्ष्य	= seeing	तम्	= that	महेषुम्	= great arrow
संहितम्	= seized	तेन	= by him	लक्ष्मणोऽपि	= Lakshmana also
महातेजा	= of great splendor	भीम	= and terrible prowess	आददे	= took hold of
अन्यत्	= another	पराक्रमः		बाणम्	

Seeing that great arrow seized by him, Lakshmana also, of great splendor and terrible prowess, took hold of another arrow.

कुबेरेण स्वयं स्वप्ने यदत्तममितात्मना ॥ ९०-६-४९
दुर्जयं दुर्विष्फ्यां च सेन्द्रैरपि सुरासुरैः ।

That arrow	= had been presented (to him)	स्वप्ने	= in the course of a dream		
दत्तम्		अमितात्मना	= of immense glory himself	यत्	= which
कुबेरेण	= by Kubera the god of riches	स्वयम्	= self		
दुर्जयम्	= was difficult to be conquered	दुर्विष्फ्यम्च	= and much more difficult to be tolerable	सुरासैरपि	= even for gods and demons
सेन्द्रैः	= including Indra the lord of celestials.				

That arrow had been presented to him, in the course of a dream, by Kubera the god of riches, of immense glory himself, which was difficult to be conquered and much more difficult to be tolerated even for gods and demons including Indra the lord of celestials.

तयोस्तु धनुषी श्रेष्ठे बाहुभिः परिघोपमैः ॥ ९०-६-५०
विकृष्यमाणे बलवत् क्रौञ्चविव चुकूजतुः ।

विकृष्यमाणे	= stretched	बलवत्	= with force	परिघोपमैः	= by their arms which resembled a pair of iron-rods
तयोः	= both of their	श्रेष्ठे	= excellent	बाहुभिः	
चुकूजतुः	= emitted a piercing sound	क्रौञ्चविव	= like that of a pair of curlew-crane.	धनुषी	= bows

Stretched with strength by their arms, which resembled a pair of steel rods, emitted a piercing sound like that of a pair of curlew-cranes.

ताभ्यां तौ धनुषि श्रेष्ठे संहितौ सायकोत्तमौ ॥ ९०-६-५१
विकृष्टमाणौ वीराभ्यां भृशं जज्वलतुः श्रिया ।

सायकोत्तमौ	= the excellent arrows	सम्हितौ	= fitted	विकृष्टमाणे	= and pulled out
श्रेष्ठे धनुषि	= from their excellent bow	ताभ्याम्	= by those heroes	जज्वलतुः	= blazed
वृशम्	= very much	वीराभ्याम्		श्रिया	= with splendour.

The excellent arrows fitted and pulled out from their excellent bow by those heroes, blazed very much with splendour.

तौ भासयन्तावाकाशं धनुर्भार्या विशिखौ च्युतौ ॥ ९०-६-५२
मुखेन मुखमाहत्य संनिपेततुरोजसा ।

तौ विशिखौ	= those arrows	चुतौ	= released	धनुर्भार्यम्	= from the bow
आकाशम्	= making the sky shine	आहत्य	= hitting	मुखेन मुखम्	= face to face
भासयन्तौ					
सम्प्रिपेततुः	= collided with each other	ओजसा	= powerfully.		

Those arrows, released from the bow, making the sky shine and hitting each other face to face, collided each other powerfully.

संनिपातस्तयोश्चासीच्छरयोर्घोररूपयोः ॥ ९०-६-५३
सधूमविस्फुलिङ्गश्च तज्जोऽग्निर्दर्शणोऽभवत् ।

सम्प्रिपातः	= the collision	तयोः शरयोः	= of those arrows	घोररूपयोः	= of terrible form
आसीत्	= broke out	सधूमविस्फुलिङ्गः	= a fierce five comprising of smoke and sparkles	अग्निः	= the five
तज्जः	= broke out from it	अभवत्	= became	दारुणम्	= fierce.

The collision of those arrows of terrible form broke out a fierce fire comprising of smoke and sparkles.

तौ महाग्रहसङ्काशावन्योन्यं संनिपत्य च ॥ ९०-६-५४
सङ्कामे शतधा यातौ मेदिन्यां विनिपेततुः ।

सम्प्रिपत्य	= hitting	अन्योन्यम्	= each other	महाग्रह	= like two major planets
तौ		सम्यामे		सम्काशौ	
शतधा	= those two arrows	पेततुः	= in battle	यातौ	= turned
	= into a hundred pieces		= and fell	मेदिन्याम्	= on the ground.

Hitting each other like two major planets, those two arrows in battle burst into a hundred pieces and fell on the ground.

शरौ प्रतिहतौ दृष्टा तावुभौ रणमूर्धनि ॥ ९०-६-५५
ब्रीडितो जातरोषौ च लक्ष्मणेन्द्रजितौ तदा ।

उभौ दृष्टा	= both of them seen	शरौ	= their arrows	प्रतिहतौ	= warded off
रणमूर्धनि	= in the battle-front	तौ	= those two warriors	लक्ष्मणेन्द्रजितौ	= Lakshmana and Indra-jit
तदा	= then	ब्रीडितौ	= felt abashed	जातरोषौच	= and got provoked.

On seeing their arrows warded off in the battle-front, those two warriors, Lakshmana and Indrajit then felt abashed and got provoked.

स संरब्धस्तु सौमित्रिरस्तं वारुणमाददे ॥ ९०-६-५६
रौद्रं महेन्द्रजित्युद्धे व्यसृजद्युधि विष्ठितः ।

सम्रब्धः	= getting excited	सः सौमित्रिः	= that Lakshmana	आददे	= took hold of
अस्त्रम्	= a missile	वारुणम्	= presided over by Varuna (the god of water)	युद्धविष्ठितः	= being active in the performance of battle
महेन्द्रजितपि	= the great Indrajit too	असृजत्	= discharged	रौद्रम्	= a missile presided over by Rudra (the god of destruction)
युद्धे	= in the battle.				

Getting excited, Lakshmana took hold of a missile presided over by Varuna (the god of water). Skilled in warfare, the great Indrajit too discharged a missile presided over by Rudra (the god of destruction) in battle.

तेन तद्विहतं शस्त्रं वारुणम् परमाद्भुतम् ॥ ९०-६-५७
ततः क्रुद्धो महातेजा इन्द्रजित्समितिंजयः ।
अग्नेयं संदधे दीप्तं स लोकं संक्षिपन्निव ॥ ९०-६-५८

तेन	= by that Rudra missile	तत्	= that	परम	= very much wonderful
वारुणम्	= Varuna-missile	विहतम्	= was hit	अद्भुतम्	
अस्त्रम्				ततः	= then
सः	= that	क्रुद्धम्	= the enraged	इन्द्रजित्	= Indrajit
महातेजा:	= of great splendour	समितिंजयः	= and the conqueror of battle	लोकम्	= like the destroyer of the world
सम्धये	= employed	अग्नेयम्	= a missile presided over by Agni the god of fire	सम्मिक्षपन्निव	
				दीप्तम्	= which was blazing.

By that Rudra missile, that very wonderful Varuna-missile was struck. Then, that enraged Indrajit of great splendour and the conqueror of battle, looking like the destroyer of the world, employed a missile presided over by Agni the god of fire which was blazing.

सौरैणास्त्रेण तद्वीरो लक्ष्मणः पर्यवारयत् ।
अस्त्रं निवारितं दृष्ट्वा रावणिः क्रोधमूर्च्छिः ॥ ९०-६-५९
आददे निशितं वाणमासुरं शत्रुदारणम् ।

वीरः	= the valiant	लक्ष्मणह्	= Lakshmana	पर्यवारत्	= obstructed
तत्	= it	सौरैण अस्त्रेण	= by a missile presided over by the sun-god	दृष्ट्वा	= finding
अस्त्रम्	= his missile	निवारितम्	= repelled	रावणिः	= Indrajit
क्रोधमूर्च्छिः	= was filled with anger	आददे	= took hold of	निशितम्	= a sharp
आसुरम्	= arrow used by demons	शत्रुदारणम्	= and capable of tearing an enemy.		
वाणम्					

The valiant Lakshmana obstructed Agni-missile, by a missile presided over by the sun-god. Finding his missile repelled, Indrajit was filled with anger and took hold of a sharp arrow used by demons and capable of tearing down an enemy.

तस्माच्चापाद्विनिषेतुर्भास्वरा: कूटमुद्रा: ॥ ९०-६-६०
शूलानि च भुशुण्ड्यश्च गदाः खड्जाः परश्वधाः ।

तस्मात्	= from that bow	भास्वरा	= blazing	कूटमुद्रा:	= weapon similar to a hammer duly hidden
चापात्		भुशुण्ड्यश्च	= fire arms	गदाः	= maces
शूलानिच	= darts	परश्वधाः	= axes	विनिषेतुः	= rushed forth.
खड्जाः	= swords				

From that bow, blazing weapon similar to a hammer duly hidden, darts, fire arms, maces, swords and axes rushed forth.

तद्वा लक्ष्मणः संख्ये घोरमस्त्रं सुदारुणम् ॥ ९०-६-६१
अवार्यं सर्वभूतानां सर्वशस्त्रविदारणम् ।
माहेश्वरेण द्युतिमास्तदस्त्रं प्रत्यवारयत् ॥ ९०-६-६२

दृष्ट्वा	= seeing	तत्	= that	घोरम्	= terrible
अस्त्रम्	= missile	सुदारुणम्	= which was very harsh	अवार्यम्	= unrestrainable
सर्व	= for all beings	सर्व शस्त्र	= and which can tear all the weapons	समस्ते	= in battle
भूतानाम्		विदारणम्			
द्युतिमान्	= the brilliant Laksh- man	प्रत्यवारयत्	= obstructed	तत्	= that
लक्ष्मणः					
अस्त्रम्	= missile	माहेश्वरेण	= by Maheswara- missile.		

Seeing that terrible missile, which was very harsh, unrestrainable for all beings and which can tear all weapons in battle, the brilliant Lakshmana obstructed that missile by using Maheswara-missile.

तयोः समभवद्युद्धमद्वतं रोमहर्षणम् ।
गगनस्थानि भूतानि लक्ष्मणं पर्यवारयन् ॥ ९०-६-६३

समभवत्	= there was	अद्वतम्	= a wonderful	युद्धम्	= battle
तयोः	= between them both	रोमहर्षणम्	= causing hair to stand erect	भूतानि	= the beings
गगनस्थानि	= in the sky	पर्यवारयन्	= surrounded	लक्ष्मणम्	= Lakshmana.

There was a wonderful battle between both of them, causing hair to stand erect. The beings in the sky surrounded Lakshmana.

भैरवाभिरुते भीमे युद्धे वानरराक्षसाम् ।
भूतैर्बहुभिराकाशं विस्मितैरावृतं बभौ ॥ ९०-६-६४

आवृतम्	= surrounded	बहुभिः	= by many	विस्मितैः	= surprised
भूतैः	= beings	भीमे युद्धे	= in the terrible battle	वानरराक्षसाम्	= taking place between monkeys and demons
भैरवाभिरुते	= with a terrific noise	आकाशम्	= the sky	बभौ	= sparkled.

Surrounded by many surprised beings in that terrible battle taking place between monkeys and demons, yielding terrific noise, the sky sparkled.

ऋषयः पितरो देवा गन्धर्वा गरुणोरगाः ।
शतक्रतुं पुरस्कृत्य रक्षुर्लक्ष्मणं रणे ॥ ९०-६-६५

पुरस्कृत्य	= placing Indra the Lord	ऋषयः	= the sages	पितरः	= manes
शतुक्रतुम्	= of Celestials as their head	गन्धर्व	= Gandharvas the celestial musicians	रक्षुः	= protected
देवाः	= gods	गरुणोरगाः	= eagles and serpents		
लक्ष्मणम्	= Lakshmana	रणे	= in the battle-field.		

Placing Indra the lord of celestials as their head, the sages, manes, gods, Gandharvas the celestial musicians, eagles and serpents protected Lakshmana in the battle-field.

अथान्यं मार्गणश्रेष्ठं सन्दधे रावणानुजः ।
हुताशनसमस्पर्शं रावणात्मजदारुणम् ॥ ९०-६-६६

अथ	= then	राघवानुजः	= Lakshmana	सम्धे	= fitted
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अन्यम्	= another	मार्ग श्रेष्ठम्	= excellent arrow	हुताशन	= which had a sensation
रावणात्मज	= and which can tear			समस्पर्शम्	of ignition
दारणम्	down Indrajit.				

Then, Lakshmana fitted another excellent arrow, which had a sensation of ignition and which can tear down Indrajit.

सुपत्रमनुवृत्ताङ्गं सुपर्वाणं सुसंस्थितम् ।
सुवर्णविकृतं वीरः शरीरान्तकरं शरम् ॥ १०-६-६७

दुरावारं दुर्विषहं राक्षसानां भयावहम् ।
आशीविषविषप्रख्यं देवसङ्घैः समर्चितम् ॥ १०-६-६८

वीरः	= the heroic Lakshmana (fitted)	शरम्	= the arrow	सुपत्रम्	= having beautiful plumes
अनुवृत्ताङ्गम्	= which consisted of rounded parts	सुपर्वाणम्	= well-jointed	सुसंस्थितम्	= skillfully fashioned
सुवर्णविकृतम्	= decked with gold	शरीरान्तकरम्	= which was capable of destroying the body of the enemies	दुरावारम्	= not difficult to keep off
दुर्विषहम्	= but difficult even to tolerate	भयारहम्	= which was source of terror	राक्षसानाम्	= to the demons
आशीविषविषप्रख्यम्	deadly as the venom of poisonous snakes	समर्चितम्	= and duly honoured by the hosts of gods.		

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 demons as deadly as the venom of poisonous snakes and duly honoured by the host of gods.

येन शक्रो महातेजा दानवानजयत्प्रभुः ।
पुरा देवासुरे युद्धे वीर्यवान्हरिवाहनः ॥ १०-६-६९

पुरा	= earlier	येन	= with the help of that arrow	महातेजा:	= the highly powerful
वीर्यवान् हरिवाहनः	= and valiant = who had green horses to his chariot	शक्रः	= Indra	प्रभुः	= the lord (of celestials)
देवासुर युद्धे	= in a combat which raged between celestials and demons.	अजयत्	= was able to conquer	दानवान्	= the demons

With the help of that arrow, the highly powerful and valiant Indra, the lord of celestials, who had green horses to his chariot, was able to conquer the demons in a combat which raged between celestials and demons.

तदैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम् ।
शरश्रेष्ठं धनुः श्रेष्ठे विकर्षन्निदमिब्रवीत् ॥ १०-६-७०
लक्ष्मीवान् लक्ष्मणो वाक्यमर्थसाधकमात्मनः ।

(Fitting)	= a missile	ऐन्द्रम्	= presided over by Indra the lord of celestials	अपराजितम्	= which had never been defeated in battles
अस्त्रम्		विकर्षन्	= and drawing it	लक्ष्मीवान्	= the glorious
धनुःश्रेष्ठे	= to his excellent bow	अब्रवीत्	= made	इदम्	= the following prayer
सौमित्रिः	= Lakshmana			वाक्यम्	
आत्मनः	= which was intended to				
अर्थसाधकम्	= achieve his purpose:				

Fitting a missile presided over by Indra the lord of celestials, which had never been defeated in battle, to his excellent bow and drawing it, the glorious Lakshmana addressed the following prayer, which was intended to achieve his purpose:

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ॥ १०-६-७१
पौरुषे चाप्रतिद्वन्द्वस्तदेनं जहि रावणिम् ।

शर	= O my dear arrow!	यदि	= if	रामः	= Rama
दाशरथिः	= the son of Dasaratha	धर्मात्मा	= has set his mind of virtueous	सत्य सन्धश्च	= keeps up his promise
अप्रतिद्वन्द्वः	= and is second to none	पौरुषम्	= in prowess	जहि	= kill
च					
एन्द्रम्	= this	रावणिम्	= Indrajit.		

"O my dear arrow! If Rama the son of Dasaratha has set his mind on virtue, keeps up his promise and is second to none in his prowess, destroy this Indrajit."

इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्वगम् ॥ १०-६-७२
लक्ष्मणः समरे वीरः ससर्जन्दजितं प्रति ।

इति	= thus	उत्त्वा	= saying	विकृष्य	= and drawing
आकर्णम्	= up to the ear	बाणम्	= the arrow	अजिह्वगम्	= which went straight
वीरः	= the heroic	लक्ष्मणः	= Lakshmana	तम् ससर्ज	= released it
इन्द्रजितम्	= towards Indrajit.				
प्रति					

Thus saying and drawing up to the ear the arrow, which went straight, the heroic Lakshmana released it towards Indrajit.

ऐन्द्रास्त्रेण समायुज्य लक्ष्मणः परवीरहा ॥ ९०-६-७३
 तच्छरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम् ।
 प्रमथ्येन्द्रजितः कायात्पपात धरणीतले ॥ ९०-६-७४

समायुज्य	= charging	ऐन्द्रास्त्रेण	= with a missile presided over by Indra the lord of celestials	लक्ष्मणः	= Lakshmana
पर वीरहा	= the destroyer of valiant enemies	प्रमथ्य	= severing	तत्	= that
श्रीमत्	= gracious	शिरः	= head	इन्द्रजितः	= of Indrajit
ज्वलित	= which was adorned with blazing ear-rings	सशिरस्त्राणम्	= and a head-protector	कायात्	= from his trunk
कुण्डलम्					
पातयामास	= felled (it)	भूतले	= to the surface of the earth.		

तद्राक्षसतनूजस्य छिन्नस्कन्धं शिरो महत् ।
 तपनीयनिभं भूमौ दद्दशे रुधिरोक्षितम् ॥ ९०-६-७५

तत् महत्	= that large head	राक्षसतनूजस्य	= of Indrajit	भिन्न	= separated from his
शिरः				स्कन्धम्	trunk
रुधिरोक्षितम्	= and moistened with blood	दद्दशे	= appeared	भूमौ	= on the ground
तपनीय	= shining like gold.				
निभम्					

That large head of Indrajit, separated from his trunk and moistened with blood, was seen on the ground, shining like gold.

हतस्तु निपपाताशु धरण्यां रावणात्मजः ।
 कवची सशिरस्त्राणो विघ्वस्तः सशारासनः ॥ ९०-६-७६

हतः	= having been killed	सः	= that Indrajit	अथ	= then
निपपातह	= forthwith fell	रावणात्मजः			
		धरण्याम्	= to the ground	कवची	= along with his armour
विप्रविद्ध	= with bow shattered.			सशिरस्त्राणः	and head-protector
शारानः					

Having been killed, that Indrajit then forthwith fell to the ground, along with his armour and head-protector, with his bow shattered.

चुकुशुस्ते ततः सर्वे वानराः सविभीषणाः ।
 हृष्णन्तो निहते तस्मिन्देवा वृत्रवधे यथा ॥ ९०-६-७७

तस्मिन् निहते	= as Indrajit was killed	सर्व वानराः	ते = all those monkeys	सविभीषणाः	= along with Vibhishana
ततः	= then	चुकुचुः	= roared	हृष्टन्तः	= in rejoice
देवाः यथा	= as the celestials (roared in rejoice)	वृत्रवधे	= when Vritra the demon was killed.		

As Indrajit was killed, all those monkeys together with Vibhishana roared in rejoice, as the celestials did, when Vritra the demon was killed.

अथान्तरिक्षे देवानामृषीणां च महात्मनाम् ।
जग्नेऽथ जयसंनादो गन्धर्वाप्सरसाम् अपि ॥ १०-६-७८

अथ	= then	जयसन्नादः	= a shout of victory	जज्ञ	= rose
अन्तरिक्षे	= in the sky (from the mouth)	देवान्	= of gods	महात्मनाम्	= from the great souled sages
गन्धर्वाप्सरसाम्च-	= Gandharvas the celestial musicians and Apsarasas the celestial nymphs.				

Then, a shout of victory rose in the sky from the mouth of gods, great-souled sages, Gandharvas the celestial musicians and the celestial nymphs.

पतितं समभिज्ञाय राक्षसी सा महाचमूः ।
वध्यमाना दिशो भेजे हरिभिर्जितकाशिभिः ॥ १०-६-७९

अभिज्ञाय	= seeing	तम्	= him	पतितम्	= fallen
सा महाचमूः	= that great army	राक्षसी	= of demons	वध्यमाना	= being struck
जितकाशिभिः	= by monkeys shining	भेजे	= sought	दिशः	= the quarters.
हरिभिः	= with victory				

Seeing him fallen, that great army of demons, being struck by monkeys shining with victory, sought the quarters.

वनरैवध्यमानास्ते शस्त्राण्युत्सृज्य राक्षसाः ।
लङ्घामभिमुखाः सर्वे नष्टसंज्ञाः प्रधाविताः ॥ १०-६-८०

वध्यमानाः	= being struck	वानरैः	= by the monkeys	राक्षसाः	= those demons
उत्सृज्य	= abandoning	शस्त्राणि	= their weapons	भ्रष्टसम्जाः	= stupefied
प्रधाविताः	= and while running	ससुः	= went	लङ्घाम्	= towards Lanka.

Abandoning their weapons, while being struck by the monkeys, those demons went towards Lanka, running fast stupefied.

दुदुवुर्बहूधा भीता राक्षसाः शतशो दिशः ।
त्यत्त्वा प्रहरणान्सर्वे पट्टसासिपरश्वधान् ॥ १०-६-८१

सर्वे	= all	भीता	= the frightened	राक्षसाः	= demons
शतशः	= in hundreds	त्यत्त्वा	= abandoning	प्रहरणान्	= their weapons
पट्टिशासि	= sharp-edged spears	दुदुवुः	= ran away	बहूधा	= to various directions.
परश्वधान्	swords and axes				

All those frightened demons, abandoning their weapons sharp-edged spears, swords and axes ran away in hundreds to various directions.

के चिल्लं परित्रस्ताः प्रविष्टा वानरार्दिताः ।
समुद्रे पतिताः के चित्के चित्पर्वतमाश्रिताः ॥ १०-६-८२

वानरार्दिताः	= tormented by the monkeys	केचित्	= some	परित्रस्ताः	= were scared
प्रविष्टाः	= and entered	लङ्घाम्	= Lanka	केचित्	= some
पतिताः	= fell	समुद्रे	= into the ocean	केचित्	= some
आश्रिताः	= took refuge	पर्वतम्	= in the mountain.		

Tormented by the monkeys, some were scared and entered Lanka. Some fell into the ocean. Some took refuge in the mountain.

हतमिन्द्रजितं दृष्टा शयानं समरक्षितौ ।
राक्षसानां सहस्रेषु न कश्चित्प्रत्यदृश्यत ॥ १०-६-८३

दृष्टा	= seeing	हतम्	= the killed	इन्द्रजितम्	= Indrajit
शयानम्	= lying	रणक्षितौ	= in the battle-field	कश्चित्	= not even one
सहस्रेषु	= among the thousands	राक्षसानाम्	= of demons	प्रत्यदृश्यत	= was to be seen.

Seeing Indrajit killed and lying on the battle-field, not even one among the thousands of demons was to be seen.

यथास्तं गत आदित्ये नावतिष्ठन्ति रश्मयः ।
तथा तस्मिन्निपतिते राक्षसास्ते गता दिशः ॥ १०-६-८४

रश्मयः यथा	= as the sun-rays	नावतिष्ठन्ति	= do not exist	आदित्ये	= when the sun sets
तथा	= so also	तस्मिन्	= when Indrajit had fallen	अस्तम्भते	
गताः	= left	निपतिते		ते राक्षसाः	= those demons
		दिशः	= to (different) directions.		

As the sun-rays do not exist when the sun has sunk below the horizon, so those demons left to different directions when Indrajit had fallen.

**शान्तरक्षिमरिवादित्यो निर्वाण इव पावकः ।
स बभूव महातेजा व्यपास्त गतजीवितः ॥ १०-६-८५**

सः महाबाहुः	= that long-armed Indrajit	व्यपास्तगतजीवितः	thrown asunder and dead	बभूव	= was
आदित्यः इव	= like the sun	शान्तरक्षिमः	= whose rays have cooled down	पावकः इव	= and like the fire
निर्वाणः	= which is extinguished.				

Thrown asunder and dead, that long-armed Indrajit looked like the sun whose rays have cooled down and like the fire which is extinguished.

**प्रशान्तपीडा बहुलो विनष्टारिः प्रहर्षवान् ।
बभूव लोकः पतिते राक्षसेन्द्रसुते तदा ॥ १०-६-८६**

राक्षसेन्द्रसुते	= when Indrajit was	लोकः	= the world	तदा	= then
पतिते	fallen	विनष्टारिः	= the one whose enemy were destroyed	प्रशान्त पीडा	= whose oppressions
बभूव	= became			बहुलः	were pacified
प्रहर्षवान्	= and the one which was rejoiced.				

When Indrajit was fallen, the world then had its oppressions pacified, now that its enemy had been destroyed and it experience a rejoice.

**हर्षं च शक्रो भगवान्सह सर्वैः सुरर्षभैः ।
जगाम निहते तस्मिन्नाक्षसे पापकर्मणि ॥ १०-६-८७**

तस्मिन्	= while that demon	पापकर्मणि	= of sinful deeds	निहते	= having been killed
राक्षसे		सर्वैः	= along with all the great	जगाम हर्षम्	
भगवान्	= the illustrious Indra	महर्षिभिः	sages		= obtained rejoice.
शक्रः	the ruler of gods	सह			

While that demon of sinful deeds is having been killed, the illustrious Indra the ruler of gods along with all the great sages were rejoiced.

**आकाशे चापि देवानां शुश्रुवे दुन्दुभिस्वनः ।
नृत्यद्विरप्सरोभिश्च गन्धर्वैश्च महात्मभिः ॥ १०-६-८८**

आकाशे च	= in the sky too	शुश्रवे	= was leard	दुन्दुभिः	= the sound of large drums
देवानाम्	= of celestials	नृत्यद्धिः	= of dancing Apsaras the celestial nymphs	महात्मभिः	= and of the great souled

अप्सरोभिः

गन्धर्वैश्च

Gandharvas the cele-

stial musicians.

In the sky too was heard the sound of large drums played by celestials, the melody produced by dancing Apsaras the celestial nymphs and the songs of Gandharvas the celestial musicians.

ववर्षुः पुष्पवर्षाणि तदद्भूतमिवाभवत् ।
प्रशशंसुर्हते तस्मिन् राक्षसे क्रूरकर्मणि ॥ ९०-६-८९

तस्मिन्	= while that demon	क्रूरकर्मणि	= of cruel deeds	हते	= was killed
राक्षसे		ववर्षुः	= rained	प्रशशम्सुः	= and (a deluge of) praises
पुष्पवर्षाणि	= a deluge of flowers	अभवत्	= was	अद्भूतमिव	= wonderful.
तत्	= It				

While that demon of cruel deeds was killed, a deluge of flowers rained along with showers of praises. It was a wonderful scene.

शुद्धा आपो नभश्चैव जहृषुद्यत्यदानवाः ।
आजग्मुः पतिते तस्मिन्सर्वलोकभयावहे ॥ ९०-६-९०

सः	= while that Indrajit	सर्वलोकभयावहः	= who was the terror of all the worlds	पतिते	= had fallen
आपः	= the waters	नभश्चैव	= and the sky	शुद्धाः	= became clear
देवदानवाः	= the celestials and demons	जहृषुः	= were rejoiced	आजग्मुः	= and arrived (on the scene).

While that Indrajit, who was the terror of all the worlds, had fallen, the waters and the sky became clear. The celestials and demons were rejoiced and arrived on the scene.

ऊचुश्च सहिताः सर्वे देवगन्धर्वदानवाः ।
विज्वराः शान्तकलुषा ब्राह्मणा विचरन्ति ॥ ९०-६-९१

तुष्टः	= the gratified	देवगन्धर्वदानवाः	= celestials Gandharvas the celestial musicians and the demons	सहिताः	= together
इति ऊचुस्त्वा	= said	ब्राह्मणाः	= (Let) the Brahmanas	विचरन्तु	= move about
विज्वराः	= cheerfully	शान्तकलुषाः	= that their trouble has ceased.		

The gratified celestials, Gandharvas the celestial musicians and the demons said: "Let the Brahmanas move about cheerfully, now that their trouble has ceased."

ततोऽभ्यनन्दन्संहृष्टाः समरे हरियुथपाः ।
तमप्रतिबलं दृष्ट्वा हतं नैर्देहतपुज्जवम् ॥ १०-६-९२

दृष्ट्वा	= seeing	तम्	= that	नैर्देहतपुज्जवम्	= foremost of demons
अप्रतिबलम्	= who was unrivalled	समर	= in battle	हतम्	= having been killed
सम्हृष्टाः	= the rejoiced monkey-	ततः	= then	अभ्यनन्दन	= applauded (Laksh- mana).
हरियुथपाः	chiefs				

Seeing that foremost among demons, who was unrivalled in battle, having been killed, the rejoiced monkey-chiefs applauded Lakshmana.

विभीषणो हनुमांश्च जाम्बवांश्चक्षयुथपः ।
विजयेनाभिनन्दन्तस्तुषुवुश्चापि लक्ष्मणम् ॥ १०-६-९३

विभीषणः	= Vibhishana	हनुमाम्श	= Hanuma	जम्बवान् च	= and Jamabavan
ऋक्षयूथपः	= the chief of bears	अभिनन्दन्तः	= were pleased at	लक्ष्मणम्	= Lakshmana
विजयेन	= for his victory	तुष्टवः च	= and applauded him आपि		

Vibhishana, Hanuma and Jambavan the chief of bears were pleased at Lakshmana for his victor and applauded him too.

क्षेडन्तश्च नदन्तश्च गर्जन्तश्च प्लवङ्गमाः ।
लब्धलक्षा रघुसुतं परिवार्योपतरिथरे ॥ १०-६-९४

प्लवनामाः	= the monkeys	लब्ध लक्ष्याः	= who achieved their aim	क्षेडन्तश्च	= roaring
प्लवन्तश्च	= and jumping	उपतरिथरे	= stood	परिवार्य	= encircling
रघुसुतम्	= Lakshmana	गर्जन्तश्च	= while emitting thundering sounds.		

The monkeys, who accomplished their aim, roaring, jumping with joy and emitting thundering sounds, stood encircling Lakshmana.

लाङ्गुलानि प्रविघ्नन्तः स्फोटयन्तश्च वानराः ।
लक्ष्मणो जयतीत्येवं वाक्यं व्यश्रावयन्तदा ॥ १०-६-९५

प्रविघ्नन्तः	= wagging	लाङ्गुलानि	= their tails	स्फोटयन्तः	= lashing them
वानराः	= the monkeys	तदा	= then	च	

लक्ष्मणः	= "Victorious is Laksh-
जयति	man!"

Wagging their tails and lashing them, the monkeys then gave forth the slogan, "Victorous is Lakshmana!"

अन्योन्यं च समाश्लिष्य कपयो हृष्टमानसाः ।
चक्रुरुच्चावचगुणा राघवाश्रयजाः कथाः ॥ १०-६-१६

समाषिष्य	= embracing	अन्योन्यम्	= each other	हृष्टमानसाः	= with rejoiced minds
हरयः	= the monkeys	चक्रः	= indulged	राघवाश्रयसत्कथाः	= in good conversations about Lakshmana
उच्छवच्च गुणाः	= having manifold qualities.				

Embracing each other with rejoiced minds, the monkeys indulged in good conversations about Lakshmana and his manifold qualities.

तदसुकरमथाभिवीक्ष्य हृष्टाः ।
प्रियसुहृदो युधि लक्ष्मणस्य कर्म ।
परममुपलभन्मनःप्रहर्षे ।
विनिहतमिन्द्रिपुं निशम्य देवाः ॥ १०-६-१७

निशम्य	= hearing	इन्द्रिपुम्	= Indrajit	विनिहतम्	= having been killed
देवाः	= the celestials	अथ	= then	अभिवीक्ष्य	= witnessing
तत्	= that	असुकर्म	= arduous act	लक्ष्मणस्य	= of Lakshmana
प्रियसुहृदः	= their beloved friend	कर्म		हृष्टाः	= were gratified
उपलभन्	= and obtained	युधि	= in battle	मनः प्रहर्षम्	= rejoice of mind.
		परमम्	= a great		

Hearing Indrajit having been killed and witnessing that arduous act of Lakshmana, their beloved friend in battle, the celestials were gratified and experienced a great rejoice in their minds.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे नवतितमः सर्गः ॥

Thus completes 90th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

91 Sarga 91 - एकनवतितमः सर्ग

Lakshmana And Others Were Treated By Sushena

Introduction -

Lakshmana and Vibhishana approach Rama and inform him that Indrajit's head has been chopped off. Rama was delighted with the news and applauds Lakshmana, by embracing him. Rama gets Lakshmana and others treated by Sushena. After the medical treatment by Suhena, Lakshmana becomes sound, active and full of joy.

रुधिरक्षिन्नगात्रस्तु लक्ष्मणः शुभलक्षणः ।
बभूव हृष्टस्तं हत्वा शक्रजेतारमाहवे ॥ ९१-६-१

लक्ष्मणः	= Lakshmana	शुभलक्षणः	= endowed with auspicious body marks	रुधिरक्षिन्नगात्रः	= and with his limbs drenched in blood
हत्वा	= having killed	तम्	= that	शक्रजेतारम्	= Indrajit
आहवे	= in the combat	बभूव	= felt	हृष्टः	= rejoiced.

Lakshmana, endowed with auspicious bodily marks, whose limbs were drenched in blood, felt rejoiced on having killed Indrajit in combat.

ततः स जाम्बवन्तं च हनूमन्तं च वीर्यवान् ।
संनिवर्त्य महातेजास्तांश्च सर्वान्वनौकसः ॥ ९१-६-२

आजगाम ततः शीघ्रं यत्र सुग्रीवराघवौ ।
विभीषणमवष्टभ्य हनूमन्तं च लक्ष्मणः ॥ ९१-६-३

सन्निपत्य	= having offered his salutation	जाम्बवन्तम्	= to Jambavan	हनूमन्तश्च	= Hanuma
सर्वान् तान्	= and all those	वनौकसः	= monkeys	सः वीर्यवान्	= that valiant
लक्ष्मणः	= Lakshmana	महातेजाः	= of great brilliance	ततः	= from there
आजगाम	= came	ततः	= then	शीघ्रम्	= quickly
यत्र सुग्रीव	= to the place where Sugreeva and Rama were there	अवष्टभ्य	= leaning himself upon	विभीषणन्	= Vibhishana and
राघवौ				हनूमन्तम् च	Hanuma.

Having offered salutation to Jambavan, Hanuma and all those monkeys, that valiant Lakshmana of great brilliance then quickly came from there to the place where Sugreeva and Rama were there, by leaning himself upon vibhishana and Hanuma.

ततो राममभिकम्य सौमित्रिभिवाद्य च ।
तस्थौ भ्रातृसमीपस्थः शक्रस्येन्द्रानुजो यथा ॥ ९१-६-४

अभिवाद्य च	= having offered his salutation	अभिक्रम्य	= and approaching	रामम्	= Rama
तस्थौ	= (he) stood	आत्रुं	= in the vicinity of his brother	इन्द्र	= even as Lord Vamana
शकस्य	= (would stand beside) Indra.	समीपस्थः		अनुजोयथा	(the younger brother of Indra)

Having offered his salutation and approached Rama, Lakshmana stood beside his brother, even as Lord Vamana (the younger brother of Indra) would stand beside Indra the lord of celestials.

**निष्ठनन्निव चागत्य राघवाय महात्मने ।
आच्चक्षे तदा वीरो घोरमिन्द्रजितो वधम् ॥ ९१-६-५**

तदा	= then	वीरः	= the valiant Lakshmana	आगत्य	= arriving at
महात्मने	= the great souled Rama	आच्चक्षे	= told (him)	निष्ठनन्निव	= in a murmering tone
राघवाय					
घोरम् वधम्	= about the terrible de-stroyal	इन्द्रजितः	= of Indrajit.		

Then, the valiant Lakshmana, arriving at the great-souled Rama, told him in a murmering tone (as he was feeling tiresome) about the terrific destroyal of Indrajit.

**रावणस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना ।
न्यवेदयत रामाय तदा हृष्टो विभीषणः ॥ ९१-६-६**

तदा	= then	हृष्टः	= the rejoiced	विभीषणः	= Vibhishana
न्यवेदयत	= informed (in a clear tone)	रामाय	= to Rama	रावणः शिरः	= (that) Indrajit's head
छिन्नम्	= had been chopped off	महात्मना	= by the great-souled		
		लक्ष्मणेन	= Lakshmanna.		

Then, the rejoiced Vibhishana informed (in a clear tone) to Rama that Indrajit's head had been chopped off by the great-souled Lakshaman.

**श्रुत्वैव तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम् ।
प्रहर्षमतुलं लेभे वाक्यं चेदमुवाच ह ॥ ९१-६-७**

श्रुत्वैव तु	= just on hearing	इन्द्रजिद्वधम्	= about the killing of Indrajit	लक्ष्मणेन	= by Lakshmana
महावीर्यः	= Rama of great prowess	लेभे	= obtained	अतुलम्	= immeasurable
प्रहर्षम्	= joy	उवाच ह	= and spoke	इदम्	= the follwing words:
				वाक्यम् च	

Just on hearing the news about the killing of Indrajit by Lakshmana, Rama of great prowess obtained immeasurable joy and spoke the following words

साधु लक्ष्मण तुष्टेऽस्मि कर्म चासुकरं कृतम् ।
रावणेर्हि विनाशेन जितमित्युपधारय ॥ ९१-६-८

लक्ष्मण	= O Lakshmana!	साधु	= well done!	तुष्टः अस्मि	= I feel gratified
असुकरम्	= an arduous act	कृतम्	= has been done	उपधारय	= consider it
कर्म		रावणः	= through the destroyal		
जितम् इति	= as our victory	विनाशेन	of Indrajit.		

"O Lakshmana! Well done! I feel gratified. An arduous act has been done. Consider it as our victory, through the destroyal of Indrajit.

स तं शिरस्युपाद्राय लक्ष्मणं कीर्तिवर्धनम् ।
लज्जानां बलात्क्षेहादङ्गमारोप्य वीर्यवान् ॥ ९१-६-९

उपवेश्य तमुत्सङ्गे परिष्वज्यावपीडितम् ।
भ्रातरं लक्ष्मणं स्तिर्घं पुनः पुनरुदैक्षत ॥ ९१-६-१०

उपाद्राय	= smelling	शिरसि	= the head	तम्	= of that Lakshmana
कीर्ति वर्धनम्	= who had augmented his fame	लज्जानाम्	= and yet who was feeling abashed (to hear himself being praised)	लक्ष्मणम्	
आरोप्य	= drawing him	अङ्गम्	= to his lap	बलात्	= forcibly
तम्	= that Lakshmana his younger brother	उत्सङ्गे	= in his lap	उपवेश्य	= and placing
भ्रातरम्				स्तेहात्	= with affection
लक्ष्मणम्					
अवपीडितम्	= wounded as he was	सः वीर्यवान्	= that valiant Rama	परिष्वज्य	= having embraced him
उदैक्षत	= tenderly gazed upon him	स्तिर्घम्	= affectionately	पुनः पुनः	= again and again.

Smelling the head of that Lakshmana, who had augmented his fame and yet who was feeling abashed (to hear himself being praised), forcibly drawing him to his lap and placing that Lakshmana his younger brother in his lap with affection, wounded as he was, that valiant Rama, having embraced him, tenderly gazed upon him affectionately again and again.

शल्यसंपीडितं शस्तं निःश्वसन्तं तु लक्ष्मणम् ।
रामस्तु दुःखसंतसं तं तु निःश्वासपीडितम् ॥ ९१-६-११

मूर्धि चैनमुपाद्राय भूयः संस्पृश्य च त्वरन् ।
उवाच लक्ष्मणं वाक्यमाश्वास्य पुरुषभः ॥ ९१-६-१२

उपाद्राय	= smelling	भूयः	= once more	मूर्धि	= the head of
तम्	= that	लक्ष्मणम्	= Lakshmana	शल्य	= who was feeling tormented by the arrows that had penetrated into his body
शस्तम्	= who had been wounded	निः	= who was breathing hard	लक्ष्मणम्	= who was endowed with auspicious characteristics
दुःखसंतसम्	= was afflicted with agony	निःश्वास	= and was feeling pained at the time of respiration	त्वरन्	= and hurriedly
संस्पृश्य	= stroking him	पीडितम्		रामः	= Rama
पुरुषभः	= the foremost among men	आश्वास्य	= and restoring im to confidence	वाक्यम्	= (the following) words:
		उवाच	= spoke		

Smelling once more the head of that Lakshmana, who was feeling tormented by the arrows that had penetrtrd into his body, who had been wounded, who was breathing heard, who was endowed with auspicious characterestics, was afflicted with agony and was feeling paine dat the time of respiration, and hurriedly stroking him as well as restoring confidence in him, Rama the foremost among men spoke the following words:

कृतं परमकल्याणं कर्म दुष्करकारिणा ।
अद्य मन्ये हते पुत्रे रावणम् निहतं युधि ॥ ९१-६-१३

परम	= an extremely noble act	कृतम्	= was done	दुष्कर्म	= by you a doer of difficult things
कल्याणम्				कर्मणा	
कर्म					
अद्य	= now	पुत्रे	= that his son	हते	= having been killied
मन्ये	= I account	रावणम्	= Ravana	निहतम्	= to have been killed
युधि	= in battle.				

"An extremely noble act was performed by you, a doer of difficult things. Now, that his son having been killed, I account Ravana to have been killed in battle."

अद्याहं विजया शत्रौ हते तस्मिन् दुरात्मनि ।
रावणस्य नृशंसस्य दिष्टा वीर त्वया रणे ॥ ९१-६-१४

चिन्नो हि दक्षिणो बाहुः स हि तस्य व्यपाश्रयः ।
विभीषणहनुमञ्चां कृतं कर्म महदणे ॥ ९१-६-१५

तस्मिन्	= as that	दुरात्मनि	= evil-minded	शत्रौ	= enemy
हते	= has been killed	अहम्	= I	विजयी	= (become) victorious
वीर	= O valiant Lakshmana!	दिष्टा	= fortunately	दक्षिणः	= the right
बाहुः	= hand	नृशम्सस्य	= of the cruel Ravana	चिन्नोहि	= indeed has been-chopped off
त्वया	= by you	रावणस्य		सः	= Indrajit
व्यपाश्रयः हि	= is indeed the support	तस्य	= to that Ravana	महत् रणे	
कृतम्	= was performed	महत् रणे	= in that great battle	महत् कर्म	= a great feat
		विभीषण	= by Vibhishana and		
		हनुमञ्चम्	Hanuma.		

"As that evil-minded enemy has been killed, I become victorious. O valiant Lakshmana! Fortunately, you indeed severed the right hand of the cruel Ravana. Indrajit is indeed the support for that Ravana. Vibhishana and Hanuma too performed a great feat in the great battle."

अहोरात्रैस्त्रिभिर्वर्द्धः कथंचिद्विनिपातितः ।
निरमित्रः कृतोऽस्यद्य निर्यास्यति हि रावणः ॥ ९१-६-१६
बलव्यूहेन महता श्रुत्वा पुत्रं निपातितम् ।

त्रिभिः	= in the course of three	वीरः	= the valiant Indrajit	विनिपातितः	= was felled down
अहोरात्रैः	days and nights	अद्य	= now	कृतः अस्मि	= I have been made
कथम् चित्	= somehow	श्रुत्वा	= hearing	पुणम्	= his son
निरमित्रः	= free from enemies	निर्यास्यति हि	Ravana will indeed come forth	महता	= with a great
निपातितम्	= having been felled down				
बलव्यूहेन	= and powerful battle-array.				

"In the course of three days and nights, the valiant Indrajit was felled down somehow. Now, I have been made free of enemies. Hearing of his son having been struck down, Ravana will indeed come forth with a great and powerful battle-array."

तं पुत्रवधसन्तासं निर्यान्तं राक्षसाधिपम् ॥ ९१-६-१७
बलेनावृत्य महता निहनिष्यामि दुर्जयम् ।

आवृत्य	= by encircling	तम्	= that Ravana	दुर्जयम्	= who is difficult to be conquered
महता बलेन	= with a great army	राक्षसाधिपम्		निर्यान्तम्	= who is coming forth
		निहनिष्यामि	= I will kill him		

पुत्रवध	= feeling distressed of
सन्त्सम्	his son's killing.

"By encircling that Ravana, who is difficult to be conquered, with a great army, I will kill him, who is coming forth with a feeling of distress for the death of his son."

त्वया लक्ष्मण नाथेन सीता च पृथिवी च मे ॥ ९१-६-१८
न दुष्ट्रापा हते त्वद्य शक्रजेतरि चाहवे ।

लक्ष्मण	= O Lakshmana!	तस्मिन्	= as that Indrajit	हते	= has been killed
आहवे	= in battle	शक्रजेतरि		नाथेन	= who are my protector
न सीताच	= neither Sita nor this	त्वया	= by you		
पृथिवीच	earth	दुष्ट्रापा	= is hard to attain.		

"O Lakshmana! As that Indrajit has been killed in battle by you, who are my protector, neither Sita nor this entire earth is hard to attain."

स तं भ्रातरमाश्वास्य पारिष्वज्य च राघवः ॥ ९१-६-१९
रामः सुषेणं मुदितः समाभाष्येदमब्रवीत् ।

आर्हास्य	= consoling	तम्	= that younger brother	परिष्वज्य च	= and having embraced
सः रामः	= that Rama	भ्रातरम्			him
समाभाष्य	= and calling	राघवः	= who was born in	मुदितः	= was delighted
इदम्	= the following words:	सुषेणम्	Raghu dynasty		
			= Sushena	अब्रवीत्	= spoke

Having thus consoled Lakshmana and having embraced him, that Rama who was born in Raghu-dynasty, was duly delighted and by calling Sushena, spoke to him the following words:

सशाल्योऽयं महाप्राज्ञः सौमित्रिमित्रवत्सलः ॥ ९१-६-२०
यथा भवति सुस्वस्थस्तथा त्वं समुपाचर ।

त्वम्	= you	समुपाचर	= attend upon	मित्रवत्सलः	= who is fond of friends
सशाल्यः	= and who is wounded	यथा तथा	= so that	भवति	= he will become
सुस्वस्थः	= perfectly well	महाप्राज्ञः	O highly intelligent one!		

"O highly intelligent one! You attend upon this wounded Lakshmana, who is fond of frinds, so that he will become perfectly well in health."

विशल्यः क्रियतां क्षिप्रं सौमित्रिः सविभीषणः ॥ ९१-६-२१
कृष वानरसैन्यानां शूराणां द्रुमयोधिनाम् ।

ये चान्येऽत्र च युध्यन्तः सशल्या व्रणिनस्तथा ॥ ९१-६-२२
तेऽपि सर्वे प्रयत्नेन क्रियन्तां सुखिनस्त्वया ।

लक्ष्मणः	= (Let) Lakshmana	सविभीषणः	= along with Vibhishana	क्षिप्रम्	= be quickly made
विशल्यः	= free of pain caused by the arrows that have penetrated into their body	ते अन्ये सर्वैः	= let all other too	क्रियताम्	
द्रुमयोधिनाम्	= fighting with trees	अपि		ऋक्षवानर	= among the gallant bear and monkey-warrior
स शल्याः	= and stand pierced	यच युध्यन्ति	= who have fought on the battle-field	सैन्यानाम्	
तथा व्रणिनः	= with arrows and wounded	सुखिनः	= be healed	शूराणाम्	
प्रयत्नेन	= with great care.	क्रियन्ताम्		अत्र	= here
				तथा	= in the same way

Let Lakshmana along with Vibhishana 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 who have fought on the battle-field here and stand pierced with arrows and wounded, be healed in the same way with great care."

एवमुक्तः स रामेण महात्मा हरियूथपः ॥ ९१-६-२३
लक्ष्मणाय ददौ नस्तः सुषेणः परमौषधम् ।

एतम् उक्तः	= thus commanded	रामेण	= by Rama	सः महात्मः	= that great souled
सुषेणः	= Sushena	हरियूथपः	= the monkey-cheif	ददौ	= gave
परमौषधम्	= an excellent medicine	नस्तः	= through nose	लक्ष्मणाय	= to Lakshmana.

As commanded by Rama, the great-souled Sushena, the monkey-cheif gave an excellent medicine through nose to Lakshmana.

स तस्य गन्धमाघ्राय विशल्यः समपद्यत ॥ ९१-६-२४
तदा निर्वेदनश्चैव संरूढब्रण एव च ।

आघ्राय	= inhaling	तस्य गन्धम्	= the odour of that herb	सः	= Lakshmana
समपद्यत	= became	विशल्यः	= healed of the arrow-wounds	निर्वेदनश्चैव	= free from pains
संरूढब्रण एव	= and his wounds got completely cured.	च			

Inhaling the odour of that herb, Lakshmana became healed of the arrow-wounds, free from pains and his wounds got completely cured.

**विभीषण मुखानां च सुहृदां राघवाज्ञया ॥ ९१-६-२५
सर्ववानरमुख्यानां चिकित्सां स तदाकरोत् ।**

राघवाज्ञया	= as per Rama's orders (Sushena)	तदा	= then	चिकित्सामाकरोत् = treated
सुहृदाम्	= his companions	विभीषण मुखानाम्	= like Vibhishana and others	सर्व वानर = including all the मुख्यानाम् monkey-chiefs.

As per the order of Rama, Sushena then treated his companions like Vibhishana and others including all the monkey-chiefs.

**ततः प्रकृतिमापन्नो हृतशल्यो गतव्यथः ॥ ९१-६-२६
सौमित्रिमुदितस्तत्र क्षणेन विगतज्वरः ।**

ततः	= then	हृत शल्यः	= with his arrow-wounds healed	गतकृमः	= his tiresomeness gone
विगतज्वरः	= and his feverishness cured	क्षणेन	= within a moment	सौमित्रिः	= Lakshaman
आपत्तः	= having restored	प्रकृतिम्	= his original disposition	मुमुदे	= felt joyful
तत्र	= there.				

Then, with his arrow-wounds healed, his fatigue gone and his feverishness cured within a moment, Lakshmana having restored his original disposition, felt joyful there.

**तथैव रामः प्लवगाधिपस्तदा ।
विभीषणश्रक्षपतिश्च जाम्बवान् ।
अवेक्ष्य सौमित्रिमरोगमुत्थितं ।
मुदा ससैन्यः सुचिरं जहर्षिरे ॥ ९१-६-२७**

तदैव	= then	अवेक्ष्य	= seeing	सौमित्रिम्	= Lakshmana
उत्थितम्	= standing up	अरोगम्	= healthy	रामः	= Rama
तथा	= and	प्लवन्नाधिपः	= Sugreeva	vibhiiShana	= the valiant वीर्यवान्
ऋक्षपतिश्च	= Jambavan	स सैन्यः	= along with the army	जहर्षिरे	= were rejoiced
सुचिरम्	= for a long time.				

Then, on seeing Lakshmana standing up with sound health, Rama, Sugreeva, Vibhishana and the valiant Jambavan along with the army were rejoiced for a long time.

अपूजयत्कर्म स लक्ष्मणस्य ।
 सुदुष्करं दाशरथिर्महात्मा ।
 वभूव हृष्टा युधि वानरेन्द्रो ।
 निशम्य तं शक्रजितं निपातितम् ॥ ९१-६-२८

महात्मा	= great-souled	सः दाशरथिः	= that Rama	अपूजयत्	= praised
सुदुष्करम्	= the very arduous feat	लक्ष्मणस्य	= of Lakshmana	निशम्य	= hearing
कर्म		निपातितम्	= having been killed	युधि	= in battle
तम्	= that Indrajit	वभूव	= became	हृष्टः	= delighted.
शक्रजितम्					
वानरेन्द्रः	= Sugreeva				

That great-souled Rama applauded the arduous feat of Lakshmana. Hearing of Indrajit having been killed in battle, Sugreeva became delighted.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकनवतितमः सर्गः ॥

Thus completes 91st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

92 Sarga 92 - द्विनवतितमः सर्ग

Ravana Feels Distressed Over His Son's Death

Introduction -

Ravana feels distressed in hearing the news of his son's death. He gets enraged and after deeply pondering over, decides to kill Sita, who was the root of all this trouble. Ravana with a sword in his hand, sallies forth towards Ashoka garden to make a short work of Sita. Sita observes Ravana rushing towards her and laments that after killing Rama and Lakshmana, he is coming to her place to kill her. Beholding the lamentation of Sita, Suparshva, a good and upright minister of Ravana advises Ravana to desist from that dastardly act and to divert his anger towards Rama in battle. Ravana accepts the advice of his minister and returns to his assembly-hall.

ततः पौलस्त्य सचिवाः श्रुत्वा चेन्द्रजितं हृतम् ।
आच्चक्षुरभिज्ञाय दशश्रीवाय सव्यथाः ॥ ९२-६-१

श्रुत्वा	= hearing	इन्द्रजितः	= of Indrajit's killing	पौलस्त्य	= Ravana's counsellors
ततः	= then	वधम्		सचिवाः	
आच्चक्षुः	= reported the matter	सत्वराः	= hurriedly	अभिज्ञाय	= ascertained the news
		दशश्रीवाय	= to Ravana.		

Hearing of Indrajit's killing and having ascertained the news, Ravana's counsellors reported the matter hurriedly to Ravana.

युद्धे हृतो महाराज लक्ष्मणेन तवात्मजः ।
विभीषणसहायेन मिषतां नो महाद्युते ॥ ९२-६-२

महाराज	= O monarch!	तव	= your	महाद्युतिः	= great majestic
आत्मजः	= son	हृतः	= has been killed	लक्ष्मणेन	= by Lakshmana
विभीषण	= with the help of Vibhishana	नः निषताम्	= while we were witnessing the same	युद्धे	= in the battle-field.

"O monarch! Your great majestic son has been killed by Lakshmana with the help of Vibhishana, while we were witnessing the event in the battle-field."

शूरः शूरेण संगम्य संयुगेष्वपराजितः ।
लक्षणेन हृतः शूरः पुत्रस्ते विबुधेन्द्रजित् ॥ ९२-६-३
गतः स परमान् लोकान् शरैः संताप्य लक्ष्मणम् ।

ते शूरः पुत्रः	= your valiant son	अपराजितः	= who was unbeatable	सम्युगेषु	= in combats
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शूरः	= that hero	विनुधेन्द्रजित्	= who conquered Indra the lord of celestials	समग्र्य	= having collided
शुरेण लक्ष्मणेन	= with valiant Laksh- mana	हतः	= has been killed	सम्ताप्य	= tormenting
लक्ष्मणम्	= Lakshmana	शैरः	= with his arrows	सः	= Indrajit
गतः	= departed	परमान् लोकान्	= to the highest world.		

"Your valiant son, who was unbeatable in combats and that hero who conquered Indra the lord of celestials, having collided with valiant Lakshmana, has been killed. Having tormented Lakshmana with his arrows, Indrajit departed to the highest world."

स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम् ॥ ९२-६-४
घोरमिन्द्रजितः सङ्घे कश्मलं प्राविशन्महत् ।

श्रुत्वा	= hearing	तम्	= that (news of)	प्रतिभयम्	= formidable
दारुणम्	= harsh	घोरम्	= terrific and	इन्द्रजितः	= of his son Indrajit
सम्ब्ये	= in battle	सः	= Ravana	प्राविशत्	= gave way
महत्	= to a protracted swoon.				

Hearing that news of formidable, harsh and terrific death of Indrajit his son in battle, Ravana gave way to a protracted swoon.

उपलभ्य चिरात्संज्ञां राजा राक्षसपुञ्जवः ॥ ९२-६-५
पुत्रशोकाकुलो दीनो विललापाकुलेन्द्रियः ।

उपलभ्य	= regaining	सम्ज्ञाम्	= his consciousness	चिरात्	= after a long time
राजा	= the king	राक्षसपुञ्जवः	= Ravana	विललाप	= lamented
पुत्रशोकाकुलः	= confounded as he was with sorrow of his son's death	दीनः	= became depressed	आकुलेन्द्रियः	= and confused in mind.

Regaining his consciousness after a long time, the king Ravana, confounded as he was with sorrow on account of his son's death and with his mind confused, lamented as follows depressed as he was.

हा राक्षसच्मूरुव्य मम वत्स महारथ ॥ ९२-६-६
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः ।

हा	= alas!	राक्षसच्मूरुव्य	= O chief of the army of demons!	मम वत्स	= O my child!
महाबल	= O the mighty one!	कथम्	= how	त्वम्	= were you
जित्वा	= who having con- quered	इन्द्रम्	= Indra	अद्य	= now
लक्ष्मणस्य	= subjected to the will of				
वशम् गतः	Lakshmana?				

"Alas! My child, the chief of the army of demons, having extraordinary might! Having conquered Indra, how have you been subjected to the power of Lakshmana now?"

**ननु त्वमिषुभिः कुद्धो भिन्द्याः कालान्तकावपि ॥ ९२-६-७
मन्दरस्यापि शृङ्खाणि किं पुनर्लक्ष्मणं रणे ।**

नन्	= certainly	कुद्धः	= when enraged	त्वम्	= you would pierce
इषुभिः	= with your arrows	युधि	= in battle	कालान्तकौ	= even the all-destroying time in the form of Yama the lord of Death
शृङ्खाणि	= even the peaks	मन्दरस्य	= of Mount Mandara	लक्ष्मणम्	= what to tell about Lakshmana?
				किम् पुनः	

"Certainly, when enraged, you would pierce with your arrows in battle, even the all-destroying time in the form of Yama the Lord of Death and even the peaks of Mount Mandara. What to tell about Lakshmana?"

**अद्य वैवस्वतो राजा भूयो बहुमतो मम ॥ ९२-६-८
येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा ।**

महाबाहो	= O the long armed one!	भूयः बहुमतः	= highly esteemed	=	to
राजा	= is king Yama	वैवस्वतः	= son of sun-god	येन	= by whom
त्वम्	= you	सम्युक्तः	= have been subjected to	कालधर्मणा	= the ravages of time
अद्य	= today.				

"O the long armed one! Highly esteemed to me is the king Yama, son of sun-god, by whom you have been subjected to the ravages of time today."

**एष पन्थाः सुयोधानां सर्वामरगणेष्वपि ॥ ९२-६-९
यः कृते हन्यते भर्तुः स पुमान् स्वर्गमृच्छति ।**

एषः	= this	पन्थाः	= is the path	स्योधानाम्	= for great warriors
सर्वामरगणेष्वपि	= even among all the celestial hosts	सः पुमान्	= that male offspring	हन्यते	= who is killed
भर्तुः कृते	= for the cause of his lord	ऋच्छति	= obtains	स्वर्गम्	= heaven.

"This is the path for great warriors even among all the celestial hosts. That male offspring who is killed for the cause of his lord, obtains heaven."

**अद्य देवगणाः सर्वे लोकपालास्तर्थर्षयः ॥ ९२-६-१०
हतमिन्द्रजितं दृष्ट्वा सुखं स्वप्स्यन्ति निर्भयाः ।**

दृष्टा	= seeing	इन्द्रजितम्	= Indrajit	हतम्	= having been killed
समस्त	= all	देवगणाः	= the hosts of celestials	लोकपालाः	= the guardians of the world
महर्षयः	= the great sages	अद्य	= can now	स्वप्स्यन्ति	= sleep
अद्य	= can now	सुखम्	= comfortably	निर्भयाः	= and peacefully.

"Seeing Indrajit having been killed, all the hosts of celestials, the guardians of the world and the great sages now can sleep comfortably and peacefully."

अद्य लोकास्त्रयः कृत्त्वाः पृथिवी च सकानना ॥ ९२-६-११
एकेनेन्द्रजिता हीना शूण्येव प्रतिभाति मे ।

हीना	= bereft	इन्द्रजिता	= of Indrajit	एकेन	= alone
कृत्त्वा	= the entire	पृथिवी	= earth	सकानना	= with its forests
प्रतिभाति	= appear	शून्येन	= to be wholly alone	मे	= to me
त्रयः लोकाः	= may even the three worlds!				

"Bereft of Indrajit alone, the entire earth with its forest appear to be wholly alone to me. Nay, even the three worlds!"

अद्य नैऋतकन्यायां श्रोष्याम्यन्तःपुरे रवम् ॥ ९२-६-१२
करेणुसञ्ज्ञस्य यथा निनादं गिरिगङ्करे ।

अद्य	= now	श्रुत्यामि	= I shall hear	रवम्	= the hue and cry
नैऋत	= in the gynaecium	निनादम्	= even as one would	करेणु	= of a troop of female-
अन्तःपुरम्		यथा	hear the roar	सम्घस्य	elephants
गिरिगङ्करे	= in a mountain cave.				

"Now, I shall hear the hue and cry of the demon-maidens in the gynaecium, even as one would hear the roar of a troop of female-elephants in a mountain cave."

यौवराज्यं च लङ्घां च रक्षांसि च परन्तप ॥ ९२-६-१३
मातरं मां च भार्या च क गतोऽसि विहाय नः ।

परम्पत	= O destroyer of enemies!	kva	= where	गतः अपि	= did you go
विहाय	= leaving	यौव राज्यम्	= your right of succession to our kingdom	लङ्घाम्च	= Lanka
रक्षांसि च	= the demons	मातरम्	= your mother	माम्च	= myself
भार्याम्च	= your wives	नः	= and all of us.		

"O destroyer of enemies! Where did you go leaving the rank of Prince Regent as also Lanka, the demons, your mother and myself, your wives and all of us."

मम नाम त्वया वीर गतस्य यमसादनम् ॥ ९२-६-१४
प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे ।

वीर	= O hero!	प्रेत कार्याणि	= the obsequial rights in	म मगतस्य	= consequent upon my
		माम	my honour	यमसादनम्	death
कार्याणि	= are to be done	त्वया	= by you	विपरीते	= you are indeed in a re-
				वर्तसे हि	verse path.

"O hero! The obsequies rights in my honour ought to have been done by you, consequent upon my death in future. You are, however, following a reverse path."

स त्वं जीवति सुग्रीवे लक्ष्मणे च राघवे ॥ ९२-६-१५
मम शल्यमनुद्भृत्य क गतोऽसि विहाय नः ।

सुग्रीवे	= while Sugreeva	लक्ष्मणोन्	= Lakshmana	राघवे	= and Rama
जीवते	= are still alive	सः त्वम्	= you as such	अद्वृत्य	= without taking away
मम शत्यम्	= my tormentation	क	= where	गतः	= have you gone
विहाय	= deserting	नः	= us?		

"Deserting us without taking away my tormentation, while Sugreeva, lakshmana and Rama are still alive, where have you gone?"

एवमादिविलापार्तं रावणं राक्षसाधिपम् ॥ ९२-६-१६
आविवेश महान्कोपः पुत्रव्यसनसम्भवः ।

महान् = a huge रावणम् = Ravana	कोपः = rage राक्षसाधिपम् = the king of demons	आविवेश = enveloped पुत्रव्यसन = born of his son's death सम्भवः
एवमादिविलापार्तम् while he was feeling distressed through grief as aforesaid.		

A huge rage enveloped Ravana, the king of demons, born of his son's death, while he was feeling distressed through grief as aforesaid.

प्रकृत्या कोपनं ह्येनं पुत्रस्य पुनराधयः ॥ ९२-६-१७
 दीप्तं संदीपयामासु धर्मेऽक्षिव रश्मयः ।

आथयः	= the anguishes	पुत्रस्य	= of his son's death	सम्दीपयामासुः	= flared up
पुनः	= further	एवम्	= for him	प्रकृत्या	= who by nature
कोपनम्	= was wrathful	रशमयः इव	= as rays of the sun	फ्लरे उप्	= the blazing sun
घर्म	= in summer.			दीप्तम्	
				अर्कम्	

The anguishes occasioned by the death of his son, flared up further for him, who by his very nature, was wrathful, as rays of the sun flare up the blazing sun in summer.

ललाटे भुकुटीभिश्च संगताभिर्वर्योचत ॥ ९२-६-१८
यगान्ते सहनक्रस्तु महोर्मिभिरिवोदधिः ।

व्यरोचत	= he shone	उदधिः इव	= like an ocean	महोर्मिः	= with giant waves
सहनक्रैः	= and crocodiles	युगान्ति	= at the time of dissolution of the world	भुकुटीभिः	= with his eye-brows
सम्गताभिः	= joined together	ललाटे	= on his forehead.		

With his eye brows joined together on his forehead, he shone brightly like an ocean, at the time of the dissolution of the world, with crocodiles and giant waves.

कोपाद्विजृम्भमाणस्य वक्रद्यक्तमिव ज्वलन् ॥ ९२-६-१९
उत्पपात सधूमाग्निर्वृत्रस्य वदनादिव ।

विजृम्भमाणस्य	= while he was yawning	कोपात्	= with anger	सधूमाग्निः	= a fire with smoke
उत्पपात्	= broke out	इव	= as through	व्यक्तम्	= clearly
ज्वलन्	= burning	वक्रात्	= from his mouth	वदनादिव	= as it did from the month
वृत्रस्य	= of Vritra (in the former days).				

While he was yawning with anger; a fire with smoke, as though clearly burning, broke out from his mouth, as it did from the month of Vritra (in the former days).

स पुत्रवधसंतसः शूरः क्रोधवशं गतः ॥ ९२-६-२०
समीक्ष्य रावणो बुद्ध्या वैदेह्या रोचयद्वधम् ।

सः	= that	शूरः	= valiant	रावणः	= Ravana
पुत्र वध	= afflicted with the grief of his son's killing	क्रोधवशम्	= got wrapped up in wrath	समीक्ष्य बुद्ध्या	= pondering with his mind
सन्तसः		गतः		वैदेह्याः	= of Sita.
रोचयत्	= craved	वधम्	= for the killing		

Afflicted with the grief of his son's killing, that valiant Ravana got wrapped up in wrath and pondering with his mind, craved for the killing of Sita.

तस्य प्रकृत्या रक्ते च रक्ते क्रोधाग्निनापि च ॥ ९२-६-२१
रावणस्य महाघोरे दीप्ते नेत्रे बभूवतुः ।

महाघोरे	= the dreadful	नेत्रे	= eyes	रक्ते	= which were red in colour
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प्रकृत्ये	= by their nature	रक्ते	= and red	क्रोधाभिनापि	= even by the fire of wrath
तस्य	= of that Ravana	बभूवतुः	= were found	कीसे	= to be glittering.

The dreadful eyes of that Ravana, which were red in colour by their very nature and were red even by the fire of his wrath, looked glittering.

घोरं प्रकृत्या रूपं तत्स्य क्रोधाभिमूर्छितम् ॥ ९२-६-२२
बभूव रूपं रुद्रस्येव दुरासदम् ।

तत् प्रकृत्या	= that naturally terrific	तस्य	= of his	क्रोधाभि	= filled with the fire of
घोरम्	form			मूर्छितम्	his wrath
रूपम्					
बभूव	= became	दुरासदम्	= difficult to be approached	क्रुद्धस्य	= like the form of enraged
				रुद्रस्य इव	Rudra the god of destruction.

That naturally terrific form of Ravana, filled with the fire of his wrath, became difficult to be approached, like the form of enraged Rudra the god of destruction.

तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्त्रस्वबिन्दवः ॥ ९२-६-२३
दीपाभ्यामिव दीपाभ्यां सार्चिषः स्नेहविन्दवः ।

अश्रु बिन्दवः	= drops of tears	प्रापतन्	= fell down	तस्य क्रुद्धस्य	= from his enraged eyes
स्नेहविन्दवः	= as drops of oil	सार्चिषः	= with flames (fall down)	नेत्राभ्याम्	
दीपाभ्याम्	= lamps.			दीपाभ्याम्	= from blazing

Drops of tears fell down from his enraged eyes, as drops of oil with flames fall down from blazing lamps.

दन्तान्विदशतस्तस्य श्रूयते दशनस्वनः ॥ ९२-६-२४
यन्त्रस्यावेष्टमानस्य महतो दानवैरिव ।

तस्य	= the sound of his teeth	विदशतः	= produced from the friction of his teeth as he ground them	श्रूयते	= like the noise of a large machine
दशनस्वनः		दन्तान्			
आकृष्यमाणस्य	= being dragged	दानवैः	= by demons.		

The sound of his teeth, produced from the friction of his teeth as he ground them, were heard like the noise of a large machine being bragged by the demons.

कालाभिरिव संकुद्धो यां यां दिशमवैक्षत ॥ ९२-६-२५
तस्यां तस्यां भयत्रस्ता राक्षसाः संनिलिप्यरे ।

भयत्रस्ता:	= trembling with fear	राक्षसः:	= the demons	सम्विलिल्यरे	= hid themselves
याम् याम्	= in whichever quarter	अवैक्षत	= to which he directed	सम्कुद्धः	= enraged as he was
दिशम्			his look		
कालाग्निरिव	= like the fire of universal dissolution.				

Trembling with fear, the demons hid themselves, in whichever quarter to which he directed his look, enraged as he was, like the fire of universal dissolution.

तमन्तकमिव क्रुद्धं चराचरचिखादिषुम् ॥ ९२-६-२६
 वीक्षमाणं दिशः सर्वा राक्षसा नोपचक्रमः ।

राक्षसाः	= Demons	नोपचक्रम्:	= could not go towards	तम्	= Ravana
वीक्ष्माणम्	= who was looking at	सर्वा:	= all (the four)	दिशःह्	= quarters
कुद्धम्	= like the enraged Yama	चराचर	= who wants to devour		
अन्तकमिव	the god of Death	चिक्खादिषुम्	mobile and immobile creatures.		

Demons could not go towards Ravana, who was looking at all the four quarters, like the enraged Yama the god of Death, who wants to devour both the mobile and the immobile creatures.

ततः परमसंकुद्धो रावणो राक्षसाधिपः ॥ ९२-६-२७
 अब्रवीद्रक्षसां मध्ये संस्तम्भयिष्वराहवे ।

सम्मतभयिषुः	= desirous of posting	रक्षसाम्	= the demons	आहवे	= to the field of battle
रावणः	= Ravana	राक्षसाधिपः	= the king of demons	परम	= who was very much
ततः	= then	अब्रवीत्	= spoke (as follows)	सम्कुद्धः	enraged
				मध्ये	= in their midst.

Desirous of posting the demons to the battle-field, Ravana the king of demons, who was very much enraged, then spoke as follows, in their midst:

मया वर्षसहस्राणि चरित्वा परमं तपः ॥ ९२-६-२८
तेषु तेष्ववकाशेषु स्वयम्भः परितोषितः ।

स्वयम्भूः	= Brahma the lord of creation	परितोषितः	= was gratified	मया	= by me
चरित्वा	= by performing	परमम् तपः	= a stupendous austerity	वर्षसहस्राणि	= for thousands of years

"Brahma the lord of creation was gratified by me, by performing a stupendous austerity for thousands of years, at the conclusion of those austerities."

तस्यैव तपसो व्युष्टा प्रसादाच्च स्वयम्भुवः ॥ ९२-६-२९
नासुरेभ्यो न देवेभ्यो भयं मम कदा चन ।

व्युष्टा	= as a consequence	तस्य तपसः	= of that austerity alone	प्रसादस्त्वा	= and by the grace
स्वयम्भुवः	= of Brahma the lord of creation	एव न कदाचन	= there was never	भ्यम्	= a fear
मम	= for me	असुरेभ्यः	= either from the demons	देवेभ्यः	= or from the celestials.

"As a consequence of that austerity alone and by the grace of Brahma the lord of creation, there was never a fear for me either from the demons or from the celestials."

कवचं ब्रह्मदत्तं मे यदादित्यसमप्रभम् ॥ ९२-६-३०
देवासुरविमर्देषु न भिन्नं वज्रशक्तिभिः ।

देवासुर विमर्देषु	= in the battles between the celestials and demons	यत् कवचम्	= whatever armour was there	आदित्य सम्	= which was as brilliant as the sun
ब्रह्म दत्तम्	= gifted by Brahma the lord of creation	मे	= to me	प्रभम्	
वज्रमुष्ठिभिः	= by thunderbolt in their fists."			न भिन्नम्	= was not mutilated

"In the course of combats with the gods and demons, the armour gifted to me by Brahma, the lord of creation, which is as brilliant as the sun, could not be mutilated by those who held the thunderbolt in their fists."

तेन मामद्य संयुक्तं रथस्थमिह संयुगे ॥ ९२-६-३१
प्रतीयात्कोऽद्य मामाजौ साक्षादपि पुरन्दरः ।

कः	= who	प्रतीयात्	= will attack	माम्	= me
अद्य	= now	रथस्थम्	= seated in the chariot	सम्युक्तम्	= and wearing that armour
इह सम्युगे	= in this battle-field	साक्षात्	= nay even Indra himself	तेन	
आजौ	= in combat?	पुरन्दरः अपि		अद्य	= now

"Who will, be it Indra himself, dare to attack me on the battle-field now, when mounted on chariot on this field of battle, and duly wearing the aforesaid armour?"

यत्तदाभिप्रसन्नेन सशारं कार्मुकं महत् ॥ ९२-६-३२
देवासुरविमर्देषु मम दत्तं स्वयम्भुवा ।

अद्य तूर्यशतैर्भीमं धनुरुत्थाप्यतां मम ॥ ९२-६-३३
रामलक्ष्मणयोरेव वधाय परमाहवे ।

तदा	= at that time	अतिप्रसन्नेन	= by the very gracious	स्वयम्भुवा	= Brahma the lord of creation
यत् महत् कार्मुकम्	= which large bow	सशरम्	= along with arrows	दत्तम्	= was given
मम	= to me	देवासुर विमर्देषु	= in the combat between gods and demons	अद्य	= today
उत्थाप्यताम्	= it can be taken out	तूर्यशतैः	= with a band of musical instruments	वधायैव	= for the purpose of killing
रामलक्ष्मणयोः	= Rama and Lakshmana	परमाहवे	= in the great battle.		

"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 demons, be taken out today to the accompaniment of a band of musical instruments, for the purpose of killing Rama and Lakshmana in the great battle."

स पुत्रवधसन्तसः शूरः क्रोधवशं गतः ॥ १२-६-३४
समीक्ष्य रावणो बुद्धा सीतां हन्तुं व्यवस्थत ।

सः	= that	क्रूरः	= cruel	रावणः	= Ravana
पुत्र वघ	= afflicted with grief at	क्रोध वशम्	= was subjected to anger	समीक्ष्य	= and deeply pondering
सन्तसः	the killing of his son	गतः			
बुद्धा	= with his mind	व्यवस्थत	= decided	हन्तुम्	= to kill
सीताम्	= Sita.				

That cruel Ravana, afflicted as he was with grief at the killing of his son, was subjected to anger and deeply pondering with his mind, decided kill Sita.

प्रत्यवेक्ष्य तु ताम्राक्षः सुघोरो घोरदर्शनान् ॥ १२-६-३५
दीनो दीनस्वरान्सर्वास्तानुवाच निशाचरान् ।

प्रत्यवेक्ष्य	= looking fixedly	ताम्राक्षः	= with blood-red eyes	सर्वान् तान्	= on all those
निशाचरान्	= demons	दीनस्वरान्	= who were making miserable sounds	सुघोरः	= the very awful Ravana for his part
घोर दर्शनः	= who had assumed a terrible appearance	दीनः	= though feeling distressed	उवाच	= spoke (to them as follows):

Looking fixedly with blood-red eyes on all those demons, who were making miserable sounds, that very awful Ravana for his part, who had assumed a terrible appearance, though feeling distressed, spoke to them as follows:

मायया मम वत्सेन वंचनार्थं वनौकसाम् ॥ १२-६-३६
किं चिदेव हतं तत्र सीतेयमिति दर्शितम् ।

वङ्गनार्थम्	= in order to hoodwink	वनौकसाम्	= the monkeys	मायया	= by conjuring tricks
किञ्चिदेव	= something	हतम्	= was killed	तत्र	= there
मम वत्सेन	= by my child	इयम्	= It	दर्शितम्	= was shown
सीता इति	= as Sita.				

"In order to hoodwink the monkeys, something which had been killed there, was shown, by taking recourse to conjuring tricks, as Sita, by my child (Indrajit)"

तदिदं तथ्यमेवाहं करिष्ये प्रियमात्मनः ॥ ९२-६-३७
 वैदेहीं नाशयिष्यामि क्षत्रबन्धुमनुव्रताम् ।
 इत्येवमुत्त्वा सचिवान्त्वङ्गमाशु परामृशत् ॥ ९२-६-३८

अहम्	= I	करिष्ये	= shall make	तत् इदम्	= that hoax
तथ्यमेव	= into a hard reality	आत्मनः	= which is pleasing to me	नाशयिष्यामि	= I shall destroy
वैदेहीम्	= Sita	प्रियम्	= who is devoted to	क्षत्र बन्धुम्	= Rama a bad warrior
इत्येवम्	= thus	उत्त्वा	= speaking	सचिवान्	= to his counsellors
परामृशत्	= he drew	खङ्गम्	= his sword	आशु	= swiftly.

"I shall make that hoax into a hard reality, which is pleasing to me. I shall destroy Sita, who is devoted to Rama, a bad warrior". Thus speaking to his counsellors, he swiftly drew his sword.

उत्पुत्य गुणसम्पन्नं विमलाम्बरवर्चसं ।
 निष्पात स वेगेन सभायाः सचिवैवृतः ॥ ९२-६-३९

रावणः पुत्रशोकेन भृशमाकुलचेतनः ।
 संकुञ्जः खङ्गमादाय सहसा यत्र मैथिली ॥ ९२-६-४०

सम्कुञ्जः	= the enraged Ravana	भृशम्	= who was very much	पुत्रशोकेन	= because of the grief for
रावणः		आकुलचेतनः	= agitated in mind		his son's death
उत्पुत्य	= springing up suddenly	aadaaya	= and taking	खङ्गम्	= the sword
गुणसम्पन्नम्	= enriched with good attributes	विमलाम्बरवर्चसम्	= with the dazzle of a clear sky	निष्पात	= sallied forth
सचिवैः वृतः	= along with his ministers	वेगेन	= swiftly	सहसा	= and quickly
सभायाः	= from the assembly	यत्र	= to the place where	मैथिली	= Sita was.

The enraged Ravana, who was very much agitated in 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, sallied forth from the assembly hall along with his ministers swiftly and quickly to the place where Sita was.

व्रजन्तं राक्षसं प्रेक्ष्य सिंहनादं विचुकुशुः ।
 ऊचुश्चान्योन्यमालिङ्ग संकुञ्जं प्रेक्ष्य राक्षसाः ॥ ९२-६-४१

प्रेक्ष्य	= seeing	राक्षसम्	= Ravana	ब्रजन्तम्	= going (his followers)
विचुकुशुः	= emitted	सिंहनादम्	= a lion's roar	प्रेक्ष्य	= seeing
सम्कुद्धम्	= the enraged	राक्षसम्	= Ravana	आलिङ्ग्न	= and embracing
अन्योन्यम्	= each other (they)	उचुश्चः	= spoke (as follows):		

Seeing Ravana going, his followers emitted a lion's roar. Seeing the enraged Ravana and embracing each other, they spoke as follows:

अद्यैनं तावुभौ दृष्ट्वा भ्रातरौ प्रव्यथिष्यतः ।
लोकपाला हि चत्वारः क्रुद्धेनानेन तर्जिताः ॥ ९२-६-४२
बहवः शत्रवशान्ये संयुगेष्वभिपातिताः ।

उभौ	= both	तौ	= those	भ्रातरौ	= brothers (Rama and Lakshmana)
दृष्ट्वा	= on seeing	एनम्	= him	अद्य	= now
प्रव्यथिष्यतः	= will get perturbed	अनेन	= by him	क्रुद्धेन	= who was in fury
चत्वार	= four	लोकपालाः	= guardians of the world	तर्जिताः हि	= were indeed frightened
बहवः	= Many	अन्ये	= other	शत्रवशापि	= enemies were also
अभिपातिताः	= struck down	सम्युगेषु	= in battles.		

"Both those brothers (Rama and Lakshmana), on seeing him now in fury, will get perturbed. Indeed even the four guardians of the world had been frightened by him, who was in fury. Many other enemies were also frightened by him in various battles."

त्रिषु लोकेषु रत्नानि भुङ्के चाहृत्य रावणः ॥ ९२-६-४३
विक्रमे च बले चैव नास्त्यस्य सदृशो भुवि ।

रावणः	= Ravana	आहृत्य	= having brought	रत्नानि	= valuable things
त्रिषुलोकेषु	= from the three worlds	भुङ्के च	= enjoys them	नास्ति	= no one
भुवि	= on earth	सदृशः	= is equal	अस्य	= to him
विक्रमेच	= i prowess	बलेचैव	= and strength.		

"Fetching precious things existing in all the three worlds, Ravana enjoys them. No one on the earth is equal to him in strength and prowess."

तेषां संजल्पमानानामशोकवनिकां गताम् ॥ ९२-६-४४
अभिदुद्राव वैदेहीं रावणः क्रोधमूर्छितः ।

तेषाम्	= while the demons	रावणः	= Ravana	क्रोधमूर्छितः	= who was excited with fury
संजल्पमानानाम्	were thus talking	वैदेहीम्	= Sita	गताम्	= who was present
अभिदुद्राव	= rushed towards				
अशोक	= in the Ashoka grove.				
वनिकां					

While those demons were thus talking, Ravana who was excited with fury, rushed towards Sita, who was present in the Ashoka grove.

वार्यमाणः सुसंकुद्धः सुहन्द्रिर्हितबुद्धिभिः ॥ ९२-६-४५
अभ्यधावत संकुद्धः खे ग्रहो रोहिणीम् इव ।

वारु आंआः	= (Though) being kept back	सुहन्द्रिः	= by his companions	हितबुद्धिभिः	= whose minds were set on his welfare
सुसंकुद्धः	= Ravana who was very much enraged	अभ्यधावत	= rushed	सम्कुद्धः ग्रहः	= like the enraged Mars
खे	= in the sky (would rush towards)	रोहिणीम्	= the constellation Rohini.	इव	

Though being kept back by his companions whose minds were set on his welfare, Ravana who was very much enraged, rushed like Mars, in the sky, which would rush towards the constellation, Rohini in fury.

मैथिली रक्ष्यमाणा तु राक्षसीभिरनिन्दिता ॥ ९२-६-४६
ददर्श राक्षसं कुद्धं निस्त्रिंशवरधारिणम् ।

अनिन्दिता	= the faultless	मैथिली तु	= Sita for her part	रक्ष्यमाणा	= who was being guarded
राक्षसीभिः	= by female demons	ददर्श	= saw	कुधम्	= the enraged
राक्षसम्	= Ravana	निस्त्रिम्शा वर	= bearing an excellent sword.		

The faultless Sita for her part, who was being guarded by female demons, saw the enraged Ravana who was bearing an excellent sword.

तं निशाम्य सनिस्त्रिंशं व्यथिता जनकात्मजा ॥ ९२-६-४७
निवार्यमाणं बहुशः सुहन्द्रिरनिवर्तनम् ।

जनकात्मजा	= Sita	व्यथिता	= was perturbed	निशाम्य	= in seeing
तम्	= him	सनिस्त्रिम्शाम्	= bearing a sword	अनिवर्तनम्	= and who was not going back
निवार्यमाणम्	= eventhough being kept back	बहुशः	= in many ways	सुहन्द्रिः	= by his friends.

Sita was perturbed in seeing him, bearing sword and who was not going back eventhough being kept back in many ways by his friends.

सीता दुःखसमाविष्टा विलपन्तीदमब्रवीत् ॥ ९२-६-४८
यथायं मामभिकुद्धः समभिद्रवति स्वयम् ।
वधिष्यति सनाथां मामनाथामिव दुर्मतिः ॥ ९२-६-४९

सीता	= Sita	दुः	= filled with grief	विलपन्ती	= while lamenting
अब्रवीत्	= said to herself	इदम्	= these words	अयम्	= He
दुर्मतिः	= the evl-minded	अभिकुद्धः	= with fury	यथा	= as
अभिद्रवति	= he is rushing	स्वयम्	= himself	माम्	= towards me
वधिष्यति	= will kill	माम्	= me	सनाथाम्	= having a husband
अनाथामिव	= as if to make me husband-less.				

Filled with sorrow and lamenting, Sita said to herself as follows: "From the manner in which this fellow himself is rushing towards me in fury, I fear the evil-minded demon is going to kill me, to make me husband-less, even though I have a husband".

बहुशश्चोदयामास भर्तारं मामनुव्रताम् ।
भार्या भव रमस्येति प्रत्याख्यातो ध्रुवं मया ॥ ९२-६-५०

सोऽयं मामनुपस्थानाद् व्यक्तं नैराश्यमागतः ।
क्रोधमोहसमाविष्टे व्यक्तं मां हन्तुमुद्यतः ॥ ९२-६-५१

माम्	= to me	अनुव्रताम्	= devoted as I am	भर्तारम्	= to my husband
चोदयामास	= he incited	बहुशः	= several times	इति	= saying
मम भार्या	= "By my consort!"	सः अयम्	= he as such	प्रत्याख्यातः	= was refused
भवस्व		ध्रुवम्	= firmly	व्यक्तम्	= having been evidently
मया	= by me	अनुपस्थाने	= on my refusing to wait upon him	आगतः	afflicted
नैराश्यम्	= with despair	हन्तुम्	= to kill	उद्यतः	= he is intent
व्यक्तम्	= surely			माम्	= me
क्रोधमोहसमाविष्टः	= filled as he was with anger and infatuation.				

"He incited me several times, devoted as I am to my husband, saying 'Be my consort!'. He was refused firmly by me. Having been evidently afflicted with despair on my refusing to wait upon him, he is surely intent to kill me, filled as he was with anger and infatuation."

अथ वा तौ नरव्याघ्रौ भ्रातरौ रामलक्ष्मणौ ।
मन्निमित्तमनार्येण समरेऽयं निपातितौ ॥ ९२-६-५२

अथवा	= otherwise	तौ भ्रातरौ	= those brothers Rama and Lakshmana	नरव्याघ्रौ	= the foremost of men
निपातितौ	= might have been killed	अद्य	= today	समरे	= in battle
मन्निमित्तम्	= because of me	अनार्येण	= by that vulgar demon.		

"Otherwise, that vulgar demon might have killed those brothers, Rama and Lakshmana, the foremost of men, today in battle, because of me."

भैरवो हि महान्नादो राक्षसानां श्रुतो मया ।
बहूनामिह हृष्टानां तथा विक्रोशतां प्रियम् ॥ ९२-६-५३

इह	= here	भैरवः	= a terrific	महान्	= great
नादः	= sound	बभूनाम्	= of many demons	श्रुतः हि	= has indeed been heard
मया	= by me	राक्षसानाम्		तथा	= and
विक्रोशताम्	= roaring	हृष्टानाम्	= who were merry		
		प्रियम्	= about a pleasant thing.		

"Here, I just heard a terrific great noise of a multitude of demons, who have been jubilant and roaring about a pleasant happening."

अहो धिन्मन्निमित्तोऽयं विनाशो राजपुत्रयोः ।
अथवा पुत्रशोकेन अहत्वा रामलक्ष्मणौ ॥ ९२-६-५४
विघमिष्यति मां रौद्रो राक्षसः पापनिश्चयः ।

अहो	= alas	धिक्	= woe is me	अयम्	= if that destruction
राजपुत्रयोः	= of the two princes	मन्निमित्तः	= was brought about because of me	विनाशः	
रौद्रः	= the terrific	राक्षसः	= demon	अथवा	= otherwise
अहत्वा	= having not been able to kill	राम लक्ष्मणौ	= Rama and Lakshmana	पापनिश्चयः	= with a sinful resolve
माम्	= me	पुत्रशोकेन	= because of the grief over his son's death.	विघमिष्यति	= is going to kill

"Alas! Woe is me, if that destruction of the two princes was brought about because of me. Otherwise, the terrific demon of a sinful resolve, having not been able to kill Rama and Lakshmana, is going to kill, me, because of the grief over his son's death."

हनूमतो हि तद्वाक्यं न कृतं क्षुद्रया मया ॥ ९२-६-५५
यद्यहं तस्य पृष्ठेन तदायासमनिन्दिता ।
नाद्यैवमनुशोचेयं भर्तुरंकगता सती ॥ ९२-६-५६

तत् वालु	= those words	हनूमतः	= of Hanuma	न कृतम्	= were not acted upon
मया	= by me	क्षुद्रया	= having a low mind	अहम्	= If I left
तदा	= on that day	तस्य पृष्ठेन	= on his back	अयासम् यदि अनिर्जिता	= though not won back (by my husband)

अनुशोचेयम्	= I would not have grieved	अद्य एवम्	= as I am doing in his manner today	भर्तुः	= as I should be resting
				अङ्कगता सती	on the lap of my husband (in that case).

"Those words of Hanuma were not acted upon by me, having a low mind. If I left on that day on his back, though not won back by my husband, I would not have grieved like this today, as I should be resting on the lap of my husband (in that case)."

**मन्ये तु हृदयं तस्याः कौसल्यायाः फलिष्यति ।
एकपुत्रा यदा पुत्रं विनष्टं श्रोष्यते युधि ॥ ९२-६-५७**

यदा श्रोष्यते	= when she hears	पुत्रम्	= that her son	विनष्टम्	= is dead
युधि	= in battle	मन्ये	= I think	हृदयम्	= the heart
तस्याः	= of that Kausalya	एकपुत्रा	= who had only one son	फलिष्यति	= will get burst.
कौसल्याः					

"I think that the heart of that Kausalya will get burst, when the lady, who had only one son, hears of her son having been killed in battle."

**सा हि जन्म च बाल्यं च यौवनं च महात्मनः ।
धर्मकार्याणि रूपं च रुदती संस्रमिष्यति ॥ ९२-६-५८**

रुदती	= while lamenting	सा	= she	सम्मरिष्यति	= would be recollecting
जन्मच	= about the birth	बाल्यम् च	= childhood	यौवनम् च	= youth
धर्मकार्याणि	= the righteous acts	रूपम् च	= and the handsome form	महात्मनः	= of the great-souled Rama.

"While lamenting, Kausalya will vividly recall about the birth, childhood, youth, the righteous acts and the handsome form of the great-souled Rama."

**निराशा निहते पुत्रे दत्त्वा श्राद्धमचेतना ।
अग्निमारोक्ष्यते नूनमपो वापि प्रवेक्ष्यति ॥ ९२-६-५९**

पुत्रे निहते	= when her son is killed (Kausalya)	निराशा	= becomes despondent	अचेतना	= unconscious
दत्त्वा	= after observing	श्राद्धम्	= a ceremony in honour of her dead son	नूनम्	= and certainly
आवेक्ष्यते	= will enter	अग्निम्	= the flame	प्रवेक्ष्यति	= or even be drowned into
आपः	= water.			वापि	

"Having observed a ceremony in honour of her deceased son and getting despondent and unconscious, Kausalya will surely enter the flame or be drowned in water."

धिगस्तु कुञ्जामसतीं मन्थरां पापनिश्चयाम् ।
यन्निमित्तमिदं दुःखं कौसल्या प्रतिपत्स्यते ॥ ९२-६-६०

धिक् अस्तु	= woe be	कुञ्जाम्	= to the hunch-back	असतीम्	= and unfaithful
मन्थराम्	= Manthara	पापनिश्चयाम्	= of sinful resolve	यन्निमित्तम्	= on whose consequence
कौसल्या	= Kausalya	प्रतिपद्यते	= will obtain	इमम्	= this grief.

"Woe be to the unfaithful hunch-back Manthara, of sinful resolve, on whose consequence, Kausalya will get this grief."

इत्येवं मैथिलीं दृष्ट्वा विलपन्तीं तपस्त्विनीम् ।
रोहिणीमिव चन्द्रेण विना ग्रहवशं गताम् ॥ ९२-६-६१

एतस्मिन्नन्तरे तस्य अमात्यः शीलवान् शुचिः ।
सुपार्श्वो नाम मेघावी रावणं राक्षसेश्वरम् ॥ ९२-६-६२

निवार्यमाणं सचिवैरिदं वचनमब्रवीत् ।

दृष्ट्वा	= seeing	मैथिलीम्	= Sita	इत्येवम्	= thus
विलपन्तीम्	= weeping	तपस्त्विनीम्	= miserably	रोहिणीम्	= like Rohini (the deity presiding over a constellation of this name)
ग्रह वशम्	= fallen under the sway of the planet Mars	चन्द्रेण विना	= when away of the moon-god (her husband)	अमात्यः	= a minister
गतम्		शीलवान्	= a good natured	शुचिः	= upright
सुपार्श्वो नाम	= called Suparshva	निवार्यमाणः	= eventhough restrained	सचिवैः	= by other ministers
मेघावी	= highly intelligent demon	इदम्	= these words	रावणम्	= to Ravana
अब्रवीत्	= spoke	वचनम्			
राक्षसाम्	= the foremost of demons.				

Seeing Sita miserably weeping in that manner like Rohini (the deity presiding over a constellation of this name), fallen under the sway of the planet Mars, when away of the moon-god (her husband), a minister called Suparshva, a good-natured, upright and highly intelligent demon, even though restrained by other ministers, spoke the following words Ravana, the foremost of demons:

कथं नाम दशग्रीव साक्षाद्वैश्रवणानुज ॥ ९२-६-६३
हन्तुमिच्छसि वैदेहीं क्रोधाद्वर्ममपास्य हि ।

दशग्रीव	= O Ravana	वैश्रवणानुज	= the younger brother of Kubera	साक्षात्	= himself!
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कथम्	= how	इच्छसि	= do you wish	हन्तुम्	= to kill
वैदेहीम्	= Sita	अपास्य	= abandoning	धर्मम्	= your righteousness
क्रोधात्	= in a bout of anger?				

"O Ravana, the younger brother of Kubera himself! How do you wish to kill Sita, abandoning your righteousness, in a bout of anger?"

वेद विद्याव्रत स्नातः स्वधर्मनिरतः सदा ॥ ९२-६-६४
स्त्रियाः कस्माद्वधं वीर मन्यसे राक्षसेश्वर ।

वीर	= O valiant king of demons!	कमात्	= why	मन्यसे	= are you thinking
vadham	= destroying	स्त्रियः	= a lady	वेद	= ever since you completed the vow of celibacy essential for a study of the Vedic lore
तथा	= and	स्वकर्मनिरतः	= were devoted to your own duty?	विद्याव्रतस्नातः	

"O valiant king of demons! Why are you thinking of destroying a lady, ever since you completed the vow of celibacy essential for a study of the Vedic lore and were devoted to your own duty?"

मैथिलीं रूपसम्पन्नां प्रत्यवेक्षस्व पार्थिव ॥ ९२-६-६५
तस्मिन्नेव सहास्माभी राघवे क्रोधमुत्सृज ।

पार्थिव	= O king!	प्रत्यवेक्षस्व	= behold at	मैथिलीम्	= Sita
रू सम्पन्नाम्	= endowed with beauty	अस्माभिः	= together with us	उत्सृज	= release
क्रोधम्	= your anger	सह आहवे	= in battle	तस्मिन्नेव	= on Rama alone.

"O king! Behold at Sita, endowed, as she is, with beauty. Together with us, release your anger, in battle, on Rama alone."

अभ्युत्थानं त्वमद्यैव कृष्णपक्षचतुर्दशीम् ॥ ९२-६-६६
कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः ।

कृत्वा	= making	अभ्युत्थानम्	= yourself ready	अद्यैव	= today itself
कृष्ण	= the fourteenth day of the dark half of this month	त्वम्	= you	बृतः	= along with
पक्षचतुर्दशीम्		निर्याहि	= sally forth	अमावास्याम्	= tomorrow the moonless day
बलैः	= the armies				
विजयाय	= to victory.				

"Making yourself ready today itself, the fourteenth day of the dark half of this month, you along with the armies, sally forth tomorrow, the moonless day, to victory."

शूरो धीमात्रथी खड्डी रथप्रवरमास्थितः ॥ ९२-६-६७
हत्वा दाशरथिं रामं भवान्याप्स्यति मैथिलीम् ।

शूरः	= a valiant	धीमान्	= and shrewd	रथी	= chariot-warrior
खड्डी	= fighting with a sword	रथ प्रवरम्	= in the foremost of your	भवान्	= you can get
आस्थितः		आस्थितः	chariots	प्राप्स्यसि	
मैथिलीम्	= Sita	हत्वा	= by killing	रामम्	= Rama
दाशरथिम्	= the son of Dasaratha.				

"As a valiant and shrewd chariot-warrior, fighting with a sword, in the foremost of your chariots, you can fetch Sita by killing Rama, the son of Dasaratha."

स तदुरात्मा सुहृदा निवेदितं ।
वचः सुधर्म्यं प्रतिगृह्य रावणः ।
गृहं जगामाथ ततश्च वीर्यवान् ।
पुनः सभां च प्रययौ सुहृद्वतः ॥ ९२-६-६८

प्रतिगृह्य	= accepting	वचः	= that advice	सुधर्म्यम्	= endowed with justice
निवेदितम्	= tendered	सुहृदा	= by a friend	दुरात्मा	= the evil-minded
रावणः	= Ravana	जगाम	= went	गृहम्	= his palace
अथ	= thereafter	वीर्यवान्	= that valiant Ravana	सुहृद्वतः	= along with his friends
पुनः	= again	प्रययौ	= went	सभाम् च	= to his assembly-hall
ततः	= from there.				

Accepting that advice, endowed with justice, tendered by a friend, the evil-minded Ravana went to his palace. Thereafter, that valiant Ravana, along with his friends, again went to his assembly hall from there.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्विनवतितमः सर्गः ॥

Thus completes 92th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

93 Sarga 93 - त्रिनवतितमः सर्ग

Raama Destroys The Troops Of Demons

Introduction -

As per Ravana's command, his army marches forward to the battle-field, so as to fight fiercely with Rama and his army with their weapon. When the demons attack the monkeys with their various weapons fiercely, they seek refuge in Rama. Rama destroys the troops of demons in the battle-field swiftly.

स प्रविश्य सभान् राजा दीनः परमदुःखितः ।
निषसादासने मुख्ये सिन्हः कुद्ध इव श्वसन् ॥ ९३-६-१

सः राजा	= that king	दीनः	= who was dejected	परम	= and very much dis-
सभाम्	= having entered the	निषसाद	= sat	दुःखितः	tressed
प्रविश्य	assembly-hall			मुख्य आसने	= on his pre-eminent seat
श्वसन्	= snorting	सिन्हः इव	= like a lion.		

That king, who was dejected and very much distressed, having entered the assembly-hall, sat on his pre-eminent seat, snorting like a lion.

अब्रवीच्च तदा सर्वान्बलमुख्यान्महाबलः ।
रावणः प्रांजलीन्वाक्यं पुत्रव्यसनकर्शितः ॥ ९३-६-२

सः महाबलः	= that mighty Ravana	पुत्र व्यसन	= who was emaciated	प्राज्ञालिः	= having joined both his
रावणः		कर्शितः	with is son's death		palms in salutation
अब्रवीच्च	= spoke	वाक्यम्	= the following words	तान् सर्वान्	= to all those
बलमुख्यान्	= chiefs of his army.				

That mighty Ravana, who was emaciated for his son's death, having joined both his palms in salutation, spoke the following words all those chiefs of army:

सर्वे भवन्तः सर्वेण हस्त्यश्वेन समावृताः ।
निर्यान्तु रथसंघैश्च पादातैश्चोपशोभिताः ॥ ९३-६-३

समावृताः	= surrounded by	सर्वेण	= all	हस्त्यश्वेन	= the elephants and horses
उपशोभिताः	= as also graced with	रथ सम्घैश्च	= columns of chariots	पादातैश्च	= and foot-soldiers
सर्वे भवन्तः	= all of you	निर्यान्तु	= march forward.		

"Surrounded by the entire elephants and horses, as also graced with columns of chariots and foot-soldiers, all of you march forward."

एकन् रामं परिक्षिप्य समरे हन्तुमर्हथ ।
प्रहृष्टा शरवर्षणं प्रावृद्धाल इवाम्बुदाः ॥ ९३-६-४

परिक्षिप्य	= encircling	रामम्	= Rama	एकम्	= alone
अर्हथ	= you ought	हन्तुम्	= to kill (him)	वर्षन्तः	= by showering
शर वर्षाणि	= streams of arrows	अम्बुदाः इव	= even as clouds pour showers	प्रावृद्धाले	= during the rainy season.

"Encircling Rama alone, you have to kill him, by showering streams of arrows upon him, even as clouds pour showers during the rainy season."

अथ वाहन् शरैर्तीष्वणौ भिन्नगात्रं महारणे ।
भवद्दिः श्वो निहन्तास्मि रामन् लोकस्य पश्यतः ॥ ९३-६-५

भिन्न गात्रम्	= once his limbs are torn	भरद्दिः	= by you	तीक्ष्णैः शरैः	= with your sharp arrows
महाहवे	= in the great battle	अहम्	= I	निहन्तास्मि	= shall kill
रामम्	= Rama	लोकस्य	= while the world	पश्यातः	= is witnessing it
श्वः	= tomorrow.				

"Or I shall kill Rama, while the world is witnessing it tomorrow, once his limbs are torn by you with your sharp arrows in the great battle."

इत्येवन् राक्षसेन्द्रस्य वाक्यमादाय राक्षसाः ।
निर्युयस्ते रथैः शीघ्रं नागानीकैश्च सन्वृताः ॥ ९३-६-६

आदाय	= having grasped	एतत्	= these	वाक्यम्	= words
राक्षसेन्द्रस्य	= of Ravana	ते राक्षसाः	= those demons	निर्युः	= sallied forth
सम्युताः	= along with	नानानीकैश्च	= the various kinds of armies	शीघ्रैः रथैः	= and speedy chariots.

Having heard those words of Ravana, those demons sallied forth for the battle, along with various kinds of armies and speedy chariots.

परिघान् पट्टिशांश्चैव शरखडपरश्वधान् ।
शरीरान्तकरान् सर्वे चिक्षिपुर्वानरान् प्रति ॥ ९३-६-७
वानराश्च द्रुमान् शैलान् राक्षसान् प्रति चिक्षिपुः ।

सर्वे	= all those demons	चिक्षिपुः	= hurled	परिघान्	= iron clubs
पट्टिशांश्चैव	= sharp-edged pikes	शरखडः	= arrows swords and axes	शरीरान्तकान्	= capable of destroying the life
वानराश्च	= the monkeys too	चिक्षिपः	= hurled	द्रुमान्	= trees
शैलान्	= and mountains	राक्षसान्	= towards the demons.		
		प्रति			

All those demons hurled iron clubs, sharp-edged spikes, arrows, swords and axes capable of destroying the life. The monkeys too hurled trees and mountains towards the demons.

स संग्रामो महाभीमः सूर्यस्योदयनं प्रति ॥ ९३-६-८
रक्षसान् वानराणान् च तुमुलः समपद्यत ।

सूर्यस्य	= towards sun-rise	सः महाभीमः	= that very terrific	सम्प्रामः	= battle
उदयनम्				रक्षसाम्	
प्रति				वानराणाम्	= between demons and
समपद्यत	= became	तुमुलः	= tumultuous	च	monkeys.

Towards sun-rise, that very terrific battle became tumultuous between demons and monkeys.

ते गदाभिर्विचित्राभिः प्रासैः खड्जैः परश्वधैः ॥ ९३-६-९
अन्योन्यन् समरे जघ्नुस्तदा वानरराक्षसाः ।

ते	= those	वानर	= monkeys and demons	तदा	= then
जघ्नुः	= struck	राक्षसाः		चित्राभिः	= with multi-coloured
गदाभिः	= maces	अन्योन्यम्	= each other	खड्जैः	= swords
परश्वधैः	= and axes	प्रासैः	= darts		
		समरे	= in the battle.		

Those monkeys and demons then began to strike each other with multi-coloured maces, darts, swords and axes in the battle.

एवं प्रवृते संग्रामे हृदुभुतं सुमहद्रजः ॥ ९३-६-१०
रक्षसां वानराणां च शान्तं शोणितविस्तवैः ।

सम्प्रामे	= while the battle was	अद्भुतम्	= surprisingly	सुमहत्	= enormous
एवम् प्रवृत्ते	thus in progress				
रजः	= dust	शान्तम्	= was actually settled down	शोणित	= by the streams of
रक्षसाम्				विस्तवैः	blood
वानराम्च	= proceeding from the				
	demons and monkeys.				

While the battle was thus in progress, the surprisingly enormous dust was actually settled down by the streams of blood, proceeding from the demons and monkeys.

मातंगरथकूलस्य वाजिमत्स्या ध्वजद्रुमाः ॥ ९३-६-११
शरीरसंघाटवहाः प्रसस्तुः शोणितापगाः ।

शोणितापगा:	= rivers of blood	मातङ्गरथ कूला:	= with elephants and chariots as their river-banks	वाजिमत्स्या:	= with horses as their fish
ध्वजद्रुमा:	= with flag-staffs as trees	प्रसस्तुः:	= gushed forth	शरीर	= carrying dead bodies

सम्घाटवहा:

as logs of wood.

With elephants and chariots as their river-banks, with horses as their fish and with flag-staffs as trees, rivers of blood gushed forth, carrying dead

ततस्ते वानराः सर्वे शोणितौधपरिष्टुताः ॥ ९३-६-१२
ध्वजवर्मरथानश्वानानाप्रहरणानि च ।
आप्लुत्याप्लुत्य समरे वानरेन्द्रा बर्भंजिरे ॥ ९३-६-१३

ततः	= then	सर्वे	= all	ते	= those
वानराः	= monkeys	शोणितन्ध्य	= were drenched with	आप्लुत्य	= leaping and bouncing
समरे	= on the battle-field	परिष्टुताः	= streams of blood	आप्लुत्य	
ध्वज वर्म	= flag staff armours	वानरेन्द्राः	= the monkey-chiefs	बर्भंजे	= broke off
रथान्	chariots	अश्वान्	= horses	नानाप्रहरणिच	= and various kinds of weapons.

Then, all those monkeys were drenched in streams of blood. Leaping and bouncing on the battle-field, the monkey-chiefs broke off flag-staffs, armours, chariots, horses and various kinds of weapons.

केशान्कर्णललाटांश्च नासिकाश्च पृवंगमाः ।
रक्षसान् दशनैस्तीक्ष्णैर्नखैश्चापि व्यकर्तयन् ॥ ९३-६-१४

पृवन्गमाः	= the monkeys	तीक्ष्णैः	= with their sharp teeth	नखैश्चापि	= and even nails
व्यकर्तयन्	= tore off	दशनैः		कर्ण	= ears eye-brows
नासिकाश्चापि	= and noses	केशान्	= the hair	ललाटांश्च	
		रक्षसान्	= of demons.		

With their sharp teeth and nails, the monkeys tore off the hair, ears, eye-brows and noses of the demons.

एकैकन् राक्षसं संख्ये शतं वानरपुंगवाः ।
अभ्यधावन्त फलिनन् वृक्षं शकुनयो यथा ॥ ९३-६-१५

शतम्	= A hundred	वानर	= monkey-chiefs	अभ्यधावन्त	= rushed towards
एकैकम्	= each single	पुन्गवाः		सम्ख्ये	= in battle
शकुनयो यथा	= even as birds (would rush towards)	राक्षसम्	= demon	फलिनम्	= laden with fruits.
		वृक्षम्	= a tree		

A hundred monkey-chiefs rushed towards each single demon in the battle, even as birds would rush towards a tree laden with fruits.

तथा गदाभिर्गुर्वीभिः प्रासैः खड्डैः परश्वधैः ।
निर्जघ्न्वानरान्दोरान्त्राक्षसाः पर्वतोपमाः ॥ ९३-६-१६

तद	= then	राक्षसाः	= the demons	पर्वतोपमाः	= resembling mountains in size
निर्जघ्नः	= struck down	घोरान्	= the terrific	वानरान्	= monkeys
गुर्वीभिः	= with large maces	प्रासैः	= darts	खड्डैः	= swords
गदाभिः					
परश्वधैः	= and axes.				

Then, the demons resembling mountain in size, struck down the terrific monkeys with large maces, darts, swords and axes.

राक्षसैर्वध्यमानानान् वानराणां महाचमूः ।
शरण्यन् शरणं याता रामन् दशरथात्मजम् ॥ ९३-६-१७

महाचमूः	= the huge army of monkeys	वध्यमानानाम्	= being struck down	राक्षसैः	= by the demons
याता	= sought	शरणम्	= refuge	रामम्	= in Rama
दशरथात्मजम्	= the son of Dasaratha	शरण्यम्	= who affords protection.		

The huge army of monkeys, being struck down by the demons, sought refuge in Rama, the son of Dasaratha, who affords protection.

ततो रामो महातेजा धनुरादाय वीर्यवान् ।
प्रविश्य राक्षसन् सैन्यं शरवर्ष वर्ष ह ॥ ९३-६-१८

ततः	= thereupon	रामः	= Rama	महातेजाः	= of great splendour
वीर्यवान्	= and prowess	आदाय	= taking up	धनुः	= his bow
प्रविश्य	= and entering	सैन्यम्	= the army	राक्षसम्	= of demons
वर्षह	= streamed forth	शर वर्षम्	= showers of arrows.		

Thereupon, Rama of great splendour and prowess, taking up his bow and entering the army of demons, streamed forth showers of arrows.

प्रविष्टन् तु तदा रामं मेघाः सूर्यमिवाम्बरे ।
नाभिजग्मुर्महाघोरं निर्दहन्तन् शराग्निना ॥ ९३-६-१९

महाघोराः	= the highly terrific demons	नाधिजग्मुः	= dared not approach	रामम्	= Rama
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प्रविष्टम् तु	= having entered their ranks	निर्दहन्तम्	= was searching them	शराम्भिना	= with the flame of his arrows
मेघाः इव	= even as clouds	सूर्यम्	= (would not approach) the sun	अम्बरे	= in the sky.

Those highly terrific demons dared not approach Rama, having entered their ranks, was scorching them with the flame of his arrows, even as clouds would not approach the scorching sun in the sky.

**कृतान्येव सुघोराणि रामेण रजनीचराः ।
रणे रामस्य ददृशुः कर्माण्यसुकराणि च ॥ ९३-६-२०**

ते	= those	रजनीचराः	= demons	ददृशः	= saw
रामस्य	= Rama's	कर्माण्य	= deeds only	सुघोराणि	= which were the most terrible
कृतानि	= destruction	रामेण	= by Rama	रणे	= in the battle field
असुकराणि	= which were difficult to perform for others.				
कृतानि					

Those demons saw the most terrible deeds only of Rama, when they were actually performed by him in the battle-field, which were difficult to perform for others.

**चालयन्तं महानीकन् विघमन्तं महारथान् ।
ददृशुस्ते न वै रामन् वातं वनगतं यथा ॥ ९३-६-२१**

ते	= those demons	न ददृशः	= could not actually see	रामम्	= Rama
चालयन्तम्	= while he was shaking	महा सैन्यम्	= their huge army	विघमन्तम्	= and blowing away
महारथान्	= great chariots	वातम् यथा	= any more than a gale of wind	वनगतम्	= in a forest.

Those demons could not actually see Rama, while he was shaking their huge army and blowing away their great chariots, any more than one could see a gale of wind in a forest.

**छिन्नं भिन्नन् शरैर्देग्धं प्रभग्नं शस्त्रपीडितम् ।
बलन् रामेण ददृशुर्न रमं शीघ्रकारिणम् ॥ ९३-६-२२**

ददृशः	= (They) saw	बलम्	= the army	छिन्नम्	= torn
भिन्नम्	= and pierced	शरैः	= with arrows	दग्धम्	= scorched
प्रभिन्नम्	= broken down	शस्त्र	= and tormented with missiles	ठेय न	= could not (see)
रामम्	= Rama	पीडितम्			
		शीघ्र	= who was doing his martial operations		
		कारिणम्	= swiftly.		

They saw the army torn and pierced with arrows, as also scorched, broken down and tormented with missiles.

They could not see Rama, who was so swift in his martial art.

प्रहरन्तन् शरीरेषु न ते पश्यन्ति राघवम् ।
इन्द्रियार्थेषु तिष्ठन्तं भूतात्मानमिव प्रजाः ॥ ९३-६-२३

ते	= they	न पश्यन्ति	= could not behold	राघवम्	= Rama
प्रहरन्तम्	= hitting	शरीरेषु	= their bodies	प्रजाः इव	= even as created beings (are not able to see)
भूतात्मानम्	= their individual souls	तिष्ठन्तम्	= residing	इन्द्रियार्थेषु	= in the objects of their senses.

The demons could not behold Rama hitting their bodies, even as created beings are not able to see their individual souls resting in their sense-objects.

एष हन्ति गजानीकमेष हन्ति महारथान् ।
एष हन्ति शरैस्तीक्ष्णैः पदातीन्वाजिभिः सह ॥ ९३-६-२४

इति ते राक्षसाः सर्वे रामस्य सदृशात्रणे ।
अन्योन्यकुपिता जघ्नुः सादृश्यादाघवस्य तु ॥ ९३-६-२५

एषः	= "Here is (Rama	हन्ति	= killing	गजानीकम्	= the army of elephants
एषः	= here is Rama	हन्ति	= destroying	महारथान्	= great chariot-warriors
एषः	= here is Rama	हन्ति	= killing	पदातीन्	= foot-soldiers
वाजिभिः सह	= along with horses	तीक्ष्णैः शरैः	= with sharp arrows:	iti	= saying so
सरे ते	= all those demons	जघ्नुः	= struck	अन्योन्यम्	= one another
राक्षसाः		रणे	= in the battle-field	सदृशान्	= who were in similarity
कुपिताः	= with anger	सादृश्यात्	= because of their resemblance with Rama.		
रामस्य	= of Rama				

"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 demons struck one another with rage in the battle-field those who were in similarity of appearance to Rama.

स ते ददृशिरे रामन् दहन्तमरिवाहिनीम् ।
मोहिताः परमास्त्रेण गान्धर्वेण महात्मना ॥ ९३-६-२६

मोहिताः	= having been thrown into confusion	गन्धर्वेण	= by the great Gandharva missile	महात्मना	= employed by the great souled Rama
ते	= those demons	परमास्त्रेण	= were not able to see	राम	= Rama
धन्तमपि	= even when he was scorching	न ददृशिरे	= their army.		

Having been thrown into confusion by the great mystic missile presided over by the Gandharvas, the celestial musicians presided over by the Gandharvas, the celestial musicians those demons were unable to see Rama, even when he was scorching away their army.

ते तु राम सहस्राणि रणे पश्यन्ति राक्षसाः ।
पुनः पश्यन्ति काकुत्स्थमेकमेव महात्मना ॥ ९३-६-२७

रणे	= In the battle	ते राक्षसाः तु	= those demons for their part	पश्यन्ति	= saw
रामसहस्राणि	= thousands of Ramas	महावहे	= in the great battle	पश्यन्ति	= (they) saw
पुनः	= again	एकम् एव	= only one	काकुत्स्थम्	= Rama.

Those demons for their part saw thousands of Rama's in the battle-field, while at other times, they saw only one Rama in that great battle.

भ्रमन्तीन् कांचनीं कोटि कार्मुकस्य महात्मनः ।
अलातचक्प्रतिमान् ददृशुस्ते न राघवम् ॥ ९३-६-२८

ते	= those demons	ददृशुः	= saw	राम	= thousands of Ramas
महावहे	= in the great battle	पश्यन्ति	= (they) saw	सहस्राणि	
एकम् एव	= only one	काकुत्स्थम्	= Rama.	पुनः	= again

Those demons for their part saw thousands of Ramas in the battle-field; while at other times, they saw only one Rama in that great battle.

शरीरनाभिसत्त्वार्चिः शरारं नेमिकार्मुकम् ।
ज्याघोषतलनिर्घोषन् तेजोबुद्धिगुणप्रभम् ॥ ९३-६-२९

दिव्यास्त्रगुणपर्यन्तं निघन्तन् युधि राक्षसान् ।
ददृशू रामचक्रन् तत्कालचक्रमिव प्रजाः ॥ ९३-६-३०

प्रजाः	= the created beings	ददृशुः	= saw	राम चक्रम्	= that Rama in the form of a discus
निघन्तम्	= which was killing	राक्षसान्	= the demons	युद्धि	= on the battle-field
कालचक्रम्	= like the "Wheel of Time"	शरीर नामि	= which had the body for its navel	सत्त्वार्चिः	= his strength for its flame
शरारम्	= the arrows for its spokes	नेनिकार्मुकम्	= his bow for the felly of the wheel	ज्याघोषतलनिर्घोषम्	the twanging of the bow-string and the clanging of the gauntlet for the sound produced by its revolution
तेजोबुद्धिगुण प्रभम्	= his energy intelligence and other virtues for its radiance	दिव्यास्त्रगुण पर्यन्तम्	= and the power of his mystic missiles for its edge.		

The created beings saw that Rama in the form of a discus, which was killing the demons on the battle-field, like the "Wheel of Time", for its flame, the arrows for its spokes, his bow for the felly of the wheel, the twanging of

the bow-string and the clanging of the gauntlet for the sound produced for its revolution, his energy and the virtues for its radiance and the power of his mystic missiles for its edge.

अनीकन् दशसाहस्रन् रथानां वातरन्हसाम् ।
अष्टादशसहस्राणि कुंजराणान् तरस्विनाम् ॥ ९३-६-३१

चतुर्दशसहस्राणि सारोहाणान् च वाजिनाम् ।
पूर्णे शतसहस्रे द्वे राक्षसानां पदातिनाम् ॥ ९३-६-३२

दिवसस्याष्टमे भागे शैरभिशिखोपमैः ।
हतान्येकेन रामेण रक्षसान् कामरूपिणाम् ॥ ९३-६-३३

एनेम रामेण	= by Rama single-handed	दिवसस्य अष्ट	= within a matter of three hours (one eighth of a day)	तीक्ष्णैः शैरैः	= with his arrows
अभिशिखोपमैः	= looking like flames	भागेन		राक्षसाम्	= an army of demons
काम	= capable of changing their form at will	हतानि	= were killed	अनीकम्	
रूपिणाम्		दशसहस्रां	= including ten thousand chariots	वातरन्हसाम्	= possessing the swiftness of the wind
अष्टादश	= eighteen thousand	रथानां		वाजिनाम्	= horses
तरस्विनाम्	strong elephants	चतुर्दश	= fourteen thousand		
कुञ्जराणाम्		सहस्राणि			
सारोहाणाम्	= with their rides	पूर्णे द्वे शत	= a full two lacs		
		सहस्रे	= demons fighting on foot.		

Within a matter of three hours, with his arrows looking like tongues of flames, Rama killed an army of demons, capable of changing their form at will, including ten thousands chariots possessing the swiftness of the wind, eighteen thousand strong elephants, fourteen thousand horses with their riders and a full two lacs of demons fighting on foot.

ते हताशा हतरथाः श्रान्ता विमथितध्वजाः ।
अभिपेतुः पुरीन् लंकां हतशेषा निशाचराः ॥ ९३-६-३४

ते हतसेषाः	= those surviving	हताशाः	= with their horses killed	हत रथाः	= with chariots destroyed
निशाचराः	demons	विमथितध्वजाः	= with their flag-staffs broken	अभिपेतुः	= rushed back towards
श्रान्ताः	with slackness in spirit				
लङ्काम्	= the city of Lanka.				
पुरीम्					

Those surviving demons, with their horses killed, with thier flag-staffs broken and with broken spirits, rushed back towards the City of Lanka.

हतैर्गजपदात्यश्वैस्तद्भूव रणाजिरम् ।
आक्रीडभूमी कुद्रस्य रुद्रस्येव महात्मनः ॥ ९३-६-३५

तत्	= that	रणाजिरम्	= battle-field	गज	= with elephants foot-
हतैः	= killed	बभूव	= became	पदात्यश्वैः	soldiers and horses
महात्मनः	= of the powerful and कुद्रस्य रुद्रस्य	कुद्रस्य रुद्रस्य	the enraged Rudra the lord of destruction.	आक्रीडभूमिः	= like a pleasure-grave इव

That battle-field, with elephants, foot-soldiers and horses killed, looked like a pleasure-grave of the powerful and the enraged the lord of destruction.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
साधु साध्विति रामस्य तत्कर्म समपूजयन् ॥ ९३-६-३६

ततः	= then	देवाः	= the celestials	सगन्धर्वाः	= along with Gandharvas the celestial musicians
सिद्धाश्च तत् कर्म	= holy saints = that feat	परमर्षयः रामस्य	= and great sages = of Rama	समपूजयन् साधु साधु इति	= acclaimend = saying "well done well done!"

Then, the celestials along with Gandharvas the celestial musicians, holy saints and great sages acclaimed that feat of Rama, saying "well done, well done!".

अब्रवीत्त तदा रामः सुग्रीवं प्रत्यनन्तरम् ।
विभीषणं च धर्मात्मा हनूमन्तं च वानरम् ॥ ९३-६-३७

जाम्बवन्तं हरिश्रेष्ठं मैन्दं द्विविदमेव च ।
एतदस्त्रबलन् दिव्यं मम वा त्यम्बकस्य वा ॥ ९३-६-३८

तदा	= then	धर्मात्मा	= the virtuous Rama	अब्रवीत् च	= spoke also
सुग्रीवम्	= to Sugreeva	रामः विभीषणम्	= Vibhishana	हनूमन्तरम् च	= Hanuma
वानरम्	= the monkey	च		मैन्दम्	= Mainda
हरिश्रेष्ठम्	= the foremost of monkeys	जाम्बवन्तम् द्विविदमेव च	= Jambavan = and even Dvivida	प्रत्यनन्तरम्	= who were in close presence to him (as follows)
एतत्	= this	दिव्यम्	= wonderful	अस्त्रबलम्	= power of the missile
त्यम्बकस्य	= is with either the three-eyed Rudra the lord of destruction	मम वा	= or with me only.		

Then, the virtuous Rama spoke also to Sugreeva, Vibhishana, Hanuma the monkey, Jambavan, Mainda the foremost of monkeys and even Dvivida, who were in close proximity to him as follows "Such wonderful power of this missile exists either with me or with the three-eyed Rudra the lord of destruction."

निहत्य तान् राक्षसवाहिनीन् तु ।
 रामस्तदा शक्रसमो महात्मा ।
 अस्त्रेषु शस्त्रेषु जितक्लमश् च ।
 सन्स्तूयते देवगणैः प्रहृष्टैः ॥ ९३-६-३९

तदा	= then	रामः	= Rama	शक्र समः	= equal to Indra the lord of celestials
महात् मा	= the great souled	जितक्लमः च	= unwearied in the use	अस्त्रेषु	= of weapons
शस्त्रेषु	= and missiles	निहत्य	= having destroyed	ताम्	= that
राक्षस	= army of demons	सन्स्तूयते	= was applauded	प्रहृष्टैः	= by the rejoiced troops
वालिनीम्				देवगणैः	= of celestials.

Rama, a compeer of Indra the lord of celestials, the great souled, unwearied in the use of weapons and missiles, having destroyed that army of demons, was applauded by the rejoiced troops of celestials.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रिनवतितमः सर्गः ॥

Thus completes 93rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

94 Sarga 94 - चतुर्नव्वितिमः सर्ग

The Female-Demons Lament Over The Death Of Their Kith And Kin

Introduction -

The female-demons lament over the death of their husbands and kinsfolk in battle. They further rebuke Surpanakha, for being the prime cause to bring Sita to Lanka forcibly by Ravana and for all the combat occurring with Rama thereafter. The female-demons feel sad that Ravana did not heed to the appropriate advice given by Vibhishana. They further lament on perceiving bad omens and predict the annihilation of Ravana. They recollect an instance of celestials praying for Shiva and getting a boon that a woman (Sita) will be born to cause the destruction of demons.

तानि नागसहस्राणि सारोहाणान् च वाजिनाम् ।
रथानान् चाग्निवर्णानान् सध्वजानां सहस्रशः ॥ ९४-६-१

राक्षसानान् सहस्राणि गदापरिघयोधिनाम् ।
कांचनध्वजचित्राणान् शूराणान् कामरूपिणाम् ॥ ९४-६-२

निहतानि शरैस्तीक्ष्णैस्तसकांचनभूषणैः ।
रावणेन प्रयुक्तानि रामेणाङ्गुष्ठकर्मणा ॥ ९४-६-३

रामेण	= by Rama	अङ्गुष्ठकर्मणा	= who was unwearied in action	शरैः	= with his arrows
दीपैः	= which were shining	तसकाङ्गन	= and adorned with	हतानि	= were killed
तानि नाग	= those thousand of elephants	भूषणैः	= pure gold		
सहस्राणि		प्रयुक्तानि	= sent	रावणेन	= by Ravana
वाजिनाम्	= thousand of horses	शूराणाम्	= the valiant	राक्षसानाम्	= demons
कामरूपिणाम्	= who can change their form at will	सारोहाणि	= mounted on	सहस्रशः	= thousands of chariots
सध्वजानाम्	= with their flag-staffs	अग्निवर्णानाम्	= and having the colour of fire	रथानाम्	
काङ्गन ध्वज	= ad conspicuous with			गद	= fighting with maces
चित्राणाम्	their golden banners.			परिघयोधिनाम्	and iron rods

Rama, who was unwearied in action, with his shining arrows adorned with pure gold, killed those thousands of elephants dispatched by Ravana, thousands of horses, valiant demons 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.

दृष्ट्वा श्रुत्वा च सम्भ्रान्ता हतशेषा निशाचराः ।
राक्षस्यश्च समागम्य दीनाश्चिन्तापरिप्लुताः ॥ ९४-६-४

विधवा हतपुत्राश्च क्रोशन्त्यो हतबान्धवाः ।
राक्षस्यः सह संगम्य दुःखार्ताः पर्यदेवयन् ॥ ९४-६-५

दृष्ट्वा	= seeing	श्रुत्वा च	= and hearing (about the killing of demons)	हतशेषाः	= the surviving
निशाचराः	= demons	सम्भ्रान्ताः	= were frightened	दीनाः	= looked sad
चिन्तापरिप्लुताः	= and overwhelmed with anxiety	समागम्य	= on meeting	राक्षसीः	= their wives
पर्यदेवयन्	= wailed	विधवाः	= the female-demons who lost their husbands	हत पुत्राश्च	= who lost their sons
हतबान्धवाः	= and who lost their kinsfolk	सह संगम्य	= meeting together	दुःखार्ताः	= were stricken as they were with sorrow
क्रोशन्त्यः	= wailed (as follows):				

Seeing and hearing about the killing of the demons, the surviving demons well frightened, looked sad and were overwhelmed with anxiety. They wailed when they met their wives. All female-demons who lost their husbands, sons and kinsfolk met at one place, stricken as they were with sorrow, wailed as follows:

कथन् शूर्पणखा वृद्धा कराला निर्णतोदरी ।
आससाद् वने रामन् कन्दर्पमिव रूपिणम् ॥ ९४-६-६

कथम्	= how did	वृद्धाः	= the old	कराला	= and ugly
शूर्पणखा	= Surpanakha	निर्णतोदरी	= of sunken belly	आससाद्	= approach
वने	= in the forest	रामम्	= Rama	कन्दर्पसम्	= who is charming like the god of love?

"How did the old and ugly Surpanakha, of sunken belly, approach, in the forest, Rama who is charming like the god of love?"

सुकुमारं महासत्त्वन् सर्वभूतहिते रतम् ।
तन् दृष्ट्वा लोकवध्या सा हीनरूपा प्रकामिता ॥ ९४-६-७

कथम्	= how	दृष्ट्वा	= on seeing	तम्	= that Rama
सुकुमारम्	= of tender youth	महासत्त्वम्	= endowed with extra ordinary strength	सर्व भूत हिते	= and devoted to the welfare of all created beings
सा हीन रूपा	= that ugly woman	लोकनिन्द्याः	= who deserved to be condemned by people	रताः	
				प्रकामिता	= was stung with excessive lust?

"How strange that on seeing that Rama of tender youth, endowed with extraordinary strength and devoted to the welfare of all created beings, that ugly woman (Surpanakha) who deserved to be condemned by the people, was stung with excessive lust?"

कथन् सर्वगुणैर्हीना गुणवन्तं महौजसं ।
सुमुखन् दुर्मुखी रामं कामयामास राक्षसी ॥ ९४-६-८

कथम्	= how	दुर्मुखी	= that ugly faced demoness	सर्वे	गुणैः	= who is bereft of all virtues
कामयामास	= dare to make love	रामम्	= to Rama	गुणवन्तम्	= who is full of virtues	
महोन्जसम्	= endowed with great bodily strength	सुमुखम्	= and who possessed a beautiful face?			

"How that ugly-faced demoness, who is bereft of all virtues, dared to make love to Rama, who is full of virtues, endowed with great bodily strength and who possessed a charming countenance?"

जनस्यास्याल्पभाग्यत्वात्पलिनी श्वेतमूर्धजा ।
अकार्यमपहास्यन् च सर्वलोकविगर्हितम् ॥ ९४-६-९

राक्षसानान् विनाशाय दूषणस्य खरस्य च ।
चकाराप्रतिरूपा सा राघवस्य प्रधर्षणम् ॥ ९४-६-१०

अल्पभाग्यत्वात्	= because of ill luck	अस्य	= of these people	विनाशाय	= and to the destruction
राक्षसानाम्	= of demons	दूषणस्य	= and of Dushana	खरस्य च	= and Khara
श्वेत मूर्धजा	= the grey-haired	अप्रतिरूपा	= and disgusting woman	वलिनी	= who had developed wrinkles
प्रधर्षणम्	= tried to be arrogant	राघवस्य	= with Rama	अकार्यम्	= a misdeed
चकार		सर्वलोकगर्हितम्	= and condemned by the whole world.		
अपहास्यन्	= which was worth ridiculing				

"Because of the ill-luck of these people, and to the destruction of demons and of Dushana and Khara, that grey-haired and disgusting woman, who had developed wrinkles, tried to be arrogant with Rama, misdeed which was worth ridiculing and condemned by the whole world."

तन्निमित्तमिदन् वैरं रावणेन कृतं महत् ।
वधाय नीता सा सीता दशग्रीवेण रक्षसा ॥ ९४-६-११

तन्निमित्तम्	= for the sake of that Surpanakha	इदम् महत्	= this huge enmity	कृतम्	= has been built
रावणेन	= by Ravana	वैरम्			
आनीता	= was brought	वधाय	= for his destruction	सा सीता	= that Sita
		दशग्रीवेण	= by Ravana	रक्षसा	= the demon.

"For the sake of that Surpanakha, Ravana built this huge enmity. For his own destruction, Ravana the demon brought that Sita."

न च सीतान् दशग्रीवः प्राप्नोति जनकात्मजाम् ।
बद्धं बलवता वैरमक्षयन् राघवेण ह ॥ ९४-६-१२

दशग्रीवः	= Ravana	नचप्राप्नोति	= cannot obtain	सीताम्	= Sita
जनकात्मजम्	= the daughter of Janaka	बलवता	= (But) with the mighty	अक्षयम्	= an endless
वैरम्	= enmity	राघवेण	Rama		
		बद्धम्	= has been built.		

"Ravana cannot obtain Sita, the daughter of Janaka, but an endless enmity has been built with the mighty Rama."

वैदेहीं प्रार्थ्यानन् तन् विराघं प्रेक्ष्य राक्षसं ।
हतमेकेन रामेण पर्याप्तन् तन्निर्दर्शनम् ॥ ९४-६-१३

प्रेक्ष्य	= seeing	तत्	= that	निर्दर्शनम्	= instance
विराघम्	= of Viradha	राक्षसम्	= the demon	प्रार्थ्यानम्	= who was yearning for
वैदेहीम्	= Sita	हतम्	= and was killed	एकेन रामेण	= single-handed by Rama
पर्याप्तम्	= is enough.				

"Seeing that instance of Rama killing single-handedly Viradha the demon, who was yearning for Sita, is enough indeed (to convince Ravana of Rama's strength and ability)"

चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।
निहतानि जनस्थाने शरैराग्निशिखोपमैः ॥ ९४-६-१४

जनस्थाने	= In Janasthana	चतुर्दश	= fourteen	सहस्राणि	= thousand
भीमकर्मणाम्	= demons doing terrific	निहतानि	= were killed (by Rama)	शरैः	= with his arrows
रक्षसाम्	feats				
अग्निशिखोपमैः	= looking like tongues of fire.				

"In Janasthana, Rama killed fourteen thousand demons who were doing terrific feats, with his arrows resembling tongues of fire."

खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा ।
शरैरादित्यसंकाशैः पर्याप्तन् तन्निर्दर्शनम् ॥ ९४-६-१५

संख्ये	= In the battle	शरैः	= with his arrows	आदित्य	= resembling the sun
खरश्च	= Khara	निहतः	= was killed	सम्काशैः	

तथा	= and	त्रिशिरा:	= Trishira (were killed)	तत्	= that
निर्दर्शनम्	= instance	पर्याप्तम्	= is sufficient.		

"In that battle, Khara, Dushana and Trishira were killed with arrows resembling the sun. That instance should have been sufficient (to open the eyes of Ravana)."

हतो योजनबाहुश्च कबन्धो रुधिराशनः ।
क्रोधातौ विनदन्सोअथ पर्याप्तन् तन्निर्दर्शनम् ॥ ९४-६-१६

अथ	= further	सः अवन्यः	= that Kabandha	योजन बाहुः	= having arms with a length of eight miles each
रुधिराशनः	= with blood as his food	नादम् नदन्	= and roaring	क्रोधात्	= with anger
हत्	= was killed	तत्	= that	निर्दर्शनम्	= instance
पर्याप्तम्	= should have been sufficient.				

"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."

जघान बलिनन् रामः सहस्रनयनात्मजम् ।
बालिनं मेघसंकाशं पर्याप्तन् तन्निर्दर्शनम् ॥ ९४-६-१७

रामः	= Rama	जघान	= killed	बलिनम्	= the mighty Vali
सहस्र	= the son of Indra the	मेघ	= and looking like the	बालिनम्	
नयनात्मजम्	lord of celestials	सम्काशम्	cloud	तत्	= that
निर्दर्शनम्	= instance	पर्याप्तम्	= should have been sufficient.		

"Rama killed the mighty Vali, the son of Indra the lord of celestials, looking like the black cloud. That instance should have been sufficient. (To open the eyes of Ravana)"

ऋश्यमूके वसंशैले दीनो भग्नमनोरथः ।
सुग्रीवः स्थापितो राज्ये पर्याप्तन् तन्निर्दर्शनम् ॥ ९४-६-१८

राज्यम्	= kingdom	प्रापितः	= was restored	दीनः सुग्रीवः	= to miserable Sugreeva
वसन्	= who was residing	ऋश्यमूके	= in Mount Rishyamuka	भग्न मनोरथः	= living with his wishes disappointed
तत्	= that	मिर्दर्शनम्	= instance	पर्याप्तम्	= should prove sufficient.

"The kingdom was restored to the miserable Sugreeva, who was residing in Mount Rishyamuka, living with his wishes disappointed. That instance should prove sufficient. (To open the eyes of Ravana)."

धर्मार्थसहितन् वाक्यं सर्वेषां रक्षसां हितम् ।
युक्तन् विभीषणेनोक्तं मोहात्तस्य न रोचते ॥ ९४-६-१९

युक्तम्	= the appropriate words	उक्तम्	= spoken	विभीषणेन	= by Vibhishana
वाक्यम्		हितम्	= as also beneficial	सर्वेषाम्	= to all the demons
धर्मार्थ	= conformable to duty			रक्षसाम्	
सहितम्	= and interest	तस्य	= to him	मोहात्	= due to ignorance.
न रोचते	= were not to the liking				

"The appropriate advice tendered by Vibhishana which was conformable to duty and interest of Ravana as also beneficial to all the demons, was not to the liking to him, due to his ignorance."

विभीषणवचः कुर्यादि स्म धनदानुजः ।
श्मशानभूता दुःखार्ता नेयन् लंका पुरी भवेत् ॥ ९४-६-२०

यदि	= if	धनदानुजः	= Ravana	कुर्यात् स्म	= followed
विभीषण	= Vibhishana's words	इदम् लङ्घा	= this Lanka	न भविष्यति	= would not have become
वचः					
श्मशान भूता	= a burial ground	दुःखार्ता	= visited by sorrow.		

"Had Ravana followed Vibhishana's advice, this Lanka would not have become a burial ground, tormented by sorrow."

कुम्भकर्णन् हतं श्रुत्वा राघवेण महाबलम् ।
अतिकायं च दुर्मर्ष लक्ष्मणेन हतं तदा ॥ ९४-६-२१
प्रियन् चेन्द्रजितं पुत्रन् रावणो नावबुध्यते ।

रावणः	= Ravana	न अवबुध्यते	= is not able to understand	श्रुत्वा	= (even after hearing that)
महाबलम्	= the mighty	कुम्भकर्ण	= Kumbhakarna	हतम्	= was killed
तदा	= then	राघवेण	= by Rama	दुर्मर्षम्	= (and) the unconquerable
अतिकायम्	= huge-bodied	इद्रजितम्	= Indrajit	प्रियम् पुत्रम्	= his beloved son
हतम्	= was killed	लक्ष्मणेन	= by Lakshmana.		

"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."

मम पुत्रो मम भ्राता मम भर्ता रणे हतः ॥ ९४-६-२२
इत्येवन् श्रूयते शब्दो राक्षसानान् कुले कुले ।

कुले कुले	= in every house	एषः	= this	शब्दः	= sound (of weeping)
राक्षसीनाम्	= of demonesses	श्रूयते	= is heard	इति	= saying
मम पुत्रः	= my son	हतः	= has been killed	रणे	= in battle

मम भ्राता	= my brother	मम भर्ता	= My husband (has been killed).
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"Ravana is not able to learn a lesson, even after hearing that the mighty Kumbhakarna was killed by Rama and that the unconquerable colossal-bodied Indrajit, his beloved son was killed by Lakshmana."

रथाश्चाश्च नागाश्च हताः शतसहस्रशः ॥ ९४-६-२३
रणे रामेण शूरेण राक्षसाश्च पदातयः ।

शूरेण रामेण	= by the valiant Rama	रणे	= in battle	रथाश्च	= chariots
अश्वाश्च	= horses	नागाश्च	= elephants	शत सहस्रशः	= in hundreds and thousands
हताः	= have been killed	पदातयश्चापि	= even foot-soldiers	हताः	= have been killed.

"The valiant Rama killed hundreds and thousands of chariots, horses and elephants in the battle. He killed even the foot soldiers too."

रुद्रो वा यदि वा विष्णुमहेन्द्रो वा शतक्रतुः ॥ ९४-६-२४
हन्ति नो रामरूपेण यदि वा स्वयमन्तकः ।

रुद्रोवा	= either Rudra the lord of destruction	यदि वा	= or	विष्णुः	= Vishnu the lord of preservation
महेन्द्रो वा	= or Indra the lord of celestials	शतक्रतुः	= who performed one hundred ritual sacrifices	यदि वा	= or otherwise
अन्तकः	= Yama the lord of Death	स्वयम्	= himself	रामरूपेण	= in the form of Rama
हन्ति	= is killing	नः	= us.		

"Rama, coming in the form of either Rudra the lord of destruction or Vishnu, the lord of preservation, or Indra the lord of celestials who performed one hundred ritual sacrifices, or otherwise Yama, the Lord of Death himself, is killing us."

हतप्रवीरा रामेण निराशा जीविते वयम् ॥ ९४-६-२५
अपश्यन्त्यो भयस्यान्तमनाथा विलपामहे ।

वयम्	= we	हत प्रवीराः	= with our great warriors having been killed	रामेण	= by Rama
निराशा:	= with loss of hope	जीविते	= in our life	अपश्यन्त्यः	= without seeing
अन्तम्	= an end	भयस्य	= to our fear	अनाथाः	= and being helpless
विलपामहे	= are lamenting.				

"As Rama killed all our great warriors, we are lamenting with a loss of hope in our lives, failing to see an end to our fear and having become helpless."

रामहस्तादशग्रीवः शूरो दत्तवरो युधि ॥ ९४-६-२६
इदं भयं महाघोरमुत्पन्नं नावबुध्यते ।

शूरः	= the valiant	दशग्रीवः	= Ravana	दत्तमहावरः	= having been gifted with great boons
न बुध्यते	= is not able to understand	इदम्	= this	महाघोरम्	= greatly terrific
भयम्	= calamity	समुत्पन्नम्	= coming forth	रामहस्तम्	= from Rama's hand.

"The valiant Ravana, having been gifted with great boons by Brahma, is not able to understand this greatly terrific calamity, coming forth from the hand of Rama."

न देवा न च गन्धर्वा न पिशाचा न राक्षसाः ॥ ९४-६-२७
उपसृष्टं परित्रातुन् शक्ता रामेण सन्युगे ।

न देवाः	= neither celestials	शक्ताः	= are able	त्रातुम्	= to protect
तम्	= that Ravana	न	= nor	गन्धर्वाः	= Gandharvas the celestial musicians
न पिशाचाः	= nor the evil spirits	न राक्षसाः	= nor the demons (are able to protect Ravana)	उपसृष्टम्	= who is attacked
रामेण	= by Rama	सन्युगे	= in combat.		

"Neither the celestials nor Gandharvas the celestial musicians nor the evil spirits nor the demons are able to protect Ravana, who is about to attack Rama in battle."

उत्पाताश्चापि दृश्यन्ते रावणस्य रणे रणे ॥ ९४-६-२८
कथयिष्यन्ति रामेण रावणस्य निर्बहृणम् ।

उत्पाताश्चापि	= even bad portents	दृश्यन्ते	= are being seen	रणे रणे	= in every combat
रावणस्य	= of Ravana	कथयन्ति हि	= they are indeed telling	निर्बहृणम्	= the annihilation
रावणस्य	= of Ravana	रामेण	= by Rama.		

"Bad omens are appearing for Ravana, as and when his warriors are setting out for each combat. They are indeed telling about the prospective annihilation of Ravana by Rama."

पितामहेन प्रीतेन देवदानवराक्षसैः ॥ ९४-६-२९
रावणस्याभयन् दत्तं मानुषेभ्यो न याचितम् ।

प्रीतेन	= by the gratified	अभयम्	= a protection	दत्तम्	= was given
पितामहेन्	Brahma				
रावणस्य	= to Ravana	देव दानव	= from celestials	न याचितम्	= not sought (protection)
मनुषेभ्यः	= from human beings.	राक्षसैः	= demons and ogres		

Brahma, the lord of creation, gratified by the austerity of Ravana, gave protection to Ravana from celestials, demons and ogres. But Ravana did not seek protection from human beings."

**तदिदं मानुषान्मन्ये प्राप्तं निःसंशयं भयम् ॥ १४-६-३०
जीवितान्तकरन् घोरन् रक्षसां रावणस्य च ।**

रक्षसान्	= for the demons	रावणस्य च	= and for Ravana too	तत् इदम्	= such of this calamity
प्राप्तम्	= has come	मानुषम्	= from humanity	भयम्	
घोरम्	= dreadfully	मन्ये	= I think	जीवितान्तकरम्	= which is causing an end to the lives

निः

सम्शयम्

= there is no doubt.

"I think that such a calamity has come from that humanity only dreadfully causing an end to the lives for the demons and for Ravana too. There is no doubt about it."

**पीड्यमानास्तु बलिना वरदानेन रक्षसा ॥ १४-६-३१
दीप्तैस्तपोभिर्विबुधाः पितामहमपूजयन् ।**

विबुधाः	= the celestials	पीड्यमानाः	= tormented	बलिना रक्षसा	= by the mighty Ravana
वरदानेन	= because of the bestowal of a boon on him	अपूजयन्	= worshipped	पितामहम्	= Brahma the lord of creation
दीप्तैः तपोभिः	= with glowing austerities.				

"The celestials, tormented by the mighty Ravana, because of the misuse of the boon bestowed on him, worshipped Brahma the lord of creation with their glowing austerities."

**देवतानान् हितार्थाय महात्मा वै पितामहः ॥ १४-६-३२
उवाच देवताः सर्वा इदन् तुष्टो महद्वचः ।**

महात्मा	= the great-souled	पितामहः	= Brahma	तुष्टः	= duly gratified
हितार्थाय	= for the benefit	देवताय	= of celestials	उवाच	= spoke
इदम्	= these	महत्	= excellent	वचः	= words
सर्वाः देवताः	= to all those celestials.				

"The great-souled Brahma, duly gratified, spoke for the benefit of those celestials, the following words to them:

**अद्य प्रभृति लोकान्श्चान्सर्वे दानवराक्षसाः ॥ १४-६-३३
भयेन प्रावृता नित्यन् विचरिष्यन्ति शाश्वतम् ।**

आद्य प्रभृति	= from today onwards	सर्वे	= all	दानवराक्षसाः	= the ogres and demons
भयेन प्रवृता:	= enveloped with fear	विचरिष्यन्ति	= will be wandering	शाश्वतम्	= always
नित्यम्	forever				

त्रीन् = in the three worlds.
लोकान्

"From today onwards, all the ogres and demons, constantly enveloped with fear, will be wandering always in the three worlds."

दैवतैस्तु समागम्य सर्वैश्वेन्द्रपुरोगमैः ॥ ९४-६-३४
वृषध्वजस्त्रिपुरहा महादेवः प्रसादितः ।

सर्वैः दैवतैः	= all the celestials	समागम्य	= together with	इन्द्रपुरोगमैः	= Indra and others
प्रसादितः	= got propitiated	महादेवः	= by shiva the lord of dissolution	वृषध्वजः	= with the ensign of a bull on his flag-staff
त्रिपुरहा	= and who destroyed the three strong cities built of gold silver and iron in the sky air and earth for demons.				

