

RAMAYANA SERIES



Sri RAMACHANDRAMURTHI

# *Essence of Valmiki Yuddha Ramayana*

V D N RAO

## **ESSENCE OF VALMIKI YUDDHA RAMAYANA**

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**Other Scripts by the same Author:**

**Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa**

**Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.**

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**Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti**

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**Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students**

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**Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra**

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**Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri**

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**Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita**

**Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana**

**Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references.**

**PREFACE**

‘Those who devotedly perform the ‘pathana-shravana-nidhidhyaasas’ of this Adi Kavya of Maharshi Valmiki are assured of contentment of life and of ‘vamsha paaramparya’ asserts the Phala Shruti of the series of Valmiki Ramayana with this climactic Yuddha Khanda . From Ayodhya to Ayodhya the six memorable Sugarcane Khandas of Baala-Ayodhya-Aranya-Kishkindha- Sundara- Yuddhas were the Maharshi’s grant as the everlasting gift to the posterity with the fulfillment of ‘chaturvidha dharma - artha-kaama moksha purushardhas’.

Yuddha Khanda details that the Vanara Sena of Sugriva-Anjaneya-Angada-Jambavan-Neela-Nala-Sushena-Kesari-Swetasa- made possible the ever memorable Setu Bandhana- Ravana was alerted and even agitated , despatched Shardula-Shuka Saraanaadi ‘goodhacharis’ to assess the Vaanara Veeras of crores in number, who were of undaunted intrepidity, besides devoted commitment to Shri Rama. Earnest appeals were made to Ravana, especially by the ‘mantri mandali’, Vibhishana and even Kumbhakara to release Devi Sita handing over to Shri Rama but his ‘vinaasha kaale vipareeta buddhi’ never allowed, as Vibhishana took refuge unto Rama. Ravana was over shadowed by his arrogant and self-image of ‘my way or no way’. Abhichara mantra-homa vetta’ Indrajit was of proactive villainy availing of ‘antardhaana vidya pragalbha’ subjecting Rama Lakshmanas to humiliation, while Lakshmana was a soft target again and again. The magical effects of Maya pradarshanas of Rama Sita ‘shirah khanda’ images were repeated. In the Maha Sangrama, countless ‘apaara vaanara sena’ was sacrificed and so were Maha Rakshasas. Kumbhakarna was devastated, nishachara Prahasta was destroyed while Veera Hanuman did the deed of Dhumraksha’s doom. Rakshasas Sushena and Vidyumnaalis were sent to graves by Lakshmana who also had the fame of Indrajit samhaara. Angada the Yuvaraja Vaali putra did the feat of throwing Vikata Rakshas to their fate besides the ‘bhayankaraakaara Virupaksha-Mahapaashva-Mahodara Rakshasa Yoddhas. Akampana was yet another ‘balavan rakshasa’ who was despatched to the ‘mrtityu ghaata’, apart from Trishira-Mahakaaya-Devaantaka- Naraantakas too. The ‘Yuddhonmatta’ rakshasas of Kumbha Nikumbhas, Kumbhakarna putras ,too had their ‘mrtityu phala’. Vajradamshttra and Damshttra besides countless rakshasas too were felled down on, as so were Makaraksha, Akampana, Shonikaaksha, Yupaaksha, Prajangha, Vidyujjihva, Yagnashatru and Suptaghna. Finally Shri Rama doomed the ‘loka kantaka’ Ravana by ‘Brahmaastra Prahara’ blessed my Agastya Maharshi. Indraadi Devas and all the celestial Beings blessed Rama. Indra Deva revived the lives of the dead vaanaras. But, Devi Sita’s ‘agnipariksha’ followed, as Agni himself asserted her ‘pativratya’ and purity. Kubera’s Pushpaka Vimana facilitated Ayodhaagamana and ‘Shri Rama Pattaabhisheka’ followed; Rama Rajya prevailed as never before or ever thereafter. Those were the highlights of Valmiki Yuddha Ramayana with the effectiveness of its ‘pathana-shravana-manana!’

As per HH Vijayendra Saraswaiti’s benign directive, Six Khandas of Valmiki Ramayana were translated into English with numerous visleshanas as per my squirrel like ability of ‘setu bandhana’ with devotion and commitment for the interested readers. May he bless me and family members to accept this dedication at his feet.

VDN Rao

Chennai

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and destroyed Virupaksha

**Sarga Ninety Seven:**Ravana having been upset by the fall of Virupaksha, asked 211  
Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could  
severe 'Mahodara mastaka'

**Sarga Ninety Eight:**Mahaparshva got furious at the deaths of Virupaksha and 212  
Mahodara and demolished numberless vaanaras, but Angada with his mighty 'mushti ghaatas'tore off  
Mahodara's chest and heart with fatality

**Sarga Ninety Nine:** Furious Ravana re-entered the battle, released 'Taamasastra' 213  
killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asuraastra which  
was realiated by Rama's agneyastra!

**Sarga Hundred:** As Rama Ravana yuddha was intensified, Lakshmana intervened 215  
and the infuriated Ravana released his Mayaasura's Shakti aayudha by which Lakshmana was swooned  
and Rama asserted his 'prateekara'

**Sarga Hundred One:**Shri Rama 'vilaapa' for Lakshmana's fainting away, but 218  
Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and  
the latter reminds of Rama's 'satya pratigjna'

**Sarga Hundred Two:** Indra sent Matali with chariot, Rama initiated baana varsha 220  
but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra's  
'Shakti' too which severely hit Ravana's body

**Sargas Hundred Three and Four:**In the course of the dwandva baana praharaas, 223  
Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama  
and the latter smashed off so much as Ravana's sarathi ran back yet returned later

**Sarga Hunded and Five:** Agastya Muni's eminent ADITYA HRIDAYA with 226  
invocations of Viniyoga - Rishi- Karanyasa- Hridayanga Nyaasa Vidhi Mantras

**Sarga Hundred and Six:** As Shri Rama was delighted as seated on Indra's Chariot 228  
encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just  
ahead of the epic battle of Rama Ravanaas

**Sarga Hundred and Seven:** As Rama Ravana Yuddha got anti climaxed as 229  
Ravana's heads sprang up again and again , but neither Shri Rama nor Ravana got tired and continued the  
battle overnight and the next day too

**Sarga Hundred and Eight:** As Matali reminded of the Brahmastra which Agastya 232  
Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was  
closed, vindicating dharma and nyaaya again.

**Sarga Hundred Nine :** As his elder brother Ravanaasura was killed by Shri Rama's 234  
brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and  
advised that the antyeshta karma be done soon

**Sarga Hundred and Ten:** Having heard about and seen of the dead Ravana, 235  
the antahpura strees were heart broken crying away in general, but some sensible ones wished of  
Ravana's release of Sita should have reversed the swing to normalcy

**Sarga Hundred and Eleven:**Devi Mandodari having placed the dead body of 236  
Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences-  
Vibhishana performed the dahanaadi antya karmaas.

**Sarga Hundred and Twelve:** As the joyful Celestials returned to their lokas 239  
from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras,  
and celebrated Vibhishana Pattaabhisheka

**Sarga Hundred and Thirteen:** Hanuman reached Ashoka Vaatika for Sita darshana- 241  
talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all  
instructed by Ravana - both proceeded to Rama.

[Vishleshana on Ashtanga Gunas]; [Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months].

**Sarga Hundred and Fourteen:** Hanuman accompanied Devi Sita for Shri Rama 224  
Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana's directives

**Sarga Hundred and Fifteen:** Rama asserted that he underwent several issues 245  
to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort

[Visleshana on Agastya and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

**Sarga Hundred and Sixteen:** Devi Sita explaining and asserting her origin of 247  
'ayonijatva', upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed.

**Sarga Hundred and Seventeen:** As Devi Sita entered 'agni jwaalaas' set by 248  
Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas] [Brief Vihleshana on select Purusha Sukta's select stanzas].

**Sarga Hundred and Eighteen:** Reacting to Brahma's declarations, Agni Deva 251  
emerged in public view and presented Devi Sita asserting her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public.

**Sarga Hundred and Nineteen:** Maha Deva complemented Rama and pointed out 252  
at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.

[Vishleshana on Ashtavarka and his father Kahola].

**Sarga Hundred and Twenty:** As Rama requested to Indra to revive the lives of 254  
countless dead vaanara-bhallukaas at the yuddha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!

**Sarga Hundred and Twenty One:** Vibhishana requested Shri Rama to stay back for 255  
a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya

**Sarga Hundred Twenty Two:** As Shri Rama alighted the Kubera's Pushpaka Vimana 257  
with Sita Lakshmanas, Vibhishana requested Rama to accompany with Sugriva Vaanara sena too, and the celestial vimana had taken off

**Sarga Hundred and Twenty Three:** Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu 258  
bandhana vidhana- kishkindha pick up of strees- drishyas of Janasthaana- their crossings of maha nadis- Muni ashramas and Ayodhya finally!

**Sarga Hudred Twenty Four:** Rama approached Muni Bharadwaaja to enquire of 260  
the yoga kshemaas of his mothers, Bharata and Ayodhy in general, and the all knowing Muni blessed Rama for his glorious return and blessed

**Sarga Hundred and Twenty Five:** Rama with his sharp mindedness instructed 261  
Hanuman to visit Nishada Guha about their 'punaagamana' and to Bharata, who was worshipping Rama Padukas, was specially elated.

**Sarga Hundred Twenty Six:** Hanuman then had briefly narrated to Bharata of the 263  
proceedings after the latter's earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana.

**Sarga Hundred Twenty Seven:** As Sita Rama Lakshmanas were arriving, Bharata 265  
Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement

**Final Sarga Hundred Twenty Eight :** Bharata's handing over Ayodhya Rajya- 268  
Sita Rama Nagara Yatra-Rajyabhisheka- [Brief Vishleshana on Rama Rajya from Agni Purana]

**Valmiki Ramayana Phala Shruti-272**

## Introduction:

Brahmarshi Narada taught Brahmana Vidyaarthi Pracheta the ‘two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death’. The boy learnt the Mantra ‘Mara’ or to Kill- kill ‘ahamkara’, ‘shadvarga shatrus’ of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of ‘Mara’ turned as ‘Rama’ gradually developed ‘valmikaas’ or anthills till his ‘atma saakshaatkaara’ or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried : *maa nishaada pratishthaa tvamagamaḥ shasshvatiḥ samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the ‘prerepana’ or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan,dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah’* as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.

## Retrospective :

### Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of ‘Shri Rama -Devi Sita’ at a Conference of Muni Mandali before Shri Rama- ----- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dashararatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc. Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha- Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a ‘payasa patra’ to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested ‘Vaanaraas’ including Hanuman with Ashta Siddhis. Dasharatha distributes ‘payasa’ to queens Koushalya-Sumitra- Kaikeyi - Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama’s safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hi d- the reason was that Indra killed brahmana Vritraasura.-They enter ‘Tataka Vana’- Rama Lakshmanas encounter Tataka and Vishmamitra prevails on stree hatya- Vishvamitra teaches most of archery mantras to Rama Lakshmanas- Vishvamitra takes Rama brothers to the ‘Vamana Ashrama’ - Yagjnas spoilt in other ashramas by Maricha Subahus punished by Rama-‘Ashramavashis’ conveyed about Janaka’s



Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva- By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gave up hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Bhagiradha standing by foot fingers, invoked Maha Deva- Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaku King Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja! Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lakshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'- Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya. Brahma blesses Vishvamitra be the status of Maharshi- Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; - Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too- Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the - Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi,



from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

### Ayodhya Khanda

Considering Shri Rama's eligibility for Ayodhya's Yuvarajatva, King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama's Yuvarajatva-Dasharatha discusses the details of Rama's Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya Sabha- Rama seeks his mother Devi Koushlya's blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatva- Ayodhya public's joy and pre-celebrations- Villainous Manthara gets upset on Rama's Yuvarajatva and reaches Kaikeyi and provokes and poisons Kaikeyi's mindset suggesting Rama's Vana Vaasa and Bharata's elevation as Yuvaraja- Fully poisoned by Manthara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha's promise of granting her of two boons at a battle as she saved him, demands Rama's ‘vana vaasa’/ Bharata's Rajyabhisheka- Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi's stubbornness to relent - Vashishta Maharshi's intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace- Sumanta arrives at Rama's palace while Rama and Lakshmana on the way to King's Palace enjoying public's joy at Rama's elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Koushalya to break the news - Koushalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify- Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that ‘pitru vaakya paripaalana’ ought to be his life's motto and dharma. Rama asked Lakshmana

to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then- Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband- With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa' and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified- Devi pleads her accompanying Rama for the forest life - Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Pativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede- Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again- Sumantra criticizes Kaikeyi as the latter justifies- Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishva rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated - As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk- King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's- Maha Rani Kousalya's agony as Devi Sumitra assuages Kousalya's tormented psyche- Rama appeals to the Ayodhya public not to hurt Dasharatha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad- Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas who also cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them- Lakshmana - Guha feel and exchange expressions of sadness- Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests- Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna- Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens- Sumantra conveys Shri Rama- Lakshmanas's messages to the parents- Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra- Kousalya's crying protests against Dasharatha- Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya- Dasharatha's confession to Kousalya about his youthful blunder of killing a Muni Kumara - Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasharatha would die in son's absence- Dasharatha - Pursuant to Dasharatha's death, his queens cried out, deathwise- praises and music

followed- Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship- Vashishtha despaches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning- Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness- Bharata's open protests against Kaikeyi- Bharata's 'shapatha' / swearing in the presence of Kousalya- Raja Dasharatha's 'antyeshti' / 'dahana samskaara'- Bharatha performs Dashartha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrugna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death! Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King- Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga- As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now- Bharata's vana yatra and night halt at Shringaverapura - Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns- Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind- Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram- Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality- Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita- Shri Rama displays the exquisiteness of River Mandakini to Sita- As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered- As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down- Bharata and advance party located Rama's 'kuteera' and visited the details inside - Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses- Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death- offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship - Bharata again pesters Rama to assume kingship- Shri Rama instructs Bharata to return to Ayodhya at once- Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'- Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kinghip as the eldest son of Dasharatha- Shri Rama reiterates that 'Pitru Agjna' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! - As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadvaja's ashram and return to Ayodhya- On return to Ayodhyam Bharata realises the sad state of the city of

Ayodhya- Bharata instals Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there- All the Rishis of Chitra koota commenced leaving the place due to problems of Rakshasas- Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya- Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

#### Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'- As Rama-Sita -Lashmanas proceeded into the thick forest, they encounterd Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha-- Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasaas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram- Gathering of innocent commoners and Munis seek protection from frequent- attacks by Rakshasaas and Devi Sita enumerates the tenets of dharma- Rama Lakshmanas assure and make 'pratigjnas' of Kshatriya kula duty to safeguard the tenets of Dharma- Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvaastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-ama Lakshmanas to construct Panchavati Ashram- On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu- The compact and vastu based 'Panchavati Parnashaala'of Rama-Sita- Lakshmanas reside comfortably- Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas- Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife- Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasaas to kill Rama Lakshmanas- Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge- Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas- Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' - As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle- Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands of rakshasaas single handed- Senapati Dushana and thousands of rakshasaas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated- Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama - Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravana's Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha- Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana's Lanka- Ravana was inquisitive from Shupanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be



abducted and wedded to Sita , Ravanaasura once again approaches Mareecha once again to seek the latter's help- Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita-'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy- Mareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him- Mareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction- Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-Rakshasa Mareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention- Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.- Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita- As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama- Ravanaasura approaches Devi Sita under Sadhu's garb , familiarises and mesmerises her- Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily- Ravanaasura explains his own background and valor and Devi Sita ignores and discounts- Ravanaasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help- Jataayu warns Ravanaasura to withdraw from the evil act of 'Sitaapaharana'- and otherwise be ready for encounter- Fierce battle between Jataayu and Ravanaasura but Ravana kills Jataayu- Thus Ravanaasura finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody- Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis - Ravanaasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen- Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender- Shri Rama having killed Mareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmanas recalled the events before the latter left for Rama at the false shouts of the dying Mareecha and Rama was truly upset by Lakshmana's grave indiscretion- Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration- Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita- Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!- Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamental features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!- Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara- Shri Rama performs the 'dahana samskara' of Jataayu - Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh- By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha- Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra



and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama- Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.- Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva.

### Kishkindha:

On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence, Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras. Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation. Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya . As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensified up with anguish. As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him, Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi, throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka- Rama's test of throwing off Dundubhi's skeleton. Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity. Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni. Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings. Enraged by the repetitive challenges echoing the 'Rani Vaasa', Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and 'yuva rajatva' to Sugriva. Ignoring away Devi Tara's earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth. Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery. Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy. Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'. Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of ' Sati Saha Gamana'. Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada. With Tara's the unbearable distress, Vaali

laid down his life. Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada. Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriva and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prasravana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Aangada who in turn seeks Sugriva to some how pacify. Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara's help to cool him down convincingly even before his appearance. Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks. Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet! As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravanaasura, the grateful Sugriva returns back for further action. Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction. Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'. Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas'. As Sugriva despatches the Vanara Sena to the Southern direction, under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him. While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings! Vaanara Senaas that Sugriva organised to the north-west-and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still. Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts. As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda -neeti' or of divided opinion saving them all! Angada- having asserted of Sugriva's dubious nature and selfishness while the task of 'Sitaanveshana' was due to Lakshmana's anger- thus gets readied for 'praayopavesha' along with his fellow vaanaras. Gridhra Raja Sampaati arrives and frightens Vanaras initially but on hearing about the noble deed of 'Sitaanveshana' makes friends -

Sampaati then hears of Ravana's killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampaati from the mountain top and describes the details of Jatayu as killed by Ravanaasura-Rama Sugriva friendship- Vaali's death- and his 'aamarana upavaasa'. Sampaati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita's place details-and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away. Sampaati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampaati's interacts with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama! Nishakara Muni readily sympathises and wishes recovery to Sampata but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life. Sampaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka. With great excitement and drive, especially fired up by Sampaati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Jambavan along with Angada approaches Anjaneya, recalls the background of the latter's birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

### Sundara

Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka-Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya-Hnuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed Hanuman then enters the 'antahpura' or the interior palaces of Ravana'sura systematically but gets disappointed with no sign and indication of Devi Sita- Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasaas Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas- In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'streets' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts- Hanuman in his remote thoughts wondered and was even concerned of Devi - Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' - While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya- Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic- Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.-Hanuman was nodoubt happy to see Devi Sita most closely with sympathy, yet contrarily was repulsed with hatred at the sight of the Rakshasa streets encircling her- Ravana'sura along with his beloved females enters Ashoka Vatika

and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form- Even with a single nasty and desolate glance of the detestable Ravana, Devi Sita was drowned in gloom-fear and apprehension as noticed by Hanuman-Ravana then addresses Devi Sita opening his heart fancying her, praises her origin, charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent- Sita emboldens herself and replies highlighting Ravana's wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks his ability and readiness to face hero Rama- As Sita heckled Ravana's claim of heroism and his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatened her granting three months to change or get killed- Select Rakshasis of learning like Ekajata-Harijata-Vikata and Durmukhi extol the qualities of bravery of Ravana while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship-While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh, cook it with spices, and eat with wine and dance! Totally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana- Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon- Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness- Hanuman witnessed series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how! Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuineness! Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon-Devi Sita still unconvinced fully about Hanuman's genuineness, he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity- Devi Sita finally concedes Hanuman's genuineness- then he describes 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her- Hanuman bestows Shri Rama's finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon! As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility- Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmastra' on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows' vision of left eye ever since! Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama! Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.-Veera Hanuman devastates Ashoka Vaatika- on witnessing this, the frightened Rakshasis surrounding Devi Sita ran away to Ravana stating some Celestial Being had reached at the Ashoka Vaatika to destroy it- Ravana on learning of a stranger devastating Pramadaavana, despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaras-Mahabali Vayu Putra then devastates 'Chityaprasada'- the Rakshasa Kuladevasthan and the rakshasas around it- Veerajaneya smashes the expertise of 'baana-prayoga' of the Maha Rakshasa Jambumali, as Ravana decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the enemy- As Hanuman successfully killed Kinkaras and Jambumali and demolished Pramadaavana and Chatya Prasada along with inmates, enraged Ravana instructed the mighty sons of his Ministers to face Hanuman- With successive deaths of his select Rakshasa Veeras, Ravana had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed! Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his turn- Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and



save the Rakshasa Samrajya and his personal prestige and fame at stake! Veera Hanuman was no doubt impressed by Ravasasura's accomplishments and his own personalised feelings- Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his boon, Human faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger-Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury- Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds- As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge- Hanuman's vengeful 'Lanka Dahana and Vidhvamsa' as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta! Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana'-Hanuman reassuring Devi Sita of soonest arrival of Rama Laksmanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously- As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan-On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa- Veerajaneya makes a fervent appeal Vaanaraveeras like Jambavan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment- As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only! On return to Kishkindha vaanara veeras plundred Madhuvana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return-Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success! On Sugriva's instruction, dakshina sena reached reporting success-and of Devi Sita's safety- Viranjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas- Reacting to Hanuman's handing over Devi Sita's 'choodaamani' Shri Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him- Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life!

## Sarga One

As Shri Rama heard Hanuman's Report of Devi Sita's darshana, her desperation, killings of rakshasa veeras and Lanka dahana, he hugged him at the success and got concerned of reaching Lanka for action.

*śrutvā hanumato vākyam yathāvad abhibhāṣitam, rāmaḥ prītisamāyukto vākyam uttaram abravīt/ kṛtaṁ hanumatā kāryam sumahad bhuvi duṣkaram, manasāpi yad anyena na śakyam dharaṇītale/ na hi tam paripaśyāmi yas tareta mahārṇavam, anyatra garuṇād vāyor anyatra ca hanūmataḥ/ devadānava yakṣāṇām gandharvoragarakṣasām, apradhṛṣyām purīm laṅkāṁ rāvaṇena surakṣitām/ praviṣṭaḥ sattvam āśrītya jīvan ko nāma niṣkramet, ko viśet sudurādharṣām rākṣasaiś ca surakṣitām, yo vīryabalasaṁpanno na samaḥ syād dhanūmataḥ/ bhṛtyakāryam hanumatā sugrīvasya kṛtaṁ mahat , evaṁ vidhāya svabalaṁ sadṛśam vikramasya ca/ yo hi bhṛtyo niyuktaḥ san bhartrā karmaṇi duṣkare / kuryāt tadanurāgeṇa tam āhuḥ puruṣottamam/ niyukto nṛpateḥ kāryam na kuryād yaḥ samāhitaḥ , bhṛtyo yuktaḥ samarthaś ca tam āhuḥ puruṣādhamam/ tanniyoge niyuktena kṛtaṁ kṛtyam hanūmatā , na cātmā laghutām nītaḥ sugrīvaś cāpi toṣitaḥ/ aham ca raghuvaṁśaś ca lakṣmaṇaś ca mahābalaḥ, vaidehyā darśanenādyā dharmataḥ parirakṣitāḥ/ idaṁ tu mama dīnasyā mano bhūyaḥ prakarṣati, yad ihāsyā priyākhyātur na kurmi sadṛśam priyam/ eṣa sarvasvabhūtas tu pariṣvaṅgo hanūmataḥ, mayā kālam imaṁ prāpya dattas tasya mahātmanah/ sarvathā sukṛtaṁ tāvat sītāyāḥ parimārgaṇam, sāgaraṁ tu samāsādyā punar naṣṭam mano mama/ katham nāma samudrasya duṣpārasya mahāmbhasaḥ, harayo dakṣiṇam pārāṁ gamiṣyanti*



*samāhitāḥ/ yady apy eṣa tu vṛttānto vaidehyā gadito mama , samudrapāragamane harīṇām kim ivottaram/ ity uktvā śokasambhrānto rāmaḥ śatrunibarhaṇaḥ, hanūmantam mahābāhus tato dhyānam upāgamat/*

As Shri Rama heard about Vira Hanuma's memorable success as he was truly impressed and affirmed that none indeed of none could have ever possibly achieved this kind of achievement on earth, excepting Garuda and Vayu Deva. Even Deva-danava-yaksha-gandharva-naaga-rakshasaas could ever dare conquer Lankapuri but Veera Ajaneya who had literally shattered and put it to flames. *ko viśet sudurādharṣām rākṣasaiś ca surakṣitām, yo vīryabalasaṁpanno na samaḥ syād dhanūmataḥ/ bhṛtyakāryam hanumatā sugrīvasya kṛtam mahat ,evam vidhāya svabalaṁ sadṛśam vikramasya ca / yo hi bhṛtyo niyuktaḥ san bhartrā karmaṇi duṣkare/ kuryāt tadānurāgeṇa tam āhuḥ puruṣottamam/* None indeed Hanuman could ever enter and exit after success after challenging Maha Rakshasaas in this fashion. He had truly vindicated himself not only as hero but follower and dedicated to a master and King of Vaanaraas Sugriva should be proud, grateful and fortunate to have a Hanuman for such an unbelievable act. He has accomplished a duty for his master in this manner and with thunderous success being of the prime rank. Further, a follower who is no doubt faithful and trustworthy is stated as a sincere achiever of medium range while those sevakas who no doubt are disciplined and sincere are the third rank ordinary followers. Further having been dedicated to Swami Karya, he had not only ensured the esteem of me and his King but never belittled his own too always. *aham ca raghuvaṁśaś ca lakṣmaṇaś ca mahābalaḥ, vaidehyā darśanenādyā dharmataḥ parirakṣitāḥ/ idaṁ tu mama dīnasyā mano bhūyaḥ prakarṣati, yad ihāsyā priyākhyātur na kurmi sadṛśam priyam/ eṣa sarvasvabhūtaḥ tu pariṣvaṅgo hanūmataḥ, mayā kālam imam prāpya dattas tasya mahātmanah/* Now, only he had truly discovered Devi Sita , met her , convinced her, and kept up the prestige of me and Lakshmana. Now I am not in a position to a gift worthy of awarding yet he had truly to him yet truly worthy of offering him yet bestowed to me a life extender and anguish pacifier. I can only offer him an invaluable and heart to heart embrace. Then Shti Rama addressed the Vanara Sena and prominent personalities of distinction: dear comrades! Doubtless, Hero Hanuman had accomplished 'karya siddhi' just for my sake, but my enthusiasm is getting blunted right now as to how -- best to cross the Maha Samudra and reach the other side of the shores and Devi Sita's very life breathing! What indeed could really be the practical wayforward and reach the other side! Thus Shri Rama became terribly penitent for reaching the other side of the hundred yojana distance of the Maha Sagara!

## Sarga Two

As Shri Rama was since concerned as to how to cross the Samudra to reach Lanka and meet Devi Sita by devastating Ravana, Sugriva assuages Rama's concern and assures action for 'setu bandhana'

*Tam tu śokaparyidūnam rāmam daśarathātmajam, uvāca vacanam śrīmān sugrīvaḥ śokanāśanam/ kim tvaṁ saṁtapyase vīra yathānyaḥ prākṛtas tathā , maivam bhūḥ tyaja saṁtāpam kṛtaghna iva sauhrdam / saṁtāpasya ca te sthānam na hi paśyāmi rāghava, pravṛttāv upalabdhāyām jñāte ca nilaye ripoh / dhṛtimāñ śāstravit prājñāḥ paṇḍitaś cāsi rāghava, tyajemām pāpikām buddhim kṛtvātmevārthadūṣaṇīm/ samudram laṅghayitvā tu mahānakrasamākulam, laṅkā ārohayiṣyāmo haniṣyāmaś ca te ripum/ nirutsāhasya dīnasya śokaparyākulātmanah, sarvārthā vyavasīdanti vyasanam cādhyagacchati/ ime śūrāḥ samarthāś ca sarve no hariyūthapāḥ, tvatpriyārtham kṛtotsāhāḥ praveṣṭum api pāvakaḥ / eṣāḥ harṣeṇa jānāmi tarkaś cāsmiṁ dṛḍho mama , vikrameṇa samāneṣye sītām hatvā yathā ripum/ setur atra yathā vadhyed yathā paśyema tām purīm, tasya rākṣasarājasya tathā tvaṁ kuru rāghava/ dṛṣtvā tām hi purīm laṅkāḥ trikūṭaśikhare sthitām, hataḥ ca rāvaṇam yuddhe darśanād upadhāraya/ setubaddhaḥ samudre ca yāval laṅkā samīpataḥ, sarvaṁ tūrṇam ca vai sainyam jitam ity upadhāryatām ime hi samare śūrā harayaḥ kāmārūpiṇaḥ/ tad alam viklavā buddhī rājan sarvārthanāśanī, puruṣasya hi loke 'smiñ śokaḥ śauryāpakarṣaṇaḥ/ yat tu kāryam manuṣyeṇa śauṇḍīryam avalambatā, śūrāṇām hi manuṣyāṇām tvadvidhānām mahātmanām, vīnaṣṭe vā pranaṣṭe vā śokaḥ sarvārthanāśanaḥ/ tvaṁ tu buddhimatām śreṣṭhaḥ sarvaśāstrārthakovidah, madvidhaiḥ sacivaiḥ sārtham arim jetum ihārhasi/ na hi paśyāmy aham*

*kaṁ cit triṣu lokeṣu rāghava, gr̥hītadhanuṣo yas te tiṣṭhed abhimukho raṇe / vānareṣu samāsaktaṁ na tekāryaṁ vipatsyate, acirād drakṣyase sītāṁ tīrtvā sāgaram akṣayam/ tad alaṁ śokam ālambya krodham ālamba bhūpate/ niśceṣṭāḥ kṣatriyā mandāḥ sarve caṇḍasya bibhyati/ laṅganārthaṁ ca ghorasya samudrasya nadīpateḥ, sahāsmābhir ihopetaḥ sūkṣmabuddhir vicāraya/ ime hi samare śūrā harayaḥ kāmārūpiṇaḥ, tān arīn vidhamiṣyanti śilāpādapavṛṣṭibhiḥ / kathaṁ cit paripaśyāmas te vayaṁ varuṇālayam, kim uktvā bahudhā cāpi sarvathā vijayī bhavān,nimittaani cha pasyaami mano me samprahyashyati/*

As Shri Rama was concerned about the ways and means of crossing the Maha Sumudra, Sugriva addressed Shri Rama thus: ‘Veeravara! Why are you getting worked up like normal humans being an extraordinary personality of name and fame. Kindly do not get concerned for normal hurdles. Persons of ingratitude are certainly not with you and as such it is for them to worry about and seek solutions. Now the the gigantic task of ‘Sitanveshana’ had been accomplished and we are now only to find solution for reaching Lanka to release Devi Sita. Raghu kulabhushana! You are a ‘buddhiman- shastra jnaana vichaara kushala’, and being such an outstanding personality of your achievements should not be a prey to ‘prakrita buddhi’ as of a common human being. Rest assured that my soldiers what with their sharp and long nail and teeth of grit, would doubtless cross the ‘maha sagara’ and attack the rakshasaas. nirutsāhasya dīnasya śokaparyākulātmanaḥ, sarvārthā vyavasīdanti vyasanam cādhigacchati/ Those Males who lack interest, keenness, and initiative invariably end up in failures and would have to face further obstacles. Contrarily, our Vaanara sena has the inborn passion and fervor. They are ever prepared to jump into flames and most assuredly cross the ocean, demolish Ravana and Lanka with all its mighty and ‘mayaavi rakshasis’ and return with laurels along with Devi Sita. This should truly please you. Let us therefore plan to build a bridge right across the ‘varuna sthaana’ samudra and cross over with you in the lead like Indra followed by Devas to demolish Ravana like asuras and declare freedom from asuras once for all. *setubaddhaḥ samudre ca yāval laṅkā samīpataḥ, sarvaṁ tīrṇam ca vai sainyaṁ jitam ity upadhāryatām ime hi samare śūrā harayaḥ kāmārūpiṇaḥ/* Let us therefore construct a bridge right across the maha samutra to reach near Lankapuri and assure success as the Vanara sena is gifted to change their swarupas as they please and attack any number of asuras by displaying their valour and speed. *tad alaṁ viklavā buddhī rājan sarvārthanāśanī, puruṣasya hi loke ’smiṁ śokaḥ śauryāpakarṣaṇaḥ/ yat tu kāryaṁ manuṣyeṇa śauṇḍīryam avalambatā, śūrāṇāṁ hi manuṣyāṇāṁ tvadvidhānāṁ mahātmanām, vinaṣṭe vā pranaṣṭe vā śokaḥ sarvārthanāśanaḥ/* Shri Rama Maha Raja! There fore, kindly let not get your true bravery be hidden, keeping concerned about the how and the manner in which this act of setu bandhana could be achieved. As you are indeed aware that humans need never to lose self confidence and that lays the route to success. *tvam tu buddhimatām śreṣṭhaḥ sarvaśāstrārthakovidāḥ, madvidhaiḥ sacivaiḥ sārtham arim jetum ihārhasi/ na hi paśyāmy aham kaṁ cit triṣu lokeṣu rāghava, gr̥hītadhanuṣo yas te tiṣṭhed abhimukho raṇe/* Mahatma! You are replete with ‘shastra marma jnaana’; do kindly repose confidence in me and my ministers and be assured of reaching grand success. Raghunandana! Once you stand firm at the battle front I could never imagine that in tri lokas there could be parallel! *vānareṣu samāsaktaṁ na te kāryaṁ vipatsyate, acirād drakṣyase sītāṁ tīrtvā sāgaram akṣayam/ tad alaṁ śokam ālambya krodham ālamba bhūpate, niśceṣṭāḥ kṣatriyā mandāḥ sarve caṇḍasya bibhyati/ laṅganārthaṁ ca ghorasya samudrasya nadīpateḥ, sahāsmābhir ihopetaḥ sūkṣmabuddhir vicāraya/* As the Vaanara Veeras once having a responsibility, be assured that they surely are trustworthy and pretty soon your desire of Devi Sita’s darshana is just round the corner. Prithvi Nadha! Now, as the action for advancing is getting materialised it would be wasteful to worry about but now is the time to get fuming with anger against the enemies. As you are well aware, kshatriyas as a race once confronted against enemies break in to frenzy and they always succeed. Now, kindly be associated with us and help us as to how to cross the ocean as you indeed have a sharp intellect. The very initial crossing the maha samudra is precursor of sure success ahead. *kathaṁ cit paripaśyāmas te vayaṁ varuṇālayam, kim uktvā bahudhā cāpi sarvathā vijayī bhavān,nimittaani cha pasyaami mano me samprahyashyati/* Of what avail my repetition of known facts, as I am convinced of roaring success as ‘shubha suchanas’ on my own of inner psyche are trustworthy!’

### Sarga Three

Veera Hanuman provides the full account of Lanka's impregnability, statistics of gates, inbuilt locational advantages and so on, yet emphasizing the attacking abilities of vanara sena too. .

*Sugrīvasya vacaḥ śrutvā hetumat paramārthavit, pratijagrāha kākutstho hanūmantam athābravīt/ tarasā setubandhena sāgarocchoṣaṇena vā, sarvathā susamartho 'smi sāgarasyāsya laṅghane/ kati durgāṇi durgāyā laṅkāyās tad bravīhi me, jñātum icchāmi tat sarvaṁ darśanād iva vānara/balasya parimāṇam ca dvārādurgakriyām api, gupti karma ca laṅkāyā rakṣasām sadanāni ca/ yathāsukhaṁ yathāvac ca laṅkāyām asi dṛṣṭavān , saram ācakṣva tattvena sarvathā kuśalo hy asi/ śrutvā rāmasya vacanaṁ hanūmān mārutātmajāḥ, vākyam vākyavidāṁ śreṣṭho rāmaṁ punar athābravīt/ śrūyatām sarvaṁ ākhyāsye durgakarmavidhānataḥ, guptā purī yathā laṅkā rakṣitā ca yathā balaiḥ/ parām samṛddhiṁ laṅkāyāḥ sāgarasya ca bhīmatām, vibhāgaṁ ca balaughasya nirdeśam vāhanasya ca/ prahr̥ṣṭā muditā laṅkā mattadvipasamākulā, mahatī rathasaṁpūrṇā rakṣogaṇasamākulā/ dṛḍhabaddhakavāṭāni mahāparighavanti ca, dvārāṇi vipulāny asyās catvāri sumahānti ca/ vapreṣūpalayantrāṇi balavanti mahānti ca, āgataṁ parasainyam tais tatra pratinivāryate/ dvāreṣu saṁskṛtā bhīmāḥ kālāyasamayāḥ śītāḥ, śataśo rocitā vīraiḥ śatagṇyo rakṣasām gaṇaiḥ, sauvarṇas ca mahāms tasyāḥ prākāro duṣpradharṣaṇaḥ, maṇividrumavaidūryamuktāvicaritāntaraḥ/sarvataś ca mahābhīmāḥ śītatoyā mahāśubhāḥ, agādhā grāhavatyas ca parikhā mīnasevitāḥ/ dvāreṣu tāsām catvāraḥ saṁkramāḥ paramāyatāḥ, yantrair upetā bahubhir mahadbhir dṛḍhasaṁdhibhiḥ / trāyante saṁkramās tatra parasainyāgame sati, yantrais tair avakīryante parikhāsu samantataḥ/ ekas tv akampyo balavān saṁkramaḥ sumahādṛḍhaḥ , kāñcanair bahubhiḥ stambhair vedikābhiś ca śobhitaḥ/ svayam prakṛtisaṁpanno yuyutsū rāma rāvaṇaḥ , utthitās cāpramattas ca balānām anudarśane/ laṅkā purī nirālambā devadurgā bhayāvahā, nādeyam pārvataṁ vanyam kṛtrimam ca caturvidham / sthitā pāre samudrasya dūrāpārasya rāghava, naupathas cāpi nāsty atra nirādeśas ca sarvataḥ/ śailāgre racitā durgā sā pūr devapuropamā, vājivāraṇasaṁpūrṇā laṅkā paramadurjayā/ parighās ca śatagṇyaś ca yantrāṇi vividhāni ca, śobhayanti purīm laṅkāṁ rāvaṇasya durātmanaḥ/ ayutam rakṣasām atra paścimadvāram āśritam, sūlahastā durādharṣāḥ sarve khaḍgāgrayodhinaḥ/ niyutam rakṣasām atra dakṣiṇadvāram āśritam, caturaṅgeṇa sainyena yodhās tatrāpy anuttamāḥ/ prayutam rakṣasām atra pūrvadvāram samāśritam, carmakhaḍgadharāḥ sarve tathā sarvāstrakovidāḥ/ arbudam rakṣasām atra uttaradvāram āśritam, rathinas cāśvavāhās ca kulaputrāḥ supūjitāḥ/ śataṁ śatasahasrāṇām madhyamam gulmam āśritam, yātudhānā durādharṣāḥ sāgrakoṭiś ca rakṣasām/ te mayā saṁkramā bhagnāḥ parikhās cāvapūritāḥ, dagdhā ca nagarī laṅkā prākārās cāvasāditāḥ/ yena kena tu mārgeṇa tarāma varuṇālayam, hateti nagarī laṅkāṁ vānarair avadhāryatām/ aṅgado dvivido maindo jāmbavān panaso nalaḥ, nīlaḥ senāpatīś caiva balaseṣeṇa kiṁ tava/ plavamānā hi gatvā tām rāvaṇasya mahāpurīm, saprakārām sabhavanām ānayaṣyanti maithilīm/ evam ājñāpaya kṣipram balānām sarvasaṁgraham, muhūrtena tu yuktena prasthānam abhirocaya/*

As 'buddhimaan' Sugriva thus addressed Shri Rama never to get concerned with the task of setu bandhana but trust his own unchallenged valor and encourage him with his own 'marga darshaka pratibha' as his outstanding vamara sena are ever ready to bear the brunt with uncommon gusto and zest, Shri Rama addressed Veeranjaneya thus: Vaanara Veera! you had already visited Lanka and are fully aware of the details; tell me what was the distance from one dwara durga to another. Then Anjaneeya detailed as follows: 'Bhagavan Shri Rama! I shall give you the details as to how Lannkapuri's safety was ensured, how the rakshasa sena's safety was ensured, what kind of rakshasa sena was the impact of the love and admiration for Ravana's dedication and devotion from them, what kind of prosperity that the public of Lankapuri enjoyed, how dreadful was the Maha Samudra and its shores, how many foot soldiers were posted there on the shores, how many vahanas were engaged of those foot soldiers on the shores, etc. Then Hanuman started the detailing: Rama prabho! Lankapuri is fully contented with pleasures of life, several elephants, chariots, and each and every citizen lives with longevity as they do not understand what are physical illnesses and threats to life. The city has huge, strong, four entry gates, with sturdy

windows yet impossible to break mountain boulders or mantrik arrows even by invoking Indradi Devas and even Brahma. The purpose of outside vision from the wonderfully trained foot soldiers, calary, elephantry, charioteers and so on, while the ably flying soldiers send signals of even far distant approaches of the enemies and are thus truly impregnable. The ‘dwaraas’ as constructed by raakshasa veeras and rakshasa architects apart, there are thousands of ‘shataghniyaas’ or of ‘loha gadaas’ or iron maces of four feet breadth ever ready to fire enemy attacks fully loaded to resist and bring it down to ashes in a ‘truti’ of time almost instantly. Each of the ‘dwaaraas’ or the exit-entry high gates, there are ‘kandakaas’ or of bottomless deep waters with ‘maha matsyas’ like whales, sharks and huge crocodiles floating and instantly disappearing. At the same time there are four entry-exit gates equipped with massive wooden bridges of automatic provision to be hoisted and folded down to enter and exit. As and when ‘shatrusena’ seeks to attack and enter, countless precautions are thus ready to defend and reattack by throwing back in to the deep waters. *Swayam prakṛtisampanno yuyutsu rāma rāvaṇaḥ , utthitāś cāpramattaś ca balānām anudarśane/ laṅkā purī nirālambā devadurgā bhayāvahā, nādeyaṁ pārvataṁ vanyaṁ kṛtrimaṁ ca caturvidham/ sthitā pāre samudrasya dūrapārasya rāghava, naupathaś cāpi nāsty atra nirādeśaś ca sarvataḥ/* Raghunadha! Ravanaasura himself keeps his poise while defending or attacking as he keeps reviewing the readiness of his sena always. Thus as of now, Lanka is just not possible to attack even by Devas; having been protected naturally too by mountains and the maha dakshina samudra Ravanaasura had made it impregnable further. *ayutaṁ rakṣasām atra paścimadvāram āśritam, śūlahastā durādharṣāḥ sarve khaḍgāgrayodhināḥ/ niyutaṁ rakṣasām atra dakṣiṇadvāram āśritam, caturaṅgeṇa sainyena yodhās tatrāpy anuttamāḥ/ prayutaṁ rakṣasām atra pūrvadvāram samāśritam, carmakhaḍgadharāḥ sarve tathā sarvāstrakovidāḥ/* Behind Lanapuri’s eastern gate there is ten thousand rakshasa ‘nivaasa’, each of them are ready to defend and attack. On the southern gate there is a ‘chaturanga sena’ of a lakh strength. On the western front the strength is ten times more. *arbudaṁ rakṣasām atra uttaradvāram āśritam, rathinaś cāśvavāhāś ca kulaputrāḥ supūjitāḥ/ śataṁ śata sahasrāṇām madhyamaṁ gulmaṁ āśritam, yātudhānā durādharṣāḥ sāgrakoṭiś ca rakṣasām/ te mayā samkramā bhagnāḥ parikhāś cāvapūritāḥ, dagdhā ca nagarī laṅkā prākārāś cāvasāditāḥ/ yena kena tu mārgeṇa tarāma varuṇālayam, hateti nagarī laṅkāṁ vānarair avadhāryatām/* Now the northern dwaara is truly impenetrable as being safeguarded by an arbuda or ten crore rakshasa yoddhaas either mounted by excellently trained horses or chariots. Moreover the central Lankapuri is the stronghold of Maha Rakshasa Sena with countless Rakshasa Sena of over a crore in reserve. But, I was still able to overcome the obstacles while appropriately adjusting my physical form from diminutive to gigantic stature, smashed the ‘praanganaas’ and burnt off some one quarter of Lankapuri. We among the ‘maha vaanara sena’ too do possess the skill and wherewithall to smash down likewise some how. *aṅgado dvivido maindo jāmbavān panaso nalaḥ, nīlaḥ senāpatiś caiva balaśeṣeṇa kiṁ tava/ plavamānā hi gatvā tām rāvaṇasya mahāpurīm, saprakārām sabhavanām ānayaṣyanti maithilīm/ evam ājñāpaya kṣipram balānām sarvasaṁgraham, muhūrtena tu yuktena prasthānam abhirocaya/* Shatru bhayankara Shri Rama! The vanara sena under the command of King Sugriva is blessed with maha veeraas like Angada, Dvivida, Mainda, Jambavan, Panasa, Nala, and Senapati Neela would suffice to bring you laurels as mere illustrations, apart from the ‘apaara vanara sena. Raghu Nandana! Angadaadi maha vaanaras could fly and on reaching Lankapuri could smash down the protective hills , forests, Lanka dwaras, living residences and the so called Rakshasa veeraas and their kith and kin, and finally rescue Devi Sita safe. In view of all these facts and figures may I assure you that soon enough, let an auspicious time be declared to initiate the duty of ‘Setu bandhana’ and soon thereafter cross the bridge and attack.

## Sarga Four

Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of ‘Setu Bandhana’

*śrutvā hanūmato vākyaṁ yathāvad anupūrvaśaḥ, tato ’bravīn mahātejā rāmaḥ satyaparākramaḥ/ yām nivedayase laṅkāṁ purīm bhīmasya rakṣasaḥ, kṣipram enām vadhiṣyāmi satyam etad bravīmi te/ asmin*



muhūrte sugrīva prayāṇam abhirocaye, yukto muhūrto vijayaḥ prāpto madhyaṁ divākarah/ uttarā  
 phalgunī hy adya śvas tu hastena yokṣyate, abhiprayāma sugrīva sarvānīkasamāvṛtāḥ/ nimittāni ca  
 dhanyāni yāni prādurbhavanti me, nihatya rāvaṇam sītām ānayaṣyāmi jānakīm/ upariṣṭād dhi nayanam  
 sphuramāṇam idam mama, vijayam samanuprāptam śaṁsatīva manoratham/ agre yātu balasyāsya nīlo  
 mārḡam avekṣitum, vṛtaḥ śatasahasreṇa vānarāṇām tarasvinām/ phalamūlavatā nīla sītakānanavārīṇā,  
 pathā madhumatā cāśu senām senāpate naya/ dūṣayeyur durātmānaḥ pathi mūlaphalodakam, rākṣasāḥ  
 parirakṣethās tebhyaḥ tvaṁ nityam udyataḥ/nimneṣu vanadurgeṣu vaneṣu ca vanaukasah, abhiplutyābhi -  
 paśyeyuḥ pareṣām nihataṁ balam/ sāgaraughanibham bhīmam agrānīkam mahābalāḥ, kapisīmḥā  
 prakarṣantu śataśo 'tha sahasraśah/ gajaś ca girisamkāśo gavayaś ca mahābalaḥ, gavākṣaś cāgrato  
 yātu gavām dṛptā ivarṣabhāḥ/ yātu vānaravāhinī vānarah plavatām patih, pālayan dakṣiṇam pārśvam  
 ṛṣabho vānararṣabhah / gandhahastīva durdharṣas tarasvī gandhamādanaḥ, yātu vānaravāhinīyāḥ  
 savyam pārśvam adhiṣṭhitaḥ/ yāsyāmi balam adhye 'ham balaugham abhiharṣayan, adhiruhya  
 hanūmantam airāvataṁ iveśvaraḥ/ aṅgadenaiṣa samyātu lakṣmaṇaś cāntakopamaḥ, sārvaḥaumeṇa  
 bhūteṣo draṇīnādhīpatir yathā/ jāmbavāms ca suṣeṇaś ca vegadarśī ca vānarah, ṛkṣarājō mahāsattvaḥ  
 kuṣmī rakṣantu te trayah/ rāghavasya vacaḥ śrutvā sugrīvo vāhinīpatih, vyādideṣa mahāvīryān vānarān  
 vānararṣabhah/ te vānaragaṇāḥ sarve samutpatya yuyutsavaḥ, guhābhyah śikharebhyah ca āśu puplūvire  
 tadā/ tato vānararājena lakṣmaṇena ca pūjitaḥ, jagāma rāmo dharmātmā sasainyo dakṣiṇām diśam/  
 śataih śatasahasraiś ca koṭibhir ayutair api, vāraṇābhiś ca haribhir yayau parivṛtas tadā/ tam yāntam  
 anuyāti sma mahatī harivāhinī/ hṛṣṭāḥ pramuditāḥ sarve sugrīveṇābhipālitaḥ , āplavantaḥ plavantaś ca  
 garjantaś ca plavaṁgamāḥ, kṣvelanto ninadantaś ca jagmur vai dakṣiṇām diśam/ bhakṣayantaḥ  
 sugandhīni madhūni ca phalāni ca, udvahanto mahāvṛkṣān mañjarīpuñjadhārīṇah / anyonyam sahasā  
 dṛṣṭā nirvahanti kṣipanti ca , patantaś cotpatanty anye pātayanty apare parān/ rāvaṇo no nihantavyah  
 sarve ca rajanīcarāḥ, iti garjanti harayo rāghavasya samīpataḥ/ purastād ṛṣabho vīro nīlaḥ kumuda e va  
 ca, pathānam śodhayanti sma vānarair bahubhiḥ saha/ madhye tu rājā sugrīvo rāmo lakṣmaṇa eva ca,  
 bahubhir balibhir bhīmair vṛtāḥ śatrunibarhaṇah/ hariḥ śatabalir vīrah koṭibhir daśabhir vṛtaḥ , sarvām  
 eko hy avaṣṭabhyā rarakṣa harivāhinīm/ koṭīsataparivārah kesarī panaso gajah, arkaś cātibalaḥ pārśvam  
 ekaṁ tasyābhirakṣati/ suṣeṇo jāmbavāms caiva ṛkṣair bahubhir āvṛtaḥ , sugrīvam purataḥ kṛtvā  
 jaghanam samīrarakṣatuḥ/ teṣām senāpatir vīro nīlo vānarapūṁgavaḥ, sampatan patatām śreṣṭhas tad  
 balam paryapālayat/ darīmikhaḥ prajāṅghaś ca jambho 'tha rabhasah kapiḥ, sarvataś ca yayur vīrās  
 tvarayantaḥ plavaṁgamān/ evam te hariśārdūlā gacchanto baladarpitāḥ, apaśyams te giriśreṣṭham  
 sahyam drumalatāyutam/ sāgaraughanibham bhīmam tad vānarabalam mahat, niḥsasarpa mahāghoṣam  
 bhīmavega ivārṇavaḥ/tasya dāśaratheḥ pārśve śūrās te kapikuñjarāḥ, tūrṇam āpuplūvuh sarve sadaśvā  
 iva coditāḥ/ kapibhyām uhyamānau tau śuśubhate nararṣabhau, mahadbhyām iva samspṛṣtau  
 grāhābhyām candrabhāskarau/ tam aṅgadagato rāmam lakṣmaṇaḥ śubhayā girā, uvāca pratipūrṇārthaḥ  
 smṛtimān pratibhānavān / hṛtām avāpya vaidehīm kṣipram hatvā ca rāvaṇam , samṛddhārthaḥ  
 samṛddhārtham ayodhyām pratiyāsyasi/ mahānti ca nimittāni divi bhūmau ca rāghava, śubhānti tava  
 paśyāmi sarvāṇy evārthasiddhaye/ anu vāti śubho vāyuḥ senām mṛduhitaḥ sukhaḥ , pūrṇavalgusvarāś  
 ceme pravadanti mṛgadvijāḥ/ prasannās ca diśah sarvā vimalaś ca divākarah, uśanā ca prasannārcir anu  
 tvām bhārgavo gataḥ/ brahmarāśir viśuddhaś ca śuddhāś ca paramarṣayah, arcīsmantaḥ prakāśante  
 dhruvam sarve pradakṣiṇam/ triśaṅkur vimalo bhāti rājarṣiḥ sapurohitaḥ, pitāmahavarō 'smākam  
 iṣkvākūṇām mahātmanām/Vimalecha prakaashete Vishakho nirupadrave, nakshatram  
 paramasmaakamikshvaakuunaam mahaatmanaam/ Nairrutam nairryutaanaamcha nakshatramati  
 peedyate, muulo muulavataa spashto dhuupyate dhumaketunaa/ Sarvam chaitad vinaashaaya  
 rakshasaanaamanupasthitam, kaale kaalagriheetaanaam nakshatram grahapeeditam/ Vyudhaani  
 kapisainyaani prakaashanedhikam praho,devaanaamiva sainyaani sangraame Taraakaamaye,ekamaarya  
 samikṣyaitān prīto bhavitumarhasi iti bhrātaram āśvāsya hṛṣṭah saumitirir abravīt / athāvṛtya mahīm  
 kṛtsnām jagāma mahatī camūḥ , ṛkṣavānaraśārdūlair nakhadamṣṭrāyudhair vṛtā/ karāgraiś caraṇāgraiś  
 ca vānarair uddhataṁ rajaḥ, bhaumam antardadhe lokam nivārya savituḥ prabhām/lakāmś cūtān aśokān  
 sinduvārakān, karavīrāmś ca timiśān bhañjanti sma plavaṁgamāḥ/ phalāny amṛtagandhīni mūlāni  
 kusumāni ca, bubhujur vānarās tatra pādapānām balotkaṭāḥ/ droṇamātrapramāṇāni lambamānāni  
 vānarāḥ, yayuḥ pibanto hṛṣṭās te madhūni madhupiṅgalāḥ / pādapān avabhañjanto vikarṣantas tathā



latāḥ, vidhamanto girivarān prayayuh plavagarṣabhāḥ/ vṛkṣebhyo 'nye tu kapayo nardanto madhudarpitāḥ, anye vṛkṣān prapadyante prapatanty api cāpar e/babhūva vasudhā tais tu sampilrṇā haripuṁgavaiḥ, yathā kamalakedāraiḥ pakvair iva vasumdhārā/mahendram atha samprāpya rāmo rājīvalocanaḥ, adhyārohan mahābāhuḥ śikharam drumabhūṣitam/ tataḥ śikharam āruhya rāmo daśarathātmaḥ, kūrmanīnasamākīrṇam apaśyat salilāśayam/ te sahyam samatikramya malayam ca mahāgirim, āsedur ānupūrvyeṇa samudram bhīmaniḥsvanam/ avaruhya jagāmāśu velāvanam anuttamam, rāmo ramayatām śreṣṭhaḥ sasugrīvaḥ salakṣmaṇaḥ/ atha dhautopalatalām toyaughaiḥ sahasotthitaiḥ, velām āsādy vipulām rāmo vacanam abravīt/ ete vayam anuprāptāḥ sugrīva varuṇālayam, ihedānīm vicintā sā yā na pūrvam samutthitā/ ataḥ paramatīro 'yam sāgaraḥ saritām pati, na cāyam anupāyena śakyas taritum arṇavaḥ/ tad ihaiva niveśo 'stu mantraḥ prastūyatām iha, yathedaṁ vānarabalaṁ param pāram avāpnuyāt/ itīva sa mahābāhuḥ sītāharaṇakarśitaḥ, rāmaḥ sāgaram āsādy vāsam ājñāpayat tadā/ samprāpto mantrakālo naḥ sāgarasyeha laṅghane, svām svām senām samutsṛjya mā ca kaś cit kuto vrajat, gacchantu vānarāḥ sūrā jñeyam channam bhayam ca naḥ/ rāmasya vacanam śrutvā sugrīvaḥ sahalakṣmaṇaḥ, senām nyaveśayat tīre sāgarasya drumāyute/ virarāja samīpastham sāgarasya tu tad balam, madhupāṇḍujalaḥ śrīmān dvitīya iva sāgaraḥ/ velāvanam upāgamyā tatas te haripuṁgavāḥ, viniviṣṭāḥ param pāram kāṅkṣamāṇā mahodadheḥ/ sā mahārṇavam āsādy hr̥ṣṭā vānaravāhinī, vāyuvegasamādhūtam paśyamānā mahārṇavam/ dūrapāram asambādham rakṣogaṇaniṣevitam, paśyanto varuṇāvāsam niṣedur hariyūthapāḥ/ caṇḍanakragrahaṁ ghoram kṣapādau divasakṣaye, candrodaye samādhūtam praticandrasamākulam/ caṇḍānilamahāgrāhaiḥ kīrṇam timitimigilaiḥ, dīptabhogair ivākīrṇam bhujamgair varuṇālayam/ avagādham mahāsattair nānāśailasamākulam, durgam drugam amārgam tam agādham asurālayam/ makarair nāgabhogaiś ca vigādha vātaloḥitāḥ, utpetuś ca nipetuś ca pravṛddhā jalarāśayaḥ / agnicūrṇam ivāviddham bhāskarāmbumanoragam, surāriviṣayam ghoram pātālavīṣamāṁ sadā/ sāgaram cāmbaraprakhyam ambaram sāgaropamam, sāgaram cāmbaram ceti nirviṣeṣam adṛśyata/ samprkṛtaṁ nabhasā hy ambhaḥ samprkṛtaṁ ca nabho 'mbhasā , tāḍgrūpe sma dṛśyete tārā ratnasamākule / samutpatitameghasya vīcci mālākulasya ca, viśeṣo na dvayor āsīt sāgarasyāmbarasya ca/ anyonyair āhatāḥ saktāḥ sasvanur bhīmaniḥsvanāḥ, urmayāḥ sindhurājasya mahābherya ivāhave/ ratnaughajalasamṇādam viṣaktam iva vāyunā, utpatantam iva kruddham yādogaṇasamākulam/ dadṛśus te mahātmāno vātāhatajalāśayam , aniloddhūtam ākāśe pravalgatam ivormibhiḥ, bhrāntormijala -samṇādam pralolam iva sāgaram/

As Veera Anjanaputra narrated the detailed description of the pramukha dwaaraass, how best they are safeguarded by the maha rakshasas and the kind direct and constant supervision of Ravama himself and the ever preparedness of Lanka, Shri Rama realised the mental acumen and sharp memory to readily digest the details and exclaimed: Hanuman! The way in which the details were rolled off was amazing and now you have prepared me arousing my emotions to destroy Lankapuri, Ravana and associates. Sugriva! You may even right away decide and declare the auspicious departure at this very midday time as Surya Deva is at his peak; Ravana had kidnapped Devi Sita and indeed where and whither he could evade my uprooting him any farther! Now the Utaaraphalguna Nakshatra is prevalent and tomorrow Chandra and Hasta Nakshatra would be in union; abhijit muhurta at noon is assured for our digvijaya yatra should be announced now. I am confident that our travel now as per the 'shubha suuchanas' and positive forebodings is excellent for 'Sitaavimochana' and 'Ravana vadha'. Besides, my right eye vision is repetetively trembling and shaking and this is yet another indication of my strong conviction and confidence. On hearing Shri Rama's declaration, Sugriva having respectfully looked at Rama and Lakshmanas and instructed his Senapati Neela who to lead the Maha Vaanara Sena forthwith with speed to the Madhu Vana replete with fragrant flowers and sweet fruits to enjoy but taking care of the trees in an orderly manner; he further instructed to ensure that no enemy elements of Ravana'sura spying the proceedings as they might not be following and the vanara sena to be safeguarded from the enemy attacks from the rear side too. Another precautionary note that King Sugriva alerted to Neela Senapati was to ensure that only youthful vanaras with proven bravery ready even to sacrifice their lives but certainly not baala- vriddha-durbala-vanaras be eliminated as Vanara Rakshasa samgrama was ferocious and no vanara soldier should run back as any such retreats be killed by the co vanara veeras. Sugriva further instructed

Neela to lead the ocean like Maha bali Kapisena, while Mahabali 'Gavaya' with his mountainous physique and 'Gavaaksha' with his bull like physique and ferocity too should be in the lead too. May Vaanara shiromani 'Gandhamaadana' be on the left side, he himself in the center seated on Hanuman's shoulder and Lakshmana on the shoulders of Vaarara Yuvaraja; Riksha Raja 'Jambavan', and Vanara pramukhas 'Sushena' and 'Vegadarsha' on the rear side'. Thereafter Rama Lakshmana Sugriva having finalised the order of placement emerged out of the Royal Cave of Sugriva. Then Sugriva led Rama Lakshmanas to the southern side of the kishkindha Mountain with Shri Rama in the lead as per the placement of the maha vaanrsa sena as instructed by the Supreme commander Shri Rama. Then, thousands, lakhs and crores of Maha Vaanara Sena moved ahead with Shri Rama himself in the lead. The over excited Sena had on the way made a halt with the kind approval of the Leaders concerned at the Madhuvana jostling, jumping, embracing each other with exuberant spirits had a hearty break meal and drink of festival excitement of sweet fruits and juices. As this was all being experienced before Shri Rama Himself, they made 'simha garjanas' with resounding animated exhilaration: *Ravano no nihantavyah sarvecha rajaneecharaah!* Or 'Ravana ought to be killed, all Nishacharas be destroyed'! Ahead of the Vanara mighty Procession, Rishabha- Neela- Kumuda were setting the pathway for the crores of Vanara Veeras to pass by. In the central lead were Sugriva, Rama-Lakshmanas as encircled by huge and mighty body guards. Shatabali naamaka Maha Vaanara Yoddha with ten crore vanaraas was protecting the leaders. There behind were the leaders Kesari and Panasa were moving forward in the southern portion, as Gaja and Arka in the left side western portion. Sushena and Jambavan in the southern side were surrounded by crores of Vanara Veeras too. Further Darimukha-Prasagjna, Jambha and Rabhasa were moving all around alerting the Maha Vanara Sena Samudra. On the way, the Maha Sena passed through several sarovaras full of lotuses in full bloom but under instructions from Rama refrained to enter therein, even as the thunderous reverberations of sloganeering was unstoppable. Then as Angada on whose shoulders Lakshmana was seated noted several 'shubha sanketass' addressed Shri Rama in rather low voice: 'Raghunandana! I notice several auspicious 'shakunas' or foreboding signs on earth and sky as the fulfillment of your 'karyasiddhi'. Most certainly 'Ravana samhara, Devi Sita prapti and Samrudhha Ayodhya Punaraagamana' are round the corner. Kindly note how cool, mild, happy winds are in the air. All the directions are proactive. Surya Deva appears mild. Bhrgunandana Shukra too is looking bright behind you. Saptarshi Samudaya and Dhruvatara too are prominently visible as though these are all making a parikrama around you!

#### [ Vishleshana on Surya- Chandra-Shukraadi Grahassapta Rishi Mandala- Dhruvas

It is said that there might be thousands of rays of Sun, but the important ones are only seven, representing Seven Planets, Viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas ( 800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day ( Pournami). Moon is known as 'Jeeva' ( life-provider), or 'Manomaya' (mind-alterer) or 'Annamaya' ( potency provider from herbs and plants), 'Amritamaya' ( source of life to all) and ' Sarvamaya' ( all pervading). From Moon to the Group of Stars, the distance is 200,000 yojanas (16 00, 000 miles). Headed by Abhijit, there are twenty eight Stars revolving on their own axis. Above the Group of Stars is the Planet of Venus (Sukra) almost of the distance from the Moon to the Group of Stars. It is a benevolent planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God. Mercury (Budha), the son of Moon is situated from Venus ( 16,00,000 miles) or 72,00,000 miles from Earth and this Planet too is benevolent excepting when not moving along with Sun, thus causing cyclones, excess or no rainfall and dusty storms. Equidistant from Mercury or 80,80,000 miles above Earth, is the Planet of Mars (Mangal), which is generally not considered favourable, travelling along with other planets every three fortnights and creates

tensions. The Planet of Jupiter ( Guru) is away from Earth by some 10,400,000 miles-again 16,00,000 miles away from the planet of Mars- is considered generally benevolent to Brahmins and Universe, unless takes a curved path in conjunction with other planets. Saturn, which is 12 million miles above Earth is also considered generally unhelpful. Normally, each planet is 16,00,000 miles apart from another planet , but the distance from Saturn to the Group of ‘Sapta Rishis’ or the Seven Sages is 8,800,000 miles from Saturn ie.20,800,000 miles from Earth. Indeed, the Seven Sages are always the great well wishers of the entire Universe.The Sapta Rishis, viz.Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma’s thoughts to help in the act of Creation.(Reference Maha Bharatha; Shanti Parva).The Seven Sage Constellation of the Great Bear ( Ursa Major) is indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike.  
[ Maha Bhagavata Purana)]

Stanza 50 onward: Vimalecha prakaashete Vishakho nirupadrave, nakshatram paramasmaakam ikshvaakuunaam mahaatmanaam/ Nairrutam nairryutaanaamcha nakshatramati peedyate, muulo muulavataa spashto dhuupyate dhumaketunaam/ Sarvam chaitad vinaashaaya rakhasaanaamanupa - sthitam, kaale kaalagriheetaanaam nakshatram grahapeditam/ In respect of Ikshvaaku vamsha, Vishakamaama ugala nakshatra is very auspicious and ‘upadrava shunya’ as that is not subject to Mangala niyamaka dhumaketu is rid of it as that specific ‘samyoga’ or union leading to tragic consequences. On the other hand, that specific combination of ‘nairruta disha- moola nakshatra’ is most assertively bound to ‘kaala paasha’ leading to devasatation.Vyudhaani kapisainyaani prakaashanedhikam prabho, devaanaamiva sainyaani sangraame Taraakaamayee, ekamaarya samikṣyaitān prīto bhavitum - arhasi/ Ramaprabho! Now the vaanra sena is well bound as a ‘Vyuha’ or specified pattern as being excellently formatted like Devas at the time of Tarakasura Samhara by Shanmukha.

[ Vishleshana on Tarakasura Samhara by Skanda Deva:

Fully understanding the purpose of his birth which his parents had strived for after performing thousands of years of Tapasya as also to fulfill the singular ambition of his grand mother to destroy Indra and Devas, Tarakasura took a vow at a grand conference of Daityas and Danavas-the descendents of Diti and Danu- and proceeded to Paritraya Parvat (the western side of Aravali and Vindhya mountain range and observed strict Tapasya during hundred year time-slots by rotation by way of ‘Nirahaara’ (without food), Panchagni ( in the midst of Five huge Fire bodies) in sizzling summers, ‘Jala madhya’ inside in chilled running water in the worst winter nights, eating only fallen dry leaves, etc. Brahma had no option but to present himself and ask for his boons. He bargained of absolute invincibility and deathlessness but finally agreed that only a seven days long boy could kill him, if at all! Not far from the day when Brahma bestowed the boons, Tarakasura redesigned and reformed his lines of Military Forces and attacked Indraloka. Having been defeated, Indra made an appeal to Vishnu and the latter realised that only Skanda, the unique son of Shiva Parvati. could kill the loka kantaka Tarakasura. Indra then made a detailed plan as an outstanding stage manager: Bringing together of the then virgin Devi Parvati- Manmatha’s pushpa baana prayoga to excite Parama Shiva who was in long tapasya -managing Himavan’s virgin daughter Parvati to engage in service to supply ‘puja dravyas’- seeking the help of Manmatha the God of love to intensify feelings of lust in Shiva’s mind by his pushpa baanas- Shiva’s opening his third eye with anger- eventual wedding of Shiva Parvati- agni deva carrying Shiva’s virility about to be wasted on earth to six Kritikas who drank the drops - Kartikeya’s birth and the euphoria of Indra and the Trilokas.

The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra’s

‘Vajra’ was overpowered by Tarakasura’s weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura resisted; Muchukunda wanted to use the ‘Brahmastra’ but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his ‘Maya’ and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own ‘Shakti’ and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.]

### Stanza 55

As Sugriva was detailing the various ‘shubha shakunas’ addressing Shri Rama, Lakshmana was hearing intently being excited, while the Maha Vanara Sena was proceeding ahead, with Maha Jambavan and huge Rikshas and Vanaras were guarding the rear side. Their entire body especially their foot fingers and hands were heavily dusted. This was especially so as they were jumping high, often flying and landing as though there was a sand storm blinding normal vision. As the Vanara Sena was crossing water bodies and rivers there was chaos of the waves while the cheers and slogans were further adding pandemonium. The entire Vanara Sena jumping, leaping, running, chasing each other with speed, it seemed Vayu Deva too was cooperating by adjusting the speed and pace accordingly as the singular objective being ‘Raghunadha Karyasiddhi’. As the vanara sena approaches forests and wild trees, roots and sweet fruits face are inevitable targets, simha nadaas, chaos and havoc are normal features. As they approach hills and mountains, their natural tendency would be to jump up to the tops and either slide down or leap down.

*Kananaani vichitraani nadeeprastravanaani cha, pashyannapi yathou Ramah sahyaasyah Malasyasyacha/* Shri Ramachandra too was immersed in thoughts, experiencing ‘prakriti soundarya’ especially as of Sahya and Malaya parvata shrenis and the unbelievable magnificence as the Lanka Yatra was truly fabulous. *Paada paanavabhajanto vikarshantastathaah, vidhamanto girivaraan prayayuh plavagarshabhaah/* Thus the Maha Vaanara Sena was advancing with hilarious shrieks and resounding thumping steps with speed and excitement. *mahendram atha samprāpya rāmo rājīvalocanaḥ, adhyārohan mahābāhuḥ śikharam drumabhūṣitam/ tataḥ śikharam āruhya rāmo daśarathātmajaḥ, kūrmanīnasamākīrṇam apaśyat salilāśayam/* Kamalanayana Shri Rama then approached Mahendra Parvata and gracing the scenic beauty ascended the mountain. Then atop the shikhara visioned the Maha Samudra full of ‘kurmas and matsyas’. *te sahyaṁ samatikramya malayaṁ ca mahāgirim, āsedur ānupūrvyeṇa samudraṁ bhīmaniḥsvanam/ avaruḥya jagāmāsu velāvanam anuttamam, rāmo ramayatām śreṣṭhaḥ sasugrīvaḥ salakṣmaṇaḥ/* Thus having crossed Sahya and Malaya parvataas, reached Mahendra Parvata and the Maha Saagara with ear drum shattering and high tide roarings. Accompanied by Lakshmana and Sugriva, soon enough Shri Rama descended down to the seashores and entered a forest adjacent thereby. *ete vayam anuprāptāḥ sugrīva varuṇālayam, ihedānīm vicintā sā yā na pūrvam samutthitā/ ataḥ paramatīro ‘yaṁ sāgaraḥ saritām pati, na cāyam anupāyena śakya taritum arṇavaḥ/ tad ihaiva niveśo ‘stu mantrāḥ prastūyatām iha, yathedaṁ vānarabalaṁ param pāram avāpnuyāt/* Shri Rama then addressed Sugriva: King of Vanaras! Look, we have reached the ‘Samudra Tata’ alright. But in my mind the possibility of crossing the Maha Sagara is confronted now. How is this possible to assuage Samudra Deva! Without the help and cooperation of Samudra Swami, it should be impossible to cross the distance of hundred yojanas to reach Lankapuri. Thus we have all to introspect together especially by collective thinking. *itīva sa mahābāhuḥ sītāharaṇakarśitaḥ, rāmaḥ sāgaram āsādyā vāsam*



*ājñāpayat tadā/ samprāpto mantrakālo naḥ sāgarasyeha laṅghane, svām svām senām samutsrjya mā ca kaś cit kuto vrajet, gacchantu vānarāḥ śūrā jñeyam channam bhayam ca naḥ/* As Rama who is already shattered by his Sita Viyoga in his mind asked Sugriva to settle down and even offer constructive suggestions. He emphasised that none of the Vanara Senapatis would now abstain from this important discussion and also enforce discipline right now among the respective squadrons. This is necessary as the nearby maayaavi rakshasaas present here possibly might tamper with the mindset of vaanaras even. As Rama opined thus Sugriva's instructions were clear too. Lakshmana too intervened in the task of controlling the Maha Vaanara sena. Three categories of reech or bears- langur with long tails and Vanaras were seated. Meanwhile the roarings of the furious tides of the Maha Sumudra got intensified as 'pradosha kaala chadrodaya' arrived. Samudra is then indeed the 'nivasa sthaana' of Deva shatru daitya-raakshaas and the Maha Sagara was akin to pataala loka; the entire scenario then was so queer and awe inspiring that the Vanara sena was rightly wonder struck, even as the roaring reverberations of the high tides were getting more and more awe generating further and further.

### Sarga Five

As Neela- Mainda- Dvividha Veeras made suitable arrangements of night long rest and safety to vaanara sena, Shri Rama confided his feelings especially in view of Ravana's ultimatum of time limit to Devi Sita

*Sā tu nīlena vidhivat svārakṣā susamāhitā, sāgarasyottare tīre sādhu senā niveśitā/ maindaś ca dvividhaś cozasbhau tatra vānarapuṅgavau, viceratūś ca tām senām rakṣārtham sarvato diśam/ niviṣṭāyām tu senāyām tīre nadanadīpateḥ, pārśvastham lakṣmaṇam dṛṣṭvā rāmo vacanam abravīt/ śokaś ca kila kālena gacchatā hy apagacchati, mama cāpaśyataḥ kāntām ahany ahani vardhate/ na me duḥkham priyā dūre na me duḥkham hr̥teti ca, etad evānuśocāmi vayo 'syā hy ativartate/ vāhi vāta yataḥ kanyā tām spr̥ṣṭvā mām api spr̥śa, tvayi me gātrasamsparsaś candre dṛṣṭisamāgamah/ tan me dahati gātrāṇi viṣam pītam ivāśaye, hā nātheti priyā sā mām hriyamāṇā yad abravīt/ tadviyogendhanavatā taccintāvipulārciṣā, rātriṁ divam śarīram me dahyate madanāgninā/ avagāhyārṇavam svapsye saumitre bhavatā vinā, katham cit prajvalan kāmāḥ samāsuptam jale dahet/ bahv etat kāmāyānasya śakyam etena jīvitum, yad aham sā ca vāmorur ekām dharāṇim āśritau/ kedārasyeva kedārah sodakasya nirūdakah, upasnehena jīvāmi jīvantīm yac chr̥ṇomi tām/ kadā tu khalu susṣoṇīm śatapatrāyatekṣaṇām, vijitya śatrūn drakṣyāmi sītām sphītām iva śriyam/ kadā nu cārubimbausṭham tasyāḥ padmam ivānanam, īṣadunnamya pāsyāmi rasāyanam ivāturaḥ/ tau tasyāḥ samhatau pīṇau stanau tālaphalopamau, kadā nu khalu sotkampau hasantyā mām bhajiśyataḥ/ sā nūnam asitāpāṅgī rakṣomadhyagatā satī, mannāthā nāthahīneva trātāram nādhigacchati/ kadā vikṣobhya rakṣāṁsi sā vidhūyotpatiṣyati, vidhūya jaladān nīlāḥ śaśilekhā śaratsv iva/ svabhāvatanukā nūnam śokenānaśanena ca, bhūyas tanutarā sītā deśakālaviparyayāt/ kadā nu rākṣasendrasya nidhāyorasi sāyakān, sītām pratyāhariṣyāmi śokam utsrjya mānasam / kadā nu khalu mām sādhvī sītāmarasutopamā, sotkaṇṭhā kaṇṭham ālambya mokṣyaty ānandajam jalam/ kadā śokam imam ghoram maithilī viprayogajam, sahasā vipramokṣyāmi vāsaḥ śukletaram yathā/ evam vilapatas tasya tatra rāmasya dhīmataḥ, dinakṣayān mandavapur bhāskaro 'stam upāgamat/ āśvāsito lakṣmaṇena rāmaḥ samdhyām upāsata, smaran kamalapatrākṣīm sītām śokākulīkṛtaḥ/*

Vaanara Veera Nila responsible for safe stay of the Maha Vaanara sena made satisfactory arrangements of the night halt at the sea bed, while Mainda and Dvividha kept vigilance. Then Shri Rama confided in Lakshmana stating that even as his grief and distress as had been suppressed so far during the travel this far was tending to reappear again and again, day by day. He was unable to resist his tearful flows muttering as follows: 'My agony might not be that Devi Sita's continued absence from me but the criticality of the time limitation that the heartless Ravana had fixed. As she was suddenly kidnapped, the desperate shouts and cries as 'ha Praana nadha' once recalled my stomach gets filled up with poisonous flames spreading fastest all over my body limbs. Believe me Lalkshmana! This 'premaagni' keeps on burning my core, day and night, and as the world is sleeping; this slow poison might not break me down to a disastrous termination. All the same, the 'viraahagni' is solaced that Devi Sita is still resting on bare

earth yet alive and that very ray of trust and belief keeps extending the possibility of my renewed existence. *kadā tu khalu susṣoṇīm śatapatrāyatekṣaṇām, vijitya śatrūn drakṣyāmi sītām sphītām iva śriyam/ kadā nu cārubimbausṭham tasyāḥ padmam ivānanam, īśadunnamya pāsyāmi rasāyanam ivāturaḥ/* When indeed that time might arrive when the enemy is eliminated and when my Rajya Lakshmi Kamalanayana Sumadhyamaa Sita darshana bhagya prapti! When again a ‘rogi’ could lap up the ‘rasaayana’ and lift up cup of sweet medicine to lips to her lips for a sweet kiss! *kadā nu rākṣasendrasya nidhāyorasi sāyakān, sītām pratyāhariṣyāmi śokam utsṛjya mānasam /kadā nu khalu mām sādhvī sītāmarasutopamā, sotkaṇṭhā kaṇṭham ālambya mokṣyaty ānandajam jalam/ kadā śokam imam ghoram maithilī viprayogajam, sahasā vipramokṣyāmi vāsaḥ śukletaram yathā/* When and how soon could pierce my sword right into the hearts of Rakshasa Raja Ravana and his followers and assuage my darling Sita. When and how soon could take me to my heart for a tight embrace as she would shed tears of joy be wiped out with my fingers. When and how soon could Mithileashwari discard her crumpled and dusted ‘eka vastra’ to pure silk clothes bordered with gold and ‘nava ratnas’. As Shri Rama was confiding his heart felt feelings of anguish to Lakshmana, it was time that the sayam kala sandhyopashana time getting due. Lakshmana sought to alleviate feelings and both of them got busy with their respective Gayatri worship.

## Sarga Six

King Ravana'sura convened an emergency conference with his Ministers as the Vanara Sena had reached the Sea shores with Rama in the lead

*Laṅkāyām tu kṛtaṁ karma ghoram dṛṣṭvā bhavāvaham , rākṣasendro hanumatā śakreṇeva mahātmanā, abravīd rākṣasān sarvān hriyā kiṁ cid avānmukhaḥ/dharṣitā ca praviṣṭā ca laṅkā duṣprasahā purī, tena vānaramātreṇa dṛṣṭā sītā ca jānakī/ prasādo dharṣitaś caityaḥ pravarā rākṣasā hatāḥ, āvilā ca purī laṅkā sarvā hanumatā kṛtā/ kiṁ kariṣyāmi bhadrām vaḥ kiṁ vā yuktam anantaram, ucyatām naḥ samartham yat kṛtaṁ ca s ukṛtaṁ bhavet/ mantramūlaṁ hi vijayaṁ prāhur āryā manasvinaḥ, tasmād vai rocaḥ mantram rāmaṁ prati mahābalāḥ/ trividhāḥ puruṣā loke uttamādhamamadhyamāḥ, teṣāṁ tu samavetānām guṇadoṣam vadāmy aham/ mantribhir hitasaṁyuktaiḥ samarthair mantranirṇaye, mitrair vāpi samānārthair bāndhavair api vā hitaiḥ/ sahito mantrayitvā yaḥ karmārambhān pravartayet, daive ca kurute yatnam tam āhuḥ puruṣottamam/ eko 'rtham vimṛśed eko dharme prakurute manaḥ, ekaḥ kāryāṇi kurute tam āhur madhyamaṁ naram/ guṇadoṣān anīścitya tyaktvā daivavyapāśrayam, kariṣyāmīti yaḥ kāryam upekṣet sa narādhamah/ yatheme puruṣā nityam uttamādhamamadhyamāḥ, evaṁ mantro 'pi vijñeya uttamādhamamadhyamah/aikamatyam upāgamya śāstradṛṣṭena cakṣuṣā, mantriṇo yatra nirastās tam āhur mantram uttamam/ bahvyo 'pi matayo gatvā mantriṇo hy arthanirṇaye, punar yatraikatām prāptaḥ sa mantro madhyamaḥ smṛtaḥ / anyonyamatim āsthāya yatra saṁpratibhāṣyate, na caikamatye śreyo 'sti mantraḥ so 'dhama ucyate/ tasmāt sumantritaṁ sādhu bhavanto mantrisattamāḥ, kāryaṁ saṁpratipadyantām etat kṛtyatamaṁ mama/ vānarāṇāṁ hi vīrāṇāṁ sahasraiḥ parivāritaḥ, rāmo 'bhyeti purīm laṅkāṁ asmākam uparodhakaḥ/ tariṣyati ca suvyaktaṁ rāghavaḥ sāgarāṁ sukham, tarasā yuktarūpeṇa sānujaḥ sabalānugaḥ/ asminn evaṁgate kārye viruddhe vānaraiḥ saha, hitam pure ca sainye ca sarvaṁ saṁmantryatām mama/*

As Indratulya parakrami Hanuman alone created mayhem and devastation of Lankapuri putting him to shame, now learning that a maasive Vanara Sena had since reached the shores of Maha Sagara already, Ravana was apparently in a pensive frame of mind convened an emergency conference with his Ministers. He addressed the conference as follows: *dharṣitā ca praviṣṭā ca laṅkā duṣprasahā purī, tena vānaramātreṇa dṛṣṭā sītā ca jānakī/ prasādo dharṣitaś caityaḥ pravarā rākṣasā hatāḥ, āvilā ca purī laṅkā sarvā hanumatā kṛtā/ kiṁ kariṣyāmi bhadrām vaḥ kiṁ vā yuktam anantaram, ucyatām naḥ samartham yat kṛtaṁ ca sukṛtaṁ bhavet /* Nishaacharaas! That Hanuman, a single Vanara entered the impenetrable Lankapuri, searched for Sita and spoke to her; not only that crumbled Chaityapraasaada down to earth, killed significant Rakshasa yodhhas and put Lankapuri to flames. May you all be blessed! Now, what

should I do! I should be now suitably advised. Is there a solution now! *mantramūlaṁ hi vijayaṁ prāhur āryā manasvinaḥ, tasmād vai rocaḥe mantram rāmaṁ prati mahābalāḥ/ trividhāḥ puruṣā loke uttamādhamamadhyamāḥ, teṣāṁ tu samavetānāṁ guṇadoṣaṁ vadāmy aham/* Maha Rakshasa Veeraas! Learned Vigjnaana vettaas are stated to have assured victories on battle fronts as per by the advices of able mantris and that is why I should be advised as to what should be done in respect of Shri Rama and hence my seeking your able suggestions. As you may be aware that in the present society, there are three types of advisors of the best, the medium and the worst categories. Now, the ‘Uttama Shreni’ Advisers seek to understand the possibilities or otherwise, capabilities or weaknesses, interests or rejections, and above all objective analyses from the outside expert advisors. Those who seek to analyse the pros and cons of a given situation and its context and finlise their own decision are of the medium category. A person even without understanding a given situation with least analysis takes a unilateral and conclusive decision is of course of the lowest classification. *tasmāt sumantritāṁ sādhu bhavanto mantrisattamāḥ, kāryaṁ saṁpratipadyantāṁ etat kṛtyatamaṁ mama/ vānarāṇāṁ hi vīrāṇāṁ sahasraiḥ parivāritaḥ, rāmo ’bhyeti purīm laṅkāṁ asmākam uparodhakaḥ/* Now happily in my ‘mantri mandali’, you are all ‘Parama buddhiman’ and as such I seek your expert advice and I should esteem it and follow the same dutifully. We are now confronted with thousands of Vanaras led by Rama and are threatening of ‘Lanka vinashana’ *tariṣyati ca suvyaktaṁ rāghavaḥ sāgaraṁ sukhāṁ, tarasā yuktarūpeṇa sānujaḥ sabalānugaḥ/ asminn evaṁgate kārye viruddhe vānaraiḥ saha, hitaṁ pure ca sainye ca sarvaṁ saṁmantryatām mama/* Now this is by now clear that Rama is desperate to cross the Maha Sagara from their mainland comfortably along with his sena. They might as well dry up the ocean or seek another alternative. In such a critical situation, kindly provide me a helpful advice.’ Thus concluded Ravana’s address.

## Sarga Seven

As Ravanaasura expressed his concern, his Ministers replied that a King of his stature and triloka -fame need not get worried especially when vaanaras and humans attack and Indrajit alone could smother them.

*Ity uktā rākṣasendreṇa rākṣasās te mahābalāḥ, ūcuḥ prāñjalayaḥ sarve rāvaṇaṁ rākṣaseśvaram/ rājan parighaśaktyrṣṭiśūlapaṭṭasasāṁkulam, sumahan no balaṁ kasmād viṣādam bhajate bhavān/ kailāsaśikharāvāsī yakṣair bahubhir āvṛtaḥ , sumahat kadanāṁ kṛtvā vaśyas te dhanadaḥ kṛtaḥ / sa maheśvarasakhyena ślāghamānas tvayā vibho, nirjitaḥ samare roṣāl lokapālo mahābalaḥ/ vinihatya ca yakṣaughān vikṣobhya ca vigrhya ca , tvayā kailāsaśikharād vimānam idam āhṛtam / mayena dānavendreṇa tvadbhayāt sakhyam icchatā, duhitā tava bhāryārthe dattā rākṣasapuṅgava/ dānavendro madhur nāma vīryotsikto durāsadaḥ, vigrhya vaśam ānītaḥ kumbhīnasyāḥ sukhāvahaḥ / nirjitās te mahābāho nāgā gatvā rasātalam, vāsukis takṣakaḥ śaṅkho jaṭī ca vaśam āhṛtāḥ / akṣayā balavantaś ca śūrā labdhavarāḥ punaḥ, tvayā saṁvatsaram yuddhvā samare dānavā vibho/ svabalaṁ samupāśritya nītā vaśam arindama, māyās cādhiगतās tatra bahavo rākṣasādhipa/ śūrās ca balavantaś ca varuṇasya sutā rane, nirjitās te mahābāho caturvidhabalānugāḥ/ mṛtyudaṇḍamahāgrāhaṁ śālmalidvīpamaṇḍitam , avagāhya tvayā rājan yamasya balasāgaram/ jayaś ca viplulaḥ prāpto mṛtyuś ca pratiśedhitaḥ , suyuddhena ca te sarve lokās tatra sutoṣitāḥ/ kṣatriyair bahubhir vīraiḥ śakratulyaparākramaiḥ, āsīd vasumatī pūrṇā mahadbhir iva pādapaiḥ/ teṣāṁ vīryaguṇotsāhair na samo rāghavo raṇe, prasahya te tvayā rājan hatāḥ paramadurjayāḥ/ rājan nāpad ayukteyam āgatā prakṛtāj janāt , hṛdi naiva tvayā kāryā tvaṁ vadhiṣyasi rāghavam/*

As Ravanaasura invited suggestions from his ministers, the reply to the King was that indeed Rakshasas were aware of Neeti Jnaana as much as the opponents. Hence the submission would be as follows: King of Asuras!! We are prepared to attack the enemy force with Parighas-Shakti- Shula-Pattisha as the Vaaras and Bears are quipped too then why worry! Maha Raja! you had even gone to Bhogavati Pura and devastated Maha Nagas; you had successfully defeated Yakshas and subdued Kubera and seized pushpaka vimana from Kailaasha Shikhara. Rakshassha shiromani! Danava Raja Maya was terrorised by

you as he wished your lasting friendship and submitted his daughter Mandodari, your Patta Mahishi the Prime Queen, a Maha Pativrata! Mahabaaho! We recall that Maha Daanava Madhu surrendered to you in his battle against you and submitted accepting your sister Kumbhini as his wife. Shatru damana Rakshasa Raja! Daanavas were for immemorial times the established champions of bravery in battles, but you had the power of subduing them for ever and in turn wrested from them numberless powers of ‘Mayas’! Varuna Deva Putras too once attacked you with their chaturanga senas were smashed by you personally. Maha Raja! Yama swarupi Maha Saagara and Mrityu Rupi Rakshasa Sena are at your command. Further, in the remote past Kshatriya Kings of ‘Mahendra samaana’ heros were full on earth but now samara durjaya veeras are virtually non existent now and would it be a matter of anxiety for you! You may as well relax and a hero of Indrajit’s standing would teach a fitting lesson to the attacking Rama and his monkey brigade. Our Megha Naada had successfully performed Maheshwara Yajna which is unparalleled. He had the reputation of imprisoned Indra and Our army is of the swarupa of ekaadasha Rudra gana and dwadasha Aditya ganas- Marud gana and Vasu gana. *rājan nāpad ayukteyam āgatā prākṛtāj janāt, hṛdi naiva tvayā kāryā tvaṁ vadhīsyasi rāghavam* / Ravana Maharaja! If mere ordinary Vannaras and human beings seek to attack such invincible Lanka Puri, it is not at all a matter of concern to you!

## Sarga Eight

Ravanasura was assured by Mahaasura Veeras like Prahasta-Durmukh- Vajradamshtra-Nikumbha and Vajradamshtra to demolish the Vanara-Manushyas if attacked

*Tato nīlāmbudanibhaḥ prahasto nāma rākṣasaḥ, abravīt prāñjalir vākyam śūraḥ senāpatīs tadā/ devadānavagandharvāḥ piśācapatagoragāḥ, na tvām dharṣayitum śaktāḥ kiṁ punar vānarā raṇe/ sarve pramattā viśvastā vañcitāḥ sma hanūmatā, na hi me jīvato gacchej jīvan sa vanagocaraḥ/ sarvām sāgaraparyantām saśailavanakānanām, karomy avānarām bhūmim ājñāpayatu mām bhavān/ rakṣām caiva vidhāsyāmi vānarād rajanīcara, nāgamiṣyati te duḥkham kiṁ cid ātmāparādham/ abravīt ca susaṁkruddho durmukho nāma rākṣasaḥ, idam na kṣamaṇīyam hi sarveṣām naḥ pradharṣaṇam/ ayam paribhavo bhūyaḥ purasyāntaḥpurasya ca, śrīmato rākṣasendrasya vānarendrapradharṣaṇam/ asmin muhūrte hatvaiko nivartiṣyāmi vānarān, praviṣṭān sāgarām bhīmam ambaram vā rasātaalam/ tato ’bravīt susaṁkruddho vajradamṣtro mahābalaḥ, pragṛhya pariḥam ghoram māmsaṣṇitarūpitam / kiṁ vo hanumatā kāryam kṛpaṇena tapasvinā , rāme tiṣṭhati durdharṣe sugrīve sahalakṣmaṇe/ adya rāmaṁ sasugrīvaṁ parigheṇa salakṣmaṇam, āgamiṣyāmi hatvaiko vikṣobhya harivāhinīm/ kaumbhakarṇis tato vīro nikumbho nāma vīryavān, abravīt paramakurddho rāvaṇam lokarāvaṇam/sarve bhavantas tiṣṭhantu mahārājena saṁgatāḥ, aham eko haniṣyāmi rāghavam sahalakṣmaṇam/ tato vajrahanur nāma rākṣasaḥ parvatopamaḥ, kruddhaḥ parilihan vaktraṁ jihvayā vākyam abravīt/ svairam kurvantu kāryāni bhavanto vigatajvarāḥ, eko ’ham bhakṣayisyāmi tām sarvām hariyūthapān/ svasthāḥ krīḍantu niścintāḥ pibantu madhuvāruṇīm, aham eko haniṣyāmi sugrīvaṁ sahalakṣmaṇam, sāṅgadaṁ ca hanūmantam rāmaṁ ca raṇakuñjarh/*

Pursuant to the assurances of the Mantri Mandali, the Asura ‘Senapati Prahasta’ stated: ‘Maha Raja! as we the Maha warriors of Asuras smashed crushingly the Deva-Danva-Gandharva-Pishacha- Pakshi-Sarpaas and of which great concern is for Nara-Vaanaras. Earlier we were rather casual in the earlier attacks of a vanara called Hanuman. But now we got a lesson and are ready to crush the vaanaras in thousands and lakhs . Under your instructions now, we could bring down mountains to pebbles, forests on the sea bed to be uprooted and vanaras to be burnt alive. Raksharaja! May you not be ever blamed for the so called Sitaapharana and your regretting it’. Then Maha Rakshasa ‘Durmukha’ addressed the King in fumed up raised voice: ‘Maha Raja! Right now: You had never committed a crime demanding an apology for getting Sita down here to Lankapuri. Several lustful Gandharva-Yaksha-Danava kanyas do fall in mad love with and get blissfully enjoy their lives here as your queens. If only you nod hear head, I could myself chase the vaanaras and manushyas and chase them death and flee into the Maha Sagara or akaasha



or rasaatala. Then came out a thundorous shout from ‘Vajradanti’ lifted by both hands upto his shoulders his maha parigha smeared with raw blood and pieces of fresh flesh: *kim vo hanumatā kāryam kṛpaṇena tapasvinā, rāme tiṣṭhati durdharṣe sugrīve sahalakṣmaṇe/ adya rāmaṁ sasugrīvaṁ parighēṇa salakṣmaṇam, āgamiṣyāmi hatvaiko vikṣobhya harivāhinīm/* When Rama- Sugriva-Lakshmanas are there to be attacked in one stroke of my mighty sword, what could miserable Hanuman do, as asserted ‘Nikumbha’, the son of Kumbhakarna. Nikumbha further asserted: I myself could forward to ‘shmashaana’ the so called Heros of Rama Lakshmana, Sugriva- Hanuman and the rest of vanaras. Then among other Rakshasa heros Vishalakaya ‘Vajrahanu’ biting his sharp teeth declared: *svairam kurvantu kāryāṇi bhavanto vigatajvarāḥ, eko ’ham bhakṣayiṣyāmi tām sarvām hariyūthapān/ svasthāḥ krīḍantu niścintāḥ pibantu madhuvāruṇīm, aham eko haniṣyāmi sugrīvaṁ sahalakṣmaṇam, sāṅgadaṁ ca hanūmantaṁ rāmaṁ ca raṇakuñjarh/* You Maha Rakshasa Yoddhas! Kindly relax and carry on with your own domestic chores; I should by myself all alone devastate the entire ‘Vanara Sena’! In fact you may as well playfully rejoice endless ‘madira paana’ to your respectine capacities! I would kill all of the enemies including Sugriva-Lakshmana-Angada-Hanuman and other vanara bhallukas too.

## Sarga Nine

As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength,Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka’s glory and of generations.

*Tato nikumbho rabhasaḥ sūryaśatrur mahābalaḥ, suptagṇo yajñakopaś ca mahāpārśvo mahoaraḥ/ agniketuś ca durdharṣo raśmiketūś ca rākṣasaḥ, indrajit ca mahātejā balavān rāvaṇātmajah/ prahasto ’tha virūpākṣo vajradamṣtro mahābalaḥ, dhūmrākṣaś cātikāyaś ca durmukhaś caiva rākṣasaḥ/ parighān paṭṭasān prāsāṇ śaktiśūlaparaśvadhā, cāpāni ca sabāṇāni khadgāṁś ca vipulāṇ śītān/ pragrhya parama - kruddhāḥ samutpatya ca rākṣasāḥ, abruvan rāvaṇam sarve pradīptā iva tejasā/ adya rāmaṁ vadhiṣyāmaḥ sugrīvaṁ ca salakṣmaṇam, kṛpaṇam ca hanūmantaṁ laṅkā yena pradharṣitā / tām grhītāyudhān sarvām vārayitvā vibhīṣaṇaḥ , abravīt prāñjalir vākyam punaḥ pratyupaveśya tām/ apy upāyais tribhis tāta yo ’rthaḥ prāptum na śakyate, tasya vikramakālāṁś tām yuktān āhur manīṣiṇaḥ/ pramatteṣv abhiyukteṣu daivena prahateṣu ca,vikramās tāta sidhyanti parīkṣya vidhinā kṛtāḥ / apramattaṁ katham tam tu vijigīṣum bale sthitam, jitaroṣam durādharṣam pradharṣayitum icchatha/ samudram laṅghayitvā tu ghoram nadanadīpatim, kṛtam hanumatā karma duṣkaram tarkayeta kaḥ/ balāny aparimeyāni vīryāṇi ca niśācarāḥ, pareṣāṁ sahasāvajñā na kartavyā katham cana/ kim ca rākṣasarājasya rāmeṇāpakṛtam purā , ājahāra janasthānād yasya bhāryām yaśasvinaḥ/ kharo yady ativr̥ttas tu rāmeṇa nihato raṇe, avaśyam prāñinām prāñā rakṣitavyā yathā balam/ etannimittaṁ vaidehī bhayam naḥ sumahad bhavet, āhṛtā sā parityājyā kalahārthe kṛte na kim/ na naḥ kṣamaṁ vīryavatā tena dharmānuvartinā, vairam nirarthakam kartum dīyatām asya maithilī/ yāvan na sagajām sāsāvām bahuratnasamākulām, purīm dārayate bānair dīyatām asya maithilī/ yāvat sughorā mahatī durdharṣā harivāhinī, nāvaskandati no laṅkāṁ tāvat sītā pradīyatām/ vinaśyed dhi purī laṅkā sūrāḥ sarve ca rākṣasāḥ, rāmasya dayitā patnī na svayam yadi dīyate/ prasādaye tvām bandhutvāt kuruṣva vacanam mama, hitam pathyam tv aham brūmi dīyatām asya maithilī/ purā śaratsūryamarīcis amnibhān; navāgrapuṅkhān sudṛḍhān nṛpātmajah , sṛjaty amoghān viśikhān vadhāya te ; pradīyatām dāśarathāya maithilī/ tyajasva kopam sukhadharmanāśanam; bhajasva dharmam ratikīrtivardhanam, prasīda jīvema saputrabāndhavāḥ; pradīyatām dāśarathāya maithilī/*

Pursuant to the braggings of Nikumbhaadi Rakshasa Veeraas, Nikumbha, Rabhasa, Suryashatru, Suptaghna, Yajnakopa, Mahapaarshva, Mahodara, Agniketu, Rashmikutu, Ravana kumara Indrajit, Prahasta, Virupaksha, Vajradamshtra, Dhurmaksha, Atikaaya, Durmukhaadi Rakshasa Maha Veeraas stood up in rage and lifted in their mighty hands and hefty shoulders various ‘aayudhaas’ like parigha, pattisha, shula, praasa, shkti, pharasa, dhanush baanaas, khadgas, and jumped declaring: *adya rāmaṁ vadhiṣyāmaḥ sugrīvaṁ ca salakṣmaṇam, kṛpaṇam ca hanūmantaṁ laṅkā yena pradharṣitā/* We should at

once destroy Rama-Lakshmana- Sugriva, and most certainly Hanuman who had destroyed Lankapuri in flames. Then, dharmagjna Vibhishana intervened and addressed Ravana: Maha Raja! Neeti Shastra Vijnanis proclaimed that one ought to follow the chaturvidha upaayas of saama-daana-bheda- and finally danda. As the enemy is unprepared and sudden attacks of the defending veeras would invariably bound to end up in ‘aadhi-daivika- adhyatmika taapatrayas’ and duly justified attacks only are justiable.

[ Vishleshana on ‘Taapatrayas’:

**Tapatraya:** Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatraya ]

Stanza Ten onwards

Shri Rama might nodoubt be ever ready as aftet all he had arrived with his decisivenees to counter such sudden attacks, but are we not capable of well pronounced attacks as that should truly be observed as the ‘yuddha dharma’. Nishachara Veeraas! Do you not realise the meaning of the vaanara sena arriving here after crossing the ‘maha saagra’ by air dashes and high wave jumpings: *samudraṁ laṅghayitvā tu ghoram nadanadīpatim, kṛtaṁ hanumatā karma duṣkaram tarkayeta kaḥ/ balāny aparimeyāni vīryāṇi ca niśācarāḥ, pareṣāṁ sahasāvajñā na kartavyā katham cana/ kiṁ ca rākṣasarājasya rāmeṇāpakṛtaṁ purā, ājahāra janasthānād yasya bhāryāṁ yaśasvināḥ/* Can you imagine that a single Hanuman crossed this Maha Samudra by flying on the skies. Let us not underestimate the might, pluck and dashing desperation of the huge vaanara sene for a justified objective. First of all, tell me as to why Shri Rama is harassed and restless as his own wife was forcibly kidnapped away! That was why he himself wishes to take revenge. Would or not be justified that his wife be rescued! *khara yady ativr̥ttas tu rāmeṇa nihato raṇe , avaśyaṁ prāṇinām prāṇā rakṣitavyā yathā balam/ etannimittam vaidehī bhayaṁ naḥ sumahad bhavet, āhṛtā sā parityājyā kalahārthe kṛte na kiṁ/ na naḥ kṣamaṁ vīryavatā tena dharmānuvartinā, vairaṁ nirarthakam kartum dīyatām asya maithilī/ yāvan na sagajām sāśvām bahuratnasamākulām, purīm dārayate bāṇair dīyatām asya maithilī/* If Rama killed Khara, was not to so since Khara attacked Rama in self defence. Now again Rama is perforce attacking as per action-reaction sequence! Hence the cause of ‘Sita harana’ is removed then the need for the effect would automatically gets erased! What is the use of prolonging the issue as the root is bound to spring up a plant and allow the emergence of a Maha Vriksha and as such the root cause be removed by duly and honourably releasing Sita. Why prolong the issue dragglingly to endless troubles. Rama is well known for his broad mindedness and undoubted dharmatma, even being a

paraakrami. Why not then release Mithilesa Kumari and return her to nip the bud! *yāvat sughorā mahatī durdharṣā harivāhinī, nāvaskandati no laṅkāṁ tāvāt sītā pradīyatām/ vinaśyed dhi purī laṅkā śūrāḥ sarve ca rākṣasāḥ, rāmasya dayitā patnī na svayaṁ yadi dīyate/ prasādaye tvāṁ bandhutvāt kuruṣva vacanaṁ mama, hitaṁ pathyaṁ tv ahaṁ brūmi dīyatām asya maithilī/* Vibhishana further cautions his elder brother Ravana that even well before Rama's 'baana varsha' could destroy the peaceful Lankapuri with its present name and fame with its prosperity replete with chariots, cavalry, elephantry, and so on, he might simply return Maithili to her husband. Lankeshwara! You are my dear elder brother and this is my humble submission to you in the name of fraternal affection that do very kindly let Sita be returned back to her prana vallabha. *purā śaratsūryamaricis amṇibhān; navāgrapunkhān sudṛḍhān nṛpātmajaḥ, sṛjaty amoghān viśikhān vadhāya te; pradīyatām dāśarathāya maithilī/ tyajasva kopam sukhadharmanāśanam; bhajasva dharmam ratikīrtivardhanam, prasīda jīvema saputrabāndhavāḥ; pradīyatām dāśarathāya maithilī/* Well before Rajakumara Rama with his splendour of Shartkaalaa Surya's radiance release his first arrow, please let Dasharatha nandini be free. My dear most and highly esteemed elder brother, my repeated and reiterated submission with all my humility be lessen your anger and lessen my heart felt anxiety and anguish. Krodha led by ill justified kaama leads to dharma nashana and self destruction. Your nod of head with generocity would save generatoin of bandhu bandhavas. With your kind glances the glory of Lankapuri would be 'aachandraatmakam'! Having thus Vibhishana said with folded hands, King Ravana dismissed the Sabha and left for his 'rajamahā', with visible anger! .