"All the celestials together with Indra and others, got propitiated by Shiva the lord of destruction, with the ensign of a bull on his flag-staff and who destroyed the three strong cities built of gold, silver and iron in the sky, air and earth for demons."

प्रसन्नस्तु महादेवो देवानेतद्वचोअब्रवीत् ॥ ९४-६-३५
उत्पत्त्यति हितार्थं वो नारी रक्षःक्षयावहा ।

प्रसन्नः	= the gracious	महादेवः	= Shiva	अब्रवीत्	= spoke
एतत् वचः	= these words	देवान्	= to the celestials (as follows)	नः हितार्थम्	= for your benefit
नारी	= a woman	उत्पत्त्यति	= will be born	रक्षः क्षयावहा	= for causing destruction of the demons.

"The gracious Shiva spoke the following words to the celestials: 'For your benefit, a woman will be born, for causing destruction of the demons.'"

एषा देवैः प्रयुक्ता तु क्षुद्यथा दानवान्पुरा ॥ ९४-६-३६
भक्षयिष्यति नः सीता राक्षसम्मी सरावणान् ।

एषा सीता	= this Sita	राक्षसम्मी	= the destroyer of demons	प्रयुक्ता	= employed
देवैः	= by the celestials	भक्षयिष्यति	= will consume	नः	= us
सरावणान्	= along with Ravana	क्षुति यथा	= as hunger (consumed)	daanavaan	= the demons

"This Sita, the destroyer of demons, employed by the celestials, will consume us along with Ravana, as in the past hunger consumed the demons."

रावणस्यापनीतेन दुर्विनीतस्य दुर्मतेः ॥ ९४-६-३७
अयं निष्ठानको घोरः शोकेन समभिष्टुतः ।

अपनीतेन	= as a result of the bad behaviour	रावणस्य	= of Ravana	दुर्विनीतस्य	= the wicked demon
दुर्मतिः	= with a bad disposition of mind	अयम्	= this	घोरः	= terrific
निष्ठानकः	= havoc (occured)	समभिष्टुतः	= filled	शोकेन	= with grief.

"As a result of the bad behaviour of Ravana, the wicked demon with an evil disposition of mind, this terrific havoc with grief occurred."

तं न पश्यामहे लोके यो नः शरणदो भवेत् ॥ ९४-६-३८
राघवेणोपसृष्टानान् कालेनेव युगक्षये ।

नः	= to us	उपसृष्टानाम्	= eclipsed	राघवेण	= by Rama
कालेन इव	= as by Death	उपसृष्टानाम्	= eclipsed	युगक्षये	= at the time of dissolution of the universe
न पश्यामह	= we do not see	तम्	= such a person	यः	= who
शणदः	= can give protection	नः	= to us	लोके	= in this world.

"Rama is occupying us, as the Death occupies at the time of dissolution of the universe. We do not find any one now, who can give protection to us in this world."

नास्ति नः शरणं कश्चिद्द्रव्ये महति तिष्ठताम् ॥ ९४-६-३९
दावाग्निवेष्टितानां हि करेणूनां यथा वने ।

कश्चिद्ब्रह्मस्ति	= there is no any	शरणम्	= refuge	नः	= for us
तिष्ठताम्	= who stand	महति	= in great	भये	= calamity
करेणूनाम्	= as indeed (there is no shelter) for female-elephants	दवाग्नि	= enveloped by a wild fire	वने	= in a forest.
हि यथा		वेष्टितानाम्	fire		

"There is no refuge whatsoever for us, who stand in great danger, as indeed there is no shelter for female-elephants, enveloped by a wild fire in a forest."

प्राप्तकालं कृतं तेन पौलस्त्येन महात्मना ॥ ९४-६-४०
यत एवं भयं दृष्टं तमेव शरणं गतः ।

महात्मना	= by that great-souled	प्राप्त कालम्	= something opportune	कृतम्	= was done
तेन	Vibhishana				
पौलस्त्येन					
यतः	= by whom	एवम् भयम्	= such a peril	दृष्टम्	= is perceived
तमेव	= to him only	शरणम्	= he sought refuge.		
		गतः			

"The great-souled Vibhishana did something opportune. He sought refuge in him alone from whom such a peril is perceived."

इतीव सर्वा रजनीचरस्त्रियः ।
परस्परन् सम्परिरभ्य बाहुभिः ।
विषेदुरात्मातिभयाभिपीडिता ।
विनेदुरुचैश्च तदा सुदारुणम् ॥ ९४-६-४१

तदा	= then	सर्वाः	= all	रजनीचर	= the female-demons
सम्परिरभ्य	= embracing	परस्परम्	= each other	स्त्रियः	
आत्माः	= afflicted as they were with excessive fear	विषेदुः	= lamented	बाहुभिः	= in their arms
विनेदुश्च	= and wailed	उच्चैः	= loudly	इतीव	= in this manner
				सुदारुणम्	= and very severely.

Then, all female-demons, embracing each other in their arms, afflicted as they were with grief and tormented with excessive fear, lamented thus and wept loudly and severely.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्नव्वितितमः सर्गः ॥

Thus completes 94th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

95 Sarga 95 - पहचनवतितमः सर्ग

Ravana Fights Fiercely With Monkeys

Introduction -

On beholding the sight of female-demons, afflicted with grief in the houses of Lanka, Ravana is very much enraged and orders his generals to tell their armies to set out for the battle immediately. Ravana promises them to take revenge by killing Rama and Lakshmana as also monkey-chiefs in the battle. Accompanied by several demon-warriors, Ravana marched to the battle-field, where Rama and Lakshmana are while Ravana is sallying forth for the battle, he sees several bad omens presaging his death. On hearing the noise of the demons entering the battle-field, the army of monkeys return to the battle. A tumultuous fight ensues, between the monkeys and the demons. Ravana fights fiercely with monkeys.

आर्तानाम् राक्षसीनाम् तु लङ्घायां वै कुले कुले
रावणः करुणन् शब्दं शुश्राव परिवेदितम् ॥ ६-९५-१

रावणः	= Ravana	शुश्राव	= heard	करुणम्	= the mournful
परिवेदितम्	= and plaintive	शब्दम्	= cry	आर्तानाम्	= of the afflicted
राक्षसीनाम्	= femal-demons	कुले कुले	= in every house	लङ्घायाम्	= at Lanaka.

Ravana for his part heard the mournful and plaintive cry of the afflicted female-demons in every house at Lanka.

स तु दीर्घन् विनिश्चस्य मुहूर्तन् ध्यानमास्थितः ।
बभूव परमकुद्धो रावणो भीमदर्शनः ॥ ६-९५-२

विनिःश्वस्य	= sighing	दीर्घम्	= for a long time	आस्थितः	= and remaining engrossed
ध्यानम्	= in reflection	मुहूर्तम्	= for a while	सः रावणः	= that Ravana
परमकुद्धः	= was very much enraged	बभूव	= and assumed	भीमदर्शनः	= a frightful appearance.

Sighing for a long time and remaining engrossed in reflection for a while, that Ravana was very much enraged and assumed a frightful appearance.

सन्दर्श्य दशनैरोष्टन् क्रोधसन्तकलोचनः ।
राक्षसैरपि दुर्दर्शः कालाग्निरिव मूर्छितः ॥ ६-९५-३

सन्दर्श्य	= nipping	ओष्टम्	= his lips	दशनैः	= with his teeth
क्रोधसन्तकलोचनः	= his eyes becoming blood-red with anger	दुर्दर्शः	= his sight becoming difficult to endure	राक्षसैरपि	= even for demons Ravana

मूर्छितः = looked like the augmented fire of dissolution.

Nipping his lips with his teeth, his eyes becoming blood-red with anger, and his sight becoming difficult to endure even for the demons, Ravana looked like the augmented fire of dissolution.

उवाच च समीपस्थान्नाक्षसेश्वरः ।
भयाव्यक्तकथान्स्तत्र निर्दहन्निव चक्षुषा ॥ ६-९५-४

महोदरं महापार्श्वन् विरूपाक्षन् च राक्षसं ।
शीघ्रन् वदत सैन्यानि निर्यातेति ममाज्ञया ॥ ६-९५-५

राक्षसेश्वरः	= Ravana	क्रोधाव्यक्त	= in words indistinct	निर्दहन्निव	= as though consuming
कथः	= with his glance	उवाच	= with anger	राक्षसान्	them
तत्र	= standing there near	महोदर	= ordered	महापार्श्व	= the demons
समीपस्थान्	him	राक्षसम्	= viz. Mahodara	महापार्श्व	= Mahaparshva
विरूपाक्षम्	= and Virupaksha	इति	= the demon (as follows)	वदत	= tell
सैन्यानि	= the armies	मम अन्नज्ञया	= (asking them)	निर्यात	= to start
शीघ्रन्	= immediately		= as per my command.		

Ravana, in words indistinct with anger as though consuming them with his glance, ordered the demons, standing there near him, viz. Mahodara, Mahaparshva and Virupaksha, the demon (as follows): "Tell the armies asking them to start immediately, as per my command."

तस्य तद्वचनन् श्रुत्वा राक्षसास्ते भयार्दिताः ।
चोदयामासुरव्यग्राक्षसान्स्तान्नपाज्ञया ॥ ६-९५-६

श्रुत्वा	= hearing	तस्य तत्	= that command of Ravana	ते राक्षसाः	= those demons
भयार्दिताः	= were tormented with fear	चोदयमास	= and enjoined	तान्	= those demons who felt unagitated
नृपाज्ञया	= in accordance with the orders of the king.			अव्यग्रान्	
				राक्षसान्	

Hearing that command of Ravana, those demons were tormented with fear and enjoined those armies of demons, who felt unagitated, in accordance with the orders of the king.

ते तु सर्वे तथेत्युक्त्वा राक्षसा भीमदर्शनाः ।
कृतस्वस्त्ययनाः सर्वे रावणाभिमुखा ययुः ॥ ६-९५-७

उक्त्वा	= saying	तथेति	= 'so it be'	सर्वे	= all
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ते	= those	राक्षसाः	= demons	भीमदर्शनाः	= of terrible aspect
स्वस्त्यनाः	= asking for a blessing of the Almighty for averting evil	ते सर्वे	= all of them	ययुः	= sallied forth
रणभिमुखाः	= with their faces turned towards the battle- field.				

Saying, 'so it be', all those demons of terrible aspect, praying for the blessing of the Almighty for averting evil, sallied forth, with their faces turned towards the battle-field.

**प्रतिपूज्य यथान्यायन् रावणन् ते महारथाः ।
तस्थुः प्रांजलयः सर्वे भर्तुर्विजयकांक्षिणः ॥ ६-९५-८**

प्रतिपूज्य	= paying reverence to	रावणम्	= Ravana	यथान्यायम्	= according to rules of propriety
सर्वे ते	= all those demons the	विजयकाण्क्षणः	= wishing victory	भर्तुः	= of their lord
महारथाः	great car-warriors	प्राङ्गलयः	= with joined palms.		

Paying reverence to Ravana according to the rules of propriety, all those great car-warriors stood with joined palms, wishing victory to their lord.

**अथोवाच प्रहस्यैतात्रावणः क्रोधमूर्छितः ।
महोदरमहापाश्वौ विरूपाक्षं च राक्षसं ॥ ६-९५-९**

प्रहस्य	= laughing heartily	रावणः	= Ravana	ततः	= then
क्रोधमूर्छितः	= stupefied with anger	उवाच	= spoke	एतान्	= to those demons
महोदर	= Mahodara	विरूपाक्षं च	= and Virupaksha	राक्षसम्	= the demon.
महापाश्वौ	Maha-parshva				

Laughing heartily, Ravana then, stupefied as he was with anger, spoke to those demons viz. Mahodara, Mahaparshva and Virupaksha, the demons as follows:

**अद्य बाणैर्घनुर्मुक्तैर्युगान्तादित्यसंनिभैः ।
राघवन् लक्ष्मणन् चैव नेष्यामि यमसाधनम् ॥ ६-९५-१०**

अद्य	= today	नेष्यामि	= I will send	राघवम्	= Rama
लक्ष्मणम्-चैव	= and Lakshmana	यमसादनम्	= to the abode of Death	बाणैः	= with my arrows
युगान्तादित्य सम्मिपैः	= looking similar to the sun at the time of dis- solution of the uni- verse.				

"Today, I will send Rama and Lakshmana to the abode of Death, with my arrows looking similar to the sun at the time of dissolution of the Universe."

खरस्य कुम्भकर्णस्य प्रहस्तेन्द्रजितोस्तथा ।
करिष्यामि प्रतीकारमद्य शत्रुवधादहम् ॥ ६-९५-११

शत्रुवधात्	= by killing the enemies	अद्य	= now	अहम्	= I
करिष्यामि	= will take	प्रतीकारम्	= vengeance	खरस्य	= for Khara
कुम्भकर्णस्य	= Kumbhakarna	तथा	= and	प्रहस्तेन्द्रजितो	= Prahasta and Indrajit.

"By killing the enemies now, I will take vengeance for Khara, Kumbhakarna, Prahasta and Indrajit."

नैवान्तरिक्षं न दिशो न नद्यो नापि सागरः ।
प्रकाशत्वन् गमिष्यामि मद्वाणजलदावृताः ॥ ६-९५-१२

अन्तरिक्षम्	= the sky	मद्वाणजलदा	= overcast by my arrows	न	= will not (obtain)
वृत्ताः		वृत्ताः	looking like clouds		
प्रकाशत्वम्	= clarity	न	= neither	दिशः	= the quarters
न	= nor	द्यौः	= the heaven	न	= nor
सागरः अपि	= the seas	गमिष्यन्ति	= will come to view.		

"The sky overcast by my arrows, like clouds, will not be distinctly seen. Neither the quarters, nor the heaven, nor the seas will come to view."

अद्य वानरयूथानान् तानि यूथानि भागशः ।
धनुःसमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ ६-९५-१३

पतञ्जिणा	= with a multitude of	धनुषा	= joined with my bow	भागशः	= by turns
शरजालेन	plumed arrows				
वधिष्यामि	= I will kill	यूथानि	= troops	वानरमुख्यानाम्	= monkey-chiefs
अद्य	= today.				

"With a multitude of plumed arrows joined with my bow, I will kill, by turns, the troops of monkey-chiefs today."

अद्य वानरसैन्यानि रथेन पवनौजसा ।
धनुःसमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ ६-९५-१४

रथेन	= by mounting on a chariot	पवनौजसा	= with a speed equal to the wind	मथिष्यामि	= I will crush
अद्य	= today	वानर	= the armies of monkeys	शरोर्मिः	= with waves of arrows
उद्भूतैः	= born	सैन्यानि			
		धनुः	= out of the ocean of my bow.		
		समुद्रात्			

"By mounting on a chariot, having a speed equal to that of wind, I will destroy today the armies of monkeys, with waves of arrows arising out of the ocean of my bow.

**व्याकोशपद्मचक्राणि पद्मकेसरवर्चसाम् ।
अद्य यूथतटाकानि गजवत्प्रमथाम्यहम् ॥ ६-९५-१५**

गजवत्	= like an elephant	अद्य	= today	अहम्	= I
प्रमथामि	= will destroy	यूथतटाकानि	= ponds in the form of troops of monkeys	पद्मकेसर	= shining like the filaments of louts
व्याकोशपद्मवक्राणि	with their faces resembling full-blown lotuses.			वर्चसाम्	

"Like an elephant, today I will destroy ponds in the form of troops of monkeys shining like the filaments of lotus, with their faces resembling full-blown lotuses."

**सशरैरय वदनैः संख्ये वानरयूथपाः ।
मण्डयिष्यन्ति वसुधान् सनालैरिव पंकलैः ॥ ६-९५-१६**

वदनैः	= with their faces	सशरैः	= transfixed with arrows	वानरयूथपाः	= the monkey-leaders
सम्ख्ये	= lying on the battle-field	अद्य	= today	मण्डयिष्यन्ति	= will adorn
वसुधाम्	= the earth	पङ्कजैरिव	= as with lotuses	सनालैः	= together with the stalks.

"With their faces transfixed with arrows, the monkey-leaders, lying on the battle-field today will adorn the earth as with lotuses together with the stalks."

**अद्य युद्धप्रचण्डानान् हरीणान् द्रुमयोधिनाम् ।
मुक्तेनैकेषुणा युद्धे भेत्स्यामि च शतंशतम् ॥ ६-९५-१७**

एकेषणा	= with each arrow	मुक्तेन	= released	युद्धे	= in battle
अद्य	= today	भेत्स्यामि	= I shall tear	शतम्	= one hundred full
हरीणाम्	= of monkeys	यूथप्रचण्डानाम्	= the most furious of their troop	शतम्	
				द्रुमयोधिनाम्	= fighting with trees.

"With each arrow released in battle today, I shall tear one hundred full of monkeys, the most furious of their troop, fighting with trees."

**हतो भर्ता हतो भ्राता यासान् च तनया हताः ।
वधेनाद्य रिपोस्तासान् कर्माम्यस्प्रप्रमार्जनम् ॥ ६-९५-१८**

वधेन	= by killing	रिपोः	= of the enemy	अद्य	= today
अश्रुप्रमार्जनम्	= I shall wipe off the tears	तेषाम्	= of those	येषाम्	= whose
करोमि		हतः	= was killed	येषाम्	= and whose
भ्राता	= brother	हतः	= was killed.		
तनयः	= son				

"By killing the enemy today, I shall wipe off the tears of those demons, who lost their brothers and sons."

अद्य मद्वाणनिर्भिन्नैः प्रकीर्ण्गतचेतनैः ।
करोमि वानरैर्युद्धे यत्नावेक्ष्य तलां महीम् ॥ ६-९५-१९

करोमि	= I shall cover the earth	यत्नावेक्ष्यतलाम्	= that it would be possible to see its surface only with effort	से	इत्स	= with the monkeys
महीम्	(so fully)	प्रस्तिर्णैः	= and lying scattered	वानरैः		
मद्वाण निर्भिन्नैः	= pierced with my arrows	अद्य	= today.	युद्धे		= in the battle-field
गतचेतनैः	= and bereft of their lives					

"With the monkeys pierced with my arrows, lying scattered in the battle-field and bereft of their lives today, I shall cover the earth so fully, that it would be possible to see its surface only with effort."

अद्य काकाश्च गृध्रा ये च मान्साशिनोअपरे ।
सर्वान्स्तान्स्तर्पयिष्यामि शत्रुमान्सैः शरादितैः ॥ ६-९५-२०

अद्य	= today	तर्पयिष्यामि	= I shall satiate	काकाश्च	= the crows
गृध्राश्च	= the vultures	सर्वान् तान्	= and all those	अपरे	= other beings
ये	= which	मान्साशिनः	= eat the flesh	शत्रुमान्सैः	= with the flesh of enemies
शराहतैः	= struck by my arrows.				

"Today, I shall satiate the crows, vultures and all those other creatures which eat the flesh, with the flesh of enemies, struck by my arrows."

कल्प्यतां मे रथशीघ्रन् क्षिप्रमानीयतां धनुः ।
अनुप्रयान्तु मान् युद्धे येअवशिष्टा निशाचराः ॥ ६-९५-२१

मे रथः	= (Let) my chariot	कल्प्यताम्	= be arranged	शीघ्रम्	= quickly
धनुः	= (Let) my bow	आनीयताम्	= be brought	क्षिप्रम्	= swiftly
निशाचराः	= (Let) the demons	ये	= who	शिष्टाः	= are remaining
अत्र	= here	अनुप्रयान्तु	= follow	माम्	= me
युद्धे	= to the combat.				

"Arrange my chariot quickly. Bring my bow swiftly. Let all the remaining demons here, follow me to the combat."

तस्य तद्वचनन् श्रुत्वा महापार्श्वोऽब्रवीद्वचः ।
बलाध्यक्षान्स्थितान्स्तत्र बलन् सन्त्वर्यताम् इति ॥ ६-९५-२२

श्रुत्वा	= hearing	तत् वचनम्	= that command	तस्य	= of Ravana
महापार्श्वः	= Mahaparshva	अब्रवीत्	= ordered	इति वचः	= the (following) words
बलाध्यक्षान्	= to the army chiefs	स्थितान्	= standing	तत्र	= there
बलम्	= "(Let) the army	सम्त्वर्यताम्	= be made ready quickly!"		

Hearing that command of Ravana, Mahaparshva ordered the army-chiefs, standing there, as follows: "let the army be made ready quickly."

बलाध्यक्षास्तु सन्त्रव्या राक्षसान्स्तानृहाद्वहात् ।
चोदयन्तः परियुर्लङ्घान् लघुपराक्रमाः ॥ ६-९५-२३

बलाध्यक्षस्तु	= the army-chiefs for their part	लघुपराक्रमाः	= with quick resolution	सम्रव्या:	= joined hand in hand
चोदयन्तः	= and hastened	तान्	= those	राक्षसान्	= demons
गृहे गृहे	= in every house	परियुः	= going around	लङ्घान्	= the City of Lanka.

Going around the city of Lanka, the army-chiefs for their part, with quick resolution, joined hand in hand and hastened the demons in every house to set out for the battle.

ततो मुहूर्तान्निष्पेत् राक्षसा भीमविक्रमाः ।
नर्दन्तो भीमवदना नानाप्रहरणौभुजैः ॥ ६-९५-२४

असिभिः पट्टसैः शूलैर्गलाभिर्मुसलैर्हॉलैः ।
शक्तिभिस्तीक्षणधाराभिर्महद्धिः कूटमुद्रैः ॥ ६-९५-२५

यष्टिभिर्विमलैश्चकैर्निशितैश्च परश्वधैः ।
भिण्डपालैः शतम्भीभिरन्यैश्चापि वरायुधैः ॥ ६-९५-२६

राक्षसः	= the demons	भीमदर्शनाः	= of terrible aspect	भीमवदनाः	= having awful faces
ततः	= then	नर्दन्तः	= roaring	भुजैः	= their arms
नाना प्रहरणैः	= equipped with various weapons	अशिभिः	= viz. swords	पट्टिशैः	= sharp-edged darts
शूलैः	= pikes	गदाभिः	= maces	मुसलैः	= clubs
हॉलैः	= plough-like weapon	तीक्ष्णधराभिः	= sharp-edged	शक्तिभिः	= javelins
महद्धिः	= huge	कूटमुद्रैः	= Kutas and Mudgaras	यष्टिभिः	= staves
चक्रः	= discuss	विविधैः	= of various kinds	निशितैः	= sharpened
परश्वधैः	= axes	भिण्डपालैः	= slings for throwing stones	शतम्भीभिः	= stones or cylindrical wooden pieces with iron pikes
अन्यैः	= and other	वरायुधैः	= excellent weapons	निष्पेतुः	= rushed out
मुहूर्तात्	= within a moment.				

The demons, of terrible aspect and having awful faces, then 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, rushed out within a moment.

अथानयन्बलाध्यक्षश्चत्वारो रावणाङ्गया ।
आरुरोह रथन् दिव्यं दीप्यमानन् स्वतेजसा ॥ ६-९५-२७
द्रुतन् सूतसमायुक्तं युक्ताष्टुरगं रथम् ।

अथ	= then	रावणाङ्गया	= as per the orders of Ra-vana	बलाध्यक्षः	= the army-commander
सत्वरः	= hurriedly	आनयत्	= brought	रथम्	= a chariot
द्रुतम्	= movin swiftly	सूत	= along with a charioteer	युक्ताष्टुरगम्	= and yoked with eight horses
तद्	= then	समायुक्तम्		आरुरोह	= mounted
दीप्यमानम्	= that chariot shining	भीमः	= the terrific Ravana		
		स्वतेजसा	= with his own splendour.		

Then, as per the orders of Ravana, the army-commander hurriedly brought a chariot, moving swiftly, along with a charioteer and yoked with eight horses. Thereupon, the awful Ravana mounted that chariot, shining with his own splendour.

ततः प्रयातः सहसा राक्षसैर्बहुभिर्वृतः ॥ ६-९५-२८
रावणः सत्त्वगाम्भीर्याद्वारयन्निव मेदिनीम् ।

ततः	= then	वृतः	= surrounded	बहुभिः	= with several demons
रावणः	= Ravana	प्रयातः	= sallied forth	राक्षसैः	
दाम्पन्निव	= as though he was cracking	मेदिनीम्	= the earth	सहसा	= quickly

Then, surrounded by several demons, Ravana sallied forth quickly, as though he was cracking the earth with a profundity of his strength.

ततश्चासीन्महानादस्तूर्याणाम् च ततस्ततः ॥ ६-९५-२९
मृदुङ्गौः पटहैः शङ्खैः कलहैः सह रक्षसाम् ।

ततः	= thereupon	महान्	= a great	नादः	= noise
आसीत्	= emanated	तत्स्ततः	= on all sides	तूर्याणाम्	= from tambours
मृदुङ्गौः	= drums	पटहैः	= kettle-drums	शङ्खैः	= and couches
कलहैः सह	= along with the clamour	रक्षसाम्	= of the demons.		

Thereupon, a great noise emanated on all sides from tabors, drums, Kettle-drums and counces along with the clamour of the demons.

आगतो रक्षसां राजा चत्रचामरसंयुतः ॥ ६-९५-३०
 सीतापहारी दुर्वृत्तो ब्रह्मग्रो देवकटकः ।
 योद्धुं रघुवरेणोति शुश्रुवे कलहध्वनिः ॥ ६-९५-३१

कलहध्वनिः	= a clamour	शुश्रुव	= was heard	इति	= saying
राक्षसाम्	= (there comes) the ruler	सीतापहारी	= the abductor of Sita	ब्रह्मग्रः	= the destroyer of Brahmaṇas
राजा	of demons	दुर्वृत्तः	= notorious for his bad conduct	चत्र चामर	= accompanied by his canopy and pair of whisks
देवकटकः	= the enemy of gods	रघुवरेण	= with Rama the foremost among the Raghu dynasty.	सम्युतः	
योद्धुम्	= to fight				

A clamour was heard, saying "There comes the ruler of demons, the abductor of Sita, the destroyer of Brahmaṇas, the enemy of gods, notorious for his bad conduct, accompanied by his canopy and pair of whisks, to fight with Rama, the foremost among the Raghu dynasty."

तेन नादेन महता पृथिवी समकम्पत ।
 तं शब्दं सहसा श्रुत्वा वानरा दुद्रवुर्भयात् ॥ ६-९५-३२

महता	तेन	= by that huge sound	पृथिवी	= the earth	समकम्पत	= trembled
नादेन			तम् शब्दम्	= that sound	सहसा	= suddenly
श्रुत्वा		= hearing	दुद्रवुः	= ran away	भयात्	= in fear.
वानराः		= the monkeys				

By that huge sound, the earth trembled. Hearing that sound suddenly, the monkeys ran away in fear.

रावणस्तु महाबाहुः सचिवैः परिवारितः ।
 आजगाम महातेजा जयाय विजयं प्रति ॥ ६-९५-३३

महाबाहुः	= the long armed	रावणस्तु	= Ravana for his part	महातेजः	= with extra-ordinary energy
परिवारितः	= surrounded	सचिवैः	= by his ministers	आजगाम	= turned up
विजयम्	= for victory	जयाय	= in quest of victory.		
प्रति					

The long-armed Ravana, for his part, with extra-ordinary energy, surrounded by his ministers, turned up for victory in quest of victory.

रावणेनाभ्यनुज्ञातौ महापार्श्महोदरौ ।
विरूपाक्षश्च दुर्धर्षो रथानारुरुहस्तदा ॥ ६-९५-३४

महापार्श्म	= Mahaparshva and Ma-	विरूपाक्षश्च	= as also Virupaksha	दुर्धर्षः	= who was difficult to
मोहोदरौ	hodara				overpower
अभ्यनुज्ञाता	= as ordered	रावणेन	= by Ravana	तदा	= then
आरुरुहुः	= ascended	रथान्	= their chariots.		

Mahaparshva and Mahodara as also Virupaksha, who was difficult to overpower, as order by Ravana, then ascended their chariots.

ते तु हृष्टा विनर्दन्तो भिन्दत इव मेदिनीम् ।
नादन् घोरन् विमुंचन्तो निर्ययुर्जयकांक्षिणः ॥ ६-९५-३५

ते राक्षसाः	= those demons	विनर्दन्तः	= roaring	हृष्टः	= elatedly
भिन्दन्तः इव	= as though cracking	मेदिनीम्	= the earth	विमुङ्गन्तः	= and emitting
घोरम्	= an awful	नादन्	= uroar	निर्ययुः	= sallied forth
जयकाङ्क्षिणः	= longing for victory.				

Those demons, roaring elatedly, as though cracking the earth, and emitting an awfull uproar, sallied forth, longing for victory.

ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः ।
निर्ययावुद्यतधनुः कालान्तकयमोमपः ॥ ६-९५-३६

ततः	= then	कालान्तकयमोमपः	Ravana resembling the all-destroying time in the form of Yama	तेजस्वी	= and a powerful demon
रक्षोगणबलैः	= along with the army- troops of demons	उद्यतधनुः	= with his raised bow	निर्ययौ	= set out
युद्धाय	= for the battle.				

Then, the powerful Ravana, resembling the all-destroying Time in the form of Yama, along with his army-troops of demons, set out for the battle with his raised bow.

ततः प्रजवनाश्वेन रथेन स महारथः ।
द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ ॥ ६-९५-३७

ततः	= then	सः	= that Ravana	महारथः	= the great chariot-warrior
रथेन्	= by his chariot	प्रजविताश्वेन	= driven by swift horses	निर्ययौ	= sallied forth
तेन द्वारेण	= to the gate	यत्र	= where	तौ	= those
रामलक्ष्मणौ	= Rama and Lakshmana were there.				

Then, that Ravana, the great chariot-warrior, ascending his chariot driven by swift horses, sallied forth to the gate, where Rama and Lakshmana were.

ततो नष्टप्रभः सूर्यो दिशश्च तिमिरावृताः ।
द्विजाश्च नेतुर्घोराश्च संचचाल च मेदिनी ॥ ६-९५-३८

ततः	= then	सूर्यः	= the sun	नष्टप्रभः	= lost its radiance
दिशश्च	= the quarters too	तिमिरावृताः	= were enveloped in darkness	द्विजाश्च	= birds
घोराः नेतुः	= emitted fearful notes	मेदिनीच	= and the earth too	संचचाल	= violently trembled.

Then, the sun lost its radiance. The quarters too were enveloped in darkness. The birds emitted fearful notes. The earth too trembled violently.

वर्ष रुधिरन् देवश्चस्वलुश्च तुरंगमाः ।
ध्वजाग्रे न्यपतद्ग्रो विनेतुश्चाशिवन् शिवाः ॥ ६-९५-३९

देवः	= the cloud	वर्ष	= rained	रुधिरम्	= blood
तुरण्गमाः	= the horses	चषलुश्च	= stumbled	गृष्मः	= a vulture
न्यपतत्	= descended	ध्वजाग्रे	= on the top of the ensign	शिवाश्च	= jackals
आशिवाः	= emitted sinister howls.				
विनेतुः					

The cloud rained blood. The horses stumbled. A vulture descended on the top of the ensign. Jackals emitted sinister howls.

नयनन् चास्फुरद्धामन् सव्यो बाहुरकम्पत ।
विवर्णवदनश्चासीत्किन् चिदभ्रश्यत स्वनः ॥ ६-९५-४०

वामम्	= his left	नयनम्च	= eye too	अस्फुरत्	= throbbed
वामः	= the left	बाहुः	= arm	अकम्पत	= trembled
आसीत्	= (He) became	विवर्णवदनः	= pale-faced	स्वनः	= his voice
किञ्चित्	= was a little	अभ्रश्यत	= dropped.		

His left eye too throbbed. His left arm trembled. He became pale-faced. His voice was a little lowered.

ततो निष्पततो युद्धे दशग्रीवस्य रक्षसः ।
रणे निधनशन्सीनि रूपाण्येतानि जङ्गिरे ॥ ६-९५-४१

रक्षसः	= when Ravana the demon	निष्पततः	= was sallying forth	युद्धे	= for the battle
दशग्रीवस्य		एतानि	= these	रूपाणि	= evil images
ततः	= then	जङ्गिरे	= appeared	रणे	= in the battle-field.
निधन	= predicting his death				
शन्सीनि					

When Ravana the demon was sallying forth for the battle, the following evil phenomena, predicting his death, appeared in the battle-field.

अन्तरिक्षात्पातोल्का निर्धातसमनिस्वना ।
विनेदुरशिवन् गृध्रा वायसैरनुनादिताः ॥ ६-९५-४२

उल्का	= a meteor	निर्धात सन्धि:	= with a sound similar to	पपात	= fell down
अन्तरिक्षात्	= from the sky	स्वना	= a thunder	गृध्राः	= vultures
अभिमिश्रिताः	= together	अशिवाः	= ill-omened	विनेदुः	= cried out aloud.
		वायसैः	= with crows		

A meteor with a sound similar to a thunder, fell down from the sky. Ill-omened vultures together with crows cried out aloud.

एतानचिन्तयन्योरानुत्पातान्समुपस्थितान् ।
निर्ययौ रावणो मोहाद्वधार्थी कालचोदितः ॥ ६-९५-४३

अचिन्तयन्	= ignoring	एतान्	= those	उत्पातान्	= bad omens
समवस्थितान्	= which came	घोरान्	= dreadfully	मोहात्	= due to ignorance
रावणः	= Ravana	निर्ययौ	= marched forward	वधार्थम्	= for the purpose of massacre (in battle)
काल चोदितः	= driven as he was by fate.				

Ignoring these dreadful bad omens due to his ignorance, Ravana marched forward for the purpose of the massacre in battle, driven as he was by fate.

तेषान् तु रथघोषेण राक्षसानां महात्मनाम् ।
वानराणामपि चमूर्युद्धायैवाभ्यवर्तते ॥ ६-९५-४४

रथघोषेण	= (on hearing) the sound of the chariot	महात्मनाम्	= of those mighty	चमूः अपि	= that army too
		तेषाम्	= demons		
वानराणाम्	= of monkeys	रक्षसानाम्		युद्धायैव	= for the fight.
		अभ्यवर्तते	= returned		

On hearing the sound of the chariot of those mighty demons, that army of monkeys too returned for the fight.

तेषान् सुतुमुलं युद्धं बभूव कपिरक्षसाम् ।
अन्योन्यमाह्यानानान् क्रुद्धानां जयमिच्छताम् ॥ ६-९५-४५

तुमुलम्	= a tumultuous	युद्धम्	= battle	बभूव	= ensued
तेषाम्	= of those mighty	चमूः अपि	= that army too	वानराणाम्	= of monkeys
रक्षसानाम्	= demons				
अभ्यवर्तते	= returned	युद्धायैव	= for the fight.		

A tumultuous battle ensued between those monkeys and demons, who were fond of victory and summoning each other for combat with rage.

ततः क्रुद्धो दशग्रीवः शरैः कांचनभूषणैः ।
वानराणामनीकेषु चकार कदनं महत् ॥ ६-९५-४६

ततः	= thereupon	क्रुद्धः	= the enraged	दशग्रीवः	= Ravana
शरैः	= with his arrows	काञ्जन भूषणैः	= decked with gold	चकार	= performed
महत्	= a great	कदनम्	= combat	वानराणाम्	= with the army of monkeys. अनीकेषु

Thereupon, the enraged Ravana, with his arrows decked with that army of monkeys.

निकृत्तशिरसः के चिद्रावणेन वलीमुखाः ।
केचिद्विप्तिन्नहृदयाः केचिच्छ्रोत्रविवर्जिताः ॥ ६-९५-४७

केचित्	= some	वलीमुखाः	= monkeys	निकृत्त	= had their heads cut off
रावणेन	= by Ravana	केचित्	= some	शिरसः	
केचित्	= some	श्रोत्र	= were made deprived विवर्जिताः	विभिन्न	= had their hearts हृदयाः

Some monkeys had their heads chopped off by Ravana. Some had their hearts pierced. Some were made deprived of their ears.

निरुच्छासा हताः के चिल्के चित्पार्श्वेषु दारिताः ।
के चिद्रिभिन्नशिरसः के चिच्छ्रुत्विवर्जिताः ॥ ६-९५-४८

केचित्	= some	निरुच्छासाः	= became breathless	हताह्	= and killed
केचित्	= some	दारिताः	= were torn	पार्श्वेषु	= in the region of the ribs
केचित्	= some	विभिन्न	= had their heads broken	केचित्	= some
कृताः	= were made	शिरसः		चिच्छ्रुत्विवर्जिताः	
		चिच्छ्रुत्विवर्जिताः	= deprived of their eyes.		

Some were struck down breathless. Some were torn in their ribs. Some had their skulls smashed. Some were deprived of their eyes.

दशाननः क्रोधविवृत्तनेत्रो यतो यतोअभ्येति रथेन संख्ये ।
ततस्ततस्तस्य शरप्रवेगं सोदुं न शेकुर्हरियूथपास्ते ॥ ६-९५-४९

यतः यतः	= whichever side	दशाननः	= Ravana	अभ्येति	= was coming (in his chariot)
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सम्ब्ये	= on the battle-field	क्रोध	= his eyes rolling in	ते हरियूथपाः	= those	monkeys-
		विविन्दत्त	anger			warriors
तत्स्ततः	= on that side	नेत्रः				
		सोदुम्	न = could not withstand	शरप्रवेगम्	= the rapidity of his ar-	rows.
		शेकुः				

Whichever side Ravana was coming in his chariot on the battle-field, his eyes rolling in anger, those monkey-warriors, on that side, could not stand the rapidity of his arrows.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पहचनवित्तमः सर्गः ॥

Thus completes 95th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

96 Sarga 96 - षण्णवतितमः सर्ग

Sugreeva Kills Virupaksha

Introduction -

Having destroyed some monkeys in the battle-field, Ravana tries to approach Rama to continue his fight. Meanwhile, Sugreeva along with some monkeys attack some chiefs of demons and destroy them. Then, Virupaksha a demon comes and attacks Sugreeva. Sugreeva brings down a violent slap on the temple-bone of Virupaksha and kills him.

तथा तैः कृत्तगात्रैस्तु दशग्रीवेण मार्गणैः ।
बभूव वसुधा तत्र प्रकीर्णा हरिभिर्वृता ॥ ६-९६-१

वसुधा	= the battle-field	तत्र	= there	बभूव	= became
प्रकीर्णा	= dispersed	तैः	= by those	हरिभिः	= monkeys
तदा	= then	कृत्तगात्रैः	= by their bodies torn	मार्गणैः	= with his arrows
दशग्रीवेण	= by Ravana	तथा	= in that manner.		

The battle-field there, on its part, was strewn on that occasion with those monkeys whose bodies had thus been torn asunder by Ravana with his arrows.

रावणस्याप्रसहन् तन् शरसम्पातमेकतः ।
न शेकुः सहितुन् दीप्तं पतञ्जा इव पावकम् ॥ ६-९६-२

(Those mon- keys) न शेकुः अप्सह्यम्	= could not	सहितुम्	= bear	तम्	= that
		शरपातम्	= descent of arrows	एकतम् रावणस्य	= loosed by Ravana alone
पतञ्जाः यथा	= as moths (cannot bear)	दीप्तम् ज्वलनम्	= a blazing fire.		

Those monkeys could not bear that irresistible descent of arrows loosed by Ravana, any more than moths would bear a blazing fire.

तेऽर्दिता निशितैर्बाणैः क्रोशन्तो विप्रद्वृतुः ।
पावकार्चिः समाविष्टा दद्यमाना यथा गजाः ॥ ६-९६-३

ते	= those monkeys	अर्दिताः	= tormented	निशितैः	= by sharp arrows
विप्रद्वृतुः	= fled away	क्रोशन्तः	= roaring	बाणैः गजाः यथा	= as elephants (run away)

पावकार्चिः	= when enveloped in	दह्यमानाः	= and getting scorched.
समाविष्टाः	flames of fire		

Those monkeys tormented by sharp arrows, fled away roaring, as elephants run away, when enveloped in flames of fire and getting scorched by them.

स्त्रवज्जनामनीकानि महाभ्राणीव मारुतः ।
स ययौ समरे तस्मिन्विघ्नमन्त्रावणः शरैः ॥ ६-९६-४

रावणः	= Ravana	सम्ययौ	= was marching forward swiftly	तस्मिन्	= in that battle-field
विघ्नः	= blowing away	अनीकानि	= the army	समरे	
मारुतः इव	= like the wind (blows away)	महाभ्राणि	= large clouds.	स्त्रवज्जनाम्	= of monkeys

Ravana was marching forward swiftly in that battle-field, blowing away the army of monkeys, like the wind blows away large clouds.

कदनन् तरसा कृत्वा राक्षसेन्द्रो वनौकसाम् ।
आससाद् ततो युद्धे राघवन् त्वरितस्तदा ॥ ६-९६-५

कदनम्	= destroying	तरसा	= with his strength	वनौकसाम्	= the monkeys
कृत्वा		राक्षसेन्द्रः	= Ravana	त्वरितम्	= quickly
ततो युद्धे	= in that battle	राघवम्	= Rama	रणे	= on the battle-field.
आससाद्	= approached				

Having brought about with his might the destruction of those monkeys in battle, Ravana quickly approached Rama on the battle-field.

सुग्रीवस्तान्कपीन्द्रज्ञा भग्नान्विद्रवतो रणे ।
गुल्मे सुषेणं निक्षिप्य चक्रे युद्धे द्रुतं मनः ॥ ६-९६-६

द्वजा	= seeing	तान् कपीन्	= those monkeys	विद्रावितान्	= running away
भग्नान्	= in defeat	रणे	= in the battle	सुग्रीवः	= Sugreeva
निक्षिप्य	= keeping	सुषेणम्	= Sushena	गुल्मे	= as a guard for his soldiers
द्रुतम्	= and quickly	मनः चक्रे	= threw his mind	युद्धे	= into the fight.

Seeing those monkeys running away in defeat in that battle, Sugreeva kept Sushena in charge of his army and quickly threw his mind into the fight.

आत्मनः सदृशान् वीरं स तं निक्षिप्य वानरम् ।
सुग्रीवो अभिमुखः शत्रुं प्रतस्थे पादपायुधः ॥ ६-९६-७

निक्षिप्य	= keeping	तम् वीरम् = that valiant Sushena	सदशम् = who was equal
आत्मनः	= to himself	वानरम् सः सुग्रीवः = that Sugreeva	पादपायुधः = armed with the tree as a weapon
प्रतस्थे	= marched forward	शत्रुम् = towards the enemy. अभिमुखम्	

Keeping that Sushena who was equal to himself, his substitute, that Sugreeva, armed with the tree as a weapon, marched forward towards the enemy.

पार्श्वतः पृष्ठतश्चास्य सर्वे यूथाधिपाः स्वयम् ।
अनुजहुर्महाशैलान्विविधांश्च महाद्रुमान् ॥ ६-९६-८

महाशैलान्	= (Taking) huge rocks	विविधान् = and various kinds of trees	सर्वे = all
वानर यूथपाः	= the monkey-warriors	अनुजग्मुः = followed (Sugreeva)	अस्य पार्श्वतः = at his side
पृष्ठश्च	= and behind.		

Taking huge rocks and various kinds of trees, all the monkey-warriors followed Sugreeva at his side and behind.

स नदन्युधि सुग्रीवः स्वरेण महता महान् ।
पातयन्विविधांश्चान्याङ्गानोत्तमराक्षसान् ॥ ६-९६-९

महान्	= the gigantic	सुग्रीवः = Sugreeva	मन्द् = roared
महता स्वरेण	= at a high pitch	युधि = in the battle-field	पोथयन् = striking with his blows
ममन्थ	= (he) crushed	अन्यान् = various other	उत्तम = chiefs of demons.

The gigantic Sugreeva roared at a high pitch in the battle-field. Striking with his blows, he crushed various other chiefs of demons.

ममर्दं च महाकायो राक्षसान्वानरेश्वरः ।
युगान्तसमये वायुः प्रवृद्धानगमानिव ॥ ६-९६-१०

महाकायः	= the colossal bodied	वानरेश्वरः = Sugreeva	ममर्दं च = smashed
राक्षसान्	= the demons	प्रवृद्धान् = as the grown-up trees	वायुः = by the wind
युगान्तसमये	= at the time of dissolution of the world.	अगमानिव (are smashed)	

The colossal bodied Sugreeva smashed the demons, as the grown-up trees are smashed by the wind at the time of dissolution of the world.

राक्षसानामनीकेषु शैलवर्षन् वर्वर्ष ह ।
अश्ववर्षन् यथा मेघः पक्षिसम्बेषु कानने ॥ ६-९६-११

वर्ष	= (Sugreeva) rained	शैल वर्षम्	= a hail of rocks	राक्षसाम्	= on the army of demons
मेघः यथा कानने	= as a cloud (rains) = in a forest.	अश्ववर्ष	= a shower of hail-stones	अनीकेषु पक्षिसम्बेषु	= on a host of birds

Sugreeva rained a hail of rocks on the army of demons, as a cloud rains a shower of hail-stones on a host of birds in a forest.

कपिराजविमुक्तैस्तैः शैलवर्षस्तु राक्षसाः ।
विकीर्णशिरसः पेतुर्निकृत्ता इव पर्वताः ॥ ६-९६-१२

अथ सङ्खीयमाणेषु राक्षसेषु समन्ततः ।
सुग्रीवेण प्रभग्रेषु पतसु विनदत्सु च ॥ ६-९६-१३

विरूपाक्षः स्वकं नाम धन्वी विश्राव्य राक्षसः ।
रथादाप्तुत्य दुर्धर्षो गजस्कन्धमुपारुहत् ॥ ६-९६-१४

राक्षसेषु	= (While) those demons	प्रभग्रेषु	= defeated	सुग्रीवेण	= by Sugreeva
अथ	= and then	पतसुच	= falling on the floor	नदत्सु	= roaring
सम्क्षीयमाणेषु	= get diminished	समन्ततः	= on all sides	दुर्धर्षः	= the indomitable
विरूपाक्षः	= Virupaksha	राक्षसः	= the demon	धन्वी	= holder of the bow
विश्राव्य	= pronouncing	नाम	= his name	स्वम्	= himself
आप्तुत्य	= descending	रथात्	= from his chariot	उपारुहत्	= mounted
गजस्कन्धम्	= the back of an elephant.				

While those demons, thus defeated by Sugreeva, falling on the floor and then roaring, get diminished in number from all sides, the indomitable Virupaksha the demon, holding a bow, pronouncing his name by himself, descended from his chariot and mounted the back of an elephant.

स तन् द्विरदमारुह्य विरूपाक्षो महारथः ।
विनदन्मीमनिर्हालन् वानरानभ्यधावत ॥ ६-९६-१५

सः महाबलः	= that mighty	निरुपाक्षः	= Virupaksha	आरुह्य	= mounting
तम् द्विपम्	= that elephant	नन्द	= roared	अथ	= then
भीमनिर्हादम्	= a terrific noise	अभ्यधावत	= and rushed	वानरान्	= towards the monkeys.

That mighty Virupaksha, mounting that elephant, then roared a terrific noise and rushed towards the monkeys.

सुग्रीवे स शरान्घोरान्विससर्ज चमूमुखे ।
स्थापयमासा चोद्दिग्रान्त्राक्षसान्सम्हर्षयन् ॥ ६-९६-१६

विसर्ज	= (Virupaksha) released	घोरन्	= dreadful	शरान्	= arrows
सुग्रीवे	= on Sugreeva	चमूमुखे	= who was at the front-rank of the army	स्थापयमास	= (He) strengthened his support
उद्दिग्नान्	= to the worried	राक्षसान्	= demons	सम्हर्षयन्	= by cheering them up.

Virupaksha released dreadful arrows on Sugreeva who was at the front-rank of the army. He strengthened his support to the worried demons, by cheering them up.

सोअतिविद्धः शितैर्बाणैः कपीन्द्रस्तेन रक्षसा ।
चुक्रोध च महाक्रोधो वधे चास्य मनो दधे ॥ ६-९६-१७

सः कपीन्द्रः	= Sugreeva that king of monkeys	अतिविद्धः	= when struck severely	शितैः बाणैः	= with sharp arrows
तेन रक्षसा	= by that demon	चुक्रोश	= shouted loudly	महाक्रोधः	= with profuse anger
दधे मनः	= he set his mind	अस्य वधे	= on killing him.		

Sugreeva, the king of monkeys, when he was struck severely with sharp arrows by that demon, shouted loudly. With profuse anger, he set his mind on killing him.

ततः पादपमुद्धृत्य शूरः सम्प्रधने हरिः ।
अभिपत्य जघानास्य प्रमुखे तं महागजम् ॥ ६-९६-१८

उद्धृत्य	= uplifting	पादपम्	= a tree	अभिपत्य	= and coming near
तम्	= that	महागजम्	= huge elephant	शूरः हरिः	= the valiant Sugreeva
सम्प्रधनः	= a thorough fighter	जघान	= struck it	प्रमुखे	= on its face.

Uplifting a tree and coming near that huge elephant, the valiant Sugreeva, a thorough fighter, struck it on its face.

स तु प्रहाराभिहतः सुग्रीवेण महागजः ।
अपासर्पद्धनुर्मात्रं निषसाद ननाद च ॥ ६-९६-१९

सः	= that	महागजः	= huge elephant	प्रहार	= struck with the blow
सुग्रीवेण	= by Sugreeva	अपासर्पत	= receded	अभिहतः	
निषसाद	= sank down	ननाद च	= and roared too.	धनुर्मात्रम्	= to a distance of four yards

That huge elephant, struck with the blow of Sugreeva, receded to a distance of four yards, sank down and roared too.

गजात्तु मथितात्तूर्णमपक्रम्य स वीर्यवान् ।
राक्षसोअभिमुखः शत्रुं प्रत्युदम्य ततः कपिम् ॥ ६-९६-२०

आर्षभन् चर्मरखङ्गं च प्रगृह्य लघुविक्रमः ।
भर्त्सयन्निव सुग्रीवमाससाद व्यवस्थितम् ॥ ६-९६-२१

अपक्रम्य	= descending	तूर्णम्	= quickly	मथितात्	= from his wounded ele-
सः	= that	वीर्यवान्	= valiant	गजात्	phant
ततः	= then	प्रगृह्य	= seizing hold of	राक्षसः	= demon
आर्षभम्	= from a shield made of	प्रत्युदम्य	= and advancing in	खड्गम् च	= his sword
चर्म	a bull's hide	लघुविक्रमः	rapid paces	अभिमुखः	= facing
कपिम्	= Sugreeva the monkey	शत्रुम्	= his enemy	आससाद्	= approached
सुग्रीवम्	= Sugreeva	व्यवस्थितम्	= who stood firm	भर्त्सयन्निव	= threatening him as it were.

Descending quickly from his wounded elephant, that valiant demon then seizing hold of his sword from a shield made of a bull's hide and advancing in rapid paces, facing towards Sugreeva his enemy, approached him, who stood firm, threatening him as it were.

स हि तस्याभिसङ्कुद्धः प्रगृह्य महतीन् शिलाम् ।
विरूपाक्षाय चिक्षेप सुग्रीवो जलदोपमाम् ॥ ६-९६-२२

अभिसङ्कुद्धः	= enraged	तस्य	= on that Virupaksha	सः सुग्रीवः	= that Sugreeva
प्रगृह्य	= taking	शिलाम्	= a rock	विपुलाम्	= so extensive
जलदोपमम्	= as a cloud	चिक्षेप	= threw (it)	विरूपाक्षस्य	= on Virupaksha.

Taking a huge rock, which looked like a cloud, that Sugreeva, who felt enraged, threw it on Virupaksha.

स तान् शिलामापतन्तीन् दृष्ट्वा राक्षसपुङ्गवः ।
अपक्रम्य सुविक्रान्तः खड्गेन प्राहरत्तदा ॥ ६-९६-२३

दृष्ट्वा	= seeing	ताम्	= that rock	आपतन्तीम्	= falling
सः	= that highly valiant	शिलाम्			
सुविक्रान्तः		राक्षसपुन्नावः	= excellent of demons	तदा	= then
अपक्रम्य	= receding away	प्राहरत्	= struck (him)	खड्गेन	= with a sword.

Seeing that rock falling, that highly valiant and excellent of demons then receding away, struck him with a sword.

तेन खड्गेन सङ्कुद्धः सुग्रीवस्य चमूमुखे ।
कवचं पातयामास स खड्गाभिहतोअपतत् ॥ ६-९६-२४

हतः	= wounded	खड्ध प्रारेण	= by the blow of the sword	बलिना तेन	= of that strong demon
वानरः	= Sugreeva	अभवत्	= became	रक्षसा	
भूमौ	= on the ground	मुहूर्तम्	= for a moment.	विसम्भः इव	= as though unconscious

Wounded by the blow of the sword of that strong demon, Sugreeva became as though unconscious on the ground, for a moment.

सहसा स तदोत्पत्य राक्षसस्य महाहवे ।
मुष्टि संवर्त्य वेगेन पातयामास वक्षसि ॥ ६-९६-२५

तदा	= then	उत्पत्य	= bouncing up	सहसा	= suddenly
महाहवे	= in that great battle	सः	= that Sugreeva	सम्वर्त्य	= tightening
मुष्टिम्	= his fist	पातयामास	= brought it down	राक्षसस्य	= on the demon's chest
वेगेन	= violently.			वक्षसि	

Then, bouncing up suddenly in that great battle, Sugreeva, tightening his fist, brought it down on the demon's chest violently.

मुष्टिप्रहाराभिहतो विरूपाक्षो निशाचरः ।
तेन खड्जेन संकुद्धः सुग्रीवस्य चमूमुखे ॥ ६-९६-२६
कवचम् पातयामास पञ्चामभिहतौपतत् ।

संकुद्धः	= enraged	मुष्टिप्रहार	= when struck by the blow of the fist	विरूपाक्षः	= Virupaksha
निशाचरः	= the demon	अभिहतः	= brough down	कवचम्	= the armour
सुग्रीवस्य	= of Sugreeva	पातयामास	= by his sword	चमूमुखे	= at the battle-front
अभिहतः	= Sugreeva struck by him	तेन खड्जेन	= fell down	पञ्चाम्	= from his feet.

Feeling enraged, when struck by the blow of that fist, Virupaksha the demon brought down the armour of Sugreeva by his sword at the battle-front. Thus struck by him, Sugreeva fell down from his feet.

स समुत्थाय पतितः कपिस्तस्य व्यसर्जयत् ॥ ६-९६-२७
तलप्रहारमशनेः समानं भीमनिस्वनम् ।

समुत्थाय	= getting up	पतितः	= when fallen	सः कपिः	= that Sugreeva
व्यसर्जयत्	= gave	तस्य	= him	तलप्रहारम्	= a sharp
भीमनिः	= with a terrific sound	समानम्	= equal	आशनेः	= to a thunder.
स्वनम्					

Getting up when fallen, Sugreeva gave him a slap, which produced a terrific sound similar to a thunder.

तलप्रहारन् तद्रक्षः सुग्रीवेण समुद्यतम् ॥ ६-९६-२८
नैपुण्यान्मोचयित्वैनं मुष्टिनोरस्यताडयत् ।

मोचैत्वा	= setting himself free	तल प्रहारम्	= from that slap	समुद्यतात्	= which was about to be raised
सुग्रेव	= by Sugreeva	नैपुण्यात्	= with skill	तत् रक्षः	= Virupaksha that demon
अताडयत्	= struck	स्तम्	= him	उरसि	= on the chest
मुष्टिना	= with his fist.				

Setting himself free from that slap, which was about to be raised by Sugreeva skillfully, Virupaksha the demon struck Sugreeva on the chest with his fist.

ततस्तु सङ्कुद्धतरः सुग्रीवो वानरेश्वरः ॥ ६-९६-२९
मोक्षितन् चात्मनो दृश्वा प्रहारं तेन रक्षसा ।

ततः	= then	दृश्वा	= seeing	आत्मनः	= his
प्रहारम्	= blow	मोक्षितम्	= being escaped	सुग्रीवः	= Sugreeva
वानरेश्वरः तु	= the king of monkeys for his part	सम्कुद्धतरः	= was very much enraged.		

Then, seeing that demon escaping his blow, Sugreeva the monkey-king for his part, very much enraged.

स ददर्शान्तरन् तस्य विरूपाक्षस्य वानरः ॥ ६-९६-३०
ततो न्यपातयत्कोधाच्छङ्खदेशे महातलम् ।

सः वानरः	= that monkey	ददर्श	= saw	अन्तरम्	= an opportunity
तस्य	= (to strike) that Virupaksha	ततः	= then	कोधात्	= with anger
विरूपाक्षस्य					
पातयत्	= (Sugreeva) brought down	अन्यत्	= another	महातलम्	= violent slap
शण्ख देशे	= on his temple-bone.				

That monkey saw an opportunity to strike that Virupaksha. Then, with anger, Sugreeva brought down another violent slap on his temple-bone.

महेन्द्राशनिकल्पेन तलेनाभिहतः क्षितौ ॥ ६-९६-३१
पपात रुधिरक्षिन्नः शोणितन् स समुद्धमन् ।
स्रोतोभ्यस्तु विरूपाक्षो जलं रस्वरणादिव ॥ ६-९६-३२

विरूपाक्षः	= Virupaksha	अभिहतः	= struck	तलेन	= by that palm
महेन्द्र	= like the thunderbolt of	पपात	= fell	क्षितौ	= to the ground
अशनिकल्पेन	Indra the lord of celestials				
रुधिर क्षिन्नः	= bathing blood	समुद्धिन्	= oozing	शोणितम्	= blood

बहु	= profusely	स्रोतोभ्यः	= from that apertures of his body	जलमिव	= as water (flows)
प्रस्ववणात्	= from the spring.				

Virupaksha, struck by the blow of that palm, which was like the thunderbolt to the ground, oozing blood profusely from the (nine) apertures* of his body, as water flows from the spring.

comment: Nine apertures of body are two eyes, two nostrils, two ears, mouth, penis and anus.

विवृत्तनयनन् क्रोधात्सफेन रुधिराप्तुतम् ।
ददशुस्ते विरूपाक्षन् विरूपाक्षतरन् कृतम् ॥ ६-९६-३३

ते	= the monkeys	ददशुः	= saw	विरूपाक्षम्	= Virupaksha
विवृत्त	= with his eyes rolling	क्रोधात्	= through anger	सफेनम्	= bathed in foaming
नयनम्				रुधिप्तुतम्	blood
विरूपाक्षतरम्	= and as such rendered all the more deformed.*				
कृतम्					

The monkeys saw Virupaksha, bathed in foaming blood, with his eyes rolling through anger and as such rendered all the more deformed.*

comment: There is a pun here on the word 'Virupaksha' which means one with deformed eyes.

स्फुरन्तं परिवर्जन्तं पार्श्वेन रुधिरोक्षितम् ।
करुणन् च विनर्दन्तं ददशुः कपयो रिपुम् ॥ ६-९६-३४

कपयः	= the monkeys	ददशुः	= saw	रिपुम्	= the enemy
रुधिरोक्षितम्	= moistened with blood	परिवर्जन्तम्	= turning to and from	स्फुरन्तम्	= as also throbbing
पार्श्वेन	= on his sides	विनर्दन्तम्	= and roaring	करुणम्	= piteously.

The monkeys saw their enemy, bathed in blood, turning to and from as also throbbing on his sides and roaring piteously.

तथा तु तौ सन्यति सम्प्रयुक्तौ ।
तरस्विनौ वानरराक्षसानाम् ।
बलार्णवौ सस्वनतुः सभीमं ।
महार्णवौ द्वाविव भिन्नवेलौ ॥ ६-९६-३५

सम्प्रयुक्तौ	= confronting together	सन्यति	= in the battle-field	तथा	= in that way
तरस्विनौ	= those two violent and terrific	बलार्णवौ	= armies which were extensive as seas	राक्षसानाम्	= of monkeys and demons
भीमौ		द्वौ महार्णवौ	= like two large oceans	भिन्न सेतू	= which had burst their bounds.
सस्वनतुश्च	= roared	इव			

Confronting together in the battle-field in that way, those two violent and terrific armies which were extensive as oceans, of monkeys and demons, roared like two large oceans which had burst their bounds.

विनाशितं प्रेक्ष्य विरूपनेत्रं ।
महाबलन् तन् हरिपार्थिवेन ।
बलन् समस्तन् कपिराक्षसानाम् ।
उन्मत्तगङ्गाप्रतिमं बभूव ॥ ६-९६-३६

प्रेक्ष्य	= beholding tam	= tha	सहाबलम्	=	mighty
विरूपनेत्रम्	= virupaksha	विनाशितम्	= killed	हरिपार्थिवेन	= by Sugreeva
बलम्	= the army	कपिराक्षसानाम्	= of monkeys and demon	समेतम्	= together
बभूव	= looked	उद्भृत्त	= like the agitated river of		
		गङ्गाप्रतिमम्	Ganga.		

Beholding that mighty Virupaksha killed by Sugreeva, the army of monkeys and demons together looked like the agitated river of Ganga.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षण्णवतितमः सर्गः ॥

Thus completes 96th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

97 Sarga 97 - सप्तनवतितमः सर्ग

Sugreeva Kills Mahodara

Introduction -

Ravana sends Mahodara to the battle-field. Mahodara creates havoc, by cutting off the hands, feet and thighs of monkeys. Some monkeys seek refuge with Sugreeva and some ran away for life. Sugreeva attacks Mahodara and initially kills the horses of the latter. Both of them fight till the weapons in their hands get broken. Then, they start wrestling with each other, till they get exhausted. Finally, Sugreeva cuts off Mahodara's head with a huge sword.

हन्यमाने बले तूर्णमन्योन्यन् ते महामृधे ।
सरसीव महाघर्म सूपक्षीणे बभूवतुः ॥६-९७-१

बले	= those two armies	हन्यमाने	= being killed	अन्योन्यम्	= by each another
महामृधे	= in that major battle	बभूवतुः	= became	सूपक्षीणे	= diminished very much
तूर्णम्	= quickly	सरसीव	= like two lakes (diminishing)	महाघर्मे	= in a severe summer.

Being killed by each other in that major battle, those two armies were very much diminished soon, like two lakes in a severe summer.

स्वबलस्य विघातेन विरूपाक्षवधेन च ।
बभूव द्विगुणन् क्रुद्धो रावणो राक्षसाधिपः ॥६-९७-२

रावणः	= Ravana	राक्षसाधिपः	= the lord of demons	बभूव	= became
द्विगुणम्	= doubly	क्रुद्धः	= enraged	घातेन	= because of the destroyal
स्वबलस्य	= of his own army	विरूपाक्षेन	= and the fall of Virupaksha.		

Ravana the lord of demons got doubly enraged because of the destroyal of his own army and the fall of Virupaksha.

प्रक्षीणन् तु बलं दृष्टा वध्यमानन् वलीमुखैः ।
बभूवास्य व्यथा युद्धे प्रेक्ष्य दैवविपर्ययम् ॥६-९७-३

दृष्टा	= seeing	स्वबलम्	= his own army	प्रक्षीणम्	= diminished
वध्यमानम्	= after having been killed	वलीमुखैः	= by the monkeys	युद्धे	= in the battle

दद्वा	= and seeing	दैवविपर्यम्	= the reversal of his fate	व्यथा	= restlessness
बभूव	= came	अस्य	= to him.		

He felt restless to find his own army diminished while being killed by the monkeys and to see the reversal of his fate.

उवाच च समीपस्थं महोदरमरिन्द्रमम् ।
अस्मिन्काले महाबाहो जयाशा त्वयि मे स्थिता ॥६-९७-४

उवाच	= (He) spoke	महोदरम्	= to Mahodara	अरिन्द्रमम्	= the annihilator of enemies
समीपस्थम्	= who was standing nearby (as follows)	महाबाहो	= O the long armed!	अस्मिन्	= at this juncture
मे जयाशा	= my hope for victory	त्वयि स्थिता	= lies in you.	काले	

He spoke to Mahodara, the annihilator of enemies, standing beside him (as follows): "O the long-armed! At this juncture, my hope for victory is centered in you."

जहि शत्रुचमून् वीर दर्शयाद्य पराक्रमम् ।
भर्तुपिण्डस्य कालोअयं निर्वेष्टुन् साधु युध्यताम् ॥६-९७-५

वीर	= O the brave demon!	जहि	= destroy	शत्रुचमून्	= the army of our enemies!
दर्शय	= show	पराक्रमम्	= your prowess	अद्य	= now!
अयम्	= this	कालः	= is the time	निर्वेष्टम्	= to repay the debt
भर्तुपिण्डस्य	= of your master (in the form of subsistence received from him)	युध्यताम्	= fight	साधु	= well.

"O the brave demon! Destroy the army of our enemies. Show your prowess now. This is the time to repay the debt of your master (received in the form of sustenance from him). Fight well."

एवमुक्तस्तथेत्युक्त्वा राक्षसेन्द्रं महोदरः ।
प्रविवेशारिसेनान् स पतङ्ग इव पावकम् ॥६-९७-६

एवम्	= thus	उक्तः	= spoken	महोदरः	= Mahodara
राक्षसेन्द्रः	= the chief of demons	उक्त्वा	= uttering	तथा इति	= "So it be"
प्रविवेश	= entered	ताम्	= that army of enemies	पतङ्गः इव	= as a moth (rushed into)
पावकम्	= a flame.	अरिसेनम्			

Hearing the words of Ravana, Mahodara the chief of demons saying "So it be", penetrated into the army of enemies, as a moth rushed into a flame.

ततः स कदनन् चक्रे वानराणां महाबलः ।
भर्तृवाक्येन तेजस्वी स्वेन वीर्येण चोदितः ॥६-९७-७

चोदितः	= incited	भर्तृवाक्येन	= by the words of his master	सः महाबलः	= that mighty demon
तेजस्वी	= with full of energy	कदनम् चक्रे	= destroyed	वानराणाम्	= the monkeys

Emboldened by the words of his master, that mighty demon, with full of energy, destroyed the monkeys by dint of his own valour.

वानराश्च महासत्त्वः प्रगृह्य विपुलाः शिलाः ।
प्रविश्यारिबलं भीमं जग्नस्ते सर्वराक्षसान् ॥६-९७-८

ते	= those	महासत्त्वाः	= highly strong	वानराश्च	= monkeys too
परिगृह्य	= taking hold of	विपुलाः	= huge rocks	प्रविश्य	= and penetrating
भीमम्	= the terrific army of enemies	शिलाः		सर्व	= all the demons.

Taking hold of huge rocks and penetrating the terrific army of enemies, those highly strong monkeys too started killing all the demons.

महोदरः सुसंकुद्धः शरैः काङ्चनभूषणैः ।
चिञ्चेद पाणिपादोरु वानराणां महाहवे ॥६-९७-९

महाहवे	= in that great battle	सुसंकुद्धः	= the highly enraged	महोदरः	= Mahodara
शरैः	= with his arrows	काङ्चन	= decked in gold	चिञ्चेद	= chopped off
पाणि पादोरु	= the hands feet and thighs	भूषणैः		वानराणाम्	= of the monkeys.

In that great battle, the highly enraged Mahodara, with his arrows decked in gold, chopped off the hands, feet and thighs of monkeys.

ततस्ते वानराः सर्वे राक्षसैर्दिता भृशाम् ।
दिशो दश द्रुताः केचित्केचित्सुग्रीवमाश्रिताः ॥६-९७-१०

ततः	= then	अमोन्न रर्वे	= all	ते वानराः	= those monkeys
अर्दिताः	= tormented	भृशाम्	= very much	राक्षसैः	= by the demons
केचित्	= some	द्रुताः	= ran away	दशदिशाः	= into ten directions
केचित्	= some	आश्रिताः	= sought refuge	सुग्रीवम्	= with Sugreeva.

Then, among all those monkeys who were tormented by the demons, some ran away into ten directions. Some

others sought refuge with Sugreeva.

प्रभग्नान् समरे दृष्ट्वा वानराणां महाच्चमूर् ।
अभिदुदाव सुग्रीवो महोदरमनन्तरम् ॥६-९७-११

दृष्ट्वा	= seeing	महावलम्	= the large army	वानराणाम्	= of monkeys
प्रभग्नम्	= being defeated	समरे	= in battle	सुग्रेवः	= Sugreeva
अभिदुदाव	= rushed towards	महोदरम्	= Mahodara rushed towards	महोदरम्	= Mahodara
अनन्तरम्	= who was immediately close to him.				

Seeing the large army of monkeys defeated in the battle, Sugreeva rushed towards Mahodara who was immediately close to him.

प्रगृह्य विपुलान् घोरां महीधर समान् शिलाम् ।
चिक्षेप च महातेजास्तद्वधाय हरीश्वरः ॥६-९७-१२

प्रगृह्य	= seizing old of	शिलाम्	= a rock	घोराम्	= which was terrific
विपुलम्	= large	महीधर	= and equal in size to a mountain	हरीश्वरः	= Sugreeva
महातेजाः	= who was endowed with a great energy	समान्		तद्वधाय	= for killing him.

Seizing hold of a large and terrific rock, which looked like a mountain, Sugreeva who was endowed with a great energy, hurled it with an aim to kill the demon.

तामापतन्तीन् सहसा शिलान् दृष्ट्वा महोदरः ।
असम्भ्रान्तस्ततो वाणीर्विभेद दुरासदाम् ॥६-९७-१३

दृष्ट्वा	= seeing	ताम्	= that rock	आपतन्तीम्	= falling
सहसा	= suddenly	शिलाम्		ततः	= then
असम्भ्रान्तः	= unagitated	महोदरः	= Mahodara	वाणैः	= with his arrows
दुरासदाम्	= though it was difficult to approach.	निर्विभेद	= tore it		

Seeing that rock falling suddenly, Mahodara, then unagitated, tore it with his arrows, though it was difficult to approach.

रक्षसा तेन वाणौघौर्निकृत्ता सा सहस्रधा ।
निपपात शिलाभूमौ गृध्रचक्रमिवाकुलम् ॥६-९७-१४

सा	= that rock	निकृत्ता	= broken	सहस्रधा	= to a thousand pieces
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तेन रक्षसा	= by that demon	वाणौधैः	= with a multitude of his arrows	तदा	= forthwith
निपात	= fell down	भूमौ	= on earth	आकेन्	= like a flock of frightened vultures.

That rock, broken to a thousand pieces by that demon with a multitude of his arrows, forthwith fell down on earth, like a flock of frightened vultures.

तान् तु भिन्नान् शिलां दृष्ट्वा सुग्रीवः क्रोधमूर्च्छितः ।
सालमुत्पाट्य चिक्षेप रक्षसे रणमूर्धनि ॥६-९७-१५

क्रोधमूर्च्छितः	= filled with rage	दृष्ट्वा	= on seeing	ताम्	= that rock
भिन्नाम्	= broken	उत्पाट्य	= and uprooting	सालम्	= a Sala tree
सुग्रीवः	= Sugreeva	चिक्षेप	= hurled it	सः	= Mahodara
तम् चिन्छेद	= chopped it off	नैकधा	= into many pieces.		

Filled with rage on seeing that rock broken and uprooting a Sala tree, Sugreeva hurled it at his enemy and Mahodara chopped it off into many pieces.

शरैश्च विद्दारैनन् शूरः परपुरञ्जयः ।
स दर्दश ततः कुद्धः परिघं पतितं भुवि ॥६-९७-१६

शूरः	= the valiant Mahodara	परबलार्दनः	= who torments hostile forces	विद्दार	= lacerated
एन्म	= Sugreeva	शरैः	= with his arrows	सः कुद्धः	= that enraged Sugreeva
ततः	= then	दर्दश	= saw	परिघम्	= an iron rod
पतितम्	= fallen	भुवि	= on the ground.		

The valiant Mahodara, who was the tormentor of hostile forces, lacerated Sugreeva with his arrows. That enraged Sugreeva then saw an iron rod on the ground.

आविध्य तु स तन् दीप्तं परिघं तस्य दर्शयन् ।
परिघाग्रेण वेगेन जघानास्य हयोत्तमान् ॥६-९७-१७

आविध्य	= Swinging	तम् दीप्तम्	= that flashing iron rod	दर्शयन्	= and showing it
तस्य	= to him	परिघम्			
अस्य	= the excellent horses of	सः	= Sugreeva	जघान	= killed
हयोत्तमान्	Mahodara	परिघेण	= with that iron rod	उग्रवेगेन	= of terrible speed.

Swinging that flashing iron rod and showing it to him, Sugreeva killed the excellent horses of Mahodara with that iron rod of terrible speed.

तस्माद्वतहयाद्वीरः सोअवपूत्य महारथात् ।
गदान् जग्राह सङ्कुद्धो राक्षसोअथ महोदरः ॥६-९७-१८

अवपूत्य	= jumping down	तस्मात्	= from that huge chariot	हतहयात्	= whose horses had been killed
सः वीरः	= that valiant	महारथात्		राक्षसः	= the demon
अथ	= thereupon	महोदरः	= mahodara	गदाम्	= of a mace
कुद्धः	= with anger.	जग्राह	= seized hold		

Jumping down from that huge chariot, whose horses had been killed, that valiant Mahodara the demon, there-upon seized hold of a mace with anger.

गदापरिघहस्तौ तौ युधि वीरौ समीयतुः ।
नर्दन्तौ गोवृषप्रख्यौ घनाविव सविद्युतौ ॥६-९७-१९

गदा परिघ हस्तौ	= with a mace and an iron hand respectively in their hands	नर्दन्तौ	= and roaring	गोवृष प्रख्यौ	= like two bulls
घनाविव	= and resembling two clouds	सविद्युतौ	= charged with lightning	तौ वीरौ	= those two heroes
समीयतुः	= closed in	युधि	= for a battle.		

With a mace and an iron road respectively in their hands and roaring like two bulls and resembling like two clouds charged with lightning, those two heroes closed in for a battle.

ततः कुद्धो गदां तस्य चिक्षेप रजनीचरः ।
ज्वलन्तीं भास्कराभासां सुग्रीवाय महोदरः ॥९७-६-२०

महोदरः	= Mahodara	रजनीचरः	= the demon	कुद्धः	= was angry
तस्य	= with Sgureeva	ततः	= and thereupon	चिक्षेप	= hurled
ज्वलन्तीम्	= a blazing to mace	भस्कराभासाम्	= which shone like the sun	सुग्रीवाय	= on Sugreeva.
गदाम्					

Mahodara the demon was angry with Sugreeva and thereupon hurled his blazing mace, which shone like the sun, on Sugreeva.

गदां तां सुमहादोरामापतन्तीं महाबलः ।
सुग्रीवो रोषताम्राक्षः समुद्यम्य महाहवे ॥६-९७-२१

आजघान गदान् तस्य परिघेण हरीश्वरः ।
पपात स गदोद्धिनः परिघस्तस्य भूतले ॥६-९७-२२

तम्	= (Seeing) that highly	आपतन्तीम्	= falling (on him)	महाहवे	= in that great battle
सुमहाघोराम्	terrific mace				
गदाम्					
महाबलह्	= the mighty	सुग्रीवः	= Sugreeva	हरीश्वरः	= the king of monkeys
रोषतात्राक्षः	= was enraged with red eyes	आजघान	= and struck	तस्य गदाम्	= his mace
परिघेण	= lifting up the iron rod	तस्य परिघः	= that iron rod	गदोद्धिनः	= broke off
समुद्दम्य					
पपात	= and fell	भूत्ले	= on the floor.		

Seeing that highly terrible mace, falling on him in that great battle, the mighty Sugreeva, the King of monkeys, was enraged with red eyes and struck that mace, by lifting up the iron rod. That iron rod broke off and fell on the ground.

ततो जग्राह तेजस्वी सुग्रीवो वसुधातलात् ।
आयसं मुसलन् घोरन् सर्वतो हेमभूषितम् ॥६-९७-२३

ततः	= thereupon	तेजस्वी	= the spirited	सुग्रीवः	= Sugreeva
जग्राह	= took hold	घोरम्	= of a formidable steel	सर्वतह् हेम	= entirely decked with
		आयसम्	club	भूषितम्	gold
वसुधातलात्	= from the earth-surface.	मुसलम्			

Thereupon, the spirited Sugreeva took hold of a formidable steel club, entirely decked with gold, from the earth-surface.

स तमुद्यम्य चिक्षेप सोऽप्यस्य प्राक्षिपद्दाम् ।
भिन्नावन्योन्यमासाद्य पेततुस्तौ महीतले ॥६-९७-२४

उद्यम्य	= lifting	तम्	= that steel club	सः	= Sugreeva
चिक्षेप	= hurled (it)	सःऽपि	= Mahodara too	प्राक्षिपत्	= hurled
गदाम्	= (another) mace	अस्य	= on him	तौ	= those two weapons
अन्योन्यम्	= clashing each other	भिन्नौ	= were broken	पेततुः	= and fell
आसाद्य					
महीतले	= on the floor.				

Lifting that steel club, Sugreeva hurled it. Mahodara too hurled another mace on him. Those two weapons, clashing each other, broke and fell on the floor.

ततो भिन्नप्रहरणौ मुष्टिभ्यान् तौ समीयतुः ।
तेजो बलसमाविष्टौ दीप्ताविव हुताशनौ ॥६-९७-२५

भिन्न प्रहरणौ	= with their weapons broken	तौ	= the two warriors	तेजोबल समाविष्टा	= who were endowed with spirit and strength
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दीसौ	= resembling two blaz-	समीयतौ	= contended	मुष्टिष्याम्	= with their fists.
हुताशनौ इव	ing fires				

As all their weapons were broken, those two warriors, who were endowed with spirit and strength, resembling two blazing fires, started contending with fists.

जग्न्तुस्तौ तदान्योन्यं नेदतुश्च पुनः पुनः ।
तलैश्वान्योन्यमाहत्य पेततुर्धरणीतले ॥६-९७-२६

पुनः पुनः	= time and again	नदन्तौ	= roaring	तौ	= those two warriors
तदा	= then	जग्न्तुः	= banged	तदा	= then
जग्न्तुः	= banged	अन्योन्यम्	= each other	आहत्य	= slapping
अन्योन्यम्	= each other	तलैः	= with their palms	पेततुः	= (they) rolled
महीतले	= on the earth's surface.				

Roaring again and again, those two warriors then banged each other. Slapping each other with their palms, they rolled on the earth's surface.

उत्पेततुस्ततस्तूर्णन् जग्न्तुश्च च परस्परम् ।
भुजैश्चिक्षेपतुर्वीरावन्योन्यमपराजितौ ॥६-९७-२७

उत्पेततुः	= they raised	तूर्णम्	= quickly	तदा	= and then
जग्न्तुः	= began to strike	परस्परम्	= each other	अपराजितः	= remaining unyielded
वीरौ	= the two heroes	चिक्षिपतुः	= pushed	अन्योन्यम्	= each other
भुजैः	= on their shoulders.				

They raised quickly on their feet and then began to strike each other. Remaining unyielded, the two heroes pushed each other on their shoulders.

जग्मुतुस्तौ श्रमं वीरौ बाहुयुद्धे पांतपौ ।
जहार च तदा खग्डमदूरपरिवर्तिनम् ॥६-९७-२८
राक्षसश्चर्मणा सार्धं महावेगो महोदरः ।

तौ वीरौ	= those two heroes	परम्तपौ	= the annihilators of their enemies	जग्मतुः	= felt exhausted
बाहुयुद्धे	= in the course of their wrestling	तदा	= then	श्रमम्	
महोदरः	= Mahodara	राक्षसः	= the demon	महावेगः	= the highly fast
खग्डम्	= a sword	चर्मणासार्धम्	= along with a shield	जहार	= took

Those two heroes, the annihilators their enemies, felt exhausted in the course of their wrestling. Then the highly fast Mahodara the demon took hold of a sword and a shield, lying not very far.

तथैव च महाखड्नं चर्मणा पतितन् सह ॥ ६-९७-२९
जग्राह वानरश्रेष्ठः सुग्रीवो वेगवत्तरः ।

तथैव	= in the same way	वेगवत्तरः	= the highly swift	सुग्रीवः	= Sugreeva
वानरश्रेष्ठः	= the foremost of monkeys	जग्राह	= took hold	महाखड्नम्	= of a large sword
चर्मणा सह	= along with a shield	ततितम्	= lying (there).		

In the same way, the highly swift Sugreeva the foremost of monkeys took hold of a large sword together with a shield, lying there.

तौ तु रोषपरीताङ्गौ नर्दन्तावभ्यधावताम् ॥ ६-९७-३०
उद्यतासी रणे हृष्टौ युधि शस्त्रविशारदौ ।

ततः	= thereupon	थोसे त्वो	= who were skilled in	रणे	= in the battle-field
रोषपरीताङ्गौ	= and whose limbs were seized with anger	वर्षिस् शस्त्र	= the use of weaponry	नर्दन्तौ	
हृष्टौ	= with joy	विशारदौ अभ्यधावताम्	= galloped forward		= roaring
		उद्यतासी	= with their swords upraised.		

Thereupon, those two warriors, who were skilled in the use of weaponry in the battle-field and whose limbs were seized with anger, galloped forward, roaring with joy, with their swords upraised.

दक्षिणं मण्डलन् चोभौ तौ तूर्णन् सम्परीयतुः ॥ ६-९७-३१
अन्योन्यमभिसङ्कुद्धौ जये प्रणिहितावुभौ ।

प्रणिहितौ	= with their thoughts concentrated on one point	जये	= of victory	उभौ	= both of them
अभिसङ्कुद्धौ	= were enraged with	अन्योन्यम्	= each other	सम्परीयतुः	= and performed
दक्षिणम्	= circumambulations from left to right	सुतूर्णम्	= very quickly.		

With their thoughts concentrated on one point of victory, both the warriors were enraged with each other and performed circumambulations from left to right, very quickly.

स तु शूरो महावेगो वीर्यश्लाघी महोदरः ॥ ६-९७-३२
महाचर्मणि तन् खड्नं पातयामास दुर्मतिः ।

सः शूरः	= that valiant and evil-minded Mahodara	वीर्यश्लाघी	= who was boasting of his own prowess	महावेगः	= with very high speed
दुर्मतिः					

पातयामास	= let fall	तम्	= that	खड्म्	= sword
महाचर्मणि	= on the heavy shield (of Sugreeva).				

That valiant and evil-minded Mahodara, who was boasting of his own prowess, let fall with very high speed, that sword on the heavy shield of Sugreeva.

लग्नमुत्कर्षतः खड्न् खड्नेन कपिकुञ्जरः ॥६-९७-३३
जहार सशिरस्त्राणन् कुण्डलोपहितन् शिरः ।

उत्कर्षतः	= even while Mahodara was extracting	खड्म्	= his sword	लग्नम्	= which had got struck in the shield
कपिकुञ्जरः	= Sugreeva	जहार	= severed	खड्न	= with his own sword shiraH mahodara's head
कुण्डलोपगतम्	= which was adorned with ear-rings	सशिरस्त्राणम्	= and helmet.		

Even while Mahodara was extracting his sword which had got struck in the shield, Sugreeva severed with his own sword, Mahodara's head, which was adorned with ear-rings and helmet.

निकृत्तशिरस्तस्य पतितस्य महीतले ॥६-९७-३४
तद्वलन् राक्षसेन्द्रस्य दृष्टा तत्र न तिष्ठति ।

तस	= (While) Mahodara	निकृत्तिशरः	= with his head chopped off	पतितस्य	= was falling
महीतले	= on the ground	राक्षसेन्द्रस्य	= Ravana's balaM	=	army
दृष्टा	= on seeing	तत्	= it	न दृश्यते	= could no longer be seen
तत्र	= there.				

While Mahodara, with his head chopped off, was falling on the ground, Ravana's army, on seeing it, could no longer be seen on the battle-field.

हत्वा तन् वानरैः सार्धं ननाद मुदितो हरिः ॥६-९७-३५
चुक्रोध च दशग्रीवो बभौ हृष्टश्च राघवः ।

हत्वा	= having killed	तम्	= Mahodara	हरिः	= Sugreeva
ननाद मुदितः	= made a rejoicing roar	वानरैः	= with his monkeys	दशग्रीवः	= Ravana
चुक्रोध च	= was enraged	सार्धम्		बभौ हृष्टः	= looked rejoicing.
		राघवश्च	= Rama		

Having killed Mahodara, Sugreeva made a rejoicing roar with his monkeys. Ravana was enraged. Rama looked rejoicing.

विषण्णवदनाः सर्वे राक्षसा दीनचेतसः ॥६-९७-३६
विद्रवन्ति ततः सर्वे भयवित्रस्तचेतसः ।

विषण्ण	= with their faces look-	सर्वे राक्षसाः	= all the demons	दीनचेतसः	= felt dejected
वदनाह्	ing low-spirited				
भयवित्रस्त	= with their minds	सर्वे	= all of them	विद्रवन्ति	= ran away
चेतसः	stricken with fear				
ततः	= from the battle-field.				

With their faces looking low-spirited all the demons felt dejected. With their minds stricken with fear, all of them ran away from the battle-field.

महोदरं तं विनिपात्य भूमौ ।
महागिरेः कीर्णमिवैकदेशम् ।
सूर्यात्मजस्तत्र राज लक्ष्मा ।
सूर्यः स्वतेजोभिरिवाप्रधृष्यः ॥६-९७-३७

विनिपात्य	= having thrown down	भूमौ	= to the ground	तम्	= that Mahodara
एकदेशम्	= looking like a part	महागिरेः	= of a huge mountain	महोदरम्	= lying shattered
इव				कीर्णम्	= lying shattered
अप्रधृष्यः	= the invincible	सूर्यात्मजः	= Sugreeva	राज	= shone
लक्ष्मा	= in glory	तत्र	= there	सूर्यः इव	= like the sun
स्वतेजोभिः	= shines with its rays.				

Having thrown down to the ground that Mahodara, looking like a part of a huge mountain lying shattered the invincible Sugreeva shone in glory in the battle-field like the sun shines with its rays.

अथ विजयमवाप्य वानरेन्द्रः ।
समरमुखे सुरसिद्धयक्षसंघैः ।
अवनितलगतैश्च भूतसंघै ।
हरुषसमाकुलितैर्निरीक्ष्यमाणः ॥६-९७-३८

आवाप्य	= having attained	विजयम्	= victory	समरमुखे	= in the battle-front
वानरेन्द्रः	= Sugreeva	अथ	= then	निरीक्ष्यमाणह्	= continued to be looked at
सुरसिद्धे	= by the multitude of	भूतसम्घैः च	= as also a multitude of	अवनितलगैः	= standing on the earth's
यक्षसम्घैः	gods Siddhas*		beings		surface
हरुषसमाकुलितैः	= who were all over-				
	whelmed with joy.				

Having attained victory in the battle-front, Sugreeva then continued to be looked at by the multitude of gods, Siddhas*(a class of demigods who are endowed with mystic powers) and Yakshas (another class of demigods attending on Kubera, the god of riches) as also a host of beings standing on the earth's surface who were all

overwhelmed with joy.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तनवतितमः सर्गः ॥

Thus completes 97th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

98 Sarga 98 - अष्टनवतितमः सर्ग

Angada Kills Mahaparsva

Introduction -

When Mahaparshva enters the battle-field and torments the monkeys, Angada comes to their rescue and hits him. Jambavan also enters the field and breaks the chariot and the horses of Mahaparshva. Then, Angada knocks the bow and the helmet of Mahaparshva, as they fall down. Finally, Mahaparshva falls dead, succumbing to a forcible blow of Angada's fist.

महोदरे तु निहते महापार्श्वो महाबलः ।
सुग्रीवेण समीक्ष्याथ क्रोधात्संरक्तलोचनः ॥६-९८-१
अङ्गदस्य चमूं भीमान् क्षोभयामास सायकैः ।

समीक्ष्य	= seeing	महोदर	= Mahodara	निहते	= killed
सुग्रीवेण	= by Sugreeva	महाबलः	= the mighty	महापार्श्वः	= Mahaparshva
क्रोध सब्रक्त	= with his red-blood	अथ	= then	क्षोभयामास	= stirred up
लोचनः	eyes in anger	चमू	= army	अङ्गदस्य	= of Angada
भीमान्	= the terrific				
मार्गाणैः	= with his arrows.				

Seeing Mahodara killed by Sugreeva, the mighty Mahaparsva for his part with his red-blood eyes through anger, forthwith stirred up the terrific army of Angada with his arrows.

स वानराणां मुख्यानामुत्तमाङ्गानि सर्वशः ॥६-९८-२
पातयामास कायेभ्यः फलन् वृन्तादिवानिलः ।

सः राक्षसः	= that demon	पातयामास	= struck down	उत्तमाण्गानि	= the heads
मुख्यानाम्	= of monkey-chiefs	कायेभ्यः	= from their trunks	अनिलः इव	= as wind (would)
वानराणाम्		वृन्तात्	= from its stalk.		
फलम्	= (throw down) a fruit				

That demon struck down the heads of monkey-chiefs from their trunks, as wind would throw down a fruit from its stalk.

केषान् चिदिषुभिर्बाहून्स्कन्यांश्चिछेद राक्षसः ॥६-९८-३
वानराणान् सुसङ्कुच्छः पार्श्वन् केषां व्यदारयत् ।

अथ	= Moreover	सुसङ्कुच्यः	= very quickly	सः राक्षसः	= that demon
चिच्छेद	= chopped off	बाहून्	= the arms	केषाम्चित्	= of some monkeys
इषुभिः	= with his arrows	आक्षिपत्	= and struck down	वानराणाम्	
				पार्श्वम्	= the region of the ribs

केषम् चित् = of others.

Moreover, that demon very quickly chopped off the arms of some monkeys with his arrows and struck down the region of the ribs of others.

ते अर्दिता वाणवर्षेण महापार्श्वेन वानराः ॥६-९८-४
विषादविमुखाः सर्वे बभूवुर्गतचेतसः ।

आर्दिताः	= tormented	वाणवर्षेण	= by the flight of arrows	महापार्श्वेन	= by Mahaparsva
सर्वे	= all	ते वानराः	= those monkeys	विषाद	= were downcast with
बभूवुः	= and became	गतचेतसः	= bereft of their senses.	विमुखाः	despair

Tormented by the flight of arrows of Mahaparshva, all those monkeys were downcast with despair and lost heart.

निरीक्ष्य बलमुद्दिग्ममङ्गदो राक्षसार्दितम् ॥६-९८-५
वेगन् चक्रे महाबाहुः समुद्र इव पर्वणि ।

निशम्य	= hearing	बलम्	= his army	उद्दिग्म	= depressed
राक्षसार्दितम्	= on being tormented by the demon	अङ्गदः	= Angada	महावेगः	= who was endowed with a great impetuosity
वेगम् चक्रे	= exhibited his tempo	समुद्रः इव	= like an ocean	पर्वसु	= on full-moon days.

Seeing his army depressed on being tormented by the demon, Angada who was endowed with a great impetuosity, exhibited his tempo like an ocean on full-moon days.

आयसं परिघन् गृह्य सूर्यरश्मिसमप्रभम् ॥६-९८-६
समरे वानरश्रेष्ठो महापार्श्वं न्यपातयत् ।

गृह्य	= taking hold	आयसम्	= of a steel rod	सूर्य	= with its radiance equal to that of the sun
परिघम्		परिघम्		रश्मिसम्	
म्यपातयत्	= hurled it	महापार्श्वं	= on Mahaparsva	प्रभम्	
				समरे	= in that combat.

Taking hold of a steel rod, with its radiance equal to that of the sun, hurled it on Mahaparshva in that combat.

स तु तेन प्रहारेण महापार्श्वो विचेतनः ॥६-९८-७
ससूतः स्यन्दनात्तस्माद्विसन्जः प्रापतद्विः ।

तेन	= prahaareNa	=	by सः महापार्श्वः	=	that
			that		Ma-
			blow		ha-
					parsva

अपत्	= dropped senseless and	भुवि	= on the ground	तस्मात्	= from that chariot
विचेतनः	unconscious			स्यन्दनात्	
विसज्जः					
ससूतः	= along with his chario- teer.				

By that blow, that Mahaparsva dropped senseless and unconscious on the ground from his chariot along with is charioteer

यस्यक्षराजस्तु तेजस्वी नीलाङ्गनचयोपमः ॥६-९८-८
निष्पत्य सुमहावीर्यः स्वाद्यूथान्मेघसंनिभात् ।

प्रगृह्य गिरिश्छङ्गभान् क्रुद्धः स विपुलान् शिलाम् ॥६-९८-९
अश्वाञ्जघान तरसा स्यन्दनन् च बभङ्ग तम् ।

ऋक्षराजः	= Jambavan	तेजस्वी	= the energetic bear	नीलाङ्गनचयोपमः	= looking like a heap of black collyrium
सुमहावीर्यः	= who was exceedingly powerful	क्रुद्धः	= was enraged	निष्पत्य	= and rushing forward
स्वाद्यूथात्	= from his battalion	मेघसंनिभात्	= which resembled a black cloud	प्रगृह्य	= and seizing hold
विपुलाम्	= huge rock	गिरिश्छङ्गभाम्	= resembling mountain-peak	जघान	= killed
शिलाम्		तरसा	= with his strength	बभङ्ग	= and broke
तस्य अश्वान्	= his horses				
तम्	= that chariot too.				
स्यन्दनम्					

The energetic Jambavan, looking like a heap of black collyrium, who was exceedingly powerful, battalion which resembled a black cloud a mountain-peak, killed his horses with his strength and broke that chariot too.

मुहूर्ताल्लभ्यसन्ज्ञस्तु महापार्श्वो महाबलः ॥६-९८-१०
अङ्गदं बहुभिर्बाणैर्भूयस्तं प्रत्यविघ्यत ।

महाबलः	= the mighty	महापार्श्वः	= Mahaparsva	मुहूर्तात्	= within a while
लभ्य सम्झः	= regained his consciousness	भूयः	= again	प्रत्यविघ्यत	= struck
तम् अङ्गदम्	= that Angada	बहुभिः वाणैः	= with a multiple of his arrows.		

Regaining his consciousness within a while, the mighty Mahaparshva again struck Angada with his many arrows.

जाम्बवन्तन् त्रिभिर्बाणैराजघान स्तनान्तरे ॥६-९८-११
ऋक्षराजन् गवाक्षं च जघान बहुभिः शरैः ।

आजघान	= (He) stuck	जाम्बवन्तम्	= Jambavan	ऋक्षराजम्	= the king of bears
त्रिभिः वाणैः	= with three arrows	स्तनान्तरे	= in his chest	जघान	= and struck
गवाक्षमच्च	= Gavanksha too	बहुभिः शरैः	= with many arrows.		

He struck Jambavan, the king of bears with three arrows in his chest and struck Gavaksha too with many arrows.

गवाक्षन् जाम्बवन्तं च स दृष्टा शरपीडितौ ॥६-९८-१२
जग्राह परिघन् घोरमङ्गदः क्रोधमूर्छितः ।

दृष्टा	= seeing	गवाक्षम्	= Gavaksha	जाम्बवन्तम्	= and Jambavan
शरपीडितौ	= tormented by the arrows	सः अङ्गदः	= that Angada	च	
जग्राह	= seized hold	घोरम्	= of a terrific iron rod.	क्रोधमूर्छितः	= infatuated with anger

Seeing Gavaksha and Jambavan tormented by the arrows, that Angada was infatuated with anger and seized hold of a terrific iron rod.

तस्याङ्गदः प्रकुपितो राक्षसस्य तमायसं ॥६-९८-१३
दूरस्थितस्य परिघन् रविरश्मसमप्रभम् ।

द्वाभ्यां भुजाभ्यान् सङ्ख्य भ्रामयित्वा च वेगवान् ॥६-९८-१४
महापार्श्वय चिक्षेप वधार्थन् वालिनः सुतः ।

सम्भूष्य	= holding	तम् परिघम्	= that iron rod	रविरश्म	= with a radiance resembling that of sun's rays
द्वाभ्याम्	= with his both hands	अङ्गदः	= Angada	समप्रभम्	
भुजाभ्याम्		भ्रामयित्वाच	= turning it around	वालिनः सुतः	= the son of Vali
सरोषाक्षः	= with his eyes filled with anger	तस्य	= on that Mahaparsva	वेगवत्	= with force
चिक्षेप	= hurled it	महापार्श्वस्य	= the demon	दूरस्थितस्य	= who stood at a distance
वधार्थम्	= to kill him.	राक्षसस्य			

Firmly holding that iron rod, which shone like the rays of the sun, with both hands and turning it around with force, Angada son of Vali, his eyes red with anger, hurled it on that Mahaparshva the demon, who stood at a distance, with an intention to kill him.

स तु क्षिप्तो बलवता परिघस्तस्य रक्षसः ॥६-९८-१५
धनुश्च सशरन् हस्ताच्छिरस्त्रन् चाप्यपातयत् ।

क्षिप्तः	= hurled	बलवता	= by the mighty Angada	सः परिघः	= that iron rod for its part
पातयत्	= knocked	धनुश्च	= the bow	सशरम्	= with the arrow fitted to it
हस्तात्	= from the hand	तस्य रक्षसः	= of that demon	शिरस्नाणम्	= and also his helmet.

Hurled by the mighty Angada, that iron rod for its part, knocked the bow with the arrow fitted to it, from the demon's hand and also his helmet.

तन् समासाद्य वेगेन वालिपुत्रः प्रतापवान् ॥६-९८-१६
तलेनाभ्यहनत्कुद्धः कर्णमूले सकुण्डले ।

समासाद्य	= approaching	तम्	= him	वेगेन	= with speed
कुद्धः	= and with anger	प्रतापवान्	= the valiant	वालिपुत्रः	= Angada
तलेन	= slapped him	कर्णमूले	= on the temple (root of the ear)	सकुण्डले	= shining with an ear-ring.
अभ्यहनन्					

Approaching him with speed and with anger, the valiant Angada slapped him on the temple (root of the ear), shining with an ear-ring.

स तु कुद्धो महावेगो महापार्श्वो महाद्युतिः ॥६-९८-१७
करेणैकेन जग्राह सुमहान्तं परश्वधम् ।

कुद्धः	= enraged as he was	सः महापार्श्वः	= that Mahaparsva for his part	महावेगः	= who was endowed with a great swiftness
महाद्युतिः	= and enormous splendour	जग्राह	= seized hold	सुमहान्तम्	= of a huge axe
एकेन करेण	= in one hand.			परश्वधम्	

Enraged as he was, that Mahaparsva for his part, who was endowed with a great swiftness and enormous splendour, seized hold of a huge axe in one hand.

तन् तैलधौतन् विमलं शैलसारमयं दृढम् ॥६-९८-१८
राक्षसः परमकुद्धो वालिपुत्रे न्यपातयत् ।

परम कुद्धः	= extremely enraged	राक्षसः	= the demon	न्यपातयत्	= hurled
विमलम्	= that stainless	दृढम्	= and strong	तम्	= axe
तैल धौतम्	= which had been washed in oil	शैलसारमयन्	= and which was made of steel	वालिपुत्रे	= on Angada.

Extremely enraged, the demon hurled that stainless and strong axe, which had been washed in oil and which was made of steel, on Angada.

तेन वामान्सफलके भृशं प्रत्यवपातितम् ॥६-९८-१९
अङ्गदो मोक्षयामास सरोषः स परश्वधम् ।

सरोषः	= full of anger	सः अङ्गदः	= that Angada	मोक्षयामास	= evaded
सः परश्वधम्	= that axe	प्रत्यव	= which had been aimed	तेन	= by him
भृशम्	= mostly which had been aimed	पातितम्		भृशम्	= mostly
वामान्सफलके	= at his left shoulder-bone.	तेन	= by him		

Full of anger, that Angada evaded that axe, which had been aimed by him mostly at his left shoulder-bone.

स वीरो वज्रसङ्काशमङ्गदो मुष्टिमात्मनः ॥६-९८-२०
सन्वर्तयन्सुसङ्कुद्धः पितृस्तुल्यपराक्रमः ।

सः वीरः	= that valiant Angada	पितृस्तुल्य	= with his prowess	सुसङ्कुद्धः	= was quite enraged
अङ्गदः		पराक्रमः	= equal to that of his father		
सन्वर्तयामास	= and firmly tightened	आत्मनः	= his fist	वज्रसङ्काशम्	= resembling a thunder-bolt.
		मुष्टिम्			

That valiant Angada, with his prowess equal to that of his father, was quite enraged and firmly tightened his fist resembling a thunder-bolt.

राक्षसस्य स्तनाभ्याशे मर्मज्ञो हृदयं प्राति ॥६-९८-२१
इन्द्राशनिसमस्पर्शन् स मुष्टिं विन्यपातयत् ।

मर्मज्ञः	= knowing the vital parts of the body	सः	= Angada	विन्यपातयत्	= pounced
आत्मनः	= his fist	इन्द्राशनि	= which invaded like a thunderbolt	हृदयम् प्रति	= on the bosom
मुष्टिम्		समस्पर्शम्			
राक्षसस्य	= of the demon	स्तनाभ्याशे	= in the vicinity of his breasts.		

Knowing the vital parts of the body, Angada pounced his fist, which invaded like a thunderbolt, on the bosom of the demon, in the vicinity of his breasts.

तेन तस्य निपातेन राक्षसस्य महामृघे ॥६-९८-२२
पफाल हृदयन् चाशु स पपात हतो भुवि ।

तेन निपातेन	= with the blow	तस्य	= of that fist	महामृघे	= in that great battle
हृदयम्	= the fleshy part of his heart	पफाल	= was blasted	सः	= he
पपात	= fell	हतः	= dead	भुवि	= on the ground.

With the blow of that fist in that great combat, the fleshy part of his heart was blasted and he fell dead on the ground.

तस्मिन्निपतिते भूमौ तत्सैन्यन् सम्पचुक्षुभे ॥६-९८-२३
अभवच्च महान्क्रोधः समरे रावणस्य तु ।

तस्मिन्	= when he fell dead	भूमौ	= on the ground	तत्	= that
विनिहते					
सैन्यम्	= army	सम्पचुक्षुभे	= got confused	महान्	= a mammoth
क्रोधः	= anger	अभवत्	= arose	रावणस्य	= in Ravana.

When Mahaparshva fell dead on the ground, his army got confused. A mammoth anger arose in Ravana.

वानराणां प्रहृष्टानां सिंहनादः सुपुष्कलः ॥६-९८-२४
स्फोटयन्निव शब्देन लङ्घां साद्वालगोपुराम् ।
सहेन्द्रेणेव देवानां नादः समभवन्महान् ॥६-९८-२५

सुपुष्कलः	= that highly profound	सिंहनादः	= lion's roar	प्रहृष्टानाम्	= of the rejoiced monkeys
शब्देन	= by its sound	समभवत्	= was well	महान् नादः	= like the loud sound
देवानाम्	= of the gods	सहेन्द्रेण	= along with Indra the lord of celestials	इव	
स्फोटयन्निव	= as though breaking asunder	लङ्घाम्	= the City of Lanka	शब्देन	= by the sound

That highly profound lion's roar of the rejoiced monkeys, by its noise, was well like the loud sound of the gods along with Indra the lord celestials, nay, by its vibrations breaking asunder as it were the City of Lanka with its attics and town-gates.

अथेन्द्रशत्रुस्त्रिदशालयानां ।
वनौकसां चव महाप्रणादम् ।
श्रुत्वा सरोषं युद्धि राक्षसेन्द्रः ।
पुनश्च युद्धाभिमुखोऽवतस्थे ॥६-९८-२६

श्रुत्वा	= hearing	महाप्रणादम्	= the loud noise	वनौकसाम्चैव	= of monkeys as also
त्रिदशालयानाम्	= of the celestials	युधि	= in the battle-field	राक्षसेन्द्रः	= Ravana
इन्द्रशत्रुः	= the adversary of Indra the lord of celestials	अथ	= then	अवतस्थे	= stood
युद्धाभिमुखे	= prepared for a battle	पुनश्च	= again	सरोषम्	= with anger.

Hearing the loud noise of monkeys, as also of the celestials in the battle-field, the enraged Ravana the adversary of Indra, then stood prepared for a battle again.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टनवित्तिमः सर्गः ॥

Thus completes 98th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

99 Sarga 99 - एकोनशततमः सर्ग

The Battle Between Raama And Ravana

Introduction -

Ravana enters the battle-field and with his mystic missile, frightens several monkeys and destroys them. Rama and Lakshmana come and attack Ravana. Then, Rama and Ravana fight each other with various kinds of arrows. When the missile employed by Ravana is struck down by Rama, all the monkeys shout loudly with a rejoice.

महोदरमहापाशौ हतौ दृष्टा तु राक्षसौ ।
तस्मिंश्च निहते वीरे विरूपाक्षे महाबले ॥ ६-९९-१

आविवेश महान्क्रोधो रावणन् तु महामृधे ।
सूतन् सञ्चोदयामास वाक्यन् चेदमुवाच ह ॥ ६-९९-२

दृष्टा	= seeing	महोदर	= Mahodara and Maha-	राक्षसौ	= the demons
हतौ	= having been killed	महापाशौ	= parshva	महाबले	= as also the mighty
विरूपाक्षे	= Virupaksha	तस्मिन् वीरे	= and that valiant	महामृधे	= in that great battle
महान् क्रोधः	= a tremendous anger	निहते	= killed	रावणम्	= of Ravana
आविवेश	= took possession	आविवेश	= took possession	सञ्चोदयामास	= (He) urged
सूतम्	= on his charioteer	रावणम्	= of Ravana	इदम्	= the following words:
		उवाच ह	= and addressed	वाक्यम्	

Seeing Mahodara and Mahaparshva the demons having been killed, and that valiant and mighty Virupaksha struck down in that great battle, a tremendous anger took possession of Ravana. He urged on his charioteer and addressed to him the following words:

निहतानाममात्यानान् रुद्धस्य नगरस्य च ।
दुःखमेषोअपनेष्यामि हत्वा तौ रामलक्ष्मणौ ॥ ६-९९-३

अपनेष्याम्येव	= surely I will remove	दुःखम्	= the sorrow (caused to me)	निहतानाम्	= on account of the min-
रुद्धस्य	= and the city which has	हत्वा	= killing	अमात्यानाम्	isters who have been
नगरस्यच	been laid seize to (by the monkeys)			तौ	killed
राम लक्ष्मणौ	= Rama and Lakshman.				= those two princes

"Killing those two princes, Rama and Lakshmana, I will remove surely the sorrow caused to me on account of the ministers who have been killed and the city which has been laid siege to (by the monkeys)."

रामवृक्षन् रणे हन्मि सीतापुष्पफलप्रदम् ।
प्रशाखा यस्य सुग्रीवो जाम्बवान्कुमुदो नलः ॥ ६-९९-४

स दिशो दश घोषेण रथस्यातिरथो महान् ।
नादयन्त्रययौ तूर्णन् राघवन् चाभ्यवर्तत ॥ ६-९९-५

रणे	= in the battle	हन्मि	= I will cut down	रामवृक्षम्	= the tree in the shape of Rama
सीतापुष्पफलप्रदम्	which is going to yield fruit through its flower in the form of Sita	यस्य	= whose principal branches are	सुग्रीवः	= Sugreeva
जाम्बवान्	= Jambavan	कुमुदः	= Kumuda	नलः	= Nala
द्विविदैश्वैव	= Dvivida	मैन्दश्च	= Mainda	अङ्गदः	= Angada
गन्धमानः	= Gandhamadana	हनुमाम्श्च	= Hanuma	सुशेणश्च	= Sushena
सर्वे	= and all the chiefs of monkey-warriors.				
हरियूथपाश					

"In the battle, I will cut down the tree in the shape of Rama, which is going to yield fruit through its flower in the form of Sita, whose principal branches are Sugreeva, Jambavan, Kumuda, Nala, Dvivida, Mainda, Angada, Gandhamadana, Hanuma, Sushena and all the chiefs of monkey-warriors."

पूरिता तेन शब्देन सनदीगिरिकानना ।
सञ्चाल मही सर्वा सवराहमृगद्विपा ॥ ६-९९-६

सः	= Ravana	महान्	= the mighty and the surpassing chariot-warrior	प्रययौ	= went
तूर्णम्	= quickly	अतिरथः			
घोषेण	= rushing	नादयन्	= making a noise	दश दिशः	= in all the ten directions
राघवम्	towards				
अभ्यधावत	Rama.				

Ravana, the mighty and the surpassing Chariot-Warrior, went quickly, making a noise in all the ten directions, with the sound of the chariot, rushing towards Rama.

तामसन् सुमहाघोरन् चकारास्त्रं सुदारुणम् ।
निर्ददाह कपीन्सर्वान्स्ते प्रपेतुः समन्ततः ॥ ६-९९-७

पूरिता	= filled	तेन शब्देन	= with that sound	सर्वा मही	= the entire earth
सनदीगिरिकानना	= with its rivers mountains and forests	त्रस्त	= having frightened	समन्तत	= was trembled.

Filled with that sound, the entire earth, with its rivers, mountains and forests, trembled, throwing lions, antelopes and birds, into fright.

तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः ।
दृष्टा भग्नानि शतशो राघवः पर्यवस्थितः ॥ ६-९९-८

चकार	= he employed	सुमहाघोरम्	= very highly terrific	सुदारुणम्	= and exceedingly frightful
अस्त्रम्	= mystic missile	तामसम्	= called Tamasa	निर्ददाह	= which began to consume
सर्वान् कपीन्	= all the monkeys	ते	= they	प्रपेतुः	= fell down
समन्ततः	= on all sides.				

He employed very highly terrific and exceedingly frightful mystic missile called Tamasa, which began to consume all the monkeys, who started falling down on all sides.

उत्पात रजो भूमौ तैर्भग्नै संप्रधावितैः ।
न हि तत्सहितुं शोकुर्ब्रह्मणा निर्मितं स्वयम् ॥ ६-९९-९

रज	= dust	उत्पात	= began to fly up	भूमौ	= from the earth
तैः भग्नैः	= while those frustrated monkeys	सम्प्रधावितैः	= were fleeing away	न शोकुः हि	= as they could no longer indeed
सहितुम्	= bear	तत्	= that missile	निर्मितम्	= built
ब्रह्मणा	= by Brahma	स्वयम्	= himself.		

Dust began to fly up from the earth, while those frustrated monkeys were fleeing away for they could no longer bear that missile built by Brahma himself.

तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः ।
दृष्टःद्वा भग्नानि शतशो राघवः पर्यवस्थितः ॥ ६-९९-१०

दृष्टा	= seeing	तानि	= those	शतशः	= hundreds
अनेकानि	= of many	अनीकानि	= armies	भग्नानि	= shattered
शरोत्तमैः	= by excellent arrows	रावणस्य	= of Ravana	राघवः	= Rama
पर्यवस्थितः	= stood ready for the battle.				

Seeing those hundreds of many of his armies shattered by excellent arrows of Ravana, Rama took his stand, ready for the battle.

ततो राक्षसशार्दूलो विद्राव्य हरिवाहिनीम् ।
स ददर्श ततो रामन् तिष्ठन्तमपराजितम् ॥ ६-९९-११

लक्ष्मणेन सह भ्रात्रा विष्णुना वासवन् यथा ।
आलिखन्तमिवाकाशमवष्टभ्य महद्वनुः ॥ ६-९९-१२
पद्मपत्रविशालाक्षन् दीर्घबाहुमरिन्दमम् ।

ततः	= then	सः	= Ravana	राक्षस	= the foremost among the demons
विद्राव्य	= having driven away	हरिवाहिनीम्	= the army of monkeys	शार्दूलः	
ददर्श	= saw	रामम्	= Rama	ततः	= thereupon
भ्रात्रा	= his brother	वासवम्	= as Indra the lord of celestials	लक्ष्मणेन सह	= along with Lakshmana
पद्मपत्रविशालाक्षम्	having wide eyes like lotus-petals	दीर्घबाहुम्	= long arms (Rama)	विष्णुना	= (is seen) with Vishnu the supreme lord unconquerable
तिष्ठन्तम्	= stood	अवष्टभ्य	= holding up his great bow	अरिन्दमम्	= the annihilator of enemies
आकाशम्	= the sky.			आलिखन्तम्	= as though scraping
				इव	

Having driven away the army of monkeys, Ravana the foremost among the demons then saw Rama, the annihilator of his enemies, who was endowed with long arms and eyes as wide as lotus petals standing unconquered with his brother Lakshmana-like Indra the lord of celestials is seen with Vishnu, the supreme lord of preservation-holding up his great bow as though scraping the sky.

ततो रामो महातेजाः सौमित्रिसहितो बली ॥ ६-९९-१३
वानरांश्च रणे भग्नानापतन्तन् च रावणम् ।
समीक्ष्य राघवो हृष्टो मध्ये जग्राह कार्मुकम् ॥ ६-९९-१४

ततः	= then	बली	= the mighty	रामः	= Rama
महातेजाः	= of great splendour	राघवः	= who was born in Raghu dynasty	सौमित्र	= along with Lakshmana
समीक्ष्य	= seeing	भग्नान्	= the disappointed	सहितः	
रावणम्	= and Ravana	आपतन्तम्	= whow as advancing quickly towards him	वानरान् च	= monkeys
जग्राह	= and seized	कार्मुकम्	= his bow	हृष्टः	= was pleased
				मध्ये	= at the middle.

Seeing the disappointed monkeys and Ravana advancing, the mighty Rama who was endowed with a great splendour and accompanied by Lakshmana who were born in Raghu dynasty, then pleasingly seized his bow at the middle.

विस्फारयितुमारेभे ततः स धनुरुत्तमम् ।
महावेगं महानादं निर्भिन्दन्निव मेदिनीम् ॥ ६-९९-१५

ततः	= thereupon	सः	= Rama	आरेभे	= began
विस्फारयितुम्	= to stretch	उत्तमम्	= his excellent bow	महावेगम्	= which was endowed with a great force
महा नादम्	= and sonorous	धनुः		मेदिनीम्	= the earth.

Thereupon, Rama began to stretch his excellent bow, which was endowed with great force and sonorous, as though he was breaking the earth asunder.

रावणस्य च बाणौघै रामविस्फारितेन च ।
शब्देन राक्षसास्तेन पेतुश्च शतशस्तदा ॥ ६-९९-१६

तदा	= then	तेन शब्देन	= due to that sound	रावणस्य	= produced by the streams of arrows of Ravana
राम विस्फारितेन	= and due to the stretching activity of Rama's bow	ते राक्षसाः	= those demons	बाणौघैः	
शतशः	= in their hundreds.			पेतुः च	= fell down

Then, due to that buzzing sound produced by the streams of Ravana's arrows as also by the twang of Rama's bow, those demons fell down in their hundreds.

तयोः शरपथं प्राप्य रावणो राजपुत्रयोः ।
स बभूव यथा राहुः समीपे शशिसूर्ययोः ॥ ६-९९-१७

सः रावणः	= that Ravana	प्राप्य	= coming within	राजपुत्रयोः	= the range of the arrow-shots of Rama and Lakshmana
बभू	= shone	राहुः यथा	= like Rahu (the demon who is supposed to seize the sun and the moon)	शरपथम्	
शशिसूर्ययौ	= of the moon and the sun.			समीपे	= standing in the vicinity

That Ravana, coming within the range of arrow-shots of Rama and Lakshmana, resembled Rahu (the demon who is supposed to seize the sun and the moon), standing in the vicinity of the moon and the sun.

तमिच्छन्नथमन् योद्धुं लक्ष्मणो निशितैः शरैः ।
मुमोच धनुरायम्य शरानन्निशिखोपमान् ॥ ६-९९-१८

इच्छन्	= wishing	योद्धुम्	= to fight	तम्	= him
निशितैः शरैः	= with his sharp arrows	प्रथमम्	= at the earliest	लक्ष्मणः	= Lakshmana
आयम्य	= stretching	धनुः	= his bow	मुमोच	= released

शरान् = his arrows

अग्निशिखोपमान् = which were like flames
of fire.

Wishing to fight him with his sharp arrows at the earliest, Lakshmana stretching his bow, released his arrows which were like flames of fire.

तान्मुक्तमात्रानाकाशे लक्ष्मणेन धनुष्मता ।
बाणान्बाणौर्महातेजा रावणः प्रत्यवारयत् ॥ ६-९९-१९

रावणः = Ravana

महातेजाः = of extraordinary energy

प्रत्यवारयन् = prevented

तान् = those

बाणान् = arrows

मुक्तमात्रान् = the moment they were released

लक्ष्मणेन = by Lakshmana

बाणैः = with his arrows

आकाशे = in the sky itself.

Ravana of extra ordinary energy prevented those arrows, the moment they were released by Lakshmana, with his arrows, in the sky itself.

एकमेकेन बाणेन त्रिभिस्त्रीन्दशभिर्दश ।
लक्ष्मणस्य प्रचिच्छेद दर्शयन्पाणिलाघवम् ॥ ६-९९-२०

दर्शयन् = showing

पाणिलाघवम् = the dexterity of his hand Raavana

प्रचिच्छेद = split

बाणेन = the arrows

लक्ष्मणस्य = of Lakshmana

दशभिः दश = and ten with ten arrows.

एकम् एकेन = one with one

त्रिभिः त्रीन् = three with three

Showing the dexterity of his hand, Ravana split the arrows of Lakshmana one with one, three with three and ten with ten arrows.

अभ्यतिक्रम्य सौमित्रिन् रावणः समितिञ्जयः ।
आससाद् ततो रामन् स्थितं शैलमिवाचलम् ॥ ६-९९-२१

अभ्यति क्रम्य = Over-passing

सौमित्रिम् = Lakshmana

रावणः = Ravana

समितिञ्जयः = the victorious in battle

आससाद् = approached

रामम् = Rama

स्थितम् = who stood

रणे = in the battle-field

अपरम् = like another mountain.

शैलम् इव

Overpassing Lakshmana, Ravana the victorious in battle, approached Rama, who stood like another mountain, in the battle-field.

स सञ्चे राम क्रोधसन्त्रक्तलोचनः ।
व्यसृजच्छरवर्णानि रावणो राघवोपरि ॥ ६-९९-२२

सः रावणः	= that Ravana	राक्षसेश्वरः	= the lord of demons	क्रोध सम्रक्तः	= having red-blood eyes
समासाद्य	= approaching	राघवम्	= Rama	लोचनः	= in
शरवर्षाणि	= streams of arrows.			व्यसृजत्	= released

Having approached Rama, Ravana the lord of demons, having his eyes turning red-blood through anger, released streams of arrows upon him.

**शरधारास्ततो रामो रावणस्य धनुश्च्युताः ।
दृष्ट्वैवापतिताः शीघ्रं भल्लाङ्ग्राह सत्वरम् ॥ ६-९९-२३**

दृष्ट्वैव	= just on seeing	शरधाराः	= streams of arrows	आपतिताः	= coming forth
धनुश्च्युताः	= loosed from the bow	रावणस्य	= of Ravana	रामः	= Rama
ततः	= thereupon	शीघ्रम्	= quickly	जग्राह	= seized hold
भल्लान्	= of 'Bhalla'* arrows	सत्वरम्	= in haste.		

Just on seeing streams of arrows coming forth, loosed from Ravana's bow, Rama thereupon quickly seized hold of 'Bhalla'* arrows in haste.

comment: halla - A variety of arrows with a crescent - shaped head.

**ताज्ञशरौघान्ततो भल्लैस्तीक्ष्णैश्चिछ्देद् राघवः ।
दीप्यमानान्महावेगान्कुञ्जानाशीविषानिव ॥ ६-९९-२४**

ततः	= then	राघवः	= Rama	चिछ्देद्	= tore off
तान्	= that multitude of ar-	दीप्यमानम्	= which were blazing	महावेगः	= and looking very ter-
शरोघान्	rows	तीक्ष्णैः भल्लैः	= with his sharp 'Bhalla'	रिफः	rific
कुञ्जान्	= like enraged serpents		arrows.		
आशीविषानिव					

Then, Rama tore off that multitude of arrows, which were blazing and looking very terrific like enraged serpents, with his sharp Bhalla - arrows.

**राघवो रावणन् तूर्णं रावणो राघवं तथा ।
अन्योन्यन् विविधैस्तीक्ष्णैः शरैरभिवर्षतुः ॥ ६-९९-२५**

राराघवो	= Rama on Ravana	रावणम्	= and Ravana on Rama	तूर्णम्	= quickly
रावणम्		राघवम् तथा			
वर्षतुः	= showered	अन्योन्यम्	= each other	तीक्ष्णैः शरैः	= with streams of sharp-
विविधैः	= of various kinds.				pointed arrows

Rama on Ravana and Ravana on Rama, quickly showered each other with streams of sharp-pointed arrows of various kinds.

चेरतुश्च चिरन् चित्रं मण्डलन् सव्यदक्षिणम् ।
बाणवेगान्समुदीक्ष्य समरेष्वपराजितौ ॥ ६-९९-२६

समुत्क्षिप्तौ	= pushing back	अन्योन्यम्	= each other	बाणवेगात्	= with the velocity of their arrows
अपराजितौ	= and remaining undefeated (the two warriors)	चक्रतुः	= described	मण्डलम्	= circles
चित्रम्	= of different kinds	चिरम्	= for a long time	सव्य दक्षिणम्	= from left to right.

Pushing back each other with the velocity of their arrows and remaining undefeated, the two warriors described circles of different kinds each moving from left to right, for a long time.

तयोर्भूतानि वित्रेषुर्युगपत्सम्प्रयुध्यतोः ।
रौद्रयोः सायकमुचोर्यमान्तकनिकाशयोः ॥ ६-९९-२७

भूतानि	= created beings	वित्रेसुः	= were frightened	तयोः	= even as both the warriors
रौद्रयोः	= who looked terrific	साकमुहोः	= who were releasing arrows	यमान्तक निकाशयोः	= and who resembled the god of retribution and the god of death respectively
युगपत्	= all at once	सम्प्रयुध्यतोः	= were fighting.		

Created beings were frightened, even as both the terrific warriors were fighting all at once, releasing their arrows at each other, thus resembling the god of retribution and the god of Death respectively.

सन्ततन् विविधैर्बाणैर्बभूव गगनन् तदा ।
घनैरिवातपापाये विद्युन्मालासमाकुलैः ॥ ६-९९-२८

गगनम्	= the sky	तदा	= then	बभूव	= became
सततम्	= dense	बाणैः	= with arrows	विविधैः	= of various kinds
इव	= (even as it is covered)	आतपापाये	= at the end of the monsoon	घनैः	= with clouds
विद्युन्माला	= crowded with crowns of lightning.				
समाकुलैः					

The sky at that time became dense with arrows of various kinds, even as it is covered, at the end of the monsoon, with clouds crowded with crowns of lightning.

गवाक्षितमिवाकाशं बभूव शूरवृष्टिभिः ।
महावेगैः सुतीक्ष्णाग्रैर्गृधपत्रैः सुवाजितैः ॥ ६-९९-२९

आकाशम्	= the sky	वभूव	= was studded as with eye-holes	शरवृष्टिभिः	= by showers of arrows
सुवाजितैः	= of high velocity	सुतीश्नाग्नैः	= which were extremely sharp pointed	गृप्र पत्रैः	= and adorned with plumes of vultures
महावेगैः	= (and were loosed) with high speed.				

The sky was studded as with eye-holes, by showers of arrows of high velocity, which were extremely sharp-pointed and adorned with plumes of vultures and were loosed with high speed.

शरान्धकारन् तौ भीमं चक्रतुः परमं तदा ।
गतेऽस्तन् तपने चापि महामेघाविवोत्थितौ ॥ ६-९९-३०

तदा	= then	चक्रतुः	= they made	प्रथमम्	= initially
आकाशम्	= the sky	शरान्धकारम्	= even after the sun-set	थेय मदे इत्	= like two huge clouds

दर्क उत्थितौ
महामेघाविव
risen.

They initially made the sky dark with arrows. Even after the sun-set, they made it dark, like two huge clouds risen in it.

तयोरभून्महद्युद्धमन्योन्यवधकाङ्क्षिणोः ।
अनासाद्यमाचिन्त्यन् च वृत्रवासवयोरिव ॥ ६-९९-३१

महत्	= a great	युद्धम्	= combat	अभूत्	= ensued
तयोः	= between both of them	अन्योन्य वध	= who were willing to kill each other	अचिन्त्यम्च	= (that battle) was unimaginable
अनासासाद्यम्	= and unapproachable	काङ्क्षिणोः			

वृत्रवासवयोरिव = like the duel that took place between Vritra the demon and Indra the lord of celestials.

A great combat ensued between both of them, who were willing to kill each other. That battle was unimaginable and unapproachable, like the duel that took place between Vritra the demon and Indra the lord of celestials.

उभौ हि परमेष्वासावुभौ शस्त्रविशारदौ ।
उभौ चास्त्रविदां मुख्यावुभौ युद्धे विचरेतुः ॥ ६-९९-३२

उभौ	= both the warriors	परमेष्वासौ	= were excellent archers	उभौ	= both
युद्ध विशारदौ	= were skilled in warfare	उभौ	= both	मुख्यौ	= wee eminently
अस्त्रविदाम्	= skilled in the use of missiles	उभौ	= both	विचरेतुः	= moved unhindered
युद्धे	= in the battle-field.				

Both the warriors were excellent archers. Both were skilled in war-fare. Both were eminently skilled in the use of missiles. Both moved unhindered in the battle-field.

उभौ हि येन व्रजतस्तेन तेन शरोर्मयः ।
ऊर्मयो वायुना विद्धा जग्मुः सागरयोरिव ॥ ६-९९-३३

येन	= in whichever course	उभौ व्रजतुः	= both of them went	तेन तेन	= in that respective direction
शरोर्मयः	= waves of arrows	जग्मुः	= went	ऊर्मयः	= like waves
सागरयोः	= in two oceans	वायुविद्धा	= whipped by the wind.		

In whichever course both of them went, in the same respective direction, streams of arrows went, like waves in two oceans, whipped by the wind.

ततः सन्सक्तहस्तस्तु रावणो लोकरावणः ।
नाराचमालान् रामस्य ललाटे प्रत्यमुच्चत ॥ ६-९९-३४

ततः	= then	रावणः	= Ravana	सम्सक्त हृतः	= having skilful hands
लोक रावणः	= and a cause for the cry of the world	प्रत्यमुच्चत	= released	नाराच	= a row of steel arrows
ललाटे	= on the forehead	रामस्य	= of Rama.	मालाम्	

Ravana, having skilful hands and a cause for the cry of the world, released a row of steel arrows on Rama's forehead.

रौद्रचापप्रयुक्तान् तां नीलोत्पलदलप्रभाम् ।
शिरसा धारयन्नामो न व्यथां प्रत्यपद्यत ॥ ६-९९-३५

रामः	= Rama	अधारयत्	= bore	शिरसा	= on his head
ताम्	= that row of steel arrows	रौद्रचाप	= discharged from the	नीलोत्पलदल	= and having a lustre of
न अभ्यपद्यत	= he did not get	प्रयुक्ताम्	= terrific bow	प्रभाम्	black lotus-petals

Rama endured on his head, that row of steel arrows, having a lustre of black lotus-petals, discharged from the terrific bow. He did not get perturbed.

अथ मन्त्रानपि जपत्रौद्रमस्त्रमुदीरयन् ।
शरान्भूयः समादाय रामः क्रोधसमन्वितः ॥ ६-९९-३६
मुमोच च महातेजाश्वापमायम्य वीर्यवान् ।

अथ	= thereupon	वीर्यवान्	= the valiant	रामः	= Rama
महातेजाः	= of great splendor	क्रोधः	= was filled with anger	अभिजपन्	= and while reciting
मन्त्रान्	= sacred incantations	समन्वितः		रौद्रम्	= a presided over by

समादाय	= having seized hold	मुमोच	= and released	शरान्	= arrows
भूयः	= again	आयनय	= having stretched	चापम्	= his bow.

Thereupon, seizing hold of more arrows, reciting sacred incantations and making use of the missile presided over by Rudra and stretching his bow, the valiant Rama of great splendour was filled with anger and released those arrows.

ते महामेघसङ्काशे कवचे पतिताः शराः ॥ ६-९९-३७
अवध्ये राक्षसेन्द्रस्य न व्यथान् जनयन्त्तदा ।

ते शराः	= those arrows	पतिताः	= which fell	अवध्ये	= on the unbreakable ar-
राक्षसेन्द्रस्य	= of Ravana	महामेघसम्माश	= looking like a great cloud	कवचे	mour
व्यथान्	= any pain	तदा	= at that time.	न जनयन्	= could not generate

Fallen on the unbreakable armour of Ravana, which looked like a large cloud, those arrows could not cause any pain to him at that time.

पुनरेवाथ तन् रामो रथस्थं राक्षसाधिपम् ॥ ६-९९-३८
ललाटे परमास्त्रेण सर्वास्त्रकुशलो अभिनत् ।

अथ	= then	रामः	= Rama	सर्वास्त्र	= who was skilled in the use of all types of mystic missiles
अभिनत्	= sank	ललाटे	= in the forehead	पुनरेव	= yet again
परमास्त्रेण	= by a paramount missile	तम्	= that Ravana	रथस्थम्	= seated in his chariot.

Rama, who was skilled in the use of all types of mystic missiles, forthwith pierced in the forehead, yet again by a paramount missile, that Ravana seated in his chariot.

ते भित्त्वा बाणरूपाणि पञ्चशीर्षा इवोरगाः ॥ ६-९९-३९
श्वसन्तो विविशुर्भूमिन् रावणप्रतिकूलताः ।

भित्वा	= having pierced	बाणरूपाणि	= the frames of arrows (of Ravana)	ते	= the arrows of Rama
विविशुः	= penetrated	पञ्च शीर्षा	= like five-headed hissing serpents	भूमिन्	= into the earth
रावण	= when rebuffed by Ravana.	श्वसन्तः			
प्रतिकूलिताः		उरगाः इव			

Having pierced the frames of arrows of Ravana, Rama's arrows penetrated like five-headed hissing serpents into the earth, when rebuffed by Ravana.

निहत्य राघवस्यास्त्रन् रावणः क्रोधमूर्छितः ॥ ६-९९-४०
आसुरन् सुमहाघोरमन्यदस्त्रं समाददे ।

निहत्य	= striking down Rama's	सः रावणः	= that Ravana	क्रोधमूर्छितः	= who was stupefied with anger
राघवस्य	missile				
अस्त्रम्					
चक्र	= employed	अन्यत्	= another exceedingly	आसुरम्	= missile presided over by demoniac forces.
		सुमहाघोरम्	terrific	अस्त्रम्	

Striking down Rama's missile, that Ravana, who was stupefied with anger, employed another exceedingly terrific missile presided over by demoniac forces.

सिन्हव्याघमुखांश्चान्यान्कङ्ककाक मुखानपि ॥ ६-९९-४१
गृधश्येनमुखांश्चापि सृगालवदनान्स्तथा ।

ईहामृगमुहांश्चान्यान्वादितास्यान्भयावहान् ॥ ६-९९-४२
पञ्चास्याणल्लेलिहानांश्च ससर्ज निशिताञ्चरान् ।

ससर्ज	= (He) released	निशितान्	= sharp	शरान्	= arrows
सिंहव्याघ्र	= having the heads of lions and tigers	कङ्ककाकमुखानपि	= those of buzzards and crows	गृधश्येन	= even of vultures and
मुखान् च				मुखाम्श्चापि	faloons
अपि					
तथा	= and	शृगाल	= those of jackal	ईहामृगमुखाश्चापि	= and wolves
व्यादितास्यान्	= arrows with their mouths wide open	वदनान्			
भयावहान्	= bringing fear.	लेहानाम्श	= having the heads of venomous snakes	पाञ्चास्यान्	= with five heads

He released sharp arrows, having the heads of lions and tigers, those of buzzards and crows, even of vultures and faloons, as well as those of jackals and wolves, arrows with their mouths wide open, having the heads of venomous snakes with five heads, bringing fear.

शरान्त्वरमुखांश्चान्यान्वराहमुखसन्तितान् ॥ ६-९९-४३
श्वानकुकुटवक्रांश्च मकराशीविषाननान् ।

एतांश्वान्यांश्च मायाभिः ससर्ज निशिताञ्चरान् ॥ ६-९९-४४
रामं प्रति महातेजाः क्रुद्धः सर्प इव श्वसन् ।

श्वसन्	= hissing	सर्पः इव	= like a serpent	क्रुद्धः	= provoked to anger (Ravana)
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महातेजा:	= who was endowed with extraordinary energy	मायावी	= and conjuring tricks	सर्सज	= released
रामम् प्रति	= towards Rama	एतान्	= these	अन्यान्	= and other arrows
खरमुखान्	= having the heads of donkeys	वराहमुख	= those of boars	शरान्	
मकराशीविषाननन्दनः	alligators and venomous snakes.	सम्प्रितान्		श्वान् कुकुट	= dogs and cocks

Hissing like a serpent provoked to 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.

आसुरेण समाविष्टः सोअस्त्रेण रघुनन्दनः ॥ ६-९९-४५
ससर्जास्त्रं महोत्साहः पावकं पावकोपमः ।

सः रघुपुङ्गवः	= that Rama	महोत्साहः	= with a great strength	पावकोपमः	= and equal to god of fire
समाविष्टः	= but possessed by	आसुरेण	= a missile presided over by demoniac forces	सर्सज	= released
पावकम्	= a missile presided over by the god of fire.	अस्त्रेण			
अस्त्रम्					

Possessed by a missile presided over by demoniac forces, that Rama endowed with a great strength and resembling the god of fire, released a missile presided over by the god of fire.

अग्निदीप्तमुखान्बाणान्स्तथा सूर्यमुखानपि ॥ ६-९९-४६
चन्द्रार्धचन्द्रवक्रांश्च धूमकेतुमुखानपि ।

ग्रहनक्षत्रवर्णांश्च महोल्का मुखसन्स्थितान् ॥ ६-९९-४७
विद्युजिह्वोपमांश्चान्यान्ससर्ज निशिताज्ञशरान् ।

रुअम सर्सज	= employed	तत्र	= there	विविधान्	= various kinds of arrows
अग्निदीप्त	= some with heads	सूर्य मुखानपि	= others with heads shining like the sun	चन्द्रार्धचन्द्र	= the moon the crescent
मुखान्	bright as fire			वक्रान्	
बाणान्					
धूमकेतु	= a comet	ग्रहनक्षत्र	= others shining like planets	महोल्का	मुखसन्स्थितान् and a huge meteor
मुखानपि		वर्णांश्च	lunar mansions		
विद्युजिह्वोपमान्	= and some resembling flashes of lightning.				

Rama employed there, various kinds of arrows, with heads 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.

ते रावणशरा घोरा राघवास्त्रसमाहताः ॥ ६-९९-४८
विलयन् जग्मुराकाशे जग्मश्चैव सहस्रशः ।

राघवास्त्र	= struck by the missile of	ते	= those	घोरा:	= terrific
समाहताः	Rama				
रावणशरा:	= arrows of Ravana	जग्मुः	= got	विलयम्	= destroyed
आकाशे	= in the sky	जग्मुः	= and fell	सहस्रशः	= in thousands of pieces.

Struck by Rama's missile, the terrific arrows of Ravana got destroyed in the sky and fell down in thousands of pieces.

तदस्त्रं निहतन् दृष्ट्वा रामेणाक्षिष्ठकर्मणा ॥ ६-९९-४९
हृष्टा नेदुस्ततः सर्वे कपयः कामरूपिणः ।
सुग्रीवाभिमुखा वीराः संपरिक्षिप्य रागवम् ॥ ६-९९-५०

हृष्टः दृष्ट्वा	= rejoiced to see	तत् अस्त्रम्	= that missile	निहतम्	= struck down
रामेण	= by Rama	अक्षिष्ठकर्मणा	= who was unwearied in action	सर्वे वीराः	= all the valiant monkeys
कामरूपिणः	= who were capable of changing their form at will	ततः	= then	कपयः	keys
सम्परिक्षिप्य	= encompassing	रामम्	= Rama	नेदुः	= raised a clamour

Rejoiced to see that missile struck down by Rama, who was unwearied in action, all the valiant monkeys, who were capable of changing their form at will, then encompassing Rama, raised a clamour, facing Sugreeva.

ततस्तदस्त्रं विनिहत्य राघवः ।
प्रसह्य तद्रावणबाहुनिःसृतम् ।
मुदान्वितो दाशरथिर्महात्मा ।
विनेदुरुच्चैर्मुदिताः कपीश्वरा ॥ ६-९९-५१

विनिहत्य	= striking down	प्रसह्य	= with force	तत्	= that
अस्त्रम्	= missile	तद्रावणबाहुनिःसृतम्	which came forth from the hands of that Ravana	महात्मा	= the great souled
दाशरथिः	= Rama	ततः	= then	मुदा अन्वितः	= was filled with joy
मुदितैः	= full of joy	विनेदुः उच्चैः	= shouted loudly.		

Striking down with force that missile which came forth from Ravana's arms, the great-souled Rama, then was filled with rejoice while the chiefs of monkeys, full of joy, shouted loudly.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनशततमः सर्गः ॥

Thus completes 99th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

100 Sarga 100 - शततमः सर्ग

Ravana Runs Away From The Battle-Field

Introduction -

Rama and Ravana confront each other with various arrows and missiles. Meanwhile, Lakshmana joins the fight and chops off Ravana's bow with his arrows. Vibhishana also fights and kills Ravana's horses. Lakshmana rescues Vibhishana, when a spear is hurled on him by Ravana. Then, Ravana throws a spear on Lakshmana. As it penetrates Lakshmana's bosom, Lakshmana falls down unconscious. Rama hurls hails of arrows on Ravana from his flaming bow. Ravana takes to his heels out of fear.

तस्मिन्प्रतिहतेऽस्त्रे तु रावणो राक्षसाधिपः ।
क्रोधन् च द्विगुणं चक्रे क्रोधाच्चास्त्रमनन्तरम् ॥ ६-१००-१

तस्मिन्	= when that missile	प्रतिहते	= was struck down	रावणः	= Ravana
अस्त्रम्		चक्रे क्रोधम्	= (for his part) doubled द्विगुणम्	क्रोधात् च	= and in his anger
राक्षसाधिपः	= the king of demons	द्विगुणम्	= his fury		
अस्त्रम्	= (employed another) missile	अनन्तरम्	= immediately.		

When that missile was made defunct, Ravana the king of demons, for his part, doubled his fury and in his anger, began to employ another missile immediately.

मयेन विहितन् रौद्रमन्यदस्त्रं महाद्युतिः ।
उत्सृष्टुन् रावणो घोरं राघवाय प्रचक्रमे ॥ ६-१००-२

रावणः	= Ravana	महाद्युतिः	= who was endowed with extra ordinary splendour	प्रचक्रमे	= started
उत्सृष्टुम्	= to release	अन्यत्	= another	अस्त्रम्	= missile
रौद्रम्	= which was cruel	भीमम्	= and terrific	विहितम्	= built
मयेन	= by Maya the demon	राघवाय	= on Rama.		

Ravana, who was endowed with extraordinary splendour, started to release another cruel and terrific missile built by Maya the demon, on Rama.

ततः शूलानि निश्चेरुर्गदाश्च मुसलानि च ।
कार्मुकादीप्यमानानि वज्रसाराणि सर्वशः ॥ ६-१००-३

ततः	= then	कार्मुकात्	= from that bow	निश्चेषुः	= came forth
दीप्यमानानि	= blazing	शूलाम्	= pikes	गदाश्व	= maces
मुसलानि	= and clubs	वज्रसाराणि	= which were hard as adamant	सर्वशः	= on all sides.

Then, from that bow, came forth, blazing pikes, maces and clubs, which were hard as adamant, on all sides.

मुद्रः कूटपाशाश्च दीप्याश्चाशनयस्तथा ।
निष्पेतुर्विविधास्तीक्ष्णा वाता इव युगक्षये ॥ ६-१००-४

विविधाः	= various kinds	तीक्ष्णाः	= of furious mallets	कूटपाशाश्च	= deceptive nooses
तथा	= and	मुद्राः		अशनयश्च	= thunderbolts
निष्पेतुः	= came forth	दीप्याः	= blazing	युगक्षये	= at the time of the destruction of the world.
		वाता: इव	= like piercing gales		

Various kinds of furious mallets, deceptive nooses and blazing thunderbolts came forth, like piercing gales at the time of the destruction of the world.

तदस्त्रन् राघवः श्रीमानुत्तमास्त्रविदां वरः ।
जघान परमास्त्रेण गन्धर्वेण महाद्युतिः ॥ ६-१००-५

राघवः	= Rama	श्रीमान्	= the glorious	वरः उत्तमास्त्र	= the foremost among the knower of excellent missiles
महाद्युतिः	= who was endowed with extraordinary splendour	जघान	= struck down	विदाम्	
अस्त्रम्	= missile	परमास्त्रेण	= with an excellent missile	तत्	= that

The glorious Rama, the foremost among the knower in the use of excellent missiles and who was endowed with extra ordinary splendour, struck down that missile with an excellent missile presided over by Gandharvas the celestial musicians.

तस्मिन्प्रतिहतेऽस्त्रे तु राघवेण महात्मना ।
रावणः क्रोधताम्राक्षः सौरमस्त्रमुदीरयत् ॥ ६-१००-६

तस्मिन्	= when that missile	प्रतिहते	= was struck down	महात्मना	= by the great souled Rama
अस्त्रे				राघवेण	
रावणः	= Ravana	क्रोध	= with his coppery eyes in anger	उदैरयत्	= employed
सौरम्	= a missile presided over by the sun-god.	ताम्राक्षः			

When that missile was made defunct by the great souled Rama, Ravana with his coppery eyes in anger, employed a missile presided over by the sun-god.

ततश्चक्राणि निषेतुर्भास्वराणि महान्ति च ।
कार्मुकाद्वीमवेगस्य दशग्रीवस्य धीमतः ॥ ६-१००-७

ततः	= then	निषेतुः	= came forth	भास्वराणि	= resplendent
महान्ति	= and large	चक्राणि	= discuses	कार्मुकात्	= from the bow
धीमतः	= of the intelligent Ra-	भीमवेगस्य	= of terrific impetuosity.		
दशग्रीवश्च	vana				

Then came forth resplendent and large discuses, from the bow of that intelligent Ravana, of terrific impetuosity.

तैरासीद्वग्नन् दीप्तन् सम्पत्तिद्विरितस्ततः ।
पतद्विश्च दिशो दीप्तैश्चन्द्रसूर्यग्रहैरिव ॥ ६-१००-८

सम्पत्तिद्विः	= even as they came forth	पतद्विश्च	= and falling	समन्ततः	= on all sides
तैः	= by them	गग्नम्	= the sky	आसीत् di- iptam	= was blazing
दिशश्च	= and the quarters (illuminated)	चन्द्रं सूर्यं ग्रहैरिव	= as by the moon the sun and other planets.		

Even as they came forth and falling on all sides, the sky was blazing and the quarters illuminated, as by the moon, the sun and other planets.

तानि चिच्छेद बाणौघैश्चक्राणि तु स राघवः ।
आयुधानि विचित्राणि रावणस्य चमूमुखे ॥ ६-१००-९

चमूमुखे	= in the forefront	रावणस्य	= of Ravana's army	सः राघवः	= that Rama
चिच्छेद	= split	तानि	= those	चक्राणि	= discuses
आयुधानि च	= and (other) strange weapons	बाणौघे	= with a multitude of arrows.		

In the forefront of Ravana's army, that Rama split those discuses and other strange weapons, with a multitude of arrows.

तदस्त्रन् तु हतं दृष्ट्वा रावणो राक्षसाधिपः ।
विव्याध दशभिर्बाणै रामन् सर्वेषु मर्मसु ॥ ६-१००-१०

दृष्ट्वा	= seeing	तत्	= that	अस्त्रम्	= missile
हतम्	= struck down	रावणः	= Ravana	राक्षस	= the king of demons

विव्याध = hit
दशभिः बाणैः = with ten arrows.

रामम् = Rama

सर्वेषु मर्मसु = in all his vital organs

Seeing that missile struck down, Ravana the king of demons, for his part, pierced Rama with ten arrows in all his vital parts.

स विद्धो दशभिर्बाणैर्महाकार्मुकनिःसृतैः ।
रावणेन महातेजा न प्राकम्पत राघवः ॥ ६-१००-११

विद्धः	= (eventhough) struck	दशभिः बाणैः	= by ten arrows	महाकार्मुकनिःसृतैः	released from the great bow
रावणेन	= by Ravana	सः राघवः	= that Rama	महातेजा:	= of extraordinary energy
न प्राकम्पत	= was not shaken.				

Eventhough that Ravana struck Rama with those ten arrows released from his great bow, Rama of extraordinary energy was not shaken.

ततो विव्याध गात्रेषु सर्वेषु समितिञ्जयः ।
राघवस्तु सुसङ्ख्यो रावणं बहुभिः शरैः ॥ ६-१००-१२

ततः	= then	राघवस्तु	= Rama	समितिञ्जयः	= the victorious in battle
सुसम्कुद्धः	= was quite enraged	विव्याध	= and struck	रावणम्	= Ravana
सर्वेषु गात्रेषु	= in all his organs	बहुभिः सरैः	= with a multitude of arrows.		

Then, Rama the victorious in battle, was quite enraged and struck Ravana in all his organs with a multitude of arrows.

एतस्मिन्नन्तरे कुद्धो राघवस्यानुजो बली ।
लक्ष्मणः सायकान्सप्त जग्राह परवीरहा ॥ ६-१००-१३

एतस्मिन्	= in the meantime	कुद्धः	= the enraged lakShmaNaH	=	Lakshmana
अन्तरे		वही	= whom as strong	परवीरहा	= and the destroyer of valiant enemies
राघवस्य	= Rama's younger				
अनुजः	= brother	सप्त	= of seven arrows.		
जग्राह	= seized hold	सायकान्			

In the meantime, the mighty and enraged Lakshmana, Rama's younger brother, the destroyer of valiant enemies, seized hold of seven arrows.

तैः सायकैर्महावेगौ रावणस्य महाद्युतिः ।
ध्वजं मनुष्यशीर्षन् तु तस्य चिन्छेद नैकधा ॥ ६-१००-१४

महायुतिः	= Lakshmana of great brilliance	तैः सायकैः	= with those arrows	महावेगैः	= of high velocity
चिच्छेद	= tore off	नैकधा	= into many pieces	ध्वजम्	= the flag-staff
तस्य	= of that Ravana	मनुष्य	= which bore the emblem of a man's head.		
रावणस्य		शीर्षम्			

Lakshmana of great brilliance, with those arrows of high velocity, tore off into many pieces, the flag-staff of Ravana, which bore the emblem of a man's head.

सारथेश्चापि बाणेन शिरो ज्वलितकुण्डलम् ।
जहार लक्ष्मणः श्रीमान्नैर्दृष्टस्य महाबलः ॥ ६-१००-१५

श्रीमान्	= the glorious	महाबलः	= and mighty	लक्ष्मणः	= Lakshmana
बाणेन	= with a single arrows	जहार	= tore	नैर्दृष्टस्य	= the head of Ravana's
ज्वलित	= which was adorned			सारथे: शिरः	charioteer
कुण्डलम्	= with blazing ear-rings.				

The glorious and mighty Lakshmana, with a single arrow, tore the head of Ravana's charioteer, which was adorned with blazing ear-rings.

तस्य बाणैश्च च चिच्छेद धनुर्गजकरोपमम् ।
लक्ष्मणो राक्षसेन्द्रस्य पञ्चभिर्निशितैः शरैः ॥ ६-१००-१६

तदा	= then	पञ्चभिः	= with five	निशितैः	= sharp
बाणैः	= arrows	लक्ष्मणः	= Lakshmana	चिच्छेद	= chopped off
राक्षसेन्द्रस्य	= Ravana's bow	गजकरोपमम्	= looking like an elephant's trunk.		
धनुः					

With five sharp arrows, Lakshmana then chopped off Ravana's bow, which looked like an elephant's trunk.

नीलमेघनिभांश्चास्य सदश्वान्पर्वतोपमान् ।
जघानाप्त्य गदया रावणस्य विभीषणः ॥ ६-१००-१७

आप्तस्य	= bouncing forward	विभीषणः	= Vibhishana	जघान	= killed
गदया	= with his mace	अस्य	= the excellent horses of	नीलमेघ	= which looked like
		रावणस्य	this Ravana	निभान्	black clouds

पर्वतोपमान् = and were tall as mountains.

Bouncing forward, Vibhishana killed, with his mace, the excellent horses of Ravana, which looked like black clouds and were tall as mountains.

हताश्वाद्वेगवान्वेगादवप्सुत्य महारथात् ।
क्रोधमाहारयत्तीव्रं भ्रातरं प्रति रावणः ॥ ६-१००-१८

अवप्सुत्य	= leaping down	वेगात्	= with speed	महारथात्	= from his large chariot
हताश्वात्	= whose horses had been killed	रावणः	= Ravana	ता	= then
आहारयत्	= exhibited	तीव्रम्	= a violent	कोपम्	= anger
भ्रातरम् प्रति	= towards the younger brother (of Rama).				

Leaping down with speed from his large chariot, whose horses had been killed, Ravana then exhibited a violent anger towards the younger brother of Rama.

ततः शक्तिं महाशक्तिर्दीप्तान् दीप्ताशनीम् इव ।
विभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान् ॥ ६-१००-१९

ततः	= then	राक्षसेन्द्रः	= Ravana	महाशक्तिः	= of great energy
प्रतापवान्	= and prowess	चिक्षेप	= hurled	शक्तिम्	= a spear
प्रदीप्ताम्	= which was like a blazing thunderbolt	विभीषणस्य	= on Vibhishana.		

Then, Ravana, of great energy and prowess, hurled a spear looking like a blazing thunderbolt, on Vibhishana.

अप्राप्तामेव तां बाणैस्त्रिभिश्चिच्छेद लक्ष्मणः ।
अथोदतिष्ठत्संनादो वानराणान् तदा रणे ॥ ६-१००-२०

अप्राप्तामेव	= even before(the spear) reached Vibhishana	चिच्छेद	= tore	ताम्	= it
त्रिभिः बाणैः	= with three of his arrows	अथ	= thereupon	वानराणाम्	= a loud cheer of the monkeys
उदतिष्ठत्	= arose	महारणी	= in that great battle.	सप्रादः	

Even before the spear reached Vibhishana, Lakshmana tore it with three of his arrows and a loud cheer then arose from the monkeys in the battle-field.

संपात त्रिधा छिन्ना शक्तिः काञ्चनमालिनी ।
सविश्फुलिङ्गा ज्वलिता महोल्केव दिवश्युता ॥ ६-१००-२१

शक्तिः	= that spear	काञ्चन	= crowned with gold	छिन्ना	= torn
त्रिधा	= into three pieces	मालिनी		महोल्केव	= like a large meteor
सविश्फुलिङ्गा	= with sparks of fire	सम्पात	= fell	दिवः	= from the sky.

That gold-crowned spear, torn into three pieces, fell like a large meteor with sparks of fire falling from the sky.

ततः सम्भाविततरान् कालेनापि दुरासदाम् ।
जग्राह विपुलान् शक्तिन् दीप्यमानां स्वतेजसा ॥ ६-१००-२२

ततः	= thereupon	रुअवन	= took hold	विपुलाम्	= of another large spear
सम्भाविततराम्	= which was the most competent one	जग्राह		शक्तिन्	
दीप्यमानाम्	= and blazing	दुरासदाम्	= which was difficult to be approached	कालेनापि	= even by Yama

Thereupon, Ravana took hold of another large most competent spear, which was difficult to be approached even by Yama the lord of Death and blazing as it was, with its own splendour.

सा वेगिना बलवता रावणेन दुरात्मना ।
जज्वाल सुमहाघोरा शक्राशनिसमप्रभा ॥ ६-१००-२३

सा	= that spear	सुमहातेजाः	= with very great splendour	जज्वाल	= and burning
दीप्याशनि समप्रभा	= with a radiance equal to a blazing thunder-bolt	वेगिता	= was hurled swiftly	बलवता	= by the mighty
दुरात्मना	= and the evil-minded	रावणेन	= Ravana.		

The mighty and the evil-minded Ravana swiftly hurled that very great spear, burning with a radiance similar to that of a blazing thunder-bolt.

एतस्मिन्नन्तरे वीरो लक्ष्मणस्तन् विभीषणम् ।
प्राणसंशयमापन्नन् तूर्णमेवाभ्यपद्यत ॥ ६-१००-२४

एतस्मिन्	= In the meanwhile	वीरः	= the valiant	लक्ष्मणः	= Lakshmana
अन्तरे		अभ्यपद्यत	= hastened	=	towards
तूर्णम्	= quickly	आपन्नम्	= who got	प्राण	= a danger to his life.
तम्	= that Vibhishana			सम्शयम्	

In the meanwhile, the valiant Lakshmana quickly rushed towards that Vibhishana, who got a danger to his life.

तं विमोक्षयितुं वीरश्चापमायम्य लक्ष्मणः ।
रावणन् शक्तिहस्तन् तं शरवर्षेरवाकिरत् ॥ ६-१००-२५

विमोक्षयितुम्	= to rescue	तम्	= that Vibhishana	वीरः	= the heroic
लक्ष्मणः	= Lakshmana	आयम्य	= having stretched	चापम्	= his bow
अवाकिरत्	= threw out	शरवर्षैः	= streams of arrows	रावणम्	= on Ravana
शक्तिहस्तम्	= having the spear in his hand.				

To rescue that Vibhishana, the heroic Lakshmana, having stretched his bow, threw out streams of arrows on Ravana who was holding a spear in his hand.

**कीर्यमाणः शरौघेण विसृष्टेन महात्मना ।
न प्रहर्तु मनश्चके विमुखीकृतविक्रमः ॥ ६-१००-२६**

कीर्यमाणः	= poured in	शरौघेण	= with a multitude of arrows	विसृष्टेन	= discharged
महात्मना	= by the great-souled Lakshmana (Ravana)	विमुखीकृतविक्रमः	= with his attack frustrated	न चक्रे मनः	= did not make up his mind
प्रहर्तुम्	= to attack Vibhishana (further).				

Poured in with a multitude of arrows discharged by the great-souled Lakshmana, Ravana with his attack frustrated, did not make up his mind to attack Vibhishana further.

**मोक्षितं भ्रातरन् दृष्ट्वा लक्ष्मणेन स रावणः ।
लक्ष्मणाभिमुखस्तिष्ठन्निदन् वचनमब्रवीत् ॥ ६-१००-२७**

दृष्ट्वा	= seeing	भ्रातरम्	= his brother	मोक्षितम्	= rescued
लक्ष्मणेन	= by Lakshmana	सः रावणः	= that Ravana	अब्रवीत्	= spoke
इदम्	= the following words	तिष्ठन्	= standing	लक्ष्मण	= for his part facing Lakshmana.
वचनम्				अभिमुखः	

Seeing Vibhishana his brother rescued by Lakshmana, that Ravana, turning his face towards Lakshmana spoke the following words:

**मोक्षितस्ते बलश्लाघिन्यस्मादेवन् विभीषणः ।
विमुच्य राक्षसन् शक्तिस्त्वयीयं विनिपात्यते ॥ ६-१००-२८**

बलश्लाघिन्	= O Lakshmana exalter your own strength!	यस्मात्	= as	विभीषणः	= Vibhishana
मोक्षितः	= was rescued	ते	= by you	एवम्	= in this way
इयम् शक्तिः	= this spear	विमुच्य	= leaving	राक्षसम्	= the demon
विनिपात्यते	= is being hurled	त्वयि	= on you.		

"O Lakshmana, exalter of your own strength! As Vibhishana was rescued by you in this way, this spear, on letting off Vibhishana the demon, is being hurled on you now."

**एषा ते हृदयं भित्त्वा शक्तिलौहितलक्षणा ।
मद्वाहुपरिघोत्सृष्टा प्राणानादाय यास्यति ॥ ६-१००-२९**

एषा शक्तिः	= this spear	लोहित	= having blood-marks	मद्वाहु	= and hurled by my steel rod-like arm
		लक्षणा		परिघोत्सृष्टा	

भित्वा	= piercing	हृदयम्	= your heart	यास्यति	= will depart
आदाय	= (only after) taking	प्राणान्	= your life.		

"This spear, having blood-marks and hurled by bludgeon-like arm, having pierced your heart, will depart only after taking your life."

इत्येवमुत्त्वा तान् शक्तिमष्टघण्टां महास्वनाम् ।
मयेन मायाविहिताममोघान् शत्रुघातिनीम् ॥ ६-१००-३०

लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा ।
रावणः परमकुद्धश्चिक्षेप च ननाद च ॥ ६-१००-३१

परम कुद्धः	= the greatly enraged	रावणः	= Ravana	इत्येवम्	= thus speaking
चिक्षेप	= hurled	समुद्दिश्य	= towards	उत्त्वा	
ताम्	= that spear	अष्टघण्टाम्	= with eight bells	लक्ष्मणाय	= Lakshmana
शक्तिम्		मयेन	= by maya	महास्वनाम्	= making huge sounds
मायाविहिताम्	= designed with a conjuring trick	ज्वलन्तीमिव	= and as with a blazing	अमोघाम्	= unfailing
शत्रु	= which destroys adversaries			तेजसा	= splendour
विघातिनीम्					
ननाद च	= (He) also roared.				

Thus saying, the greatly enraged Ravana roared and hurled towards Lakshmana, that unfailing spear, 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.

सा क्षिप्ता भीमवेगेन शक्राशनिसमस्वना ।
शक्तिरभ्यपतद्वेगाल्लक्ष्मणन् रणमूर्धनि ॥ ६-१००-३२

सा शक्तिः	= that spear	वज्राशनि	= with a sound equal to Indra's thunder-bolt	क्षिप्ता	= hurled
भीम वेगेन	= by Ravana having terrible swiftness	समस्वना			
लक्ष्मणम्	= on Lakshmana	अभ्यपतत्	= soon fell	वेगात्	= with speed
		रणमूर्धनि	= into the battle-front.		

That spear, with a sound equal to Indra's thunder-bolt, hurled by the terribly swift Ravana, soon fell with speed on Lakshmana in the battle-front.

तामनुव्याहरच्छक्तिमापतन्तीन् स राघवः ।
स्वस्त्यस्तु लक्ष्मणायेति मोघा भव हतोद्यमा ॥ ६-१००-३३

सः राघवः	= that Rama	अनुव्याहरत्	= repeatedly uttered	ताम्	= to that spear
				शक्तिम्	

आपतन्तीम्	= which was rushing forth	इति	= as follows	स्वस्ति अस्तु	= may it be well
लक्ष्मणाय	= with Lakshmana!	भव	= become	मोघा	= vain
हतोद्यमा	= may your effort be frustrated!				

Rama repeatedly uttered to that spear even as it was rushing forth (on Lakshmana) as follows: "May it be well with Lakshmana! May you prove useless! May your effort be frustrated!"

तावणेन रणे शक्तिः क्रुद्धेनाशीविषोपमा । मुक्ताशूरस्यभीतस्य लक्ष्मणस्य ममज्ज सा ॥ ६-१००-३४

सा	शक्तिः	= that spear looking like a venomous serpent	मुक्ता	= released	क्रुद्धेन	= by the enraged
रावणेन			रणे	= in the battle	आशु	= quickly
ममज्ज			उरसि	= the chest	अभीतस्य	= of the fearless Lakshmana.

That spear, which was looking like a venomous serpent, released by the enraged Ravana in the battle, quickly penetrated the bosom of Lakshmana, who stood fearless.

न्यपतत्सा महावेगा लक्ष्मणस्य महोरसि । जिह्वेवोरगराजस्य दीप्यमाना महाद्युतिः ॥ ६-१००-३५

सा	= that spear	उरगराजस्य	= like the tongue of Vasuki (the lord of serpents)	दीप्यमाना	= blazing
महाद्युतिः	= with a great dazzle	न्यपत्	= fell	महोरसि	= on the broad chest
लक्ष्मणस्य	= of Lakshmana	महावेगा	= with enormous speed.		

That spear, like the tongue of Vasuki (the lord of serpents), blazing with a great dazzle, fell on the broad chest of Lakshmana, with enormous speed.

ततो रावणवेगेन सुदूरमवगाढया । शक्त्या निर्भिन्नहृदयः पपात भुवि लक्ष्मणः ॥ ६-१००-३६

अवगाढया	= penetrated	सुदूरम्	= very deeply	शक्त्या	= by the spear
विभिन्नहृदयः	= and pierced through the heart	रावणवेगेन	= due to the force exerted by Ravana	लक्ष्मणः	= Lakshmana
पपात	= fell	भुवि	= to the ground	विभिन्नहृदयः	= with his heart broken.

Penetrated very deeply and pierced through his heart by the spear due to the force exerted by Ravana, Lakshmana fell to the ground.

तदवस्थन् समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः ।
भ्रातृस्तेहान्महातेजा विषण्णहृदयोअभवत् ॥ ६-१००-३७

प्रेक्ष्य	= seeing	लक्ष्मणम्	= Lakshmana	तदवस्थम्	= in that state
राघवः	= Rama	महातेजा:	= of extra ordinary splendour	समीपस्थः	= who was in the vicinity
अभवत्	= became	विषण्णदयः	= sorrowful at heart	भ्रातृस्तेहात्	= because of his fraternal love.

Seeing Lakshmana in that state, Rama, of extraordinary splendour, who was stationed in the vicinity, became sorrowful at heart because of the love towards his brother.

स मुहूर्तमनुध्याय बाष्पव्याकुललोचनः ।
बभूव सम्रब्धतरो युगान्त इव पावकः ॥ ६-१००-३८

सः	= Rama	बाष्प	= whose eyes were filled	ध्यात्वा	= reflected
मुहूर्तमिव	= just for a while	पर्याकुलक्षणः	= with tears	सम्रब्धतरः	= very much enraged
युगान्ते	= like fire at the time	बभूव	= and was		
पावकः इव	of dissolution of the world.				

Rama, whose eyes were filled with tears, reflected just for a while and then was very much enraged, like fire at the time of dissolution of the world.

न विषादस्य कालोअयमिति सञ्चिन्त्य राघवः ।
चक्रे सुतुमुलन् युद्धं रावणस्य वधे धृतः ॥ ६-१००-३९
सर्वयत्नेन महता लक्ष्मणं परिवीक्ष्य च ।

सम्चित्य	= becoming aware	इति	= that	अयम्	= this one
न कालः	= is not the time	विह्वादस्य	= for despondency	राघवः	= Rama
परिवीक्ष्य	= looking at	लक्ष्मणम्	= Lakshmana	धृतः	= was determined
वधे	= upon killing	रावणस्य	= of Ravana	चक्रे	= and performed
सुतुमुलम्	= the highly tumultuous	युद्धम्	= battle	महता	= with a great and
				सर्वयत्नेन	whole-hearted endeavour.

Becoming aware that it was not the time for feeling despondent, and looking at Lakshmana, Rama resumed that highly tumultuous battle with a great and whole-hearted endeavour, determined as he was to destroy Ravana.

स ददर्श ततो रामः शक्त्या भिन्नं महाहवे ॥ ६-१००-४०
लक्ष्मणन् रुधिरादिग्धं सपन्नगमिवाचलम् ।

ततः	= then	सः रामः	= that Rama	ददर्श	= saw
लक्ष्मणम्	= Lakshmana	भिन्नम्	= who was struck	शत्र्या	= by the spear
महावहे	= in that great war	रुधिरादिग्धम्	= bathed as he was in blood	अचलम् इव	= and looking like a mountain
सपन्नगम्	= with a snake (entering its centre).				

Then, Rama saw Lakshmana, who was struck by the spear in that Great War, bathed as he was in blood and looking like a mountain with a snake (entering its centre).

तामपि प्रहितान् शक्तिं रावणेन बलीयसा ॥ ६-१००-४१
 यत्ततस्ते हरिश्रेष्ठा न शेकुरवर्दितुम् ।
 अर्दिताश्चैव बाणौघैः क्षिप्रहस्तेन रक्षसा ॥ ६-१००-४२

यत्ततः अपि	= even though exerting	अव मर्दितुम्	= to pull out	ताम्	= that
शक्तिम्	= spear	प्रहिताम्	= hurled	बलीयसा	= by the mighty Ravana
ते हरिश्रेष्ठाः	= those foremost among monkeys	न शेकुः	= could not do it	रावणेन	
प्रवक्षेण	= by Ravana the foremost among the demons	बाणौघैः	= with a multitude of his arrows.	अर्दिताः चैव	= as they were being tormented
रक्षसाम्					

Even with an exertion to pull out that spear hurled by the mighty Ravana, those foremost of the monkeys could not those foremost of the monkeys could not do it because they were being tormented by Ravana the foremost of demons with a stream of his arrows.

सौमित्रिन् सा विनिर्भिद्य प्रविष्टा धरणीतलम् ।
 तान् कराभ्यां परामृश्य रामः शक्तिं भयावहाम् ॥ ६-१००-४३
 बमङ्ग समरे कुद्धो बलवद्विचकर्ष च ।

विनिर्भिद्य	= penetrating	सौमित्रेः	= through Lakshmana's bosom	सा	= that spear
प्रविष्टा	= touched	धरणीतलम्	= the earth's surface	परामर्श्य	= seizing hold with his hands
ताम्	= that awful spear	बलवान्	= the mighty	कराभ्याम्	
शक्तिम्				रामः	= Rama
भयाचार्म्					
विचकर्ष	= drew it out	कुद्धः	= and getting enraged	बमङ्गच	= broke it
समरे	= during the course of the battle.				

Penetrating through Lakshmana's bosom, that spear touched the earth. Seizing hold of awful spear with his hands, the mighty Rama drew it out and getting enraged, broke it during the course of the battle.

तस्य निष्कर्षतः शक्तिन् रावणेन बलीयसा ॥ ६-१००-४४
शराः सर्वेषु गत्रेषु पातिता मर्मभेदिनः ।

बलीयसा	= by the mighty Ravana	पात्ताः	= were sunk	शराः	= arrows
रावणेन		सर्वेषु गत्रेषु	= and all the limbs	तस्य	= of Rama
मर्म भेदिनः	= which pierced his vital organs	शक्तिम्	= that spear.		
निष्कर्षतः	= who was drawing				

While Rama was drawing the spear out arrow, which pierced his vital organs, were sunk by the mighty Ravana on all his limbs.

अचिन्तयित्वा तान्बाणान्समाश्लिष्या च लक्ष्मणम् ॥ ६-१००-४५
अब्रवीच्च हनूमन्तन् सुग्रीवन् चैव राघवः ।

अचिन्तयित्वा	= ignoring	तान्	= those	बाणान्	= arrows
समाश्लिष्य	= and having embraced	लक्ष्मणम्	= Lakshmana	अब्रवीच्च	= (Rama) spoke
हनूमन्तम्	= to Hanuma	सुग्रीवम्	= and Sugreeva	महाकपिम्	= the king of the monkeys (as follows):

Ignoring those arrows and having embraced Lakshmana, Rama spoke to Hanuma and Sugreeva, the king of monkeys, as follows:

लक्ष्मणं परिवार्येह तिष्ठध्वन् वानरोत्तमाः ॥ ६-१००-४६
पराक्रमस्य कालो अयन् सम्प्राप्तो मे चिरेपितः ।

पापात्मायन् दशग्रीवो वध्यतां पापनिश्चयः ॥ ६-१००-४७
काङ्क्षितः स्तोककस्येव घर्मान्ते मेघदर्शनम् ।

वानरोत्तमाः	= O the foremost among the monkeys!	तिष्ठध्म	= remain	परिवार्यव	= just encompassing
लक्ष्मणम्	= Lakshmana	अयम्	= let this malicious Ravana	पाप निश्चयः	= having evil designs
		पापात्मायम्	=		
		दशग्रीवः			
वध्यताम्	= be killed	अयम्	= this	पराक्रमस्य	= time to show my
मे चिरेपितः	= which I have been wishing for long	सम्प्राप्तः	= has come	कालः	prowess
मेघदर्शनम्	= the site of a cloud (would come)	काङ्क्षितः	= as desired by it	चातकस्य इव	= as for a chataka bird
				घर्मान्ते	= at the end of the hot season.

"O the chiefs of monkeys! Remain just encompassing Lakshmana. Let this malicious Ravana of evil designs be killed. The time to manifest my prowess, which I have been wishing for long, has come, as for a chataka bird, the site of a cloud would come, as sought by it, at the end of a hot season."

अस्मिन्मूहूर्ते नचिरात्सत्यं प्रतिशृणोमि वः ॥ ६-१००-४८
अरावणमरामन् वा जगद्रक्ष्यथ वानराः ।

प्रतिशृणोमि	= I take this owe	सत्यम्	= in truth	वः	= before you
अस्मिन्	= at this moment	वानराः	= O monkeys!	द्रक्ष्यथ	= you will see
मूहूर्ते					
नचिरात्	= without delay	जगत्	= (either) the world	अरावणम्	= devoid of Ravana
अरामम् वा	= or devoid of Rama (myself).				

"I take this vow in truth before you, at this moment, O monkeys, that without delay, you will see the world devoid of Ravana or Rama (myself)."

राज्यनाशन् वने वासन् दण्डके परिधावनम् ॥ ६-१००-४९
वैदेह्याश्च परामर्शन् रक्षोभिश्च समागमम् ।

समागमम्	= I encountered	राज्यनाशम्	= with the loss of sovereignty	वने वासम्	= the dwelling in the forest
परिधावनम्	= the wandering around	दण्डके	= in the forest of Dandaka	परामर्शम्	= and the insult offered
वैदेह्याः	= to Sita	रक्षोभिः	= by the demons.		

"I encountered with the loss of sovereignty, the dwelling in the forest, the wandering around in the woods of Dandaka and the rough treatment of Sita by the demons."

प्राप्तन् दुःखं महद्वोरं क्लेशं च निरयोपमम् ॥ ६-१००-५०
अद्य सर्वमहन् त्यक्ष्ये हत्वा तन् रावणं रणे ।

महत्	= A great	घोरम्	= and terrible	दुःखम्	= suffering
प्राप्तम्	= was obtained	क्लेशश्च	= a trouble too	निरयोपमः	= tantamounting to hell
अद्य	= now	अहम्	= I	निहत्वा	= by killing
रावणम्	= Ravana	रणे	= in battle	त्यक्ष्ये	= will relieve myself
सर्वम्	= of all that trouble.				

"A great and terrible suffering has happened to me and an agony equivalent to hell. Now, by killing Ravana in battle, I will relieve myself of all that agony."

यदर्थन् वानरं सैन्यं समानीतमिदं मया ॥ ६-१००-५१
सुग्रीवश्च कृतो राज्ये निहत्वा वालिनन् रणे ।
सोऽयमद्य रणे पापश्चक्षुर्विषयमागतः ॥ ६-१००-५२

यदर्थम्	= for whose sake	इदम्	= this	वानरम्	= army of monkeys
				सैन्यम्	

समानीतम्	= has been brought	मया	= by me	राज्येकृते	= and Sugreeva has been
निहत्वा	= by killing	वालिनम्	= Vali	सुग्रीवः च	anointed to his kingdom
सागरः	= the ocean	कान्तः	= has been crossed	यदर्थम्	= and for whose sake
बद्धः	= built	सः अयम्	= that sinful demon	सेतुः	= and a bridge
रणे	= in the battle-field	पापः		चक्षुर्विषयम्	= has come within the
		अद्य	= now.	आगतः	range of my sight

"That sinful demon, for whose sake, this army of monkeys has been brought by me, Sugreeva has been anointed on the throne after killing Vali and for whose sake the ocean has been crossed and a bridge built on it, has come within the range of my sight in the battle-field now."

चक्षुर्विषयमागम्य नायन् जीवितुमर्हति ॥ ६-१००-५३
 दृष्टिन् दृष्टिविषयेव सर्पस्य मम रावणः ।
 यथा वा वैनतेयस्य दृष्टिं प्राप्तो भुजंगमः ॥ ६-१००-५४

अयम्	= this Ravana	आगत्य	= having come	मम	= within the range of my
रावणः		दृष्टिम् इव	= any more than the one who has come within the range of vision	चक्षुर्विषयम्	vision
नार्हति	= cannot survive			सर्पस्य	= of snake
जीवितम्					
दृष्टिविषय	= injecting deadly poison with its very glance	भुजनामः	= or than a serpent	दृष्टिम्	= who has come within the range of vision
वैनतेयस्य	= of Garuda the King of birds and the enemy of serpents.			प्राप्तम्	

"This Ravana, having 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 than a serpent who has come within the range of vision of Garuda, the king of birds and the enemy of serpents."

स्वस्थाः पश्यत दुर्घर्षा युद्धन् वानरपुञ्जवाः ।
 आसीनाः पर्वताग्रेषु ममेदन् रावणस्य च ॥ ६-१००-५५

वानर	= O the foremost among	आसीनाः	= seated	पर्वताग्रेषु	= on the mountain-peaks
पुन्नावाः	the monkeys who are				
दुर्घर्षाः	so difficult to conquer!	स्वस्थाः	= at ease	इदम्	= this
पश्यत	= you witness	मम	= between myself	रावणस्य च	= and Ravana.
युद्धम्	= battle				

"O the foremost of the monkeys who are so difficult to conquer! Seated on the mountain-peaks, you witness at ease, this battle between myself and Ravana."

अद्य रामस्य रामत्वं पश्यन्तु मम सन्युगे ।
त्रयो लोकाः सगन्धर्वाः सदेवाः सर्षिचारणाः ॥ ६-१००-५६

त्रयः लोकाः	= Let the three worlds	सगन्धर्वाः	= including Gandharvas the celestial musicians	सदेवाः	= gods
सर्षिः	= the sages	चारणाः	= the celestial bards	पश्यन्तु	= see
अद्य	= today	रामत्वम्	= the Ramahood	रामस्य	= of Rama
मम सन्युगे	= during the course of my battle.				

"Let the three worlds (viz. the earth, heaven and the intermediate region) including Gandharvas the celestial musicians, the gods, the sages and the celestial bards see today the Ramahood of Rama during the course of my battle."

अद्य कर्म करिष्यामि यद्योकाः सचराचराः ।
सदेवाः कथयिष्यन्ति यावद्भूमिर्धरिष्यति ॥ ६-१००-५७
समागम्य सदा लोके यथा युद्धं प्रवर्तितम् ।

करिष्यामि	= I shall perform	अद्य	= today	कर्म	= a feat
यत्	= which	लोकाः	= people	लोके	= in the world
सचराचराः	= including all living beings both mobile and immobile	सदेवाः	= as also gods	सदा	= will ever narrate
समागम्य	= together	यथा	= describing how	कथयिष्यन्ति	
प्रवर्तितम्	= proceeded	यावत्	= as long as	युद्धम्	= the battle
धरिष्यति	= is able to support	यत्	= those who (occupy it).	भूमिः	= the earth

"I shall perform today a feat, which people in the world including all living beings both mobile and immobile, as also gods, will ever narrate together, describing how the battle proceeded, as long as the earth is able to support those who occupy it."

एवमुक्त्वा शितैर्बाणौस्तसकाञ्चनभूषणैः ।
आजघान दशग्रीवन् रणे रामः समाहितः ॥ ६-१००-५८

एवम्	= thus	उत्त्वा	= speaking	रामः	= Rama
समाहितः	= with an attentive mind	रणे	= in the battle-field	आजघान	= struck
दशग्रीवम्	= Rama	शितैः बाणैः	= with sharp arrows	तस काङ्क्ष	= decked with pure gold.

Thus speaking, Rama with an attentive mind in the battle-field, struck Rama with sharp arrows, decked in pure gold.

अथ प्रदीपैर्नाराचैमुसलैश्वापि रावणः ॥ ६-१००-५९
अभ्यवर्षत्तदा रामन् धाराभिरिव तोयदः ।

अथ	= thereupon	रावणः	= Ravana	अभ्यवर्षत्	= streamed forth
प्रदीपैः	= blazing	नाराचैः	= steel arrows	मुसलैश्वापि	= and clubs
तदा	= then	तोयदः इव	= as cloud	वोळ	= the rains.

Thereupon, Ravana streamed forth blazing steel arrows and then clubs, as clouds would stream forth the rains.

रामरावणमुक्तानामन्योन्यमभिनिघ्नताम् ॥ ६-१००-६०
शराणान् च शराणां च बभूव तु मुलः स्वनः ।

तु मुलः	= A tumultuous	स्वनः	= sound	बभूव	= arose
वराणान्च	= from the excellent ar-	राम रावण	= released by Rama and	अभिनिघ्नताम्	= as they struck
शराणाम् च	rows	मुक्तानाम्	Ravana		
अन्योन्यम्	= each other.				

A tumultuous sound arose from the excellent arrows, released by Rama and Ravana, as they struck each other.

ते भिन्नाश्च विकीर्णश्च रामरावणयोः शराः ॥ ६-१००-६१
अन्तरिक्षात्प्रदीपाग्रा निपेतुर्धरणीतले ।

शराः	= the arrows	राम	= of Rama and Ravana	विभिन्नाश्च	= split asunder
विकीर्णश्च	= and scattered off	रावणयोः		निपेतुः	= fell
धरणीतले	= on to the floor	प्रदीपाग्राः	= with their blazing points		

The arrows of Rama and Ravana, split asunder and scattered off, with their blazing points, fell from the space on to the surface of the earth.

तयोर्ज्यातलनिर्घोषो रामरावणयोर्महान् ॥ ६-१००-६२
त्रासनः सर्वभूतानान् स बभूवाद्भुतोपमः ।

महान्	= the loud	निर्घोषः	= sound	ज्यातल	= produced by the impact of the bow string on the palms
तयोः राम	= of those heroes Rama	त्रासनः	= which struck terror	सर्व	= in all the living beings
रावणयोः	and Ravana			भूतानाम्	

The loud sound, produced by the impact of the bow-string on the palms of those two heroes Rama and Ravana, which struck terror in all the living beings, was felt astonished by the audience.

विकीर्यमाणः शरजालवृष्टिभिर् ।
 महात्मना दीप्तधनुष्मतार्दितः ।
 भयात्प्रदुद्राव समेत्य रावणो ।
 यथानिलेनाभिहतो बलाहकः ॥ ६-१००-६३

विकीर्यमाणः	= torn asunder	शरजाल	= by the streams of a	महात्मनः	= by the great souled
दीप्तधनुष्मता	= who was armed with a blazing bow	वृष्टिभिः	= multitude of arrows	Rama	
प्रदुद्राव	= ran away	समेत्य	= while coming in collusion with him	रावणः	= Ravana
अभिहतः	= when pushed	भयात्	= out of fear	बलाहकः	= like a cloud (dispersing)
		अनिलेन	= by a tempest.	यथा	

Torn asunder by the streams of a multitude of arrows by the great-souled Rama, who was armed with a blazing bow, while coming in collusion with him, Ravana took to his heels out of fear, like a cloud when pushed by a tempest.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे शततमः सग्रः ॥

Thus completes 100th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

101 Sarga 101 - एकाधिकशततमः सर्ग

Hanumaan Brings Mountain With Life Giving Herbs

Introduction -

Rama laments over the uncertain condition of Lakshmana. He calls Sushena, the monkey-physician. Sushena tests Lakshmana and says he is still alive. Sushena then requests Hanuma to go all the way to Himalayas and bring the required herbs to treat Lakshmana. Hanuma proceeds to Mount Mahodara and failing to identify the herbs there, carries the mountain-peak itself and brings it to Sushena. Lakshmana regains consciousness, after getting treated with that herb by Sushena.

शक्त्या निपातितं दृष्ट्वा रावणेन बलीयसा ।
लक्ष्मणं समर् शूरं शोणितौघपरिष्ठुतम् ॥ ६-१०१-१

स दत्त्वा तु मुलन् युद्धं रावणस्य दुरात्मनः ।
विसृजनेव बाणौघान्सुषेणन् वाक्यमब्रवीत् ॥ ६-१०१-२

दृष्ट्वा	= seeing	शूरम्	= the valiant	लक्ष्मणम्	= Lakshmana
शोणितौ	= who was bathed in a	समरे	= in battle	निपातितम्	= when overthrown
घपरिफितम्	stream of blood	बलीयसा	= by the mighty Ravana	सः	= Rama
शक्त्या	= with a spear	रावणेन		युद्धम्	= fight
दत्त्वा	= giving	तु मुलम्	= a tumultuous	बाणौघान्	= a multitude of arrows
दुरात्मनः	= with the evil-minded	विसृजन्नेव	= and even while releas-		
रावणः	Ravana		ing		
अब्रवीत्	= spoke	सुषेणम्	= to Sushena	इदम्	= the following words:

Seeing the valiant Lakshmana bathed in a stream of blood, when struck down in battle with a spear by the mighty Ravana and having given a tumultuous fight, to the evil-minded Ravana, Rama spoke as follows to Sushena, even while releasing a multitude of arrows (at Ravana).

एष रावणवेगेन लक्ष्मणः पतितः क्षितौ ।
सर्पवद्वेष्टते वीरो मम शोकमुदीरयन् ॥ ६-१०१-३

एषः	= this	वीरः	= heroic	लक्ष्मणः	= Lakshmana
पतितः	= who fell down	भुवि	= on earth	रावण वीर्येण	= on account of Ravana's
उदीरयन्	= increasing	शोकम्	= my sorrow		prowess
भूमौ	= on the ground	सर्पवत्	= like a serpent.	चेष्टते	= is wiggling

"This heroic Lakshmana, falling down on earth yielding to Ravana's prowess, is wiggling like a serpent, causing an increase in grief to me."

शोणितार्द्धमिमन् वीरं प्राणैरिष्टरं मम ।
पश्यतो मम का शक्तिर्योद्धुं पर्याकुलात्मनः ॥ ६-१०१-४

का	= what	शक्ति:	= energy (is there)	मम	= for me
पर्याकुलात्मनः	= disturbed in mind	यौद्धम्	= to fight	पश्यतः	= while seeing
इमम्	= this	वीरम्	= valiant Lakshmana	मम	= the most beloved to प्रियतरम्
शोणितार्द्धम्	= bathed in blood?			प्राणैः	me as dear as life

"My energy to fight is failing, even as I see this valiant Lakshmana, who is dearer to me than life, bathed in blood, my mind being greatly disturbed."

अयन् स समरक्षाधी भ्राता मे शुभलक्षणः ।
यदि पञ्चत्वमापन्नः प्राणैर्मै किन् सुखेन वा ॥ ६-१०१-५

किम्	= of what use	प्राणैः	= is life	सुखेन वा	= or happiness
मे	= to me	यदि सः	= if this famous brother	शुभ लक्षणः	= who is endowed with auspicious bodily marks
समरक्षाधी	= and always speaks highly of war	अयम् मे	= of mine	पञ्चत्वम्	= his death?
		भ्राता			
		आपन्नः	= obtain		

"Of what use is life or happiness to me, if this illustrious brother of mine, who is endowed with auspicious bodily marks and who always speaks highly of war, meets with his death?"

लज्जतीव हि मे वीर्यं भ्रश्यतीव कराद्धनुः ।
सायका व्यवसीदन्ति दृष्टिर्बाध्यवशान् गता ॥ ६-१०१-६

मे	= my	वीर्यम्	= valour	लज्जतीव	= is feeling shy
अस् इत्	= my bow	भ्रश्यतीव	= is falling down	करात्	= from my hand
वैरधनुः				दृष्टिः	= my vision
सायका:	= my arrows	व्यवसीदन्ति	= are dropping down		
गता	= got	बाध्यवशाम्	= overcome with tears.		

"My valour is feeling shy, as it were. My bow seems to fall down from any hand. My arrows are dropping down. My vision has been overcome with tears."

अवसीदन्ति गात्राणि स्वप्नयाने नृणामिव ।
चिन्ता मे वर्धते तीव्रा मुमूर्षापि च जायते ॥ ६-१०१-७

गत्राणि	= my limbs	अवसीदन्ति	= seem to sink down	नृणाम् इव	= like those of men
स्वप्नयाने	= in sleep	चिन्ता	= tension	वर्तते	= is
तीव्रा	= growing	मे	= in me	जायते	= I even wish to die.

"My limbs seem to sink down, like those of men in sleep. I have a serious tension, growing in me. I even wish to die."

**भ्रातरं निहतन् दृष्ट्वा रावणेन दुरात्मना ।
विष्टन्तं तु दुःखार्त मर्मण्यभिहतं भृशम् ॥ ६-१०१-८**

भ्रातरम्	= my brother	अभिहतम्	= has been struck down	दुरात्मना	= by the evil-minded
रावणेन	= Ravana	अभिहतम्	= seriously wounded	मर्मणि	= in his vital parts
दुःखार्तम्	= afflicted with agony	भृशम्		विष्टन्तम्	= and groaning.

"My brother has been struck down by the evil-minded Ravana, seriously wounded in his vital parts, afflicted with agony and groaning."

**राघवो भ्रातरं दृष्ट्वा प्रियं प्राणं बहिश्चरम् ।
दुःखेन महताविष्टो ध्यानशोकपरायणः ॥ ६-१०१-९**

दृष्ट्वा	= seeing	प्रियम्	= his beloved	भ्रातरम्	= brother
प्राणम्	= who was his very life-breath	बहिश्चरम्	= moving outside	राघवः	= Rama
आविष्टः	= was stricken	महता दुःखेन	= with excessive agony	ध्यान शोक	= gave himself up to anxiety and grief.

Seeing his beloved brother, who was his very life-breath moving outside, Rama was afflicted with excessive agony and gave himself up to anxiety and grief.

**परन् विषादमापन्नो विललापाकुलेन्द्रियः ।
न हि युद्धेन मे कार्यं नैव प्राणैर्न सीतया ॥ ६-१०१-१०**

दृष्ट्वा	= seeing	लक्ष्मणम्	= Lakshmana	भ्रातरम्	= his brother
निहतम्	= lying wounded in the	आपन्नः	= he got into	परम्	= extreme
रणपाम्सुषु	dust of the battle-field	विललाप	= and lamented (as follows)	आकुलेन्द्रियः	= confused in mind as he was.
विषादम्	= despondency				

Seeing Lakshmana his brother lying wounded in the dust of the battle-field, he got into extreme despondency and lamented (as follows), confused in mind, as he was:

विजयोऽपि हि मे शूर न प्रियायोपकल्पते ।
अचक्षुर्विषयश्वन्द्रः कां प्रीतिं जनयिष्यति ॥ ६-१०१-११

शूर	= O the valiant Lakshmana!	विजयःऽपि	= even victory	न	प्रियाय	= is not making a pleasure
मे	= for me	काम्	= what	उपकल्पते		sure
चन् चन्द्रः	= the moon	जनयिष्यति	= create	प्रीतिम्		= pleasure

अचक्षुर्विषयश्वन्द्रः = for a man who has lost his vision?

"O the valiant Lakshmana! Even victory cannot create a pleasure for me. What pleasure can the moon create for a man who has lost his vision?"

किं मे युद्धेन किं प्राणैर्युद्धकार्यं न विद्यते ।
यत्रायं निहतः शोते रणमूर्धनि लक्ष्मणः ॥ ६-१०१-१२

किम् मे	= what purpose of mine will be served by fighting	किम् प्राणैः	= or even by life?	अयम्	= this Lakshmana
शोते	= lies	निहतः	= killed	लक्ष्मणः	
न विद्यते	= I have no	युद्धकार्यम्	= use for the war.	यत्र रणमूर्धनि	= in forefront of battle here

"What purpose of mine will be served by fighting or eve by life? When this Lakshmana lies killed in the forefront of battle here, I have no use for the war."

यथैव मां वनं यान्तमनुयाति महाद्युतिः ।
अहमप्युपयास्यामि तथैवैनं यमक्षयम् ॥ ६-१०१-१३

यथैव	= in the same way as	महाद्युतिः	= the very glorious Lakshmana	अस्याति	= followed
माम्	= me	यान्तम्	= when I was going	वनम्	= to the forest
अहमपि	= I too	तथैव	= will in the same way	उपयास्यामि	= follow
एनम्	= him	यमक्षयम्	= to the abode of Yama the Lord of Death.		

"In the same way as the very glorious Lakshmana followed me When I was going to the forest, I too will in the same way follow him to the abode of Yama the lord of Death."

इष्टबन्धुजनो नित्यं मां स नित्यमनुब्रतः ।
इमामवस्थां गमितो राक्षसैः कूटयोधिभिः ॥ ६-१०१-१४

सः	= Lakshmana	इष्ट बन्धुजनः	= who is having his beloved relatives	अनुब्रतः	= and who is ardently devoted
माम्	= to me	नित्यम्	= forever	गमितः	= is obtained
इमाम्	= this	अवस्थाम्	= condition	राक्षसैः	= by the demons

कूटयोधिभिः = who fight treacherously.

"The demons, who fight treacherously, created this condition to Lakshmana, who loved his relatives and who was ardently devoted forever to me."

देशे देशे कलत्राणि देशे देशे च बान्धवाः ।
तं तु देशं न पश्यामि यत्र भ्राता सहोदरः ॥ ६-१०१-१५

कलत्राणि	= wives may be obtained	देशे देशे	= everywhere	बान्धवाः	= relatives (can be had)
देशे देशे च	= everywhere	न पश्यामि	= I do not find	भ्राता	= brother
सहोदरः	= born of the same womb	यत्र तम्	= as such a place wher-		

"Wives may be obtained every where. Relatives can be had every where. However, I do not find a brother, born of the same womb, at such a place whatsoever."

इत्येवं विलपन्तं तं शोकविह्वलितेन्द्रियम् ।
विवेषमानं करुणमुच्छ्वसन्तं पुनः पुनः ॥ ६-१०१-१६

सव् तम्	= that Rama	विलपन्तम्	= thus lamenting	शोक	= with his mind reeling
		इत्येवम्		विह्वलितेन्द्रियम्	= and distressed in grief
करुणम्	= pitifully	उच्छ्वसन्तम्	= sighing his breath	विवेषमानम्	

The monkeys saw that Rama, thus lamenting with his mind reeling and distressed in grief and pitifully sighing his breath repeatedly.

किं नु राज्ये दुर्धर्षलक्ष्मणेन विना मम ।
कथं वक्ष्याम्यहं त्वम्बां सुमित्रां पुत्रवत्सलाम् ॥ ६-१०१-१७

किम् नु	= of what use	राज्येन	= is the kingdom	मम	= for me
दुर्धर्ष	= without Lakshmana	अहम्	= what can I tell	सुमित्राम्	= to Sumitra
लक्ष्मणेन	who was difficult to	कथम्			
विना	over power?	अश्यामि			

"Of what use is the kingdom for me, without Lakshmana, who was difficult to over power? What can I tell to Sumitra, the mother who was so fond of her son?"

उपालम्भं न शक्ष्यामि सोदुं दत्तं सुमित्रया ।
किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम् ॥ ६-१०१-१८

न शक्ष्यामि	= I shall not be able	सोहुम्	= to bear	उपालम्भम्	= the reproach
दत्तम्	= which will be given	सुमित्र्या	= by sumitra	किम् नु	= what shall I say
कौसल्याम्	= to Kausalya	मातरम्	= the mother	वक्ष्यामि	
कैकेयीम्	= to Kaikeyi?			किम्द्व	= and what shall I say

"I shall not be able to bear the reproach, which will be levelled by Sumitra. What shall I pay to kausalya the mother or what shall I say to Kaikeya?"

भरतं किं नु वक्ष्यामि शत्रुघ्नं च महाबलम् ।
सह तेन वनं यातो विना तेनागतः कथम् ॥ ६-१०१-१९

किम् नु = what shall I say	भरतम् = to Bharata	महाबलम् = or to the mighty Sha-
वक्ष्यामि		शत्रुघ्नम् (when they ask me)
कथम् = how	आगतः = I can back	तेन विना = without Lakshmana
यातः = eventhough I went	वनम् = to the forest	तेन सह = along with him?

"What shall I say to Bharata or to the mighty Shatrughna, when they ask me, how I came back without Lakshmana even though I went to the forest along with him?"

इहैव मरणं श्रेयो न तु बन्धुविर्गाहणम् ।
किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि ॥ ६-१०१-२०
येन मे धार्मिको भ्राता निहतश्चाग्रतः स्थितः ।

मरणम्	= death	श्रेयः	= is better	इहैव	= here only
तु	= but	न	= not	बन्धुविर्गाहणम्	= a reproaches by one's own people
किम्	= what	दुष्कृतम्	= sinful act	कृतम्	= was done
मया	= by me	अन्यत्र	= in another life	येन	= due to which
धार्मिकः मे	= my righteous brother	जन्मनि		स्थितः	= lies
भ्राता		निहतः	= having been killed		
अग्रतः	= before me.				

"It is better to die at this place only, rather than hear the reproaches of one's own people. What sinful act was done by me in a previous birth due to which my righteous brother lies killed before me?"

हा भ्रातर्मनुजश्रेष्ठ शूराणाम् प्रवर प्रभो ॥ ६-१०१-२१
एकाकी किं नु मां त्यक्त्वा परलोकाय गच्छसि ।

हा	= Alas!	भ्रातः	= O brother	मनुज श्रेष्ठ	= the best of men!
प्रवर	= O the foremost	शूराणाम्	= among the valiant men!	प्रभो	= O the powerful man!

त्यक्त्वा	= deserting	माम्	= me	किम् नु	= why
गच्छसि	= are you going	परलोकाय	= to the other world	एकाकी	= alone?

"Alas! O the powerful brother, the best of men! O the foremost among the valiant men! Why are you going to the other world, deserting me?"

विलपन्तं च मां भ्रातः किमर्थं नावभाषसे ॥ ६-१०१-२२
उत्तिष्ठ पश्य किं शेषे दीनं मां पश्य चक्षुषा ।

भ्रातः	= O brother!	किम्	= why	नावभाषसे	= don't you talk
माम्	= to me	विलपन्तम्	= who is lamenting?	उत्तिष्ठ	= rise
पश्य	= and see!	किम्	= why	शेषे	= are you lying down?
पश्य	= see	दीनम्	= the miserable	माम्	= me
चक्षुषा	= with your own eyes.				

"O brother! Why don't you talk to me, even though I am lamenting? Rise and see! Why are you lying down? See me, by opening your own eyes, miserable as I am."

शोकार्तस्य प्रमत्स्य पर्वतेषु वनेषु च ॥ ६-१०१-२३
विषण्णस्य महाबाहो समाधासयिता मम ।

महाबाहो	= O the mighty armed!	समाधासयिता	= you have been indeed consolign	मम	= me
विषण्णस्य	= when I felt low-spirited	प्रमत्स्य	= and listless	शोकान्तस्य	= stricken with grief as I was
पर्वतेषु	= in mountain	वनेषु	= and forests.		

"O the mighty armed! You have been indeed comforting me, whenever stricken with grief, I roamed listlessly among mountains and forests or felt low-spirited."

राममेवं ब्रुवाणं तु शोकव्याकुलितेन्द्रियम् ॥ ६-१०१-२४
आश्वासयन्नुवाचेदं सुषेणः परमं वचः ।

आश्वासयन्	= comforting	रामम्	= Rama	शोक	= whose mind was full
एतम्	= and thus	ब्रुवाणम्	= speaking (lamenting)	व्याकुलितेन्द्रियम्	= of grief
उवाच	= addressed	इदम्	= the following excellent	सुषेणः	= Sushena
		परमम् वचः	= words.		

Comforting Rama, whose mind was full of grief and who was thus lamenting, Sushena, for his part, addressed the following excellent words:

त्यजेमां नरशार्दूलं बुद्धिं वैक्षव्यकारिणीम् ॥ ६-१०१-२५
शोकसंजननीं चिन्तां तुल्यां बाणैश्चमूरुखे ।

नवशार्दूल	= O the excellent among men!	त्यज	= give up	बुद्धिम्	= this notion
वैकृष्यकारिणीम्	= which causes despondency in you	इमाम्	= this anguish	शोक	= which gives rise to grief
तुल्याम् वाणैः	= and is as piercing as arrows	चिन्ताम् चमूखे	= in the forefront of battle.	सम्जननीम्	

"O the excellent among men! Give up this notion, which causes despondency in you, this anguish which gives rise to grief and is as piercing as arrows, in the forefront of battle."

**नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धनः ॥ ६-१०१-२६
न हृयस्य विकृतं वक्रं न च श्यामत्वमागतम् ।**

लक्ष्मणः	= Lakshmana	लक्ष्मिवर्धनः	= the augmenter of prosperity	नैन आपनः	= has not got
पञ्चत्वम्	= into death	अस्य	= his	वक्रम्	= countenance
न विकृतम् हि	= is not changed	नागतम्	= nor has it become	श्यामत्वम्	dark.

"Lakshmana, the augmenter of prosperity, has not got into death. His countenance is not changed, nor has it become dark."

**सुप्रभन् च प्रसन्नं च मुखमस्याभिलक्ष्यते ॥ ६-१०१-२७
पद्मरक्ततलौ हस्तौ सुप्रसन्ने च लोचने ।**

अस्य मुखम्	= Let his face	निरीक्ष्यताम्	= be seen	सुप्रभम्	= with a good brightness
सुप्रसन्नम् च	= and very much placid	हस्तौ	= His hands	पद्मपत्र तलौ	= are having palms resembling the petals of a lotus
लोचने च	= His eyes too	सुप्रसन्ने	= are very bright.		

"His face may be seen with a good brightness and very much placid. The palms of his hands are resembling the petals of a lotus. His eyes too are very bright."

**नेदशं दृश्यते रूपं गतासूनां विशां पते ॥ ६-१०१-२८
विषादं मा कृथा वीर सप्राणोऽयमरिदम् ।**

विशाम्पते	= O king!	रूपम्	= the appearance	गतासूनाम्	= of the dead
नदृश्यते	= does not look	ईदृशम्	= like this	वीर	= O hero
अरिम्दम्	= the annihilator of enemies!	अयम्	= He	सप्राणः	= is all with his life
विषादम्	= do not worry!				
माकृथाः					

"O king! The appearance of the dead does not look like this. O hero, the annihilator of enemies! He is all with his life. Do not worry."

आरव्याति तु प्रसुप्तस्य स्वस्तगात्रस्य भूतले ॥ ६-१०१-२९
सोच्छ्वासं हृदयं वीर कम्पमानं मुहुर्मुहुः ।

मुहुर्मुहुः	= the repeatedly	कम्पमानम्	= beating	हृदयम्	= heart
सोच्छ्वासम्	= with the take of the breath (of Lakshmana)	प्रसुप्तस्य	= lying on the earth's surface fast asleep	स्वस्तगात्रस्य	= with his limbs relaxed
आरव्याति	= are telling	भूतले		वीर	= O the gallant prince!

"The repeatedly beating heart with the signs of breath of Lakshmana, lying on the earth's surface, fast asleep, with his limbs relaxed are telling it, O the gallant prince!"

एवं न विद्यते रूपन् गतासूनान् विशां पते ॥ ६-१०१-३०
समीपस्थमुवाचेदं हनूमन्तं महाकपिम् ।

उत्त्वा	= having addressed	वचः	= the words	एवम्	= thus
राघवम्	= to Rama	सुषेणः	= Sushena	महाप्राज्ञः	= the highly learned one
उवाच	= spoke	इदम्	= these words	हनूमन्तम्	= to Hanuma
महाकपिम्	= the great monkey	समीपस्थम्	= who was standing nearby.		

Having addressed the words thus to Rama, the highly learned Sushena spoke the following words to Hanuma the great monkey, who was standing nearby:

सौम्य शीघ्रमितो गत्वा शैलमोषधिपर्वतम् ॥ ६-१०१-३१

पूर्वन् हि कथितो योअसौ वीर जाम्बवता शुभः ।
दक्षिणे शिखरे तस्य जातामोषधिमानय ॥ ६-१०१-३२

विशल्यकरणी नाम विशल्यकरणीन् शुभाम् ।
संजीवकरणीं वीर संधार्नीं च महौषधीम् ॥ ६-१०१-३३

संजीवनार्थं वीरस्य लक्षणस्य महात्मनः ।

गत्वा	= going	इतः	= from this place	शीघ्रम्	= quickly
सौम्य	= O gentle one!	शैलम्	= to the mountain	ओषधिपर्वतम्	= called Oushadhi Mountain
कथितः	= which was already narrated	तव	= to you	पूर्वम्	= previously
जान्बवता	= by Jambavan	वीर	= O brave one!	आनय	= bring

इह	= here	सम्जीवनार्थम्	= for restoring to consciousness	वीरस्य	= the great souled and the heroic Lakshmana
महौषधिम्	= the precious herb	नामा	= by name	महात्मनः	लक्ष्मणस्य
विशाल्यकरणीम्१	Vishalya karani	तथा	= and	जाताम्	= which has sprung up
दक्षिणे	= on its southern peak	महौषधीम्	= and the precious herb	सावर्णं	= savarnagakarani
शिखरे		सम्धानीम्	Samdhanakarani.	करणीम्२	
सन्जीवकरणीम्	= Sanjiva karani	च४			

"Proceeding from this place with full speed, O gentle one!, to the mountain called Oushadhi (Mahodaya), which was already described to you previously by Jambavan, O brave one! Bring here for restoring the great-souled and heroic Lakshmana to consciousness, the precious herb Vishalyakarani (1) by name which was sprung up on its southern peak, Savarnakarnani (2), Samjivakarani(3) and the precious herb, Samdhanakarani (4)."

comment: (1) Vishalyakarani: A herb credited with the virtue of expelling an arrow /other weapons from the body, healing the wound and relieving pain. (2) Savarnakarani: Another herb supposed to possess the property of counteracting the discolouration caused by a wound, burns etc. and restoring the original colour of the skin. (3) Samjivakarani: Another herb believed to possess the virtue of bringing back an unconscious person to consciousness. (4) Samdhani: A herb credited with the property of joining a fractured bone.

इत्येवमुक्तो हनुमान्गत्वा चौषदिपर्वतम् ॥ ६-१०१-३४ चिन्तामभ्यगमच्छ्रीमानजानस्ता महौषधीः ।

इत्येवम्	= thus	उक्तः	= spoken	श्रीमान्	= the illustrious
हनुमान्	= Hanuma	गत्वा	= having gone	ओषधिपर्वतम्	= to mount Oushadha
अजानम्	= could not identify	ताः	= those	महौषधीः	= precious herbs
अभ्यगमत्	= became	चिन्ताम्	= thoughtful.		

Hearing those words, Hanuma, having sprung to Mount Oushadhi, could not identify those precious herbs and became thoughtful.

तस्य बुद्धिः समुत्पन्ना मारुतेरमितौजसः ॥ ६-१०१-३५ इदमेव गमिष्यामि गृहीत्वा शिखरं गिरेः ।

तस मारुते:	= to that Hanuma	अमितोजसः	= whose strength was unlimited	बुद्धिः	= the thought
समुत्पन्ना	= arouse (as follows:)	गमिष्यामि	= I will go	गृहीत्वा	= taking
गिरेः	= this mountain-peak it-self.				
शिखरमेव					

The following thought arose to that Hanuma, whose strength was unlimited: "I will go back, taking this mountain-peak itself."

अस्मिंस्तु शिखरे जातामोषधिं तां सुखावहाम् ॥ ६-१०१-३६
प्रत्येकं नावगच्छामि सुषेणो ह्येव मब्रवीत् ।

प्रत्येकं	= by conjecture	अवगच्छामि	= I understand	ताम्	= that
सुखावहाम्	= delightful	ओषधि	= herb	जाताम्	= must have sprouted
अस्मिन्	= in this mountain-peak	सुषेणः	= Sushena	अब्रवीत् हि	= indeed has said
शिखरे					
एवम्	= so.				

"By conjecture, I understand that the delightful herb must have sprouted in this mountain-peak. Sushena indeed has said so."

अगृह्य यदि गच्छामि विशल्यकरणीमहम् ॥ ६-१०१-३७
कालात्ययेन दोषः स्याद्वैक्षव्यं च महद्भवेत् ।

अहम्	= If I go	अगृह्य	= without taking	विशल्यकरणीम्	= Vishalyakarani
गच्छामि यदि					
दोषः	= harm	स्यात्	= may come	कालात्ययेन	= through passage of time
महत् च	= and a great	वैक्षव्यम्	= perplexity	भवेत्	= may arise.

"If I go without taking Vishalyakarani, harm may come through passage of time and a great perplexity may arise."

इति सञ्चिन्त्य हनुमानात्वा क्षिप्रं महाबलः ॥ ६-१०१-३८
आसाद्य पर्वतश्रेष्ठं त्रिः प्रक्रम्य गिरेः शिरः ।

पुल्लनानातरुगणं समुत्पाद्य महाबलः ॥ ६-१०१-३९
गृहीत्वा हरिशार्दूलो हस्ताभ्यां समतोलयत् ।

इति सम्भित्य	= thus thinking	हनुमान्	= Hanuma	महाबलः	= the mighty
हरिशार्दूलः	= and excellent of monkeys	गत्वा	= having gone	क्षिप्रम्	= quickly
आसाद्य	= and approaching	पर्वत श्रेष्ठम्	= that excellent mountain	गृहीत्वा	= and taking
गिरेः	= that mountain-peak	हस्ताभ्याम्	= with his arms	प्रक्रम्य	= shaking it well
शिखरम्		समुत्पाद्य	= uprooting	पुल्लनानातरुगणम्	= the mountain-peak which was endowed with many trees in bloom
त्रिः	= for three times				
समतोलयत्	= lifted it up	महाबलः	= so mighty as he was.		

Thinking thus, the mighty Hanuma the excellent of monkeys, having gone quickly and approaching that excellent mountain, taking that mountain-peak with his arms, shaking it violently for three times and uprooting the mountain-peak, which was endowed with many trees in bloom, lifted it up, so mighty as he was.

स नीलमिव जीमूतं तोयपूर्णम् नभस्तलात् ॥ ६-१०१-४०
उत्पात गृहीत्वा तु हनूमाजिशखरन् गिरेः ।

गृहीत्वा	= taking	गिरेः	= that mountain-peak	नीलम्	= which looked like a
		शिखरम्		तोयपूर्णम्	dark rainy cloud
सः हनूमान्	= that Hanuman	उत्पात	= jumped up	जीमूतम् इव	

Taking that mountain-peak, which looked like a dark rainy cloud, that Hanuman jumped up into the sky.

समागम्य महावेगः संन्यस्य शिखरं गिरेः ॥ ६-१०१-४१
विश्रम्यकिञ्चिद्भनुमान् सुषेणमिदमब्रवीत् ।

समागम्य	= coming	महावेगः	= with a great speed	हनुमान्	= Hanuma
सम्प्रस्य	= putting down	गिरेः श्खरम्	= the mountain-peak	किञ्चित्	= and resting for a while
अब्रवीत्	= spoke	इदम्	= the following words	विश्रम्य	

Arriving with a great speed, Hanuma putting down the mountain-peak and resting for a while, spoke the following words to Sushena:

ओषधीर्नावगच्छामि ता अहन् हरिपुङ्गव ॥ ६-१०१-४२
तदिदन् शिखरन् कृत्स्नं गिरेस्तस्याहृतं मया ।

हरिपुङ्गव	= O the excellent of monkeys!	अहम्	= I	नावगच्छामि	= could not identify
ताः	= those	ओषधीः	= herbs	तत् इदम्	= that and this entire
तस्य गिरेः	= mountain-peak	आहृतम्	= has been brought	कृत्स्नम्	

"O the excellent of monkeys! I have brought the entire mountain-peak, as I could not identify those herbs."

एवम् कथयमानं तं प्रशस्य पवनात्मजम् ॥ ६-१०१-४३
सुषेणो वानरश्रेष्ठो जग्राहोत्पाठ्य चौषधीः ।

प्रशस्य	= eulogizing	पवनात्मजम्	= Hanuma	एवम्	= who was thus narrating
सुषेणः	= Sushena	वानर श्रेष्ठः	= the excellent of monkeys	कथमानम्	ing
ओषधीः	= the herbs	जग्राह	= took hold of them.	उत्पाठ्य	= pulling out

Eulogizing Hanuma, who was thus narrating his trip, Sushena, the excellent of monkeys, pulling out the herbs, took hold off them.

विस्मितास्तु बभूवस्ते सर्वे वानरपुंगवाः ॥ ६-१०१-४४
दद्वा हनूमतः कर्म सुरैरपि सुदुष्करम् ।

सर्वे ते = all those monkey- वानरपुंगवाः chiefs	सुरैरपि = and even the gods	बभूः = were surprised
दद्वा = in seeing	दुष्करम् कर्म = that most difficult feat	विस्मितः = हनूमतः = of Hanuma.

All those monkey-chiefs and even the gods were surprised to see that most difficult feat of Hanuma.

ततः सङ्घोदयित्वा तामोषधिन् वानरोत्तमः ॥ ६-१०१-४५
लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतिः ।

ततः = then ओषधिम् = herb	सम्घोदयित्वा = crushing सुषेणः = Sushena	ताम् = that वानरोत्तमः = the excellent of monkeys
सुमहाद्युतिः = having a great splendour नस्तः = through the nose.	ददौ = administered (it)	लक्ष्मणस्य = to Lakshmana

Then, crushign that herb, Sushena the excellent of monkeys, having a great splendour, administered it through Lakshmana's nose.

सशल्यः स समाग्राय लक्ष्मणः परवीरहा ॥ ६-१०१-४६
विशल्यो विरुजः शीघ्रमुदितिष्ठन्महीतलात् ।

समाग्राय = duly inhaling it well	सः लक्ष्मणः = that Lakshmana	परवीरहा = the annihilator of adversaries
सशल्यः = having the spear lodged in his body	उदतिष्ठत् = raised	शीघ्रम् = quickly
महीतलात् = from the earth's surface	विशल्यः = rid as he was of the spear	विरुजः = and his pain.

Duly inhaling it well, that Lakshmana, the annihilator of adversaries, having the spear lodged in his body, raised quickly from the earth's surface rid as he was of the spear and his pain.

तमुत्थितं तु हरयो भूतलात्रेक्ष्य लक्ष्मणम् ॥ ६-१०१-४७
साधु साध्विति सुप्रीताः सुषेणं प्रत्यपूजयन् ।

दद्वा = seeing	तम् = that Lakshmana	उत्थितम् = raisen
भूतलात् = from the ground	हरयः = the monkeys	सुप्रीताः = were over-joyed

प्रत्यपूजयन् = and applauded

लक्ष्मणौ = Lakshmana

साधु साधु = saying "Excellent! Excellent!"
इति

Seeing that Lakshmana risen from the ground, the mokneys were overjoyed and applauded Lakshmana, saying, "Excellent, excellent!".

एहेहीत्यब्रवीद्रामो लाक्ष्मणं परवीरहा ॥ ६-१०१-४८
सस्वजे स्नेहगाढन् च बाष्पपर्याकुलेक्षणः ।

रामः	= Rama	परवीरहा	= the destroyer of enemies	अब्रवीत्	= said
लक्ष्मणम्	= to Lakshmana	इति	= saying	एहि एहि	= "come
चोमे सस्वजे	= and embraced him	स्नेहगाढम् च	= firmly with affection	बाष्पपर्याकुलेक्षणः	= with his eyes clouded with tears.

Rama, the destroyer of enemies, said to Lakshmana, "come, come!" and embraced him firmly with affection, with his eyes clouded with tears.

अब्रवीच्च परिष्वज्य सौमित्रिन् राघवस्तदा ॥ ६-१०१-४९
दिष्ठा त्वान् वीर पश्यामि मरणात्पुनरागतम् ।

परिष्वज्य	= after embracing	सौमित्रिम्	= Lakshmana	राघवः	= Rama
तदा	= then	अब्रवीच्च	= said to him	दिष्ठा	= luckily
वीर	= O valiant one	पश्यामि	= I see	त्वाम्	= you
पुनः	= returned	मरणात्	= from death.		
आगतम्					

After embracing Lakshmana, Rama then said to him: "Luckily, O valiant one, I see you here, returned from death."

न हि मे जीवितेनार्थः सीतया च जयेन वा ॥ ६-१०१-५०
को हि मे जीवितेनार्थस्त्वयि पञ्चत्वमागते ।

न हि अर्थः	= there is indeed no purpose	मे	= of mine	जीवितेन	= by me my own life
सीतया	= nor of Sita	विजयेनवा	= nor of victory	त्वये	= If you
आगते	= have attained	पञ्चत्वम्	= demise	वद	= tell me
कः	= what	अर्थः	= significane (is there)	तेन	= by it
मे	= to me?				

"There is no purpose of mine, by me own life nor of Sita nor of victory. If you have attained demise, tell me what significnace is there for it to me?"

इत्येवन् वदतस्तस्य राघवस्य महात्मनः ॥ ६-१०१-५१
सिवन्नः शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत् ।

महात्मनः	= (while) the great	वातः	= was speaking ityevam	= thus
राघवह्	souled Rama			
खिन्नः	= the exhausted	लक्ष्मणः	= Lakshmana	अब्रवीत् = spoke
वाक्यम्	= the following words	शिथिलया	= in a feeble tone.	वाचा

While the great souled Rama was speaking thus, the exhausted Lakshmana, in a feeble tone, spoke the following words:

तां प्रतिज्ञां प्रतिज्ञाय पुरा सत्यपराक्रम ॥ ६-१०१-५२
लघुः कश्चिदिवासत्त्वो नैवन् वक्तुमिहार्हसि ।

सत्य	= O brother true to your	न अर्हसि	= you ought not	वक्तुम्	= to speak
पराक्रमा	promise!				
एवम्	= like this	इह	= now	कश्चिदिव	= like somebody
असत्त्वः	= who has no courage	लघुः	= and who is weak	प्रतिज्ञाय	= having taken
ताम्	= that vow (of killing Ra-	पुरा	= before.		
प्रतिज्ञाम्	vana)				

"Having solemnly taken that pledge (of killing Ravana) before, O brother true to your promise, you ought not to speak as you have done like a weak and courageless man."

न प्रतिज्ञान् हि कुर्वन्ति वितथां साधवोऽनघ ॥ ६-१०१-५३
लक्ष्मणन् हि महत्त्वस्य प्रतिज्ञापरिपालनम् ।

सत्यवादिनः	= those who speak the truth	न कुर्वन्ति हि	= do not make	प्रतिज्ञाम्	= their promise
वितथाम्	= futile	प्रतिज्ञापालनम्	= fulfilling their pledge	लक्ष्मणम् हि	= is indeed the attribute
महत्त्वस्य	= of the moral amplitude.				

"There is no purpose of mine, by me own life nor of Sita nor of victory. If you have attained demise, tell me what significance is there for it to me?"

नैराश्यमुपगन्तुन् ते तदलं मत्कृतेऽनघ ॥ ६-१०१-५४
वधेन रावणस्याद्य प्रतिज्ञामनुपालय ।

अनघ	= O the faultless one!	ते	= to you	उपगन्तुम् च	= getting into hopelessness too
मत्कृते	= for my sake	नालम्	= is not befitting	अनुपालय	= fulfill
प्रतिज्ञाम्	= your promise	वधेन	= by killing	रावणस्य	= of Ravana
अद्य	= now.				

"O the faultless one! Getting into homelessness for my sake is not befitting of you. Fulfill your promise now, by killing Ravana."

न जीवन्यास्यते शत्रुस्तव वाणपथन् गतः ॥ ६-१०१-५५
नर्दतस्तीक्ष्णदंष्ट्रस्य सिन्हस्येव महागजः ।

शत्रुः	= An enemy	गतः	= who stands	तव	वाण	= within the path of your arrows
न यास्यते	= cannot turn out	जीवन्	= alive	पथम्		
नर्दतः	= (which gets into the path) of a roaring lion	तीक्ष्ण	= having terrible tusks.	महागजः इव		= as a huge elephant
सिंहस्य		दम्ष्ट्रन्स्य				

"An enemy who falls victim to your arrows, cannot turn out alive, as a huge elephant which gets into the path of a roaring lion possessing terrible tusks."

अहन् तु वधमिच्छामि शीघ्रमस्य दुरात्मनः ॥ ६-१०१-५६
यावदस्तं न यात्येष कृतकर्मा दिवाकरः ।

अहम्	= I	इच्छामि	= wish for	वधम्	= the death
अस्य	= of this evil-minded fellow	शीघ्रम्	= instantly	यावत्	= even before
दुरात्मनः		दिवाकरः	= sun	कृत कर्मा	= having finished his task
एषः	= this				
न याति	= does not sink	अस्तम्	= below the horizon.		

"I, for my part, wish to see the death of this evil-minded fellow instantly, even before this sun, having finished his task, does not sink below the horizon."

यदि वधमिच्छसि रावणस्य संख्ये ।
यदि च कृतां हि तवेच्छसि प्रतिज्ञाम् ।
यदि तव राजसुताभिलाष आर्य ।
कुरु च वचो मम शीघ्रमद्य वीर ॥ ६-१०१-५७

आर्य	= O venerable	वीर	= hero!	इच्छसियदि	= If you wish
वधम्	= the killing	रावणस्य	= of Ravana	सम्ख्ये	= in battle
कृताम्	= if you want to fulfil your promise	तव	= and if you feel affectionate towards Sita	कुरुच	= you do
इच्छसियदि		राजसुताभिलाषः			
तव प्रतिज्ञाम्		यदि			
मम वचः	= as I tell you	शीघ्रम्	= soon	अद्य	= now.

"O 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."

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकाधिकशततमः सर्गः ॥

Thus completes 101st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

102 Sarga 102 - व्याखिकशततमः सर्ग

Ravana Gets Severely Hurt

Introduction -

The battle between Rama and Ravana starts. Indra sends a chariot, an armour, some arrows and a powerful spear. A tumultuous and thrilling battle ensues between Rama and Ravana. A spear hurled by Ravana is thwarted by a powerful spear (sent by Indra) of Rama. Then, Rama strikes Ravana's horses with arrows. He also pierces the chest region and the forehead of Ravana with his fierce arrows. Ravana gets severely hurt.

लक्ष्मणेन तु तद्वाक्यमुक्तन् श्रुत्वा स राघवः ।
संदधे परवीरग्नो धनुरादाय वीर्यवान् ॥ ६-१०२-१

श्रुत्वा	= hearing	तत् वाक्यम्	= those words	उक्तम्	= spoken
लक्ष्मणेन	= by Lakshmana	राघवः	= Rama	पर वीरग्नः	= the annihilator of his enemies
आदाय	= taking hold	धनुः	= his bow	सम्धे	= fixed the arrow on the bow-string.

Hearing those words of Lakshmana, that valiant Rama, the annihilator of his enemies, taking hold of his bow, fixed an arrow on the bow-string.

रावणाय शरान्वोरान्विससर्ज चमूरुखे ।
अथान्यं रथमास्थाय रावणो राक्षसाधिपः ॥ ६-१०२-२
अभ्यधावा काकुत्थं स्वर्भानुरिव भास्करम् ।

चमूरुखे	= in the forefront of battle	विससर्ज	= (Rama) released	घोरान्	= terrific
शरान्	= arrows	रावणाय	= towards Ravana	अथ	= then
आस्थाय	= occupying	अन्यम्	= another	रथम्	= chariot
रावणः	= Ravana	राक्षसाधिपः	= the king of demons	अभ्यधावत	= rushed
काकुत्थसम्	= towards Rama	स्वर्भानुः इव	= as Rahu the seizer-demon(rushes towards)	भास्करम्	= the sun.

In the forefront of battle, Rama released terrific arrows towards Ravana. Then, occupying another chariot, Ravana the king of demons rushed towards Rama, even as Rahu the seizer-demon rushes towards the sun.

दशग्रीवो रथस्थस्तु रामन् वज्रोपमैः शरैः ॥ ६-१०२-३
आजघान महाघोरैर्धाराभिरिव तोयदः ।

दशग्रीवः तु	= Ravana for his part	रथस्थः	= standing in his chariot	आजघान	= struck
रामम्	= Rama	वज्रोपमैः	= with arrows equal to	तोयदः इव	= as a cloud (strikes)
धरभिः	= gushes of rain	शरैः	thunderbolts	महशैलम्	= on a huge mountain.

Ravana for his part, standing in his chariot struck Rama with thunderbolt-like arrows, as a cloud strikes gushes of rain on a huge mountain.

दीसपावकसङ्काशैः शरैः काञ्चनभूषणैः ॥ ६-१०२-४
निर्विभेदे रणे रामो दशग्रीवन् समाहितः ।

समाहितः	= with an attentive mind	रामः	= Rama	अभ्यवर्षेत्	= showered
काञ्चन	= golden decked arrows	दीस पावक	= looking like blazing	दशग्रीवम्	= on Ravana
भूषणैः शरैः		सम्काशैः	flames of fire		
रणे	= in the combat.				

With an attentive mind, Rama showered golden decked arrows, looking like blazing flames of fire, on Ravana in the battle-field.

भूमिस्थितस्य रामस्य रथस्थस्य च रक्षसः ॥ ६-१०२-५
न समन् युद्धमित्याहुर्देवगन्धर्वदानवाः ।

देवगन्धर्व	= the gods celestial musicians and kinnaras	आहुः	= uttered	इति	= that
किन्नराः	the mythical beings				
yuddham	= the battle	न समम्	= was not equal	रामस्य	= between Rama
स्थितस्य	= standing	भूमौ	= on the ground	रक्षसः	= and Ravana
रथस्थस्य	= occupying a chariot.				

The gods, celestial musicians and kinnaras the mythical beings thought that the battle was not equal between Rama standing on the ground and Ravana fighting from a chariot.

ततो देववरः श्रीमान् श्रुत्वा तेषां वचोऽमृतम् ॥ ६-१०२-६
आहूय मातलिं शक्रो वचनं चेदमब्रवीत् ।

श्रुत्वा	= hearing	तेषाम्	= their	वचोमृतम्	= nectar-like words
श्रीमान्	= the illustrious	शक्रः	= Indra	देव वरः	= chief of celestials
ततः	= then	आहूय	= calling	मातलिम्	= Matali
ब्रवीत्	= spoke	इदम्	= te following words.	वचनम्च	

Hearing their nectar-like words, the illustrious Indra, the chief f celestials then called Matali and spoke as follows:

रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम् ॥ ६-१०२-७
आयूय भूतलं यातः कुरु देवहितं महत् ।

याहि	= go	शीघ्रम्	= quickly	मम रथेन	= with my chariot
रघूत्तमम्	= to Rama	भूमिष्ठम्	= who is standing on the earth	यातः	= after reaching
भूतलम्	= the earth	आहूय	= calling (inviting Rama to take his seat in the chariot)	कुरु	= and carry out
महत्	= a great	देवहितम्	= service to the gods.		

"Go quickly with my chariot to Rama, who is standing on the earth. After reaching the earth, invite him to take his seat in the chariot and carry out a great service to the gods."

इत्युक्तो देवराजेन मातलिर्द्विसारथिः ॥ ६-१०२-८
प्रणम्य शिरसा देवं ततो वचनमब्रवीत् ।

इति उक्तः	= thus spoken	देवराजेन	= by Indra	मातलिः	= Matali
देव सारथिः	= the charioteer of Indra	प्रणम्य	= offering salutation	शिरसा	= by bowing his head
देवम्	= to his lord	अब्रवीत्	= spoke	ततः	= then
वचनम्	= the following words:				

Hearing the words of Indra, Matali, the charioteer of Indra, offering salutation to him by bowing his head, spoke then the following words:

शीघ्रं यास्यामि देवेन्द्र सारथ्यं च करोम्यहम् ॥ ६-१०२-९
ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम् ।

देवेन्द्र	= O Indra!	सम्योज्य	= providing with	हरितैः हयैः	= green horses
स्यन्दनोत्तमम्	= the excellent chariot	अहम्	= I	यास्यामि	= will proceed
ततः	= then	शीघ्रम्	= immediately	करोमि	= I will perform
सारथ्यम् च	= the duty of a chario- teer (to Rama).				

"O Indra! Providing with green horses the excellent chariot, I will proceed then immediately and perform the duty of a charioteer to Rama."

ततः काञ्चनचित्राङ्गः किङ्किणीशतभूषितः ॥ ६-१०२-१०

तरुणादित्यसङ्काशो वैदूर्यमयकूबरः ।
सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः ॥ ६-१०२-११

हरिभिः सूर्यसङ्काशैर्हेमजालविभूषितैः ।
रुक्मवेणुघ्वजः श्रीमान्देवराजरथो वरः ॥ ६-१०२-१२

देवराजेन संदिष्टो रथमारुद्ध मातलिः ।
अभ्यवर्तत काकुत्थमवतीर्य त्रिविष्टपात् ॥ ६-१०२-१३

ततः	= then (came)	श्रीमन् वरः	= the glorious and excellent chariot of Indra	काञ्चनचित्राङ्गः	= having a variegated body decked in gold
किङ्किणीशतभूषितः	= which was fitted with hundreds of tiny bells	तरुणादित्य	= with its pole of cat's eye gems shone like the morning sun	युक्तः	= yoked to
सदश्वैः	= excellent green horses	सम्काशः	= shining like sun	श्वेत	= having white whisk
हरिभिः		वैदूर्यमय		प्रणीणकैः	
हेमजालविभूषितैः	= covered with nets of gold	काञ्चनापीडः	= having golden chaplets on their heads	रुक्मवेणु	= and bearing a flag
आरुद्ध	= ascending	सूर्यसम्काशैः	= the chariot	घ्वजः	staff raised on a golden bamboo
देवराजेन	= by Indra	रथम्	= and descending	सम्दिष्टः	= as enjoined
मातलिः	= Matali	अवतीर्य	= approached	त्रिविष्टपात्	= from paradise
		अभ्यवर्तत		काकुत्थसम्	= Rama.

Then came 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 shone like the morning sun, yoked to excellent green horses, having golden chaplets on their heads, having white whisk, covered with nets of gold, shining like the sun and bearing a flag-staff raised on a golden bamboo. Ascending the chariot, as enjoined by Indra and descending from paradise, Matali approached Rama.

अब्रवीच्च तदा रामन् सप्रतोदो रथे स्थितः ।
प्राञ्जलिर्मातलिर्वाक्यन् सहस्राक्षस्य सारथिः ॥ ६-१०२-१४

तदा	= then	मातलिः	= Matali	सहस्राक्षस्य	= the charioteer of Indra
सप्रतोदः	= along with a whip in his hand	स्थितः	= stayed	सारथिः	
प्राञ्जलिः	= and joining his palms in salutation	अब्रवीत् च	= spoke	रथे	= in the chariot itself
रामम्	= to Rama.			वाक्यम्	= the following words

Then Matali, the charioteer of Indra, along with a whip in his hand, stayed in the chariot itself and joining his palms in salutation, spoke the following words to Rama.

सहस्राक्षेण काकुत्थं रथोऽयन् विजयाय ते ।
दत्तस्तव महासत्त्वं श्रीमाजशत्रुनिबर्हणः ॥ ६-१०२-१५

अयम्	= this	रथः	= chariot	दत्तः	= is given
सहस्राक्षः	= by Indra	तव	= to you	ते विजयाय	= for your victory
महासत्त्वं	= O the mighty	श्रीमान्	= the glorious	काकुत्थस्	= Rama
शत्रुनिबर्हण	= the destroyer of enemies!				

"Indra has sent this chariot to you for your victory, O the mighty and the glorious Rama, the destroyer of adversaries!"

इदमैन्द्रं महच्चापन् कवचं चाप्तिसंनिभम् ।
शराश्चादित्यसङ्काशाः शक्तिश्च विमला शिताः ॥ ६-१०२-१६

इदम्	= this	महत्	= great bow	ऐन्द्रम्	= belonging to Indra
कवचम् च	= an armour	चापम्	= shining as fire	शराश्च	= arrows
आदित्य	= bright as the sun	निभम्		शिवा	= auspicious
सम्काशाः		विमला	= and stainless		
शक्तिश्च	= spear (were giving).				

"Here is the great bow belonging to Indra, an armour shining as fire, some arrows as bright as sun and a stainless auspicious spear."

आरुह्येमन् रथं वीर राक्षसन् जहि रावणम् ।
मया सारथिना राम महेन्द्र इव दानवान् ॥ ६-१०२-१७

वीर	= O heroic	राजन्	= king!	आरुह्य	= mounting
इमम्	= this	रथम्	= chariot	मया	= with me as a charioteer
जहि	= kill	रावणम्	= Ravana	सारथिना	
महेन्द्रः इव	= as Indra the lord of celestials (killed)	दानवान्	= the demons.	राक्षसम्	= the king

"O heroic king! Mounting this chariot with me as a charioteer, kill Ravana the king, as earlier Indra the lord of celestials killed the demons."

इत्युक्तः स परिक्रम्य रथन् तमभिवाद्य च ।
आरुरोह तदा रामो लोकाण्लक्ष्म्या विराजयन् ॥ ६-१०२-१८

इति	= thus	उक्तः	= spoken (by Matali)	रामः	= Rama
अभिवाद्य च	= by offering his salutation	सम्परिक्ष्य	= by circumambulating	तम्	= then
आरुरोह	= ascended it	विराजयन् लोकान्	= causing the three worlds to shine forth	लक्ष्मा	= with his splendour.

Duly circumambulating that chariot (as a mark of respect) and offering his salutation, when thus spoken by Matali, Rama then ascended the chariot, causing the three worlds to shine forth with his splendour.

बभूव च महायुद्धं तुमुलं रोमहर्षणम् ।
रामस्य च महाबाहो रावणस्य च रक्षसः ॥ ६-१०२-१९

महायुद्धम्	= a great battle	तुमुलम्	= which was tumultuous	रोम हर्षणम्	= causing the hair to stand erect
बभूव च	= ensued	महाबाहोः	= between the great	रावणस्य च	= and Ravana
रक्षसः	= the demon.	रामस्य च	= armed Rama		

Then ensued a tumultuous and thrilling battle, between the great armed Rama and Ravana, the demon.

स गान्धर्वेण गान्धर्वन् दैवं दैवेन राघवः ।
अस्त्रन् राक्षसराजस्य जघान परमास्त्रवित् ॥ ६-१०२-२०

सः राघवः	= that Rama	परमास्त्रवित्	= who was skilled in the use of great missiles	जघान	= struck
गान्धर्वम्	= the missile presided over by Gandharvas	दैवम्	= and the missile presided over the gods	राक्षस	= discharged by Ravana
गान्धर्वेण दैवेन	= by means of Gandharva missile and Daiva missile.			राजस्य	= the king of demons

That Rama, who was skilled in the use of great missiles, struck the missile presided over by Gandharvas and the missile presided over by gods, by means of missiles of the same type.

अस्त्रन् तु परमं घोरन् राक्षसं राक्षसाधिप ।
ससर्ज परमक्रुद्धः पुनरेव निशाचरः ॥ ६-१०२-२१

निशाचरः	= Ravana	राक्षसाधिपः	= the king of demons	परमक्रुद्धः	= was very much enraged
पुनरेव	= and again	ससर्ज	= released	परमम्	= an extra ordinarily terrific
राक्षसम् अस्त्रम्	= missile presided over by demons.			घोरम्	

Ravana, the king of demons was very much enraged and again released another extra-ordinarily terrific missile presided over by demons.

ते रावणधनुर्मुक्ताः शाराः काञ्चनभूषणाः ।
अभ्यवर्तन्त काकुत्स्थन् सर्पा भूत्वा महाविषाः ॥ ६-१०२-२२

ते शाराः	= those arrows	काञ्चन	= decked with gold	रावणधनुर्मुक्ताः	= discharged from Ravana's bow
भूत्वा	= turning into	भूषणाः		अभ्यवर्तन्त	= rolled towards
काकुत्स्थम्	= Rama.	महाविषाः	= highly poisonous snakes	सर्पाः	

Those arrows, decked with gold, discharged from Ravana's bow, turning as they were into highly poisonous snakes and rolled towards Rama.

ते दीप्तवदना दीप्तन् वमन्तो ज्वलनं मुखैः ।
राममेवाभ्यवर्तन्त व्यादितास्या भयानकाः ॥ ६-१०२-२३

ते	= those serpents	दीप्त वदनाः	= with flaming mouths	व्यादितास्या	= with mouths wide open
वमन्तः	= and vomiting	दीप्तम्	= blazing fire	मुखैः	= by their mouths
भयानकाः	= those dreadful (arrows)	ज्वलनम्		अभ्यवर्तन्त	= dashed towards

With flaming mouths wide open and vomiting blazing fire, those dreadful snake-like arrows dashed towards Rama alone.

तैर्वासुकिसमस्पर्शोर्दीप्तभोगैर्महाविषैः ।
दिशश्च सन्तताः सर्वाः प्रदिशश्च समावृताः ॥ ६-१०२-२४

सर्वाः	= all	दिशश्च	= the quarters	सन्तताः	= stood covered
तैः	= by serpents	वासुकिसमस्पर्शोऽस्ति	= whose impact was as hard as that of Vasuki (the king of serpents)	दीप्त भोगैः	= with flaming coils
महाविषैः	= and having strong poison	विदिशश्च	= even the corners between the quarters	समावृताः	= stood enveloped (by them).

All the quarters stood covered by highly poisonous serpents, whose impact was as hard as that of Vasuki (the king of serpents), with the flaming coils. Even the corners between the quarters stood enveloped by them.

तान्दृष्टा पन्नगात्रामः समापतत आहवे ।
अस्त्रन् गारुत्मतं घोरं प्रादुश्चक्रे भयावहम् ॥ ६-१०२-२५

दृष्टा	= seeing	तान् पन्नगान्	= those serpents	समापत्तः	= rushing towards him
आहवे घोरम्	= in the battle-field = the terrific	रामः भ्यावहम्	= Rama = and dangerous	प्रादुश्के गारुत्मतम् अस्त्रम्	= created = missile presided over by Garuda the eagle (an enemy of serpents).

Seeing those serpents rushing towards him in the battle-field, Rama released the terrific and dangerous missile presided over by Garuda the eagle (an enemy of serpents).

ते राघवधनुर्मुक्ता रुक्मपुङ्क्षाः शिखिप्रभाः ।
सुपर्णाः काङ्गना भूत्वा विचेरुः सर्पशत्रवः ॥ ६-१०२-२६

ते	= those arrows	रुक्मपुङ्क्षाः	= with golden shafts	शिखिप्रभाः	= and which shone like flames
राघव धनुर- मुक्ताः सर्पशत्रवः	= discharged from Rama's bow = the enemies of serpents	भूत्वा विचेरुः	= turning into = flew all around.	काङ्गनाः सुपर्णाः	= golden eagles

With golden shafts which shone like flames, discharged by Rama's bow turning into golden eagles (the enemies of serpents) those arrows flew all around.

ते तान्सर्वाज्ञशराञ्जघुः सर्पसूपान्महाजवान् ।
सुपर्णसूपा रामस्य विशिखाः कामरूपिणः ॥ ६-१०२-२७

ते विशिखाः	= those arrows	रामस्य	= of Rama	कामरूपिणः	= which can assume any form at will
सुपर्णसूपः	= assumed the eagles	जघुः	= and destroyed	तान् सर्वान्	= all those arrows
महाजवान्	= which flew with a great speed	सर्पसूपान्	= in the form of snakes.	शरान्	

Those arrows of Rama, which can assume any form at will, appeared in the form of eagles and destroyed all those arrows, which flew with a great speed in the form of snakes.

अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः ।
अभ्यर्वष्टतदा रामन् घोराभिः शरवृष्टिभिः ॥ ६-१०२-२८

राक्षसाधिपः	= Ravana	तदा	= then	क्रुद्धः	= enraged
अस्त्रे प्रतिहते	= as his missile was frustrated	अभ्यर्वष्टत	= streamed forth	घोराभिः	= terrific
शरवृष्टिभिः	= showers of arrows	रामम्	= on Rama.		

Enraged on his missile having been frustrated by Rama, Ravana streamed forth terrific showers of arrows on Rama.

ततः शरसहस्रेण राममक्षिष्टकारिणम् ।
अर्दयित्वा शरौघेण मातलिं प्रत्यविघ्यत ॥ ६-१०२-२९

अर्दयित्वा	= tormenting	रामम्	= Rama	अक्षिष्टकारिणा	= of unwearied action
शरसहस्रेण	= with thousand arrows	ततः	= (Ravana) then	प्रत्यविघ्यत	= pierced
मातलिम्	= Matali	शरौघेण	= with a multitude of arrows.		

Tormenting Rama of unwearied action with thousand arrows, Ravana then pierced Matali with a multitude of arrows.

चिच्छेद केतुमुद्दिश्य शरेणैकेन रावणः ।
पातयित्वा रथोपस्थे रथात्केतुन् च काञ्चनम् ॥ ६-१०२-३०
ऐन्द्रानभिजघानाश्वाज्ञालेन रावणः ।

उद्दिश्य	= targetting	एकेन शरेण	= with only one arrow	रावणः	= Ravana
चिच्छेद	= tore off	केतुम्	= the flag-staff	पातयित्वा	= striking down
काञ्चनम्	= the golden flag-staff	रथात्	= from the (top of the) chariot	रथोपस्थे	= down to the seat of the chariot
केतुम्		जघान	= struck	इन्द्रानश्वान्	= eve Indra's horses
रावणः	= Ravana			अपि	
शरजालेन	= with a multitude of arrows.				

Targeting with only one arrow, Ravana tore off the flag-staff. Striking down the golden flag-staff from the top of the chariot down to the seat of the chariot, Ravana struck even Indra's horses with a multitude of arrows.

विषेदुद्देवगन्धर्वा दानवाश्वारणैः सह ॥ ६-१०२-३१
राममार्तन् तदा दृष्ट्वा सिद्धाश्च परमर्षयः ।

व्यथिता वानरेन्द्राश्च बभूवः सविभीषणाः ॥ ६-१०२-३२
रामचन्द्रमसन् दृष्ट्वा ग्रस्तन् रावणराहुणा ।

दृष्ट्वा	= seeing	रामम्	= Rama	आर्तम्	= afflicted
देवगन्धर्व	= the gods Gandharvas	दानवैः सह	= along with demons	सिद्धाश्च	= as also Siddhas the demi-gods
चारणाः	the celestials musicians Charanas teh celestial bards				
परमर्षयः	= the great sages	विषेदुः	= felt dejected	दृष्ट्वा	= seeing
रामचन्द्रमसम्	= the moon in the shape of Rama	ग्रस्तम्	= eclipsed	रावणराहुणा	= by Rahu in the shape of Ravana
वानरेन्द्राश्च	= the monkey-cheifs too	सवोभीषणाः	= including Vibhishana	बभूवः	= became
व्यथिताः	= perturbed.				

Seeing Rama afflicted, the gods, Gandharvas the celestial musicians, Charanas the celestials bards along with the demons, as also Siddhas the demi-gods 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 Vibhishana, felt perturbed.

प्राजापत्यन् च नक्षत्रन् रोहिणीं शशिनः प्रियाम् ॥ ६-१०२-३३
समाक्रम्य बुधस्तस्थौ प्रजानामशुभावहः ।

बुधम्	= the planet Mercury	तस्थौ	= stood	आक्रम्य	= assailing
रोहिणीम्	= the constellation Rohini	प्राजापत्यम्	= presided over by the god Prajapati (the lord of creation)	प्रियाम्	= the beloved
शशिनः	= of the moon	नक्षत्रन्	= the heavenly body	अशुभावहः	= and spelling disaster
प्रजानाम्	= to the created beings.				

Seeing thus the moon in the shape of Rama eclipsed by the planet Rahu in the shape of Ravana, the planet Mercury stood, assailing the constellation Rohini presided over by the god Prajapati (the lord of creation), the beloved of the moon the heavenly body and spelling disaster to all created beings.

सधूमपरिवृत्तोर्मिः प्रज्वलन्निव सागरः ॥ ६-१०२-३४
उत्पात तदा कुद्धः स्पृशन्निव दिवाकरम् ।

प्रज्वलन्निव	= blazing as it were	कुद्धः	= in fury	सागरः	= the ocean
उत्पात	= rose high	तदा	= at that time	स्पृशन्निव	= as though it was going to touch
दिवाकरम्	= the sun	सधूमपरिवृत्तोर्मिः	= its mist-wreathed waves moving to-and-fro.		

Blazing as it were in fury, the ocean rose high at that time, as though it was going to touch the sun, its mist-wreathed waves moving to-and-fro.

शस्त्रवर्णः सुपरुषो मन्दरशिर्मिदिवाकरः ॥ ६-१०२-३५
अदृश्यत कबन्धाङ्गः सन्सक्तो धूमकेतुना ।

दिवाकरः	= the sun	शस्त्रवरणः	= looking ashy in colour	सुपरुषः	= and assuming a piercing aspect
मन्दरशिरः	= its rays grown exhilarated	अदृश्यत	= appeared	कबन्धाङ्गः	= in a headless trunk in its lap
सन्सक्तः	= and united	धूमकेतुना	= with a comet.		

The sun, looking ashy in colour assuming a piercing aspect, and its rays grown exhilarated, appeared in a headless trunk in its lap and united with a comet.

कोसलानान् च नक्षत्रन् व्यक्तमिन्द्राग्निदैवतम् ॥ ६-१०२-३६
आकम्याङ्गारकस्तस्थौ विशाखामपि चाम्बरे ।

अङ्गारकः	= the planet Mars	तस्थौ	= stood	आकम्य	= assailing
अम्बरे	= in the sky	नक्षत्रम्	= the constellation	ऐन्द्राग्निदैवतम्	= presided over by the gods Indra and Agni (the god of fire)
कोसलानाम्	= which is adorned by the kings of Kosala.	विशाखाम्	Vishakha		

The planet Mars stood assailing in the sky, the constellation Vishakha, presided over by the gods Indra and Agni (the god of fire), which is adorned by the kings of Kosala.

दशास्यो विंशतिभुजः प्रगृहीतशरासनः ॥ ६-१०२-३७
अदृश्यत दशग्रीवो मैनाक इव पर्वतः ।

दशग्रीवः	= (That) Ravana	दशास्यः	= having ten faces	विंशति	= and twenty arms
प्रगृहीत शरासनः	= holding a bow tightly in his hands	अदृश्यत	= looked	भुजः मैनाकः	= like Mount Mainaka. पर्वतः इव

That Ravana, having ten faces and twenty arms, holding a bow tightly in his hands, looked like Mount Mainaka.

निरस्यमानो रामस्तु दशग्रीवेण रक्षसा ॥ ६-१०२-३८
नाशकदभिसन्धातुन् सायकान्त्रणमूर्धनि ।

निरस्यमानः	= being overwhelmed	दशग्रीवेण	= by Ravana	रक्षसा	= the demon
रणमूर्धनि	= in the battle-front	रामः	= Rama	न अशक्नोत्	= could not
सायकान्	= fit his arrows to his				
अभिसन्धातुम्	bow.				

Being overwhelmed by Ravana the demon in the battle-front, Rama could not fit his arrows to his bow.

स कृत्वा भ्रुकुटीन् क्रुद्धः किं चित्सब्लृक्तलोचनः ॥ ६-१०२-३९
जगाम सुमहाक्रोधं निर्दहन्निव रक्षसान् ।

सः	= that Rama	क्रुद्धः	= enraged	भ्रुकुटिम्	= knitting his eye-brows
किञ्चित्	= his eyes turned slightly blood-red	जगाम	= got	कृत्वा	
सम्रक्त				सुमहाक्रोधम्	= into a fierce anger
लोचनः					
निर्दहन्निव	= as though he would burn out the demons.				
रक्षसान्					

The enraged Rama, knitting his eye-brows and with his eyes turned slightly blood-red, was provoked to fierce anger, as though he would burn out the demons.

तस्य क्रुद्धस्य वदनं दृष्टा रामस्य धीमतः ॥ ६-१०२-४०
सर्वभूतानि वित्रेषुः प्राकम्पत च मेदिनी ।

दृष्टा	= seeing	वदनम्	= the face	तस्य धीमतः	= of that sagacious Rama
क्रुद्धस्य	= getting provoked of anger	सर्व भूतानि	= all the living beings	रामस्य	
मेदिनी च	= the earth too	प्राकम्पत	= began to tremble.	वित्रेषु	= got frightened

Seeing the face of the sagacious Rama getting provoked of anger, all the living beings got frightened. The earth too began to tremble.

सिंहशार्दूलवान् शैलः संच्चाल चलद्धुमः ।
बभूव चापि क्षुभितः समुद्रः सरितां पतिः ॥ ६-१०२-४१

शैलः	= the mountain	सिंह सार्दूलान्	= with lions and tigers	चलद्धुमः	= as also with swaying trees
सम्चाल	= was trembled	समुद्रः चापि	= even the ocean	सरिताम्पतिः	= the lord of rivers
बभूव	= became	क्षुभितः	= agitated.		

The mountain, with lions, tigers and swaying trees, was trembled. Even the ocean, the lord of rivers, became agitated.

खराश्च खरनिर्घोषा गगने परुषा घनाः ।
औत्पातिकाश्च नर्दन्तः समन्तात् परिचक्रमुः ॥ ६-१०२-४२

घनाः	= the clouds	खराः	= which were dense	खर निर्घोषाः	= with harsh sounds
परुषाः	= and assuming a stern aspect	परिचक्रमुः	= roamed	समन्तात्	= all over
औत्पातिकाः		नर्दन्तः	= thundering.		
गगने	= in the sky				

Dense clouds, emitting harsh sounds and assuming a stern aspect, roamed all over in the sky, thundering.

रामं दृष्टा सुसंक्रुद्धमुत्पातांशैव दारुणान् ।
वित्रेषुः सर्वभूतानि रावणस्याभवद्दयम् ॥ ६-१०२-४३

दृष्टा	= seeing	सुसंक्रुद्धम्	= the very much enraged	रामम्	= Rama
दारुणान्	= and terrific portents	सर्वभूतानि	= all the living beings	वित्रेषुः	= were frightened
उत्पातान् च		अभवत्	= seized	रावणस्य	= Ravana (too).
भयम्	= fear				

Seeing the very much enraged Rama and also the terrific portents, all the living beings were frightened. Fear seized Ravana too.

विमानस्थास्थदा देवा गन्धर्वाश्च महोरगाः ।
ऋषिदानवदैत्याश्च गरुत्मन्तश्च खेचराः ॥ ६-१०२-४४

दद्युस्ते तदा युद्धं लोकसंवर्तसंस्थितम्
नानाप्रहरणीर्भीमैः शूरयोः संप्रयुध्यतोः ॥ ६-१०२-४५

विमानस्थः	= seated in their aerial cars	देवाः	= gods	गन्धर्वाश्च	= Gandharvas the celestial musicians
महोरगाः	= great Nagas (semi divine beings having the face of a man and the tail of serpent)	ऋषिदानवदैत्याश्च	= the sages demons and giants	खेचराः ते गरुत्मन्तश्च	= and those eagles remaining in the air
दद्याः	= saw	तदा	= then	युद्धम्	= the battle of two
सम्प्रयुध्यतोः	= fighting steadily	भीमैः नाना प्रहरणैः	= with various dreadful weapons	शूरयोः लोकसम्वर्तसंस्थितम्	= heroes looking like the final dissolution of the world.

Seated in their aerial cars, gods, Gandharvas the celestial musicians, great Nagas (semi divine beings having the face of a man and the tail of a serpent), the sages, demons, giants and those eagles remaining in the air, saw then the battle of two heroes, fighting steadily with various dreadful weapons and looking like the final dissolution of the world.

ऊचुः सुरासुराः सर्वे तदा विग्रहमागताः ।
प्रेक्षमाणा महद्युद्धं वाक्यं भक्त्या प्रहृष्टवत् ॥ ६-१०२-४६

प्रहृष्टवत्	= getting rejoiced	प्रेक्षमाणाः	= on observing	महत् युद्धम्	= that great battle
सर्वे	= all	सुरासुराः	= the gods and demons	विग्रहम्	= who had come to witness the conflict
तदा	= at that time	ऊचुः	= spoke	आगताः	
भक्त्या	= with devotion.			वाक्यम्	= the following words

Getting rejoiced on observing that great battle, all the gods and demons who had come to witness the conflict at that time, responded:

दशश्रीवं जयेत्याहुरसुराः समवस्थिताः ।
देवा राममवोचन्ते त्वं जयेति पुनः पुनः ॥ ६-१०२-४७

असुराः	= the demons	समवस्थिताः	= who reached there	आहुः	= cried out
दशश्रीवम्	= to Ravana	जय इत्	= "Be Victorious!"	ते	= those
देवाः	= gods	आहुः	= called	रामम्	= to Rama

पुनः पुनः = saying again and इति again	जय त्वम् = "Be you victorious!".
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The demons who reached there cried out to Ravana, "Be victorious!". Those gods called to Rama saying again and again: "Be you victorious!".

एतस्मिन्नन्तरे क्रोधाद्राघवस्य स रावणः ।
प्रहर्तुकामो दुष्टात्मा स्पृशन् प्रहरणं महत् ॥ ६-१०२-४८

वज्रसारं महानादं सर्वशत्रुनिर्वहणम् ।
शैलशृङ्गनिभैः कूटैश्चित्तदृष्टिभयावहम् ॥ ६-१०२-४९

सधूममिव तीक्ष्णग्रं युगान्ताग्निचयोपमम् ।
अतिरौद्रमनासाद्यं कालेनापि दुरासद्ग् ॥ ६-१०२-५०

त्रासनं सर्वभूतानां दारणं भेदनं तथा ।
प्रदीपमिव रोषेण शूलं जग्राह रावणः ॥ ६-१०२-५१

एतस्मिन्	= in the meanwhile	सः रावणः	= that Ravana	दुष्टात्मा	= the evil-minded
अन्तरे		क्रोधात्	= with anger	स्पृहन्	= stroking
रावणः	= who caused enemies to cry	प्रहर्तुकामः	= wishing to strike	राघवस्य	= Rama
महत्	= a great weapon	रोषेण	= with fury	शूलम्	= of a spike
प्रहरणम्		महानादम्	= which made a loud noise (when hurled at its target)	सर्वशत्रुनिर्वहणम्	= capable of exterminating all enemies
जग्राह	= took hold	कूटैः	= which with its sharp points	चित्तदृष्टिभयावहम्	= dreadful to conceive and to behold
वज्रसारम्	= which was powerful as a thunderbolt	अतिरौद्रम्	= exceedingly furious	अनासाद्यम्	= which was difficult to approach
शैलशृङ्ग	= resembling mountain-peaks	दुरासासाद्यम्	= which was unassailable	त्रासनम्	= which was a terror for all living beings
निभैः		प्रदीपम् इव	= and blazing as it was.	सर्वभूतानाम्	
सधूममिव	= resembling a smoke-crested mass of fire				
तीक्ष्णग्रम्	= blazing at the end of the world-cycle				
युगान्ताग्निचयोपमम्					
कालेनापि	= even for Death				
दारणम्					
तथा भेदनम्	= capable as it was of tearing and splitting them				

In the meantime, that evil-minded Ravana, who caused enemies to cry, stroking with anger a great weapon wishing to strike Rama, took hold off with fury, a spike, which was powerful as a thunderbolt, which made a loud noise (when hurled at a target), capable of exterminating all enemies, resembling the mountain-peaks, which with its sharp points dreadful to conceive and to behold, resembling a smoke-crested mass of fire blaz-

ing at the end of the world-cycle, exceedingly furious, which was difficult to approach even for Death, which was unassailable, which was a terror for all beings, capable as it was of tearing and splitting them and blazing as it was.

तच्छूलं परमकुद्धो मध्ये जग्राह वीर्यवान् ।
अनीकैः समरे शूरै राक्षसैः परिवारितः ॥ ६-१०२-५२

वीर्यवान्	= that valiant Ravana	परिवारितः	= surrounded	शूरैः अनीकैः	= by warriors of demons
समरे	= in battle	परम कुद्धः	= was very much enraged	जग्राह	= and took hold of
तत्	= that	शूलम्	= spear	मध्ये	= at its middle.

That valiant Ravana, surrounded by warriors of demons in battle, was very much enraged and took hold of that spear at its middle.

समुद्यम्य महाकायो ननाद युधि भैरवम् ।
संरक्तनयनो रोषात् स्वसैन्यमभिर्षयन् ॥ ६-१०२-५३

संरक्तनयनः	= with blood-red eyes	रोषात्	= in anger	महाकायः	= Ravana with his colossal body
समुद्यम्य	= duly lifting his spear and bringing rejoice to	स्वसैन्यम्	= his own army	ननाद	= roared
भैरवम्	= terribly	युधि	= in battle.		

With blood-red eyes in anger, Ravana with his colossal body, duly raising the spear and bringing rejoice to his own army, roared terribly in battle.

पृथिवीं चान्तरिक्षं च दिशश्च प्रदिशस्तथा ।
प्राकम्पयत्तदा शब्दो राक्षसेन्द्रस्य दारुणः ॥ ६-१०२-५४

दारुणः	= the terrific	शब्दः	= roar	राक्षसेन्द्रस्य	= of Ravana
तदा	= then	प्राकम्पयत्	= trebled	पृथिवीम्च	= the earth
अन्तरिक्षम्च	= the sky	दिशश्च	= the four quarters	तथा	= and
प्रदिशस्तथा	= and the angles of the compass.				

The terrific noise made by Ravana then trembled the earth, the sky, the four quarters and the angles of the compass

अतिकायस्य नादेन तेन तस्य दुरात्मनः ।
सर्वभूतानि वित्रेसुः सागरश्च प्रचुक्षुभे ॥ ६-१०२-५५

तेन नादेन	= by that roar	तस्य दुरात्	= of that evil-minded	अतिकायस्य	= of a colossal body
सर्वभूतानि	= all the living beings	मनः	Ravana	सागरश्च	= the ocean too

प्रचुक्षुमे = got agitated.

By that roar of that evil-minded Ravana of a colossal body, all the living beings were frightened. The ocean too got agitated.

**स गृहीत्वा महावीर्यः शूलं तद्रावणो महत् ।
विनय सुमहानादं रामं परुषमब्रवीत् ॥ ६-१०२-५६**

गृहीत्वा	= taking hold of	तत् महत्	= that large spear	सः रावणः	= that Ravana
महावीर्य	= of great prowess	शूलम्		सुमहानादम्	= a very loud roar
अब्रवीत्	= spoke	विनय	= emitting	रामम्	= to Rama.

परुषम् = the following harsh words

Taking hold of that large spear, that Ravana of great prowess, emitting a very loud roar, spoke the following harsh words to Rama:

**शूलोऽयं वज्रसारस्ते राम रोषन्मयोद्यतः ।
तव भ्रातृसहायस्य सम्यक् प्राणान् हरिष्यति ॥ ६-१०२-५७**

उद्यतः	= raised	रोषात्	= in fury	मया	= by me
राम	= O Rama!	अयम् शूलः	= this spear	वज्रसारः	= with the power of a thunder-bolt
सम्यक्	= will surely take away	तव प्राणान्	= the lives of you	भ्रातृहायस्य	= along with life of your brother your help-mate.

हरिष्यति

"Raised in fury by me, O Rama! This spear with the power of a thunder-bolt, will take away surely your life along with the life of your brother, your help-mate."

**रक्षसामद्य शूराणां निहतानां चमूमुखे ।
त्वां निहत्य रणश्छाधी करोमि तरसा समम् ॥ ६-१०२-५८**

निहत्य	= killing	त्वाम्	= you	तवसा	= with my strength
अद्य	= now	रणश्छाधी	= I who always command war-fare	करोमि	= will make you
समम्	= equal	शूराणाम्	= with the valiant	निहतानाम्	= who have been killed
चमूमुखे	= in the battle front.	रक्षसाम्	demons		

"Killing you with my strength now, I, who always commend war-fare, will make you level with the valiant demons, who have been killed in the battle-front."

**तिषेदानीं निहन्मि त्वामेष शूलेन राघव ।
एवमुत्त्वा स चिक्षेप तच्छूलं राक्षसाधिपः ॥ ६-१०२-५९**

तिष्ठ	= wait	एषः	= this I	निहन्मि	= will kill
त्वाम्	= you	शूलेन	= with the spear	इदानीम्	= now
राघव	= O Rama!	एवम् उत्त्वा	= thus speaking	सः	= that demon
चिक्षेप	= hurled	तत् शूलम्	= the spear.	राक्षसाधिपः	

"Wait, I will kill you with the spear now, O Rama!" Saying so, that demon hurled that spear.

**तद्रावणकरान्मुक्तं विद्युन्मालासमावृतम् ।
अष्टघण्टं महानादं वियद्रूतमशोभत ॥ ६-१०२-६०**

तत्	= that spear	विद्युम्मालासमवृत्म्	wreathed as it was in a circle of lightning	अष्टघण्टम्	= provided as it was with eight bells
महानादम्	= and making a loud noise	मुक्तम्	= released	रावणकरात्	= from the hand of Ravana
अशोभत	= splashed	वियद्रूतम्	= as it went into the sky.		

That spear, wreathed as it was in a circle of lightning, provided as it was with eight bells and making a loud noise, released from Ravana's hand, splashed, as it went into the sky.

**तच्छूलं रागवो दिरङ्घा ज्वलन्तं घोरदर्शनम् ।
ससर्ज विशिखावान् रामश्चापमायम्य वीर्यवान् ॥ ६-१०२-६१**

दिरङ्घा	= seeing	तत्	= that	ज्वलन्तम्	= blazing
शूलम्	= spear	घोर दर्शनम्	= of terrible appearance	वीर्यवान्	= the valiant
रामः	= Rama	राघवः	= who was born in Raghu dynasty	आयम्य	= having stretched
चापम्	= his bow	ससर्ज	= released	विशिखावान्	= the arrows.

Seeing that blazing spear of terrible appearance, the valiant Rama who was born in Raghu dynasty, having stretched his bow, released the arrows.

**आपतन्तं शरौघेण वारयामास राघवः ।
उत्पतन्तं युगान्ताभिं जलौघैरिव वासवः ॥ ६-१०२-६२**

शरौघेण	= with streams of arrows	राघवः	= Rama	वारयामास	= warded off
आपतन्तम्	= that spear which was rushing upon him	जलौघैः इव	= as with streams of water	वासवः	= Indra the lord of celestials (warded off)

उत्पत्तम्	= the fire shooting up at the time of dissolution of the world.
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With streams of arrows, Rama warded off that spear, which was rushing upon him, as with streams of water, Indra the lord of celestials warded off the fire shooting up at the time of dissolution of the world.

**निर्ददाह स तान् वाणान् रामकार्मुकनिःसृतान् ।
रावणस्य महान् शूलः पतञ्जानिव पावकः ॥ ६-१०२-६३**

सः	= that	महान्	= large	शूलः	= spear
रावास्य	= of Ravana	निर्ददाह	= consumed	तान्	= those arrows
राम	= coming forth from	पावकः इव	= as fire (would consumed)	वाणान्	
कार्मुकनिःसृतान्	Rama's bow			पतञ्जान्	= the moths.

That large spear of Ravana consumed those arrows coming forth from Rama's bow, as fire would consume the moths.

**तान् दृष्ट्वा भस्मसाद्यूतान् शूलसंस्पर्शचूर्णतान् ।
सायकानन्तरिक्षस्थान् रागवः क्रोधमाहरत् ॥ ६-१०२-६४**

दृष्ट्वा	= seeing	तान्	= those arrows	शूलसंस्पर्श	= smashed by coming
भस्म	= and reduced to ashes	सायकान्		चूर्णतान्	into contact with the
साद्यूतान्		अन्तरिक्षस्थान्	= even while positioned in the sky	रागवः	spear = Rama
आहरत्	= was seized	क्रोधम्	= with fury.		

Seeing those arrows smashed by coming into contact with the spear and reduced to ashes even while positioned in the sky, Rama was seized with fury.

**स तां मातलिनानीतां शक्तिं वासवसंमताम् ।
जग्राह परमकुद्धो राघवो रघवनन्दनः ॥ ६-१०२-६५**

सः राघवः	= that Rama	राघुनन्दनः	= te delight of the Raghuses	परम कुद्धः	= was quite enraged
जग्राह	= and took hold	ताम्	= of that spear	आनीताम्	= brought
मातलिना	= by Matali the chario- teer	शक्तिम्			
		वासवसंमताम्	= as desired by Indra the lord of celestials.		

That Rama, the delight of Raghuses, was quite enraged and took hold of that spear brought by Matali the charioteer, as desired by Indra the lord of celestials.

सा तोलिता बलवता शक्तिर्घटाकृतस्वना ।
नभः प्रज्वालयामास युगान्तोल्केव सप्रभा ॥ ६-१०२-६६

सा शक्तिः	= that spear	तोलिता	= lifted up	बलवता	= by the powerful Rama
घटाकृत	= which was rendered	प्रज्वालयामास	= began to blaze	सप्रभा	= like a blazing meteor
स्वना	resonated by the bells			युगान्तोल्केव	at the time of dissolution of the world.

That spear, lifted up by the powerful Rama, which was rendered resonated by the bells, began to blaze like a blazing meteor at the time of the dissolution of the world.

सा क्षिप्ता राक्षसेन्द्रस्य तस्मिन् शूले पपात ह ।
भिन्नः शक्त्या महान् शूलो निपपात हृतद्युतिः ॥ ६-१०२-६७

सा	= that spear	क्षिप्ता	= hurled (by Rama)	निपपात ह	= fell
तस्मिन्	= on that Ravana's spear	भिन्नः	= torn down	शक्त्या	= by Rama's spear
राक्षसेन्द्रस्य					
शूले					
महान् शूलः	= the large spear of Ravana	निपपात	= fell (on the ground)	हृत द्युतिः	= with its lustre extinguished.

That spear, hurled by Rama, fell on that Ravana's spear. Torn down by Rama's spear, the large spear of Ravana fell on the ground, with its lustre extinguished.

निर्बिभेदं ततो वाणौ हृयानस्य महाजवान् ।
रामस्त्रीक्षणौ मर्महावेगैर्वाणवद्विरजिह्वगैः ॥ ६-१०२-६८

तीक्ष्णैः	= with terrific arrows	महावेगैः	= of high speed	वाणवद्विः	= with their shafts made of reeds
अजिह्वगैः	= going straight to their target	रामः	= Rama	निर्बिभेद	= pierced
महाजवान्	= the exceedingly fleet	हृयान्	= horses	अस्य	= of Ravana.

With terrific arrows of high speed, with their shafts made of reeds, going straight to their target, Rama pierced the exceedingly fleet horses of Ravana.

निर्बिधेदोरसि तदा रावणं निशितैः शरैः ।
राघवः परमायत्तो ललाटे पञ्चिभिस्त्रिभिः ॥ ६-१०२-६९

राघवः	= Rama	तदा	= then	निर्बिभेद	= pierced
निशितैः शरैः	= with his sharp arrows	उरसि	= the chest-region	रावणम्	= of Ravana
परमायत्तः	= quite deliberately (he struck)	ललाटे	= the forehead of Ravana	त्रिभिः	= with three
पञ्चिभिः	= arrows.				

With his sharp arrows, Rama then pierced the chest-region of Ravana. He also struck, quite deliberately, the forehead of Ravana with three arrows.

स शरैभिन्नसर्वाङ्गे गात्रप्रसृतशोणितः ।
राक्षसेन्द्रः समूहस्थः पुल्लाशोक इवाबभौ ॥ ६-१०२-७०

भिन्न सर्वाङ्गः	= with all his limbs torn down	शरैः	= by arrows	गात्र	प्रसृत	= with blood flowing
सः राक्षसेन्द्रः	= that Ravana	आबभौ	= shone	शोणितः		from his limbs
समूहस्थः	= in the midst of a multitude of trees.			फुल्लाशोकः	= like a blooming	

इव
Ashoka tree

With all his limbs torn down by arrows and with blood flowing from his limbs, that Ravana in the midst of demons, shone like a blooming Ashoka tree in the midst of a multitude of trees.

स रामबाणैरतिविद्धगात्रो ।
निशाचरेन्द्रः क्षतजार्दगात्रः ।
जगाम खेदं च समाजमध्ये ।
क्रोधं च चक्रे सुभृशं तदानीम् ॥ ६-१०२-७१

सः	= that Ravana	अतिविद्धगात्रः	= with his limbs severely	=	injured
निशाचरेन्द्रः		क्षतजार्दगात्रः	= and his body bathed in blood	जगाम	= felt exhausted
राम बाणैः	= by Rama's arrows	सुभृशम्	= gave went to a violent anger	खेदम्	

समाजमध्ये

With his limbs severely injured by Rama's arrows and with his body bathed in blood, that Ravana felt exhausted in the middle of a multitude of demons and gave went to a violent anger at that time.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे व्याखिकशततमः सर्गः ॥

Thus completes 102nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

103 Sarga 103 - त्रयधिकशततमः सर्ग

Ravana'S Charioteer Carries Away Ravana In The Chariot

Introduction -

A ferocious battle ensues between Rama and Ravana, hurling thousands of arrows on each other. Each one intercepts the other's arrows. Rama speaks harsh words to Ravana for having carried away Sita from Janasthana-forest to Lanka and vows that he will soon dispatch him surely to the world of Death. Rama then pours down streams of arrows on Ravana. Rama more vehemently torments Ravana with his sharp arrows and mystic missiles, till Ravana becomes helplessly weak and confused. Ravana's charioteer carries away Ravana in the chariot, calmly and slowly away from the battle-front.

स तु तेन तदा क्रोधात्काकुत्थेनार्दितो रणे ।
रावणः समरश्लाघी महाक्रोधमुपागमत् ॥ ६-१०३-१

सः रावणः	= that Ravana	समर श्लाघी	= boasting of his fight	अर्दितः	= who was tormented
भृशम्	= much	काकुत्थेन	= by Rama	क्रोधात्	= in fury
तदा	= then	उपागमत्	= flew into	महाक्रोधात्	= a highly enraged state.

Tormented by Rama in fury, that Ravana then for his part, who was boasting of his fight, flew into a great rage.

स दीसनयनो रोषाच्चापमायम्य वीर्यवान् ।
अभ्यर्दयत्सुसङ्कुद्धो राघवं परमाहवे ॥ ६-१०३-२

बाणधारा सहस्रैस्तु स तोयद इवाम्बरात् ।
राघवन् रावणो बाणैस्तटाकमिव पूरयत् ॥ ६-१०३-३

उद्यम्य	= raising	चापम्	= his bow	दीसनयनः	= his eyes blazing
अमर्षात्	= with rage	राघवम्	= extremely enraged	परमाहवे	= in that great battle
वीरः	= the valiant Ravana	सम्कुद्धः	= with Rama as he was	अभ्यर्दयत्	= continued to oppress
पूरयन्	= by covering	वीर्यवान्	= of prowess	बाणधावासहस्रैः	= with thousands of streams of arrows
सः तोयदः	= as a rainy cloud would fill	राघवम्	= Rama	अम्बरात्	= from the sky.
		तटाकम्	= a pond (with thousands of arrow-like torrents)		

Raising his bow, his eyes blazing with anger, extremely enraged as he was with Rama in that great battle, the valiant Ravana of prowess continued to oppress, by covering Rama with thousands of streams of arrows, as

a rainy cloud would fill a pond with thousands of arrow-like torrents from the sky.

**पूरितः शरजालेन धनुर्मुक्तेन सन्युगे ।
महागिरिरिवाकम्प्यः काकुस्थो न प्रकम्पते ॥ ६-१०३-४**

पूरितः	= covered	शरजालेन	= by a multitude	=	of
धनुर्मुक्तेन	= discharged from the bow	सन्युगे	= in battle	ar-	rows
न कम्पते	= did not wince	महागिरिरिव	= like a large mountain	काकुस्थः	= Rama

Covered by a multitude of arrows discharged from Ravana's bow in battle, Rama did not wince, like a large mountain which was unshakable.

**स शरैः शरजालानि वारयन्स्मरे स्थितः ।
गमस्तीनिव सूर्यस्य प्रतिज्याह वीर्यवान् ॥ ६-१०३-५**

वीर्यवान्	= The valiant	सः	= Rama	स्थितः	= stood
वारयन्	= interrupting	शरजालानि	= the torrents of arrows	शरैः	= with his own arrows
सन्युगे	= in the battle-field	प्रतिज्याह	= and accepted them	गमस्तीनिव	= as rays
सूर्य	= of the sun.				

The valiant Rama stood interrupting the torrents of arrows with his own arrows in the battle-field and endured them as rays of the sun.

**ततः शरसहस्राणि क्षिप्रहस्तो निशाचरः ।
निजघानोरसि क्रुद्धो राघवस्य महात्मनः ॥ ६-१०३-६**

ततः	= then	क्रुद्धः	= the enraged	निशाचैः	= Ravana
क्षिप्र हस्तः	= of brisk hand	निजघान	= struck	शर सहस्राणि	= thousands of arrows
उरसि	= into the breast	महात्मनः	= of the great souled Rama.		

Then, the enraged Ravana of brisk hand, struck thousands of arrows into the breast of the great-souled Rama.

**स शोणित समादिग्धः समरे लक्ष्मणाग्रजः ।
दृष्टः फुल्ल इवारण्ये सुमहान्किंशुकदुमः ॥ ६-१०३-७**

लक्ष्मणाग्रजः	= Rama	शोणित	= bathed in blood	समरे	= in the battle-field
दृष्टः	= appeared	समादिग्धः			
अरण्ये	= in a forest.	सुमहान् किम्शुक द्रुमः	= like a very big Kimshuka tree	फुल्लः	= with bloom

Rama, bathed in blood in the battle-field, appeared like a very big Kimshuka tree with bloom in a forest.

शराभिघातसन्नव्यः सोअपि जग्राह सायकान् ।
काकुत्स्थः सुमहातेजा युगान्तादित्यवर्चसः ॥ ६-१०३-८

शराभिघात	= enraged at the impact	सः	= that Rama	सुमहातेजः	= of very great splendour
सन्नव्यः	of the arrows	काकुत्स्थः		युगान्तादित्य	= which shone like the sun at the time of
अभिजग्राह	took hold of	सायकान्	arrows	तेजसः	the dissolution of the world.

Enraged at the impact of the arrows, that Rama of very great splendour , took hold of arrows which shone like the sun at the time of dissolution of the world.

ततोअन्योन्यन् सुसन्नव्यावुभौ तौ रामरावणौ ।
शरान्धकारे समरे नोपलक्ष्यतान् तदा ॥ ६-१०३-९

तौ उभौ राम	= Rama and Ravana	सुसन्नव्यौ	= who were quite enraged	ततः	= could not thereupon
रावणौ				अन्योन्यम्	see each other
तदा	= at that time	समर	= in the battle-field	नोपलक्ष्यताम्	

Both Rama and Ravana who were see each other at that time in the battle-field, which was shrouded in darkness by the arrows.

ततः क्रोधसमाविष्टो रामो दशरथात्मजः ।
उवाच रावणन् वीरः प्रहस्य परुषं वचः ॥ ६-१०३-१०

प्रहस्य	= bursting into laughter	क्रोधसमारिष्टः	= though filled with anger	वीरः	= the valiant
रामः	= Rama	दशरथात्मजः	= the son of Dasaratha	उवाच	
परुषम् वचः	= the following harsh words	रावणम्	= to Ravana.		= spoke

Bursting into laughter, though filled with anger, the valiant Rama, the son of Dasaratha spoke the following harsh words to Ravana.

मम भार्या जनस्थानादज्ञानाद्राक्षसाधम ।
हृता ते विवशा यस्मात्तस्मात्वं नासि वीर्यवान् ॥ ६-१०३-११

राक्षसाधम	= O the worst of demons!	यस्मात्	= since	मम भार्या	= my wife
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हृता	= was taken away	ते	= by you	जनस्थानात्	= from Janasthana
विवशा	= helpless as she was	अज्ञानात्	= when I was unaware	तस्मात्	= hence
त्वम्	= you	नासि	= are not	वीर्यवान्	= a person of prowess.

O the worst of demons! Since you took away my helpless wife without my notice from Janasthana, hence you are not a person of prowess.

मया विरहितान् दीनान् वर्तमानां महावने ।
वैदेहीं प्रसभन् हृत्वा शूरोअहमिति मन्यसे ॥ ६-१०३-१२

हृत्वा	= having taken away	प्रसभम्	= by force	दीनाम्	= the miserable
वैदेहीम्	= Sita	वर्तमानाम्	= while she was staying	महावने	= in the great forest
विरहिताम्	= away from me	मन्यसे	= am a champion.		

Having taken away by force the miserable Sita while she was staying in the forest away from me, you think: 'I am a champion'.

स्त्रीषु शूर विनाथासु परदाराभिर्मर्शके ।
कृत्वा कापुरुषन् कर्म शूरोअहमिति मन्यसे ॥ ६-१०३-१३

कृत्वा	= having done	कर्म	= an act	कापुरुषम्	= of cowardly persons
परदाराभिर्मर्शक	= of laying your hands on another's wife	शूर	= posing as a hero	स्त्रीषु	= in relation to women
विनाथासु	= without a protector	मन्यसे	= you think	इति	= that
अहम्	= I	शूरः	= am a champion.		

Having done an act of cowardly persons of laying your hands on another's wife, posing as a hero in relation to women without a protector, you think: 'I am a champion'.

भिन्नमर्याद निर्लज्ज चारित्रेष्वनवस्थित ।
दर्पान्मृत्युमुपादाय शूरोअहमिति मन्यसे ॥ ६-१०३-१४

निर्लज्ज	= O shameless person	भिन्न मर्याद	= who have broken the bounds of morality	अनवस्थित	= and are unstable
चारित्रेषु	= of customs	उपादाय	= having laid hold	दर्पात्	= through vanity of death (in the form of Sita)
मनस्ये	= you think	इति	= that	अहम् शूरः	= I am a champion'.

O shameless person, who have broken the bounds of morality and are unstable of customs, having laid hold through vanity of death (in the form of Sita) you think I am a champion'.

शूरेण धनद्भ्रात्रा बलैः समुदितेन च ।
श्लाघनीयन् यशस्यन् च कृतं कर्म महत्त्वया ॥ ६-१०३-१५

श्राद्धनीयम्	= indeed a praise worthy	महत्	= great	यशस्यम् च	= and glorious
कर्म	= act	कृतम्	= has been performed	त्वया	= by you
शूरेण धनद्	= a valiant brother of	बलैः	= rich in strength!		
आत्रा	Kubera the god of wealth	समुदितेन			

Indeed a praiseworthy, great and glorious act has been performed by you, a valiant brother of Kubera, the god of wealth, rich in strength!

**उत्सेकेनाभिपन्नस्य गर्हितस्याहितस्य च ।
कर्मणः प्राप्नुहीदानीन् तस्याद्य सुमहत्फलम् ॥ ६-१०३-१६**

प्राप्नुहि	= reap	सुमहत्	= a stupendous	फलम्	= fruit
इदानीम्	= now	अद्य	= today	तस्य कर्मणः	= for that act
अभिपन्नस्य	= done	उत्सेकेन	= with vanity	गर्हितस्य	= which is contemptible
अहितस्य	= and noxious.				

Reap now and today the stupendous fruit of that noxious and contemptible act, perpetrated through sheer vanity.

**शूरोऽहमिति चात्मानमवगच्छसि दुर्मते ।
नैव लज्जास्ति ते सीतान् चोरवद्यपकर्षतः ॥ ६-१०३-१७**

दुर्मते	= O evil minded one!	अवगच्छसि	= you think	इति	= that
अहम्	= I	शूरः	= am a champion	आत्मानाम्	= yourself!
नैव अस्ति	= there is no shame	ते	= to you	व्यपकर्षतः	= for having taken away
लज्जा					
सीताम्	= Sita	चौरवत्	= like a thief.		

O evil-minded one! You think: I am a champion' yourself! Shame did not stand in your way at all, for having taken away Sita like a thief.

**यदि मत्संनिधौ सीता धर्षिता स्यात्त्वया बलात् ।
भ्रातरन् तु खरं पश्येस्तदा मत्सायकैर्हतः ॥ ६-१०३-१८**

स्याद्यदि	= If Sita were	धर्षिता	= laid hands upon	त्वया	= by you
सीता					
मत्समिधौ	= in my presence	पश्येः	= you would have surely seen	भ्रातरम्	= your brother
खरम्	= Khara	तदा	= then	हतः	= when killed
मत्सायकैः	= with my arrows.				

If Sita were laid hands upon by you in my presence, you would have surely seen your brother Khara at that very moment when killed with my arrows.

**दिष्टासि मम दुष्टत्मंश्वक्षुर्विषयमागतः ।
अद्य त्वान् सायकैस्तीक्ष्णैर्नयामि यमसादनम् ॥ ६-१०३-१९**

मन्दात्मन्	= O stupid fellow!	दिष्टा	= thank heaven!	आगतः असि	= you have come
चक्षुर्विषयम्	= within the range of my sight	नयामि	= I will dispatch	त्वाम्	= you
यमसादनम्	= to the world of Death	तीक्ष्णैः	= by my sharp arrows	अद्य	= today.

Thank heaven, O stupid fellow, you have come within the range of my sight. I will dispatch you to the world of Death, by my sharp arrows, today.

**अद्य ते मच्छरैश्छन्नन् शिरो ज्वलितकुण्डलम् ।
क्रव्यादा व्यपकर्षन्तु विकीर्णन् रणपान्सुषु ॥ ६-१०३-२०**

ज्वलितकुण्डलम्	= with blazing ear-rings	ते शिरः	= let your head	रणपान्सुषु	= lying on the dust-laden battle-field
व्यपकर्षन्तु	= be carried away	क्रव्यादः	= by beasts of prey	छिन्नम्	= after having been chopped off
मच्छरैः	= by my arrows	अद्य	= today.		

Let your head, having blazing ear-rings lying on the dust-laden battle-field, be carried away by beasts of prey, after being chopped off by my arrows today.

**निपत्योरसि गृध्रास्ते क्षितौ क्षिपस्य रावण ।
पिवन्तु रुधिरन् तर्षद्वाणशत्ल्यान्तरोथितम् ॥ ६-१०३-२१**

रावण	= O Ravana!	गृध्रास्	= (Let) vultures	निपत्य	= fly down
ते उरसि	= on your breast	क्षिपस्य	= when wounded by shooting with my arrows and fallen	क्षितौ	= on the ground
पिवन्तु	= and drink	रुधिरम्	= the blood	बाणशत्ल्यान्तोथित्स्तम्	= oozing out from the orifices caused by the impact of pointed arrow-tips.

O Ravana! Let vultures fly down on your wounded breast when you have been thrown down on the ground and oozing out from the orifices caused by the impact of my pointed arrow-tips.

**अद्य मद्वाणभिन्नस्य गतासोः पतितस्य ते ।
कर्षन्त्वन्नाणि पतगा गरुत्मन्त इवोरगान् ॥ ६-१०३-२२**

ते अन्त्राणि	= (let) your bowels	पतितस्य	= when you have fallen down	गतासोः	= dead
मद्वाण	= when torn out by my	अद्य	= today	कर्षन्तु	= be dragged
भिन्नस्य	arrows				
पतगा:	= by birds and vultures	उरगामिव	= as serpents are		
गरुत्मनः			dragged.		

Let birds (such as crows and vultures) tear out your bowels, as eagles would drag serpents when you fall down dead when pierced by my arrows today.

इत्येवन् स वदन्वीरो रामः शत्रुनिबर्हणः ।
राक्षसेन्द्रन् समीपस्थं शरवर्षैरवाकिरत् ॥ ६-१०३-२३

इत्येवम्	= thus speaking	वीरः	= the valiant	रामः	= Rama
वदन्					
शत्रुनिबर्हणः	= the annihilator of enemies	अवाकिरत्	= poured out	शरवर्षैः	= streams of arrows
राक्षसेन्द्रम्	= on Ravana	समीपस्थम्	= who was in the vicinity.		

Thus speaking, the valiant Rama, the annihilator of enemies, poured out streams of arrows on Ravana, who was in the vicinity.

बभूव द्विगुणन् वीर्यं बलं हर्षश्च सन्युगे ।
रामस्यास्त्रबलन् चैव शत्रोर्निघनकाङ्गिणः ॥ ६-१०३-२४

वीर्यम्	= the prowess	बलम्	= the strength	हर्षश्च	= the enthusiasm
अस्त्रबलम्	= and the stamina of the arms	रामस्य	= of Rama	बभूव	= became two-fold
चैव				द्विगुणम्	
शत्रोः निधन	= when he longed for the death of his enemy	सन्युगे	= in battle.		

The prowess, the strength, the enthusiasm and the stamina of arms of Rama became two-fold, when he longed for the death of his enemy in battle.

प्रादुर्बभूवरस्त्राणि सर्वाणि विदितात्मनः ।
प्रहर्षाच्च महातेजाः शीघ्रहस्ततरो अभवत् ॥ ६-१०३-२५

विदितात्मनः	= to Rama the learned self	सर्वाणि	= all kinds	अस्त्राणि	= of mystic missiles
प्रादुर्भूतः	= came to light in his mind	प्रहर्षात्	= from his excessive enthusiasm	महातेजाः	= Rama of extra ordinary energy
अभूतः	= became	शीघ्रहस्ततरः	= all the more swift-handed.		

All kinds of mystic missiles came to light in the mind of Rama the learned self and in his excessive enthusiasm, Rama of extra-ordinary energy became all the more swift-handed.

**शुभान्येतानि चिह्नानि विज्ञायात्मगतानि सः ।
भूय एवार्द्यद्रामो रावणन् राक्षसान्तकृत् ॥ ६-१०३-२६**

विजडाया	= recognizing	एतानि	= these	शुभानि	= good omens
सः रामः	= that Rama	राक्षसान्तकृत्	= the destroyer of demons	चिह्नानि	
रावणम्	= Ravana	भूयत्तेव	= even more vehemently.	आर्दयन्	= tormented

Recognizing those good omens, Rama, the destroyer of demons, tormented Ravana even more vehemently.

**हरीणान् चाश्मनिकरैः शरवर्षेश्च राघवात् ।
हन्यमानो दशग्रीवो विघूर्णहृदयोअभवत् ॥ ६-१०३-२७**

हन्यमानः	= struck	अश्मनिकरैः	= by volleys of stones	हरीणाम्	= of the monkeys
शरवर्षात्	= and the showers of arrows	राघवात्	= of Rama	दशग्रीवः	= Ravana
अभवत्	= felt	विघूर्ण हृदयः	= bewildered at heart.		

While being struck by volleys of stones hurled by the monkeys and the showers of arrows coming from Rama, Ravana felt bewildered at heart.

**यदा च शस्त्रं नारेभे न व्यकर्षच्छरासनम् ।
नास्य प्रत्यकरोद्वीर्यन् विक्लवेनान्तरात्मना ॥ ६-१०३-२८**

यदा शस्त्रम्	= he could no longer	न चक्रष्ट	= nor stretch his bow	न प्रत्यकरोत्	= nor reacted
नारेभे	take up weapons	शरासनम्			
अस्य वीर्यम्	= to Rama's prowess	विक्लवेन	= on account of his mind being confused.		

Ravana could no longer take up weapons, nor stretch his bow, nor reacted to Rama's prowess - on account of his mind being confused.

**क्षिप्ताश्चापि शरास्तेन शस्त्राणि विविधानि च ।
न रणार्थाय वर्तन्ते मृत्युकालेअभिवर्ततः ॥ ६-१०३-२९**

शराः	= the arrows	आशु	= swiftly	क्षिप्ताः	= hurled
तेन	= by him	शस्त्राणिच्च	= and the mystic missiles	विविधानि	= of different kinds (employed by him)
न वर्तन्ते	= did not turn to be	रणाथाय	= of any use in battle	मृत्यु कालः	= (as) his time of death
अभिवर्ततः	= approached.				

As the time of his death approached, the arrows swiftly hurled and the various kinds of missiles employed by Ravana did not turn to be of any use in battle.

सूतस्तु रथनेतास्य तदवस्थं निरीक्ष्य तम् ।
शनैर्युद्धादसम्भान्तो रथन् तस्यापवाहयत् ॥ ६-१०३-३०

सूतस्तु	= the charioteer for his part	रथनेता	= driving the chariot	अस्य	= of Ravana
निरीक्ष्य	= seeing	तम्	= him	तदवस्थं	= having that plight
असम्भ्रान्तः	= without getting excited	अपवाहयत्	= carried off	तस्य	= his
रथम्	= chariot	शनैः	= slowly	युद्धात्	= from the battle-front.

Seeing Ravana 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.

रथं च तस्याथ जवेन सारथि ।
निवार्य भीमं जलदस्वनं तदा ।
जगाम भीत्या समरान्महीपतिं ।
निरस्तवीर्यं पतितं समीख्य ॥ ६-१०३-३१

अथ	= thereupon	समीक्ष्य	= seeing	महीपतिम्	= Ravana his king
निरस्तवीर्यम्	= having hopelessly dropped his energy	पतितम्	= and looked sunken	सारथिः	= the charioteer
तदा	= then	निवार्य	= diverting	भीमम्	= his terrific chariot
जवेन	= with speed	जलदस्वनम्	= which was rumbling like a cloud	रथम्	
समरात्	= from the battle-field	भीत्य	= in dismay.	जगाम	= went

On seeing Ravana, the king sunk down hopelessly bereft of energy, the charioteer diverting in haste the chariot of Ravana, which was rumbling like a cloud, thereupon sneaked away from the battle-field in dismay.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्र्यधिकशततमः सर्गः ॥

Thus completes 103rd chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

104 Sarga 104 - चतुरधिकशततमः सर्ग

Ravana Re-Approached The Battle-Field

Introduction -

Ravana reproached the charioteer for having turned back his chariot away from the battle-field. The charioteer explains to Ravana, the various reasons as to why he has taken back the chariot. Satisfied with the explanation given by his charioteer, Ravana instructs him to take the chariot back to the battle-field. Thereupon, the charioteer brings the chariot in an instant before Rama on the battle-field.

स तु मोहात्सङ्कुद्धः कृतान्तबलचोदितः ।
क्रोधसन्तकनयनो रावणो सूतमबवीत् ॥६-१०४-१

सः रावणः	= that Ravana	कृतान्त बल	= impelled by strength	क्रोध	= with his red-blood
मोहात्	= due to infatnation	चोदितः	= of Destiny	सन्तकनयनः	= eyes through anger
		अब्रवीत्	= spoke	सूतम्	= to his charioteer (as follows):

Impelled by force of Destiny and with his red-blood eyes through anger due to infatuation, that Ravana spoke to his charioteer as follows:

हीनवीर्यमिवाशक्तं पौरुषेण विवर्जितम् ।
भीरुन् लघुमिवासत्त्वं विहीनमिव तेजसा ॥६-१०४-२

विमुक्तमिव मायाभिरस्त्रैरिव बहिष्कृतम् ।
मामवज्ञाय दुर्बुद्धे स्वया बुद्ध्या विचेष्टसे ॥६-१०४-३

दुर्बुद्धे	= O evil-minded fellow!	अवज्ञा	= despising	माम्	= me
विवर्जितम्	= as though I were bereft	पौरुषेण	= of manliness	अशक्तम्	= incapable
हीन वीर्यमिव	= deficient in prowess	भीरुम्	= cowardly	लघुमिव	= petty-minded
असत्त्वम्	= devoid of energy	विहीनमिव	= deserted of conjuring tricks	बहिष्कृतम्	= and abandoned by
विचेष्टसे	= you are acting	तेजसा	= as per your discretion!	इव अस्त्रैः	mystic missiles

O evil-minded fellow! Despising me as though I were bereft of manliness, incapable, deficient in prowess, cowardly, petty-minded, devoid of energy, bereft of brilliance, deserted of conjuring tricks and abandoned by mystic missiles, you are acting as per your discretion!

किमर्थं मामवज्ञाय मच्छन्दमनवेक्ष्य च ।
त्वया शत्रुसमक्षं मे रथोअयमपवाहितः ॥६-१०४-४

किमर्थम्	= why have you	अपवाहितः	= carried away	मे अयम्	= this chariot of mine
अवज्ञाय	= humiliating	माम्	= me	रथः	
अनवेक्ष्य च	= and overlooking	मच्छन्दम्	= my will?	शत्रुसमक्षम्	= before my enemies

Why have you carried away this chariot of mine, thus humiliating me in the presence of my enemies and overlooking my will?

त्वयाद्य हि ममानार्यं चिरकालसमार्जितम् ।
यशो वीर्यन् च तेजश्च प्रत्ययश्च विनाशिथ ॥६-१०४-५

अनार्य	= O vulgar fellow!	मम	= my	यशः	= fame
चिरकाल	= which was earned	तेजश्च	= vital power	प्रत्ययश्च	= and trust
समार्जितम्	through a long period	त्वया	= by you	अद्य	= today.
विनाशितः	= have been destroyed				

O vulgar fellow! You have destroyed my fame which was earned through a long period, prowess, vital power and the trust of people today.

शत्रोः प्रख्यातवीर्यस्य रङ्गनीयस्य विक्रमैः ।
पश्यतो युद्धलुब्धोऽहन् कृतः कापुरुषस्त्वया ॥६-१०४-६

अहम्	= I	युद्ध लुब्धः	= having an ardent desire for battle	कृतः	= was made
कापुरुषः	= a contemptible person	त्वया	= by you	शत्रोः	= while my enemy
प्रख्यात	= having an illustrious	रङ्गनीयस्य	= making others delightful	विक्रमैः	= through feats of his
वीरस्य	prowess				
पश्यतः	= stood looking on.				

While my adversary, having an illustrious prowess and making others delightful through feats of his valour, stood looking on, myself, who has an ardent desire for fighting and who was made contemptible by you!

यस्त्वन् रथमिमं मोहान्न चोद्धृहसि दुर्मते ।
सत्योऽयं प्रतितर्को मे परेण त्वमुपस्कृतः ॥६-१०४-७

दुर्मते	= O evil-minded fellow!	यः त्वम्	= in case you	न	= do not
मोहात्	= by perversity	वहसि	= carry away	इदम् चरित्	= this chariot
चेत्	= at any event	अयम्	= this expectation of	त्वम्	= that you
उपस्कृतः	= stand corrupted	प्रतितर्कः	mine	सत्यः	= will be a fact.

O evil-minded fellow! In case you do not, by perversity, carry away this chariot at any event, this expectation of mine that you stand corrupted by the enemy, will be a fact.

न हीदन् विद्यते कर्म सुहृदो हितकाङ्क्षिणः ।
रिपूणान् सदृशन् चैतन्न त्वयैतत्स्वनुष्ठितम् ॥६-१०४-८

एतत्	= this act	यत्	= which	अनुष्ठितम्	= has been done
त्वया	= by you	एतत्	= this	सदृशम्	= is befitting
रिपूणाम्	= of enemies	तत्	= that	न विद्यते हि	= is indeed not
कर्म	= the work	सुहृदः	= of a friend	हितकाङ्क्षिणः	= who wishes me well.

This act, which has been done by you, is only befitting of enemies. This is indeed not the work of a friend, who wishes me well.