## Sarga Ten

As Vibhishana approached Ravana again in the latter's Rajamahā, he narrated 'ashubhas' in Lankapuri after Sita's entry, but Ravana was firm not to release her as Rama and Indra even would fail to do so!

Next morning, the Dharmardhajnaata Vibhishana visited Ravana's palatial Palace which was ever busy with the constant flows of ministers, rakshas veeras and royal soldiers. He refreshed himself with the grandeur of the Palace, the ever fascinating traffic of damsel groups reaching the Rani Vaasaas and so on. On his entry, Rakshasa soldiers of high rankings welcomed him and ushered him to the interiors of where the King Ravana was seated who was then surrounded by veda panditas reciting stanzas of praises appropriate to Maha Rajas such as 'Vijayi bhava, digvijayi bhava'. There after, when King Ravana was left free and alone, excepting his close and select Ministers, Vibhishana started his convesation; he initiated stating that of late there had been a number of 'apashakunas' or negative forebodings, especially eversince Devi Sita arrived here. Several reports were being received from the Lanka Public that among the household kitchens, cooking flames were gradually losing their normal cooking quality and ability as the flames were either disappearing suddenly or losing their property of heat timings. Very often the resultant smoke spreads fast as the kitchen ceilings get blackened too soon within hours and minutes. Among the kitchens, yajna shaalas, vedaadhyana sthaanas cobras appear entering and disappearing too often. Cows milk gets evaporating too soon. Gaja rajas no longer display their normal 'mada' or arrogance and assume timidity too often. Donkeys, camels, and such other domestic animals once seated tend to struggle to stand. Groups of crows keep flying crowing all over hovering the households enen at the midnight hours disturbing the deep sleep of the residents. Worse still, tens and hundreds of owls attack the roofs and windows suddenly. These are but a few 'apashakunas' being presently faced by the Lankapuri public, eversince the arrival of Devi Sita here. *Praapane chaasya mantrasya nivritaah sarva manrinah, avashyam cha mayaa vaachyam yadaa drushtamayaa shrutam sampradhaarya yatthaanyaayam tad bhavaan kartumarshasi/* Dear brother Ravana! Vatiuous Mantris, Senapatis and even 'goodhachaaris' very near to you personally are hesitating to provide the feedback information to you and as I am compelled to inform you personally as my truthful well wisher of your 'keerti pratishaas'. Now you may like to consider as you feel appropriate.' As Vibhishana heard the above 'chetaavani' or a fraternal warning signal, Ravana stood up in the midst of the ministers addressd Vibhishana as follows: Vibhishana! I am least afraid of any kind. Rest assured that Rama would never ever be able to secure Sita

at any cost as this is my final resolution. I am of the firm and most ultimate decisiveness. Even securing the active involvement and support of Devendra, Rama would be pulled down to dust most assertively and therefore, you may now leave me and disappear!

## Sargas Eleven and Twelve

Ravana convenes a Public Sabha after tightening security, declares intense feelings for Sita-Kumbhakarna since woken up regrets Ravana's love affair yet challenges Rama's attacks all by himself

At the grand conference of the Rakshasa Pramukhas of Lankapuri, King Ravana enters with pomp and show. As he entered there were 'shankha ninaadaas' while senadhipati led the procession while ministers were behind as per royal protocol with white 'chhatra chaamras', 'vandimadanan stuti paathas', and then he was seated on 'rathna khachita suvarna simhasana'. Well before the arrival of the King, Vibhishana was seated after King Ravana's having been seated. Then the Lankapuri prasiddha pramukha invitees were awaiting of the commanding voice of the King.

Having over viewed all the Pradhana pramukhas of Lankapuri invitees, King Ravana instructed Senapati Prahasta : 'Senapati! Do instruct your maha rakshasa sena so that the astra-shastravidya experts, soldiers of cavalry, elephantry and foot soldiers, be ever ready.' Prahasta who had even earlier tightened the precautionary measures, replied: Maha Raja! Well in anticipation of your kind instruction, I have discharged my duties both within , around and the peripheries of Lankapuri which is truly impregnable. Now I would assuredly keep reviewing the enforcement on day to day basis.' Then the King addressed the Maha Sabha: 'Sabhasado! You are all fully aware of the Dharma-Artha-Kama vishayaaka vigjnaana and the situations arising from Priya-Apriya, Sukha - Duhkha, Laabha- Haani, Hita-ahitas, and of vicharana samardhata. What all you have had performed to upkeep my prestige have borne excellent fruits. Just as Indra Deva enjoys the taste of sweetness of fruits as rooted from plants and trees by the restless combined efforts of Chandra, Graha, Nakshatra, Marud Ganas, I too as your King keep rejoicing the Rajya Lakshmi sukhas; hence, this is my gratitude to you all for ever. Now: What all I have been able to do was always performed with your approval either earlier or as it followed. There was no exception except perhaps Kumbhakarna who has always been sleeping almost continuously. Just now he is perhaps peeping out of the slumber. *Iyamcha dandakaaranyad Ramasya Mahishi priya, rakshobhischaritoddhe - shaadaaneeta janakarmajah/Saa me na shayyaamaarodhami -cchhatyalagaaminee, trishu lokesh chaanyaa me na Sitamadrushee tathaa/* I had kidnapped Devi Sita the wife of Shri Rama and the dear daughter of King Janaka from dandakaranya, the residence of Rakshasas. I got attracted to her as in my opinion there is none in trilokas in comparison to her, what with her flimsy middle of body, heavy vakshojas, the face which puts Sharatkaala Chandra to shame, and an eloquent face and glances as if Mayasura himself created a prototype. But most unfortunately she had been consistently refusing me to get into my bed so far. *Saa tu samvatsaram kaalam mama yaachita bhaamini, prateekshnamaana bhartaaram Raamamaayata lochanaa, tanmayaa chaarunetraayaah pratijnaatam vachah shubham/* Vishalanetra maananiya Sita had expressed by her sweet tongue entreated me to wait for a year awaiting her husband's arrival to pick her back and therefore I had to oblige.

( Indeed this was a white and misleading untruth as Aranya Khanda Valmiki Ranayana vide Sarga Fifty Six stanzas 24-25 are quoted for ready reference: As Devi Sita responded haughtily and screamingly, Ravana had rather softly reacted: *śṛṇu maithili madvākyaṁ māsān dvādaśa bhāmini, kālenānena nābhyeṣi yadi mām cāruhāsini, tatas tvām prātarāśārthaṁ sūdās chetsyanti leśaśah/* ' Oh, haasya bhamini! Mithileshwari! Your humorous action does impress your way of dodging me. But mind you, I am granting you adequate notice period of twelve months and in case to do still me weakened your psyche, then I should take you to the royal kitchen and mince your body to pieces!' Then Ravana shouted yelling to the surrounding rakshasis: *śīghram evaṁ hi rākṣasyo vikṛtā ghoradarśanā h, darpam asyā vineṣyantu māmśaṇita -bhojanāḥ/* You ferocious blood sucking flesh swallowing Maha Rakshasis! You better bring



down the ego and arrogance of this woman soon! Then having moved forward by a few steps, returned and shouted: ‘ You better take her away and shift to ‘Ashoka vaatika’. Then Devi Sita got unnerved with fright and misery, fell down to earth crawling and crying remembering Rama Lakshmanas out of desperation and extreme depression, even as the ferocious Rakshasis forcibly dragged her to Ashoka vaatika).

#### Sarga 12 continued:

Ravanasura further continued his address to the Maha Sabha of Lankapuri:‘ Comrades! Right now I am like a weary horse on a long high roads tired of awaiting Sita’s affirmation to fall in my bed and am truly suffering the ‘kaama jvara’ for long time now. As you all know very well that none of enemies be they of celestial or bhuloka or adho lokas could ever dare to attack Lankapuri. Meanwhile one Vanara arrived and created some ruckus here with threats unfortunately as we all had witnessed. Rest assured that no human being like Rama the husband of my dear Sita could ever enter and attack our glorius Rakshasa Samrajya, even if his vanara sena had somehow crossed the Maha Samudra. All the same, I should hear reactions and comments if any! Then Kumbhakarna the Maha Kaaya since fresh from his long spells of deep slumber reacted in reverberating voice:

Brother Ravana: May I at the outset of your love for Sita and your kidnapping her; after all, our combined comment should be that if River Yamuna were to have landed from Yamunetri mountain top to earth then the ferocious speed could not be contained into a kundaka as the overflows would have to submerged into a Maha Sagara. In other words: if your onesided love affair had actually happened, then be prepared for the consequences also! You could have informed this Maha Sabha even far earlier well before extending a hand already burnt! *Yah paschaat purvakaaryaani karmanyaabhichikeershatu, purvachaapara karyaani sa na ed nayaanayou/ Chapalasya tu krutyeshu prasemaakshyadhikam balam, cchidramanyo prapadyante krounchasya svamiva dwijaah/ Tvadeyam mahadaarabdham karma hyapratitam paraih, aham sameekarishyami hatvaa shatrustavaanaghah/* Neeti Shastra underlines the need for prioritizing significant tasks of what to be handled foremost. The need for assessing the strength of enemies before flinging into attacks is the common sense as finding shortcomings and lapses in retrospection would be of wasteful endeavors; this is like the haste of Krouncha birds flying off in haste to the top of the Krouncha Mountain being unaware of the fact that the mountain itself would be broken down any time and then seek to hold the mountain boulders falling down to earth any way.[ Before annihilating Tarakasura Skanda Kumara experimented his ‘shakti aayudha’ on the Krouncha Parvata; and hence the symbolic simile]. Maha Raja! Even without fore-visioning the consequences, you had taken up a ‘dushkarma’ of ‘Sitaapaharana’ like a hungry being consuming ‘vishanna’ as Rama should never leave you till your death. He has spared you so far but assuredly should hit you to death! *Tasmaat tvayaa samaarabhdham karma hyaapratitam paraih, aham sameekarishyaami hatvaa shatrutanaanagha/ Ahamutsaadayishyaami shatrustava Nishaachara, yadi Shakravivasvantou yadi paavakamaarutou, taavaham yodhayishyaami kuberavarunaavapi/Punarmaa sa dwiteeyana sharen nihanishyati, tatoham tasya paasyami rudhiram kaamamaashvasa/* In any case, in the eventuality of attack by your enemies, please rest assured that out of my fraternal affection and admiration of the series of your erstwhile victories, I swear I should smother the shatru sena of Vanaras by lifting and gulping into my mouth as dead or alive. Nishachara Ravana! If your enemy be Indra- Surya-Agni-Vaayu- Kubera- or Varuna , they and their followers would all be but mere fallen heroes! As I take up my ‘parigha’ in the grip of my arms and roar ‘simha garjanas’, even Devendra would retreat and run away fast from me. *Vadhena vai Daashashratheh skuhaavaham jayam tavaahartumaham yatishye, hatvaa cha Raamam saha Lakshmanena khaadaami sarvaan hariyuthamukhyaan/ Ramasva kaamam piba chaagraya vaaruneem kurushva karyaani hitaani vijjvarah, mayaa tu Raame gamito yamakshayam cxhiraaya Sitaa vashagaa bhavishyyati/* Furthermore, Dasharadha nandana, Shri Rama were to attack me, I should be able to kill him too and pave the way to your victory; believe me! Lakshmana sahita Rama should be despatched to yamapuri as having fallen dead to dust well beside devouring the Vanara Yodhaas dead or alive! My dearest brother Ravana! Relax and rejoice

your victory round the corner with wine as most certainly Sita would surrender to your sweet embrace and to your bed.

[Vishleshana on Kumbhakarna- origin, monstrous physique and Brahma Varas- bravery and basic virtues

Maha Bhagavata Purana explains that the Gate Keepers of Vaikunthapuri of Maha Vishnu named Jaya and Vijaya were cursed to mortality by Maharshis Sanaka-Sanandana-Sanaatana-Sanatkmara disallowed Vishnu Darshana. But after appealing to Vishnu for assistance, the latter agreed to reduce their sentence to just three lifetimes as his enemies before allowing them to return to Vaikuntha thus as Jaya and Vijaya were Ravana and Kumbhakarna, Kamsa and Shishupaala in Krishnaavataara and Kartaveeryaarjuna and Haihaya Kshatriyas in Parashu Ramaavataara. Despite his monstrous size and great appetite, he was described to be of good character, piety and great warrior having defeated Indra too, besides killing and devoured several Vanaras during Rama Ravana battle. Along with his brothers, Ravana and Vibhishana, Kumbhakarna performed a Maha Yajna and Brahma blessed with a boon that, his tongue was tied by Sarasvati, because of which, instead of asking 'Indraasana' or the seat of Indra, he asked for 'Nidraasana' or bed for sleeping. Again Brahma granted 'Nidravastham' instead of 'Nirdevatvam' of total annihilation of Devas, thus. Kumbhakarna slept for six months a year and when awoken, he ate everything in the vicinity. Kumbhakarna had two sons, Kumbha and Nikumbha from his wife Vajramala, who too fought in the war against Rama and were killed]

### **Sarga Thirteen.**

As Rakshasa Mahapaarshva encourages Ravana to force Sita to bed having kidnapped her anyway, Ravana recalls Brahma's curse to him never to force an unwilling woman to bed, especially after kidnapping

As Kumbhakarna had not reprimanded his elder brother for Ravana's kidnapping Devi Sita as the first mistake, yet as a closed chapter of having done so, the younger brother who admired Ravana's past achievements assured that he would provide support in destroying Vanara sena, and Rama Lakshmanas too and force Sita the very root of the trouble finally to fulfill his earnest desire. Then Rakshasa Veera Maha parshva made an appeal to King Ravana: An old adage explains that a Maha Purusha who entered Dandakaranya and having found an 'amrita kalasha' would not enjoy the divine juice be named as fool! Shatrumadhana Maha Raja! You are not only a parama bhakta of Ishvara but are Ishvara yourself; keep up your chin and keep your hands on the heads of enemies and drag Sita to your bed and enjoy her. Otherwise, when all these talks of yuddha would be wound up! For how long you would have you wait! You are just not concerned with past-present and future as these are all in your tight grip! Is there a personality who could defy your instructions in trilokas! We are truly blessed with gigantic Kumbhakarna and Indrajit who conquered the swarga swami Devendra himself under your mere glances and head nods! Therefore discard the so-called precepts of Saama-Daana-Bheda 'upaayas' which are applicable to normal or even sub-normal beings but certainly not meant for a 'saarvabhouma' of your stature who could comfortably skip and assume the 'danda' at once. If a 'shatru' is to be encountered then all these numberless veeras are ever ready to smother him.' Thus Mahapaarshva sought to brainwash Ravana as above, King Ravana slowly whispered: *Maha Paarshva nibodha tvam rahasyam kinchidaatmanah, chiravrittam sadaakhyasya yadvaaptam puraamaya/ Pitaamahasya bhavanam gacchhanteem punjikasthaalaam, chachuryamaanaamadraakshamaa keshogni shikhaamiva/ Saa prahasya mayaa bhyuktaa kritaa vivasnaa tatah, Svayambhubhu bhavananam praaptaa lolitaa naninee yathaa/ Mahaparshvaa! Long ago, a secretive incident occurred; once I was on way to Brahma's residence and found an apsara passing by. She was scared of me and tried to hide herself. I could not resist her figure and beauty. I dragged her, pulled off her vastras and suddenly dragged her and enjoyed her. Tacchha tasya manye jnaatamaaseen - mahaatmanah, atha sankupito vedhaa maamidam vaakyam abraveet/ Adyaprabruti yaamanyam balaannaareem gamishyasi, tadaa te shatadhaa muurthaam phalishyati na samshayah/ Ityham tasya*

*shaapasya bheetah prasabhameva taam, narohaye balaan Sitaam Vaidaheem shayane shubhe/* I felt that my misfortune was that Brahma noted the most unfortunate incident. I was then targetted to Lord Brahma's anger as he was terribly annoyed with me. He instructed me stating: 'From now onward, you should never draw a newly found woman to bed forcibly and if you do so, your heads would roll down to pieces. That is why I am mortally scared of doing the act with Sita forcibly. This backgronf of my misfortune is not known to any body else, and certainly not Sita or Rama. Otherwise I am of the parallel of Samudra , a poisonous arrow released , a sure destroyer of Rama banaas, on the battlle front the thousand eyed Indra or Varuna could ever survive and take to 'palaayana' displaying their backs!

## Sarga Fourteen

Vibhishana appeals Ravana to release Devi Sita , praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama

Kumbhakarna stated that Ravana had nodoubt committed an act of Adharma and was seeking public sympathy, yet despite the indiscretion and rashness having already been perpetrated could not be rolled back off the cause and effect syndrome which was inevitable. Yet present situation would have to be faced with a daring reversal. Considering his high admiration for King Ravana, his glory and his own intimate feelings of affection for his deat elder brother, Kumbhakarna asserted that what with his own individual and inborn physical stature and magnitude of bravery and decisiveness, he would devastate the Vanara Sena including Hanuman and Sugriva and smash down the so called skills of archery and heroism of Rama Lakshmanas to pieces to death. It was against this background, Vibhishana then addressed Ravana as follows. 'Maha Raja! why are you still carrying a poisonous Sitanaamaka vishaala maha sarpa as your glorious kireeta still! Looking attractively deceptive this five hooded 'maha naagini' Sita, should be thrown off from your famed visage. Even well before Maha Vaanaras of mountainous stature with their sharp teeth and nails attack Lanka, please hand over Sita Devi to Shri Rama. Well before the vajra tulya arrows released by Rama Lakshmanas pierce through the bakbones of Raksha shiromanis, kindly return to Rama. Maha Raja! these so called Rakshaa veers like Indrajit, Kumbhakarna, Maha Paarshva, Mahodara, Nikumbha, Kumbha, or Atikaaya should most decisively get pierced through by Rama baanaas. *Jeevastu Ramasya na mokshase tvam guptah savinnaapyathavaa Marudbhih, na Vaasavasyangkato na mrityornibho na paataalamanupavishthah/* Even Surya or Vaayu, or Indra or Yama might be helpless and bend down in self protection once Rama baanaas chase through the opponents to the high skies or pataala.' That was how Vibhishana threatened Ravana. Then Prahasta remarked: We are never concerned of Deva Danavas and get worried about, least of all 'manushyas'. Incidentally, Vibhishana! What is the meaning of the word named 'Fear' or 'Concern'? We had fought and humiliated Yaksha-Gandharva-Maha Naaga-Pakshi Rajas; what is Rama a mere 'manushya' and which kind of terror that we need to shiver from, anyway!' Viheshana did not relish the way that Prahasta taunted him and addressed him: ' Prahasta! Maha Raja Ravana, or Mahodara, or you or Kumbhakarna are understandably not digestable just as paapaatmaas could avoid the experiences post death. Prahasta! Shri Rama is an able ' artha visharada' and is well equipped the 'karya saadhana'. Just as a huge ship only could cross the maha sagara , how could he ever imagine that his Rakshasa enemies be punished to destruction!

Besides being a person with initiative and successful planning, Rama is also a dharmaatma being a product of Ikshvaaku Vamsha; he is an exemplary 'karya sadhana samartha' having a record of Viratha vadha-Kabanbha hatya- Vaali's extermination, and the recent record of Khara Dushana termination; what are you in comparison to resort to 'apahasya'! Prahasta! You are truly not aware of the word named 'fear and fright' as you asked me with humor and hilarity. Yes, once Rama's 'baana ghaata' pierces through your intestines, you might not guess the meaning of the word of fear! But right now you are indulging in 'apahasya'! Mind you Prahasta! *Na Ravano naatibalatrishiro na Kubhakarnasya suto Nkumbhah, na chendrajid Daasharthim pravordum tvam vaa rane Shakra samam samarthak/ Devaantako vaapi Naraantako vaa tataatikaayotiratho mahatnmaa, Akampanaschaadi samaanasaarah sthaatum na shaktaa yudhi Raghavasya/* Neither Ravana, Mahabali Trishira, Kumbhakarnakumara Nikumbha, Indravijaya

Meghanaada could possibly face Dasharadha Nandana Shri Rama. Similarly, Devantaka, Narantaka, Atikaaya, Mahakaaya, Atiratha, Akanpana too could face Shri Rama with gusto. Incidentally, Maha Raja Ravana is ‘ Sapta Vyasana vasheebhuta’ and as such is disabled to think in correct perspective; besides his natural tendency is of egotism and self pride and lack of consideration objectively

[Vishleshana on Sapta Vyasanas of Kings:

*Vaagdandyostu paarushamartha dushanameva cha, Paanam stree mrigayaa dyutam vyasavam saptathaa prabho/ Parusha bhashana-danda kathorata-dhana apavyaya-madyapaana- stree- mrigaya - dyuta or arrogant voice- imposement of harsh penalties- extreme love for money- hard liquor drinking habit- sex-hunting and gambling. ]*

Sarga 14 further: Vibhishana concluded his respectful appeal to the King and the ‘Sabhaasdaas’ finally emphatically that in the interest of the King and his kingdom as also the citizens besides the basic view point of ‘dharma and nyaaya’, Devi Sita be please handed over to Shri Rama and forestall the ‘Lankapuri Vinaashana’

### **Sargas Fifteen and Sixteen**

Indrajit makes fun of Vibhishana- the latter retorts of immaturity of a youth- despite consitent appeals to release Sita, Ravana refuses finally- out of desperation Vibhishana leaves Lanka off for good!

Indrajit then addressed Vibhishana in a taunting tone: Dear uncle! I am a little surprised that you are talking rather loosely despite our family background! Then addressing the Rakshasa Raja, Indrajit said: Dear father! Uncle is now conversing rather funnily despite our heritage with the inborn natural characteristics of bala-veerya-parakrama-dhairya-shourya-tejas. After all, what is the worth of these two Raja Kumaras as mere human beings! Even a common Rakshasa could rattle them unnerved’ Then reverting his looks at Vibhishana again, Indrajit said: Of my timid uncle! Beware! Do you not recall that I forced Indra to come down to earth from swarga, as I need to refresh your memory; then the shivering Indra reached Pitaamaha Brahma for refuge and safety when the three crores of Heavenly Celebrities took to their heels. Don’t you recall that I had pulled out with my might I pulled off the tusks of Iravata with my mighty hands and threw them away from swarga to bhumi as the deva samuha hid themselves with fer and dismay! I forced Daitya samuha to surrender besides the Deva samuha too and of what worth could be two human beings named Rama and Lakshmana!’ As Meghanaada was bragging away on and on, Vibhishana cut short of it and said: Son Indrajit: you are still a lad and your understanding power is still immature and worthy of ignoring as indeed ignorance is blissful. Most unfortunately your absorptive capability appears minimal. That is why your bravado has neither a head or a tail and both appear to you as interchangeable. *Ko brahma dandapratimaprakaashaanarchishmatah kaalnikaasha rupaan, satet baanaan yaadandakalpaan samakshamuktaana yudhi Raghavena/ Dhanaani tvaani subhushanaani vaasaamsi divyaani maneesca chatraan, Sitaamcha Raamaaya nivedya Deveem vasema rajannih veeta shokaanh/* The mighty arrows to be released by Shri Rama would indeed be like ‘brahma dandas’ and are of such luminosity as of kaala danda and Yama danda! Who indeed could dilute it or reverse it let alone demolish it. That is why Raja, we discard the splendour of dhana-dhaanya-ratna-aabhushanaas- divya vastras and wish to dedicate ourselves to Shri Rama henceforth!’

Then Ravana then suppressed his inner ego and anger gave parting shots to Vibhishana keeping the awareness of his followers in view as follows: ‘ Brother! They say that an enemy like a poisonous snake on head is bearable then you may stay back here but a so called ‘mitra’has to bear the ‘shatru seva’ then you may leave for mutual good. I am conscious of the jealous instincts of a brother to brother as when there is a risk element in the offing, then one’s own brother tends to part ways rejoicing in the other’s peril.As an elder brother on the principle of ‘primo geniture’ becomes a King and conducts himself on the



path of great success the younger fraternity might bear it but once tough situations are in the offing, then relationships get diluted and departed from. The foundations of ‘Sajaateyata’ or of close family togetherness tend to get shaken and get terminated as hardships tend to smother to all the opportunitists. The old adage states that in a Padmavana a herd of elephants display their togetherness, but even the remote appearance of a hunter on the scene, the bonds of fraternity get severed also create scare precautioning the fellow elephants. Believe me, I am least disturbed even ‘agni jwaalaas’ surround me, but the back stabbings by one’s own fraternity are to be safeguarded against. *Upaayamete vakshyanti grahane naatra shashayah, kritnsaad bhayaajnaati bhayam kukushth vihitam cha nah/ Vidyate goshu sampannam vidyate jnatito bhaayam, vidyate streesha chapalatvam vidyatebraahmano tapah/ Tato neshtamidam Soumya yadaham loka satkritah, aishwaryamabhijaatscha ripunaam murdhichasthitah/* But a feeling of getting caught into risky situations due the spitting beans by one of one’s kith and kin worries me most. ( For instance, the flinging of arrows by Rama on Ravana would be futile and the key to his life is well known to Vibhishana well! Hence the adage that the household secrets are known well by one’s own maternal uncle, better than by Ishvara even!) Ravana further continued his tirade against Vibhishana: ‘Kula kalanka nishaachara Vibhishana! If ever you be the informer of my personal secrets, then that would be the betrayal leading to my life’s termination!’ As his own elder brother Ravana spoke rough and rude and offended him to the core, then Vibhishana was partly shaken down and mostly out of frustration and shame flew away up the sky along his close comrades. While on the sky he shouted : Rakshasa Raja! even now, you should realise that your ‘vakra budhhi’ is getting larger proportions. Dashaanana! My earnest most advice and honest appeal to hand over Devi Sita to return to the invincible Shri Rama even now. But you are refusing it as your distaster bound by ‘maha kaala paasha’ would uproot not only you but your dedicated rakshasa veeras, Lanka Puri, your own outstanding life accomplishments, your Shiva Bhakti and the entire Rakshas Kula naashana, merely due to your obsession for the parama pativrataa shiromani Devi Sita, who has been consistently asserting that she would rather enter into flames rather than your meanest and dirty offer of Prime Queenship!

## Sarga Seventeen

As Vibhishana seeking asylum from Shri Rama, raises doubts of Vaanara Veeras like Surgiva, Angada and so on, Hanuman felt yet that it was genuine for apparent reasons and asks for Rama’s instructions.

*Itukyahparushamvaakyam rāvaṇam rāvaṇānujah, ājagāma muhūrtena yatra rāmaḥ salakṣmaṇaḥ/ tam meruśikharākāram dīptām iva śatahradām, gaganastham mahīsthās te dadṛśur vānarādhipāḥ / tam ātmapaṇcamam dṛṣṭvā sugrīvo vānarādhipaḥ , vānaraiḥ saha durdharṣaś cintayām āsa buddhimān/ cintayitvā muhūrtaṁ tu vānarāms tām uvāca ha, hanūmatpramukhān sarvān idam vacanam uttamam/ eṣa sarvāyudhopetaś caturbhiḥ saha rākṣasaiḥ, rākṣaso ’bhyeti paśyadhvam asmān hantum na saṁśayaḥ/ sugrīvasya vacaḥ śrutvā sarve te vānarottamāḥ, sālān udyamya śailāms ca idam vacanam abruvan/ śīghraṁ vyādīśa no rājan vadhāyaiśām durātmanām, nipatantu hatāś caite dharāṇyām alpajīvitāḥ/ teṣām sambhāṣamānānām anyonyaṁ sa vibhīṣaṇaḥ, uttaram tīram āsādyā khaṣṭha eva vyatiṣṭhata/ uvāca ca mahāprājñāḥ svareṇa mahatā mahān, sugrīvaṁ tāmś ca saṁprekṣya khaṣṭha eva vibhīṣaṇaḥ/ rāvaṇo nāma durvṛtto rākṣaso rākṣaseśvaraḥ, tasyāham anujo bhrātā vibhīṣaṇa iti śrutāḥ/ tena sītā janasthānād dhṛtā hatvā jaṭāyuṣam , ruddhvā ca vivaśā dīnā rākṣasībhiḥ surakṣitā/ tam aham hetubhir vākyaair vividhaiś ca nyadarśayam, sādhu niryātyatām sītā rāmāyeti punaḥ punaḥ/ sa ca na pratijagrāha rāvaṇaḥ kālacoditaḥ, ucyamāno hitam vākyaṁ viparīta ivausadham/ so ’ham paruṣitas tena dāsavac cāvamānitaḥ, tyaktvā putrāms ca dārāms ca rāghavaṁ śaraṇam gataḥ/ sarvalokaśaraṇyāya rāghavāya mahātmane, nivedayata mām kṣipraṁ vibhīṣaṇam upasthitam/ etat tu vacanam śrutvā sugrīvo laghuvikramaḥ, lakṣmaṇasyāgrato rāmaṁ saṁrabdham idam abravīt/ rāvaṇasyānujo bhrātā vibhīṣaṇa iti śrutāḥ, caturbhiḥ saha rakṣobhir bhavantaṁ śaraṇam gataḥ/ rāvaṇena praṇihitaṁ tam avehi vibhīṣaṇam, tasyāham nigrahaṁ manye kṣamaṁ kṣamavatām vara/ rākṣaso jihmayā buddhyā saṁdiṣṭo ’yam upasthitaḥ, prahartum māyayā channo viśvaste tvayi rāghava/ badhyatām eṣa tivreṇa daṇḍena sacivaiḥ saha, rāvaṇasya nṛśaṁsasya bhrātā hy eṣa vibhīṣaṇaḥ / evam uktvā tu tam rāmaṁ saṁrabdho*

vāhinīpatiḥ, vākyajño vākyakuśalaṁ tato maunam upāgamat/ sugrīvasya tu tad vākyam śrutvā rāmo mahābalaḥ, samīpasthān uvācedaṁ hanūmatpramukhān harīn/ yad uktam kapirājena rāvaṇāvarajam prati, vākyam hetumad atyartham bhavadbhir api tac chrutam/ suhrdā hy arthakṛccheṣu yuktam buddhimatā satā, samarthenāpi samdeṣtum śāśvatīm bhūtim icchatā/ ity evaṁ pariprṣtās te svam svam matam atandritāḥ, sopacāram tadā rāmam ūcur hitacikīrṣavaḥ/ ajñātam nāsti te kiṁ cit triṣu lokeṣu rāghava, ātmānam pūjayan rāma prcchasy asmān suhr̥tayā / tvaṁ hi satyavrataḥ śūro dhārmiko dṛḍhavigrahamaḥ, parīkṣya kārā smṛtimān niṣṣṭātmā suhr̥tsu ca/ tasmād ekaikaśas tāvad bruvantu sacivās tava, hetuto matisaṁpannāḥ samarthās ca punaḥ punaḥ/ ity ukte rāghavāyātha matimān aṅgado 'grataḥ, vibhīṣaṇaparīkṣārtham uvāca vacanam hariḥ/ śatroḥ sakāśāt samprāptaḥ sarvathā śaṅkya eva hi, viśvāsayogyāḥ sahasā na kartavyo vibhīṣaṇaḥ/ chādayitvātmabhāvam hi caranti śaṭhabuddhayaḥ, praharanti ca randhreṣu so 'narthāḥ sumahān bhavet/ arthānarthau viniścitya vyavasāyam bhajeta ha, guṇataḥ saṁgraham kuryād doṣatas tu visarjayet/ yadi doṣo mahāms tasmims tyajyatām aviśaṅkitam, guṇān vāpi bahūñ jñātvā saṁgrahaḥ kriyatām nṛpa/ śarabhas tv atha niścitya sārtham vacanam abravīt, kṣipram asmin naravyāghra cāraḥ pratividhīyatām/ prañidhāya hi cāreṇa yathāvat sūkṣmabuddhinā, parīkṣya ca tataḥ kāryo yathānyāyam parigrahaḥ/ jāmbavāms tv atha saṁprekṣya śāstrabuddhyā vicakṣaṇaḥ, vākyam vijñāpayām āsa guṇavad doṣavarjitam/ baddhavairāc ca pāpāc ca rākṣasendrād vibhīṣaṇaḥ, adeśa kāle samprāptaḥ sarvathā śaṅkyatām ayam/ tato maindas tu saṁprekṣya nayāpanayakovidāḥ, vākyam vacanasampanno babhāṣe hetumattaram/ vacanam nāma tasyaiṣa rāvaṇasya vibhīṣaṇaḥ, prcchyatām madhureṇāyam śanair naravareśvara/ bhāvam asya tu vijñāya tatas tattvaṁ kariṣyasi, yadi dṛṣṭo na duṣṭo vā buddhipūrvam naraśabha / atha saṁskārasampanno hanūmān sacivottamaḥ, uvāca vacanam ślakṣṇam arthavan madhuraṁ laghu/ na bhavantaṁ matiśreṣṭham samartham vadatām varam, atīśāyayitum śakto bṛhaspatir api bruvan / na vādān nāpi saṁgharṣān nādhikyān na ca kāmataḥ, vakṣyāmi vacanam rājan yathārtham rāmagauravāt/arthānarthanimittam hi yad uktam sacivais tava, tatra doṣam prapaśyāmi kriyā na hy upapadyate/ ṛte niyogāt sāmarmhyam avaboddhum na śakyate, sahasā viniyogo hi doṣavān pratibhāti me/ cāraprañihitam yuktam yad uktam sacivais tava, arthasyāsaṁbhavāt tatra kāraṇam nopapadyate/ adeśa kāle samprāpta ity ayam yad vibhīṣaṇaḥ, vivakṣā cātra me 'stīyam tām nibodha yathā mati/ sa eṣa deśaḥ kālāś ca bhavatīha yathā tathā, puruṣāt puruṣam prāpya tathā doṣaguṇāv api/ daurātmyam rāvaṇe dṛṣṭvā vikramaṁ ca tathā tvayi yuktam āgamanam tasya sadṛśam tas ya buddhitāḥ/ ajñātarūpaiḥ puruṣaiḥ sa rājan prcchyatām iti , yad uktam atra me prekṣā kā cid asti samīkṣitā/ prcchyamāno viśaṅketa sahasā buddhimān vacaḥ , tatra mitram pradūṣyeta mithyaprṣtam sukhāgatam / aśakyāḥ sahasā rājan bhāvo vettum parasya vai, antaḥ svabhāvair gītais tair naipunyaṁ paśyatā bhṛśam . / na tv asya bruvato jātu lakṣyate duṣṭabhāvatā, prasannaṁ vadanam cāpi tasmān me nāsti saṁśayaḥ/ aśaṅkitamatīḥ svastho na śaṭhaḥ parisarpati, na cāsy duṣṭā vāk cāpi tasmān nāstīha saṁśayaḥ/ākāraś chādyamāno 'pi na śakyo vinigūhitum, balād dhi vivṛṇoty eva bhāvam antargatam nṛṇām / deśakālopapannaṁ ca kāryam kāryavidām vara, saphalam kurute kṣipram prayogeṇābhisaṁhitam/ udyogaṁ tava saṁprekṣya mithyāvṛttaṁ ca rāvaṇam, vālīnaś ca vadham śrutvā sugrīvam cābhiṣecitam/ rājyam prārthayamānaś ca buddhipūrvam ihāgataḥ, etāvat tu puraskṛtya yujyate tv asya saṁgrahaḥ/ yathāśakti mayoktam tu rākṣasasyārjavam prati, tvaṁ pramāṇam tu śeṣasya śrutvā buddhimatām vara/

As having appealed desperately to Dashaanana Ravana, his elder brother to kindly release Devi Sita and hand over to her dearmost Shri Rama who had already arrived on the other side of the shores of the Maha Sagara and was planning to cross the Sagara to attack Lankapuri, Vibhishana's sincere fraternal advice fell on the arrogant Ravana's deaf ears. Ravana had rejected the appeal and the 'dharma baddha' Vibhishana had no alternative but to depart from Lankapuri to submit himself at Rama's feet. Vibhishana's body was gigantic as of meru parvara shikhara as a human being would normally see him with awe. Accompanying him were four Rakshasa Veeras. He was carrying his 'astra shastras' and was dressed in his 'loha kavacha' with sparkling 'aabhushanas'. As Vibhishana was approaching Shri Rama Lakshmana Sugrivas, Hanuman at his first sight saw him and felt and even expressed in a low tone: Look, this Rakshasa is perhaps approaching us to attack us.' Reacting to Hanuman's comment, Sugriva had atonce pulled out a Maha Saala Vriksha and a mountain boulder near by and was getting ready to attack

the new arrival. Then Vibhishana addressed Sugriva and the co vanaras: *rāvaṇo nāma durvytto rākṣaso rākṣaseśvaraḥ, tasyāham anuḥ bhrātā vibhīṣaṇa iti śrutāḥ/ tena sītā janasthānād dhṛtā hatvā jaṭāyūṣam, ruddhvā ca vivaśā dīnā rākṣasībhiḥ surakṣitā/ tam aham hetubhir vākyair vividhaiḥ ca nyadarśayam, sādhu niryāyatām sītā rāmāyeti punaḥ punaḥ/* Friends! You are surely aware of Ravanaasura the cruel Rakshasa Raja and I am his younger brother Vibhishana seeking Shri Rama's asylum and protection. The malicious and despicable Ravana kidnapped Devi Sita from the Janasthaana and as the helpless Devi Sita was flying towards Lankapuri by riding his donkey driven chariot, Mahatma Jatayu made all out efforts to save Devi Sita and got hurt and fell down on the Kishkindha Mountain top. Now the Maha Pativrata Devi Sita is right under the custody of Ravana with desperation ever crying away for Shri Rama. I had alerted Ravana that his vicious and despicable act was highly immoral by all standards of dharma and that even at this late stage, Ravana should return to Shri Rama and apologise and that Paramarma would surely pardon Ravana as he had the record of kindness to a true repentant. I made this appeal to the king repeatedly both face to face and in Public Maha Sabha as well. *sa ca na pratijagrāha rāvaṇaḥ kālacoditāḥ, ucyamāno hitam vākyam viparīta ivauṣadham/ so 'ham paruṣitas tena dāsavac cāvamānitāḥ, tyaktvā putrāmś ca dārāmś ca rāghavam śaraṇam gataḥ/* As and when I had humbly submitted by supplications, his responded dismissing them always just like a 'maranaasanna purusha' on his death bed refuses the life saving medicine! Not only this but he had reacted with harshness and that was how and why I have arrived here with my wife and sons seeking asylum of Mahatma Shri Rama. Reacting to Vibhishana's arrival, Sugriva addressed Vanaras as follows: 'Vaanara Veeras! Vibhishana the younger brother of the tyrannical dictator Ravanaasura had arrived for Shri Ramas protection'. Having sent the message to convince Vibhishana, Sugriva himself rushed to Rama Lakshmanas and shrieked as follows: 'Ramaprabho! Kindly note a Rakshasa named Vibhishana has arrived here to join your Vanara Sena suddenly so that as time would permit threaten you and attack you as an owl reaches the group of crows. I assure you that he would state that he would be some use to inform you from time to time the details of how the Rakshasa Veeras would attack you, what should be the pattern of demolishing them, the ways and means of the Ravana's guptacharas as also of our guptacharas, as per 'neeti shastra', that you are an outstanding samara veera and so on. Rama prabho! the pattern of Rakshasas is distinctive. They are expert 'mayaavis' transforming them selves like Vaanaras, bears or of any species like Mareecha who turned out as Maya Mriga facilitating 'Devi Sitaaharana' by Ravana. There are several chances of Rakshasaas as Vanaras and realise the know how of your followers. Prabho! You are aware that by their very nature, Rakshasas are mayavees. Surely Ravana himself planned this scheme of sending Vibhishana to you. *rākṣaso jihmayā buddhyā samdiṣṭo 'yam upasthitāḥ, prahartum māyayā channo viśvaste tvayi rāghava/ badhyatām eṣa tīvreṇa daṇḍena sacivaiḥ saha, rāvaṇasya nṛśaṃsasya bhrātā hy eṣa vibhīṣaṇaḥ /* Nishpaapa Shri Rama! As directed by Ravana, Vibhishana is now seeking your protection for sure! He deserves to be killed along with his ministers. *evam uktvā tu tam rāmaṁ samrabdho vāhinīpatiḥ, vākyajño vākyakuśalam tato maunam upāgamat/ sugrīvasya tu tad vākyam śrutvā rāmo mahābalaḥ, samīpasthān uvācedaṁ hanūmatpramukhān harīn/* As thus Vaanara Raja expressed his mercurial imagination and kept silent, Shri Rama looked at Veera Anjaneya and the adjoining select Vanara Yoddhas. Then the collective reaction was: *Agnātaṁ nāsti te kiṁ cit triṣu lokeṣu rāghava, ātmānam pūjayan rāma pṛcchasy asmān suhṛttayā/ tvaṁ hi satyavrataḥ śūro dhārmiko dṛḍhavigrahmaḥ , parīkṣya kārā smṛtimān niṣṛṣṭātmā suhṛtsu ca/* Raghunandana! There is nothing in triloka that you are not aware and still with a view to encouraging us to submit our views. You are a known satyavrata, dharmatma, parakrami, smarana shaktiman with sharp mental intake; all the same, since you desired to test our thinking capacities. Then Shri Rama specifically asked Vanara Yuva Raja Angada. The latter stated that since Vibhishana had suddenly arrived with his followers, this is suspicion worthy. Any impromptu decision is not possible; therefore let our own gupachara be asked about the circumstances that might have compelled for Vibhishana's sudden apparance here. Then maha buddhishaali with considerable experience in battles forwarded his comment: Rakshasa Raja Ravana is a well known sinner of great cunning and his own brother had approached suddenly and hence our eye brow risingness and certainly investigation worthy. Then the 'neeti-aniti jnaata' Maanda stated that we all should examine him with our sweet conversation foremost before taking a decision. Then Veera Hanuman prostrated to Shri Rama and

stated: *na bhavantam matīśreṣṭham samartham vadatām varam, atīśāyayitum śakto bṛh aspatir api bruvan/ na vādān nāpi saṁgharṣān nādhikyān na ca kāmataḥ, vakṣyāmi vacanam rājan yathārtham rāmagauravāt/arthānarthanimittam hi yad uktam sacivais tava, tatra doṣam prapaśyāmi kriyā na hy upapadyate/* Prabho! You yourself are a superior most buddiman; even Deva Guru Briahspati is not able to cross the unlimited limits of your sharp capability of desciveness. Whether Vibhishana is worthy of seeing your refuge or not is not a dbatable issue. There was a comment that Sugriva's 'manti mandali' might investigate and report. Only investigations of persons far off are done, and that plea is ruled. *adeśa kāle saṁprāpta ity ayaṁ yad vibhīṣaṇaḥ, vivakṣā cātra me 'stīyam tām nibodha yathā mati/ sa eṣa deśaḥ kālaś ca bhavatīha yathā tathā, puruṣāt puruṣam prāpya tathā doṣaguṇāv api/ daurātmyam rāvaṇe dṛṣṭvā vikramam ca tathā tvayi , yuktam āgamanam tasya sadṛśam tasya buddhitaḥ /* Another plea heard was that under this emergency period which is being faced, the sudden appearance of Vibhishana would be questionable; my comment would be that he would not do so by calculating the 'desha kaala paristhitis' any way. Now within the perepheries of my own understanding, considerations of the timely -ness of Vibhishanas appearance here are invalidated and I feel unconvinced; further I am sure that his arrival before a 'maanavottama purusha' and seek his refuge is justified. Maha Raja, another objection raised was that one should not entertain seeking refuge from Rama by an 'aparichita purusha'. May I recall that during my visit to Lankapuri and was bound by Brahmastra, then Vibhishana convinced the villianous Ravana that a messenger should not killed but punished with 'anga viheenata' and thus my tail be put to flames. Further Vibhishana being a great admirer of Rama's ' dharma tatva' he never hesitated approachig him to take refuge from him. Have you not noticed the 'swara bheda' in his submission seeking Rama's protection! Was that sounded artificial or geniune! Normally, if there were to be 'durbhaava' either his visage or presentation that get known to intellectuals like all. But Vibhishana was pleasant and cool. *aśaṅkitamatīḥ svastho na śaṭhaḥ parisarpati, na cāsya duṣṭā vāk cāpi tasmān nāstīha saṁśayaḥ/ākāraś chādyamāno 'pi na śakyo vinigūhitum, balād dhi vivṛṇoty eva bhāvam antargatam nṛṇām/ deśakālopapannam ca kāryam kāryavidām vara, saphalam kurute kṣipram prayogeṇābhisaṁhitam/* Persons of sinful thoughts and manners would not dare to seek darshan of Shri Rama who is an 'antaryaami'. Thus his sudden arrival here, Vibhishana's seeking Shri Rama's protection appears genuine and legitimate doubtlessly. A Rakhsha of 'maayaavi swarupa' is normally betrayed by his actions and 'haavabhaavaas' but the physical features need not be interpreted as lack of genuineness. Kaaryavetta Raghunandana! Vibhishanas appearance here need not be suspicion-worthy and hence my own feeling. He must have been impacted by 'desha kaala paristhities' and authenticity. *udyogam tava saṁprekṣya mithyāvṛttam ca rāvaṇam , vālinaś ca vadham śrutvā sugrīvam cābhiśecitam/ rājyam prārthayamānaś ca buddhipūrvam ihāgataḥ, etāvat tu puraskṛtya yujyate tv asya saṁgrahaḥ / yathāśakti mayoktam tu rākṣasasyārjavam prati, tvam pramāṇam tu śeṣasya śrutvā buddhimatām vara/* Shri Rama! Having been fully convinced of acts of glory like Vaali Vadha, Sugriva's Rajya Pattabhishka, Ravana's 'duraachaaras, Sugriva's seeking your protection is reasonable and well justified. You may even accept to Sugriva's Rajyabhsheka subsequent your 'Ravana Vadha' and in response to 'sanaatana dharma vetthas' even among Asuras! Surely Vibhishana had arrived at your feet as you being a well known 'sharanaagata'! Buddhimaan shreshtha Raghunaadha! Therefore the depenadabiliy of Vibhishana's arrival here appears to be truthful as per my conscience. Yet you may like to react as per your directive.

## Sarga Eighteen

Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva and co vanaraveeraas, especially Veera Anjana Putra, and asks the Vanara King to allow his darshan

*atha rāmaḥ prasannātmā śrutvā vāyusutasya ha, pratyabhāṣata durdharṣaḥ śrutavān ātmani sthitam/ mamāpi tu vivakṣāsti kā cit prati vibhīṣaṇam, śrutam icchāmi tat sarvam bhavadbhiḥ śreyasi sthitaḥ/ mitrabhāvena saṁprāptam na tyajeyam katham cana, doṣo yady api tasya syāt satām etad agarhitam/ rāmasya vacanam śrutvā sugrīvaḥ plavageśvaraḥ, pratyabhāṣata kākutstham sauhārdenābhicoditaḥ/ kim atra citram dharmajña lokanāthaśikhāmaṇe, yat tvam āryam prabhāṣethaḥ sattvavān sapathe sthitaḥ/*



*mama cāpy antarātmāyam śuddhiṁ vetti vibhīṣaṇam, anumanāc ca bhāvāc ca sarvataḥ suparīkṣitaḥ/ tasmāt kṣipraṁ sahāsmābhis tulyo bhavatu rāghava, vibhīṣaṇo mahāprājñaḥ sakhitvaṁ cābhyupaitu naḥ/ sugrīvasya tad vākyam rāmaḥ śrutvā vimṛśya ca , tataḥ śubhataram vākyam uvāca haripuṅgavam/ suduṣṭo vāpy aduṣṭo vā kim eṣa rajanīcaraḥ, sūkṣmam apy ahitaṁ kartuṁ mamāśaktaḥ katham cana/ piśācān dānavān yakṣān pṛthivyāṁ caiva rākṣasān , aṅgulyagreṇa tān hanyām icchan hariganeśvara/ śrūyate hi kapotena śatruḥ śaraṇam āgataḥ, arcitaś ca yathānyāyam svaiś ca māmśair nimantritaḥ/ sa hi taṁ pratijagrāha bhāryā hartāram āgatam, kapoto vānaraśreṣṭha kiṁ punar madvidho janaḥ/ ṛṣeḥ kaṇvasya putreṇa kaṇḍunā paramarṣiṇā, śṛṇu gāthāṁ purā gītāṁ dharmiṣṭhāṁ satyavādinā / baddhāñjalipuṭam dīnam yācantam śaraṇāgatam, na hanyād āṇṣaṁsyārtham api śatruṁ param pata / ārto vā yadi vā dṛptaḥ pareṣāṁ śaraṇam gataḥ ., ariḥ prāṇān parityajya rakṣitavyaḥ kṛtātmanā /sa ced bhayād vā mohād vā kāmād vāpi na rakṣati, svayā śaktyā yathātattvaṁ tat pāpam lokagarhitam/ vinaṣṭaḥ paśyatas tasya rakṣiṇaḥ śaraṇāgataḥ, ādāya sukṛtaṁ tasya sarvaṁ gacched arakṣitaḥ/ evaṁ doṣo mahān atra prapannānām arakṣaṇe, asvargyaṁ cāyaśasyaṁ ca balavīryavināśanam/ kariṣyāmi yathārtham tu kaṇḍor vacanam uttamam, dharmiṣṭhāṁ ca yaśasyaṁ ca svargyaṁ syāt tu phalodaye/ sakṛd eva prapannāya tavāsmṛti ca yācate, abhayaṁ sarvabhūtebhyo dadāmy etad vrataṁ mama/ ānayainam hariśreṣṭha dattam asyābhayaṁ mayā, vibhīṣaṇo vā sugrīva yadi vā rāvaṇaḥ svayam/ tatas tu sugrīvavaco niśamya tad; dhariśvareṇābhihitam nareśvaraḥ, vibhīṣaṇenāśu jagāma saṁgamam; patatrirājena yathā purāṇda/*

On hearing the assurances of Hanuman, Shri Rama was pleased and addressed Sugriva and the rest of select Vanara Veeras as follows: No doubt the new attival Vibhishana is a maha raksasa of the very clant of Ravana'sura, yet as he had arrived at my refuge : *mitrabhāvena saṁprāptaṁ na tyajeyam katham cana, doṣo yady api tasya syāt satām etad agarhitam/* As once, Vishishana had approached me in good faith and conviction, as a 'sharanaagata', I should oblige'. Sugriva reacted: " Rama Swami! This may not be a question of 'dushta or adushta', but indeed of rakshasa origin. The very fact that he could have left his own brother after enjoying all his life with him would sound proper!' Rama addressing Lakshmana smilingly replied: Sumitra nandana! What Sugriva asserts looks that he had digested 'shastra jnaana and gurujana seva'! And the addressed Sugriva: Vbhishana seems to have arrived as my rufuge and as a co raksha king against his enemy rakshasa even the two are they being own brothers.and hence his protection for me. Once, Vibhishana was fully convinced that his elder brother was a proven 'adharmi', then he found reasonable to anchor himself to me. Let me assure you that even among rakshasas too there would be 'neeti shastravettas'! Hence, notwithstanding all other considerations of birth, upbringing, co existence, one might depart especially after a climactic and continous excessess of adharma and in any case the fundmental kshaatra dharma requires fulfillment of protecton to an enemy. Sugriva! In the Shrishti of Paramatma, all the brothers are not like Bharata for me as having outright rejected a glory of Ayodhya Samrajya nor a unique friendship with you!' Then instantly Sugriva touched Shri Rama's feet and said: Surely, that Maha Paapi Ravana appears to have sent Vibhishana to you Rama! He deserves 'mrityu danda'. Then Shri Rama replied still smilingy: Vanara Raja! whether Vibhishana is good or bad, but to my remotest inner feeling Vibhishana appears to be trustworthy. Sugriva! If only left to my conscience allows me, surely I might destroy all pishacha - daanava-yaksha-rakshasas by my little finger.