निर्वत्य रथन् शीघ्रं यावन्नापैति मे रिपुः ।
यदि वाप्युषितोअसि त्वन् स्मर्यन्ते यदि वा गुणाः ॥६-१०४-९

असि	यदि	= If you	अध्युषितः	= inhabited with me for a long time	यदिस्मर्यते	= and if you remember
त्वम्			गुणह्	= merit	निर्वत्य	= drive back
मे		= my	शीघ्रम्	= swiftly	यावत्	= till
रथम्		= the chariot	नापैति	= does not withdraw.		

If you inhabited with me in Lanka for a long time and if you remember my merit, drive back the chariot swiftly till my enemy does not withdraw.

एवं परुषमुक्तस्तु हितबुद्धिरबुद्धिना ।
अब्रवीद्रावणन् सूतो हितं सानुनयं वचः ॥६-१०४-१०

एवम् उक्तः	= thus spoken	परुषम्	= harshly	अबुद्धिना	= by the foolish Ravana
हित बुद्धिः	= the friendly-minded	सूतः	= charioteer	अब्रवीत्	= spoke
सान्न्यम्	= conciliatory words	रावणम्	= to Ravana (as follows):		
वचः					

Hearing those harsh words of the foolish Ravana, the friendly-minded charioteer spoke the following conciliatory words of Ravana:

न भीतोअस्मि न मूढोअस्मि नोपजस्तोअस्मि शत्रुभिः ।
न प्रमत्तो न निःस्तेहो विस्मृता न च सत्क्रिया ॥६-१०४-११

न अस्मि	= I was not	भीतः	= frightened	न अस्मि	= I was not
मूढः	= stupid	न अस्मि	= I was not	उपजस्तः	= bribed
शत्रुभिः	= by the enemies	न अस्मि	= I was not	प्रमत्तः	= a blunderer
न निःस्तेहः	= I was not disloyal	सत्क्रियाच	= your good	न विस्मृता	= was not forgotten.

I was neither frightened nor I was stupid. I was not bribed by the enemies, nor was I a blunderer. I was not disloyal to you. I have not forgotten the benefits conferred by you.

मया तु हितकामेन यशश्च परिरक्षता ।
स्वेहप्रस्कन्नमनसा प्रियमित्यप्रियन् कृतम् ॥६-१०४-१२

मया	= by me	हित कामेन	= who wish well to you	परिरक्षता	= who protect
यशश्च	= your honour	स्वेह प्रसन्न	= with a mind affectionately disposed	अप्रियम्	= an act which was not to your liking
कृतम्	= was done	मनसा	towards you through attachment	हितम् इति	= as something conducive to your interest.

An act which was not to your taste was done by me as something conducive to your interest, by wishing well of you, for protecting your honour and with mind affectionately disposed towards you through attachment.

नास्मिन्नर्थे महाराज त्वं मां प्रियहिते रतम् ।
कश्चिल्लभुरिवानार्यो दोषतो गन्तुमर्हसि ॥६-१०४-१३

महाराज	= O monarch!	कश्चित् लघुः	= like somebody who is petty-minded and unworthy	त्वम्	न = you ought not
माम् गन्तुम्	= to hold me	अनार्यः इव		र्हसि	
अस्मिन् अर्थे	= in this matter.	प्रियहिते	= devoted as I am to your pleasure and good	दोषतः	= guilty
		रतम्			

O monarch! Like somebody who is petty-minded and unworthy, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter.

श्रूयतामभिधास्यामि यन्निमित्तं मया रथः ।
नदीवेग इवाभ्योभिः सन्युगे विनिवर्तितः ॥६-१०४-१४

महाराज	= O monarch!	कश्चित् लघुः	= like somebody who is petty-minded and unworthy	त्वम्	न = you ought not
माम् गन्तुम्	= to hold me	अनार्यः इव		र्हसि	
अस्मिन् अर्थे	= in this matter.	प्रियहिते	= devoted as I am to your pleasure and good	दोषतः	= guilty
		रतम्			

O monarch! Like somebody who is petty-minded and unworthy, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter.

श्रमन् तवावगच्छामि महता रणकर्मणा ।
न हि ते वीर सौमुख्यं प्रहर्षन् वोपधारये ॥६-१०४-१५

प्रतिदास्यामि	= I am giving a reply	श्रूयताम्	= let it be listened (by you)	यन्निमित्तम्	= why
रथः	= the chariot	विनिवर्तितम्	= was carried away	सम्युगे	= in the battle-field
नदीवेगः इव	= as the onrush of a stream	आभोगे	= (is pushed back) by a tide.		

I understand your exhaustion, due to your strenuous fighting in the great battle. I am not reflecting on the inclination of your valour or on your superiority over your enemy.

रथोद्भवनखिन्नाश्च त इमे रथवाजिनः ।
दीना घर्मपरिश्रान्ता गावो वर्षहता इव ॥६-१०४-१६

मे	= the horses of my chariot	भग्नाः	= were broken down	रथोद्भवनखिन्नाः	= and were exhausted by drawing the chariot
रथवाजिनः	= io	घर्मपरिश्रान्ताः	= and thoroughly fatigued	गावः इव	= like the cows
दीना:	= they became miserable				
वर्षहताः	= lashed by rain.				

The horses of my chariot were broken down and were exhausted by drawing the chariot. They became miserable and thoroughly fatigued, like the cows lashed by heavy rain.

निमित्तानि च भूयिष्ठन् यानि प्रादुर्भवन्ति नः ।
तेषु तेष्वभिपन्नेषु लक्ष्याम्यप्रदक्षिणम् ॥६-१०४-१७

लक्ष्यामि	= I am seeing	अप्रदक्षिणम्	= inauspiciousness	यानि	= in those portents
प्रादुर्भवन्ति	= which appear	नः	= to us	निमित्तानि	
अभिपन्नेषु	= and examined	तेषु तेषु	= in all of them.	भूयिष्ठम्	= in large numbers

I am seeing inauspiciousness in all the portents, which appear to us in large numbers and duly examined by me.

देशकालौ च विज्ञेयौ लक्षणानीज्जितानि च ।
दैन्यन् हर्षश्च खेदश्च रथिनश्च बलाबलम् ॥६-१०४-१८

देश कालौच	= (propitious and unpropitious) time and place	लक्षणानि	= (good and bad) omens	इन्जितानि	= facial expressions
दैन्यम् हर्षश्च	= depression and liveliness	खेदश्च	= the measure of fatigue	बलाबलम्	= as also the strength and weakness
रथिनः	= of the warrior occupying the chariot	विजेयौ	= must be ascertained (by a charioteer).		

(Propitious and unpropitious) time and place, (good and bad) omens, facial as also the strength and weakness of the warrior occupying the chariot must be ascertained (by a charioteer).

**स्थलनिश्चानि भूमेश्च समानि विषमाणि च ।
युद्धकालश्च विज्ञेयः परस्यान्तरदर्शनम् ॥६-१०४-१९**

स्थल निश्चानि	= the eminences and depressions	भूमेः	= of the ground	समानि	= as well as the parts which are level and rugged
युद्धकालश्च	= the time appropriate for the combat	अन्तरदर्शनम्	= and the visible weak points	परस्य	= of the enemy
विज्ञेय	= must be known (by a charioteer).				

The eminences and depressions of the ground as well as the parts which are level and rugged, the time appropriate for the combat and the visible weak points of the enemy must be known (by a charioteer).

**उपयानापयाने च स्थानं प्रत्यपसर्पणम् ।
सर्वमेतद्रथस्थेन ज्ञेयन् रथकुटुम्बिना ॥६-१०४-२०**

उपयानापयाने	= arrival and retreat	स्थानम्	= how to hold one's position and how to recede	एतत् सर्वम्	= all this
ज्ञेयम्	= must be known	रथकुटुम्बिना	= by charioteer	रथस्थेन	= seated in the chariot.

How to arrive and retreat, how to hold one's position and to recede all this must be known by a charioteer, seated in the chariot.

**तव विश्रामहेतोस्तु तथैषान् रथवाजिनाम् ।
रौद्रन् वर्जयता खेदन् क्षमं कृतमिदं मया ॥६-१०४-२१**

इदम्	= this	क्षमम्	= appropriate action	कृतम्	= was taken
मया	= by me	तव विश्रान्त	= in order to give rest to	तथा	= and
एषाम्	= to these horses of the chariot	हेतोः	= you	रौद्रम्	= your terrible fatigue.
रथवाजिनाम्		वर्जयता	= and to relieve	खेदम्	

This action appropriate was taken by me in order to give rest to you and to these horses of the chariot as also to relieve your terrible fatigue.

**न मया स्वेच्छया वीर रथोअयमपवाहितः ।
भर्तुस्त्रेहपरीतेन मयेदन् यत्कृतं विभो ॥६-१०४-२२**

वीर प्रभो	= O the valiant lord!	अयम्	= this	रथः	= chariot
न	= was not removed	मया	= by me	स्वेच्छया	= arbitrarily
अपवाहितः		मया	= by me	वस् भर्तुस्वेह	= because I was over-
इदम् यत्	= that which was done			परित्न	whelmed with affec-
कृतम्					tion for my master.

O the valiant lord! This chariot was not removed by me arbitrarily. That which was done by me was because I was overwhelmed with affection for my master.

आज्ञापय यथातत्त्वन् वक्ष्यस्यरिनिषूदनं । तत्करिष्याम्यहन् वीरन् गतानृण्येन चेतसा ॥६-१०४-२३

अरिषुदन	= O annihilator of enemies!	वीर	= O hero!	आज्ञापय	= give a command!
यथा	= how	त्वम्	= you	वक्ष्यसि	= tell me
तत्	= that act	तत्	= that	अहम्	= I
करिष्यामि	= will do	चेतसा	= with attention	गतानृण्येन	= with a mind which feels relieved of all that is due.

O annihilator of enemies! O hero! Give me a command! I will do that which you will enjoin me to do, with due attention and with a mind which feels relieved of all that is due.

सन्तुष्टेन वाक्येन रावणस्तस्य सारथेः । प्रशस्यैनं बहुविधन् युद्धलुब्ध्यो अब्रवीदिदम् ॥६-१०४-२४

सन्तुष्टः	= satisfied	तेन वाक्येन	= with the explanation	तस्य सारथेः	= of that charioteer
प्रशस्य	= applauding	एनम्	= him	बहुविधम्	= in many ways
रावणः	= Ravana	युद्ध लब्ध्यः	= who was avaricious of fighting	अब्रवीत्	= spoke
इदम्	= the following words:				

Satisfied with the explanation given by his charioteer and applauding him in many ways, Ravana who was avaricious of fighting, spoke the following words:

रथन् शीघ्रमिमं सूत राघवाभिमुखन् कुरु । नाहत्वा समरे शत्रूनिवर्तिष्यति रावणः ॥६-१०४-२५

सूत	= O charioteer!	मय	= take	इमम्	= this
रथम्	= chariot	शीघ्रम्	= quickly	राघवाभिमुखम्	= towards Rama
रावणः	= Ravana	न	= does not turn back	समरे	= in battle
अहत्वा	= without killing	निवर्तिष्यति			
		शत्रून्	= his enemies.		

O charioteer! Take this chariot quickly towards Rama. Ravana does not turn back in battle, without killing his enemies.

एवमुक्त्वा ततस्तुषो रावणो राक्षसेश्वरः ।
ददौ तस्य शुभन् ह्येकं हस्ताभरणमुक्तमम् ॥६-१०४-२६

एवम् उत्त्वा	= thus speaking	रावणः	= Ravana	राक्षसेश्वरः	= the lord of demons
तुष्टः	= was pleased	ततः	= and then	ददौ	= presented
एकम्	= one	शुभम्	= beautiful	उत्तमम्	= and excellent
हस्ताभरणम्	= ornament for the land	तस्यम्	= to him	सः सारथिः	= that charioteer
श्रुत्वा	= after hearing	रावणवाक्यामि	= the instructions of Ra- vana	न्यवर्तत	= drove the chariot back to the battle-field.

Thus speaking Ravna the lord of demons was pleased and then presented a beautiful and excellent ornament for the hand to him. That charioteer, after hearing Ravana's instruction,s drove the chariot back to the battle-field.

ततो द्रुतन् रावणवाक्यचोदितः ।
प्रचोदयामास हयान्स सारथिः ।
स राक्षसेन्द्रस्य ततो महारथः ।
क्षणेन रामस्य रणग्रतोअभवत् ॥६-१०४-२७

ततः	= thereupon	रावणवाक्य	= impelled by Ravana's चोदितः	सः सारथिः	= that charioteer
द्रुतम्	= quickly	प्रचोदयामास	= drove forward	हयान्	= the horses
ततः	= then	राक्षसेन्द्रस्य	= that chariot of Ravana	क्षणेन	= within a moment
अभवत्	= stood	सः महारथः		रामस्य	= in front of Rama's रथग्रतः

Impelled by Ravana's command, that charioteer thereupon quickly drove the horses forward. Then, that chariot of Ravana stood within a moment, before Rama's chariot on the battle-field.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुरधिकशततमः सर्गः ॥

Thus completes 104th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

105 Sarga 105 - पञ्चोत्तरशततमः सर्ग

Sage Agastya's Advice

Introduction -

Sage Agastya advises Rama to recites the 'आदित्यहृदयं (Aditya Hridaya)', a collection of verses in praise of the sun-god, with a view to gaining victory.

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ ६-१०५-१

दैवतैश्च समागम्य द्रष्टुमन्यागतो रणम् ।
उपगम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥ ६-१०५-२

उपगम्य	= approaching	रामम्	= Rama	स्थितम्	= standing
चिन्तया	= absorbed in thought	समरे	= in the battle-field	युद्ध	= exhausted as he was
दृष्ट्वा	= and seeing	रावणम्	= Ravana	परिश्रान्ताम्	by the fight
अग्रतः	= facing him	युद्धाय	= duly prepared for a battle	समुपस्थितम्	= who came in proximity
अगस्त्य	= sage Agastya	अन्यागतः	= who had come	भगवान्	= the glorious
ऋषिः		द्रष्टुम्	= to perceive	समागम्य	= together
दैवतैः	= with the gods	अब्रवीत्	= spoke (as follows).	रणम्	= the battle
ततः	= then				

Approaching Rama standing absorbed in fight in the battle-field, exhausted as he was by the fight, and seeing Ravana who came nearby, facing him duly prepared for the battle, the glorious sage, Agastya, who had come together with the gods, to perceive the battle, then spoke as follows:

राम राम महाबाहो श्रुणु गुह्यं सनातनम् ।
येन सर्वानरीन्वत्स समरे विजयिष्यसे ॥ ६-१०५-३

राम राम	= O Rama	महाबाहो	= the mighty armed!	श्रुणु	= hear
सनातनम्	= the following eternal	येन	= by which	विजयिष्यसे	= you can conquer
गुह्यम्	secret				
सर्वान्	= all the enemies	समरे	= in battle	वत्स	= my child!.
अरीन्					

O Rama, the mighty armed! Hear the following eternal secret, by which you can conquer all the enemies in battle, my child!

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यमक्षय्यं परमं शिवम् ॥ ६-१०५-४

सर्वमङ्गलमङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥ ६-१०५-५

आदित्य हृदयम्	= 'Aditya Hridaya' (which is intended to propitiate Brahma installed in the heart of the orb of the sun)	जपेत्	= is to be muttered	नित्यम्	= at all times (This hymn in praise of the sun)
पुण्यम्	= is holy	सर्व	= which can destroy all	जयावहम्	= which can bestow vic- tory
अक्षय्यम्	= giving undecaying prosperity	शत्रुविनाशनम्	= the adversaries	सर्व मङ्गल	= the blessing of all
सर्व पाप	= root out all sins	परमम्	= supremely auspicious	मङ्गल्यम्	blessings
प्रणाशनम्		शिवम्		उत्तमम्	
आयुर्वर्धनम्	= and prolong life.	चिन्ता शोक	= allay all anxiety and grief		= excellent
		प्रशमनम्			

रश्ममन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६-१०५-६

पुन्जयस्व	= you worship (the sun-god)	भुवनेश्वरम्	= the ruler of the worlds	रश्ममन्तम्	= who is crowned with the rays
समुद्यन्तम्	= who appears at the horizon	देवासुर नमस्कृतम्	= who is greeted by the gods and the demons alike	विवस्वन्तम्	= shining forth covering all other lights
भास्करम्	= and brings light to the world.				

Worship the sun-god, the ruler of the worlds, who is crowned with the rays, who appears at the horizon, who is greeted by the gods and the demons alike, shines forth covering up all other lights and brings light to the world.

सर्वदेवात्मको ह्येष तेजस्वी रश्मभावनः ।
एष देवासुरगणान् लोकान् पाति गमस्तिभिः ॥ ६-१०५-७

एषः	= he is	सर्व	= the embodiment of all gods	तेजस्वी	= full of glory
रश्मभावनः	= and the reflector of rays	देवात्मकः		पाति	= protects
देवासुर गणान्	= the multitude of gods and demons	एषः	= He		
		लोकान्	= as well as their worlds (by his rays).		

He is the embodiment of all gods, full of glory and the reflector of rays. He protects the multitude of gods and demons as well as their worlds by his rays.

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥ ६-१०५-८

एषः	= He	ब्रह्माच	= is Brahma the creator	विष्णुश्च	= Vishnu the protector of the universe
शिवः	= Lord Shiva the god of destruction	स्कन्दः	= Skanda (son of Lord Shiva)	प्रजपतिः	= Prajapati (the ten lords of created beings viz. Marichi Atri Angirasa Paulastya Pulaka Kratu Vasishtha Daksha Bhrigu Narada)
महेन्द्रः	= Indra the ruler of gods	धनदः	= Kubera the bestower of riches	कालः	= Kala the Time-spirit
यमः	= Yama the god of retribution	सोमः	= Soma the moon-god	अपामृतिः	= Varuna the ruler of the waters.

He is Brahma the creator, Vishnu the protector of the Universe, Lord Shiva the god of destruction, Skanda (son of Lord Shiva), Prajapati (the ten lords of created beings), Indra the ruler of gods, Kubera the bestower of riches, Kala the Time-spirit, Yama the god of retribution, Soma the moon-god and Varuna the ruler of the waters.

पितरो वसवः साध्या अश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ॥ ६-१०५-९

पितरहू	= the Pitrus (Manes)	वसवः	= the eight Vasus	साध्याः	= the twelve Sadhyas
अश्विनौ	= the two Ashvins the physicians of gods	मरुतः	= the forty-nine Maruts (wind-gods)	मनुः	= Manu (a progenitor of the human race)
वायुः	= Vayu the wind-god	वह्निः	= the fire-god	प्रजाः	= the created beings
प्राणः	= the life-breath of the universe	ऋतुकर्ता	= the source of the seasons	प्रभाकरः	= and store-house of light.

The Pitrus (manes), the eight Vasus, the twelve Sadhyas, the two Ashvins the physicians of gods, the forty-nine Maruts (wind-gods), Manu (a progenitor of the human race), Vayu the wind-god, the fire-god, the created beings, the life-breath of the universe, the source of the seasons and the store-house of light.

आदित्यः सविता सूर्यः खगः पूषा गमस्तिमान् ।
सुवर्णसदृशो भानुर्हरण्यरेता दिवाकरः ॥ ६-१०५-१०

आदित्यः	= an off-spring of Aditi	सविता	= the progenitor of all	सूर्यः	= Surya the sun-god and the provocator of acts in people
खगः	= the courser in the sky	पूषा	= the nourisher of all with rain	गमस्तिमान्	= the possessor of rays
सुवर्णं सदृशः	= the golden	भानुः	= the brilliant	हिरण्यरेताः	= having golden seed
दिवाक्रः	= and the maker of the day.				

An off-spring of Aditi, the progenitor of all, Surya the sun-god and the provocator of acts in people, the courser in the sky, the nourisher of all with rain, the possessor of rays the golden, the brilliant, having golden seed whose energy constitutes the seed of the universe and the maker of the day.

**हरिदशः सहस्रार्चिः सप्तसप्तिमरीचिमान् ।
तिमिरोन्मधनः शम्भुस्त्वष्टा मार्तण्डकोऽशुमान् ॥ ६-१०५-११**

हरिदशः सप्त	= he has seven green horses	मरीचिमान्	= full of rays	तिमिरोन्मधनः	= the destroyer of darkness
शम्भुः	= the source of happiness	त्वष्टा	= maker of thinness	मार्तण्डकः	= the infuser of life in the lifeless cosmic egg
अशुमान्	= and radiant.				

He has seven green horses, is thousand-rayed, full of rays, the destroyer of darkness, the source of happiness, maker of thinness, the infuser of life in the lifeless cosmic egg and radiant.

**हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ ६-१०५-१२**

हिरण्यगर्भः	= (He is) a golden foetus	शिशिरः	= maker of coolness	तपनः	= creator of heat
अहस्का:	= the bringer of a day	रविः	= the one who is eulogized by all	अग्निगर्भः	= pregnant with fire
अदितोः पुत्रः	= the son of Aditi	शङ्खः	= the one who pacifies himself in the evening	शिशिरनाशनः	= and the destroyer of frost.

He is a golden foetus, maker of coolness, creator of heat, the bringer of a day, the one who is eulogized by all, pregnant with fire, the son of Aditi, the one who pacifies himself in the evening and the destroyer of frost.

ब्रोमनाथस्तमोभेदी ऋग्यजुस्सामपारगः । घनवृष्टिरपां मित्रो विन्ध्यवीथीपूवङ्गमः ॥ 6.107.13 ॥

ब्रोमनाथः	= (He is) the lord of the sky	तमोभेदी	= disperser of darkness	ऋग्यजुः	= the master of the three
घन वृष्टिः	= the sender of thick rain	मित्रः	= the friend	सामपारगः	Vedas (Rik Sama and Yajur)

विन्द्यवीथीपूवनम्: and the one who courses swiftly in the path of the sky.

He is the lord of the sky, the disperser of darkness, the master of the three Vedas (Viz. Rik, Sama and Yajur), the sender of thick rain, the friend of water and the one who courses swiftly in the path of the sky.

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥ ६-१०५-१४

आतपी	= (He is) the radiator of heat	मण्डली	= and adorned with a circle of rays	मृत्युः	= He is death (himself)
पिङ्गलः	= tawny of hue	सर्व तापनः	= giver of warmth to all	कविः	= (He is) omniscient
विश्वः	= all-formed	महातेजा:	= endowed with extra-ordinary splendour	रक्तः	= the one who has an affection in all
सर्वभवोद्भवः	= and the source of all evolutes.				

He is the radiator of heat and adorned with a circle of rays. He is death himself, tawny of hue, a giver of warmth to all, omniscient, all-formed, endowed with extra-ordinary splendour, the one who has an affection in all and the source of all evolutes.

नक्षत्रग्रहताराणामधिपो विश्वभावनः ।
तेजसामपि तेजस्वी द्वादशात्मन्मो.स्तु ते ॥ ६-१०५-१५

नक्षत्र	= the controller of all lunar mansions	विश्वभावनः	= the creator of all	तेजसामपि	= the resplendent
ग्रहताराणाम्	planets			तेजस्वी	among the splendid
अधिपः	and stars				
द्वादशात्मन्	O god appearing in twelve forms (in the shape of twelve months in a year)	ते नमः अस्तु	= hail to you!		

He is the controller of all lunar mansions, planets and stars, the creator of all and the resplendent among the splendid. O god, appearing in twelve forms (in the shape of twelve months in a year), hail to you.

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।
पतये दिनाधिपतये नमः ॥ ६-१०५-१६

नमः	= Hail to you	पूर्वाय गिरये	= in the form of eastern mountain	नमः	= and hail
पश्चिमाय	= to the western moun-	नमः	= Hail	ज्योतिर्गणानाम्	= to the lord of hosts of luminaries
अद्रये	tain	दिनाधिपतये	= to the lord of the day.	पतये	
नमः	= hail				

Hail to you in the form of eastern mountain and hail to the western mountain. Hail to the lord of host of luminaries and hail to the lord of the day.

**जयाय जयभद्राय हर्यश्वाय नमो नमः ।
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ ६-१०५-१७**

नमः जयाय	= hail to you the giver of victory	नमः	= hail to you the joy born of victory!	नमः हर्यश्वाय	= hail to you the god having green horses
नमः	= hail to you having thousands of rays!	नमः नमः	= hail hail to you the son of Aditi!		
सहस्राम्शः		आदित्याय			

Hail to you, the giver of victory, hail to you, the joy born of victory! Hail to you, the god with green horses, hail to you, having thousands of rays! Hail, hail to you the son of Aditi!

**नम उग्राय वीराय सारङ्गाय नमो नमः ।
नमः पद्मप्रबोधाय प्रचण्डाय नमोऽस्तु ते ॥ ६-१०५-१८**

नमः उग्राय	= hail to you the fierce one	नमः वीराय	= hail to you the valiant one!	नमः	= hail to you the one with variegated colours!
नमः पद्म	= hail to you the awakener of the lotus!	ते नमः तु	= hail to you the furious one!	सारङ्गाय	
प्रबोधाय		प्रचण्डाय			

Hail to you, the fierce one, hail to you the valiant one! Hail to you, the one with variegated colours! Hail to you, the awakener of the louts, hail to you, the furious one!

**ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥ ६-१०५-१९**

नमः	= hail to you	ब्रह्मेशानाच्युतेशाम्	the ruler of Brahma Lord Shiva and Lord Vishnu the infallible	सूर्याय	= the sun-god
आदित्य वर्चसे	= the light indwelling the solar orb	भास्वते	= the resplendent one	सर्व भक्षाय	= the devourer of all
रौद्राय वपुषे	= appearing in the form of Rudra.				

Hail to you, the ruler of Brahma, Lord Shiva and Lord Vishnu the infallible, the sun-god, the light indwelling the solar orb, the resplendent one, the devourer of all, appearing in form of Rudra.

**तमोग्नाय हिमग्नाय शत्रुग्नायामितात्मने ।
कृतग्नाय देवाय ज्योतिषां पतये नमः ॥ ६-१०५-२०**

नमः	= Hail to you	तमोन्नाय	= the dispeller of darkness	हिमन्नाय	= the destroyer of cold
शत्रुन्नाय	= teh exterminator of foes	अमितात्मने	= the one whose extent is immeasurable	कृतन्नाय	= the destroyer of the ungrateful
देवाय	= the god	ज्योतिषाम् पतये	= who is the ruler of all lights.		

Hail to you, the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent in immeasurable, the destroyer of the ungrateful, the god, who is the ruler of all lights.

तप्तचार्मीकराभाय हरये विश्वकर्मणे ।
नमस्तमोभिन्नाय रुचये लोकसाक्षिणे ॥ ६-१०५-२१

नमः	= Hail to you	तप्त	= possessing the lustre of refined gold	हरये	= the dispeller of ignorance
विश्वकर्मय	= the architect of the universe	तमोभिन्नाय	= the uprooter of darkness	रुचये	= the splendour incarnate
लोकसाक्षिणे	= the onlooker of the world!				

Hail to you, possessing the lustre of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, the splendour incarnate, the onlooker of the world!"

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।
पायत्येष तपत्येष वर्षत्येष गमस्तिभिः ॥ ६-१०५-२२

एषः वै प्रभुः	= this sun the lord alone	नाशयति	= destroys	तदेव सृजति	= and brings into existence
भूतम्	= all the beings	एषः	= he	तपति पायति	= radiates heat
गमस्तिः	= by his rays	एषः	= He	वर्षति	= sends the rain.

This sun, the lord alone destroys and brings into existence all the beings. He radiates heat by his rays. He sends the rain.

एष सुसेषु जागर्ति भूतेषु परिनिष्ठितः ।
एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ ६-१०५-२३

परिनिष्ठितः	= planted in all created beings	एषः	= he	जागर्ति	= remains awake
सुसेषु	= when they have fallen asleep	एषः चैव	= he alone	अग्निहोत्रम् च	= is the oblation to the fire-god
फलम् च	= and the fruit	अग्निहोत्रिणाम्	= attained by those who pour such oblations.		

Planted in all created beings, he remains awake, when they have fallen asleep. He alone is the oblation to the fire-god and the fruit attained by those who pour such oblations.

देवाश्च क्रतवश्चैव क्रतूनां फलमेव च ।
यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः ॥ ६-१०५-२४

देवाः	= (He comprises) all the gods	क्रतवश्चैव	= as well as the sacrifices	क्रतवश्चैव	= as well as the sacrifices
क्रतूनाम् फलमेवच	= as also the fruit of sacrifices	परम प्रभुः	= he is the supremely competent one	कृत्यामि	= of all activities
यानि	= which are found	सर्वेषु लोकेषु	= in all the worlds.		

He comprises all the gods, as well as the sacrifices as also the fruit of all sacrifices. He is a supremely competent one of all activities, which are found in all the worlds.

एनमापत्सु कृच्छ्रेषु कान्तरेषु भयेषु च ।
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ ६-१०५-२५

राघव	= O Rama!	न कश्चित्	= no individual	कीर्तयन्	= glorifying
एनम्	= this sun-god	पुरुषः		कृच्छ्रेषु	= in difficulties
कान्तरेषु	= in the woods	आपत्सु	= in distresses	अवसीदति	= comes to grief.

O Rama! No individual glorifying this sun-god, in distresses in difficulties in the woods or in times of peril, comes to grief.

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।
एतत्रिगुणितं जस्वा युद्धेषु विजयिष्यसि ॥ ६-१०५-२६

पूजयस्व	= worship	एनम्	= this sun-god	जगत्पतिम्	= the lord of the universe
देवदेवम्	= and the god of all gods	एकाग्रः	= with undivided attention	जस्या	= muttering
एतत्	= this praise	त्रिगुणेतम्	= three times	विजयिष्यसि	= you will come out victorious
युद्धेषु	= in battles.				

Worship this sun-god, the lord of the universe and the god of all gods with undivided attention. Muttering this praise three times, you will come out victorious in battles.

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।
एवमुत्तवा ततोऽगस्त्यो जगाम स यथागतम् ॥ ६-१०५-२७

त्वम्	= you
अस्मिन्	= at this very moment
क्षणे	
अगस्त्य	= the sage Agastya
यथागतम्	= as in the same way as he had come.

वधिष्यसि	= will be able to kill
महाबाहो	= O the mighty armed!
ततः	= thereupon

रावणम्	= Ravana
एवम् उत्त्वा	= saying so
जगाम	= left

You will be able to kill Ravana at this very moment, O mighty armed one! Saying so, the sage, Agastya, thereupon, left as in the same way as he had come.

**एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ ६-१०५-२८**

श्रुत्वा	= hearing
तदा	= then
सुप्रीतः	= feeling greatly delighted
प्रयतात्मवान्	= with a devoted mind.

एतत्	= this
अभवत्	= became
राघवः	= Rama

महातेजा:	= Rama of extra ordinary energy
नष्ट शोकः	= bereft of anguish
धारयामास	= retained in memory (that hymn of praise of the sun-god)

Hearing this, Rama of extra ordinary energy, then became bereft of anguish. Feeling greatly delighted, Rama retained that hymn in his memory with a devoted mind.

**आदित्यं प्रेक्ष्य जस्त्वा तु परं हर्षमवास्वान् ।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ ६-१०५-२९**

**रावणं प्रेक्ष्य हृष्टात्मा युद्धार्थं समुपागमत् ।
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ ६-१०५-३०**

आचम्य	= sipping the water
प्रेक्ष्य	= looking intently
वीर्यवान्	= the valiant Rama
हर्षम्	= rejoice
प्रेक्ष्य	= and seeing
समुपागमत्	= and advanced
तस्य वधे	= to kill Ravana

त्रिः	= thrice
आदित्यम्	= on the orb of the sun
अवास्वान्	= obtained
आदाय	= seizing hold
रावणम्	= Ravana (Rama)
युद्धार्थम्	= for the fight
महता सर्व	= with an intense and all-sided effort.
यत्नेन	

शुचिः भूत्वा	= and getting purified
जस्त्वा	= and repeating this prayer
परम्	= a great
धनुः	= of his bow
हृष्टात्मा	= felt delighted in mind
अभवत्	= he stood voed
धृतः	

Sipping the water thrice and getting purified looking intently on the orb of the sun and repeating this prayer, the valiant Rama obtained a great rejoice. Seizing hold of his bow and seeing Ravana, Rama felt delighted in mind and marched forward for the fight. He stood voed to kill Ravana, with an intense and all-sided effort.

अथ रविरवदन्निरीक्ष्य रामं ।
 मुदितमनाः परमं प्रहृष्यमाणः ।
 निशिचरपतिसंक्षयं विदित्वा ।
 सुरगणमध्यगतो वचस्त्वरेति ॥ ६-१०५-३१

निरीक्ष्य	= seeing	रामम्	= Rama	रविः	= the sun-god
अथ	= thereupon	मुदितमनाः	= with a delighted mind	परम्	= and becoming most re-
विदित्वा	= on foreseeing	निशिचरपतिसंक्षयम्	Ravana's death	प्रहृष्यमाणः	joiced
वचः	= the words	इति	= saying	अवदत्	= spoke
सुरगणमध्यगतः	= standing as he was in the middle of a troop of celestials.			त्वर	= Hsten up

Seeing Rama with a delighted mind, and becoming most exhildrated on foreseeing the death of Ravana, the sun-god, standing in the middle of a troop of celestials, exclaimed, Hasten up.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चोत्तरशततमः सर्गः ॥

Thus completes 105th chapter in the Yuddha kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

106 Sarga 106 - षडुत्तरशततमः सग्रे

Raama Spoke To Matali

Introduction -

Seeing Ravana's chariot coming, Rama asks Matali the charioteer to be on his guard. Bad omens prognosticating the fall of Ravana and good omens predicting the victory of Rama appeared in the scene of battle-field.

सारथिः स रथम् हृष्टं परसैन्यप्रधर्षणम् ।
गन्धर्वनगराकारं समुच्छितपाताकिनम् ॥ ६-१०६-१

युक्तं परमसंपन्नैर्वैदभिर्हेममालिभिः ।
युद्धोपकरणैः पूर्णं पताकाध्वजमालिनम् ॥ ६-१०६-२

ग्रसन्तमिव चाकाशं नादयन्तं वसुंधराम् ।
प्रणाशं परनैन्यानां स्वनैन्यस्य प्रहर्षणम् ॥ ६-१०६-३

रावणस्य रथं क्षिप्रं चोदयामास सारथिः ।

सः सारथिः	= that charioteer	हृष्टः	= thrilling with rapture	क्षिप्रम्	= quickly
चोदयामास	= drove forward	रावणस्य	= Ravana's chariot	पर सैन्य	= which attacked the
गन्धर्व नगराकारम्	= which was in form of Gandharva-city an imaginary city in the sky	रथम्		प्रधर्षणम्	army of enemies
वाजिभिः	= with horses	समुच्छित	= mounted with flags	युक्तम्	= yoked
पूर्णम्	= filled	पताकिनम्		हेम मालिभिः	= having golden neck- laces
ग्रसन्तमिव	= as though devouring the sky	परम सम्पन्नैः	= of excellent quality	पतकाध्वजमालिनम्	garlanded with flags and banners
परसैन्यानाम्	= the army of adver- saries	युद्धोपकरणैः	= with war-implements	प्रणाशम्	= which destroyed
स्व सैन्यस्य	= to its own army.	नादयन्तम्	= making the earth re- sound	प्रचर्षणम्	= and caused delight
		वसुन्धराम्			
		पर	= the army of adver- saries		
		सैन्यानाम्			

Thrilling with rapture, that charioteer, the charioteer of Ravana, drove forward quickly, his chariot, a chariot, which was capable of attacking the army of enemies, a wonderful piece of art like Gandharva-city, an imaginary city in the sky, 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.

तमापतन्तन् सहसा स्वनवन्तं महाध्वजम् ॥ ६-१०६-४

रथन् राक्षसराजस्य नरराजो दर्दश ह ।
कृष्णाजिसमायुक्तन् युक्तं रौद्रेण वर्चसा ॥ ६-१०६-५

दीप्यमानमिवाकाशे विमानं सूर्यवर्चसं ।
तडित्पताकागहनन् दर्शितेन्द्रायुधायुधम् ॥ ६-१०६-६

नरराजः	= Rama	दर्दश	= saw	तम्	= that
राक्षस	= Ravana's chariot	आपतन्तम्	= which was coming	सहसा	= speedily
राजस्य					
रथम्					
स्वनवन्तम्	= with a noise	महा ध्वजम्	= with a large flag-staff	कृष्ण	= yoked with black
युक्तम्	= endowed	रौद्रेण वर्चसा	= with a terrific luster	राजिसमायुक्तम्	horses
दीप्यमानम्	= blazing	आकाशे	= in the sky	विमानमिव	= like an aerial car
तडित्पताकागहनम्	filled with lightning-like flags	दर्शितेन्द्रायुधभ्रम्	and with a beautiful appearance of a rain-bow.	सूर्यवर्चसम्	= with a luster of the sun

Rama saw that Ravana's chariot, which was coming speedily with a noise, bearing a large flag-staff, yoked with black horses, endowed with a terrific luster, blazing like an aerial car in the sky, with a luster of the sun, filled with lightning-like flags and with a beautiful appearance of a rain-bow.

शरधारा विमुच्चन्तन् धारासारमिवान्बुदम् ।
तन् दृष्टि मेघसङ्काशमापतन्तन् रथं रिपोः ॥ ६-१०६-७

गिरेवज्ञाभिमृष्टस्य दीर्यतः सदृशस्वनम् ।
विस्पारयन्वै वेगेन बालचन्द्रानन्तं धनुः ॥ ६-१०६-८

उवाच मातलिन् रामः सहस्राक्षस्य मातलिम् ।

दृष्टि	= seeing	विमुच्चन्तम्	= (that chariot) releasing	शरधरा:	= streams of arrows
अम्बुदमिव	= like a cloud	रेलेसिन्	= streams of rain	सदृश	= with a noise equal to
दीर्यतः गिरेः	= of a bursting mountain	धरासारम्		स्वनम्	that
वेगेन	= quickly	वज्ञाभिमृष्टस्य	= struck with a diamond	रामः	= Rama
बालचन्द्रानन्तम्	= in a crescent shape	विस्पारयन्	= after stretching	धनुः	= his bow
सहस्राक्षस्य	Indra's charioteer (as follows):	उवाच	= spoke	मातलिम्	= to Matali

Seeing that chariot, releasing streams of arrows, like a cloud releasing streams of rain, with a noise equal to that of a bursting mountain, struck with a diamond, Rama after stretching his bow in a crescent shape, spoke to Matali, Indra's charioteer as follows:

मातले पश्य सन्नव्यमापतन्तन् रथं रिपोः ॥ ६-१०६-९
 यथापसव्यं पतता वेगेन महता पुनः ।
 समरे हन्तुमात्मानन् तथानेन कृता मतिः ॥ ६-१०६-१०

मातले	= O Matali!	पश्य	= look at	रिपोह् रथम्	= this chariot of the enemy
आपतन्तम्	= coming forward	सन्नव्यम्	= furiously	यथा	= as
अनेन	= by him	पुनः	= once more	पतता	= comng
महता वेगेन	= with a great speed	अपसव्यम्	= from the right to the left	तथा	= therefore
मतिकृता	= heart has been set	हन्तुम्	= upon destroying	आत्मानम्	= himself
समरे	= in the battle.				

O Matali! From the way in which the enemy is marching forward from left to right with a great speed in his chariot more, it appears that heart has been set by him upon destroying himself in the battle.

तदप्रमादमातिष्ठ प्रत्युद्दच्छ रथन् रिपोः।
 विघ्नसयितुमिच्छामि वायुर्मैघमिवोत्थितम् ॥ ६-१०६-११

तत्	= therefore	आतिष्ठ	= take care	प्रत्युद्दच्छ	= and go opposite to
रिपोः रथम्	= the chariot of the enemy	अप्रमादम्		विघ्नसयितुम्	= to destroy (it)
वायुः इव	= even as the wind	इच्छामि	= I wish	मैघम्	= a cloud.
		उत्थितम्	= would blow		

Therefore, take care and march forward, facing the chariot of the enemy I wish to destroy it, even as the wind would blow a cloud.

अविक्षुवमसम्भ्रान्तमव्यग्रहृदयेक्षणम् ।
 रश्मिसञ्चारनियतं प्रचोदय रथन् द्रुतम् ॥ ६-१०६-१२

अविक्षुवम्	= without fear	असम्भ्रान्तम्	= and without flurry	अव्यग्र	= and with a steady
रश्मि सञ्चार	= and the move of the	प्रचोदय	= drive	हृदयेक्षणम्	heart and vision
नियतम्	reins fully controlled			रथम्	= the chariot
द्रुतम्	= swiftly.				

Without fear and flurry and with a steady heart and vision, and the movement of the reins fully controlled, drive the chariot swiftly.

कामं न त्वन् समाधेयः पुरन्दररथोचितः ।
युयुत्सुरहमेकाग्रः स्मारये त्वां न शिक्षये ॥ ६-१०६-१३

त्वम्	= you	न समाधेय	= need not be instructed (by me)	पुरन्दर	= accustomed as you are रथोचितः to drive the chariot of Indra the lord of celestials
अहम्	= keen as I am to fight	एकाग्रः	= with a close attention	स्मारये	= I am just reminding
युयुत्सुः		न शिक्षये	= and not teaching you.		

You need not be instructed by me, accustomed as you are to drive the chariot of Indra the lord of celestials.

Keen as I am to fight with a close attention, I am just reminding you and not teaching you.

परितुष्टः स रामस्य तेन वाक्येन मातलिः ।
प्रचोदयामास रथन् सुरसारथिसत्तमः ॥ ६-१०६-१४

परितुष्टः	= extremely gratified	तेन वाक्येन	= with those words	रामस्य	= of Rama
सः मातलिः	= that Matali	उत्तमः	= the excellent	सुर सारथिः	= charioteer of gods
प्रचोदयामासे	= drove on	रथम्	= the chariot.		

Extremely gratified with those words of Rama, that Matali the excellent charioteer of gods drove on the chariot.

अपसव्यन् ततः कुर्वन्नावणस्य महारथम् ।
चक्रोत्क्षिसेन रजसा रावणन् व्यवधूनयत् ॥ ६-१०६-१५

कुर्वन्	= passing	महा रथम्	= the huge chariot	रावणस्य	= of Ravana
अपसव्यम्	= on the right	ततः	= (the charioteer) then	रावणम्	= (set) Ravana
व्यवधूनयम्	= shaking	चक्र सम्भूत	= by the dust risen from रजसा		

Passing the huge chariot of Ravana on the right, the charioteer then set Ravana shaking, by the dust risen from the wheels of his own chariot.

ततः कुद्धो दशग्रीवस्ताम्रविस्फारितेक्षणः ।
रथप्रतिमुखन् रामं सायकैरवधूनयत् ॥ ६-१०६-१६

कुद्धः	= the enraged	दशग्रीवः	= Ravana	ततः	= then
ताम्र	= with his coppery eyes	अवधूनयत्	= trembled	रामम्	= Rama
विस्फारितेक्षणः	= wide open				
रथप्रतिमुखन्	= who stood facing his chariot	सायकैः	= with arrows.		

The enraged Ravana then, with his coppery eyes wide open, trembled Rama, who stood facing his chariot, with arrows.

**धर्षणामर्षितो रामो धैर्यन् रोषेण लङ्घयन् ।
जग्राह सुमहावेगमैन्द्रन् युधि शरासनम् ॥ ६-१०६-१७**

लम्भयन्	= meeting fortitude	रोषेण	= with anger	धर्षणामर्षितः	= though provoked with assault
धैर्यम्		जग्राह	= took hold	ऐन्द्रम्	= of Indra's bow
रामः	= Rama	युधि	= in the battle-field.	शरासनम्	
सुमहावेगम्	= which was possessed of extra ordinary impulse				

Meeting fortitude with anger, though provoked with assault, Rama took hold of Indra's bow, which was possessed of extra ordinary impulse in the battle-field.

**शरांश्च सुमहातेजाः सूर्यरश्मिसमप्रभान् ।
तदुपोढं महद्युद्धमन्योन्यवधकाङ्क्षिणोः ॥ ६-१०६-१८
परस्पराभिमुखयोर्द्दृष्टयोरिव सिन्हयोः ।**

शरान् च	= he also seized hold of arrows	सुमहावेगान्	= of exceeding swiftness	सूर्य रश्मि	= which were shining like sun-beams
उपोढम्	= (Then) began	तत् महत्	= that great	युद्धम्	= battle
अन्योन्य वद्रकाण्क्षणौ	= between the two warriors (Rama and Ravana) who wee desirous of killing each other	परस्पराभिमुखयोः	= and who were facing each other	दृष्टयोः	= like two proud lions.

He also seized hold of arrows of exceeding swiftness, which were shining like sun-beams. Then began that great battle between the two warriors (Rama and Ravana) who were desirous of killing each other, while facing each other like two proud lions.

**ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ॥ ६-१०६-१९
समीयुद्धैरथन् द्रष्टुन् रावणकाङ्क्षिणः ।**

ततः	= then	देवाः	= the gods	सगन्धर्वाः	= along with Gandharvas the celestial musicians
सिद्धाश्च	= Siddhas the demigods	परमर्षयः	= and great sages	रावण	= desirous of Ravana's
समीयुः	= arrived	द्रष्टुम्	= to see	काङ्क्षणैः	= ruin

Then, the gods along with the Gandharvas the celestial musicians, Siddhas the demigods and great sages, desirous of Ravana's ruin, arrived to see the battle of both the chariot-warriors.

समुत्पेतुरथोत्पाता दारुणा लोमहर्षणः ॥ ६-१०६-२०
रावणस्य विनाशाय राघवस्य जयाय च ।

अथ	= thereupon	दारुणः	= terrific	उत्पातः	= portents
रोमहर्षणः	= that caused one's hair to stand on end	समुत्पेतुः	= appeared	रावणस्य	= giving an augury of doom to Ravana
राघवस्य	= and prosperity to			विनाशाय	
उदयाय च	Rama.				

Thereupon, terrific portents that caused one's hair to stand on end, appeared giving an augury of doom to Ravana and prosperity to Rama.

वर्वर्ष रुधिरन् देवो रावणस्य रथोपरि ॥ ६-१०६-२१
वाता मण्डलिनस्तीत्रा अपसव्यं प्रचक्रमुः ।

देवः	= the god of rains	वर्वर्ष	= poured	रुधिरम्	= blood
रावणस्य	= on Ravana's chariot	तीत्रा:	= horrible	वाता:	= winds
रथोपरि					
रचक्रमः	= blew	अपसव्यम्	= from right to the left	मण्डलिनः	= forming circles.

The god of rains poured blood on Ravana's chariot. Horrible winds blew from right to left, forming circles.

महद् गृध्रकुलन् चास्य भ्रममाणं नभस्तले ॥ ६-१०६-२२
येन येन रथो याति तेन तेन प्रधावति ।

महत्	= a large	गृध्रकुलम्	= flock of vultures	भ्रममाणम्	= roaming about
नभस्तले	= in the sky	प्रधावति	= was flying forward	तेन तेन	= in the same way
येन येन	= in which	अस्य रथः	= Ravana's chariot	याति	= was going.

A large flock of vultures, roaming about in the sky, was flying forward in the same direction in which Ravana's chariot was going.

सन्ध्यया चावृता लङ्का जपापुष्पनिकाशया ॥ ६-१०६-२३
दृश्यते सम्प्रदीतेव दिवसेअपि वसुन्धरा ।

लङ्का	= Lanka	आवृता	= was overcast	सन्ध्यया	= with dusk
जपापुष्पनिकाशयः	resembling a (red) Japa flower	वसुन्धरा	= the land (in Lanka)	दिवसेऽपि	= as also the day
दृश्यते	= appeared	सम्प्रदीप्तेव	= as if they were blazing.		

Lanka was overcast with dusk, resembling a (red) Japa flower. The land in Lanka, as also the day appeared as if they were blazing.

सनिर्धाता महोल्काश्च सम्प्रचेतुर्महास्वनाः ॥ ६-१०६-२४
विषादयन्त्यो रक्षान्ति रावणस्य तदाहिताः ।

महोल्काश्च	= Large meteors	सनिर्धाता:	= along with lightnings	सम्प्रेतुः	= fell
महास्वनाः	= with great noise	ते	= those entities	अहिताः	= inimical
रावणस्य	= to Ravana	रक्षान्ति	= made demons to		

विषादयन् = lament.

Large meteors, along with lightnings fell with great noise. Those entities, inimical to Ravana, made demons to lament.

रावणश्च यतस्तत्र प्रचचाल वसुम्धरा ॥ ६-१०६-२५
रक्षसान् च प्रहरतां गृहीता इव बाहवः ।

वसुम्धरा	= the earth	यतः	= on which	रावणः	= Ravana
तत्र	= was there	प्रचचाल	= trembled	बाहवः	= the arms
रक्षसाम्च	= of demons	प्रहरताम्	= who were fighting	गृहीता इव	= were like as if they were clasped.

The earth on which Ravana was there, trembled. The arms of fighting demons looked as if they were clasped.

ताम्राः पीताः सिताः श्वेताः पतिताः सूर्यरश्मयः ॥ ६-१०६-२६
दृश्यन्ते रावणस्याङ्गे पर्वतस्येव धातवः ।

पतिताः	= fallen	अग्ने	= before	रावणस्य	= Ravana
सूर्य रश्मयः	= the rays of the sun	दृश्यन्ते	= appeared coppery	पीताः	= yellow
सिताश्वेताः	= white and dark	ताम्राः			

धातवः इव = like mineral-ores on a mountain.

Fallen before Ravana, the rays of the sun appeared coppery, yellow, white and dark, like mineral ores on a mountain.

गृग्रैरनुगताश्चास्य वमन्त्यो ज्वलनं मुखैः ॥ ६-१०६-२७
प्रणेदुर्मुखमीक्षन्त्यः सत्रब्यमशिवन् शिवाः ।

शिराः	= the she-jackals	अनुगताः	= followed	गृग्रैः	= by vultures
सम्रबनम्	= hastily	प्रणेदुः	= uttered	अशिवम्	= inauspicious howls
ईक्ष्यन्तः	= on beholding	अस्य मुखम्	= Ravana's face	वमन्त्यः	= (as also) vomiting
ज्वलनम्	= fire	मुखैः	= from their mouths.		

The she-jackals followed by vultures hastily uttered inauspicious howls, on beholding Ravana's face as also vomiting fire from their mouths.

प्रतिकूलन् ववौ वायुरणे पान्सून् समुत्किरन् ॥ ६-१०६-२८
तस्य राक्षसराजस्य कुर्वन्दृष्टिविलोपनम् ।

कुर्वन्	= clouding the vision	तस्य	= fo that Ravana	वायुः	= the wind
दृष्टिविलोपनम्		रावणस्य		प्रतिकूलम्	
समुत्किरन्	= scattering dust upwards	ववौ	= blew	प्रतिकूलम्	= in an inverted order.
पान्सून्					

Scattering the dust upwards over the battle-field and clouding the vision of that Ravana, the wind blew in a direction inimicable to him.

निपेतुरिन्द्राशनयः सैन्ये चास्य समन्ततः ॥ ६-१०६-२९
दुर्विष्फृत्य स्वना घोरा विना जलधरस्वनम् ।

जल	= even without the appearance of clouds	घोरम्	= terrific	इन्द्राशनयः	= thunderbolts
धरोदयम्					
विना					
निपेतुः	= fell	अस्य सैन्ये	= on his army	समन्ततः	= on all sides
दुर्विष्फृत्य	= with a noise which was hard to endure.				
स्वनाः					

Even without the appearance of clouds, thunderbolts fell on his army on all sides, with a noise which was hard to endure.

दिशश्च प्रदिशः सर्वा बभूवस्तिमिरावृताः ॥ ६-१०६-३०
पान्सुवर्षेण महता दुर्दर्शन् च नभोअभवत् ।

सर्वाह्	= all	दिशः च	= the quarters	प्रदिशश्च	= and intermediate points of the compass
बभूवः	= became	तिमिरावृताः	= covered with darkness	महता पान्सु	= and due to outpourings of dust
नभः	= the sky	अभवत्	= became	दुर्दर्शम्	= difficult to be seen.

All the quarters and intermediate points of the compass became covered with darkness and due to outpourings of dust, the sky became difficult to be seen.

कुर्वन्त्यः कलहन् घोरन् सारिकास्तद्रथं प्रति ॥ ६-१०६-३१
निपेतुः शतशस्तत्र दारुणा दारुणस्वनाः ।

शतशः	= hundreds of	दारुणाह्	= dreadful	सारिका:	= Sarika birds
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दारुणारूता:	= with awful howls	कुर्वन्त्यः	= fighting	घोरम्	= terribly
तत्र	= there	कलहम्		तद्रथम् प्रति	= down upon Ravana's chariot.

Hundreds of dreadful Sarika* birds, with their awful howls, terribly fighting there, fell down upon Ravana's chariot.

comment: Sarika bird: zoological name: Turdus salica.

**जघनेभ्यः स्फुलिङ्गांश्च नेत्रेभ्योअश्रूणि सन्ततम् ॥ ६-१०६-३२
मुमुचुस्तस्य तुरगास्तुल्यमग्निं च वारि च ।**

तस्य	= his	तुरगाः	= horses	मुमुचुः	= discharged
स्फुलिङ्गान्	= sparks of fire	जघनेभ्यः	= from their hips and loins	अश्रूणिंच	= tears
नेत्रेभ्यः	= from their eyes	वारिंच	= and water	अग्निंच	= as also fire
तुल्यम्	= equally	सन्ततम्	= and continuously.		

His 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.

**एवं प्रकारा बहवः समुत्पाता भयावहाः ॥ ६-१०६-३३
रावणस्य विनाशाय दारुणाः सम्प्रजजिरे ।**

दारुणाः	= frightful	समुत्पाता:	= portents	बहरः	= in multitude
सम्प्रजजिरे	= sprang up	एवम्प्रकाराः	= in the way	भयावहाः	= bringing danger
विनाशाय	= and destruction	रावणस्य	= of Ravana.		

Frightful portents in multitude thus sprang up, bringing danger and destruction to Ravana.

**रामस्यापि निमित्तानि सौम्यानि च शिवानि च ॥ ६-१०६-३४
बभूवुर्जयशन्सीनि प्रादुर्भूतानि सर्वशः ।**

सौम्यानि	= pleasant and auspicious	जय शन्सीनि	= depicting victory	रामस्य	= of Rama
शिवानि च		प्रादुर्भूतानि	= and appeared	सर्वशः	= on all sides.

Pleasant and auspicious omens, depicting victory of Rama appeared on all sides, before Rama.

**निमित्तानि च सौम्यानि राघवः स्वजयाय वै ॥ ६-१०६-३५
दृष्ट्वा परमसंहष्टो हतं मेने च रावणम् ।**

दृष्ट्वा	= seeing	सौम्यानि	= the pleasant omens	स्वजयाय	= depicting his victory
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राघवः	= Rama	परम्	= was very much	मने	= and considered
रावणम्	= Ravana	असम्हृष्टः	pleased		
		हतम्	= as (already) dead.		

Seeing the pleasant omens depicting his victory, Rama was very much pleased and considered Ravana as (already) dead.

ततो निरीक्ष्यात्मगतानि राघवो ।
रणे निमित्तानि निमित्तकोविदः ।
जगाम हर्षन् च परां च निर्वृतिं ।
चकार युद्धेऽभ्यधिकन् च विक्रमम् ॥ ६-१०६-३६

ततः	= then	राघवः	= Rama	निमित्त	= having a knowledge of
निरीक्ष्य	= having seen	निमित्तानि	= the portents	कोविदः	the omens
रणे	= in the battle-field	जगाम	= got	आत्मगतानि	= in his own way
पराम्	= and extreme happiness	चकार	= as also shown enhanced prowess	हर्षम्	= rejoice
निर्वृतिम्		अधिकम्		युद्धे	= in combat.
		विक्रमम्			

Then Rama, with the knowledge of all omens, having seen those portents in his own way in the battle-field, obtained rejoice as well as extreme happiness and shown enhanced prowess in combat.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षडुत्तरशततमः सर्गः ॥

Thus completes 106th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

107 Sarga 107 - सप्तोत्तरशततमः सर्ग

Raama And Ravana Perform A Fierce Battle

Introduction -

Loosing arrows at each other, Rama and Ravana perform a fierce battle. Ravana's flag-staff is thrown down by Rama's arrows. When Rama begins to cut off Ravana's head, another head starts to crop up in its place. The fierce encounter continues thus for seven days.

ततः प्रवृत्तं सुकूरं रामरावणयोस्तदा ।
सुमहद्वैरथं युद्धं सर्वलोकभयावहम् ॥६-१०७-१

ततः	= then	तदा	= and there	सुकूरम्	= a very cruel
सुमहत्	= and a very great	द्वैरथम्	= chariot-duel	युद्धम्	= in battle
सर्वे लोके	= which was frightful to	प्रवृत्तम्	= occurred	राम	= between Rama and
भयावहम्	all the worlds			रावणयोः	Ravana.

Then ensued a fierce and a prolonged chariot-duel between Rama and Ravana, which was frightful to all the worlds.

ततो राक्षससैन्यं च हरीणां च महद्वलम् ।
प्रगृहीतप्रहरणं निश्चेष्टं समतिष्ठत ॥६-१०७-२

ततः	= then	राक्षस	= the army of demons	महत्	= and the huge army
हरीणाम्	= of monkeys	सैन्यम् च		बलम् च	
निश्चेष्टम्	= motionless.	प्रगृहीत	= having taken hold fast	समवर्तत	= stood
		प्रहरणम्	of their weapons		

Then, the army of demons and the huge army of monkeys, stood motionless with their weapons held fast in their hands.

सम्प्रयुद्धौ ततो दृष्ट्वा बलवन्नरराक्षसौ ।
व्याक्षिपितहृदयः सर्वे परं विस्मयमागताः ॥६-१०७-३

व्याक्षिपितहृदयः	= having their hearts captivated	दृष्ट्वा	= in seeing	तौ	= those two warriors
नरराक्षसौ	= a human being and a demon	बलवत्	= both in full strength	सम्प्रयुद्धौ	= engaged in a fight
सर्वे	= all for their part	आगताः	= experienced	परम्	= a great
विस्मयम्	= wonder.				

Having their hearts captivated in seeing those two warriors, a human being and a demon, both in full strength engaged in a fight, all for their part experienced a great wonder.

**नानाप्रहरणैर्व्यग्रैभुजैर्विस्मितबुद्धयः ।
तस्युः प्रेक्ष्य च सञ्चामं नाभिजग्नुः परस्परम् ॥६-१०७-४**

नानाप्रहरणौ:	= having their hands occupied with various kinds of weapons	ते सर्वे	= all those warriors	तस्युः	= stood amazed in mind	
प्रेक्ष्य	= in beholding (the duel)	न अभिजग्नुः	= they did not go for war	विस्मित बुद्धयः	परस्परम्	= on each other.

Having their hands occupied with various kinds of weapons, all those warriors stood amazed in mind in beholding that duel. They did not go for war on each other.

**रक्षसां रावणं चापि वानराणां च राघवम् ।
पश्यतां विस्मिताक्षाणां सैन्यं चित्रमिवाबभौ ॥६-१०७-५**

रक्षसाम्	= the demons	विस्मिताक्षाणाम्	= with their eyes in amazement	पश्यताम्	= beholding
रावणम्	= Ravana	सैन्यम्	= and the army of	राघवम्	= (seeing) Rama
आबभौ	= appeared	वानराणाम् च	दemons	चित्रमिव	= as though they were paintings.

The demons beholding Ravana and the army of monkeys seeing Rama with their eyes in amazement appeared as though they were paintings.

**ते तु तत्र निमित्तानि दृष्टा राघवरावणौ ।
कृतबुद्धी स्थिरामर्षौ युयुधाते अभीतवत् ॥६-१०७-६**

कृत बुद्धी	= having made up their minds	स्थिरामर्षौ	= and firm in their anger	तौ तु	= those two warriors for their part
राघव रावणौ	= Rama and Ravana	युयुधाते	= fought	अभीतवत्	= fearlessly

दृष्टा

= on seeing

निमित्तानि

= the portents

तत्र

= there (in the battle).

Having made up their minds and being firm in their anger, those two warriors for their part, Rama and Ravana fought fearlessly, as it were, on seeing the portents in the battle.

**जेतव्यमिति काकुत्स्थो मर्तव्यमिति रावणः ।
धृतौ स्ववीर्यसर्वस्वं युद्धेऽदर्शयतां तदा ॥६-१०७-७**

काकुत्स्थः	= Rama	जेतव्यम्	= who was convinced that he was going to win	रावणः	= and Ravana
धृतौ	= who was firmly persuaded that he would die	इति		अदर्शयताम्	= demonstrated
मर्तव्यम्	suasion that he would die	तदा	= then		
इति		युद्धे	= in that battle.		
स्ववीर्यसर्वस्वं	= the entire wealth of their prowess				

Rama, who was convinced that he was going to win and Ravana who was firmly persuaded that he would die, then demonstrated the entire wealth of their prowess in battle on that occasion.

ततः क्रोधादशश्रीवः शरान्सन्धाय वीर्यवान् ।
मुमोच ध्वजमुद्दिश्य राघवस्य रथे स्थितम् ॥६-१०७-८

ततः	= thereupon	वीर्यवान्	= the valiant	दशश्रीवः	= Ravana
सम्धाय	= fitting	शरान्	= his arrows	क्रोधात्	= with anger
मुमोच	= released (them)	उद्दिश्य	= directing	ध्वजम्	= towards the flag-staff
स्थितम्	= fixed	रथे	= on the chariot	राघवस्य	= of Rama.

Thereupon, the valiant Ravana, fitting his arrows with anger, released them, directing them towards the flag-staff fixed on Rama's chariot.

ते शरास्तमनासाद्य पुरन्दरथध्वजम् ।
रक्तशक्तिं परामृश्य निपेतुर्धरणीतले ॥६-१०७-९

अनासाद्य	= without even reaching	तम्	= that	पुरन्दर	= standard of Indra's
ते	= those	शराः	= arrows	रथध्वजम्	chariot
रथशक्तिम्	= the staff which supported the banner of the chariot	निपेतुः	= fell	परामृश्य	= on touching

Without even reaching the ensign on Indra's chariot and touching off the staff which supported the banner of the chariot, the arrows fell on the ground.

ततो रामोऽभिसङ्कुद्धश्चापमायम्य वीर्यवान् ।
कृतप्रतिकृतं कर्तुं मनसा सम्प्रचक्रमे ॥६-१०७-१०

ततः	= thereafter	वीर्यवान्	= the valiant	रमोऽपि	= Rama too
सम्कुद्धः	= in great anger	आकृष्य	= stretching	चापम्	= his bow
सम्प्रचक्रमे	= proceeded	मनसा	= with his mind	कर्तुम् कृत	= to return blow for blow.

Thereafter, the valiant Rama too, in great anger, stretching his bow, proceeded with his mind, to return blow for blow.

**रावणध्वजमुद्दिश्य मुमोच निशितं शरम् ।
महासर्पमिवासहां ज्वलन्तं स्वेन तेजसा ॥६-१०७-११**

मुमोच	= (Rama) released	निशितम्	= a sharp	शरम्	= arrow
महासर्पमिव	= looking like a huge serpent	असह्यम्	= which was unbearable	ज्वलन्तम्	= as though blazing
स्वेन तेजसा	= with its own splendour	उद्दिश्य	= directing towards	इव	

रावण
ज्वलन्तम्
इव
रावण
ध्वजम्

Rama released a sharp arrow, looking like a huge serpent and which was unbearable, as though blazing with its own splendour, directing towards Ravana's flag-staff.

**रामश्चिक्षेप तेजस्वी केतुमुद्दिश्य सायकम् ।
जगाम स महीं भित्त्वा दशश्रीवध्वजं शरः ॥६-१०७-१२**

तेजस्वी	= the brilliant	रामः	= Rama	चिक्षेप	= released
सायकम्	= the arrow	उद्दिश्य	= directing towards	केतुम्	= the flag-staff
सः शरः	= that arrow	भित्त्वा	= having torn asunder	दशश्रीव	= Ravana's flag-staff
जगाम	= went	महीम्	= towards the earth.	ध्वजम्	

As the brilliant Rama released the arrow towards the flag-staff, that arrow, tearing asunder Ravana's flag-staf, entered the earth.

**स निकृतोऽपतद्भूमौ रावणस्य रथध्वजः ।
ध्वजस्योन्मथनं दृष्ट्वा रावणः सुमहाबलः ॥६-१०७-१३**

**क्रोधजेनाग्निना सङ्घे प्रदीप इव चाभवत् ।
स रोषवशमापनः शरवर्षं महद्वमन् ॥६-१०७-१४**

सः	= that	रावणस्यन्दन	= standard mounted on Ravana's chariot	निकृत्तः	= having been torn off
अपतत्	= fell	ध्वजः		दृष्ट्वा	= seeing
उन्मथनम्	= the thrown-down piece	भूमौ	= on the ground	सः महाबलः	= that mighty
रावणः	= Ravana	ध्वजस्य	= of his flag-staff	प्रहसन्निव	= as though he was laughing
अमर्षात्	= with intolerance	अभवत्	= appeared	क्रोधात्	= with anger
वर्वर्षः	= (he) showered	सम्प्रदीपः	= flaming up	आपनः	= afflicted as he was
रोषवशम्	= with the power of wrath.	शरवर्षम्	= a stream of arrows		

That standard, mounted on Ravana's chariot, having been torn off, fell on the ground. Seeing the thrown-down piece of his flag-staff, that mighty Ravana stood blazing as though he was laughing with intolerance. Flaming up with anger, he showered a stream of arrows afflicted as he was, with the power of wrath.

रामस्य तुरगान्दिव्याज्ञरैविव्याध रावणः ।
ते विद्धा हरयस्तस्य नास्खलन्नापि बभ्रमुः ॥६-१०७-१५
बभूः स्वस्थहृदयाः पद्मनालैरिवाहताः ।

रावणः	= Ravana	विव्याध	= struck	रामस्य	= Rama's horses
दीप्तैः शैः	= with blazing arrows	ते	= those	तुरगान्	दिव्याः
तुरगाः	= horses	नास्खलन्	= were neither shaken	दिव्याः	= divine
तत्र	= there	बभूः	= (They) were	न बभ्रमुः	= nor stumbled
आहताः इव	= and felt as though they were struck	पद्मनालैः	= with lotus-stalks.	स्वस्थ हृदयाः	= healthy at heart

Ravana struck Rama's horses with blazing arrows. Those divine horses were neither shaken nor stumbled in the battle-field. They were indeed healthy at heart and felt as though they were just struck with lotus-stalks.

तेषामसम्ब्रमं दृष्ट्वा वाजिनां रावणस्तदा ॥६-१०७-१६
भूय एव सुसङ्कुद्धः शरवर्ष मुमोच ह ।

दृष्ट्वा	= seeing	तेषाम्	= those	वाजिनाम्	= horses
असम्ब्रमम्	= unstumbled	रावणः	= Ravana	तदा	= then
भूयः	= was very much	सुसङ्कुद्धः	= enraged	मुमोच ह	= and released
शरवर्षम्	= showers of arrows.				

Seeing those horses unstumbled, Ravana then was very much enraged and released showers of arrows.

गदाश्च परिघांश्चैव चक्राणि मुसलानि च ॥६-१०७-१७
गिरिशृङ्गाणि वृक्षांश्च तथा शूलपरश्वधान् ।

०ःए अल्सो	= maces	परिघामश्च	= iron bludgeons	चक्राणि	= discs
हुलेद् गदाश्च		गिरिशृङ्गाणि	= mountain-tops	वृक्षाणि	= trees
मुसलानि	= iron clubs	शूलपरश्वधान्	= spikes and axes.		
तथा	= and				

He also hurled maces, iron bludgeons, discs, iron clubs, mountain-tops, trees, spikes and axes.

माया विहितमेतत्तु शस्त्रवर्षमपातयत् ॥६-१०७-१८
सहस्रशस्ततो बाणानश्रान्तहृदयोद्यमः ।

अश्रान्त हृदयोद्यमः	= unwearied in heart and in effort	तदा	= (Ravana) then	अपायत्	= employed
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शस्त्र वर्षम्	= streams of missiles	एतत् माय = created out of his विहितम् magic	सहस्रशः = and thousands of
वाणान्	= arrows.		

Unwearied as he was in his heart and in effort, Ravana then employed streams of missiles as a creation of magic and also thousands of arrows.

तुमुलं त्रासजननं भीमं भीमप्रतिस्वनम् ॥६-१०७-१९
दुर्घटमभवद्युद्धे नैकशस्त्रमयं महत् ।

युद्धे	= in that battle	महत्	= abundant	वर्षम्	= rain
तत्	= of those many missiles	तुमुलम्	= which were tumultuous	त्रासजननम्	= generating fear
नैकशस्त्रमयम्		भीम	= attended with a terrible echo	अभवत्	= descended.
भीमम्	= terrific	प्रतिस्वनम्			

In that battle, abundant rain of various missiles, which were tumultuous, generating fear, terrific and attended with a terrible echo, descended.

विमुच्य राघवरथं समन्ताद्वानरे बले ॥६-१०७-२०
सायकैरन्तरिक्षं च चकाराशु निरन्तरम् ।

विमुच्य	= leaving alone	राघवरथम्	= Rama's chariot	सायकैः	= (he released) arrows
वानरे बले	= on the army of monkeys	समन्तात्	= on all sides	सुनिरन्तरम्	= wholly covering
अन्तरिक्षम्	= the sky.			चकार	

Leaving alone Rama's chariot, Ravana released arrows on the army of monkeys on all sides, thus wholly covering the sky.

मुमोच च दशग्रीवो निःसङ्गेनान्तरात्मना ॥ ६-१०७-२१
व्यायच्छमानं तं दृष्टा तत्परं रावणं रणे ।

प्रहसन्निव काकुत्स्थः सन्दधे निशितान् शरान् ॥६-१०७-२२
स मुमोच ततो बाणान्नाणे शतसहस्रशः ।

दशग्रीवः	= Ravana	मुमोच	= released (arrows)	अन्तरात्मना	= with a mind
निःसङ्गेन	= which had given up all hope of survival	दृष्टा	= seeing	तम्	= that Ravana
रणे तत्परम्	= who was interested in battle	व्यायच्छमानम्	= putting forth his great effort	रावणम्	
सन्दधे	= fitted	निशितान्	= sharp arrows to his bow	काकुत्स्थः	= Rama
ततः	= and thereupon	शरान्		प्रहसन्निव	= as though laughing
बाणान्	= the arrows	सः	= he	मुमोच	= loosed
		शतशः	= in hundreds	सहस्रशः	= and thousands.

Ravana released arrows with a mind, which had given up all hope of survival. Seeing that Ravana, who was interested in the battle, putting forth his great effort, Rama fitted Sharp arrows to his bow, as though laughing and thereupon he loosed the arrows in hundreds and thousands.

तान् दृष्टा रावणश्चके स्वशरैः खं निरन्तरम् ॥६-१०७-२३
 ततस्ताभ्यां प्रयुक्तेन शरवर्षेण भास्वता ।
 शरबद्धमिवाभाति द्वितीयं भास्वदम्बरम् ॥६-१०७-२४

दृष्टा	= seeing	तान्	= those	तान्	= arrows
रावणः	= Ravana	चक्रे	= completely covered	खम्	= the sky
		निरन्तरम्			
स्वशरैः	= with his own arrows	भास्वता	= due to that dazzling	नियुक्तेन	= employed
		शरवर्षेण	shower of arrows		
तदा	= then	ताभ्याम्	= by the two warriors	भास्वत्	= the shining
अम्बरम्	= sky	आभाति	= looked like a second	शरबद्धम्	= built with arrows.
		द्वितीयम् इव	sky		

Seeing those arrows, Ravana completely covered the sky with his own arrows. Due to that dazzling shower of arrows then employed by the two warriors, the shining sky looked like a second sky built with arrows.

नानिमित्तोऽभवद्वाणो नातिभेत्ता न निष्फलः ।
 अन्योन्यमभिसंहत्य निपेतुर्धरणीतले ॥६-१०७-२५
 तथा विसृजतोर्बाणात्रामरावणयोर्मृद्ये ।

राम	= while Rama and Ra-	विसृजतोः	= were discharging	बाणान्	= the arrows
रावणयोः	vana	मृद्ये	= in the battle	न बाणः	= no arrow was
तथा	= thus	न अनिर्भेत्ता	= nor one which failed to	अभवत्	
अनिमित्तः	= without a target		pierce its target	न निष्फलः	= nor gone in vain
अभिसम्हत्य	= colliding	अन्योन्यम्	= with each other	निपेतुः	= (they) fell
धरणीतले	= on the earth's surface.				

While Rama and Ravana were discharging the arrows thus in the battle0field, no arrow missed the target, no one failed to pierce the target and none had gone in vain. Colliding with each other, they fell on the ground.

प्रायुधेतामविच्छिन्नमस्यन्तौ सव्यदक्षिणम् ॥६-१०७-२६
 चक्रतुस्तौ शरौघैस्तु निरुच्छासमिवाम्बरम् ।

अस्यन्तौ	= releasing the arrows	सव्य	= left and right	अविच्छिन्नम्	= continually
प्रायुधैताम्	= they fought (at each other)	दक्षिणम्			
अम्बरम्	= the sky	घैरैः शरैः	= with their terrific arrows	चक्रतुः च	= they made
		निरुच्छासमिव	= bereft of even a breathing space.		

Releasing the arrows left and right continually, they fought at each other. With their terrific arrows, they made the sky, bereft of even a breathing space.

रावणस्य हयात्रामो हयात्रामस्य रावणः ॥६-१०७-२७
जग्नतुस्तौ तदान्योन्यं कृतानुकृतकारिणौ ।

रामः	= Rama	रावणस	= (struck)	Ravana's	रावणः	= Ravana
रामस्य	= (struck) Rama's horses	हयान्	horses			
हयान्		तौ	= both the warriors		तदा	= then
जग्नतुः	= struck at	अन्योन्यम्	= each other		कृतानुकृत	= doing anything before कारिणौ and after.

Rama struck Ravana's horses. Ravana struck Rama's horses. Both the warriors then struck at each other, doing anything before and after.

एवं तु तौ सुसंकुद्धौ चक्रतुर्युद्धमुत्तमम् ॥६-१०७-२८
मुहूर्तमभवद्युद्धं तुमुलं रोमहर्षणम् ।

सुसंकुद्धौ तौ	= those two extremely enraged warriors	एवम्	= in this way	चक्रतुः	= carried out
उत्तमम्	= an excellent	युद्धम्	= battle	तुमुलम्	= a tumultuous
युद्धम्	= battle	अभवत्	= occurred	मुहूर्तम्	= for an hour or so
रोमहर्षणम्	= causing the hair to stand erect.				

Those two extremely enraged warriors in this way, carried out are excellent combat. A tumultuous battle ensued for an hour or so, causing the hair to stand erect.

प्रयुध्यमानौ समरे महाबलौ ।
शितैः शरै रावणलक्ष्मणाग्रजौ ।
ध्वजावपातेन स राक्षसाधिपो ।
भृशं प्रचुक्रोध तदा रघूत्तमे ॥६-१०७-२९

महा बलौ	= the mighty	रावण लक्ष्म	= Ravana and Rama	प्रयुध्यमानौ	= carried out the fight well
शितैः	= with sharp	णाग्रजौ		समरे	= in the battle-field
सः	= that Ravana	शरैः	= arrows	भृशम्	= was very much enraged
राक्षसाधिपः		तदा	= at that time	प्रचुक्रोध	
रघूत्तमे	= with Rama	ध्वजा	= as his flag-staff was thrown down.		
		वपातेन			

The mighty Ravana and Rama carried out the fight well with sharp arrows in the battle-field. That Ravana at that time was very much enraged with Rama, as his flag-staff was thrown down.

तौ तथा युध्यमानौ तु समरे रामरावणौ ।
दद्युः सर्वभूतान्नि विस्मितेनान्तरात्मना ॥६-१०७-३०

सर्व भूतानि	= all the created beings	दद्युः	= gazed	विस्मितेन	= with an astonished
राम रावणौ	= on Rama and Ravana	तथा	= who were thus	अन्तरात्मना	mind
समरे	= in the battle-field.			युध्यमानौ	= fighting

All the created beings for their part gazed with an astonished mind on Rama and Ravana, who thus were fighting at each other in the battle-field.

अर्द्यन्तौ तु समरे तयोस्तौ स्यन्दनोत्तमौ ।
परस्परमभिक्रुद्धौ परस्परमभिद्रुतौ ॥६-१०७-३१

अभिक्रुद्धौ	= furiously	अर्द्यन्तौ	= attacking	परस्परम्	= each other (in the battle-field)
तयोः	= those excellent chariots of the two warriors	अभिद्रुतौ	= ran towards	परस्परम्	= each other.

Furiously attacking each other in the battle-field, those excellent chariots of the two warriors ran towards each other.

परस्परवधे युक्तौ घोररूपौ बभूवतुः ।
मण्डलानि च वीथीश्च गतप्रत्यागतानि च ॥६-१०७-३२
दर्शयन्तौ बहुविधां सूतसामर्थ्यजां गतिम् ।

युक्तौ	= intent on	परस्पर वधे	= destroying each other	थोसे	= displaying
बहुविधाम्	= various types of movements	मण्डलानि	= (such as) moving in circles	चरित्सदर्शयन्तौ	
गतिम्		सूतसामर्थ्यजाम्	= created from the capabilities of the chariooteers	वीथीश्च	= moving straight
गत	= and darting forward			बभूवतुः	= assumed
प्रत्यागतानि	= as also receding forthwith				
घोररूपा	= a terrible aspect.				

Intent on destroying each other, those chariots, displaying various types of movements such as, moving in circles, moving straight and darting forward as also receding forthwith, originated from the capabilities of those chariooteers, assumed a terrible aspect.

अर्द्यन् रावणं रामो राघवं चापि रावणः ॥६-१०७-३३
गतिवेगं समापन्नौ प्रतिवेगप्रवर्तने ।

रामः	= Rama	अर्द्यन्	= wounding	रावणम्	= Ravana
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रावणः चापि	= and Ravana too	राघवम्	= (wounding) Rama	समापन्नौ	= had recourse to
गतिवेगम्	= speed in movement	प्रतिवेग प्रवर्तने	= in their forward and backward motion.		

Rama wounding Ravana and Ravana too wounding Rama, both of them had recourse to speed in movement in their forward and backward motions.

क्षिपतोः शरजालानि तयोस्तौ स्यन्दनोत्तमौ ॥६-१०७-३४
चेरतुहू संयुगमहीं सासारौ जलदाविव ।

स्यन्दनोत्तमौ:	= those excellent chariot	क्षिपतोः	= casting	शरजालामि	= streams of arrows
चेरतुहू:	= strolled	सम्युगमहीम्	= in the battle-field	जलान् इव	= like two clouds
सासारौ	= pouring showers.				

Those excellent chariots, casting streams of arrows, strolled in the battle-field, like two clouds pouring showers.

दर्शयित्वा तदा तौ तु गतिं बहुविधां रणे ॥६-१०७-३५
परस्परस्याभिमुखौ पुनरेव च तस्थतुः ।

दर्शयित्वा	= showing	बहुविधाम्	= various kinds	गतिम्	= of movement
रणे	= in the battle-field	तौ	= those chariots	तदा	= then
पुनरेव	= again	तस्थतुः	= stood	अभिमुखौ	= facing
परस्परस्य	= each other.				

Showing various kinds of movement in the battle-field, those chariots then again stood facing each other.

धुरं धुरेण रथयोर्वक्रं वक्रेण वाजिनाम् ॥६-१०७-३६
पताकाश्च पताकाभिः समीयुः स्थितयोस्तद ।

धुरम्	= the shafts	रथयोः	= of the two chariots	स्थितयोः	= even as they stood
तदा	= at that moment	समीयुः	= met	धुरेण	= (one) with the other shaft
वक्रम्	= the muzzle	वक्रेण	= of the horses (met) the one with the other	पताकाः	= and the flags
पताकाभिः च	= met the one with the other flags.	वाजिनाम्			

The shaft of the two chariots even as they stood at that moment, met one with the other shaft the muzzle of the horses met the one with the other and the flags met the one with the other flags.

रावणस्य ततो रामो धनुर्मुकैः शितैः शरैः ॥६-१०७-३७
चतुर्भिर्शतुरो दीप्तान् हयान् प्रत्यपसर्पयत् ।

ततः	= then	रामः	= Rama	चतुर्भिः	= with his four sharp ar-
धनुर्मुक्तैः	= discharged from his bow	प्रत्य	= drove back	शितैः शैरैः	rows
दीप्तान्	= splendid	पसर्पयत्		चतुरः	= the four
		हयान्	= horses	रावणस्य	= of Ravana.

Then Rama, with his four sharp arrows discharged from his bow, drove back the four splendid horses of Ravana.

स क्रोधवशमापन्नो हयानामपसर्पणे ॥६-१०७-३८
मुमोच निशितान् वाणान् राघवाय दशाननः ।

सः दशाननः	= that Ravana	आपन्नः क्रोध	= falling a prey to anger	अपसर्पणे	= for retreating
हयानाम्	= his horses	मुमोच	= discharged	निशितान्	= sharp arrows
राघवाय	= on Rama.			शरान्	

That Ravana, falling a prey to anger for retreating his horses, discharged sharp arrows on Rama.

सोऽतिविद्धो बलवता दशश्रीवेण राघवः ॥६-१०७-३९
जगाम न विकारम् च न चापि व्यथितोऽभवत् ।

राघवः	= Rama	अतिविद्धः	= severely struck	बलवता	= by the mighty Ravana
न जगाम	= did not get	विकारम्	= upset	दशश्रीवेण	
व्यथितः च	= even tottered.			न अभवत्	= nor was
अपि					

Rama, who was severely struck by the mighty Ravana, did not get upset nor was even tottered.

चिक्षेप च पुनर्बाणान् वज्रपातसमस्वनान् ॥६-१०७-४०
सारथिं वज्रहस्तस्य समुद्दिश्य दशाननः ।

उद्दिश्य	= directing towards	सारथिम्	= the charioteer	वज्रहस्तस्य	= of Indra
दशश्रीवः	= Ravana	पुनः	= again	चिक्षेप	= hurled
बाणान्	= arrows	वज्रपात सम	= with a sound similar to		
		स्वनान्	= that of a thunder-bolt.		

Directing towards Matali, Indra's charioteer, Ravana hurled arrows with a sound similar to that of a thunder-bolt.

मातलेस्तु महावेगाः सरीरे पतिताः शराः ॥६-१०७-४१
न सूक्ष्ममपि संमोहं व्यथां वा प्रददुर्युधि ।

शरा:	= arrows	महावेगाः	= of great speed	पतिता:	= fallen
मातले:	= on Matali's body	न प्रददुः	= did not cause	सुसूक्ष्मम्	= even a pretty little
शरीरे		व्यथाम् वा	= or hurt (on him)	अपि	
सम्मोहम्	= of bewilderment			युधि	= in the battle.

Arrows of great speed, fallen on Matali's body, did not cause even a pretty little of bewilderment or hurt on him in that battle.

तया धर्षणया कुद्धो मातले न तथात्मनः ॥६-१०७-४२
चकार शरजालेन राघवो विमुखं रिपुम् ।

राघवः	= Rama	कुद्धः	= was enraged	तया धर्षणया	= at that daring attack
मातले:	= on Matali	न	= not	तथा	= in the same way
आत्मनः	= (at an attack) on himself	चकारे	= (He) made	रिपुम्	= the enemy
विमुखम्	= turn away	शरजालेन	= by his net work of arrows (on him).		

Enraged at that daring attack on Matali, Rama who for his part did not feel provoked by the attack on himself, made his enemy turn away by hurling a net work of arrows on him.

विंशतिं त्रिंशतिं षष्ठिं शतशोऽथ सहस्रशः ॥६-१०७-४३
मुमोच राघवो वीरः सायकान् स्यन्दने रपोः ।

वीरः	= the valiant	राघवः	= Rama	मुमोच	= discharged
विंशतिम्	= twenty	त्रिंशतिम्	= thirty	षष्ठिम्	= sixty
अथ	= and	शतशः	= hundreds	सहस्रशः	= and thousands
सायकान्	= of arrows	रिपोः	= on the enemy's chariot.	स्यन्दने	

The valiant Rama discharged twenty, thirty, sixty and hundreds and thousands of arrows on the enemy's chariot.

रावणोऽपि ततः कुद्धो रथस्थो राक्षसेश्वरः ॥६-१०७-४४
गदामुसलवर्षणं रामं प्रत्यर्दयरणे ।

ततः	= thereupon	रावणःऽपि	= even Ravana	कुद्धः	= the enraged king of
रथस्थः	= who was seated in the chariot	प्रत्यर्दयत्	= tormented	राक्षसेश्वरः	= demons
गदामुसलवर्षण	= by showering maces and mallets (on him)	रणे	= in the battle.	रामम्	= Rama

Thereupon, even Ravana, the enraged king of demons, who was seated in the chariot, tormented Rama, by showering maces and mallets on him in the battle.

तत्प्रयुक्तं पुनर्युद्धं तु मुलं रोमहर्षणम् ॥६-१०७-४५
 गदानां मुसलानां च परिघाणां च निःस्वनैः ।
 शरणां पुष्टवातैश्च क्षुभिताः सप्त सागराः ॥६-१०७-४६

युद्धम्	= the battle	पुनः	= again	तत्प्रयुक्तम्	= started by them
तु मुलम्	= was tumultuous	रोम हर्षणम्	= causing one's hair to stand erect	निःस्वनैः	= with the sounds
गदानाम्	= of maces	मुसलानाम्च	= mallets	परिघाणाम्	= and iron rods
पुण्खवातैश्च	= and with the gusts raised	सप्त सागराः	= the seven ocean	च	
शरणाम्				क्षुभिताः	= became agitated.

The battle thus started again by then, was tumultuous, causing one's hair to stand erect. With the sounds of maces, mallets and iron rods and with the gusts raised by the plumes adorning the flying arrows, the seven agitated oceans felt disquieted.

क्षुभ्यानां सागराणां च पातालतलवासिनः ।
 व्यथिता दानवाः सर्वे पन्नगाश्च सहस्रशः ॥६-१०७-४७

सहस्रशः	= thousands of	सर्वे	= all	दानवाः	= the demons
पन्नगाश्च	= and serpents	पाताल	= inhabiting in the nethermost subterranean region	क्षुभ्यानाम्	= of the agitated oceans
व्यथिताः	= felt disturbed.	वासिनः		सागराणाम्	

Thousands of all the demons and serpents, inhabiting in the nethermost subterranean region of the agitated oceans, felt disturbed.

चकम्पे मेदिनी कृत्त्वा सशैलवनकानना ।
 भास्करो निष्ठमश्चासीन्न वर्वौ चापि मारुतः ॥६-१०७-४८

कृत्त्वा	= the entire	मेदिनी	= earth	स	= including mountains
चकम्पे	= trembled	भास्करश्च	= the sun too	शैलवनकानना	= groves and forests
निष्ठम्	= gloomy	मारुतश्चापि	= even the wind too	आसीत्	= became

The entire earth, including mountains, groves and forests trembled. The sun too became gloomy even the wind did not blow.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
 चिन्तामापेदिरे सर्वे सकिनरमहोरगाः ॥६-१०७-४९

ततः	= then	देवाः	= the gods	सगन्धर्वाः	= along with Gandharvas the celestial musicians
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सिद्धास्च	= Siddhas the semi-divine beings	परमर्षयः	= great sages	सर्वे	= and all
सकिन्नरमहोरगाः	= including kinnaras the mythical beings and great serpents	आपेदिरे	= obtained	चिन्ताम्	= anxiety.

Then, the gods along with Gandharvas the celestial musicians, Siddhas the semi-divine beings, great sages and all including Kinnaras the mythical beings and great serpents became disquieted.

स्वस्ति गोब्राह्मणेभ्योऽस्तु लोकास्तिष्ठन्तु शाश्वताः ।
जयतां राघवः संख्ये रावणं राक्षसेश्वरम् ॥६-१०७-५०

एवं जपन्तोऽपश्यन्ते देवाः सर्षिगणास्तदा ।
रामरावणयोर्युद्धं सुधोरं रोमहर्षणम् ॥६-१०७-५१

तदा	= at that time	ते देवाः	= those gods	सर्षिगणः	= along with troops of sages
जपन्तः	= saying	एवम्	= thus	स्वस्ति अस्तु	= May all be well
गोब्राह्मणेभ्यः	= with the cows and Brahmanas	लोकाः	= May all the worlds	तिष्ठन्तु	= endure
शाश्वताः	= forever	राघवः	= May Rama	जयताम्	= conquer
रावणम्	= Ravana!	अपश्यन्	= saw	घोरम्	= a terrific
युद्धम्	= battle	रामरावणयोः	= between Rama and Ravana	रोमहर्षणम्	= which caused one's hair to stand on end.

At that time, those gods along with troops of sages, saying May all be well with the cows and Brahmanas, May all the worlds endure forever, May Rama conquer Ravana!, saw a terrific battle between Rama and Ravana, which caused one's hair to stand on end.

गन्धर्वाप्सरसां संघा दृष्ट्वा युद्धमनूपमम् ।
गगनं गगनाकारं सागरः सागरोपमः ॥६-१०७-५२

रामरावणयोर्युद्धं रामरावणयोरिव ।
एवं ब्रुवन्तो दृष्टशुस्तद्युद्धं रामरावणम् ॥६-१०७-५३

दृष्ट्वा	= seeing	अनूपमम्	= that matchless	युद्धम्	= struggle
गगनाकारम्	= (and observing) that the sky is its own com-peer	सागरः	= and the ocean	सागरोपमः	= is its own analogue
राम	= the battle between	राम	= can be likened only	गन्धर्व	= the hosts of Gandharvas
रावणयोः	Rama and Ravana	रावणयोः इव	to the battle between Rama and Ravana	अप्सरसाम्	the celestial musicians and Apsaras the heavenly nymphs
युद्धम्				राम	= between Rama and Ravana.
दृष्ट्वा:	= looked on	तत् युद्धम्	= that battle	रावणाम्	

Seeing that matchless struggle and observing that the sky is its own compeer and the ocean is its own analogue, the battle between Rama and Ravana can be likened only to the battle between Rama and Ravana, the hosts of Gandharvas the celestial musicians and Apsaras, the heavenly lymphs, looked on that battle between Rama and Ravana.

ततः क्रोधान्महाबाहू रघूणां कीर्तिवर्धनः ।
संधाय धनुषा रामः शरमाशीविषोपमम् ॥६-१०७-५४

रावणस्य शोरोऽच्छिन्दच्छ्रीमज्जलितकुण्डलम् ।
तच्छिरः पतितं भूमौ दृष्टं लोकैश्चिभिस्तदा ॥६-१०७-५५

ततः	= thereupon	रामः	= Rama	महाबाहूः	= the great-armed
कीर्तिवर्धनः	= and who augmented the fame	राघुणाम्	= of the kings born in Raghu dynasty	क्रोधात्	= with anger
संधाय	= stretching	आशीविषोपमम्	= the serpent-like	शरम्	= arrow
धनुषा	= with his bow	अच्छिन्दत्	= chopped off	रावणस्य	= the head of Ravana
ज्जलित	= which was graced	तदा	= then	शोरः	
कुण्डलम्	= with blazing ear-rings	शिरः	= head	तत्	= that
श्रीमत्	= glorious	भूमौ	= on the ground	दृष्टम्	= was seen
पतितम्	= fallen			त्रिभिः लोकैः	= by the three worlds.

Thereupon, the great-armed Rama who augmented the fame of the kings born in Raghu dynasty, stretching with anger, the serpent-like arrow with his bow, chopped off the glorious head of Ravana, which was graced with blazing ear-rings. Then, all the three worlds saw that head, fallen on the ground.

तस्यैव सदृशं चान्यद्रावणस्योत्थितं शिरः ।
तत् क्षिसं क्षिप्रहस्तेन रामेण क्षिप्रकारिणा ॥६-१०७-५६

अन्यत्	= another	शिरः	= head	सदृशम्	= similar
तस्यैव	= exactl to that head	उत्थितम्	= cropped up	रावणस्य	= (on the shoulders) of Ravana
तत्	= that (second head)	क्षिसम्	= was chopped off	रामेण	= by Rama
क्षिप्रकारिणा	= having swift hand	क्षिप्रकारिणा	= and who performs his act swiftly.		

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.

द्वितीयं रावणशिरश्चिन्नं संयति सायकैः ।
चिन्नमात्रं च तच्छीर्षं पुनरेव प्रदृश्यते ॥६-१०७-५७

द्वितीयम्	= that second	रावणः शिरः	= head of Ravana	छिन्नम्	= was cut off
सायकैः	= by arrows	सम्यति	= in the battle	तत् शीर्षम्	= soon after that head
पुनरेव	= (it) again	दृश्यते	= rose into view.	छिन्नमात्रम्	was chopped off

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.

तदप्यशनिसंकाशैश्छन्नं रामस्य सायकैः ।
एवमेव शतं चिन्नं शिरसां तुल्यवर्चसाम् ॥६-१०७-५८

तदपि	= that head too	छिन्नम्	= was chopped off	राम सायकैः	= by Rama's arrows
अशनिसम्काशैः	= which were looking like thunder-bolt	एवमेव	= in the same way	शतम्	= a hundred
शिरसाम्	= of heads	तुल्यवर्चसाम्	= of equal splendour	छिन्नम्	= were chopped off.

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.

न चैव रावणस्यान्तो दृश्यते जीवितक्षये ।
ततः सर्वास्त्रविद्वीरः करुसल्यानन्दवर्धनः ॥६-१०७-५९
मार्गणैर्बहुभिर्युक्तश्चिन्तयामास राघवः ।

न अन्तः चैव	= yet no certainty	जीवित क्षये	= about the death	रावणस्य	= of Ravana
दृश्यते	= could be seen	ततः	= then	वीरः	= the valiant
रामः	= Rama	कौसल्यानन्दवर्धनः	the augmentor of the joy of	कौसल्य	= and endowed with
बहुभिः वाणैः	= many arrows	सर्व	= and the knower of all missiles	युक्तः	
		अस्त्रवित्		चिन्तयामास	= became thoughtful (said to himself as follows:)

Yet, no certainty about Ravana's death could be seen. Thought equipped with many arrows and well-versed with all kinds of missiles, the valiant Rama, the augmentor of Kausalya's joy, then became thoughtful (said to himself as follows):

मारीचो निहतो यैस्तु खरो यैस्तु सदूषणः ।
क्रौञ्चावने विराघस्तु कबन्दो दण्डके वने ।
यैः साला गिरयो भग्ना वाली च क्षुभितोऽम्बुधिः ॥६-१०७-६०

त इमे सायकाः सर्वे युद्धे प्रात्ययिका मम ।
किं नु तत्कारणं येन रावणे मन्दतेजसः ॥६-१०७-६१

किम्	= what	तत्	= is that reason	ते	इमे	= these arrows
		कारणम्		सायकाः		

यैः मारीचः	= by which Mareecha	निहतः	= was killed	यैः	= by which
खरः	= Khara	सदूषणः	= along with Dushana	कबन्धः	= kabandha
क्रोञ्चवने	= in Krouncha forest	विराधुः तु	= Viradha	दङ्ककावने	= in the forest of Dandaka (were killed)
यैः सालाः	= by which Sala trees	गिरयः	= and mountains	भम्नाः	= were broken
वालीच	= Vali too was killed	अम्बुधिः	= the ocean	क्षुभितः	= was skaken up
सर्वे	= all these arrows	प्रात्ययिकाः	= was shaken up	सर्वे	= all these arrows
प्रात्ययिकाः	= which provided immediate help	क्षुभितः		युद्धे	= in battle
मन्द तेजसः	= have proved of little efficacy	मम	= to me		
		रावने	= in the case of Ravana.		

What is the reason, these arrows by which Mareecha, Khara, Dushana, Kabandha in Krouncha-forest, and Viradha in Dandaka-forest were killed, by which seven Sala trees and the mountains were burst, by which Vali was killed and the ocean shaken up all these arrows which provided immediate succour to me in battle, have proved of little efficacy in the case of Ravana.

इति चिन्तापरश्चासी दप्रमत्तश्च संयुगे ।
वर्ष शरवर्षाणि राघवो रावणोरसि ॥६-१०७-६२

इति	= thus	चिन्तापरः	= absorbed in thought	राघवः	= Raama
आसीत्	= remained	अप्रमत्तश्च	= vigilant	सम्युगे	= in the battle-filed
वर्ष	= (He) showered	शरवर्षाणि	= streams of arrows	रावणोरसि	= in Ravana's chest.

Thus absorbed in thought, Rama remained vigilant in the battle-field. He showered streams of arrows in Ravana's chest.

रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः ।
गदामुसलवर्षणं रामं प्रत्यर्दयद्रणे ॥६-१०७-६३

ततः	= thereupon	रावणःऽपि	= even Ravana	क्रुद्धः	= the enraged king of
रथस्थः	= who was seated in the chariot	प्रत्यर्दयत्	= tormented	राक्षसेश्वरः	= demons
गदा मुसले वर्षणं	= by showeing maces and mallets (on him)	रणे	= in the combat.	रामम्	= Rama

Thereupon, even Ravana, the enraged king of demons, who was seated in his chariot, tormented Rama by showering maces and mallets on him in the combat.

तत्प्रवृत्तं महद्युद्धं तुमुलं रोमहर्षणम् ।
अन्तरिक्षे च भूमौ च पुनश्च गिरिमूर्धनि ॥६-१०७-६४

तत्	= that	महत्	= great	तुमुलम्	= tumultuous
युद्धम्	= battle	रोमहर्षणम्	= which caused one's hair to stand on end	प्रवृत्तम्	= took place
अन्तरिक्षे च	= in the sky	भूमौ च	= on the ground	पुनश्च	= and furthermore
गिरिमूर्धनि	= on the mountain.				

That great tumultuous battle, which caused one's hair to stand on end, took place in the sky, on the ground and furthermore on the mountain.

देवदानवयक्षाणां पिशाचोरगरक्षसाम् ।
पश्यतां तन्महायुद्धं सप्तरात्रमवर्तते ॥६-१०७-६५

देवदानव	= (while) the gods the demons, Yakshas the super-natural beings	पिशाचोरगरक्षसाम्	the devils the serpents and the ogres	पश्यताम्	= were witnessing
तत्	= that	महायुद्धम्	= great battle	अवर्तते	= occurred
सप्तरात्रम्	= for seven days.				

While the gods, the demons, Yakshas the super-natural beings, the devils, the serpents and the ogres were witnessing, that great battle occurred for seven days.

नैव रात्रिं न दिवसं न मुहूर्तं न च क्षणम् ।
रामरावणयोर्युद्धं विराममुपगच्छति ॥६-१०७-६६

न विरामम्	= there was no respite	रात्रिम्	= occurred in the night	न	= nor
दिवसम्	= in the day	उपगच्छति		मुहूर्तम्	= for an hour
न क्षणन्	= nor for an instant	न	= nor	राम	= between Rama and
		युद्धन्	= in the battle	रावणोः	Ravana.

There was no respite in battle between Rama and Ravana, either in the might or in the day-time or for an hour or even for a instant.

दशरथसुतराक्षसेन्द्रयो ।
र्जयमनवेक्ष्य रणे स राघवस्य ।
सुरवररथसारथिर्महात्मा ।
रणरतराममुवाच वाक्यमाशु ॥६-१०७-६७

अनवेक्ष्य	= not beholding	दशरथसुत	= between Rama and	सः	= that
महात्मा	= great souled	राक्षसेन्द्रयोः	= Ravana	आशु	= quickly
उवाच	= spoke	सुरवरसारथिः	= Matali the charioteer of Indra	रणरतरामम्	= to Rama who was still engaged in fighting.
		वाक्यम्	= the following words		

Not beholding the victory of Rama in the combat between Rama and Ravana that great-souled Matali, the charioteer of Indra quickly spoke the following words to Rama, who was still engaged in fighting.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तोत्तरशततमः सर्गः ॥

Thus completes 107th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

108 Sarga 108 - अष्टोत्तरशरतमः सर्ग

Raama Kills Ravana

Introduction -

On the advice of Matali the charioteer, Rama employs on Ravana, a mystic missile presided over by Brahma.

That arrow penetrates Ravana's heart and kills him. Ravana falls down dead from his chariot to the earth.

अथ स्स्मारयामास मातली राघवं तदा ।
अजानन्निव किं वीर त्वमेनमनुवर्त्से ॥ ६-१०८-१

अथ	= thereupon	तदा	= and then	मातलि:	= Matali
स्स्मारयामास	= refreshed the memory	राघवम्	= of Rama (as follows)	वीर	= O the valiant one!
किम्	= why	त्वम्	= are you (still) carrying	एनम्	= with him
अजानन्निव	= as though you are unaware (of how to dispose of him)?	अनुवर्त्से	out (the battle)		

Thereupon, Matali refreshed the memory of Rama as follows: O the valiant one! Why are you still carrying out the battle with Ravana as though you are unaware (of how to dispose of him)?

विसृजास्मै वधाय त्वमस्त्रं पैतामहं प्रभो ।
विनाशकालः कथितो यः सुरैः सोऽद्य वर्तते ॥ ६-१०८-२

प्रभो	= O lord!	त्वम्	= you	विसृज	= discharge
अस्मै	= a mystic missile	पैतामहम्	= presided over by Brahma the lord of creation	अस्मै	= on him
वधाय	= for his destruction	सः	= that	विनाशकालः	= time for his destruction
वर्तते	= is	अद्य	= now	यः	= which (was expressed)
सुरैः	= by the celestials.				

O lord! You can employ a mystic missile presided over by Brahma the lord of creation. The time for his destruction has come now, as expressed by the celestials.

ततः संस्मारितो रामस्तेन वाक्येन मातलेः ।
जग्राह स शरं दीसं निःश्वसन्तमिवोरगम् ॥ ६-१०८-३

यं तस्मैन् प्रथमं प्रादादगस्त्यो भगवानृषिः ।
ब्रह्मदत्तं महावाणममोघं युधि वीर्यवान् ॥ ६-१०८-४

ततः	= then	वीर्यवान्	= the valiant	रामः	= Rama
सम्मारितः	= who was reminded	तेन वाक्येन	= by those words	मातले:	= of Matali
जग्राह	= took hold	दीप्तम्	= of a blazing arrow	ब्रह्मदत्तम्	= which was given by Brahma
यम्	= and which	अमोघम्	= that unfailing	महाबाणम्	= great arrow
प्रादात्	= was given	तस्मै	= to him	भगवान्	= by the glorious sage
युधि	= in the battle-field	प्रथमम्	= earlier	अगस्त्यन्त्रष्टिः	Agastya
				निःश्वसन्तम्	= and which looked like a hissing serpent.
				उरगम् इव	

Then, the valiant Rama, who was reminded thus by Matali, took hold of a blazing arrow, which was given by Brahma and which in turn was given to him by the glorious sage, Agastya earlier in the battle-field and which looked like a hissing serpent.

**ब्रह्मणा निर्मितं पूर्वमिन्द्रार्थममितौजसा ।
दत्तं सुरपतेः पूर्वं त्रिलोकजयकाङ्क्षिणः ॥ ६-१०८-५**

निर्मितम्	= having been made	पूर्वम्	= formerly	इन्द्रार्थम्	= for Indra the lord of celestials
ब्रह्मणा	= by Brahma the lord of creation	अमितौजसा	= of infinite strength	दत्तम्	= it was bestowed
पूर्वम्	= in the past	सुरपतेः	= on the ruler of gods	त्रिलोकजयकाङ्क्षिणः	= who was desirous of conquering the three worlds.

Having been made formerly for Indra, the lord of celestials by Brahma, the lord of creation of infinite strength, it was bestowed in the past on the ruler of gods, who was desirous of conquering the three worlds.

**यस्य वाजेषु पवनः फले पावकबास्करौ ।
शरीरमाकाशमयं गौरवे मेरुमन्दरौ ॥ ६-१०८-६**

यस्य वाजेषु	= in its feathers	पवनः	= was mind	फले	= in its end-point
पावक	= were the fire and the sun	गौरवे	= in its heaviness	मेरुमन्दरौ	= were Mounts Meru and Mandara
भस्करौ					
शरीरम्	= and its shaft	आकाशमयम्	= was made of ether.		

In its feathers, wind was established. In its end-point were the fire and the sun. In its heaviness were Mounts Meru and Mandara. Its shaft was made of ether.

**जाज्वल्यमानं वपुषा सुपुङ्खं हेमभूषितम् ।
तेजसा सर्वभूतानां कृतं भास्करवर्चसम् ॥ ६-१०८-७**

सुपुण्खम्	= provided with good shaft	हेम भूषितम्	= decked with gold	जाज्वल्यमानम्	= (the arrow) which had its body shining
कृतम्	= had been made-up	तेजसा सर्व भूतानाम्	= of the efficacy of all the elements	भास्कर	= and an illuminating power of the sun.

Provided with good shaft decked with gold, the arrow which had its body shining, had been made up of the efficacy of all the elements and an illuminating power of the sun.

सधूममिव कालान्धि दीप्तमाशीविषोपमम् ।
नरनागाश्ववृन्दानां भेदनं क्षिप्रकारिणम् ॥ ६-१०८-८

दीप्तम्	= blazing	कालान्धिम्	= like a fire at the time of universal dissolution	सधूमम्	= enveloped in smoke
आशीविषोपमम्	= and looking like a venomous snake	इव		भेदनम्	= and capable of bursting
नर	= hosts of men	क्षिप्र	= it was swift in action		ing
नागाश्ववृन्दानाम्	= elephants and horses.	कारिणम्			

Blazing like a fire at the time of universal dissolution enveloped in smoke and looking like a venomous snake, it was swift in action and capable of bursting hosts of men, elephants and horses.

द्वाराणां परिघाणां च गिरीणां चापि भेदनम् ।
नानारुद्धिरदिग्धाङ्गं मेदोदिग्धं सुदारुणम् ॥ ६-१०८-९

भेदनम्	= (It) broke	द्वाराणाम्	= gate-ways	परिघाणाम्	= iron bars
गिरीणम्-च्	= and even mountains	नानारुद्धिर	= smeared with the blood of various	मेदोदिग्धम्	= and quoted with their marrow
अपि		दिग्धाङ्गम्	= victims		
सुदारुणम्	= (it presented) a very terrific appearance.				

It broke gate-ways, iron bars, and even mountains. Smeared with the blood of various victims and quoted with their marrow, it presented a very terrific appearance.

वज्रसारं महानादं नानासमितिदारणम् ।
सर्ववित्रासनं भीमं श्वसन्तमिव पन्नगम् ॥ ६-१०८-१०

वज्रसारम्	= (It) had an efficacy of a thunder-bolt	महानादम्	= it made a great sound	नाना समिति	= It tore off various kinds of armies of adversaries (in many battles)
सर्ववित्रासनम्	= creating fear to all	श्वसन्तम्	= like a hissing serpent.	दारणम्	
		पन्नगम् इव			

That arrow had an efficacy of a thunder bolt, loud-sounding, tearing off armies of adversaries in many battles and creating fear to all, like a hissing serpent.

कङ्गगृथबकानां च गोमायुगणरक्षसाम् ।
नित्यं भक्षप्रदं युद्धे यमरूपं भयावहम् ॥ ६-१०८-११

नित्य	= It forever was giving	कङ्गगृथ	= to vultures eagles	गोमायु	= troops of jackals and
भक्षप्रदम्	food	बकानाम् च	cranes	रक्षसाम्	demons
युद्धे	= in the battle-field	यमरूपम्	= it was in the form of Yama the lord of death	भयावहम्	= and fearful.

It was giving perennial feed to vultures, eagles, cranes, troops of jackals and demons in the battle-field, possessing a form of Yama the lord of Death and was fearful.

नन्दनं वानरेन्द्राणां रक्षसामवसादनम् ।
वाजितं विविधर्वाजैश्चारुचित्रैर्गरुत्मतः ॥ ६-१०८-१२

नन्दनम्	= (that arrow) bestowed joy	वानरेन्द्राणाम्	= on the monkey-leaders	अवसादनम्	= and destroyed
रक्षसाम्	= the demons	वाजितम्	= It was made speedy	विविधैः चारु	= by various kinds of
गरुत्मतः	= of Garuda the king of eagles.			चित्रैः वाजैः	beautiful coloured feathers

That arrow bestowed joy on the monkey-leaders and destroyed the demons. It was made speedy, by tying various kinds of beautiful coloured feathers of Garuda, the king of eagles, to it.

तमुत्तमेषुम् लोकानामिक्ष्वाकुभयनाशनम् ।
द्विष्टां कीर्तिहरणम् प्रहर्षकरमात्मनः ॥ ६-१०८-१३

अभिमन्त्त्य ततो रामस्तं महेषुं महाबलः ।
वेदप्रोक्तेन विधिना संदधे कार्मुके बली ॥ ६-१०८-१४

महाबलः	= the mighty	बली	= and strong	रामः	= Rama
ततः	= then	सम्दधे	= fixed that arrow	उत्तमेषुम्	= which was the foremost
लोकानाम्	= among the worlds	तम्महेषुम्		कीर्तिहरणम्	= took away the glory
द्विष्टम्	= of enemies	इक्ष्वाकु	= which removed the fear of Ikshwaku dynasty	आत्मनः	= to one's own self
कार्मुके	= on his bow	भयनाशनम्		वेदप्रोक्तेन	= as per the procedure specified in the Vedas
		प्रहर्षणम्	= bestowed joy	विधिना	the sacred scripts.
		अभिमन्त्त्य	= making it sacred by a speacial formula		

Making it sacred by a special formula as per the procedure specified in scriptures, Rama who was endowed with an extraordinary strength then fixed that arrow which was the foremost among the three worlds, capable of removing the fear of Ikshwaku dynasty, taking away the glory of the enemies and bestowing joy to one's own self on his bow.

तस्मिन् संधीयमाने तु राघवेण शरोत्तमे ।
सर्वभूतानि संत्रेसुश्चचाल च वसुंधरा ॥ ६-१०८-१५

तस्मिन्	= (while) that excellent	सम्धीयमाने	= was being fixed	राघवेण	= by Rama
शरोत्तमे	arrow				
सर्वभूतानि	= all the beings	संत्रेसुः	= were frightened	वसुंधरा	= the earth
चचाल	trembled.				

While that excellent arrow was being fixed by Rama, all the beings were frightened and the earth trembled.

स रावणाय संकुद्धो भृशमायम्य कार्मुकम् ।
चिक्षेप परमायत्तः शरं मर्मविदारणम् ॥ ६-१०८-१६

सः सम्कुद्धः	= that enraged Rama	भृशम्	= stretching his bow well	परमायत्तः	= and with an attentive mind
चिक्षेप	= hurled	आयम्य			
रावणाय	= towards Ravana.	कार्मुकम्		मर्म	= which can tear off the vitals

That enraged Rama, stretching his bow well and with an attentive mind, hurled that arrow which can tear off the vitals, towards Ravana.

स वज्र इव दुर्धर्षो वज्रिबाहुविसर्जितः ।
कृतान्त इव चावार्यो न्यपतद्रावणोरसि ॥ ६-१०८-१७

सः	= that arrow	दुर्धर्षः	= which was inviolable	वज्रः इव	= as a thunderbolt
वज्रिबाहु	= hurled by Indra's arms	अवार्यः	= irresistible	कृतान्तः इव	= as Yama the lord of Death Ravana's chest.
विसर्जितः					

That arrow, which was inviolable as a thunderbolt hurled by the arms of Indra and irresistible as Yama the lord of Death, fell upon Ravana's chest.

स विसृष्टो महावेगह् शरीरान्तकरः शरः ।
च्छेद हृदयं तस्य रावणस्य दुरात्मनः ॥ ६-१०८-१८

सः शरः	= that arrow	विसृष्टः	= released with great speed	शरीरान्तकरः	= and which was capable of destroying the body

विभेद	= tore off	हृदयम्	= the heart	दुरात्मनः	= of that evil-minded
				तस्य	Ravana.

That arrow, released with great speed and which was capable of destroying the body, tore off the heart of that evil-minded Ravana.

**रुधिराक्तहृ स वेगेन शरीरान्तकरः शरः ।
रावणस्य हरन् प्राणान् विवेश धरणीतलम् ॥ ६-१०८-१९**

सः शरः	= that arrow	शरीरान्तकरः	= which was capable of causing death to the body	हरन्	= taking away
प्राणान्	= the life	रावणस्य	= of Ravana	रुधिराक्तः	= and anointed with blood
विवेश	= penetrated	धरणीतलम्	= the earth.		

That arrow, which was capable of causing death to the body, after taking away the life of Ravana and having been anointed with blood, penetrated the earth.

**स शरो रावणं हत्वा रुधिरार्द्धकृतच्छविः ।
कृतकर्मा निभृतवत्स्वतूणि पुनराविशत् ॥ ६-१०८-२०**

रुधिरार्द्धकृत	= smeared with blood	हत्वा	= on having killed	रावणम्	= Ravana
च्छविः		सः शरः	= that arrow	पुनः	= re-entered
कृतकर्मा	= and the thereby accomplished its mission			आविशत्	
स्वतूणिम्	= its own quiver (of Rama)	निभृतवत्	= silently.		

Smeared with blood on having killed Ravana and thereby accomplishing its mission, that arrow re-entered its own quiver (of Rama) silently.

**तस्य हस्तद्वतस्याशु कार्मुकं च ससायकम् ।
विपपात सह प्राणैर्भ्रुश्यमानस्य जीवितात् ॥ ६-१०८-२१**

तस्य हस्तस्य	= from the hands of the slain Ravana	जीवितात्	= who was being separated from his life	निपपात	= fell
हस्तात्		भ्रश्यमानस्य			
आशु	= quickly	कार्मुकं	= his bow	ससायकम्	= with its arrow
प्राणैः सह	= along with his life.				

From the hands of the slain Ravana, who was being separated from his life, fell his bow with its arrows (fitted to it), at the same time coinciding indeed with his life-breath.

गतासु भीमवेगस्तु नैऋतेन्द्रो महाच्युतिः ।
पपात स्यन्दनाद्भूमौ वृत्रो वज्रहतो यथा ॥ ६-१०८-२२

नैतेन्द्रः	= that king of demons	भीमवेगः	= who was endowed with terrific swiftness	महाद्विष्टः	= and invested with great splendour
गतासुः	= having lost his life	पपात	= fell down	भूमौ	= on the ground
स्यन्दनात्	= from his chariot	वृत्रः यथा	= as Vritra the demon (fell)	वज्रहतः	= when struck with a thunderbolt.

Having lost his life, that king of demons for his part, who was endowed with terrible swiftness and invested with great splendour, fell down from the chariot to the ground , like Vritra the demon when the latter was struck down by the thunderbolt.

तं दृष्ट्वा पतितं भूमौ हतशेषा निशाचराः ।
हतनाथा भयत्रस्ताः सर्वतः संप्रदुद्धुवुः ॥ ६-१०८-२३

दृष्ट्वा	= seeing	तम्	= that Ravana	पतितम्	= fallen down
भूमौ	= on the earth	हतशेषाः	= the surviving	निशाचराः	= demons
हतनाथाः	= whose king had been killed	भयत्रस्ताः	= were panic-stricken	सम्प्रदुद्धुवुः	= ran away
सर्वतः	= to all sides.				

Seeing Ravana fallen down on earth, the surviving demons whose king had been killed, were panic stricken and ran away to all sides.

सर्वतश्चाभिपेतुस्तान् वानरा द्रुमयोधिनः ।
दशग्रीववर्धं दृष्ट्वा वानरा जितकाशिनः ॥ ६-१०८-२४

वानराः	= the monkeys	द्रुमयोधिनः	= who fought with trees	अभिपेतुः	= fell upon
तान्	= them	सर्वतः	= from all sides	दृष्ट्वा	= seeing
दशग्रीव	= Ravana's killing	वानराः	= the monkeys	जितकाशिनः	= assumed a triumphant appearance.
वर्धम्					

The monkeys, who fought with trees, fell upon the demons from all sides. Seeing the killing of Rvana, the monkeys assumed a triumphant appearance.

अतिदिता वानरैर्भ्रष्टा लङ्घामन्यपतन् भयात् ।
हताश्रयत्वात्करुणैर्बाष्पप्रस्ववणैर्मुखैः ॥ ६-१०८-२५

अर्दिताः	= (Those demons) tormented	वानरैः	= by the monkeys	भ्रष्टाः	= who had fled away
हताश्रयत्वात्	= the one on whom they depended having been killed	मुखैः	= with their faces	करुनैः	= looking miserable

बाष्प स्रवणैः	= with tears flowing down	अभ्यपतन्	= ran away	भयात्	= with fear.
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Tormented by the monkeys, the demons rushed back with panic towards Lanka, with faces looking miserable and tears flowing down, their supporter having been killed.

ततो विनेदुः संहृष्टा वानरा जितकाशिनः ।
वदन्तो राघवजयं रावणस्य च तद्वधम् ॥ ६-१०८-२६

ततः	= thereupon	वानराः	= the monkeys	जितकाशिनः	= behaving like conquerors
सम्हृष्टाः	= were quite rejoiced	विनेदुः	= and roared shouts of joy	वदन्तः	= proclaiming
राघवजयम्	= Rama's victory	तद्वधम् च	= and that killing of Ravana. रावणस्य		

Roaring shouts of joy, quite rejoiced as they were, and proclaiming Rama's victory and the killing of Ravana in his hands, the monkeys behaved like conquerors.

अथान्तरिक्षे व्यनदत्सौम्यस्त्रदशादुन्दुभिः ।
दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ ॥ ६-१०८-२७

अथ	= then	सौम्यः	= the cheerful	त्रिदश	= kettle-from of the gods
व्यनदत्	= reverberated	अन्तरिक्षे	= in the sky	दुन्दुभिः	
ववौ	= blew	तत्र	= there	सुसुखः	= very pleasant wind

Then the cheerful kettle-drum of the gods reverberated in the sky. Very pleasant winds, carrying divine odour, blew there.

निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि ।
किरन्ती रघवरथं दुरवापा मनोहरा ॥ ६-१०८-२८

किरन्ती	= pouring over	राघवरथम्	= the chariot of Rama	मनोहरा	= quite fascinating
पुष्पवृष्टिः	= shower of flowers	दुरवापा	= which was difficult to be accomplished	निपपात	= fell
अन्तरिक्षजात्	= from the heavens	भुवि	= to the earth	तदा	= on that occasion.

Pouring over the chariot of Rama quite fascinating shower of flowers, which was difficult to be accomplished (elsewhere), fell from the heavens to the earth on that occasion.

राघवस्तवसंयुक्ता गगने च विशुश्रुते ।
साधु साध्विति वागग्रा देवतानां महात्मनाम् ॥ ६-१०८-२९

अग्रः	= excellent	वाक्	= pronouncements	महात्मानाम्	= of the great-souled
साधु साधु	= saying well done!	राघव	= combined with a panegyric in praise of Rama	देवतानाम्	gods
इति	Bravo!	स्तवसम्युक्ता		विश्रुते	= was distinctly heard
गगने	= in the sky.				

Excellent pronouncements of the great-souled gods saying well done! Bravo!, combined with a panegyric in praise of Rama, was distinctly heard in the sky.

आविवेश महान् हर्षो देवानां चारणैः सह ।
रावने निहते रौद्रे सर्वलोकभयंकरे ॥ ६-१०८-३०

रावने	= (When) Ravana	रौद्रे	= the cruel demon	सर्वलोक	= the terror of all the
निहते	= was killed	महान्	= a great	भयकरे	world
आविवेश	= took possession of	देवानान्	= gods	हर्षः	= rejoice

When Ravana, the cruel demon and the terror of all the worlds, was killed, a great rejoice filled the hearts of gods and charanas the celestial bards.

ततः सकामं सुग्रीवमङ्गदं च विभीषणम् ।
चकार राघवः प्रीतो हत्वा राक्षसपुंगवम् ॥ ६-१०८-३१

प्रीतः	= having been pleased	हत्वा	= with the killing	राक्षस	= Ravana
राघवः	= Rama	ततः	= then	पुन्नावम्	
सुग्रीवम्	= of Sugreeva	अङ्गदम्	= Angada	चकार	= fulfilled the desire

Having been pleased with the killing of Ravana, Rama then fulfilled the desire of Sugreeva, Angada and Vibhishana.

ततः प्रजग्मुः प्रशमं मरुद्धणा ।
दिशः प्रसेदुर्विमलं नभोऽभवत् ।
मही चकमे न च मारुतो ववौ ।
स्थिरप्रभश्चाप्यभवद्विकरः ॥ ६-१०८-३२

ततः	= then	मरुद्धणाः	= troops of celestials	प्रजग्मुः	= got
प्रशमम्	= mental peace	दिशः	= all the quarters	प्रसेदुः	= were brightened up
आकाशम्	= and the sky	अभवत्	= became	विमलम्	= clear
मही	= the earth	न चकमे	= did not tremble	मारुतः	= the wind
ववौ	= blew	दिवाकरः	= the sun too	अभवत्	= shed
		चपि			

स्थिरप्रभः = a steady light.

Then, troops of celestials got their mental peace. All the quarters were brightened up and the sky became clear. The earth did not tremble. The wind blew gently. The sun too shed a steady light.

ततस्तु सुग्रीवविभीषणाङ्गदाः ।
सुहृद्दिशिष्ठाः सहलक्ष्मणास्तदा ।
समेत्य हृष्टा विजयेन राघवं ।
रणेऽभिरामं विधिनाभ्यपूजयन् ॥ ६-१०८-३३

हृष्टाः	= rejoiced	विजयेन	= with the victory	रणे	= in battle
सुग्रीव	= Sugreeva Vibhishana	सह लक्ष्मणाः	= together with Laksh- mana	सुहृद्दिशिष्ठाः	= along with their friends
विभीषणान्नादाः	and Angada	समेत्य	= approaching	रामम्	= Rama
ततः	= thereupon	तदा	= then	अभ्यपूजयन्	= paid their respects
अभिरामम्	= who looked charming				
विधिना	= with due ceremony.				

Rejoiced with the victory in battle, Sugreeva, Vibhishana and Angada together with Lakshmana along with their friends paid their respects with due ceremony to Rama, who looked charming.

स तु निहरिपुहृ रिथरप्रतिज्ञः ।
स्वजनबलाभिवृतो रणे राज ।
रघुकुलनृपनन्दनो महुजा ।
स्त्रिदशगणैरभिसंवृतो यथेन्द्रः ॥ ६-१०८-३४

सः	= that Rama	रघुकुलनृपनन्दनः	= the delight of Dasaratha for his part	निहरिपुः	= who had just killed his enemy
स्थिरप्रतिज्ञः	= and thus who was steadfast in his vows	महातेजाः	= and who was en- dowed with a great splendour	रणे स्वजन	= who stood sur- rounded on the battle-field by his own people and the army
राज	= shone	महेन्द्रः इव	= like Indra the lord of celestials.	बालाभिवृतः	

That Rama, the delight of Dasaratha, for his part, who had just killed his enemy and thus who was steadfast in his vows and who was endowed with a great splendour, who stood surrounded on the battle-field by his own people and the army shone like Indra the lord of celestials.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टोत्तरशरतमः सर्गः ॥

Thus completes 108th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

109 Sarga 109 - नवाधिकशततमः सर्ग

Raama Directs Vibhishana To Perform The Obsequies To Ravana

Introduction -

Vibhishana laments a lot, after seeing Ravana lying dead on the battle-field. Rama comforts him, saying that a warrior killed in battle, need not be mourned. Vibhishana describes the personality of Ravana and his qualities to Rama and seeks permission of Rama to perform funeral rites to Ravana. Rama directs Vibhishana to perform the obsequies to Ravana, his deceased brother.

भ्रातरं निहतं दृष्टा शयानं निर्जितं रणे ।
शोकवेगपरीतात्मा विललाप विभीषणः ॥ ६-१०९-१

दृष्टा	= seeing	भ्रातरम्	= his brother	शयानम्	= lying down
निहतम्	= dead	निर्जितम्	= after defeat	रणे	= in battle
विभीषणः	= Vibhishana	विललाप	= lamented	शोकवेग	= with his mind filled

परीतात्मा = with an outburst of sorrow.

Seeing his brother lying down dead after defeat in battle, Vibhishana lamented, with his mind filled with an outburst of sorrow:

वीर विक्रान्त विरच्यात प्रवीण नयकोविद् ।
महार्हशयनोपेत किं शेषे निहतो भुवि ॥ ६-१०९-२

किम्	= why	शेषे	= are you lying	निहतः	= killed
भुवि	= on the ground?	वीर	= O hero!	विक्रान्त	= the valiant one!
विरच्यात	= the celebrated one!	प्रवीण	= O the skillful one	नयकोविद्	= prudent in polity!
महार्हशयनोपेत	= though the highly worthy of turning towards lofty beds.				

Why are you lying killed on the ground, though you are highly worthy of turning towards lofty beds, O hero!
The valiant one, the celebrated one, prudent in polity?

निक्षिप्य दीर्घौ निश्चेष्टौ भुजावङ्गदभूषितौ ।
मुकुटेनापवृत्तेन भास्कराकारवर्चसा ॥ ६-१०९-३

दीर्घौ भुहौ	= having thrown about your two long arms	अङ्गद भूषितौ	= which though decked with armlets	निश्चेष्टौ	= are (now) motionless
निक्षिप्य		भास्कराकार	= brilliant as the sun	अपवृत्तेन	= knocked down (why are you lying killed on the ground?)

Having thrown about your two long arms which though decked with armlets, are now motionless and with your diadem brilliant as the sun, knocked down why are you lying killed on the ground/

तदिदं वीर संप्राप्तं यन्मया पूर्वमीरितम् ।
काममोहपरीतस्य यत्त्वं रुचितं तव ॥ ६-१०९-४

वीर	= O the valiant brother!	यत्	= that which	ईरितम्	= was told
मया	= by me	पूर्वम्	= earlier	यत्	= and that
न रुचितन्	= which was not liked	तव	= by you	काम मोह	= overcome as you were
तत् इदम्	= that very fate	प्राप्तम्	= has been obtained (by you).	परीतस्य	with sensuality and infatuation

O the valiant brother! That which was told by me earlier and that which was not liked by you, as you were overcome with sensuality and infatuation; that very fate has been obtained by you.

यन्न दर्पात् प्रहस्तो वा नेन्द्रजिन्नापरे जनाः ।
न कुम्भकर्णोऽतिरथो नातिकायो नरान्तकः ॥ ६-१०९-५
न स्वयं त्वममन्येथास्तस्योदकोऽयमागतः ।

यत्	= for that which	दर्पात्	= because of arrogance	न प्रहस्तो वा	= neither prahasta
इन्द्रजित् न	= nor Indrajit and others	न कुम्भकर्णः	= nor kumbhakarna	अतिरथः	= nor Atiratha
अपरे जनाः		न नरान्तकः	= nor Narantaka	न त्वम्	= nor you yourself
अतिकायः	= nr Atikaya	तस्य अयन्	= this consequence of it	स्वयम्	
अमन्येथः	= has agreed	उदकः		आगतः	= has come.

For that which, because of arrogance, neither Prahasta nor Indrajit and others, nor Kumbhakarna nor Atiratha nor Narantaka nor you yourself has agreed to my counsel, the consequence of it has come now.

गतः सेतुः सुनीतीनां गतो धर्मस्य विघ्रहः ॥ ६-१०९-६
गतः सत्त्वस्य संक्षेपः प्रस्तावानां गतिर्गता ।
आदित्यः पतितो भूमौ मग्नस्तमसि चन्द्रमाः ॥ ६-१०९-७

अस्मिन् वीरे	= as this hero	वरे	= the foremost	शस्त्र भूताम्	= among those who wield weapons
निपतिते	= has fallen	भूमौ	= on the ground	setuH	= the established rule
सुनीतीनाम्	= of well-conducted persons	गतः	= has gone	विघ्रहः	= the incarnation
धर्मस्य	= of virtue	गतः	= has departed	सम्क्षेपः	= the epitome
सत्त्वस्य	= of strength	गतः	= has gone	गतिः	= the refuge
प्रस्तावानाम्	= envoys	गता	= has gone out of sight	आदित्यः	= the sun
पतितः	= has fallen	भूमौ	= to the earth	चन्द्रमाः	= the moon

मग्नः	= has merged	तमसि	= in darkness	चित्रभानुः	= fire
प्रशान्तार्चिः	= has extinguished its flames	व्यवसायः	= and a strenuous	निरुद्यमः	= has become inactive.

As this hero, the foremost of those who wield the weapons, has fallen on the ground, the established rule of well-conducted persons has gone. The incarnation of virtue has departed. The epitome of strength has gone. The refuge of enlogies has gone out of sight. The sun has fallen to the earth. The moon has merged in darkness. Fire has extinguished its flames and a strenuous effort has become inactive.

**चित्रभानुः प्रशान्तार्चिव्यवसायो निरुद्यमः ।
अस्मिन्निपतिते वीरे भूमौ शत्रुभृतां वरे ॥ ६-१०९-८**

किम्	= what	शेषम्	= is remaining	लोकस्य	= in this world
इह	= now	राक्षसशार्दूले	= while Ravana the foremost among demons	सम्प्रति	= is now
प्रसुते इव	= lying fast asleep	पासुषु	= in the dust?		

What is remaining in this world now, while Ravana the foremost of demons, is at present lying fast asleep in the dust?

**किं शेषमिह लोकस्य गतस्त्वस्य संप्रति ।
रणे राक्षसशार्दूले प्रसुत इव पांसुषु ॥ ६-१०९-९**

धृतिप्रवालः	= with firmness for its shoot	प्रसहागच्यपुष्पः	= endurance for its excellent blossom	तपबलः	= asceticism for its strength
शौर्यनिबद्ध	= and valour for its firm root	महान्	= the large tree in the shape of Ravana	सम्पर्दितः	= has been crushed
मूलः		राक्षसराज			
रणे	= in the battle-field	वृक्षः			
		राघव	= by the tempest in the shape of Rama.		
		मारुतेन			

With firmness for its shoot, endurance for its excellent blossom, asceticism for its strength, and valour for 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.

**धृतिप्रवालः प्रसहागच्यपुष्प ।
स्तपोबलः शौर्यनिबद्धमूलः ।
रणे महान् राक्षसराजवृक्षः ।
संमर्दितो राघवमारुतेन ॥ ६-१०९-१०**

तेजोविषणः	= with sharpness for its tusks	कुल	= the line of ancestors for its back-bone	कोप	= anger for its lower parts and graciousness for its proboscis
		वम्शवम्शः		प्रसादापर	

रावणगन्धहस्ती = the elephant in rut in the shape of	suptaH = is lying asleep	क्षितौ = on the ground
इक्ष्वाकु सिंहावगृहीत देहः = its body having been overthrown by a lion in the shape of Rama.		

With sharpness for its tusks, the line of ancestors for its back-bone, anger for its lower parts and graciousness for 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.

तेजोविषाणः कुलवंशवंशः ।
कोपप्रसादापरगात्रहस्तः ।
इक्ष्वाकुसिंहावगृहीतदेहः ।
सुसः क्षितौ रावणगन्धहस्ती ॥ ६-१०९-११

पराक्रमोत्साह = with prowess and power for its expanded flames	निःश्वासधूमः = sighs for its smoke	स्वबलप्रतापः = and his native strength for its glowing heat
अग्निः प्रतापवान् सम्यति = the blazing fire in the shape of Ravana the demon has been extinguished in the battle-field by the rainy cloud in the shape of Rama.	राक्षसह् = in the shape of Ravana the demon	निर्वापितः = has been extinguished
	रामपयोधरेण = by the rainy cloud in the shape of Rama.	

With prowess and power for its expanded flames, sighs for its smoke and his native strength for its glowing heat, the blazing fire in the shape of Ravana the demon has been extinguished in the battle-field by the rainy cloud in the shape of Rama.

पराक्रमोत्साहविजृभितार्चि ।
र्निःश्वासधूमः स्वबलप्रतापः ।
प्रतापवान् संयति राक्षसाग्निः ।
निर्वापितो रामपयोधरेण ॥ ६-१०९-१२

सिंहक्ष्यं लाङ्गूलकं कुट्टिषणः पराभिजित् क्षितीश्वरव्याघ्रहतः = with the demons for its tail hump and horns the conqueror of its enemies struck down by a tiger in the shape of Rama the ruler of the earth.	चापलकर्णं चक्षुः गन्धनगन्धवाह = and fickleness for its ears and eyes which vied with the wind in energy	रक्षो वृषभः अवसन्नः = the bull in the shape of Ravana the demon is lying dead
--	---	---

With the demons for its tail hump and horn and fickleness for its ears and eyes, the bull in the shape of Ravana the demon, the conqueror of its enemies, which vied with the wind in energy, is lying dead, struck down by a tiger in the shape of Rama, the ruler of the earth.

सिंहक्षलाङ्गूलककुद्विषाणः ।
पराभिजद्यनगन्धहस्ती ।
रक्षोवृषश्चापलकर्णचक्षुः ।
क्षितीश्वरव्याग्रहतोऽवसन्नः ॥ ६-१०९-१३

विभीषणम्	= to Vibhishana	वदन्तम्	= who was speaking thus	शोक	= enveloped in sorrow
रामः	= Rama	उवाच	= spoke	समाविष्टम्	
हेतुमत्	= full of reason	परिदृष्टर्थनिश्चयम्	= and which revealed his determined view of the matter.	इति वाक्यम्	= the following words

To Vibhishana, who was thus speaking enveloped in sorrow, Rama spoke the following words, full of reason and which revealed his determined view of the matter.

वदन्तं हेतुमद्वाक्यं परिदृष्टर्थनिश्चयम् ।
रामः शोकसमाविष्टमित्युवाच विभीषणम् ॥ ६-१०९-१४

अयम्	= He (Ravana)	न विनष्टः	= did not die	समरे	= in battle
निश्चेष्टः	= without making an effort	अयम्	= He has fallen (in combat)	चङ्गः	= eventhough he was
अत्युन्नतमहोत्साहः	and exhibited extra ordinary enthusiasm of a very exalted type	पतितः		विक्रमः	endowed with terrible prowess
		अशङ्कितः	= and remained confident (throughout).		

Ravana did not die in battle, without making an effort. He has fallen in combat, eventhough he was endowed with terrible prowess and exhibited extra ordinary enthusiasm of a very exalted type and remained confident throughout.

नायं विनष्टो निश्चेष्टः समरे चण्डविक्रमः ।
अत्युन्नतमहोत्साहः पतितोऽयमशङ्कितः ॥ ६-१०९-१५

एतम् न	= there is no occasion to grieve	निपतन्ति	= for him having fallen	ये वृद्धिम्	= by whom the development
शोच्यन्ते		विनष्टः	into death in the	आशाम्समानाः	wished for
रणाजिरे		रणाजिरे	battle-field		

There is no occasion to grieve for him having fallen into death in the battle-field and by whom the development of his country was wished for, while remaining steadfast in the duty of Kshatriya the warrior.

नैवं विनष्टः शोच्यन्ते क्षत्रधर्मव्यवस्थिताः ।
वृद्धिमाशंसमाना ये निपतन्ति रणाजिरे ॥ ६-१०९-१६

न कालः	= there is no occasion	परिशोचितुम्	= to grieve	तस्मिन्	= for his having been
युधि	= in battle	येन	= by whom	काल	brought under the
त्रयः लोकाः	= all the three worlds	सेन्द्राः	= including Indra	समायुक्त	sway of death

There is no occasion to grieve for his having been brought under the sway of death by whom intelligent as he was, all the three worlds including indra were frightened.

येन सेन्द्रास्त्रयो लोकास्त्रासिता युधि धीमता ।
तस्मिन् कालसमायुक्ते न कालः परिशोचितुम् ॥ ६-१०९-१७

भूत पूर्वः	= in the past	न	= none	कदाचन	= has ever been exclusively
युद्धे	= in a combat	वीरः	= A hero	एकान्त	victorius
परैः	= by his adversaries	हन्ति वा	= or has killed	विजयः	
सम्युगे	= in battle.			हन्यतेण	= has either been killed

In the past, none has ever been exclusively victorious in a combat. A hero either has been killed by his adversaries or had killed the enemies in battle.

नैकान्तविजयो युद्धे भूतपूर्वः कदाचन ।
परैर्वा हन्यते वीरः परान्वा हन्ति संयुगे ॥ ६-१०९-१८

इयम् गतिः	= such is the destiny	सम्दिष्टः	= proclaimed	पूर्वैः	= by the ancients
क्षत्रियसम्मता	= as highly esteemed for a warrior	क्षत्रियः	= a warrior	निहतः	= killed
सम्ब्ये	= in battle	न शोच्यः	= does not deserve to be mourned	इति निश्चयः	= such is the ascertainment of the sacred scriptures.

Such is the destiny proclaimed by the ancients, as highly esteemed for a warrior. A warrior killed in battle, does not deserve to be mourned. Such is the ascertainment of the sacred scriptures.

इयं हि पूर्वैः संदिष्टा गतिः क्षत्रियसंमता ।
क्षत्रियो निहतः संब्ये न शोच्य इति निश्चयः ॥ ६-१०९-१९

तत्	= therefore	दृष्टा	= seeing	एवम्	= this ascertainment
आस्थाय	= understanding	विज्ज्वरः	= and free from grief	निश्चयम्	

तत्त्वम् = true principle

the

इह = think here of
अनुचिन्तय

यत्	= what	कार्यम्	= duty	तत्	= that deserves to be performed
अनन्तरम्	= thereafter.	कल्प्यम्			

Therefore, seeing this ascertainment, understanding the true principle, and free from grief, think here of what duty that deserves to be performed.

तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः ।
यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय ॥ ६-१०९-२०

विक्रान्तम्	= to that valiant prince	उक्तवाक्यम्	= by whom the aforesaid words were spoken	विभीषणह्	= Vibhishana
तम्	Rama				
राजपुत्रम्					
शोक सम्प्रसः:	= who was tormented with grief	उवाच	= spoke	हितम्	= about the suitable action
अनन्तरम्	= to be done next	भ्रातुः	= in relation to his brother.		

To that valiant prince (Rama) by whom the aforesaid words were spoken, Vibhishana, who was tormented with grief, spoke (as follows) about the suitable action to be done next in relation to his brother.

योऽयं विमर्देष्विभग्नपूर्वः ।
सुरैः समस्तैरपि वासवेन ।
भवन्त्तमासाद्य रणे विभग्नो ।
वेलामिवासाद्य यथा समुद्रः ॥ ६-१०९-२१

यः अयम्	= this demon who	अविभग्न पूर्वः	= had never been conquered before	विमर्देषु	= in battle
समस्तैः	= by even all the gods combined	वासवेन	= or by Indra himself	विभग्नः	= has been conquered
सुरैरपि					
आसाद्य	= on confronting	भवन्तम्	= you	रणे	= in the battle-field
समुद्रः यथा	= as the sea (breaks up)	आसाद्य	= on reaching	वेलाम्	= the shore.

The demon, who had never been conquered before in battles, by even all the gods combined or by Indra himself, has been conquered, on confronting you in the battle-field, as the sea breaks up, on reaching the shore.

अनेन दत्तानि वनीपकेषु ।
भुक्ताश्च भोगा निभृताश्च भृत्याः ।
धनानि मित्रेषु समर्पितानि ।
वैराण्यमित्रेषु निपातितानि ॥ ६-१०९-२२

अनेन	= by him	दत्तानि	= gifts were endowed	वनीपकेषु	= to mendicants
भोगाश्च	= pleasures too	भुक्ताः	= were enjoyed	भृत्याः	= the kings servants

निभृताः	= were fully maintained	धानानि	= riches	समर्पितानि	= were made over
मित्रेषु	= to friends	वैराणि	= grudges	अमित्रेषु	= against enemies
निपातितानि	= were revenged.				

By him, gifts were endowed to mendicents. Pleasures too were enjoyed. The king's servants were fully maintained. Riches were made over to friends. Grudges against enemies were revenged.

एषोहिताग्निश्च महातपाश्च ।
वेदान्तगः कर्मसु चाग्न्यशूरः ।
एतस्य यत्प्रेतगतस्य कृत्यं ।
तत्कर्तुमिच्छामि तव प्रसादात् ॥ ६-१०९-२३

एषः	= he	हिताग्निः	= (maintained) perpetually sacred fire	महातपाश्च	= He practised great religious austerities
वेदान्तगः	= He completely mastered the Vedas the sacred scriptures	अग्रशूरः	= he was highly proficient	कर्मसुच	= in even the ritual acts
इच्छामि	= i desire	कर्तुम्	= to do	यत्	= that
तव प्रसादात्	= with your graciousness which	कृत्य	= is to be done	प्रेतगतस्य	= to him who has departed to the other world.

He maintained a perpetually sacred fire. he practised great religious austerities. He 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.

स तस्य वाक्यैः करुणैर्महात्मा ।
संबोधितः साधु विभीषणेन ।
आज्ञापयामास नरेन्द्रसूनुः ।
स्वर्गीयमाधानमटीनसत्त्वः ॥ ६-१०९-२४

साधु सम्बोधितः	= thus getting the personality of Ravana well acquainted	विभीषणेन	= by Vibhishana	तस्य करुणैः	= by his compassionate words
सः	= that	नरेन्द्रसूः	= Rama	अदीन सत्त्वः	= possessing unimpaired goodness
आज्ञापयामास	= directed	आधानम्	= to perform funeral rites	स्वर्गीयम्	= which were intended to lead the departed soul to heaven.

Thus getting the personality of Ravana well-acquainted by vibhishana by his compassionate words, Rama possessing unimpaired goodness, directed Vibhishana to perform funeral rites, which were intended to lead the departed soul to heaven:

मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ।
क्रियतामस्य संस्कारो ममाप्येष यथा तव ॥ ६-१०९-२५

वैराणि	= hostilities	मरणान्तानि	= end with death	नः	= our
प्रयोजनम्	= purpose	निर्वृत्तम्	= has been accomplished	अस्य	= let his funeral rites
क्रियताम्	= be performed	एषः	= he	सम्स्कारः	
यथा तव	= as yours.			ममापि	= is as good mine even

Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine, as yours.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे नवाधिकशततमः सर्गः ॥

Thus completes 109th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

110 Sarga 110 - दशाधिकशततमः सर्ग

All The Consorts Of Ravana Lament

Introduction -

All the consorts of Ravana lament, recollecting the valour of Ravana and with a stunning surprise of how he has been killed by an ordinary mortal. They feel sorry that, had Sita been restored by Ravana to Rama, this major disaster would not have befallen them.

**रावणम् निहतं दृष्ट्वा राघवेण महात्मना ।
अन्तःपुराद्विनिष्ठेतू राक्षस्यः शोककर्शिताः ॥ ६-११०-१**

दृष्ट्वा	= seeing	रावणम्	= Ravana	निहतम्	= killed
महात्मना	= by the great-souled	राक्षस्यः	= the female-demons	शोक	= were stricken with
राघवेण	Rama			कर्शिताः	grief
विनिष्ठेतुः	and rushed out	अन्तः पुरात्	from their gynaecium.		

Seeing Ravana killed by the great-souled Rama, the female-demons were stricken with grief and rushed out from their gynaecium.

**वार्यमाणः सुबहुशो वेष्टन्त्यः क्षितिपांसुषु ।
विमुक्तकेश्यः शोकार्ता गावो वत्सहता यथा ॥ ६-११०-२**

वार्यमाणः	= even though impeded	सुबहुशः	= now and then	वेष्टन्त्यः	= (They) were rolling
क्षिति पाम्सुषु	= in the dust on the floor	विमुक्त	= with their dishevelled	शोकार्ता:	= and tormented with
गावः यथा	like cows	केश्यः	hair		grief

Even though impeded now and then by their maid servants, they were rolling in the dust of the streets, with their hair dishevelled, tormented as they were with grief like cows that had lost their calf.

**उत्तरेण विनिष्कम्य द्वारेण सह राक्षसैः ।
प्रविश्यायोधनं घोरं विचिन्वन्त्यो हतं पतिम् ॥ ६-११०-३**

**आर्यपुत्रेति वादिन्यो हा नाथेति च सर्वशः ।
परिपेतुः कबन्धाङ्गां महीं शोणितकर्दमाम् ॥ ६-११०-४**

विनिष्कम्य	= issuing out	उत्तरेण	= of the northern gate	राक्षसैः सह	= along with demons
प्रविश्य	= and penetrating	द्वारेण		विचिन्वन्त्यः	= searching
पतिम्	for their husband	घोरम्	= into the terrific battle-field	वादिन्यः	= and crying out

आर्यपुत्रेति हा	= Ah my lord! Ah my	परिपेतुः	= they all ran hither and thither	महीम्	= on the ground
नाथेति	husband!				
कवन्धाङ्गाम्	= which was covered with headless trunks	शोणित कर्दमाम्	= and rendered muddy with blood.		

Issuing out of the northern gate along with demons and penetrating into the terrific battle-field, searching for their husband, who had been killed and crying out, Ah my lord! Ah my husband! they all ran hither and thither on the ground which was covered with headless trunks and rendered muddy with blood.