*śrūyate hi kapotena śatruḥ śaraṇam āgataḥ, arcitaś ca yathānyāyam svaiś ca māmśair nimantritaḥ/ sa hi taṁ pratijagrāha bhāryā hartāram āgatam, kapoto vānaraśreṣṭha kiṁ punar madvidho janaḥ/* One might recall that in the days of yore one pigeon readily agreed to be to killed an attacking hunter and the latter enjoyed its meat. Then the wife of the pigeon when attacked by the same hunter, she too allowed to get killed likewise willingly! *risheḥ kaṇvasya putreṇa kaṇḍunā paramarṣiṇā, śṛṇu gāthāṁ purā gītāṁ dharmiṣṭhāṁ satyavādinā/ baddhāñjalipuṭam dīnam yācantam śaraṇāgatam, na hanyād āṇṣaṁsyārtham api śatruṁ param pata/ ārto vā yadi vā dṛptaḥ pareṣāṁ śaraṇam gataḥ ., ariḥ prāṇān parityajya rakṣitavyaḥ kṛtātmanā/* Maharshi Kandu the son of Maharshi narrated the 'dharmavisha'. Never try to kill a 'sharanaagata' since a person of self respect even from shatru paksha be provided shelter would be the eternal truth. *sa ced bhayād vā mohād vā kāmād vāpi na rakṣati, svayā śaktyā yathātattvaṁ tat pāpam lokagarhitam/ vinaṣṭaḥ paśyatas tasya rakṣiṇaḥ śaraṇāgataḥ, ādāya sukṛtaṁ tasya sarvaṁ gacched*

*araksitaḥ/ evaṁ doṣo mahān atra prapannānām arakṣaṇe, asvargyaṁ cāyaśasyaṁ ca balavīryavināśanam/* Just as a refugee flees down either due to fear, or even with an ulterior motive like selfish motive or self respect, then do accept him even on face value to the extent possible. Therefore it is amply proven that not doing so sinful. *kariṣyāmi yathārtham tu kaṇḍor vacanam uttamam, dharmiṣṭham ca yaśasyaṁ ca svargyaṁ syāt tu phalodaye/ sakṛd eva prapannāya tavās mīti ca yācate, abhayaṁ sarvabhūtebhyo dadāmy etad vrataṁ mama/ ānayainam hariśreṣṭha dattam asyābhayaṁ mayā, vibhīṣaṇo vā sugrīva yadi vā rāvaṇaḥ svayam/* Hence, Kapishreshtha Sugriva, even if despatched by Ravana, Vibhishana is most certainly not worthy of being killed and I am accepting Vibhishana accordingly! Then Sugriva said ‘Mahatma! I had also felt deep in my inner self like wise particularly since Veera Hanuman too felt like wise,; I have been so far seeking the views of other vanara veeras too merely. Well aware of your dharmika jnaana and self reliance that I am truly proud and ever secure in your hands. Surely, may the arrival of Vibhishana at this critical juncture be an auspicious omen!

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva sought to test his spirit of self sacrifice:

Agni assumed the form of a pigeon as Indra was chasing as a hawk, the pigeon landed on Shibi’s shoulder and took it on his lap providing protection but the hawk demanded the prey’s flesh in a human voice, Shibi agreed to provide as much flesh from his own body by a sensitive balance and offered to the hawk. Pleased of Shibi’s offer, Indra and Agni restored the body flesh of Shibi and declared his universal fame. Source Vishnu Purana.]

## Sarga Nineteen

Following in-house deliberation by select Vanara Veeras about Vibhishana’s protection, Shri Rama, a ‘sharanaagata rakshaka’, finally consents and even assures Kingship after Ravana’s imminent death.

*Rāghaveṇābhaye datte saṁnato rāvaṇānujaḥ, khāt papātāvanīm hr̥ṣṭo bhaktair anucaraiḥ saha / sa tu rāmasya dharmātmā nipapāta vibhīṣaṇaḥ, pādayoḥ śaraṇānveṣī caturbhiḥ saha rākṣasaiḥ/ abravīc ca tadā rāmaṁ vākyam tatra vibhīṣaṇaḥ, dharmayuktaṁ ca yuktaṁ ca sāmprataṁ saṁpraharṣanam/ anujo rāvaṇasyāham tena cāsmi avamānitaḥ, bhavantaṁ sarvabhūtānām śaraṇyaṁ śaraṇam gataḥ/ parityaktā mayā laṅkā mitrāṇi ca dhanāni ca, bhavadgataṁ me rājyaṁ ca jīvitaṁ ca sukhāni ca/ rākṣasānām vadhe sāhyaṁ laṅkāyās ca pradharṣaṇe, kariṣyāmi yathāprāṇam pravekṣyāmi ca vāhinīm/ iti bruvāṇam rāmaḥ tu pariṣvajya vibhīṣaṇam, abravīc lakṣmaṇaṁ prītaḥ samudrāj jalam ānaya/ tena cemaṁ mahāprājñam abhiṣiṅca vibhīṣaṇam, rājānaṁ rakṣasāṁ kṣipraṁ prasanne mayi mānada/ evam uktas tu saumitrir abhyaṣiṅcad vibhīṣaṇam, madhye vānaramukhyānām rājānaṁ rāmaśāsanāt/ taṁ prasādam tu rāmasya dṛṣṭvā sadyaḥ plavaṅgamāḥ, pracukruṣur mahānādān sādhu sādhu iti cābruvan/ abravīc ca hanūmānś ca sugrīvaś ca vibhīṣaṇam, katham sāgaram akṣobhyaṁ tarāma varuṇālayam/ upāyair abhigacchāmo yathā nadanadīpatim, tarāma tarasā sarve sasainyā varuṇālayam/ evam uktas tu dharmajñāḥ pratyuvāca vibhīṣaṇaḥ, samudraṁ rāghavo rājā śaraṇam gantum arhati/ khānitaḥ sagareṇāyam aprameyo mahodadhiḥ, kartum arhati rāmasya jñāteḥ kāryam mahodadhiḥ/ evam vibhīṣaṇenokte rākṣasena vipaścitā, prakṛtyā dharmasīlasya rāghavasyāpy arocata / sa lakṣmaṇaṁ mahātejāḥ sugrīvaṁ ca hariśvaram, satkriyārtham kriyādakṣaḥ smitapūrvam uvāca ha/ vibhīṣaṇasya mantro ‘yam mama lakṣmaṇa rocate, brūhi tvaṁ sahasugrīvaś tavāpi yadi rocate/ sugrīvaḥ paṇḍito nityam bhavān mantravicaḥṣaṇaḥ, ubhābhyām saṁpradhāryāryam rocate yat tad ucyatām/ evam uktau tu tau vīrāv ubhau sugrīvalakṣmaṇau, samudācāra saṁyuktaṁ idaṁ vacanam ūcatuḥ/ kimarthaṁ no naravyāghra na rociṣyati rāghava, vibhīṣaṇena yat tūktam asmin kāle sukhāvaham/ abaddhvā sāgare setuṁ ghore ‘smin varuṇālaye, laṅkā nāsādituṁ śakyā sendrair api surāsuraiḥ/ vibhīṣaṇasya sūrasya yathārthaṁ kriyatām vacaḥ, alaṁ kālātyayaṁ kṛtvā samudro ‘yam niyujyatām / evam uktaḥ kuśāstīrṇe tīre nadanadīpateḥ , saṁviveśa tadā rāmo vedyaṁ iva hutāśanaḥ/*

As Shri Rama got his ‘abhaya mudra’ conveyed to Vibhishana and followers, the latter instantly come down from the skies with great relief and at once fell of Shri Rama’s feet out of gratitude. He submitted

stating: ‘ Bhagavan! I am Vibhishana, the younger brother of King of Rakshasaas Ravana, who had put me to shame and grief. Hence, I severed all connections with relatives, associates and life long friends besides my material benefits.’ Then Shri Rama smiled pleased and replied affectionately and enquired: Vibhishana! Give me a precise idea of the ‘Rakshasabala’ of Ravana and in reply Vibhishana detailed as follows: ‘Raja Kumara! Blessed by Brahma Deva with the boon of invincibility against all His creation like gandharvas, nagas , pakshis and all the rest but however purposively omitted human beings due to his arrogance. Ravana’s immediate younger brother is Kumbhakarna, maha tejasvi and parakrami and on the battle field he is as equivalent to Indra Deva himself. Shri Rama, you might have heard of his senapati named Prahasta, who subdued Manibhadra the senapati of Kubera in their mutual battle atop Kailasha Parvata. Ravana’s elder son Indrajit with his wheatish coloured body shield and is famed as having countered Indra Deva once but is able to attack his enemies hiding behind clouds and megha garjanas and thus popular as Meghanaada. He pleased Agni Deva with innumerable agni karyas under Daiyta Guru Shukraachaarya and attained enormous shaktis to plan and execute ‘vyuha vidya’ and by hiding behind the clouds attack with ‘shatru prahaaraas’ down on earth. Three Maha Rakshasas notorious as ‘Lokapaala samaana shaktimaans named Mahodara- Mahapaarshvya and Akampana are the co-senapathis. Lanka Rajya is notorious for Maha Maayaavi- maamsha bhaksha- Rakshasa Veeras of ‘dasha koti sahasras’ and backed by them constantly defeating to disgrace the ‘ashta dikpalakas’ under the command of Ravanaasura!’

[Vishleshana on ‘Ashta Dilpalakas’:

Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. The ‘Dikpalakas’ include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha , his Vahana and other belongings; **Yama Dharmaraja in the South** with his ‘Yama danda’ ( his Symbol the Celestial Rod) along with Chitrugupta; **Nirruti in the South West** with his axe and wife representing Rakshasas; **Varuna Deva in the West** with his wife Varuni and ‘Pasa’ ( the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. (Source: Devi Bhagavata Purana)]

Sarga Nineteen continued:

As Vibhishana thus provided the broad details of Ravana and his sena, Shri Rama reacted: ‘ Vibhishana! I am aware of Ravana’s background, but let me assure you that even if Ravana and his raksasa veeras were to run away to Pataala lokas, or seek Brahma’s raksha, I should chase them to ‘vinasha’ and finally swear as follows: *Ahatvaa Ravanam samkhye sautra jana baandhavam, Ayodhyaam na pravekshyaami tribhistaibhraatribhih shape/* I vow by the honour of my brothers, that in the Maha Sangrama I will devastate Ravana with all his Rakasa Veeras, bandhu bandhava parivaaraas, and then only enter Ayhodhyapuri.’ Then Vibhishana so delighted and assured : ‘Prabho! I feel truly elated with exciting enthusiasm and assure you, that I too should most certainly join your ‘sena’ for this epic like ‘dharma yuddha’ against ‘adharma’ even at the cost of my very existence.’ Having heard what Vishishana swore, Rama was pleased and embraced Vibhishana and then instructed Lakshmana: *iti bruvāṇaṁ rāmas tu pariṣvajya vibhīṣaṇaṁ, abravīl lakṣmaṇaṁ prītaḥ samudrāj jalam ānaya/tena cemaṁ mahāprājñam*

*abhiṣiṅca vibhīṣaṇam, rājānaṁ rakṣasāṁ kṣipraṁ prasanne mayi mānada/ evam uktas tu saumitrir  
abhyāṣiṅcad vibhīṣaṇam, madhye vānaramukhyānāṁ rājānaṁ rāmaśāsanāt/ taṁ prasādaṁ tu rāmasya  
dṛṣṭvā sadyaḥ plavaṅgamāḥ, pracukruśur mahānādān sādhu sādhv iti cābruvan/ ‘ Sumitra nandana!*

Please fetch the sacred waters from this Maha Sagara, so that we should all celebrate Rajyabhisheka to Dharmajna Vibhishana. On hearing Rama’s announcement, the surrounding Maha Veera Vanara Sena jumped up and down with dances and drumbeatings followed by Vibhishana’s Rayabhisheka by Rama-Lakshmana-Sugrivaas and Hanuman -Angada-Jambavan prabhrutis to the joyous samudra garjanas in the background. As the mood was cooled down somewhat, Vera Hanuman asked Vibhishana: ‘ Rakshasa Raja! Please enlighten us as to how now to cross this Maha Sagara by all the Maha Vaanara Sena led by Shri Rama Lakshana Sugrivas and us all. Then Dharmatma Vibhishana submitted: ‘ Raghu Vamsha Mahaparakrama Shri Rama may please like to invoke Samudra Deva. Shri Rama is of the very clan of Maha Sargara Raja and of the Surya Vamsha, and as such Samudra Deva should oblige Rama’s invocations and appeals to him and become some what reduce his fury and cool down.’ Then Sugriva too reacted that Vishishana’s advice was truly laudable and suggested that let the arrangements of agni deva pratishtha in the seashores be made; there after, Shri Rama having settled on a ‘darbhasana’ initiated the invocations to Samudra Deva.

### **Sargas Twenty and Twenty One**

a) Ravana’s spy Shardula informed of the arrival of Maha Vanara Sena at the Samudra teera, Ravana asked Shuka as parrot to Sugriva and try ‘bhedopaaya’ who wished to kill him but for Rama!

b) Rama invoked Samudra Deva for three days long, lost patience and threatned by shooting arrows.

a) As Duratma Ravana despatched a guptachari named Shardula Rakshasa witnessed the proceedings of a huge vanarasa sena having arrived at the shores of the Maha Sagara and their enthusistic screamings and reached back Ravana’s Sabha and as in their midst were seated Maha Tejasvis Rama- Lakshmanas. Shardula said further: Maha Raja! As per your personal instruction, I have brought this update as soon as I arrive here and thus you may like to return Sita Devi or otherwise as per your kind instruction.’ On hearing this provocative information, Ravana was infuriated and stood up like a thousand tiger leap from his throne, as the chief Economist Shuka Maha Rakshasa was summoned by Ravana and brifed him to reach the seashores urgently and approach Sugriva the King of Vanaras and tackle him to utilise the ‘bhedopaaya’ and having assumed a parrot form and whisper to him: ‘King of Vanaras!. You do belong to a superior and distinguished heritage of Vanaras who had defeated King Vaali himself to death and accomplished the throne. Then therefore as a king to king advice Ravana the King of Asuras would be to quietly return to Kishkindha and leave Rama Lakshmanas to their fate. We would then settle our mutual terms eventually to your entire satisfaction’. On hearing the message, Sugriva had atonce caught the parrot’s neck and tried to smother the bird’s neck and threw it on the sandy ground; as the parrot screeched for help Rama raised his tone and said: Sugriva! Please do not kill a mere messenger!’ At once, Sugriva then responded: ‘ Paramatma Shri Rama! This parrot is not a bird but a Maha Rakshasa turned into Parrot form and thus should be killed. Shri Rama regaining his characteriscic composure stated: Sugriva! Whether being a rakshasa or in a parrot form, he is after all a messenger only! so leave him free.

b) *Tasya rāmasya suptasya kuśāstūrṇe mahītale, niyamād apramattasya niśās tisro ’ticakramuḥ/ na ca darśayate mandas tadā rāmasya sāgaraḥ, prayatenāpi rāmeṇa yathārham abhipūjitaḥ/ samudrasya tataḥ krudhho rāmo raktāntalocanaḥ, samīpastham uvācedaṁ lakṣmaṇaṁ śubhalakṣmaṇam/ paśya tāvad anāryasya pūjyamānasya lakṣmaṇa, avalepaṁ samudrasya na darśayati yat svayam/ praśamaś ca kṣamā caiva ārjavaṁ priyavādītā, asāmarthyam phalanty ete nirguṇeṣu satām guṇāḥ/ ātmapraśamsinaṁ duṣṭaṁ dhr̥ṣṭaṁ viparidhāvakaṁ, sarvatrotsṛṣṭadaṇḍaṁ ca lokaḥ satkurute naram / na sāmṇā śakyate kīrtir na sāmṇā śakyate yaśaḥ, prāptuṁ lakṣmaṇa loke ’smiṁ jayo vā raṇamūdhani/ adya madbāṇanirbhinnair makarair makarālayam, niruddhatoyaṁ saumitre plavadbhiḥ paśya sarvataḥ/ mahābhogāni matsyānām*



*kariṇām ca karān iha, bhogāṁś ca paśya nāgānām mayā bhinnāni lakṣmaṇa/ saśaṅkhaśuktikā jālaṁ samīnamakaram śarai, adya yuddhena mahatā samudraṁ pariśoṣaye/kṣamayā hi samāyuktaṁ mām ayaṁ makarālayaḥ, asamarthaṁ vijānāti dhik kṣamām īdṛṣe jane / cāpam ānaya saumitre śarāṁś cāśīviṣopamān, adyākṣobhyam api kruddhaḥ kṣobhayiṣyāmi sāgaram/ velāsu kṛtamaryādaṁ .sahasormisamākulam, nirmalyādaṁ kariṣyāmi sāyakair varuṇālayam/ evam uktvā dhanuṣpāṇiḥ krodhavisphāritekṣaṇaḥ, babhūva rāmo durdharṣo yugāntāgnir iva jvalan/ sampīḍya ca dhanur ghoram kampayitvā śarair jagat, mumoca viśikhān ugrān vajrāṇīva śatakratuḥ/ te jvalanto mahāvegās tejasā sāyakottamāḥ, praviśanti samudrasya salilam trastapannagam/ tato vegaḥ samudrasya sanakramakaro mahān, sambabhūva mahāghoraḥ samārutaravas tadā/ mahormimālāvitataḥ śaṅkhaśuktisamākulaḥ, sadhūmaparivṛttormiḥ sahasābhūn mahodadhiḥ / vyathitāḥ pannagās cāsan dīptāsyā dīptalocanāḥ, dānavāś ca mahāvīryāḥ pātālatalavāsinaḥ/ ūmayāḥ sindhurājasya sanakramakarās tadā, vindhyamandarasaṁkāśāḥ samutpetuḥ sahasraśaḥ/ āghūrṇitataraṅgaughaḥ sambhrāntoragarākṣasaḥ, udvartita mahāgrāhaḥ samvṛttaḥ salilāśayaḥ/*

Observing three day long fasting seated with darbhasana in the seashore amid Sugriva Vibhshana and the maha vanara veeras behind the ever dutiful Lakshmanas as per the ‘niyamaavali’ viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. *samudrasya tataḥ kruddho rāmo raktāntalocanaḥ, samīpastham uvācedaṁ lakṣmaṇam śubhalakṣmaṇam/ paśya tāvad anāryasya pūjyamānasya lakṣmaṇa, avalepaṁ samudrasya na darśayati yat svayam/ praśamaś ca kṣamā caiva ārjavam priyavādītā, asāmarthyam phalanty ete nirguṇeṣu satām guṇāḥ/* Then Shri Rama got up vexed up with red eyes and addressed Lakshmana with anger: It is clear by now that Samudra is ignoring me with ‘ahamkaara’ despite my venerations of three day long fastings, sleeplessness and ashtanga yoga followed by agni based invocations. ‘Gunavaan purushas’ with self sacrifices and ‘niyama maarga’ are getting totally ignored out of negligence and callousness. *ātmapraśamsinam duṣṭam dhr̥ṣṭam viparidhāvakaṁ, sarvatrotsṛṣṭadaṇḍam ca lokaḥ satkurute naram /* Those who resort to praises and extollings enen being dushta-ghrushta- durgunas appear to be the winners and the truly honest dharama sheelas are the losers apparently and imagine that this is the way of frank and sincere life! *na sāmṇā śakyate kīrtir na sāmṇā śakyate yaśaḥ, prāptum lakṣmaṇa loke ’smiñ jayo vā raṇamūdhani/ adya madbāṇanirbhinnair makarair makarālayam, niruddhatoyam saumitre plavadbhiḥ paśya sarvataḥ/ mahābhogāni matsyānām kariṇām ca karān iha, bhogāṁś ca paśya nāgānām mayā bhinnāni lakṣmaṇa/* Lakshmana! Neither ‘Saamaneeti or Shanti neeti’ leads to success in life or keerti, nor dharma yuddhas lead to victories in battles, but only kathora danda prahaaras are the requirements of the day; therefore Sumitra nandana! Now with my arrows, the big fishes, crocodiles and giant sized whales form the popular maharaalaya Samudra should be devastated with the never imaginainable shake up. So saying, the terribly upset Shri Rama raised his dhanush by his hands with decisiveness and released his fierce arrows as if Mahendra threw his vajrayudha. Then the rains of ‘Rama Banaas’ having forcefully entered the Maha Sagara Jalas, the instant reaction of multi hooded Maha Nagas jumped up the beyond limits sky high. So did the massive crocodiles and whales were shaken by the bana varshaas. Then as the Maha Samudra’s ever rising waves further and further, Maha Rakshasas underneath well settled for ages were rattled and rose sky high adding to further chaos and bedlam. Lakshmana restrained Rama who was getting further worked up and said: dearest brother, please control and the breaking acme might lead to a universal catostrophy’. Not any futher, and please restraint!!’

## Sargas Twenty Two-Four

Maha Sagara himself personified restraining Rama’s fury-advised Vanara’s ‘maha shilpi’, the method of constructing ‘Setu Bandhana’ to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara.

*Tato madhyāt samudrasya sāgaraḥ svayam utthitaḥ, udayan hi mahāśailān meror iva divākaraḥ/ pannagaiḥ saha dīptāsyaiḥ samudraḥ pratyadr̥ṣyata , snigdhaavidūryasaṁkāśo jāmbūnadavibhūṣitaḥ/ raktamālyāambaradharāḥ padmapatranibhekṣaṇaḥ, sāgaraḥ samatikramya pūrvam āmantrya vīryavān,*

abravīt prāñjalir vākyam rāghavam śarapāṇinam/ pṛthivī vāyur ākāśam āpo jyotiś ca rāghavaḥ,svabhāve  
 saumya tiṣṭhanti śāśvataṁ mārgam āśritāḥ/ tat svabhāvo mamāpy eṣa yad agādho 'ham aplavaḥ, vikāras  
 tu bhaved rādha etat te pravadāmy aham/ na kāmān na ca lobhād vā na bhayāt pārthivātmaja,  
 grāhanakrākulajalam stambhayeyam katham cana/ vidhāsyē rāma yenāpi viśahiṣyē hy aham tathā, grāhā  
 na prahariṣyanti yāvat senā tariṣyati/ ayam saumya nalo nāma tanujo viśvakarmaṇaḥ, pitrā dattavaraḥ  
 śrīmān pratimo viśvakarmaṇaḥ/eṣa setum mahotsāhaḥ karotu mayi vānaraḥ, tam aham dhārayiṣyāmi  
 tathā hy eṣa yathā pitā/ evam uktvodadhir naṣṭaḥ samutthāya nalas tataḥ, abravīd vānaraśreṣṭho vākyam  
 rāmam mahābalaḥ/ aham setum kariṣyāmi vistīrṇe varuṇālaye, pituḥ sāmāthyam āsthāya tattvam āha  
 mahodadhiḥ/ matur varo datto mandare viśvakarmaṇā, aurasas tasya putro 'ham sadṛśo viśvakarmaṇā /  
 na cāpy aham anukto vai prabrū yām ātmano guṇān, kāmam adyaiva badhnantu setum vānarapumigavāḥ/  
 tato niṣṣṭarāmeṇa sarvato hariyūthapāḥ , abhipetur mahāranyam hṛṣṭāḥ śatasahasraśaḥ / te nagān  
 nagasamkāśāḥ śākhāmṛgaganaśabhāḥ, babhañjur vānarās tatra pracakarsuś ca sāgaram/ te sālaiś  
 cāśvakarṇaiś ca dhavair vaṁśaiś ca vānarāḥ, kuṭajair arjunaiś tālais tikalaiś timiśair api/ bilvakaiḥ  
 saptaparṇaiś ca karṇikāraiś ca puṣpitaiḥ, cūtaiś cāśokavṛkṣaiś ca sāgarām sa mapūrayan/ samulāṁś ca  
 vimulāṁś ca pādapān harisattamāḥ, indrakētūn ivodyamya prajahrur harayas tarūn/ prakṣipyamāṇair  
 acalaiḥ sahasā jalam uddhatam, samutpatitam ākāśam apāsarpāt tatas tataḥ/ daśayojanavistīrṇam  
 śatayojanam āyatam, nalaś cakre mahāsetum madhye nadanadīpateḥ/ śilānām kṣipyamāṇānām śailānām  
 tatra pātyatām, babhūva tumulaḥ śabdas tadā tasmin mahodadhau/ sa nalena kṛtaḥ setuḥ sāgare  
 makarālaye, śuśubhe subhagaḥ śrīmān svātīpatha ivāmbare/ tato devāḥ sagandharvāḥ siddhāś ca  
 paramarṣayaḥ, āplavantaḥ plavantaś ca garjantaś ca plavaṅgamāḥ/ tam acintyam asahyam ca  
 adbhutam lomaharṣaṇam, dadṛśuḥ sarvabhūtāni sāgare setubandhanam /tāni koṭisahasraṇi vānarāṇām  
 mahaujasām, badhnantaḥ sāgare setum jagmuḥ pārām mahodadheḥ/ viśālaḥ sukṛtaḥ śrīmān subhūmi ḥ  
 susamāhitaḥ, aśobhata mahāsetuḥ sīmanta iva sāgare/tataḥ pare samudrasya gadāpāṇir vibhīṣaṇaḥ,  
 pareṣām abhigatārtham atiṣṭhat sacivaiḥ saha/ agratas tasya sainyasya śrīmān rāmaḥ salakṣmaṇaḥ,  
 jagāma dhanvī dharmātmā sugrīveṇa samanvitaḥ/ anye madhyena gacchanti pārsvato 'nye  
 plavaṅgamāḥ, salile prapatanty anye mārgam anye na lebhire, ke cid vaihāyasa gatāḥ suparṇā iva  
 pupluruḥ/ ghoṣeṇa mahatā ghoṣam sāgarasya samucchritam, bhīmam antardadhe bhīmā tarantī  
 harivāhinī/ vānarāṇām hi sā tīrṇā vāhinī nala setunā, tīre niviviṣe rājñā bahumūlaphalodake/ tad  
 adbhutam rāghava karma duṣkaram; samikṣya devāḥ saha siddhacārāṇaiḥ, upetya rāmam sahitā  
 maharṣibhiḥ; samabhyāñcan suśubhair jalaiḥ pṛthak / jayasva śatrūn naradeva medinīm; sasāgarām  
 pālāya śāśvatīḥ samāḥ, itīva rāmam naradevasatkṛtam; śubhair vacobhir vividhair apūjayan/

As Maha Sagara Murti assumed a human form and stood up high on the waves he was like the Meru  
 Parvata at the time of rising 'Udayaachala Bhanu Deva' in person. He made his 'pratyaksha darshana' as  
 if ornamented with Maha Serpas with their hoods glittering with unique ' vaidurya manis' famed as  
 'jambunada suvarna mani kaanti'! Samudra Deva was at that time presented himself with natural silk  
 robes of blood red colour with matching blood red ornaments , even as Maha Nagaas and Rakshasaas  
 deep underneath the Maha Sagara were attacked by shock waves; then the Maha Sagara Murti advanced  
 himself facing Shri Rama and addressed him as follows: pṛthivī vāyur ākāśam āpo jyotiś c a rāghavaḥ,  
 svabhāve saumya tiṣṭhanti śāśvataṁ mārgam āśritāḥ/ tat svabhāvo mamāpy eṣa yad agādho 'ham  
 aplavaḥ, vikāras tu bhaved rādha etat te pravadāmy aham/ na kāmān na ca lobhād vā na bhayāt  
 pārthivātmaja, grāhanakrākulajalam stambhayeyam katham cana/ vidhāsyē rāma yenāpi viśahiṣyē hy  
 aham tathā, grāhā na prahariṣyanti yāvat senā tariṣyati/ Soumya Raghu nandana! As you are well aware  
 the Pancha Maha Bhutas in Srishti viz. Prithivi- Apas- Tejas- Vaayu-Akashaas viz. Earth-Water-Fire-  
 Air and Sky have to necessarily bound by their own nature and set course, and never beyond. I am too  
 like Varuna Deva bound by similar set course; none is aware of my depths nor surmount ability. Raja  
 Kumara! The grand manner in which one could swim across the hundred yojana length of this Maha  
 Sagara is beyond the limits by one's wishfulness, greed, anger, arrogance , threats or prayers.All the  
 same, I could suggest the way out by which you, the vast Vanara Sena and associates by which neither I  
 would me harassed nor you. I should be placid and least disturbed yet easy enough to you all'. As  
 Samudra Deva thus suggested the principle to be followed thus, he further informed Shri Rama: ayam

*saumya nalo nāma tanujo viśvakarmaṇaḥ, pitrā dattavaraḥ śrīmān pratimo viśvakarmaṇaḥ/ eṣa setuṁ mahotsāhaḥ karotu mayi vānaraḥ, tam ahaṁ dhārayiṣyāmi tathā hy eṣa yathā pitā/ evaṁ uktvoddadhir naṣṭaḥ samutthāya nalaḥ tataḥ, abravīd vānaraśreṣṭho vākyaṁ rāmaṁ mahābalaḥ/ ahaṁ setuṁ kariṣyāmi vistīrṇe varuṇālaye, pituḥ sāmāthyam āsthāya tattvam āha mahodadhiḥ/* Soumya! In your Vaanara Sena, you have a bright Nala kumara the son of Vishvakarma the supreme Shilpavetta of Devas. I am aware that you always have a soft corner for him. Like his father, he is an undisputed expert in the profession. You may therefore entrust the task of ‘setu bandhana’. Then Nala Vanara agreed to the duty as well as his father taught him. *tato niṣṣṭarāmeṇa sarvato hariyūthapāḥ, abhipetur mahāranyaṁ hr̥ṣṭāḥ śatasahasraśaḥ/ te nagān nagasaṁkāśāḥ śākhāmṛgagaṇaṣabhāḥ, babhañjur vānarās tatra pracakarṣuś ca sāgaram/ te sālaiś cāśvakarṇaiś ca dhavair vaṁśaiś ca vānarāḥ, kuṭajair arjunaiś tālaiś tikalaiś timiśair api/* As instructed directly by Shri Rama himself, having realised Nala’s assuming the responsibility, Vanara Sena’s excitement was truly evident even as they ran into the adjoining forests. Being of huge like body frames, the Maha Vanaras searched ‘parvata shikharaas’ for the tall and strong trees and having pulled them down dragged them as heaps on the ‘samudra tata’. The maha vrikshas included Saala-Ashvakarna-Dhava-Kutaja- Arjuna-Taala-Tilaka-Tinisha-Bel-Chhitavana-Kanera-Ashokas. As the vrikshas were pulled out, some vanaras were entrusted with the duty of cutting off the roots. The tree trunks once spread as heaps the sounds of flinging them was getting more and more were intense. Once selected for floating, ‘yantra sahaayata’ or the help of appropriate machinery and machine tools was invented too. Simultaneously mountain stones and boulders too were rolled down. As the Vanara groups were entrusted the duty of dropping the boulders, there were huge alarming noises. On the other side some vanaras with their deft handiwork got busy in shapefully arranging and tying together the borders of the floating bridge. Vaanara veera Nala thus started off the wonderstriking task of bridge construction successfully. *Sa nalena kṛtaḥ setuḥ sāgare makarālaye, śuśubhe subhagaḥ śrīmān svātīpatha ivāmbare/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, āplavantaḥ plavantaś ca garjantaś ca plavaṁgamāḥ/ daśayojanavistīrṇaṁ śatayojanam āyatam, nalaś cakre mahāsetuṁ madhye nadanadīpateḥ/* Thus Nala Vaanara constructed the unbelievable ‘setu bandhana maha karya’ under his auspices. At that time, Deva-Gandharva-Siddha-Maharshis collected as groups awe stricken with admiration and approbation. Nala’s readied setu bandhana was of the length of hundred yojanas, width of ten yojanas. *tāni koṭisahasrāṇi vānarāṇāṁ mahaujasām, badhnantaḥ sāgare setuṁ jagmuḥ pāraṁ mahodadheḥ/ viśālaḥ sukṛtaḥ śrīmān subhūmiḥ susamāhitaḥ, aśobhata mahāsetuḥ sīmanta iva sāgare/ tataḥ pare samudrasya gadāpāṇir vibhīṣaṇaḥ, pareṣāṁ abhighatārtham atiṣṭhat sacivaiḥ saha/* In this manner, sahasra koti vaanara sena had truly succeeded in the none too precedented and none too futuristic ‘epic karya’! The bridge is atonce broad, huge, attractive, fanatastic, even and amazingly well knit and engineered, awe striking and outstanding.

#### [Vishleshana on a Squirrel and Setu Bandhana:

Shri Rama and Sugriva’s arbuda strong Vanaraa Sena was dedicated to Rama Kaarya to attack the evil Ravanaasura in the objective of Setu Bandhana. The sena was totally engaged, as some pulled up mountain boulders, some uprooting maha vrikshas and throwing their heavy branches down to the Maha Samudra, some with collecting the dropped branches down into a floating bridge making skilled engineers and their work force, and the architects and their workers, and son literally labouring round the clock. Witnessing the full force of the Vanarasa sena, Shri Rama was so happy admiring the dedication and dynamism of the Vanara Sena, Shri Rama was overwhelmed with the ‘bhaki’. During this course of action, Rama witnessed a small brown Squirrel, going up and down the Seashore with little pebbles in its small mouth and carrying them from the seashore and dropped them into the Maha Sagara. A huge Vanara was carrying a large mountain boulder on his shoulder as the squirrel came in his way. The Maha Vanara jumped back and thundered ‘you litt le brat of a squirrel and stepped back; hopr you are alive as you could be a casualty, what are you doing here! The little squirrel looked up at the great Vanara: I am sorry , brother Maha Varara! As the small voice: Are you not able to see that in my own way am carrying on my duty with diligence and devotion in my own humble manner of the unique Swami Rarya! I ma also helping

Shri Rama to build the bridge; I wish to work hard for him. ‘ As the squirrel screamed in its own high pitch of voice, the Maha Vanara carrying the boulder on his shoulder, turned addressing the fellow Maha Vanara: ‘Did you hear that!; a squirrel is building a bridge with his pebbles. I have never heard a funnier story like this’. Then there was a curious response from the co Maha Vanaras. The squirrel never felt humiliated but took its ground angrily: ‘Look, I may not carry mountains or boulders, as Almighty granted only a little strength. I can only carry pebbles. But my heart melts out as how Bhagavan Shri Rama has been suffering Maha Pativrata Devi Sita’s *viyoga* and had been crying away incessantly and hence I could do so to the best of my own capability’! Then one Vanara picked up the squirrel’s tail at a mere creature had been hindering the massive task ahead and threw it far away as the squirrel, crying out the name of Rama, fell into his hands; he held the squirrel close to him and stated: Maha Vanara’s! Please do not make fun of the weak and the small. Your strength or what you do is certainly invaluable. Yet what matter is this little squirrel’s love in his heart. You are brave and strong and are doing a wonderful task of bringing all these huge boulders and stones from far and dropping them in the Maha Sagara. But do you not notice that it is the tiny pebbles and stones brought by this small squirrel and some of the other smaller creatures which are filling the small gaps left between the huge stones? Further, do you not realize that the tiny grains of sand brought by this squirrel are the ones which bind the whole structure and make it strong? Yet you scold this small creature and fling him away in anger!’ Hearing this, the Vanaras were ashamed, and bowed down their heads. Rama continued, ‘Always remember, however small, every task is equally important. A project can never be completed by the main people alone. They need the support of all, and however small, an effort should always be appreciated!’ Having stated thus Shri Rama then turned to the squirrel and said softly, ‘My dear squirrel, I am sorry for the hurt caused to you by my army, and thank you for the help you have rendered to me. Please go and continue your work happily.’ Saying this, he gently stroked the back of the squirrel with his fingers, and three lines appeared where Bhagavan Rama’s fingers touched it and passed his fingers gently over the little squirrel’s back. As he put it him down there were three white stripes on his back. Indeed, no task and service to Sri Rama, however small, is unimportant! Every task should be looked upon as service to Rama as neither do big or small. In Bhagavad-gita 9.27 Krishna says: *yat karoshi yad asnasi yaj juhoshi dadasi yat, yat tapasyasi kaunteya, tat kurushva mad-arpanam*/ Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that as an offering to Me’. Sources : Bhagavata Purana and Bhagavat Gita].

As the ‘setubandhana karya’ was concluded, Vibhishana along with his ministers picked up their maces, bows and arrows with ‘divyastraas’ on hands wearing ‘loha kavachas’ and select *vaanara veeras* moved forward to the other end of the bridge to face any possible attacks by the *Mayavi Rakshasas*. *agratas tasya sainyasya śrīmān rāmaḥ salakṣmaṇaḥ, jagāma dhanvī dharmātmā sugrīveṇa samanvitaḥ/ anye madhyena gacchanti pārśvato ’nye plavaṅgamāḥ, salile prapatanty anye mārṅam anye na lebhire, ke cid vaihāyasa gatāḥ suparṇā iva pupluvuḥ/ ghoṣeṇa mahatā ghoṣaṁ sāgarasya samucchritam, bhīmam antardadhe bhīmā tarantī harivāhinī*’ Now, Dhanurdhara Shri Rama Lakshmanas accompanied by the King of Vanaras and the Maha Vanara Pramukhas Sena moved forward in the Southern Side. The Vanara sena as moving ahead with discipline yet with hysterical ‘Ninaadaas of Jai Jai Shri Rama’ appeared to have added to the ‘Maha Samudra Ghosha’! Slowly and well controlled Maha Vanara Sena this moved ahead with controlled regulation. *tad adbhutam rāghava karma duṣkaram; samīkṣya devāḥ saha siddhacāraṇaiḥ, upetya rāmaṁ sahitā maharṣibhiḥ; samabhyāṣiṇcan suśubhair jalaiḥ prthak/ jayasva śatrūn naradeva medinīm; sasāgarām pālāya śāśvatīḥ samāḥ, itīva rāmaṁ naradevasatṛkṛtāḥ ; śubhair vacobhir vividhair apūjayan*/ On visioning this miraculous act of ‘setu bandhana’ as conceived and executed by Shri Rama the ‘Yuga Purusha’, Siddha- Charana- Maharshis had duly performed their respective *manasika abhishekaas* with sacred waters blessing the success of ‘Rama Karya’ of *dharma yuddha*. They introspected within their respective hearts, stating : ‘Nara Deva! May you be exalted to unique and everlasting grandeur through Yugas as the one and only ‘Prithvi Paripaalaka’!

## Sarga Twenty Five



As Rama with Vanara Sena had finally crossed the Sagara, the flustered Ravana despatched Shukha-Saaranas as Vanaras, Vibhishana gets them caught, but the kind Rama releases yet with an alert message.

*Sabale sāgarām tīrṇe rāme daśarathātmaje, amātyau rāvaṇaḥ śrīmān abravīc chukasāraṇau/ samagram sāgarām tīrṇam dustaram vānaram balam, abhūtapūrvam rāmeṇa sāgare setubandhanam/ sāgare setubandham tu na śraddadhyām katham cana, avaśyam cāpi samkhyeyam tan mayā vānaram balam/ bhavantau vānaram sainyam praviśyānupalakṣitau, parimāṇam ca vīryam ca ye ca mukhyāḥ plavaṅgamāḥ/ mantriṇo ye ca rāmasya sugrīvasya ca sammatāḥ, ye pūrvam abhivartante ye ca śūrāḥ plavaṅgamāḥ/ sa ca setur yathā baddhaḥ sāgare salilārṇave, niveśaś ca yathā teṣām vānarāṇām mahātmanām/ rāmasya vyavasāyam ca vīryam praharaṇāni ca, lakṣmaṇasya ca vīrasya tattvato jñātum arhatha/ kaś ca senāpatis teṣām vānarāṇām mahaujasām, etaj jñātvā yathātattvam śīghram agantum arhatha/ iti pratisamādiṣṭau rākṣasau śukasāraṇau, harirūpadharau vīrau praviṣṭau vānaram balam/ tatas tad vānaram sainyam acintyam lomaharṣaṇam, samkhyātum nādhyagacchetām tadā tau śukasāraṇau/ tat sthitam parvatāgreṣu nirdareṣu guhāsu ca, samudrasya ca tīreṣu vaneṣūpavaneṣu ca/ taramāṇam ca tīrṇam ca tartukāmam ca sarvaśaḥ, nivīṣtam nivīśac caiva bhīmanādam mahābalam/ tau dadarśa mahātejāḥ pracchannau ca vibhīṣaṇaḥ, ācacakṣe 'tha rāmāya grhītvā śukasāraṇau , laṅkāyāḥ samanuprāptau cārau parapuramjayau/ tau dṛṣṭvā vyathitau rāmam nirāśau jīvite tadā , kṛtāñjalipuṭau bhītau vacanam cedam ūcatuḥ/ āvām ihāgatau saumya rāvaṇaprahitāv ubhau, pariñātum balaṁ kṛtsnam tavedam raghunandana/ tayos tad vacanam śrutvā rāmo daśarathātmajaḥ, abravīt prahasam vākyam sarvabhūtahite rataḥ/ yadi dṛṣṭam balaṁ kṛtsnam vayam vā susamīkṣitāḥ , yathoktam vā kṛtam kāryam chandataḥ pratigamyatām/ praviśya nagarīm laṅkām bhavadbhyām dhanadānujaḥ, vaktavyo rakṣasām rājā yathoktam vacanam mama/ yad balaṁ ca samāśritya sītām me hṛtavān asi, tad darśaya yathākāmam sasainyaḥ sahabāndhavaḥ/ śvaḥkāle nagarīm laṅkām saprākārām satorāṇām, rākṣasam ca balaṁ paśya śarair vidhvamsitam mayā/ ghoram roṣam aham mokṣye balaṁ dhāraya rāvaṇa, śvaḥkāle vajravān vajram dānaveṣv iva vāsavaḥ/ iti pratisamādiṣṭau rākṣasau śukasāraṇau, āgamya nagarīm laṅkām abrūtām rākṣasādhipam/ vibhīṣaṇagrhitau tu vadhārṇau rākṣaseśvara , dṛṣṭvā dharmātmanā muktau rāmeṇāmitatejaś/ ekaśthānagatā yatra catvāraḥ puruṣarśabhāḥ, lokapāloṣamāḥ śūrāḥ kṛtāstrā dṛdhavikramāḥ/ rāmo dāśarathiḥ śrīmāṇl lakṣmaṇaś ca vibhīṣaṇaḥ , sugrivaś ca mahātejā mahendrasamavikramaḥ/ ete śaktāḥ purīm laṅkām saprākārām satorāṇām, utpātya samkrāmayitum sarve tiṣṭhantu vānarāḥ/Yaadriṣham tadvi Ramasya rupam praharānaanicha, vadhivyati pureem Lankameka-tiṣṭhantu te trayah/ Rama Lakshmanaguptaasaa Sugrivena cha vaahini, babhuva durdharshataa sarvayrapi Suraasurair/ Prahastha yodhaa dhvajini mahatmaanam vanaikaseenaam samapti yoddhamicchhaataam, alam virodhena shamo vidheeyataam pradeeyataam Dashrathaaya Maithileem/*

Literally flustered by Rama's arrival along with the huge Vanara Sena at his door step, looked at his Ministers Shuka Saaranas that to the cross Maha Sagara should be indeed impossible and the miracle act of seta bandhana should be dream work. Now that such a non reality had happened, it should now be essential to obtain some facts like what would be approximation of the size and strength of the Vanara Sena. Then he addressed the mantris: ' Both of you should now enter in a manner not to be recognised and get an idea of the number, magnitude and strength, who are all the prominent ones among them, like Sugriva, how had they succeeded the task of 'setu bandhana', what precisely is the objective of Rama Lakshmanas and how do they decide to execute it, what type of astra shastra jnana do they arec equipped with, who is the senapati of Sugriva, and such details and report back soon enough.' As Ravana instructe thus Shuka Sharanas having assumed vanara swarupas entered the huge Vanara Sena. Then they had systematically sought to ascertain the count but failed as the vanara sena was beyond comprehension as some were on mountain tops, some in the fruit gardens, some racing up on the beaches, some being paraded by their respective squadrons and thus got scattered.As the Rakhsasa Mantris were lost in their very first issue of Ravana's questionnaire viz the count of Vanara Sena, Vibhishana noticed the suspicious movement of the two ministers of Ravana, caught them redhanded, subdued them and addressed Shri Rama: 'Shatru Nagara Vijaya Praati Utsuka' Shri Rama! These are Ravana's ministers

named Shuka Saaranas’ masquerading as Vanaras, who were despatched at Ravana’s behest.’ Then Shri Rama replied smilingly and addressed the Ravana Mantris: *yadi dṛṣṭam balaṁ kṛtsnam vayam vā susamīkṣitāḥ, yathoktam vā kṛtam kāryam chandataḥ pratigamyatām / praviśya nagarīm laṅkāṁ bhavadbhyām dhanadānujaḥ, vaktavyo rakṣasām rājā yathoktam vacanam mama/ yad balaṁ ca samāśritya sītām me hṛtavān asi, tad darśaya yathākāmaṁ sasainyaḥ sahabāndhavaḥ/* In case you have witnessed the scene of the Maha Vanara Sena yourselves and the volume and weight of the sena, you may now return safely and intimate Ravana and his curiosity. In case if you still wish to collect further details, then you may like to more intensely too as per you own capacity. You need not feel nervous that you might get caught and get punished unnecessarily and that you might be killed. We are not be apprehensive on that count, since only ‘shastra jnaana shunya’ persons might do so.’ ‘Vibhishana! these two Rakshasas may now be let free’. Rama further advised the spies and said: ‘Shuka Saaranas! As you reach back to Lanka, give my warning message to Ravana as follows: ‘Ravana! As you are backed up with your Rakshasa Sena, you had forcefully kidnapped my dear wife. Now I am at your door step. Do try to display your personal might, and that of your kith and kin, your followers and your ‘chaturanga balaas.’ May you now taste the poisonous arrows of my self and see for your self how poisonous these are going to be by the Sun Rise next. Ravana! Do realise that like Vajraayudha Indra, I should release all my pent up anger on your followers and to you get unleashed!’ Then on reaching King Ravana, the released Shuka Saaranas addressed the King! ‘ Rakshaseswara! We were caught by Vibhishana who in turn produced us before Rama amidst Lakshmana Sugrivas and the stalwarts of Vanara Sena. But Dharmatma Shri Rama allowed us to return back to Lanka. Dasharathanandana Shri Rama, Shriman Lakshmana, Vibhishana and Mahendragiri samana tejasvi Sugriva are like Loka palaka samana Dhiryashali, Maha Parakrami and more so ‘astrashastra jnaataas’. It appears that their success on the battle front appearsto be assured! The Vanara Sena’s full preparedness, enthusiasm appears at its peak. It appears that left to themselves they should be able to break down Lankapuri lock, stock and barrel. Further, Shri Rama appeared as if he himself could smash down the Lankapuri all by himself even as the three some of the maha parakramis might as well relax. *Rama Lakshmanaguptaasaa Sugrivena cha vaahini, babhuva durdharshataa sarvayrapi Suraasuraih/ Prahastha yodhaa dhvajini mahatmaanam vanaikaseenaam samapti yoddhamicchhaataam, alam virodhena shamo vidheeyataam pradeeyataam Dashrathaaya Maithileem/* Maha Raja! Shri Rama, Lakshman and Sugriva and the well prepared Vanara Sena appears to be invincible even to the entirety of Deva and Asuras. Considering the pluck and readiness of the vanara sena, your all out effort might not end up as a futile exercise, and my humble request to you is to release Sita away.

## Sarga Twenty Six

Ravana asserted not release Devi Sita any way ,but asked Sarana of Vanara yoddhaas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya

*Tad vacaḥ pathyam aklībaṁ sārāṇenābhībhāṣitam, niśamya rāvaṇo rājā pratyabhāṣata sārāṇam/ yadi mām abhiyujñīran devagandharvadānavāḥ, naiva sītām pradāsyāmi sarvalokabhayād api/ tvam tu saumya paritrasto haribhir nirjito bhṛṣam , pratipradānam adyaiva sītāyāḥ sādhu manyase, ko hi nāma sapatno mām samare jetum arhati/ ity uktvā paruṣam vākyaṁ rāvaṇo rakṣasādhipaḥ, āruroha tataḥ śrīmān prāsādam himapāṇḍuram, bahutālasamutsedham rāvaṇo ’tha didṛkṣayā / tābhyām carābhyām sahito rāvaṇaḥ krodhamūrchitaḥ, paśyamānaḥ samudraṁ ca parvatāṁś ca vanāni ca, dadarśa prthivīdeśam susampūrṇam plavaṅgamaiḥ/ tad apāram asaṁkhyeyaṁ vānarāṇām mahad balaṁ, ālokya rāvaṇo rājā paripapraccha sārāṇam/ eṣām vānaramukhyānām ke sūrāḥ ke mahābalāḥ, ke pūrvam abhivartante mahotsāhāḥ samantataḥ/ keṣām śṛṇoti sugrīvaḥ ke vā yūthapayūthapāḥ , sārāṇacakṣva me sarvaṁ ke pradhānāḥ plavaṅgamāḥ/ sārāṇo rakṣasendrasya vacanam paripṛcchataḥ , ācacakṣe ’tha mukhyajño mukhyāṁś tāṁś tu vanaukaṣaḥ/ eṣa yo ’bhīmukho laṅkāṁ nardamś tiṣṭhati vānaraḥ, yūthapānām sahasrāṇām śatena parivāritaḥ/ yasya ghoṣeṇa mahatā saprākārā satorāṇā, laṅkā pravepate sarvā saśailavanakānanā/ sarvaśākhāmṛgendrasya sugrīvasya mahātmanaḥ , balāgre tiṣṭhate vīro nīlo*

*nāmaiṣa yūthapaḥ/ bāhū pragrhya yaḥ padbhyām mahīm g acchati vīryavān, laṅkāṃ abhimukhaḥ kopād abhikṣṇam ca vijṛmbhate / giriśṛṅgapratīkāśaḥ padmakiṇḍjalkasamṇibhaḥ , sphoṭayaty abhisamrabdho lāṅgūlam ca punaḥ punaḥ/ yasya lāṅgūlaśabdena svanantīva diśo daśa, eṣa vānaraṛājena surgrīveṇābhiṣecitaḥ, yauvarājye 'ṅgado nāma tvām āhvayati samyuge/ ye tu viṣṭabhya gātrāṇi kṣveḍayanti nadanti ca, utthāya ca vijṛmbhante krodhena haripuṃgavāḥ/ ete duṣprasahā ghorāś caṇḍāś caṇḍaparākramāḥ, aṣṭau śatasahasrāṇi daśakoṭīśatāni ca/ ya enam anugacchanti vīrāś candanavāsinaḥ, eṣa āśamsate laṅkāṃ svenāṇīkena marditum/ śveto rajatasamkāśaḥ sabalo bhīmavikramaḥ, buddhimān vānaraḥ śūras triṣu lokeṣu viśrutaḥ/ tūrṇam sugrīvam āgamya punar gacchati vānaraḥ, vibhajan vānarīm senām anīkāni praharṣayan/ yaḥ purā gomatītīre ramyam paryeti parvatam, nāmnā samkocano nāma nānānagayuto giriḥ/ tatra rājyam praśāsty eṣa kumudo nāma yūthapaḥ, yo 'sau śatasahasrāṇām sahasram parikarṣati/ yasya vālā bahuvyāmā dīrghalāṅgūlam āśritāḥ, tāmraḥ pītāḥ sitāḥ śvetāḥ prakīrṇā ghorakarmanāḥ/ adīno roṣaṇāś caṇḍaḥ samgrāmam abhikāṅkṣati, eṣaivāśamsate laṅkāṃ svenāṇīkena marditum/ yas tv eṣa simhasamkāśaḥ kapilo dīrghakesaraḥ, nibhṛtaḥ prekṣate laṅkāṃ didhakṣann iva cakṣuṣā/ vindhyam kṛṣṇagiriṃ sahyam parvatam ca sudarśanam , rājan satatam adhyāste rambho nāmaiṣa yūthapaḥ/ śatam śatasahasrāṇām trimśac ca hariyūthapāḥ, parivāryānugacchanti laṅkāṃ marditum ojasā/ yas tu karṇau vivṛṇute jṛmbhate ca punaḥ punaḥ , na ca samvijate mṛtyor na ca yūthād vidhāvati/ mahābalo vītabhaya ramyam sālveya parvatam, rājan satatam adhyāste śarabho nāma yūthapaḥ/ etasya balinaḥ sarve vihārā nāma yūthapāḥ, rājaṇ śatasahasrāṇi catvāriṃśat tathaiva ca/ yas tu megha ivākāśam mahān āvṛtya tiṣṭhati , madhye vānaravīrāṇām surāṇām iva vāsavaḥ/ bherīṇām iva samnādo yasyaiṣa śrūyate mahān, ghorāḥ śākhāmṛgendrāṇām samgrāmam abhikāṅkṣatām/ eṣa parvatam adhyāste pāriyātram anuttamam, yuddhe duṣprasaho nityam panaso nāma yūthapaḥ/ enam śatasahasrā - ṇām śatārdham paryupāsate, yūthapā yūthapaśreṣṭhām yeṣām yūthāni bhāgaśaḥ/ yas tu bhīmām pravalgantīm camūm tiṣṭhati śobhayan, sthitām tīre samudrasya dvitīya iva sāgaraḥ/ eṣa dardara - samkāśo vinato nāma yūthapaḥ, pibamś carati parṇāśām nadīnām uttamām nadīm/ ṣaṣṭiḥ śatasahasrāṇi balam asya plavamgamāḥ, tvām āhvayati yuddhāya krathano nāma yūthapaḥ/ yas tu gairikavarṇābham vapuḥ puṣyati vānaraḥ, gavayo nāma tejasvī tvām krodhād abhivartate/ enam śatasahasrāṇi saptatiḥ paryupāsate, eṣa āśamsate laṅkāṃ svenāṇīkena marditum/ ete duṣprasahā ghorā balinaḥ kāmārūpiṇaḥ, yūthapā yūthapaśreṣṭhā yeṣām samkhyā na vidyate/*

As Saarana and Shukhas reported the proceedings of their visit on the shores of the Maha Sagara, Ravanaasura was incensed with the reportage and affirmed: *yadi mām abhiyuñjīran deva gandharva dānavāḥ, naiva sītām pradāsyāmi sarvalokabhayād api/ tvām tu saumya paritrasto haribhir nirjito bhṛṣam, pratipradānam adyaiva sītāyāḥ sādhu manyase, ko hi nāma sapatno mām samare jetum arhati/* ‘Ravana then addressed the spies back to him with a parting advice that all their offensive efforts might be counter productive and hence the release of Sita might be considered, Ravana stood his ground with firmness and declared that even if Deva-Gandhrava- Danavaas too were to attack me and you seem to be frightening me of ‘nara vaanaraas’; who could in trilokas could challenge me.’ Having declared thus, Ravana having cooled down somewhat then asked Mantri Sarana: ‘ Who are the Vaanara Pramukhas any way! Who are the so called ‘Vanara Mukhyas’ jubilant to attack! Whose advices that normally King of Vanaras Sugriva would normally heed to. Sarana, tell me in detail who are the front line Vanaras.’ Then Saarana replied; Maha Raja! Besides, Sugriva, I esteem Maha Vanara Vaali Putra Yuva Raja Angada is comparable only with Vaali’s grandeur and intrepidity. Angada is Sugriva’s beloved and he always reciprocates his inner feelings of Sugriva’s sympathy like Indra and Varuna. As you are aware that Hanuman a peerless Rama bhakta, as also the Prime Minister of Sugriva, too has admiration for Angada Kumara with his youthful ebullience and driving energy. Behind Yuva Raja Angada is Nala the maha setu nirmana karta. Angada who keeps on ever jumping and screaming ‘simhanaadaas’ even being seated, as is not only over enthusiastic but contrios some ten arab and ten lakhas of his own contingent of Maha Vanaras! The silver coloured, ever restless Vanata named Sweta the bhayankara parakrami, buddhi - maan, Shura Veera, Traiiokhya Vikhyaata, who keeps on often coming and going King Sugriva, ever carrying the messages and instructions of Sugriva, and keeps vigil, and provides enthusiasm, gusto and zeal to the unit heads. Then there is Kumudanayak Yudhapati the garden chief of fruit- roots on ‘Gomati

Nadi Teera chaturvidha /parvata shreni’ and with huge following of milloins of Vaanara Veeras under his single control. Then there is Vanaraagresara Chanda who with his giagantic physique with everflying hairs of red-yelloyish-white colours keeps the Vaanara Sena of lakhs under his personal care and control with their duty of alerting and ready to move forward always coordinating other vanara squadrons and battalions too. Ravana Raja! Then there is another Yudha Pati named Rambha Nayaka who possesses the Simha Parakrami who spreads his ears waverly, who is like Mrityunjaya Himself with megha garjanas ever jumping forward and is capable of tearing the enemy groups berserk like a wild flames along with equally ferocious groups spreading agni jwaalas around them against the enemy rakshasaas looking helpless except to surrender or die. Yudhapati Sharabha the picturesque Salvaka Parvata nivasi vaanara veeraas who are desperate in killing the enemy Rakshasaas as the latter used to often disturb them from their tranquility and were never spared from running back with their speed and tactics to disappear but wer never spared to return. Their ‘sangjna’ or identification is ‘ Vihara’ and their following is a lakh and forty thousand. Then Maharaja! Then there is Panasa Nayaka Yodhapati with a following of fifty lakhs of following like ‘Bhairavas’.

#### [Vishleshana on Ashta Bhairavas:

Eight Manifestations of **Maha Bhirava** are Kaala Bhairava, Asitaanga Bhairava, Rudra Bhairava, Krodha Bhairava, Kapala Bhairava, Bhishana Bhairava, Unmatta Bhairava and Samhara Bhairava.

In the context of Andhakaasura Samhara, Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura’s heart and hit his head with his mace and tossed his body up high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called ‘Vidya Raaj’ with his neck adorned with lotus flowers; from the Southern direction appeared ‘Kala Raaj’ Bhairava looking like a ‘Preta’ with dense black colour; from the Western direction was materialised a Bhirava named ‘Kamaraj’; from the Northern direction was caused a fourth Bhairava named ‘Soma Raaj’; a fifth Bhairava emerged from the wound near the demon’s heart where Maha Deva pierced his Trishula and his name was ‘Swacchanda Raja’with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was ‘Lalit Raaj’ who appeared from the gush of the Asura’s blood on Earth; the Seventh Bhairava was ‘Vighna Raaj’ and including Maha Bhairava there were thus Ashta Bhairavas. ( Source : Vamana Purana)]

#### Further Stanzas follow:

Then there is Krodhana named\_Maha Vanara ever jumping forward as though the Durdara Parvata swarupa is jumping forward and further on the shores, is the prasiddhaa yudhapati with sixty lakhs of maha sainika vaanaras.*yas tu gairikavarṇābhām vapuḥ puṣyati vānaraḥ, gavayo nāma tejasvī tvām krodhād abhivartate/ enam śatasahasrāṇi saptatiḥ paryupāsate, eṣa āśāmsate laṅkāṁ svenānīkena marditum/ ete duṣprasahā ghorā balinaḥ kāmarūpiṇaḥ, yūthapā yūthapaśreṣṭhā yeṣāṁ saṁkhyā na vidyate/* Tejasvi Vanara Gavaya is yet another self confident, even arrogant ‘Goura varna’ dhairya shali Maha Vanarara Yoddha commanded by seventy lakh like minded Maha Vaanara warriors being extremely anxious to look forward to bathe into the sands of Lankapuri and drown the Rakshasas in their own demoniac home land for a change instead of their constant attacks on Vanara nivaasaas frequently and unexpectedly. These are merely a very few select Vaanara Yoddhaas, Maha Raja, who are bein named as per my count and knowledge in the very quick reckoning, but these heros are whom we had witnessed, but surely the number of such Maha Vanara Yoddhas as had dispersed in fruit gardens or on the ‘parvata shreni’ relaxing getting readied for the announcement of the battle. Indeed these are but only illustrative of Vanara Yoddhas and is certainly not possible to count from other Yuthapati Groups.



## Sarga Twenty Seven

Saarana further added to the list of Vanara Pramukhas like Jambavan- Samnadana- Kratana- Pramaathi- Gavaksha- Kesari-Shatabali and so on ,right now at the door steps of Lankapuri

*Tāms tu te 'ham pravakṣyāmi prekṣamāṇasya yūthapān, rāghavārthe parākrāntā ye na rakṣanti jīvitam/ snigdha yasya bahuśyāmā bālā lāṅgūlam āsritāḥ, tāmrah pītāḥ sitāḥ śvetāḥ prakīrṇā ghorakarmanāḥ/ praghñitāḥ prakāśante sūry asyeva marīcayaḥ, prthivyām cānuḥkṣyante haro nāmaiṣa yūthapaḥ / yaṁ prṣṭhato 'nugacchanti śataśo 'tha sahasraśaḥ , drumān udyamya sahitā laṅkārohaṇatatparāḥ/ eṣa koṭisahasreṇa vānarāṇām mahaujasām, ākāṅkṣate tvām saṁgrāme jetuṁ parapuramjaya/ nīlān iva mahāmeghāms tiṣṭhato yāms tu paśyasi, asitāñ janasaṁkāśān yuddhe satyaparākramān/ nakhadamīṣṭrā - yudhān vīrāms tikṣṇakopān bhayāvahān, asaṁkhyeyān anirdeśyān param pāram ivodadheḥ/ parvateṣu ca ye ke cid viṣameṣu nadīṣu ca, ete tvām abhivartante rājann ṛṣkāḥ sudārūṇāḥ / eṣāṁ madhye sthito rājan bhīmākṣo bhīmadarśanaḥ, parjanya iva jīmūtaiḥ samantāt parivāritāḥ/ ṛkṣavantaṁ giriśreṣṭham adhyāste narmadām piban, sarvarkṣāṇām adhipatir dhūmro nāmaiṣa yūthapaḥ/ yavīyān asya tu bhrātā paśyainam parvatopamam, bhrātrā samāno rūpeṇa viśiṣṭas tu parākrame/ sa eṣa jāmbavān nāma mahāyūtha - payūthapaḥ, praśānto guruvartī ca saṁprahāreṣv amarṣanaḥ/ etena sāhyam sumahat kṛtam śakrasya dhīmatā, devāsura jāmbavatā labdhāś ca bahavo varāḥ/ āruhya parvatāgrebhyo mahābhravipulāḥ śilāḥ, muñcanti vipulākārā na mṛtyor udvijanti ca / rākṣasāṇām ca sadṛśāḥ piśācāṇām ca romaśāḥ , etasya sainye bahavo vicaranty agnitejasaḥ/ yaṁ tv enam abhisamrabdham plavamānam iva sthitam, prekṣante vānarāḥ sarve sthitam yūthapayūthapam/ eṣa rājan sahasrākṣam paryupāste harīśvaraḥ, balena balasaṁpanno rambho nāmaiṣa yūthapaḥ/ yaḥ sthitam yojane śailam gacchan pārśvena sevate, ūrdhvaṁ tathaiva kāyena gataḥ prāpnoti yojanam/ yasmān na paramam rūpam catuṣpādeṣu vidyate, śrutaḥ saṁnādano nāma vānarāṇām pitāmahaḥ/ yena yuddham tadā dattam raṇe śakrasya dhīmatā, parājayaś ca na prāptaḥ so 'yaṁ yūthapayūthapaḥ, yasya vikramamānasya śakrasyeva parākramah/ eṣa gandharvakanyāyām utpannaḥ kṣṇavartmanā, purā devāsura yuddhe sāhyārtham tridivaukasām/ yasya vaiśravaṇo rājā jambūm upaniṣevate, yo rājā parvatendrāṇām bahukimnarasevinām/ vihārasukhado nityam bhrātus te rākṣasādhipa, tatraiṣa vasati śrīmān balavān vānaraṣabhaḥ, yuddheṣv akatthano nityam krathano nāma yūthapaḥ/ vṛtaḥ koṭisahasreṇa harīṇām samupasthitaḥ , eṣaivāśamsate laṅkāṁ svenānīkena marditum/ yo gaṅgām anu paryeti trāsayan hastiyūthapān, hastinām vānarāṇām ca pūrvavairam anusmaran/ eṣa yūthapatir netā gacchan giriguhāśayaḥ, harīṇām vāhinī mukhyo nadīm ----- haimavatīm anu/ uśīra bījam āsṛitya parvataṁ mandaropamam, ramate vānaraśreṣṭho divi śakra iva svayam/ enam śatasahasrāṇām sahasram abhivartate, eṣa durmarṣaṇo rājan pramāthī nāma yūthapaḥ/ vātenevoddhataṁ megham yam enam anupaśyasi, vivartamānam bahuśo yatrataḥ bahulam rajah/ ete 'sitamukhā ghorā golāṅgūlā mahābalāḥ, śataṁ śatasahasrāṇi dṛṣṭvā vai setubandhanam / golāṅgūlam mahāvegām gavākṣam nāma yūthapam, parivāryābhivartante laṅkāṁ marditum ojasā/ bhramarācaritā yatra sarvakāmaphaladrumāḥ, yaṁ sūryatulyavarṇābham anuparyeti parvatam/ yasya bhāsā sadā bhānti tadvarṇā mṛgapakṣiṇaḥ, yasya prastham mahātmāno na tyajanti maharṣayaḥ/ tatraiṣa ramate rājan ramye kāñcanaparvate, mukhyo vānaramukhyānām kesarī nāma yūthapaḥ/ ṣaṣṭir girisahasrāṇām ramyāḥ kāñcanaparvatāḥ, teṣāṁ madhye girivaras tvam ivānagha rakṣasām/ tatraite kapilāḥ śvetās tāmrahāsyā madhupiṅgalāḥ, nivasanty uttamagirau tikṣṇadamīṣṭrānakhāyudhāḥ/ simha iva caturdamīṣṭrā vyāghrā iva durāsadaḥ, sarve vaiśvanarasamā jvalitāśīviṣopamāḥ/ sudīrghāñcitalāṅgūlā mattamātaṁgasamñibhāḥ, mahāparvatasamkāśā mahājīmūtanisvanāḥ/ eṣa caiśām adhipatir madhye tiṣṭhati vīryavān, nāmnā prthivyām vikhyāto rājāñ śatabalīti yaḥ , eṣaivāśamsate laṅkāṁ svenānīkena marditum/ gajo gavākṣo gavayo nalo nīlāś ca vānaraḥ, ekaika eva yūthānām koṭibhir daśabhir vṛtaḥ / tathānye vānaraśreṣṭhā vindhyaparvatavāsinaḥ, na śakyante bahutvāt tu saṁkhyātum laghuvikramāḥ/ sarve mahārāja mahāprabhāvāḥ; sarve mahāśailanikāśakāyāḥ, sarve samarthāḥ prthivīm kṣaṇena ; kartum pravidhvastavikīrṇaśailām/*

Saarana further described as Ravana seemed interested further details. He said: Rakshasa Raja! as you are interested details of the Vanara Yoddhas I am giving other significant details. Besides the Vanara

Yoddhas, the Maha Reeksha Maha Kaayas like Reeksha Raja Dhumra who is of mountainous physique, at once frightful and the resident ‘parvata shikharas. Then his younger brother the legendary Jambavan whose ‘svabhaava’ is no doubt cool and dignified yet is a Maha Parakrami. He is ever a follower of the directives and ‘seva’ of ‘Guru Jana’ yet on battle fronts his truly invincible. In the battle waged by Indra and Devas against Asuras, his valour and courage was amazing as his very grip with piercing nails was able to smash down numberless Asuras. His fellow followers with their black bushes like giant size bodies had always created havoc in the course of the battle. Once provoked the Riksha Maha Senna under Jambavan’s leadership was worse than that of Pishachas and Rakshasaas. They are of the thick black cloud physical statures and have least bother for ‘mrityu’ at any time.

[Vishleshana on Jambavaan as recalled from the Text of the Essence of Valmiki Kishkindha Ramayana:

‘Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvidida - Sushena-and Jambavan, about their respective abilities to cross the Maha Sagara. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from here to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Jambavan further confirmed: *tāṁś ca sarvān hariśreṣṭhāñ jāmbavān punar abravīt, na khalv etāvad evāsiḍ gamane me parākramah/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkr̥taḥ pūrvam kramamāṇas trivikramah/* In the years of yore when Bhagavan Vishnu assumed the incarnation of Vamana Deva, as Danava Bali Chakravarti bestowed mere three feet of land to Vamana, then the latter measured mere two feet as earth and urthva lokas and for the third foot was of the nether lokas with Bali down under too. That was the time, Jambavaan recalled he was able to perform full parikrama to the Virat swarupa! --- *aham etad gamiṣyāmi yojanānām śataṁ mahat, nivartane tu me śaktiḥ syān na veti na niścitam/* Then buddhhimaan Angada while addressing Jambavan with great respect for his age, valour and enormous ‘panditya’ said : ‘ I should no doubt be able to cover hundred yojanas of the Maha Sagara from here to Lanka dwipa, but do not have the confidence of possible return!’ ]

Stanza 15 continued: Maha Veera Jambavan the King of Bears such as Black bears-grizzly bears-panda bears-sloth bears-Sun bears-polar bears, which are symbolic of strength, stability and supportive ever has as yudhapati called Dambha who despatches his army and is a ‘maha upaasaka’ of Indra Deva: Maha Raja Lankeshwara! So much about Jambavan and his sena. Now you malso please note another Vanara Veera Samnaadana popularly known as the Vaanara Pitaamaha who had ever been called by Indra Deva to assist him in Deva- Danava-Asura Yuddhas for assistance to Devas. Then Saarana descibed about Krathana the Vaanara Yuthapati who often was appoached for assistance; this Vararottama was born of Agni Deva’s samyoga with a Gandharva Kanya and thus called as Agni Putra. Rakshasraja! Maha Vaanara Krathana is ever worshipped by Kinnaras, Maha Parvara Rajas and a friend of Kubera your cousin brother, as Kubera on his own garden reserves a place under a jambu tree. Maha Krathana never boasts of his bravery in battles yet he is stated to lead arabs of vanara veeras around him and is awaiting the great opportunity of demolish Lankapuri. Then there is a Pramaathi namaka Maha Vanara Yodhapati who is worthy of special mention. He has a following of ten crores of Maha Vanaras . Recalling the remote past rivalry of Maha Kesari the father of Veera Hanuman between Maha Vanaras and Gajendraas, Pramathi with his followers of ten crores and stationed himself atop Mandarachala and Usheerabeeja Parvata where even Indra Deva’s Airavata Elephant would not dare enter, let alone common elephants into the surrounding fruit and flower gardens nearby. Then the Vanara Sena headed by Gavaksha are of the classification of ‘Golaangula’ or popularly naned ‘langoors’ with black faces and long tails who were famed as having assisred in the construction of ‘setu bandhana’. They too are over enthusiatic to devastate Lanka puri. Then the name of Kesari is known worldwide as the father of Maha Veera Hanuman whose

escapades are fresh in the memory of Lankapuri citizens. Kesari along with his maha vaanara sena is ever joyful in the fruit gardens of Meru Parvata which are ever green in the six seasons all through the years. Then there is Shatabali Senapati a ‘Suryopasaka’ who too is anxiously waiting for Shri Rama karuna and fulfill ‘Lanka Vinashana’ forthwith. *gajo gavākṣo gavayo nalo nīlāś ca vānaraḥ, ekaika eva yūthānām koṭibhir daśabhir vṛtaḥ / tathānye vānaraśreṣṭhā vindhyaparvatavāsinaḥ, na śakyante bahutvāt tu saṁkhyātum laghuvikramāḥ/ sarve mahārāja mahāprabhāvāḥ; sarve mahāsailanikāśakāyāḥ, sarve samarthāḥ prthivīm kṣaṇena ; kartum pravindhvastavikīrṇaśailām/* Maha Raja! Gaja-Gavaksha-Gavaya-Nala-Neela Senapatis with ten crores each of their Vaanaara Maha Senas are right now surrounded the Lankapuri about to attack; further the Maha Samudra Samana Vindyachala Vaanara Sena is truly countless. In short, the totality of the attacking Sena is replete with ‘parvata samaana shaktivaan’ is right at your door step.

## Sarga Twenty Eight

As Saarana reported his findings to Ravana, Shuka detailed about Sugriva’s Ministers, Mainda-Dvididas, Hanuman, Rama Lakshmanas, Sugriva Vibhishanas, and further details of the number of Vanara Sena

*Sāraṇasya vacaḥ śrutvā rāvaṇam rākṣasādhipam, balam ālokayan sarvaṁ śuko vākyam athābravīt/ sthitān paśyasi yān etān mattān iva mahādvipān, nyagrodhān iva gāṅgeyān sālān haimavatīn iva/ ete duṣprasahā rājan balinaḥ kāmārūpiṇaḥ, daityadānavasaṁkāśā yuddhe devaparākramāḥ/ eṣāṁ koṭisahasrāṇi nava pañcaca sapta ca, tathā śaṅkhasahasrāṇi tathā vṛndaśatāni ca / ete sugrīvasacivāḥ kiṣkindhānilayāḥ sadā, harayo devagandharvair utpannāḥ kāmārūpiṇaḥ/ yau tau paśyasi tiṣṭhantau kumārau devarūpiṇau, maindaś ca dvividaś cobhau tābhyām nāsti samo yudhi/ brahmaṇā samanujñātāv amṛtaprāśināv ubhau, āśaṁsete yudhā laṅkāṁ etau marditum ojasā/ yāv etāv etayoḥ pārśve sthitau parvatasamṇibhau, sumukho vimukhaś caiva mṛtyuputrau pituḥ samau / yaṁ tu paśyasi tiṣṭhantaṁ prabhinnam iva kuñjaram, yo balāt kṣobhayet kruddhaḥ samudram api vānaraḥ/ eṣo ’bhigantā laṅkāyā vaidehyāś tava ca prabho, enaṁ paśya purā dṛṣṭam vānaram punar āgatam / jyeṣṭhaḥ kesariṇaḥ putro vātātmaja iti śrutaḥ, hanūmān iti vikhyāto laṅghito yena sāgaraḥ/ kāmārūpī hariśreṣṭho balarūpa - samanvitaḥ, anivāryagatiś caiva yathā satatagaḥ prabhuḥ/ udyantaṁ bhāskaram dṛṣṭvā bālāḥ kila pipāsitaḥ, triyojanasahasraṁ tu adhvānam avatīrya hi/ ādityam āhariṣyāmi na me kṣut pratiyāsyati, iti saṁcintya manasā puraiṣa baladarpitaḥ/ anādhr̥ṣyatamaṁ devam api devar̥ṣidānavaiḥ , anāsādyaiḥ patito bhāskarodayane girau/ patitasya kaper asya hanur ekā śilātale, kim cid bhinnā dṛḍhahanor hanūmān eṣa tena vai/ satyam āgamayogena mamaiṣa vidito hariḥ, nāsyā śakyam balaṁ rūpaṁ prabhāvo vānubhāṣitum/ eṣa āśaṁsate laṅkāṁ eko marditum ojasā, yaś caiṣo ’nantaraḥ sūraḥ śyāmaḥ padmanibheḥkṣaṇaḥ/ ikṣvākūṇām atiratho loke vikhyāta pauraḥ, yasmin na calate dharmo yo dharmam nātivartate/ yo brāhmam astram vedamś ca veda vedavidamś varah, yo bhindyād gaganam bāṇaiḥ parvatāmś cāpi dārayet/ yasya mṛtyor iva krodhaḥ śakrasyeva parākramaḥ, sa eṣa rāmas tvām yoddhum rājan samabhivartate/ yaś caiṣa dakṣiṇe pārśve śuddhajāmbūnadaprabhaḥ, viśālavakṣās tāmrākṣo nīlakuñcitamūrdhajaḥ/ eṣo ’sya lakṣmaṇo nāma bhrātā prāṇasamaḥ priyaḥ, naye yuddhe ca kuśalaḥ sarvaśāstraviśāradaḥ/ amarṣī durjayo jetā vikrānto buddhimān balī, rāmasya dakṣiṇo bāhur nityam prāṇo bahiṣcaraḥ/ na hy eṣa rāghavasyārthe jīvitaṁ parirakṣati, eṣaivāśaṁsate yuddhe nihantum sarvarākṣasān/ yas tu savyam asau pakṣam rāmasyāśritya tiṣṭhati, rakṣogaṇaparikṣipto rājā hy eṣa vibhīṣaṇaḥ/ śrīmatā rājarājena laṅkāyām abhiṣecitaḥ, tvām eva pratisamrabdho yuddhāyaiṣo ’bhivartate/ yaṁ tu paśyasi tiṣṭhantaṁ madhye girim ivācalam, sarvaśākhāmṛgendrāṇām bhartāram aparājitam/ tejasā yaśasā buddhyā jñānenābhijanena ca, yaḥ kapīn ati babhrāja himavān iva parvatān/ kiṣkindhām yaḥ samadhyāste guhām sagahanadrumām, durgām parvatadurgasthām pradhānaiḥ saha yūthapaiḥ/ yasyaiṣā kāñcanī mālā śobhate śatapuṣkarā, kāntā devamanuṣyāṇām yasyām lakṣmīḥ pratiṣṭhita/ etām ca mālām tārām ca kapirājyaṁ ca śāśvatam, sugrīvo vālinam hatvā rāmeṇa pratipāditaḥ/ evaṁ koṭisahasreṇa śaṅkūnām ca śatena ca, sugrīvo vānarendras tvām yuddhārtham abhivartate/ imām mahārājasamīkṣya vāhinīm; upasthitām prajvalitagrahopamām, tataḥ prayatnaḥ paramo vidhīyatām; yathā jayaḥ syān na paraiḥ parājayaḥ/*

Shuka took the cue of Sharana and initiated the reflexes of Vanara Ministers, Mainda-Dvividas, Hanuman-Rama Laksmanas and of Sugrivas. He initiated: Rakshas Raja! the count of the MahaVaana Sena is approximated at 21 koti sahasras, sahasra ‘shanku’ and hundred ‘brindas’; these are all kishkindha vaasis. Their origin invariably includes the Deva-Gandharvas and possess the power of various forms as they would please. Rajan! Among these Maha Vanaras Yoddhas whom I could spot straightly are Mainda and Dvivida as of ‘Devata Samana’ whom Brahma Himself blessed for ‘amrita paana’ and are very eager to uproot Lankapuri. Then Maha Bali Veera Hanuman standing like an enraged elephant who crossed the Maha Sagara by one leap and succeeded in Sita darshaana creating havoc in Lankapuri by the flames of his tail. *udyantam bhāskaram dṛṣṭvā bālāḥ kila pipāsitaḥ , triyojanasahasram tu adhvānam avatīrya hi/ ādityam āhariṣyāmi na me kṣut pratiyāsyati, iti samcintya manasā puraiṣa baladarpitaḥ/ anādhr̥ṣyatamaḥ devam api devar̥sidānavaiḥ, anāsādyeva patito bhāskarodayane girau/* Once in the past when the Anjanaputra Anjaneya as a ‘baalak’ felt hungry and mistook Surya Deva as a ripe fruit on the sky and jumped up higher and higher on the udaya giri, but having unable to jump up to Surya rolled down the mountain and hurt his ‘hanu’ that is chin or jaw and hence called ‘Hanuman’ the popular name of Anjaneya the Anjana putra. *satyam āgamayogena mamaiṣa vidito hariḥ, nāsyā śakyam balaḥ rūpaḥ prabhāvo vānubhāṣitum/ eṣa āśamsate laṅkāḥ eko marditum ojasā, yaś caiṣo ‘nantaraḥ sūraḥ śyāmaḥ padmanibhekaṣaṇaḥ/* King Ravana! I had learnt from trustworthy sources, I had gathered the background of Hanuman; his ‘bala-rupa-prabhavaas’ appear to be unique. He alone desired to bring down Lanka Saamrajya; how indeed could we forget the recent escapade of his as his tail in flames had successfully burnt off the best part of Lankapuri! Backing Hanuman is the lotus eyed ‘shura veera’ of ‘Ikshvakaku Vamsha shiromani’ atirathi the ‘loka prakhyata’. *yasmin na calate dharmo yo dharmam nātivartate/ yo brāhmam astram vedāṁś ca veda vedavidāḥ varāḥ, yo bhindyād gaganaḥ bāṇaiḥ parvatāṁś cāpi dārayet/ yasya mṛtyor iva krodhaḥ śakrasyeva parākramaḥ , sa eṣa rāmas tvām yoddhum rājan samabhivartate/* He and Dharma appear indivisible as he never crosses the frontiers of virtue and justice. He is equipped with brahmastra and veda jnaana too. His anger is like mṛtyu and parakrama is like of Indra. With his arrows as released with his might could hit and pierce through the high skies. Ravana Raja! as you had forcibly kidnapped his dear wife, now is at Lanka Dwaara. Now: *yaś caiṣa dakṣiṇe pārśve śuddhajāmbūnadaprabhaḥ, viśālavakṣās tāmrākṣo nīlakuñcitamūrdhajaḥ/ eṣo ‘sya lakṣmaṇo nāma bhrātā prāṇasamaḥ priyaḥ, naye yuddhe ca kuśalaḥ sarvaśāstraviśāradaḥ/ amarṣī durjayo jetā vikrānto buddhimān balī, rāmasya dakṣiṇo bāhur nityam prāṇo bahiṣcaraḥ/* Lankeshwara! To Rama’s right side, is Lakshmana; his body shine is of molten gold colour, with broad and robust chest with somewhat looks of redness with his long head hairs are twisted round as a nest, on his head. Like a shadow of Rama, he is never separated from him. He too is an expert advisor to Rama, and is repleted with ‘shastra jnana’ and ‘raja neeti’ as per the interpretation as per ‘desha-kaala-paristhitis’. This ‘amarsha sheela-durjaya-parakrami’ ever ready to destroy the enemy and guarding Rama ever standing to his right and is the alternate energy of Rama. To his left is Vibhishana with his rakshasa ministers behind. Shri Rama had already coronated him as the Lankesha having duly celebrated his ‘rajyaabhishaka’! He is right now in disgust, hatred for Ravana, and desperate for the upcoming battle. Then one could locate Sugriva the maha tejasvi the King of Maha Vaana Sena heading the Sena with his mighty mace on his broad shoulders. Bhagavan Shri Rama having successfully killed Maha Bali Vaali had since handed over Devi Taara and Vanara Rajya to him. *imām mahārājasamikṣya vāhinīm; upasthitām prajvalita grahopamām, tataḥ prayatnaḥ paramo vidhīyatām; yathā jayaḥ syān na paraiḥ parājayaḥ/* Maha Raja, this Maha Sena ready to attack you and the Lanka Samrajya is ever ready with unprecedented speed, daring, desperation as if it is threatening the very existence and the traditional grandeur and magnificence, quite apart from your own individual accomplishments!

### Sarga Twenty Nine

As Shuka Saaranas reported yet with implicit praises of enemies, Ravana burst out, stripped them of ministership, asked his spies to see enemy’s status but Vibhishana noticed Shardula as Rama pardoned.



*śukena tu samākhyātāms tām dṛṣtvā hariyūthapān, samīpastham ca rāmasya bhrātaram svam vibhīṣaṇam/ lakṣmaṇam ca mahāvīryam bhujam rāmasya dakṣiṇam, sarvavānararājām ca sugrīvam bhīmaṇvīkramam/ kim cid āvignahṛdayo jātakrodhaś ca rāvaṇaḥ , bhartsayām āsa tau vīrau kathānte śukasāraṇau/ adhomukhaḥ tau prañatāv abravīc chukasāraṇau, roṣagadgadaya vācā samrabdhaḥ paruṣam vacaḥ/ na tāvat sadṛśam nāma sacivair upajīvibhiḥ , vipriyam nṛpater vaktum nigrahapragrahe vibhoḥ/ ripūṇām pratikūlānām yuddhārtham abhivartatām, ubhābhyām sadṛśam nāma vaktum aprastave stavam / ācāryā guravo vṛddhā vṛthā vām paryupāsītāḥ , sāram yad rājasāstrāṇām anujīvyam na grhyate / grhīto vā na vijñāto bhāro jñānasya vochyate, īdṛśaiḥ sacivair yukto mūrkhair diṣṭyā dharāmy aham / kim nu mṛtyor bhayaṁ nāsti mām vaktum paruṣam vacaḥ, yasya me śāsato jihvā prayacchati śubhāśubham/ apy eva dahanam sprṣṭvā vane tiṣṭhanti pādapāḥ , rājadoṣaparāmṛṣṭās tiṣṭhante nāparādhinaḥ / hanyām aham imau pāpau śatrupakṣaprasamsakau, yadi pūrvopakārair me na krodho mṛdutaṁ vrajet / apadhvaṁsata gacchadhvaṁ samnikarṣād ito mama, na hi vām hantum icchāmi smarann upakṛtāni vām , hatāv eva kṛtaghnau tau mayi snehaparāṇmukhaḥ/ evam uktau tu savṛḍau tāv ubhau śukasāraṇau, rāvaṇam jayaśabdena pratinandyābhiniḥṣtau/ abravīt sa daśagrīvaḥ samīpastham mahodaram, upasthāpaya śīghram me cārān nītiśārādān/ tataś carāḥ saṁtvaritāḥ prāptāḥ pāṛthivaśāsanāt, upasthitāḥ prāñjalayo vardhayitvā jayāśiṣā/ tām abravīt tato vākyaṁ rāvaṇo rākṣasādhipaḥ, cārān pratyavikāṇ śūrān bhaktān vigatasādhvasān/ ito gacchata rāmasya vyavasāyam parīkṣatha, mantreṣv abhyantarā ye 'sya prītyā tena samāgatāḥ/ katham svapiti jāgarti kim anyac ca kariṣyati, vijñāya nipuṇam sarvam āgantavyam aśeṣataḥ/ cāreṇa viditāḥ śatruḥ paṇḍitair vasudhādhipaiḥ, yuddhe svalpena yatnena samāsādyā nirasyate/ cārās tu te tathety uktvā prahṛṣṭā rākṣaseśvaram, shardulamagrataḥ kṛtvā pradakṣiṇam jagmur yatra rāmaḥ salakṣmaṇaḥ/ te suvelasya śailasya samīpe rāmalakṣmaṇau, pracchannā dadṛśur gatvā sasugrīvavibhīṣaṇau/ te tu dharmātmanā dṛṣṭā rākṣasendreṇa rākṣasāḥ , vibhīṣaṇena tatrasṭhā nigṛhītā yadṛcchayā/ vānarair arditās te tu vikrāntair laghuvikramaiḥ, punar laṅkāṁ anuprāptāḥ śvasanto naṣṭacetasaḥ/ tato daśagrīvam upasthitās te; cārā bahirnityacarā niśācarāḥ, gireḥ suvelasya samīpavāsinaḥ; nyavedayan bhīmabalam mahābalāḥ/*

As his Ministers Shuka Saaranas had thus described the readiness of Shri Rama, Lakshmana on his right, Vibhishana to left, Sugriva backed by Maha Vaanara Sena, Angada the son of Indraputra Vaali, bala vikrama shali Hanuman, durjaya Jambavan, and Maha Vaanaras Sushena, Kumuda, Neela, Vaanara shreshthas Nala, Gaja, Gavaksha, Sharabha, Mainda-Dwivadaas Then King Ravana stood up with anger yet with anxiety. Shuka Saaranas stood up erect while trembling with fear of death. Ravana then addressed them as follows in suppressed anger in a rather hoarse and husky tone: Nishachara Mantris! A King could display his 'anugraha and aagraha' or kindness and cruelty alike. You the Ministers should not transgress your limitations and reveal your meanness. As your very existence is subjected to the very mindset of the king and present the factuality of a situation be presented suitably tailored. Further the interpretation of the facts is certainly tuned up to whom you are presenting to. *ripūṇām pratikūlānām yuddhārtham abhivartatām, ubhābhyām sadṛśam nāma vaktum aprastave stavam/ ācāryā guravo vṛddhā vṛthā vām paryupāsītāḥ , sāram yad rājasāstrāṇām anujīvyam na grhyate / grhīto vā na vijñāto bhāro jñānasya vochyate, īdṛśaiḥ sacivair yukto mūrkhair diṣṭyā dharāmy aham*/Tell me Shuka Saaranas, as the shatru sena is confronting already, then to resort to praising them individually named and reporting to your own king is justified! It is clear that you had never digested what all your aachayas, gurus and elders had taught and trained and that was like flavored scents poured into heaps of burnt off ash! Indeed 'raja naati and rana neeti' got coggged down as mere futilities. Or you might have suddenly got erased off from your memory screen. With such impolite and disinformd Mantri Mandali, it appears that I have so far managing the Raja kartavyas all by myself despite being surrounded by incompetent and good for nothing 'Mantri Mandali'! *kim nu mṛtyor bhayaṁ nāsti mām vaktum paruṣam vacaḥ , yasya me śāsato jihvā prayacchati śubhāśubham/ apy eva dahanam sprṣṭvā vane tiṣṭhanti pādapāḥ , rājadoṣaparāmṛṣṭās tiṣṭhante nāparādhinaḥ*/ Then Ravana asserted: 'I am the sole and undisputable King of the Lanka Rajya and the very twist or turn of my tongue becomes the law of the land. But still realising the same very well, how dare you praise the 'shatru sena' right before me! Are you venturing to do so, without fearing my 'praana danadana'! It is possible that in a forest, 'maha vrishaas' are not easily scared of engulfing flames,

but a supreme authority's 'avahelana' is never tolerated, specially eulogising the enemy! I am shattered to such an extent that I could kill you at once. *apadhvaṁsata gacchadhvaṁ saṁnikarṣād ito mama, na hi vāṁ hantum icchāmi smarann upakṛtāni vāṁ, hatāv eva kṛtaghnau tau mayi snehaparāṇmukhau/* Yet, am sparing you with life yet with an instruction to banish from this 'sabha' never showing faces to me again.' Having shouted and howled at Shuka Sharanas, Ravana paused for a while and then instructed Mahodara who was nearby to let in professionally trained 'guptacharas' and instructed them to keep reporting to him directly about the following: *ito gacchata rāmasya vyavasāyaṁ parīkṣatha, mantrēṣv abhyantarā ye 'sya prītyā tena samāgatāḥ/ katham svapiti jāgarti kim anyac ca kariṣyati, vijñāya nipuṇaṁ sarvaṁ āgantavyaṁ aśeṣataḥ/ cāreṇa viditaḥ śatruḥ paṇḍitair vasudhādhīpaiḥ, yuddhe svalpena yatnena samāsāḍya nirasyate/* You must intimate the movement of the Vavna Sena as per Rama's instructions, about his close associates, including his latest friends, how are they sleeping, or awaken and what precisely are they doing etc. and return forthwith. As I become aware of these details then an intelligent king could even suppress them with surprising attacks.' Then the 'guptacharas' witnessed 'Lakshmana sahita Rama' as Vibhishana spotted them at once. Then one of the spies named Shardula was caught red handed and the Vanara soldiers started pounding him along with the other spies too, but due to the kindness of Shri Rama were spared and with great fear and scare of death fled to run back to Lanka to Ravana.

### Sarga Thirty

Then Shardula the spy ran back, Ravana desired as to the origin of Pramukha Vanaras like Jambavan, Sushena, Kesari, Sushena, Dadhimukhi, Sumukha-Sveta-Mainda brothers, Nala-Vegashali and so on.

*Tatas tam akṣobhya balaṁ laṅkādhīpataye carāḥ, suvele rāghavaṁ śaile nivīṣtaṁ pratyavedayan/ cārāṇāṁ rāvaṇaḥ śrutvā prāptaṁ rāmaṁ mahābalaṁ, jātodvego 'bhavat kim cic chārdūlaṁ vākyam bravīt/ ayathāvac ca te varṇo dīnaś cāsi niśācara, nāsi kaccid amitṛāṇāṁ kruddhāṇāṁ vaśam āgataḥ/ iti tenānuśīṣtaḥ tu vācam mandam udīrayat, tadā rākṣasaśārdūlaṁ śārdūlo bhayavihvalaḥ/ na te cārayitum śakyā rājan vānarapuṅgavāḥ, vikrāntā balavantaś ca rāghaveṇa ca rakṣitāḥ/nāpi sambhāṣitum śakyāḥ sampraśno 'tra na labhyate, sarvato rakṣyate panthā vānaraiḥ parvatopamaiḥ/ praviṣṭamātre jñāto 'haṁ bale tasminn acārite, balād gṛhīto bahubhir bahudhāsmi vidūrītaḥ / jānubhir muṣṭibhir dantaś talaiś cābhihato bhṛṣam, pariṇīto 'smi haribhir balavadbhir amarṣaṇaiḥ/ pariṇīya ca sarvatra nīto 'haṁ rāmasaṁsadam, rudhirādīgdhasarvāṅgo vihvalaś calitendriyaḥ/ haribhir vadhyamānaś ca yācamānaḥ kṛtāñjaliḥ, rāghaveṇa paritrāto jīvāmi ha yadrecchayā eṣa śailaiḥ śilābhiś ca pūrayitvā mahārṇavam, 6021011c dvāram āśrīya laṅkāyā rāmaś tiṣṭhati sāyudhaḥ/ garuḍavyūham āsthāya sarvato haribhir vṛtaḥ, mām viśṛjya mahātejā laṅkāṁ evābhivartate / purā prākāram āyāti kṣipram ekataraṁ kuru, sītāṁ cāsmi prayacchāsu suyuddhaṁ vā pradīyatām/ manasā saṁtatāpātha tac chrutvā rākṣasādhipaḥ, śārdūlasya mahad vākyam athovāca sa rāvaṇaḥ/ yadi mām pratiyudhyeran devagandharvadānavāḥ, naiva sītāṁ pradāsyāmi sarvalokabhayaḍ api/ evam uktvā mahātejā rāvaṇaḥ punar abravīt, cāritā bhavatā senā ke 'tra śūrāḥ plavaṅgamāḥ/ kīḍṛśāḥ kimprabhāvāś ca vānarā ye durāsādāḥ , kasya putrāś ca pautrāś ca tattvam ākhyāhi rākṣasa/ tatr atra pratipatsyāmi jñātvā teṣāṁ balābalaṁ, avaśyaṁ balasaṁkhyānaṁ kartavyaṁ yuddham icchatā/ athaivam uktaḥ śārdūlo rāvaṇenottamaś caraḥ, idaṁ vacanam ārebhe vaktum rāvaṇasaṁnidhau/ atharkṣarajasah putro yudhi rājan sudurjayaḥ, gadgadasyātha putro 'tra jāmbavān iti viśrutaḥ/ gadgadasyaiva putro 'nyo guruputraḥ śatakratoḥ, kadanam yasya putreṇa kṛtam ekena ra kṣasām/ suṣeṇaś cāpi dharmātmā putro dharmasya vīryavān, saumyaḥ somātmajaś cātra rājan dadhimukhaḥ kapiḥ/ sumukho durmukhaś cātra vegadarśī ca vānaraḥ, mṛtyur vānararūpeṇa nūnaṁ sṛṣṭaḥ svayambhuvā / putro hutavahasyātha nīlaḥ senāpatīḥ svayam, anilasya ca putro 'tra hanūmān iti viśrutaḥ/ naptā śakrasya durdharṣo balavān aṅgado yuvā, maindaś ca dvididaś cobhau balināv aśvisambhavau/ putrā vaivasvatasyātra pañcakālāntakopamāḥ, gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ/ śveto jyotirmukhaś cātra bhāskarasyātmasaṁbhavau, varuṇasya ca putro 'tha hemakūtaḥ plavaṅgamāḥ/ viśvakarmasuto vīro nalaḥ plavagasattamaḥ, vikrānto vegavān atra vasuputraḥ sudurdharaḥ/ daśavānarakṛtyaś ca śūrāṇāṁ yuddhakāṅkṣiṇāṁ, śrīmatāṁ devaputrāṇāṁ śeṣān nākhyātum utsahe/ putro daśarathasyaiṣa siṁhasaṁhanano yuvā, dūṣaṇo nihato yena kharaś ca*

*triśirās tathā/ nāsti rāmasya sadṛśo vikrame bhuvi kaś cana, virādho nihato yena kabandhaś cāntakopa./ vaktum na śakto rāmasya naraḥ kaś cid guṇān kṣitau, janasthānagatā yena tāvanto rākṣasāḥ hatāḥ/ lakṣmaṇaś cātra dharmātmā mātāṅgānām ivarṣabhaḥ, yasya bāṇapathaṁ prāpya na jīved api vāsavaḥ/ rākṣasānām variṣṭhaś ca tava bhrātā vibhīṣaṇaḥ, parigṛhya purīm laṅkāṁ rāghavasya hite rataḥ / iti sarvaṁ samākhyātāṁ tavedaṁ vānaraṁ balam, suvele 'dhiṣṭhitāṁ śaile śeṣakārye bhavān gatiḥ/*

As Shardula along with his spies of Ravana as caught by Vibhishana and got the 'deha shuddhi' by the Vanaras, yet released due to Rama's compassion, met Ravana again. Ravana then asked Shardula as why was he not as aggressive and plucky as usual, then Shardula replied that the vanara veeraas were ever vigilant and Rama protects them all. Even an entry to 'Rama sannidhi' was impossible. Even so we did some how reach atop Suvela Parvata as there was suspicion all around but were finally identified by Vibhishana again and got the pounding of Vanaras, but the ever benign Rama let us free as we returned to you, nevertheless. Lakshmana was keeping guard at the entrance. The parting warning was that either Sita be released or face the attack. Ravana repeated his assertion once again: even if devata-gandharva-daanava and trilokas get shattered by me, still Sita would not be freed. Then he asked Shardula again: 'you had somehow penetrated into the Vanara warriors anyway: tell me, who are the mighty ones who seem to be rather risky among them'. The was : Maha Raja! Jambavan appeared to be risky and in a battle against him to be tough indeed. He is the Riksha Raja being the son of Gadgada, and the latter too would be difficult to win over. Gadgada has another son named Dhumna. Then there is Indra saamana yoddha Kesari the Indra Guru Brihaapati samaana and of course Hanuman the son of Kesari who could himself destroy and uproot the rakshasas as race! Then Maha Raja! dharmatma and parakrami Sushena is the son of Dharma. Further Dadhimukha Vanara the son of Chandra Deva. Then Sumukha, Durmukha and Vega darshi are the sons of Mrityu Devata. Surely indeed, Brahma appears to have blessed Mrityu with these mighty sons! Then the mention worthy senapati Neela Vanara the son of Agni Deva like the famed Hanuman is Vayu Putra. Balavan Angada is the nephew of Indra, besides Mainda and Dwivida the sons of Ahshvini Kumaras. Then Gaja-Gavaksha-Gavaya-Sharabha and Gandhamaadana are the sons of Yama Dharna Raja being the Kaala and Antaka samana parakramis! This is how the vanaras of 'devaamsha sambhutas' are as many as ten crores, all being the dutiful performers of Shri Rama Karya! Maha Raja! the valour of Shri Rama is inestimable as he has the past record of devastating Khara-Dushana-Trishiras already. He had destroyed Viraadha and vikaraala Kabandha in the past and is indeed is invincible. Further at the janasthaana in the dandakaaranya, Rama had the fame of countless Rakshas Veeras. Dharmatma Lakshmana is surely of the paraakrama of Gaja Raja and his 'baana prayoga praveenata' has a record of 'never miss the targets'. There besides, Shveta and Jyotirmukha Vaanara Veeras are the ourasa putras of Surya Deva, while Hemakuta Vaanara Veera is stated as Varuna Putra. Besides, Veeravara Nala is stated as the son of Vishvakarma the celestial architect cum construction engineer while Vegashali named maha vaanara is stated to be the son of Vasu Devatas. Thus Shri Rama Lakshmanas are now in the company of Vibhishana Sugrivas are ever ready to jump in to the offensive. And Maha Raja! the rest is in your hands and command!