ता बाष्परिपूर्णाक्ष्यो भर्तुशोकपराजिताः ।
कर्वेव इव नर्दन्त्यो विनेदुर्हतयूथपाः ॥ ६-११०-५

ता:	= those women	भर्तु	= who were overcome	बाष्प	= having their eyes filled
		शोकपराजिताः	= with sorrow about the death of their husband	परिपूर्णाक्ष्यः	= with tears
विनेदुः	= loudly lamented	कर्वेवः इव	= like female-elephants	हतयूथपाः	= who had lost the leader of their herd.
नर्दन्त्यः					

Those women, who were overcome with grief about the death of their husband, having their eyes filled with tears, loudly lamented like female-elephants who had lost the leader of their herd.

ददृशुस्ता महाकायं महावीर्यं महद्युतिम् ।
रावणं निहतं भूमौ नीलाङ्गनचयोपमम् ॥ ६-११०-६

ता:	= those women	ददृशुः	= saw	रावणम्	= the gigantic Ravana
महावीर्यम्	= who was endowed with a great strength	महाद्युतिम्	= and invested with a great splendour	महाकायम्	
भूमौ	= on the ground	नीलाङ्गनचयोपमम्	= like a heap of black collyrium.	निहतम्	= lying killed

Those women saw the gigantic Ravana, who was endowed with a great strength and invested with a great splendour, lying killed on the ground, like a heap of black collyrium.

ताः पतिं सहसा दृष्ट्वा शयानं रणपांसुषु ।
निपेतुस्तस्य गात्रेषु छिन्ना वनलता इव ॥ ६-११०-७

सहसा	= suddenly	दृष्ट्वा	= seeing	पतिम्	= their husband
शयानम्	= lying	रण पांसुषु	= in dust of the battle-field	ताः	= those women
निपेतुः	= fell down	तस्य गात्रेषु	= on his limbs	छिन्ना:	= like uprooted wild creepers.
				वनलता इव	

Suddenly seeing their husband lying in dust of the battle-field, those women fell down on his limbs, like uprooted wild creepers.

**बहुमानात्परिष्वज्व काचिदेवं रुरोद ह ।
चरणौ काचिदालम्ब्य काचित्कण्ठेऽवलम्ब्य च ॥ ६-११०-८**

काचित्	= a woman	रुरोद ह	= wept	परिष्वज्य	= embracing
एनम्	= him	बहुमानात्	= out of great regard	काचित्	= a woman
आलम्ब्य	= clinging	चरणौ	= his feet	काचित्	= a woman
अवलम्ब्य च	= catching hold	कण्ठे	= of his neck.		

A woman wept, embracing him out of great regard, another woman clinging to his feet and another, catching hold of his neck.

**उत्क्षिप्य च भुजौ काचिद् भूमौ सुपरिवर्तते ।
हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागमत् ॥ ६-११०-९**

काचित्	= a woman	सुपरिवर्तते	= rolled	भूमौ	= over the ground
उत्क्षिप्य भुजौ	= with her arms thrown up	काचित्	= a woman	दृष्ट्वा	= on seeing
हतस्य	= the face of her deceased husband	उपागमत्	= fell into a swoon.		
वदनम्		मोहम्			

A woman rolled over the ground, with her arms thrown up. On seeing the face of her deceased husband, another woman fell into a swoon.

**काचिदङ्के शिरः कृत्वा रुरोद मुखमीक्षती ।
स्नापयन्ती मुखं बाष्पैस्तुषारैरिव पङ्कजम् ॥ ६-११०-१०**

कृत्वा	= keeping	शिरः	= his head	अङ्के	= in her lap
काचित्	= a woman	ईक्षती	= looking at	मुखम्	= his face
रुरोद	= wept	स्नापयन्ती	= moistening	मुखम्	= that face
बाष्पैः	= with her tears	पङ्कजम् इव	= as (moistening) a lotus	तुषारैः	= with dew-drops.

Keeping Ravana's head in her lap, a woman, looking at his face, wept moistening that face with her tears, as dew drops moisten a lotus-flower.

एवमार्ता: पतिं दृष्ट्वा रावणं निहतं भुवि ।
चुकुशुर्वहुधा शोकाद्युस्त्ताः पर्यदेवयन् ॥ ६-११०-११

येन वित्रासितः शक्रो येन वित्रासितो यमः ।
येन वैश्रवणो राजा पुष्पकेण वियोजितः ॥ ६-११०-१२

गन्धर्वाणामृषीणां च सुराणां च महात्मनाम् ।
भयं येन रणे दत्तं सोऽयं शेते रणे हतः ॥ ६-११०-१३

सः अयम्	= that Ravana	येन	= by whom	शक्रः	= Indra
वित्रासितः	= was thrown into fear	येन	= by whom	यमः	= Yama
वित्रासितः	= was frightened	येन	= by whom	राजा	= the king
वैश्रवणः	= Kubera	वियोजितः	= was deprived of	पुष्पकेन	= Pushpaka the aerial car
येन	= by whom	भयम्	= fear	दत्तम्	= was caused
रणे	= in battle	गन्धर्वाणां	= to Gandharvas	ऋषिणाम्	= sages
महात्मनाम्	= to the great souled	हतः	= was killed	रणे	= in battle
सुराणाम् च	gods				
शेते	= and lies down.				

That Ravana, by whom Indra was thrown into fear, Yama was struck with terror, by whom Kubera the king was deprived of Pushpaka the aerial car, and by whom fear was caused on the battle-field in the Gandharva the celestial musicians, in the sages and the great-souled gods, lies killed in the battle-field.

असुरेभ्यः सुरेभ्यो वा पन्नगेभ्योऽपि वा तथा ।
भयं यो न विजानाति तस्येदं मानुषाद् भयम् ॥ ६-११०-१४

इदम् भयम्	= this danger (has come)	मानुषात्	= from a mortal	तस्य	= to him
यः भयम् न	= who did not conceive	असुरेभ्यः	= from the demons	सुरेभ्योवा	= or the gods
विजानाति	any fear				
तथा	= and	पन्नगेभ्योऽपि	= even the serpents for that matter!		

This danger has come from a mortal to him, who did not conceive any fear from the demons or the gods or even the serpents for that matter!

अवध्यो देवतानां यस्तथा दानवरक्षसाम् ।
हतः सोऽयं रणे शेते मानुषेण पदातिना ॥ ६-११०-१५

शेते	= here lies	रणे	= in the battle field	सः अयम्	= that Ravana
यः अवध्यः	= who was incapable of being killed	देवतानाम्	= by gods	तथा	= and
दानव	= devils and demons	हतः	= but who was killed	पदातिना	= by a pedestrian man.
रक्षसानाम्				मानुषेण	

Here lies killed in battle, by a pedestrian man coming from Ayodhya, that Ravana, who was incapable of being killed by gods and even so by devils and demons too.

यो न शक्यः सुरैर्हन्तुं न यक्षैर्नासुरैस्तथा ।
सोऽयं कश्चिदिवासत्त्वो मृत्युं मर्येन लभितः ॥ ६-११०-१६

यः	= He who	न शक्यः	= could not be	हन्तुम्	= killed
सुरैः	= by gods	यक्षैः	= Yakshas	न तथा	= and demons like
मृत्युम्	= could be killed	मर्येन	= by a mortal	असुरैः	
लभितः				कश्चित् इव	= like one devoid of strength.

He who could not be killed by gods, Yakshas and demons alike, could be killed by a mortal like one devoid of strength.

एवं वदन्त्यो रुरुदस्तस्य ता दुःखिताः स्त्रियः ।
भूय एव च दुःखर्ता विलेपुश्च पुनः पुनः ॥ ६-११०-१७

एवम्	= thus	वदन्त्यः	= uttering	तस्य ताः	= those women of Ravana
दुःखिताः	= wailing (as aforesaid)	रुरुदुः	= burst into tears	भूयः एव	= once more
पुनः पुनः	= (they) repeatedly	विलेपुः	= lamented	दुःखर्ता:	= stricken as they were with grief.

Thus uttering, those women of Ravana, wailing as aforesaid, burst into tears. They once more and repeatedly lamented, stricken, as they were, with grief (as follows):

अशृण्वता तु सुहृदां सततं हितवादिनाम् ।
मरणायाहृता सीता राक्षसाश्च निपातिताः ॥ ६-११०-१८
एताः सममिदानीं ते वयमात्मा च पातितः ।

मरणाय	= for your own death	सीता	= Sita	आहृता	= was borne away (by you)
अशृण्वता	= who did not listen	सततम् हित	= to your near and dear ones who always offered friendly counsel to you	राक्षसाश्च	= the demons
निपातिताः	= were struck down	ते एताः	= here stand we (your consorts)	आत्माच	= as well as your own self
पातितः	= struck down	इदानीम्	= now.	सम्	

For your own death, Sita was borne away by you, who did not listen to your near and dear ones, who always offered friendly counsel to you. The demons were struck down. Here, stand we (your consorts) as well as your own self, struck down now.

ब्रुवाणोऽपि हितं वाक्यमिष्टे भ्राता विभीषणः ॥ ६-११०-१९
धृष्टं परुषितो मोहात्त्वयात्मवधकाङ्गिक्षणा ।

ब्रुवाणोऽपि = though tendering	हितम् = salutary	वाक्यम् = advice
तो यो = Vibhishana	इष्टः भ्राता = your beloved brother	धृष्टम् = was harshly
विभीषणः:	त्वया = by you	मोहात् = through ignorance
परुषितः = scolded		
आत्म वध = who sought your own destruction.		
काङ्गिक्षणः:		

Though tendering salutary advice to you, Vibhishana your beloved brother, was harshly scolded through ignorance by you, who sought your own destruction.

यदि निर्यातिता ते स्वात्सीता रामाय मैथिली ॥ ६-११०-२०
न नः स्याद्वसनं घोरमिदं मूलहरं महत् ।

यदि स्यात् = if you had restored	सीता = Sita	मैथिली = a princess of Mithila
ते निर्यातिता		
रामाय = to Rama	इदम् = this	महत् घोरम् = this appallingly terrific
व्यसनम् = disaster	न मूल हरम् = which has robbed us of every root	नस्यात् = would not have befallen us.

If you had restored Sita a princess of Mithila to Rama, this appallingly terrific disaster, which has robbed us of every root, would not have befallen us.

वृत्तकामो भवेद्भ्राता रामो मित्रकुलं भवेत् ॥ ६-११०-२१
वयं चाविधवाः सर्वाः सकामा न च शत्रवः ।

भ्राता = Vibhishana	your brother	भवेत् = would have	वृत्तकामः = had his desire fulfilled
रामः = Rama		भवेत् = would have been	मित्रकुलम् = in the company of our allies
सर्वाः वयम् = all of us (would have been)		अविधवाः = spared the curse of widowhood	शत्रवः च = and our enemies na would not have
सकामाः = realised their ambition.			

If you had restored Sita to Rama, Vibhishana 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.

त्वया पुनर्नृशंसेन सीतां संरुन्धता बलात् ॥ ६-११०-२२
राक्षसा वयमात्मा च त्रयं तुल्यं निपातितम् ।

त्वया पुनः	= by you more over	बलात्	= who forcefully	सम्रूधता	= captivated
सीताम्	= Sita	नृशम्सेन	= cruelly	तुत्पम्	= destroyed all at once
राक्षसाः	= the demons	वयम्च	= we (your consorts)	निपातितम्	
त्रयम्	= all the three.			आत्माच	= and your youself too

By you, however, who forcefully captivated Sita cruelly, the demons, we (your consorts) and your own self all the three have been destroyed all at once.

**न कामकारः कामं वा तव राक्षसपुंगव।
दैवं चेष्टयते सर्वं हतं दैवेन हन्यते ॥ ६-११०-२३**

राक्षस पुन्नाव	= O the excellent demon!	कामम्	= really	तव	= your
कामकारः	= act of following your own free will	न वा	= may not be the reason either	सर्वम्	= all
चेष्टयते	= is being done	दैवम्	= by a divine power	हतम्	= struck
हन्यते	= and ruined	दैवेन	= by the divine power.		

O the excellent demon! Your act of following your own free will, may not be the reason for your destruction, either for, all is being run by a divine power, struck and ruined by the divine power.

**वानराणाम् विनाशोऽयं राक्षसानां च ते रणे ।
तव चैव महाबाहो दैवयोगादुपागतः ॥ ६-११०-२४**

महाबाहो	= O the great armed!	अयम्	= this	विनशः	= destruction
वानराणाम्	= of the monkeys	ते	= your demons	तव च	= and yourself
रणे	= in the battle	राक्षसानाम्च		दैवयोगात्	= at the juncture of the providence (alone).

This destruction of the monkeys, your demons as also yourself, in the battle, has happened at the juncture of the Providence (alone), O the great armed!

**नै वार्थेन न कामेन विक्रमेण न चाज्ञया ।
शक्या दैवगतिलोके निवर्तयितुमुद्यता ॥ ६-११०-२५**

दैवगतिः	= the course of destiny	उद्यता	= when ready to bear fruit	न शक्या	= cannot be
निवर्तयितुम्	= diverted	अर्थेन	= by money	न कामेन	= nor by wish
न विक्रमेण	= nor by valour	न आज्ञयाच	= nor even by command	लोके	= in this world.

The course of destiny, when ready to bear fruit, cannot be diverted either by money, or by wish, or by valour or even by command in this world.

विलेपुरेवं दीनास्ता राक्षसाधिपयोषितः ।
कुरर्य इव दुःखाता बाष्पपर्याकुलेक्षणाः ॥ ६-११०-२६

ताः	= those	राक्षसाधिप	= consorts of Ravana	दीनाः	= depressed	as	they
दुःखाताः	= and afflicted with grief	योषितः			were		
एवम्	= thus	बाष्प	= with their eyes full of	विलेपुः	= lamented		
		पर्याकुलेक्षणाः	tears				
		कुरव्यः इव	= like female ospreys.				

Those consorts of Ravana, depressed as they were and afflicted with grief, with their eyes full of tears, thus lamented like female ospreys.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे दशाधिकशततमः सर्गः ॥

Thus completes 110th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

111 Sarga 111 - एकादशाधिकशततमः सर्ग

Madodari Laments On Ravana's Death

Introduction -

Mandodari stares at the dead body of Ravana and laments, recollecting the strength and power of Ravana. But, she realizes that Rama, who killed Ravana, is none other than Vishnu the lord of maintenance of the world. She further laments that Ravana has done a sinful deed in abducting Sita and that he has faced the consequence in the form of his death; in the hands of Rama. She describes the charming personality and the unconquerable prowess of Ravana, but expresses her surprise how he has been killed by a mortal like Rama. Mandodari's co-wives console her. Meanwhile, Rama asks Vibhishana to perform obsequies to Ravana. Initially, Vibhishana refuses to perform the last rites, but when Rama convinces him, he begins to perform the funeral of Ravana. After the funeral is over, Vibhishana comes and joins Rama, who along with Lakshmana, Sugreeva and others experience happiness for having destroyed their enemy.

तासां विलपमानानां तथा राक्षसयोषिताम् ।
ज्येष्ठा पत्नी प्रिया दीना भर्तारं समुदैक्षत ॥ ६-१११-१

तासाम्	= (While) those	राक्षसयोषिताम्	= consorts	विलपमानानाम्	= were weeping
तदा	= on that occasion	प्रिया	= Mandodari the senior	समुदैक्षत	= stared at
		ज्येष्ठपत्नी	most and wife of		
		प्रिया	beloved Ravana		
भर्तारम्	= her husband	दीना	= very miserable as she was feeling.		

While those consorts were weeping on that occasion, Mandodari, the senior most and beloved wife of Ravana, who was feeling miserable, stared at her husband.

दशग्रीवन् हृतं दृश्वा रामेणाचिन्त्यकर्मणा ।
पतिं मन्दोदरी तत्र कृपणा पर्यदेवयत् ॥ ६-१११-२

दृश्वा	= gazing at	दशग्रीवम्	= Ravana	पतिम्	= her husband
हृतम्	= who was killed	रामेण	= by Rama	अचिन्त्यकर्मणा	= who was capable of doing unimaginable tasks
मन्दोदरी	= Mandodari	तत्र	= there	पर्यदेवयन्	= lamented
कृपणा	= miserably(as follows):				

Gazing at Ravana, her husband who was killed by Rama of unimaginable exploits, Mandodari there, miserably lamented (as follows):

ननु नाम महाबाहो तव वैश्रवणानुज |
कुद्धस्य प्रमुखे स्थातुन् त्रस्यत्यपि पुरन्दरः || ६-१११-३

महाबाहो	= O the great armed!	वैश्रवणानुज	= O the brother of Kubera!	पुरन्दरः अपि	= even Indra the destroyer of strong holds
त्रस्यति ननु	= indeed dares not	स्थातुम्	= to stand	तव प्रमुखे	= before you
नाम कुद्धस्य	= when you were enraged.				

O the great armed, the brother of Kubera! Even Indra the destroyer of strongholds, indeed dares not to stand before you, when you were enraged.

ऋषयश्च महीदेवा गन्धर्वाश्च यशस्विनः |
ननु नाम तवोद्देगाच्चारणाश्च दिशो गताः || ६-१११-४

तव उद्देगात्	= because of fear from you	महान्तः	= the eminent sages	यशस्विनः	= illustrious Gandharvas the celestial musicians
चारणः	= and Charanas the wandering bards	ऋषयः		गताः नान्	= in all directions.

Because of fear from you, eminent sages, illustrious Gandharvas the celestial musicians and the wandering bards indeed fled in all directions.

स त्वं मानुषमात्रेण रामेण युधि निर्जितः |
न व्यपत्रपसे राजन् किमिदं राक्षसर्षभम् || ६-१११-५

राक्षसेश्वर	= O the lord of demons!	राजन्	= O king!	किम्	= how
इदम्	= is it	सः त्वम् न	= that you are not	निर्जितः	= though conquered
युधि	= in battle	व्यपत्रपसे	ashamed	मानुष मात्रेण	= a mere mortal?

O the lord of demons! O king! How is it that you are not ashamed, though you were conquered in battle, by Rama, a mere mortal?

कथन् त्रैलोक्यमाकम्य श्रिया वीर्येण चान्वितम् |
अविष्फून् जघान त्वं मानुषो वनगोचरः || ६-१११-६

कथम्	= How	मानुषः	= did a mortal	वनगोचरः	= wandering in a forest
जघान	= killed	त्वाम्	= you	आकम्य	= who having overcome
त्रैलोक्यम्	= the three worlds	अविष्फूम्	= and irresistible	अन्वितम्	= being endowed
श्रिया	= with glory	वीर्येण	= and prowess?		

How did a mortal, wandering in a forest, killed you, who having overcome the three worlds by dint of your prowess, had grown irresistible and were endowed with glory?

**मानुषाणामविषये चरतः कामरूपिणः ।
विनाशस्त्व रामेण सन्युगे नोपपद्यते ॥ ६-१११-७**

नोपपद्यते	= it is not possible	विनाशः	= of annihilator	तव	= of yourself
चरतः	= who lived	अविषये	= in a place not accessible to men	कामरूपिणः	= and were able to assume any form at your will
रामेण	= by Rama	मानुषाणान्		सन्युगे	= in battle.

It is not possible of annihilation of yourself, who lived in a place not accessible to men and was able to assume any form at your will, by Rama in battle.

**न चैतत्कर्म रामस्य श्रद्धामि चमूमुखे ।
सर्वतः समुपेतस्य तव तेनाभिमर्शनम् ॥ ६-१११-८**

न श्रद्धधामि	= I do not believe	एतत्	= this	कर्म	= act
रामस्य	= of Rama	चमूमुखे	= in the battle-front (nor do I believe)	अभिमर्शणम्	= of the attack
तेन	= by him	तव	= of your army	सर्वतः	= fully equipped with all implements of war.

I do not believe this act of Rama in the battle-front, nor do I believe of the attack by him, on your army, fully equipped with all the implements of war.

**यदैव च जनस्थाने राक्षनैर्बहुभिर्वृतः ।
खरस्त्व हतो भ्राता तदैवानौ न मानुषः ॥ ६-१११-९**

तदैव	तव	= the moment your	खरः	= Khara	हतः	= was killed
भ्राता		brother				
असौ		= by Rama	जनस्थाने	= in Janasthana	वृतः	= though surrounded
बहुभिः		= by a multitude of	न मानुषः	= Rama was really no mortal.		
राक्षसैः		demons it became				
		evident that				

The moment your brother Khara was killed by Rama in Janasthana, though surrounded by a multitude of demons, it became evident that Rama was really no mortal.

**यदैव नगरीं लङ्घां दुष्प्रवेशां सुरैरपि ।
प्रविष्टो हनुमान्वीर्यात्तदैव व्यथिता वयम् ॥ ६-१११-१०**

वयम्	= we	व्यथिता:	= felt painful	यदैव तदैव	= the moment
हनुमान्	= Hanuma	प्रविष्टः	= penetrated	वीर्यात्	= by dint of his prowess
लङ्घाम्	= into the city of Lanka	दुष्प्रवेशाम्	= which was difficult to be entered	सुरैरपि	= even for gods.
नगरीम्					

We felt painful, the moment Hanuma penetrated, by dint of his prowess, deep into the City of Lanka, which was difficult to be entered even for gods.

यदैव वानरैघोर्बदः सेतुर्महार्णवे ।
तदैव हृदयेनाहं शङ्के रामममानुषम् ॥ ६-१११-११

यदैव	= the day when	घोरैः	= the terrific	वानरैः	= monkeys
बद्धः	= built	सेतुः	= a bridge	महार्णवे	= on the great ocean
तदैव	= that day itself	अहम्	= I	शङ्के	= believed
हृदयेन	= in my mind	रामम्	= (that) Rama	अमानुषम्	= was not an ordinary mortal.

The day when the terrific monkeys built a bridge on the great ocean, that day itself I believed that Rama was not an ordinary mortal.

अथवा रामरूपेण कृतान्तः स्वयमागतः ।
मायां तव विनाशाय विधायाप्रतितर्किताम् ॥ ६-१११-१२

अथवा	= otherwise	तव विनाशाय	= for your destruction	कृतान्तः	= Yama the lord of Death
आगतः	= came	स्वयम्	= himself	राम रूपेण	= assuming the form of Rama
विधाय	= having arranged	अप्रतितर्किताम्	= an unimaginable	मायम्	= illusion.

Otherwise, for your destruction, Yama, the lord of Death came himself assuming the form of Rama having arranged an unimaginable form of illusion.

अथवा वासवेन त्वं धर्षितोऽसि महाबल ।
वासवस्य तु का शक्तिस्त्वां द्रष्टुमपि संयुगे ॥ ६-१११-१३

महाबल	= O the mighty lord!	अथवा	= otherwise	त्वम्	= you
धर्षितः असि	= might have been over-powered	वासवेन	= by Indra the lord of celestials	तु	= but
वासवस्य	= for Indra	का शक्तिः	= where is the capacity	त्वाम्	= even to behold you
सम्युगे	= in battle?			द्रष्टुमपि	

O the mighty lord! Otherwise, you might have been overpowered by Indra the lord of celestials. But for Indra, where is the capacity even to behold you in battle?

व्यक्तमेष महायोगी परमात्मा सनातनः ।
अनादिमध्यनिधनो महतः परमो महान् ॥ ६-१११-१४

तमसः परमो धाता शङ्खचक्रगदाधरः ।
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः ॥ ६-१११-१५

मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः ।
सर्वैः परिवृतो देवैर्वानरत्वमुपागतैः ॥ ६-१११-१६

सर्वलोकेश्वरः श्रीमान् लोकानां हितकाम्यया ।
सराक्षस परीवारम् हतवांस्त्वां महाद्युतिः ॥ ६-१११-१७

एषः	= this Rama	व्यक्तम्	= is certainly	महायोगी	= a great ascetic
सनातनः	= an eternal person	अनादिमाध्य	= having no beginning	महान् परमः	= greater person
निधनः			middle or end		
महतः	= than distinguished persons like Brahma	तमसः परमः	= the one beyond ignorance	धाता	= the nourisher
शङ्ख	= wielding a couch a disc and a mace	श्रीवत्सवक्षा:	= wearing the 'Srivatsa' mark on his chest	नित्य श्रीः	= of lasting beauty
चक्रगदाधरः					
अजय्यः	= incapable of being conquered	शाश्वतः	= a perpetual person	ध्रुवः	= being constant
परमात्मा	= soul of the universe	सत्य	= truly mighty	सर्व	= the lord of all the worlds
श्रीमान्	= the prosperous one	पराक्रमः		लोकेश्वरः	
हितकाम्यया	= with a wish for the benefit	महाद्युतिः	= having a great splendour	विष्णुः	= and Vishnu the lord of maintenance of the world
मानुषं रूपम्	= a human form	लोकानाम्	= of the worlds	आस्थाय	= assuming
उपागतैः	= who assumed	परिवृतः	= surrounded	सर्वैः दैवैः	= by all the gods
त्वाम्	= you	वानरत्वम्	= the form of monkeys	Rama,	= killed
		सराक्षपरीवारम्	= surrounded with demons.	हतवान्	

This Rama is certainly a great ascetic, an eternal person, having no beginning middle or end, greater than distinguished universal spirit like Brahma, the one beyond ignorance, the nourisher, wielding a 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.

इन्द्रियाणि पुरा जित्वा जितन् त्रिभुवनम् त्वया ।
स्मरद्दिरिव तद्वैरमिन्द्रियैव निर्जितः ॥ ६-१११-१८

पुरा	= in the past	indriyaaNi	= the senses conquered	त्वया	= by you
त्रिभुवनम्	= the three worlds	जितन्	= were conquered	स्मरद्दिः इव	= as though revenging
तत् वैरम्	= that enmity	त्वम्	= you	निर्जितः	= were conquered
इन्द्रियैव	= by those very senses.				

In the past, by performing a great penance, you conquered the senses and conquered the three worlds. Now, as if revenging that enmity, those very senses conquered you.

यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः ।
खरस्तव हतो भ्राता तदैवासौ न मानुषः ॥ ६-१११-१९

यदैव नगरीन् लङ्घान् दुष्टवेषां सुरैरपि ।
प्रविष्टो हनुमान्वीर्यात्तदैव व्यथिता वयम् ॥ ६-१११-२०

तदैव	तव	= the moment your	खरः	= Khara	हतः	= was killed
भ्राता		brother	जनस्थाने	= in Janasthana	वृतः	= though surrounded
असौ		= by Rama	न मानुषः	= Rama was really no mortal.		
बहुभिः		= by a multitude of demons (it became evident that)				
राक्षसै						

The moment your brother Khara was killed by Rama in Janasthana, though surrounded by a multitude of demons, it became evident that Rama was really no mortal. We felt perturbed, the moment Hanuma penetrated, by dint of his prowess, deeply into the City of Lanka, which was difficult to be entered even for gods.

क्रियतामविरोधश्च राघवेणेति यन्मया ।
उच्यमानो न गृह्णासि तस्येयन् व्युष्टिरागता ॥ ६-१११-२१

इयम् व्युष्टिः	= this evil result	आगता	= has come (upon you)	तस्य यत्	= since
न गृह्णासि	= you did not heed to	उच्यमानम्	= my advice	इति	= that
अविरोधः	= no hostility	मया			
		क्रियताम्	= should be entered into	राघवेण	= with Rama.

This evil result has come upon you, since you did not heed to my advice, saying that no hostility should be entered into with Rama.

अकस्माच्चाभिकामो असि सीतान् राक्षसपुञ्जव ।
ऐश्वर्यस्य विनाशाय देहस्य स्वजनस्य च ॥ ६-१११-२२

राक्षसपुञ्जव	= O the foremost of demons!	विनाशाय	= for the annihilation	ऐश्वर्यस्य	= of your power
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देहस्य	= of your body	स्वजनस्य	= and of your own people	असि	= you were
अभिकामः	= having a desire	अक्स्मात्	= suddenly	सीताम्	= for Sita.

O the foremost of demons! For the annihilation of your power, your body and your own people, you conceived a desire for Sita suddenly.

अरुन्धत्या विशिष्टान् तान् रोहिण्याश्चापि दुर्मते ।
सीतान् धर्षयता मान्यां त्वया ह्यसदृशं कृतम् ॥ ६-१११-२३

दुर्मति	= O the foolish one!	असदृशम्	= an unworthy act	कृतम् हि	= was indeed done
त्वया	= by you	धर्षयता	= in offending	सीताम्	= Sita
विशिष्टाम्	= who was more distinguished	मान्याम्	= and more respectable	अरुन्धत्या:	= than Arundhati (wife of sage Vasishta)
रोहिण्याश्चापि	= and Rohini (the principal spouse of moon-god).				

O the foolish one! An unworthy act was indeed done by you, in offending Sita, who was more distinguished and more respectable than Arundhati (wife of sage Vasishta) and Rohini (the principal spouse of moon-god).

वसुधाया हि वसुधां श्रियः श्रीं भर्तृवत्सलाम् ।
सीतां सर्वानवद्याङ्गीमरण्ये विजने शुभाम् ॥ ६-१११-२४

आनयित्वा तु तां दीनां चद्ग्नात्मस्वदूषणं ।
अप्राप्य तं चैव कामं मौथिलीसंगमे कृतम् ॥ ६-१११-२५

पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो ।

मे प्रभो	= O my lord	आत्म	= who annihilated yourself and your people!	वसुधाम्	= Sita is the model of forbearance
वसुधायाः	= even to Goddess Earth	स्वदूषण	= and model of grace	श्रियः	= to Lakshmi the goddess of fortune and charm
भर्तृवत्सलाम्	= she is extremely fond of her husband	छद्मना	= by recourse to a fraud	अनयित्वा	= in bringing
ताम्	= that Sita	विजने	= who was living in a lonely forest	सर्वानवद्याण्गीम्	= who was faultless of every limb
सीताम्		अरण्ये		आत्म	= due to your own fault
शुभाम्	= and charming	दीनाम्	= though miserable	स्वदूषण	
अप्राप्यचैव	= and having failed to fulfill	तम् कामम्	= that desire	मौथिलीसम्गमे	= cherished by you for union with Sita
नूनम् दग्धः	= you have surely been consumed	तपसा	= by the asceticism of that woman	पतिव्रतायाः	= devoted to her husband.
असि					

O my lord, who annihilated yourself and your people! Sita is the model of forbearance even to the Goddess Earth and a model of grace to Lakshmi, the goddess of fortune and charm. 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 asceticism of that woman, devoted as she was to her husband.

तदैव यन्न दग्धस्त्वं धर्षयन्त्स्तनुमध्यमाम् ॥ ६-१११-२६
देवा बिभ्यत ते सर्वे सेन्द्राः साश्चिपुरोगमाः ।

देवाः	= the gods	सेन्द्राः	= together with Indra the ruler of gods	साश्चिपुरोगमाः	= including those headed by the fire-god
अभिभ्यत	= fear	ते	= you	न दग्धः इति	= that you were not con- sumed
तदैव	= even while	त्वम्	= you	धर्षयन्	= were laying violent hands
तनु मध्यमाम्	= on Sita the slender- waisted woman.				

It is because, the gods together with Indra the ruler of gods including those headed by the fire-god fear you, that you were not consumed even while you were laying hands on Sita, the slender-waisted woman.

अवश्यमेव लभते फलं पापस्य कर्मणः ।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ॥ ६-१११-२७

अत्र नास्ति	= there is no doubt	काले पर्यागते	= that when the time comes	कर्ता	= the doer
सम्शयः		लभते	= reaps	घोरम्	
अवश्यमेव	= surely	पापस्य	= of his sinful deed.		= a harsh
फलम्	= fruit	कर्मणः			

There is no doubt that when the time comes, the doer surely reaps a harsh fruit of his sinful deed.

शुभकृच्छुभमाप्नोति पापकृत्पापमश्चुते ।
विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीद्दशम् ॥ ६-१११-२८

शुभकृत्	= the doer of an auspicious act	आप्रोति	= obtains	शुभम्	= happiness
पापकृत्	= the doer of a sinful act	अश्चुते	= reaps	पापम्	= misery
विभीषणः	= (While) Vibhishana	प्राप्तः	= has obtained	सुखम्	= happiness
त्वम्	= you	प्राप्तः	= met	ईद्दशम्	= with such an evil destiny.

The doer of an auspicious act obtains happiness, while the doer of a sinful act reaps misery. While Vibhishana has obtained happiness, you met with such an evil destiny.

सन्त्यन्याः प्रमदास्तुभ्यं रूपेणाभ्यधिकास्ततः ।
अनङ्गवशमापन्नस्त्वं तु मोहान्न बुध्यसे ॥ ६-१११-२९

सन्ति	= there are	अन्याः	= other women	अभ्यधिकाः	= more excellent
रूपेण	= in form	प्रमदाः		तुभ्यम्	= for you
आपन्नः	= Having got into	ततः	= than Sita	मोहात्	= and from ignorance
त्वम् तु	= you	अनङ्ग वशम्	= the power of passion	बुध्यसे	could not know it.
		however	न =		

There are other women, more excellent in form than Sita for you in your gynaecium. Having fallen a prey to the power of passion, you did not know it through ignorance.

न कुलेन न रूपेण न दाक्षिण्येन मैथिली ।
मयाधिका वा तुल्या वा त्वन् तु मोहान्न बुध्यसे ॥ ६-१११-३०

मैथिलि	= Sita	न तुल्या	= is no match	मया	= for me
कुलेन वा	= in birth	न अधिकावा	= much less superior to me	रूपेण	= in beauty of form
न दाक्षिण्येन	= nor in amiability	त्वम्	= you	न बुध्यसे	= did not perceive
तत्	= this	मोहात्	= through infatuation.		

Sita is no match for me either in birth or in beauty or in amiability. You did not perceive this through infatuation.

सर्वथा सर्वभूतानां नास्ति मृत्युरलक्षणः ।
तव तावद्यं मृत्युमौथिलीकृतलक्षणः ॥ ६-१११-३१

सर्वदा	= at any time	नास्ति	= there is no	अलक्षणः	= causeless
मृत्युः	= death	सर्व	= for any living being	तव तावत्	= as for you
अयम्	= the cause is in the form	भूतानाम्			
मैथिलीकृत	of this Sita.				
लक्षणः					

At any time, there is no causeless death for any living being. As for you, this Sita has become a cause.

सीतानिमित्तजो मृत्युस्त्वया दूरादुपाहृतः ।
मैथिली सह रामेण विशोका विहरिष्यति ॥ ६-१११-३२

त्वया	= by you	मृत्युः	= the death	सीतानिमित्तजः	= born from a cause in the form of Sita
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उपाहृतः	= was brought	दूरात्	= from a distance	मैथिली	= Sita
विशोका	= free from sorrow	विहरिष्यति	= will be enjoying her-self	रामेण सह	= with Rama.

Death which was brought about on account of Sita was invited by you from a far-off distance. Free from sorrow, Sita will now be enjoying herself with Rama.

अल्पपुण्या त्वहन् घोरे पतिता शोकसागरे ।
कैलासे मन्दरे मेरौ तथा चैत्ररथे वने ॥ ६-१११-३३

देवोद्यानेषु सर्वेषु विहृत्य सहिता त्वया ।
विमानेनानुरूपेण या याम्यतुलया श्रिया ॥ ६-१११-३४

पश्यन्ती विविधान्देशान्स्तान्स्तांश्चित्रस्तगम्बरा ।
भ्रंशिता कामभोगेभ्यः सास्मि वीरवधात्तव ॥ ६-१११-३५

अहम् तु	= I however	अल्प पुण्या	= whose stock of merit was deficient	पतिता	= have fallen
घोरे शोक	= into a terrific ocean of grief	या	= I who	विहृत्य	= having enjoyed myself with you
सागरे		अनुरूपेन	= in suitable aericars	मन्दरे	= Mount Mandara
कैलासेह	= in Mount Kailasa	विमानेन		तथा	= and
मेरौ	= Mount Meru	चैत्ररथे वने	= in the grove named Chaitraratha	चित्रस्तगम्बरा	= with lovely garlands and clad in colourful robes
सर्वेषु	= in all	देवोद्यानेषु	= celestial gardens (decked as I was)	पश्यन्ती	= seeing
अतुलया श्रिया	= and invested in matchless splendour	यामि	= visiting and	काम	= of all sense-
तान् तान्	= various lands of every description	भ्रम्शिता	= have now been deprived	भोगेभ्यः	= enjoyments
विविधान् देशान्		अस्मि		सम्वृत्ता	= I stand transformed
तव वधात्	= because of your death	सिव	= though the same	अस्मि	
अन्येन	= into another as it were	धिक्	= woe be	चण्चला	= to the flickering
श्रियः	= fortunes	राज्ञानाम्	= of kings!		

I, however, whose stock of merit was deficient, have fallen into a terrific ocean of grief. 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 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 sense- enjoyments because of your death. Though the same, I stand transformed into another as it were. Woe be to the flickering fortunes of kings!

हा राजन् सुकुमारं ते सुभ्रु सुत्वक्समुन्नसम् ॥ ६-१११-३६

कान्तिश्रीद्युतिभिस्तुल्यमिन्दुपद्मादिवाकरैः ।
किरीटकूटोज्ज्वलितं ताम्रास्यं दीसकुण्डलम् ॥ ६-१११-३७

मदव्याकुललोलाक्षं भूत्वा यत्पानभूमिषु ।
विविधस्तग्धरं चारु वल्पुस्मितकथं शुभम् ॥ ६-१११-३८

तदेवाद्य तवैवं हि वक्रं न भ्राजते प्रभो ।
रामसायकनिर्भिन्नं रक्तं रुधिरविस्त्रवैः ॥ ६-१११-३९

वीशीर्णमेदोमस्तिष्ठं रुक्षम् स्यन्दनरेणुभिः ।

हा राजन्	= Alas O king!	प्रभो	= O lord!	यत् वक्रम्	= that face of yours
सुकुमारम्	= which was so tender	सुभ्रु	= and distinguished by charming eye-brows	सुत्वक्	= a glossy surface
समुन्नसम्	= having an exceptionally prominent nose	ताम्रास्यम्	= coppery lips	दीस	= and brilliant ear-rings
तुल्यम्	= which vied with the mood the lotus and the sun	कान्ति श्री द्युतिभिः	= in loveliness light and luster	कुण्डलम्	किरीटकूटोज्ज्वलिक्ष्म
इन्दुपद्म		पान भूमिषु	= in banqueting places	विविद्ध	was illumined by a number of diadems
दिवाकरैः		वल्पुस्मित	= was lit with a captivating smile and indulged in a delightful talk	स्तग्धरम्	= bore garlands of various kinds
भूत्वा	= which shone with its eyes wild and rolling through inebriety	शुभम्		तव तदेव	= that face of yours
मदव्याकुल		कथम्			
लोलाक्षम्		अद्य	= as before today		
चारु	= was lovely and charming (in every way)				
न भ्राजते	= does not actually sine				

Alas, O king! That face of yours which was so tender, O lord, and distinguished by charming eye-brows, a gloss surface, having an exceptionally prominent nose, coppery lips and brilliant ear-rings, which vied with the moon the lotus and the sun in loveliness, light and luster, was illumined by a number of diadems, which shone with its eyes wild and rolling through inebriety in banqueting places, bore garlands of various kinds, was lovely and charming in every way, was lit with a captivating smile and indulged in a delightful talk - 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.

हा पश्चिमा मे संप्राप्त दशा वैद्यव्यदायिनी ॥ ६-१११-४०
या मयासीन्न संबुद्धा कदाचिदपि मन्दया ।

हा	= Alas!	पश्चिमा दशा	= the last stage of my life	वैघच्य	= which	conferred
मे	= on me	सम्प्राप्ता	= has come	दायिनी		widow ship
न असीत्	= never at any time	सम्बुद्धा	= contemplated	या	= and which was	
कदाचितपि				मया	= be me	
मन्द्या	= a stupid woman (as I am).					

Alas! The last stage of my life, which conferred widow ship on me, has come and which was never contemplated me at any time; a stupid woman as I am.

पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ॥ ६-१११-४१
पुत्रो मे शक्रनि जर्जता इत्यहं गर्विता भृशम् ।

अहम्	= I	भृशम्	= was very much proud	इति	= that
मे पिता	= my father	गर्विता		मे भर्ता	= my husband
राक्षसेश्वरः	= was a lord of demons	दानवराजः	= was a king of demons	शक्र निर्जता	= was a conqueror of Indra the lord of celestials.
मे पुत्रः		मे पुत्रः	= and my son		

I was very much proud that my father was king of demons, my husband a lord of demons and my son, a conqueror of Indra the lord of celestials.

दृसारिमर्दनाः शूराः प्रख्यातबलपौरुषाः ॥ ६-१११-४२
अकुतश्चिद्द्यया नाथा ममेत्यासीन्मतिर्दृढा ।

दृढा	= the firm	मतिः	= conviction	आसीत्	= was there
इति	= that	मम नाथाः	= my guardians	दृसारिमर्दनाः	= were capable of crushing their arrogant adversaries
शूराः प्रख्यात	= heroes as they were	अकुतश्चिद्द्यया:	= and as such had no fear from any quarter.		
बल पौरुषाः	= renowned for their might and valour				

I had a firm conviction that my guardians were capable of crushing their arrogant adversaries, heroes as they were, renowned for their might and valour, and as such had no fear from any quarter.

तेषामेवंप्रभावाणां युष्माकं राक्षसर्षभाः ॥ ६-१११-४३
कथं भयमसंबुद्धं मानुषादिदमागतम् ।

कथम्	= how	इदम्	= did this unknown dan-	आगतम्	= come
		असम्बद्धम्	ger		
		भयम्			

मानुषात्	= from a mortal	युष्माकम्	= to you	तेषाम् एवम्	= who were so powerful
राक्षसर्षभा:	= O the foremost of demons!			प्रभावाणाम्	

How did this unknown danger come from a mortal to you, who were so powerful?

स्निग्देन्द्रनीलनीलं तु प्रांशुशैलोपमं महत् ॥ ६-१११-४४

केयूराङ्गदवैदूर्यमुक्ताहारस्त्रगुज्ज्वलम् ।
कान्तं विहारेष्वधिकं दीप्तं संग्रामभूमिषु ॥ ६-१११-४५

भात्यभरणभाभिर्यद्विद्युद्धिरिव तोयदः ।
तदेवाद्य शरीरं ते तीक्ष्णैर्नैकशरैश्चितम् ॥ ६-१११-४६

पुनर्दुर्लभसंस्पर्शं परिष्वकुं न शक्यते ।
श्वाविधः शलकैर्यद्वाणैर्लग्नैर्निरन्तरम् ॥ ६-१११-४७

स्वर्पितैर्मर्मसु भृशं संचिन्नस्तायुवन्धनम् ।
क्षितौ निपतितं राजन् श्यामं वै रुधिरच्छवि ॥ ६-१११-४८

व्याप्रहाराभिहतो विकीर्ण इव पर्वतः ।

राजन्	= O king!	ते शरीरम्	= the very body of yours	स्निग्देन्द्रनील	= which was really dark
प्राम्भु महत्	= gigantic like a lofty mountain	केयूराण्गद वैदूर्य	= and resplendent with Keyuras and Angadas	नीलम्	as a glossy sapphire
शैलोपमम्		मुक्ताहार	(two varieties of armlets)	अधिकम्	= which looked more
		स्त्रगुज्ज्वलम्	necklace of cat's eye-gems and pearls and wreaths of flowers	कान्तम्	charming
विहारेषु	= during pleasure-walks	दीप्तम्	= and dazzling	सन्ध्राम	= in battle fields
यत्	= which	भाति	= shone	भूमिषु	
तोयदः इव	= as a rainy cloud	विद्युद्धिः	= with flashes of lightning	आभरण	= with the lustre of jewels
तीक्ष्णैः नैकशरैः	= with numerous sharp arrows	अद्य	= today	अभिः	
न शक्यते	= it is no longer possible	परिष्वकुम्	= to embrace	चितम्	= lies transfixed
सम्बिन्न	= it has tendons cut to pieces	बाणैः	= by arrows (of Rama)	पुनः दुर्लभम्	= though it will be difficult for me to touch it again
स्त्रायुवन्धनम्		लग्नैः	= aim closely transfixed	सम्प्यश्चाम्	
मर्मसु	= into your vital parts	श्याम्	= though spines	तदेव	= it
श्वाविधः	= of a porcupine			स्वर्पितैः	= dug deep

श्याम्	= though dark of complexion	रुधिर छवि	= it is now transformed into the colour of blood	निपतितम्	= and lies fallen
क्षितौ	= on the ground	पर्वतः इव	= like a mountain	विकीर्णः	= broken into pieces
वत्र	= when hit by a stroke of				
प्रहारभिहतः	प्रहारभिहतः				

O king! The body of yours which was really dark as glossy sapphire, gigantic like a lofty mountain and resplendent with Keyuras and Angadas (two varieties of armlets) and necklace of cat's eye-gems and pearls and wreaths of flowers, which body looked more charming during your pleasure-walks and dazzling in battle-fields, which shone with luster of jewels as a rainy cloud with flashes of lightning lies transfixated in numerous sharp arrows today. Though it will be difficult for me to touch it again, it is no longer possible to embrace it. It has tendons cut to pieces, by arrows of Rama, dug deep into your vital parts and closely transfixated 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.

हा स्वप्नः सत्यमेवेदं त्वं रामेण कथं हतः ॥ ६-१११-४९
त्वं मृत्योरपि मृत्युः स्याः कथं मृत्युवशं गतः ।

हा	= Alas!	स्वप्नः	= is it a dream?	इदम्	= is it
सत्यमेव	= the reality?	कथम्	= how	हतः	= could you be killed
रामेण	= by Rama?	स्याः	= you were	मृत्युः	= death
मृत्योरपि	= even to the death himself	katham	= how	गतः	= did you depart from this world
मृत्यु वशम्	= falling under the sway of death?				

Alas! Is it a dream? Is it the reality? But, how could you be killed by Rama? You were the death, even to Death himself. How did you depart from this world, falling under the sway of Death?

त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्भेगदं महत् ॥ ६-१११-५०
जेतारं लोकपालानां क्षेसारं शंकरस्य च ।

त्रैलोक्यवसुभोक्तारम्	= my husband enjoyed the wealth of all the three worlds	महत्	= he gave tremendous fear to the three worlds	जेतारम्	= he conquered
लोकपालानाम्	= the guardians of the worlds	क्षेसारम्	= and lifted up	शंकरस्य	= Lord Shiva (along with his seat Mount Kailasa).

My husband enjoyed the wealth of all the three worlds. He gave tremendous fear to the three worlds. He conquered the guardians of the worlds and lifted up Lord Shiva (along with his seat, Mount Kailasa).

दृष्टानां निग्रहीतारमाविष्कृतपराक्रमम् ॥ ६-१११-५१
लोकक्षेभयितारं च नादैभूतविराविणम् ।

निग्रहीतारम्	= (My husband) held down	दृष्टानाम्	= the ones who were arrogant	आविष्कृत	= He manifested	his
लोकक्षेभयितारम्	= and shook up the worlds	भूत	= He caused the living beings to weep	पराक्रमम्	= prowess	

My husband held down those who were arrogant. He manifested his prowess and shook up the worlds. He caused the living beings to weep, with his roars.

ओजसा दृष्टवाक्यानां वक्तारं रिपुसंनिधौ ॥ ६-१११-५२
स्वयूथभृत्यगोप्तारं हन्तारं भीमकर्मणाम् ।

वक्तारम्	= he used to utter	दृष्टवाक्यानाम्	= arrogant words	ओजसा	= with vigours	
रिपुसन्निधौ	= in the presence of his enemies	स्वयूथभृत्यगोप्तारम्	= he was the protector for his troop and to his servants	हन्तारम्	= he was the killer	
भीमकर्मणाम्	= of those who indulged in terrible acts.					

He used to utter arrogant words with vigour in the presence of his enemies. He was the protector for his troop and his servants. He was the killer of those who indulged in terrible acts.

हन्तारं दानवेन्द्राणाम् यक्षाणां च सहस्रशः ॥ ६-१११-५३
निवातकवचानां च संग्रहीतारमाहवे ।

हन्तारम्	= He was the killer	दानवेन्द्राणाम्	= of the lords of demons	यक्षाणाम् च	= and Yakshas the supernatural beings	
सहस्रशः	= in thousands	सम्प्रहीतारम्	= he was drawing the demons called Nivatakavachas to himself	आहवे	= in battles.	

He was the killer of the lords of demons and Yakshas the super natural beings in thousands. He was drawing to himself, the demons called Nivatakavachas, in battles.

नैक्यज्ञविलोपारं त्रातारं स्वजनस्य च ॥ ६-१११-५४
धर्मव्यवस्थाभेत्तारं मायास्त्रष्टारमाहवे ।

नैक्यज्ञविलोपारम्	= my husband ruined several sacrificial performances	त्रातारम्	= he was the protector	स्वजनस्य च	= of his own people	
धर्मव्यवस्थाभेत्तारम्	= he violated the moral order	मायास्त्रष्टारम्	= he created conjuring tricks	आहवे	= on battle-field.	

My husband ruined several sacrificial performances. He was the protector of his own people. He violated the moral order. He violated the moral order. He created conjuring tricks on the battle-field.

देवासुरनृकन्यानामाहर्तारं ततस्ततः ॥ ६-१११-५५
शत्रुघ्नीशोकदातारं नेतारं स्वजनस्य च ।

आहर्तारम्	= he used to bring	देवासुर नृकन्यानाम्	= the daughters of gods demons and human beings	ततस्ततः	= from here and there
शत्रुघ्नीशोक दातारम्	= he brought mourning to his enemy's wives	नेतारम्	= he was the leader	स्वजनस्य	= of his own people.

He used to bring the daughters of gods, demons and human beings from here and there. He brought mourning to his enemy's wives. He was the leader of his own people.

लङ्घाद्वीपस्य गोप्तारं कर्तारं भीमकर्मणाम् ॥ ६-१११-५६
अस्माकं कामभोगानां दातारं रथिनां वरम् ।

लङ्घाद्वीपस्य	= he was the protector of	कर्तारम्	= he was the doer	भीम	= of terrible deeds
गोप्तारम्	= the island of Lanka	काम	= of desires and sensual gratifications	कर्मणाम्	
दातारम्	= he was the bestower	भोगानाम्		अस्माकम्	= to us
वरम्	= he was excellent	रथिनाम्	= among the chariot- warriors.		

He was the protector of the island of Lanka. He was the doer of terrible deeds. He was the bestower of desires and sensual gratifications to us. He was excellent among the chariot-warriors.

एवंप्रभावं भर्तारं दृष्ट्वा रामेण पातितम् ॥ ६-१११-५७
स्थिरास्मि या देहमिमं धारयामि हतप्रिया ।

दृष्ट्वा	= seeing	भर्तारम्	= my husband	एवम्	= with such power
पातितम्	= struck down	रामेण	= by Rama	प्रभारम्	
हत प्रिया	= having my husband killed	स्थिरा अस्मि	= an hard-hearted	य	= I who
इमम्	= this	देहम्	= body.	धारयामि	= bearing

Seeing my husband with such power struck down by Rama, I, having my husband killed, am hard-hearted indeed, still bearing this body.

शयनेषु महार्हेषु शयित्वा राक्षसेश्वर ॥ ६-१११-५८
इह कस्मात्प्रासुसोऽसि धरण्यां रेणुगुणितः ।

राक्षसेश्वर	= O the king of demons!	कस्मात्	= why	असि	= are you
शयित्वा	= who were reposing	महार्षेषु	= on very valuable	प्रसुतः	= are lying
रेणुगुड्डिठत	= covered with dust	शयनेषु	coaches		
		धरड्डाम्	= on ground?		

Having reposed on very valuable coaches, O the king of demons, why are you lying buried in sleep slumber on the bare ground and shrouded in dust?

यदा ते तनयः शस्तो लक्ष्मणेन्द्रजियुधि ॥ ६-१११-५९
तदा त्वभिहता तीच्रमद्य त्वस्मि निपातिता ।

यदा	= when Indrajit	ते तनयः	= your son	शस्तः	= was killed
इन्द्रजित्		लक्ष्मणेन	= by Lakshmana	तदा	= then
युधि	= in battle	अद्यतु	= and today of course	निपातिता	= I am completely
तीव्रम्	= I was hard-hit			अस्मि	beaten down.
अभिहता					

When Indrajit, your son was killed in battle by Lakshmana, I was hard-hit then and today, of course, I am completely beaten down.

साहं बन्धुजनैर्हीना हीना नाथेन च त्वया ॥ ६-१११-६०
विहीना कामभोगैश्च शोचिष्ये शाश्वतीः समाः ।

हीना	= bereft	बन्धुजनेन	= of kinsfolk	हीना	= and forsaken
त्वया च	= by you	नाथेन	= my lord	विहीना	= and deprived
कामभोगैश्च	= of desires and sensual pleasures	सा अहम्	= I as such	शोचिष्ये	= shall lament
शाश्वतीः	= for ever more years.				
समाः					

Bereft of kinsfolk and forsaken by you, my lord, and deprived of desires and sensual enjoyments, I shall lament for ever more years.

प्रपन्नो दीर्घमध्वानं राजन्नय सुदुर्गमम् ॥ ६-१११-६१
नय मामपि दुःखार्ता न वर्तिष्ये त्वया विना ।

राजन्	= O king!	अद्य	= today	प्रसन्नः	= you obtained
दीर्घम्	= a long path	सुदुर्गमम्	= very difficult to be traversed	नय	= take
अध्वानम्		दुःखार्ताम्	= tormented by grief as I am	त्वया विना	= without you
मामपि	= me too				
न वर्तिष्ये	= I shall not survive.				

O king! Having embarked today on a long journey, which is very difficult to be traversed, take me too with you, tormented as I am with grief. I shall not survive without you.

कस्मात्तं मां विहायेह कृपणाम् गन्तुमिच्छसि ॥ ६-१११-६२
दीनां विलपतीं मन्दां किं वा मां नाभिभाषसे ।

कस्मात्	= why	त्वम् इच्छसि	= do you intend	गन्तुम्	= to go
विहाय	= leaving	माम्	= me	इह	= here
कृपणाम्	= miserable as I am	किम्	= why	माभिभाषसे	= you not speak
माम्	= to me	दीनाम्	= the sad	विलसीम्	= the lamenting
मन्दाम्	= and the unfortunate one?				

Why do you intend to go, leaving me here, miserable as I am? Why do you not speak to me, a sad and lamenting creature, and unfortunate as I am?

दृष्टा न खल्वभिकुद्धो मामिहानवगुणिठताम् ॥ ६-१११-६३
निर्गतां नगरद्वारात्पञ्चामेवागतां प्रभो ।

प्रभो	= O Lord!	न अभिकुद्धः	= are you not indeed enraged	दृष्टा	= in seeing
माम्	= me	खलु	= enraged	निर्गताम्	= having come out
नगर द्वारात्	= through the City-gate	इह	= here	अनवगुणिठताम्	= unveiled
एव	= in this way?	आगताम्	= coming on foot	पञ्चामेव	

O Lord! Are you not indeed enraged, in seeing me on foot in this way out through the city-gate, unveiled and come on foot in the way?

पश्येष्टदार दारांस्ते भ्रष्टलज्जावगुण्ठनान् ॥ ६-१११-६४
बहिर्निष्पतितान् सर्वान् कथं दृष्टा न कुप्यसि ।

इष्टदार	= O lover of your consorts!	पश्य	= look at	ते सर्वान्	= all your spouses
निष्पतितान्	= who came	बहिः	= out	दारान्	
कथम् न	= why are you not getting enraged	दृष्टा	= in seeing this?	भ्रष्ट लज्जाव	= with their veils dropped off
कुप्यसि				गुण्ठनान्	

O lover of your consorts! Look at all your spouses, who came out, with their veils dropped off. Why are you not getting enraged in seeing this?

अयम् क्रीडासहायस्तेऽनाथो लालप्यते जनः ॥ ६-१११-६५
न चैनमाश्वासयसि किं वा न बहुमन्यसे ।

अयम् जनः	= this Mandodari	क्रीडासहायः	= who was helping in your sport	ते	= with you
लालप्ते	= is weeping	अनाथः	= with helplessness	न च	= you are not consoling
एनम्	= her	न बहुमम्यसे	= do you not have a high esteem of her?	आशासयसि	

This Mandodari, who was helping in your sport with you, is weeping with helplessness. You are not consoling her. Do you not have a high esteem of her?

यास्त्वया विघवा राजन् किरता नैकाः कुलस्त्रियः ॥ ६-१११-६६
पतिव्रता धर्मरता गुरुशुश्रूषणे रताः ।

ताभिः शोकाभितसाभिः शसः परवशं गतः ॥ ६-१११-६७
त्वया विप्रकृताभिर्यत्तदा शसं तदागतम् ।

परवशम्	= you have fallen under the sway	ताभिः	= of your enemies	शसः	= in that you were cursed
गतः		कुलस्त्रियह्	= women of noble lineage	याह्	= who though devoted
नैकाः	= by the numerous	रताः गुरु	= and intent on the service of their elders	पतिव्रताः	= to their husband
धर्मरताः	= fond of piety	शोकाभितसाभिः	= had been widowed and were accordingly tormented with grief	कृताः	= had been widowed
त्वया	= by you	तदा	= at that time	विघवाः	
राजन्	= O king	आगतम्	= has fallen (on you).	त्वया	= by you
विप्रकृताभिः	= by those woman			यत् शसम्	= that curse which was pronounced
तत्	= that			त्वय	= on their having been wronged by you

You have fallen under the sway of your enemies in that you were cursed by the numerous women of noble lineage, who, though devoted to their husband, fond of piety and intent on the service of their elders, had been widowed by you, O king, and were accordingly tormented with grief. That curse which was pronounced at that time by those aggrieved women on their having been wronged by you, has fallen on you.

प्रवादः सत्य एवायं त्वां प्रति प्रायशो नृप ॥ ६-१११-६८
पतिव्रतानां नाकस्मात्पतन्त्यश्रूनि भूतले ।

प्रायशः	= probably	अयम्	= this	प्रवादः	= popular saying
थत् अश्रूणि	= the tears	पतिव्रतानाम्	= of virtuous wives	न पतन्ति	= do not generally fall
भूतले	= on the ground	अकस्मात्	= in vain	सत्य एव	= has come out true
त्वाम् प्रति	= in your case	नृप	= O king!		

The popular saying that the tears of virtuous wives d not generally fall on the ground in vain' has come out probably true in your case O king!

कथं च नाम ते राजन् लोकानाक्रम्य तेजसा ॥ ६-१११-६९
नारीचौर्यमिदं क्षुद्रं कृतं शौण्डीर्यमानिना ।

कथम्	च	= how	इदम्	= this	क्षुद्रम्	= mean
नाम			कृतम्	= was done	शौण्डीर्यमानिना	= by you who were proud of your prowess
नारीचौर्यम्		= act of abducting a lady	लोकाम्	= the worlds	ते तेजसा	= with your vital power
आक्रम्य		= invading				
राजन्		= O king!				

How was this mean act of abducting a lady, done by you, who having invaded the three worlds, were proud of your prowess?

अपनीयाश्रमाद्रामं यन्मृगच्छन्नना त्वया ॥ ६-१११-७०
आनीता रामपत्नी स तत्ते कातर्यलक्षणम् ।

तत्	= that	ते कातर्य	= was a mark of your cowardice	आश्रमात्	= (that) from a hermitage
सा	= that	रामपत्नी	= Rama's consort	यत् आमीता	= was a = by you; borne
अवय् त्वया	= by you	मृगच्छन्नना	= in the pretext of a deer	अपनीय	= by luring away
रामम्	= Rama	आश्रमात्	= from his hermitage.		

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

कातर्यं न च ते युद्धे कदाचित्संस्मराम्यहम् ॥ ६-१११-७१
तत्तु भाग्यविपर्यासान्नूनं ते पक्लक्षणम् ।

अहम्	= I	न सम्मरामि	= do not recall	ते कातर्यामि	= your faint-heartedness
कदाचित्	= at any time	युद्धे	= on the battle-field	तत्तु	= that abduction of Sita however
भाग्य	= was due to your ill-luck	ते पक्ल	= as the result of your sins	मूनम्	= certainly.
विपर्यासात्		लक्षणम्			

I do not recall your faint-heartedness at any time on the battle-field. That case of abduction of Sita, however, was due to your ill-luck and certainly as the result of your sins.

अतीतानागतार्थज्ञो वर्तमानविचक्षणः ॥ ६-१११-७२

मैथिलीमाहृताम् दृष्टा ध्यात्वा निःश्वस्य चायतम् ।
सत्यवाक्स महाबाहो देवरो मे यदब्रवीत् ॥ ६-१११-७३

अयन् राक्षसमुख्यानां विनाशः पर्युपस्थितः ।
कामक्रोधसमुथेन व्यसनेन प्रसङ्गिना ॥ ६-१११-७४

महाबाहो	= O the mighty armed one!	सः मे देवरः	= (Whatever) my younger brother-in-law vibhishana	अतीतानागतार्थज्ञः	= who knows matters relating to the past and of the future
वर्तमान	= and also conversant with the present	अब्रवीत्	= said	ध्यात्वा	= after reflecting
विचक्षणः		आयतम्	= for long	दृष्टा	= on seeing
निःश्वस्य	= and sighing	आहृताम्	= abducted (by you)	विनाशः	= the destruction
मैथिलीम्	= Sita	पर्युपस्थितः	= is now imminent	सः सत्यवाक्	= have become true words
अयम्	= of the chiefs among the demons	प्रसङ्गिना	= and addiction to the vice of deep attachment.		
राक्षसमुख्यानाम्		व्यसनेन			
काम क्रोध	= had come from the lust				
समुथेन	wrath				

O the mighty armed one! Whatever my younger brother-in-law, Vibhishana who knows matters relating to the past and of the future and also conversant with the present said after reflecting and sighing for long, on seeing Sita abducted by you: 'The destruction of the chiefs among the demons now is imminent, have become true words. This misfortune had come from the lust, wrath and addiction to the vice of deep attachment.

निर्वृत्तस्त्वत्कृतेऽनर्थः सोऽयं मूलहरो महान् ।
त्वया कृतमिदन् सर्वमनाथं रक्षसान् कुलम् ॥ ६-१११-७५

सः अयम्	= this	महान्	= major disaster	निर्वृत्तः	= occurred
मूलहरः	= destroying our very root	अनर्थः		इदम्	= this
सर्वम्	= entire	त्वलिमित्तम्	= because of you	कृतम्	= has been deprived of
त्वया	= by you.	राक्षसम्	= race of demons	अनाथम्	its protector
		कुलम्			

This major disaster occurred, destroying our very root, because of you. This entire race of demons has been deprived of its protector, by you.

न हि त्वन् शोचितव्यो मे प्रख्यातबलपौरुषः ।
स्त्रीस्वभावात्तु मे बुद्धिः कारुण्ये परिवर्तते ॥ ६-१११-७६

प्रस्वाते बल	= having	illustrious	नहि	= are indeed not	शोचितव्यः	= do not deserve to be
पौरुषः		strength	स्त्रीस्वभावात्	= but because of female nature	मे बुद्धिः	lamented for
मे	= by me		कारुण्ये	= towards melancholy.		= my mind
परिवर्तते	= is learning					

You, who were far illustrious for your strength and prowess, do not deserve to be lamented for by me. But, because of feminine nature, my mind is leaning towards melancholy.

सुकृतन् दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः ।
आत्मानमनुशोचामि त्वद्वियोगेन दुःखिताम् ॥ ६-१११-७७

गृहीत्वा	= by taking away	सुकृतम्	= merit	दुष्कृतम् च	= and sin
त्वम्	= you	गतः	= obtained	स्वाम्	= your
गतिम्	= course of fate	त्वद्विनाशेन	= by your death	अनुशोचामि	= I am mourning
आत्मानाम्	= about my own self	दुःखिताम्	= so afflicted as I am.		

By taking away your merit and sin, you obtained your course of fate. I, however, mourn for my own self, so afflicted as I am, by your death.

सुहृदां हितकामानां न श्रुतं वचनं त्वया ।
भ्रातुरुणां चैव कात्म्यन्यन हितमुक्तं दशानन ॥ ६-१११-७८

दशानना	= O Ravana!	वचनम्	= the advice	सुहृदाम्	= of your friends
हित	= who wish for your welfare	न श्रुतम्	= was not heard	त्वया	= by you
कामानाम्		हितम्	= the words of welfare	उक्तम्	= spoken
न	= nor	कात्म्यन्यन	= completely.		

O Ravana! You did not hear the advice of your friends, who wish for your welfare. Nor did you hear the words of your brothers completely.

हेत्वर्थयुक्तं विधिवच्छेयस्करमदारुणम् ।
विभीषणेनाभिहितं न कृतं हेतुमत्त्वया ॥ ६-१११-७९

अभितम्	= the counsel offered	विभीषणेन	= by Vibhishana	हेत्वर्थयुक्तम्	= which was endowed with reason and meaning
विधिवत्	= according to rule of conduct	श्रेयस्करम्	= wholesome	अदारुणम्	= gentle
हेतुमत्	= and well-founded	न कृतम्	= was not implemented	त्वया	= by you.

The counsel offered by Vibhishana, which was endowed with reason, meaning, rule of conduct, wholesome, gentle and well-founded, was not implemented by you.

मारीचकुम्भकर्णाभ्यां वाक्यं मम पितुस्तथा ।
न श्रुतं वीर्यमत्तेन तस्येदं फलमीटशम् ॥ ६-१११-८०

मारीचकुम्भकर्णाभ्याम्	the advices offered by Mareecha and Kumbhakarna	तथा	= and	मम	= my advice
पित्रः	= the words of my father	न श्रुतम्	= have not been heeded	वीर्यमत्तेन	= by you who were arrogant of your prowess
वाक्यम्		इदम् फलम्	= is a bitter consequence (of your perversity).		
तस्य ईटशम्	= what is followed				

The advices offered by Mareecha, Kumbhakarna, myself and my father have not been heeded by you, who were arrogant of your prowess. What is followed is a bitter consequence of your perversity.

नीलजीमूतसंकाश पीताम्बर शुभाङ्गद् ।
स्वगात्राणि विनिक्षिप्य किं शोषे रुधिराप्तुतः ॥ ६-१११-८१

नीलजीमूत	= my lord resembling a dark cloud in hue	पीताम्बर	= clad in yellow	शुभाङ्गद्	= and decked with brilliant armlets!
सम्काश		शोषे	= are you lying	स्वगात्राणि	= with your limbs
किम्	= why	रुधिराप्तुतः	= and anointed with blood?		
विनिक्षिप्य	= cast away on the ground				

My lord, resembling a dark cloud in hue, clad in yellow and decked with brilliant armlets, why are you lying with your limbs, cast away on the ground and bathed in blood?

प्रसुप्त इव शोकार्ता किं मां न प्रतिभाषसे ।
महावीर्यस्य दक्षस्य संयुगेष्वपलायिनः ॥ ६-१११-८२
यातुधानस्य दौहित्र किं मां न प्रतिभाषसे ।

प्रसुप्तः इव	= as though fast asleep	किम्	= why	न प्रतिभाषसे	= are you not replying
माम्	= to me	दौहित्रीम्	= the granddaughter	यातुधानस्य	= of Sumali the demon
दक्षस्य	= who was clever	महावीरस्य	= endowed with extraordinary prowess	अपलायिनः	= and never retreated
सम्युगेषु	= in battle	शोकार्तम्	= tormented with grief as I am.		

As though fast asleep, why are you not replying to me, the granddaughter of Somali the demon who was clever, endowed with extraordinary prowess and never retreated in battles, tormented with grief as I am?

उत्तिष्ठोत्तिष्ठ किं शोषे नवे परिभवे कृते ॥ ६-१११-८३
अद्य वै निर्भया लङ्घां प्रविष्टाः सूर्यरश्मयः ।

उत्तिष्ठ उत्तिष्ठ = arise arise!	कृते = after getting	नवे पराभवे = a fresh insult
किम् = why	शेषे = are you lying down?	सूर्यरश्मयः = the sun's rays
प्रविष्टः = have entered	लङ्घाम् = Lanka	अद्य = today
निर्भयः = without any fear.		

Arise, arise! Why are you lying down, though subjected to a fresh insult? The sun's rays have penetrated deep into Lanka today, without any fear.

येन सूदयसे शत्रून् समरे सूर्यवर्चसा ॥ ६-१११-८४
वज्रं वज्रधरस्येव सोऽयं ते सततार्चितः ।

रणे बहुप्रहरणो हेमजालपरिष्कृतः ॥ ६-१११-८५
परिघो व्यवकीर्णस्ते बाणैश्छन्नः सहस्रधा ।

छिन्नः = torn	सहस्रधा = into thousand pieces	आम् = that very iron bludgeon
ते = of yours	सूर्य वर्चसा = which was brilliant as the sun	परिघम् इव = like a thunderbolt
वज्रधरस्य = of Indra	येन = with which	सूदयसे = you killed
शत्रून् = your enemies	समरे = in the battle-field	सततार्चितः = which was constantly honoured by you
बहुप्रहरणः = which had struck many	रणे = in battle	हेमजालपरिष्कृतः = and which was decked with gold
व्यवकीर्णः = lies scattered.		

Torn into thousand pieces, that iron bludgeon of yours, which was brilliant as the sun, 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 battle and which was decked with gold, lies scattered.

प्रियामिवोपसंगृह्य किम् शेषे रणमेदिनीम् ॥ ६-१११-८६
अप्रियामिव कस्माच्च मां नेच्छस्यभिभाषितुम् ।

किम् = why	शेषे = are you lying down	उपसम्गृह्य = embracing
रण मेदिनीम् = the battle-ground	प्रियामिव = as one would embrace a loved one?	कस्मात् = why
नेच्छसि = do you not feel inclined	अभिभाषितुम् = to reply	मान् = to me
अप्रियामिव = as though I were abhorrent (to you)?		

Why are you lying down, embracing the battle-ground, as one would embrace a loved one? Why do you not feel inclined to reply to me, as though I were abhorrent to you?

धिगस्तु हृदयन् यस्या ममेदं न सहस्रधा ॥ ६-१११-८७
त्वयि पञ्चत्वमापन्ने फलते शोकपीडितम् ।

धिक् अस्तु	= woe be to me	यस्या:	= that	इदम्	= this heart
मम	= of mine	न फलते	= is not burst asunder	हृदयम्	
शोक पीडितम्	= tormented as I am with grief	त्वयि आपन्ने	= now that you have re-turned	सहस्रधा	= into thousand pieces

Woe be to me, that my heart is not bursting into pieces, tormented as I am with grief, now that you have returned to the five elements.

इत्येवं विलपन्ती सा बाष्पपर्याकुलेक्षणा ॥ ६-१११-८८
स्नेहोपस्कन्धहृदया तदा मोहमुपागमत् ।

विलपन्ती	= lamenting	इत्येवम्	= in this way	सा	= that Mandodari
बाष्प	= with her eyes filled	स्नेहोपस्कन्धहृदया	= and her heart moistened with love	तदा	= at that time
पर्याकुलेक्षणा	with tears				
उपागमत्	= fell into	मोहम्	= a swoon.		

Lamenting thus, with her eyes filled with tears and her heart moistened with love, Mandodari, at that time, fell into a swoon.

कश्मलाभिहता सन्ना बभौ सा रावणोरसि ॥ ६-१११-८९
संध्यानुरक्ते जलदे दीप्ता विद्युदिवोज्ज्वला ।

रावणोरसि	= (Fallen on) the breast of Ravana	सा सन्ना	= the dispirited Mando-dari	कश्मलाभिहता	= stricken as she was with grief
बभौ	= shone	दीप्ता उज्ज्वला	= like a vivid flash of विद्युत् इव lightning	जलदे	= across a rainy cloud
संध्यानुरक्ते	= reddened by the glow of twilight.				

Fallen on the breast of Ravana, that dispirited Mandodari, stricken as she was with grief, shone like a vivid flash of lightning across a rainy cloud, reddened by the flow of twilight.

तथागतां समुत्थाप्य सपत्न्यस्तां भृशातुराः ॥ ६-१११-९०
पर्यवस्थापयामासू रुदन्त्यो रुदतीं भृशम् ।

समुत्थाप्य	= raising up	ताम्	= Mandodari	तथागतम्	= who was in that condition
भृशम्	= bitterly weeping	सपत्न्यैः	= her co-wives	रुदन्त्यः	= who were also weeping
रुदन्तीम्					
भृशातुराः	= very much distressed as they were	पर्यवस्थापयामासु	= consoled her.		

Raising up Mandodari, who was in that condition bitterly weeping, her co-wives who were also weeping, very much distressed as they were, began to console her (as follows):

किं ते न विदिता देवि लोकानां स्थितिरघुवा ॥ ६-१११-९१
दशाविभागपर्याये राज्ञां वै चच्चलाः श्रियः ।

ते न विदिता	= don't you know	अघुवा	= the uncertain state	लोकानाम्	= of the worlds
किम्		स्थितिः			
देवि	= O queen!	राज्ञाम्	= that wealth of kings	चच्चलाः	= is unsteady
दशाविभागपर्याये	= when there is a change in the tide of their fate?	श्रियः			

Don't you know the uncertain state of the worlds, O queen, that the wealth of kings is unsteady, when there is a change in the tide of their fate?

इत्येवमुच्यमाना सा सशब्दं प्ररुदोद ह ॥ ६-१११-९२
स्नापयन्ती तदास्त्रेण स्तनौ वक्रं सुनिर्मलम् ।

उच्यमाना	= while they were consoling	इत्येवम्	= thus	सा	= she
अस्त्रेण	= with her tears	स्नापयन्ती	= moistening	सुनिर्मलम्	= her very pure face
स्तनौ	= and breasts	प्ररुदोदः	= wept	वक्रम्	
तदा	= at that moment.			सुशब्दम्	= very loudly

While they were consoling thus, Mandodari, moistening her breasts and her spotless face in tears, wept aloud at that moment.

एतस्मिन्नन्तरे रामो विभीषणमुवाच ह ॥ ६-१११-९३
सन्स्कारः क्रियतां भ्रातुः स्त्रियश्वैता निवर्तय ।

एतस्मिन्	= In the meanwhile	रामः	= Rama	उवाच ह	= spoke
अन्तरे		भ्रातुः	= let the obsequies of		
विभीषणम्	= to Vibhishana (as follows)	सन्स्कारः	= your brother	क्रियतान्	= be performed
स्त्रिगणाः	= let these crews of women	परिसान्त्वताम्	= be consoled.		

In the meanwhile, Rama spoke to Vibhishana as follows: Let the obsequies of your brother be performed and let these crews of women be consoled.

तमुवाच ततो धीमान् विभीषण इदं वचः ॥ ६-१११-९४
विमृश्य बुद्धा धर्मज्ञो धर्मार्थसहितं हितम् ।

ततः	= thereupon	धीमान्	= the intelligent Vibhishana	धर्मज्ञः	= the knower of virtue
विमृश्य	= reflecting	विभीषणः	=	उवाच	= spoke
इदम् वचः	= the following words	बुद्धा	= with his intellect	हितम्	= and self-interest.

Reflecting with his intellect, the intelligent Vibhishana, the knower of virtue, thereupon, spoke to Rama, the following words, which were in conformity with righteousness and self-interest.

त्यक्तधर्मव्रतन् कूरं नृशन्समनृतं तथा ॥ ६-१११-९५
नाहमर्होऽस्मि सन्स्कर्तुं परदाराभिमर्शकम् ।

अहम्	= I	अर्हः	न = am not obliged	सन्स्कर्तुम्	= to perform the obsequies
त्यक्तधर्मव्रतम्	= to him who had abandoned the vow of virtue	अस्मि		नृशन्सम्	= who killed human beings
तथा	= and	कुरम्	= who was cruel	परदारा	= and who was longing for others' wives.

I am not obliged to perform the obsequies to him, who had abandoned the vow of virtue, who was cruel, who killed human beings, who was a cheater and who had longed for others' wives.

आतृष्टो हि मे शत्रुरेष सर्वाहिते रतः ॥ ६-१११-९६
रावणो नाहते पूजां पूज्योऽपि गुरुगौरवात् ।

एषः रावणः	= this Ravana	रतः	= who was interested	सर्वाहिते	= in wishing evil to all
पुज्योऽपि	= though venerable	गुरुगौरवात्	= as a respectable elder	न अहते	= is not fit
पूजां	= for honour	मे शत्रुः	= he is my enemy	ब्रातृस्थः	= in the form of a brother.

This Ravana, who was interested in wishing evil to all, though venerable as a respectable elder, is not fit for honour. He is my enemy, in the guise of a brother.

नृशन्स इति मान् राम वक्ष्यन्ति मनुजा भुवि ॥ ६-१११-९७
श्रुत्वा तस्य गुणान्सर्वे वक्ष्यन्ति सुकृतं पुनः ।

राम	= O Rama!	मानुजाः	= the human beings	भुवि	= on this earth
वक्ष्यन्ति	= may speak	माम्	= about me	नृशन्सः इति	= as ruthless (if I do not perform obsequies)
पुनः	= again	श्रुत्वा	= after hearing	तस्यागुणान्	= about is bad qualities
सर्वे	= all of them	वक्ष्यन्ति	= will speak of it	सुकृतम्	= as a good act.

If I do not perform obsequies, O Rama, the human beings on earth will speak about me as ruthless. But, on hearing about his bad qualities all of them will speak of it as a good act.

तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतान् वरः ॥ ६-१११-९८
विभीषणमुवाचेदन् वाक्यज्ञो वाक्यकोविदम् ।

श्रुत्वा	= hearing	तत्	= those words	रामः	= Rama
वरः	= the best	धर्म भृताम्	= among the supporters of virtue	वाक्य	= and skilled in speech
परम प्रीतः	= was very much pleased	उवाच	= and spoke	कोविदः	
विभीषणम्	= to Vibhishana	वाक्यज्ञम्	= the intelligent one in speech.	इदम्	= the following words

Hearing those words, Rama the best among the supporters of virtue and skilled in speech, was very much pleased and spoke the following words to Vibhishana, the intelligent one in his speech.

तवापि मे प्रियन् कार्यं त्वत्प्रभवाच्च मे जितम् ॥ ६-१११-९९
अवश्यन् तु क्षमन् वाच्यो मया त्वं राक्षसेश्वर ।

राक्षसेश्वर	= O king of demons!	प्रियम्	= a favourite act	कार्यम्	= is to be done
तव	= to you	मे अपि	= by me too	जितम्	= (the battle) was won
मया	= by me	त्वत्प्रभावात्	= because of you	अवश्यम्	= certainly
क्षमम्	= an appropriate advice	वाच्यः	= is to be told	मया	= by me.

O king of demons! I too have to do a favour to you. I won the battle because of you. Certainly I have to give you an appropriate advice.

अधर्मानृतसन्युक्तः काममेष निशाचरः ॥ ६-१११-१००
तेजस्वी बलवाज्ञारः सम्मामेषु च नित्यशः ।

एषः	= this	निशाचरः	= demon	अधर्मात्	= may be full of unrighteousness
तु	= but	तेजस्वी	= (he was) brilliant	सम्युक्तः	= and falsehood
नित्यशः	= and ever a brave warrior	सम्मामेषु	= in battles.	बलवान्	= strong
शुराः च					

This demon may be full of unrighteousness and falsehood. But, he was brilliant, strong and ever a brave warrior in battles.

शतक्रतुमुखैर्दैवैः श्रूयते न पराजितः ॥ ६-१११-१०१
महात्मा बलसम्पन्नो रावणो लोकरावणः ।

श्रूयते	= it is heard that	रावणः	= Ravana	महात्मा	= who was mighty
बलसम्पन्नः	= endowed with strength	लोकरावणः	= and who was causing people to cry	न पराजितः	= was not conquered
वीरैः	= by the chiefs	शतक्रतुमुखैः	= like Indra and others.		

It is heard that Ravana who was mighty, endowed with strength and who was causing people to cry, was not conquered by the chiefs like Indra and others.

मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥ ६-१११-१०२ क्रियतामस्य सन्स्कारो ममाप्येष यथा तव ।

वैराणि	= hostilities	मरणान्तानि	= end with death	नः	= our
प्रयोजनम्	= purpose	निर्वृत्तम्	= has been accomplished	अस्य	= let his funeral rites
क्रियताम्	= be performed	एषः	= he	सम्स्कारः	
यथा तव	= as yours.			माम् अपि	= is as good mine also

Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine also, as yours.

त्वत्सकाशान्महाबाहो सन्स्कारन् विधिपूर्वकम् ॥ ६-१११-१०३ पासु मर्हति धर्मेण त्वं यशोभागभविष्यसि ।

विधिपूर्वकम्	= according to rule	दशग्रीवः	= Ravana	अर्हति	= is eligible
प्राप्तुम्	= to get	सम्स्कारम्	= obsequies	त्वत्सकाशात्	= from you
धर्मेण	= by usage	त्वम्	= you	भविष्यसि	= will become
यशोभाक्	= fit for glory.				

According to rule, Ravana is eligible to get the last rites on his dead body from you, by usage. You will also become fit for glory.

राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः ॥ ६-१११-१०४ सन्स्कारेणानुरूपेण भ्रातरं रावणम् हतम् ।

श्रुत्वा	= having heard	वचः	= the words	राघवस्य	= of Rama
विभीषणः	= Vibhishana	त्वरमाणः	= in haste	आरेभे	= began
सम्स्कारयितुम्	= to do obsequies	हतम्	= to his dead brother	रावणम्	= Ravana.

Having heard the words of Rama, Vibhishana in haste began to do obsequies to Ravana, his dead brother.

स प्रविश्य पुरीं लङ्घां राक्षसेन्द्रो विभीषणः ॥ ६-१११-१०५ रावनस्याग्निहोत्रं तु निर्यापयति सत्वरम् ।

प्रविश्य	= entering	लङ्काम्	= the City of Lanka	सः विभीषणः	= that Vibhishana
राक्षसेन्द्रः	= the lord of demons	पुरीम्		निर्यापयति	= concluded
अग्निहोत्रम्	= the Agnihotra (act of poring oblations into the sacred fire)	सत्वरम्	= quickly		
		रावणस्य	= carried on by Ravana.		

Entering the City of Lanka, that Vibhishana, the lord of demons, quickly concluded the Agnihotra (the act of pouring oblations into the sacred fire) carried on by Ravana.

शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा ।। ६-१११-१०६
तथा चन्दनकाष्ठानि काष्ठानि विविधानि च ।

अग्नरूपाणि सुगन्धीनि गन्धांश्च सुरभींस्तथा ।। ६-१११-१०७
मणिमुक्ताप्रवालानि निर्यापयति राक्षसः ।

राक्षसः	= Vibhishana	निर्यातयति	= actually caused to be brought together	शकटान्	= carts
दारुरूपाणि	= excellent varieties of firewood	अग्नीन्	= the three sacred fires	तथा	= and
याजजान्	= the priests required to officiate at the obsequies	तथा	= and	चन्दनकाष्ठानि	= logs of sandalwood
विविधानि	= various types of fire wood	सुगन्धीनि	= pieces of fragrant aloe-wood	गन्धांश्च	= odorous
काष्ठानि		अग्नरूपाणि		मणिमुक्ताप्रवालानि	= gems pearls and corals.
सुरभीन्	= perfumes	तथा	= and		

Vibhishana actually caused to be brought together, 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.

आ जगाम मुहुर्तेन राक्षसैः परिवारितः ।। ६-१११-१०८
ततो माल्यवता सार्थं क्रियामेव चकार सः ।

परिवारितः	= surrounded	राक्षसैः	= with demons	आजगाम	= (he) came back
मुहुर्तेन	= for a while	ततः	= thereupon	सः	= he
माल्यवतासार्थम्	= together with Malyavan (the father of his own mother)	चकार	= initiated the obsequies.		
		क्रियाम्			

Surrounded with demons, he came back for a while and thereupon, Vibhishana along with malyavan (the father of his own mother) initiated the obsequies.

सौवर्णी शिविकां दिव्यामारोप्य क्षौमवाससम् ॥ ६-१११-१०९

रावणं राक्षसाधिशमश्रूपूर्णमुखा द्विजाः ।
तूर्यघोषैश्च विविधैः स्तुवद्दिश्वाभिनन्दितम् ॥ ६-१११-११०

पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम् ।
उत्क्षप्य शिविकां तां तु विभीषणपुरोगमाः ॥ ६-१११-१११

दक्षिणाभिमुखाः सर्वे गृह्य काषानि भेजिरे ।

आरोप्य	= placing	रावणम्	= Ravana	क्षौम	= who was covered with
तूर्यघोषैः	= hailed with blasts of various musical instruments	स्तुवद्दिः	= as well as panegyrists	वासनम्	linen
दिव्याम्	= in a beautiful	सौवर्णीम्	= golden palanquin	राक्षसाधीशम्	= the lord of demons
लिके हुमन् वेनस् अश्रूपूर्णमुखाह् चित्रिताम्	= (stood round him) with their faces filled with tears	शिविकाम्		सर्वे द्विजाः	= all Brahmanas (forming part of the demon's race which was apparently divided into four classes
सुमनोभिः विभीषण पुरोगमाः	= which had been decorated = and flowers = all the demons for their part with Vibhishana in front	उत्क्षप्य	= lifting up	ताम्	= that palanquin
		चित्राहिः	= which had been decorated	शिविकाम्	
		पताकाभिश्च	=	चित्राभिः	= with colourful flags
		चित्रिताम्		पताकाभिश्च	
		गृह्य	= and taking up	काषानि	= blocks of wood
		भेजिरे	= proceeded	दक्षिणाभिमुखाः	= with their faces turned towards the south.

Placing Ravana, the lord of demons, who was covered with linen, accompanied by blasts of various musical instruments as well as panegyrists singing his the Brahmanas (forming part of the demon's race, which was apparently divided into four classes, like human beings) 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 demons for their part, with Vibhishana in front, proceeded with their face turned towards the south.

अग्नयो दीप्यमानास्ते तदाध्वर्युसमीरिताः ॥ ६-१११-११२
शरणाभिगताह् सर्वे पुरस्तत्स्य ते ययुः ।

ते	= those	अग्नयः	= sacrificial fires	दीप्यमानाः	= were ignited
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अध्वर्यु	= and re-animated as	तदा	= at that time	ते	= those fires
समीरिताः	they were by Adhvaryu priests the performers of the sacrificial act				
शरणाभिगताः	= were contained in earthen pots	ययुः	= went	पुरस्तात्	= in front
तस्य	= of Ravana's body.				

Those sacrificial fires were ignited and re-animated, as they were, by Adhvaryu priests, the performers of the sacrificial act, at that time. Those sacrificial fires were contained in earthen pots and went in front of Ravana's body.

अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम् ॥ ६-१११-११३
पृष्ठोऽनुययुस्तानि मूवमानानि सर्वतः ।

तानि सर्वाणि	= all those	अन्तःपुराणि	= women of the gynaecium	रुदमानानि	= while weeping
अन्ध्ययुः	= followed at his heels	मूवमानानि	= stumbling as they		
पृष्ठः	with quick paces	सर्वतः	were on all sides.		

All those women of the gynaecium, while weeping, followed at his heels with quick paces, stumbling, as they were, on all sides.

रावणम् प्रयते देशे स्थाप्य ते भृशादुःखिताः ॥ ६-१११-११४
चितां चन्दनकाष्ठैश्च पद्मकोशीरसंवृताम् ।

ब्राह्म्या संवर्तयामासू राङ्कवास्तरणावृताम् ॥ ६-१११-११५
वर्तते वेदविहितो राज्ञो वै पश्चिमः क्रतुः ।

स्थाप्य	= keeping	रावणम्	= (the body of) Ravana	प्रयते देशे	= on a consecrated spot (Vibhishana and others)
भृश दुःखिताः	= who were very much afflicted with grief	सम्वर्तयामासुः	= piled up a pyre	ब्राह्म्या	= which was sacred
चन्दन काष्ठैश्च	= with logs of sandal-wood	चिताम्		राङ्क	= covered with the skin
वर्तते	= turned about	पद्म कोशीर	= moistened with perfumes called Padmaka and Koshira	वास्तरणावृतम्	of black antelopes
राज्ञः	= in honour of the king.	सम्वृताम्		वेदविहितः	= in accordance with the Vedic rites
		पश्चिम क्रतुः	= to perform the obsequies		

Keeping the body of Ravana on a consecrated spot, Vibhishana 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 about to perform the obsequies in accordance with Vedic rites in honour of the king.

प्रचकू राक्षसेन्द्रस्य पितृमेघमनुत्तमम् ॥ ६-१११-११६
वेदिं च दक्षिणप्राच्यां यथास्थानं च पावकम् ।

प्रचकूः	= (They) performed	पितृमेघम्	= the ancestral oblations	रावणस्य	= to Ravana
अनुत्तमम्	= in a superb way	वेदिंच्च	= (They constructed) an altar	दक्षिणप्राच्याम्	= in the south-east (of the funeral pile)
पावकम्	= and placed the sacred fire in its proper place.				
यथास्थानम्					

They performed the ancestral oblations to Ravana in a superb way. They constructed an altar in the south-east (of the funeral pile) and placed the sacred fire in its proper place.

पृष्ठदाज्येन संपूर्णं स्रुवं स्कन्दे प्रचिक्षिपुः ॥ ६-१११-११७
पादयोः शकटं प्रादुरुर्वीश्योलूखलं तदा ।

प्रचिक्षिपुः	= (They) poured	स्रुवम्	= a small wooden ladle	सम्पूर्णम्	= full
पृष्ठदाज्येन	= of ghee mixed with curds	स्कन्दे	= on his shoulders	प्रादुः	= and placed
शकटम्	= a cart	पादयः	= at his feet	तदा	= and then
उलूखलम्	= a wooden mortar	ऊर्वाः च	= at his thighs.		

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.

दारुपात्रानि सर्वाणि अरणिं चोत्तरारणिम् ॥ ६-१११-११८
दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः ।

दत्त्वा	= having set	सर्वाणि	= all	दारुपात्राणि	= the wooden vessels
अरणिम्	= the lower piece of wood used for kindling fire at a sacrifice	उत्तरारणिम्	= and the upper wood (which is rotated at great speed on to lower one to produce fire by friction)	मुसलम्	= the wooden pestle used in the sacrifice
अन्यम्	= and other things	यथास्थानम्	= at their proper place	विचक्रमुः	= they circled around the funeral pyre.

Having set at their proper place, all the wooden vessels (used in Agnihotra), 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.

शास्त्रदृष्टेन विधिना महर्षिविहितेन च ॥ ६-१११-११९
 तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः ।
 परिस्तरणीकां राज्ञोधृताकां समवेशयन् ॥ ६-१११-१२०

विधेन	= according to ordinance	शास्त्रदृष्टेन	= and according to the rules viewed in the Vedas	हत्वा	= having sacrificed
महर्षिविहितेन	= ordinance laid down by eminent sages				
मेध्यम्	= a goat fit for sacrifice	तत्र	= at that spot	राक्षसाः	= the demons
पशुम्					
समवेशयन्	= spread the limbs of the dead goat	घृताक्ताम्	= dampened with ghee	राज्ञः	= on Ravana
परिस्तरणीकाम्					
राक्षसेन्द्रस्य	= the king of demons.				

According to ordinance laid down by eminent sages and according to the rules viewed in Vedas, having sacrificed a goat fit for sacrifice at that spot, the demons dampeden with ghee on Ravana the King of demons.

गन्धैर्माल्यैरलंकृत्य रावणं दीनामानसाः ॥ ६-१११-१२१
 विभीषणसहायास्ते वस्त्वैश्च विविधैरपि ।
 लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा ॥ ६-१११-१२२

अलम्कृत्य	= having decorated	रावणम्	= the body of Ravana	गन्धैः	= with perfumes
माल्यैः	= garlands	तथा विविधैः	= and various kinds of clothes	ते	= those demons
विभीषण	= accompanied by Vibhishana	दीनमानसाः	= who were distressed in mind	तथा	= and who were distressed in mind
सहायाः		बाष्पपूर्ण	= and with their faces bathed in tears	अवाकिरन्तिस्म	= poured
तथा	= and	मुखाः			
लाजैः	= parched grains of rice.				

Having decorated the body of Ravana with perfumes, garlands and various kinds of clothes those demons accompanied by Vibhishana, distressed as they were in their minds, poured parched grains of rice, with their faces bathed in tears.

स ददौ पावकन् तस्य विधियुक्तन् विभीषणः ।
 स्नात्वा चैवाद्रवस्त्रेण तिलान् दर्भविमिश्रितान् ॥ ६-१११-१२३

उदकेन च संमिश्रान् प्रदाय विधिपूर्वकम् ।
 प्रदाय चोदकं तस्मै मूर्धा चैनं नमस्य च ॥ ६-१११-१२४

ताः स्त्रियोऽनुनयामास सान्त्वमुक्त्वा पुनः पुनः ।
 गम्यतामिति ताः सर्वा विविशुर्नगरं ततः ॥ ६-१११-१२५

सः	= that Vibhishana	ददौ पावकम्	= set fire	तस्य	= to Ravana
विभीषणः					

विधियुक्तम्	= according to the rules in scriptures	स्नात्वा	= washing himself	प्रदाय	= and offering
आर्द्रवस्थेण	= in his wet clothes	विधिपूर्वकम्	= according to scriptural ordinance	तिलान्	= sesame seeds
सम्मिश्रितान्	= mixed	उदकेन च	= with water	दर्भं	= as well as blades of sa- cred Kusha grass
नमस्यच	= and offering salutation	एनम्	= to Ravana	मूर्धना	= with his head
अनुनयामास	= and entreated	ताः स्त्रियः	= those women	गम्यताम्	= to return
सान्त्वयित्वा	= consoling them	पुनः पुनः	= again and again	इति	
ताः सर्वाः	= all of them	नगरम्	= returned to the city.	ततः	= then
		विवशः			

That Vibhishana set fire to Ravana, according to the rules in the scriptures. 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, Vibhishana entreated those women to return, consoling them again and again. Then, all of them returned to the City.

**प्रविष्टासु च सर्वासु राक्षसीषु विभीषणः ।
रामपार्श्वमुपागम्य तदातिष्ठद्विनीतवत् ॥ ६-१११-१२६**

स्त्रीषु	= (While) those women	प्रविष्टासु	= were re-entering	पुरीम्	= the city
विभीषणः	= Vibhishana	राक्षसेन्द्रः	= the lord of demons	उपागम्य	= on approaching
रामपार्श्वम्	= Rama's vicinity	अतिष्ठत्	= remained standing	तदा	= then
विनीतवत्	= with humility.				

When those women were re-entering the City, Vibhishana the lord of demons on approaching Rama's vicinity then remained standing there with humility.

**रामोऽपि सह सैन्येन ससुग्रीवः सलक्षणः ।
हर्षन् लेभे रिपुं हत्वा यथा वृत्रं वज्रधरो यथा ॥ ६-१११-१२७**

हत्वा	= having destroyed	रिपुम्	= the enemy	रमोऽपि	= Rama too
लेभे हर्षम्	= experience happiness	सैन्येन सह	= along with his army	ससुग्रीवः	= as well as with Sug- reeva
सलक्षणः	= and Lakshmana	वज्रधर यथा	= even as Indra the wielder of thunder- bolt	वृत्रम्	= did on destroying Vri- tra the demon.

Having destroyed the enemy, Rama too experienced happiness, along with his army as well as with Sugreeva and Lakshmana, even as Indra the wielder of thunderbolt did on destroying Vritra the demon.

ततो विमुक्त्वा सशरं शरासनं ।
 महेन्द्रदत्तं कवचं च तन्महत् ।
 विमुच्य रोषं रिपुनिग्रहात्ततो ।
 रामः सुसौम्यत्वमुपागतोऽरिह ॥ ६-१११-१२८

ततः	= thereupon	विमुच्य	= taking off	शरासनम्	= his bow
सशरम्	= along with his arrows	महत् तत्	= and that great armour	महेन्द्रदत्तम्	= endowed to him by Indra
सः रामः	= that Rama	कवचम्		विमुक्त्वा	= abandoning
रोषम्	= his anger	अरिहा	= the annihilator of his enemies	ततः	= then
उपागतः	= obtained	रिपुनिग्रहात्	= because of the defeat of his enemy		
		सुसौम्यत्वम्	= charming benevolence.		

Thereupon, taking off his bow and arrows as also that great armour endowed to him by Indra, Rama the annihilator of his enemies, taking off his anger too, because of the enemy's defeat, then obtained a charming benevolence.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकादशाधिकशततमः सर्गः ॥

Thus completes 111th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

112 Sarga 112 - द्वादशाधिकशततमः सर्ग

Vibhishana'S Installation

Introduction -

Matali, Indra's charioteer leaves the battle-field and returns to his heaven. Then, Rama instructs Lakshmana to arrange for the installation of Vibhishana on the throne of Lanka. Lakshmana arranges to get sea-water from some monkey-chiefs and sprinkles it on vibhishana, to instal him as the King of Lanka, in the presence of the demons there. Then, Rama sends his message to Sita through Hanuma.

ते रावणवधं दृष्टा देवगन्धर्वदानवाः ।
जग्मुः स्वैः स्वैर्विमानैस्ते कथयन्तः शुभाः कथाः ॥ ६-११२-१

दृष्टा	= Having seen	रावण वधम्	= the destruction of Ra-vana	ते	= those
देवगन्धर्वदानवाः	= gods Gandharvas the celestial musicians and the demons	जग्मुः	= went away	स्वैः स्वैर्विमानैः	= in their respective aerial cars
ते कथयन्तः	= narrating as they were	शुभाः कथाः	= about the auspicious narratives.		

Having seen the destruction of Ravana, those gods, celestial musicians and demons, while chatting about the auspicious narrative, went away in their respective aerial cars.

रावणस्य वधं घोरं राघवस्य पराक्रमम् ।
सुयुद्धं वानराणां च सुग्रीवस्य च मन्त्रितम् ॥ ६-११२-२

अनुरागं च वीर्यं च सौमित्रे लक्ष्मणस्य च ।
पतिव्रतात्वम् सीताया हनुमति पराक्रमम् ॥ ६-११२-३
कथयन्तो महाभागा जग्मुहृष्ट यथागतम् ।

कथयन्तः	= chatting themselves about	घोरम् वधम्	= the awful destruction	रावणस्य	= of Ravana
राघवस्य	= the prowess of Rama	वानराणाम्	= the admirable combat	सुग्रीवस्य	= the counsel of Sug- रीवा
पराक्रमम्		सुयुद्धम्	= of the monkeys	मन्त्रितम्	
अनुरागम् च	= the affection and the वीर्यम् च	लक्ष्मणस्य	= of Lakshmana	सौमित्रे:	= the son of Sumitra
पतिव्रतात्वम्	= the loyalty of Sita to	हनुमति	= and the strength	महाभागा:	= the illustrious gods and others of Hanuma
सीताया:	her husband	पराक्रमम्		यथागतम्	
हृष्टः	= were rejoiced	जग्मुः	= and returned		= as they had come.

Chatting themselves about the awful destruction of Ravana, the terrific prowess of Rama, the admirable combat of the monkeys, the counsel tendered by Sugreeva, the affection and valour of Lakshmana; the son of Sumitra; the loyalty of Sita to her husband and about the strength of Hanuma, the illustrious celestials and others rejoicingly returned as they had come.

राघवस्तु रथं दिव्यमिन्द्रदत्तं शिखिप्रभम् ॥ ६-११२-४
अनुज्ञाय महाबाहुर्मातलिं प्रत्यपूजयत् ।

अनुज्ञाय	= taking leave	दिव्यम्	= of the celestial chariot	इन्द्रदत्तम्	= which had been given by Indra the lord of celestials
शिखिप्रभम्	= and which shone like fire	महाबाहुः	= the mighty armed	राघवस्तु	= Rama
प्रत्य पूजयत्	= respectfully saluted	मातलिम्	= Matali.		

Taking leave of the celestial chariot, which had been given by Indra the lord of celestials and which shone like fire, the mighty armed Rama respectfully saluted Matali.

राघवेणाभ्यनुज्ञातो मातलिः शक्सारथिः ॥ ६-११२-५
दिव्यं तं तथमास्थाय दिवमेवोत्पपात ह ।

अभ्यनुज्ञातः	= as assented	राघवेण	= by Rama	मातलिः	= Matali
शक्सारथिः	= Indra's charioteer	आस्थाय	= mounting	दिव्यम् तम्	= that celestial chariot
उत्पपात	= ascended	दिवमेव	= to the heaven itself.	रथम्	

As assented by Rama, Matali Indra's charioteer, mounting that celestial chariot, ascended to the heaven itself.

तस्मिंस्तु दिवमारुढे सरथे रथिनां वरः ॥ ६-११२-६
राघवः परमप्रीतः सुग्रीवं परिषस्वजे ।

तस्मिन्	= when that matali	आरुढे	= ascended	दिवम्	= to heaven
सरथे	= along with his chariot	राघवः	= Rama	वरः	= the foremost one
रथिनाम्	= among the chariot-warriors	परमप्रीतः	= was extremely pleased	परिषस्वजे	= and embraced
सुग्रीवम्	= Sugreeva.				

When Matali ascended to heaven along with his chariot, Rama, the foremost one among the chariot-warriors was highly rejoiced and embraced Sugreeva.

पर्वज्ज्य च सुग्रीवं लक्ष्मणेनाभिवादितः ॥ ६-११२-७
पूज्यमानो हरिगणैराजगाम बलालयम् ।

परिष्वज्य च	= having embraced	सुग्रीवम्	= Sugreeva	अभिवादितः	= and having been greeted
लक्ष्मणेन	= by Lakshmana	पूज्यमानः	= and having been honoured	हारिणैः	= by the monkey-troops
आजगाम	= (Rama) came	बलालयम्	= to the camp where the army had been stationed.		

Having embraced Sugreeva greeted by Lakshmana and having been honoured by the monkey-troops. Rama came to the camp where the army had been stationed.

अथोवाच स काकुत्स्थः समीपपरिवर्तिनम् ॥ ६-११२-८
सौमित्रिं सत्त्वसंपन्नं लक्ष्मणं शुभलक्षणम् ।

अथ	= then	सः	= Rama	उवाच	= spoke (as follows)
लक्ष्मणम्	= to Lakshmana	काकुत्स्थः		सत्त्व	
शुभलक्षणम्	= and having auspicious marks	सौमित्रिम्	= the son of Sumitra	सम्पन्नम्	= endowed as he was with strength

Then, Rama spoke (as follows) to Lakshmana, son of Sumitra, who was endowed with strength and having auspicious marks, who stayed nearby.

विभीषणमिमं सौम्य लङ्घायामभिषेच्य ॥ ६-११२-९
अनुरक्तं च भक्तं च तथा पूर्वोपकारिणम् ।

सौम्य	= O the benevolent Lakshmana!	अभिषेचय	= consecrate	लङ्घायाम्	= on the throne of Lanka
इमम्	= this Vibhishana	अनुरक्तम्	= to whom everyone is attached	भक्तम् च	= a loyal person
विभीषणम्		पूर्वोपकारिणम्	= the one who has formerly done a service to us.		

O the benevolent Lakshmana! Consecrate on the throne of Lanka, this Vibhishana to whom everyone is attached, a loyal person as he is and the one who has formerly done a service to us.

एष मे परमः कामो यदिमं रावणानुजम् ॥ ६-११२-१०
लङ्घायां सौम्य पश्येयमभिषिक्तं विभीषणम् ।

सौम्य	= O gentle one!	eShaH	= this	मे	= is my
परमः	= paramount	कामः	= desire	यत्	= that
पश्येयम्	= I should see	इमम्	= this Vibhishana	रावणानुजम्	= the brother of Ravana

अभिषिक्तम्	= being consecrated for throne	लङ्कायाम्	= in Lanka.
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O gentle one! This is my paramount desire that I should see this Vibhishana, the brother of Ravana being consecrated for throne in Lanka.

एवमुक्तस्तु सौमित्री राघवेण महात्मना ॥ ६-११२-११
तथेत्युक्त्वा सुसंहृष्टः सौवर्णम् घटमाददे ।

एवम्	= thus	उक्तः	= spoken	महात्मना	= by the great souled
राघवेण	= Rama	सौमित्रिः	= Lakshmana	उक्त्वा तथेति	= saying so it be
सुसंहृष्टः	= and rejoicingly	आददे	= procured	सौवर्णम्	= a golden
घटम्	= pot.				

Hearing the words of the great soled Rama, Lakshmana replied, 'so it be' and rejoicingly procured a golden pot.

तं घटं वानरेन्द्राणाम् हस्ते दत्त्वा मनोजवान् ॥ ६-११२-१२
व्यादिदेश महासत्त्वः समुद्रसलिलं तदा ।

महासत्त्वः	= that mighty Laksh- mana	तदा	= then	दत्त्वा	= placing
तम्	= that	घटम्	= pot	हस्ते	= in the hands
वानरेन्द्राणाम्	= of the monkey-chiefs	व्यादिदेश	= instructed	मनोजवान्	= them who were as swift as thought
समुद्र	= (to bring) sea-water.				
सलिलम्					

That mighty Lakshmana, then placing that pot in the hands of the monkey-chiefs, instructed them, who were as swift as thought, to bring sea-water.

अतिशीघ्रम् ततो गत्वा वानरास्ते मनोजवाः ॥ ६-११२-१३
आगतास्तु जलं गृह्य समुद्राद्वानरोत्तमाः ।

ततः	= thereupon	ते	= those excellent mon-	मनोजवाः	= with the swiftness of
गत्वा	= moving	वानरोत्तमाः	= keys		thought
गृह्य	= having obtained	अतिशीघ्रम्	= very quickly	आगताः	= returned
		जलम्	= the water	समुद्रात्	= from the sea.

Thereupon, those excellent monkeys, with the swiftness of thought, moving very quickly from that place, returned, having obtained the water from the sea.

ततस्त्वेकं घटं गृह्य संस्थाप्य परमासने ॥ ६-११२-१४
घटेन तेन सौमित्रिरभ्यषिञ्चद्विभीषणम् ।

लङ्कायां रक्षसां मध्ये राजानं रामशासनात् ॥ ६-११२-१५
विधिना मन्त्रहृष्टेन सुहृद्दणसमावृतः ।

ततः	= thereafter	सौमित्रिः	= Lakshmana	सुहृद्दण	= together	with	his
गृह्य	= taking	एकम्	= one	समावृतः	= friends		
विभीषणम्	= making Vibhishana to sit	परमासने	= on the throne	घटम्	= pot		
सम्स्थाप्य				अभ्यषिङ्गत्	= sprinkled (him)		
तेन घटेन	= (with sea-water) from that pot	विधिना	= in accordance with the rule (in Vedic scriptures)	रक्षसाम्	= in the middle of the		
राजानाम्	= to make him the king	लङ्कायाम्	= for the kingdom of Lanka	मध्ये	= demons		
				राम	= as directed by Rama.		
				शासनात्			

Thereupon, Lakshmana together with his friends, taking one pot and making Vibhishana to sit on the throne, sprinkled him with sea-water from that pot in accordance with the rule prescribed in Vedic scriptures, while the demons were witnessing the ceremony, to make him the king for Lanka, as directed by Rama.

अभ्यषिञ्चस्तदा सर्वे राक्षसा वानरास्तथा ॥ ६-११२-१६
प्रहर्षमतुलं गत्वा तुष्ट्वू राममेव ह ।

तदा	= then	सर्वे राक्षसाः	= all the demons	तथा	= as well as
वानराः	= the monkeys	अभ्यषिङ्गन्	= consecrated (Vibhishana)	गत्वा	= having obtained
अतुलम्	= extra ordinary delight	तुष्ट्वुः	= (they) eulogized	रामेव हि	= Rama indeed.

Then, all the demons as well as the monkeys consecrated Vibhishana. Having gained extra ordinary delight, they indeed eulogized Rama.

तस्यामात्या जहृषिरे भक्ता ये चास्य राक्षसाः ॥ ६-११२-१७
दृष्ट्वाभिष्कृतं लङ्कायां राक्षसेन्द्रं विभीषणम् ।

दृष्टा	= seeing	विभीषणम्	= Vibhishana	राक्षसेन्द्रम्	= the lord of demons
अभिष्कृतम्	= consecrated	लङ्कायाम्	= for the throne of Lanka	तस्य	= his
अमात्याः	= (four) counsellors	ये राक्षसाः	= and those demons	अस्य भक्ताः	= who were devoted to him
जहृषिरे	= were rejoiced.				

Seeing Vibhishana the lord of demons consecrated for the throne of Lanka, his four counsellors who were always together with him and such of those demons who were devoted to him, were rejoiced.

राघवः प्रमां प्रीतिं जगाम सहलक्ष्मणः ॥ ६-११२-१८
स तद्राज्यं महत्प्राप्य रामदत्तं विभीषणः ।

राघवः	= Rama	सह लक्ष्मणः	= together with Lakshmana	जगाम	= obtained
प्रमाम्	= great	प्रीतिम्	= delight	सः	= that
विभीषणः	= Vibhishana	प्राप्य	= having gained	तत् महत्	= that great kingdom
राम दत्तम्	= bestowed on him by Rama (was also greatly delighted).			राज्यम्	

Rama together with Lakshmana were greatly delighted. That Vibhishana, having gained that great kingdom bestowed on him by Rama, was also greatly delighted.

प्रकृतीः सान्त्ययित्वा च ततो राममुपागमत् ॥ ६-११२-१९
दध्यक्षतान् मोदकांश्च लाजाः सुमनसस्तथा ।
आजहुरथ संतुष्टाः पौरास्तस्मै निशाचराः ॥ ६-११२-२०

सान्त्ययित्वा	= after consoling	प्रकृतीः	= his people	ततः	= (Vibhishana) then
उपागमत्	= approached	रामम्	= Rama	ततः	= then
निशाचराः	= the demons	पौराः	= who were residing in the city	सम्तुष्टाः	= were quite delighted
आजहुः	= and brought	तस्मैः	= to him (by way of presents)	दधि	= curds
अक्षतान्	= unbroken grains of rice	मोदकांश्च	= sweets shaped like balls	लाजाः	= parched grains of unhusked rice
तथा	= and	सुमनसः	= flower also.		

After consoling his people, Vibhishana then sought to presence of Rama. Now, the demons who were residing in the city were quite delighted and brought to him (by way of presents) curds, unbroken grains of rice, sweets shaped like balls, parched grains of unhusked rice and flowers too.

स तान् गृहीत्वा दुर्धर्षो राघवाय न्यवेदयत् ॥ ६-११२-२१
माङ्गल्यं माङ्गलं सर्वं लक्ष्मणाय च वीर्यवान् ।

गृहीत्वा	= accepting	तान्	= them	वीर्यवान्	= the valiant
सः	= Vibhishana	दुर्धर्षः	= who was unconquerable	न्यवेदयत्	= offered
सर्वम्	= all	माङ्गल्यम्	= those auspicious objects	राघवाय	= to Rama
लक्ष्मणाय	= and to Lakshmana	माङ्गलम्	= happily.		

Accepting them, the valiant and unconquerable Vibhishana happily offered all those auspicious objects to Rama and Lakshmana.

कृतकार्यं समृद्धार्थं दृष्टा रामो विभीषणम् ॥ ६-११२-२२
प्रतिजग्राह तत्सर्वं तस्यैव प्रियकाम्यया ।

दृष्टा	= seeing	विभीषणम्	= Vibhishana	कृत कार्यम्	= who had accomplished his act
समृद्धार्थम्	= and increased his resources	रामः	= Rama	प्रतिजग्राह	= accepted
तत्	= it	सर्वम्	= all	तस्य प्रिय	= with a sole desire to show gracefulness to him.

Seeing Vibhishana, who had accomplished his act and increased his resources, Rama accepted it all, with a sole desire to show gratefulness to him.

ततहूँ शैलोपमं वीरं प्राञ्जलिं प्रणतं स्थितम् ॥ ६-११२-२३
उवाचेदं वचो रामो हनूमन्तं ।

ता:	= thereupon	रामः	= Rama	उवाच	= spoke
इदम् वचः	= the following words	वीर	= to the valiant	हनुमन्तम्	= the monkey
शैलोपमम्	= who was equal in size to a mountain	स्थितम्	= and who was standing	प्रणतम्	= humbly
प्राञ्जलिम्	= with his palms joined together for salutation.				

Thereupon, Rama spoke the following words to the valiant Hanuma the monkey who was equal in size to a mountain and who was standing in humility, with his hands joined in salutation.

अनुज्जनाप्य महाराजमिमं सौम्य विभीषणम् ॥ ६-११२-२४
प्रविश्य नगरीं लङ्कां कौशलं ब्रूहिैथिलीम् ।

सौम्य	= O the benevolent one!	अनुज्जाप्य	= taking permission from	इमम्	= this Vibhishana
महाराजम्	= the great king	प्रवेश्य	= and entering into	विभीषणम्	
ब्रूहि	= inform	कौशलम्	= about our welfare	लङ्काम्	= the City of Lanka

O the benevolent one! Taking permission from this Vibhishana, the great king and entering into the City of Lanka, inform about our welfare to Sita.

वैदेह्यै मां कुशलिनं सुग्रीवं च सलक्षणम् ॥ ६-११२-२५
अचक्ष्व वदतां श्रेष्ठ रावणं च हतं रणे ।

श्रेष्ठ वदताम्	= O Hanuma the proficient one in speech!	आचक्ष्व	= tell	वैदेह्यै	= Sita (that)
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माम्	= myself	स लक्ष्मणम्	= along with Lakshmana	सुग्रीवम् च	= and Sugreeva
कुशलिनम्	= are well	रावणम्	= and that Ravana	हतम्	= had been killed

रणे = in battle.

O Hanuma, the proficient one in speech! Inform Sita that myself together with Lakshmana and Sugreeva are well and that Ravana had been killed in battle.

**प्रियमेतदुदाहृत्य वैदेह्यस्त्वं हरीश्वर ॥ ६-११२-२६
प्रतिगृह्य च संदेशमुपावर्त्तिमर्हसि ।**

हरीश्वर	= O the master of monkeys!	उदाहृत्य	= making clear	एतत्	= this
प्रियम्	= favourite news	वैदेह्यः	= to Sita	अर्हसि	= you ought
उपावर्त्तिम्	= to return	प्रतिगृह्य	= taking back	सम्देशम्	= her message.

O Hanuma the master of monkeys! Making clear this favourite news to Sita, you ought to return, taking back her message.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वादशाधिकशततमः सर्गः ॥

Thus completes 112th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

113 Sarga 113 - त्रयोदशाधिकशततमः सर्ग

Hanuma Informs Seetha About Raama's Victory

Introduction -

Matali, Indra's charioteer leaves the battle-field and returns to his heaven. Then, Rama instructs Lakshmana to arrange for the installation of Vibhishana on the throne of Lanka. Lakshmana arranges to get sea-water from some monkey-chiefs and sprinkles it on Vibhishana, to install him as the King of Lanka, in the presence of the demons there. Then, Rama sends his message to Sita through Hanuma.

इति प्रतिसमादिष्टे हनूमान्मारुतात्मजः ।
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः ॥६-११३-१

इति प्रति = thus directed (by समादिष्टः Rama)	हनुमन् = Hanuma	मारुतात्मजः = the son of wind-god
प्रविवेश = entered	लङ्काम् = the City of Lanka	पूज्यमानः = being respectfully received
निशाचरैः = by the demons.	पुरीम्	

Thus directed by Rama, Hanuma the son of wind-god, entered deeply into the City of Lanka, being respectfully received by the demons.

प्रविश्य च पुरीं लङ्कामनुडुष्य विभीषणम् ।
ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम् ॥६-११३-२

संप्रविश्य यथान्यायम् सीताया विदितो हरिः ।
ददर्श शशिना हीनां सातङ्कामिव रोहिणीम् ॥६-११३-३

वृक्षमूले निरानन्दां राक्षसीभिः परीवृताम् ।
निभृतः प्रणतः प्रह्वः सोऽमिगम्याभिवाद्य च ॥६-११३-४

सः = that	हनूमान् = Hanuma	हरिः = the monkey
विदितः = known	सीताया: = to Sita	प्रविश्य = having entered
लङ्काम् = the City of Lanka	अनुज्ञास्य = seeking permission	विभीषणम् = from Vibhishana
पुरीम्		
अभ्यनुज्ञातः = obtaining permission	तेन = from him	सम्प्रविश्य = and entering
यथा न्यायम् = as per the regulation	वृक्षवाटिकम् = the grove of trees	ददर्श = saw
वृक्षमूले = at the foot of a tree (Seete)	हीनाम् = bereft of	मृजया = freshness
सातण्काम् = like a frightened cow	निरानन्दाम् = joyless	परिवृताम् = and surrounded
रोहिणीमिव		
राक्षसीभिः = with female-demons	अभिगम्य = approaching	हेरु प्रणतः = humbly

अभिवाद्य च	= offering his salutation	प्रहः	= by bending his head	सः	= he
निभृतः	= kept silent.				

That Hanuma, the monkey, known to Sita, having entered the City of Lanka, seeking permission from Vibhishana, getting approval from him and entering Ashoka grove as per the prevailing regulation, saw at the foot of a tree, Sita, who was bereft of freshness, looking joylessly like a frightened cow and surrounded with female-demons. Approaching her humbly by offering salutation to her in bending his head, he stood there silently.

दृष्टा समागतं देवी हनूमन्तं महाबलम् ।
तूष्णीमास्त तदा दृष्टा स्मृत्वा हृष्टाभवत्तदा ॥६-११३-५

दृष्टा	= on seeing	महाबलम्	= the mighty	हनूमन्तम्	= Hanuma
समागतम्	= who came there	देवी	= Sita	तदा	= then
आस्त	= kept herself	तूष्णीम्	= silent	दृष्टा	= seeing
स्मृत्वा	= and recollecting (him)	तदा	= then	अभवत् हृष्टा	= se became rejoiced.

Even after seeing the mighty Hanuma who came there, Sita kept herself silent. Then, seeing and recollecting him, she became rejoiced.

सौम्यं तस्या मुखं दृष्टा हनूमान् प्लवगोत्तमः ।
रामस्य वचनं सर्वमारव्यातुमुपचक्रमे ॥६-११३-६

दृष्टा	= seeing	तस्या	= her	सौम्यम्	= cool
मुखम्	= face	हनूमान्	= Hanuma	प्लवगोत्तमः	= the excellent monkey
उपचक्रमे	= began	आरव्यातुम्	= to narrate	सर्वम्	= the entire
वचनम्	= message	रामस्य	= of Rama.		

Seeing her cool face, Hanuma the excellent monkey began to narrate the entire message of Rama.

वैदेहि कुशली रामः ससुग्रीवः सलक्ष्मणः ।
विभीषणसहायश्च हरीणां साहितो बलैः ॥६-११३-७

वैदेहि	= O Sita!	रामः	= Rama	सह	सुरीव	= together with Sug-
विभीषण	= along with vibhishana	हरीणाम्	= and collectively with	लक्ष्मणः	रीवा	lakShmaNaH
सहायश्च	as his supporter	बलैः साहितः	the army of monkeys	कुशली	= is well.	

O Sita! Rama is well, together with Sugreeva and Lakshmana, along with Vibhishana as his supporter and collectively with the army of monkeys.

कुशलं चाह सिद्धार्थो हतशत्रुररिन्द्रमः ।
विभीषणसहायेन रामेण हरिमिः सह ॥६-११३-८
निहतो रावणो देवि लक्ष्मणस्य नयेन च वीर्यवान् ।

देवि	= O the divine lady!	हत शत्रुः	= having destroyed his enemy	अमित्रजित्	= Rama the annihilator of his adversaries
सिद्धार्थः	= having accomplished his object	आह	= is informing	त्वा	= you
कुशलम्	= about his welfare	रामेण	= by Rama	लक्ष्मणेन	= and by Lakshmana
विभिषण	= with the support of	हरिमिः सह	= along with the monkeys	वीर्यवान्	= the valiant Ravana
सहायेन	Vibhishana			रावणः	
निहतः	= has been killed.				

O the divine lady! Having destroyed his enemy, Rama the annihilator of his adversaries, having accomplished his object, is informing you about his welfare. Rama and Lakshmana, with the support of Vibhishana and the monkeys, killed the valiant Ravana.

प्रियमाख्यामि ते देवि भूयश्च त्वां सभाजये ॥६-११३-९
तव प्रभावाद्वर्मज्ञे महान् रामेण संयुगे ।
लब्धोऽयं विजयः सीते स्वस्था भव गतज्वरा ॥६-११३-१०

देवि	= O the divine lady!	आख्यामि	= I am telling	प्रियम्	= a pleasant news
भूयः	= and again	त्वाम्	= sabhaajaye	=	eulogizing
सीते	= O Sita	धर्मज्ञे	= knowing what is right!	तव प्रभावात्	= because of your power
अयम्	= this	महान्	= great	विजयः	= victory
लभ्दः	= has been accomplished	रामेन	= by Rama	सम्युगे	= in battle
भव	= be	स्वस्था	= comfortable	गतज्वरा	= free from grief.

O the divine lady! I am telling a pleasant news and again eulogizing you. O Sita, the knower of righteousness! Rama accomplished this great victory in the battle, because of your power. Be free from your grief and be comfortable.

रावणश्च हृतः शत्रुर्लङ्घा चैव वशीकृता ।
मया ह्यलब्धनिद्रेण धृतेन तव निर्जये ॥६-११३-११
प्रतिज्ञनैषा विनिस्तीर्णा वद्धा सेतुं महोदधौ ।

रावणश्च	= Ravana	शत्रुः	= the enemy	हृतः	= was killed
लङ्घाचैव	= even the Lanka too	वशीकृता	= has been subdued	धृतेन	= with a firm determination
निर्जये	= to win you back	मया	= by me	अलब्ध	= who have had no sleep
वद्धा	= having constructed	सेतुम्	= a bridge	निद्रेण	
				महोदधौ	= across the great ocean

एहा	= this	प्रतिज्ञना	= vow (of winning you back)	विनिस्तीर्णा	= has been redeemed.
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Ravana, the enemy was killed. Even the Lanka has been subdued. With a firm determination to win you back, by me who have had no sleep, a bridge has been constructed across the great ocean and this vow (of winning you back) has been fulfilled.

संभ्रमश्च न कर्तव्यो वर्तन्त्या रावणालये ॥६-११३-१२
विभीषणविधेयं हि लङ्घैश्वर्यमिदं कृतम् ।

सम्भ्रमः च न	= you ought not to fear	वर्तन्त्या	= for having stayed in	इदम्	= this
कर्तव्यः		रावणालय	Ravana's abode		
लङ्घैश्वर्यम्	= kingdom of Lanka	कृतम् हि	= has been placed indeed	विभीषण	= under the dominion

विधेयम् = ship of Vibhishana.

You ought not to have any fear, living as you do in Ravana's abode. This kingdom of Lanka has now been placed indeed under the dominion ship of Vibhishana.

तदाश्वसिहि विस्त्रब्यं स्वगृहे परिवर्तसे ॥६-११३-१३
अयं चाभ्येति संहष्टस्त्वदर्शनसमुत्सुकः ।

तत्	= that is why	आश्वसि हि	= console yourself	विस्त्रब्यम्	= complacently
परिवर्तसे	= you are staying	स्वगृहे	= in your own house	अयम् च	= this Vibhishana too
अभ्येति	= is coming	त्वदर्शन	= so eager as he is	तो से यो।	= with rejoice.

सम्हष्टः

That is why, console yourself complacently. You are staying in your own house. This Vibhishana too is coming to you with a rejoice, as he is so eager to see you.

एवमुक्ता तु सा देवी सीता शशिनिभानना ॥६-११३-१४
प्रहर्षेणावरुद्धा सा व्यहर्तुं न शशाक ह ।

सा सीता	= that Sita	देवी	= the divine lady	शशि	= with her face resembling the moon
एवम्	= thus	उक्ता	= spoken	न शशाक ह	= was not able
व्याहर्तुम्	= to speak	अवरुद्धा	= tongue-tied as she was	प्रहर्षण	= with a thrill of delight.

Hearing these words, that Sita the divine lady, whose face resembled the moon, could not speak, tongue-tied as she was with a thrill of delight.

ततोऽब्रवीद्धरिवरः सीतामप्रतिजल्पतीम् ॥६-११३-१५
किं त्वं चिन्तयसे देवि किं च मां नाभिभाषसे ।

ततः	= thereupon	हरिवरः	= Hanuma	अब्रवीत्	= spoke
सीताम्	= to Sita	अप्रतिजल्पतीम्	= who was not making any answer (as follows)	देवी	= O divine lady!
किम्	= what	त्वम्	= are you	चिन्तयसे	= reflecting upon?
किम्	= why	नाभिभाषसे	= don't you speak	माम्	= to me?

Thereupon, Hanuma spoke to Sita, who was not making any answer (as follows): O divine lady! What are you reflecting upon? Why don't you speak to me?

एवमुक्ता हनुमता सीता धर्मपथे स्थिता ॥६-११३-१६
अब्रवीत्परमप्रीता बाष्पगद्दद्या गिरा ।

एवम्	= thus	उक्ता	= asked	हनुमता	= by Hanuma
सीता	= Sita	स्थिता	= who was established	धर्मपथे	= in a righteous path
परमप्रीता	= was very much delighted	अब्रवीत्	= and spoke	गिरा	= in a voice
बाष्पगद्दद्या	= choked with tears.				

Thus asked by Hanuma, Sita, who was ever established in a righteous path, was very much delighted and spoke (as follows) in a voice choked with tears.

प्रियमेतदुपश्रुत्य भर्तुर्विजयसंश्रयम् ॥६-११३-१७
प्रहर्षवशमापन्ना निर्वाक्यास्मि क्षणान्तरम् ।

उपश्रुत्य	= hearing	एतत् प्रियम्	= this pleasant news	विजय	= about the victory
भर्तुः	= of my husband	अस्मि	= I became	सम्श्रयम्	
क्षणान्तरम्	= for a while	आपन्न	= overpowered as I was	निर्वाक्या	= speechless

Hearing these pleasant tidings about the victory of my husband, I became speechless for a while, overpowered as I was, by extreme joy.

न हि पश्यामि सदृशं चिन्तयन्ती प्लवङ्गम् ॥६-११३-१८
मत्रियारव्यानकस्येह तव प्रत्यभिनन्दनम् ।

प्लवङ्गमे	= O Hanuma!	न पश्यामि हि	= I do not indeed see	सदृशम्	= any appropriate thing
इहम्	= here	प्रत्यभिनन्दनम्	= which pleases you in return	मत्रियारव्यानकस्य	= to you who have announced these tidings pleasant to me
चिन्तयन्ती	= even after enervating my brain.				

O, Hanuman! I indeed do not see any appropriate thing here, which pleases you in return, to offer you, who have announced these tidings pleasant to me, even after enervating my brain.

**न च पश्यामि तत्सौम्य पृथिव्यामपि वानर ॥६-११३-१९
सदृशं मतिप्राख्याने तव दातुं भवेत्समम् ।**

न च पश्यामि	= nor do I perceive	सदृशम्	= anything worthy of	पृथिव्याम्	= on this earth
किञ्चन		किञ्चन	you		
प्रियाख्येन	= or comparable to the	दत्त्वा यत्	= and on bestowing	तव	= on you
सदृशम्	act of conveying this		which		
सुखम्	agreeable news (to me)	भवेत्	= may come to me.		
	happiness				

Nor, do I perceive anything worthy for you on this earth for you act of conveying this agreeable news to me and on bestowing which on you, happiness may come to me.

**हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च ॥६-११३-२०
राज्यं वा त्रिषु लोकेषु नैतदर्हति भाषितुम् ।**

नहंति	= nothing is worthy	एतत्	= of this	भषितम्	= message
हिरण्यम् वा	= nor gold	विविधानि	= nor the different dia-	राज्यम् वा	= nor the sovereignty
त्रिषु लोकेषु	= of the three worlds.	रत्नानि	mmonds		

Neither silver, nor gold nor even diamonds nor the sovereignty of the three worlds, can be worthy of this message.

**एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः ॥६-११३-२१
प्रगृहीताञ्चलिंवाक्यं सीतायाः प्रमुखे स्थितः ।**

एवम्	= thus	उक्तः	= spoken	वैदेह्या	= by Sita
प्लवन्नामः	= hnuma	स्थितः	= standing	प्रमुखे	= with his face turned
सीतायाः	= towards Sita	प्रगृहीताञ्चिलिः	= and with his hands joined in salutation	प्रत्युवाच	= replied
हर्षात्	= joyfully (as follows):				

Hearing the words of Sita, Hanuma standing with his face turned towards Sita and with his hands joined in salutation, joyfully replied as follows:

**भर्तुः प्रियहिते युक्ते भर्तुर्विजयकाङ्गिणि ॥६-११३-२२
स्निग्धमेवंविधं वाक्यं त्वमेवार्हसि भाषितुम् ।**

अनिन्दिते	= O faultless lady	युक्ते	= interested	प्रियहिते	= in things which are agreeable and beneficial
भर्तुः	= to husband	विजयकाङ्क्षिणि	= and wishing for his victory!	त्वमेव	= you alone
अर्हसि स्तिंगधम्	= deserve (to speak) = endowed with affection.	एवम्बिधम्	= such	वाक्यम्	= words

O faultless lady, interested in things agreeable and beneficial to husband and wishing for his victory! You alone deserve to speak such words filled with affection.

तवैतद्वचनं सौम्ये सारवत्स्तम्भमेव च ॥६-११३-२३
रत्नौघाद्विविधाच्चापि देवराज्याद्विशिष्यते ।

सौम्ये	= O gentle lady!	एतत् तव	= these words of yours	सारवत्	= with preciousness
स्तिंगधमेवच	= and affection	वचनम्		विविधात्	= various kinds of heaps
देवराज्यात्	= or the sovereignty over the gods.	विशिष्यते	= are better than	रत्नौघात्	of diamonds

O gentle lady! These words of yours, endowed with preciousness and affection, are better than various kinds of collection of diamonds or the sovereignty over the celestials.

अर्थतश्च मया प्राप्ता देवराज्यादयो गुणाः ॥६-११३-२४
हतशत्रुं विजयिनं रामं पश्यामि यत्स्थितम् ।

पश्यामि	= I am seeing	रामम्	= Rama	सुस्थितम्	= in good condition
हतशत्रुम्	= he having killed the enemies	विजयिनम्	= and having attained victory	अर्थतः	= that is to say
देवराज्यादयः	= sovereignty over the celestial and other	गुणः	= good qualities	प्राप्ताः	= have been obtained
मया	= by me.				

I see Rama victorious and happy, he having killed the enemies and having obtained victory. That is to say, I have attained the blessing like the sovereignty over the celestials and other good qualities.

तस्य तद्वचनं श्रुत्वा मैथिली जनकात्मजा ॥६-११३-२५
ततः शुभतरं वाक्यमुवाच पवनात्मजम् ।

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्य	= of Hanuma
मैथिली	= Sita	जनकात्मजा	= the daughter of Janaka	ततः	= thereupon
उवाच	= spoke	शुभतरम्	= the following most auspicious words	पवनात्मजम्	= to Hanuma.

Hearing those words of Hanuma, Sita the daughter of Janaka thereupon spoke the following auspicious words to Hanuma.

अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ॥६-११३-२६
बुद्धा ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् ।

त्वमेव	= you alone	अर्हसि	= are worthy	भाषितुम्	= can utter (these words)
अतिलक्षण	= endowed with exceedingly good attributes	माधुर्य गुण	= embellished with a grace of style	युक्तम्	= filled
सम्पन्नम्		भूषितम्			
बुद्धा	= with an intelligence	अष्टाङ्गया	= consisting of eight excellences.*		

You alone can utter these words, endowed with exceedingly good attributes, embellished with a grace of style and filled with an intelligence, consisting of eight excellences.*

comment: 1) Keenness to hear discourse on the Spirit 2) readiness to hear such discourses, 3) receptivity, 4) retentive power, 5) reasoning for and 6) against a proposition, 7) the faculty of comprehension and 8) realization of truth: These are the eight characteristics of good intelligence, according to Neetisara Kamandaka, often quoted by the commentators in Sanskrit:

शुश्रूषा श्रवणं चैव।
घ्रुहणं धारणं तथा।
ऊहोपेहोर्थविज्ञानानं।
तत्त्वज्ञानं च धीगुणाः ॥

श्लाघनीयोऽनिलस्य त्वं सुतः परमधार्मिकः ॥६-११३-२७
बलं शौर्यं श्रुतं सत्त्वं विक्रमो दाक्ष्यमुत्तमम् ।
तेजः क्षमा धृतिः स्थैर्यं विनीतत्वं न संशयः ॥६-११३-२८

त्वम्	= you	श्लाघनीय	= are a praiseworthy	परमधार्मिकः	= and supremely virtuous
सुतः	= son	अनिलस्य	= of the wind-god	बहवः	= Numerous
शोभनाः	= good	गुणाः	= qualities	त्वच्चेव	= are there in you alone
एते	= they are here	अन्ये	= along with others	बलम्	= strength
शौर्यम्	= valour	श्रुतम्	= knowledge of scriptures	सत्त्वम्	= vigour
विक्रमः	= prowess	दाक्ष्यम्	= superlative skill (in action)	तेजः	= spirit
क्षमा	= forbearance	उत्तमम्		स्थैर्यम्	= stability
विनीतत्वम्	= and humility	धृतिः	= firmness		
		न सम्शयः	= there is no doubt (about it).		

You are a praiseworthy and supremely virtuous son of the wind-god. Numerous good qualities are there in you along (as follows, along with others): strength, valour, knowledge of scriptures, vigour, prowess, superlative skill (in action), spirit, forbearance, firmness, stability and re is no humility. There is no doubt about it.

अथोवाच पुनः सीतामसंभ्रातो विनीतवत् ॥६-११३-२९
प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ।

अथ	= thereafter (Hanmua)	प्रगृहीताञ्जलिः = having joined his hands together in salutation	स्थितः = having stood
पुनः	= in front	सीतायाः = of Sita	असम्भ्रान्तः = free from flurry
विनीतवत्	= and with humility	पुनः = again	उवाच = spoke
सीताम्	= to Sita (as follows):		

Thereafter, having joined his hands together in salutation, standing in front of Sita in humility and free from flurry, Hanuma again spoke to Sita (as follows):

इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे ॥६-११३-३०
हन्तुमिच्छामि ताः सर्वा याभिस्त्वं तर्जिता पुरा ।

इमाः	= these women	पुरा	= earlier	याभिः	= by whom
त्वम्	= you	तर्जिता	= have been frightened (those are)	राक्षस्य खलु	= indeed the female demons
त्वम्	= if you permit me	इच्छामि	= I wish	हन्तुम्	= to kill
अनुमन्यसे					
यदि					
ताः सर्वाः	= all of them.				

If you permit me, I wish to kill of all these notorious female-demons, by whom you have been frightened earlier.

क्षिश्यन्तीं पतिदेवां त्वामशोकवनिकां गताम् ॥६-११३-३१
घोररूपसमाचाराः कूराḥ कूरतरेक्षणाः ।
इह श्रुता मया देवि राक्षस्यो विकृताननाः ॥६-११३-३२
असकृत्परुषैर्वाक्यैर्वदन्त्यो रावणाङ्गया ।

कूरा:	= (These) cruel female-demons	घोररूप	= of terrific form and behavior	कूरतरेक्षणाः	= with still more cruel eyes
राक्षस्यः		समाचाराः		मय	= by me
विकृतानना	= having ugly faces	श्रुताः	= were heard	परुषैः	= harsh
इह	= here	वदन्त्यः	= speaking	पतिदेवाम्	= who are so devoted to your husband
वाक्यिः	= words	त्वाम्	= to you	गताम्	= when you were getting hardships
असकृत्	= again and again	रावणाङ्गया	= at Ravana's command	क्षिश्यन्तीम्	

अशोकवनिकाम् = in the Ashoka grove | देवी = O divine lady! |

These cruel female-demons of terrific form and behavior, with still more cruel eyes, having ugly faces, were heard by me here speaking again and again harsh words to you, who are so devoted to your husband, at Ravana's command, when you were suffering hardships in the Ashoka grove, O divine lady!

विकृता विकृताकाराः कूर्ता: कूरकचेक्षणाः ॥६-११३-३३
 इच्छामि विविघैर्घैर्तैर्हन्तुमेताः सुदारुणाः ।
 राक्षस्यो दारुणकथा वरमेतं प्रयच्छ मे ॥६-११३-३४

इच्छमि	= I wish	हन्तुम्	= to kill	विविघैः	= with various kinds of
कूरा:	= these cruel	सुदारुणाः	= extremely rough	घातैः	strokes
विकृताः	= with distorted features	कूरकचेक्षणाः	= and terrific hairs and eyes	राक्षसस्य	= deformed female-
प्रयच्छ	= (Pray) grant	एतत्	= this	विकृताराः	demons
मे	= to me.			दारुणकथाः	= talking together roughly
				वरम्	= boon

I wish to kill with various kinds of strokes, these cruel, extremely rough and deformed female-demons, with distorted features and terrific hairs and eyes, talking together roughly. (Pray) grant this boon to me.

मुषिभिः पाणिभिश्चैव चरणैश्चैव शोभने ।
 जङ्घाजानुप्रहारैश्च दन्तानां चैव पीडनैः ॥६-११३-३५

भक्षणैः कर्णनासानां केशानां लुञ्चनैस्तथा ।
 भृशं शुष्कमुखीभिश्च दारुणैर्लङ्घनैर्हतैः ॥६-११३-३६

विभिन्नशङ्खग्रीवांशपार्घकैश्च कलेवरैः ।
 निपात्य हन्तुमिच्छमि तव विप्रियकारिणीः ॥६-११३-३७

इच्छामि	= I wish	हन्तुम्	= to kill	तव	= (the female-demons)
निपात्य	= striking them down	मुषिभिः	= with my fists	विप्रियकारिणीः	who have spoken harsh words to you and wronged you
विशालैः	= long arms	जजा	= the blows of my	पाणिघातैश्च	= hand-blows
बाहुः		जानुजानुप्रहारैश्च	= shanks and knees	दन्तानाम्	= by causing pain to
कर्ण	= biting off their ears	तथा	= and	पीडनैः	their teeth
नासानाम्	= nose			केशानाम्	= pulling out their hair
भक्षनैः		दारनैः	= tearing them off	लङ्घनैः	
भृशम्	= making them very				= leaping over them
शुष्कमुखैश्च	much dry-mouthed				

हतैः	= encountering them	कलेवरैः निपात्य	= and throwing down their bodies	विभिन्न शङ्खयीवाम्स पाश्वकैः	= with their burst cheeks necks shoulders and ribs.
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I wish to kill the female-demons, who have spoken harsh words to you and wronged you, striking them down with my fists, hand-blows, long arms, 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.

एवम्प्रकारैर्बहुभिर्विप्रकारैर्यशस्विनि ।
घातये तीव्ररूपाभिर्याभिस्त्वं तर्जिता पुरा ॥६-११३-३८

यशस्विनि	= O illustrious lady!	सम्प्रहार्य	= striking them	बहुभिः	= with several blows
एवम्	= in this way	घातये	= I would destroy	प्रहारैः	
याभिः	= by whom	तर्जिता	= you have been threatened	तीव्ररूपाभिः	= the female demons of terrible form

O illustrious lady! Striking them with several blows in this way, I would destroy the female-demons of terrible form, by whom you have been threatened in the past.

इत्युक्ता सा हनुमता कृपणा दीनवत्सला ।
हनुमन्तमुवाचेदं चिन्तयित्वा मिमृश्य च ॥६-११३-३९

चिन्तयित्वा	= reflecting	विमृश्यच	= and pondering (for a while)	उक्ता	= when spoken
इति	= thus	हनुमता	= by Hanuma	सा कृपणा	= the compassionate Sita
दीन वत्सला	= who was kind to the miserable	उवाच	= spoke	हनुमन्तम्	= to Hanuma
इदम्	= as follows:				

Reflecting as pondering for a while, when spoke thus by Hanuma, the compassionate Sita, who was kind to the miserable, spoke to Hanuma as follows:

राजसंश्रयवश्यानां कुर्वतीनां पराज्ञया ।
विधेयानां च दासीनां कः कुप्येद्वानरोत्तम ॥६-११३-४०

वानरोत्तम	= O the foremost of monkeys!	कः	= who	कुप्येत्	= will be angry
दासीनाम्	= with servant maids	रज	= who are dependent on	कुर्वतीनाम्	= and work

पराज्ञया = in obedience to the orders of others.

O the foremost of monkey! Who will be angry with servant-maids, who are dependent on their king's command and work in obedience to the orders of others?

भाग्यवैषम्यं योगेन पुरा दुश्चरितेन च ।
मयैतेत्राप्यते सर्वं स्वकृतं ह्युपभुज्यते ॥६-११३-४१

एतत् सर्वम्	= all this	प्राप्यते	= is reaped	मया	= by me
भाग्य वैषम्य	= as a consequence of	दुष्कृतेन	= or by a misdeed committed by me	पुरस्तात्	= in the past
दोषेण	my bad fortune	उपभुज्यते हि	= is indeed experienced (in one's life).		
साकृतम्	= the fruit of one's own making				

All this is reaped by me, as a consequence of my bad fortune or an account of a misdeed committed by me in the past. The fruit of one's own making is indeed experienced (in one's life).

मैवं वद महाबाहो दैवी ह्येषा परा गतिः ।
प्राप्तव्यं तु दशा योगान्मयैतदिति निश्चितम् ॥६-११३-४२
दासीनां रावणस्याहं मर्षयामीह दुर्बला ।

महाबाहो	= O the great armed!	मावद्	= do not speak	एवम्	= like this
एषा	= this	परा हि	= is indeed great	दैवी गतिः	= divine strategy
निश्चितम्	= it was decided	इति	= that	इदम्	= this situation
प्राप्तव्यम्	= is to be obtained	मया	= by me	दशायोगात्	= due to the application of fate
दुर्बला	= feeble	अहम्	= (as) I am	मर्षयामि	= I am forgiving
दासीनाम्	= the servant-maids	रावणस्य	= of Ravana	इह	= here.

O the great-armed Hanuma! Do not speak like this. This is indeed a great divine strategy. It was ordained that this type of situation is to be obtained by me, due to the application of fate. Feeble as I am in these matters, I am forgiving the servant-maids of Ravana here.

आज्ञासा रावणेनैता राक्षस्यो माम् अतर्जयन् ॥६-११३-४३
हते तस्मिन्न कुर्युहि तर्जनं वानरोत्तम ।

मारुतात्मज	= O Hanuma! Ravana	इह	= here	राक्षस्यः	= the female-demons
तर्जयन्ति	= threatened	कुर्वन्ति	= they will not do	तर्जनम्	= the threatening.

O Hanuma! As commanded by Ravana he threatened me. As he is dead now, they will not do the threatening.

अयं व्याघ्रसमीपे तु पुराणो धर्मसंहितः ॥६-११३-४४
ऋक्षेण गीतः श्लोको मे तं निबोध प्लवङ्गम् ।

प्लवनाम्	= O Hanuma!	अस्ति	= there is	पुराणः	= an old
श्लोकः	= axim	धर्म सम्हितः	= possessed of merit	गीतः	= actually uttered
ऋक्षेण	= by a bear	व्याघ्रसमीपे	= in the presence of a tiger	निबोध	= hear
तम्	= it (from me).				

O Hanuma! There is an old axim possessed of merit, actually uttered by a bear in the presence of a tiger. Hear it from me.

न परः पापमादत्ते परेषां पापकर्मणाम् ॥६-११३-४५
समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ।

समयः	= a doctrine	इन्दिचतिना॑	= a superior person	नादत्ते	= does not undertake
पापम्	= a wicked deed	थत् परः		रक्षितव्यः तु	= is indeed to be protected
सन्तः	= virtuous persons	परेषाम्	= towards others evil-doer		
		चारित्र	= have their good conduct as an ornament.		
		भूषणाः			

A superior person does not take into account the sin of those who have committed an offence evil for evil must be carried out at all costs virtuous persons account good conduct as an ornament.

comment: formerly a tiger ran in pursuit of a hunter. The latter climbed up a tree. There was bear already preached on a bough of the tree. Making to the foot of the tree, the tiger addressed the following words to the bear: Look here, both of us are denizens of the forest. The hunter is our common enemy. Therefore, knock him down from the tree. The bear, however, replied: Having reached my abode, the hunter has in a way sought asylum with me. I am therefore not going to hurl him down; I would be deviating from my duty if I do so. Saying so, the bear laid himself down to sleep. The tiger now turned to the hunter and said, Push the bear down. I shall afford protection to you. The hunter thereupon pushed the sleeping bear. The bear, however, clutched at another bough and thus escaped from falling down. The tiger now addressed the following appeal to the bear: The hunter sought to hurl you down and has thus wronged you. Therefore push him down. Though pressed by the tiger again and again, the bear refused to hurl him down and repeated the above quoted verse in support of his attitude.

पापानां वा शुभानां वा वधार्हाणां प्लवङ्गम् ॥६-११३-४६
कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति ।

कारुण्यम्	= kindness	कार्यम्	= is to be shown	आर्येण	= by a noble person
पापानाम् वा	= either towards a sinner	शुभानाम् वा	= or a virtuous person	अथापिवा	= or even
वधार्हाणाम्	= to person deserving to be killed	न कश्चित्	= (for) There is none	नापराध्यति	= who never commits a wrong.

Kindness is to be shown by a noble person either towards a sinner or to a virtuous person or even to a person who deserves death, for, there is none who never commits a wrong.

लोकहिंसाविहाराणां रक्षसां कामरूपिणम् ॥६-११३-४७ कुर्वतामपि पापानि नैव कार्यमशोभनम् ।

अशोभनम्	= evil	कार्यम्	= act	न कार्यम्	= is not to be done
पापनि	= even to those who do	लोक	= in taking pleasure to	क्रूराणाम्	= the cruel ones
कुर्वतामपि	evil-deeds	हिंसाविहाराणाम्	harm people		
पापकर्मणाम्	= who do evil deeds.				

No evil is to be done, even to those cruel persons of sinful deeds, who take pleasure to harm the life of others and continue to perpetrate their sinful acts.

एवमुक्तस्तु हनुमान्सीतया वाक्यकोविदः ॥६-११३-४८ प्रत्युवाच ततः सीतां रामपत्नीं यशस्विनीम् ।

एवम्	= thus	उक्तः	= spoken	सीतया	= by Sita
हनुमन्	= Hanuma	वाक्यकोविदः	= who was skilled in speech	ततः	= then
प्रत्युवाच	= replied	अनिन्दिताम्	= to the faultless Sita	रामपत्नीम्	= the consort of Rama.

Hearing the words of Sita, Hanuma who was skilled in speech, then replied to the faultless Sita, Rama's consort (as follows):

युक्ता रामस्य भवती धर्मपत्नी यशस्विनी ॥६-११३-४९ प्रतिसन्दिश मां देवि गमिष्ये यत्र राघवः ।

देवी	= O divine lady!	भवती	= you	गुणान्विता	= endowed with virtue
युक्ता	= are the apt	धर्मपत्नी	= wife	रामस्य	= of Rama
प्रतिसन्देश	= give a message in return	माम्	= to me	गमिष्ये	= I will go
यत्र	= to the place where	राघवः	= Rama is.		

O divine lady! You are the apt wife of Rama, full of virtue. Give me a message in return. I will go to the place where Rama is.

एवमुक्ता हनुमता वैदेही जनकात्मजा ॥६-११३-५०
अब्रवीद्रुष्टमिच्छामि भर्तारं वानरोत्तम ।

एवम्	= thus	उक्ता	= spoken	हनुमता	= by Hanuma
सा	= that	वैदेही	= Sita	जनकात्मजा	= the daughter of Janaka
अब्रवीत्	= spoke (as follows)	वानरोत्तम	= O the foremost of monkeys!	इच्छामि	= I long
द्रष्टुम्	= to see	भर्तारम्	= my husband.		

Thus spoken by Hanuma, that Sita the daughter of Janaka spoke as follows: O the foremost of monkeys! I long to see my husband.

तस्यास्तद्वचनं श्रुत्वा हनुमान्यवनात्मजः ॥६-११३-५१
हर्षयन्मैथिलीं वाक्यमुवाचेदं महाद्युतिः ।

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्याः	= of Sita
महामतिः	= the highly intelligent	मारुतात्मजः	= Hanuma the son of wind-god	हर्षयन्	= bringing delight to Sita
उवाच	= spoke	इदम्	= the following words:	मैथिलीम्	

Hearing those words of Sita, the highly intelligent Hanuma, the son of wind-god, bringing delight to Sita, spoke the following words:

पूर्णचन्द्राननं रामं द्रक्ष्यस्यार्ये सलक्षणम् ॥६-११३-५२
स्थिरमित्रं हतामित्रं शचीव त्रिदशेश्वरम् ।

द्रक्ष्यसि	= you shall see	अद्य	= today	रामम्	= Rama
पूर्णचन्द्रमुखम्	= whose countenance is like a full moon	स्थिरमित्रम्	= whose friends (like Sugreeva and Vibhisana) are alive	हतामित्रम्	= whose enemies have been killed
सलक्षणम्	= along with (the consort of Indra) (would see)	त्रिदशेश्वरम्	= Indra the lord of gods.		

You shall see today, Rama whose countenance is like a full moon, whose friends (like Sugreeva and Vibhisana) are alive, whose enemies have been killed along with Lakshmana, as Shachi (the consort of Indra) would see Indra the lord of gods.

तामेवमुक्त्वा राजन्तीं सीतां साक्षादिव श्रियम् ॥६-११३-५३
आजगाम महावेगो हनूमान्यत्र राघवः ।

एवम्	= thus	उत्त्वा	= speaking	ताम्	= to that Sita
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राजन्तीम्	= who appeared radiant	साक्षात् श्रियमिव	= before his eyes as Lakshmi the goddess of prosperity	हनुमन्	= Hanuma
महातेजा:	= a great splendor	आजगाम	= came	यत्र	= to the place where
राघवः	= Rama was.				

Thus speaking to that Sita, who appeared radiant before his eyes as Lakshmi the goddess of prosperity, Hanuma of great splendor, came to the place where Rama was.

सपदि हरिवरस्ततो हनूमान् ।
प्रतिवचनं जनकेश्वरात्मजायाः ।
कथितमकथयद्यथाक्रमेण ।
त्रिदशवरप्रतिमाय राघवाय ॥६-११३-५४

ततः	= thereafter	हनूमान्	= Hanuma	हरिवरः	= the excellent of monkeys
अकथयत्	= narrated	सम्पदि	= speedily	यथाक्रमेण	= in order of sequence
प्रतिवचनम्	= the reply given	कथम्		राघवाय	= to Rama
त्रिदशवरप्रतिमाय=	who was equal to Indra the chief of celestials.	जनकेश्वरात्मजायाः	by Sita the daughter of Janaka the king		

Then, Hanuma the excellent of monkeys speedily narrated, in order of sequence, the message given by Sita, to Rama who was equal to Indra the chief of celestials.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रयोदशाधिकशततमः सर्गः ॥

Thus completes 113th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

114 Sarga 114 - चतुर्दशाधिकशततमः सर्ग

Vibhishana Brings Seetha To Raama

Introduction -

Rama sends Vibhishana to bring Sita to his presence. Vibhishana brings Sita to Rama's presence. Sita casts her looks on the moon-like face of Rama, her beloved husband.

तमुवाच महाप्रज्ञमभिगम्य पूवङ्गमः ।
रामं वचनमर्थज्ञो वरं सर्वधनुष्टाम् ॥ ६-११४-१

सः महाप्रज्ञः	= that highly intelligent	पूवन्नामः	= Hanuma	अभिवाद्य	= having offered his salutation
उवाच	= spoke	तम् रामम्	= to that Rama	वरम्	= who was excellent
कमल पत्राक्षम्	= and whose eyes resembled the louts-petals.			सर्वधनुष्टाम्	among all the wielders of the bow

Having offered his salutation to that Rama, who was excellent among all the wielders of the bow and whose eyes resembled the lotus-petals, that highly intelligent Hanuma spoke to him as follows:

यन्निमित्तोऽयमारम्भः कर्मणां च फलोदयः ।
तां देवीं शोकसन्तसां मैथिलीं द्रष्टुमर्हसि ॥ ६-११४-२

अर्हसि	= you ought	द्रष्टुम्	= to see	ताम् देवीम्	= that divine lady
शोक	= who is consumed by grief	यन्निमित्तः	= for whose sake	अयम्	= this
सन्तसाम्		कर्मणाम्	= of acts (was done)	यः	= and which
आरम्भः	= undertaking				
फलोदयः	= has borne fruit.				

You ought to see Sita that divine lady who is consumed by grief, for whose sake this course of actions was undertaken and which has (now) borne fruit.

सा हि शोकसमाविष्टा बाष्पपर्याकुलेक्षणा ।
मैथिली विजयं श्रुत्वा तव हर्षमुपागमत् ॥ ६-११४-३

श्रुत्वा	= hearing	विजयम्	= the news of your victory	सा मैथिली	= that Sita
शोक समाविष्टा	= stricken as she was with grief	अभिकाण्डति	= is (now) longing	द्रष्टुम्	= to see
त्वाम्	= you	बाष्प पर्याकुलेक्षणा	= her eyes filled with tears of joy.		

Hearing the news of your victory, that Sita, stricken as she was with grief, is now longing to see you, her eyes filled with tears of joy.

पूर्वकात्रत्ययाच्चाहमुक्तो विश्वस्तया तया ।
भर्तारं द्रष्टुमिच्छामि कृतार्थं सहलक्ष्मणम् ॥ ६-११४-४

तया	= by her	विश्वस्तया	= who has trust (in me)	प्रत्ययात्	= because of confidence which had been inspired by me
पूर्वकात्	= on a former occasion	अहम्	= I	उक्तः	= was spoken (as follows)
इच्छामि	= I desire	द्रष्टुम्	= to see	भर्तारम्	= my husband
कृतार्थम्	= who has accomplished his purpose	सह	= together with Lakshmana.		

By her, who has trust in me because of confidence which has trust in me because of confidence which had been inspired me on a former occasion, I was spoken as follows: 'I desire to see my husband, who has accomplished his purpose, together with Lakshmana.'

एवमुक्तो हनुमता रामो धर्मभृतां वरः ।
अगच्छत्सहसा ध्यानमासीद्वाष्परिष्ठुतः ॥ ६-११४-५

एवम्	= thus	उक्तः	= spoken	हनुमता	= by Hanuma
रामः	= Rama	वरः	= who was the foremost	धर्मभृताम्	= among the supporters of righteousness
ईघत् वाष्प	= was slightly overwhelmed with tears	सहसा	= and suddenly	आगच्छत्	= became a bit thoughtful.
परिष्ठुतः				ध्यानम्	

Hearing Hanuma's words, Rama who was the foremost among the supporters of righteousness, was a little over whelmed with tears and suddenly became a bit thoughtful.

दीर्घमुष्णं च निश्वस्य मेदिनीम् अवलोकयन् ।
उवाच मेघसङ्काशं विभीषणमुपस्थितम् ॥ ६-११४-६

विनिः श्वस्य	= Drawing a deep and warm breath	अवलोकयम्	= and casting his looks	जगतीम्	= on the ground
दीर्घम्					
उवाच	= he spoke (as follows)	विभीषणम्	= to Vibhishana	मेघसङ्काशम्	= who closely resembled a cloud in hue

Drawing a deep and warm breath and casting his looks on the ground, he spoke (as follows) to Vibhishana, who closely resembled a cloud in hue and who was standing nearby.

दिव्याङ्गरागां वैदेहीं दिव्याभरणभूषिताम् ।
इह सीतां शिरःस्नातामुपस्थापय माचिरम् ॥ ६-११४-७

उपस्थापय	= bring	इह	= here	सीताम्	= Sita
शिरःस्नानम्	= after she has bathed her head	दिव्याङ्गरागाम्	= has been anointed with charming cosmetics	दिव्याभरण	= and adorned with beautiful jewels
माचिरम्	= let there be no delay.			भूषिताम्	

Bring here Sita, after she has bathed her head, has been anointed with charming cosmetics and adorned with beautiful jewels. Let there be no delay.

एवमुक्तस्तु रामेण त्वरमाणो विभीषणः ।
प्रविश्यान्तः पुरं सीतां स्त्रीभिः स्वाभिरचोदयत् ॥ ६-११४-८

एवम्	= thus	उक्तः	= spoken	रामेन	= by Rama
विभीषणम्	= Vibhishana	प्रविश्य	= entering	अन्तःपुरम्	= the gynaecium
त्वरमाणः	= in haste	अचोदयत्	= communicated his presence	सीताम्	= to Sita
स्वाभिः	= through his own				
स्त्रीभिः	women.				

Hearing the words of Rama, Vibhishana, after entering the gynaecium in haste, communicated his presence to Sita, through his own women.

ततः सीतां महाभागां दृष्टोवाच विभीषणः ।
मूर्धि बद्धाङ्गलिः श्रीमान्विनीतो राक्षसेश्वरः ॥ ६-११४-९

ततः	= then	श्रीमान्	= the glorious	विभीषणः	= Vibhishana
राक्षसेश्वरः	= the king of demons	दृष्टा	= after seeing	माहाभागाम्	= the highly fortunate
सीताम्	= Sita	बद्धाङ्गलिः	= with his palms joined	मूर्धि	= over his head
विनीतः	= humbly	उवाच	= spoke (as follows):		

Then, the glorious Vibhishana the king of demons, after seeing the highly fortunate Sita, with his palms joined over his head, humbly spoke to her as follows:

दिव्याङ्गरागा वैदेहीं दिव्याभरणभूषिता ।
यानमारोह भद्रं ते भर्ता त्वां द्रष्टुमिच्छति ॥ ६-११४-१०

वैदेहि	= O Sita!	दिव्याङ्गरागः	= anointed with charming cosmetics	दिव्याभरण	= and adorned with
भद्रम् ते	= if you please	आरोह	= mount	भूषिताः	= beautiful jewels
भर्ता	= your husband	इच्छति	= wants	यानम्	= on the vehicle
त्वाम्	= you.			द्रष्टुम्	= to see

O Sita! Anointed with charming cosmetics and adorned with beautiful jewels if you please, mount on the vehicle. Your husband wants to see you.

एवमुक्ता तु वैदेही प्रत्युवाच विभीषणम् ।
अस्त्राता द्रष्टुमिच्छामि भर्तारं राक्षसाधिप ॥ ६-११४-११

एवम्	= thus	उक्ता	= spoken	वैदेही	= Sita
प्रत्युवाच	= replied	विभीषणम्	= to Vibhishana (as follows):	राक्षसेश्वर	= O king of demons!
इच्छामि	= I wish	द्रष्टुम्	= to see	भर्तारम्	= my husband
अस्त्रात्वा	= even without taking the bath.				

Hearing the words of Vibhishana, replied as follows: O king of demons! I wish to see my husband, even without taking my bath.

तस्यास्तद्वचनं श्रुत्वा प्रत्युवाच विभीषणः ।
यथाहं रामो भर्ता ते तत्था कर्तुमर्हसि ॥ ६-११४-१२

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्या:	= of Sita
विभीषणः	= Vibhishana	प्रत्युवाच	= replied	अर्हसि	= you ought
कर्तुम्	= to do	यथा तथा	= in whatever manner	रामः	= Rama
ते भर्ता	= your husband	आह	= mentioned	तत्	= that.

Hearing those words of Sita, Vibhishana replied as follows: You ought to do the bidding of Rama, your husband, as he has enjoined you to do.

तस्य तद्वचनं श्रुत्वा मैथिली भ्रातृदेवता ।
भर्तुभक्तिव्रता साध्वी तथेति प्रत्यभाषत ॥ ६-११४-१३

श्रुत्वा	= hearing	तत् रचनम्	= those words	तस्य	= of Vibhishana
साध्वी	= the virtuous	मैथिली	= Sita	पतिदेवता	= regarding her husband as a divinity
वृता	= endowed as she was	भर्तु भक्त्या	= with a devotion to her husband	प्रत्यभाषत	= replied
तथेति	= so it be!				

Hearing those words of Vibhishana, the virtuous Sita, regarding her husband as a divinity, endowed as she was with a devotion to her husband, said in reply, So t be!

ततः सीतां शिरःस्नातां युवतीभिरलङ्घताम् ।
महार्हभरणोपेतां महार्हाम्बरधारिणीम् ॥ ६-११४-१४

आरोप्य शिविकां दीप्तां परार्ध्याम्बरसंवृताम् ।
रक्षोभिर्बहुभिर्गुप्तामाजहार विभीषणः ॥ ६-११४-१५

ततः	= then	विभीषणः	= Vibhishana	आजहार	= brought
सीताम्	= prevailing upon Sita to ascend	दीप्ताम्	= a shining palanquin	परार्ध्याम्बर	= covered with an exceedingly valuable cloth
आरोप्य		शिविकाम्		समृताम्	
गुप्ताम्	= and guarded	बहुभिः	= by numerous demons	शिरास्नाताम्	= after she has bathed her head
सम्पुक्ताम्	= after making use of toilet and other cleansing facilities	राक्षसैः		महार्हभरणोपेताम्	= and had been adorned with exceedingly valuable jewels.
प्रतिकर्मणा		महार्हाम्बरधारणीम्	had put on very costly robes		

Prevailing upon Sita to ascend a shining palanquin, covered with an exceedingly valuable cloth and guarded by numerous demons, after she had bathed her head and cleansed her body, had put on costly robes and had been adorned with exceedingly valuable jewels, Vibhishana then brought her to the presence of Rama.

सोऽभिगम्य महात्मानं ज्ञात्वाभिध्यानमास्थितम् ।
प्रणतश्च प्रहृष्टश्च प्राप्तां सीतां न्यवेदयत् ॥ ६-११४-१६

अभिगम्य	= approaching	महात्मानम्	= the great-souled Rama	आस्थितम्	= who was absorbed in thought
ज्ञातापि	= even after coming to know that Sita had arrived	सः	= vibhishana	प्रणतः च	= offered his obeisance
प्रहृष्टश्च	= and with full of great joy	न्यवेदयत्	= announced to him	सीताम्	= that Sita had arrived.
				प्राप्ताम्	

Approaching the great-souled Rama, who was absorbed in thought, even after coming to know that Sita had arrived, Vibhishana offered his obeisance and with full of great joy, announced to him that Sita had arrived.

तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम् ।
हर्षो दैन्यं च रोषश्च त्रयं राघवमाविशत् ॥ ६-११४-१७

उपश्रुत्य	= hearing	ताम्	= that Sita had arrived	रक्षोगृह	= after living long in the
राघवम्	= Rama	आगताम्		चिरोषिताम्	abode of a demon
रोषश्च	= indignation	आविशत्	= was filled	हर्षः	= with joy
		दिन्यम्	= and felt miserable (too)	त्रयम्	= all the three (at once).

Hearing that Sita had arrived after living long in the abode of a demon, Rama was filled with joy, indignation and felt miserable too all the three emotions at the same time.

ततः पार्श्वगतं दृश्वा सविमर्शं विचारयन् ।
विभीषणमिदं वाक्यमहृष्टो राघवोऽब्रवीत् ॥ ६-११४-१८

अहृष्टः	= feeling unhappy	विचारयन्	= on considering	सविमर्शम्	= with deep thought (the question of Sita having come in a palanquin all the way)
राघवः	= Rama	ततः	= then	अब्रवीत्	= spoke
इदम् वचः	= the following words	दृश्वा	= looking at	विभीषणम्	= Vibhishana
पार्श्वगतम्	= who was by his side.				

Feeling unhappy on considering with deep thought, the question of Sita having come in a palanquin, all the way, Rama then spoke the following words, looking at Vibhishana who was beside him.

राक्षसाधिपते सौम्य नित्यं मद्विजये रत ।
वैदेही संनिकर्षं मे शीघ्रं समुपगच्छतु ॥ ६-११४-१९

सौम्य	= O the gentle king of demons	नित्यम् रत	= who is forever intent	मद्विजय	= on my victory!
राक्षसाधिपते		समुपगच्छतु	= duly seek	मे	= my presence
वैदेही	= (Let) Sita			सन्निकर्षम्	

O the gently king of demons, who is forever intent on my victory! Let Sita duly seek my presence quickly.

स तद्वचनमाज्ञाय राघवस्य विभीषणः ।
तूर्णमुत्सारणे यत्वं कारयामास सर्वतः ॥ ६-११४-२०

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्य	= of that Rama
विभीषणः	= Vibhishana	धर्मवित्	= who knew what was right	राघवस्य	
तत्र	= there	तूर्णम्	= quickly.	उत्सारणम्	= began to disperse the people

Hearing those words of that Rama, Vibhishana, who knew what was right, began to disperse the crowd there quickly.

कञ्चुकोषीषिणस्तत्र वेत्रज्ञरपाणयः ।
उत्सारयन्तः पुरुषाः समन्तात्परिचक्रमुः ॥ ६-११४-२१

कङ्कोषीषिणः	= demons wearing jackets and turbans	वेत्रजर्जन पाणयः	= their hands carrying staffs which made a jingling sound	समन्तात् परिचक्षुः	= walked all round
तत्र योधान्	= there = warriors.	उत्सारयन्तः	= dispersing	तान्	= those

Demons wearing jackets and turbans, their hands carrying staffs which made a jingling sound, walked there all round, dispersing those warriors.

ऋक्षाणां वानराणां च राक्षसानां च सर्वतः ।
वृन्दान्युत्सार्यमाणानि दूरमुत्ससृजुस्ततः ॥ ६-११४-२२

वृन्दानि	= crowds	ऋक्षाणाम्	= of bears	वानराणाम्	= monkeys
राक्षसानाम्	= and demons	उत्सार्य माणानि	= dispersed	च	
च		दूरम्	= for a distance	सर्वशः	= on all sides
उत्थस्थुः	= bounced			अन्ततः	= from their nearness (to the palanquin).

Crowds of bears, monkeys and demons, dispersed on all sides, bounced for a distance, from their nearness to the palanquin.

तेषामुत्सार्यमाणानां सर्वेषां ध्वनिरुत्थितः ।
वायुनोद्धर्तमानस्य सागरस्येव निस्वनः ॥ ६-११४-२३

तेषाम्	= while they were	अभूत्	= there was	सुमहान् स्वनः	= a very great sound
उत्सार्यमाणानाम्	= ing dispersed (in that way)				
सागरस्य	= resembling the roar of sea	उद्धूयमानस्य	= lashed	वायुना	= by a storm.

While those warriors were being driven away, there was a very great sound, resembling the roar of a sea, lashed by a storm.

उत्सार्यमाणांस्तान्दृष्टा समन्ताज्ञातसम्ब्रमान् ।
दाक्षिण्यात्तदमर्षाच्च वारयामास राघवः ॥ ६-११४-२४

दृष्टा	= seeing	उत्सार्यमाणान्	= them being dispersed on all sides	जातसम्ब्रमान्	= excited
रामः	= Rama	अथ	= then	वारयामास	= stopped
तत्	= it	दाक्षिण्यात्	= out of kindness (for those who were being driven away)	अमर्षात्	= and resentment (at the behaviour of the demons who were dispersing them).

Seeing them being dispersed on all sides excited, Rama then stopped that operation of those who were dispersing them, out of kindness (for those who were being driven away) and resentment (at the behaviour of the demons who were dispersing them).

संरब्धश्वाब्रवीद्रामश्वक्षुषा प्रदहन्त्रिव ।
विभीषणं महाप्राज्ञं सोपालभ्मिदं वचः ॥ ६-११४-२५

रामः	= Rama	संरब्धः च	= enraged as he was	चक्षुषा	= with his looks as
अब्रवीत्	= spoke	इदम् वचः	= the following words	प्रदहन्त्रिव	= though burning
महाप्राज्ञम्	= to the highly intelligent Vibhishana.			सोपालभ्मिदं	= with a reproach
विभीषणम्					

The enraged Rama, consuming the demons with his looks as it were, Rama spoke the following reproaching words to the highly intelligent Vibhishana

किमर्थं मामनाहृत्य कृश्यतेऽयं त्वया जनः ।
निवर्त्यैनमुद्योगं जनोऽयं स्वजनो मम ॥ ६-११४-२६

किमर्थम्	= why	अयम् जनः	= these people	क्षिण्यते	= are harassed
त्वया	= by you	अनाहृत्य	= disregarding	माम्	= me?
निवर्त्य	= stop	उद्योगम्	= this exertion	अयम्	= these
जनः	= people	स्वजनः	= are my own people.		

Why disregarding me, are these people harassed by you? Stop this exertion. They are my own people.

न गृहाणि न वस्त्राणि न प्राकारास्तिरस्त्रियाः ।
नेहशा राजसत्कारा वृत्तमावरणं स्त्रियः ॥ ६-११४-२७

गृहाणि	= An apartment	न	= is not	आवरणम्	= a thing that protects
स्त्रियाः	= a woman	न	= nor	वस्त्राणि	= robes
न	= nor	प्राकाराः	= compound-walls	न	= nor
तिरस्कृया	= the concealments	न	= nor	ईहशा:	= such
राज	= royal honours	वृत्तम्	= Her character is her shield.		
सत्काराः					

An apartment is not a thing that protects a woman, nor robes, nor compound-walls, nor concealments nor such royal honours. Her character is her shield.

व्यसनेषु न कृच्छ्रेषु न युद्धे न स्वयं वरे ।
न क्रतौ नो विवाहे च दर्शनं दुष्यते स्त्रियः ॥ ६-११४-२८

स्त्रियाः	= A woman	दर्शनम्	= becoming visible	व्यसनेषु	= in times of a calamity
न दूष्यते	= is not condemned	न	= nor	कृच्छ्रेषु	= in battles

स्वयम्बरे	= in self-choosing of a husband by a princess at a public assembly of suitors	न	= nor		क्रतु	= in sacrificial ceremonies
न वा	= nor	विवाहे	= in marriage functions.			

A woman becoming visible to public in times of a calamity is not condemned in difficult situations, nor in battles, nor in self-choosing of a husband by a princess at a public assembly of suitors, nor in sacrificial ceremonies nor in marriage-functions.

सैषा युद्धगता चैव कृच्छ्रे महति च स्थिता ।
दर्शनेऽस्या न दोषः स्यान्मत्समीपे विशेषतः ॥ ६-११४-२९

सा एषा	= the yonder Sita	विपद्गता चैव	= is in distress	स्थिता	= and beset
महति	= with a great	कृच्छ्रे	= difficulty	नास्ति	= there is no
दोषः	= fault	अया: दर्शने	= in her becoming visible in public	विशेषातः	= particularly
मत्समीपे	= in my presence.				

The younger Sita is in distress and beset with a great difficulty. There is no fault in her appearance in public, particularly in my presence.

विसृज्य शिविकां तस्मात्पद्मामेवोपसर्पतु ।
समीपे मम वैदेहीं पश्यन्त्वेते वनौकसः ॥ ६-११४-३०

तस्मात्	= that is why	उपसर्पतु	= let her come	पद्मामेव	= on foot alone
उत्सृज्य	= leaving	शिविकाम्	= the palanquin	वनौकसः	= let these monkeys
पश्यन्तु	= see	वैदेहीम्	= Sita	मम समीपे	= in my presence.

That is why, let her come on foot alone, leaving the palanquin there. Let these monkeys see Sita in my presence.

एवमुक्तस्तु रामेण सविमर्शो विभीषणः ।
रामस्योपानयत्सीतां संनिकर्ष विनीतवत् ॥ ६-११४-३१

एवम्	= thus	उक्तः	= spoken	रामेण	= by Rama
सविमर्शः	= the intelligent	विभीषणह्	= Vibhishana	विनीतवत्	= with decency
उपानयत्	= brought Sita to the vicinity	रामस्य	= of Rama.		
सम्निकर्षम्					
सीताम्					

Hearing the words of Rama the intelligent Vibhishana, with decency, brought Sita to Rama's vicinity.

ततो लक्ष्मणसुग्रीवौ हनूमांश्च पूवङ्गमः ।
निशम्य वाक्यं रामस्य बभूव्यथिता भृशाम् ॥ ६-११४-३२

निशम्य	= hearing	वाक्यम्	= the words	रामस्य	= of Rama
लक्ष्मण	= Lakshmana Sugreeva	हनूमास्त्र	= and Hanuma	प्रबन्नामः	= the monkey
सुयीवौ		बभूवः	= became	बृशम्	= very much
ततः	= then				
च्यतितौ	= perturbed.				

Hearing the words of Rama, Lakshmana Sugreeva and Hanuma the monkey then felt very much perturbed.

कलत्रनिरपेक्षैश्च इङ्गितैरस्य दारुणैः ।
अप्रीतमिव सीतायां तर्क्यन्ति स्म राघवम् ॥ ६-११४-३३

दारुणैः	= from the pitiless facial	अस्य	= of Rama	कलत्र	= showing indifference
इङ्गितैः	features			निरपेक्षैः	to his consort
तर्क्यन्ति	= they conjectured	राघवम् इव	= as if Rama	अप्रीतम्	= had a displeasure
स्म					
सीतायाम्	= towards Sita.				

From the pitiless facial features of Rama, showing indifference to his consort, they conjectured as if Rama had some displeasure towards Sita.

लज्या त्ववलीयन्ती स्वेषु गात्रेषु मैथिली ।
विभीषणेनानुगता भर्तारं साभ्यवर्तत ॥ ६-११४-३४

सा	= that	मैथिली	= Sita for her part	अवलीयन्ति	= shrinking
गात्रेषु स्वेषु	= into her limbs	लज्या	= with modesty	अभ्यवर्तत	= approached
भर्तारम्	= her husband	अनुगता	= followed	विभीषणेन	= by Vibhishana.

Sita, for her part, shrinking into her limbs with modesty, approached her husband, duly followed by Vibhisana.

विस्मयाच्च प्रहर्षाच्च स्नेहाच्च परिदेवता ।
उदैक्षत मुखं भर्तुः सौम्यं सौम्यतरानना ॥ ६-११४-३५

सौम्य	= the pleasant faced Sita	पतिदेवता	= who considered her husband as the divinity	उदैक्षत	= saw
तरानना					
सौम्यम्	= the charming	मुखम्	= face	भर्तुः	= of her husband
विस्मयाच्च	= with a surprise	प्रहर्षाच्च	= with a surprise	प्रहर्षाच्च	= rejoice
स्नेहाच्च	= and affection.				

The pleasant-faced Sita, who considered her husband as the divinity, saw the charming face of her husband, with a surprise, rejoice and affection.

अथ समपनुदन्मनःक्लमं सा ।
 सुचिरमदृष्टमुदीक्ष्य वै प्रियस्य ।
 वदनमुदितपूर्णचन्द्रकान्तं ।
 विमलशशाङ्कनिभानना तदासीत् ॥ ६-११४-३६

अथ	= then	सा	= that Sita	विमल	= with her face resem-
तदानीम्	= at that time	उदीक्ष्य	= seeing	शशाङ्कनिभानना	bling the bright moon
प्रियस्य	= of her beloved husband	अदृष्टम्	= which had not been seen	वदनम्	= the face
उदितचन्द्रपूर्ण कान्तम्	= and which was charming like the rising full-moon	अपनुदत्	= and dispelled	सुचिरम्	= for a long time
				मनः क्लमम्	= her mental fatigue.

Seeing the face of her beloved husband, which had not been seen for a long time and which was charming like the rising full moon, she forth dispelled her mental fatigue.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्दशाधिकशततमः सर्गः ॥

Thus completes 114th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

115 Sarga 115 - पञ्चदशाधिकशततमः सर्ग

Raama Disowns Her And Asks Her To Seek Shelter Elsewhere.

Introduction -

Rama informs Sita that the dishonour meted out to him and the wrong done to her by Ravana have been wiped off, by his victory over the enemy with the assistance of Hanuma, Sugreeva and Vibhishana. However, regarding with suspicion the character of Sita, Rama disowns her and asks her to seek shelter elsewhere.

तां तु पाश्वे स्थितां प्रह्लादः संप्रेक्ष्ये मैथिलीम् ।
हृदयान्तर्गतं भावं व्याहर्तुमुपचक्रमे ॥ ६-११५-१

सम्प्रेक्ष्य	= seeing	ताम्	= that Sita	स्थिताम्	= who stood
पाश्वे	= at his vicinity	मैथिलीम्		रामः	= Rama
उपचक्रमे	= began	प्रह्लादम्	= bowing low	भावम्	= his feeling
हृदयान्तर्गतम्	= hidden in his heart (as follows).	व्याहर्तुम्	= to tell		

Seeing that Sita, who stood at his vicinity bowing low, Rama began to tell his feeling hidden in his heart (as follows):

एषासि निर्जिता भद्रे शत्रुं जित्वा रणाजिरे ।
पौरुषाद्यदनुष्ठेयं मयैतदुपपादितम् ॥ ६-११५-२

भद्रे	= my dear lady!	एषा	= you	असि	= are
निर्जिता	= won back (by me)	जित्वा	= after conquering	शत्रुम्	= the enemy
रणाजिरे	= in the battle-field	तत् यत्	= that which	अनुष्ठेयम्	= is to be done
पौरुषात्	= through human effort	उपपादितम्	= has been accomplished	मया	= by me.

You are won back by me, after conquering the enemy in the battle-field, my dear lady! That which is to be done through human effort, has been accomplished by me.

गतोऽस्म्यन्तमर्षस्य धर्षणा संप्रमार्जिता ।
अवमानश्च शत्रश्च युगपन्निहतौ मया ॥ ६-११५-३

गतः अस्मि	= I have come to	अन्तम्	= the end	अर्षस्य	= of my indignation
धर्षणा	= and my outrage	सम्प्रमार्जिता	= has been completely requited	शत्रश्च	= and the enemy
अवमानश्च	= as well as the contempt	निहतौ	= have been wiped out	युगपत्	= all at once
मया	= by me.				

I have come to the end of my indignation and my outrage has been completely requited as also the contempt against the enemy have been wiped out, all at once, by me.

**अद्य मे पौरुषं दृष्टमद्य मे सफलः श्रमः ।
अद्य तीर्णप्रतिज्ञोऽहं प्रभवाम्यद्य चात्मनः ॥ ६-११५-४**

अद्य	= now	मे	= my	पौरुषम्	= manly strength
दृष्टम्	= has been seen (by all)	अद्य	= today	मे	= my
श्रमः	= toil	सफलः	= has borne fruit	अद्य	= now
अहम्	= I	तीर्ण प्रतिज्ञः	= have fulfilled my promise	अद्य	= today
प्रभवामि	= I am the master	आत्मनः	= of myself.		

Now, my manly strength has been seen by all. Today, my toil has borne fruit. Now, I have fulfilled my promise. Today, I am the master of myself.

**या त्वं विरहिता नीता चलचित्तेन रक्षसा ।
दैवसंपादितो दोषो मानुषेण मया जितः ॥ ६-११५-५**

या त्वम्	= you who	विरहिता	= became deserted from me	नीता	= was taken away
चलचित्तेन	= by a fickle-minded demon	दोषः	= the wrong	दैवसम्पादितः	= brought about by the destiny
रक्षसा		मया	= by me	मानुषेण	= a human being.

The wrong done to you, when you were deserted from me, in that you were taken away by a fickle-minded demon, which was ordained by the destiny, has been corrected by me as a human being.

**संप्राप्तमवमानं यस्तेजसा न प्रमार्जति ।
कस्तस्य पौरुषेणार्थो महताप्यल्पचेतसः ॥ ६-११५-६**

कः अर्थः	= what is the use	पौरुषेण	= of a prowess	तस्य	= of a weak-minded
यः न	= who does not wipe out	सम्प्राप्तम्	= the insult fallen to his lot	महतापि	man even if it is

प्रमार्जति

तेजसा

= by means of his energy?

What is the use of a prowess, however great, of that weak-minded man who does not wipe out, by his energy, the insult fallen to his lot?

**लङ्घुनं समुद्रस्य लङ्घायाश्चापि मर्दनम् ।
सफलं तस्य च श्लाघ्यमद्य कर्म हनूमतः ॥ ६-११५-७**

श्राव्य	= the praise-worthy	कर्म	= act	तस्य हनूमतः	= of that Hanuma
लङ्घनम्	= (namely) the crossing	समुद्रस्य	= of the ocean	मर्दनम् च	= and the destroying
लङ्घायाः	= of Lanka the destroying	लण्ठवायाः	= of Lanka	अद्य	= today
सफलम्	= has borne fruit.				

The praise-worthy act of Hanuma in the form of crossing of the ocean and the destroying of Lanka, has borne fruit today.

युद्धे विक्रमतश्चैव हितं मन्त्रयतस्तथा ।
सुग्रीवस्य ससैन्यस्य सफलोऽद्य परिश्रमः ॥ ६-११५-८

परिश्रमः	= the endeavour	सुग्रीवस्य	= of Sugreeva	स सैन्यश्च	= together with his army
विक्रमतः	= for his attack	युद्धे	= in the battle	तथा	= and
मन्त्रयतः	= his counsel	हितम्	= of a good advice	सफलह्	= is fruitful
अद्य	= today.				

The endeavour of Sugreeva, who exhibited his prowess on the battle-field with his army and tendered a good advice, is fruitful today.

विभीषणस्य च तथा सफलोऽद्य परिश्रमः ।
विगुणं भ्रातरं त्वक्त्वा यो मां स्वयमुपस्थितः ॥ ६-११५-९

तथा	= furthermore	परिश्रमश्च	= the exertion	विभीषणश्च	= of Vibhishana
यः	= who	त्वक्त्वा	= after abandoning	भ्रातरम्	= his brother
विगुणम्	= who was void of good qualities	स्वयम्	= and personall	उपस्थितः	= reached
माम्	= me	सफलः	= is fruitful	अद्य	= today.

Furthermore, the exertion of Vibhishana, who after deserting his brother who was void of good qualities, sought my presence, is fruitful today.

इत्येवं वदतः श्रुत्वा सीता रामस्य तद्वचः ।
मृगीवोत्कुल्लनयना बभूवाश्रुपरिष्टुता ॥ ६-११५-१०

श्रुत्वा	= hearing	तत्	= those	वचः	= words
वदतः	= spoken	तियेवम्	= thus	रामस्य	= by Rama
सीता	= Sita	उत्कुल्लनयना	= her eyes wide open	मृगीव	= like those of a female-deer
बभूवा	= was	अश्रुपरिष्टुता	= filled with tears.		

Hearing those words spoken thus by Rama, Sita with her eyes wide open like those of a female-deer, was bathed in tears.

पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम् ।
जनवादभयाद्राज्ञो बभूव हृदयं द्विधा ॥ ६-११५-११

हृदयम्	= the heart	राज्ञः रामस्य = of King Rama	पश्यतः	= as he saw
ताम्	= Sita	(हृदय = the beloved of his प्रियाम् heart)	समीपे	= near him
बभूव द्विधा	= was torn	जनवाद् = for fear of the talk of भयात् the public.		

The heart of King Rama, as he saw Sita, (the beloved of his heart) near him, was torn for fear of public scandal.

सीतामुत्पलपत्राक्षीं नीलकुञ्जितमूर्धजाम् ।
अवदद्वै वरारोहां मध्ये वानररक्षसाम् ॥ ६-११५-१२

मध्ये	= in the midst	वानर	= of monkeys and	अवदत् वै	= Rama spoke
सीताम्	= to Sita	राक्षसाम्	demons	नील कुञ्जित्	= hair dark in hue as also
वनारोहाम्	= and hips excellent.	उत्पल	= whose eyes resembled	मूर्धजाम्	curled
		पत्राक्षीम्	the petals of a lotus		

In the midst of monkeys and demons, Rama spoke (as follows) to Sita, whose eyes resembled the petals of a lotus, who wore dark curly hair and was endowed with fine hips.

यत्कर्तव्यं मनुष्येण धर्षणां प्रतिमार्जिता ।
तत्कृतं रावणं हत्वा मयेदं मानकाङ्गिकक्षणा ॥ ६-११५-१३

मया	= by me	मानकाङ्गिणा	= wanting for an honour	तत् इदम्	= this particular act
यत्	= which	कर्तव्यम्	= ought to be done	मनुष्येण	= by a man
कृतम्	= has been done	हत्वा	= in killing	रावणम्	= Ravana
प्रतिमार्जिता	= and thus wiping away	धर्षणाम्	= the insult.		

I, wanting for an honour, have done this particular act, which ought to be done by a man, in killing Ravana and thus wiping away the insult meted out to me.

निर्जिता जीवलोकस्य तपसा भावितात्मना ।
अगस्त्येन दुराधर्षा मुनिना दक्षिणेव दिक् ॥ ६-११५-१४

निर्जिता	= (you have been) won by me	भावितात्मना	= whose mind stands purified	तपसा	= by asceticism
दक्षिणा दिक्	= as the southern quarter	दुराधर्षा	= which was difficult to be approached	जीवलोकस्य	= by the world of mortals was conquered by
इव	ter				
अगस्त्येन	= by the Sage Agastya.				

You have been won by me, whose mind stands purified as the southern quarter, which was difficult to be approached by the world of mortals, was conquered by the Sage Agastya.

विदितश्वास्तु भद्रं ते योऽयं रणपरिश्रमः ।
सुतीर्णः सुहृदां वीर्यान्न त्वदर्थं मया कृतः ॥ ६-११५-१५

रक्षता तु मया वृत्तमपवादम् च सर्वतः ।
प्रख्यातस्यात्मवंशस्य न्यज्ञं च परिमार्जता ॥ ६-११५-१६

विदितः	= let it be known (to you)	अयम्	= that this endeavour in	सुतीर्णः	= which has been suc-
अस्तु		युद्धपरिश्रमः	= the shape of war		cessfully carried through
वीर्यात्	= due to the strength	सुहृदाम्	= of my friends	न कृतः	= was not undertaken
त्वदर्थम्	= for your sake	ते भद्रम्	= let there be happiness	मया	= (this was done) by me
रक्षता	= in order to keep up	अस्तु	= to you!		
अपवादम् च	= the evil-speaking	वृत्तम्	= my good conduct	परिमार्जिता	= and wipe off
प्रख्यातस्य	= on my own illustrious	सर्वतः	= from all sides	न्यज्ञम्	= as well as the insinuation
आत्मवंशस्य	dynasty.				

Let it be known to you that this endeavor in the shape of war, which has been successful carried through, due to the strength of my friends was not undertaken for your sake. Let there be prosperity to you! This was done by me in order to keep up my good conduct and to wipe off the evil-speaking from all sides as well as the insinuation on my own illustrious dynasty.

प्राप्तचारित्रसंदेह् मम प्रतिमुखे स्थिता ।
दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढम् ॥ ६-११५-१७

प्राप्त चारित्र	= (You) with a suspicion arisen on your character	स्थिता	= standing	प्रतिमुखे	= in front of
सन्देहा		दृढम्	= are extremely disagreeable	मे	= to me
मम	= me	प्रतिकूला			
दीपः इव	= even as a light	अपि			
		नेत्रातुरस्य	= to one who is suffering from a poor eye-sight.		

You, with a suspicion arisen on your character, standing in front of me, are extremely disagreeable to me, even as a light to one, who is suffering from a poor eye-sight.

तद्वच्छ त्वानुजानेऽय यथेष्टुं जनकात्मजे ।
एता दश दिशो भद्रे कार्यमस्ति न मे त्वया ॥ ६-११५-१८

जनकात्मजे	= O Sita!	तत्	= that is why	अनुजाने	= I am permitting
त्वा	= you	अय	= now	गच्छ	= go
यथेष्टम्	= wherever you like	तेताः दशः	= to any of these ten directions	नास्ति	= there is no

कार्यम्	= work to be done	मे	= to me	त्वया	= by you
भद्रे	= my dear lady!				

O Sita! That is why, I am permitting you now. Go wherever you like. All these ten directions are open to you, my dear lady! There is no work to be done to me, by you.

**कः पुमांस्तु कुले जातहृ स्त्रियं परगृहोषिताम् ।
तेजस्वी पुनरादद्यात् सुहृल्लेख्येन चेतसा ॥ ६-११५-१९**

कः तेजस्वी	= which noble man	जातः	= born	कुले	= in an illustrious race
पुमान्		पुनः	= back	स्त्रियम्	= a woman
आदद्यात्	= will take	सुहृल्लेख्येन	= with an eager mind?		
परगृहोषिताम्	= who lived in another's abode	चेतसा			

Which noble man, born in an illustrious race, will take back a woman who lived in another's abode, with an eager mind?

**रावणाङ्कपरिक्षिटां दृष्टां दुष्टेन चक्षुषा ।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन् महत् ॥ ६-११५-२०**

व्यपदिशन्	= while mentioning about	महत्	= my great lineage	कथम्	= how
आदद्याम्	= can I accept	कुलम्			
रावणाङ्कपरिक्षिटान्	= who were harassed in Ravana's lap while being borne away by him)	पुनः	= again	त्वाम्	= you
		दृष्टां	= and who were seen (by him)	दुष्टेन चक्षुषा	= with evil looks?

While mentioning greatly about my lineage, how can I accept again, you who were harassed in Ravana's lap (while being borne away by him) and who were seen (by him) with evil looks?

**तदर्थं निर्जिता मे त्वं यशः प्रत्याहृतं मया ।
नास्थ् मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामितः ॥ ६-११५-२१**

त्वम्	= you were won	मे	= by me	तदर्थम्	= for that end (viz. retrieval of my lost honour)
निर्जिता					
यशः	= the honour	प्रत्याहृतम्	= has been restored	मया	= by me
मे	= for me	न अस्ति	= there is no	अभिष्वङ्गः	= intense attachment
त्वयि	= in you	गम्यताम्	= you may go	यथेष्टम्	= wherever you like
इतः	= from here.				

You were won by me with that end in view (viz. the retrieval of my lost honour). The honour has been restored by me. For me, there is no intense attachment in you. You may go wherever you like from here.

तदय व्याहृतं भद्रे मयैतत् कृतबुद्धिना ।
लक्ष्मणे वाथ भरते कुरु बुद्धिं यथासुखम् ॥ ६-११५-२२

भद्रे	= O gracious lady!	तत्	= therefore	एतत्	= this
व्याहृतम्	= has been spoken	मया	= by me	अद्य	= today
कृत बुद्धिना	= with a resolved mind	कुरु बुद्धिम्	= set your mind	लक्ष्मणे	= on Lakshmana
अथ	= or	भरते	= on Bharata	यथा सुखम्	= as per your ease.

O gracious lady! Therefore, this has been spoken by me today, with a resolved mind. Set you mind on Lakshmana or Bharata, as per your ease.

शत्रुघ्ने वाथ सुग्रीवे राक्षसे वा विभीषणे ।
निवेशय मनः सीते यथा वा सुखमात्मनः ॥ ६-११५-२३

सीते	= O Sita!	निवेशय	= set	मनः	= your mind
शत्रुघ्ने वा	= either on Shatruघnha	अथ	= or	सुग्रीव	= on Sugreeva
विभीषणे वा	= or on Vibhishana	राक्षसे	= the demon	आत्मनः	= or according to your own comfort.

O Sita! Otherwise, set your mind either on Shatruघnha or on Sugreeva or on Vibhishana the demon; or according to your own comfort.

न हि त्वां रावणो दृष्ट्वा दिव्यरूपां मनोरमाम् ।
मर्षयेत चिरं सीते स्वगृहे पर्यवस्थिताम् ॥ ६-११५-२४

दृष्ट्वा	= seeing	त्वाम्	= you	दिव्यरूपाम्	= who are endowed with a beautiful form
मनोरमाम्	= and attractive to the sense	पर्यवस्थिताम्	= detained	चिरम्	= for long
स्वगृहे	= in his abode	रावणः	= Ravana	न मर्षयेत्वा	= could not have endured (your separation).

Seeing you, who are endowed with a beautiful form and attractive to the sense, detained for long in his abode, Ravana could not have endured your separation.

ततः प्रियार्हश्रवणा तदप्रियं ।
प्रियादुपश्रुत्य चिरस्य मैथिली ।
मुमोच बाष्यं सुभृशं प्रवेपिता ।
गजेन्द्रहस्ताभिहतेव वल्लरी ॥ ६-११५-२५

उपश्रुत्य	= hearing	तत्	= that	अप्रियम्	= unpalatable speech
प्रियात्	= from her beloved husband	मैथिली	= Sita	प्रियार्ह	= who used to hear pleasing words alone

सुभृशम्	= was very much trem-	चिरस्य	= for long	वल्लरीव	= like a creeper
प्रवेपिता	bled				
गजेन्द्र	= attacked by the pro-	मुमोच्च	= and shed	बाष्पम्	= tears.
अभिहता	boscis of an elephant				

Hearing that unpalatable speech of her beloved husband, Sita who used to hear pleasing words alone, was very much trembled for long, like a creeper attacked by the proboscis of an elephant and thereupon shed tears.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चदशाधिकशततमः सर्गः ॥

Thus completes 115th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

116 Sarga 116 - घोडशाधिकशततमः सर्ग

Seetha's Taunting Reply To Raama

Introduction -

Sita gives a taunting reply to Rama, saying that why she was not abandoned by the latter, even at the time when Hanuma came to see her in Lanka. Then, Sita requests Lakshmana to prepare a pile of fire for her to enter. When Lakshmana prepares a pyre, Sita prays the fire-god and enters into it, in order to prove her conjugal fidelity.

एवमुक्ता तु वैदेही परुषं लोमहर्षणम् ।
राघवेण सरोषेण भृशं प्रव्यथिताभवत् ॥ ६-११६-१

श्रुत्वा	= hearing	उक्ता	= (the words) spoken	एवम्	= thus
सरोषेण	= with indignation	परुषम्	= and harshness	राघवेण	= by Rama
रोम हर्षणम्	= which caused her hair to stand on end	वैदेही	= Sita	अभवत्	= became
प्रव्यथिता	= very much perturbed.				

Hearing the harsh words with indignation, spoken by Rama, which caused her hair to stand on end, Sita became very much perturbed.

सा तदश्रुतपूर्व हि जने महति मैथिली ।
श्रुत्वा भर्तुवचो रूक्षं लज्या ब्रीडिताभवत् ॥ ६-११६-२

श्रुत्वा	= hearing	घोरम्	= the terrific	वचः	= words
भर्तुः	= of her husband	अश्रुत पूर्वम्	= which were never heard by her before	महति जने	= amidst a large gathering of people
सा मैथिली	= that Sita	तदा	= at that time	अभवत्	= became
अवनता	= downcast	लज्या	= with shame.		

Hearing the terrific words of her husband, which were never actually heard by her before, amidst a large gathering of people, Sita stood bent low with shame.

प्रविशन्तीव गात्राणि स्वान्येव जनकात्मजा ।
वाक्षल्यैस्तैः सशल्येव भृशमशूण्यवर्तयत् ॥ ६-११६-३

स्वानि	= as though her own गात्राणि इव लimbs	प्रविशन्ति	= were pierced	तैः वाक्षरैः	= by those arrow-like words
सशल्येन	= with pointed splinters	सा	= that Sita	आवर्तयत्	= shed
अश्रौणि	= tears	जनकात्मा			
		भृशम्	= profusely.		

As though her own limbs were pierced by those words, which were arrow-like with pointed splinters, Sita shed profuse tears.

ततो वाष्पपरिक्षिष्टं प्रमार्जन्ती स्वमाननम् ।
शनैर्गद्दया वाचा भर्तारमिदमब्रवीत् ॥ ६-११६-४

ततः	= then	प्रमर्जन्ती	= wiping clean	स्वम्	= her face
वाष्प परिक्षिष्टम्	= which was bathed in tears	अब्रवीत्	= (she) spot	आननम्	
शरैः	= slowly	भर्तारम्	= to her husband	दम्	= the following words

गद्दया वाचा = in a stammering voice.

Then, wiping clean her face, which was bathed in tears, she spoke the following words slowly, in a stammering voice to her husband.

किं मामसदृशं वाक्यमीदृशं श्रोत्रदारुणम् ।
रुक्षं श्रावयसे वीर प्राकृतः प्राकृताम् इव ॥ ६-११६-५

वीर	= O valiant one!	किम्	= why	श्रावयसे	= are you causing me to hear
ईदृशम्	= such	रुक्षम्	= harsh words	श्रोत्र	= which are violent to hear
माम्	= for me	वाक्यम्		दारुणम्	
		प्राकृतः इव	= like a common man	प्राकृताम्	= (speaking) to a com- mon woman?

O valiant Rama! Why are you speaking such harsh words, which are violent to hear for me, like a common man speaking to a common woman?

न तथास्मि महाबाहो यथा त्वमवगच्छसि ।
प्रत्ययं गच्छ मे स्वेन चारित्रेणैव ते शापे ॥ ६-११६-६

महाबाहो	= O the long-armed one!	न अस्मि	= I am not	यथा तथा	= the one in the way
अवगच्छसि	= you understand	माम्	= me	गच्छ	= pick up
प्रत्ययम्	= a trust	मे	= in me	शापे	= I swear
ते	= to you	स्वेन	= by my own character.		
		चारित्रेण			

O the long-armed one! I am not the one in the way you understand me. Have a faith in me. I swear to you by my own character.

पृथक्स्त्रीणां प्रचारेण जातिं त्वं परिशङ्कसे ।
परित्यजेमां शङ्कां तु यदि तेऽहं परीक्षिता ॥ ६-११६-७

प्रचारेण	= by the conduct	पृथक् स्त्रीणाम्	= of vulgar women	त्वम्	= you
परिशङ्कसे	= distrust	जातिम्	= the entire race of women	परित्यज	= give up
एनाम्	= this	शङ्काम्	= doubt	यदि अहम्	= if I
परीक्षिता	= have been actually tested (and found trustworthy)	ते	= by you.		

By the conduct of vulgar woman you distrust the entire race of women. Give up this doubt, if I have been actually tested (and found trustworthy) by you.

यद्यहं गात्रसंस्पर्शं गतास्मि विवशा प्रभो ।
कामकारो न मे तत्र दैवं तत्रापराध्यति ॥ ६-११६-८

प्रभो	= O lord!	न	= it was not	मे कामकारः	= my willfulness
इति यत्	= that	गता अस्मि	= when I came	गात्र	= into contact (with the person of Ravana)
अहम्	= I was helpless	दैवम्	= my (adverse) fate	सम्स्पर्शम्	
विवशा				अपराध्यति	= was to blame
तत्र	= on that score.				

O lord! It was not my willfulness, when I came into contact with the person of Ravana. I was helpless. My adverse fate was to blame on that score.

मदधीनं तु यत्तन्मे हृदयं त्वयि वर्तते ।
पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरा ॥ ६-११६-९

मे हृदयम् तु	= my heart on its part	यत् तत्	= which was	मदधीनम्	= subservient to me
वर्तते	= was abiding	त्वयि	= in you	किम्	= what
करिष्यामि	= could I do	अनीश्वरी	= helpless as I was	गात्रेषु	= helpless as I was
गात्रेषु	= with regard to my limbs	पराधीनेषु	= with regard to my limbs	अनीश्वरी	
				पराधीनेषु	= which had fallen under the sway of another?

My heart, which was subservient to me, was abiding in you. What could I do, helpless as I was, with regard to my limbs which had fallen under the sway of another?

सहसंवृद्धभावाच्च संसर्गेण च मानद् ।
यद्यहं ते न विज्ञाता हृता तेनास्मि शाश्वतम् ॥ ६-११६-१०

मानद	= O bestower of honour	अहम् न = If I could not be fully known to you विज्ञता यदि ते	सहसमृद्ध भावेन सम्सर्गेण च	= in spite of our love having simultaneously grown and despite of our having lived together
हता अस्मि	= I am ruined	शाश्वतम् = permanently	तेन	= by such ignorance.

O bestower of honour! If I could not be fully known to you, in spite of our love having simultaneously grown and despite of our having lived together, I am ruined permanently by such ignorance.

प्रेषितस्ते यदा वीरो हनूमानवलोककः ।
लङ्घास्थाहं त्वया वीर किं तदा न विसर्जिता ॥ ६-११६-११

रजा	= O king!	महावीरः	= the great hero	हनुमान्	= Hanuma
प्रेषितः	= was sent	ते	= by you	अवलोककः	= as your search-agent
किम्	= why	अहम्	= I	लङ्घास्था	= who was still in Lankaa
न विसर्जिता	= was not abandoned	तदा	= then itself?		

O king! Hanuma, the great hero, was sent by you as your search-agent. Why I, who was still in Lanka, was not abandoned then itself?

प्रत्यक्षं वानरेन्द्रस्य त्वद्वाक्यसमनन्तरम् ।
त्वया सन्त्यक्तया वीर त्यक्तं स्याजीवितं मया ॥ ६-११६-१२

वीर	= O hero!	जीवितम्	= life	स्यात्	= would have been
मया	= by me	सम्त्यक्तया	= when deserted	त्यक्तम्	= given up
तद्वाक्य	= immediately on hearing	अस्य	= before the eyes of this	त्वया	= by you
समनन्तरम्	conveying the message (conveying your desertion)	वानरस्य	monkey.	प्रत्यक्षम्	

O hero! Life would have been given up by me, when deserted by you; immediately on hearing the message (conveying your desertion) before the eyes of the monkey.

न वृथा ते श्रमोऽयं स्यात्संशये न्यस्य जीवितम् ।
सुहृजनपरिक्लेशो न चायं निष्फलस्तव ॥ ६-११६-१३

अयम् वृथा	= this wasteful endeavour (in the form of crossing over to Lanka and waging war against the mighty Ravana)	न्यस्य	= keeping	जीवितम्	= your life
सम्शये	= in jeopardy	नस्यात्	= would not have been there	न च	= nor

अयम् तव	= would have your
सुहृज्जन	friends have been
विफलः	put to such fruitless
परिक्लीशः	hardship.

This wasteful endeavour (in the form of crossing over to Lanka and waging war against the mighty Ravana, keeping your life in jeopardy), would not have been there, nor would have your friends been put to such fruitless hardship.

त्वया तु नरशार्दूलं क्रोधमेवानुवर्तता ।
लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम् ॥ ६-११६-१४

नृप शार्दूल	= O excellent king	त्वया तु	= you however	पुरस्कृतम्	= gave priority
स्त्रीत्वमेव	= to womanliness	लघुना	= like a feeble man	अनुवर्तता	= conforming
रोषमेव	= to just an emotion of anger.	मनुष्येण इव			

O excellent king! You, however, like a feeble man, gave priority to womanliness, conforming yourself to just an emotion of anger.

अपदेशेन जनकान्नोत्पत्तिर्वसुधातलात् ।
मम वृत्तं च वृत्तज्ञ बहु ते न पुरस्कृतम् ॥ ६-११६-१५

वृत्तज्ञः	= O knower of virtuous conduct!	उत्पत्तिः	= my birth	जनकात्	= was from Janaka
अपदेशेव	= in disguise	वसुधातलात्	= but was actually from the earth	मम	= my
वृत्तम् च ते	= sacred birth by you.	बहु	= of a high degree	न पुरस्कृतम्	= was not honoured

O knower of virtuous conduct! My birth was from Janaka in disguise; but was actually from the earth. My sacred birth of such a high degree, was not honoured by you.

न प्रमाणीकृतः पाणिर्बाल्ये बालेन पीडितः ।
मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम् ॥ ६-११६-१६

मम पाणिः	= my hand	निपीडितः	= taken (as a bride by you)	बाल्ये	= in our childhood
न	= was not recognized	मम	= my	भक्तिश्च	= devotion
प्रमाणीकृतः		सर्वम्	= all	पृष्ठतः कृतम्	= have been ignored
शीलम् च ते	= my chastity by you.				

My hand taken (by you as a bride) in our childhood was not duly recognized by you. My devotion, my chastity and all have been ignored by you.

इति ब्रुवन्ती रुदती वाष्पगद्दभाषिणी ।
उवाच लक्ष्मणं सीता दीनं ध्यानपरायणम् ॥ ६-११६-१७

सीता	= Sita	इति	= thus	ब्रुवन्ती	= speaking
रुदती	= weeping	वाष्प	= and stammering with	उवाच	= said
लक्ष्मणम्	= to Lakshmana	गद्दभाषिणी	tears	ध्यान	= and engaged in
		दीनम्	= who was sad	परायणम्	thoughtfulness.

Sita, thus speaking, weeping and stammering with tears, said to Lakshmana, who was sad and engaged in thoughtfulness (as follows):

चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम् ।
मिथ्यापवादोपहता नाहं जीवितुमुत्सहे ॥ ६-११६-१८

सौमित्रे	= O Lakshmana!	कुरु	= create	चिताम्	= a pile of fire
मे	= for me	भेषजम्	= which is a remedy	अस्य	= for this trouble
अहम्	= smitten as I am with	न उत्सहे	= (I) no longer wish	व्यसनस्य	
मिथ्यापवादोपहता	false blames			जीवितुम्	= to survive.

O Lakshmana! Create a pile of fire, for me, which is a remedy for this disaster. I no longer wish to survive, smitten as am with false blames.

अप्रीतेन गुणैर्भर्ता त्यक्ता या जनसंसदि ।
या क्षमा मे गतिर्गन्तुं प्रवेश्ये हव्यवाहनम् ॥ ६-११६-१९

प्रवेश्यामि	= I will enter	हव्यवाहनम्	= a fire	गन्तुम्	= to obtain
गतिः	= a course	या क्षमा	= which is appropriate	मे	= for me
त्यक्तायः	= who has been	जनसंसदि	= amidst an assembly of men	भर्ता	= by me husband
अप्रीतेन	= who was not satisfied	गुणैः	= with my traits.		

I will enter a fire, to obtain the only course appropriate for me, who has been abandoned amidst an assembly of men, by my husband who was not satisfied with my traits.

एवं ब्रुवाणा रुदती वाष्पगद्दभाषिणी ।
अब्रवीलक्ष्मणं सीता दीनं ध्यानपरं स्थितम् ॥ ६-११६-२०

एवम्	= thus	उक्तः	= spoken	वैदेह्या	= by Sita
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लक्ष्मणः	= Lakshmana	पर वीरहा	= the destroyer of enemy-warriors	आपन्नः	= who gave way to wrath
समुदैक्षत	= looked	राघवम्	= towards Rama.	अमर्द्वा वशम्	

Hearing the words of Sita, Lakshmana, the destroyer of enemy warriors, giving way to wrath, looked towards Rama.

स विज्ञाय मनश्छन्दं रामस्याकारसूचितम् ।
चितां चकार सौमित्रिमते रामस्य वीर्यवान् ॥ ६-११६-२१

विज्ञाय	= understanding	मनश्छन्दम्	= the inclination of the mind	रामस्य	= of Rama
आकार सूचितम्	= hinted by the expression in his face	सः वीर्यवान्	= that valiant	सौमित्रिः	= Lakshmana
चकार	= prepared	चिताम्	= a pyre	रामस्य मते	= in deference to the wishes of Rama's.

Understanding the inclination of the mind of Rama, hinted by the expression in his face, that valiant Lakshmana prepared a pyre, in deference to the wishes of Rama.

न हि रामं तदा कश्चित्कालान्तकयमोपमम् ।
अनुनेतुमथो वकुं द्रष्टुं वा प्यशकत्सुहृत् ॥ ६-११६-२२

न कश्चित्	= no one near and dear	अशक्त हि	= was indeed able	अनुवेतुम्	= to cajole
सुहृत्		अथो	= or	वकुम्	= to speak
तदा	= on that occasion	रामम्	= Rama	कालान्तक -	= who appeared like
द्रष्टुम् व अपि	= or even to look upon			यमोपमम्	Yama the lord of death at the time of dissolution of the world.

No one near and dear was indeed able to cajole on that occasion or to speak or even to look upon Rama, who appeared like Yama the lord of death at the time of dissolution of the world.

अधोमुखं ततो रामं शनैः कृत्वा प्रदक्षिणम् ।
उपासर्पत वैदेही दीप्यमानं हुताशनम् ॥ ६-११६-२३

ततः	= thereupon	वैदेही	= Sita	प्रदक्षिणम्	= doing circumambulation
रामम्	= to Rama	स्थितम्	= standing with his head bent low	कृत्वा	
दीप्यमानम्	= the blazing	अथोमुखम्		उपावर्त्तत	= went towards
		हुताशनम्	= fire.		

Thereupon, Sita, after doing circumambulation to Rama, who was standing with his head bent low, proceeded towards the blazing fire.

**प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली ।
बद्धाङ्गलिपुटा चेदमुवाचाग्निसमीपतः ॥ ६-११६-२४**

प्रणम्य	= having offered salutation	दैवेभ्यश्च	= to gods	ब्राह्मणेभ्यश्च	= and Brahmans
बद्धाङ्गलिपुटा	= as also having joined her palms	अग्नि	= in the vicinity of the fire	मैथिली	= Sita
उवाच	= spoke	समीपतः		इदम्	= the following words:

Having offered salutation to gods and brahmans as also having joined her palms in the vicinity of the fire, Sita spoke the following words:

**यथा मे हृदयं नित्यं नापसर्पति राघवात् ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ ६-११६-२५**

यथा	= as	मे	= my	हृदयम्	= heart
नापसर्पति	= never moves off	राघवात्	= from Rama	तथा	= so
नित्यम्		लोकस्य	= the witness of the world	पातु	= protect
पावकः	= let the fire-god	साक्षी			
माम्	= me	सर्वतः	= from all sides.		

As my heart never moves off from Rama, so let the fire-god, the witness of the world, protect me from all sides.

**यथा मां शुद्धचरितां दुष्टां जानाति राघवः ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ ६-११६-२६**

यथा	= as	राघवः	= Rama	जानाति	= apprehends
माम्	= me	शुद्ध	= though of unimpeachable conduct	दुष्टम्	= to be spoilt
पावकः	= let the fire-god	चरिताम्			
माम्	= me	लोकस्य	= the witness of the world	पातु	= protect
		साक्षी			
		सर्वतः	= from all sides.		

As Rama apprehends me, though of unimpeachable conduct, to be spoilt, let the fire-god the witness of the world protect me from all sides.

**कर्मणा मनसा वाचा यथा नातिचराम्यहम् ।
राघवं सर्वधर्मज्ञं तथा मां पातु पावकः ॥ ६-११६-२७**

यथा	= as	अहम्	= I	नातिचरामि	= have never been un-faithful
कर्मणा	= in act	मनसा	= thought	वाचा	= and speech
राघवम्	= to Rama	सर्वधर्मज्ञाम्	= who knows all the virtues	तथा	= so
पावकः	= let the fire-god	पातु	= protect	माम्	= me.

As I have never been unfaithful in act, thought and speech to Rama, who knows all the virtues, so let the fire-god protect me.

आदित्योभवान् वायुर्दिशश्चन्द्रस्तथैव च ।
अहश्चापि तथा सन्ध्ये रात्रिश्च पृथिवी तथा ॥ ६-११६-२८
यथान्येऽपि विजानन्ति तथा चारित्रसंयुताम् ।

यथा	= since	भगवान्	= the adorable	आदित्यः	= sun-god
वायुः	= wind-god	दिशः	= the four quarters	तथैव च	= and even so
चन्द्रः	= the moon-god	आश्रापि	= as also the deity presiding over the day-time	तथा	= and
सन्ध्ये	= the twilights	रात्रिश्च	= and the night	तथा	= and
पृथिवी	= the earth	अन्योऽपि	= and even others	विजानन्ति	= know (me)
चारित्र	= to be endowed with good conduct	तथा	= so (let the fire-god protect me).		

Since the adorable sun-god, wind-god, the four quarters and even so the moon-god, as also the deity presiding over the day-time and the twilights and the night and the earth and even others know me to be endowed with good conduct, so let the fire-god protect me.

एवमुत्तवा तु वैदेही परिकम्य हुताशनम् ॥ ६-११६-२९
विवेश ज्वलनं दीप्तं निःसङ्गेनान्तरात्मना ।

एवम्	= thus	उत्तवा	= speaking	वैदेही	= Sita
परिकम्य	= walking around	हुताशनम्	= the fire-god	अन्तरात्मना	= mind
निःशङ्केन	= free from hesitation	विवेश	= entered	दीप्तम्	= the blazing fire.

Thus speaking, Sita walking around the fire-god, with her mind free from hesitation, entered the blazing fire.

जनः स सुमहांस्तत्र बालवृद्धसमाकुलः ॥ ६-११६-३०
ददर्श मैथिलीं तत्र प्रविशन्तीं हुताशनम् ।

सुमहान्	= a large gathering of men	बाल वृद्ध	= including children and elders	ददर्श	= saw
जनश्च		समाकुलः		प्रविशन्तीम्	= having entered
दीप्ताम्	= the shining	मैथिलीम्	= Sita		
हुताशनम्	= the fire	तत्र	= there.		

A large gathering of men including children and elders, saw the shining Sita having entered the fire there.

सा तसनवहेमाभा तसकाञ्चनभूषणा ॥ ६-११६-३१
पपात ज्वलनं दीसं सर्वलोकस्य संनिधौ ।

सा	= that Sita	तसनव हेमाभा	= having a shining of fresh refined gold	तस काङ्न भूषणा	= and decked with ornaments of refined gold
पपात	= plunged	दीसम् ज्वलनम्	= into the blazing fire	सर्वलोकस्य सन्निधौ	= in the presence of all people.

That Sita, with the shining of fresh refined gold and decked with ornaments of refined gold, plunged into the blazing fire, in the presence of all people.

ददशुस्तां विशालाक्षीं पतन्तीं हव्यवाहनम् ॥ ६-११६-३२
सीतां सर्वाणि रूपाणि रुक्मवेदिनभां तदा ।

सर्वाणि	= all	रूपाणि	= the living beings	ददशुः	= saw
तदा	= then	ताम्	= that wide-eyed Sita	रुक्मवेदि	= and looking like a sacrificial altar made of
पतन्तीम्	= who was plunging	विशालाक्षीम् सीताम् हव्य वाहनम्	= into the fire.	निभाम्	gold

All the living beings saw then that wide-eyed Sita, who looked like a golden altar, plunging into the fire.

ददशुस्तां महाभागां प्रविशन्तीं हुताशनम् ॥ ६-११६-३३
सीतां कृत्त्वास्त्रयो लोकाः पुण्यामाज्याहुतीमिव ।

कृत्त्वाः	= the entire	त्रयः	= three	लोकाः	= kinds of people (viz. Sages gods and Gandharvas)
ददशुः	= saw	ताम्	= that illustrious Sita	प्रविशन्तीम्	= entering
हुताशनम्	= the fire	महाभागाम् सीताम् पुण्याम् आज्याहुतीमिव	= as a sacred oblation of clarified butter.		

The sages, gods, and the Gandharvas saw that illustrious Sita entering deep into the fire as a sacred oblation of clarified butter.

प्रचुक्षुः स्त्रियः सर्वास्तां दृष्ट्वा हव्यवाहने ॥ ६-११६-३४
पतन्तीं संस्कृतां मन्त्रैर्वसोर्धारामिवाघरे ।

सर्वाः	= all	स्त्रियः	= the women	प्रचुक्षुः	= screamed
दृष्ट्वा	= on seeing	ताम्	= her	पतन्तीम्	= rushing
हव्यवाहने	= into the fire	धरामिव	= like a gush	सम्स्कृताम् वसोः	= of clarified butter

अधरे	= plunging into sacrificial fire	मन्त्रैः	= duly consecrated with Vedic hymns.
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All the women (who were present there) screamed on seeing her, rushing into the fire, like a gush of clarified butter plunging into the sacrificial fire, duly consecrated by Vedic hymns.

ददशुस्तां त्रयो लोका देवगन्धर्वदाननाः ॥ ६-११६-३५
शसां पतन्तीं निरये त्रिदिवादेवतामिव ।

त्रयः	= the three	लोकाः	= worlds	देवगन्धर्व	= the gods Gandharvas
ददशुः	= beheld	ताम्	= her	दानवाः	and demons
पतन्तीम्	= rushing	शसाम्	= into a cursed hell	देवतामि व	= as a goddess

निरये

The denizens of the entire three worlds including the gods, Gandharvas and demons, beheld her falling into the fire, like a goddess, subjected to a curse, falling from heaven to hell.

तस्यामग्निं विशन्त्यां तु हाहेति विपुलः स्वनः ॥ ६-११६-३६
रक्षसां वानराणां च सम्भूवाद्भूतोपमः ।

तस्याम्	= while she	विशन्त्याम्	= was entering deeply	अग्निम्	= into the fire
विपुलः स्वनः	= a loud sound	अद्भूतोपमः	= which appeared strange	हा हा इति	= uttering 'Alas Alas'
सम्भूव	= rose	रक्षसाम्	= from both the demons		

वानराणाम्
च

While she was entering deeply into the fire, a loud sound, which appeared strange, uttering 'Alas, Alas' rose both from the demons and the monkeys alike.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे घोडशाधिकशततमः सर्गः ॥

Thus completes 116th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

117 Sarga 117 - सप्तदशाधिकशततमः सर्ग

Gods Reach Lanka And Approach Raama

Introduction -

Gods reach Lanka in aerial cars and approach Rama. They ask Rama why he ignores Sita, when she is entering into the fire. Rama appeals them to describe in reality who he is. Brahma (the creator) proclaims his divinity and eulogizes him with hymns.

ततो हि दुर्मना रामः श्रुत्वैवम् वदतां गिरः ।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ ६-११७-१

श्रुत्वा	= hearing	गिरः	= the cries	वदताम्	= of those who were wailing
एवम्	= in that way	धर्मात्मा	= the virtuous minded	रामः	= Rama
ततः	= then	दध्यौ	= became thoughtful	मूर्तम्	= for a while
दुर्मनाः	= afflicted as he was in melancholy	बाष्प व्याकुल	= his eyes filled with tears.	लोचनोः	

Hearing the cries of these who were thus wailing, the virtuous minded Rama then became thoughtful for a while, afflicted as he was with melancholy, his eyes filled with tears.

ततो वैश्रवणो राजा यमश्च पृभिः सह ।
सहस्राक्षश्च देवेशो वरुणश्च जलेश्वरः ॥ ६-११७-२

षड्बृंधनयनः श्रीमान् महादेवो वृषभजः ।
कर्ता सर्वस्य लोकस्य ब्रह्मा ब्रह्मविदां वरः ॥ ६-११७-३

एते सर्वे समागम्य विमानैः सूर्यसंनिभैः ।
आगम्य नगरीं लङ्घामभिजग्मुश्च राघवम् ॥ ६-११७-४

ततः	= thereupon	वैश्रवणः	= Kubera	राजा	= the king of Yakshas
यमश्च	= Yama the lord of death	पितृभिः सह	= along with the deceased ancestors	सहस्राक्षः	= Indra
देवेशः	= the lord of celestials	वरुणश्च	= Varuna	जलेश्वरः	= the lord of waters
श्रीमान् महा	= the illustrious Shiva	शाड्बृंधनयनः	= having three eyes	ब्रह्मा	= brahma
देवः	the great deity	सर्वस्य	= of all the worlds	ब्रह्मविदाम्	= and the best among the knowers of sacred knowledge
कर्ता	= the creator	लोकस्य		वरः	
सर्वे	= all	एते	= these	समागम्य	= together
आगम्य	= reaching	लङ्घाम्	= the City of Lanka	सूर्य सन्निभैः	= in aerial cars shining like sun
		नगरीम्		विमानैः	

अभिजग्मुः = and approached | राघवम् = Rama.

Thereupon, Kubera the King of Yakshas, Yama the lord of death together with the deceased ancestors, Indra the lord of celestials Varuna the lord of waters, the illustrious Shiva the great deity who bears the device of a bull as his banner and having three eyes, Brahma the creator of all the worlds and the best among the knowers of sacred knowledge all these together reaching the City of Lanka in aerial cars, shining like the sun approached Rama.

ततः सहस्ताभरणान् प्रगृह्य विपुलान् भुजान् ।
अब्रुवंस्त्रिदशश्रेष्ठा राघवं प्राञ्जलि स्थितम् ॥ ६-११७-५

ततः	= thereupon	त्रिदश श्रेष्ठाः	= those excellent gods	प्रगृह्य	= lifting
विपुलान्	= their long arms	शस्ताभरणाम्	= their hands decked with ornaments (as follows)	अब्रुवन्	= spoke
भुजान्					
राघवम्	= to Rama	स्थितम्	= who stood (there)	सहस्ताभरणान्	= making a respectful salutation with folded hands.

Lifting their long arms, their hands decked with ornaments, those excellent gods thereupon, spoke (as follows) to Rama who stood there, making a respectful salutation to them with his folded hands.

कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानवतां प्रभुः ।
उपेक्षसे कथं सीतां पतन्तीं हव्यवाहने ॥ ६-११७-६
कथं देवगणश्रेष्ठमात्मानं नावबुद्ध्यसे ।

कथम्	= how	उपेक्षसे	= are you looking at	सीताम्	= Sita
पतन्तीम्	= who is falling	हव्यवाहने	= into the fire	सम्स्त	= (you) who are the
ज्ञानवताम्	= and the foremost	प्रभुः	= and an all-capable per-	लोकस्य कर्ता	maker of the entire cosmons
श्रेष्ठः	among those endowed with knowledge		son	कथम्	= how
नावबुद्ध्यसे	= do you not know	आत्मानम्	= yourself	देवगणश्रेष्ठम्	= as the foremost among the troop of gods.

How do you, the maker of the entire cosmos, the foremost among those endowed with knowledge and an all-capable person, ignore Sita who is falling into the fire? How do you not recognize yourself to be the foremost of the troop of gods?

ऋतधामा वसुः पूर्वं वसूनां च प्रजापतिः ॥ ६-११७-७
त्रयाणामपि लोकानामादिकर्ता स्वयं प्रभुः ।

वसूनाम्	= among the Vasus (a class of gods eight in number)	वसुः	= you are the Vasu	ऋतधाम	= (one whose abode is Truth or the Divine law)
पूर्वम्	= who was formerly	स्वयम् प्रभुः	= self-constituted ruler	आदिकर्ता	= the first creator
त्रयाणामपि	= of all the three worlds	प्रजापतिः	= and the lord of creatures.		

Among the Vasus (a class of gods, eight in number), you are the Vasu, named Ritadharma (one whose abode is Truth or the Divine Law) who was formerly the self-constituted ruler, the first creator of all the three worlds and the lord of creatures.

रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः ॥ ६-११७-८
अश्विनौ चापि कर्णौ ते सूर्याच्चन्द्रामसौ दृशौ ।

अष्टमः रुद्रः	= you are the eighth Rudra	रुद्राणाम्	= among (eleven) Rudras	पञ्चमः	= and the fifth (viryavaan by name)
साध्यानाम् अपि	= among the Sadhyas (a particular class of celestial beings belonging to Gana Devata)	अश्विनौ	= the twin Aswinis (the physicians of gods)	ते कर्णौ	= are your ears
सूर्य चन्द्रौ	= the sun and the moon	दृशौ	= constitute your eyes.		

You are the eighth Rudra among (eleven) Rudras and the fifth (Viryavan by name) among the Sadhyas (a particular class of celestials belonging to Gana Devata). The twin Aswinis are your ears. The sun and the moon constitute your eyes.

अन्ते चादौ च लोकानां दृश्यसे च परंतप ॥ ६-११७-९
उपेक्षसे च वैदेहीं मानुषः प्राकृतो यथा ।

परम्तप	= O the destroyer of adversaries!	दृश्यसे	= you are seen	आदौ	= at the beginning
अन्ते च	= and at the end	लोकानाम्	= of the created beings	प्राकृतः	= just like a common man
उपेक्षसे	= you are ignoring	वैदेहीम्	= Sita.	मानुषो यथा	

O the destroyer of the adversaries. You are seen (to exist) at the beginning and at the end of creation. Yet, you ignore Sita, just like a common man.

इत्युक्तो लोकपालैस्तैः स्वामी लोकस्य राघवः ॥ ६-११७-१०
अब्रवित्तिदशश्रेष्ठान् रामो धर्मभृतां वरः ।

इति उक्तः	= thus spoken	तैः	= by those guardians	रामः	= Rama
		लोकपालैः			

लोकस्य स्वामी	= the lord of creation	राघवः	= who was born in Raghu dynasty	धर्म भूताम्	= and the foremost one among the protectors of righteousness
अब्रवीत्	= spoke	त्रिदशश्रेष्ठान्	= to those god-chiefs (as follows)	वरः	

Hearing the words of those guardians of the world, Rama, the lord of creation, who was born in Raghu dynasty and the foremost one among protectors of righteousness, spoke to those god-chiefs as follows:

आत्मानं मानुषं मन्ये रामं दशरथात्मजम् ॥ ६-११७-११
सोऽहं यस्य यतश्चाहं भगवंस्तद्वीतु मे ।

मन्ये	= I think	आत्मानम्	= of myself	मानुषम्	= to be a human being
रामम्	= called Rama	दशरथात्मजम्	= the son of Dasaratha	भगवान्	= you as a gracious Divinity
ब्रवीत्	= tell	मे	= me	तत्	= that
सः अहम्	= which I as such really am	अहम् यथा	= and why I am like this.		
यस्य					

I think of myself to be a human being, by name Rama, the son of Dasaratha. You, as a gracious Divinity, tell me that which I as such really am like this.

इति ब्रुवाणं काकुत्थसं ब्रह्मा ब्रह्मविदां वरः ॥ ६-११७-१२
अब्रवीच्छृणु मे वाक्यं सत्यं सत्यपराक्रम ।

काकुत्थसम्	= to Rama	इति ब्रुवाणाम्	= thus speaking	ब्रह्मा	= Brahma
वरः	= the foremost	ब्रह्मविदाम्	= among the knowers of Brahma the Absolute	अब्रवीत्	= spoke (as follows)
श्रुणु	= listen	मे सत्यम्	= to my true word	सत्यपराक्रम	= O the truly brave lord!
		वाक्यम्			

Hearing the words of Rama, Brahma (the creator), the foremost among the knowers of Brahma the Absolute, spoke as follows: Listen to my true word, O the truly brave lord!

भवान्नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः ॥ ६-११७-१३
एकशृङ्गो वराहस्त्वं भूतभव्यसपत्निजित् ।

भवान्	= you	प्रभुः	= are the Lord Narayana himself	श्रीमान् देवः	= the glorious god
चक्रायुधः	= who wields the discus	नारायणः			
एकशृङ्गः	= with a single tusk	त्वम्	= you	वराहः	= are the divine Boar
		भूत भव्य	= the conqueror of your past and future enemies.		
		सपत्निजित्			

You are the Lord Narayana himself the glorious god, who wields the discus. You are the Divine Boar with a single tusk, the conqueror of your past and future enemies.

अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव ॥ ६-११७-१४
लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भजः ।

ब्रह्म	= (you are) Brahma	अक्षरम्	= the imperishable	सत्यम् च	= and the Truth
मध्ये च	= in the Middle and at	त्वम्	= you are	परः धर्मः	= the Supreme righteousness
अन्त्येच	the end	विष्वक्सेनः	= whose powers go everywhere	चतुर्भुजः	= and the four-armed one.
लोकानाम्	= of people				

You are Brahma, the imperishable, the Truth abiding in the middle as well as at the end of the universe. You are the supreme righteousness of people, whose powers go everywhere. You are the four-armed.

शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः ॥ ६-११७-१५
अजितः खड्गधृग्विष्णुः कृष्णश्चैव महाबलः ।

शार्ङ्गधन्वा	= you are the wielder of a bow	चल्लेद षर्णग	= the lord of the senses	पुरुषः	= the supreme soul of the universe
पुरुषोत्तमः	= the best of men	हृषीकेशः		खड्गधृक्	= the wielder of a sword named Nandaka
विष्णुः	= the all-pervader	अजितः	= the invincible	महाबलः	= and endowed with great might.
		कृष्णश्चैव	= the bestower of happiness to the earth		

You are the wielder of a bow called Sarnga, the lord of the senses, the supreme soul of the universe, the best of men, the invincible, the wielder of a sword named Nandaka, the all-pervader, the bestower of happiness to the earth and endowed with great might.

सेनानीग्रामणीश्च त्वं त्वं बुद्धि स्त्वं क्षमा दमः ॥ ६-११७-१६
प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः ।

त्वम्	= you	सेनानीः	= are the leader of the army	ग्रामणीश्च	= and the village headman
त्वम्	= you	बुद्धिः	= are the intellect	त्वम्	= you
क्षमा	= are the endurance	दमः	= the subduer of the senses	त्वम्	= you
प्रभवः	= are the origin	अप्ययश्च	= and the dissolution	उपेन्द्रः	= the Divine Dwarf (the younger brother of Indra)
मधुसूदनः	= and the destroyer of Madhu the demon.				

You are the leader of the army and the village headman. You are the intellect. You are the endurance and the subduer of the senses. You are the origin and the dissolution of all, Upendra the Divine Dwarf and (the younger brother of Indra) as also the destroyer Madhu, the demon.

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ॥ ६-११७-१७
शरण्यं शरणम् च त्वामहुर्दिव्या महर्षयः ।

त्वम्	= you	इन्द्रकर्मा	= perform action for Indra the lord of celestials	महेन्द्रः	= the Supreme Ruler
पद्मनाभः	= and the one having a lotus in one's navel	रणान्तकृत्	= and who puts an end to all in battle	दिव्याः	= the divine sages
आहुः	= pronounce	त्वम्	= you	महर्षयः	
शरणम्	= and the refuge (for all).			शरण्यम्	= to be fit to afford protection to all

You perform action for Indra the lord of celestials, the Supreme Ruler, the one having a lotus in one's navel and who puts an end to all in battle. The divine sages pronounce you to be fit to afford protection to all and the refuge for all.

सहस्रशङ्खो वेदात्मा शतशीर्षो महर्षभः ॥ ६-११७-१८
त्वं त्रयाणां हि लोकानामादिकर्ता स्वयंप्रभुः ।
सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः ॥ ६-११७-१९

वेदात्मा	= In the form of the Vedas	महर्षभः	= you are the great bull	शतशीर्षः	= with hundred heads (rules)
सहस्रशृणः	= and thousand horns (precepts)	त्वम्	= you	आदिकर्ता	= are the first creator of all
त्रयाणाम्	= three worlds	स्वयम्प्रभुः	= the self constituted Lord of all	असि	= you are
लोकाम्		पूर्वजः	= and the forbear	सिद्धानाम्	= of Siddhas (a class of demi-gods endowed with mystic powers by virtue of their very birth) and Sadhyas (a class of celestial beings).
आश्रयः च	= the refuge				

In the form of the Vedas, you are the great Bull with hundred heads (rules) and thousand horns (precepts). You are the first creator of all, the three worlds, and the self constituted Lord of all. You are the refuge and the forbear of Siddhas (a class of demi-gods endowed with mystic powers by virtue of their very birth) and Sadhyas (a class of celestial beings.)

त्वं यज्ञस्त्वं वषद्वारस्त्वमोक्तारः परात्परः ॥ ६-११७-२०
प्रभवं निधनं वा ते नो विदुः को भवानिति ।

त्वम्	= you	यज्ञः	= are the sacrificial performance	त्वम्	= you
वषद्वारः	= are the sacred syllable 'Vashat' (on hearing which the Adhvaryu priest casts the oblation to a deity into the sacrificial fire)	त्वम्	= you are	ओम्कारः	= the mystic syllable OM'
परः	= and higher	परात्	= than the highest nor your origin	न भवान् कः	= nor who you are in reality.

You are the sacrificial performance. You are the sacred syllable 'Vashat' (on hearing which the Adhvaryu priest casts the oblation to a deity into the sacrificial fire). You are the mystic syllable 'OM'. You are higher than the highest. People neither know your end nor your origin nor who you are in reality.

दृश्यसे सर्वभूतेषु गोषु च ब्राह्मणेषु च ॥ ६-११७-२१
दिक्षु सर्वासु गग्ने पर्वतेषु नदीषु च ।

दृश्यसे	= you appear	सर्वभूतेषु	= in all created beings	गोषु च	= in the cattle
ब्राह्मणेषु च	= in brahmanas	सर्वासु दिक्षु	= in all quarters	गग्ने	= in the sky
पर्वतेषु	= in mountains	नदीषु च	= and in rivers.		

You appear in all created beings in the cattle and in brahmanas. You exist in all quarters, in the sky, in mountains and in rivers.

सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदृक् ॥ ६-११७-२२
त्वं धारयसि भूतानि पृथिवीं च सपर्वताम् ।

सहस्रचरणः	= with thousand feet	श्रीमान्	= along with Lakshmi the goddess of wealth	शत शीर्षः	= with hundred heads
सहस्रदृक्	= and with thousand eyes	त्वम्	= you bear	पृथिवीम्	= the earth
भूतानि	= with all its created beings	धारयसि		सपर्वताम्	= along with the mountains.

With thousand feet, with hundred heads and with thousand eyes along with Lakshmi the goddess of wealth, you bear the earth with all its created beings along with its mountains.

अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः ॥ ६-११७-२३
त्रीन् लोकान् धारयन् राम देवगन्धर्वदानवान् ।

राम	= O Rama!	त्वम्	= you	दृश्यसे	= appear
महोरगः	= as Sesha a large serpent	सलिले	= in water	अन्ते	= at the earth's bottom
धारयन्	= bearing	त्रीन् लोकान्	= the three worlds	पृथिव्याः देवगन्धर्व दानवान्	= gods Gandharvas the celestial musicians and the demons.

O Rama! You appear as Sesha, a large serpent in water, at the earth's bottom, bearing the three worlds, gods, Gandharvas, the celestial musicians and the demons.

अहं ते हृदयं राम जिहा देवी सरस्वती ॥ ६-११७-२४
देवा रोमाणि गात्रेषु ब्रह्मणा निर्मिताः प्रभो ।

राम	= O Rama!	अहम्	= I (Brahma)	ते हृदयम्	= am your heart
सरस्वती	= Saraswathi	देवी	= the goddess (of learning)	जिहा	= is your tongue
प्रभो	= O Lord!	सर्वगात्रेषु	= In all your limbs	देवाः	= the gods
निर्मिताः	= have been created	ब्रह्मणा	= by me the Brahma	रोमाणि	= int eh form of hair.

O Rama! I (brahma) am your heart. Saraswathi, the goddess (of learning) is your tongue. O lord! The gods created by Brahma are the hair on all your limbs.

निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा ॥ ६-११७-२५
संस्कारास्त्वभवन्वेदा नैतदस्ति त्वया विना ।

रात्रिः	= Night	स्मृता	= has been recognized	ते निमेषः	= as the closing of your eye-lids
तथा	= and	दिवसः	= the day	उन्मेषः	= as the opening of your eye-lids
त्वं	= the correct usages of your words	वेदाः	= are the Vedas	त्वया विना	= bereft of you
सम्काराः					
एतत्	= this (the visible universe)	नास्ति भवन्	= does not exist.		

Night has been recognized as the closing of your eye-lids and the day, as the opening of eye-lids. The correct usages of your words are the Vedas. Bereft of you, this visible universe does not exist.

जगत्सर्वं शरीरं ते स्थैर्यं ते वसुधातलम् ॥ ६-११७-२६
अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षणः ।

सर्वम्	= the entire cosmos	ते शरीरम्	= is your body	वसुधातलम्	= the earth
जगत्					
ते स्थैर्यम्	= constitutes your firmness	अग्निः	= fire	कोपः	= is your anger
सोमः	= the moon (constitutes)	ते प्रसादः	= your placidity	श्रीवत्स	= you are Lord Vishnu
				लक्षणः	(who bears the mark)

श्रीवत्स = a curl of white hair on his breast).

The entire cosmos is your body. The earth constitutes your firmness. Fire is your anger. The moon constitutes your placidity. You are Lord Vishnu (who bears the mark Srivatsa - a curl of white hair on his breast).

त्वया लोकास्थयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः ॥ ६-११७-२७
महेन्द्रश्च कृतो राजा बलिं बद्धा सुदारुणम् ।

पुरा	= in the past	त्रयः	= the three	लोकाः	= worlds
क्रान्ताः	= were occupied	त्वया	= by you	स्वैः त्रिभिः	= in your three strides
बद्धा	= after binding	सुदारुणम्	= the exceptionally formidable	विक्रमैः	
महेन्द्रः	= and Indra	कृतः राजा	= was made king.	बलिम्	= Bali

In the past, the three worlds were occupied by you in your three strides, after binding the exceptionally formidable Bali (the ruler of the three worlds) and Indra was made the king (by you).

सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः ॥ ६-११७-२८
वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् ।

सीता	= Sita	लक्ष्मी	= is (no other than) Goddess Lakshmi (the divine consort of Lord Vishnu)	भवान्	= (while) you are
विष्णुः	= Lord Vishnu	भवान्	= you	कृष्णः	= are having a dark blue hue
देवः	= and a shining one	प्रजापतिः	= you are the Lord of created beings	रावणस्य	= for the destruction of
प्रविष्टः	= you entered	मानुषं तनुम्	= a human body	वधार्थम्	Ravana
				इह	= here (on this earth).

Sita is no other than Goddess Lakshmi (the divine consort of Lord Vishnu), while you are Lord Vishnu. You are having a shining dark-blue hue. You are the Lord of created beings. For the destruction of Ravana, you entered a human body here, on this earth.

तदिदं नस्त्वया कार्यं कृतं धर्मभृतां वर ॥ ६-११७-२९
निहतो रावणो राम प्रहृष्टो दिवमाक्रम ।

राम	= O Rama	वर	= the foremost	धर्मभृताम्	= among the supporters of righteousness!
तत्	= that	इदम्	= this	नः कार्यम्	= purpose of ours
कृतम्	= has been fulfilled	रावणः	= Ravana	निहतः	= has been killed
आक्रम	= approach	दिवम्	= your divine abode	प्रहृष्टः	= with a rejoice.

O Rama, the foremost among the supporters of righteousness! The aforesaid purpose of ours has been fulfilled. Ravana has been killed. Return to your divine abode, with a rejoice.

अमोघं देव वीर्यं ते न ते मोघाः पराक्रमाः ॥ ६-११७-३०
अमोघं दर्शनं राम अमोघस्तव संस्तवः ।

देव	= O Lord!	अमोघम्	= unerring	वीर्यम्	= is your valour
ते	= your	पराक्रमाः	= exploits	न मोघाः	= are never in vain
राम	= O Rama!	दर्शनम्	= your blessed sight	अमोघम्	= is powerful
तव सम्प्रस्तवः	= the songs in praise you	अमोघः	= never go in vain.		

O Lord! Unerring is your valour. Your exploits are never in vain. O Rama! Your blessed sight is powerful. The songs in praise of you never go in vain.

अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि ॥ ६-११७-३१
ये त्वां देवम् ध्रुवं भक्ताः पुराणं पुरुषोत्तमम् ।
प्राप्नुवन्ति सदा कामानिह लोके पात्र च ॥ ६-११७-३२

भुवि	= On this earth	नराः	= the humans	ते भक्तिमन्तः	= with devotion towards you
भवन्ति	= will	अमोघाः	= never be unsuccessful	ये	= those who
भक्ताः	= are devoted	त्वाम्	= to you	देवम्	= the preimeval Lord
ध्रुवम्	= and the eternal	पुराणम्	= who belongs to ancient times	पुरुषोत्तमम्	= and the Supreme person (they)
सदा	= will forever attain	कामाम्	= their desired objects	इह लोके	= in this world
प्राप्नुवन्ति					
परत्र च	= and in the next world.				

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.

इममार्षम् स्तवं दिव्यमितिहासं पुरातनम् ॥ ६-११७-३३
ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः ।

पराभवः	= Humiliation	नास्ति	= will never be the plight	तेषाम्	ये	= of those humans
कीर्तयिष्यन्ति	= who will recite	इमम्	= this hymn	नराः		
पुरातनम्	= ancient	स्तवम्		दिव्यम्		= divine
		इतिहासम्	= history	आर्षम्		= sung by Brahma the foremost seer.

Humiliation will never be the plight of those humans who will recite this hymn in a divine ancient history, sung by Brahma, the foremost seer.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तदशाधिकशततमः सर्गः ॥

Thus completes 117th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

118 Sarga 118 - अष्टादशाधिकशततमः सर्ग

The Fire-God Appears In Person From The Burning Pyre

Introduction -

The fire-god appears in person from the burning pyre, carrying Sita in his arms and restores her to Rama, testifying to her purity. Rama later joyfully accepts her.

एतच्छ्रुत्वा शुभं वाक्यं पितामहसमीरितम् ।
अङ्गेनादाय वैदेहीमुत्पात विभावसुः ॥ ६-११८-१

श्रुत्वा	= hearing	एतत् शुभम्	= these auspicious	पितामह	= spoken by Brahma
विभावसुः	= the fire-god	वाक्यम्	words	समीरितम्	(creator)
वैदेहीम्	= Sita	उत्पात	= came up	आदाय	= taking
		अङ्गेन	= in his arms.		

Hearing the foregoing auspicious words of Brahma (the creator), the fire-god came up, taking Sita in his arms.

विघूयाथ चितां तां तु विअदेहीं हव्यवाहनः ।
उत्तस्थौ मूर्तिमानाशु गृहीत्वा जनकात्मजाम् ॥ ६-११८-२

विघूय ताम्	= shaking off that funeral pile	गृहित्वा	= and taking	ताम्	= that Sita
जनकात्मजम्	= the daughter of Janaka (in his arms)	हव्यवाहनः	= the fire-god	सीताम्	
उत्तस्थौ	= sprang up	आशु	= at once	अथ	= forthwith

Shaking off that funeral pile and taking that Sita, the daughter of Janaka in his arms, the fire-god forthwith sprang up at once in a personified form.

तरुणादित्यसंकाशां तसकाञ्चनभूषणाम् ।
रक्ताम्बरधरां बालां नीलकुञ्जितमूर्धजाम् ॥ ६-११८-३

आङ्गिष्ठमाल्याभरणां तथारूपामनिन्दिताम् ।
ददौ रामाय वैदेहीमङ्गे कृत्वा विभावसुः ॥ ६-११८-४

कृत्वा	= bearing	अङ्गे	= in his arms	बाला	= the youthful Sita
तरुणादित्य	= who was shining brightly as the rising sun	तसकाञ्चन	= was decked in ornaments of refined gold	विदेहीम्	
सम्काशम्		भूषणाम्		रक्ताम्बरधराम्	= and attired in a red robe

नीलकुञ्जित् मूर्घजाम्	= and wore dark curly hari	अक्षिष्ठ माल्याभरणाम्	= who was further adorned with ornaments of flowers which had not abraded (on her entering the fire and coming out of it)	अनिन्दिताम्	= who was absolutely beyond reproach
तथारूपम्	= and looked just the same (as she did while entering the flames)	विभावसुः	= the fire-god	ददौ	= restored (her)
रामाय	= to Rama.				

Bearing in his arms the youthful Sita, who was shining brightly as the rising sun, was decked in ornaments of refined gold, attired in a red robe and wore dark curly hair, who was further adorned with ornaments of flowers, which had not abraded (on her entering the fire and coming out of it), who was absolutely beyond reproach and looked just the same (as she did while entering the fire and coming out of it), who was absolutely beyond reproach and looked just the same (as she did while entering the flames), the fire-god restored her to Rama.

अब्रवीत् तदा रामं साक्षी लोकस्य पावकः ।
एषा ते राम वैदेही पापमस्यां न विद्यते ॥ ६-११८-५

तदा	= then	पावकः	= the fire-god	लोकस्य	= the witness of the
अब्रवीत् तु	= spoke	रामम्	= to Rama (as follows)	साक्षी	world
ते वैदेही	= is your Sita	न विद्यते	= no sin exists	एषा	= here

Then, the fire-god, the witness of the whole world, spoke to Rama as follows Here is your Sita. No sin exists in her.

नैव वाचा न मनसा नैव बुद्धा न चक्षुषा ।
सुवृत्ता वृत्तशौण्डीर्यं न त्वामत्यचरच्छुभा ॥ ६-११८-६

शुभा	= this auspicious lady	सुवृत्ता	= whose character has been good	न अत्यचरत्	= has never been un- faithful
त्वाम्	= to you	वृत्तशौण्डीर्यम्	= who are endowed with strength of character	वाचा	= either by word
न मनसा	= nor by mind	नैव बुद्धा	= nor even by intellect	न चक्षुषा	= nor by her glances.

This auspicious lady, whose character has been good, has never been unfaithful to you who are endowed with strength of character either by word or by mind or even by intellect or by her glances.

रावणेनापनीतैषा वीर्योत्सिक्तेन रक्षसा ।
त्वया विरहिता दीना विवशा निर्जनाद्वनात् ॥ ६-११८-७

विरहिता त्वया	= separated from you	एषा दीना	= this miserable and विवशा	helpless lady	अपवीता	= was taken away
रावणेन	= by Ravana	रक्षसा	= the demon		वीर्योत्सिक्तेन	= who was arrogant of his valour
निर्जनात् वनात्	= from a lonely her- mitage.					

Separated from you, this miserable and helpless lady, was taken away by Ravana the demon, who was arrogant of his valour, from a lonely hermitage.

रुद्धं चान्तःपुरे गुप्ता त्वच्चित्ता त्वत्परायणा ।
रक्षिता राक्षसीभिश्च घोराभिर्घोरबुद्धिभिः ॥ ६-११८-८

त्वच्चित्ता	= (This Sita) fixing her mind upon you	त्वत्परायणा	= and having you as her final attainment	रुद्धं	= was detained
अन्तःपुरे	= in the gynaecium	गुप्ता	= and hidden there	रक्षिता	= (she) was guarded
घोराभिः	= by frightful female- demons	घोरबुद्धिभिः	= with horrible intellect.		

This Sita, who was fixing her mind upon you ad looking on you as her final attainment, was detained in the gynaecium and hidden there. She was guarded by rightful female-demons with horrible intellect.

प्रलोभ्यमाना विविधं तर्ज्यमाना च मैथिली ।
नाचिन्त्यत तदक्षस्त्वद्गतेनान्तरात्मना ॥ ६-११८-९

मैथिली	= Sita	त्वद्गते	= whose mind was di- rected towards you	नाचिन्त्यत	= ignored
तत्	= that	रक्षः	= demon	प्रलोभ्यमाना	= even though allured
तर्ज्यमाना	= and frightened	विविधम्	= through various means.		

Sita, whose mind was directed towards you, ignored that demon even though allured and frightened through various means.

विशुद्धभावां निष्पापां प्रतिगृहीष्व मैथिलीम् ।
न किञ्चिरभिधातव्या अहमाज्ञापयामि ते ॥ ६-११८-१०

प्रतिगृहीष्व	= take back	मैथिलीम्	= Sita	निष्पापम्	= who is sinless
विशुद्ध	= with a pure character	न	= she should not be told	किञ्चित्	= anything (harsh)
भावाम्		अभिधातव्या			
अहम्	= I	आज्ञापयामि	= (hereby) command	ते	= you.

Take back Sita, who is sinless, with a pure character. She should not be told anything harsh. I hereby command you.

ततः प्रीतमना रामः श्रुत्वैवं वदतां वरः ।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ ६-११८-११

ततः	= then	श्रुत्वा	= having heard	एवम्	= thus
रामः	= Rama	वरः	= the excellent	वदताम्	= among the eloquent
धर्मात्मा	= whose mind was sent on virtue	प्रीतमनाः	= with a pleasant mind	बाष्प व्याकुल	= with his eyes entirely filled with tears of joy
दध्यौ	= reflected	मुहूर्तम्	= for a while.	लोचनः	

Rama, the excellent among the eloquent, whose mind was set on virtue, with a pleasant mind to hear the aforesaid speech, reflected for a while, his eyes, entirely filed with tears of joy.

एवमुक्तो महातेजा धृमानुरुविक्रमः ।
उवाच त्रिदशश्रेष्ठं रामो धर्मभृतां वरः ॥ ६-११८-१२

एवम्	= thus	उक्तः	= spoken	धृतिमान्	= the courageous
रामः	= Rama	उरुविक्रमः	= of great prowess	धर्म भृताम्	= the foremost among
उवाच	= spoke	त्रिदश श्रेष्ठम्	= to the fire-god the best of gods.	वरः	those upholding the virtue

Hearing those words, the courageous Rama of great prowess and the foremost of those upholding the virtue, replied to the fire-god, the best of gods.

अवश्यं चापि लोकेषु सीता पावनमर्हति ।
दीर्घकालोषिता हीयं रावणान्तःपुरे शुभा ॥ ६-११८-१३

सीता	= Sita	अवश्यम्	= certainly	अर्हत्	= deserves
पावनम्	= this purefactory ordeal	लोकेषु	= in the eyes of the peo- ple	इयम् शुभा	= (in as much as) this blessed woman
दीर्घ कालोषिता हि	= had resided for a long time	रावणान्तः पुरे हि	= indeed in the gynaecium of Ravana.		

Sita certainly deserves this pure factory ordeal in the eyes of the people in as much as this blessed woman had resided for a long time indeed in the gynaecium of Ravana.

बालिशो बत कामात्म रामो दशरथात्मजः ।
इति वक्ष्यति मां लोको जानकीमविशोध्य हि ॥ ६-११८-१४

लोकः	= the world	वक्ष्यति	= would chatter	माम्	= against me
इति	= saying that	बत	= Alas!	रामः	= Rama
दशरथात्मजः	= the son of Dasaratha	बालिशः	= was really foolish	कामरत्मा	= and that his mind was dominated by lust
अविशेष्य	= without indeed examining				
जानकीम् हि	inig Sita with regard to her chastity.				

The world would chatter against me, saying that Rama, the son of Dasaratha, was really foolish and that his mind was dominated by lust, if I accept Sita without examining her with regard to her chastity.

अनन्यहृदयां भक्तां मच्चत्परिवर्त्तनीम् ।
अहमप्यवगच्छामि मैथिलीं जनकात्मजाम् ॥ ६-११८-१५

अहमपि	= I also	अवगच्छामि	= know	मैथिलीम्	= (that) Sita
जनकात्मजाम्	= the daughter of Janaka	मच्चत्परिवर्त्तनीम्	who revolves in my mind	भक्ताम्	= is undivided in her affection to me.

I also know that Sita, the daughter of Janaka, who ever revolves in my mind, is undivided in her affection to me.

इमामपि विशालाक्षीं रक्षितां स्वेन तेजसा ।
रावणो नातिवर्तेत वेल मिव महोदधिः ॥ ६-११८-१६

रावणः	= Ravana	नातिवर्तेत	= could not violate	इमाम्	= this wide-eyed
रक्षिताम्	= protected as she was	स्वेन तेजसा	= by her own splendour	विशालाक्षीम्	= woman
वेलाम्	= would transgress (its bounds).			महोदधिः इव	= any more than a sea

Ravana could not violate this wide-eyed woman, protected as she was by her own splendour, any more than an ocean would transgress its bounds.

प्रत्ययार्थं तु लोकानां त्रयाणाम् सत्यसंश्रयः ।
उपेक्षे चापि वैदेहीं प्रविशन्तीं हुताशनम् ॥ ६-११८-१७

प्रत्ययार्थम्	= in order to convince	त्रयाणाम्	= the three worlds	सत्य	= I whose refuge is truth
उपेक्षेचापि	= ignored	लोकानाम्		सम्श्रयः	
हुताशनम्	= the fire.	वैदेहीम्	= Sita	प्रविशन्तीम्	= while she was entering

In order to convince the three worlds, I, whose refugee is truth, ignored Sita while she was entering the fire.

न च शक्तः सुदुष्टमा मनसापि हि मैथिलीम् ।
प्रधर्षयितुमप्राप्यां दीसामग्निशिखामिव ॥ ६-११८-१८

सुदुष्टमा	= the evil-minded Ravana	न च शक्तः	= was not even able	प्रधर्षयितुम्	= to lay his violent hands
मनसापि	= even in thought	अप्राप्याम्	= on the unobtainable	दीसाम्	= who was blazing
अग्निशिखामिव	= like a flaming tongue of fire.	मैथिलीम्	Sita		

The evil-minded Ravana was not able to lay his violent hands, even in thought, o the unobtainable Sita, who was blazing like a flaming tongue of fire.

नेय मर्हति चैश्वर्यं रावणान्तः पुरे शुभा ।
अनन्या हि मया सीता भास्करेण प्रभा यथा ॥ ६-११८-१९

इयम् शुभा	= this auspicious woman	नर्हति	= could not (give way)	aishvaryam =	to the sovereignty
रावणान्तः पुरे	= existing in the gynaecium of Ravana	सीता	= in as much as Sita	अनन्याहि	= is not different
मया	= from me	प्रभा यथा	= even as sunlight	भास्करेण	= (is not different) from the sun.

This auspicious woman could not give way to the sovereignty, existing in the gynaecium of Ravana, in as much as Sita is not different from me, even as sunlight is not different from the sun.

विशुद्धा त्रिषु लोकेषु मैथिली जनकात्मजा ।
न विहातुं मया शक्या कीर्तिरात्मवता यथा ॥ ६-११८-२०

मैथिली	= Sita	जनकात्मजा	= the daughter of Janaka	विशुद्धा	= is completely pure in her character
त्रिषु लोकेषु	= in all the three worlds	न शक्या	= and can no longer be	विहातुम्	= renounced
मया	= by me	कीर्तिः यथा	= as a good name (cannot be cast aside)	आत्मवता	= by a prudent man.

Sita, the daughter of Janaka, is completely pure in her character, in all the three worlds and can no longer be renounced by me, as a good name cannot be cast aside by a prudent man.

अवश्यं च मया कार्यं सर्वेषां वो वचो हितम् ।
स्निग्धानां लोकनाथानामेवं च वदतां हितम् ॥ ६-११८-२१

हितम्	= the salutary	वचः	= worlds	वः सर्वेषाम्	= of all of you
लोकनाथाम्	= the guardians of the world	स्निग्धानाम्	= who are affectionate	एवम्	= thus

वदताम्	= speaking	अवश्यम्	= certainly	कार्यम्	= are to be carried out
मया	= by me.				

The salutary advice of you all, the affectionate guardians of the world, who are saying what is conducive to our good, must be certainly carried out by me.

इत्येवमुत्त्वा विजयी महाबलः ।
प्रशस्यमानहूं स्वकृतेन कर्मणा ।
समेत्य रामः प्रियया महायशाः ।
सुखं सुखार्होऽनुबभूव राघवः ॥ ६-११८-२२

उत्त्वा	= saying	इत्येवम्	= thus	समेत्य	= and getting reunited
प्रियया	= with her beloved (Sita)	विजयी	= the victorious	महायशाः	= and highly illustrious
रामः	= Rama	राघवः	= a scion of Raghu dy- nasty	महाबलः	= who was endowed with a great strength
सुखार्हः	= and deserved with a great strength	सुखार्हः	= and deserved happi- ness	प्रशस्यमानः	= and was being glor- ified
कर्मणा	= by his feats	स्वकृतेन	= performed by own self	अनुबभूव	= experienced
सुखम्	= joy.				

Saying thus and getting reunited with her beloved Sita, the victorious and highly illustrious 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.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टादशाधिकशततमः सर्गः ॥

Thus completes 118th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

119 Sarga 119 - एकोनविंशत्यधिकशततमः सर्ग

Lord Shiva Informs Raama About His Father

Introduction -

Lord Shiva informs Rama that his father, Dasaratha, in an ethereal form and as a replica of his extinct personality, has arrived in an aerial car along with Indra, the lord of celestials. Shiva asks Rama and Lakshmana to pay their respects to the soul of Dasaratha and they respond in approaching him and offer their salutations. Dasaratha says he is overjoyed in seeing him, having defeated Ravana and having completed the exile for fourteen years. He asks Rama to return to Ayodhya, meet Bharata and get consecrated to the throne of Ayodhya. Dasaratha further advises Lakshmana and Sita to continue to serve Rama, the supreme deity. Dasaratha returns to the abode of Indra, by the aerial car.

एतच्छ्रुत्वा शुभं वाक्यं राघवेण सुभाषितम् ।
इदं शुभतरं वाक्यं व्याजहार महेश्वरः ॥ ६-११९-१

श्रुत्वा	= hearing	शुभम्	= the auspicious	वाक्यम्	= words
प्रतः	= thus	अनुभाषितम्	= spoken	राघवेण	= by Rama
महेश्वरः	= Lord Shiva supreme Lord	ततः	= thereupon	व्याजहार	= delivered the following still more beautiful speech:

Hearing the auspicious words thus spoken by Rama, Lord Shiva the Supreme Lord thereupon delivered the following still more beautiful speech:

पुष्कराक्ष महाबाहो महावक्षः परन्तप ।
दिष्ट्या कृतमिदं कर्म त्वया शस्त्रभृतां वर ॥ ६-११९-२

पुष्कराक्ष	= O lotus eyed	महाबाहो	= long armed	महावक्षः	= broad chested
परन्तप	= the annihilator of adversaries	वर	= and excellent	धर्म भृताम्	= among those upholding the cause of virtue!
इदम् कर्म	= this task	कृतम्	= was accomplished	त्वय	= by you
दिष्ट्या	= thank heaven!				

O lotus-eyed, long-armed, broad-chested, annihilator of enemies and excellent among those upholding the cause of virtue! Thank heaven! You accomplished this task.

दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः ।
अपावृत्तं त्वया सञ्चे राम रावणजं भयम् ॥ ६-११९-३

दिष्टा	= fortunately	भयम्	= has the fear	रावणजम्	= born of Ravana
प्रवृद्धम्	= which increased	दरुणम्	= the severe	तमः	= darkness
सर्वस्य	= on the entire world	अपावृतम्	= has been removed	त्वया	= by you
लोकस्य					
सम्ब्ये	= on the battle-field	राम	= O Rama!		

Fortunately has the fear born of Ravana - which increased the severe darkness on the entire world has been removed by you, on the battle-field, O Rama!

आश्वास्य भरतं दीनं कौसल्यां च यशस्विनीम् ।
कैकेयीं च सुमित्रां च दृष्ट्वा लक्ष्मणमातरम् ॥ ६-११९-४

प्राप्य राज्यमयोध्यायां नन्दयित्वा सुहृजनम् ।
इक्ष्वाकूणां कुले वंशं स्थापयित्वा महाबल ॥ ६-११९-५

इष्ट्वा तुरगमेधेन प्राप्य चानुत्तमं यशः ।
ब्राह्मणेभ्यो धनं दत्त्वा त्रिदिवं गन्तुमर्हसि ॥ ६-११९-६

अर्हसि	= you are fit	गन्तुम्	= to go	त्रिदिवम्	= to the heaven
आश्वास्य	= by comforting	दीनम्	= the depressed	भरतम्	= Bharata
यशस्विनीम्	= and the illustrious	कौसल्याम्	= Kausalya	दृष्ट्वा	= and seeing
च					
कैकेयीम्	= Kaikeyi	सुमित्राम् च	= and Sumitra	लक्ष्मण	= the mother of Lakshmana
प्राप्य	= having got	राज्यम्	= the sovereignty	मातरम्	= of Ayodhya
नन्दयित्वा	= bringing delight	सुहृजनम्	= to your friends	स्थापयित्वा	= stabilizing the back bone
इक्ष्वाकूणाम्	= in the race of Ikshvaku	प्राप्य	= obtaining	अनुत्तमम्	= excellent
कुले		तुरग मेधेन	= by performing a horse-sacrifice	दत्त्वा	= and by granting
यशः	= glory	इष्ट्वा			
धनम्	= riches	ब्राह्मणेभ्यः	= to Brahmanas	महाबल	= O Rama endowed with a great might!

You are fit to go to the heaven, by comforting the depressed Bharata and the illustrious Kausalya as well as seeing Kaikeyi and Sumitra, the mother of Lakshmana having got the sovereignty of Ayodhya, bringing delight to your friends, stabilizing the back-bone in the race of Ikshvaku, getting excellent glory by performing a horse-sacrifice and by granting riches to Brahmanas.

एष राजा विमानस्थः पिता दशरथस्त्व ।
काकुत्स्थ मानुषे लोके गुरुस्त्व महायशः ॥ ६-११९-७

एषः	= this	राजा	= king	दशरथः	= Dasaratha
त्व	= your	पिता	= father	मानुषे लोके	= in this mortal world

महायशा:	= the highly glorious	विमानस्थः	= is seated in an aerial	काकुत्स्थ	= O Rama!
गुरुः	and venerable person		car		

This king Dasaratha, your father in this mortal world and the highly glorious as well as the venerable person, is seated in an aerial car, O Rama!

**इन्द्रलोकं गतः श्रीमांस्त्वया पुत्रेण तारितः ।
लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय ॥ ६-११९-८**

तारितः	= having been delivered	त्वया	= by you	पुत्रेण	= his (godly) son
श्रीमान्	= the glorious king	गतः	= obtained	इन्द्रलोकम्	= the abode of Indra the lord of celestials
त्वम्	= you offer your respectful salutation	एन्म	= to him	भ्राता	= along with Lakshmana your brother.
अभिवादय				लक्ष्मणेन सह	

Having been delivered by you, his (godly) son, the glorious king obtained the abode of Indra the lord of celestials. you offer your respectful salutation to him, along with Lakshmana, your brother.

**महादेववचः श्रुत्वा काकुत्स्थः सहलक्ष्मणः ।
विमानशिखरस्थस्य प्रणाममकरोतिपुः ॥ ६-११९-९**

श्रुत्वा	= hearing	महादेव	= the words of Shiva	राघवः	= Rama
सह लक्ष्मणः	= along with lakshmana	वच्छ		प्रणामम्	= offered their salutation
पितुः	= to their father	भ्राता	= his brother		
		विमान	= seated on the topmost		
		शिखरस्थस्य	part of an aerial car.		

Hearing the words of Shiva, Rama along with Lakshmana his brother, offered their salutation to their father, seated on the topmost part of an aerial car.

**दीप्यमानं स्वयां लक्ष्म्या विरजोअम्बरधारिणम् ।
लक्ष्मणेन सह भ्रात्रा ददर्श पितरं प्रभुः ॥ ६-११९-१०**

प्रभुः	= the lord Rama	भ्राता	= along with lakshmana	ददर्श	= saw
पितरम्	= their father	लक्ष्मणेन	his brother	स्वया लक्ष्म्या	= with his own splendour
विरजोऽम्बर धारिणम्	= and clad in brilliant garments.	दीप्यमानम्	= who was lazing		

The lord Rama along with Lakshmana his brother saw their father, who was blazing with his own splendour and clad in brilliant garments.

हर्षेण महताविष्टो विमानस्थो महीपतिः ।
प्राणैः प्रियतरं दृष्ट्वा पुत्रं दशरथस्तदा ॥ ६-११९-११

आरोप्याङ्कं महाबाहुर्वरासनगतः प्रभुः ।
बाहुभ्यां सम्परिष्वज्य ततो वाक्यं समाददे ॥ ६-११९-१२

अथ	= then	महीपतिः	= the king	दशरथः	= Dasartha
प्रभुः	= the lord	विमनस्थः	= who was sitting in aerial car	वरासनगतः	= in an excellent seat
आविष्टः	= was filled	महता हर्षेण	= with excessive delight	दृष्ट्वा	= to see
पुत्रम्	= his son (Rama)	प्रियतरम्	= who was dearer to him	प्राणैः	= than life
आरोप्य	= placing	हिम् अङ्के	= in his lap	सम्परिष्वज्जः	= and embracing him
बाहुभ्याम्	= in his arms	tataH	= thereupon	समाददे	= commenced
वाक्यम्	= his speech (as follows:				

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 commenced his speech as follows:

न मे स्वर्गो बहुमतः संमानश्च सुर्खिभिः ।
त्वया राम विहीनस्य सत्यं प्रतिशृणोमि ते ॥ ६-११९-१३

राम	= O Rama!	विहीनस्य	= separated from	त्वया	= you
स्वर्गः	= the heaven	न बहुमतः	= is not a liking	मे	= to me
सम्मानश्च	= (nor) the respect given to me	सुर्खिभैः	= by the foremost of celestials	प्रतिशृणोमि	= I am telling
ते	= you	सत्यम्	= the truth.		

O Rama! Separated from you, the heaven is not a liking to me, nor the respect given to me by the foremost of celestials. I am telling you the truth.

अद्य त्वां निहतामित्रं दृष्ट्वा संपूर्णमानसम् ।
निस्तीर्णवनवासं च प्रीतिरासीत्परा मम ॥ ६-११९-१४

अद्य	= today	प्रीतिसीत्	= there is a great joy	मम	= for me
दृष्ट्वा	= for having seen	त्वाम्	= you	निहतामित्रम्	= by whom the enemies have been destroyed
सम्पूर्णमानसम्	= fully satisfied in your mind	विस्तीर्णवनवासम्	= and having fully gone through the period of your exile.		

Today, there is a great joy for me, for having seen you, fully satisfied in your mind, now that your enemies have been destroyed and you have fully gone through the period of exile.

कैकेय्या यानि चोक्तानि वाक्यानि वदतां वर ।
तव प्रव्राजनार्थानि स्थितानि हृदये मम ॥ ६-११९-१५

वर	= O excellent	वदताम्	= among the eloquent!	वाक्यानि	= the words
यानि	= which	उक्तानि	= were uttered	कैकेय्या	= by Kaikeyi
तव	= with an aim to send	तानि	= those words	स्थितानि	= are (still) imprinted
प्रव्रजनार्थाम्	you into exile				
मम हृदयानि	= in my heart.				

O excellent among the eloquent! The words, which were uttered by Kaikeyi, with an aim to send you into exile, are still imprinted in my heart.

त्वां तु दृष्टा कुशलिनं परिष्वज्य सलक्षणम् ।
अद्य दुःखाद्विमुक्तो अस्मि नीहारादिव भास्करः ॥ ६-११९-१६

दृष्टा	= seeing	त्वाम्	= you	सलक्षणम्	= along with Laksh- mana
कुशलिनम्	= in fine fettle	परिष्वज्य	= and hugging you	अद्य	= today
विमुक्तः	= I stand completely rid	दुःखात्	= of sorrow	भास्करः इव	= even as the sun
अस्मि					
नीहारादिव	= (is freed from) mist.				

Seeing you in a fine fettle with Lakshmana and hugging you today, I stand completely rid of sorrow - even as the sun is freed from mist.

तारितो अहं त्वया पुत्र सुपुत्रेण महात्मना ।
अष्टावक्रेण धर्मात्मा तारितो ब्राह्मणो यथा ॥ ६-११९-१७

महात्माना	= O great-souled	पुत्र	= son!	अहम्	= I
तारितः	= have been redeemed	त्वया	= by you	सुपुत्रेण	= my worthy son!
कहोलः	= even as Kahola a brah- mana	धर्मात्मा	= who was virtuous	अष्टावक्रेण	= (was redeemed) by Ashtavakra.
ब्राह्मणो यथा					

O great-souled son! I have been redeemed by you, my worthy son, even as Kahola a brahmana was redeemed by Ashtavakra.

इदानीं च विजानामि यथा सौम्य सुरेश्वरैः ।
वधार्थं रावणस्येह विहितं पुरुषोत्तमम् ॥ ६-११९-१८

सौम्य	= O gentle one!	विजानामि	= I recognize you	इदानीम् च	= now
पुरुषोत्तम	= to be the Supreme per- son	यथा	= duly enjoined	इह	= here
सुरेश्वरैः	= by the rulers of gods	विहितम्			
		रावणस्य	= for the destruction of Ravana.		
		वधार्थम्			

O gently one! I recognize you now to be the Supreme person, duly enjoined here by the rulers of gods, for the destruction of Ravana.

**सिद्धार्था खलु कौसल्या या त्वां राम गृहं गतम् ।
वनान्निवृत्तं संहष्टा द्रक्ष्यते शत्रुसूदन ॥ ६-११९-१९**

सिद्धार्था खलु	= blessed indeed	कौसल्या	= is Kausalya	याद्रक्ष्यति	= who will see you
शत्रु सूदनम्	= the destroyer of your enemies	निवृत्तम्	= returned	त्वम्	= and got
गृहम्	= home	रनात्	= from the forest.	गतम्	

Blessed indeed is Kausalya, who will see you, the destroyer of your enemies, returned home from the forest.

**सिद्धार्थाः खलु ते राम नरा ये त्वां पुरीं गतम् ।
राज्ये चैवाभिषिक्तं च द्रक्ष्यन्ति वसुधाधिपम् ॥ ६-११९-२०**

सिद्धार्थाः	= blessed indeed	ते नराः	= are those men	ये द्रक्ष्यन्ते	= who will see you
खलु		पुरीम्	= to the City (of Ayodhya)	राज्यम्	= and consecrated on the
गतम्	= returned			अभिषिक्तम्	throne

Blessed indeed are those men, who will see you returned to the City of Ayodhya and consecrated on the throne as a lord of the earth.

**अनुरक्तेन बलिना शुचिना धर्मचारिणा ।
इच्छेयं त्वामहं द्रष्टुं भरतेन समागतम् ॥ ६-११९-२१**

अहम्	= I	इच्छेयम्	= desire	द्रष्टुम्	= to see
त्वाम्	= you	समागतम्	= re united	भरतेन	= with Bharata
अनुरक्तेन	= who has affection towards you	बलिना	= who is strong	शुचिना	= who is honest
धर्मचारिणा	= and virtuous.				

I desire to see you, re-united with the mighty Bharata, who is affectionate towards you, honest and virtuous.

**चतुर्दशसमाः सौम्य वने निर्यापितास्त्वया ।
वसता सीताया सार्थं लक्ष्मणेन च धीमता ॥ ६-११९-२२**

सौम्य	= O gentle one!	चतुर्दश	= fourteen	समाः	= years
निर्यापिताः	= were spent	त्वया	= by you	वसता	= residing in the forest
धीमता	= along with the intelligent Lakshmana	सीताय	= and with Sita.		
लक्ष्मणेन		सार्थम्			

O gentle one! You spent fourteen years, residing in the forest with Lakshmana and Sita.

निवृत्तवनवासोअसि प्रतिज्ञा सफला कृता ।
रावणं च रणे हत्वा देवास्ते परितोषिताः ॥ ६-११९-२३

प्रतिज्ञा	= my pledge	पुरिता	= was implemented	त्वया	= by you
असि निवृत्त	= you completed the	हत्वा	= by your killing	रावणम्	= Ravana
वनवासः	term of your exile	देवताः च	= celestials too	परितोषिताः	= have been fully gratified.
रणे	= in battle				

You completed the term of your exile. My pledge was implemented by you. The celestials too have been fully gratified, by your killing of Ravana in battle.

कृतं कर्म यशः श्लाघ्यं प्राप्तं ते शत्रुसूदनं ।
भ्रातृभिः सह राज्यस्थो दीर्घमायुरवाप्नुहि ॥ ६-११९-२४

शत्रुसूदन	= O the destroyer of enemies!	श्लाघ्यम् कर्म	= a laudable act	कृतम्	= has been done
यशः	= glory	प्राप्तम्	= has been earned	ते	= to you (by you)
राज्यस्थः	= being in a kingly role	भ्रातृभिः सह	= along with your brothers	अवाप्नुहि	= may you attain
दीर्घम्	= a long	आयुः	= life.		

O the destroyer of enemies! A laudable act has been done and glory has been earned by you. Getting consecrated on the throne, may you attain a long life, along with your brothers.

इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत् ।
कुरु प्रसादं धर्मज्ञं कैकेय्या भरतस्य च ॥ ६-११९-२५

रामः	= Rama	प्राञ्जलिः	= with joined palms in salutation	अब्रवीत्	= spoke
राजानम्	= to dasaratha	ब्रुवाणम्	= who was speaking	इति	= thus
कुरु प्रसादम्	= be gracious	कैकेय्याः	= to kaikeyi	भरतस्य	= and Bharata
धर्मज्ञ	= O the knower of virtues!				

To Dasaratha, who was thus speaking, Rama with joined palms in salutation, submitted (as follows): Be gracious to Kaikeyi and Bharata, O the knower of virtues!

सपुत्रां त्वां त्यजामीति यदुक्ता कैकयी त्वया ।
स शापः कैकयीं घोरः सपुत्रां न स्पृशेत्यभो ॥ ६-११९-२६

यत् उक्ता	= those words spoken	त्वया	= by you (saying)	त्यजामीति	= I disown
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त्वाम्	= you	सपुत्राम्	= with your son	सः	घोरः	= May that terrific curse
न स्पृशेत्	= not touch	कैकेयीम्	= Kaikeyi	शापः		

प्रभो = O lord!

You will remember those words spoken by you saying, I disown you, with your son (Bharata)'. May that terrific curse not touch Kaikeyi and her son, O Lord!

तथेति महाराजो राममुत्त्वा कृताङ्गलिम् ।
लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह ॥ ६-११९-२७

महाराजः	= Dasaratha	उत्त्वा	= uttering	तथेति	= 'May it be'
रामम्	= to Rama	कृताङ्गलिम्	= who stood with joined palms	परिष्वज्य	= and having embraced
लक्ष्मणम्-च	= Lakshmana	पुनः	= again	उवाच ह	= spoke
वाक्यम्	= the following words.				

Saying 'May it be to Rama who stood with joined palms embraced Lakshmana. Dasaratha again uttered the following words to Lakshmana:

रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया ।
कृता मम महाप्रीतिः प्राप्तं धर्मफलं च ते ॥ ६-११९-२८

शुश्रूषता	= by doing service	भक्त्या	= with devotion	रामम्	= to Rama
सीतया सह	= and Sita	वैदेह्या	= the princess of Videha kingdom	महाप्रीतिः	= a great gratification
कृता	= has been brought	मम	= to me	धर्म फलम्	= a religious merit too
प्राप्तम्	= has been obtained	ते	= to you.	च	

A great gratification has been rendered to me and reward in the form of religious merit earned by you in that you served Rama and Sita, the princess of Videha kingdom, with devotion.

धर्मं प्राप्स्यसि धर्मज्ञं यशश्च विपुलं भुवि ।
रामे प्रसन्ने स्वर्गं च महिमानं तथैव च ॥ ६-११९-२९

रामे प्रसन्ने	= Rama being pleased with you	प्राप्स्यसि	= you will attain	धर्मम्	= religious merit
विपुलम्	= and extensive	यशश्च	= glory	भुवि	= on earth
स्वर्गम् च	= as also heaven	तथा उत्तमम्	= and excellent power	धर्मज	= O knower of righteousness!.

Rama, being pleased with you, you will attain religious merit and extensive glory on earth, as also heaven and excellent power O knower of righteousness!

रामं शुश्रूष भद्रं ते सुमित्रानन्दवर्धनं ।
रामः सर्वस्य लोकस्य शुभेष्वभिरतः सदा ॥ ६-११९-३०

ते भद्रम्	= happiness to you	सुमित्रानन्दवर्धनं = O the augmentor of the joy of Sumitra your mother!	शुश्रूष	= serve
रामम्	= Rama (well)	रामः = Rama	सदा	= forever
अविरतः	= is intent	सर्व लोकस्य हितः = on advancing the interests of the entire world.		

Happiness to you, O the augmentor of the joy of Sumitra, your mother! Serve Rama well. Rama forever is intent on advancing the interests of the entire world.

एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः ।
अभिगम्य महात्मानमर्चन्ति पुरुषोत्तमम् ॥ ६-११९-३१

एते	= these	लोकाः	= (three) worlds	सेन्द्राः	= including indra
सिद्धाश्च	= Siddhas (a class of demi-gods)	परमर्षयः	= and great sages	अर्चन्ति	= pay homage to
महात्मानम्	= the great-souled	पुरुषोत्तमम्	= Rama as a supreme person	अभिगम्य	= on approaching him.

These three worlds, including Indra Siddhas (a class of demi-gods) and great sages pay homage to the great-souled Rama as a Supreme person, on approaching him.

एतत्तदुक्तमव्यक्तमक्षरं ब्रह्मनिर्मितम् ।
देवानां हृदयं सौम्य गुह्यं रामः परन्तपः ॥ ६-११९-३२

सौम्य	= O gentle one!	परन्तप	= O the destroyer of adversaries!	रामः	= Rama
उक्तम्	= has been spoken of	अव्यक्तम्	= as the unmanifest	अक्षरम्	= and the imperishable
ब्रह्म	= Brahma	निर्मितम्	= established by the Vedas	हृदयम्	= te heart
देवानाम्	= of gods	तत् एतत्			
		गुह्यम्	= and the secret (of all gods).		

O great one! O the destroyer of adversaries! Rama has been spoken of as the unmanifest and the imperishable Brahma (the absolute), established by the Vedas, the heart of gods and the secret of all gods.

अवासं धर्मचरणं यशश्च विपुलं त्वया ।
एनं शुश्रूषता भक्त्या वैदेह्या सह सीतया ॥ ६-११९-३३

त्वया	= by you	शुश्रूषता	= who served	एनम् वैदेह्या	= him along with Sita
भक्त्या	= with devotion	अवासम्	= is obtained	सीतया सह	the princess of Videha kingdom
यशश्च	= as also celebrity	विपुलम्	= abundantly.	धर्माचरणम्	= the reward of the practice of all virtues

Having served him, along with Sita with devotion, you obtained the reward of the practice of all virtues as also celebrity, abundantly.

इत्युक्त्वा लक्ष्मणं राजा स्तुषां बद्धाङ्गलिं स्थिताम् ।
पुत्रीत्याभाष्य मधुरं शनैरनामुवाच ह ॥ ६-११९-३४

इति उक्त्वा	= thus speaking	लक्ष्मणे	= to Lakshmana	राजा	= the king
आभाष्य	= addressing	स्तुषाम्	= his daughter-in-law	स्थिताम्	= standing (before him)
बद्धाङ्गलिम्	= with joined palms	पुत्रि इति	= as My daughter	शनैः	= slowly
मधुरम्	= and affectionately	उवाच	= advised	एनाम्	= her
इति	= as follows:				

Thus speaking to Lakshmana, the (former) king, addressing his daughter-in-law standing before him with joined palms as My daughter, slowly and affectionately advised her as follows:

कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति ।
रामेण त्वद्विशुच्छर्थं कृतमेतद्वितैषिणा ॥ ६-११९-३५

न मन्युः	= no wrath	तु	= indeed	कर्तव्यः	= should be rendered
इमम्	= towards Rama for having repudiated you	इतम् कृतम्	= this has been done	रामेण	= by Rama
त्यागम् प्रति	= desiring your welfare	विशुच्छर्थम्	= and for the purpose of showing you purification.		
त्वद्वितैषिणा					

No wrath indeed should be rendered by you towards Rama, for having repudiated you. This has been done by him, wishing for your welfare and in order to demonstrate your purity.

सुदुष्करमिदं पुत्रि तव चारित्रलक्षणम् ।
कृतं यत्तेऽन्यनारीणां यशो ह्यभिभविष्यति ॥ ६-११९-३६

सुदुष्करम्	= this act (of entering into flames)	यत्	= which	कृतम्	= has been done
ते	= of you	तव चारित्र	= and which reveals	पुत्रि	= my daughter
सुदुष्करम्	= is most difficult to perform	लक्षणम्	= your true character	अभिभविष्यति	= and will overshadow
यशः	= their illustriousness.	अन्यनारीणाम्	= for other ladies		

This act (of entering into fire) which has been done by you and which reveals your true character, my daughter, is the most difficult task to perform for other ladies and will overshadow their illustriousness.

न त्वं सुभ्रु समाधेया पतिशुश्रूवर्णं प्रति ।
अवश्यं तु मया वाच्यमेष ते दैवतं परम् ॥ ६-११९-३७

त्वम्	= you	न समाध्यु	= need not be instructed	भर्तु	= about the matter of
		कामम्		शुश्रूषणम्	rendering service to
तु	= but	वाच्यम्	= it is to be told	प्रति	your husband
मया	= by me	एषः	= he	अवश्यम्	= certainly
दैवतम्	= deity.			ते परम्	= is your supreme

You need not be instructed about the matter of rendering service to your husband. But, it is to be told certainly by me. He is your supreme deity.

इति प्रतिसमादिश्य पुत्रौ सीतां तथा स्नुषाम् ।
इन्द्रलोकं विमानेन ययौ दशरथो ज्वलन् ॥ ६-११९-३८

इति	प्रति	= having instructed thus	पुत्रौ	= to his sons	सीताम् च	= and Sita
समादिश्य			राघवः	= who was born in	ययौ	= went
दशरथः नृपः	= the king Dasaratha			Raghu dynasty		
इन्द्रलोकम्	= to the abode of Indra the lord of celestials		विमानेन	= by an aerial car.		

Having instructed thus to his sons and Sita, the King Dasaratha who was born in Raghu dynasty went to the abode of Indra, the lord of celestials, by an aerial car.

विमानमास्थाय महानुभावः ।
श्रिया च संहृष्टतनुर्नृपोत्तमः ।
आमन्त्यं पुत्रौ सह सीतया च ।
जगाम देवप्रवरस्य लोकम् ॥ ६-११९-३९

सम्तुष्ट तनुह्	= with a satisfied self	नृपोत्तम	= Dasaratha the excellent king	महानुभावः	= of noble-mindedness
श्रिया	= endowed with splendour	आमन्त्य	= taking leave	पुत्रौ	= of his sons
सीतया सह	= and Sita	आस्थाय	= and ascending	विमानम्	= the aerial car
जगाम	= went	देवप्रवरस्य	= to the abode of Indra		
		लोकम्	the chief of gods.		

With a satisfied self, Dasaratha the excellent king of noble-mindedness endowed with splendour, taking leave of his sons and Sita and mounting the aerial car, went to the abode of Indra, the chief of gods.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकोनविंशत्यधिकशततमः सर्गः ॥

Thus completes 119th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

120 Sarga 120 - विंशत्यधिकशततमः सर्ग

Indra'S Boon To Raama

Introduction -

When Indra the lord of celestials asks Rama for a boon, Rama requested Indra to bring back to life, all the monkeys who had lost their life in the battle. Indra grants the boon and all the dead monkeys are restored to life. The celestials disperse and the whole army of monkeys enjoy their well-earned rest.

प्रतिप्रयाते काकुत्थसे महेन्द्रः पाकशासनः ।
अब्रवीत् परमप्रीतो राघवं प्राङ्गलिं स्थितम् ॥ ६-१२०-१

काकुत्थसे	= when	Dasaratha	महेन्द्रः	= the Lord Indra	पाक शासनः	= the destroyer of Paka the demons
प्रतिप्रयाते	= returned		अब्रवीत्	= and spoke	राघवम्	= to Rama
परम प्रीतः	= was very much pleased		प्राङ्गलिम्	= with joined palm.		
स्थितम्	= who stood					

When Dasaratha returned, the Lord Indra, the destroyer of Paka the demon, was very much pleased and spoke to Rama, who stood there with his joined palms.

अमोघं दर्शनं राम तवास्माकं नर्षभं ।
प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेप्सितम् ॥ ६-१२०-२

राम	= O Rama	नर्षभ	= the foremost among men!	अस्माकम्	= you
दर्शनम्	= sight of us	तव	= to you	अमोघम्	= should not go in vain
स्म	= we are	प्रीतियुक्ताः	= endowed with delight	तेन	= therefore
त्वम्	= you	ब्रूही	= tell	यत्	= whatever
ईप्सितम्	= is desired	मनसा	= by your mind.		

O Rama, the foremost among men! Your sight of us, should not go in vain. Therefore, tell us whatever is desired by you.

एवमुक्तो महेन्द्रेण प्रसन्नेन महात्मना ।
सुप्रसन्नमना हृष्टो वचनम् प्राह राघवः ॥ ६-१२०-३

एवम्	= thus	उक्तः	= spoken	महात्मना	= by the great-souled
महेन्द्रेण	= Indra the lord of celestials	प्रसन्नेन	= having been pleased	राघवह्	= Rama
सुप्रसन्नात्मा	= with the most placid mind	प्राह	= spoke	वचनम्	= the following words
हृष्टः	= with rejoice:				

Hearing the words of the great souled Indra the lord of celestials, after having been pleased, Rama with the most placid mind spoke the following words with rejoice:

यदि प्रीतिः समुत्पन्ना मयि ते विबुधेश्वर ।
वक्ष्यामि कुरु मे सत्यम् वचनं वदतां वर ॥ ६-१२०-४

वदताम् वर	= O the foremost among the eloquent!	विबुधेश्वर	= O Indra!	ते मयि प्रीति	= if you have affection in
कुरु	= make	मे वचनम्	= my words	समुत्पन्नायदि	me
सत्यम्	= real.			वक्ष्यामि	= that I tell you

O the foremost among the eloquent! O Indra! If you have affection in me, I shall speak out my words. Make my words real.

मम हेतोः पराक्रान्ता ये गता यमसादनम् ।
ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः ॥ ६-१२०-५

ये ते सर्वे	= (Let) all those monkeys	यताः यम	= who reached the	पराक्रान्ताः	= after displaying their
वानराः	keys	सादनम्	abode of Death		energy
मम हेतोः	= for my sake	प्राप्य	= restore their life	समुत्तिष्ठन्तु	= and get up.

Let all the monkeys, who reached the abode of death, after displaying their energy for

मत्कृते विप्रयुक्ता ये पुत्रैरैश्च वानराः ।
तान् प्रीतमनसः सर्वान् द्रष्टुमिच्छामि मानद् ॥ ६-१२०-६

मानद्	= O the bestower of honour!	इच्छमि	= I wish	द्रष्टुम्	= to see
तान् सर्वान्	= all those	वानराः	= monkeys	ये	= who
मत्कृते	= for my sake	विप्रयुक्ताः	= were removed from	पुत्रैः	= their sons
दारैश्च	= and wives	प्रीतमनसः	= delighted at heart.		

O the bestower of honour! I wish to see all those monkeys, who for my sake, were removed from their sons and wives, be delighted at heart.

विक्रान्ताश्चापि शूराश्च न मृत्युं गणयन्ति च ।
कृतयत्ता विपन्नाश्च जीवयैनान् पुरंदर ॥ ६-१२०-७

विक्रान्ताः च	= (They all) displayed their energies	शूराः	= were valiant	न गणयन्ति	= and did not take into account
मृत्युम्	= their death	कृतयत्ता:	= they made their strenuous efforts	च	
पुरम्दर	= O Indra!	जीवय	= restore their lives	विपन्नाः च	= and died

They were all valiant, proving their energies and did not take their death into account. They made their strenuous efforts and died. O Indra! Restore their lives to them.

**मत्रियेष्वभिरक्ताश्च न मृत्युं गणयन्ति ये ।
त्वत्प्रसादात्समेयुस्ते वरमेतमहं वृणे ॥ ६-१२०-८**

ते	= those monkeys	ये	= who	न गणयन्ति	= did not take into account
मृत्युम्	= their death	अभिरक्ताः	= and who were fond of	ते समेयुः	= let them get reunited
		मत्रियेषु	doing favour to me		(with their near and dear ones)
त्वत्प्रसादात्	= by your grace	अहम्	= I	वृणे	= seek
एतम्	= this	वरम्	= boon (of you).		

Those monkeys - who counted death as nothing and who were fond of doing favour to me - let them get reunited with their near and dear ones by your grace. I seek this boon of you.

**नीरुजो निर्वणांश्वैव संपन्नबलपौरुषान् ।
गोलाङ्गूलांस्तथक्षांश्च द्रष्टुमिच्छामि मानद् ॥ ६-१२०-९**

मानद	= O bestower of honour	इच्छामि	= I wish	द्रष्टुम्	= to see
गोलाङ्गूलान्	= the monkeys	तथा	= and	ऋक्षामश्च	= bears
नीरुजः	= free from pain	निर्वणामश्वैव	= even free from wounds	सम्पन्नबल	= and having aug- mented strength and valour.

O bestower of honour! I wish to see the monkeys and bears, free from wounds and pains, with augmented strength and valour.

**अकाले चापि पुष्पाणि मूलानि च फलानि च ।
नद्यश्च विमलास्तत्र तिष्ठेयुर्यत्र वानराः ॥ ६-१२०-१०**

यत्र	= wherever	वानराः	= the monkeys	तिष्ठेयुः	= stay
तत्र	= let there be	विमलाः	= rivers with pure water	पुष्पाणि	= flowers
मूलानि च	= roots	नद्यश्च		अकालेच्च	= even in an off-season.
		फलानिच्च	= and fruits	अपि	

Wherever the aforesaid monkeys live, let there be rivers with crystal-clear water, flowers, roots and fruits even in an off-season.

**श्रुत्वा तु वचनं तस्य राघवस्य महात्मनः ।
महेन्द्रहृ प्रत्युवाचेदं वचनं प्रीतिसंयुतम् ॥ ६-१२०-११**

श्रुत्वा तु	= hearing	वचनं	= the words	तस्य	= of that great-souled
महेन्द्रः	= Indra the lord of celestials	प्रीति	= endowed with delight	महात्मनः	Rama
इदम्	= the following words:	सम्युतम्		राघवस्य	
वचनम्				प्रतुवाच	= again spoke

Hearing the words of that great-souled Rama, Indra the lord of celestials endowed as he was with delight, again spoke the following words:

महानयं वरस्तात यस्त्वयोक्तो रघुत्तम |
द्विर्मया नोक्तपुर्वं च तस्मादेवद्भविष्यति ॥ ६-१२०-१२

तात रघूत्तम	= O beloved Rama!	अयम् वरः	= this boon	यः उक्तः	= which has been sought
त्वया	= by you	महान्	= is very great (is hard to grant)	न उक्तं पूर्वम्	= nothing was spoken before
मया	= by me	द्विः	= twice	तस्मात्	= therefore
एतत्	= this	एवम्	= will come to be.	भविष्यति	

O beloved Rama! This boon, which has been sought by you is hard to grant. No offer has, however, been revised by me in the past. Therefore this will come to be.

समुत्तिष्ठन्तु ते सर्वे हता ये युधि राक्षसैः ।
ऋक्षाश्च सह गोपुच्छैर्निर्कृताननबाहवः ॥ ६-१२०-१३

ते सर्वे	= (Let) all those monkeys	ऋक्षाश्च	= and bears	गोपुच्छैः	= along with long-tailed monkeys
ये हताः	= who have been killed	युधि	= in battle	राक्षसैः	= by the demons
निकृत्तनन	= and whose heads and arms have been severed	समुत्तिष्ठन्तु	= be active again.		
बाहवः					

Let all those monkeys and bears along with long-tailed monkeys, who have been killed in battle, by the demons and whose heads and arms have been severed, be alive and active again.

नीरुजो निर्विणाश्च व संपन्नबलपौरुषाः ।
समुथास्यन्ति हरयः सुप्ता निद्राक्षये यथा ॥ ६-१२०-१४

नीरुजः	= without any ill-health	निर्विणाश्चैव	= without any and with boosted strength and valour	हरयः	= the monkeys
समुथास्यन्ति	= will rise again	सुप्ताः यथा	= as those fallen asleep (rise)	निद्राक्षये	= at the end of their sleep.

Without any ill-health and wounds and with boosted strength and valour, the monkeys will rise again, as those fallen asleep would do at the end of their sleep.