### Sarga Thirty One

Having shattered by Rama's impending attack by his spies, Ravana sought to a cover up his vicarious pleasure and planned a trick by presenting a Maya Rama Mastaka to Sita to force her to submission.

*Tatas tam akṣobhyabalaṁ laṅkāyām nṛpateś carāḥ , suvele rāghavaṁ śaile nivīṣṭaṁ pratyavedayan/ cārāṇām rāvaṇaḥ śrutvā prāptaṁ rāmaṁ mahābalaṁ, jātodvego 'bhavat kiṁ cit sacivāṁś cedam abravīt/ mantriṇaḥ śīghraṁ āyāntu sarve vai susamāhitāḥ, ayaṁ no mantrakālo hi saṁprāpta iva rākṣasāḥ/ tasya tac chāsanāṁ śrutvā mantriṇo 'bhyāgaman drutam, tataḥ saṁmantrayām āsa sacivai rākṣasaiḥ saha/ mantrayitvā sa durdharṣaḥ kṣamaṁ yat samanantaram, visarjayitvā sacivān praviveśa svam ālayam/ tato rākṣasaṁ āhūya vidyujjihvaṁ mahābalaṁ, māyāvidaṁ mahāmāyaḥ prāviśad yatra maithilī/ vidyujjihvaṁ ca māyājñam abravīd rākṣasādhipaḥ, mohayiṣyāmahe sītām māyayā janakātmajāṁ/ śiro māyāmayaṁ*

grhya rāghavasya niśācara, mām tvam samupatiṣṭhasva mahac ca saśaram dhanuḥ/ evam uktas tathety āha vidyujjihvo niśācaraḥ, tasya tuṣṭo 'bhavad rājā pradadau ca vibhūṣaṇam/ aśokavanikāyām tu praviveśa mahābalaḥ, tato dīnām adainyārham dadarśa dhanadānujaḥ, adhomukhīm śokaparām upaviṣṭām mahātale/ bhartāram eva dhyāyantīm aśokavanikām gatām, upāsyamānām ghorābhī rākṣasībhīr adūrataḥ/ upasṛtya tataḥ sītām praharṣan nāma kīrta yan, idam ca vacanam dhṛṣṭam uvāca janakātmajām/ sāntvyamānā mayā bhadre yam upāśṛitya valgase, khara hantā sa te bhartā rāghavaḥ samare hataḥ/ chinnaṁ te sarvato mūlaṁ darpas te nihato mayā, vyasanenātmanaḥ sīte mama bhāryā bhaviṣyasi/ alpapuṇye nivṛttārthe mūdhe paṇḍitamānini, śṛṇu bhartṛbadham sīte ghoram vṛtravadham yathā/ samāyātaḥ samudrāntam mām hantum kila rāghava, vānarendrapraṇītena balena mahatā vṛtaḥ/ samniviṣṭaḥ samudrasya tīram āsādy dakṣiṇam, balena mahatā rāmo vrajaty astam divākare/ athādhvani pariśrāntam ardharātre sthitam balam, sukhasuptam samāsādy cāritam prathamam caraiḥ/ tat prahastapraṇītena balena mahatā mama, balam asya hataṁ rātrau yatra rāmaḥ sulakṣmaṇaḥ/ paṭṭasān parighān khaḍgāmś cakrān daṇḍān mahāyasān, bāṇajālāni śulāni bhāsvarān kūṭamudgarān/yaṣṭīś ca tomarān prāsaṁś cakrāni musalāni ca, udyamyodyamya rakṣobhir vānareṣu nipātītāḥ/ atha suptasya rāmasya prahastena pramāthinā, asaktam kṛtahastena śiraś chinnaṁ mahāsinā / vibhīṣaṇaḥ samutpatya nigrhīto yadṛcchayā, diśaḥ pravrajitaḥ sarvair lakṣmaṇaḥ plavagaiḥ saha/ sugrīvo grīvayā śete bhagnayā plavagādhīpaḥ, nirastahanukaḥ śete hanūmān rākṣasair hataḥ/ jāmbavān atha jānubhyām utpatan nihato yudhi, paṭṭasair bahubhīś chinno nikṛttaḥ pādapo yathā / maindaś ca dvividaś cobhau nihatau vānaraṣabhaḥ, niḥśvasantau rudantau ca rudhireṇa samukṣitau/ asinābhyāhataś chinno madhye ripuniśūdanaḥ, abhiṣṭanati medinyām panasāḥ panaso yathā/ nārācāir bahubhīś chinnaḥ śete daryām darīmukhaḥ, kumudas tu mahātejā niṣkūjan sāyakair hataḥ/ aṅgado bahubhīś chinnaḥ śarair āsādy rākṣasaiḥ, pātito rudhirodgārī kṣitau nipatito 'ṅgadaḥ/ harayo mathitā nāgai rathajālais tathāpare, śāyitā mṛditās tatra vāyuvegair ivāmbudāḥ/pradrutās ca pare trastā hanyamānā jaghanyataḥ, abhidrutās tu rakṣobhiḥ simhair iva mahādvipāḥ/ sāgare patitāḥ ke cit ke cid gaganam āśritāḥ, rākṣā vṛkṣān upārūḍhā vānaraś tu vimiśritāḥ/ sāgarasya ca tīreṣu śaileṣu ca vaneṣu ca, piṅgākṣās te virūpākṣair bahubhir bahavo hatāḥ/ evam tava hato bhartā sasainyo mama senayā, kṣatajārdram rajodhvastam idam cāsyāhṛtam śiraḥ/ tataḥ paramadurdharṣo rāvaṇo rākṣaseśvaraḥ, sītāyām upaśṛṇvantyām rākṣasīm idam abravīt/ rākṣasam krūrakarmāṇam vidyujjihvam tvam ānaya, yena tad rāghavaśiraḥ saṁgrāmāt svayam āhṛtam/ vidyujjihvas tato grhya śiras tat saśarāsanam, praṇāmaṁ śirasā kṛtvā rāvaṇasyāgrataḥ sthitaḥ/ tam abravīt tato rājā rāvaṇo rākṣasam sthitam, vidyujjihvam mahājihvam samīpaparivartinam/ agrataḥ kuru sītāyāḥ śighram dāśaratheḥ śiraḥ, avasthām paścimām bhartuḥ kṛpaṇā sādhu paśyatu/ evam uktam tu tad rakṣaḥ śiras tat priyadarśanam, upanikṣīpya sītāyāḥ kṣipram antaradhīyata/ rāvaṇaś cāpi cikṣepa bhāsvaraṁ karmukam mahat, triṣu lokeṣu vikhyātam sītām idam uvāca ha/ idam tat tava rāmasya karmukam jyāsamānvitam, iha prahastenānītam hatvā tam niśi mānuṣam/ sa vidyujjihvena sahaiva tac chiro; dhanuś ca bhūmau vinikīrya rāvaṇaḥ, videharājasya sutām yaśasvinīm; tato 'bravīt tām bhava me vaśānugā/

Having convened an emergency meeting of his 'maha mantri mandali', Ravana instructed maha maayavi Vidyujjihva to create a replica of Shri Rama's head as having fallen on a mutual encounter with Ravana rolled down on the battle ground and bring to to him atonce. As Vidyujihva created the 'Maya Shri Rama Shiras' likewise with Rama's head with flows of blood still trickling, Ravana along with the minister headed to Ashoka Vaatika and saw Deva Sita who was already drowned in tears awaiting her dearmost Shri Rama, and quite oblivious of the developments at the gates of Lankapuri. Surrounded by cruel most and grotesque Maha Rakshasis, Ravana reached Devi Sita and addressed her: sāntvyamānā mayā bhadre yam upāśṛitya valgase, khara hantā sa te bhartā rāghavaḥ samare hataḥ/ chinnaṁ te sarvato mūlaṁ darpas te nihato mayā, vyasanenātmanaḥ sīte mama bhāryā bhaviṣyasi/ alpapuṇye nivṛttārthe mūdhe paṇḍitamānini, śṛṇu bhartṛbadham sīte ghoram vṛtravadham yathā / Bhadre! I have been constanly approaching you again and again with my sincere requests to conceed and become my Prime Queenship but ignored asserting that your husband was a hero to have killed Khara and his associates. But alas! the hero is now lying with his severed head as smashed down by me. I have smashed your overbearing arrogance and self decietfulness. Yet, I have no doubt could consider your Prime



Queeniship. Now ignore your Shri Rama chintana for ever and for good. Your so called ‘punya’ as a pativrata has thus faded suddenly and at least now you must enjoy the hues of the rising Sun in your youth days ahead. In case you are interested as to how the erstwhile story of Vritraasura vadha had taken place, you may like to hear from me the circumstances leading to Rama’s sad termination of life.

(Ref. Vishleshana on Vritrasura Vadha vide Sarga Twenty Five of Valmiki Ayodhya Ramayana originally from Maha Bhagavata and Devi Bhagavata)

Stanzas 18 on ward:

It is learnt that a Maha Vaavara Sena headed by Sugriva had recently arrived at the shores of the Saagara headed by Rama on the northern side of Lankapuri. At the midnight time, it appeared that the Vanara Sena was bodily tired and fell asleep. Then my ‘guptacharis’ visited the place. Then the detachment of the Rakshasa Sena led by Prahasta, where Rama Lakshmanas too were present, destroyed a good portion of the Vanara sena. Then my Rakshasa soldiers utilised pattishaas-parighas-chakras-shulas-musalas and so on and killed the vanaras. *atha suptasya rāmasya prahastena pramāthinā, asaktaṁ kṛtahastena śira ś chinnam mahāsinā/ vibhīṣaṇaḥ samutpatya nigrhīto yadṛcchayā , diśaḥ pravrajitaḥ sarvair lakṣmaṇaḥ plavagaiḥ saha/ sugrīvo grīvayā śete bhagnayā plavagādhipaḥ, nirastahanukaḥ śete hanūmān rākṣasair hataḥ/* Then Shatru Vinasahana Rakshasa Maha Senapati Prahasta whose staggering physical stature with long and mighty arms took up a sharp sword and severed your dear Shri Rama Mastaka as is presented to you now. Then suddenly caught hold of Vibhishana the ‘swami drohi’ being my own younger brother as also Lakshmana who was making all out efforts to run away were killed in moments of time. Then the demoralised Sugriva the King of Vanaras was beheaded by Prahasta even as Hanuman was already hurt with his ‘hanu’ or jaw was overpowered by a strong group of Maha Raakshaas and was killed mercilessly recalling the nasty memories of his erstwhile misadventure in his earlier visit to Lanka Puri as a proper retribution. Similarly Jambavan the King of Bhallukas as was leaping back and forth facing the Rakshasa Veeras was hurt by his ghutana or knees by the ‘pattisha prahaaraas’ of a handful Rakshasa Veeras! Similarly, Mainda-Dvidida Maha Vanara Yodhas were despatched to Yama Puri. Similarly, Panasa-Andada and the so called Maha Vanara prabhritis were subjected to death.’ As Ravana then instructed his Minister Vuduyjijhva to keep Rama Mastaka right before Devi Sita and asserted as follows *rāvaṇaś cāpi cikṣepa bhāsvaram karmukam mahat, triṣu lokeṣu vikhyātam sītām idam uvāca ha/ idam tat tava rāmasya karmukam jyāsamanvitam, iha prahastenānītam hatvā tam niśi mānuṣam/ sa viduyjijhvena sahaiva tac chiro; dhanuś ca bhūmau vinikīrya rāvaṇaḥ, videharājasya sutām yaśasvinīm; tato ’bravīt tām bhava me vaśānugā/* Site! This is Rama’s ‘tribhuvana khyata Rama dhanush’ down as placed along with Shri Rama Mastaka and disappeared with a threat to her surrender even now.

## Sarga Thirty Two

As Ravana showed the maya Rama mastaka to Devi Sita mischievously, she was totally lost her self awareness totally shattered and requested Ravana to kill her and place her body besides Rama’s too.

*Sā sītā tac chiro dṛṣṭvā tac ca karmukam uttamam , sugrīvapratisamsargam ākhyātam ca hanūmatā/ nayane muk havarṇam ca bhartus tat sadṛśam mukham , keśān keśāntadeśam ca tam ca cūḍamaṇim śubham/ etaiḥ sarvair abhijñānair abhijñāya suduḥkhitā, vijagarhe ’tha kaikeyīm krośantī kurarī yathā/ sakāmā bhava kaikeyi hato ’yam kulanandanaḥ, kulam utsāditam sarvaṁ tvayā kalahaśīlayā/ āryeṇa kim nu kaikeyyāḥ kṛtam rāmeṇa vipriyam , yad grhāc cīravasanas tayā prasthāpito vanam / evam uktvā tu vaidehī vepamānā tapasvinī, jagāma jagatīm bālā chinnā tu kadalī yathā/ sā muhūrtāt samāśvasya pratilabhya ca cetanām, tac chirāḥ samupāghrāya vilalāpāyatekṣaṇā/ hā hatāsmi mahābāho vīravratam anuvratā, imām te paścimāvasthām gatāsmi vidhavā kṛtā / prathamam maraṇam nāryā bhartur vaigunyam ucyate, suvṛttaḥ sādhuṣṛttāyāḥ samvṛttas tvam mamāgrataḥ/ duḥkhād duḥkham prapannāyā magnāyāḥ śokasāgare, yo hi mām udyatas trātuṁ so ’pi tvam vinipātitaḥ/ sā śvaśrūr mama kausalyā tvayā putreṇa rāghava, vatseneva yathā dhenur vivatsā vatsalā kṛtā / ādiṣṭam dīrgham āyus te yair*

acintyaparākrama, anṛtaṁ vacanaṁ teṣāṁ alpāyur asi rāghava/ atha vā naśyati prajñā prājñasyāpi satas tava, pacaty enaṁ tathā kālo bhūtānāṁ prabhavo hy ayam/ adṛṣtaṁ mṛtyum āpannaḥ kasmāt tvaṁ nayaśāstravit, vyasanānāṁ upāyajñāḥ kuśalo hy asi varjane/tathā tvaṁ saṁpariṣvajya raudrayāti - nṛśamsayā. kālārātryā mayācchidya hṛtaḥ kamalalocanaḥ/ upaśeṣe mahābāho mām vihāya tapasvinīm, priyāṁ iva śubhāṁ nārīm pṛthivīm puruṣarṣabha / arcitaṁ satataṁ yatnād gandhamālyair mayā tava, idaṁ te matpriyaṁ vīra dhanuḥ kāñcanabhūṣitam/ pitrā daśarathena tvaṁ śvaśureṇa mamānagha, pūrvaiś ca pitṛbhiḥ sārddhaṁ nūnaṁ svarge samāgataḥ / divi nakṣatrabhūtas tvaṁ mahat karma kṛtaṁ priyam, puṇyaṁ rājarṣivaṁśaṁ tvaṁ ātmanaḥ samupekṣase/ kiṁ mām na prekṣase rājan kiṁ mām na pratibhāṣase, bālāṁ bālena saṁprāptāṁ bhāryāṁ mām sahacāriṇīm/ saṁśrutaṁ gṛhṇatā pāṇīm carīṣyāmīti yat tvayā, smara tan mama kākutṣtha naya mām api duḥkhitām/ kasmān mām apahāya tvaṁ gato gatimatām vara, asmāl lokād amuṁ lokam tyaktvā mām iha duḥkhitām/ kalyāṇair ucitaṁ yat tat pariṣvaktam mayaiiva tu, kravyādais tac charīraṁ te nūnaṁ viparikṣyate / agniṣtomādibhir yajñair iṣṭavān āptadakṣiṇaiḥ, agnihotreṇa saṁskāraṁ kena tvaṁ tu na lapsyase/ pravrajyām upapannānāṁ trayāṇām ekam āgataṁ, pariprakṣyati kausalyā lakṣmaṇaṁ śokalālasā/ sa tasyāḥ paripreccchantyā vadhaṁ mitrabalasya te, tava cākhyāsyate nūnaṁ niśāyāṁ rākṣasair vadham/ sā tvām suptaṁ hataṁ śrutvā mām ca rakṣogṛhaṁ gatām , hṛdayena vidīṛṇena na bhaviṣyati rāghava / sādhu pātaya mām kṣipraṁ rāmasyopari rāvaṇaḥ, samānaya patiṁ patnyā kuru kalyāṇam uttamam/ śirasā me śiraś cāsyā kāyaṁ kāyena yojaya, rāvaṇānugamiṣyāmi gatiṁ bhartur mahātmanaḥ, muhūrtam api necchāmi jīvitum pāpajīvinā/ śrutaṁ mayā vedavidāṁ brāhmaṇānāṁ pitur grhe , yāsāṁ strīṇāṁ priyo bhartā tāsāṁ lokā mahodayāḥ/ kṣamā yasmin damas tyāgaḥ satyaṁ dharmāḥ kṛtajñatā , ahimsā caiva bhūtānāṁ tam ṛte kā gatiṁ mama/ iti sā duḥkhasaṁtaptā vilalāpāyatekṣaṇā, bhartuḥ śiro dhanus tatra samīkṣya janakātmajā/ evaṁ lālapyamānāyāṁ sītāyāṁ tatra rākṣasaḥ, abhicakrāma bhartāram anīkasthaḥ kṛtāñjaliḥ / vijayasvāryaputreti so 'bhivādya prasādya ca, nyavedayad anuprāptaṁ prahastaṁ vāhinīpatim/ amātyaiḥ sahitaḥ sarvaiḥ prahastaḥ samupasthitaḥ, kiṁ cid ātyayikaṁ kāryaṁ teṣāṁ tvaṁ darśanaṁ kuru/ etac chrutvā daśagrīvo rākṣasaprativeditam, aśokavanikāṁ tyaktvā mantriṇāṁ darśanaṁ yayau/ sa tu sarvaṁ samarthyaiva mantribhiḥ kṛtyam ātmanaḥ , sabhāṁ praviśya vidadhe viditvā rāmaṁ vikramam/ antardhānaṁ tu tac chīrṣaṁ tac ca kāmukam uttamam, jagāma rāvaṇasyaiva niryāṇasamanantaram/ rākṣasendras tu taiḥ sārddhaṁ mantribhir bhīmaṁ vikramaiḥ, samarthayām āsa tadā rāmakāryaviniścayam/ avidūrasthitān sarvān balādhyakṣān hitaiṣiṇaḥ, abravūt kālasadṛśo rāvaṇo rākṣasādhipaḥ / śīghraṁ bherīninādena sphuṭakoṇāhatena me, samānayadhvaṁ sainyāni vaktavyaṁ ca na kāraṇam/ tatas tatheti pratigrhya tad vaco ; balādhipās te mahad ātmano balam, samānayaṁś caiva samāgataṁ ca te; nyavedayan bhartari yuddhakāṅkṣiṇi/

Having closely examined the head and the precise face cut of her dearest husband, his lotus like eyes, mukhaakriti, keshha, lalaata, choodaanani and so on again and again repeatedly, Devi Sita was totally shattered with a semi heart break down nearly senseless unconsciousness for quite sometime. On slight recovery of senses, she traced back past memories. She then gradually realised that the very root cause of the sordid drama of her distress of dandakaranya nivasa was indeed that wretched woman Kaikeyi! Then Devi Sita angrily twisted her eye brows and addressed Kaikeyi in fuming lividness in hushed up tone: ‘ Kaikeyi, now is your frustration and jealousy for Rama is fruitful with an anti climatic effect by killing my Pati Deva! You indeed are exemplary as the true symbol of evil as a shame to womanhood. For which ‘aparaadha’ had ever been perpetrated by him to you to change his silk robes that he was born with were forced by him with naara vastras! You are a notorious and the meanest ‘kalahakarani’ ever born!’ Having said likewise Devi Sita fell down to earth with depression. After recovery, she cried out incessantly thus: ‘Ha Maha baaho, I am shattered to near death. I am having to see at your last breath as am literally widowed. The age old adage states that early widowhood for a married woman is a curse and precursor of evil days ahead. Even as I have been strictly observing the precepts of ‘paativratya’, my sadaachari husband disappearing this way, is curse of the worst type. I am now encountering a ‘maha sankata’ drowned in ‘shoka maha samudra’ as the rays of my hopes and aspirations are erased for ever. Raghu nandana! My mother in law Devi Kousalya’s state now should be like a holy cow in the absence of a dearest calf’s sudden disappearance with death is unimaginable! Raghu Veera! the Jyotisha Maha

Panditas asserted repeatedly that your ‘ayush’ is for thousands of life but you have negated them so soon and so suddenly! Raghu nandana! You have now proved to be of an ‘alpaayusha’! Even being a symbol of being a ‘buddhiman’ your high grasp of emerging situations seem to have faded away. What a tragedy that when you were asleep deeply you had the fate of your end. If only you were even slightly awaken even with flimsy consciousness this tragedy could have been averted. You are an outstanding ‘Neeti Shastra Vidvaan’ yet I am unable to yet realise that you could be no more in this age of yours. Kamala nayana! Bhishana Kaaala Ratri seems to have hugged you with force. Nishpaapa Raghunandana! Surely by now you have entered Swarga Loka and have since met Maha Dasharatha as he should be familiarising your ancestors of the glorious Ikshvaaku Vamsha! Maha Raja Shri Rama! You have left behind your ‘dharma patni’ and assuredly I should be your ‘saha dharma charini’ ever! Kindly remember me and take me too along with you! I keep always embrace your mangala maya vigrah, even the ‘maamsa bhakshi himsarmaka rakshasis’ seek to drag me to death. You have been always dutifully performing agnihoshthamadi yajnas and invoke Yajna purusha regularly but the ‘daaha samskaara kartas’ are not responsive now! Ha Maha Raja Rama! You had undergone the untold miseries to cross the Maha Sumudra for the sake of rescuing this ‘mandabhagya’ and having deftly crossed the invariable hurdles of endearing Sugriva by killing Vaali, performed his rajyaabhisheka, searching for me in north-east-west to locate me finally beyond the southern Mahasagara, and the extraordinary and sensational success of ‘setu bandhana’ and alas even without wasting an opportunity of encountering the ever hatred Ravana had succumbed to the fate in deep sleep! *śirasā me śiraś cāśya kāyaṁ kāyena yojaya, rāvaṇānugamiṣyāmi gatim bhartur mahātmanaḥ, muhūrtam api necchāmi jīvitum pāpajīvinā*/ Ravana! Now do kindly let me too be placed along with the body of Shri Rama and kill me too along.’ There after Ravana moved away and joined the ‘mantri maha sabha’ and instructed them to command the entire Maha Rakshasa Sena to gather all together and initiate trumpeting as a symbol of attack the Vanara Sena!

### Sarga Thirty Three

As Devi Sita was drowned in ‘duhka saagara’ on seeing Rama’s severed head, as shown by Mayavi Ravana, dharma buddhi Sarama Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi’s fears

*Sītām tu mohitām dṛṣṭvā saramā nāma rākṣasī, āśasādāśu vaidehīm priyām praṇayinī sakhī/ sā hi tatra kṛtā mitram sītayā rakṣyamāṇayā, rakṣantī rāvaṇād iṣṭā sānukrośā dṛḍhavrata/ sā dadarśa sakhīm sītām saramā naṣṭacetanām, upāvṛtyotthitām dhvastām vaḍavām iva pāmsuṣu / tām samāśvāsayām āsa sakhī snehena suvratā, uktā yad rāvaṇena tvam pratyuktam ca svayaṁ tvayā/ sakhīsnehena tad bhīru mayā sarvaṁ pratiśrutam, līṇayā ganahe sūhye bhayaṁ utsṛjya rāvaṇāt , tava hetor viśālākṣi na hi me jīvitam priyam/ sa sambhṛantaś ca niṣkrānto yat kṛte rākṣasādhipaḥ , tac ca me viditam sarvaṁ abhiniṣkramya maithili/ na śakyam sauptikam kartum rāmasya veditātmanaḥ, vadhaś ca puruṣavyāghre tasmīn evopapadyate/ na caiva vānarā hantum śakyāḥ pādapayodhinaḥ, surā devaṣabheṇeva rāmeṇa hi surakṣitāḥ/ dīrghavṛttabhujaḥ śrīmān mahorakaḥ pratāpavān, dhanvī samhananopeto dharmātmā bhuvi viśrutaḥ/ vikrānto rakṣitā nityam ātmanaś ca parasya ca, lakṣmaṇena saha bhrātrā kuśalī nayaśāstravit/ hantā parabalaughānām acintyabalapauruṣaḥ, na hato rāghavaḥ śrīmān sīte śatrunibarhaṇaḥ/ ayuktabuddhikṛtyena sarvabhūtavirodhinā, iyaṁ prayuktā raudreṇa māyā māyāvidā tvayi/ śokas te vigataḥ sarvaḥ kalyāṇam tvām upasthitam, dhruvaṁ tvām bhajate lakṣmīḥ priyām prītikaram śṛṇu / uttīrya sāgaraṁ rāmaḥ saha vānarasenayā, samniviṣṭaḥ samudrasya tīram āśādy dakṣiṇam/ dṛṣṭo me paripūrṇārthaḥ kākutṣthaḥ sahalakṣmaṇaḥ, sahitaḥ sāgarāntasthair balais tiṣṭhati rakṣitaḥ/ anena preṣitā ye ca rākṣasā laghuvikramaḥ, rāghavas tūrṇa ity evaṁ pravṛttis tair ihāhṛtā / sa tām śrutvā viśālākṣi pravṛttiṁ rākṣasādhipaḥ, eṣa mantrayate sarvair sacivair saha rāvaṇaḥ/ iti bruvāṇā saramā rākṣasī sītayā saha, sarvodyogena sainyānām śabdaṁ śuśrāva bhairavam/ daṇḍanirghātavādinyāḥ śrutvā bheryā mahāsvanam, uvāca saramā sītām idam madhurabhāṣiṇī/ samnāhajanānī hy eṣā bhairavā bhīru bherikā, bherinādam ca gambhīram śṛṇu toyadanisvanam / kalpyante mattamātaṁgā yujyante rathavājinaḥ, tatra tatra ca samnaddhāḥ sampatanti padātayaḥ/ āpūryante rājamārgāḥ sainyair adbhutadarśanair, vegavadbhir nadadbhīś ca toyaughair iva sāgaraḥ/ śāstrāṇām ca prasannānām*

*carmanām varmaṇām tathā, rathavājigajānām ca bhūṣitānām ca rakṣasām/ prabhām viśṛjatām paśya nānāvarṇām samutthitām, vanam nirdahato dharṇe yathārūpaṁ vibhāvasoḥ/ ghaṇṭānām śṛṇu nirghoṣam rathānām śṛṇu nisvanam , hayānām heṣamāṇānām śṛṇu tūryadhvaniṁ yathā / udyatāyudhahastānām rākṣasendrānuyāyinām, sambhramo rakṣasām eṣa tumulo lomaharṣaṇaḥ/ śrīṣ tvām bhajati śokaghnī rakṣasām bhayam āgatam, rāmāt kamalapatrākṣi daityānām iva vāsavāt/ avajitya jitakrodhas tam acintyaparākramah, rāvaṇam samare hatvā bhartā tvādhigamiṣyati/ vikramiṣyati rakṣaḥsu bhartā te sahalakṣmaṇaḥ, yathā śatruṣu śatrughno viṣṇunā saha vāsavaḥ/ āgatasya hi rāmasya kṣipram aṅkagatām satīm, aham drakṣyāmi siddhārtham tvām śatrau vinipātite/ āsrūṇy ānandajāni tvam vartayiṣyasi śobhane, samāgamyā pariṣvaktā tasyorasi mahorasaḥ/ acirān mokṣyate sīte devi te jaghanaṁ gatām, dhṛtām etām bahūn māsān veṇīm rāmo mahābalaḥ / tasya dṛṣṭvā mukham devi pūrṇacandram ivoditam , mokṣyase śokajam vāri nirmokam iva pannagī/ rāvaṇam samare hatvā nacirād eva maithili, tvayā samagram priyayā sukhārho lapsyate sukham/ samāgatā tvam rāmeṇa modiṣyasi mahātmanā, suvarṣeṇa samāyuktā yathā sasyena medinī/ girivaram abhito 'nuvartamāno; haya iva maṇḍalam āśu yaḥ karoti, tam iha śaraṇam abhyupehi devi; divasakaram prabhavo hy ayaṁ prajānām/*

As Devi Sita was thus subjected with Rakshasas Maya as the Shri Rama's head was shown to her, she felt splintered and heart broken as Rakshasi Sarama who was actually posted by Ravana to ensure her raksha from the co Rakshasis who were blood sucking and human flesh eating , sought to assuage Sita's desperation and distress from time to time. As Devi Sita was lying on the dusty ground crestfallen, she advanced towards the illustrious 'nara naari' in a sincere manner and slowly and softly addressed her: 'Videha nandini! Be brave now and your inner psyche need not be off the balance. I had hidden myself from Ravana and heard what all he had blabbered; don't you get alarmed by what he boasted as Shri Rama's head was a make believe 'maaya'. Have you noticed as to how he had left rushing back as he was getting nervous. *na śakyam sauptikam kartum rāmasya viditātmanah, vadhaś ca puruṣavyāghre tasmīn evopapadyate/ na caiva vānarā hantum śakyāḥ pādapayodhinaḥ, surā devarṣabheṇeva rāmeṇa hi surakṣitāḥ/ dīrghavṛttabhujāḥ śrīmān mahoraskaḥ pratāpavān, dhanvī samhananopeto dharmātmā bhuvi viśrutaḥ/* Bhagavan Shri Rama is a 'sarvgjna' or omni-scient the all knowing. To be able to kill him in his deep sleep is unimaginable. It is beyond comprehension that his sixth sense gets diluted at any time, any place or any context. Further the Maha Vanaras who are playful and attack the enemies by maha vrikshas but are not possible to get subdued. Just as samasta devaas shield and protect Indra Deva, Vaanara Veeras, like Sugriva-Hanuman-Angada and Jambavan would never ever allow Rakshasas to disturb Rama's sleep and the possibility is just a hallucination. *vikrānto rakṣitā nityam ātmanaś ca parasya ca, lakṣmaṇena saha bhrātrā kuśalī nayaśāstravit/ hantā parabalaughānām acintya balapauruṣaḥ, na hato rāghavaḥ śrīmān sīte śatrunibarhaṇaḥ/ ayuktabuddhikṛtyena sarvabhūta - virodhinā, iyaṁ prayuktā raudreṇa māyā māyavidā tvayī/ śokas te vigataḥ sarvaḥ kalyāṇam tvām upasthitam, dhruvam tvām bhajate lakṣmīḥ priyam prītikaram śṛṇu /* Devi Sita! Shriman Rama with broad shoulders being 'aajaanabaahu', 'vishaala vakshasthala', 'prataapi', 'dhanurdhara', 'bhu mandala vikhyaata dharmatma' is a 'yuga purusha'. His dear brother Veera Lakshmana like Adi Shesha to Maha Vishnu is forever alert guarding Rama and there is no question of his having slipped in to deep sleep. He is as a 'neeti shastra praveena' and of 'achintya pourusha. Ravana's 'buddhi and karma' or nature and deed are both dirty. He is negative and mean minded, 'samasta praani virodhi', and an alternative to cruelty, jealousy, and worse still a notorious 'maayaavi'. With his vicarious pleasure, he had teased you and had made this scene to an innocent 'maha parivrara'. Assuredly, the days of your agony and Shri Rama Viyoga are nearly over and the most auspicious moments of Lakshmi Sevan to you are just round the corner. *uttīrya sāgaram rāmaḥ saha vānarasenayā, samniviṣṭaḥ samudrasya tīram āsādyā dakṣiṇam/ dṛṣṭo me paripūrṇārthaḥ kākutsthaḥ sahalakṣmaṇaḥ, sahitaīḥ sāgarāntasthair balais tiṣṭhati rakṣitaḥ/ anena preṣitā ye ca rākṣasā laghuvikramah, rāghavas tīrṇa ity evam pravṛttis tair ihāḥṛtā/ sa tām śrutvā viśālākṣī pravṛttim rākṣasādhipaḥ, eṣa mantrayate sarvaiḥ sacivaiḥ saha rāvaṇaḥ/* Shri Rama along with his Maha Vaanara Sena is at the door steps of Lankapuri having spread over the entire 'Samudra Teera' and is ever safe and ready to attack Ravana as at a epic popular 'dharma yuddha'. Vishala Lochani! As the several messages of his spies having reached Ravana, he too right now is attending a convention of



his mantris, spies and senapatis. *iti bruvāṇā saramā rākṣasī sītayā saha, sarvodyogena sainyānām śabdām śuśrāva bhairavam/ daṇḍanirghātavādinyāḥ śrutvā bheryā mahāsvanam, uvāca saramā sītām idam madhurabhāṣiṇī/ saṁnāhajanānī hy eṣā bhairavā bhīru bherikā, bherīnādam ca gambhīram śṛṇu toyadanisvanam/* Thus Rakshasi Surama was asuring Devi Sita, she herself heard Ravana's 'yuddha bheris' as a sure sign of attack against Shri Rama Sena. Surama then addressing Devi Sita gave a spectacle of Ravana sena: 'do you see the charitors tied with mighty horses move ahead, the foot soldiers in defined dresses are moving fast like the gushes of the sea tides well equipped with astra-shastras, kavachas, and brigh armanents. Are you noticing the movement of cavalry, elephantry, towards the Lanaka Nagara 'ashta dwaaras' especially the 'muhka dwaara'. But the foot soldiers, as also the chatioteers-horsemen, elephant riders all seem to be somewhat over shadowed by shades of concern and insecurity as they are normally very enthusiastic and daring otherwise. *rāvaṇam samare hatvā nacirād eva maithili, tvayā samagram priyayā sukhārho lapsyate sukham/ samāgatā tvaṁ rāmeṇa modiṣyasi mahātmanā, suvarṣeṇa samāyuktā yathā sasyena medinī/ girivaram abhito 'nuvartamāno; haya iva maṇḍalam āśu yaḥ karoti, tam iha śaraṇam abhyupehi devi; divasakaram prabhavo hy ayam prajānām/* Devi Sita! Remember, Kamala Nayana Shri Rama is indeed beyond the frontiers of anger and his parakrama is of invincibility. Like Mahendra who faces Daitya Sena with confidence and patience ever ready to face challenges, he has the trust and thrust to demolish Ravana and his bunch of criminals! Thus Rama would most certainly and pretty soon secure his 'pativrata'. Like even and timely rains help prithvi to become with surfiet of 'sasya shyaamala prakriti', you too Devi Vaidehi!! You to ought to soon receive the cool showers of Shri Rama Seva pretty soonest. Devi! May the 'Saptaashvas' which daily perform pradakshina of Meru Parvata, by your Kula Devata of Pratyaksha Bhaskara, bless you to reach your dear darling Shri Rama the soonest!

[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot:

a) Description of Surya Ratha: This chariot has one wheel, 'five aragajas' or comparments, tri naabhis or three axes. Its chakra or wheel has 'nemi' or wheel's rim with golden 'patthis' or frames. The chariot wheels are run by seven horses named Gayatri, Tristhup, Jagtati, Anushtup, Pankti, Brihati, and Ushnik which are the seven 'chhandas' of formal prosody and these or of the wind speed. In side the Surya Ratha, those accompanying illustrious personalities are described: These are Maharshis , Gandharvaas, Apsaras, Villagers, famed Serpents and rakshasaas. Sets of these groups alternate bimonthly. Dhata and Aryama Deva, Prajapatis Pulastya Rishi and Pulaha Rishi, Vaasuki and Sankirna Nagas, Tumburu and Narada Gandharva Singers, Kritasthala and Punjakashala Apsaras; Rathakrita and Rathouja as gramani, Heti and Praheti Rakshasas are those chosen ones on the Surya Ratha in Chaitra Vaisakhas. During the Greeshma Rithus of Jyeshtha Ahaadhaas , Mitra and Varunas would be Devatas, Atri- Vashishhas as Rishis, Takshaka Rambhaka Nagas, Menaka and Sahajanyas as Apsaras, Haha and Huhu Gandharvas, Rathantara and Rathakrita Graminis, Purushad and Vadha Rakshasaas; in Shravana Bhadrapadas the Devas would be Indra and Vaivashwan, Angira and Bhrgu are the Rishis; Ilapatra and Shankhapaala as the Nagas, Vishvaavasu and Sushena as Gandharvas, Praatha and Ratha as the graaminas, Pralocha and Nimlochanti among the Apsaras, and Heti and Vyaghra as the Rakshasaas. In Sharadriti month of two months of Ashviyuja and Kartika, the Devatas would be Parjanya and Pusha, Rishis Bharadwaja and Goutama, Chitrasena and Suruchi as Gandhravas, Vishvaachi and Ghritaachi as Aprasas; Iravata and Dhananjaya as the Nagas, Senajita and Sena Kayaka are the chosen graaminaas; and Aapa and Vaata as Rakshasaas. In the Hemanta Ritu of Maargaseersha and Pousha, the Devatas are Amshu and Bhaga, Kashyapa and Kratu as Rishis, Mahapadma and Karkotaka as the Nagas, Chitrasena and Deerghaavuyu as Gandharva Singers; Purvachiti and Urvashi as Apsaras, Takshava and Arishtanemi as Sana as Senapatis Gramani and Tricidhu and Surta as Rakshasaas. During the Shishira Ritu's Maagha and Phalguni, Tvashta and Vishnu are the Devatas, Jamadagni and Vishwamitra as Rishis, Kadru Putra Kambal and Ashwatara as Maha Sarpas, Dhritaraashtra and Suryavarcha as Gandharvas, Tilotthama and Rambha as Apsaras, Ritajit and Satyajit as Graamanis, Brahmopeta and Yagnopaveta as Rakshasas. This was how, the 'Dwadasha Saptaka' or Deva-Rishi-Naaga-Gandharva-Aprasa- Graameena-Rakshasaas are distinguished in their own positions; Devatas enhance by their own presence; Rishis excel in rendering

self scripted Surya Stutis; Gandharvas and Apsaras stand out in their singing and dances; Yaksha ganas take care of the needs and desires of the Saptaashvas; Sarpas move around fast for law and order besides traffic regulation; and Rakshasas to follow the chariot for providing general backup and security. Balakhilya Rishis from morning to evening to mornings and so on cling to the Surya Radha always and for ever. Devatas lend and enhance their stock of celestial energies, tapobala, yoga bala, Dharma, Tatwa and such innate powers, transmit auspiciousness to all the Beings in the universe in the bhuta-vartamaaa-bhavishya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual characteristics, the shukla- krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna- jala-kanti sustenances; in short the ever mobile yet stable Singular and Ever Perceivable Uniqueness!

b) To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasapurvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasapurvata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumbulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veeadhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veeadhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veeadhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veeadhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Source: Matsya Purana]

## Sarga Thirty Four

Dharmika Rakshasi Sarama was endeared by Devi Sita who despatched to learn the latests on Ravana's front and returned that Ravana rejected his motherly mantrini's advice to return Sita but to no avail!

*Atha tām jātasamtāpām tena vākyena mohitām, saramā hlādayām āsa pṛtivīm dyaur ivāmbhasā / tatas tasyā hitam sakhyāś cikīrṣantī sakhī vacaḥ, uvāca kāle kālajñā smitapūrvābhībhāṣiṇī/ utsaheyam aham gatvaa twadvaakyasamotekshana, nivedya kuśalam rāme praticchannā nivartitum/ na hi me kramamāñyā nirālambe vihāyasi, samartho gatim anvetum pavano garuḍo 'pi vā/ evam bruvāṇām tām sītā saramām punar abravūt, madhuram ślakṣṇayā vācā pūrvaśokābhipannayā/ samarthā gaganam gantum api vā tvam rasātaalam, avagacchāmy akartavyam kartavyam te madantare/ matpriyam yadi kartavyam yadi buddhiḥ sthirā tava, jñātum icchāmi tam gatvā kiṁ karotīti rāvaṇaḥ/ sa hi māyābalaḥ krūro rāvaṇaḥ śatrurāvaṇaḥ, mām mohayati duṣṭātmā pītamātreva vāruṇī/ tarjāpayati mām nityam bhartsāpayati cāsakṛt, rākṣasībhiḥ sughorābhir yā mām rakṣanti nityaśaḥ/ udvignā śaṅkitā cāsmi na ca svastham manmama, tad bhayāc cāham udvignā aśokavanikām gatāḥ/ yadi nāma kathā tasya niścitam vāpi yad bhavet, nivedayethāḥ sarvam tat paro me syād anugrahaḥ/ sā tv evam bruvatīm sītām saramā valgubhāṣiṇī, uvāca vacanam tasyāḥ spṛśantī bāṣpaviklavam / eṣa te yady abhiprāyas tasmād gacchāmi jānaki, grhya śator abhiprāyam upāvṛttām ca paśya mām / evam uktvā tato gatvā samīpam tasya rakṣasaḥ, śuśrāva kathitam tasya rāvaṇasya samantrīṇaḥ/ sā śrutvā niścayam tasya niścayaḥ/ durātmanaḥ, punar evāgamat kṣipram aśokavanikām tadā/ sā praviṣṭā punas tatra dadarśa janakātmajām, pratīkṣamāṇām svām eva bhraṣṭapadmām iva śriyam/ tām tu sītā punaḥ prāptām saramām valgubhāṣiṇīm, pariṣvajya ca susnigdham dadau ca svayam āsanam/ ihāṣinā sukham sarvam ākhyāhi mama tattvataḥ, krūrasya niścayam tasya rāvaṇasya durātmanaḥ/ evam ukta tu saramā sītayā vepamānayā, kathitam sarvam ācaṣṭa rāvaṇasya samantrīṇaḥ/ jananyā rākṣasendro vai tvanmokṣārtham bṛhadvacāḥ, aviddhena ca vaidehi mantrivṛddhena bodhitāḥ / dīyatām abhisatkr̥tya manujendrāya maithilī, nidarśanam te paryāptam janasthāne yad adbhutam/ laṅghanam ca samudrasya darśanam ca hanūmataḥ, vadham ca rakṣasām yuddhe kaḥ kuryān mānuṣo bhuvi/ evam sa mantrivṛddhaiś ca mātṛā ca bahu bhāṣitaḥ, na tvām utsahate moktum artahm arthaparo yathā/ notsaḥaty amṛto moktum yuddhe tvām iti maith, sāmāntasya nṛśamsasya niścayo hy eṣa vartate/ tad eṣa susthirā buddhir mṛtyulobhād upasthitā, bhayān na śaktas tvām moktum anirastas tu saṁyuge, rākṣasānām ca sarveṣām ātmanaś ca vadhena hi/ nihatya rāvaṇam saṁkhye sarvathā niṣitaiḥ śaraiḥ, pratineṣyati rāmas tvām ayodhyām asitekṣaṇe/ etasminn antare śabdo bherīśaṅkhasamākulaḥ, śruto vai sarvasainyānām kampayan dharaṇītaalam/ śrutvā tu tam vānarasainyaśabdaḥ; laṅkāgatā rākṣasarājabhr̥tyāḥ, naṣṭaujaso dainyaparītaḥ/ śreyo na paśyanti nṛpasya doṣaiḥ/*

As dharma buddhi Rakshasi Sarama pulled up Devi Sita's 'dukhha maha sagara' once the evil minded Ravanaasura displayed 'maya shiras' of Shri Rama, the much relieved Devi endeared Sarama Rakshasi. The Rakshasi then suggested on her own to Devi Sita that she might as well reach Shri Rama and convey the happenings here in respect of his beloved by her own 'maaya swarupa' and convey of her safety. Then Devi Sita smiled and said" Sarama! I am aware of your capability of doing so as you could reach the high skies or even paatala lokaas. But give me the favour of Ravana's action as he had left me; indeed, his vicious mind and action is unpredictable. That Maha Rakshasa is always used to frighten me, scare me to the core and had instructed his rakshasi gang being a bunch of criminals to threaten like wise. Therefore do very kindly do me the favor of intimating his each and every suspicious 'duraatma'. As Devi Sita requested thus, Sarama Rakshasi responded with kindness and had returned back and said: *jananyā rākṣasendro vai tvanmokṣārtham bṛhadvacāḥ, aviddhena ca vaidehi mantrivṛddhena bodhitāḥ / dīyatām abhisatkr̥tya manujendrāya maithilī, nidarśanam te paryāptam janasthāne yad adbhutam/ laṅghanam ca samudrasya darśanam ca hanūmataḥ, vadham ca rakṣasām yuddhe kaḥ kuryān mānuṣo bhuvi/* 'Videha nandini! The precise situation when I have seen Ravana was that a grandmother like figure of Ravana like one of his own ministers was then counselling him release Devi Sita and entrust her to Rama. She advised

thus: ‘ Rakshasa Raja! I strongly feel and advise you to respectfully entrust Devi Sita to Shri Rama. Indeed you are aware of what all happened at the Janasthana where the single handed Rama had exhibited as a an evidenc of his capability. Further Rama’s trustworthy Hanuman was able to cross the Maha Sagara, succeeded in Devi Sita darshana, destroyed series of Maha Rakshas Veeras, and such ‘maya karaayas’! Is that at all possible for ‘maanava maatraas’! *evam sa mantrivṛddhaiś ca mātṛā ca bahu bhāṣitaḥ, na tvām utsahate moktum artahm arthaparo yathā/ notsahaty amṛto moktum yuddhe tvām iti maith, sāmātyasya nṛśaṁsasya niścayo hy eṣa vartate / tad eṣā susthirā buddhir mṛtyulobhād upasthitā , bhayān na śaktas tvām moktum anirastas tu saṁyuge, rākṣasānām ca sarveṣām ātmanaś ca vadhena hi/* In this manner, the respectable old aged ‘mantrini’ of Ravana’sura ‘mantri mandali’ kept on goading on and on, but like a ‘dhana lobhi’ of personified being of avarice could never leave a chance, Ravana too is blinded with infatuation. Mithileshakumari! Without being crushed to death Ravana seems to have no compromise as he appears to be bent on yuddha as mṛtyu devata is dancing on his arrogant heads. Thus his final decision appears to be his certain death rather than compromise. Hence it is crystal clear that neither fright nor temptation would allow you release as of now. *nihatya rāvaṇam saṁkhye sarvathā niṣitaiḥ śaraiḥ, pratineṣyati rāmas tvām ayodhyām asitekṣaṇe/ etasminn antare śabdo bherīśaṅkha - samākulah, śruto vai sarvasainyānām kampayan dharaṇītalām/ śrutvā tu tam vānarasainyaśabdaṁ ; laṅkāgatā rākṣasarājabhṛtyāḥ, naṣṭaujaso dainyaparīteṣṭāḥ; śreyo na paśyanti nṛpasya doṣaiḥ /* Devi Sita! Now the consequence of this ought be that Bhagavan Shri Rama would devastate Ravana and his blinded followers with his arrows and then proceed to Ayodhya along with you for certainty. Now right now ‘bheri naada bhishana simhanaada dhvani’ from both the sides appears like an earthquake or maha pralaya right here. Just due to the chain of occurings consequent on Ravana’s ‘arishad vargas’ of kaama-krodha-lobha-moha-mada-matsaryas or undue desire-anger- passion-arrogance-and meanmindedness only leading to irrevocable disaster!.

### Sarga Thirty Five

Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed to ‘Sandhi’ with the impending attack by Rama citing ‘neeti shastra’ and especially due to several ‘apashakunas’ faced by Lankapuri.