**सुहृद्दिवान्प्यवैश्व ज्ञातिभिः स्वजनेन च ।
सर्व एव समेष्यन्ति संयुक्ताः परया मुदा ॥ ६-१२०-१५**

सर्वे एव	= all of them	परया मुदा	= with great delight	समेष्यन्ति	= will get re-united with
सुहृद्दिः	= their friends	सम्युक्ताः	= together with	बान्धवैश्व	= their relatives
ज्ञातिभिः	= kinsmen	स्वजनेन	= and family-members.		

All of them, full of delight, will get re-united with their friends, relatives, kinsmen and family members.

**अकाले पुष्पशबलाः फलवन्तश्च पादपाः ।
भविष्यन्ति महेष्वास नद्यश्च नलिलायुताः ॥ ६-१२०-१६**

महेष्वास	= O the wielder of a great bow!	पादपाः	= the trees	भविष्यन्ति	= will be
पुष्पशबलाः	= colourful with flowers	फलवन्तश्च	= and fruits	अकाले	= even in the off-season
नद्यश्च	= rivers too	सलिलायुताः	= will remain (constantly) with water.		

O the wielder of a great bow! The trees will look colourful with flowers and fruits even in the off-season.

Rivers too will remain constantly with water.

**सत्रणैः प्रथमं गात्रैरिदानीं निर्वणैः समैः ।
ततः समुत्थिताः सर्वे सुस्वेव हरियूथपाः ॥ ६-१२०-१७
बभूवर्वानराः सर्वे किं न्वेतदिति विस्मिताः ।**

ततः	= thereupon	सर्वे	= all those monkey-warriors	समुत्थिताः	= got up
सुस्त्वैव	= as of from a sleep	हरियूथपाः		इदानीम्	= now
निर्वणैः	= without any wounds	समैः गात्रैः	= with even limbs	वानराः	= all the monkeys
बभूवः	= became	प्रथमम्	= which were injured	एतत् किम्	= saying to one another
		सत्रणैः	= earlier	नु इति	what (miracle) is this?
		विस्मिताः	= surprised		

Thereupon, all those monkey-warriors got up, as if from a sleep, with all their limbs completely healed of wounds. All the monkeys felt surprised, saying to one another What miracle is this?

**काकुत्थसं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः ॥ ६-१२०-१८
अब्रुवन् परमप्रीताः स्तुत्वा रामं सलक्षणम् ।**

दृष्ट्वा	= seeing	काकुत्थसम्	= Rama	परिपूर्णार्थम्	= whose wish has been fully realised
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सर्वे	= all	सुरोत्तमाः	= the foremost of celestials	परम प्रीताः	= with a great delight
अब्रुवन्	= spoke	स्तुत्वा	= Praisingly	रामम्	= to Rama
स लक्ष्मणम्	= and Lakshmana.				

Seeing Rama, whose wish has been fully realised, all the foremost of celestials, with a great delight, spoke Praisingly to Rama and Lakshmana:

गच्छायोद्यामितो राजन् विसर्जय च वानरान् ॥ ६-१२०-१९
मैथिलीं सान्त्वयस्वैनामनुरक्तां यशस्विनीम् ।

राजन्	= O monarch!	गच्छ	= proceed	अयोध्याम्	= to Ayodhya
इतः	= from here	विसर्जय च	= and disband	वानरान्	= the monkeys
सान्त्वयस्व	= reassure	एनाम्	= this illustrious Sita	अनुरक्ताम्	= who is affectionate towards you.
		यशस्विनीम्		मैथिलिम्	

O monarch! Proceed to Ayodhya from here and disband the monkeys. Reassure this illustrious and devoted Sita.

भ्रातरं भरतं पश्य त्वच्छेकाद्वतचारिणम् ॥ ६-१२०-२०
शत्रुघ्नं च महात्मानं मातृइः सर्वाः परंतप ।
अभिषेचय चात्मानम् पौरान्गात्वा प्रहर्षय ॥ ६-१२०-२१

परम्पत	= O destroyer of adversaries!	पश्य	= see	भरतम्	= Bharata
भ्रातरम्	= your brother	व्रतचारिणम्	= who is practising austerities	त्वच्छेकात्	= through grief caused by separation from you
महात्मानम्	= the great-souled	शत्रुघ्नम् च	= the Shatruघна	सर्वाः मातृः	= and all your mothers
आत्मानम्	= get yourself consecrated on the throne	गत्वा	= by going there	प्रहर्षय	= bring rejoice
अभिषेचय					
पौरान्	= to the citizens.				

O destroyer of adversaries! See Bharata, your brother, who is practising austerities through grief caused by separation from you, the great-souled Shatruघna and all your mothers. Get yourself consecrated on the throne. Bring rejoice to the citizens, by going there.

एवमुत्तवा सहस्राक्षो रामं सौमित्रिणा सह ।
विमानैः सूर्यसंकाशैर्ययौ हृष्टः सुरैहू सह ॥ ६-१२०-२२

एतम्	= thus	उत्तवा	= speaking	रामम्	= to Rama and Lakshmana
सहस्राक्षः	= Indra the thousand-eyed god of celestials	हृष्टः	= having been pleased	सौमित्रेण सह	

सुरैः सह	= with other gods	विमानैः	= in their aerial cars	सूर्य	= shining like the sun.
				सम्काशैः	

Thus speaking to Rama and Lakshmana, Idnra the thousand-eyed god of celestials, having been pleased, returned to heaven with other gods in their aerial cars, shining like the sun.

अभिवाद्य च काकुत्थसः सर्वास्तांस्त्रिदशोत्तमान् ।
लक्ष्मणेन सह भ्रात्रा वासमाज्ञापयत्तदा ॥ ६-१२०-२३

तद्	= then	काकुत्थसः	= Rama	भ्रात्रा	= along with Laksh-
अभिवाद्य	= having respectfully saluted	तान् सर्वान्	= all those celestials	लक्ष्मणेन सह	mana his brother
वासम्	= (all the monkeys) to take rest in their respective places.	त्रिदशोत्तमान्		आज्ञनापयत्	= instructed

having respectfully saluted all those celestials, Rama along with Lakshmana his brother, then instructed all the monkeys to take rest in their respective places.

ततस्तु सा लक्ष्मणरानुपालिता ।
महाचमूर्हष्टजना यशस्विनी ।
श्रिया ज्वलन्तीविरराज सर्वतो ।
निशा प्रणीतेव हि शीतरश्मिना ॥ ६-१२०-२४

ततः	= thereupon	सा यशस्विनी	= that illustrious	महाचमूः	= and mighty army
हृष्टजना	= of rejoiced troops	तु	= (for its part)	लक्ष्मण राम	= which was protected
ज्वलन्ती	= and was blazing	श्रिया	= wth splendour	पालिता	by Lakshmana and
विरराज	= shone brightly	निशेव	= like the might	सर्वतः	Rama
शीतरश्मिना	= by the moon.			प्रणीता	= on all sides
					= illumined

Thereupon, that illustrious and mighty army of rejoiced troops, for its part, which was protected by Lakshmana and Rama, and was blazing with splendour on all sides, shone brightly like the might, illumined by the moon.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे विंशत्यधिकशततमः सग्रः ॥

Thus completes 120th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a

sage and the oldest epic.

121 Sarga 121 - एकविंशत्यधिकशततमः सर्ग

Raama Prepares To Leave For Ayodhya

Introduction -

Rama prepares to leave for Ayodhya. Even though Vibhishana requests Rama to remain at Lanka for some more time and receive his hospitality, Rama gently refuses to do so, adding that he needs to proceed to Ayodhya quickly, to see his mothers, brothers and people there. Vibhishana arranges the aerial car, Pushpaka to transport Rama and others to Ayodhya.

तां रात्रिमुषितं रामं सुखोदितमरिदम् ।
अब्रवीत् प्राञ्जलिर्वाक्यं जयम् पृष्ठा विभीषणः ॥ ६-१२१-१

विभिशनः	= Vibhishana	पृष्ठा	= wishing	जयन्	= victory
रामम्	= to Rama	अरिदम्	= the destroyer of adversaries	उषितम्	= who having reposed
सुखोदितम्	= had risen fresh	अब्रवीत्	= spoke (to him)	ताम् रात्रिम्	during the previous night
प्राञ्जलिम्	= with joined palms.			वाक्यम्	= the following words

Vibhishana, wishing victory to Rama, (the destroyer of adversaries) who having reposed during the previous night and had risen fresh, spoke to him with joined palms, the following words:

स्नानानि चाङ्गरागाणि वस्त्राण्याभरणानि च ।
चन्दनानि च माल्यानि दिव्यानि विविधानि च ॥ ६-१२१-२

अलंकारविदश्वैता नार्यः पद्मनिभेक्षणाः ।
उपस्थितास्त्वां विधिवत् स्नापयिष्यन्ति राघव ॥ ६-१२१-३

पत्नाः नार्यः	= these women	पद्मनिभेक्षणाः	= with lotus-like eyes	अलंकार	= who are skilled in the art of decoration
उपस्थिताः	= came	स्नानानि	= with bathing accessories	विदः	= (like) cosmetics
वस्त्राणि	= garments	चन्दनानि च	= sandal-pastes	अङ्गरागाणि	= and beautiful garlands of various kinds
विधिवत्	= they will duly assist	राघव	= O Rama!	माल्यानि च	
त्वाम्	you in bathing				
स्नापयिष्यन्ति					

These women with lotus-like eyes, who are skilled in the art of decoration, came with bathing accessories like garments, ornaments, sandal-pastes and beautiful garlands of various kinds. They will assist you in bathing

O Rama!

एवमुक्तस्तु काकुत्थः प्रत्युवाच विभीषणम् ।
हरीन् सुग्रीवमुख्यांस्त्वं स्नानेनोपनिमन्त्रय ॥ ६-१२१-४

एवम्	= thus	उक्तैः	= spoken	काकुत्थस्	= Rama
प्रत्युवाच	= replied	विभीषणम्	= To Vibhishana (as follows)	त्वम्	= you
उपनिमन्त्रय	= invite	हरीन्	= the monkeys	सुग्रीव	= headed by Sugreeva
स्नानेन	= for the bath.			प्रमुखान्	

Hearing the words of Vibhishana, Rama replied as follows: You invite the monkeys headed by Sugreeva for the bath.

सत् उ ताम्यति धर्मात्मा मम हेतोः सुखोचितः ।
सुकुमारो महाबाहुर्भरतः सत्यसंख्यः ॥ ६-१२१-५

सः भरतः	= that Bharata	धर्मात्मा	= the virtuous man	सुखोचितः	= who was accustomed to comfort
सुकुमारः	= a delicate youth	महाबाहुः	= the great-armed	सत्य	= and the one consistent
ताम्यति	= is suffering	मम हेतोः	= on my account.	सम्श्रयः	with the Truth

That Bharata, the virtuous man, who was accustomed to comfort, a delicate youth, the great-armed and the one consistent with the truth is suffering on my account.

तं विना कैक्यीपुत्रम् भरतं धर्मचारिणम् ।
न मे स्नानं बहुमतं वस्त्राण्यानि च ॥ ६-१२१-६

तम् भरतम्	= In the absence of that	कैक्यीपुत्रम्	= the son of Kaikeyi	धर्मचारिणम्	= who is practicing virtue
विना	Bharata	न बहुमतम्	= is not a liking	मे	= to me
स्नानम्	(ritual) bathing	आभराणि च	= (nor) the jewels.		
वस्त्राणि	(nor) the garments				

In the absence of Bharata, the son of Kaikeyi, who is practicing virtue, ritual bathing, garments and jewels are not to my liking.

एतत् पश्य यथा क्षिप्रं प्रतिगच्छाम ताम् पुरीम् ।
अयोध्याम् गच्छतो ह्येष पन्थाह् परमदुर्गमः ॥ ६-१२१-७

पश्य	= see	यथा	= how	एतत्	= this (we may)
प्रतिगच्छाम	= return	ताम् पुरीम्	= to that City of Ayodhya	एषः पन्थाह्	= this path

परम् दुर्गमः	= is indeed very difficult	गच्छतः	= (for anyone) proceeding	अयोध्याम्	= to Ayodhya City.
हि	to be travelled over		ing		

See how we may return to that City of Ayodhya soon. It is indeed very difficult to travel over this path to reach Ayodhya City, so soon.

**एवमुक्तस्तु काकुत्थं प्रत्युवाच विभीषणः ।
अहा त्वां प्रापयिष्यामि ताम् पुरीं पार्थिवात्मज ॥ ६-१२१-८**

एवम्	= thus	उक्तः	= spoken	विभीषणः	= Vibhishana
प्रत्युवाच	= replied	काकुत्थसम्	= to Rama (as follows):	पार्थिवात्मज	= O prince!
प्रापयिष्यामि	= I will get	त्वाम्	= you	ताम् पुरीम्	= to that City
आहना	= in a day.				

Hearing the words of Rama, Vibhishana replied : O prince! I will get you t that City in a day.

**पुष्पकं नाम भद्रं ते विमानं सूर्यसन्निभम् ।
मम भ्रातुः कुबेरस्य रावणेन बलीयसा ॥ ६-१२१-९**

**हृतं निर्जित्य सम्ग्रामे कामगं दिव्यमुक्तमम् ।
त्वदर्थं पालितं चेदं तिष्ठत्यतुलविक्रम ॥ ६-१२१-१०**

अतुल विक्रम	= O Rama of unequalled prowess!	विमानम्	= the aerial car	सूर्यसन्निभम्	= shining like the sun
कामगम्	= which moves as one pleases	दिव्यम्	= wonderful	उत्तमम्	= and excellent
पुष्पकम्	= called Pushpaka	कुबेरस्य	= of Kubera	मम भ्राता	= my brother
नाम		बालीयसा	= by the mighty Ravana	निर्जित्य	= after conquering Kubera
हृतम्	= was robbed	रावणेन		इदम्	= it
सम्ग्रामे	= in battle	ते भद्रम्	= may prosperity attend you!	त्वदर्थम्	= for you sake.
तिष्ठति	= is there	पालितम्	= retained		

O Rama of unequalled prowess! The aerial car shining like the sun, which moves as one pleases, wonderful and excellent, named Pushpaka of Kubera my brother was robbed by the mighty Ravana after conquering Kubera in battle. May prosperity attend you! It is retained there for your sake.

**तदिदं मेघसंकाशं विमानमिह तिष्ठति ।
येन यास्यसि यानेन त्वमयोध्यां गतज्वरः ॥ ६-१२१-११**

तत्	इदम्	= she yonder aerial car	मेघसम्काशम्	= looking like a cloud	इह तिष्ठति	= sands here
विमानम्			त्वम्	= you	यास्यसि	= can reach
येन यानेन	= by which transport		विगतज्वरः	= without any trouble.		

The yonder aerial car, looking like a cloud, stands here and by which transport, you can reach Ayodhya without any trouble.

अहम् ते यद्यनुग्राहो यदि स्मरसि मे गुणान् ।
वस तावदिह प्राज्ञ यद्यस्ति मयि सौहृदम् ॥ ६-१२१-१२

प्राज्ञ	= O sagacious prince!	अहम् यदि	= if I deserve to be	ते	= by you
स्मरसि यदि	= if you think of any virtue in me	अनुग्राहः	treated with kindness		
मे गुणान्		सौहृदम्	= if you have any affection in me	वसतावत्	= remain
इह	= here (for some more time).	मयि अस्ति			

O sagacious prince! If I deserve to be treated with kindness by you, if you think of any virtue in me and if you think of any virtue in me and if you have any affection in me, stay here for some more time.

लक्ष्मणेन सह भ्रात्रा वैदेह्या भार्यया सह ।
अर्चितह् सर्वकामैस्त्वं ततो राम गमिष्यसि ॥ ६-१२१-१३

राम	= O Rama!	अर्चितः	= having been offered with reverence	सर्व कामैः	= all the entertainments
tvam	= you	भ्रात्रा	= along with Lakshmana your brother	भार्यया वैदेह्या	= and together with Sita your consort
ततः	= you may go thereafter.	लक्ष्मणेन सह		सह	
गमिष्यसि					

O Rama! When you have been offered with reference all the entertainments, you along with Lakshmana, your brother and Sita your consort, shall then depart.

प्रीतियुक्तस्य विहितां ससैन्यः ससुहृदणः ।
सत्कियां राम मे तावदृहाण त्वं मयोद्यताम् ॥ ६-१२१-१४

राम	= O Rama!	गृहण	= accept	त्वम्	= you
स सैन्यः	= along with the army	तावत्			
प्रीतियुक्तस्य	= endowed with affection	ससुहृदणः	= and assemblage of friends	मे	= my hospitality
मया	= by me.	विहिताम्	= fixed	सत्कियाम्	

O Rama! In the meantime, accept you, with your entire army and assemblage of friends, my hospitality which has been fixed and arranged by me, full of affection as I am.

प्रणयाद्वहुमानाच्च सौहार्देन च राघव ।
प्रसादयामि प्रेष्योऽहं न खल्वाज्ञापयामि ते ॥ ६-१२१-१५

राघव	= O Rama!	प्रसादयामि	= I entreat you	प्रणयात्	= with affection
वहुमानाच्च	= with honour	सौहार्देन	= and with friendship	अहम्	= I am
प्रेष्यः	= your servent	नाज्ञापयामि	= I am not indeed commanding	ते	= you (to do so).

O Rama! I entreat you with affection, respect and friendship I am your servant. I am not in any way commanding you to do so.

एवमुक्तस्ततो रामह् प्रत्युवाच विभीषणम् ।
रक्षसां वानराणां च सर्वेषमेव शृण्वताम् ॥ ६-१२१-१६

एवम् उक्तः	= thus spoken	रामः	= Rama	ततः	= then
प्रत्युवाच	= replied	विभीषणम्	= to Vibhishana	सर्वेषाम्	= while all the demons
वानराणाम् च	= and the monkeys	शङ्खताम्	= listened.	रक्षसाम्	

Hearing those words, Rama replied to Vibhishana as follows, while all the demons and the monkeys present there, listened:

पूजितोऽस्मि त्वया वीर साचिव्येन परंतप ।
सर्वत्मना च चेष्टाभिः सौहार्देन परेण च ॥ ६-१२१-१७

परम्पत	= O destroyer of enemies!	वीर	= O hero!	साचिव्येन	= by your valued counsel
चेष्टाभिः	= by your efforts put forth	सर्वत्मना	= with your whole soul	परेण	= and more so
सौहार्देन	= by your friendship	पूजितः आस्मि	= I stand honoured	त्वया	= by you.

O destroyer of enemies! O hero! I stand honoured by you by your valued counsel, your efforts put forth with your whole soul and more so by your friendship.

न खल्वेतन्न कुर्याम् ते वचनं राक्षसेश्वर ।
तं तु मे भ्रातरं द्रष्टुम् भरतं त्वरते मनः ॥ ६-१२१-१८

राक्षसेश्वर	= O the king of demons!	न कुर्यामिति	= It is not that I am not	एतत्	= these words
ते	= of yours	न खलु	= carrying out	वचनम्	
त्वरते	= is hastening	तु	= but	मनः	= my heart
भ्रातरम्	= my brother.	द्रष्टुम्	= to see	तम् भरतम्	= that Bharata

O king of demons! It is not that I am not carrying out your words. But, my heart is hastening to see that Bharata, my brother.

मां निवर्तयितुं योऽसौ चित्रकूटमुपागतः ।
शिरसा याचतो यस्य वचनम् न कृतं मया ॥ ६-१२१-१९

कौसल्यां च सुमित्राम् च कैकेयीं च यशस्विनीम् ।
गुहम् च सुहृदं चैव पौरान् जनपदैः सह ॥ ६-१२१-२०

(My heart is hastening to see) यः असौ मम निवर्तयितुम् मया सिमित्राम् च सुहृदः	= that Bharata उपागतः यस्य वचनम् याचतः शिरसा यशस्विनीम् कैकेयीम् चैव पौरान्	= who came yet whose appeal eventhough he requested me with his head bent low and the illustrious Kaikeyi (my step-mothers)	चित्रकूटम् न कृतम् कौसल्याम् च गुहम् च जानपदैः सह	= all the way to Mount Chitrakuta = was not executed and Kausalya my mother = and Guha = and the inhabitants of the country-side.
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My heart is hastening to see that Bharata, who came all the way to Mount Chitrakuta to take me back to Ayodhya, yet whose appeal was not executed by me, even though he requested me with his head bent low and Kausalya my mother as also Sumitra and the illustrious Kaikeyi (my step-mothers) as also Guha my friend, as well as the citizens of Ayodhya and the inhabitants of the country-side.

अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण ।
मन्युर्न खलु कर्तव्यः सखे त्वां चानुमानये ॥ ६-१२१-२१

सौम्य विभीषण पूजितः अनुमानयेच	= O gentle Vibhishana! I am honoured I entreat	अनुजानीहि सखे त्वाम्	= allow O friend! you	माम् न	= me (to go) = you need not be disappointed
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O gentle Vibhishana! Allow me to go. I am honoured. O friend! You need not be disappointed, I entreat you.

उपस्थापय मे शीघ्रं विमानं राक्षसेश्वरं ।
कृतकार्यस्य मे वासह् कथम् स्यादिह संमतः ॥ ६-१२१-२२

राक्षसेश्वर	= O the king of demons!	उपस्थापय	= fetch	विमानम्	= the aerial car
शीघ्रम्	= immediately	कथम्	= how	सम्मतः	= is it advisable
वासः	= for a stay	इह	= here	स्यात्	
कृतकार्यस्य	= that my task has been accomplished.			मे	= for me

O the king of demons! Fetch the aerial car immediately. How is it advisable for my continued stay here, now that my task has been accomplished?

एवमुक्तस्तु रामेण राक्षसेन्द्रो विभीषणः ।
विमानं सूर्यसम्काशमाजुहाव त्वरान्वितः ॥ ६-१२१-२३

ततः काञ्चनाङ्गं वैदूर्यमणिवेदिकम् ।
काञ्चनं काञ्चनर्नैर्हर्म्यैर्हमपद्मविभूषितैः ॥ ६-१२१-२४

पाण्डुराभिहृ पताकाभिर्धजैश्च समलंकृतम् ।
काञ्चनं काञ्चनर्नैर्हर्म्यैर्हमपद्मविभूषितैः ॥ ६-१२१-२५

प्रकीर्ण किञ्चिणीजालैर्मुक्तामणिगवाक्षकम् ।
घणटाजालैः परिक्षिप्तम् सर्वतो मधुरस्वनम् ॥ ६-१२१-२६

तं मेरुशिखराकारं निर्मितम् विश्वकर्मणा ।
बृहद्विर्भूषितं हर्म्योर्मुक्तारजतशोभितैः ॥ ६-१२१-२७

तलैहृ स्फटिकचित्राङ्गवैदूर्यैश्च वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नं महाधनैः ॥ ६-१२१-२८

एवम्	= thus	उक्तः	= spoken	रामेण	= by Rama
विभीषणः	= Vibhishana	राक्षसेन्द्रः	= the king of demons	ततः	= then
त्वरान्वितः	= hastily	आजुहाव	= invoked (the presence)	तम्	= of that aerial car
सूर्यसम्काशम्	= shining like the sun	काञ्चन	= with colourful parts made of gold	विमानम्	
कूटागारैः	= which was full of attics	सर्वतः	= shone like silver on all sides	वैदूर्यमणि	= with platform made of cat's-eye gems
पाङ्कुडुराभिः	= with white	परिक्षिप्तम्		समलम्कृतम्	= decorated well
विभूषितैः	= decked	रजतप्रभम्			
काञ्चनर्नैः	= graced with golden mansions	पताकाभिः	= flags	धजैश्च	= and flag-staffs
मुक्ता मणिः	= containing eye holes set	काञ्चनम्	= with gold	हेम पद्म	= and golden lotuses
गवाक्षकम्		प्रकीर्णम्	= hung all over	किञ्चिणीजालैः	= with net works of tiny bells

मेरु	= resembling a summit	निमित्तम्	= built	विश्वकर्मणा	= by Vishvakarma
शिखराकारम्	= of Mount Meru	बृहद्दिः हस्यैः	= graced with stately palaces	मुक्ता रजित	= decked with pearls
शोभितैः	= which was graced	स्फटिक	= inlaid with crystal	शोभितैः	= and silver
तलैः	= provided with pavements	चित्रङ्गैः		उपेतम्	= furnished with excellent
वैदूर्यैश्च	= of cat's eye gems	महाघनैः	= of great value	वरासनैः	= seats
निवेदयित्वा	= informing	रामाय	= Rama	महाहस्तरणोपेतैः	= and upholstered with highly
अनाधृष्टम्	= and was swift as thought	उपस्थितम्	= had arrived	तत्	= that the said aerial car
तस्थौ	= stood	तत्र	= there.	विमानम्	
				विभीषणः	= Vibhishana

Hearing the words of Rama, Vibhishana the king of demons 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, shone 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.

उपस्थितमनाधृष्टं तद्विमानं मनोजवम् ।
निवेदयित्वा रामायतस्थौ तत्र विभीषणः ॥ ६-१२१-२९

निवेदयित्वा	= informing	रामाय	= Rama	तत्	= that the said aerial car
अनाधृष्टम्	= which could not be assailed	मनोजवम्	= and was swift as thought	विमानम्	
विभीषणः	= Vibhishana	तस्थौ	= stood	उपस्थितम्	= had arrived

Informing Rama that the said aerial car which could not be assailed and was as swift as though- had arrived, Vibhishana stood there.

तत्पुष्पकम् कामगमं विमानं ।
मुपरिस्थितम् भूधरसंनिकाशम् ।
दृष्टा तदा विस्मयमाजगाम ।
रामः ससौमित्रिरुदारस्त्वः ॥ ६-१२१-३०

उदारसत्त्वः	= the generous minded	रामः	= Rama	ससौमित्रिः	= along with Lakshmana
आजगाम	= got	विस्मयम्	= a surprise	दृष्टा	= in seeing
तत्	= that	विमानम्	= aerial car	पुष्पकम्	= called Pushpaka

भूधर	= which resembled a	कामगमम्	= and which could
सम्भिकाशम्	mountain		travel everywhere at will arrived on that occasion.

The generous minded Rama along with Lakshmana felt amazed to see the aforesaid aerial car, Pushpaka, which resembled a mountain and which could travel everywhere at will, arrived on that occasion.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे एकविंशत्यधिकशततमः सर्गः ॥

Thus completes 121st chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

122 Sarga 122 - द्वाविंशत्यधिकशततमः सर्ग

Raama Along With Lakshmana And Seetha Ascend The Aerial Car

Introduction -

Rama commands Vibhishana to honour the monkeys with gold and precious stones. When Vibhishana has honoured them with the gifts, Rama along with Lakshmana and Sita ascend the aerial car. When the monkeys and Vibhishana request Rama to permit them to accompany in the aerial car upto Ayodhya to witness his coronation-ceremony, Rama gladly permits them to do so. All of them start on their aerial journey in Pushpaka, the wonderful aerial car which can accommodate all, spaciously.

उपस्थितम् तु तं कृत्वा पुष्पकं पुष्पभूषितम् ।
अविद्वै स्थितो राममित्युवाच विभीषणः ॥ ६-१२२-१

विहीषणः	= Vibhishana	कृत्वा	= keeping ready	तम्	= that
पुष्पकम्	= Pushpaka the aerial car	उपस्थितम्	= decorated with flowers	स्थितः	= stood
अविद्वै	= not very far	उवाच	= and spoke	इति	= thus
रामम्	= to Rama (as follows):				

Keeping ready Pushpaka the aerial car decorated with flowers, Vibhishana, for his part, standing not very far, spoke to Rama (as follows):

स तु बद्धाङ्गलिपुटो विनीतो राक्षसेश्वरः ।
अब्रवीत्त्वरयोपेतः किं करोमीति राघवम् ॥ ६-१२२-२

किम् करोमि	= What (more) can I do?	इति	= thus	अब्रवीत्	= spoke
उपेतः त्वर्या	= with haste	सः	= that Vibhishana	विनीतः	= endowed with modesty
बद्धाङ्गलिपुटः	= and with joined palms	राक्षसेश्वरः			
		राघवम्	= to Rama.		

What more can I do? thus spoke with haste, Vibhishana endowed as he was with modesty and with joined palms, to Rama.

तमब्रवीन्महातेजा लक्ष्मणस्योपशृणवतः ।
विमृश्य राघवो वाचमिदं स्तेहपुरस्कृतम् ॥ ६-१२२-३

विमृश्य	= after some circumspection	रामः	= Rama	महातेजा:	= of great splendor
स्तेहपुरस्कृतम्	= affectionately	उवाच	= spoke	इदम्	= the following words

तम्	= to him	लक्ष्मणस्य	= while Lakshmana was
		उपशृणवतः	listening.

After some circumspection, Rama of great splendor, affectionately spoke the following words to him, while Lakshmana was listening:

कृतप्रयत्नकर्माणः सर्व एव वनेचराः ।
रत्नैरर्थैश्च विविधैः संपूज्यन्तां विभीषण ॥ ६-१२२-४

सर्व एव	= (Let) all these monkeys and bears (ie. Denizen of forests)	कृतप्रयत्नकर्माणः	= who performed tasks of exertion	संपूज्यन्ताम्	= be honoured
रत्नैः	= with precious stones	विविधैः	= and riches of various kinds	विभीषण	= O Vibhishana!

Let all these monkeys and bears (ie. Denizens of forests), who performed tasks of exertion, be honoured with tasks of exertion, be honoured with precious stones and riches of various kinds, O Vibhishana!

सहामीभिस्त्वया लङ्घा निर्जिता राक्षसेश्वर ।
हृष्टैः प्राणभयं त्यक्त्वा संग्रामेष्वनिर्विर्तिभिः ॥ ६-१२२-५

राक्षसेश्वर	= O Vibhishana the king of demons!	त्वय	= by you	अमीमिः सह	= in collaboration with them
अनिवर्तिभिः	= who never turned their backs	संग्रामेषु	= in battles	हृष्टैः	= and fought joyfully
त्यक्त्वा निर्जिता	= ignoring = has been conquered.	प्राणभयम्	= all risk to their lives	लङ्घा	= Lanka

O Vibhishana the king of demons! Lanka has conquered by you, in collaboration with these monkeys, who never turned their backs in battles and fought joyfully, ignoring all risk to their lives.

त इमे कृतकर्माणः सर्व एव वनौकसः ।
धनरत्नप्रदानेन कर्मेषां सफलं कुरु ॥ ६-१२२-६

सर्व एव ते	= all these monkeys without exception	कृतकर्माणः	= have accomplished their task	कुरु सफलम्	= reward their achievement
इमे वनौकसः				एषाम् कर्म	

धनरत्न
प्रदानेन

= with gift of gold and precious stones.

All these monkeys, without exceptions, have accomplished their task. Reward their achievement with gifts of gold and precious stones.

एवम् संमानिताश्वैते नन्द्यमाना यथा त्वया ।
भविष्यन्ति कृतज्ञेन निर्विकृता हरियूथपाः ॥ ६-१२२-७

सम्मनिता	= highly honoured	एवम्	= in this way	यथा	= and duly cheered
त्वया	= by you	कृतज्ञेन	= acknowledging their services	नन्द्यमानाः	
भविष्यन्ति	= will feel	निर्वृताः	= happy.	पते	= the chiefs of monkey-troops

Highly honoured in this way any duly cheered by you, acknowledging their services, the chiefs of monkey-troops, will feel happy.

**त्यागिनं संग्रहीतारं सानुकोशं जितेन्द्रियम् ।
सर्वे त्वामभिगच्छन्ति ततः संबोधयामि ते ॥ ६-१२२-८**

सर्वे	= all	अभिगच्छन्ति	= will come nearer	त्वाम्	= to you
त्यागिनम्	= having the quality of generosity	सम्ग्रहीतारम्	= and propitiating others	सानुकोशम्	= showing compassion
जितेन्द्रियम्	= and having subjugated your senses	ततः	= Hence	सम्बोधयामि	= I am reminding
ते	= you.				

All will come nearer to you, for having possessed this quality of generosity, for propitiating them, for showing compassion to them and for having subjugated your senses. Hence, I am reminding you.

**हीनं रतिगुणैः सर्वैरभिहन्तारमाहवे ।
सेना त्यजति संविश्वा नृपतिं तं नरेश्वर ॥ ६-१२२-९**

नरेश्वर	= O king!	सम्विश्वा	= feeling agitated	सेना	= the army
त्यजति	= deserts	तम्	= that king	हीनम्	= who is bereft
सर्वैः	= of all loving qualities	नृपतिम्			
रतिगुणैः		हन्तारम्	= and who orders them to kill people	आहवे	= in battle.

O king! Feeling agitated, the army deserts that king, who is bereft of all loving qualities and who merely orders them to kill people in battle.

**एवमुक्तस्तु रामेण वानरांस्तान्विभीषणः ।
रत्नार्थसंविभागेन सर्वानेवाभ्यपूजयत् ॥ ६-१२२-१०**

एवम्	= thus	उक्तः	= spoken	रामेण	= by Rama
विभीषणः	= Vibhishana	अभ्यपूजयत्	= honoured	सर्वे तान्	= all those monkeys
रत्नार्थ सम्बिभागेन	= by dispersing precious stones and gold to them.			वानरान्	

Hearing the words of Rama, Vibhishana honoured all those monkeys, by dispersing precious stones and gold to them.

ततस्तान् पूजितान् दृष्टा रत्नार्थं हरियूथपान् ।
आरुरोह तदा रामस्तद्विमानमनुक्तमम् ॥ ६-१२२-११

ततः	= thereafter	दृष्टा	= having seen	तान्	= those commanders of
पूजितान्	= honoured	रत्नार्थः	= with precious stones and gold	हरियूथपान्	monkey-troops
तदा	= then	आरुरोह	= mounted	रामः	= Rama
अनुक्तमम्	= excellent	विमानम्	= aerial car.	तत्	= that

Thereafter, having seen on that occasion all those commanders of monkey-troops honoured with precious stones and gold, Rama then mounted that excellent aerial car.

अङ्गेनादाय वैदेहीं लज्जमानां यशस्विनीम् ।
लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता ॥ ६-१२२-१२

लक्ष्मणेन सह	= along with Lakshmana	भ्रात्रा	= his brother	विक्रान्तेन	= who was valiant
धनुष्मता	= wielding a bow	आदाय	= taking	यशस्विनीम्	= the illustrious
वैदेहीम्	= Sita	लज्जमानाम्	= who was feeling abashed	अङ्गेन	= in his arms.

He mounted the aerial car along with Lakshmana, his valiant brother wielding a bow and taking the illustrious Sita, who was feeling abashed, in his arms.

अब्रवीत्स विमानस्थः पूजयन् सर्ववानरान् ।
सुग्रीवं च महावीर्यम् काकुत्स्तः सविभीषणम् ॥ ६-१२२-१३

पूजयन्	= bestowing his attention	सर्व वानरान्	= on all the monkeys	सविभीषणम्	= as well as Vibhishana
महावीर्यम्	= and the mighty	सुग्रीवम् च	= Sugreeva	सः	= that Rama
विमानस्थः	= remaining in the aerial car	अब्रवीत्	= spoke (as follows):	काकुत्स्तः	

Bestowing attention on all the monkeys as well as Vibhishana and the mighty Sugreeva, Rama remaining in the aerial car, spoke (as follows):

मित्रकार्यम् कृतमिदं भवद्विद्वानर्षभाः ।
अनुज्ञाता मया सर्वे यथेष्टम् प्रतिगच्छत ॥ ६-१२२-१४

वानरर्षभा:	= O the foremost of monkeys!	इदम्	= this	सित्रकार्यम्	= work of a friend
कृतम्	= has been accomplished	भविद्धिः	= by you	मया	= permitted by me
सर्वे	= all of you	प्रतिगच्छत	= can go	अनुज्ञाताः	
				यथेष्टम्	= where you will.

O the foremost of monkeys! This work of a friend has been accomplished by you. Permitted by me, all of you can go, where you will.

यत्तु कार्यं वयस्येन स्तिग्धेन च हितेन च ।
कृतं सुग्रीव तत्सर्वं भवता धर्मभीरुणा ॥ ६-१२२-१५
किञ्जिन्यां प्रतियाह्वशु स्वसैन्येनाभिसंवृतः ।

सुग्रीव	= O Sugreeva!	भवता	= by you	धर्म भीरुणा	= who are trembling alive to righteousness
सर्वम् तत्	= and all that	यत् तु	= which ought to be done	स्तिग्धेन	= by an affectionate and service-minded friend
कृतम्	= has been done	भवता	= by you	हितेन	
आशु	= at once	अभिसम्बृतः	= accompanied	वयस्येन	
किञ्जिन्याम्	= to Kishkindha.			याहि	= go
				स्वसैन्येन	= by your army

O Sugreeva! All that which ought to be done by an affectionate and service-minded friend, has been done for your part by you, trembling alive as you are to righteousness. Accompanied by your army, proceed to Kishkindha at once.

स्वराज्ये वस लङ्घायां मया दत्ते विभीषण ॥ ६-१२२-१६
न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः ।

विभीषण	= O Vibhishana!	वस	= reside	लङ्घायाम्	= in Lanka
स्वराज्य	= your own kingdom	दत्ते	= conferred	मया	= by me
दिवौकसः	= even the celestials	सेन्द्राः	= including Indra	न शक्ताः	= shall not be able
अपि					
धर्षयितुं	= to attack	त्वाम्	= you.		

O Vibhishana! Settle down in your kingdom at Lanka, conferred by me. Even the celestials including Indra shall not be able to attack you.

अयोध्यां प्रतियास्यामि राजधानीं पितुर्मम ॥ ६-१२२-१७
अभ्यनुज्ञातुमिच्छमि सर्वानामन्त्रयामि वः ।

यास्यामि	= I am going	अयोध्याम्	= to Ayodhya	राजधानीम्	= seat of government
प्रति					
मम पितुः	= of my father	इच्छामि	= I bid	अभ्यनुज्ञातुम्	= adieu (to you)
आमन्त्रयामि	= and wish to take leave	वः	= of you	सर्वाम्	= all.

I am going to Ayodhya, the seat of government of my father. I bid adieu to you and wish to take leave of you all.

एवमुक्तास्तु रामेण हरीन्द्रा हरयस्तथा ॥ ६-१२२-१८
ऊचुः प्राङ्गलयः सर्वे राक्षसश्च विभीषणः ।

एवम्	= thus	उक्तः	= spoken	रामेण	= by Rama
हरीन्द्राः	= the monkey-chiefs	तथा	= and	हरयः	= the monkeys
विभीषणः	= Vibhishana	राक्षसः	= the demon	सर्वे	= and all of them there
ऊचुः	= spoke (as follows)	प्राङ्गलयः	= with their joined palms.		

Hearing the words of Rama, the monkey-chiefs, the monkeys, Vibhishana the demon and all of them there, with their joined palms, spoke (as follows):

अयोध्यां गन्तुमिच्छामः सर्वान् नयतु नो भवान् ॥ ६-१२२-१९
मुद्युक्ता विचरिष्यामो वनान्युपननानि च ।

इच्छामि	= we (also) wish	गन्तुम्	= to proceed	अयोध्याम्	= to Ayodhya
भवान्	= you	नयतु	= take	सर्वान् नः	= all of us there
विचरिष्यामः	= we shall range	वनानि	= the gardens	उपवनानिच	= and groves
मुद्युक्ताः	= with rejoice.				

We also wish to proceed to Ayodhya. You take all of us there we shall range the gardens and groves there with rejoice.

दृष्ट्वा त्वामभिषेकार्द्धं कौसल्यामभिवाद्य च ॥ ६-१२२-२०
अचिरादागमिष्यामः स्वगृहान्त्रपसत्तम ।

नृपसत्तम	= O the excellent king!	दृष्ट्वा	= seeing	त्वाम्	= you
अभिषेकार्द्धम्	= drenched with ablution (in the coronation ceremony)	अभिवाद्य च	= and offering our salutations	कौसल्याम्	= to Kausalya
अचिराम्	= we shall soon return	स्वगृहान्	= to our homes.		
आगमिष्यामः					

O the excellent king! Seeing you, drench with ablution (in the coronation ceremony) and offering our salutations to Kausalya, we shall return to our homes.

एवमुक्तः स धर्मात्मा वानरैः सविभीषणैः ॥ ६-१२२-२१
अब्रवीद्वानरात्रामः ससुग्रीवविभीषणान् ।

एवम्	= thus	उक्तः	= spoken	वानरैः	= by the monkeys
सविभीषणैः	= and Vibhishana	सः धर्मात्मा	= that pious minded	अब्रवीत्	= spoke

वानरान्	= to the monkeys	सुग्रीवं विभीषणान्	= Sugreeva and Vibhisana (as follows):
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Hearing those words of the monkeys and Vibhishana, that pious-minded Rama spoke to those monkeys, Sugreeva and Vibhishana as follows:

प्रियाअत्प्रियतरं लब्धं यदहं ससुहृज्जनः ॥ ६-१२२-२२
सर्वैर्भवद्दिः सहितः प्रीतिं लप्स्ये पुरीं गतः ।

प्रियतरम्	= something more dearer	प्रियात्	= than everything dear	लब्धम्	= will be achieved (by me)
यत् अहम्	= if I reach Ayodhya	ससुहृज्जनः	= with the host of my friends	सर्वैः भवद्दिः	= and with all of you
गतः पुरीम्				सहितः	

Something more dearer than everything dear will be achieved by me, if I reach Ayodhya with the host of my friends along with all of you, for, I shall feel delighted.

क्षिप्रमारोह सुग्रीवं विमानं वानरैः सह ॥ ६-१२२-२३
त्वमप्यारोह सामात्यो राक्षसेन्द्रं विभीषणं ।

सुग्रीव	= O Sugreeva!	आरोह	= Mount	विमानम्	= the aerial car
क्षिप्रम्	= quickly	वानरैः सह	= along with the monkeys	विभीषण	= O Vibhishana
राक्षसेन्द्र	= the king of demons!	त्वम् अपि आरोह	= you also ascend it	सामात्यः	= along with your counsellors.

O Sugreeva! Mount the aerial cars quickly, along with the monkeys. O Vibhishana, the king of demons! You also ascend it, along with your counsellors.

ततह् स पुष्पकं दिव्यं सुग्रीवः सह वानरैः ॥ ६-१२२-२४
आरुरोह मुदा युक्तः समात्यश्च विभीषणः ।

ततः	= thereupon	सः सुग्रीवः	= that Sugreeva	वानरैः सह	= along with the monkeys
मुदा युक्तः	= gladly	आरुरोह	= ascended	दिव्यम्	= the wonderful
पुष्पकम्	= Pushpaka the aerial car	विभीषणश्च	= as also Vibhishana	सामात्यः	= together with his counsellors.

Thereupon, that Sugreeva along with the monkeys gladly ascended that wonderful Pushpaka, the aerial car. Vibhishana together with his counselors also ascended it.

तेषारूढेषु सर्वैषु कौबेरम् परमासनम् ॥ ६-१२२-२५
राघवेणाभ्यनुज्ञातमुत्पपात विहायसम् ।

तेषु सर्वेषु	= when all of them	आरुदेषु	= ascended	परमासनम्	= that excellent aerial car
कौबेरम्	= belonging to Kubera	उत्पात	= flew	विहायसम्	= into the sky
अभ्यनुज्ञातम्	= after having been duly authorized	राघवेण	= by Rama.		

When all of them ascended, that excellent aerial car, belonging to Kubera, flew into the sky, after having been duly authorized by Rama.

खगतेन मिवानेन हंसयुक्तेन भास्वता ॥ ६-१२२-२६
प्रहृष्टश्चप्रतीतश्च बभौ रामः कुबेरवत् ।

प्रहृष्टश्च	= feeling greatly rejoiced	प्रतीतश्च	= and satisfied	भास्वता	= while travelling in the
खगतेन	= which was now in the air	हंसयुक्तेन	= and was provided with the image of swan	विमानेन	splendid aerial car
बभौ	= shone	कुबेरवत्	= like Kubera.	रामः	= Rama

Feeling greatly rejoiced and satisfied while travelling in that splendid aerial car, which was now in the air and was provided with the image of a swan, Rama shone like Kubera.

ते सर्वे वानरक्षश्च राक्षसाश्च महाबलाः ॥ ६-१२२-२७
यथासुखमसंबाधं दिव्ये तस्मिन्नुपाविशन् ।

ते सर्वे	= all those	महाबलाः	= mighty	वानरः	= monkeys
ऋक्षः	= bears	राक्षसाश्च	= and demons	उपाविशन्	= sat
असम्बाधम्	= spaciously	यथा सुखम्	= and comfortably	दिव्ये	= in that wonderful

aerial car.

All those mighty monkeys, bears and demons sat comfortably and spaciously in that wonderful aerial car.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे द्वाविंशत्यधिकशततमः सर्गः ॥

Thus completes 122nd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

123 Sarga 123 - त्रयोविंशत्यधिकशततमः सर्ग

Raama Shows To Seeta The Places

Introduction -

In the course of their flight to Ayodhya, Rama shows to Sita, the whole City of Lanka, the battle-field where Ravana and other demons were killed, Nala-Setu the bridge which was built across the ocean, Mount Mainka, Setu-bandha (where the construction of the bridge was started), Mount Rishyamuka, Pampa River, Janasthana-forest, Panchavati, Godavari river, the hermitage of sage-Agastya, the hermitage of Atri and Anasuya, Mount Chitrakuta, Yamuna-river, the hermitage of Bharadwaja, Ganga-river, Sarayu-river and finally the City of Ayodhya.

अनुज्ञातन् तु रामेण तद्विमानमनुत्तमम् ।
उत्पात महामेघः श्वसनेनोद्धतो यथा ॥ ६-१२३-१

अनुज्ञातम्	= as approved	रामेण	= by Rama	तत्	= that excellent
विमानम्	= aerial car	हम्सयुक्तम्	= with images of swans painted on it	अनुत्तमम्	
विहायसम्	= into the sky	महानादम्	= with a great sound.	उत्पातम्	= flew

As approved by Rama, that excellent aerial car, with images of swan painted on it, flew into the sky, with a great sound.

पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः ।
अब्रवीन्मैथिलीन् सीतां रामः शशिनिभाननाम् ॥ ६-१२३-२

ततः	= then	रामः	= Rama	रघुनन्दनः	= the delight of Raghu dynasty
पातयित्वा	= casting	चक्षुः	= his look	सर्वतः	= on all sides
अब्रवीत्	= spoke	सीताम्	= to Sita	मैथिलीम्	= the princes of Mithila kingdom
शशिनिभाननाम्	= having her face looking like the moon (as follow):				

Casting his look on all sides, Rama, the delight of Raghu dynasty, then spoke to Sita, who had a moon-like face (as follows):

कैलासशिखराकारे त्रिकूटशिखरे स्थिताम् ।
लङ्घामीक्षस्व वैदेहि निर्मितान् विश्वकर्मणा ॥ ६-१२३-३

वैदेहि	= O Sita	ईक्षस्व	= look at	लङ्घाम्	= the City of Lanka
निर्मिताम्	= built	विश्वकर्मणा	= by Vishvakarma the universal architect	स्थिताम्	= and resting firmly
त्रिकूट	= like a peak of Mount				
शिवराकारे	Kailasa in appearance.				

O Sita! Look at the City of Lanka, resting firmly on the mount of Trikuta, looking like a peak of Mount Kailasa and built by Viswarakarma, the universal architect.

**एतदायोधनं पश्य मान्सशोणितकर्दमम् ।
हरीणान् राक्षसानान् च सीते विशसनं महत् ॥ ६-१२३-४**

सीते	= O Sita!	पश्य	= look at	एतत्	= this great battle-field
मान्सशोणित	= covered with a mud a	विशसनम्	= and a cause for the death	महतायोधनम्	
कर्दमम्	flesh and blood			हरीणाम्	= of monkeys and
				राक्षसानाम्च	demons.

O Sita! Look at this great battle-field, covered with a mud of flesh and blood as also a cause for the death of monkeys and demons.

**अत्र दत्तवरः शेते प्रमाथी राक्षसेश्वरः ।
तव हेतोर्विशालाक्षि रावणो निहतो मया ॥ ६-१२३-५**

विशालाक्षि	= O the large-eyed Sita!	अत्र शेते	= here lies	रावणः	= Ravana
राक्षसेश्वरः	= the king of demons	प्रमाथी	= the tormentor of people	दत्तवरः	= on whom boons had been conferred (by Brahma)
निहतः	= was killed	मया	= by me	तव हेतोः	= for your sake.

O the large-eyed Sita! Here lies Ravana, the king of demons, the tormentor of people, on whom boons were conferred by Brahma and who was killed by me for your sake.

**कुम्भकर्णोऽत्र निहतः प्रहस्तश्च निशाचरः ।
धूम्रक्षश्चात्र निहतो वानरेण हनूमता ॥ ६-१२३-६**

अत्र	= here	कुम्भकर्ण	= Kumbhakarna	निहतः	= was killed
प्रहस्तश्च	= and Prahasta	निशाचरः	= the demon	अत्र	= here
धूम्रक्षः	= Dhumraksha	निहतः	= was killed	हनूमता	= by Hanuma
वानरेण	the monkey.				

Here, Kumbhakarna and Prahasta the demon were killed. Here, Dhumraksha was killed by Hanuma, the monkey.

विद्युन्माली हतश्चात्र सुषेणे महात्मना ।
लक्ष्मणेनेन्द्रजिङ्गात्र रावणिर्निहतो रणे ॥ ६-१२३-७

अत्र	= here	महात्मना	= by the great-souled	विद्युन्माली	= Vidyunmali
सुषेणे		सुषेण	Sushena		
हत	= was killed	अत्र	= here	लक्ष्मणे	= by Lakshmana
इन्द्रजित्	= Indrajit	रावणः	= the son of Ravana	निहतः	= was killed
रणे	= in a combat.				

Here was Vidyunmali killed by the great-souled Sushena and here was Indrajit, the son of Ravana, killed by Lakshmana in a combat.

अङ्गदेनात्र निहतो विकटो नाम राक्षसः ।
विरूपाक्षश्च दुष्प्रेक्ष्यो महापार्श्महोदरौ ॥ ६-१२३-८

अकम्पनश्च निहतो बलिनोऽन्ये च राक्षसाः ।
त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ॥ ६-१२३-९

अत्र	= here	निहतः	= was killed	विकटो नाम	= a demon called Vikata
अङ्गदेन	= by Angada	विरूपाक्षः	= Virupaksha	राक्षसः	
महापार्श्मरौ	= Mahaparshva	अकम्पनश्च	= and Akampaña too	दुष्प्रेक्ष्यः	= who was disagreeable to the sight
महोदरौ	Mahodara	बलिनः	= mighty	निहतः	= were killed
अन्ये	= other	अतिकायश्च	= Atikaya	राक्षसाः च	= demons
त्रिशिराः	= Trishiras			देवान्तकनरान्तकैः	Devantaka and Narantaka (were killed).

Here was killed a demon called Vikata by Angada. Virupaksha, who was disagreeable to the sight, Mahaparsva, Mahodara, Akampaña, Trishiras, Atikaya Devantaka, Narantaka and other mighty demons were also killed here.

युद्धोन्मत्तश्च मत्तश्च राक्षसप्रवरावुभौ ।
निकुम्भश्चैव कुम्भश्च कुम्भकर्णात्मजौ बली ॥ ६-१२३-१०

वज्रदम्पूश्च दंष्ट्रश्च बहवो राक्षसा हताः ।
मकराक्षच्च दुर्घर्षो मया युधि निपातितः ॥ ६-१२३-११

उभौ	= both	युद्धोन्मत्तश्च	= yuddhonmatta	मत्तश्च	= and Matta
राक्षस प्रवरौ	= the foremost of demons	निकुम्भश्चैव	= Nikumbha	कुम्भश्च	= and Kumbha
कुम्भकर्णात्मजौ	= the sons of Kumbhakarna	बली	= the strong	वज्रदम्पूश्च	= Vajradamshtra
दम्पूश्च	= Damstra	बहवः	= and many	राक्षसाः	= demons

हताः	= were killed	मकराक्षस्य	= Makaraksha	दुर्दृष्टः	= the most difficult demon to be attacked
निपातितः	= was struck down	मया	= by me	युधि	= in this battle-field.

Both Yuddonmatta and Matta, the foremost of demons, as also Nikumbha and Kumbha the sons of Kumbhakarna, as also the strong Vajradamshtra, Damshtra and many demons were killed. Makaraksha, the most difficult demon to be attacked, was struck down by me in this battle-field.

अकम्पनश्च निहतः शोणिताक्षश्च वीर्यवान् ।
यूपाक्षश्च प्रजङ्घश्च निहतौ तु म्हाहवे ॥ ६-१२३-१२

अकम्पनश्च	= Akampana	निहतः	= was killed	म्हाहवे	= in the great battle
वीर्यवान्	= the valiant	शोणिताक्षशेह	= Shonitaksha (was killed)	यूपाक्षश्च	= Yupakasha
प्रजङ्घश्च	= and Prajangha	निहतौ	= were killed.		

Akampana was killed in the great battle. The valiant Shonitaksha was also killed. Yupaksa and Prajangha were killed.

विद्युजिह्वोऽत्र निहतो राक्षसो भीमदर्शनः ।
यज्ञशत्रुश्च निहतः सुसम्भश्च महाबलः ॥ ६-१२३-१३
सूर्यशत्रुश्च निहतो ब्रह्मशत्रुस्तथापरः ।

अत्र	= here	विद्युजिह्वः	= Vidyujjhva	राक्षसह्	= the demon
भीम दर्शनः	= with a terrific appearance	निहतः	= was killed	यज्ञशत्रुश्च	= Yajnashatru also
निहतः	= was killed	महाबलः	= the mighty	सुसम्भश्च	= Suptaghna
निहतः	= was killed.				

Here, Vidyujjhva, the demon was a terrific appearance, was killed. Yajnashatru also was killed. The mighty Suptaghna was killed. Surya shatru was killed and another demon called Brahma shatru was too killed.

अत्र मन्दोदरी नाम भार्या तं पर्यदेवयत् ॥ ६-१२३-१४
सपत्नीनाम् सहस्रेण सास्रेण परिवारिता ।

अत्र	= here	परिवारिता	= surrounded	सहस्रेण	= by more than a thousand
सपत्नीनाम्	= fellow-wives	भार्या	= a wife	सास्रेण	
पर्यदेवयत्	= lamented	तम्	= about that Ravana.	मन्दोदरीनाम्	= named Mandodari

Here, surrounded by more than a thousand fellow-wives, Ravana's wife named Mandodari lamented for Ravana.

एतत् दृश्यते तीर्थन् समुद्रस्य वरानने ॥ ६-१२३-१५
यत्र सागरमुत्तीर्य तान् रात्रिमुषिता वयम् ।

वरानने	= O Sita the lovely-faced one!	एतत् दृश्यते	= here is seen	तीर्थम्	= a water-descent
समुद्रस्य	= of the ocean (on the sea-shore)	यत्र उत्तीर्य	= where having crossed	सागरम्	= the ocean
वयम्	= we	उषिता:	= spent	ताम् रात्रिम्	= that night.

O Sita, the lovely-faced one! Here is seen a water-descent of the ocean on the sea-shore, where having crossed the ocean, we spent that night.

एष सेतुर्मया बद्धः सागरे सलिलार्णवे ॥ ६-१२३-१६
तवहेतोर्विशालाक्षि नलसेतुः सुदुष्करः ।

विशालाक्षि	= O the large-eyed Sita!	एषः	= here is	नलसेतुः	= the bridge called
नलसेतुः	= which was so difficult	बद्धः	= got built	मया	= by me
सुदुष्करः	(to execute for others)				
लवणार्णवे	= over the salt-sea	तव हेतोः	= for your sake.		

O the large-eyed Sita! Here is the bridge called Nala Setu, which was so difficult to execute for others, got built by me over the salt-sea for your sake.

पश्य सागरमक्षोभ्यन् वैदेहि वरुणालयम् ॥ ६-१२३-१७
अपारमभिगर्जन्तन् शङ्खशुक्तिनिषेवितम् ।

वैदेहि	= O Sita!	पश्य	= see	सागरम्	= this ocean
अक्षोभ्यम्	= the imperturbable	वरुणालयम्	= the habitation of Varuna	गर्जन्तम्	= and which is roaring
अपारमिव	= as though it is boundless	शङ्ख शुक्ति	= and teeming well with couches and oyster-shells.		

O Sita! See this roaring imperturbable and seemingly boundless ocean, the habitation of Varuna (the god of waters), which is teeming well with couches and oyster-shells.

हिरण्यनाभन् शैलेन्द्रन् काञ्चनं पश्य मैथिलि ॥ ६-१२३-१८
विश्रमार्थन् हनुमतो भित्त्वा सागरमुत्थितम् ।

मैथिलि	= O Sita!	पर्य	= see	काञ्चनम्	= this golden mountain Mainka
शैलेन्द्रम्	= the ruler of mountains	उत्थितम्	= and which rose	हिरण्य	
सागरम्	= the ocean	विश्रमार्थम्	= in order to provide rest and relaxation	नाभम्	

O Sita! See the golden mountain, Mainaka (the ruler of mountains) which rose passing through the ocean, in order to provide rest and relaxation to Hanuma.

एतत् कुक्षौ समुद्रस्य स्कन्धावारनिवेशनम् ॥ ६-१२३-१९
अत्र पूर्वं महादेवः प्रसादमकरोत्पुः ।

एतत्	= this (is the island)	कुक्षौ	= located in the middle	समुद्रस्य	= of the ocean
स्कन्धावार	= where my troops were	अत्र	= at this place	पूर्वम्	= formerly
निवेशनम्	stationed				
प्रभुः	= the Lord	महादेवः	= Shiva (the supreme deity)	अकरोत्	= bestowed
प्रसादम्	= his grace (on me).				

See this island, located in the middle of the ocean, where my troops were stationed. At this place, the lord Shiva (the supreme deity) formerly bestowed his grace on me.

एतत्तु दृश्यते तीर्थं सागरस्य महात्मनः ॥ ६-१२३-२०
सेतुबन्धं इति ख्यातं त्रैलोक्येन च पूजितम् ।

एतत्पवित्रं परमं महापातकनाशनम् ॥ ६-१२३-२१
अत्र राक्षसराजोऽयमाजगाम विभीषणः ।

एतत्	तु	= here is seen	दृश्यते				
तीर्थम्		= the water-descent of					
महात्मनः		the great-souled ocean					
सागरस्य							
सेतुबन्धं							
ख्यातम्		= called					
परमम्		= is very much a sacred					
पवित्रम्		spot					
विभीषणः		= Vibhishana					
अत्र		= here.					

Here is seen the water-descent of the gigantic ocean, called a Setubandha, adored in all the three worlds. This is very much a sacred spot, capable of washing away major sins. At this very place, Vibhishana the king of demons first came.

एषा सा दृश्यते सीते किञ्चिन्धा चित्रकानना ॥ ६-१२३-२२
सुग्रीवस्य पुरी रम्या यत्र वाली मया हतः ।

सीते	= O Sita!	एषा	= here is	दृश्यते	= see
सा किञ्चिन्धा	= that Kishkindha	रम्या पुरी	= a beautiful City	चित्रकानना	= with colourful groves
सुग्रीवस्य	= of Sugreeva	यत्र	= where	वाली	= Vali
हतः	= was killed	मया	= by me.		

O Sita! Here is seen the beautiful City of Sugreeva, Kishkindha, which is full of colourful groves, where Vali was killed by me.

अथ दृष्ट्वा पुरीं सीता किञ्चिन्धां वालिपालिताम् ॥ ६-१२३-२३
अब्रवीत्प्रश्नितं वाक्यं रामं प्रणयसाध्वसा ।

दृष्ट्वा	= seeing	किञ्चिन्धाम्	= the City of Kishkindha	वालिपालिताम्	= which was ruled by Vali (earlier)
सीता	= Sita	पुरीम्		प्रणय	= who was feeling timed through love
अब्रवीत्	= spoke	अथ	= then	साध्वसा	
		प्रश्नितम्	= the following courteous words	रामम्	= to Rama.
		वाक्यम्			

Seeing the City of Kishkindha, which was earlier ruled by Vali, Sita, who was feeling timid through love, then spoke the following courteous words to Rama.

सुग्रीवप्रियभार्याभिस्ताराप्रमुखातो नृप ॥ ६-१२३-२४
अन्येषां वानरेन्द्राणां स्त्रीभिः परिवृता ह्यहम् ।
गन्तुमिच्छे सहायोध्यां राजधानीं त्वया सह ॥ ६-१२३-२५

नृप	= O king!	अहम्	= I	इच्छे	= wish
गन्तुम्	= to go	राजधानीम्	= to the capital City of Ayodhya	त्वया सह	= along with you
परिवृता	= accompanied by	अयोध्याम्		अन्येषाम्	= of other monkey chiefs
तारा	= with Tara and other	स्त्रीभिः	= the wives	वानरेन्द्राणाम्	
प्रमुखतः		सुग्रीव	= beloved wives of Sugreeva.		
		प्रियभार्याभिः			

O king! I wish to reach the capital City of Ayodhya along with you, accompanied by the wives of other monkey-chiefs with Tara and other beloved wives of Sugreeva.

एवमुक्तोऽथ वैदेह्या राघवः प्रत्युवाच ताम् ।
एवमस्त्वति किञ्चिन्धां प्राप्य संस्थाप्य राघवः ॥ ६-१२३-२६
विमानं प्रेक्ष्य सुग्रीवं काक्यमेतदुवाच ह ।

एवम्	= thus	उक्तः	= spoken	वैदेह्याः	= by Sita
राघवः	= Rama	अथ	= then	प्रत्युवाच	= replied
ताम्	= to her	एवम् अस्तु	= Let it be	प्राप्य	= reaching
किञ्चिन्धाम्	= Kishkindha	इति		विमानम्	= the aerial car
प्रेष्य	= and seeing	सम्स्थाप्य	= and halting	उवाचः	= spoke (to him)
एतत्	= the following words:	सुग्रीवम्	= Sugreeva		
वाक्यम्					

Hearing the words of Sita, Rama then said to her in reply let it be. Reaching Kishkindha, causing the aerial car to halt, and looking at Sugreeva, Rama spoke to him the following words:

ब्रूहि वानरशार्दूल सरान् वानरपुङ्गवान् ॥ ६-१२३-२७
स्त्रीभिः परिवृताह् सर्वे ह्ययोध्यां यान्तु सीतया ।

वानर शार्दूल	= O the foremost of the monkeys!	ब्रूहि	= tell	सर्वान्	= all
वानरपुङ्गवान्	= the monkey-chiefs	सर्वे	= All of you	यन्तु	= come
अयोध्याम्	= to Ayodhya	सीतया	= with Sita	परिवृताः	= accompanied by your wives.

O the king of monkeys! Instruct all the monkey-chiefs to come to Ayodhya in the company of their wives.

तथा त्वमपि सर्वाभिः स्त्रीभिः सह महाबल ॥ ६-१२३-२८
अभित्वरस्व सुग्रीव गच्छामः प्रवगाधिप ।

महाबल	= O the mighty	सुग्रेव	= Sugreeva	प्रवगाधिप	= the king of monkeys
तथा	= and	त्वम् अपि	= you too hasten to depart	सर्वाभिः	= taking the wives of all
गच्छामः	= we shall proceed.	अभित्वरस्व	= part	स्त्रीभिः सह	the monkeys

O the mighty Sugreeva, the King of monkeys! You too hasten to depart, taking the wives of all the monkeys we shall proceed.

एवमुक्तस्तु सुग्रीवो रामेणामिततेजसा ॥ ६-१२३-२९
वानराधिपतिः श्रीमांस्तैश्च सर्वैः समावृतः ।
प्रविश्यान्तःपुरं शीघ्रम् तारामुद्दीक्ष्य सोऽब्रवीत् ॥ ६-१२३-३०

एवम्	= thus	उक्तः	= spoken	रामेण	= by Rama
अमित	= of great splendour	सः श्रीमान्	= that illustrious Sugreeva	वानराधिपतिः	= the lord of monkeys
तेजसा		सुग्रीवः			
तैः	= accompanied by all	शीघ्रम्	= quickly	प्रविश्य	= entering
सर्वेसमावृतः	= those monkeys	उद्दीक्ष्य	= and looking	ताराम्	= at Tara
अन्तःपुरम्	= his gynaecium				
अब्रवीत्	= spoke (as follows):				

Hearing the words of Rama of great splendour, that illustrious Sugreeva, the lord of monkeys accompanied by all those monkeys, quickly entering his gynaecium, spoke to Tara as follows:

प्रिये त्वं सहनारीभिर्वानराणां महात्मनाम् ।
राघवेणाभ्यनुज्ञाता मैथिलीप्रियकाम्यया ॥ ६-१२३-३१

प्रिय	= O the beloved lady!	त्वम्	= you	अभ्यनुज्ञाता	= have been permitted
राघवेण	= by Rama to proceed to Ayodhya)	नारीभिः सह	= in the company of the wives	महात्मानम्	= of the great-souled
मैथिलीप्रिय	= with an intent to gratify Sita.			वानराणान्	monkeys

O the beloved lady! You have been permitted by Rama to proceed to Ayodhya, in the company of the wives of the great-souled monkeys, with an intent to gratify Sita.

**त्वर त्वमभिगच्छामो गृह्य वानरयोषितः ।
आयोध्यां दर्शयिष्यामः सर्वा दशरथस्त्रियः ॥ ६-१२३-३२**

त्वम्	= you	त्वर	= hurry up	गच्छाम	= we shall proceed
गृह्य	= by taking	वानरयोषितः	= the wives of the monkeys	दर्शयिष्यामः	= we shall show
आयोध्याम्	= Ayodhya	सर्वा:	= and all	दशरथस्त्रियः	= the widows of Dasaratha.

You hurry up, to proceed to Ayodhya, with the wives of the monkeys. We shall show Ayodhya and all the widows of Dasaratha to them.

**सुग्रीवस्य वचः श्रुत्वा तारा सर्वाङ्गशोभना ।
आहूय चाब्रवीत्सर्वा वानराणां तु योषितः ॥ ६-१२३-३३**

श्रुत्वा	= hearing	वचः	= the words	सुग्रीवस्य	= of Sugreeva
तारा	= Tara	सर्वाङ्गः	= who was charming of every limb	आहूय च	= called
सर्वाः स्त्रियः	= all the spouses	शोभना		अब्रवीत्	= and spoke (as follows):

Hearing the words of Sugreeva, Tara, who was charming of every limb, called all the spouses of the monkeys and spoke to them as follows:

**सुग्रीवेणाभ्यनुज्ञाता गन्तुं सर्वैश्च वानरैः ।
मम चापि प्रियं कार्यमयोध्यादर्शनेन च ॥ ६-१२३-३४**

अनुज्ञाता:	= duly permitted	सुग्रीवेण	= by Sugreeva	सर्वैः वानरैश्च	= and all the monkeys
गन्तुम्	= hurry up to proceed (to Ayodhya)	प्रियम्	= a kindly act	मम चापि	= will be done to me too
अयोध्यादर्शनेन	= through the sight of Ayodhya (which is so dear to me).	कार्यम्			

Duly permitted by Sugreeva and all the monkeys, hurry up to proceed to Ayodhya. A kindly act will be done to me too, through the sight of Ayodhya (which is so dear to me).

प्रवेशम् चैव रामस्य पौरजानपदैः सह ।
विभूतिं चैव सर्वासां स्त्रीणां दशरथस्य च ॥ ६-१२३-३५

वे शब्द अल्सो से प्रवेशम्-चैव	= the entry	रामस्य दशरथस्य स्त्रीणाम्	= of Rama (into Ayodhya) = of the widows of Dasaratha.	पौरजानपदैः सह	= along with the people of that City as well as the inhabitants of the country-side
विभूति चैव विभूति चैव	= as also the affluence				

We shall also see the entry of Rama into Ayodhya, along with the people of that city as well as the inhabitants of the country-side, as also the affluence of the widows of Dasaratha.

तारया चाभ्यनुज्ञाताः सर्वा वानरयोषितः ।
नेपथ्यविधिपूर्वं तु कृत्वा चापि प्रदक्षिणम् ॥ ६-१२३-३६
अध्यारोहन्विमानं तत्सीतादर्शनकाङ्क्ष्या ।

अभ्यनुज्ञाताः वानरयोषितः तत् सीतादर्शन काङ्क्ष्या	= duly permitted = the wives of the monkeys = that = with an intent to see Sita.	तारयाच नेपथ्य विद्विपूर्वकम् vimaanam	= by Tara = wearing their costumes = tumes as per rule = aerial car	सर्वाः कृत्वा प्रदक्षिणम् अध्यारोहम्	= all = and going round clockwise = ascended (it)
---	--	--	--	---	--

Duly permitted by Tara, all the wives of the monkeys, wearing their costumes as per rule and going round the aerial car clockwise, ascended it with an intent to see Sita.

ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः ॥ ६-१२३-३७
ऋष्यमूकसमीपे तु वैदेहीं पुनरब्रवीत् ।

प्रेक्ष्य शीघ्रम् पुनः ऋष्यमूक समीपे	= seeing = quickly = again = at the proximity of Mount Rishyamuka.	विमानम् ताभिः सह अब्रवीत्	= the aerial car = together with the wives of monkeys = spoke	उत्थितम् राघवः वैदेहीम्	= having risen = Rama = to Sita
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Seeing the aerial car having risen quickly, after having taken the wives of monkeys too, Rama again spoke to Sita at the vicinity of Mount Rishyamuka (as follows):

दृश्यतेऽसौ महान्सीते सविद्युदिव तोयदः ॥ ६-१२३-३८
ऋष्यमूको गिरिश्रेष्ठः काञ्चनैर्धातुभिर्वृतः ।

सीते	= O Sita!	असौ दृश्यते	= here is seen	ऋष्यमूकः	= Rishyamuka
गिरिवरः	= the excellent mountain	वृतः	= endowed	काण्चनैः	= with layers of gold
सविद्युत्तादः इव	= and looking like a cloud with lightning.			धातुभिः	

O Sita! Here is seen Rishyamuka, the excellent mountain, endowed with layers of gold and looking like a cloud with lightning.

अत्राहन् वानरेन्द्रेण सुग्रीवेण समागतः ॥ ६-१२३-३९
समयश्च कृतः सीते वधार्थन् वालिनो मया ।

सीते	= O Sita!	अहम्	= I	समागतः	= met
सुग्रीवेण	= with Sugreeva	वानरेन्द्रेण	= the king of monkeys	अत्र	= here
समयश्च	= an agreement too	वधार्थम्	= for the killing	वालिनः	= of Vali
कृतः	= was made	मया	= by me.		

O Sita! Here did I meet Sugreeva, the king of monkeys and an agreement too was made by me for the killing of Vali.

एषा सा दृश्यते पम्पा नलिनी चित्रकानना ॥ ६-१२३-४०
त्वया विहीनो यत्राहन् विललाप सुदुःखितः ।

एषा दृश्यते	= here is seen	पम्पा	= Pampa-river	नलिनी	= abounding in lotuses
चित्रकानना	= and edged with colourful groves	यत्र	= where	अहम्	= I
विललाप	= lamented	सुदुःखितः	= with great pain	त्वया विहीनः	= having been separated from you.

Here is seen Pampa-river, abounding in lotuses and edged with colourful groves, where I lamented with great pain, having been separated from you.

अस्यास्तीरे मया दृष्टा शबरी धर्मचारिणी ॥ ६-१२३-४१
अत्र योजनबाहुश्च कबन्धो निहतो मया ।

धर्मचारिणी	= the virtuous	शबरी	= Shabari	दृष्टा	= was seen
मया	= by me	अस्याः तीरे	= at the bank of this river	कबन्धः	= Kabandha
योजन बाहुः	= having arms a Yojana (eight miles) long	निहतः	= was killed	मया	= by me
अत्र	= here.				

The virtuous Shabari was seen by me at the bank of this river. Here was killed, Kabandha, having arms, a Yojana (eight miles) long.

दृश्यते असौ जनस्थाने सीते श्रीमान्वनस्पतिः ॥ ६-१२३-४२
 यत्र युद्धं महद्वृत्तन् तव हेतोर्विलासिनि ।
 रावणेन हतो यत्र पक्षिणां प्रवरो बली ॥ ६-१२३-४३

सीते	= O Sita!	असौ दृश्यते	= here is seen	श्रीमान्	= the illustrious tree
जनस्थाने	= in the forest of Janasthana	यत्र	= here itself	वनस्पतिः	
महातेजाः	= the highly brilliant	बली	= mighty	जटायुश्	= Jatayu
निहतः	= was killed	रावणेन	= by Ravana	प्रवरह्	= and the foremost
विलासिनि	= O sporting lady!			पक्षीणाम्	among the birds
				तव हेतोः	= for your sake

And over there is seen in the forest of Janasthana, O Sita, that illustrious tree under which the highly brilliant and mighty Jatayu, the foremost among the birds, was killed by Ravana, for your sake, O sporting lady!.

खरश्च निहतशसङ्खे दूषणश्च निपातितः ।
 त्रिशिराश्च महावीर्यो मया वाणैरजिह्वगैः ॥ ६-१२३-४४

पर्णशाला तथा चित्रा दृश्यते शुभदर्शना ।
 यत्र त्वं राक्षसेन्द्रेण रावणेन हता बलात् ॥ ६-१२३-४५

वर्वर्णिनि	= O lady of beautiful complexion!	एतत् यत्र	= here is where	खरश्च	= Khara
निहतः	= was killed	मया	= by me	अजिह्वगैः	= with straight going arrows
दुषणश्च	= Dushana	न्यातितः	= was struck down	महावीर्यः	= and the mighty
त्रिशिराश्च	= Trishiras (was also killed)	तत्	= over there	अस्माकम्	= is our
आश्रमपदम्	= place of hermitage	तथा	= and	शुभदर्शने	= O charming lady!
दृश्यते	= here is seen	पर्णशाला	= charming lady!	दृश्यते	= here is seen
परशाला	= the leaf-hut	यत्र	= where	त्वम्	= you
हता	= were taken away	राक्षसेन्द्रेण	= the king of demons.		

O lady of beautiful complexion! Here is the region, (known as Panchavati, so called because it consists of five banyan trees) where Khara the demon was killed by me with straight-going arrows, as also his brothers, Dushana and the mighty Trishiras. And over there is seen our enchanting leaf-hut, where you were forcibly taken away by Ravana the king of demons, O charming lady!

एषा गोदावरी रम्या प्रसन्नसलिला शिवा ॥ ६-१२३-४६
 अगस्त्यस्याश्रमो ह्येष दृश्यते कदलीवृतः ।

एष	= here is seen	शुभा	= the auspicious	रम्या	= and charming
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गोदावरी	= (river named) Go-	प्रसन्न	= containing clear wa-	दृश्यते	= here is also seen
आश्रमश्चैव	= the hermitage of Agastya	सलिला	ते	कदली वृतः	= surrounded with banana-groves.

Here is the shining hermitage of Sutikshna, the great-souled sage. And over there is seen the great hermitage of Sharabhanga, where the thousand-eyed Indra, the destroyer of Citadels, came.

दीपश्चैवाश्रमो ह्येष सुतीक्ष्णस्य महात्मनः ॥ ६-१२३-४७
 दृश्यते चैव शरभङ्गश्चाश्रमो महान् ।
 उपायातः सहस्राक्षो यत्र शक्रः पुरन्दरः ॥ ६-१२३-४८

एषः दीपः	= here is the shining hermitage	सुतीक्ष्णस्य	= of Sutikshana	महात्मनः	= the great-souled sage
आश्रमः		महान्	= the great	शरभङ्गश्चाश्रमः	= hermitage of Sharabhanga
दृश्यते	= (and over there) is seen	शक्रः	= Indra	सहस्राक्षः	= the thousand-eyed
यत्र	= where	उपायातः	= came.		
पुरन्दरः	= the destroyer of citadels				

Here is the shining hermitage of Sutikshna, the great-souled sage. And over there is seen the great hermitage of Sharabhanga, where the thousand-eyed Indra, the destroyer of Citadels, came.

एते ते तापसावासा दृश्यन्ते तनुमध्यमे ।
 अत्रिः कुलपतिर्यत्र सूर्यवैशानरप्रभः ॥ ६-१२३-४९

देवि	= O slender-waisted lady!	एते दृश्यन्ते	= here are seen	ते	= those
तनुमध्यमे		यत्र	= where	अत्रिः	= Atri
तापसाः	= sages	सूर्यवैशानरोपमः	= was equal in splendour to the sun and the fire.		
कुलपतिः	= the head of the hermitage				

O slender-waisted lady! Here are seen those sages, where, Atri the head of the hermitage, was equal in splendour to the sun and the fire.

अस्मिन्देशे महाकायो विराघो निहतो मया ।
 अत्र सीते त्वया दृष्टा तापसी धर्मचारिणी ॥ ६-१२३-५०

अस्मिन् देशे	= at this place	महाकायः	= the gigantic	विराघः	= Viradha
निहतः	= was killed	मया	= by me	सीते	= O Sita!
अत्र	= here	दृष्टा	= was seen	धर्म चरिणी	= the virtuous
तापसी	= Anasuya the ascetic lady (the wife of sage Atri).				

At this place, the gigantic Viradha was killed by me. O Sita! Here was seen by you, the virtuous Anasuya, the ascetic lady (the wife of sage, Atri).

असौ सुतनुशैलेन्द्रश्चित्रकूटः प्रकाशते ।
यत्र मान् कैकयीपुत्रः प्रसादयितुमागतः ॥ ६-१२३-५१

सुतनु	= O Sita	हविन्‌ग् अ = here is Chitrakuta बेतिकुल् बोद्ध असौ चित्रकूटः कैकयीपुत्रः = Bharata माम् = to seek my favour (in प्रसादयितुम् the form of my consent to return to Ayodhya).	शैलेन्द्रः	= the excellent mountain
प्रकाशते	= shining		आगतः	= came
अत्र	= here			

O Sita, having a beautiful body! Here is Chitrakuta, the excellent mountain, shining. Bharata came here to seek my favour (in the form of my consent to return to Ayodhya).

एषा सा यमुना दूराद्वयते चित्रकानना ।
भरद्वाजाश्रमो श्रीमानेष दृश्यते चैष मैथिलि ॥ ६-१२३-५२

मैथिली	= O Sita!	एषा	= here is	दृश्यते	= seen
सा रम्या	= the beautiful river of	चित्र कानना	= surrounded by colour- ful groves	एषः दृश्यते	= here is seen
यमुना	Yamuna				
श्रीमान्	= the illustrious	भरद्वाजाश्रमः	= hermitage of sage Bharadwaja.		

O Sita! Here is seen the beautiful river of Yamuna, surrounded by colourful groves. Here is seen the illustrious hermitage of Sage Bharadwaja.

इयं च दृश्यते गङ्गा पुण्या त्रिपथगा नदी ।
नानाद्विजयणाकीर्णा संप्रपुष्पितकानना ॥ ६-१२३-५३

इयम् दृश्यते	= here is seen	पुण्या	= the holy	गङ्गानदी	= river Ganga
त्रिपथगा	= which wends its way through the three worlds (viz. heaven the earth and the subterranean world)	नानाद्विजयणाकीर्णा	whose banks are crowded with flocks of birds	सम्प्रपुष्पित	= and which is lined with trees in full flower- ing.

Here is seen the holy River Ganga, which wends its way through the three worlds (viz. heaven, the earth and the subterranean world), whose banks are crowded with flocks of birds and which is lined with trees in full-flowering.

शृङ्खवेरपुरन् चैतदुहो यत्र समागतः ।
एषा त्रिपथगा गङ्गा दृश्यते वरवर्णिनि ॥ ६-१२३-५४
नानातरुशताकीर्णा संप्रपुष्पितकानना ।

एतत्	= here is	शृङ्ख भेरपुर च	= the town of Shringaberapura	यत्र	= where
गुह	= Guha	ममसखा	= my friend (stays)	एषा	= here is
दृश्यते	= seen	सा	= that	सरयूः	= rows of sacrificial posts (the reliques of sacrifices performed from time to time by Ikshvaku dynasty)
नानातरुशताकीर्णा	bordered with hundreds of trees	सम्प्रपुष्पित कानना	= and with groves in full-blossom.		

Here is the town of Shringaberapura, where Guha my friend stays. Here is seen that river, Sarayu, lined with rows of sacrificial posts (the reliques of sacrifices performed from time to time by Ikshvaku dynasty), bordered with hundreds of trees and with groves in full blossom.

एषा सा दृश्यते अयोध्या राजधानी पितुर्मम ॥ ६-१२३-५५
अयोध्यान् कुरु वैदेहि प्रणामं पुनरागता ।

सीते	= O Sita!	एषा दृश्यते	= here is seen	सा राजधानी	= that Capital-City'
मम पितुः	= of my father	वैदेहि	= O the princess of Videha territory!	पुनः आगता:	= having duly returned
कुरु प्रणामम्	= offer your salutation	अयोध्याम्	= to Ayodhya.		

O Sita! Here is seen that Capital City of my father. O the princess of Videha territory! Having duly returned, offer your salutation to Ayodhya.

ततस्ते वानराः सर्वे राक्षसश्च विभीषणः ॥ ६-१२३-५६
उत्पत्योत्पत्य ददृशुस्तां पुरीन् शुभदर्शनाम् ।

ततः	= thereupon	सर्वे ते	= all those monkeys	सम्हृष्टाः	= and the rejoiced
सविभीषणाः	= along with Vibhishana	वानराः		राक्षसाः	= demons
ददृशुः	= saw	तदा	= at that time	उत्पत्योत्पत्य	= bounding again and again (to have a glimpse of it)

Thereupon, all those monkeys and the rejoiced demons along with Vibhishana, at that time, bounding again and again (to have a glimpse of it) saw that City.

ततस्तु तां पाण्डुरहर्म्यमालिनीं ।
 विशालकक्ष्यान् गजवाजिसङ्कुलाम् ।
 पुरीमयोद्यान् ददृशुः प्रवङ्गमाः ।
 पुरीं महेन्द्रस्य यथामरावतीम् ॥ ६-१२३-५७

ततः	= thereupon	प्रवङ्गमाः	= the monkeys	सराक्षसाः	= along with the demons
अपश्यन्	= beheld	ताम् पुरीम्	= that Ayodhya	पाण्डु हर्म्य	= having rows of white
विशाल	= intersected with wide	वृताम्	= crowded with ele-	मालिनीम्	palces
कक्ष्याम्	roads	गजवाजभिः	phants and horses	अमरावतीम्	= looking like Amar-
पुरीम्	= the City	महेन्द्रस्य	= of Indra the lord of ce-	यथा	vathi
			lestials.		

Thereupon, the monkeys along with the demons beheld that Ayodhya, having rows of white palaces, intersected with wide roads, and crowded with elephants and horses, looking like Amaravathi, the City of Indra the lord of Celestials.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे त्रयोविंशत्यधिकशततमः सर्गः ॥

Thus completes 123rd chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

124 Sarga 124 - चतुर्विंशत्यधिकशततमः सर्ग

Raama Lands At Sage Bharadwaja Hermitage

Introduction -

Rama, travelling in the aerial car towards Ayodhya, lands at the hermitage of Bharadwaja the sage. When Rama enquires of Bharadwaja about the welfare of Ayodhya-City, Bharata and his mothers. Bharadwaja informs Rama about their welfare. Further, the sage informs that by virtue of his asceticism, he could know everything about the exploits of Rama from the day he left Ayodhya, till he destroyed Ravana. Then, Rama seeks a boon from Bharadwaja, asking him to make the trees on the route to Ayodhya, to bear fruit in the off-season for which the sage grants the boon. Thereupon, the troops of monkeys feasted on those fruits at will.

पूर्णे चतुर्दशो वर्षे पञ्चम्यां लक्ष्मणाग्रजः ।
भरद्वाजाश्रमं प्राप्य ववन्दे नियतो मुनिम् ॥ ६-१२४-१

चतुर्दशो वर्षे	= after completion of पूर्णे fourteen years (of his exile)	पञ्चम्याम्	= and on the fifth day (the bright half) of the lunar month of Ash- vayuja (roughly corre- sponding to the month of september)	लक्ष्मणाग्रजः	= Rama
नियतः	= who was disciplined even now	राप्य	= having reached	भरद्वाजाश्रमम्	= the hermitage of the sage Bharadwaja
ववन्दे	= offered his salutation (to the sage).				

After completion of fourteen years of his exile and on the fifth day of the bright half of the lunar month of Ashvayuja (roughly corresponding to the month of September), Rama, who was disciplined even now, reaching the hermitage of the sage Bharadwaja, offered his salutation to the sage.

सोऽपृच्छदभिवाद्यैनं भरद्वाजं तपोधनम् ।
शृणोषि कच्चिद्गवन् सुभिक्षानामयं पुरे ॥ ६-१२४-२
कच्चित्स युक्तो भरतो जीवन्त्यपि च मातरः ।

अभिवाद्य	= having offered his obeisance	भरद्वाजम्	= to the sage Bharad- waja	एनम्	= who was rich in this
सः	= Rama	अपृच्छत्	= enquired	तपोधनम्	= asceticism
शृणोषि	= have you heard	पुरे	= of Ayodhya city	भगवन्	= O venerable one!
कच्चित्				सुभिक्षानामयम्	= having an abundance of food and free from disease?

सः भरतः = is that Bharata
कञ्चित्

युक्तः = attentive (in his rule)?
मातरः मम = I hope my mothers are
जीवन्ति (still) alive.

Having offered his obeisance to Bharadwaja, who was rich in asceticism, Rama enquired (of him): Have you heard, O venerable one, of Ayodhya City having an abundance of food and free from disease? Is that Bharata attentive in his rule? I hope my mothers are still alive.

एवमुक्तस्तु रामेण भरद्वाजो महामुनिः ॥ ६-१२४-३
प्रत्युवाच रघुश्रेष्ठं स्मितपूर्वं प्रहृष्टवत् ।

एवम्	= thus	उक्तः	= spoken	रामेण	= by Rama
भरद्वाजः	= Bharadwaja	महामुनिः	= the great sage	प्रहृष्टवत्	= quite rejoiced as he was
प्रत्युवाच	= replied	स्मितपूर्वम्	= with a smile	रघुश्रेष्ठम्	= to Rama (as follows):

Hearing the words of Rama, Bharadwaja the great sage, quite rejoiced as he was, smilingly replied to Rama (as follows):

पङ्कदिग्धस्तु भरतो जटिलस्त्वां प्रतीक्षते ॥ ६-१२४-४
पादुके ते पुरस्कृत्य सर्वं च कुशलं गृहे ।

भरतः	= Bharata	पङ्कदिग्धः तु	= mud-smeared as he is (throwing the burden and blame ie. mud on himself)	जटिलः	= with his hari twisted together
पुरस्कृत्य	= and keeping in front	ते पादुके	= your wooden sandals	प्रतीक्षते	= is looking forward
त्वाम्	= for you	सर्वम् च	= all are	क्षलम्	= safe
गृहे	= at your home and in the city.				

Bharata, with his mud-smeared limbs throwing the burden and blame ie. mud and with matted locks, as also placing your wooden-sandals before him, is looking forward for your arrival. All are safe at your home and in the city.

त्वां पुरा चीरवसनं प्रविशन्तं महावनम् ॥ ६-१२४-५

स्त्रीतृतीयं च्युतं राज्याद्वर्मकामं च केवलम् ।
पदातिं त्यक्तसर्वस्वं पितृनिर्देशकारिणम् ॥ ६-१२४-६

सर्वभोगैः परित्यक्तं स्वर्गच्युतम्वामरम् ।
दृष्ट्वा तु करुणा पूर्वं ममासीत्समितिंजय ॥ ६-१२४-७

कैकेयीवचने युक्तं वन्यमूलफलाशिनम् ।

समितिन्जय	= O Rama the victorious in battles!	पुरा	= formerly	दृष्टा	= on seeing
त्वाम्	= you	प्रविशन्तम्	= penetrating deeply	महावनम्	= into the great forest
पदातिम्	= on foot	केवलम्	= with the sole intention	चीरवसनम्	= clad in pieces of bark
च्युतम्	= going away	धर्मकामम्	= of practicing virtue	च	
अमरम् इव	= like an immortal	राज्यात्	= from the sovereignty	सर्वभोगैः	= deprived of all enjoyments
स्त्रीतृतीयम्	= with your spouse (Sita) as the third (of your party besides Lakshmana and yourself)	स्वर्गं च्युतम्	= fallen from heaven	परितक्तम्	
वन्यमूल	= and living on wild roots and fruits	पितृनिर्देशकारिणम्	resolved in carrying out the behest of your father	त्यक्त	= having renounced all your possession
फलाशिनम्		मम आशीत्	= pity arose in me	सर्वस्वम्	
		करुणा		कैकेयी वचने	= and intent on implementing the pledge given (by your father) to Kaikeyi
				युक्तम्	
				पूर्वम्	= earlier.

O Rama, the victorious in battles! Formerly, on seeing you penetrating deeply into the great forest on foot, with the sole intention of practicing virtue, clad in pieces of bark, going away from sovereignty, deprived of all enjoyments, like an immortal fallen from heaven, having renounced all your possession, with your spouse (Sita) as the third (of your party besides Lakshmana and yourself), resolved in carrying out the behest of your father and intent on implementing the pledge given (by your father) to Kaikeyi and living on wild roots and fruits, pity arose in me earlier.

सांप्रतम् तु समृद्धार्थं समित्रगणबान्धवम् ॥ ६-१२४-८
समीक्ष्य विजितारि च ममाभूत्रीतिरुत्तमा ।

सम्प्रतम्	= but now	उत्तमा प्रीतिः	= a great delight	अभूत्	= occurred
मम	= to me	समीक्ष्य	= on seeing	समृद्धार्थम्	= you having fulfilled your purpose
विजितारिम्	= that you have conquered your enemies	समित्रगण	= and are accompanied by your host of friends		
		बान्धवम्	= and relatives.		

But now, a great delight occurred to me, on seeing you, having fulfilled your purpose, that you have conquered your enemies and are accompanied by your host of friends and relatives.

सर्वं च सुखकुःखं ते विदितं ममम् राघव ।
यत्त्वया विपुलं प्राप्तं जनस्थाननिवासिना ॥ ६-१२४-९

सर्वम्	= it is completely known	मम	= to me	ते	= of you
--------	--------------------------	----	---------	----	----------

जनस्थान	= having resided in	प्राप्तम्	= and having to	यत्	= that abundant
निवासिना	Janasthana forest			विपुलम्	
सुख दुःखम्	= joy and sorrow	त्वया	= by you	राघव	= o Rama!

That joy and sorrow experienced by you in abundance while residing in Janasthana-forest is completely known to me, O Rama!

ब्राह्मणार्थे नियुक्तस्य रक्षतः सर्वतापसान् ।
रावणेन हृता भार्या बभूवेयमनिन्दिता ॥ ६-१२४-१०

रक्षतः	= (While) you were protecting	सर्वतापसान्	= all the ascetics	नियुक्तस्य	= who prayed
ब्राह्मणार्थे	= for safe guarding the interest of Brahmanas	अनिन्दिता	= this irreproachable	बभूव हृता	= was taken away
रावणेन	= by Ravana.	इयम्	wife of yours		

While you were busy in protecting all the ascetics who prayed you for safeguarding the interests of Brahmanas, this irreproachable wife of yours was taken away by Ravana.

मारीचदर्शनं चैव सीतोन्मथनमेव च ।
कबन्धदर्शनं चैव पम्पाभिगमनं तथा ॥ ६-१२४-११

सुग्रीवेण च ते सख्यं यथा वाली हृतस्त्वया ।
मार्गणं चैव वैदेह्याः कर्म वातात्मजस्य च ॥ ६-१२४-१२

विदितायां च सीतायां नलसेतुर्यथा कृतः ।
यथा चादीपिता लङ्घा प्रहृष्टरियूथपैः ॥ ६-१२४-१३

सपुत्रबान्दवामात्यः सबलः सहावाहनः ।
यथा च निहते संख्ये रावणो बलदर्पितः ॥ ६-१२४-१४

यथा च निहते तस्मिन् रावणे देवकण्टके ।
समागमश्च त्रिदर्शैर्यथा दत्तश्च ते वरः ॥ ६-१२४-१५

सर्वम् ममैतद्विदितं तपसा धर्मवत्सल ।
संपतन्ति च मे शिष्याः प्रवृत्त्यारव्याः पुरीमितः ॥ ६-१२४-१६

धर्मवत्सल	= O Rama devoted to virtue!	मारीच	= even the appearance of Mareecha	सीतोन्मत्तनेवच	= the abduction of Sita (by Ravana)
कबन्धदर्शनम्	= the sight of Kabandha	दर्शनम्चैव		पम्पाभिगमनम्	= your arrival at the Pampa lake
चैव		तथा	= and		
ते सख्यम्	= your alliance	सुग्रीवेण	= with Sugreeva	यथा	= and how
वालि	= Vali	हतः	= was killed	त्वया	= by you
मार्गणम्	= the search	वैदेह्याम्	= for Sita	यथा	= how

नल सेतुः	= the bridge	कृतः	= was constructed (over the sea)	यथा	= how
लङ्घा	= the city of Lanka	आदीपिता	= was set fire	प्रहृष्टैः	= by the rejoiced
यथा	= how	तस्मिन् रावणे	= that Ravana	हरियूथैः	monkey-chiefs
बल दर्पितः	= and who was arrogant of his might	निहतः	= was killed	देवकण्टके	= who was a thorn in the side of god
सपुत्र बान्धवामात्यः	= with his sons kinsfolk and ministers	सबलः	= as well as his army	सम्मत्ये	= in battle
यथा	= how	समागमः	= your meeting	सहराहनः	= together with their mounts
यथा ते मया	= how on you to me	वरः च सर्वम् एतत्	= a boon all this	त्रिदर्शैः	= with the gods (occurred)
प्रवृत्ताख्या:	= who were accustomed to report to me the news	तपसा	= by virtue of my asceticism	दत्तश्च	= was conferred
इतः	= from here.	सम्पत्निः	= used to go	विदितम्	= is known
				मे शिष्याः	= my disciples
				पुरीम्	= to Ayodhya City

O Rama, devoted to virtue! 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, how Vali was killed by you, the search-operation for Sita, the exploit of Hanuma, the tracing of Sita, how the bridge, Nalasetu was constructed (over the sea), 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 and how was arrogant of his might, was killed in battle, with his sons kinsfolk and his ministers as the gods happened, how a boon was conferred by them on you- all this is known to me by virtue of my asceticism. My disciples, who were accustomed to report to me the news, used to go to Ayodhya-City from here.

**मित्राणि धन धान्यानि प्रजानां सम्मतानिव ।
जननी नन्म भूमिश्च स्वर्गादपि गरीयसी ॥ ६-१२४-१७**

मित्राणि	= the friends	धन धान्यानि	= the riches and the grains	सम्मतानि	= are highly honoured
इह	= in this world	जननी	= mother	जन्मभूमिश्च	= and mother-land
गरीयसी	= and far superior	स्वर्गादपि	= to even the heaven.		

The friends, the riches and the grains are highly honoured in this world. Mother and mother-land are far superior to even the heaven.

**तस्य तच्छरसा वाक्यं प्रतिगृह्य नृपात्मजः ।
बाढमित्येव संहृष्टः श्रीमान्वरमयाचत ॥ ६-१२४-१८**

शिरसा तस्य	= bowing to the afore-said statement of the sage with his head bent low	सम्हृष्टः	= highly pleased as he was	बाढम् इत्येव	= and saying by all means
श्रीमान्	= the glorious	नृपात्मजः	= prince (Rama)	आयाच्त	= asked to him
वरम्	= the following boon:				

Bowing to the aforesaid statement of the sage with his head bent low, highly pleased as he was and saying, By all means the glorious prince (Rama) asked of him the following boon:

अकालफलिनो वृक्षाः सर्वे चापि मधुस्रवाः ।
फलान्यमृतगन्धीनि बहूनि विविधानि च ॥ ६-१२४-१९
भवन्तु मार्गे भवन्नयोध्यां प्रति गच्छतः ।

न्हगवन्	= O the venerable sir!	सर्वेचापि	= let all the trees	मार्गे	= on the way
गच्छतः	= even as I fly	वृक्षाः		अकालफलिनः	= bear fruit even in the off-season
मधुस्रवाः	= and flow with honey	अयोध्याम्	= To Ayodhya	अमृतगन्धीनि	= and emitting the fragrance of nectar
भवन्तु	= appear on them.	प्रति		फलानि	
		बहूनि	= let abundant fruits of various kinds		
		विविधानि च			

O venerable sir! Let all the trees on the way, even as I fly to Ayodhya, 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.

तथेति च प्रतिज्ञाते वचनात्समनन्तरम् ॥ ६-१२४-२०
अभवन्यादपास्तत्र स्वर्गपादपसंनिभाः ।

तथेति	= once the consent was given in the words Be it so	पादपाः	= the trees	तत्र	= there
प्रतिज्ञाते					
समनन्तरम्					
वचनम्					
अभवन्	= grew	स्वर्ग पादप	= to be closely like the heavenly trees.		
		सम्भिभाः			

Once the consent of the sage was given in the words be it so, the trees there grew to be closely like the heavenly trees.

निष्फलाः फलिनश्चासन्विपुष्पाः पुष्पशालिनः ॥ ६-१२४-२१
शुष्काः समग्रपत्रास्ते नगाश्वैव मधुस्रवाः ।
सर्वतो योजनास्त्रिस्तो गच्छतामभवन्स्तदा ॥ ६-१२४-२२

तदा	= then	तित्रिः	= three Yojanas (twenty four miles)	गच्छताम्	= of the direction of their travel
		योजनाः			

नगः	= the trees	निष्फलाः	= that no longer bore fruit	फलिनश्च	= were laden with fruit
विपुष्णाः	= and those which had ceased to blossom	पुष्पशालिनः	= looked charming with blossom	शुष्काः	= the withered trees
समग्र पत्राश्च	= were fully clothed with foliage	अभवन्	= and further began to	मधुसूवाः	flow with honey.

Then, for an extent of three Yojanas (twenty four miles) on all sides, in the direction of their travel, the trees that no longer bore fruit, were laden with fruit and those which had ceased to blossom looked charming with blossom. The withered trees were fully clothed with foliage and further began to flow with honey.

ततः प्रहृष्टाः पूर्वगर्षभास्ते ।
बहूनि दिव्यानि फलानि चैव ।
कामादुपाश्नन्ति सहस्रशस्ते ।
मुदान्विताः स्वर्गजितो मुदेव ॥ ६-१२४-२३

ते वानरर्षभाः	= those monkey-chiefs	प्रहृष्टाः	= were highly pleased	अन्विताः	= and endowed
मुदेन	= with delight	स्वर्गजितः	= as those who had conquered the heaven	ततः	= thereupon upaash-nanti consumed
कामात्	= at will	सहस्रशः	= thousands	बहूनि दिव्यानि फलानि	= of many of those wonderful fruits.

Highly rejoiced who had conquered the heaven, those monkey-chiefs thereupon consumed at will, thousands of many of those wonderful fruits.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे चतुर्विंशत्यधिकशततमः सर्गः ॥

Thus completes 124th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

125 Sarga 125 - पञ्चविंशत्यधिकशततमः सर्ग

Hanumaan Informs Bharata About Rama's Return

Introduction -

Rama asks Hanuma to proceed to Shringaberapura and communicate to Guha about his welfare and also to know the appropriate path to Ayodhya. Rama also asks Hanuma to go to Ayodhya and communicate to Bharata about his welfare and also the previous happenings at the forest and at Lanka, including the abduction of Sita and her restoration, by killing Ravana in battle. Rama also asks Hanuma to inform Bharata, about their arrival at the proximity of Ayodhya, along with Sugreeva and Vibhishana. Accordingly, Hanuma approaches Guha and Bharata in Nandigram and informs the pleasant news about the welfare of Rama as well as his impending return to Ayodhya. Bharata is overjoyed on hearing the glad tidings from Hanuma and offers him a number of valuable gifts, for having communicated the agreeable news to him.

अयोध्यां तु समालोक्य चिन्तयामास राघवः ।
 प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमम्
 अयोध्यां तु समालोक्य चिन्तयामास राघवः ।
 प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमः ॥ ६-१२५-१

समालोक्य	= looking at	अयोध्याम्	= Ayodhya	रामः	= Rama
राघवः	= born in Raghu dynasty	त्वरित	= who was quick in exhibiting prowess	प्रियकामः	= who wished to do a kindly act
चिन्तयामास	= contemplated	विक्रमः		प्रियम्	= to do a kindly act.
		ततः	= thereupon		

Looking at Ayodhya, Rama, a scion of Raghu dynasty, for his part, who wished to do a kindly act and who was quick in exhibiting prowess, contemplated thereupon to do a kindly act.

चिन्तयित्वा ततो दृष्टि वानरेषु न्यपातयत् ।
 उवाच धीमांस्तेजस्वी हनूमन्तं प्लवङ्गमम् ॥ ६-१२५-२

चिन्तयित्वा	= having contemplated	धीमान्	= the sagacious and the glorious Rama	ततः	= then
न्यपातयत्	= cast	दृष्टिम्	= his glimpse	वानरेषु	= on the monkeys
उवाच	= and spoke	हनूमन्तम्	= to Hanuma	प्लवङ्गमम्	= the monkey.

Having thus contemplated, the sagacious and the glorious Rama then cast his glimpse on the monkeys and spoke to Hanuma, the monkey (as follows):

अयोध्यां त्वरितो गच्छ क्षिप्रं त्वं प्लवगोत्तम ।
 जानीहि कच्चित्कुशली जनो नृपतिमन्दिरे ॥ ६-१२५-३

षुवग सत्तम	= O the foremost of the monkeys!	गत्वा	= going	त्वरितः	= with all speed
अयोध्याम्	= to Ayodhya	जानीहि	= find out	शीघ्रः	
नृपतिमन्दिरे	= in the royal palace.			जनः कुशली	= whether the people there are sage

O the foremost of the monkeys! Going with all speed to Ayodhya, find out whether the people there, are safe in the royal palace.

शृङ्खवेरपुरं प्राप्य गुहं गहनगोचरम् ।
निषादाधिपतिं ब्रौहि कुशलं वचनान्मम ॥ ६-१२५-४

प्राप्य	= reaching	शृङ्ख वेरपुरम्	= Shringaberapura	ब्रौहि	= communicate
कुशलम्	= about my welfare	मम वचनात्	= in my name	गुह	= to Guha
निषादाधिपतिम्	= the king of Nishadas a wild tribe	गहनगोचरम्	= who lives in the forest.		

Reaching then to Shringaberapura, communicate in my name, about my welfare to Guha, the king of Nishadas, a wild tribe living in the forest.

श्रुत्वा तु मां कुशलिनमरोगं विगतज्वरम् ।
अविष्यति गुहः प्रीतः स ममात्मसमः सखा ॥ ६-१२५-५

गुहः	= Guha	भविष्यति	= will be	प्रीतः	= pleased
श्रुत्वा	= in hearing	माम्	= about me	आत्मसमः	= as well as my own self.

Guha will be pleased to hear about me, as being safe, healthy and free from trouble. He is my friend, as well as my own self.

अयोध्यायाश्च ते मार्गं प्रवृत्तिं भरतस्य च ।
निवेदयिष्यति प्रीतो निषादाधिपतिर्गुहः ॥ ६-१२५-६

प्रीतः	= feeling pleased	गुहः	= Guha	निषादाधिपतिः	= the lord of Nishadas the wild tribe
निवेदयिष्यति	= will tell	ते	= you	मार्गम्	= the path
अयोध्यायाः	= to Ayodhya	प्रवृत्तिम्च	= and the news	भरतस्य	= about Bharata.

Feeling pleased, Guha, the lord of Nishadas, the wild tribe, will tell the path to Ayodhya and the news about Bharata.

भरतस्तु त्वया वाच्यः कुशलं वचनान्मम ।
सिद्धार्थं शंस मां तस्मै सभार्यं सहलक्षणम् ॥ ६-१२५-७

भरतः तु	= Bharata too	वाच्यः	= is to be asked by you	मम वचनात्	= in my name
कुशलम्	= the news about his welfare	शम्स	= tell	तस्मै	= him
माम्	= that me	सभार्यम्	= along with my wife	सिद्धार्थम्	= have accomplished on object.

Bharata too is to be asked by you, the news about his welfare, in my name. Tell him of me as having returned, accomplished of our object, with my consort and Lakshmana.

**हरणं चापि वैदेह्या रावणेन बलीयसा ।
सुग्रीवेण च संवादं वालिनश्च वधं रणे ॥ ६-१२५-८**

शम्स	= tell him	हरणम्	= about the abduction	वैदेह्याः	= of Sita
बलीयसा	= by the mighty Ravana	सम्वादम्च	= my conversation	सुग्रीवेण	= with Sugreeva
रावणेन		वालिनः	= of Vali	रणे	= in combat.

Tell him about the abduction of Sita by the mighty Ravana, my conversation with Sugreeva and the killing of Vali in combat.

**मैथिल्यन्वेषणं चैव यथा चाधिगता त्वया ।
लङ्घयित्वा महातोयमापगापतिमव्ययम् ॥ ६-१२५-९**

मैथिल्यन्वेषणम्	= also about the search	यथा	= and how	अधिगता	= she was traced out
चैव	for Sita	लङ्घयित्वा	= in crossing	अव्ययम्	= the never-diminishing
त्वया	= by you			आपगापतिम्	ocean

Tell him also about the search for Sita and how she was traced out by you, after crossing the never-diminishing ocean, having extensive waters.

**उपयानं समुद्रस्य सागरस्य च दर्शनम् ।
यथा च कारितः सेतु रावणश्च यथा हतः ॥ ६-१२५-१०**

उपयानम्	= about our going near	समुद्रस्य	= the ocean	दर्शनम्	= the appearance
सागरस्य	= of the ocean	यथा	= how	सेतुः	= the bridge
कारितः	= was constructed	यथा	= and how	रावणश्च	= Ravana
हतः	= was killed.				

Tell him about our going near the ocean, the appearance of the ocean, how the bridge was constructed there and how Ravana was killed.

वरदानं महेन्द्रेण ब्रह्मणा वरुणेन च ।
महादेवप्रसादाच्च पित्रा मम समागमम् ॥ ६-१२५-११

वरदानम्	= about the bestowal of boons	महेन्द्रेण	= by Indra the lord of celestials	ब्रह्मणा	= by Brahma the lord of creation
वरुणेन	= and by Varuna the lord of waters	माम्	= my meeting	पित्रा	= with my (deceased) father
महादेवप्रसादेन	= through the grace of Shiva the Supreme Deity.	समागमम्			

Tell him about the bestower of boons by Indra the lord of celestials, by brahma the lord of creation, and by Varuna the lord of waters, my meeting with my (deceased) father, through the grace of Shiva the Supreme Deity.

उपयातं च मां सौम्य भरताय निवेदय ।
सह राक्षसराजेन हरीणामीश्वरेण च ॥ ६-१२५-१२

सौम्य	= O gently Hanuma!	निवेदय	= inform	भरताय	= to Bharata
माम्	= of me	उपयातम्	= as having come near	राक्षसराजेन	= along with Vibhishana
ईश्वरेण	= and Sugreeva the lord of monkeys.	हरीणाम्		सह	

O gentle Hanuma! Inform to Bharata, of me as having come near Ayodhya, along with Vibhishana and Sugreeva the lord of monkeys.

जित्वा शत्रुगणात्रामः प्राप्य चानुत्तमं यशः ।
उपयाति समृद्धार्थः सह मित्रैर्महाबलः ॥ ६-१२५-१३

रामः	= (that) Rama	उपायाति	= is coming	जित्वा	= having conquered
शत्रुगणाम्	= hosts of enemies	प्राप्यच	= having obtained	अनुत्तमाम्	= an excellent fame
समृद्धार्थः	= having accomplished his purpose	महाबलैः	= along with his mighty friends.	यशः	

Tell him, that having conquered hosts of enemies and obtained an excellent fame, is purpose having been accomplished, Rama is coming near, with is mighty friends.

एतच्छुत्वा यमाकारं भजते भरतस्ततः ।
स च ते वेदितव्यः स्यात्सर्वं यच्चापि मां प्रति ॥ ६-१२५-१४

सः च	= it is also	वेदितव्यः	= to be known	ते	= by you
आकारम्	= the facial expression	यन्	= which	भजते	= he obtained

श्रुत्वा	= after having heard	एतत्	= this	सर्वम्	= all
यच्चापि	= that he intends to do	माम् प्रति	= in relation to me.		
स्यात्					

It is also to be observed by you, about the facial expression which Bharata wears, after hearing all this and also all that he intends to do in relation to me.

**ज्ञेयाः सर्वे च वृत्तान्ता भरतस्येङ्गितानि च ।
तत्त्वेन मुखवर्णेन दृष्टा व्याभाषणेन च ॥ ६-१२५-१५**

सर्वेच	= all	वृत्तान्ताः	= the occurrences	ज्ञेयाः	= are to be known
मुखवर्णेन	= by the colour of his face	दृष्टा	= by his glances	व्याभाषितेन	= and by his speech
इङ्गितानि	= gestures	भरतस्य	= of Bharata	तत्त्वतः	= are to be really
ज्ञेयाः	= known.				

All the occurrences there are to be known. All the gestures of Bharata are to be ascertained through the colour of his face, glances and the speech.

**सर्वकामसमृद्धं हि हस्त्यधरथसङ्कुलम् ।
पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ॥ ६-१२५-१६**

कस्य	= whose	मनः	= mind	न आवर्तयेत्	= does not turn round
राज्यम्	= with a kingdom	सर्वकाम	= abundantly rich in all	हस्त्यधरथ	= teeming with ele-
		समृद्धम्	coveted enjoyments	सङ्कुलम्	phants horses and chariots

पितृपैतामहम्	= and which is inherited from one's father?
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Whose mind does not turn round, with a kingdom abundantly rich in all coveted enjoyments, teeming with elephants horses and chariots and which is in herited from one's father?

**संगत्या भरतः श्रीमान्नार्थी स्वयं भवेत् ।
प्रशास्तु वसुधां सर्वामखिलां रघुनन्दनः ॥ ६-१२५-१७**

सम्गत्या	= having been associated (for long)	राज्येन	= with the kingdom	भवेत्	= if the illustrious
अर्थी	= has a desire	स्वयम्	= for himself	श्रीमान्	Bharata
प्रशास्तु	= rule	सर्वाम्	= the entire kingdom	भरतः	

	वसुधाम्
--	---------

Having been associated with the kingdom for long, if the illustrious Bharata is longing for it himself, let Bharata rule the entire kingdom in one piece.

तस्य बुद्धिं च विज्ञाय व्यवसायं च वानरं ।
यावन्न दूरं याताः स्मः क्षिप्रमागन्तुमहसि ॥ ६-१२५-१८

वानर	= O Hanuma!	विज्ञाय	= understanding	तस्य	= his
बुद्धिम्	= mind	व्यवसायम्	= and perception	अर्हसि	= you ought
आगन्तुम्	= to come	क्षिप्रम्	= quickly	यावत् दूरम्	= before we do not go न याता स्मः for a long distance towards Ayodhya.

O Hanuma! Understanding his mind and perception, you ought to return quickly, before we are not gone for a long distance towards Ayodhya.

इति प्रतिसमादिष्टे हनूमान्मारुतात्मजः ।
मानुषं धारयन्नप्रमयोद्यां त्वरितो ययौ ॥ ६-१२५-१९

इति	= thus	प्रतिसमादिष्टः	= commanded	हनुमन्	= hanuma
मारुतात्मजः	= the son of wind-god	धारयन्	= assuming	मानुषम्	= a human form
त्वरितः	= swiftly	ययौ	= went	रूपम्	

Assuming a human form, when thus commanded by Rama, Hanuma the son of wind-god, swiftly left for Ayodhya.

अथोत्पात वेगेन हनूमान् मारुतात्मजः ।
गरुत्मानिव वेगेन जिघृक्षन् पन्नगोत्तमम् ॥ ६-१२५-२०

गरुत्मानिव	= as Garuda the eagle	फिलस् वेगेन	= speedily	जिघृक्षन्	= with an intention to seize
पन्नगोत्तमम्	= a large snake	मारुतात्मजः	= Hanuma the son of wind-god	अथ	= then
उत्पात	= flew up	वेगेन	= with speed.		

Hanuma, the son of wind-god then flew up with speed towards Ayodhya, as Garuda the eagle would fly with speed, while seeking to catch a large snake.

लङ्घयित्वा पितृपथं भुजगेन्द्रालयं शुभम् ।
गङ्गायमुनयोर्भीमं संनिपातमतीत्य च ॥ ६-१२५-२१

शृङ्खलेरपुरं प्राप्य गुहमासाद्य वीर्यवान् ।
स वाचा शुभया हृष्टो हनूमानिदमब्रवीत् ॥ ६-१२५-२२

लङ्घयित्वा	= leaping	शुभम्	= into the auspicious sky	हुगेन्द्रालयम्	= the dwelling place of birds
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समतीत्य	= crossing over	भीमम्	= the terrific conjunction	गङ्गायमुनयोः	= of Ganga and Yamuna rivers
प्राप्य	= reaching	समागमम्		आसाय	= and approaching
गुहम्	= Guha	शृण्गबेरपुरम्	= the City of Shringabera	हृष्टः	= joyfully
अब्रवीत्	= spoke	वीर्यवान्	= that valiant hanuma	शुभया वाचा	= in a charming voice:

Leaping into the auspicious sky, the dwelling place of birds, duly crossing over the terrific conjunction of Ganga and Yamuna rivers, reaching Shringaverapura and approaching Guha (the chief of Nishadas), that valiant Hanuma spoke the following words in a charming voice:

सखा तु तव काकुत्थो रामः सत्यपराक्रमः ।
ससीतः सह सौमित्रिः स त्वां कुशलमब्रवीत् ॥ ६-१२५-२३

सः रामः	= that Rama	तव सखा	= your friend	काकुत्थसः	= born in Kakutthsa dynasty
सत्य	= who is true in his	स सीतः	= along with Sita	सह सौमित्रिः	= and Lakshmana
पराक्रमः	prowess	त्वाम्	= of your welfare.		
अब्रवीत्	= enquired	कुशलम्			

Along with Sita and Lakshmana, Rama, your friend, that scion of Kakutthsa, of true prowess, has for his part enquired of your welfare.

पञ्चमीमद्य रजनीमुषित्वा वचनान्मुनेः ।
भरद्वाजाभ्यनुज्ञातं द्रक्ष्यस्यद्यैव राघवम् ॥ ६-१२५-२४

द्रक्ष्यसि	= you can see	राघवम्	= Rama	अद्यैव	= here itself today
भरद्वाजानुज्ञातम्	= when he has been duly permitted by Bharadwaja the sage	उषित्वा	= after spending	मुनेः	= at the instance of the sage
राजनीम्	= for a night	पञ्चमीम्	= of the fifth lunar day (of the bright half of the month of Ashvayuja).	वचनात्	

You can see Rama here itself today, when he has been duly permitted by Bharadwaja the sage, after spending, at the instance of the sage, for a night of the fifth lunar day (of the bright half of the month of Ashvayuja).

एवमुत्त्वा महातेजाः सम्प्रहृष्टतनूरुहः ।
उत्पात महावेगो वेगवानविचारयन् ॥ ६-१२५-२५

वेगवान्	= that swift moving Hanuma	सम्प्रहृष्ट	= with his rejoicingly feather-like body	महा तेजाः	= and with a great splendor
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अविचारयन्	= not thinking of his fatigue	उत्पात	= sprang up	महावेगात्	= with a great speed.
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That swift-moving Hanuma, with his rejoicingly feather-like body and with a great splendor, not thinking of his fatigue, sprang up with a great speed.

सोऽपश्यद्रामतीर्थं च नदीं वालुकिनीं तथा ।
वरूथीं गोमतीं चैव भीमं सालवनं तथा ॥ ६-१२५-२६
प्रजाश्च बहुसाहस्रीः स्फीतान् जनपदानपि ।

सः	= Hanuma	अपश्यत्	= saw	रामतीर्थम्	= Ramatirtha a place of a descent into the river (hallowed by the association of Lord Parashurama)
तथा	= as well as	वालुकिनीम्	= the rivers Valukini	वरूथीम्	= Varuthini
गोमतीम्	= and Gomati	नदीम्		भीमम्	= the formidable
चैव		तथा	= and	प्रजाश्च	= of people
शालवनम्	= forest of Sala trees	बहुसाहस्रीः	= and many thousands	जनपदानपि	= communities.
स्फीतान्	= and numerous	जनपदानपि	= communities.		

Hanuma saw, on the way, 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.

स गत्वा दूरमध्वानं त्वरितः कपिकुञ्जरः ॥ ६-१२५-२७
आससाद् द्रुमान्कुलान्नन्दिग्रामसमीपजान् ।

सुराधिपस्योपवने यथा चैत्ररथे द्रुमान् ॥ ६-१२५-२८
स्त्रीभिः सपुत्रैर्वृद्धैश्च रममाणैः स्वलंकृतैः ।

गत्वा	= going	त्वरितः	= quickly	दूरम्	= for a long distance
सः कपिश्चेष्टः	= that foremost of the monkeys	आससाद्	= reached	अध्वानम्	
नन्दिग्राम समीपान्	= near Nandigrama	सुराधिपस्य	= and looking like those comprised in the garden of Indra the lord of celestials and comprised in the garden of Kubera (known by the name Chaitraratha)	फुलान्	= the trees in flowering

स्त्रीभिः	= by women	सपुत्रैः	= along with their sons	वृद्धैश्च	= and elders
स्वलम्फृतैः	= charmingly adorned.				

Going quickly for a long distance, that foremost of the monkeys reached trees in flowering, near Nandigrama and looking like those comprised in the garden of Kubera (known by the name, Chitraratha) and frequented by women along with their sons and elders, charmingly adorned as they were.

क्रोशमात्रे त्वयोद्यायाश्वीरकृष्णाजिनाम्बरम् ॥ ६-१२५-२९

ददर्श भरतं दीनं कृशमाश्रमवासिनम् ।
जटिलं मलदिग्धाङ्गं भ्रातृव्यसनकर्शितम् ॥ ६-१२५-३०

फलमूलाशिनं दान्तं तापसं धर्मचारिणम् ।
समुन्नतजटाभारं वल्कलाजिनवाससं ॥ ६-१२५-३१

नियतं भावितात्मानं ब्रह्मर्षिसमतेजसं ।
पादुके ते पुरस्कृत्य शासन्तं वै वसुन्धराम् ॥ ६-१२५-३२

चतुर्वर्णस्य लोकस्य त्रातारं सर्वतो भयात् ।
उपस्थितममात्यैश्च शुचिभिश्च पुरोहितैः ॥ ६-१२५-३३

बलमुरव्यैश्च युक्तैश्च काषायाम्बरधारिभिः ।

क्रोशमात्रे	= at a distance of two miles	अयोध्यायाः	= from Ayodhya	ददर्श	= (Hanuma) saw
भरतम्	= Bharata	आश्रम	= living in a hermitage	चीर	= with the bark of trees
दीनम्	= looking miserable and emaciated	वासिनम्		कृश्णाजिनाम्बरम्	and the skin of a black antelope wrapped round his waist
कृशम्		जटिलम्	= wearing matted locks on his head	मल	= his limbs coated with dirt
भ्रातृव्यसन	= afflicted through separation from his elder brother Rama	फलमूलाशिनम्	= subsisting on fruits and roots	दान्तम्	= with his senses subdued
कर्शितम्		धर्म	= practising virtue	समुन्नत	= with a very high head
तापसम्	= engaged in austerities	चारिणम्		जटाभारम्	of matted hair
वल्कलाजिन	= covering his body too with the bark of trees and a deer-skin	नियतम्	= disciplined	भावितात्मानम्	= whose thoughts were fixed on the Supreme Spirit
वासिनम्		प्रशासन्तम्	= ruling	वसुन्धराम्	= the earth
ब्रह्मर्षिसमतेजसम्	= with a splendour equalling that of a Brahmanical sage				

पुरस्कृत्य ते पादुके	= after placing the wooden sandals (of Rama) before him	त्रातारम्	= protecting	लोकस्य चातुर्वर्णस्य	= the people belonging to all the four grades (viz. Brahmanas Kshatriyas Vaisyas and Sudras)
सर्वतः भयात्	= from all peril	उपस्थितम्	= and attended	शुचिभिः	= by the upright
अमात्यैश्च	= ministers	पुरोहितैः	= priests	युक्तैः	= and by clever troop-commanders
काषायाम्बर धारिभिः	= all clad in saffron robes.			बलमुख्यैश्च	= and by clever troop-commanders

At a distance of two miles from Ayodhya Hanuama saw Bharata, living in a hermitage, with the bark trees and the skin of a black antelope wrapped round his waist, looking miserable and emaciated, wearing matted locks on his head, his limbs coated with dirt, afflicted through separation from Rama his elder brother, subsisting on roots and fruits, with his senses subdued, engaged in austerities, protecting virtue, with a very high head of matted hair, covering his body with the bark of trees and a deer skin, disciplined, whose thoughts were fixed on the Supreme Spirit, with a splendour equalling that of a Brahmanical sage, ruling the earth after placing the wooden sandals before him, protecting the people belonging to all the four grades (viz. Brahmans Kshatriyas, Vaisyas and Shudras) from all peril and attended by the upright ministers, priests and by clever troop-commanders, all clad in saffron robes.

न हि ते राजपुत्रं तं चीरकृष्णाजिनाम्बरम् ॥ ६-१२५-३४
परिमोकुं व्यवस्थन्ति पौरा वै धर्मवत्सलाः ।

ते पौराः	= those citizens	धर्म वत्सलाः	= who were all fond of righteousness	नव्यवस्थन्ति	= were not indeed willing
परिमोकुं	= to enjoy pleasures ignoring	तम्	= that prince	हि	ing

राजपुत्रम्

चीरन् = clad in the bark of trees
कृष्णाजिनाम्बरम् and the skin of a black antelope.

Those citizens, who were all fond of righteousness, were not willing to enjoy pleasures, ignoring that prince clad in the bark of trees and the skin of a black antelope.

तं धर्ममिव धर्मज्ञं देववन्तमिवापरम् ॥ ६-१२५-३५
उवाच प्राञ्जलिर्वाक्यं हनूमान्मारुतात्मजः ।

प्राञ्जलिः	= with joined palms in salutation	हनुमान्	= Hanuma	मारुतात्मजः	= the son of wind-god
उवाच वाक्यम्	= spoke (as follows)	तम्	= to that Bharata	धर्मज्ञम्	= who knew what is right

धर्मसिव	= and seemed to be a
अपरम्	second Dharma (the
देहवन्तम्	god of virtue) clothed with a body of virtue.

With joined palms in salutation, Hanuma the son of wind-god spoke as follows to that Bharata, who knew what is right and seemed to be a second Dharma (the god of virtue) clothed with a body of virtue:

वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम् ॥ ६-१२५-३६
अनुशोचसि काकुत्थं स त्वा कौशलमब्रवीत् ।

वसन्तम्	= who was residing	दण्डकारण्य	= in the forest of Dandaka	चीर	= wearing the bark of
काकुत्थसम्	= Rama	यम्	= for whom you were re-penting	जटाधरम्	trees and matted locks
अब्रवीत्	= has enquired	अनुशोचसि		सः	= that Rama
		त्वाम्	= you	कौशलम्	about your welfare.

Rama, for whom you are repenting residing as he was in the forest of Dandaka wearing the bark of trees and matted locks, has enquired about your welfare.

प्रियमारब्यामि ते देव शोकं त्यक्ष्यासि दारुणम् ॥ ६-१२५-३७
अस्मिन्मुहूर्ते भ्रात्रा त्वं रामेण सह सङ्गतः ।

देव	= O Lord!	आरब्यामि	= I am telling	ते	= you
प्रियम्	= a pleasant news	त्यज	= give up	सुदारुणम्	= the dreadful anguish
अस्मिन्	= at this moment	त्वम्	= you	सम्गतः	= joined
मुहूर्ते		भ्रात्रा	= your elder brother.		
रामेण सह	= with Rama				

O Lord! I am telling you a pleasant news. Give up this dreadful anguish. Within a while, you will be meeting Rama, your elder brother.

निहत्य रावणं रामः प्रतिलभ्य च मैथिलीम् ॥ ६-१२५-३८
उपयाति समृद्धार्थः सह मित्रैर्महाबलैः ।

निहत्य	= having killed	रावणम्	= Ravana	प्रतिलभ्य	= and having got back
मैथिलीम्	= Sita	रामः	= Rama	समृद्धार्थः	= having accomplished his purpose
रामः	= Rama	उपयाति	= is coming	महाबलैः	= with his mighty friends.

Having killed Ravana and got back Sita, Rama is returning with his mighty friends, his purpose duly accomplished.

लक्ष्मणश्च महातेजा वैदेही च यशस्विनी ॥ ६-१२५-३९
सीता समग्रा रामेण महेन्द्रेण शनी यथा ।

लक्ष्मणश्च	= Lakshmana too	महातेजा:	= who is endowed with extra ordinary energy (is coming)	समग्रा सीता	= intact with Sita
यशस्विनी	= the illustrious princess of Videha territory	रामेण	= and with Rama	शनी यथा	= as Sachi (the wife of Indra)
वैदेही महेन्द्रेण	= would with the mighty Indra the lord of celestials.				

Lakshmana too, who is endowed with extraordinary energy, is coming intact with Sita, the illustrious princess of Videha territory and with Rama as Sachi (the wife of Indra) would with the mighty Indra the lord of celestials.

एवमुक्तो हनुमता भरतः कैकयीसुतः ॥ ६-१२५-४०
पपात सहसा हृष्टो हर्षान्मोहमुपागमत् ।

एवम्	= thus	उक्तः	= spoke	हनुमता	= by Hanuma
भरतः	= Bharata	कैकयीसुतः	= the son of Kaikeyi	हृष्टः	= felt delighted
पपात	= and sank	सहसा	= all at once	भूमौ	= to the ground
उपागमत्	= and fainted	हर्षात्	= through joy.		
मोहम्					

Hearing the words of Hanuma, Bharata the son of Kaikeyi, felt delighted and sank all at once to the ground as also fainted through joy.

ततो मुहूर्तादुत्थाय प्रत्याश्वस्य च राघवः ॥ ६-१२५-४१
हनुमन्तमुवाचेदं भरतः प्रियवादिनम् ।

ततः	= thereupon	भरतः	= Bharata	राघवः	= who was born in Raghu dynasty
उत्ताय	= got up	मुहूर्तात्	= within a while	प्रत्याश्वस्य	= and regaining his consciousness
उवाच	= spoke	इदम्	= the following words	hanuumantam	to Hanuma
प्रिय वादिनम्	= who spoke pleasant tidings (to him).				

Thereupon, Bharata who was born in Raghu dynasty, got up from the swoon within a while and regaining his consciousness, spoke the following words to Hanuma, who spoke pleasant tidings to him.

अशोकजैः प्रीतिमयैः कपिमालिङ्ग सम्प्रमात् ॥ ६-१२५-४२
सिषेच भरतः श्रीमान् विपुलैरश्रुविन्दुभिः ।

आलिङ्ग्नः	= embracing	कपिम्	= Hanuma	सम्भ्रमात्	= with eagerness
श्रीमान्	= the illustrious	भरतः	= Bharata	सिषेच	= bathed (him)
विपुलैः	= with copious	अश्रुविन्दुभिः	= tear-drops	प्रीतिमयैः	= born of delight
अशोकजैः	= and as such other than those born of anguish.				

Embracing Hanuma with eagerness, the illustrious Bharata bathed him with copious tear-drops born of delight and as such, other than those born of anguish.

देवो वा मानुषो वा त्वमनुक्रोशादिहागतः ॥ ६-१२५-४३
प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम् ।

गवां शतसहस्रं च ग्रामाणां च शतं परम् ॥ ६-१२५-४४
सकुण्डलाः शुभाचारा भार्याः कन्याश्च षोडशा ।

हेमवर्णाः सुनासोरूः शशिसौम्याननाः स्त्रियः ॥ ६-१२५-४५
सर्वाभरणसम्पन्ना सम्पन्नाः कुलजातिभिः ।

सौम्य	= O the gentle one!	त्वम्	= are you	देवोवा	= a divine being
maanuShovaa	or a human being	आगतः	= who have come	इह	= here
अनुक्रोशात्	= out of compassion?	ते	= to you who have given	ददामि	= I shall give (in return)
प्रियम्	= for the pleasant tidings	प्रियाख्यानस्य	this agreeable news to me		
ब्रुवतः		शतसहस्रम्	= a hundred thousand	गवाम्	= cows
शतम्	= a hundred	च		भार्याः	= and for wives
शोडश	= sixteen	परम्	= best villages	कन्याः	= virgin girls
शुभाचाराः	= of a good conduct	ग्रामाणाम्		सुना सोरूः	= having beautiful noses and thighs
सर्वाभरण	= adorned with all kinds	हेमवर्णः	= golden complexioned	कुलजातिभिः	= and born in a noble family.
सम्पन्नाः	of jewels	सकुण्डलाः	= decked with ear-rings		
		शशि	= with charming counte-		
		सौम्याननाः	nances as delightful as the moon		

O the gentle one! Are you a divine being or a human being, who have come here out of compassion? To you, who have given this agreeable news to me, 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.

निशम्य रामागमनं नृपात्मजः ।
 कपिप्रवीरस्य तदाद्भुतोपमम् ।
 प्रहर्षितो रामदिव्यक्षयाभवत् ।
 पुनश्च हर्षादिदमब्रवीद्वचः ॥ ६-१२५-४६

निशम्य	= hearing	कपिप्रवीरस्य	= from Hanuma	रामागमनम्	= the news of arrival of Rama
अद्भुतोपमम्	= resembling a wonder	निश्चपात्मजः	= Bharata the prince	अभवत्	= became
प्रहर्षतः	= overjoyed	राम दिव्यक्षया	= by a desire to see Rama	पुनश्च	= and spoke
इदम्	= the following words	पुनश्च	= again	हर्षात्	= with delight.
वचनम्					

Hearing the news of Rama's arrival resembling a wonder, from Hanuma, Bharata the prince felt overjoyed by a desire to see Rama and spoke the following words again with delight:

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे पञ्चविंशत्यधिकशततमः सर्गः ॥

Thus completes 125th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

126 Sarga 126 - षड्विंशत्यधिकशततमः सर्ग

Hanumaan Recounts To Bharata About Raama In The Forest

Introduction -

Hanuma recounts to Bharata, broad details relating to the soujourn of Rama, Sita and Lakshmana in the forest from the day Bharata takes wooden sandals of Rama, till the day Ravana is killed.

बहूनि नाम वर्षाणि गतस्य सुमहद्वनम् ।
शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम् ॥ ६-१२६-१

अहम्	= I	शृणोमि नाम	= am indeed hearing	प्रीतिकरम्	= a delightful
कीर्तनम्	= mention	मम नाथस्य	= of my lord	गतस्य	= who went
सुमहत्	= to the vast	वनम्	= forest	बहूनि वर्षाणि	= so many years ago.

I am indeed hearing a delight mention of my lord, who proceeded to the vast forest so many years ago.

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे ।
एति जीवन्त्मानन्दो नरं वर्षशतादपि ॥ ६-१२६-२

इथम्	= this	लौकिकी	= common	गथा	= saying
प्रतिभाति	= sounds	माम्	= to me	कल्याणी	= good
आनन्दः	= that bliss	एति	= comes	जीवन्त्म	= to a surviving man
वर्षशतादपि	= even if it be after a hundred years!			नरम्	

This common saying sounds to me good, that bliss comes to a surviving man, even if it be after a hundred years!

राघवस्य हरीणां च कथमासीत्समागमः ।
कस्मिन्देशो किमाश्रित्य तत्त्वमारब्धाहि पृच्छतः ॥ ६-१२६-३

कथम्	= how	किम्	= and being supported	समागमः	= an alliance
आसीत्	= came to be concluded	आश्रित्य	= by what	कस्मिन् देशे	= and at what place?
आरब्धाहि	= tell the truth to me	राघवस्य अच	= between Rama and he		
तत्त्वम्		कपीनाम्च	= monkeys		
		पृच्छतः	= enquiring as I am.		

How and on what ground, an alliance has been concluded between Rama and the monkeys and at what place? Tell the truth to me, enquiring as I am.

स पृष्ठे राजपुत्रेण बृस्यां समुपवेशितः ।
आच्चक्षे ततः सर्वं रामस्य चरितं वने ॥ ६-१२६-४

पृष्ठः	= when asked	राजपुत्रेण	= by Bharata	समुपवेशितः	= after making Hanuma to sit
बृस्याम्	= on a cushion	सः	= Hanuma	ततः	= thereupon
आच्चक्षे	= began to narrate	सर्वे	= the entire	चरितम्	= exploits
रामस्य	= fo Rama	वने	= in the forest.		

Seated comfortably on a cushion and interrogated by Bharata, Hanuma thereupon began to narrate the entire exploits of Rama in the forest.

यथा प्रवजितो रामो मातुर्दत्ते वरे तव ।
यथा च पुत्रशोकेन राजा दशरथो मृतः ॥ ६-१२६-५

यथा दूतैस्त्वमानीतस्तूर्णं राजगृहात्प्रभो ।
त्वयायोध्यां प्रविष्टेन यथा राज्यं न चेप्सितम् ॥ ६-१२६-६

चित्रकूटं गिरि गत्वा राज्येनामित्रकर्शनः ।
निमन्त्रितस्त्वया भ्राता धर्ममाचरिता सताम् ॥ ६-१२६-७

स्थितेन राज्ञो वचने यथा राज्यं विसर्जितम् ।
आर्यस्य पादुके गृह्ण यथासि पुनरागतः ॥ ६-१२६-८

सर्वमेतन्महाबाहो यथावद्विदितं तव ।
त्वयि प्रतिप्रयाते तु यद्वृत्तं तन्निबोध मे ॥ ६-१२६-९

प्रभो	= O lord	महाबाहो	= the long armed!	यथा	= how
तव	= your	मातुः	= mother	दत्तौ	= was bestowed with
वरौ	= two boons (by your father)	रामः	= how Rama	प्रवाजितः	= was sent to exile
यथा	= how	दशरथः	= Dasaratha	राजा	= the king
मृतः	= died	यथा	= how	राज्यम्	= sovereignty
न च	= was not coveted	त्वया	= by you	प्रविष्टेन	= who entered
ईप्सितम्		यथा	= how	त्वया	= by you
अयोध्याम्	= Ayodhya	गत्वा	= and going	चित्रकूट	= to Mount Chitrakuta
आचरता	= while following righteous	अमित्रकर्शनः	= the tormentor of enemies	गिरिम्	
धर्मम्	त्वयि	यथा	= how	निमन्त्रितः	= was invited
bhraataa	= Rama your elder brother	राज्यम्	= the sovereignty	राजः वचने	= Rama who stood by the king's words
राज्येन	= to take back the kingdom	गृह्ण	= taking	स्थितेन	
विसर्जितम्	= abandoned			यथा	= how
पुनः आगतः	= you returned			पादुके	= the wooden sandals
आसि					

आस्यस्य	= of your brother	सर्वम् एतत्	= all this	विदितम्	= is known
तव	= to you	यथावत्	= exactly	मे निबोध	= you know from me
यत्	= what	वृत्तम्	= occurred	त्वयि	= since you returned to Ayodhya.

O Lord, the long-armed! How your mother was conferred with two boons by your father, how Rama was sent to exile, how Dasaratha the king died, with a shocking sorrow for his son's exile, how you were brought quickly from Rajagriha (the seat of government of Kekaya kings) by the envoys, how sovereignty was not coveted by you when you returned to Ayodhya, how on your going to mount Chitrakuta, your, elder brother the tormentor of enemies was invited by you who followed righteousness to take back the kingdom, how Rama who stood by his father's words, renounced the kingdom and stood by his father's words, renounced the kingdom and how your returned to Ayodhya, taking with you the wooden sandals all this is known accurately to you. Hear from me now, that which occurred after you had returned to Ayodhya.

**अपयाते त्वयि तदा समुद्ध्रान्तमृगद्विजम् ।
प्रविवेशाथ विजनं सुमहद्वण्डकावनम् ॥ ६-१२६-१०**

त्वयि	= when you had gone away	तद्वनम्	= that forest (of Chitrakuta)	समपद्यत	= assumed
अपयाते		अत्यर्थम्	= a very miserable appearance	समुद्ध्रात्	
तदा	= then	परिद्यूनम्		मृगद्विजम्	= with the frightened animals and birds (on seeing strange people in the forest).

When you had gone away, that forest (of Chitrakuta) then assumed a very miserable appearance, with the frightened animals and birds (on seeing strange people there).

**तद्वस्तिमृदितं घोरं सिंहवाघमृगाकुलम् ।
प्रविवेशाथ विजनं स महद्वण्डकावनम् ॥ ६-१२६-११**

सः	= that Rama	अथ	= thereupon	प्रविवेश	= entered
तमहत्	= that large	घोरम्	= terrific	विजनम्	= and solitary
दण्डकारनम्	= forest of Dandaka	तद्वस्तिमृदितम्	= which had been trampled by elephants	सिंहवाघमृगाकुलम्	= and extensive with lions tigers and deers.

Rama, thereupon, entered that large, terrific and solitary forest of Dandaka, which had been trampled by elephants and extensive with lions, tigers and deers.

**तेषां पुरस्ताद्वलवान्नच्छतां गहने वने ।
विनदन्सुमहानादं विराघः प्रत्यदृश्यत ॥ ६-१२६-१२**

पुरस्तात्	= in front	तेषाम्	= of them	गच्छताम्	= even as they were going
गहने वने	= in that dense forest	प्रत्यदृश्यत	= there appeared	विराघः	= Viradha a demon
विनदन्	= uttering forth	सुमहानादन्	= a very loud roar.		

In front of them, even as they were going in that dense forest, there appeared Viradha, a demon, uttering forth a very loud roar.

तमुत्क्षिप्य महानादमूर्ध्वबाहुमधोमुखम् ।
निखाते प्रक्षिपन्ति स्म नदन्तमिव कुञ्जरम् ॥ ६-१२६-१३

तम्	= (They) cast him	उत्क्षिप्य	= who rushed with	निखाते	= into a pit
प्रक्षिपन्ति स्म		उर्ध्वबाहुम्	= uplifted arms towards them		
अधो मुखम्	= turning his head bent low	नदन्तम्	= and who was emitting a loud cry	कुञ्जरमिव	= like an elephant.

They cast him, who rushed with uplifted arms towards them, into a pit, turning his head bent low, and who was emitting a loud cry, like an elephant.

तत्कृत्वा दुष्करं कर्म भ्रातरौ रामलक्ष्मणौ ।
सायाहे शरभङ्गस्य रम्यमाश्रममीयतुः ॥ ६-१२६-१४

कृत्वा	= carrying out	तत्	= that	दुष्कर्म कर्म	= arduous task
रामलक्ष्मनौ	= Rama and Lakshmana	भ्रातरौ	= both the brothers	ईयतुः	= went
रम्यम्	= to the beautiful	आश्रमम्	= hermitage	श्रभङ्गस्य	= of Sharbhanga
सायाहे	= in the evening.				

Carrying out that arduous task, Rama and Lakshmana, both the brothers, went to the beautiful hermitage of Sharbhanga, in that evening.

शरभङ्गे दिवं प्राप्ते रामः सत्यपराक्रमः ।
अभिवाद्य मुनीन्सर्वाञ्जनस्थानमुपागमत् ॥ ६-१२६-१५

अभिवाद्य	= offering salutation	सर्वान्	= to all	मुनीन्	= the hermits
शरभङ्गे	= when Sharbhanga	प्राप्ते	= ascended	दिवम्	= to heaven
रामः	= Rama	सत्य	= who was truly mighty	उपागमत्	= reached
जनस्थानम्	= Janasthana region.	पराक्रमः			

Offering salutation to all the hermits when Sharbhanga ascended to heaven, Rama who truly mighty, reached the region of Janasthana.

पश्चाच्छूर्पणखा नाम रामपार्थमुपागता ।
 ततो रामेण संदिष्टे लक्ष्मणः सहसोत्थितः ॥ ६-१२६-१६
 प्रगृह्य खड्गं चिच्छेद कर्णनासे महाबलः ।

पश्चात्	= thereafter	शूर्पणखा	= a female-demon called	उपागता	= obtained
रामपार्थम्	= the presence of Rama	माम	Shurpanakha	रामेण	= by Rama
महाबलः	= the mighty	सम्दिष्टः	= as ordered	उत्थितः	= rising
सहसा	= quickly	लक्ष्मनः	= Lakshmana	खड्गम्	= a sword
चिच्छेद	= chopped off	प्रगृह्य	= and seizing		
		कर्णनासे	= her ears and nose.		

Thereafter, a female-demon called Surpanakha sought the presence of Rama. As ordered by Rama, the mighty Lakshmana thereupon rose quickly and seizing a sword, chopped off her ears and nose.

चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।
 हतानि वस्ता तत्र राघवेण महात्मना ॥ ६-१२६-१७

महात्मना	= by the great-souled	वस्ता	= who was living	तत्र	= there
राघवेण	Rama	जनस्थान	= demons inhabiting	हतानि	
चतुर्दश	= fourteen thousand	वासिनाम्	Janasthana		= were killed.
सहस्राणि					

Fourteen thousand demons, inhabiting Janasthana-region, were killed by the great-souled Rama, while sojourning that region.

एकेन सह संगम्य रामेण रणमूर्धनि ।
 अहश्चतुर्थभागेन निःशेषा राक्षसाः कृताः ॥ ६-१२६-१८

राक्षसाः	= the demons	सह सन्गम्य	= who came together	रणमूर्धनि	= at the battle-front
कृताः निः	= were finished	चतुर्थभागेन	= in a fraction of a quarter		
शेषाः		अहः	of a day.		

The demons, who came together at the battle-front, were wholly finished by Rama alone, in a fraction of a quarter of a day.

महाबला महावीर्यास्तपसो विघ्नकारिणः ॥ ६-१२६-१९
 निहता राघवेणाजौ दण्डकारण्यवासिनः ।

महाबला:	= mighty	दण्डकारण्य	= inhabitants	महावीर्याः	= who were causing obstacles
वासिनः:		वासिनः	Dandaka-forest		
निहता:		निहता:	= were killed	आजौ	= in combat

The demons who were the mighty inhabitants of Dandaka-forest, who were causing obstacles to the austerity of the ascetics, were killed by Rama.

राक्षसाश्च विनिष्पिष्टः खरश्च निहतो रणे ॥ ६-१२६-२०
दूषणं चाग्रतो हत्वा त्रिशिरास्तदनन्तम् ।

राक्षसाः च	= the demons	विनिष्पिष्टः	= were smashed	रने	= in the battle
खरः च	= Khara also	निहतः	= was killed	हत्वा	= after killing
दूषणम्	= Dushana	अग्रतः	= first	त्रिशिरः	= Trishira (was killed)
तदनन्तरम्	= thereafter.				

The demons were smashed in the battle. Khara (their leader) also was killed. After killing Dushana (his brother) first, Trishira (the other brother) was killed thereafter.

ततस्तेनार्दिता बाला रावणं समुपागता ॥ ६-१२६-२१
रावणानुचरो घोरो मारीचो नाम राक्षसः । लोभयामास वैदेहीं भूत्वा रत्नमयो मृगः ॥ ६-१२६-२२

ततः	= thereupon	अर्दिता	= tormented	तेन	= by the destruction of demons
बाला	= the foolish Sur-	समुपागता	= approached	रावणम्	= Ravana
घोरः	panakha	राक्षसः	= demon	मारीचो नाम	= by name Maricha
रावणानुचरः	= a follower of Ravana	भूत्वा	= disguised	मृगः	= in the form of a deer
रत्नमयः	= studded with precious stones	लोभयामास	= allured vaidehiim Sita.		

Tormented by the incident of destruction of demons, the foolish Surpanakha sought refuge with Ravana. Disguised in the form of a deer studded with precious stones, a terrific demon by name, Maricha, a follower of Ravana, allured Sita.

सा राममब्रवीद्वा वैदेही गृह्यतामिति ।
अयं मनोहरह् कान्त आश्रमो नो भविष्यति ॥ ६-१२६-२३

सा वैदेही	= that Sita	द्वा	= on seeing it	अब्रवीत्	= told
रामम्	= Rama	इति	= saying	अयम्	= let this deer
गृह्यताम्	= be caught	नः आश्रमः	= so that our hermitage	मनोहरः	= would be charming
भविष्यत्				कान्तः	and pleasing.

That Sita, on seeing it, told Rama, 'Let this deer be caught. Our hermitage will turn out to be charming and pleasing to the eye'.

ततो रामो धनुष्पाणिर्धावन्तमनुधावति ।
स तं जघान धावन्तं शरेणानतपर्वणा ॥ ६-१२६-२४

ततः	= thereupon	रामः	= Rama	धनुष्पाणिः	= wielding a bow
अनुधावति	= chased	तम् मृगम्	= that deer	सः	= he
जघान	= killed	तम्	= that running deer	शरेण	= with an arrow
आनतपर्वणा	= having curved knots.	धावन्तम्			

Thereupon, Rama wielding a bow in his arm, chased that deer and killed that running one, with an arrow of curved knots.

अथ सौम्या दशग्रीवो मृगं याते तु राघवे ।
लक्ष्मणे चापि निष्क्रान्ते प्रविवेशाश्रमं तदा ॥ ६-१२६-२५

सौम्य	= O good Sir!	राघवे	= (while) Rama	याते	= was chasing
मृगम्	= the deer	लक्ष्मने चापि	= and even when Lakshmana	निष्क्रान्ते	= had gone out
दशग्रीवः	= Ravana	अथ	= then	तदा	= at that time
प्रविवेश	= entered	आश्रमम्	= their hermitage.		

O good sir! While Rama was chasing the deer and even when Lakshmana had gone out, Ravana forthwith entered their hermitage during that interval.

जग्राह तरसा सीतां ग्रहः खे रोहिणीम् इव ।
त्रातुकामं ततो युद्धे हत्वा गृप्तं जटायुषम् ॥ ६-१२६-२६
प्रगृह्य सहसा सीतां जगामाशु स राक्षसः ।

सः राक्षसः	= Ravana that demon	तवसा	= forcibly	jagraaha	= seized
सीताम्	= Sita	ग्रहः	= even as a planet like	हत्वा	= killing
		रोहिणीम्	Mars would obscure		
		इव	the constellation Rohini (by interposing itself between the moon and the lunar mansion)		
गृद्धम्	= a vulture by name	त्रातुकामम्	= who sought to deliver	Ravana	= then
जटायुषम्	Jatayu		her		ततः
जगाम	= went	सहसा	= quickly		
आशु	= in haste	प्रगृह्य	= taking Sita with him.		
		सीताम्			

Ravana, the demon, seized Sita, even as a planet like Mars would obscure the constellation, Rohini. Having killed a vulture named Jatayu, who sought to deliver her, Ravana then went quickly in haste, taking Sita with him

ततस्त्वद्भुतसङ्काशाः स्थिताः पर्वतमूर्धनि ॥ ६-१२६-२७
 सीतां गृहीत्वा गच्छन्तं वानराः पर्वतोपमाः ।
 ददृशुविस्मितास्त्र रावणं राक्षसाधिपम् ॥ ६-१२६-२८

ततः	= then	अद्भुत	= in surprise	वानराः	= (some) monkeys
स्थिताः पर्वत	= who were staying on a mountain-peak	पर्वतोपमाः	= looking like mountain	ददृशुः	= saw
मूर्धनि		रावणम्	= Ravana	राक्षसाधिपम्	= the king of demons
विस्मिताकाराः	= with astonishment writ large in their faces	गृहीत्वा	= taking away	सीताम्	= Sita.
गच्छन्तम्	= passing that way				

Then, in surprise, some monkeys who was staying on a mountain-peak, looking like mountain, saw, with astonishment writ large in their faces, Ravana the king of demons, passing that way, taking away Sita.

ततः शीघ्रतरं गत्वा तद्विमानं मनोजवम् ।
 आरुह्य सह वैदेह्या पुष्पकं स महावलः ॥ ६-१२६-२९
 प्रविवेश तदा लङ्घां रावणो लोकरावणः ।

ततः	= then	महावलः	= the mighty	रावणः	= Ravana
राक्षसेश्वरः	= the king of demons	गत्वा	= going	शीघ्रतरम्	= still faster
आरुह्य	= and ascending	तत्	= that	पुश्पकम्	= aerialcar Pushpaka
मनोजवम्	= which was as swift as thought	वैदेह्ये सह	= along with Sita	विमानम्	
पर्विवेश	= entered	लङ्घाम्	= the City of Lanka.	तदा	= and thereupon

Going still faster and ascending along with Sita, the aerial car, Pushpaka, which was as swift as thought, the mighty Ravana the king of demons thereupon entered the City of Lanka.

तां सुवर्णपरिक्रान्ते शुभे महति वेशमनि ॥ ६-१२६-३०
 प्रवेश्य मैथिलीं वाक्यैः सान्त्वयामास रावणः ।

प्रवेश्य	= conducting	ताम्	= that Sita	शुभे महति	= into a large beautiful
सुवर्णपरिक्रान्ते	= decked with gold	मैथिलीम्		वेशमनि	= palace
वाक्यैः	= with his words.	सः रावणः	= that Ravana	सान्त्वयामास	= sought to cajole her gently

Conducting that Sita into a large beautiful mansion, embellished with gold, that Ravana sought to cajole her gently with his words.

तृणवद्धाषितं तस्य तं च नैऋतपुंगवम् ॥ ६-१२६-३१
 अचिन्तयन्ती वैदेही ह्यशोकवनिकां गता ।

अचिन्तयन्ती	= without caring for	तम् नैर्भृत = that Ravana and car-	तस्य	= his talk
तृणवत्	= even as a blade of grass	पुनावम् इंग for वैदेही = Sita	भाषितम्	
अशोक	= in Ashoka-grove.		गता	= actually remained
वनिकाम्				

Caring a straw for that Ravana and his talk, Sita, later, actually remained in Ashoka-grove.

न्यवर्तत तदा रामो मृगं हत्वा तदा वने ॥ ६-१२६-३२
 निवर्तमानः काकुत्स्थो दृष्ट्वा गृध्रं प्रविव्यथे ।
 गृध्रं हतं तदा दग्ध्वा रामः प्रियसखं पितुः ॥ ६-१२६-३३

हत्वा	= having killed	मृगम्	= that deer	रामः	= Rama
तदा	= then	न्यवर्तत	= returned (to the hermitage)	दृष्ट्वा	= seeing
गृध्रं	= the vulture Jatayu	वने	= in the forest	काकुत्स्थः	= Rama
विव्यथे	= was greatly disturbed	दृष्ट्वा	= seeing	गृध्रम्	= the vulture (Jatayu)
प्रियतरम्	= who was dearer to him	पितुः	= than his own father	हतम्	= killed
रामः	= Rama (was disturbed).				

Having killed that deer, Rama while returning to the hermitage, saw the vulture (Jatayu) in the forest. Rama was greatly disturbed. Seeing the vulture (Jatayu) who was dearer to him than his own father killed, Rama was disturbed.

मार्गमाणस्तु वैदेहीं राघवः सहलक्ष्मणः ।
 गोदावरीमनुचरन्वनोद्देशांश्च पुष्पितान् ॥ ६-१२६-३४

रामः	= Rama	सहलक्ष्मणः	= along with Lakshmana	मार्गमाणः	= who were searching
वैदेहीम्	= for Sita	अन्वचरत्	= strolled after	पुष्पितान्	= blossomed woodlands
गोदावरीम्	= along the bank of Godavari-river.			वनोद्देशांश्च	

While searching for Sita, RAMa along with Lakshmana strolled after blossomed woodlands along the bank of Godavari-river.

आसेदतुर्महारण्ये कबन्धं नाम राक्षसं ।
 ततः कबन्धवचनाद्रामः सत्यपराक्रमः ॥ ६-१२६-३५
 ऋश्यमूकं गिरि गत्वा सुग्रीवेण समागतः ।

आसेदतुः	= they met	महारण्ये	= in the great forest	राक्षसम्	= a demon
कबन्धम्	= Kabandha by name	ततः	= then	कबन्ध	= according to the advice of Kabandha
नाम				वचनात्	

रामः	= Rama	सत्य	= of tree prowess	समागतः	= met
सुग्रीवेण	= Sugreeva	पराक्रमः		ऋष्यमूकगिरिम्	= Mount Rishyamuka.

They met, in that great forest, a demon by name Kabandha. Then according to the advice of Kabandha, Rama of true prowess met Sugreeva, after heading for Mount Rishyamuka.

तयोः समागमः पूर्वं प्रीत्या हार्दौ व्यजायत ॥ ६-१२६-३६
 इतरेतर संवादात्प्रगाढः प्रणयस्तयोः ।
 इतरेतरसंवादात्प्रगाढः प्रणयस्तयोः ॥ ६-१२६-३७

पूर्वम्	= even before (they met)	समागमः	= a meeting of hearts through affinity	व्यजायत	= had taken place
तयोः	= between them	हार्दः		निरस्तः	
पुरा	= in the past	सुग्रीवः	= Sugreeva	निरस्तः	= had been banished
इतरेतर	= and as a result of mutual talks	कुद्धेन	= by the enraged Vali	भ्रात्रा	= his elder brother
सम्वादात्		वालिना		प्रगाढः	
तयोः	= between Rama and Sugreeva.	प्रणयः	= affection	प्रगाढः	= deeply arose

Even before they met, a meeting of hearts through affinity, had taken place between them. Sugreeva had been banished in the past by the enraged Vali, his elder brother and as a result of mutual talks, affection deeply arose between Rama and Sugreeva.

रामः स्वबाहुवीर्येण स्वराज्यं प्रत्यपादयत् ।
 वालिनं समरे हत्वा महाकायं महाबलम् ॥ ६-१२६-३८

हत्वा	= having killed	स्वबाहुवीर्येण	= with the strength of his arms	समरे	= in combat
महाबलम्	= the mighty	वालिनम्	= Vali	महाकायम्	= with a colossal body
रामः	= Rama	प्रत्यपादयत्	= caused his own kingdom restored (to Sugreeva).		

Having killed with the strength of his arms in combat, the mighty Vali with a colossal body, Rama caused the kingdom of Sugreeva restored.

सुग्रीवः स्थापितो राज्ये सहितः सर्ववानरैः ।
 रामाय प्रतिजानीते राजपुत्न्यास्तु मार्गणम् ॥ ६-१२६-३९

सुग्रीवः	= Sugreeva	स्थापितः	= who was established in his kingdom	सर्व वानरैः	= with all his monkeys
प्रति जानीते	= had given his pledge	रामाय	= to Rama	मार्गणम्	= to commence a search

Sugreeva, who was established in his kingdom with all, his monkeys, had given his pledge to Rama, to commence a search for Sita the princess.

आदिष्ठा वानरेन्द्रेण सुग्रीवेण महात्मना ।
दशकोट्यः पूवज्ञानां सर्वाः प्रस्थापिता दिशः ॥ ६-१२६-४०

आदिष्ठा:	= commanded	महात्मेन	= by the great-souled	वानरेन्द्रेण	= the king of monkeys
दश कोट्य	= ten crores	सुग्रीवेण	Sugreeva		
सर्वाः दिशः	= to all the four quarter.	पूवज्ञानां	= of monkeys	प्रस्थापिताः	= were sent

Ten crores of monkeys were accordingly commanded by the great-souled Sugreeva and sent to all the four quarters.

तेषां नो विप्रनिष्ठानां विन्ध्ये पर्वतसत्तमे ।
भृशं शोकाभितसानां महान्कालोअत्यवर्तत ॥ ६-१२६-४१

विप्रनिष्ठानाम्	= having lost our way	विन्ध्ये	= in Vindhya	पर्वतसत्तमे	= the foremost of mountains
महान् कालः	= a long time	तेषाम्:	= slipped past us	भृशम्	= and we felt sore

अत्यवर्तत
तेषाम्: = slipped past us
अत्यवर्तत
भृशम् = and we felt sore

शोकाभितसानाम् stricken with sorrow.

Having lost our way in Vindhya, the foremost of mountain-ranges, a long time slipped past us and we felt sore-stricken with sorrow.

भ्राता तु गृग्रराजस्य सम्पातिर्नाम वीर्यवान् ।
समारब्ध्याति स्म वसतिं सीताया रावणालये ॥ ६-१२६-४२

वीर्यवान्	= the valiant	सम्पातिर्नाम	= Sampati by name	भ्राता	= the brother
गृग्र राजस्य	= of Jatayu (the king of vultures)	समारब्ध्याति	= precisely communicated (to us)	सीताम्	= (that) Sita
वसतीम्	= was dwelling	स्म			

रावणमन्दिरे = in the habitation of Ravana.

Meanwhile, the brother of Jatayu (the king of vultures), Sampati by name, precisely communicated to us that Sita was dwelling in the habitation of Ravana.

सोऽहं दुःखपरीतानां दुःखं तज्ज्ञातिनां नुदन् ।
आत्मवीर्यं समास्थाय योजनानां शतं पूतः ॥ ६-१२६-४३

नुदन्	= removing	तत्	= that	दुःखम्	= grief
जातीनाम्	= of my kinsfolk	दुःखपरीतानाम्	= who were seized with sorrow	सः अहम्	= I as such
पूतः	= crossed	योजनानाम्	= one hundred yojanas (eight hundred miles)	समास्थाय	= resorting to

आत्मवीर्यम् = my own strength.

Removing the grief of my kinsfolk, who were seized with sorrow, I, as such, crossed one hundred yojanas (eight hundred miles of the ocean), resorting to my own strength.

तत्राहमेकामद्राक्षमशोकवनिकां गताम् ।
कौशेयवस्त्रां मलिनां निरानन्दां दृढव्रताम् ॥ ६-१२६-४४

अहम्	= I	गताम्	= have gone	तत्र	= there
अशोकवनिकाम्	= to Ashoka-grove	अद्राक्षम्	= and saw	एकाम्	= a woman living alone
कौशेयवस्त्राम्	= clad in a soiled silk-saree	दृढव्रताम्	= unflinching as she was in her vow	निरानन्दाम्	= and cheerless.
मलिनाम्	saree				

There, I saw Sita, living alone in a grove of Ashoka trees, clad in a soiled silk-saree, looking cheerless, but unflinching in her vow.

तया समेत्य विधिवत्पृष्ठा सर्वमनिन्दिताम् ।
अभिज्ञानं मया दत्तं रामनामाङ्गुलीयकम् ॥ ६-१२६-४५

समेत्य	= meeting	तया	= her	पृष्ठा	= and duly enquiring
अनिन्दिताम्	= that faultless Sita	सर्वम्	= of everything	रामनामण्गुलीयकम्	a ring with the name Rama engraved on it
दत्तम्	= was handover to her	मया	= by me	अभिज्ञानम्	= as token.

After meeting her and duly enquiring that faultless Sita, everything of her, a ring with the name, Rama engraved on it, was handed-over to her by me as a token.

अभिज्ञानं मणिं लब्ध्वा चरितार्थोऽहमागतः ।
मया च पुनरागम्य रामस्याङ्गुष्ठकर्मणः ॥ ६-१२६-४६
अभिज्ञानं मया दत्तमर्चिष्मान्तस महामणिः ।

लब्ध्वा	= receiving	अभिज्ञानम्	= as a token (in return from her)	मणिम्	= a jewel (from her head)
अहम्	= I came (to the northern sea shore)	चरितार्थः	= successful as I was in my undertaking	पुनः आगम्य	= on returning
आगतः		दत्तम्	= was given	मया	= by me
सः	= that brilliant and valuable jewel	रामस्य	= to Rama	अङ्गुष्ठकर्मनः	= who was unwearied in action.
अर्चिष्मान्					
महामणिः					
अभिज्ञानम्	= as a token				

Receiving in return from her, a jewel (from her head), I came back to the northern shore, successful as I was in my undertaking. On my return, that brilliant and valuable jewel was given by me as a token to Rama who was unwearied in action.

श्रुत्वा तां मैथिलीं हृष्टस्त्वाशाशंसे स जीवितम् ॥ ६-१२६-४७
जीवितान्तमनुप्राप्तः पीत्वामृतमिवातुरः ।

श्रुत्वा	= on hearing	ताम्	= the news of Sita	रामस्तु	= Rama for his part
आशाशम् से	= regained the hope	मैथिलीम्		जीवितान्तम्	= as a dying patient
सिवा	= ond rinking	जीवितम्	= to survivie	अनुप्राप्तः	(would)
		अमृतम्	= the ambrosia.	आतुरः	

On hearing the news of Sita, Rama for his part regained the hope to survive, as a dying patient would, on drinking the ambrosia.

उद्योजयिष्यन्नुद्योगं दध्रे लङ्घावधे मनः ॥ ६-१२६-४८
जिघांसुरिव लोकांस्ते सर्वालोकान्विभावसुः ।

उद्योजयिष्यन्	= excited to put forth	उद्योगम्	= a war-effort	दध्रे मनः	= he set his mind
लङ्घावधे	= on the destruction of	विभावसुः इव	= as the fire-god	जिघाम्सुः	= intending to destroy
Lanka		वोळ	= at the end of the uni-		
सर्वान्	= all the world	लोकान्ते	verse.		
लोकान्					

Excited as he was to put forth a war-effort, he set his mind on the destruction of Lanka, as the fire-god intending to destroy all the three worlds, would, at the end of the universe.

ततः समुद्रमासाद्य नलं सेतुमकारयत् ॥ ६-१२६-४९
अतरत्कपिवीराणां वाहिनी तेन सेतुना ।

ततः	= then	आसाद्य	= on reaching	समुद्रम्	= the ocean
सेतुम्	= he got a bridge con-	नलम्	= by Nala	तेन सेतुना	= and through that
अकारयत्	structed				bridge
वाहिनी	= the army of the valiant	आतरत्	= crossed (the ocean).		
कपिवीराणाम्	monkeys				

Then, on reaching the ocean, he got a bridge constructed by Nala and through that bridge, the army of the valiant monkeys crossed the ocean.

प्रहस्तमवधीन्नीलः कुम्भकर्णं तु राघवः ॥ ६-१२६-५०
लक्ष्मणो रावणसुतं स्वयं रामस्तु रावणम् ।

नीलः	= Neela	अवधीत्	= killed	प्रहस्तम्	= Prahasta
रामः	= Rama	राघवः	= the scion of Raghu dy-	स्वयम्	= personally (killed)
कुम्भकर्णम्	= Kumbhakarna		nasty	लक्ष्मणः	= Lakshmana (killed)
		रावणम्	= and Ravana		

रावणसुतम् = Indrajit the son of Ravana.

Neela killed Prahasta. Rama, the scion of Raghu dynasty, personally killed Kumbhakarna and Ravana. Lakshmana killed Indrajit, the son of Ravana.

स शक्रेण समागम्य यमेन वरुणेन च ॥ ६-१२६-५१
महेश्वरस्वयम्भूम्यां तथा दशरथेन च ।

तैश्च काकुत्थसो वरान् लेभे परंतपः ॥ ६-१२६-५२
सुरर्षिभिश्च काकुत्थो वरांलेभे परन्तपः ।

श्रीमान्	= the illustrious	काकुत्थसः	= Rama	परम्तपः	= the destroyer of enemies
समागम्य	= meeting	शक्रेण	= Indra the lord of dissolution	वरुणेन च	= Varuna the lord of waters
महेश्वर	= Maheshwara	तथा	= and	दशरथेन	= Dasaratha (his deceased father)
स्वयम्भूम्याम्	the great lord (Shiva) and Brahma the lord of creation	तैः	= by them	लेभे वरान्	= as also obtained boons
दत्तवरः	= and was bestowed boons	सुरर्षिभिश्च	= and celestial sages	समागतैः	= who came there.
ऋशिभिः	= from sages				

The illustrious Rama, the destroyer of enemies, happened to meet Indra the lord of celestials, Yama the lord of dissolution, Varuna the lord of waters, Maheshvara, the great lord (Shiva), Brahma the lord of creation as also Dasaratha (his deceased father) and was bestowed boons by them. Sages and celestial masters who came there, too gave boons.

स तु दत्तवरः प्रीत्या वानरैश्च समागतः ॥ ६-१२६-५३
पुष्पकेण विमानेन किञ्चिन्द्यामभ्युपागमत् ।

सः तु	= that Rama for his part	दत्तवरः	= having been granted boons	प्रीत्य	= with affection (by them)
अभ्युगामत्	= reached	किञ्चिन्द्यान्	= Kishkindha	समागतः	= accompanied
वानरैः च	= with the monkeys	पुष्पकेन	= on Pushpaka the aerial car.	विमानेन	

Having been granted boons, Rama for his part flew to Kishkindha in an aerial car called Pushpaka, along with the monkeys who gathered there.

तं गङ्गां पुनरासाद्य वसन्तं मुनिसंनिधौ ॥ ६-१२६-५४
अविघ्नं पुष्पयोगेन श्वो रामं द्रष्टुर्महसि ।

पुनः	= again	आसाद्	= reaching	गङ्गाम्	= the coast-line of River Ganga
तम् रामम्	= that Rama	वसन्तम्	= is staying	मुनिसम्प्रिणौ	= in the presence of the sage Bharadwaja
श्वः	= tomorrow	पुष्ययोगेन	= when the moon will be in conjunction with asteroid	पुश्याहसि	= you will be able
द्रष्टुम्	= to see (Rama)	अविघ्नम्	= without any obstacle.		

Reaching the coast-line of Ganga-river again, Rama is staying in the presence of the sage, Bharadwaja. Tomorrow, when the moon will be in conjunction with the asteroid, Pushya you will be able to see Rama, without any obstacle.

ततः स सत्यं हनुमद्वचो महन् ।
निशम्य हृष्टो भरतः कृताङ्गलिः ।
उवाच वाणीं मनसः प्रहर्षिणी ।
चिरस्य पूर्णः खलु मे मनोरथः ॥ ६-१२६-५५

निशम्य	= on hearing (that narration)	मधुरैः वाकैः	= with the sweet words	हनुमतः	= of Hanuma
भरतः	= Bharata	ततः	= then	हृष्टः	= was gladdened
कृताङ्गलिः	= and offering his salutation to him by joining his palms together	उवाच	= spoke	वाणीम्	= the following words
मनसः	= which enraptured his mind	मे मनोरथः	= My desire	पूर्णः खलु	= has been indeed fulfilled
प्रहर्षिणीम्					
चिरस्य	= after a long time.				

Gladdened to hear Rama's impending return to Ayodhya in the sweet words of Hanuma, Bharata offered his salutation by joining his palms together and spoke the following words, which enraptured his mind: 'My desire has been fulfilled indeed after a long time'.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे षड्विंशत्यधिकशततमः सर्गः ॥

Thus completes 126th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

127 Sarga 127 - सप्तविंशत्यधिकशततमः सर्ग

Bharata Commands For The Reception Of Raama In The City Of Ayodhya

Introduction -

Bharata, after hearing the good news from Hanuma about the arrival of Rama, calls Shatrughna and commands him to make appropriate arrangements for the reception of Rama in the City of Ayodhya. Bharata departs with all others, for Nandigrama to receive Rama. The aerial car lands at Nandigrama. Bharata welcomes Rama and others, by embracing them and by greeting them joyously. Rama too offers his salutations to all his mothers, who come to receive him. Then, Bharata brings Rama's wooden sandals and places them below the feet of Rama. Rama commands Pushpaka, the aerial car to return to Kubera, the lord of riches to whom it originally belonged.

श्रुत्वा तु परमानन्दं भरतः सत्यविक्रमः ।
हृष्टमाज्ञापयामास शत्रुघ्नं परवीरहा ॥ ६-१२७-१

श्रुत्वा तु	= hearing	परमानन्दम्	= the news of a great happiness (from Hanuma)	भरतः	= Bharata
सत्यविक्रमः	= the truly brave ruler	परवीरहा	= and the destroyer of enemies	आज्ञापयामास	= commanded (as follows)
शत्रुघ्नम्	= to Shatrughna	हृष्टम्	= who too felt delighted at the news.		

Hearing the news of a great happiness from Hanuma, Bharata the truly brave ruler and the destroyer of enemies, commanded (as follows) to Shatrughna, who too felt delighted at the news.

दैवतानि च सर्वाणि चैत्यानि नगरस्य च ।
सुगन्धमाल्यैर्वादित्रैरचन्तु शुचयो नराः ॥ ६-१२७-२

शुचयः नराः	= let men of good conduct	अर्चन्तु	= offer worship	दैवतानि	= to their family-deities
चैत्यानि च	= sanctuaries	नगरस्य	= in the City	सुगन्ध	= with sweet-smelling flowers
वादित्रैः	= and to the accompaniment of musical instruments.			माल्यैः	

Let men of good conduct, offer worship to their family-deities, sanctuaries in the city with sweet-smelling flowers and to the accompaniment of musical instruments.

सूताः स्तुतिपुराणज्ञाह् सर्वे वैतालिकास्तथा ।
सर्वे वादित्रकुशला गणिकाश्चैव संघशः ॥ ६-१२७-३

राजदारास्तथामात्याः सैन्याः सेनागणाङ्गनाः ।
ब्राह्मणाश्च सराजन्याः श्रेणीमुख्यास्तथा गणाः ॥ ६-१२७-४

अभिनिर्यान्तु रामस्य द्रष्टुं शशिनिभं मुखम् ।

श्रुत्वाः	= let bards	स्तुतिपुराणज्ञाः	= well-versed in singing praises and Puranas (containing ancient legends cosmogony etc)	तथा	= as also
सर्वे वैतालिकाः	= all panegyrists	सर्वे वादित्रकुशलाः	= all panegyrists	सर्वे वैत्रे कुशलाः	= all those proficient in the use of musical instruments
गणिकाः	= courtesans	सम्पदशः	= all together	राजदाराः	= the queen-mothers
तथा	= as also	आमात्याः	= ministers	सैन्याः	= army-men
सेनाङ्गनागणाः	= and their wives	ब्राह्मणाश्च	= brahmanas	सराजन्याह्	= accompanied by Kshatriyas (members of fighting class)
श्रेणीमुख्याः	= leaders of guilds of traders and artisans	तथा	= as also	गणाः	= their members
अभिनिर्यान्तु	= come out	द्रष्टुम्	= to see	शशिनिभम्	= the moon-like
मुखम्	= countenance	रामस्य	= of Rama.		

Let bards well-versed in singing praises and Puranas (containing ancient legends, cosmogony etc.) as also all panegyrists, all those proficient in the use of musical instruments, courtesans all collected together, the queen-mothers, ministers, army-men and their wives, brahmanas accompanied by Kshatriyas (members of fighting class), leaders of guilds of traders and artisans, as also their members, come out to see the moon-like countenance of Rama.

भरतस्य वचः श्रुत्वा शत्रुघ्नः परवीरहा ॥ ६-१२७-५
विष्टीरनेकसाहस्रीशोदयामास भागशः ।

श्रुत्वा	= hearing	वचः	= the words	भरतस्य	= of Bhaata
शत्रुघ्नः	= Shatruhnna	परवीरहा	= the destroyer of valiant adversaries	चोदयामास	= called together
विष्टी:	= labourers working on wages	अनेक साहस्रीः	= numbering many thousands	भागशः	= and dividing them into gangs (ordered them as follows):

Hearing the words of Bharata, Shatrughna the destroyer of valiant adversaries called together, laborers working on wages, numbering many thousands and dividing them into gangs, ordered them (as follows):

समीकुरुत निम्नानि विषमाणि समानि च ॥ ६-१२७-६
स्थानानि च निरस्यन्तां नन्दिग्रामादितः परम् ।

निम्नानि	= let the cavities (on the path)	इतः	= from this Nandigrama	परम्	= to the other end (Ayodhya)
समीकुरुत	= be levelled	नन्दिग्रामात्		स्थानानि	= places
निरस्यन्ताम्	= be made flat.	विषमाणि	= Let the rough and the even		
		समानिच्च			

Let the cavities on the path from Nandigrama to Ayodhya be levelled. Let the rough and the even places be made flat.

सिङ्घन्तु पृथिवीं कृत्तां हिमशीतेन वारिणा ॥ ६-१२७-७
ततो अभ्यवकिरंस्त्वन्ये लाजैः पुष्टैश्च सर्वतः ।

कृत्ताम्	= let the entire ground	सिङ्घन्तु	= be sprinkled	हिमशीतेन	= with ice-cold
पृथिवीम्					
वारिणा	= water	अन्ये	= let some others	ततः	= thereupon
अभ्यवकिरन्तु	= strew it	सर्वतः	= all over	लाजैः	= with parched grains of paddy
पुष्टैश्च	= and flowers.				

Let the entire ground be sprinkled with ice-gold water. Let some others strew it all over with parched grains and flowers.

समुच्छितपताकास्तु रथ्याः पुरवरोत्तमे ॥ ६-१२७-८
शोभयन्तु च वेशमानि सूर्यस्योदयनं प्रति ।

रथ्याः	= let the streets	पुरवरोत्तमे	= in Ayodhya the excellent City	समुच्छित	= be lined with flags
वेशमानि	= let the houses (on the roadside)	शोभयन्तु	= be decorated	पताकाः	

Let the streets in Ayodhya, the excellent City, be lined with flags. Let the dwellings (on the road-side) be decorated, till the time of rising of the sun.

स्वगदाममुक्तपुष्टैश्च सुगन्धैः पञ्चवण्कौः ॥ ६-१२७-९
राजमार्गमसम्बाधं किरन्तु शतशो नराः ।

शतशः नराः = let hundreds of men	किरन्तु = sprinkle	असम्बाधम् = on the wide
राजमार्गम् = royal highway	सुगन्धैः पञ्च = with five fragrant वर्णकः colours	स्वर्णाम् मुक्त = and with rows of gar- पुष्पैश्च lands as well as with lose flowers.

Let hundreds of men sprinkle, on the main royal highway, with five fragrant colours and with rows of garlands as well as lose flowers.

ततस्तच्छासनं श्रुत्वा शत्रुघ्नस्य मुदान्विताः ॥ ६-१२७-१०
 धृष्टिर्जयन्तो विजयः सिद्धार्थश्चार्थसाधकः ।
 अशोको मन्त्रपालश्च सुमन्त्रश्चापि निर्युः ॥ ६-१२७-११

ततः = thereupon	श्रुत्वा = on hearing	तत् = that command
शत्रुघ्नस्य = of Shatruघnna	धृष्टी = Dhrushti	जयन्तः = Jayanta
विजयः = Vijaya	सिद्धार्थश्च = Siddhartha	अर्थसाधकः = Arthasadhaka
अशोकः = Ashoka	मन्त्रपालश्च = Mantrapala	सुमन्त्रश्चापि = and Sumantra
निर्युः = proceeded	मुदा = with joy. अन्विताः	

On hearing that command of Shatruघnna, Dhrushti, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapala and Sumantra proceeded with joy.

मत्तैर्नांगसहस्रैश्च शातकुम्भविभूषितः ।
 अपरे हेमकक्ष्याभिः सगजाभिः करेणुभिः ॥ ६-१२७-१२
 निर्युस्त्वरया युक्ता रथैश्च सुमहारथाः ।

नागसहस्रैः = (Some) by thousands of elephants	मत्तैः = in rut	सध्वजैः = with banners
सुभूषितैः = and well adorned	अपरेतु = and some others	करेणुभिः = by female elephants
हेमकक्ष्याभिः = provided with golden girths	सगजाभिः = along with those elephants	सुमहारथः = and excellent chariot-warriors
रथैश्च = by chariots	निर्युः = issued forth	त्वरया युक्ताः = with speed.

Some rode on thousands of well-adorned elephants in rut and bearing banners. Some others rode on female-elephants provided with golden girths, along with those elephants. Excellent chariot-warriors issued forth in their chariots, with speed.

शत्क्यष्टिपाशहस्तानां सध्वजानां पताकिनाम् ॥ ६-१२७-१३
 तुरगाणां सहस्रैश्च मुख्यैर्मुख्यतरान्वितैः ।
 पदातीनां सहस्रैश्च वीराः परिवृता ययुः ॥ ६-१२७-१४

वीरा:	= warriors	तुरगणाम् मुख्यैः	= on selected horses and pennants	मुख्य तरान्वितैः सहस्रैः	= and even still superior ones in thousands
सध्जानाम्	= bearing banners	पताकिनाम्	= and pennants	सत्त्व्यशिट पश	= carrying javelins
परिवृत्ता:	= as also surrounded by	सहस्रैश्च	= thousands	हस्तानाम्	spears and nooses
युः	= sallied forth.			पदातीनाम्	= of foot-soldiers

Warriors on selected horses even still superior ones in thousands, bearing banners and pennants, carrying javelins, spears and nooses, as also surrounded by thousands of foot-soldiers, sallied forth.

ततो यानान्युपारूढाः सर्वा दशरथस्त्रियः ।
कौसल्यां प्रमुखे कृत्वा सुमित्रां चापि निर्युः ॥ ६-१२७-१५
कैकेय्या सहिताः सर्वा नन्दिग्राममुपागमन् ।

ततः	= then	सर्वाः	= all	दशरथस्त्रियः	= the wives of the deceased Dasaratha
कौसल्याम् सुमित्राम्चापि प्रमुखे कृत्वा निर्युः	= keeping Kausalya and Sumitra in front of them issued forth	उपारूढाः	= mounting	यानामि	= their vehicles
उपाययुः	= reached	सर्वाः	= all of them	कैकेय्या सहिताः	= including Kaikeyi
		नन्दिग्रामम्	= Nandigrama.		

Then, all the wives of the deceased Dasaratha, placing Kausalya and Sumitra in front of them, mounting their vehicles, issued forth. All of them, including Kaikeyi, reached Nandigrama.

द्विजातिमुख्यैर्धर्मात्मा श्रेणीमुख्यैः सनैगमैः ॥ ६-१२७-१६

माल्यमोदक हस्तैश्च मन्त्रिभिर्भरतो वृतः ।
शङ्खभेरीनिनादैश्च बन्दिभिश्चाभिवन्दितः ॥ ६-१२७-१७

आर्यपादौ गृहीत्वा तु शिरसा धर्मकोविदः ।
पाण्डुरं छत्रमादाय शुक्ळमाल्योपशोभितम् ॥ ६-१२७-१८

शुक्ळे च वालव्यजने राजार्हे हेमभूषिते ।
उपवासकृशो दीनश्चीरकृष्णाजिनाम्बरः ॥ ६-१२७-१९

भ्रातुरागमनं श्रुत्वा तत्पूर्वं हर्षमागतः ।
प्रत्युद्ययौ तदा रामं महात्मा सचिवैः सह ॥ ६-१२७-२०

गृहीत्वा	= placing	आर्यपादौ	= the wooden sandals of his brother (Rama)	शिरसा	= on his brother (Rama)
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शिरसा	= on his head	आदाय = and taking the white पाङ्गोऽरम् = parasol (intended for छत्रम् = Rama)	शुक्रमाल्योपशोभित्वम् = adorned with white garlands
शुक्रे वालव्यजने	= and two white whisks	हेम भूषिते = decorated with gold	राजाहै = eminently worthy of kings
द्विजातिमुख्यैः	= along with the foremost of Brahmanas	श्रेणीमुख्यैश्च = leaders of the guilds of traders and artisans	सनैगमैः = including the merchant-classes
मन्त्रिभिः	= surrounded by the ऋतः	माल्या = with garlands and मौदकहस्तैः = ball-shaped sweets in their hands	शङ्ख = cheered by the blasts भेरीनिनादिश्च = of couches and kettle- drums
अभिनन्दितः	= as also praised by pan- वन्दिभिश्च	महात्मा = the great souled	भरतः = Bharata (for his part)
धर्मात्मा	= whose mind was set on righteousness	धर्म कोविदः = who was well-versed with the secret of virtue	उपवासकृशः = who was emaciated through fasting
दीनः	= who felt miserable	चीर = was clad in the bark of कृप्राजिनाम्बरः = trees and the skin of a black antelope	आगतः = who experienced joy हर्षम्
तत्पूर्वम्	= for the first time	श्रुत्वा = in hearing	भ्रातुः = the arrival of his आगमनम् = brother (Rama)
तदा	= then	प्रत्युदयौ = went in advance	सचिवैः सह = along with his ministers (to meet Rama).

Placing the wooden sandals of his brother (Rama) on his head and taking the white parasol (intended for Rama) which was adorned with white garlands and two white whisks decorated with gold, eminently worthy of kings, accompanied by the foremost of Brahmanas, 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 panegyrists, the great-souled Bharata, for his part, whose mind was set on righteousness, who was well-versed with the secret of virtue, who was emaciated through fasting, who felt miserable, 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.

अश्वानां खरशब्दैश्च रथनेमिस्वनेन च ।
शङ्खदुन्दुभिनादेन संचचालेव मेदिनी ॥ ६-१२७-२१

मेदिनी	= the earth	सम्च चालेव = was as it were shaking	अश्वानाम् खर शब्देन = with the noise of rims of chariot-wheels
शङ्खदुन्दुभिघोषेण	= and by the tumults of couches and kettle- drums.		

The earth seemed, as it were, shaking with the sound of horse-hoofs the rattling of rims of chariot-wheels and by the tumults of couches and kettle-drums.

कृत्वं तु नगरं ततु नन्दिग्राममुपागमत् ।
समीक्ष्य भरतो वाक्यमुवाच पवनात्मजम् ॥ ६-१२७-२२

तत्	= that	कृत्वम्	= entire	नगरम्	= city (of Ayodhya)
उपागमत्	= reached	नन्दिग्रामम्	= Nandigrama	समीक्ष्य	= glancing round
भरतः	= Bharata	उवाच	= spoke	वाक्यम्	= the following words
पवनात्मजम्	= to Hanuma.				

The entire City of Ayodhya literally reached Nandigrama. Glancing round, Bharata spoke as follows to Hanuma.

कचिन्न खलु कापेयी सेव्यते चलचित्तता ।
न हि पश्यामि काकुत्स्थं राममार्यं परन्तपम् ॥ ६-१२७-२३

न सेव्यते	= Indeed I hope you	चलचित्तता	= the fickle-mindedness	कापेयी	= peculiar to the monkeys?
खलु कचित्	have not indeed resorted to				
न पश्यामि हि	= for I do not indeed see	रामम्	= Rama	आर्यम्	= my brother
काकुत्स्थ	= who was born in Kakutthsa dynasty	परन्तपम्	= and destroyer of adversaries.		

Indeed, I hope the fickle-mindedness which constitutes the peculiarity of monkeys, has not been resorted to by you. For I do not indeed see Rama, a worthy scion of Kakutthsa and the destroyer of adversaries.

अथैवमुक्ते वचने हनूमानिदमब्रवीत् ।
अर्थं विज्ञापयन्नेव भरतं सत्यविक्रमम् ॥ ६-१२७-२४

एवम्	= thus	वचमे	= the words spoken (by Bharata)	हनुमन्	= Hanuma
अथ	= thereupon	अब्रवीत्	= replied	भरतम्	= to Bharata of unfailing prowess
इदम् अर्थम्	= by these meaningful words	विज्ञापयन्नेव	= which were as if they were apprising the situation.	सत्यविक्रमम्	

When these remarks were uttered by Bharata, Hanuma forthwith replied, as follows to Bharata of unfailing prowess, by his meaningful words which were, as if they were apprising the situation.

सदा फलान्कुसुमितान्वृक्षान्प्राप्य मधुस्वान् ।
भरद्वाजप्रसादेन मत्तभ्रमरनादितान् ॥ ६-१२७-२५

तस्य चैष वरो दत्तो वासवेन परन्तप ।
ससैन्यस्य तदातिथ्यं कृतं सर्वगुणान्वितम् ॥ ६-१२७-२६

निस्वनः श्रूयते भीमः प्रहृष्टानां वनौकसाम् ।
मन्ये वानरसेना सा नदीं तरति गोमतीम् ॥ ६-१२७-२७

भीमः	= a formidable	निःस्वनः	= roar	श्रूयते	= is being heard
प्रहृष्टानाम्	= from the rejoiced monkeys	प्राप्य	= having seen	वृक्षान्	= trees
वनौकसाम्		कुसुमितान्	= which are in blossom	मधु स्वान्	= and dropping honey
सदाफलान्	= which yield fruits continually	भरद्वाज	= all due to the grace of Bharadwaja the sage	परम्तप	= O Bharata the destroyer of adversaries!
मत्त भ्रमर	= which is drunk by bees and which are making reverberant sounds	प्रसादेन			
नादितान्		एषः	= this	वरः	= boon
तस्य	= to that Bharadwaja	वासवेन	= by Indra the lord of celestials (Earlier)	आतिथ्यम्	= a hospitality
दत्तः	= was bestowed	कृतम्	= was extended (by Bharadwaja)	तव	= to you
सर्वगुणान्वितम्	= rich with all excellences	मन्ये	= I think	सा वानरसेना	= that army of monkeys
ससैन्यस्य	= along with your army	गोमतीम्	= the river of Gomati.		
तरति	= is crossing	नदीम्			

A formidable roar of rejoiced monkeys is being heard, for, they are seeing on the way, trees which continually, yield fruit, adorned with blossom, flowing with honey which is drunk by bees, making reverberant humming sounds - all due to the grace of Sage Bharadwaja O Bharata, the destroyer of adversaries! A boon was conferred by Indra, the lord of celestials, 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.

रजोवर्षं समुद्भूतं पश्य वालुकिनीं प्रति ।
मन्ये सालवनं रम्यं लोलयन्ति प्लवङ्गमाः ॥ ६-१२७-२८

पश्य	= see	रजोवर्षम्	= the cloud of dust	समुद्भूतम्	= shooting forth
सालवनम्	= towards the grove of Sala trees	मन्ये	= monkeys	लोलयन्ति	= are shaking
प्रति	Sala trees				
रम्यम्	= the beautiful	सालवनम्	= grove of Sala trees.		

See the cloud of dust, shooting froths towards the grove of Sala trees. I presume that the monkeys are shaking the beautiful grove of Sala trees.

तदेतद्वयते दूराद्विमलं चन्द्रसंनिभम् ।
विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् ॥ ६-१२७-२९

दृश्यते	= there is seen	दूरात्	= in distance	तत्	एतत्	= that very famous
चन्द्र	= shining brightly like the moon	दिव्यम्	= the wonderful	पुष्पकम्	= aerial car called Push-paka	aerial car
सम्भितम्		मनसा	= with his intelligence	ब्रह्मणा		= by Viswakarma (the architect of gods who has been referred to here as Brahma by virtue of his creative talent).

There is seen, in distance, that very famous aerial car, shining brightly like the moon. The wonderful aerial car called Pushpaka was built with his intelligence by Viswakarma (an architect of gods, who has been referred to here as Brahma by virtue of his creative talent.).

रावणं बान्धवैः सार्धं हत्वा लब्धं महात्मना ।
तरुणादित्यसंकाशं विमानं रामवाहनम् ॥ ६-१२७-३०
धनदस्य प्रसादेन दिव्यमेतन्मनोजवम् ।

एतत्	= this	दिव्यम्	= wonderful	विमानम्	= aerial car
तरुणादित्य	= and with a shining of the rising sun	राम वाहनम्	= is the vehicle for Rama	लब्धम्	= and obtained
सम्काशम्		हत्वा	= after having killed	रावणम्	= Ravana
महात्मना	= by the great-souled Rama	धनदस्य	= belongs to Kubera the lord of riches	प्रसादेन	= who obtained it by the grace of brahma the lord of creation.
बान्धवैः	= along with his kinsfolk (This aerial car)				

This wonderful aerial car, with a speed of thought, which is carrying the great souled Rama, and shines brightly like the rising sun, belongs to Kubera, the lord of riches, by the grace of brahma, the lord of creation. (Who bestowed it on him)

एतस्मिन्नातरौ वीरौ वैदेह्या सह राघवौ ॥ ६-१२७-३१
सुग्रीवश्च महातेजा राक्षसेन्द्रो विभीषणः ।

एतस्मिन्	= in this aerial car are	वीरौ	= the valiant	राघवौ	= Rama and Lakshmana
भ्रातरौ	= the brothers	वैदेह्या सह	= along with Sita	महातेजा:	= the immensely brilliant
सुग्रीवश्च	= Sugreeva and	विभीषणश्च	= Vibhishana	राक्षसः	= the demon.

In the same aerial car are the valiant Rama and Lakshmana, the brothers, along with Sita, the immensely brilliant Sugreeva and Vibhishana the demon.

ततो हर्षसमुद्भूतो निस्वनो दिवमस्पृशत् ॥ ६-१२७-३२
स्त्रीबालयुववृद्धानां रामो अयमिति कीर्तितः ।

ततः	= thereupon	अयम् रामः	= the words 'Here comes Rama'	कीर्तिते	= were loudly said
निःस्वनः	= and clamour	हर्षसमुद्भूतः	= born of joy	स्त्रीबालयुववृद्धानाम्	= from the mouth of women children youth and elder
अस्पृशत्	= touched	दिवम्	= the sky.		

Meanwhile, the words 'Here comes Rama' were loudly said and a clamour born of joy from the mouth of women, children, youth and elders touched the sky.

रथकुञ्जरवाजिभ्यस्ते अवतीर्य महीं गताः ॥ ६-१२७-३३
ददशुस्तं विमानस्थं नराः सोममिवाम्बरे ।

अवतीर्य	= Descending	रथ कुञ्जर	= from their chariots elephants as also horses	गताः	= and standing
महीम्	= on the ground	वाजिभ्यः	= also horses	ददशुः	= saw
अम्बरे	= like the moon in the sky	ते नराः	= all those men	विमानस्थम्	= seated in the aerial car.
सोममिव		तम्	= that Rama		

Descending from their chariots, elephants as also horses and standing on the ground, all those people saw, like the moon in the sky, that Rama seated in the aerial car.

प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः ॥ ६-१२७-३४
स्वागतेन यथार्थेन ततो राममपूजयत् ।

प्रहृष्टः	= the over-joyed	भरतः	= Bharata	प्राञ्जलिः	= with his joined palms
भूत्वा	= his face turned towards Rama	अपूजयत्	= worshipped	रामम्	= Rama
आघवौमुखः					
स्वागतेन	= and welcomed him in a befitting manner.				
यथार्थेण					

The over-joyed Bharata with his joined palms, his face turned towards Rama, worshipped and welcomed him in a befitting way.

मनसा ब्रह्मणा सृष्टे विमाने लक्ष्मणाग्रजः ॥ ६-१२७-३५
राज पृथुदीर्घाक्षो वज्रपाणिरिवापरः ।

भरताग्रजः	= Rama	पृथुदीर्घाक्षः	= with his long and large eyes	विमाने	= seated in the aerial car
सृष्टे	= created	ब्रह्मणा	= by viswakarma the divine architect	मनसा	= with his intelligence
राज	= shone	अपरः	= like another Indra who carries the thunderbolt in his hand.	वज्रपाणिरिव	

Rama, with his long and large eyes, seated in the aerial car, created by Viswakarma the divine architect with his intelligence, shone like another Indra who carries the thunderbolt in his hand.

ततो विमानाग्रगतं भरतो भ्रातरं तदा ॥ ६-१२७-३६
ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम् ।

प्रणतः	= bent low in reverence	भरतः	= Bharata	ततः	= then
ववन्दे	= saluted	रामम्	= Rama	विमानाग्रगतम्	= who stood in the forepart of the aerial car
भास्करम् यथा	= and shining like the sun	मेरुस्थम्	= appearing on Mount Meru.		

Bent low in reverence, Bharata then saluted Rama, who stood in the forepart of the aerial car and shining like the sun appearing on Mount Meru.

ततो रामाभ्यनुज्ञातं तद्विमानमनुत्तमम् ॥ ६-१२७-३७
हंसयुक्तं महावेगम् निपपात महीतले ।

रामाभ्यनुज्ञातम्	= as authorized by Rama	तत्	= that excellent aerial car	महावेगम्	= having a great speed
हंसयुक्तम्	= and endowed with the images of swans	अनुत्तमम् विमानम् निपपात		महीतले	= on the ground.

As authorized by Rama, that excellent aerial car, having a great speed and endowed with the images of swans, landed on the ground.

आरोपितो विमानं तद्दरतः सत्यविक्रमः ॥ ६-१२७-३८
राममासाद्य मुदितः पुनरेवाभ्यवादयत् ।

मुदितः	= feeling glad	आरोपितः	= when lifted on	तत्	= to that aerial ear
भरतः	= Bharata	सत्यविक्रमः	= of true valour	विमानम्	
रामम्	= Rama	अभ्यवादयत्	= greeted him	आसाद्य	= approaching

Feeling glad, when lifted on that aerial car and approaching Rama, Bharata of true valour, greeted him yet again.

तं समुत्थाप्य काकुत्थश्चिरस्याक्षिपथं गतम् ॥ ६-१२७-३९
अङ्के भरतमारोप्य मुदितः परिष्वजे ।

समुत्थाप्य	= fully rising from his seat	आरोप्य तम्	= and placing that Bharatam्	अक्षिपथम्	= who was seen after a long time
अङ्कम्	= on his lap	काकुत्थसः	= Rama	गतम्	
परिष्वजे	= embraced him.			चिराय	
				मुदितः	= delightfully

Fully rising from his seat and placing that Bharata, who was seen after a long time, on his lap, Rama delightfully embraced him.

ततो लक्ष्मणमासाद्य वैदेहीं च परन्तपः ॥ ६-१२७-४०
अभ्यवादयत प्रीतो भरतो नाम चाब्रवीत् ।

ततः	= thereafter	प्रीतः	= the delighted	भरतः	= Bharata
परन्तपः	= the destroyer of adversaries	आसाद्य	= approaching	लक्ष्मणम्	= Lakshmana
वैदेहीम् च	= and Sita	अथ	= then	अभ्यवादयत्	= saluted in reverence
अब्रवीत्	= (and also) announced	नाम	= his own name.		

Thereafter, the jubilant Bharata, the destroyer of adversaries, approaching Lakshmana and Sita, then saluted them in reverence and also announced his name.

सुग्रीवं कैकयीं पुत्रो जाम्बवन्तं तथाङ्गदम् ॥ ६-१२७-४१
मैन्दं च द्विविदं नीलमृषभं चैव सस्वजे ।

अथ	= then	कैकयीं पुत्रः	= Bharata	परिष्वजे	= embraced
सुग्रीवम्	= Sugreeva	जाम्बवन्तम्	= Jambavan	अङ्गदम्	= Angada
मैन्दम्	= Mainda	द्विविदम्	= Divivida	नीलम्	= Neela
ऋषभम्	= and Rishabha.				

Then, Bharata embraced Sugreeva, Jambavan, Angada, Mainda, Dvividha, Neela and Rishabha.

सुषेणं च नलं चैव गवाक्षम् गन्धमादनम् ॥ ६-१२७-४२
शरभं पनसं चैव परितह् परिष्वजे ।

परिष्वजे	= he also embraced	सुषेणम्च	= Sushena	नलम्चैव	= Nala
गवाक्षम्	= GAvaksha	गन्धमादनम्	= Gandhamadana	शरभम्	= Sharabha
पनसम्चैव	= Panasa	परितः	= and the surrounding monkeys.		

He also embraced Sushena, Nala, Gavaksha, Gandhamadana, Sharabha, Panasa and the surrounding monkeys.

ते कृत्वा मानुषं रूपं वानराः कामरूपिणः ॥ ६-१२७-४३
कुशलं पर्यपृष्ठन्त प्रहृष्टा भरतं तदा ।

तदा	= then	ते वानराः	= those monkeys	कामरूपिणः	= who can change their format will
कृत्वा	= assumed the form of humans	प्रहृष्टाः	= and rejoicingly	पर्यपृच्छन्	= asked
मानुषम्					
रूपम्					
कुशलम्	= about the welfare	भरतम्	= of Bharata.		

Then, those monkeys, who can change their form at will, assumed the form of humans and rejoicingly asked about the welfare of Bharata.

अथाब्रवीद्राजपुत्रः सुग्रीवं वानरर्षभम् ॥ ६-१२७-४४
परिष्वज्य महातेजा भरतो धर्मिणां वरः ।

अथ	= thereupon	महातेजाः	= the immensely brilliant	भरतः	= Bharata
राजपुत्रः	= the son of Dasaratha	धर्मिणाम्	= and the foremost among the virtuous	परिष्वज्य	= after embracing
सुग्रीवम्	= Sugreeva	वानरर्षभम्	= the excellent monkey	अब्रवीत्	= spoke to him (as follows):

Thereupon, the immensely brilliant Bharata, the son of Dasaratha and the foremost among the virtuous, after embracing Sugreeva the excellent monkey, spoke to him (as follows):

त्वमस्माकं चतुर्णा वैभ्राता सुग्रीव पञ्चमः ॥ ६-१२७-४५
सौहार्दाङ्गायते मित्रमपकारोऽरिलक्षणम् ।

सुग्रीव	= O Sugreeva!	त्वम्	= you	पञ्चमः	= are a fifth
भ्राता	= brother	अस्माकम्	= for all the four of us	मित्रम्	= a friend
जायते	= is born	चतुर्णाम्			
अरिलक्षणम्	= is the attribute of an adversary.	सौहार्दात्	= of affection	अपकारः	= malifience

You are a fifth brother, for all the four of us, O Sugreeva! A friend is born of affection, while malifience is the attribute of an adversary.

विभीषणं च भरतः सान्त्वयन्वाक्यमब्रवीत् ॥ ६-१२७-४६
दिष्ट्या त्वया सहायेन कृतं कर्म सुदुष्करम् ।

अथ	= thereafter	भरतः	= bharata	अब्रवीत्	= spoke
सन्त्ववाक्यम्	= (the following) kind words	विभीषणमच	= to Vibhishana	दिष्टा	= thank heaven!
सुदुर्कर्म	= a very difficult	कर्म	= task	कृतम्	= was accomplished
त्वया	= by you	शायेन	= as a companion (of Rama).		

Thereafter, Bharata spoke the following kind words to Vibhishan: Thank heaven! A very difficult task was accomplished by you, as a companion of Rama.

शत्रुग्नश्च तदा राममभिवाद्य सलक्षणम् ॥ ६-१२७-४७ सीतायाश्वरणौ पश्चाद्ववन्दे विनयान्वितः ।

तदा	= then	वीरः	= the valiant	शत्रुग्नश्च	= Shatruघna
अभिवाद्य	= offered his salutation	रामम्	= to Rama	स लक्षणम्	= along with Lakshmana
अभ्यवादयत्	= and offered his reverential salutation	सीतायाः	= to Sita's feet	विनयात्	= by bowing in humility.

Then, the valiant Shatruघna offered his salutation to Rama, along with Lakshmana and offered his reverential salutation to Sita's feet, by bowing in humility.

रामो मातरमासाद्य विष्णणं शोककर्शिताम् ॥ ६-१२७-४८ जग्राह प्रणतः पादौ मनो मातुः प्रसादयन् ।

आसाद्य	= by going nearer	मातरम्	= to his mother	विवर्णाम्	= who became pale
शोक	= and emaciated due to	रामः	= Rama	जग्राह	= seized
कर्शिताम्	= her grief	प्रणतः	= having bowed	मातुः मनः	= making his mother's heart
पादौ	= her feet				

By going to his mother, who became pale and emaciated due to her grief, Rama, by bowing, seized her feet in salutation, making his mother's heart delighted.

अभिवाद्य सुमित्रां च कैकेयीं च यशस्विनीम् ॥ ६-१२७-४९ स मातृश्च तदा सर्वाः पुरोहितमुपागमत् ।

अभिवाद्य	= offering salutation	सुमित्रामच	= to Sumitra	यशस्विनीम्	= the illustrious
कैकेयीमच	= Kaikeyi	सर्वाः मातृश्च	= and all his mothers	सः	= Rama
ततः	= then	उपागमत्	= approached	पुरोहितम्	= Vasishta the priest (and offered his salutation).

Offering salutation to Sumatra, the illustrious Kaikeyi and all his mothers, Rama then went to Vasishta the priest and offered his salutation in reverence.

स्वागतं ते महाबाहो कौसल्यानन्दवर्धन् ॥ ६-१२७-५०
इति प्राञ्जलयः सर्वे नागरा राममब्रुवन् ।

महाबाहो	= O the great armed!	कौसल्यानन्दवर्धन्	O the enhancer of delight to Kausalya!	स्वागतम्	= welcome
ते	= to you!	अब्रुवन् इति	= thus spoke	सर्वे	= all
नागरा:	= the citizens	रामम्	= to Rama	प्राञ्जलयः	= with their joined palms.

With joined palms, all the citizens of Ayodhya said to Rama: Welcome to you, O the great-armed! O the enhancer of Kausala's delight!

तन्यञ्जलिसहस्राणि प्रगृहीतानि नागरैः ॥ ६-१२७-५१
व्याकोशानीव पद्मानि ददर्श भरताग्रजः ।

भरताग्रजः	= Rama	ददर्श	= saw	तानि	= those
अञ्जलि	= thousands of joined palms	प्रगृहीतानि	= held	नागरैः	= by the citizens
सहस्राणि					
पद्मानीव	= as lotus-flowers	व्याकोशानि	= in bloom.		

Rama saw those thousands of joined palms held by the citizens, appearing as lotus-flowers in bloom.

पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम् ॥ ६-१२७-५२
चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित् ।

गृहीत्वा	= taking	ते	= those	पादुके	= wooden sandals
रामस्य	= of Rama	भरतः	= Bharata	धर्मवित्	= the knower of virtue
स्वयम्	= personally	योजयामास	= placed them below the feet	नरेन्द्रस्य	= of Rama the lord of men.

Taking those wooden sandals of Rama, Bharata, the knower of virtue, personally placed them below the feet of Rama, the lord of men.

अब्रवीच्च तदा रामं भरतः स कृताञ्जलिः ॥ ६-१२७-५३
एतते रक्षितं राजन्राज्यं निर्यातितं मया ।

कृताञ्जलिः	= having offered his salutation with joined palms	सः भरतः	= that Bharata	तदा	= then
अब्रवीच्च	= spoke	रामम्	= to Rama (as follows)	एतत्	= this
सकलम्	= entire	राज्यम्	= sovereignty	ते	= of yours

न्यासम्	= (kept with me) as a deposit	निर्यातितम्	= is being returned (to you)	मयाा	= by me.
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Having offered his salutation with joined palms, Bharata spoke to Rama as follows: This entire sovereignty of yours, kept with me as a deposit, is being returned to you, by me.

अद्य जन्म कृतार्थ मे संवृत्तश्च मनोरथः ॥ ६-१२७-५४
यस्त्वां पश्यामि राजानमयोध्यां पुनरागतम् ।

पश्यामि	= I am seeing	त्वाम्	= you	राजानम्	= as a king
पुनः	= after having come	अयोध्याम्	= to Ayodhya	यत्	= for which
आगतम्	back	कृतार्थम्	= has accomplished its purpose	मनोरथः च	= my wish too
मे जन्म	= my life	अद्य	= today.		
सम्पूर्तः	= is fulfilled				

My life has accomplished its purpose today and my wish too stands fulfilled, in that I see you, its king, come back to Ayodhya.

अवेक्षतां भवान्कोशं कोष्ठागारं पुरं बलम् ॥ ६-१२७-५५
भवतस्तेजसा सर्वं कृतं दशगुणं मया ।

भवान्	= you	अवेक्षताम्	= review	कोशम्	= your treasury
कोष्ठागारम्	= granary	गृहम्	= palace	बलम्	= and army
भवतः तेजसा	= by virtue of the power of your spirit	सर्वम्	= everything	कृतम्	= has been enhanced
मया	= by me.			दशगुणम्	tenfold

You review your treasury, granary, palace of your spirit, everything has been enhanced tenfold by me.

तथा ब्रुवाणं भरतं दृष्टा तं भ्रातृवत्सलम् ॥ ६-१२७-५६
मुमुचुर्वानरा बाष्पं राक्षसश्च विभीषणः ।

दृष्टा	= seeing	तम् भरतम्	= that Bharata	तथा	= thus
ब्रुवाणम्	= speaking	भ्रातृवत्सलम्	= with affection towards his brother	विभीषणह् च	= Vibhishana
राक्षसः	= the demon	वानराः	= and the monkeys	मुमुचुः	= shed
बाष्पम्	= their tears.				

Seeing that Bharata, speaking thus with affection with his brother, Vibhishana the demon and the monkeys shed their tears.

ततः प्रहर्षाद्भरतमङ्गमारोप्य राघवः ॥ ६-१२७-५७
ययौ तेन विमानेन ससैन्यो भरताश्रमम् ।

आरोप्य	= placing	भरतम्	= Bharata	अङ्कम्	= on his lap
राघवः	= Rama	प्रहर्षात्	= with delight	ततः	= thereupon
ययौ	= went	तेन विमानेन	= in that aerial car	भरताश्रमम्	= to the hermitage of Bharata
ससैन्यः	= along with the army.				

Placing Bharata on his lap with delight, Rama thereupon flew with his army (of monkeys and bears) in that aerial car to the hermitage of Bharata.

**भरताश्रममासाद्य ससैन्यो राघवस्तदा ॥ ६-१२७-५८
अवतीर्य विमानाग्रादवतस्थे महीतले ।**

आसाद्य	= reaching	भरताश्रमम्	= the hermitage of Bharata	ससैन्यः	= along with his army
राघवः	= Rama	तदा	= then	अवतीर्य	= descended
विमानाग्रात्	= from the anterior of the aerial car	अवस्तस्थे	= and stood for the time being	महीतले	= on the ground.

Reaching the hermitage of Bharata along with his army Rama then descended from the anterior of the aerial car and stood, for the time-being, on the ground.

**अब्रवीत्त तदा रामस्तद्विमानमनुक्तमम् ॥ ६-१२७-५९
वह वैश्रवणं देवमनुजानामि गम्यताम् ।**

तदा	= then	रामः	= Rama	अब्रवीत्	= spoke
तत्	= to that excellent aerial car (as follows)	वह	= carry	देवम्	= the lord
अनुक्तमम्					
विमानम्					
वैश्रवणम्	= Kubera	अनुजानामि	= I permit you	गम्यताम्	= to leave.

Then, Rama, for his part, spoke to that excellent aerial car, Serve as a transport to Kubera, the lord. I permit you to leave.

**ततो रामाभ्यनुज्ञातं तद्विमानमनुक्तमम् ॥ ६-१२७-६०
उत्तरां दिशमुद्दिश्य जगाम धनदालयम् ।**

रामानुभ्यनुज्ञातम्	= thus permitted by Rama	तत्	= that excellent aerial car	ततः	= thereupon
		अनुक्तमम्			
		विमानम्			
जगाम	= proceeded	उत्तराम्	= towards northern directions	धनदालयम्	= to reach the abode of Kubera the lord of riches.
		दिशम्		उद्दिश्य	

Thus permitted by Rama, that excellent aerial car, thereupon proceeded towards the northern direction, so as to reach the abode of Kubera the lord of riches.

विमानं पुष्पकं दिव्यं समृहीतं तु रक्षसा ॥ ६-१२७-६१
अगमद्धनदं वेगाद्रामवाक्यप्रचोदितम् ।

दिव्यम्	= that wonderful aerial	समृहीतम्	= which was seized	रक्षसा	= by Ravana
पुष्पकम्	car Pushpaka		(once)		
विमानम्					
अगमत्	= went	वेगात्	= in speed	धनदम्	= to Kubera
राम वाक्य	= as impelled by the advice of Rama.				
प्रचोदितम्					

That wonderful aerial car, Pushpaka which was seized by Ravana once, went in speed to Kubera, as impelled by Rama's advice.

पुरोहितस्यात्मसमस्य राघवो ।
बृहस्पतेः शक्र इवामराधीअपः ।
निपीड्य पादौ पृथगासने शुभे ।
सहैव तेनोपविवेश वीर्यवान् ॥ ६-१२७-६२

निपीड्य	= affectionately pressing	पादौ	= the feet	आत्मसमस्य	= of his family-priest
				पुरोहितस्य	(Vasishta the sage)
					who was his well-wisher
शक्रः इव	= even as Indra	अमराधिपः	= the lord of celestials (would press the feet)	बृहस्पतः	= of Brihaspati (the preceptor of gods)
वीर्यवान्	= the valiant Rama	उपविवेश	= sat	तेन सहैव	= by his side
राघवः					
शुभे	= on a separate seat.				
पृथगासने					

Affectionately pressing the feet of Vasishta, his well-wisher and family-priest, even as Indra the lord of celestials would press the feet of Brihaspati (the preceptor of gods), the valiant Rama sat by his side, on a separate seat.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे सप्तविंशत्यधिकशततमः सर्गः ॥

Thus completes 127th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a

sage and the oldest epic.

128 Sarga 128 - अष्टाविंशत्यधिकशततमः सर्ग

Sri Raama Pattabhishekam

Introduction -

At the request of Bharata to take back the kingdom of Ayodhya, Rama accepts the offer and sits on a seat. Bharata and Rama take their bath and get adorned for the occasion. Rama, mounting on an excellent chariot, sallies forth on a procession in the city accompanied by Bharata, Shatrughna, Lakshmana and Vibhishana. Nine thousand elephants follow the procession, with Sugreeva and other monkeys mounted on them. Some attendants and musicians with their musical instruments walk in front of Rama's procession. The citizens of Ayodhya host flags on every house. Rama returns to his paternal palace in Ayodhya. Sugreeva orders four of his monkeys to bring water from four oceans in jars given to them. Some monkeys brought water from five hundred rivers, as also from the four oceans for the purpose of the ceremony. Vasishta along with other brahmins as priests caused Rama to be consecrated with that water. The virgins, ministers, warriors, merchants, the four gods as well as other gods sprinkled sap of all kinds of herbs on Rama. Vasishta and other priests officiating the coronation-ceremony adorned Rama with an auspicious and charming crown. Then, Rama gives away presents to the priests as well as Sugreeva and Angada. Rama presents a pearl-necklace to Sita and Sita presents that necklace in turn to Hanuma. Rama further gives away presents to Vibhishana, Sugreeva, Jambavan and others on the occasion. Rama bids farewell to monkeys. The glory of the epic is complemented in the end by Valmiki.

शिरस्यञ्जलिमादाय कैकेयीनन्दवर्धनः ।
बभाषे भरतो ज्येष्ठन् रामं सत्यपराक्रमम् ॥ ६-१२८-१

भरतः	= Bharata	कैकेयानन्दवर्धनः = the enhancer of Kaikeyi's happiness	बभाषे	= spoke
रामम्	= to Rama	ज्येष्ठम् = his eldest brother	सत्यपराक्रमम्	= the truly brave man
आच्याय	= placing	अञ्जलिम् = his open hands placed side by side together and slightly hallowed	शिरसि	= on his head (as a token of salutation).

Placing his hallowed hands together on his head (as a mark of salutation), Bharata the enhancer of Kaikeyi's happiness, spoke to the truly brave Rama, his elder brother (as follows):

पूजिता मामिका माता दत्तन् राज्यमिदं मम ।
तद्दामि पुनस्तुभ्यन् यथा त्वमददा मम ॥ ६-१२८-२

मामिका	= my	मातालतोर्	= mother	पूजिता	= was treated respectfully
इदम्	= this kingdom	दत्तम्	= was given	मम	= to me
राज्यम्		त्वम्	= you	अददाः	= gave
यथा	= as	मम	= to me (in the same manner)	ददामि	= I am giving (it)
तत्	= it	पुनः	= again.		
तुम्यम्	= for you				

You gave this kingdom to me and treated my mother's words respectfully. As you gave it to me then, in the same way I am giving it to you again.

धुरमेकाकिना न्यस्तामृषभेण बलीयसा ।
किशोरवदुरुं भारं न वोढुमहमुत्सहे ॥ ६-१२८-३

अहम्	= I	न उत्सहे	= cannot	वोढुम्	= burden
किशोरवत्	= (anymore then) a young ox (would sustain)	धुरम्	= a load	न्यस्ताम्	= carried forward
बलीयसा	= by a strong	वृषभेण	= bull	एकाकिना	= all alone.

I cannot carry this heavy burden anymore than a young ox would sustain a load, carried forward by a strong bull all alone.

वारिवेगेन महता भिन्नः सेतुरिव क्षरन् ।
दुर्बन्धनमिदं मन्ये राज्यच्छिद्रमसन्वृतम् ॥ ६-१२८-४

मन्ये	= I think	इदम्	= this	राज्यच्छिद्रम्	= weak point in administration of the kingdom
असम्वृतम्	= which is uncovered	दुर्बन्धनम्	= is difficult to be controlled	भिन्नः	= as a broken dam
क्षरन्	= seeping from its cracks	महता vaa-sivegena	= (when breached) by a mammoth stream of water.	seturiva	

I think this venerable point in the form of administration of the kingdom is difficult to be controlled, as a broken dam, seeping from its cracks when breached mammoth stream of water.

गतिं खर इवाश्वस्य हन्सस्येव च वायसः ।
नान्वेतुमुत्सहे देव तव मार्गमरिन्दम् ॥ ६-१२८-५

अरिम्दमवीर	= O hero the annihilator of enemies!	न उत्सहे	= I am not able	अन्वेतुम्	= to follow
तवमार्गम्	= your path	इव	= any more than	खरः	= a donkey

गतिम्	= (would follow) the gallop	अश्वस्य	= of a horse	वायसः	= and a cow
हम्सस्येव	= (would take up) the chase of a wild goose.				

O hero, the annihilator of enemies! I am not able to follow your path, any more than a donkey would follow the gallop of a horse or a crow would take up the chase of a wild goose.

यथा च रोपितो वृक्षो जातशान्तनिवेशने ।
महांश्च सुदुरारोहो महास्कन्धः प्रशाखवान् ॥ ६-१२८-६

शीर्येत् पुष्पितो भूत्वा न फलानि प्रदर्शयेत् ।
तस्य नानुभवेदर्थन् यस्य हेतोः स रोप्यते ॥ ६-१२८-७

एषोपमा महाबाहो त्वमर्थन् वेत्तुमर्हसि ।
यद्यस्मान्मनुजेन्द्र त्वं भक्तान्भृत्यान्न शाधि हि ॥ ६-१२८-८

महाबाहो	= O mighty armed	मनुजेन्द्र	= king!	यथा	= how
वृक्षः	= a tree	आरोपितः	= planted	अन्तनिवेशने	= in the black-yard of one's own house
जातः अपि	= even though grown big	दुरारोहः	= and difficult to climb	महास्कन्धः	= with a huge trunk
प्रशाखवान्	= and large branches	न प्रदर्शयन्	= does not yield	फलानि	= fruits
शीर्येत्	= and dries up	पुष्पितः भूत्वा	= after flowering	सः	= he (who planted it)
नानुभवेत्	= would not enjoy	तस्य अर्थम्	= its object	यस्य हेतोः	= the fruit for which
रोपितः	= it was planted	एषा	= this	उपमा	= is the analogy (applied to you)
त्वम् यदि	= if you	भर्ता	= as a master	न शाधिहि नः	= would not indeed rule over us
भृत्यान्	= your servants	त्वम्	= you	वेत्तुमर्हसि	= can understand
अर्थम्	= the meaning.				

O mighty armed king! How a tree planted in the back yard of one's own house, even though grown big and difficult to climb with a huge trunk and large branches, does not yield fruits but dries up after flowering, he who planted it would not enjoy the fruit for which it was planted. This is the analogy applied to you, if you, as a Master, would not indeed rule over us, your servants. You can understand the meaning.

जगद्याभिषिक्तन् त्वामनुपश्यतु सर्वतः ।
प्रतपन्तमिवादित्यं मध्याहे दीप्तेजसं ॥ ६-१२८-९

राघव	= O Rama!	अद्य	= today	जगत्	= (let) the world
अनुपश्यति	= see	त्वाम्	= you	अभिषिक्तम्	= crowned
आदित्यमिव	= like the sun	दीप्त तेजसम्	= with flowing splendor	प्रतपन्तम्	= shining brilliantly
मध्याहे	= at noon.				

O Rama! Today, let the world see you when crowned, like the sun with its glowing splendour, shining brilliantly at noon.

**तूर्यसङ्घातनिर्घोषैः काञ्चीनूपुरनिस्वनैः ।
मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च ॥ ६-१२८-१०**

शेष्व च	= may you relax	प्रतिबुध्यस्व	= and wake-up too	तूर्य सम्प्रात	= to the sounds of an ensemble of musical instruments
काञ्चीनूपुर निः स्वनैः	= noise of ornaments strung with tiny bells and worn around the waist and anklets	मधुरैः	= and sweet	गीत शब्दैश्च	= invocation of songs.

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 invocation of songs.

**यावदावर्तते चक्रन् यावती च वसुन्धरा ।
तावत्त्वमिह सर्वस्य स्वामित्वमभिवर्तय ॥ ६-१२८-११**

त्वम्	= you	अनुवर्तय	= look after	स्वामित्वम्	= the lordship
लोकस्य	= of the world	इह	= here	यावत्	= as long as
चक्रम्	= the stellar sphere	आवर्तते	= revolves	यावत्	= and so far as
वसुन्धरा	= the earth	तावत्	= is so much.		

Look after, you, lordship of world here, as long as the stellar sphere revolves and so far as the earth is spread out.

**भरतस्य वचः श्रुत्वा रामः परपुरञ्जयः ।
तथेति प्रतिजग्राह निषसादासने शुभे ॥ ६-१२८-१२**

श्रुत्वा	= hearing	वचः	= the words	भरतस्य	= of Bharata
रामः	= Rama	पर पुरम्जयः	= who conquered the cities of adversaries	प्रतिजग्राह	= accepted
तथेति	= saying Be it so	निषसाद	= and sat	शुभे	= on the auspicious
आसने	= seat.				

Hearing the words of Bharata, Rama who conquered the cities of adversaries, accepted his words saying Be it so and sat on an auspicious seat.

**ततः शत्रुघ्नवचनान्निपुणाः इमश्रुवर्घकाः ।
सुखहस्ताः सुशीघ्राश्च राघवं पर्युपासत ॥ ६-१२८-१३**

ततः	= thereafter	शत्रुघ्न वचनात्	= on instructions from Shatruघ्ना	निपुणः	= skilled
शमश्रुवधनाः	= barbers	सुख हस्ताः	= with gentle hands	सुशीघ्राश्च	= who can do with a good speed
पर्य वारयन्	= encircled	राघवम्	= Rama. (all round).		

Thereafter, on instructions from Shatruघ्ना, skilled barbers with gentle hands who can do their work with a good speed, encircled Rama all round.

पूर्वं तु भरते स्नाते लक्ष्मणे च महाबले ।
 सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे ॥ ६-१२८-१४
 विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः ।
 महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन् ॥ ६-१२८-१५

भरते	= Bharata	स्नाते	= having bathed	पूर्वम्	= first
महाबले	= the mighty	लक्ष्मणे च	= Lakshmana	सुग्रीवे	= Sugreeva
वानरेन्द्रे	= the lord of monkeys	विभीषणे	= and Vibhishana	राक्षसेन्द्र	= the king of demons (took bath)
रूअम	= had his matted locks	स्नाताः	= and bathed	तस्थौ	= (He) stood
विशोधितजटः	disentangled	ज्वलन्	= shining	श्रिया	= with splendor
तत्र	= there	महार्ह	= and clothed in costly		
चित्र	= adorned with pictures	वसनोपेतः	raiment.		
माल्यानुलेपनः	garlands and smeared with sandal pastes of various colours				

Bharata, having bathed first, the mighty Lakshmana, Sugreeva the lord of monkeys and Vibhishana the king of demons took bath. Rama had his matted locks disentangled and bathed. He stood there, shining with splendour, adorned with picturesque garlands, smeared with sandal pastes of various colours and clothed in costly raiment.

प्रतिकर्म च रामस्य कारयामास वीर्यवान् ।
 लक्ष्मणस्य च लक्ष्मीवानिक्षवाकुकुलवर्धनः ॥ ६-१२८-१६

(Shatruघ्ना) = the valiant वीर्यवान्	लक्ष्मीवान्	= and charming man	इक्ष्वाकुकुल	= the promoter of Ikshvaku dynasty
कारयामास = caused to do	प्रतिकर्म	= personal adornment	वर्धनः	
लक्ष्मणस्य = and of Lakshmana.			रामस्य	= of Rama

Shatruघ्ना, the valiant and charming man, the promoter of Ikshvaku dynasty made arrangements for personal adornment of Rama and Lakshmana.

प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः ।
आत्मनैव तदा चक्रुर्मनस्विन्यो मनोहरम् ॥ ६-१२८-१७

तदा	= then	सर्वाः	= all	मनस्विन्यः	= the noble-minded
दशरथस्त्रियः	= wives of Dasaratha	आत्मनैव	= indeed themselves	चक्रुः	= made
मनोहरम्	= a beautiful	प्रतिकर्म	= decoration	स्विन्याह्	= of seetha.

Then, all the noble-minded widows of Dasaratha indeed themselves personally adorned Sita beautifully.

ततो राघवपत्नीनान् सर्वासामेव शोभनम् ।
चकार यत्नात्कौसल्या प्रहृष्टा पुत्रवत्सला ॥ ६-१२८-१८

ततः	= thereupon	प्रहृष्टा	= the delightful	कौसल्या	= Kausalya
पुत्रवत्सला	= who was affectionate of her sons	चकार	= made	शोभनम्	= a charming decoration
सर्वासाम्	= to all	वानरपत्नीनाम्	= the wives of monkeys	यत्नात्	= with zeal.

Thereupon, the delightful Kausalya, who was affectionate of her sons, adorned with zeal all the wives of monkeys.

ततः शत्रुघ्नवचनात्सुमन्त्रो नाम सारथिः ।
योजयित्वाभिचक्राम रथन् सर्वाङ्गशोभनम् ॥ ६-१२८-१९

ततः	= later	सारथिः	= the charioteer	सुमन्त्रो नाम	= by name Sumantra
शत्रुघ्नवचनात्	= on the orders of Sha- trughna	अभिचक्राम	= approached	योजयित्वा	= yoking
रथम्	= chariot (to horses)	सर्वाङ्ग	= completely beautiful in all respects.		

Later, on the orders of Shatruघnna, the charioteer by name Sumantra made his appearance, yoking chariot to horses which were completely beautiful in all respects.

अर्कमण्डलसङ्काशन् दिव्यं हृष्टा रथन् स्थितम् ।
आरुरोह महाबाहू रामः सत्यपराक्रमः ॥ ६-१२८-२०

हृष्टा	= seeing	दिव्यम्	= the charming	रथम्	= chariot
अर्कमण्डलसङ्काशम्	which emitted immac- ulate splendor like that of the sun	स्थितम्	= standing (before him)	महाबाहुः	= the mighty armed
रामः	= rama	परपुरम्जयः	= the conqueror of hos- tile cities	आरुरोह	= ascended it.

Seeing the charming chariot, which emitted immaculate splendour like that of the sun, standing before him, the mighty armed Rama, the conqueror of hostile cities, ascended it.

सुग्रीवो हनुमांश्चैव महेन्द्रसदृशाद्युती ।
स्तातौ दिव्यनिर्भैर्खैर्जग्मतुः शुभकुण्डलौ ॥ ६-१२८-२१

सुग्रीवः	= Sugreeva	हनुमांश्चैव	= and Hanuma	महेन्द्र	= having a splendor similar to that of Indra the lord of celestials
स्तातौ	= after taking bath	जग्मतुः	= started	दिव्यनिर्भैःखैः	= wearing beautiful raiments
शुभकुण्डलौः	= and sparkling ear-rings.				

Sugreeva and Hanuma, having splendour similar to that of Indra the lord of celestials, after taking their bat, wore beautiful raiment as well as sparkling ear rings and started.

सर्वाभरणजुषाश्च ययुस्ताः शुभकुण्डलाः ।
सुग्रीवपत्याः सीता च द्रष्टुं नगरमुत्सुकाः ॥ ६-१२८-२२

सर्वाभरण	= endowed with all	शुभकुण्डलाः	= and charming ear-	ताः	= those
जुषाः	types of ornaments		rings		
सुग्रीव	= and Sita	ययुः	= moved out	उत्सुकाः	= longing
द्रष्टुम्	= to see	नगरम्	= the city.		

Endowed with all types of ornaments as well as charming ear-rings, those wives of Sugreeva together with Sita moved out, longing as they were, to see the city.

अयोध्यायान् तु सचिवा राज्ञो दशरथस्य च ।
पुरोहितं पुरस्कृत्य मन्त्रयामासुर्थवत् ॥ ६-१२८-२३

अयोध्यायाम्	= in Ayodhya	सचिवाः	= the ministers	राजः	= of King Dasaratha
तु				दशरथस्य	
पुरस्कृत	= having placed the	मन्त्रयामास	= planned (everything)	अर्थवत्	= meaningfully.
पुरोहितम्	priest in their front				

In Ayodhya, the ministers of king Dasaratha, having placed the priest in their front, planned everything meaningfully.

अशोको विजयश्चैव सिद्धार्थश्च समाहिताः ।
मन्त्रयन्नामवृद्ध्यर्थन् वृत्त्यर्थं नगरस्य च ॥ ६-१२८-२४

अशोकः	= Ashoka	विजयश्चैव	= Vijaya	सिद्धार्थश्च	= and Siddhartha
समाहिताः	= with a great attention	मन्त्रयन्	= discussed	रामवृद्ध्यर्थम्	= about Rama's well-being
नगरस्य	= and the prosperity to do.				

Ashoka, Vijaya and Siddhartha, with a great concern, discussed about Rama's advancement and the prosperity of the City.

सर्वमेवाभिषेकार्थन् जयार्हस्य महात्मनः ।
कर्तुर्महर्थ रामस्य यद्यन्मङ्गलपूर्वकम् ॥ ६-१२८-२५

अहर्थ	= you ought	कर्तुम्	= to do	मङ्गल	= auspiciously
यद्यत् सर्वम्	= all that is required	अभिषेकार्थम्	= for the coronation	पूर्वकम्	
जयार्हस्य	= worthy of victory.			महात्मनः	= of the great souled

रामस्य

Rama

You ought to do auspiciously whatever is required for the coronation of the great-souled Rama, worthy of victory.

इति ते मन्त्रिणः सर्वे सन्दिश्य तु पुरोहितम् ।
नगरान्निर्ययुस्तूर्णन् रामदर्शनबुद्धयः ॥ ६-१२८-२६

सम्दिश्य	= advising	पुरोहितम्	= advising	पुरोहितम्	= the priest
इति	= in this way	सर्वे	= all	ते	= those
मन्त्रिणः	= ministers	तूर्णम्	= quickly	निर्ययुः	= started
नगरात्	= from the city	रामदर्शन	= with an intention to		

बुद्धयः

see Rama.

Advising the priest in this way, all those ministers quickly started from the city, with an intention to see Rama.

हरियुक्तन् सहस्राक्षो रथमिन्द्र इवानघः ।
प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ ६-१२८-२७

अनघः	= the faultless	रामः	= Rama	आस्थाय	= mounting
उत्तमम्	= the excellent	रथम्	= chariot	सहस्राक्षः	= as the thousand-eyed
रथम्	= (ascended) the chariot	हरियुक्तम्	= yoked to green-coloured horses	indraH	Indra
नगरम्	= to the city.			iva	

प्रययौ

= and sallied forth

The faultless Rama, mounting the excellent chariot, as Indra ascended the chariot yoked to green-coloured horses, sallied forth to the city.

जग्राह भरतो रश्मीञ्चात्रुप्रश्छत्रमाददे ।
लक्ष्मणो व्यजनन् तस्य मूर्धि सम्पर्यवीजयत् ॥ ६-१२८-२८

श्वेतन् च वालव्यजनन् सुग्रीवो वानरेश्वरः ।
अपरन् चन्द्रसङ्काशान् राक्षसेन्द्रो विभीषणः ॥ ६-१२८-२९

भरतः	= Bharata	जग्राह	= took up	रश्मीन्	= the reins
शत्रुघ्नः	= Shatrughna	aadade	= held	छत्रम्	= the parasol
तस्य मूर्धि	= on Rama's head	लक्ष्मणः	= Lakshmana	सम्पर्यवीजयत्	= winnowed
व्यजनम्	= a fan	विभीषणः	= Vibhishana	राक्षसेन्द्र	= the king of demons
परितः	= standing nearby	जगृहे	= held	अपरम्	= another
स्थितः		वालव्यजनम्	= fan	चन्द्रसम्काशम्	= shining brightly as the moon.
श्वेतम्	= white				

Bharata took up the reins. Shatrughna held the parasol on Rama's head. Lakshmana winnowed a fan. Vibhishana, the king of demons standing nearby, held a white fan, shining brilliantly like the moon.

ऋषिसम्बैर्तदाकाशे देवैश्च समरुद्धणैः ।
स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः ॥ ६-१२८-३०

तदा	= then	ऋषिसम्बैः	= by the groups of sages	देवैश्च	= celestials
समरुद्धणैः	= along with troop of the Maruts the host of the gods	रामस्य	= Rama	स्तूयमानस्य	= was being praised
आकाशे	= in the sky	मधुरध्वनिः	= and sweet reverberation	शुश्रुवे	= was heard.

Then, in the sky, groups of sages, celestials along with troop of the Maruts, the host of the gods, praised Rama and sweet reverberation was heard.

ततः शत्रुञ्जयं नाम कुञ्जरं पर्वतोपमम् ।
आरुरोह महातेजाः सुग्रीवो वानरेश्वरः ॥ ६-१२८-३१

ततः	= thereupon	सुग्रीवः	= Sugreeva	प्रवर्गर्भम्	= the foremost of monkeys
महातेजाः	= possessing a great splendor	आरुरोह	= mounted	कुञ्जरम्	= an elephant
शत्रुञ्जयनाम	= name Shatrunjaya	पर्वतोपमम्	= looking like a mountain.		

Thereupon, Sugreeva, the foremost of monkeys, possessing a great splendor, mounted an elephant named Shatrunjaya, looking like a mountain.

नवनागसहस्राणि ययुरास्थाय वानराः ।
मानुषन् विग्रहन् कृत्वा सर्वाभरणभूषिताः ॥ ६-१२८-३२

वानराः	= Mokneys	मानुषं	= assuming	human	सर्वाभरणभूषिताः = and adorned with all types of ornaments
ययुः	= sallied forth	विग्रहम्	forms		
		कृत्वा			
		आस्थाय	= mounting		नवनागसहस्राणि = on nine thousand elephants.

Assuming human forms and adorned with all types of ornaments, monkeys sallied forth, mounting on mine thousand elephants.

शङ्खशब्दप्रणादैश्च दुन्दुभीनान् च निस्वनैः ।
प्रययू पुरुषव्याघ्रस्तां पुरीन् हर्म्यमालिनीम् ॥ ६-१२८-३३

पुरुषव्याघ्रः	= Rama	थे फ़ोरेमोस्त्	= with sounds of	निः स्वनैः च	= and sounds
दुन्दुभीनाम्	= of kettle drums	शार्पवशब्द	couches among men		
प्रययौ	= proceeded	प्रणादैश्च	buzzing in the ear		
हर्म्य मालिनीम्	= having a series of palaces.	प्रययौ	= proceeded	ताम् पुरीम्	= to that City of Ayodhya

Rama, the foremost among men, accompanied by sounds of conches buzzing in the ears and sounds of kettle-drums, proceeded to the city of Ayodhya, having a series of palaces.

ददशुस्ते समायान्तन् राघवं सपुरःसरम् ।
विराजमानन् वपुषा रथेनातिरथन् तदा ॥ ६-१२८-३४

तदा	= then	ते	= they (the people of Ayodhya)	ददशुः	= saw
विराजमानम्	= having a beautiful form	अतिरथम्	= the great chariot-warrior	समायान्तम्	= arriving
रथेन	= on a chariot	सपुरः सरम्	= with attendants proceeding in advance.		

Then, the people of Ayodhya saw Rama, the chariot warrior, having a beautiful form, arriving on a chariot, with attendants walking in front.

ते वर्धयित्वा काकुत्थन् रामेण प्रतिनन्दिताः ।
अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम् ॥ ६-१२८-३५

वर्धयित्वा	= felicitating	काकुत्थसम्	= Rama	प्रतिनन्दिताः	= and greeted joyously in return
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रामेण	= by Rama	ते	= they	अनुजग्मुः	= followed
महात्मानम्	= the great souled Rama	परिवारितम्	= who was surrounded	भ्रातृभिः	= by his brothers.

Felicitating Rama and greeted in reciprocation by Rama, they followed the great souled Rama, who was surrounded by his brothers.

अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः ।
श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः ॥ ६-१२८-३६

vRitaH	= surrounded	अमात्यैः	= by ministers	ब्राह्मणश्चैव	= Brahmanas
तथा	= and	प्रकृतिभिः	= (other) citizens	रामः	= Rama
विरुरुचे	= shone	श्रिया	= with his own brilliance	चन्द्रमाः इव	= like the moon
नक्षत्रैः	= among the stars.				

Surrounded by ministers, brahmanas and other citizens, Rama shone with his own brilliance, like the moon among the stars.

स पुरोगामिभिस्तूर्यस्तालस्वस्तिकपाणिभिः ।
प्रव्याहरद्दिर्मुदितैर्मङ्गलानि ययौ वृतः ॥ ६-१२८-३७

सः	= that Rama	ययौ वृतः	= drove, surrounded	मुदितैः	= by musicians
त्वयैः	= with musical instruments	ताल	= cymbals and swastika-instruments of music	पुरोगमिभिः	= walking in front
प्रव्याहरद्दिः	= and uttering	स्वस्तिक		पणिभिः	
		पणिभिः	= in their hands	मङ्गलानि	
		मङ्गलानि	= auspicious songs.		

That Rama drove, surrounded by musicians having musical instruments cymbals and Swastika-musical instruments in their hands walking in front and uttering auspicious songs.

अक्षतन् जातरूपं च गावः कन्यास्तथा द्विजाः ।
नरा मोदकहस्ताश्च रामस्य पुरतो ययुः ॥ ६-१२८-३८

नरा:	= men	अक्षतम्	= with grains of rice	जातरूपम्च	= appearing gold in colour
गावः	= cows	कन्याः	= maidens	सहद्विजाः	= along with brahmanas
मोदकहस्ताः	= having balls of sweets in their hands	ययुः	= went	पुरतः	= in front
रामस्य	= of Rama.				

Men with grains of rice mixed with turmeric and thereby appearing gold in colour, cows, maidens along with brahmanas having balls of sweets in their hands, walked in front of Rama.

सख्यन् च रामः सुग्रीवे प्रभावं चानिलात्मजे ।
वानराणान् च तत्कर्म व्याच्चक्षेऽथ मन्त्रिणाम् ॥ ६-१२८-३९

अथ	= then	रामह्	= Rama	आचक्षे	= narrated
सुग्रीव	= about his friendship	प्रभारम्च	= the power	अनिलात्मजे	= of hanuma
सर्व्यम्च	established with Sugreeva				
तत् कर्म च	= and that great act	वानराणाम्	= of monkeys	मन्त्रिणाम्	= to his ministers.

Then, Rama narrated about his friendship established with Sugreeva, the power of Hanuma and the great act of monkeys to his ministers.

श्रुत्वा च विस्मयन् जग्मुरयोध्यापुरवासिनः । वानराणां च तत्कर्म राक्षसानां च तद्वलम् ॥ ६-१२८-४०

श्रुत्वा	= hearing	तत्	= that	कर्म	= act
वानराणाम्	= of monkeys	तत् बलम्च	= and that strength	राक्षसानाम्	= of the demons
अयोध्य	= the citizens of Ayodhya	विस्मयः	= were astonished.		
पुरवासिनः		जग्मुः			

Hearing the well-known achievement monkeys and the commonly known strength of the demons, the citizens of Ayodhya were astonished.

**विभीषणस्य संयोगमाचक्षेऽथ मन्त्रिणाम् ।
द्युतिमानेतदाख्याय रामो वानरसन्वृतः ॥ ६-१२८-४१
हृष्टपुष्टजनाकीर्णमयोध्यां प्रविवेश ह ।**

अथ	= then	आचक्षे	= (Rama) spoke	मन्त्रिणाम्	= to his counselors
विभीषणस्य	= about his meeting with Vibhishana	आख्याय	= after recounting	एतत्	= it
सम्योगम्	Vibhishana	प्रविवेश	= entered	अयोध्याम्	= Ayodhya
सः द्युतिमान्	= that resplendent Rama	वानरसन्वृतः	= together with the monkeys.		
रामः					
हृष्ट पुष्ट	= crowded with rejoiced and happy people				
जनाकीर्णम्					

Then, Rama spoke to his counselors about his meeting with Vibhishana. After recounting it, the resplendent Rama entered Ayodhya crowded with happy and rejoiced people, together with the monkeys.

**ततो ह्यभ्युच्छ्रयन्पौराः पताकास्ते गृहे गृहे ॥ ६-१२८-४२
ऐक्षवाकाध्युषितन् रम्यमाससाद् पितुर्गृहम् ।**

ततः	= then	पौरः	= the citizens	अभ्युच्छ्रयन्	= hoisted
पताकाः	= flags	गृहे गृहे	= on every house	आससाद्	= (Rama) reached
रम्यम्	= the beautiful	गृहम्	= palace	पितुः	= of his father
ऐक्षवाकाध्युषितम्	= occupied by Ikshvaku kings.				

Then, the citizens hoisted flags on every house. Rama reached the beautiful palace, paternal occupied by Ikshvaku kings.

अथाब्रवीद्राजपुत्रो भरतं धर्मिणां वरम् ॥ ६-१२८-४३
 अर्थोपहितया वाचा मधुरं रघुनन्दनः ।
 पितुभवनमासाद्य प्रविश्य च महात्मनः ॥ ६-१२८-४४
 कौसल्यान् च सुमित्रां च कैकेयीं चाभ्यवादयत् ।

अथ	= then	रघुनन्दनः	= Rama	राजपुत्रः	= the prince
आसाद्य	= approaching	प्रविश्य	= and entering	भवनम्	= the palace
महात्मनः	= of the great souled	पितुः	= father	अभिवाद्य	= offering salutation
कौसल्याम्च	= to Kausalya	सुमित्राम्च	= Sumitra	कैकेयीम्च	= and Kaikeyi
अब्रवीत्	= and spoke	मधुरम्	= (the following) sweet	अर्थोपहितया	= and somewhat meaningful
वाचा	= words	भरतम्	= to Bharata	धर्मिणाम्	= the foremost among the righteous.
				वरम्	

Approaching and entering the palace of the great-souled father, Rama the prince offered salutation to Kausalya, Sumitra and Kaikeyi and spoke the following sweet and meaningful words to Bharata, the foremost among the righteous:

तच्च मद्वनन् श्रेष्ठं साशोकवनिकं महत् ॥ ६-१२८-४५
 मुक्तावैदूर्यसङ्कीर्णन् सुग्रीवस्य निवेदय ।

निवेदय	= give	तत्	= that	महत्	= great
मद्वनम्	= palace of mine	श्रेष्ठम्	= which is excellent	साशोकवनिकम्	= with Ashoka garden
मुक्तावैदूर्य	= and consisting of pearls	सुग्रीवाय	= to Sugreeva (for his stay).		
सङ्कीर्णम्	= cat's eye gems				

Give this great palace of mine which looks excellent with Ashoka garden and consisting of pearls and cat's eye-gems to Sugreeva for his stay.

तस्य तद्वचनन् श्रुत्वा भरतः सत्यविक्रमः ॥ ६-१२८-४६
 हस्ते गृहीत्वा सुग्रीवं प्रविवेश तमालयम् ।

श्रुत्वा	= hearing	तत् वचनम्	= those words	तस्य	= of Rama
भरतः	= Bharata	सत्य विक्रमः	= having a true prowess	गृहीत्वा	= holding
सुग्रीवम्	= Sugreeva	हस्ते	= by his hand	प्रविवेश	= entered
तम्	= that house	ततः	= then.		
आलयम्					

Hearing those words of Rama, Bharata having a true prowess, holding Sugreeva by his hand, entered that house.

ततस्तैलप्रदीपांश्च पर्यङ्गास्तरणानि च ॥ ६-१२८-४७
गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः ।

ततः	= thereupon	प्रचोदिताः	= some men ordered	शत्रुघ्नेन	= by Shatruघना
गृहीत्वा	= taking	क्षिप्रम्	= quickly	तैलप्रदीपाम्शोह	= oil lamps
पर्यणकास्तरणानिच्च	beds and mats	विविशुः	= entered (the house).		

Thereupon, some men as ordered by Shatruघना, quickly brought oil lamps, beds as also mats and entered the house.

उवाच च महातेजाः सुग्रीवन् राघवानुजः ॥ ६-१२८-४८
अभिषेकाय रामस्य दूतानाज्ञापय प्रभो ।

राघवानुजः	= Bharata	महातेजाः	= of great splendor	उवाच च	= spoke
सुग्रीवम्	= to Sugreeva	आज्ञापय	= order	दूतान्	= the messengers
रामस्य	= for the coronation of	प्रभो	= O capable person!.		
अभिषेकाय	Rama				

Bharata of great splendour spoke to Sugreeva as follows: O capable person! Order the messengers to make arrangements for Rama's coronation.

सौवर्णान्वानरेन्द्राणान् चतुर्णां चतुरो घटान् ॥ ६-१२८-४९
ददौ क्षिप्रन् स सुग्रीवः सर्वरक्तविभूषितान् ।

सः	= that	सुग्रीवः	= Sugreeva	क्षिप्रम्	= promptly
ददौ	= gave	चतुरः	= four	सौवर्णान्	= golden
ghaTaan	= jars	सर्व रत्न	= set with jewels	चतुर्णाम्	= to four leaders of monkeys.

Sugreeva then gave four golden jars encrusted with jewels, to four leaders of monkeys.

यथा प्रत्यूषसमये चतुर्णान् सागराभ्यसाम् ॥ ६-१२८-५०
पूर्णैर्घटैः प्रतीक्षध्वन् तथा कुरुत वानराः ।

वानराः	= O monkeys!	कुरुत	= do	यथा तथा	= in such a way that
प्रतीक्षध्वम्	= you await (my orders tomorrow)	प्रत्यूषसमये	= at down	घटैः	= with your water-jars
पूर्णैः	= filled with oceans respectively.				

O monkeys! Get ready in such a way that you await my orders tomorrow at dawn, with your water-jars filled with water from the four oceans respectively.

एवमुक्ता महात्मानो वानरा वारणोपमाः ॥ ६-१२८-५१
उत्पेतुर्गनन् शीघ्रन् गरुडा इव शीघ्रगाः ।

महात्मानः	= the great souled	वानराः	= monkeys	वरणोपमाः	= resembling elephants
शीघ्रगाः	= and going speedily	उक्ताः	= who were spoken	एवम्	= thus
गरुडाः इव	like eagles	शीघ्रम्	= quickly	गगनम्	= into the sky.
उत्पेतुः	= leapt				

The great souled monkeys, resembling elephants and going speedily like eagles, thus ordered by Sugreeva, leapt quickly into the sky.

जाम्बवांश्च हनूमांश्च वेगदर्शीं च वानरः ॥ ६-१२८-५२
ऋषभश्चैव कलशाङ्गलपूर्णानथानयन् ।
नदीशतानां पञ्चानान् जले कुम्भैरुपाहरन् ॥ ६-१२८-५३

ततः	= then	जाम्बवांश्च	= Jambavan	हनूमांश्च	= Hanuma
वानरह्	= a monkey	वेगदर्शीच	= called Vegadarshi	ऋषभश्चैव	= and Rishabha
आनयन्	= brought	कलशान्	= water-jars	जलपूर्णान्	= filled with water
उपाहरन्	= (they) brought	जलम्	= water	नदीशतानाम्	= from five hundred rivers
kumbhaiH	= with (those) jars.			पञ्चानाम्	

Jambavan, Hanuma, a monkey called Vegadarshi and Rishabha brought water-jars filled with water. They brought water from five hundred rivers with those jars.

पूर्वात्समुद्रात्कलशान् जलपूर्णमथानयत् ।
सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम् ॥ ६-१२८-५४

अथ	= thereafter	सत्त्व सम्पन्नः	= the energetic	सुषेणः	= Sushena
आनयत्	= brought	कलशम्	= a jar	जलपूर्णम्	= filled with water
पूर्वात्	= from the eastern sea	सर्व रत्न	= and adorned with		
समुद्रात्		विभूषितम्	all types of precious stones.		

Thereafter, the energetic SusheNa brought a jar, adorned with all types of precious stones, filled with water from the eastern sea.

ऋषभो दक्षिणात्तूर्णन् समुद्राजलमाहरत् ।
रत्नचन्दनकपूरैः सन्वृतन् काञ्चनं घटम् ॥ ६-१२८-५५

ऋषभः	= Rishabha	आनयत्	= brought	जलम्	= water
तूर्णम्	= quickly	दक्षिणात्	= from the southern sea	काण्डनम्	= in a golden jar
सम्मानम्	= covered	समुद्रात्		घटम्	
		रक्तचन्दनशाखाभिः	with stems of red-sandalwood tree.		

Rishabha brought water quickly from the southern sea in a golden jar, covered with some stems of red sandal-wood tree.

**गवयः पश्चिमात्तोयमाजहार महार्णवात् ।
रत्नकुम्भेन महता शीतं मारुतविक्रमः ॥ ६-१२८-५६**

गवयः	= Gavaya	मारुतविक्रमः	= having a pace rapid as wind	आजहार	= brought
शीतम्	= cool	तोयम्	= water	पश्चिमात्महार्णवात्	from the western ocean
महता रत्नं	= in a large jar set with jewels.				

Gavaya, having a pace as rapid as wind, brought cool water from the western ocean, in a large jar set with jewels.

**उत्तराच्च जलन् शीघ्रन् गरुडानिलविक्रमः ।
आजहार स धर्मात्मा नलः सर्वगुणान्वितः ॥ ६-१२८-५७**

सः धर्मात्मा	= that virtuous Nala	गरुडानिल	= who vied with Garuda (the king of birds)	सर्वगुणान्वितः	= and who was endowed with all good qualities
नलः		विक्रमः	and the wind-god in prowess		
आजहार	= brought	शीघ्रम्	= swiftly	उत्तरात्	= from the northern sea.

That virtuous Nala, who vied with Garuda (the king of birds) and the wind-god in prowess, and who was endowed with all good qualities, swiftly brought water form the northern sea.

**तत्सैर्वानरश्रेष्ठैरानीतं प्रेक्ष्य तज्जलम् ।
अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह ॥ ६-१२८-५८
पुरोहिताय श्रेष्ठाय सुहृद्यश्च न्यवेद्यत ।**

ततः	= then	शत्रुघ्नः	= Shatruघnna	सचिवैः सह	= accompanied by the counselors
न्यवेद्यत्	= reported	तत् जलम्	= about that water	रामस्य	= intended for Rama's coronation
आनीतम्	= brought	तैहै वानर	= by those foremost of monkeys	अभिषेकाय	= to their chief priest
सुहृद्यः च	= and friends.	श्रेष्ठैः		पुरोहिताय	

Then, Shatrughna, accompanied by the counsellors, reported to Vasishta, their chief priest and his friends, about that water intended for Rama's coronation brought by those foremost of monkeys.

ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह ॥ ६-१२८-५९
रामन् रत्नमयो पीठे सहसीतं न्यवेशयत् ।

ततः	= then	वृद्धः	= the elderly	वसिष्ठः	= Vasistha
प्रयतः	= with diligence	ब्राह्मणैः श	= along with other Brahmans at his side	रामम्	= prevailed upon Rama
सहसीतम्	= along with Sita	ratnamaye	precious stones.	सम्प्रवेशयत्	duly to occupy

The elderly Vasistha, with diligence, along with other brahmins on his side, prevailed upon Rama duly to occupy along with Sita, on a seat made of precious stones.

वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः ॥ ६-१२८-६०
कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा ।
अभ्यषिञ्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना ॥ ६-१२८-६१
सलिलेन सहस्राक्षन् वसवो वासवं यथा ।

वसिष्ठः	= Vasishta	वामदेवश्च	= Vamadeva	जाबालिः	= Jabali
अथ	= and	काश्यपः	= Kashyapa	कात्यायनः	= kaatyayana
सुयज्ञः	= Suyagna	गौतमः	= Gautama	तथा	= and
विजयः	= vijaya	अभ्यषिञ्चन्	= consecrated	नर व्याघ्रम्	= Rama the tiger among men
प्रसन्नेन	= with clear	सुगन्धेन	= and fragrant	सलिलेन	= water
वसवः इव	= as the eight Vasus	* (conse- crated)	= the thousand-eyed	वासवम्	= Indra the lord of celestials.
		sahas- raak- Sham			

Vasishta, Vamadeva, Kashyapa, Katyayana, Suyajna, Gautama and Vijaya consecrated Rama the tiger among men, with clear and fragrant water, as the eight Vasus*

comment: Eight Vasus: 1. Aapa (connected with water), 2. Dhruva the pole-star, 3. Soma the moon, 4. Dhara, 5. Anila, the wind, 6. Pavaka the fire, 7. Pratyusha, the Dawn , 8. Prabhava the Light.

त्रृत्विग्निभ्राह्मणैः पूर्वन् कन्याभिर्मन्त्रिभिस्तथा ॥ ६-१२८-६२
योद्यैश्चैवाभ्यषिञ्चन्ते सम्प्रहृष्टाः सनैगमैः ।
सर्वोषधिरसैश्चापि दैवतैर्नभसि स्थितैः ॥ ६-१२८-६३
चतुर्हिंलोकपालैश्च सर्वैदैवैश्च सङ्गतैः ।

ते सम्प्रहृष्टः	= they with much delight	अभ्यधिस्त्वन्	= got him consecrated	पूर्वम्	= first
ब्राह्मणैः	= by brahmanas	ऋत्विग्निः	= officiating as priests	तथा	= and
कन्याभिः	= by virgins	मन्त्रिभिः	= ministers	योधैश्च	= warriors
सनैगमैः	= as well as merchants	सर्वोपधिरसैश्चापि	= and of all kinds of medicinal herbs	चतुर्भिः देवैः	= by the four gods
लोकपालैश्च	= the guardians of the world	स्थितैः	= standing	नभसि	= in the air
सर्वैः देवैश्च	= and by all other gods	समग्रैः	= assembled there.		

Vasishta and others, with much delight got him consecrated first, with brahmanas officiating as priests and by virgins, ministers, warriors, as well as merchants sprinkling the sap of all kinds of medicinal herbs, with the four gods the guardians of the worlds, standing in the air and with all the gods assembled there, sprinkling the sap on Rama.

ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम् ॥ ६-१२८-६४
 अभिषिक्तः पुरा येन मनुस्तं दीप्तेजसम् ।
 तस्यान्ववाये राजानः क्रमाद्येनाभिषेचिताः ॥ ६-१२८-६५
 सभायां हेमकुम्भायां शोभितायां महाधनैः ।
 रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः ॥ ६-१२८-६६
 नानारत्नमये पीठे कल्पयित्वा यथाविधि ।
 किरीटेन ततः पश्चाद्वसिष्ठेन महात्मना ॥ ६-१२८-६७
 ऋत्विग्निर्भूषणैश्चैव समयोक्त्यत राघवः ।

येन	= with which crown	पुरा	= long ago	मनुः	= Manu the emperor
अभिषिक्तः	= was adorned when he was coronated	येन	= and with which	तस्य	= the kings who followed in his line
क्रमेदेना	= were successively adorned when they were coronated	तम्	= that crown	अन्ववाये	
अभिषेचिताः		किरीटम्		राजानः	
ब्रह्मणा	= by Brahma	पूर्वम्	= at the beginning of creation	रत्नशोभितम्	= studded with precious stones nirmitam fashioned
कल्पयित्वा	= being kept	यथा विधि	= according to rule	दीप्तः	= and dazzling with splendor
नानारत्नमये	= adorned with many kinds of precious stones	सभायाम्	= in the council-hall	तेजस्सम्	
शोभितायाम्	= graced	महाधनैः	= with abundant riches	पीठे	= on a throne
शोभितायाम्	= and shiningly fabricated	सुशोभनैः	= with most charming	हेमकुम्भायाम्	= studded with gold
नानाविधैः	= of various kinds	ततः पश्चात्	= and thereafter	चित्रितायाम्	= decorated
समयोक्त्यत	= duly adorned	किरीटेन	= by the crown	रत्नैः	= jewels
महात्मना	= by the great-souled	ऋत्विग्निः	= and other priests officiating at the coronation-ceremony.	राघवः	= Rama
वसिष्ठेन	Vaishta			भूषणैश्चैव	= and jewels

With which crown, long ago, Manu the emperor was adorned while he was consecrated and with which, the kings followed in his line were successively adorned while they were coronated, that crown studded with precious jewels, fashioned by Brahma at the beginning of creation and dazzling with splendour, 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 duly adorned by that crown as well as jewels by the great-souled Vasishta and other priests officiating at the coronation-ceremony.

छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डुरन् शुभम् ॥ ६-१२८-६८
 श्रेतन् च वालव्यजनन् सुग्रीवो वानरेश्वरः ।
 अपरन् चन्द्रसङ्काशान् राक्षसेन्द्रो विभीषणः ॥ ६-१२८-६९

shatruघ्नाH‡ Shatruघ्ना	जग्राह	= held	तस्य	= over him
पाण्डुरम् = a white	शुभम्	= and charming	छत्रम्	= parasol
सुग्रीवः = Sugreeva	वानरेश्वरः	= the king of monkeys	श्रेतम्	= a white
वालव्यजनम् = whisk	विभीषणः	= and Vibhishna	राक्षसेन्द्रः	= the lord of demons
अप्रम्ञ = another whisk	छन्द्र	= (shining) like the moon.	सम्काशम्	

Shatruघ्ना held over him, a white and charming parasol; Sugreeva the king of monkeys, a white whisk and vibhishana the lord of demons, another whisk shining like the moon.

मालान् ज्वलन्तीन् वपुषा काञ्चनीं शतपुष्कराम् ।
 राघवाय ददौ वायुर्वासवेन प्रचोदितः ॥ ६-१२८-७०

प्रचोदित	= encouraged	वासवेन	= by Indra the lord of celestials	वायुः	= the wind-god
ददौ	= presented	राघवाय	= to Rama	काञ्चनीम्	= a golden garland
शतपुष्कराम्	= having a hundred lotuses	ज्वलन्तीम्	= and of a shining	मालाम्	

Encouraged by Indra, the lord of celestials, the wind-god presented to Rama, a golden garland consisting of a hundred lotuses and which looked shining brilliantly.

सर्वरक्षसमायुक्तं मणिरक्षविभूषितम् ।
 मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः ॥ ६-१२८-७१

शक्र	= induced by Indra (the wind-god)	ददौ	= presented	नरेन्द्राय	= to the king
प्रचोदितः		विभूषितम्	= decorated	मणिभूष	= with gems

सर्वं रक्ष = and endowed with
समायुक्तम् several types of pre-
cious stones.

Induced by Indra, the wind-god presented to Rama the king, a chain of pearls, adorned with gems and endowed with several types of precious stones.

प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरो गणाः ।
अभिषेके तदर्द्धस्य तदा रामस्य धीमतः ॥ ६-१२८-७२

धीमतः	= at that time of	तदर्द्धस्य	= who was deserving it	देवगन्धर्वाः	= the celestial musicians
रामस्य	coronation-ceremony				among the celestials
अभिषेके	of intelligent Rama				
प्रजगुः	= gracefully sang	अप्सरोगणाः	= and troupes of Apsaras (celestial nymphs)	ननृतुः	= danced.

On that occasion of the coronation-ceremony of the intelligent Rama, who was well-deserving it, the celestial-musicians among the celestials gracefully sang and troupes of Apsaras (celestial nymphs) danced.

भूमिः सस्यवती चैव फलवन्तश्च पादपाः ।
गन्धवन्ति च पुष्पाणि बभूव् राघवोत्सवे ॥ ६-१२८-७३

राघवोत्सवे	= on the occasion of that merriment (of coronation) to Rama	भूमिः	= the earth	सस्यवती	= was bearing a rich crop
paadapaaH	= the trees	बभूवः	= were laden with fruits	पुष्पाणि	= and flowers
गन्धवन्ति च	= endowed with fragrance.	फलवन्तश्च			

On the occasion of that merriment of coronation to Rama, the earth was bearing a rich crop, the trees were laden with fruits and fragrant flowers.

सहस्रशतमध्यानान् धेनूनां च गवां तथा ।
ददौ शतन् वृषान्पूर्वन् द्विजेभ्यो मनुजर्षभः ॥ ६-१२८-७४

मनुजर्षभः	= Rama the foremost among men	पूर्वम्	= first	ददौ	= gave away
द्विजेभ्यः	= to Brahmanas	सहस्रशतम्	= a hundred thousand	अश्वानाम्	= horses
तथा	= and	गवान्च	= cows	धेनूनाम्	= that have lately calved
शतवृषान्	= and a hundred bulls.				

Rama the foremost among men, first gave away to Brahmanas, a hundred thousand horses and cows that have lately calved as well as a hundred bulls.

त्रिंशत्कोटीहृण्यस्य ब्राह्मणेभ्यो ददौ पुनः ।
नानाभरणवस्त्राणि महार्हाणि च राघवः ॥ ६-१२८-७५

राघवः	= Rama	पुनः	= again	ददौ	= gave
ब्राह्मणेभ्यः	= to Brahmanas	त्रिंशत्कोटी	= thirty crores	हृण्यस्य	= of gold coins
नाना	= all kinds	महार्हाणि	= of very costly	आभरण	= jewels and raiments. वस्त्राणि

Rama again gave to Brahmanas, thirty crores of gold coins, all kinds of very costly jewels and raiment.

अर्करश्मप्रतीकाशान् काञ्चनीं मणिविघ्रहाम् ।
सुग्रीवाय सजन् दिव्यां प्रायच्छन्मनुजर्षभः ॥ ६-१२८-७६

मनुजाधिपः	= Rama	प्रायच्छत्	= gave	सुग्रीवाय	= to Sugriiva
दिव्याम्	= a beautiful	काञ्चनीम्	= golden	सजन्	= chaplet
मणिविघ्रहाम्	= studded with plenty of gems	अर्करश्मि	= looking like a beam of sun-light.	प्रतीकाशाम्	

Rama gave to Sugreeva, a beautiful chaplet, studded with plenty of gems, looking like a beam of sun-light.

वैदूर्यमणिचित्रे च वज्ररत्नविभूषिते ।
वालिपुत्राय धृतिमानङ्गदायाङ्गदे ददौ ॥ ६-१२८-७७

धृतिमान्	= Rama the joyful man	ददौ	= presented	अङ्गदाय	= to Angada
वालिपुत्राय	= the son of Vali	अङ्गदे	= a bracelet worn on upper arm	वैदूर्यमय	= conspicuously studded with cat's eye gems
मणिरत्न विभूषिते	= and adorned with jew- els and gems.			चित्रे च	

The joyful Rama presented to Angada, the son of Vali, a bracelet worn on upper arm, conspicuously studded with cat's eye gems and adorned with jewels and gems.

मणिप्रवरजुष्टन् च मुक्ताहारमनुत्तमम् ।
सीतायै प्रददौ रामश्वन्दरश्मसमप्रभम् ॥ ६-१२८-७८
अरजे वाससी दिव्ये शुभान्याभरणानि च ।

रामः	= Rama	प्रददौ	= presented	सीतायै	= to Sita
अनुत्तमम्	= an excellent	मुक्ताहारम्	= string of pearls	मणिप्रवरजुष्टम्	= furnished with superior gems
तम् छन्द्र	= shining like that beam रश्मि	अरजे	= clean	दिव्ये	= and beautiful
समप्रभम्					
वाससी	= (two) raiments	शुभानि	= and lovely ornaments.	आभरानिच	

Rama presented to Sita, an excellent string of pearls, furnished with superior gems, shining like a beam of moon-light two clean and beautiful raiment and lovely ornaments.

अवेक्षमाणा वैदेही प्रददौ वायुसूनवे ॥ ६-१२८-७९
 अवमुच्यात्मनः कण्ठाद्वारन् जनकनन्दिनी ।
 अवैक्षत हरीन्सर्वान्भर्तारन् च मुहुर्मुहुः ॥ ६-१२८-८०

अवेक्ष्य	= looking towards	हनूमन्तम्	= Hanuma	प्रवङ्गम्	= the monkey
मैथिली	= Sita	जनकनन्दिनी	= daughter of Janaka	अवमुच्य	= taking off
हारम्	= the pearl-string	आत्मनः	= from her neck	अवैक्षत	= caught a glimpse of
सर्वान्	= all the monkeys	कङ्घात्		मुहुर्मुहुः	= again and again.
हरीन्		भर्तरम् च	= and her husband		

Looking towards Hanuma the monkey, Sita, daughter of Janaka, having taken off the pearl-string from her neck, repeatedly caught the glimpse of all the monkeys and her husband.

तामिङ्गितज्ञः सम्प्रेक्ष्य बभाषे जनकात्मजाम् ।
 प्रदेहि सुभगे हारन् यस्य तुष्टासि भामिनि ॥ ६-१२८-८१

तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ।
 पौरुषन् विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥ ६-१२८-८२

ताम् सम्प्रेक्ष्य	= looking at her	इन्गितज्ञः	= Rama who was acquainted with the gesture of another	बभाषे	= spoke
ताम्	= to that Sita (as follows):	subhage	= O dear Sita	यस्य	= with whom
जानकात्मजम्		bhaamini			
तुष्ट असि	= you are pleased	यस्मिन्	= in whom	तेजः	= sharpness
धृतिः	= firmness	यशुः	= renown	दाक्ष्यम्	= dexterity
सामर्थ्यम्	= competence	विनयः	= modesty	नयः	= prudence
पौरुषम्	= virility	विक्रमह्	= prowess	बुद्धिः	= and intelligence
एतानि	= these qualities	सर्वदा	= are always there (to him)	प्रदेहि	= give
हारम्	= the pearl necklace.				

Looking at her, Rama who was acquainted with the gesture of another spoke to Sita as follows: Dear Sita! Give the pearl-necklace to a person, with whom you are pleased and in whom the following viz. sharpness, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever present.

ददौ सा वायुपुत्राय तन् हारमसितेक्षणा ।
 हनूमान्स्तेन हारेण शुशुभे वानरर्षभः ॥ ६-१२८-८३
 चन्द्रांशुचयगौरेण श्वेताग्रेण यथाचलः ।

असितेक्ष्णा	= the black-eyed	सा	= Sita	ददौ	= gave
तम्	= that necklace	वायुपुत्राय	= to Hanuma	हनूमान्	= Hanuma
वानराम्भु	= which was white as	शुशुभे	= shone brilliantly	अचलः यथा	= as a mountain (shone)
चय गौरेण	a heap of beams of moonlight				
श्वेताश्रेण	= silvered by a white cloud.				

The black-eyed Sita gave that pearl necklace to Hanuma. Hanuma, the foremost among the monkeys, by wearing that necklace, which was as white as a heap of moonlight-beams, shone brilliantly as a mountain silvered by a white cloud.

सर्वे वानरवृद्धाश्च ये चान्ये वानरोत्तमाः ॥ ६-१२८-८४
वासोभिर्भूषणैश्चैव यथार्हं प्रतिपूजिताः ।

सर्वे वानर	= all the elder ones	प्रतिपूजिताः	= were honoured	वाशोभिः	= with raiments
वृद्धाश्च	among the monkeys				
भूषणैश्चैव	= and ornaments	यथार्हम्	= suitably.		

All the elder ones among the monkeys and others, who were foremost among the moneys, were honoured suitably with raiment and ornaments.

ततो द्विविद मैन्दाभ्यां नीलाय च परन्तपः ॥ ६-१२८-८५
सर्वान्कामगुणान्वीक्ष्य प्रददौ वसुधाधिपः ।

ततः	= thereafter	वसुधाधिपः	= Rama	परन्तपः	= the tormentor of en- emis
वीक्ष्य	= discerning	प्रददौ	= presented	सर्वान्	= all
काम गुणान्	= objects according to their inclinations	मैन्द	= to mainda Dvivida		

द्विविदाभ्यां
niilaay-
acha

Thereafter, Rama the tormentor of enemies, having thought over, presented articles according to their inclinations, to Mainada, Dvivida and Nila.

विभीषणोऽथ सुग्रीवो हनुमान् जाम्बवांस्तथा ॥ ६-१२८-८६
सर्ववानरवृद्धाश्च रामेणाङ्किष्टकर्मणा ।

यथार्हं पूजिताः सर्वे कामै रक्तैश्च पुष्कलैर् ॥ ६-१२८-८७
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ।

रामेण	= by Rama	अङ्किष्ट	= who was unwearied in action	विभीषणः	= Vibhishana
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सुग्रीवः	= Sugreeva	हनुमन्	= Hanuma	तथा	= and
जाम्बवान्	= Jambavan	सर्वे	= and all the eminent वानरमुख्याश्च	प्रतिपूजिताः	= were honoured
यथाहैः	= suitably	अथ	= then	कामैः	= with their objects of desire
पुष्कलैः रक्षैः	= with abundant gifts	सर्वे	= all of them	जग्मुरेव	= went back
यथागतम्	= even as they came	प्रहृष्टमनसः	= with rejoiced minds.		

Rama, who was unwearied in action, then suitably honoured Vibhishana, Sugreeva, Hanuma, Jamabavan and all other eminent monkeys with desired objects and abundant gifts. All of them went back, delighted in mind even as they had come.

नत्वा सर्वे महात्मानस्ततस्ते वानरर्षभाः ॥ ६-१२८-८८
विसृष्टाः पार्थिवेन्द्रेण किञ्चिन्द्याम् समुपागमन् ।

ततः	= thereafter	सर्वे	= all	ते	= those
महात्मनः	= great souled	वानर र्षभः	= excellent monkeys	नत्वा	= offering their salutation
विसृष्टः	= and being relieved	पार्थिवेन्द्रेण	= by Rama	समुपागमन्	= reached
किञ्चिन्द्याम्	= Kishkindha.				

Thereafter, all those excellent great souled monkeys, offering their salutation to Rama and getting permission from him, returned to Kishkindha.

सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम् ॥ ६-१२८-८९
पूजितश्चैव रामेण किञ्चिन्द्याम् प्राविशत्पुरीम् ।

दृष्ट्वा	= having seen	रामाभिषेचनम्	= Rama's coronation	सुग्रीवः	= Sugreeva
वानरश्रेष्ठः	= the chief of monkeys	पूजितश्चैव	= having been honoured	रामेण	= by rama
प्राविशन्	= entered	किञ्चिन्द्याम्	= the city of Kishkindha.		

Having seen Rama's coronation-ceremony, Sugreeva the chief of monkeys, after getting honoured by Rama, entered the city of Kishkindha.

विभीषणोऽपि धन्मात्मा सह रैन्नैरृतपूर्षैः ॥ ६-१२८-९०
लब्ध्वा कुलधनं राजा लङ्कां प्रायान् महायशाः ।

धर्मात्मा	= the righteous	महायशाः	= and the renowned	राजा	= king
विभीषणः	= Vibhishana too	लब्ध्वा	= after obtaining	कुल धनम्	= the treasure of the race (the kingdom of demons)
अपि				लङ्काम्	= to Lanka.
तैः	= with those foremost of	प्रायात्	= returned		
नैरृतपूर्षैः	= demons				

The righteous and the renowned king Vibhishana too, after obtaining the treasure of his race (kingdom of demons), followed by those foremost of demons, returned to Lanka.

स राज्यमखिलं शासन्निहतारिर्महायशाः ॥ ६-१२८-९१
 राघवः परमोदारः शशास परया मुदा ।
 उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः ॥ ६-१२८-९२

सः	= that renowned	राघवः	= Rama	परमोदारः	= of a very generous nature
महायशाः		शासन्	= and ruling	अखिलम्	= the entire
निहतारिः	= having destroyed his enemies	शशास	= enjoyed (it)	परयामुदा	= with great delight
राज्यम्	= kingdom	धर्मवत्सलः	= affectionate of righteousness	उवाच	= spoke
रामः	= Rama	धर्मज्ञः	= the knower of righteousness. (as follows).		
लक्ष्मणम्	= to Lakshmana				

That renowned Rama, of a very generous nature, having destroyed his enemies and ruling the entire kingdom, enjoyed it with a great delight. Rama, affectionate of righteousness, spoke to Lakshmana, the knower of righteousness (as followers):

आतिष्ठ धर्मज्ञ मया सहेमां ।
 गां पूर्वराजाध्युषितां बलेन ।
 तुल्यं मया त्वं पितृभिर्धृता या ।
 तां यौवराज्ये धुरमुद्धरस्व ॥ ६-१२८-९३

धर्मज्ञ	= O Lakshmana the knower of what is right!	आतिष्ठः	= rule	मया सह	= with me
इमम्	= this	गाम्	= earth	पूर्व	= as ruled by the earlier
बलेन	= with the help of army	धृता	= Installed	राजाध्युषिताम्	= kings
त्वम्	= you	उद्धरस्व	= bear	यौवराज्ये	= in the office of Prince Regent
ताम् धुरम्	= that burden (of sovereignty)	या	= which (was borne)	मया तुल्यम्	= like me
				पितृभिः	= by our forefathers.

O Lakshmana, the knower of what is right! Rule with me, this earth, as ruled by the earlier kings, with the help of an army. Installed in the office of Prince Regent, bear like me, the burden (of sovereignty), which was borne by our forefathers.

सर्वात्मना पर्यनुनीयमानो ।
 यदा न सौमित्रिरूपैति योगम् ।
 नियुज्यमानोऽपि च यावराज्ये
 ततोऽभ्यषिष्वद्दरतं महात्मा ॥ ६-१२८-१४

सर्वात्मना	= eventhough in all	यदा	= when	सौमित्रिः	= Lakshmana
पर्यनुनीयमानः	= ways being repeatedly entreated				
नोपैति	= did not give	योगम्	= his consent	नियुज्यमानोऽपि	= nay even being appointed
यौवराज्ये	= to the office of prince Regent	महात्मा	= the great-souled Rama	ततः	= thereupon
अभ्यषिष्चत्	= consecrated	भरतम्	= Bharata.		

When Lakshmana did not give his consent, even though being repeatedly entreated in all ways, nay even being appointed to the office of Prince Regent, the great-souled Rama thereupon consecrated Bharata.

पौण्डरीकाश्वमेधाभ्यान् वाजपेयेन चासकृत् ।
 अन्यैश्च विविधैर्ज्ञैरयजत्पार्थिवर्षभः ॥ ६-१२८-१५

पार्थिवात्मजः	= Rama	अयजत्	= propiated the gods	असकृत्	= many times
पौड़रीकाश्वमेधाभ्यान्	By Paundarika and Ashvamedha sacrifices	वाजपेयेन	= as also by Vajapeya sacrifice	अन्यैः	= and other
यज्ञैः	= sacrifices.				

Rama propitiated the gods by performing Paundarika, Ashvamedha, Vajapeya and other sacrifices many times.

राज्यन् दशसहस्राणि प्राप्य वर्षाणि राघवः ।
 शताश्वमेधानाजहे सदश्वान्भूरिदक्षिणान् ॥ ६-१२८-१६

प्राप्य	= having enjoyed	राज्यम्	= the kingship	दश	= for ten thousand
वर्षाणि	= years	राघवः	= Rama	सहस्राणि	
शताश्वमेधान्	= a hundred horse-sacrifices	सदश्वान्	= in which good horses were sacrificed	आजहे	= performed

Having enjoyed the kingship for ten thousand years, Rama performed a hundred horse-sacrifices, in which good horses were sacrificed and numerous gifts bestowed.

आजानुलम्बिवाहुश्च महास्कन्धः प्रतापवान् ।
 लक्ष्मणानुचरो रामः पृथिवीमन्वपालयत् ॥ ६-१२८-१७

सः रामः	= that Rama	आजनुलम्बिवाहुः	= having long arms reaching down to his knees	महावक्षा:	= having a broad chest
प्रतापवान्	= full of glory	शाशास	= ruled	इम्	= this earth
लक्ष्मणानुचरः	= with Lakshmana as his companion.			पृथिवीम्	

That Rama, having his long arms reaching down his knees, having a broad chest and glorious, ruled this earth with Lakshmana as his companion.

**राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम् ।
ईजे बहुविधैर्यज्ञैः ससुतभ्रातुबान्धवः ॥ ६-१२८-९८**

प्राप्य	= obtaining	अनुत्तमम्	= a very great	राज्यम्	= kingdom
धर्मात्मा	= the righteous	राघवश्चापि	= Rama	ईजे	= propitiated the Almighty
बहुविधैः	= with many kinds	यज्ञैः	= of sacrifices	स सुत	= with the co-operation of his sons brothers and relatives.

Obtaining a very great kingdom the righteous Rama propitiated the almighty with many kinds of sacrifices, with the team-work of his sons, brothers and relatives.

**न पर्यदेवन्विधवा न च व्यालकृतं भयम् ।
न व्याधिजं भयन् वापि रामे राज्यं प्रशासति ॥ ६-१२८-९९**

रामे	= while Rama	प्रशासति	= was ruling	राज्यम्	= the kingdom
न विधवाः	= there were no widows	न भयम्	= there was no danger	व्यालकृतम्	= from wild animals
पर्यदेवन्	to lament	आसीत्			
न भयम्	= and no fear	व्याधिजम्	= born of diseases.		

While Rama was ruling the kingdom, there were no widows to lament, nor there was no danger from wild animals, nor any fear born of diseases.

**निर्दस्युरभवल्लोको नानर्थः कन् चिदस्पृशत् ।
न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥ ६-१२८-१००**

लोकः	= the world	अभवत्	= became	निर्दस्युः	= bereft of thieves and robbers
न कश्चित्	= nor anyone	अस्पृशत्	= felt	अनर्थम्	= worthless
न वृद्धाः च	= nor did old people	कुर्वते स्म	= perform	प्रेतकार्याणि	= obsequies (concerned)
बालानाम्	= to youngsters.				

The world was bereft of thieves and robberies. No one felt worthless nor did old people perform obsequies concerning youngsters.

**सर्वं मुदितमेवासीत्सर्वो धर्मपरोऽभवत् ।
राममेवानुपश्यन्तो नाभ्यहिन्सन्परस्परम् ॥ ६-१२८-१०१**

सर्वम्	= every creature	असीत्	= felt	मुदितमेव	= pleased
सर्वः	= everyone	अभवत्	= became	धर्मपरः	= intent on virtue
अनुपश्यन्तः	= perceiving	राममेव	= Rama alone	न	= no one was killing
परस्परम्	= each other.			अभ्यहिन्सन्	

Every creature felt pleased. Every one was intent on virtue. Turning their eyes towards Rama alone, creatures did not kill one another.

**आसन्वर्षसहस्राणि तथा पुत्रसहस्रिणः ।
निरामया विशोकाश्च रामे राज्यं प्रशासति ॥ ६-१२८-१०२**

रामे	= (While) Rama	प्रशासति	= was ruling	राज्यम्	= the kingdom
आसन्	= (people) lived	वर्षसहस्राणि	= for thousands of years	तथा	= and
पुत्र सहस्रिणः	= with thousands of progeny	निरामयाः	= free of illness	विशोकाश्च	= and free of grief.

While Rama was ruling the kingdom, people survived for thousands of years, with thousands of their progeny, all free of illness and grief.

**रामो रामो राम इति प्रजानामभवन् कथाः ।
रामभूतं जगाभूद्वामे राज्यं प्रशासति ॥ ६-१२८-१०३**

रामे	= while Rama ruled	राज्यम्	= the kingdom	कथाः	= the talks
प्रशासति		अभवन्	= centred round	रामः रामः	= Rama Rama and Rama
प्रजानाम्	= of the people	अभूत्	= became	रामः इति	
जगत्	= the world			राम भूतम्	= Rama's world.

While Rama ruled the kingdom, the talks of the people centered round Rama, Rama and Rama. The world became Rama's world.

**नित्यपुष्टा नित्यफलास्तरवः स्कन्धविस्तृताः ।
कालवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः ॥ ६-१२८-१०४**

तरवः	= the trees	तत्र	= there	नित्य पुष्टाः	= were having regular flowers
नित्य फलाः	= and regular fruits	निर्वणाः	= without injuries (by pests and insects)	पर्जन्यः	= the cloud

कालवर्षी	= was raining in time	मारुतः	= and wind	सुख स्पर्शः	= was delightful to the touch.
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The trees there were bearing flowers and fruits regularly, without any injury by pests and insects. The clouds were raining in time and the wind was delightful to the touch.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः ।
स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥ ६-१२८-१०५
आसन् प्रजा धर्मपरा रामे शासति नानृताः ।

ब्राह्मणः	= Brahmins (the priest-class)	क्षत्रियाः	= Kshatriyas (the warrior-class)	वैश्याः	= Vaishyas (the merchants and agriculturists)
शूद्राः	= Shudras (the servant-class)	pravartante	= were performing	स्वकर्मसु	= their own duties
तुष्टाः	= satisfied	स्वैः	= with their own works	लोभविवर्जिताह्	= bereft of greed
रामे	= (while) Rama	कर्मभिरेव		प्रजाः	= the people
आसन्	= were	शासति	= was ruling	न अनृताः	= (and lived) without untruth.
		धर्मपरा:	= intent on virtue		

Brahmins (the priest-class), Kshatriyas (the warrior-class), Vaishyas (the class of merchants and agriculturists), Shudras (the servant-class) were performing their own duties, satisfied with their own work and bereft of any greed. While Rama was ruling, the people were intent on virtue and lived without telling lies.

सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥ ६-१२८-१०६
दशवर्षसहस्राणि रामो राज्यमकारयत् ।

सर्वे	= all	लक्षण	= were endowed with	सर्वे	= all
धर्मपरायणाः	= were engaged in virtue	सम्पन्नाः	= good characteristics	रामः	= Rama
राज्यम्	= in kingship	रामः	=	अकारयत्	= was engaged
		वर्षसहस्राणि	= for one thousand years.		

All the people were endowed with excellent characteristics. All were engaged in virtue. Rama was engaged in the kingship thus for one thousand years.

धर्मयं यशस्यमायुष्यं राज्ञां च विजाअवहम् ॥ ६-१२८-१०७
आदिकाव्यमिदं चार्ष पुरा वाल्मीकिना कृतम् ।
पठेद्यः शृणुयाल्लोके नरः पापात्प्रमुच्यते ॥ ६-१२८-१०८

लोके	= in the world	यः नरः	= whoever person	पठेत्	= reads
शृणुयात्	= and listens to	idam	= this	आदिकाव्यम्	= foremost lyric

धर्मम्	= which is endowed with righteousness	यशस्यम्	= which confers fame	आयुष्म्	= and longevity
विजयावहम्-च	= which fetches victory	राज्ञाम्	= to kings	कृतम्	= which was written
पुरा	= at first	वाल्मीकिना	= by Valmiki	आर्षम्	= and a lyric derived from the speech of a sage (he)
प्रमुच्यते	= is delivered	पापात्	= from misfortune.		

In this world, whoever person reads and listens to this foremost lyric derived from the speech of a sage, which is endowed with righteousness, conferring fame and longevity, fetching victory to kings and as written at first by Valmiki, that person is delivered from all misfortune.

पुत्रकामश्च पुत्रान्वै धनकामो धनानि च ।
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम् ॥ ६-१२८-१०९
महीं विजयते राजा रिपूंश्चाप्याधितिष्ठति ।

श्रुत्वा	= on hearing	राम	= the narrative of his coronation	लोके	= in this world
मनुजः	= a person	पुत्रकामः	= seeking for sons	पुत्रान्	= (gets) sons
धन कामः	= and a person looking for wealth	लभतेऽवै	= gets the riches	राजा	= A king
विजयते	= conquers	dhanaani	cha	अधितिष्ठति	= and overcomes
रिपून्	= his enemies.	महीम्	= the earth		

On hearing the narrative of his coronation in this world, a person seeking for sons gets sons. A person looking for wealth, gets the riches. A king conquers the earth and overcomes his enemies.

राघवेण यथा माता सुमित्रा लक्ष्मणेन च ॥ ६-१२८-११०
भरतेन च कैकेयी जिवपुत्रास्तथा स्त्रियः ।
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः ॥ ६-१२८-१११

यथा	= even as	माता	= the mother Kausalya	जीव पुत्राः	= has a living son
राघवेण	= in Rama	सुमित्रेण	= or as Sumitra	लक्ष्मणेन	= in Lakshmana
कैकेयी	= or as Kaikeyi	भरतेन च	= in Bharata	तथा	= even likewise
स्त्रियः	= the women	भविष्यन्ति	= can become	जीव पुत्राः	= (mothers) of living children
पुत्रपौत्र समन्विताः	= endowed with children and grandchildren	सदानन्दाः	= and will be ever happy.		

Even as Kausalya, the mother has Rama as her living son, or as Sumitra has Lakshmana or as Kaikeyi has Bharata, the women likewise can become mothers of living sons, endowed with children as well as grandchildren and thus become happy forever.

**श्रुत्वा रामायणमिदं दीर्घमायिश्च विन्दति ।
रामस्य विजयं चैव सर्वमळिष्ठकर्मणः ॥ ६-१२८-११२**

श्रुत्वा	= on hearing	इदम्	= this	रामायणम्	= epic of Ramayana
सर्वम्	= and all	विजयम् चैव	= the victory	रामस्य	= of Rama
अकिञ्चित्	= who was unwearied in	विन्दति	= (a person) gets	दीर्घम्	= a longevity in life.

कर्मणः his actions आयुश्च

On hearing this epic of Ramayana and all the episode of victory of Rama, who was unwearied in his actions, a person gets longevity to life.

**शृणोति य इत्दं काव्यं पुरा वाल्मीकिना कृतम् ।
श्रद्धानो जितक्रोधो दुर्गाण्यतिरत्यसौ ॥ ६-१२८-११३**

यः	= he/she who	शृणोति	= hears	श्रद्धानः	= with attention
जित क्रोधः	= and with anger subdued	इदम्	= this poetical composition	कृतम्	= done
वाल्मीकिना	= by Valmiki	कार्यम्	=	असौ	= that person
अति तरति	= overcomes	पुरा	= long ago	दुर्गाणि	= difficulties.

He or she, who hears with attention and with a subdued anger, this poetic composition done by Valmiki long ago, that person overcomes the difficulties.

**समागम्य प्रवासान्ते रमन्ते सह बान्धवैः ।
शृणवन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम् ॥ ६-१२८-११४**

ये	= whoever	शृणवन्ति	= hears	इदम्	= this poetical composition
कृतम्	= done	वाल्मीकिना	= by Valmiki	काव्यम्	=
ते	= they	प्रवासान्ते	= at the conclusion of their absence from home	पुरा	= long ago
बान्धवैः सह	= with their relatives	रमन्ते	= get rejoiced.	समागम्य	= coming together

Whoever hears this poetical composition written by Valmiki long ago, they at the conclusion of their absence from home, meet their relatives and get rejoiced.

**ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात् ।
श्रवणेन सुराः सर्वे प्रीयन्ते संप्रशृण्वताम् ॥ ६-१२८-११५**

ते	= they	प्राप्नुवन्ति	= get	इह	= here
सर्वान्	= all	वरान्	= the boons	प्रार्थितान्	= entreated
राघवात्	= from Rama	सर्वे	= all	सुराः	= the gods
प्रीयन्ते	= get pleased	श्रवणेन	= with those who carefully listen to it.	सम्प्रशृण्वताम्	

They get all the boons, entreated from Rama. All the gods get pleased with those who carefully listen to it.

**विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै ।
विजयेत महीं राजा प्रवासि स्वस्तिमान् भवेत् ॥ ६-१२८-११६**

यस्य	= in whose	गृहे	= house	विनायकाः	= obstacles
तिष्ठन्ति	= are there (in that house)	शाम्यन्ति	= they come to an end	राजा	= a king
विजयेत	= conquers	महीम्	= the earth	प्रवासी	= a person absenting away from home
भवेत्	= becomes	स्वस्तिमान्	= well.		

Whoever carefully listens to the epic in his house, all obstacles come to an end. A king conquers the earth. A person staying away from home, fares well.

**स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान् ।
पूजयन्श्च पठन्श्वनमितिहासं पुरातनम् ॥ ६-१२८-११७**

श्रुत्वा	= hearing the epic	रजस्वलाः	= menstruating women	सूयः	= give birth to
नुत्तमान्	= excellent	स्त्रियः			
पठन्च	= and the reader	पुत्रान्	= sons	पूजयन्	= the adorer
इतिहासम्	= epic	एनम्	= of this	पुरातनम्	= ancient
avaapnuyaat=	and gets	प्रमुच्येत	= gets relieved	सर्वपापेन	= of all sins
		दीर्घम् आयुः	= longer life.		

On hearing the epic, the menstruating women give birth to excellent sons. The adorer and the reader of this ancient epic gets relieved of all sins and obtains longer life.

**प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात् ॥ ६-१२८-११८
ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः ।
रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ॥ ६-१२८-११९**

श्रोतर्यम्	= it is to be listened to	क्षत्रियैः	= by warrior-class	प्रणम्य	= saluting
शिरसा	= with their heads	द्विजात्	= from Brahmins	नित्यमसदा	= every day regularly
न सम्शयः	= there is no doubt (that)	शृण्वतः	= the listener	पठतः	= and the reader
इदम्	= of this	कृत्स्नम्	= entire	रामायणम्	= Ramayana
भविष्यति	= will get	ऐश्वर्यम्	= supremacy	पुत्र लाभश्च	= and the birth of a son.

The epic is to be listened by warrior-class, after offering their salutation with their heads bent low, from brahmins every day regularly. There is no doubt that the listener and the reader of this entire Ramayana will get lordship and the birth of a son.

प्रीयते सततं रामः सहि मिष्णुः सनातनः ।
 आदिदेवो महाबाहुर्हर्निर्नारायणः प्रभुः ॥ ६-१२८-१२०
 साक्षाद्रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते ।

रामः	= Rama	सततम्	= ever	प्रीयते	= gets pleased
सह्	= He	सनातनः	= is indeed the eternal	रामः	= Rama
आदिदेवः	= is the primordial Lord	विष्णुःहि	Vishnu the Lord of preservation	महाबाहुः	= having great arms
हरिः	= the remover of sins	साक्षात्	= clearly placed before tlp he eyes	नारायणः	= who has abode on the waters (of the ocean of milk)
शेषः	= Shesha (the serpent-god forming his couch)	प्रभुः	= the powerful lord	लक्ष्मणः	= Lakshmana.
		उच्यते	= is said to be		

Rama gets forever pleased with him who listens to or reads Ramayana daily. He is indeed the eternal Vishnu, the Lord of preservation. Rama is the primordial Lord, clearly placed before the eyes the powerful Lord removing the sins and the great-armed, who has abode on waters (of the ocean of milk) Sesha (the serpent-god forming his couch) is said to be Lakshmana.

एवमेतत्पुरावृत्तमारब्यानं भद्रमस्तु वः ॥ ६-१२८-१२१
 प्रव्याहरत विस्तव्यं बलं विष्णोः प्रवर्धताम् ।

प्रव्याहरत	= tell	एतत्	= this	आरब्यानम्	= narrative
वृत्तम्	= occurred	पुरा	= long ago	एवम्	= in this way
विस्तव्यम्	= fearlessly	वः भद्रम्	= let there be happiness	विष्णोः	= let the strength of Vishnu increase!
		अस्तु	to you!	बलम्	
				प्रवर्धताम्	

Tell this epic which occurred long ago in this manner, to those who ask for it, fearlessly. Let there be happiness to you! Let the strength of Vishnu increase!

देवाश्च सर्वे तुष्यन्ति ग्रहणान्द्वयणात्तथा ॥ ६-१२८-१२२
 रामायणस्य श्रवणे तुष्यन्ति पितरः सदा ।

ग्रहणात्	= by studying	तथा	= and	श्रवणात्	= and listening (to this epic)
सर्वे	= all	देवाः च	= the gods	तुष्यन्ति	= get appeased
श्रवणे	= by listening to	रामायणसे	= Ramayana	पितरः	= the forefathers
सदा	= forever	तुष्यन्ति	= get pleased.		

By studying and listening to this epic, all the gods get appeased. By listening to this Ramayana, the forefathers forever get pleased.

**भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम् ॥ ६-१२८-१२३
ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे ।**

तेषाम्	= to those persons	लिखन्ति च	= who transcribe	इहम्	= this
नराम्					
रामस्य	= depicting the story of Rama	कृतम्	= written	ऋषिणा	= by Valmiki
भक्त्या	= with devotion	वासः	= residence	त्रिविष्टे	= in heaven (is assured).

To those persons who transcribe with devotion this collection of poems depicting the story of Rama residence in heaven is assured.

कुटुम्बवृद्धिं धनधान्यवृद्धिं ।
स्त्रियश्च मुख्याह् सुखमुत्तमं च ।
श्रुत्वा शुभं काव्यमिदं महार्थं ।
प्राप्नोति सर्वा भुवि चार्थसिद्धिम् ॥ ६-१२८-१२४

श्रुत्वा	= by listening to	महार्थम्	= this highly meaningful	शुभम्	= and auspicious
काव्यम्	= poetical composition (the persons)	प्राप्नोति	= get	कुटुम्ब	= family-prosperity
धन धन्य	= augmentation in	मुख्याः	= superior	वृद्धिम्	
वृद्धिम्	money and grain	सुखम् च	= happiness	स्त्रियश्च	= women
उत्तमम्	= excellent	भुवि	= on earth.	सर्वान्	= and all
अर्थसिद्धिम्च	= the acquisition of wealth				

By listening to this highly meaningful and auspicious poetical composition, a person gets family-prosperity, augmentation in money and grain, superior women, exquisite happiness and all the acquisition of wealth on this earth.

आयुष्यमारोग्यकरं यशस्यं ।
सौभ्रातृकं बुद्धिकरं शुभं च ।
श्रोतव्यमेतन्नियमेन सन्दिधि ।
राख्यानमोजस्करमृद्धिकामैः ॥ ६-१२८-१२५

एतत्	= this	आरख्यानम्	= narrative	श्रोतव्यम्	= is to be listened to
नियमेन	= invariably	बुद्धिकामैः	= by good people seeking for wisdom	आयुष्यम्	= longevity
आरोग्यकरम्	= endowment of health	यशस्यम्	= fame	सौभ्रातृकम्	= fraternity
बुद्धिकरम्	= endowment of intelligence	शुभम् च	= welfare	ओजस्करम्	= and endowment of splendor.

This narrative is to be listened invariably by good people, seeking for wisdom, longevity, health, fame, fraternity, intelligence, welfare and brilliance.

इति वाल्मीकि रामायणे आदि काव्ये युद्धकाण्डे अष्टाविंशत्यधिकशततमः सर्गः ॥

Thus completes 128th chapter in the Yuddha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.