*Tena śaṅkhavimiśreṇa bherīśabdena rāghavaḥ, upayato mahābāhū rāmaḥ parapuramjayah/ tam ninādam niśamyātha rāvaṇo rākṣaseśvaraḥ, muhūrtaṁ dhyānam āsthāya sacivān abhyudaiḥkṣata/ atha tām sacivāms tatra sarvān ābhāṣya rāvaṇaḥ, sabhām saṁnādayan sarvām ity uvāca mahābalaḥ/ tarenaṁ sāgarasyāpi vikramaṁ balasaṁcayam, yad uktavanto rāmasya bhavantas tan mayā śrutam, bhavataś cāpy aham vedmi yuddhe satyaparākramān/ tatas tu sumahāprājñō mālyavān nāma rākṣasaḥ, rāvaṇasya vacaḥ śrutvā mātuh paitāmaho ’bravīt/ vidyāsv abhivinīto yo rājā rājan nayānugaḥ, sa śāsti ciram aiśvaryam arīmś ca kurute vaśe/ saṁdadhāno hi kālena vigṛhṇāmś cāribhiḥ saha , svapakṣavardhanaṁ kurvan mahad aiśvaryam aśnute/ hīyamānena kartavyo rājñā saṁdhiḥ samena ca, na śatrum avamanyeta jyāyān kurvīta vighrahaṁ/ tan mahyam rocate saṁdhiḥ saha rāmeṇa rāvaṇa, yadartham abhiyuktāḥ sma sītā tasmai pradīyatām/ tasya devarṣayaḥ sarve gandharvāś ca jayaiṣiṇaḥ, virodhaṁ mā gamas tena saṁdhis te tena rocatām/ aṣṭjad bhagavān pakṣau dvāv eva hi pitāmahaḥ , surāṇām asurāṇām ca dharmādharmau tadāśrayau/ dharmo hi śrūyate pakṣaḥ surāṇām ca mahātmanām, adharmo rakṣasaṁ pakṣo hy asurāṇām ca rāvaṇa/ dharmo vai grasate ’dharmaṁ tataḥ kṛtam abhūd yugam , adharmo grasate dharmam tatas tiṣyaḥ pravartate/ tat tvayā caratā lokān dharmo vinihato mahān, adharmah pragrhitāś ca tenāsmadbaliṇaḥ pare/ sa pramādād vivṛddhas te ’dharmo ’hir grasate hi naḥ vivardhayati pakṣam ca surāṇām surabhāvanaḥ/ viṣayeṣu prasaktena yatkiṁcitkāriṇā tvayā, ṛṣṇām agnikalpānām udvego janito mahān, teṣām prabhāvo durdharaḥ pradīpta iva pāvakaḥ/ tapasā bhāvitātmanō dharmasyānugrahe ratāḥ, mukhyair yajñair yajanty ete nityam tais tair dvijātayaḥ/ juhvaty agnīmś ca vidhivad vedāmś coccair adhīyate, abhibhūya ca rakṣāmsi brahmaghoṣān udairayan, diśo vipradrutāḥ sarve stanayitnur ivoṣṇage/ ṛṣṇām agnikalpānām agnihotrasamutthitaḥ , ādatte rakṣasām tejo dhūmo vyāpya diśo daśa/ teṣu teṣu ca deṣeṣu puṇyeṣu ca dṛḍhavrataiḥ , caryamāṇam tapas tīvram saṁtāpayati rākṣasān/ utpātān vividhān dṛṣṭvā ghorān bahuvidhāms tathā , vināśam anupaśyāmi sarveṣām rakṣasām*



*aham/ kharābhis tanitā ghorā meghāḥ pratibhayaṁkaraḥ, śoṇitenābhivarṣanti laṅkāṁ uṣṇena sarvataḥ/rudatāṁ vāhanānām ca prapatanty asrabindavaḥ, dhvajā dhvastā vivarṇās ca na prabhānti yathāpuram/ vyālā gomāyavo ḡḡdhṛā vāśanti ca subhairavam , praviśya laṅkāṁ anīśaṁ samavāyāṁś ca kurvate/ kālikāḥ pāṇḍurair dantaiḥ prahasanty agrataḥ sthitāḥ,striyaḥ svapneṣu muṣṇantyo ḡḡhāṇi pratibhāśya ca/ ḡḡhāṇāṁ balikarmāṇi śvānaḥ paryupabhuṅjate, kharā goṣu prajāyante mūṣikā nakulaiḥ saha/ mārjārā dvīpibhiḥ sārḍhaṁ sūkarāḥ śunakaiḥ saha, kiṁnarā rākṣasaś cāpi sameyur mānuṣaiḥ saha/ pāṇḍurā raktapādāś ca vihaḡāḥ kālacoditāḥ, rākṣasānām vināśāya kapotā vicaranti ca/ cīkī kūcīti vāśantyaḥ śārikā veśmasu sthitāḥ, patanti grathitāś cāpi nirjitāḥ kalahaiṣiṇaḥ/ karālo vikaṭo muṇḍaḥ puruṣaḥ kṛṣṇapiṅgalaḥ/ kālo ḡḡhāṇi sarveśāṁ kāle kāle 'nvavekṣate , etāny anyāni duṣṭāni nimittāny utpatanti ca/ viṣṇuṁ manyāmahe rāmaṁ mānuṣaṁ deham āsthitam,na hi mānuṣamātro 'sau rāghavo dṛḍhavigramaḥ/ yena baddhaḥ samudrasya sa setuḥ paramāḍbhutaḥ, kuruṣva naraṛājena saṁdhiṁ rāmeṇa rāvaṇa/ idaṁ vacas tatra nigadya mālyavan; parīkṣya rakṣo'dhipater manaḥ punaḥ, anuttameṣūttamapauruṣo balī; babhūva tūṣṇīm samavekṣya rāvaṇam/*

Maha Baahu Shri Rama then sounded his 'shankhaa naada' initiating the attack against Ravana Sena. Then Ravana waited for a minute or two and looked at his 'mantri mandali'. 'I have been hearing with patience about the bala parakrama of Rama Sena for good time now and looking at each other and glancing me sideyas too. Trust you too are satya parakramis too.' As Ravana's 'narmagarbha sandehas' havaning heard, then Maha Buddhiman Malyavan Rakshasa Veera got the cue and replied the King of Asuras: 'Maha Raja! Even a mighty chakravarti who is fully conversant with fourteen vidyas, and the principles of Neeti Shastra is liable to get 'shatruvashaas.'

#### [Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra

Maha Vidyas: of chatur vedas, four upavedas of Artha shastra of State Craft Economic Policy, dhanur veda, gandhanrva veda of performing arts and ayurveda, besides six vedangas of shiksha of phonetics, kalpa or rituals, vyakarana or grammar, jyotisha or astronomy, nirulta or etymology and chhandas.,

Six 'Neeti Chandrikas' viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or momement of forces for attaack-aasana or tishtha the waiting period-dwididha of bheda bhaava or break up of friendship by similar forces of the enemies and finally 'samashraya' or the celebrations of victory of togetherness.]

Further Stanzas continued: *saṁdadhāno hi kālena vigḡḡhaṁś cāribhiḥ saha, svapakṣavardhanaṁ kurvan mahad aiśvaryaṁ aśnute/ hīyamānena kartavyo rājñā saṁdhiḥ samena ca, na śatrum avamanyeta jyāyān kurvīta vigraham/ tan mahyaṁ rocate saṁdhiḥ saha rāmeṇa rāvaṇa, yadartham abhiyuktāḥ sma sītā tasmai pradīyatām/* Lankeshwara! It is that ideal King who decides at this stage accepts Sandhi and Vigraha at this climactic juncture and retains the balance of mutual powers is known as a successeful King retaining his own glory and prosperity. Once there is a feeling of the remotest hesitation and a fractional doubt perhaps balancing 'shatru bala', than an intelligent King certainly not resort to venture but do please consent to truce. Raja! I am wholly convinced that we accept sandhi with grace and remove the bone of contention and return Devi Sita as a simple solution. *tasya devarṣayaḥ sarve gandharvāś ca jayaiṣiṇaḥ, virodhaṁ mā gamas tena saṁdhis te tena rocatām/ asṛjad bhagavān pakṣau dvāv eva hi pitāmahaḥ, surāṇām asurāṇām ca dharmādharmau tadāśrayau/* Maha Ravana! Kindly do realise that Deva-Maharshi gana-gandharvas are backing Shri Rama; then why do you like to annoy them all unnecessarily; thus at this critical occasion. We keep often hearing that Brahma the 'srsthi karta' manifested 'suras and asuras' as the holders and upholders of 'dharma and adharma' respectively. *dharmo hi śrūyate pakṣaḥ surāṇām ca mahātmanām, adharmo rakṣasaṁ pakṣo hy asurāṇām ca rāvaṇa/ dharmo vai grasate 'dharmam tataḥ kṛtam abhūd yugam , adharmo grasate dharmam tatas tiṣyaḥ pravartate/ tat tvayā caratā lokān dharmo vinihato mahān, adharmāḥ pragḡhītaś ca tenāsmadbalinaḥ pare/* In the Satya

Yuga, dharma was stated to be very strong and adharmas were almost negligible and as per the 'kaala maana' yuga dharmas keep getting diluted further and further and as Kaliyuga arrives one might even wonder that is dharma any way! King Ravana! Having performed 'bhu bhramana' of globe trotting, you have had throttled and even vandalised the basics of dharma and thus 'shatru bala' gained momentum/

[Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smriti- and Markandeya, Brahmanada and Bhavishya Puranas:

Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 4242000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoratra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus, after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again. (Manu Smriti Achaara Khanda)

As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya. (Markandeya Purana)

About the Cycle of Time and Kalpas and Manvantaras: 'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Sama Suktaas, Jagati Chhandas, Paptada Stoma; Atiraatra of Jyotishstoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the

Yuga Periods, there were countless species of Creation were materialised of ‘Charaachara’ or mobile and Immobile nature, defying description. ( Brahmanda Purana)

Kalki Devi approached Narayana in the form of ‘Vamana’ who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread ‘Varna-sankara’ or destroying the Rules of ‘Varnashrama’. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any ‘Karmic regulations! At the end of the Kali’s second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhiringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an ‘Avatar’ (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with ‘Kahdga’ (Long sword) whose reach would be unimaginably long and widespread as also with a ‘Kavacha’ (Body-Cover) and ‘Dhaal’ or Protective Shield, mounted on a huge horse, travelling on ‘Yoga Marga’ for sixteen thousand years and would turn the entire ‘Srishti’ to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called ‘Pralaya’! That would be the fresh ‘Srishti’ heralding the new cycle of Yugas *ab initio!!* ( Bhavishya Purana)]

Further Stanzas continued: *sa pramādād vivṛddhas te ’dharma ’hir grasate hi naḥ , vivardhayati pakṣam ca surāṇām surabhāvanah/ viṣayeṣu prasaktena yatkimcitkāriṇā tvayā, ṛṣṇām agnikalpānām udvego janito mahān, teṣām prabhāvo durdharṣaḥ pradīpta iva pāvakaḥ/ tapasā bhāvitātmāno dharmasyānugrahe ratāḥ, mukhyair yajñair yajanty ete nityam tais tair dvijātayaḥ/* King Ravana-sura! Your misdemeanor appears to have emerged and provoked the ‘adharma swarupi ajagara’ or python and is getting readied to hit the Lanka Saamrajya as that is truly brought up on the heaps of Dharma and as such the latter is provoked to devastate adharma thus the sensitive balance is jolted to swing back to dharma and nyaaya. As you are deeply entrenched in ‘vishaya vaancchas’ and are performing disapproved ‘karmas’, you may have to reap as you sow most inevitably. Thus the maha tejasvi maha munis with antahkarana shuddhi keep performing ‘niratanra yajna karyas’ once provoked could subject you to their ‘agni jwaalaas’ now unless you retrace your steps. *teshu teṣu ca deṣeṣu punyeṣu ca dṛḍhavrataih , caryamāṇam tapas tīvram samtāpayati rākṣasān/ utpātān vividhān dṛṣṭvā ghorān bahuvidhāms tathā , vināśam anupaśyāmi sarveṣām rakṣasām aham/* You are well aware that in various kingdoms on earth, Maharshis who are normally engaged in tapsya and yajna kaaryas always frighten away even by their inherent powers of could burn down raaksasaas even by their angry looks even. *Devadaanavayakshebho gruheetascha varssvaya,manushyaa vaanaraa riksha golaangulaa mahaa balaah, balkavantam ihaagamyā garjanti dhridha vikramaah//* More over you had secured Brahma’s boons to be invincible against deva-daavava-gandharvaadi celestials only and ignored mere ‘maanavas’, vaanaraas, rikshaas, and golaangulas; these species of srishti are now proving a huge threat to you very existence and that of all

your rakshasa sena to pieces! *utpātān vividhān dṛṣṭvā ghorān bahuvīdhān tathā , vināśam anupaśyāmi sarveṣāṃ rakṣasāṃ aham/ kharābhis tanitā ghorā meghāḥ pratibhayaṃkaraḥ, śoṇitenābhivarṣanti laṅkāṃ uṣṇena sarvataḥ/rudatāṃ vāhanānāṃ ca prapatanty asrabindavaḥ, dhvajā dhvastā vivarṇāś ca na prabhānti yathāpuram/* Now, King Ravana! Right now I am experiencing countless ‘apashakunas’, ‘utpaadaas’ and evil omens: ‘Ghora bhayankara meghas’ are roaring with ‘garjana tarjanas’ with showers of hot blood. Horses, elephants are obstructing the high roads and the chariots attached are otherwise as they are getting affected with blindness as a consequence of the rains of blood. *vyālā gomāyavo grdhrā vāśanti ca subhairavam, praviśya laṅkāṃ anīṣaṃ samavāyāṃś ca kurvate/ kālīkāḥ pāṇḍurair dantaiḥ prahasanty agrataḥ sthitāḥ,striyaḥ svapneṣu muṣṇantyo grhāṇi pratibhāṣya ca / grhāṇāṃ balikarmāṇi śvānaḥ paryupabhuñjate, kharā goṣu prajāyante mūṣikā nakulaiḥ saha/* Maamsa bhakshi animals, owls, kites, and so on are entering in upavanas of Lanka puri and entering with scare in groups. In their bad dreams the rakshasa rakshasis resting in deep sleep are witnessing bhayankara swapnas of ghosts with long and peircing damshtas. Then some of the house holders are performing bali karmas with veneration, the ‘bali saamagri’ especially the ‘bali bhakshyas’ are attacked by fierce looking dogs. From the groups of cows yielding excellent milk pots are emerging big size mice and swarms of mosquitos. *mārjārā dvīpibhiḥ sārdham sūkarāḥ śunakaiḥ saha, kiṃnarā rākṣasaś cāpi sameyur mānuṣaiḥ saha/ pāṇḍurā raktapādāś ca vihaḡāḥ kālacoditāḥ, rākṣasānāṃ vināśāya kapotā vicaranti ca/ cīkī kūcīti vāśantyaḥ śārikā veśmasu sthitāḥ, patanti grathitāś cāpi nirjitāḥ kalahaiṣiṇaḥ/ karālo vikaṭo muṇḍaḥ puruṣaḥ kṛṣṇapiṅgaḥ /* Resounding weavings with severe body pains or death calamities from neighbourhood are being constatly heard. As if provoked by devils swarms of doves are entering into the halls of residences of the householders as a warning of an impending doom. Pakshi- mrigas looking at Surya on the high skies are crying with screaming screeches. Vikaraaka-vikata-kaala devata in human form appears to beckon house holders too often. As such death facing destructive ‘ashubha shakunasa’ are being encountered, Maha Raja, Lanka pura vaasis are right being rattled with fright, right now. . *viṣṇuṃ manyāmahe rāmaṃ mānuṣaṃ deham āsthitam,na hi mānuṣamātro ’sau rāghavo dṛḡdhavikramaḥ / yena baddhaḥ samudrasya sa setuḥ paramādbhutaḥ, kurusva nararājena saṃdhiṃ rāmeṇa rāvaṇa/ idaṃ vacas tatra nigadya mālyavan; parīkṣya rakṣo’dhipater manaḥ punaḥ, anuttameṣūttamapauruṣo balī; babhūva tūṣṇīm samavekṣya rāvaṇam/* Even as such evil omens are being faced, I strongly feel that Shri Rama is about to attack as all as though Maha Vishnu in his human form is encountering Lamkeshwara! Please very kindly allow not this catastrophe to face all of us in Lankapuri. We seek to fall at you feet to agree to Sandhi.’ Thus the Mantri Mandali looked at Ravana with hope and possible approval. Ravana then kept on and on into deep thoughts with his head down with deep introspection. .

### Sarga Thirty Six

Even after Malyaavan Mantri demanded for Sandhi, citing several apashakunas experienced by the Lanka public, Ravana reasserting his firm stand and merely instructed for tightening security and walked off!

*Tat tu mālyavato vākyam hitam uktam daśānanah, na marṣayati duṣṭātmā kālasya vaśam āgataḥ/ sa baddhvā bhrukuṭīm vaktre krodhasya vaśam āgataḥ, amarṣāt parivṛttākṣo mālyavantam athābravīt / hitabuddhyā yad ahitam vacaḥ paruṣam ucyate, parapakṣam praviśyaiva naitac chrotragataṃ mama/ mānuṣam kṛpaṇam rāmaṃ ekaṃ śākhāmṛgāśrayam, samartham manyase kena tyaktaṃ pitrā vanālayam/ rakṣasāṃ īś varam mām ca devatānāṃ bhayaṃkaram, hīnam mām manyase kena ahīnam sarvavikramaiḥ/ vīradveṣeṇa vā śaṅke pakṣapātena vā ripoḥ, tvayāham paruṣāṇy uktaḥ paraprotsāhanena vā/ prabhavantam padaṣṭham hi paruṣam ko ’hbidhāsyati, paṇḍitaḥ śāstratattvajño vinā protsāhanād ripoḥ/ ānīya ca vanāt sītām padmahīnām iva śriyam, kimartham pratidāsyāmi rāghavasya bhayād aham/ vṛtam vānarakoṭibhiḥ sasugrīvam salakṣmaṇam, paśya kaiś cid ahobhis tvam rāghavam nihataṃ mayā/ dvandve yasya na tiṣṭhanti daivatāny api saṃyuge, sa kasmād rāvaṇo yuddhe bhayam āhārayiṣyati/ dvīdhā bhajyeyam apy evam na nameyam tu kasya cit, eṣa me sahajo doṣaḥ svabhāvo duratikramaḥ/ yadi tāvat samudre tu setur baddho yadṛcchayā, rāmeṇa vismayaḥ ko ’tra yena te bhayam āgatam/ sa tu tīrtvārṇavam rāmaḥ saha vānarasenayā, pratijānāmi te satyam na jīvan*



*pratiyāsyati/ evaṁ bruvānaṁ saṁrabdhaṁ ruṣtaṁ vijñāya rāvaṇam, vr̥ḍito mālyavān vākyam nottaraṁ  
pratyapadyata/ jayāśiṣā ca rājānaṁ vardhayitvā yathocitam, mālyavān abhyanujñāto jagāma svaṁ  
niveśanam/rāvaṇas tu sahāmātyo mantrayitvā vimṛśya ca , laṅkāyāṁ atulāṁ guptim kārāyāṁ āsa  
rākṣasaḥ/ vyādideśa ca pūrvasyām prahastaṁ dvāri rākṣasaṁ, dakṣiṇasyām mahāvīryau mahāpārśva  
mahodarau/ paścimāyāṁ atho dvāri putram indrajitam tathā, vyādideśa mahāmāyāṁ rākṣasair bahubhir  
vṛtam/ uttarasyām puradvāri vyādiśya śukasāraṇau, svayam cātra bhaviṣyāmi mantriṇas tām uvāca ha/  
rākṣasaṁ tu virūpākṣam mahāvīryaparākramam, madhyame 'sthāpayad gulme bahubhiḥ saha rākṣasaiḥ/  
evaṁvidhānaṁ laṅkāyāṁ kṛtvā rākṣasapuṁgavaḥ , mene kṛtārtham ātmānaṁ kṛtāntavaśam āgataḥ /  
visarjayām āsa tataḥ sa mantriṇo; vidhānam ājñāpya purasya puṣkalam, jayāśiṣā mantragaṇena pūjito;  
viveśa so 'ntaḥpuram ṛddhiman mahat'*

As Malyavan Rakshasa Mantri of Ravana emboldened himself to advise him for 'Sandhi' at once especially citing innumerable 'apashakunas' being experienced by the public of Lankapuri, Rakshasa Raja replied was non reactory to the appeals and addressed Malyavan: 'what ever you have so far blabbered as though stated on behalf the shatru paksha had not reached my ears. The helpless Rama being a mere maanava has since taken the support of a monkey brigade with their chanchala buddhi and pranks. He had obeyed his father's instructions and wearing jungle worthy dressese; what great idealism that is inferred by a 'saamarddhya shaali paraakrami'! Do I have to refresh you memory that the totality of 'deva samuuha' was brought down to their knees to feet and still you tend to underestimate my capacity and exaggerate his accidental killings of my followers. You had been utttering jabbering on and on out of your stupidity most unbecoming Rakshasa Veera even having been elevated to ministership thanks to my selection which is now being regretted. Very transparently clear that you have become a victim of the turncoats of the 'shatruvarga'. *ānīya ca vanāt sītām padmahīnām iva śriyam, kimartham pratidāsyāmi  
rāghavasya bhayād aham/ vṛtam vānarakoṭibhiḥ sasugrīvaṁ salakṣmaṇam, paśya kaiś cid ahobhis tvam  
rāghvaṁ nihataṁ mayā/ dvandve yasya na tiṣṭhanti daivatāny api saṁyuge, sa kasmād rāvaṇo yuddhe  
bhayam āhārayiṣyati/* As divya sudari Sita now being a listless and dried up lotus now, having been brought all the way from 'dandakaaranya's rakshasa janasthaana' under my personal protection , how indeed be returned away simply by the attacks of a couple of maanavaas and of chanchala buddhi hooligans of vaanaras! Does it not sound absurd! Let me assure you that even crores of vanaras and a couple of accidental heros of battle should be comfortably smashd down in a few days. This Ravana who was proven invincible in 'dvanda yudhha' even by countless Devas could now be asked to surrender in 'sandhi' as a compromise! I could never ever bend my head and heels and this be well realised as my nature and final decision. *Yadiuratikrama yadi tāvat samudre tu setur baddho yadṛccchayā , rāmeṇa  
vismayaḥ ko 'tra yena te bhayam āgatam/ sa tu tīrtvārṇavaṁ rāmaḥ saha vānarsenayā, pratijānāmi te  
satyam na jīvan pratiyāsyati/* What if that Rama were able to build a bridge as a 'deva vasha kaarya' and has attacked Lankapuri as you mantris are feeling concerned about! But could Rama return alive, I wonder!' Thus Ravana screamed at Malyavan and other mantris as they bent their heads down. Then instructions were issued to further tighten orderliness and safety of Lankapuri and left the 'sabha' in a huff and puff in a sulky temperament.

### Sarga Thirty Seven

Vibhishana in a 'pakshi rupa' quickly witnessed the details of Ravana Sena at the four dwaaras of Lanka and its center, then Shri Rama indicates the formation of his own Sena accordingly.

*Naravānararājau tau sa ca vāyusutaḥ kapiḥ, jāmbavān ṛkṣarājaś ca rākṣasaś ca vibhīṣaṇaḥ / aṅgado  
vāliputraś ca saumitriḥ śarabhaḥ kapiḥ, suṣeṇaḥ sahadāyādo maindo dvivida eva ca/ gajo gavākṣo  
kumudo nalo 'tha panasas tathā, amitraviṣayaṁ prāptāḥ samavetāḥ samarthayan/ iyaṁ sā lakṣyate laṅkā  
purī rāvaṇapālītā, sāsurotagagandharvair amarair api durjayā/ kāryasiddhim puraskṛtya  
mantrayadhvaṁ vinirṇaye, nityam saṁnihito hy atra rāvaṇo rākṣasādhipaḥ/ tathā teṣu bruvāṇeṣu  
rāvaṇāvarajo 'bravīt, vākyam agrāmyapadavat puṣkalārtham vibhīṣaṇaḥ/ analaḥ śarabhaś caiva*

*saṁpātīḥ praghasas tathā, gatvā laṅkāṁ mamāmātyāḥ purīm punar ihāgatāḥ/ bhūtvā śakunayāḥ sarve praviṣṭāś ca ripor balam, vidhānaṁ vihitaṁ yac ca tad dṛṣṭvā samupasthitāḥ/ saṁvidhānaṁ yathāhus te rāvaṇasya durātmanaḥ, rāma tad bruvataḥ sarvaṁ yathātathyena me śṛṇu / pūrvaṁ prahastaḥ sabalo dvāraṁ āsādyā tiṣṭhati, dakṣiṇaṁ ca mahāvīryau mahāpārśvamahodarau/ indrajit paścimadvāraṁ rākṣasair bahubhir vṛtaḥ, paṭṭasāsidadhanuṣmadbhiḥ śulamudgarapāṇibhiḥ/ nānāpraharaṇaiḥ śūrair āvṛto rāvaṇātmajaḥ, rākṣasānāṁ sahasraś tu bahubhiḥ śastrapāṇibhiḥ/ yuktaḥ paramasaṁvigno rākṣasair bahubhir vṛtaḥ, uttaraṁ nagaradvāraṁ rāvaṇaḥ svayam āsthitaḥ/ virūpākṣas tu mahatā śūla khadga - dhanuṣmatā, balena rākṣasaiḥ sārḍhaṁ madhyamaṁ gulmaṁ āsthitaḥ/ etān evaṁvidhān gulmāṁ laṅkāyāṁ samudīkṣya te, māmakāḥ sacivāḥ sarve śīghraṁ punar ihāgatāḥ/ gajānāṁ ca sahasraṁ ca rathānāṁ ayutaṁ pure, hayānāṁ ayute dve ca sāgrakoṭī ca rakṣasām/ vikrāntā balavantaś ca saṁyugeṣv ātatāyinaḥ, iṣṭā rākṣasarājasya nityam ete niśācarāḥ/ ekaikasyātra yuddhārthe rākṣasasya viśāṁ pate, parivāraḥ sahasrāṇāṁ sahasraṁ upatiṣṭhate/ etāṁ pravṛttiṁ laṅkāyāṁ mantriproaktaṁ vibhīṣaṇaḥ , rāmaṁ kamalapatrākṣam idam uttaraṁ abravīt/ kuberaṁ tu yadā rāma rāvaṇaḥ pratyayudhyata, ṣaṣṭiḥ śatasahasrāṇi tadā niryānti rākṣasāḥ/ parākrameṇa vīryeṇa tejasā sattvagauravāt, sadṛśā yo 'tra darpeṇa rāvaṇasya durātmanaḥ/ atra manyur na kartavyo roṣaye tvāṁ na bhīṣaye, samartho hy asi vīryeṇa surāṇāṁ api nigrahe/ tad bhavāṁś caturaṅgeṇa balena mahatā vṛtaḥ, vyūhyedaṁ vānarāṅikāṁ nirmathīṣyasi rāvaṇam/ rāvaṇāvaraje vākyam evaṁ bruvati rāghavaḥ, śatrūṇāṁ pratighātārtham idam vacanam abravīt/ pūrvadvāre tu laṅkāyā nīlo vānarapuṁgavaḥ, prahastaṁ pratiyoddhā syād vānarair bahubhir vṛtaḥ/ aṅgado vālīputras tu balena mahatā vṛtaḥ , dakṣiṇe bādhatāṁ dvāre mahāpārśva - mahodarau/ hanūmān paścimadvāraṁ nipīḍya pavanātmajaḥ, praviṣatv aprameyātmā bahubhiḥ kapibhir vṛtaḥ/ daityadānavasaṁghānāṁ ṛṣṇāṁ ca mahātmanāṁ , viprakārapriyaḥ kṣudro varadānabalānvitaḥ/ parikrāmati yaḥ sarvāṁ lokān saṁtāpayan prajāḥ, tasyāhaṁ rākṣasendrasya svayam eva vadhe dhṛtaḥ/ uttaraṁ nagaradvāraṁ ahaṁ saumitriṇā saha, nipīḍyābhipravekṣyāmi sabalo yatra rāvaṇaḥ/ vānarendraś ca balavān ṛkṣarājaś ca jāmbavān , rākṣasendrānujaś caiva gulme bhavatu madhyame/ na caiva mānuṣaṁ rūpaṁ kāryaṁ haribhir āhave, eṣā bhavatu naḥ saṁjñā yuddhe 'smin vānare bale/ vānarā eva niścihnaṁ svajane 'smin bhaviṣyati, vayaṁ tu mānuṣeṇaiva sapta yotsyāmahe parān/ aham eva saha bhrātrā lakṣmaṇena mahaujaś, ātmanā pañcamaś cāyaṁ sakhā mama vibhīṣaṇaḥ/ sa rāmaḥ kāryasiddhyartham evaṁ ukṭvā vibhīṣaṇam, suvelārohaṇe buddhiṁ cakāra matimān matim/ tatas tu rāmo mahatā balena; pracchādyā sarvāṁ pṛthivīm mahātmā, prahrṣṭarūpo 'bhijagāma laṅkāṁ; kṛtvā matim so 'rivadhe mahātmā/*

Meanwhile, Shri Rama with Lakshmana behind, convened a ‘sabha’ with Vaanara Raja Sugriva, Vayu Putra Hanuman, Riksha Raja Jambavan, Vaali Putra Angada, Sharbha, Sushena with his bandhu mitras, Mainda, Dvivida, Gaja, Gavaaksha, Kumuda, Nala, Panasa adi Vaanara Yoddhaas. Then the general point of view as expressed in the ‘sabha’ was that no doubt, Lankapuri was impregnable even by asura-naaga-gadharva- deva pramukhas. Now mutual suggestions should be welcomed! Then Ravana bhrta Vibhishana expained thoughtfully: Vanara Mantris especially Anala, Panasa, Sapmtati and Pramati have gone around Lankapuri and since returned. They assumed the ‘pakshi swarupas’ and witnessed the preparations at the moment. Shri Rama! Let me now explain to you now. Senapati Prahasta is at purva dwaara, Maha paarshva and Mahodara are dakshina dwaara, Indrajit the Ravana Putra backed my a massive Rakshasa veeraas as well equipped with pattisha-khadga-dhanush-shula-mudgaraadi asrtr shastras at western dwaara and Ravana himself along with Shuka, Saarana aadi sahasra shatradhaari maha rakshasaas with anger and ever readiness is at the northern dwaara. Now in the central place of Lanka Nagara therre is very massive RakshasaVeeras headed by Virupaaksha all of them being well equipped with shula-dhaga-dhanushas. In this manner Ravana Sena was seen by me hurriedly at the placement as detailed. In the Ravana Sena, there are ten thousand strong diggajas, as maby chariots, twenty thousand horses and a crore plus foot soldiers. Shri Rama! Behind each of these incharge Raksasa Veeras as were mentioned as the dwaara palakas as mentioned, there is a strong back up of ten lakh rakshasa yoddhas as their back up each!’ As Vibhishna detailed thus, he informed of the strength, valour and ever preparedness of the shatru sena of Maha Rakshasis. He further added: When Ravana encounterd Kubera his first cousin the he took along with him some sixty lakh raksasaveeraas along with him all of whom

were ready to give up their lives. Now I suggest that it is high time that our Vanara Maha Veeras too are suitably compartmentalised as in differed ‘vyuhaas’ so that the chaturanga senaas too and work and dedicate themselves for the single and supreme of Raavana Vinaashana.’ Then on hearing what all Vibhishana had said and suggested, Shri Rama stated that kaphishreshtha Neela should encounter Prahasta with his vaanara sreshthas, Angada to attack Mahapaarshva and Mahodara at the dakshina dwaara, Pavana Kumara Hanuman at the paschima dwaara, and along with Lakshmana he himself face Ravana with his maha rakshasa veeras. Then Vanara Raja Sugriva and balavaan riksha raja Jambavan should straight on attack the strong hold central rakshasa maha yoddhas along with their own vanara heros. Further Vaanara Bhallukas should not take to human forms. Only myself, Lakshmana, and Vishishana along with his ministers would only be the human forms totalling seven only. Then the totality of Shri Rama Sena reached the ‘Suvela Parvata tata praanta’ with the unique, singular and most decisive preparedness of Rama Kary Siddhi.

### Sargas Thirty Eight and Thirty Nine

a) Shri Rama along Lakshmana and followeres ascended the Suvela Parvata Shihkhara, well known for dhaatu Sampada. b) The pituresque overview espescially impressed Vanara Veeras who assumed various forms to wander in Lankapuri while Rama and followers too were overawed at its magnificence.

*Sa tu kṛtvā suvelasya matim ārohaṇam prati, lakṣmaṇānugato rāmaḥ sugrīvam idam abravīt/ vibhīṣaṇam ca dharmajñam anuraktam niśācaram, mantrajñam ca vidhijñam ca ślakṣṇayā parayā girā/ suvelam sādhu śailendram imam dhātuśataiś citam, adhyārohāmahe sarve vatsyāmo 'tra niśam imām/ laṅkāṁ cālokayīṣyāmo nilayam tasya rakṣasaḥ, yena me maraṇāntāya hṛtā bhāryā durātmanā / yena dharmo na vijñāto na vṛttam na kulam tathā, rākṣasyā nīcayā buddhyā yena tad garhitam kṛtam/ yasmin me vardhate roṣaḥ kīrtite rākṣasādhamē, yasyāparādhān nīcasya vadham drakṣyāmi rakṣasām/ eko hi kurute pāpam kālapāśavaśam gataḥ, nīcenātmāpacāreṇa kulam tena vinaśyati/ evam saṁmantrayann eva sakrodho rāvaṇam prati, rāmaḥ suvelam vāsāya citrasānum upāruhat/ prṣṭhato lakṣmaṇa cainam anvagacchat samāhitāḥ, saśaram cāpam udyamya sumahad vikrame rataḥ/ tam anvarohat sugrīvaḥ sāmātyaḥ savibhīṣaṇaḥ, hanūmān āṅgado nīlo maindo dvivida eva ca/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, panasāḥ kumudaś caiva haro rambhaś ca yūthapaḥ/ ete cānye ca bahavo vānarāḥ śīghragāmināḥ, te vāyuvēgapravaṇāś tam girim giricārīnaḥ, adhyārohanta śataśaḥ suvelam yatra rāghavaḥ/ te tv adīrghēṇa kālena girim āruhya sarvataḥ, dadṛśuḥ śikhare tasya viśaktām iva khe purīm/ tām śubhām pravaradvārām prākāravaraśobhitām, laṅkāṁ rākṣasasāmpūrṇām dadṛśuḥ hariyūthapāḥ / prākāracayasamsthaiś ca tathā nīlair niśācaraiḥ, dadṛśuḥ te hariśreṣṭhāḥ prākāram aparam kṛtam / te dṛṣṭvā vānarāḥ sarve rākṣasān yuddhakāṅkṣiṇaḥ, mumucur vipulān nādāṁs tatra rāmasya paśyataḥ/ tato 'stam agamat sūryaḥ saṁdhyayā pratirañjitaḥ, pūrṇacandrapradīpā ca kṣapā samabhivartate/ tataḥ sa rāmo harivāhinīpatir ; vibhīṣaṇena pratinandya satkṛta ḥ, salakṣmaṇo yūthapayūthasāmvr̥taḥ ; suvela prṣṭhe nyavasat yathāsukham/*

As Shri Rama decided to rest for the night before the ‘maha sangraama’ of ‘Rama - Ravana’ at the foothills of Suvela Parvata with great enthusiasm, excitement and decisiveness, the Maha Rama Sena moved off. Then Shri Rama addressed the dharma jnaata-mantra vetta, vidhijna, Rama Priya Vibhishana as also his colleagues: ‘ comrades! Parvata Raja Suvela is replete with thousands ‘dhatus’ or mineral deposits such as sodium, potassium, magnesium, calcium, radium, titanium, nickle, and silver. Let us therefore ascend the Suvela and rest for the night. We may also have an overview of Lankapuri in the glitter of the night. We may also oversee the Rakshasa nivaasa bhuta Lankapuri and even identify the devilish duraatma Ranaasura’s residential palace where my dearest Sitaapaharana had been commttted awaiting his certain mrityu. That Rakshasaadhama is neither knows therudiments of dharma and nyaaya, nor of Kula vichaara, and had since prepatrared his meanest and disgusting psychology typical of cruelty, utter selfishness and mean narrowmindedness. I am right now bent on destroying him and uprooting his blind followers. eko hi kurute pāpam kālapāśavaśam gataḥ, nīcenātmāpacāreṇa kulam

*tena vinaśyati/ evaṁ saṁmantrayann eva sakrodho rāvaṇaṁ prati, rāmaḥ suvelaṁ vāsāya citrasānum upāruhat/* Most decisively, ‘kaala paasha’ gets tightenend around his ‘dasha mukhas’ and even uproot the Ravana’s followeres too.’ So stating vengefully Shri Rama ascended the Parvata Shikhira, closely followed by Lakshmana Prabhu with their mighty ‘dhanush baanaas’. Then so did Sugriva, Mantri sahita Vibhishana, Hanuman, Angada, Neela, Mainda-Dvididas, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamaadana, Panasa, Kumuda, Hara, Yuthapati Rambha, Jambavan, Sushena, Mahamati Rishabha, maha tejasvi Durmukha, and Kapivara Shatabali with their respective Vanara Maha Senas. Then they all got dispersed and started staring at Lankapuri and its glitter in darkness while shouting and hooting simhanaadaas, even as Rama Lakshmana Sugriva Vibhishanas were noticing too at leisure and restfulness.

### Sarga Thirty Nine continued:

*Tām rātrim uṣītās tatra suvele haripuṁgavāḥ, laṅkāyām dadṛśur vīrā vanāny upavanāni ca / Saumyāni ramyāni viśālāny āyatāni ca, dṛṣṭiramyāni te dṛṣṭvā babhūvur jātavismayāḥ / campakāśoka puṁnāga - sālatālasamākulā, tamālavanasaṁchannā nāgamālāsamāvyṛtā/ hintālair arjunair nīpaiḥ sapta-parṇaiś ca puṣpitaiḥ, tilakaiḥ karṇikāraiś ca paṭālaiś ca samantataḥ/ śuśubhe puṣpitāgraiś ca latāparigatair drumaiḥ, laṅkā bahuvidhair divyair yathendrasyaṁarāvātī/ vicitrakusumopetai raktakomalapallavaiḥ, śādvalaiś ca tathā nīlaiś citrābhir vanarājibhiḥ/ gandhādhyāny abhiramyāni puṣpāni ca phalāni ca, dhārayanty agamās tatra bhūṣaṇānīva mānavāḥ/ tac caitrarathasaṁkāśaṁ manojñaṁ nandanopamam, vanaṁ sarvartukaṁ ramyaṁ śuśubhe śaṭpadāyutam/ natyūhakoyaṣṭibhakair nṛtyamānaiś ca barhibhiḥ , rutam parabhr̥tānām ca śuśruve vananirjhare / nityamattavihaṁgāni bhramarācaritāni ca, kokilākula - ṣaṇḍāni vihagābhirutāni ca/ bhr̥ṅgarājābhigitāni bhramaraiḥ sevītāni ca , koṇālakavighuṣṭāni sārasābhirutāni ca/ vivīṣus te tatas tāni vanāny upavanāni ca, hr̥ṣṭāḥ pramuditā vīrā harayaḥ kāmārūpiṇaḥ/ teṣāṁ praviśatām tatra vānarānām mahaujasām, puṣpasamsargasurabhir vavau ghr̥ṇāasukho ’nilaḥ/ anye tu harivīrānām yūthān niṣkramya yūthapāḥ, sugrīveṇābhyanuñjātā laṅkāṁ jagmuḥ patākinīm/ vitrāsayanto vihagāms trāsayanto mṛgadvipān , kampayantaś ca tām laṅkāṁ nādaiḥ svair nadatām varāḥ/ kurvantas te mahāvegā mahīm cāraṇapīḍitām, rajaś ca sahasaivordhvaṁ jagāma caraṇoddhatam/ ṛkṣāḥ siṁhā varāhāś ca mahiṣā vāraṇā mṛgāḥ, tena śabdena vitrastā jagmur bhītā diśo daśa/ śikharam tu trikūṭasya prāmśu caikaṁ diviṣṛṣam , samantāt puṣpasamchannaṁ mahārajata - saṁnibham/ śatayojanavistīrṇaṁ vimalaṁ cārudarśanam, ślakṣṇaṁ śrīman mahac caiva duṣprāpaṁ śakunair api/ manasāpi durārohaṁ kiṁ punaḥ karmaṇā janaiḥ, niviṣṭā tatra śikhare laṅkā rāvaṇapālītā/ sā purī gopurair uccaiḥ pāṇḍurāmbudasaṁnibhaiḥ, kāñcana ca sālena rājatena ca śobhitā/ prāsādaiś ca vimānaiś ca laṅkā paramabhūṣitā, ghanair ivātapāpāye madhyamaṁ vaiṣṇavaṁ padam/ yasyām stambhasahasreṇa prāsādaḥ samalaṁkṛtaḥ , kailāsaśikharākāro dṛśyate kham ivollikhan / caityaḥ sa rākṣasendrasya babhūva purabhūṣaṇam, śatena rakṣasām nityaṁ yaḥ samagreṇa rakṣyate/ tām samṛddhām samṛddhārtho lakṣmīvāṁl lakṣmaṇāgrajaḥ, rāvaṇasya purīm rāmo dadarśa saha vānaraiḥ/ tām ratnapūrṇām bahusaṁvidhānām ; prāsādamālābhir alaṁkṛtām ca , purīm mahāyantrakavāta - mukhyām; dadarśa rāmo mahatā balena/*

Vaanara Veeras were immensely delighted and even got excited at the prakriti soundarya atop Suvela prarvata shikhara especially the abundance of maha vrishkas of champa, ashoka, vakula, shaala, taala, tamaala, naaga kesaris, quite apart from the overview Lankapuris vriksha sampha of hintala, arjuna, neepa, and the chhitavana, tilaka, kanera, paatalaadi maha vrikshas like that of Indra’s Amaraavati. The Chaitraratha, Nandana vana samaana mamohara vanaas of Lankapuri shobha what with all the ‘shad ritus’ and the ‘bhramara vyaapta ramaneeya shobha’ was mind blowing to the vaanara sena. All the Vaanaras who could assume their own rupas like honey bees, or deers or swans or whatever having secured ‘Sugriva aagjna’ hurried down to Lankapuri ‘udyaana vanaas and jalaashayas’. The rest of Vanara Veeraas continued the simha naadas as the Lankapuri pashu sampada, especially the local vaanaras, bhallukas, simha shardulas, elephants and horses, and pakshis especially mayura, hamsa and so on were frightened to their core. Now, the adjacent Trikuta Parvata Shikhara is very widespread with some



hundred yojanas as if it touches swarga dwaara. None indeed ever possibly ascend the shikhara. In the Lankapuri proper were situated the Chiatya praasada was the jewel of Lankaapuri. *tām samṛddhām samṛddhārtho lakṣmīvāṃl lakṣmaṇāgrajaḥ , rāvaṇasya purīm rāmo dadarśa saha vānaraiḥ/ tām ratnapūrṇām bahusamvidhānām; prāsādamālābhir alamkṛtām ca, purīm mahāyantrakavāṭa -mukhyām; dadarśa rāmo mahatā balena/* Shri Rama and Lakshmana along with Vaanara Veeras then stared at the ‘dhanadhaanya samriddhi yukta Lankapuri’. The City was replete with swarga tulya mansions and ‘rahadaaris’ as Rama and followers were truly awe stricken!

## Sarga Forty

Suddenly Sugriva spotted Ravana at his residential roof, was unable to control his anger jumped down challenging him for ‘malla yuddha’ - as Ravana felt that Sugriva was too good and disappeared .

Vanara King Sugriva was casually looking down at Lankapuri even as Rama Lakshmanas too were getting impressed with its sumptuousness and affluence , Sugriva suddenly looked at the roof of Ravana at his palace seated comfortably under his vijaya chhatra with his body was smeared with rakta chandana and ornamented with red coloured ‘aabhushanas’. *Krodhavegena samyuktah satvena cha balena cha, achalaagraadathoyatyaaya pupluve goparasthale/ Sthitvaa muhurtam samprakshya nirbayenantaraat -, maana trineekritya c tad rakshah sobravet parusham vachah/ Lokanaathasya Raamasya sakhaa daasosmi Rakshasa, na mayaa mokshedya tvam paarthivendrasya tejasaa/* On seeing Ravana thus, Sugriva was unable to resist the temptation and extreme anger of seeing the Mahasura and suddenly jumped down from the Suvela Parvata shikhira and the gopura on the roof where Ravana was seated. He kept on staring the Dasha Mukha for a while and with ‘nirbhaya chitta’ and shouted at him as follows: ‘Rakshasa! I am a close associate and admirer of Lokanaadha Bhagavan Shri Rama. Now, with all my body might you can never get my from my grip. Having thus jumped up high and kicked Ravana he attacked him. Then having realised that this was Sugriva the King of Vaanara Bhallukas, Ravana replied: ‘Arre, so far you have not seen me, you have remained as Sugriva now do realise that your ‘griva’ or the neck is soon to disappear!’ Having asserted thus, Ravana lifted up Sugriva and kicked him off the roof with might. Then Vaanara Raja Sugriva pulled the Dashakantha and lifted his body high on his broad shoulders and threw of Ravana’s body to the same roof top under whicha Ravana was seated on a swing. *Parasparam swedavidigha gaatrou parasparam shonita rakta dehau, parasparam shilashthiniridva cheshdou, parsaparan shalmalikimshukaaviva/* Then both Sugriva and Ravana kicked up each other high and higher as flows of sweat and blood in their mutual attacks as though they wer like two maha palaasa vrikshas. Bith the Rakshasa Raja and the Vaanara Rajas were of gigantic maha parakramis and were engaged in mutual fist fights, heavy and resounding slappings, and panja yuddha. This the ‘malla yuddha’ with heavy speed, mutual kickings. Paraspara aalingsnas or severe embrace- releases frequently reciprocatively and forceful hurlings to the floor and roof looked interminable. Both Sugriva and Ravana were adepts in marial arts especially in the ‘malla yuddha kala’ were displaying mutual huggings and releases, ‘paribhramanas’ or rounded encirlings, ‘baahu paashaas’ and well timed jumpovers and kicks, ‘simha naadaas’ or resounding shoutings with krodha, malla yuddha abhyasa, with damshra - hasta-jangha- uru peedana- paada peedana and so on. Both Sugriva and Ravana were then like two Madonmatta Maha Gajas were thus encountering for long with speed, alacrity, and untiring energy. *Mandalaani vichitraani sthaanaani vividhaanicha, gomutrakaani chitraani gatapratrygataanicha/* Both Sugriva and Ravana being outstanding experts of ‘malla yuddha’ were this jumping forward and backward with velocity and acceleration and of kicks and starts and mutual encirlings, displaying ‘vichitra mandalas’ and ‘sthaana pradarshanas’ in the pattern of ‘go mutra rekha samaana kutila gati’ or like the flows of cow’s urine pattern of forward and backward directions a there both get seldom tired with equal force and thrust!

[ Vishleshana on ‘Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana’ by Bharata Muni.

Chatur Mandala: 1.Chaari Madala 2.Karana Mandala 3.Khanda Mandala and 4. Maha Mandala. The features of the Madalas respectively are jumping forward with a single foot self pradakshina and kick the opponent- self pradakshina by both the feet and kick the opponent-‘vividha pradakshina’ and kick-and fourthly the Maha Mandala with aneka pradakshina.

Shashtha Sthaana : Vaishnava-Sama Paada-Vaishakha-Mandala-Pratyaaalodha- Anaalodha or foot movements before the impending kicks as per placements of the foot steps forward or back ward before the start of kicks as of lions, tigers, bhallukas or leopards ].

Futher stanzas as follows:

Then suddenly realising that Sugriva was an equal force in the art of malla yuddha, Ravana with his maha shakti and flew up the high skies. Sugriva followed suit by jumping higher and higher. Vaanara Raja then spotted flashes of Ravana no doubt but as the latter kept on dodging Sugriva since Ravana was looking rather tired, and as such reached back to his Vanara sena which was surrounded by Shri Rama. *Iti sa Savitrusoonutastra tat karma kritvaa pananagatiraneekam praavishat samhrishthah, Raghuvaranripa soonorvardhayan yudha harsha tarumrigaganaabhi mukhaih puja maano Hareendrah/* Thus having the contentment of his memorable feat of alerting a lion like Ravana in his own den had reached with vayuvega the Suryaputra Sugriva with alacrity and enthusiasm rejoined Shri Rama as was surrounded by Vanara stalvarts.

## Sarga Forty One

As Rama chided Sugriva’s undesirable malla yuddha, yet with safe return, ‘Maha Rama Sena’ marches for gate wise attack- Rama despatches Angada to reach Ravana with an ultimatum of Ravana’s doom.

*Atha tasmin nimittāni dṛṣṭvā lakṣmaṇapūrvajāḥ , lakṣmaṇam lakṣmisaṁpannam idaṁ vacanam abravīt/ parigrhyodakam śītam vanāni phalavanti ca , balaugham saṁvibhajyemaṁ vyūhya tiṣṭhema lakṣmaṇa/ lokakṣayakaram bhīmam bhayam paśyāmy upasthitam, nibarhaṇam pravīrāṇām ṛkṣavānararakṣasām / vātās ca paruṣam vānti kampate ca vasuṁdharā, parvatāgrāṇi vepante patanti dharaṇīdharāḥ/ meghāḥ kravyādasamkāsāḥ paruṣāḥ paruṣasvanāḥ, krūrāḥ krūram pravarṣanti miśram śoṇitabindubhiḥ/ raktacandanasaṁkāsā samdhyāparamadāruṇā, jvalac ca nipataty etad ādityād agnimaṇḍalam/ ādityam abhivāśyante janayanto mahad bhayam, dīnā dīnasvarā ghorā apraśastā mṛgadvijāḥ / rajanyām aprakāśā ca saṁtāpayati candramāḥ, kṛṣṇaraktāṁśuparyanto yathā lokasya saṁkṣaye /hrasvo rūkṣo ’praśasta ca pariveṣaḥ sulohitaḥ, ādityamaṇḍale nīlam lakṣma lakṣmaṇa dṛśyate/ dṛśyante na yathāvac ca nakṣatrāṇy abhivartate, yugāntam iva lokasya paśya lakṣmaṇa śaṁsati/ kākāḥ śyenās tathā grādhṛā nīcaiḥ paripatanti ca, śivās cāpy aśivā vācaḥ pravadanti mahāsvanāḥ/ kṣipram adya durādharṣām purīm rāvaṇapālītām, abhiyāma javenaiva sarvato haribhir vṛtāḥ / ity evaṁ tu vadan vīro lakṣmaṇam lakṣmaṇāgrajāḥ, tasmād avātarac chīghram parvatāgrāṇ mahābalaḥ/ avatīrya tu dharmātmā tasmāc chailāt sa rāghavaḥ, paraiḥ paramadurdharṣam dadarśa balam ātmanaḥ/ saṁnahya tu sasugrīvāḥ kapirājabalam mahat, kālajño rāghavaḥ kāle saṁyugāyābhyacodayat/ tataḥ kāle mahābāhur balena mahatā vṛtaḥ, prasthitaḥ purato dhanvī laṅkāṁ abhimukhaḥ purīm/ taṁ vibhīṣaṇa sugrīvau hanūmāṇ jāmbavān nalaḥ, ṛkṣarājas tathā nīlo lakṣmaṇaś cānyayus tadā / tataḥ paścāt sumahatī pṛtanarkṣavanaukasām, pracchādya mahatīm bhūmim anuyāti sma rāghavam/ śailaśṛṅgāṇi śataśaḥ pravṛddhāṁś ca mahīruhām , jagṛhuḥ kuñjaraprakhyā vānarāḥ paravāraṇāḥ / tau tv adīrghēṇa kālena bhrātarau rāmalakṣmaṇau, rāvaṇasya purīm laṅkāṁ āsedatur arimdamau/ patākāmālinīm ramyām udyānavanaśobhitām, citravaprām sudusprāpām uccaprākāratoraṇām/ tām surair api durdharṣām rāmaṁ vākyapracoditāḥ, yathānideśam saṁpīḍya nyaviśanta vanaukasāḥ/ laṅkāyās tūttaradvāram śailaśṛṅgam ivonnatam, rāmaḥ sahānujo dhanvī jugopa ca rurodha ca/ laṅkāṁ upaniviṣtaś ca rāmo daśarathātmajāḥ, lakṣmaṇānucaro vīraḥ purīm rāvaṇapālītām/ uttaradvāram āśādy aatra tiṣṭhati*

rāvaṇaḥ, nānyo rāmād dhi tad dvāraṁ samarthaḥ parirakṣitum/ rāvaṇādhiṣṭhitam bhīmam varuṇeneva sāgaram, sāyudhau rākṣasair bhīmair abhiguptam samantataḥ, laghūnām trāsajananaṁ pātālam iva dānavaiḥ/ vinyastāni ca yodhānām bahūni vividhāni ca, dadarśāyudhajālāni tathaiva kavacāni ca/ pūrvam tu dvāram āsādyā nīlo haricamūpatiḥ, atiṣṭhat saha maindena dvividena ca vīryavān/ aṅgado dakṣiṇadvāraṁ jagrāha sumahābalaḥ, ṛṣabheṇa gavākṣeṇa gajena gavayena ca / hanūmān paścimadvāraṁ rarakṣa balavān kapiḥ, pramāthi praghasābhyām ca vīrair anyaiś ca saṁgataḥ/ madhyame ca svayam gulme sugrīvaḥ samatiṣṭhata, saha sarvair hariśreṣṭhaiḥ suparṇaśvasanopamaiḥ/ vānarāṇām tu śaṭtrimśat koṭyaḥ prakhyātayūthapāḥ, nipīdyopaniviṣṭāś ca sugrīvo yatra vānaraḥ/ śāsanena tu rāmasya lakṣmaṇaḥ savibhīṣaṇaḥ, dvāre dvāre harīṇām tu koṭim koṭim nyaveśayat/ paścimena tu rāmasya sugrīvaḥ saha jāmbavān, adūrān madhyame gulme tasthau bahubalānugah/ te tu vānaraśārdūlāḥ śārdūlā iva damṣṭriṇaḥ, grhītvā drumaśailāgrān hrṣṭā yuddhāya tasthire / sarve vikṛtalāṅgūlāḥ sarve damṣṭrānakhāyudhāḥ, sarve vikṛtacitrāṅgāḥ sarve ca vikṛtānānāḥ / daśanāgbalāḥ ke cit ke cid daśaguṇottarāḥ, ke cin nāgasahasrasya babhūvus tulyavikramāḥ/ santi caughtā balāḥ ke cit ke cic chataguṇottarāḥ, aprameyabalāś cānye tatrāsan hariyūthapāḥ/ adbhutaś ca vicitraś ca teṣāṁ āsīt samāgamāḥ, tatra vānarasainyānām śalabhānām ivodgamāḥ/ paripūrṇam ivākāśam saṁchanneva ca medinī, laṅkāṁ upaniviṣṭaiś ca saṁpatadbhiś ca vānaraiḥ/ śataṁ śatasahasrāṇām pṛthag ṛkṣavanaukasām, laṅkā dvārāṇy upājagmur anye yoddhum samantataḥ/ āvṛtaḥ sa giriḥ sarvais taiḥ samantāt plavaṅgamaiḥ, ayutānām sahasraṁ ca purīm tām abhyavartata/ vānarair balavadbhiś ca babhūva drumapāṇibhiḥ, sarvataḥ saṁvṛtā laṅkā duṣpraveśāpi vāyunā / rākṣasā vismayaṁ jagmuḥ sahasābhiniṣṭhitāḥ, vānarair meghasamkāśaiḥ śakratulyaparākramaiḥ/ mahān śabdo 'bhavat tatra balaughasyābhivartataḥ, sāgarasyeva bhinnasya yathā syāt salilasvanaḥ/ tena śabdena mahatā saprākārā satorāṇā, laṅkā pracalitā sarvā saśailavanakānānā/ rāmalakṣmaṇaguptā sā sugrīveṇa ca vāhinī, babhūva durdharṣatarā sarvair api surāsuraiḥ/ rāghavaḥ saṁniveśyaivam sainyam svam rakṣasām vadhe, saṁmantrya mantribhiḥ sārddham niścītya ca punaḥ punaḥ/ ānantaryam abhiprepsuḥ kramayogārthatattvavit, vibhīṣaṇasyānumate rājadharmam anusmaran, aṅgadam vālitanyam samāhūyadam abravīt/ gatvā saumya daśagrīvaṁ brūhi madvacanāt kape, laṅghayitvā purīm laṅkāṁ bhayaṁ tyaktvā gatavyathaḥ/ bhraṣṭaśrikagataiśvaramumūrṣo naṣṭacetanaḥ, ṛṣiṇām devatānām ca gandharvāpsarasām tathā/ nāgānām atha yakṣāṇām rājñām ca rajanīcara, yac ca pāpam kṛtam mohād avaliptena rākṣasa/ nūnam adya gato darpaḥ svayambhū varadānajaḥ, yasya daṇḍadharas te 'haṁ dārāharaṇakarṣitaḥ, daṇḍam dhārayamāṇas tu laṅkādvare vyavasthitaḥ/ padaviṁ devatānām ca maharṣiṇām ca rākṣasa, rājarṣiṇām ca sarveṇām gamiṣyasi mayā hataḥ/ balena yena vai sītām māyayā rākṣasādhama, mām atikrāmayitvā tvam hṛtav āms tad vidarśaya/arākṣasam imam lokam kartāsmi niṣṭitaiḥ śaraiḥ, na cec charaṇam abhyeṣi mām upādāya maithilīm/ dharmātmā rakṣasām śreṣṭhaḥ saṁprāpto 'yam vibhīṣaṇaḥ, laṅkaiśvaram dhruvam śrīmān ayam prāpnoty akaṇṭakam/ na hi rājyam adharmeṇa bhoktum kṣaṇam api tvayā, śakyam mūrkhāsahāyena pāpenāvijitātmanā/ yudhyasva vā dhṛtīm kṛtvā śauryam ālambya rākṣasa, maccharais tvam raṇe śāntas tataḥ pūto bhaviṣyasi/yady āviśasi lokāms trīn pakṣibhūto manojavaḥ, mama cakṣuṣpatham prāpya na jīvan pratiyāsyasi/ bravīmi tvām -- hitam vākyam kriyatām aurdhvadekikam, sudṛṣṭā kriyatām laṅkā jīvitam te mayi sthitam / ity uktaḥ sa tu tāreya rāmeṇākliṣṭakarmanā, jagāmākāśam āviśya mūrtimān iva havyavāt/ so 'tipatya muhūrtena śrīmān rāvaṇamandiram, dadarśāsīnam avyagraṁ rāvaṇam sacivaiḥ saha/ tatas tasyāvidūreṇa nipatya haripuṅgavaḥ, dīptāgnisadrśas tasthāv aṅgadaḥ kanakāṅgadaḥ / tad rāmavacanam sarvam anyūnādhikam uttamam, sāmātyam śrāvayām āsa nivedyātmānam ātmanā/ dūto 'haṁ kosalandrasya rāmasyākliṣṭakarmanāḥ, vāliputro 'ṅgado nāma yadi te śrotram āgataḥ/ āha tvām rāghavo rāmaḥ kausalyānandavardhanaḥ, niṣpatya pratiyudhyasva nṛśaṁsam puruṣādhama/ hantāsmi tvām sahāmātyam saputrajñātibāndhavam, nirudvignās trayo lokā bhaviṣyanti hate tvayi/ devadānavayakṣāṇām gandharvoragarakṣasām, śatrum adyoddharīṣyāmi tvām ṛṣiṇām ca kaṇṭakam /vibhīṣaṇasya caiśvaram bhaviṣyati hate tvayi, na cet satkṛtya vaidehīm praṇipatya pradāsyasi/ ity evam paruṣam vākyam bruvāṇe haripuṅgave, amarśavaśam āpanno niśācaragaṇeśvaraḥ/ tataḥ sa roṣatāmrākṣaḥ śaśāsa sacivāms tadā, grhyatām eṣa durmedhā vadhyatām iti cāsaṁkṛt / rāvaṇasya vacaḥ śrutvā dīptāgnisamatejasah, jagṛhuḥ tam tato ghorāś catvāro rajanīcarāḥ/ grāhayām āsa tāreyaḥ svayam ātmānam ātmanā, balaṁ darśayitum vīro yātudhānagaṇe tadā/ sa tān bāhudvaye saktān ādāya patagān iva, prāsādam śailasamkāśam

*utpāpātāṅgadas tadā/ te 'ntarīkṣād vinirdhūtās tasya vegena rākṣasāḥ, bhumau nipatitāḥ sarve rākṣasendrasya paśyataḥ/tataḥ prāsādaśikharam śailaśṛṅgam ivonnatam , tat paphāla tadākrāntaḥ daśagrīvasya paśyataḥ/bhaṅktvā prāsādaśikharam nāma viśrāvyā cātmanaḥ, vinadya sumahānādam utpapāta vihāyasā/ rāvaṇas tu paraṁ cakre krodhaṁ prāsādadharṣaṇāt, vināśaṁ cātmanaḥ paśyan niḥśvāsaparamo 'bhavat/ rāmas tu bahubhir hṛṣṭair ninada dbhiḥ plavaṅgamaiḥ, vṛto ripuvadhākāṅkṣī yuddhāyaivābhyavartata/ suṣeṇas tu mahāvīryo girikūṭopamo hariḥ, bahubhiḥ saṁvṛtas tatra vānaraiḥ kāmārūpibhiḥ/ caturdvārāṇi sarvāṇi sugrīvavacanāt kapiḥ, paryākramata durdharṣo nakṣatrāṇīva candramāḥ/ teṣāṁ akṣauhiṇīśataṁ samavekṣya vanaukasāṁ, laṅkāṁ upaniviṣṭānāṁ sāgaram cātivartatāṁ/ rākṣasāḥ viśmayāṁ jagmus trāsaṁ jagmus tathāpare, apare samaroddharṣād dharṣam evopapedire/ kṛtsnaṁ hi kapibhir vyāptaṁ prākāraparikhāntaram , dadṛśu rākṣasāḥ dīnāḥ prākāraṁ vānarīkṛtaṁ/ tasmin mahābhīṣaṇake pravṛtte ; kolāhale rākṣasarājadhānyāṁ, pragṛhya rakṣāṁsi mahāyudhāni; yugāntavātā iva saṁviceruḥ/*

Having noted the body scratches of blood and wounds as of having resorted to typical of a battle on Sugriva, Shri Rama said: Sugriva! Even without consulting me you seem to have routed to a bloody encounter! Saahasa Priya Veera, you have created a stir and concern in our minds of these vanara pramukhas, Vibhishana Lakshmanas and mine too as what had suddenly happened to you! Kindly do not repeat such 'dussaahasa' escapades once again. Maha Bali! If any untoward incident were to happen, what would happen to me, Sita, Lakshmana, and Bharata Shatrughnas and all the Vaanara Veeras. If any such eventuality were to take place, believe me that I would no doubt destroy Ravana, release Sita, perform Vibhishana's Rajya Pattaabhisheka but resort to my own 'atma samarpana'! As Shri Rama had stated thus, Sugriva replied: *Tava bharyaapahartaaram drushtvaa Raghava Ravanam,marshayaami katham veera jaana vikramamaatnanah/* 'Veera Raghu Nandana! Even fully being realised your name and fame, and invincibility, dushta Ravana had perpetrated the meanest deed to his destruction; that was how lost my normal self and should never to be repeated again'. Then Shri Rama had thus sought to forget and forgive attitude wishing compliments to Sugriva and then had taken command of the situation on hand, addressed Lakshmana: 'Let us now be cool minded and then work out the idea formation of Maha Vaanara Sena into proper divisions as already planned to get ready to attack. Now there are 'bhayanaka apashkunas' being experienced that countless Vaanara Bhallukas besides Maha Rakshassas too would be in the corner. Prachanda Vayu is indicative of sand storms and earth quakes and parvata shikhara breakdowns besides 'diggaja chheet -kaaras', 'simha garjanas and rakta varshas'! Lakshmana! Surya Chara Nakshatras are dimming of their natural grandeur. *kākaḥ śyenās tathā gr̥dhrā nīcai ḥ pariṭatanti ca, śivāś cāpy aśivā vācaḥ pravadanti mahāśvanāḥ/ kṣipram adya durādharṣāṁ purīm rāvaṇapālītāṁ, abhiyāma javenaiva sarvato haribhir vṛtā ḥ/ ity evaṁ tu vadan vīro lakṣmaṇaṁ lakṣmaṇāgrajaḥ, tasmād avātarac chīghraṁ parvatāgrān mahābalaḥ/* Crows, dogs, owls are seated on earth in large assemblies making peculiar crowings, barkings and screeches. Indeed, Lankapuri shatrus are not easy to win over yet the Maha Vaanara Sena be descended from Suvela shikhara to attack. *tataḥ kāle mahābāhur balena mahatā vṛta ḥ, prasthitaḥ purato dhanvī laṅkāṁ abhimukhaḥ purīm/ taṁ vibhīṣaṇa sugrīvau hanūmāñ jāmbavān nalaḥ, ṛkṣarājas tathā nīlo lakṣmaṇas cānyayus tadā/ tataḥ paścāt sumahatī pṛtanark śavanaukasāṁ, pracchādyā mahatīm bhūmim anuyāti sma rāghavam/* Thereafter Maha Baahu Dhanurdhara Shri Rama in lead with the Maha Sena at the most auspicious time kept on progressing towards Lanka Puri. Vibhishana, Sugriva, Hanuman, Jambavan, Nala, Neela and Lakshmanas followed suit. Then bhallukas and vanaraas spread over marching behind Shri Rama as though the earth was over shadowed by them. They were carrying on their mighty shoulders mountain boulders and maha vrishas as their weaponry. Very soon enough Rama Lakshmanas faced Lankapuri. *laṅkāyās tūttaradvāraṁ śailaśṛṅgam ivonnatam, rāmaḥ sahānujo dhanvī jugopa ca rurodha ca/ laṅkāṁ*



*upaniviṣṭaś ca rāmo daśarathātmajaḥ, lakṣmaṇānucaro vīraḥ purīm rāvaṇapālītām/ uttaradvāram āsādyā yatra tiṣṭhati rāvaṇaḥ, nānyo rāmād dhi tad dvāram samarthaḥ parirakṣitum/* Dasharathanandana Veera Rama Lakshmanas faced the ‘uttara dwaara’ and faced Ravana directly and settled as none of any support behing them was felt. On the other hand astrashastra dhaari bhayankara raksha veeras stood right behind him as if Varuna deva was backed up by Maha Samudra. *pūrvam tu dvāram āsādyā nīlo haricamūpatiḥ, atiṣṭhat saha maindena dvividena ca vīryavān/ aṅgado dakṣiṇadvāram jagrāha sumahābalaḥ, ṛṣabheṇa gavākṣeṇa gajena gavayena ca/ hanūmān paścimadvāram rarakṣa balavān kapiḥ, pramāthi praghasābhyām ca vīrair anyaiś ca saṁgataḥ/* Vanarasena Parakrami Neela, Mainda, Dvididas were facing the purva dwaara. Angada along with Rishabha, Gavaksha, Gaja and Gavayas with their respective vaanara yoddhas then stood firm at the dakshina dwaara. Kapi Shrestha Veera Hanuman along with Pramathi, Prathasa and other vaanara veeras settled at the paschima dwaara. *madhyame ca svayam gulme sugrīvaḥ samatiṣṭhata, saha sarvair hariśreṣṭhaiḥ suparṇaśvasanopamaiḥ/ vānarāṇām tu ṣaṭtrimśat koṭyaḥ prakhyātayūthapāḥ, nipīḍyopaniviṣṭāś ca sugrīvo yatra vānaraḥ/ śāsanena tu rāmasya lakṣmaṇaḥ savibhīṣaṇaḥ, dvāre dvāre harīṇām tu koṭim koṭim nyaveśayat/* At the north west ‘madhyama vaayavya’ the central hold of Maha Rahshasas was under the command of Sugriva backed by thirty six crores . As per Shri Rama’s instructions, Vibhishana and Lakshmanas were placed at the pratyeka dwaara or the special dwaara with a crore each of vaanara sheshthas. *paścimena tu rāmasya sugrīvaḥ saha jāmbavān, adūrān madhyame gulme tasthau bahubalānugaḥ/* Now Sushena and Jambavan were placed a little behind away as back up reserve of Shri Rama along with ‘vaanara bhalluka maha veeras’. The vaanara lions and tigers are thus ready to attack with speed, force, enthusiasm, and fervor. Their long and mighty tails are shaking as though with anger and excitement while their strong damshtras, and piercing nails are their weaponry. Some of the Maha Vaanaras are possessive of ten elephants each or even farmore of ‘shakti’. Their hands and shoulders were busy carrying maha vrikshas as uprooted by them. As the Rakshasas were getting bewildered with the power of their throwings of the maha vrikshas as their weaponry. As the Maha Samudra with maha setu bandhana was divided and harassed by Vaanaras, it was appearing more frightening ever with roars the vanara senas get further more momentum in such a manner that the waves were hitting the interiors of Lanka puri might get merged with the ocean. *rāmalakṣmaṇaguptā sā sugrīveṇa ca vāhini, babhūva durdharṣatarā sarvair api surāsuraiḥ/ rāghavaḥ saṁniveśyaivaṁ sainyam svaṁ rakṣasām vadhe, saṁmantrya mantribhiḥ sārdham nīcitya ca punaḥ punaḥ/ ānantaryam abhiprepsuḥ kramayogārthatattvavit, vibhīṣaṇasyānumate rājadharmam anusmaran, aṅgadaṁ vālitānyam samāhūyedaṁ abravīt/* Rama Lakshmana Sugrivas were ever vigilant and sensitive to preseve the Vaanara vaahini in a manner that neither asuras or even Devas could tamper with them. Then Shri Rama along with his ministers directed Angada Kumara suggested that even at this critical and climatic mode might address Ravana to follow the golden precepts of Saama, daana adi upayas as Vibhishana readily endorsed the view point. *gatvā saumya daśagrīvaṁ brūhi madvacanāt kape, laṅghayitvā purīm lankām bhayaṁ tyaktvā gatavyathaḥ/ bhraṣṭaśrīkagataiśvaryamumūrṣo naṣṭacetanaḥ, ṛṣīṇām devatānām ca gandharvāpsarasām tathā/ nāgānām atha yakṣāṇām rājīṇām ca rajanīcara, yac ca pāpam kṛtam mohād avaliptena rākṣasa / nūnam adya gato darpaḥ svayambhū varadānajaḥ, yasya daṇḍadharas te ’haṁ dārāharaṇakarṣitaḥ, daṇḍam dhārayamāṇas tu lankādvare vyavasthitaḥ/* Soumya Kapivara Angada! Dashamukha Ravana had by now become a ‘Rajya bhrashta’ as his aishvarya had since evaporated and is desperate to get killed as his ‘chetana shakti’ is sunk in the deep mud of arrogance and desperation. You may therefore fly to cross the strong barrier gates and convey my message to him as follows: ‘Nishachara Rakshasa Raja! your ‘mohavasha’ selfishness and arrogance had blinded you as what all naharshis, deva, gandhrva, apsara, naaga, yaksha, maha rajas followed dutifully with ‘dhaarmika

vishvaasa’ . Now your selfish meanness had since transgressed. Thus your sinfulness in abducting my wife is ripe as I have now at Lanka Dwara to attack and smother you. *padavīm devatānām ca maharṣiṇām ca rākṣasa, rājarṣiṇām ca sarveṇām gamiṣyasi mayā hataḥ/ balena yena vai sītām māyayā rākṣasādhama, mām atikrāmayitvā tvaṁ hṛtavāms tad vidarśaya/arākṣasam imam lokam kartāsmi niṣitaiḥ śaraiḥ, na cec charaṇam abhyeṣi mām upādāya maithilīm/ dharmātmā rakṣasām śreṣṭhaḥ samprāpto ’yaṁ vibhīṣaṇaḥ, laṅkaiśvaryam dhruvam śrīmān ayaṁ prāpnoty akaṇṭakam/* Rashasa! If only you face me directly, be rest assured that as all the devatas, maharshis and rajarshis would be relieved and curse you for ‘paraloka prapti’. Neecha Nisaachara! Now is the time when the maya bala with which you had stolen my wife be used now as I face you in this dharma yuddha. Even at this crisis if you apologise to me I might withdraw and save you and your rakshasaas. Rakshasa Dharmatma Vibhishana had approached me with veneration; now He ought to be the King of Rakshasaas too soon. *na hi rājyam adharmeṇa bhoktum kṣaṇam api tvayā, śakyam mūrkhāsahāyena pāpenāvijitātmanā/ yudhyasva vā dhṛtim kṛtvā śauryam ālambya rākṣasa, maccharais tvaṁ raṇe śāntas tataḥ pūto bhaviṣyasi/yady āviśasi lokāms trīn pakṣibhūto manojavaḥ, mama cakṣuṣpatham prāpya na jīvan pratiyāsyasi/ bravīmi tvām hitam vākyam kriyatām aurdhvadekikam, sudṛṣṭā kriyatām laṅkā jīvitaṁ te mayi sthitam /* Ravana! You are a confirmed sinner anyway, and along with you your followers are blind and dimwitted stupids. That is why your saamrajya should crash down right now. Rakshasa! Now you should wage the battle like a genuine warrior with all your tricks of ‘maya’ yet with composure and seek peace of your ‘antaraatma’ by falling down by my ‘baana praharana’ as a ‘praana shunya’ and a ‘shuddha nishpaapa’ of blissful purity. Nishachara! I strongly feel that in your next birth if you become an ever flying bird as restlessly on the constant move on the sky but never on earth. Now I suggest that you should take to ‘paraloka chintana’ and as such you might as well initiate your ‘shraddha karma’ soon enough. Hence you may have a final look of Lanka Rajya as your life termination is round the corner.’ Thus Shri Rama briefed Vaanara Yuva Raja Angada Kumara to fly up the main gate and address his message and return safe after compliance’. As per Shri Rama’s instruction, Angada flew up and reached Ravana ready for the battle and having faced the ‘mahaasura’ and introduced himself that he was Angada the Yuva Raja of Vaanara Sena who might perhaps had heard about as I have a message of warning from the Raghukula Maha Veera Shri Rama as follows: ‘ Ravanaadhama! Be a brave warrior and face me as a Purusha. *hantāsmi tvām sahāmātyam saputrajñātibāndhavam, nirudvignās trayo lokā bhaviṣyanti hate tvayi/ devadānavayakṣāṇām gandharvoragarakṣasām, śatrum adyoddhariṣyāmi tvām ṛṣiṇām ca kaṇṭakam /vibhīṣaṇasya caiśvaryam bhaviṣyati hate tvayi, na cet satkṛtya vaidehīm praṇipatya pradāsyasi/* I have arrived here to destroy you, your mantris, putras, bandhu baandhavas and followers since your mrityu should usher peace and safety in trilokas. You are the confirmed enemy of deva, daanava, yaksha, gandharva, naaga, and rakshasa too, besides being a piercing thorn of Rishis too and such a prickling spike should be uprooted. Rakshasa -adhama Ravana, if only you fall at my feet and return back Sita respectfully, I might return from Lanka or else your viddvamsa is certain and so should be ‘Vibhisana Pattaabhisheka’ soon.’ As Angada had thus conveyed Shri Rama’s ultimatum to Ravana as ably conducted by Angada, Ravana was fumed with ‘krodhaagni’ and shouted at the Maha Rakshasaas around to catchhold the dirty vaanara at once. Then Angada having allowed himself to be caught voluntarily to display his might to the co rakshasa veeras and like a mighty guruda deva, wriggled from their stronghold flew up the high and strong dome of Ravana’s palace as the dome was shattered as a warning to Ravana. Then Angada Kumara flew up on the sky and reached at the feet of Rama as per the instruction, as the Vanara Sena initiated their attack .

## Sarga Forty Two

Final placement of Rama Sena with followers of Lahshmana-Vibhishana- Sugriva-Maha Vaanaras at the Lankapuri Dwaras cordinating up above and near the gates reminding of Deva- Danava Yuddha!

*Tatas te rākṣasās tatra gatvā rāvaṇamandiram, nyavedayan purīm ruddhām rāmeṇa saha vānaraiḥ/ ruddhām tu nagarīm śrutvā jātakrodho niśācaraḥ, vidhānam dviguṇam śrutvā prāsādam so 'dhyarohata/ sa dadarśāvṛtām laṅkām saśailavanakānanām , asaṁkhyeyair harigaṇaiḥ sarvato yuddhakāṅkṣibhiḥ/ sa dṛṣṭvā vānaraiḥ sarvām vasudhām kavalīkṛtām , katham kṣapayitavyāḥ syur iti cintāparo 'bhavat/ sa cintayitvā suciram dhairyam ālambya rāvaṇaḥ, rāghavam hariyūthāmś ca dadarśāyatalocanaḥ/ prekṣato rākṣasendrasya tāny anikāni bhāgaśaḥ, rāghavapriyakāmārtham laṅkām āruruḥ tadā/ te tāmravaktrā hemābhā rāmārthe tyaktajīvitaḥ, laṅkām evāhyavartanta sālatālaśilāyudhāḥ/ te drumaiḥ parvatāgraiś ca muṣṭibhiś ca plavaṅgamāḥ, prāsādāgrāṇi coccāni mamantus toraṇāni ca/ pārikhāḥ pūrayanti sma prasannasailāyutāḥ, pāmsubhiḥ parvatāgraiś ca tṛṇaiḥ kāṣṭhaiś ca vānarāḥ / tataḥ sahasrayūthāś ca koṭiyūthāś ca yūthapāḥ, koṭīsatayutāś cānye laṅkām āruruḥ tadā/ kāñcanāni pramṛḍnantas toraṇāni plavaṅgamāḥ, kailāsaśikharābhāni gopurāṇi pramathya ca/ āplavantaḥ plavantaś ca garjantaś ca plavaṅgamāḥ, laṅkām tām abhyavartanta mahāvāraṇasaṁnibhāḥ/ jayaty atibalo rāmo lakṣmaṇaś ca mahābalaḥ, rājā jayati sugrīvo rāghaveṇābhipālitaḥ/ ity evaṁ ghoṣayantaś ca garjantaś ca plavaṅgamāḥ, abhyadhāvanta laṅkāyāḥ prākāram kāmarūpiṇaḥ/ vīrabāhuḥ subāhuś ca nalaś ca vanagocaraḥ, nipīḍyopaniviṣṭās te prākāram hariyūthapāḥ/ etasminn antare cakruḥ skandhāvāra - niveśanam/ pūrvadvāram tu kumudaḥ koṭibhir daśabhir vṛtaḥ , āvṛtya balavāms tasthau haribhir jītakāśibhiḥ/ dakṣiṇadvāram āgamyā vīraḥ śatabaliḥ kapiḥ, āvṛtya balavāms tasthau viṁśatyā koṭibhir vṛtaḥ/ suṣeṇaḥ paścimadvāram gatas tārā pitā hariḥ, āvṛtya balavāms tasthau ṣaṣṭi koṭibhir āvṛtaḥ / uttaradvāram āsādyā rāmaḥ saumitriṇā saha, āvṛtya balavāms tasthau sugrīvaś ca harīśvaraḥ / golāṅgūlo mahākāyo gavākṣo bhīmadarśanaḥ, vṛtaḥ koṭyā mahāvīryas tasthau rāmasya pārvataḥ / ṛṣkāṇām bhīmavegānām dhūmraḥ śatrunibarhaṇaḥ, vṛtaḥ koṭyā mahāvīryas tasthau rāmasya pārsvataḥ/ saṁnaddhas tu mahāvīryo gadāpāṇir vibhīṣanaḥ, vṛto yas tais tu sacivais tasthau tatra mahābalaḥ/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, samantāt pariḥāvanto rarakṣur harivāhinim/ tataḥ kopaparītātmā rāvaṇo rākṣaseśvaraḥ, niryāṇam sarvasainyānām drutam ājñāpayat tadā/ niṣpatanti tataḥ sainyā hr̥ṣṭā rāvaṇacoditaḥ , samaye pūryamāṇasya vegā iva mahodadheḥ/ etasminn antare ghorāḥ saṁgrāmaḥ samapadyata, rakṣasām vānarāṇām ca yathā devāsire purā/ te gadābhiḥ pradīptābhiḥ śaktiśūlaparaśvadhāiḥ, nijaghnur vānarān ghorāḥ kathayantaḥ svavikramān/ tathā vṛkṣair mahākāyāḥ parvatāgraiś ca vānarāḥ, rākṣasās tāni rakṣāmsi nakhair dantaiś ca vegetāḥ/ rākṣasās tv apare bhīmāḥ prākārasthā mahīgatān, bhīṇḍipālaiś ca khadgaiś ca śūlaiś caiva vyadārayan/ vānarāś cāpi saṁkruddhāḥ prākārasthān mahīgatāḥ, rākṣasān pātayām āsuh samāplutya plavaṅgamāḥ/ sa saṁprahāras tumulo māṁsaśoṇitakardamaḥ, rakṣasām vānarāṇām ca saṁbabhūvādbhutopamāḥ/*

Then Maha Rakshasaas informed King Ravana that the Maha Vanara Sena had surrounded attacking the mukhya dwaaras of Lankapuri as the furious Ravana yelled to double up the safety of Lankapuri at once. He stared at Rama with red eyes, as Rama was just then ruminating of Devi Sita and her possible state of happenings and specially of her heath. Then Rama recovered soon enough from the thunderous simha naadaas of the ebullient Vaanara Sena seeking to break through the Lankapuri gates with mountain boulders and maha vrikshas. They seem to decisively enter either mounting up the high and strong walls or demolish the gates. Some of the Maha Vanara Veeras were of the 'gaja raaja smaana vishala dehas' or even of hill like body builds. In either manner they are passionately wedded with the single obsession of Shri Rama Karya. Then the vaanara veeras started shouting in high pitch: 'Atyanta Bala Shaali Rama, jaya jaya-Maha Bali Lakshmana, jaya jaya-Raja Sugriva Jaya Jaya; thus the Vaanara Veeras assuming the rupas like parrots, doves, human beings, or even as rakshasaas and broken into the gates and barriers wantonly. Then, Maha Vaanara Shreshthas such as Veera Baahu, Subaahu, Nala, Panasa and such of them jumped of the 'Praakaaras' of Lanka Puri and speeded up the attacks. Balavaan Kumuda along with Ishaana / North East Kona and occupied the Eastern Gate wuth ten crores of sena behind while Maha Baahus Pahasa, Prapasa and seven more warriors steadied themselves for instant attacks. Now the placement vayaavya disha angle of north west near the dakshina dwaara were of in charge of Shatabali

with twenty crores of vaanara veeraas behind him. Then Tara Devis father Sushena was at nirruti disha of south west with crores and crores of Vaanara Sena overseeing paschima dwaara. Then, Sumitraa Kumara Lakshmana and Sugriva were guarding the Uttara Dwaara. Golaangula Bhalluka origin of Gavaksha with one crore of vaanara sena is behind Shri Rama on one side while Maha Bhalluka Dhumara with bhayanaka bhallukas of a crore strength on the other side of Rama well behind. Vibhishana and his ministers was near by Shri Rama. Gaja-Gavaksha-Gavaya-Sharabha and Gandhamaadana were mobile safeguarding the entire vaanara sena of several crores. Then the fuming King of Raksha Sena ordered for beating of drums and shankha garjanas as a sign of attack. *etasminn antare ghorah samgrāmaḥ samapadyata, rakṣasām vānarāṇām ca yathā devāsūre purā/ te gadābhiḥ pradīptābhiḥ śakti śūla paraśvadhāiḥ, nijaghnur vānarān ghorāḥ kathayantaḥ svavikramān/ tathā vṛkṣair mahākāyāḥ parvatāgraiś ca vānarāḥ, rākṣasās tāni rakṣāmsi nakhair dantaiś ca vegitāḥ/* As the Maha Vaanara Sena was making ‘simha naadaas’ resounded at the parvata shikharas and caves of Mandhara Parvata and adjoining parvaras too, the movement of elephants, chariots, horses and foot soldiers of Rakshasa Veeras. This would seem as Deva Daanava Maha Yuddhas of the yore. Rakshasaas were encountering with maces, shulaas, and so on as Vanaras with mountain boulders and maha vikshas as uprooted. Vaanara senaas were sloganeering as victory to Rama Sugrivas while Rakshasa Sena was yelling Jaya Jaya ninaadaas of King Ravana. *rākṣasās tv apare bhīmāḥ prākārasthā mahīgatān, bhiṇḍipālaiś ca khaḍgaiś ca śūlaiś caiva vyadārayan/ vānarāś cāpi samkrudhāḥ prākārasthān mahīgatāḥ, rākṣasān pātayām āsuh samāplutya plavaṅgamāḥ/ sa samprahāras tumulo māmsaṣṇitakardamaḥ, rakṣasām vānarāṇām ca sambabhūvādbhutopamāḥ/* As some Rakshasa soldiers were on high at the top of the entry gates forcefully throwing shulas, maces, and like besides the interiors of the gates and right inside the Lankapuri formations of their Rakshasa army, Vaanara Veeras were attacking them with maha vikshas and hills and mountain boulders. The vaanara and bhalluka maha senas were physically assaulting the maha rakshasas by bending their heads and limbs in forcefully bringing into their hold and killing them. Such had been the proceedings of flood like flows of blood and flesh all over. Both the Rakshasa-Vaanara Veeras then took a temporary break at the ‘Suryaastastama’ for resuming by Chandra Nakshatra Darshana.

**Sarga**

**Forty**

**Three**

Dwandva Yuddha of Ravana- Vaanara Bhallukas day long between Indrajit- Angada, Jambumali-Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.

*Yudhyataam tu tatatesham vaanara ganaam mahaatmaanam, Rakshasaasm sambabhuvaath balaroshaah sudāruṇaḥ/ te hayaiḥ kāñcanāpīḍair dhvajaiś cāgniśikhopamaiḥ, rathaiś cādityasaṁkāśaiḥ kavacaiś ca manoramaiḥ/ niryayū rākṣasavyāghrā nādayanto diśo daśa, rākṣasā bhīmakarmāṇo rāvaṇasya jayaiṣiṇaḥ/ vānarāṇām api camūr mahatī jayam iccatām, abhyadhāvata tām senām rakṣasām kāmārūpiṇām/ etasminn antare teṣām anyonyam abhidhāvatām, rakṣasām vānarāṇām ca dvandvayuddham avartata/ aṅgadenendrajit sārdham vāliputreṇa rākṣasaḥ, ayudhyata mahātejās tryambakeṇa yathāndhakaḥ/ prajāṅghena ca sampātir nityam durmarṣaṇo raṇe, jambūmālinam ārabdho hanūmān api vānaraḥ/ saṁgataḥ sumahākrodho rākṣaso rāvaṇānujaḥ, samare tīkṣṇavegena mitraghnena vibhīṣaṇaḥ/ tapanena gajaḥ sārdham rākṣasena mahābalaḥ, nikumbhena mahātejā nīlo 'pi samayudhyata/ vānarendras tu sugrīvaḥ praghasena samāgataḥ, saṁgataḥ samare śrīmān virūpākṣeṇa lakṣmaṇaḥ/ agniketuś ca durdharṣo raśmiketūś ca rākṣasaḥ, suptagho yajñakopaś ca rāmeṇa saha saṁgatāḥ/ vajramuṣṭis tu maindena dvividenāsaniprabhaḥ, rākṣasābhyām sughorābhyām kapimukhyau samāgatau/ vīraḥ pratapano ghorō rākṣaso raṇadurdharaḥ, samare tīkṣṇavegena nalena samayudhyata/ dharmasya putro balavān suṣeṇa iti viśrutaḥ, sa vidyunmālinā sārdham ayudhyata mahākapiḥ/ vānarāś cāpare bhīmā rākṣasair aparaiḥ saha, dvandvam samīyur bahudhā yuddhāya bahubhiḥ saha/ tatrāsīt sumahad yuddham tumulam lomaharṣaṇam, rakṣasām vānarāṇām ca vīrāṇām jayam icchatām/ harirākṣasadehebhyaḥ prasṛtāḥ keśaśāḍvalāḥ , śarīrasaṁghāṭavahāḥ prasurusuḥ ṣoṇitāpagāḥ/ ājaghānendrajit krudho vajreṇeva śatakratuḥ, aṅgadaḥ gadayā vīraḥ śatrusainyavidāraṇam/ tasya*



*kāñcanacitrāṅgam ratham sāśvam sasārathim, jaghāna samare śrīmān aṅgado vegavān kapih/ saṁpātis tu tribhir bāṇaiḥ prajāṅghena samāhataḥ, nijaghānāśvakarnena prajāṅgham raṇamūrdhani/ jambūmālī rathasthas tu rathasaktyā mahābalaḥ, bibheda samare kruddho hanūmantam stanāntare/ tasya tam ratham āsthāya hanūmān mārutātmajaḥ, pramamātha talenāśu saha tenaiva rakṣasā/ bhinnagātraḥ śarais tikṣṇaiḥ kṣiprahastena rakṣasā, prajāghānādriṣṭrṅgeṇa tapanam muṣṭinā gajaḥ / grasantam iva saīnyāni praghasam vānarādhipaḥ, sugrīvaḥ saptaparṇena nirbibheda jaghāna ca/ prapīḍya śaravarṣeṇa rākṣasam bhīmadarśanam, nijaghāna virūpākṣam śareṇaikena lakṣmaṇaḥ/ agniketuś ca durdharṣo raśmiketūś ca rākṣasaḥ, suptighno yajñakopaś ca rāmaḥ nirbibhiduḥ śaraiḥ/ teṣāṁ caturṇāṁ rāmas tu śirāṁsi samare śaraiḥ, kruddhaś caturbhiś ciccheda ghorair agniśikhopamaiḥ/ vajramuṣṭis tu maindena muṣṭinā nihato raṇe, papāta sarathaḥ sāśvaḥ purātṭa iva bhūtale/ vajrāśanisamasparśo dvivido 'py aśaniprabham, jaghāna giriśṛṅgeṇa miṣatām sarvarakṣasām/ dvividam vānarendram tu drumayodhinam āhave, śarair aśanisamkāsaiḥ sa vivyādhāśaniprabhaḥ/ sa śarair atividdhāṅgo dvividaḥ krodhamūrchitaḥ, sālena saratham sāśvam nijaghānāśaniprabham/ nikumbhas tu raṇe nīlam nīlāñjanacayaprabham, nirbibheda śarais tikṣṇaiḥ karair megham ivāṁśumān/ punaḥ śaraśatenātha kṣiprahasto niśācaraḥ, bibheda samare nīlam nikumbhaḥ prajāhāsa ca/ tasyaiva rathacakreṇa nīlo viṣṇur ivāhave, śiraś ciccheda samare nikumbhasya ca sārathēḥ/ vidyunmālī rathasthas tu śaraiḥ kāñcanabhūṣaṇaiḥ, suṣeṇam tāḍayām āsa nanāda ca muhur muhuḥ/ tam rathastham atho dṛṣṭvā suṣeṇo vānarottamaḥ, giriśṛṅgeṇa mahatā ratham āśu nyapātayat/ lāghavena tu saṁyukto vidyunmālī niśācaraḥ, apakramya rathāt tūrṇam gadāpāṇiḥ kṣitau sthitaḥ/ tataḥ krodhasamāviṣṭaḥ suṣeṇo haripuṁgavaḥ, śilām sumahatīm grhya niśācaram abhidravat / tam āpatantam gadayā vidyunmālī niśācaraḥ, vakṣasy abhijagnānāśu suṣeṇam harisattamam/ gadāprahāram tam ghoram acintyaplavagottamaḥ, tām śilām pātayām āsa tasyorasi mahāmṛdhe / śilāprahārābhīhato vidyunmālī niśācaraḥ, niṣpiṣṭahṛdayo bhūmau gatāsur nipapāta ha/ evaṁ tair vānaraiḥ śūraiḥ śūrās te rajanīcarāḥ, dvandve vimṛditās tatra daityā iva divaukasaiḥ/ bhallaiḥ khaḍgair gadābhiś ca śaktitomara paṭṭasaiḥ, apaviddhaś ca bhinnāś ca rathaiḥ sāmgrāmikair hayaiḥ/ nihataiḥ kuñjarair mattais tathā vānararākṣasaiḥ, cakrākṣayugadaṇḍaiś ca bhagnair dharaṇisamśritaiḥ, babhūvāyodhanam ghoram gomāyugaṇasevitam/ kabandhāni samutpetur dikṣu vānararakṣasām, vimarde tumule tasmin devāsuraraṇopame/ vidāryamāṇā haripuṁgavais tadā; niśācarāḥ ṣoṇitadigdhagātrāḥ, punaḥ suyuddham tarasā samāśritā; divākarasyāstamayābhikāṅkṣiṇaḥ/*

As Maha Rakshas got bewildered at the torrential inflows of the Vaanara Sena inside and outside of the Lankapuri Mukha Dwaaraas there were mutual hatred and arrogance. The Rakshasa Veeras were well equipped with glitteringly decorated Chariots, elephants, horses, military costumes and Ayudhas, body kavachas, trishulas, parighas, and so on with slogans of victory for King Ravana. On the other hand the Maha Vaanara Bhallukas heartily dedicated to Shri Rama Vijaya were forcefully attacking the Maha Rakshasaas and resorted to 'dwandva yuddha'. Vaali Putra Angada clashed with Ravana Putra Indrajit who too attacked for dwandva yuddha recalling Maha Deva Yuddha with Andhakaasura, with the Angada Vijaya.

#### [Vishleshana on Maheshwara-Andhakaasura dwandhva yuddha]

Andhaka was the son of Daitya Hiranyaaksha of Varaaha Avataara fame of Vishnu Deva; the latter killed the Daitya as he sought to pull down Bhu Devi to Rasatala. In his own right, **Andhaka** was highly ill-famed having secured the boon of invincibility from Brahma, overthrew Indra and Devas from Swarga and made them shelterless besides tormenting Sages and the Virtuous. Devas, Brahma and Vishnu had all approached Maha Deva as the atrocities of Andhaka became unbearable. Shiva was present at the battle field and asked Devas to fight but Andhaka became too powerful to Indra and Devas. Playfully, Maha Deva lifted up the Daitya and dangled and suspended him by the Trishula exposing him to the heat and high temperature of Surya Deva on the Sky. The Daitya realised the Supremacy of Maha Deva and commenced his Prayers. Shiva was pleased as Andhaka said: Bhagavan Deva Devesha! Bhaktarthihara Shankara Twayi Bhaktihvpraseedesha yadi Deyo Varaschamey/ The Daitya was blessed by Maha Deva to secure the unique position of 'Ganaadhipatya'. Source Linga Purana]

Further Stanzas continued:

Prajangha named Maha Rakshasa attacked Ranaveera Vaanara Mukhya Sampati and Jambumaali Rakshasa faced Veera Hanuman with similar outcome of Angada-Indrajits. Nishaachara Vidyunmaali seated on his golden chariot was furious with the successive defeats of Rakasha Veeras and lashed at Sushena Vaanara with rains of arrows as Sushena was hurt badly and flew to a near by parvata shikhara in defence but pulled up a boulder, hurled on Vidyunmali as the latter's chariot, horses and the Rakshasa were crushed to earth. *evam tair vānaraiḥ śūraiḥ śūrās te rajanīcarāḥ, dvandve vimṛditās tatra daityā iva divaukasaiḥ/ bhallaiḥ khaḍgair gadābhiś ca śaktitomara paṭṭasaiḥ, apaviddhaś ca bhinnaś ca rathaiḥ sāmgrāmikair hayaiḥ/ nihataiḥ kuñjarair mattais tathā vānararākṣasaiḥ, cakrākṣayugadaṇḍaiś ca bhagnair dharaṇisamśritaiḥ, babhūvāyodhanam ghoram gomāyuganasevitam/ kabandhāni samutpetur dikṣu vānararakṣasām, vimarde tumule tasmin devāsuraṇopame/* In this illustrative manner, the yuddha bhumi assumed a bhayaanaka swarupa, as bhalluka vaanara veeraas kept on resisting the Rakshasa prahaaras with lashes of arrow rains, Gada-Shakti-Tomara-Saayakas successfully retaliated by mountain rocks, maha vriksthas and well trained dwandva yudhhas. The frightening series of the day were reiterated as being similar to Rama Lashmana interface with Maha Kabanda of Valmiki Ramayana's Aranya Khandha reference or of Deva Danava Yuddhas series. Thus Rakhasa Maha Diggajas, Chariots, Mahaashwas, not to mention of foot soldiers were all despatched to Yama Puri as at the devaasura samhara, much to the delight of owls, wild fox, dog and rat groups with the day fall and Sunset.

#### Sarga Forty Four

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During the night long Rakshasa Vanara Yuddha, Angada defeats Indrajit, but out a shame as the latter disappears by maaya and did 'naagaastra bandhanaastra prayoga' on Rama Lakshmanas.

*Yudhyatām eva teṣām tu tadā vānararakṣasām, ravir astam gato rātriḥ pravṛttā prāṇahāriṇī / anyonyam baddhavairāṇām ghorāṇām jayam icchatām, sampravṛttam niśāyuddham tadā vānararakṣasām/ rākṣaso 'sīti harayo hariś cāsīti rākṣasāḥ, anyonyam samare jaghnus tasmims tamasi dāruṇe/ jahi dāraya caītīti katham vidravasīti ca, evam sutumulaḥ śabdas tasmims tamasi śuśruve/ kālāḥ kāñcanasamnāhās tasmims tamasi rākṣasāḥ, samprādṛśyanta śailendrā dīptausadhivanā iva / tasmims tamasi duṣpāre rākṣasāḥ krodhamūrchitāḥ, paripetur mahāvegā bhakṣayantaḥ plavaṅgamān/ te hayān kāñcanāpīḍan dhvajāmś cāgniśikhopamān, āplutya daśanais tikṣṇair bhīmākopā vyadārayan/ kuñjarān kuñjarārohān patākādhvajino rathān, cakarṣuś ca dadamṣuś ca daśanaiḥ krodhamūrchitāḥ/ lakṣmaṇaś cāpi rāmaś ca śarair āśīviśomapaiḥ, dṛśyādṛśyāni rakṣāmsi pravarāṇi nijaghnatuḥ / turamgakhuravidhvastam rathanemisamuddhatam, rurodha karṇanetrāṇinyudhyatām dharaṇīrajah/ vartamāne tathā ghore samgrāme lomaharṣaṇe, rudhirodā mahāvegā nadyas tatra prasusruvuḥ/ tato bherīmṛdaṅgānām paṇavānām ca nisvanaḥ, śaṅkhavenusvanonmiśraḥ sambabhūvādbhutopamaḥ/ hatānām stanamānānām rākṣasānām ca nisvanaḥ, śastrāṇām vānarāṇām ca sambabhūvātidāruṇaḥ/ śastrapuṣpopahārā ca tatrāsīd yuddhamedinī, durjñeyā durniveśā ca śoṇitāsravakardamā/ sā babhūva niśā ghorā harirākṣasahāriṇī, kālarātrīva bhūtānām sarveṣām duratikramā/ tatas te rākṣasās tatra tasmims tamasi dāruṇe, rāmam evābhyadhāvanta samhr̥ṣṭā śaravṛṣṭibhiḥ / teṣām āpatatām śabdāḥ kruddhānām abhigarjatām, udvarta iva saptānām samudrāṇām abhūt svanaḥ/ teṣām rāmaḥ śaraiḥ ṣaḍbhiḥ ṣaḍ jaghāna niśācarān, nimeṣāntaramātrena śitair agniśikhopamaiḥ/ yajñaśatruś ca durdharṣo mahāpārśvamahodarau, vajradamṣṭro mahākāyas tau cobhau śukasāraṇau/ te tu rāmeṇa bāṇaughāḥ sarvamarmasu tāḍitāḥ, yuddhād apasṛtās tatra sāvaśeṣāyuso 'bhavan / tataḥ kāñcanacitrāṅgaiḥ śarair agniśikhopamaiḥ, diśaś cakāra vimalāḥ pradīśaś ca mahābalaḥ/ ye tv anye rākṣasā vīrā rāmasyābhimukhe sthitāḥ, te 'pi naṣṭāḥ samāsādyā patamgā iva pāvakaḥ/ suvarṇapuṅkhair viśikhaiḥ sampatadbhiḥ sahasraśaḥ, babhūva rajanī citrā khaḍyotair iva śārādī/ rākṣasānām ca ninadair harīṇām cāpi garjitaiḥ, sā babhūva niśā ghorā bhūyo ghoratarā tadā/ tena śabdena mahatā pravṛddhena samantataḥ, trikūṭaḥ kandarākīrṇaḥ pravayāharad ivācalaḥ/ golāṅgūlā mahākāyās tamasā tulyavarcasaḥ, sampariṣvajya bāhubhyām bhakṣayan rajanīcarān/ aṅgadas tu raṇe śatruḥ nihantuḥ samupasthitāḥ,*

*rāvaṇer nijaghānāśu sārathim ca hayān api/ Indrajit tu ratham tyaktvaa hatoscho hata saarathih,  
 Angadena mahaastastastatraivaantaradheeyat/ Tat karma vaaliputrasya sarve devaah sahashibhih,  
 tushtuvah pujanaarhasya tu chobho Rama Lakshmanou/tatah prahushtaah kaayah Sugriva Vibhishanaah  
 saaddhu ssadhivivati nedruscha drustv shatrum paraajitam/ Indrajit tu tadaanena nirjeeto  
 bheemakarmanaa, samyuge Vaali putrena krodhasm chakjre sudaarunam/ Sontardhaana gatah paapo  
 Raavano ranakaarshatah Brahma datta varo veero Raavanih krodha murchitah, adrushyo nishitaan  
 baanaana mumochaashinavachasah/ Raamam cha Lakshmanam chiva ghorainaagamayah sharaih,  
 vibheda samare kuddhah sarva gaatreshu Raakshasah/ Maayayaa samvritastra mohayan Raghavou  
 yudhi, adrushyah sarva bhutaanaam kootayodhee nishasacharah, babandha sharabaddhena bhraatarou  
 Rama Lakshmanou/ tao tena parusha vyaaghrou krudhdhenaasheevishah sharai, sahasaabhihatou veerou  
 tadaa prekshanta vaanaraah/ Prakaasha rupastu yadaa na shaktastou baadhitum Rakshasa raaja putrah,  
 maayaam prayoktum samupaagajaama babandha tou Rajasutou duraatmaa/*

As the Suryastamaya was over and the night long battle was resumed. In the engulfing darkness, it was rather difficult who was a Rakshasa or otherwise. There were only the shoutings and screeches of kickings and feet thumpings with common yellings of ‘kick him, kill him’, ‘cut him and slice him’ and such brutalities. But the glitter of body kavachas and the ayudhas was a recognizable distinction. The anger and desperation of both the Maha Veeras was distinct. As heavy sounds of the chariots, horses and elephant force of maha Rakshasaas and the bare foot thumping and the hits of maha vrikshas and heavy of rocks was a distinctive signs of Maha Vanaras on their mighty shoulders and their rushed wallops were well realisable. *lakṣmaṇas cāpi rāmas ca śarair āśvīṣomapaiḥ, dṛśyādṛśyāni rakṣāmsi pravarāṇi  
 nijaghnatuḥ/ turamgakhuravidhvastam rathanemisamuddhatam, rurodha karṇanetrāṇiṇyudhyatām  
 dharanīrajah/ vartamāne tathā ghore samgrāme lomaharṣaṇe, rudhirodā mahāvegā nadyas tatra  
 prasusruvuḥ/* While gigantic sized Rakshasaas resoted pratyaksha swarupas or getting invisible, Shri Rama Lakshmanas possess the art of viewing and identifying them distinctly and devastate the Rakshasaas. What with the haziness of the heaps of dust and sand by the chariots and horse thumpings, the warriors of Rakshasaas and Vaanara bhallukas alike, especially of the darkness of the ‘kaala ratri’, were literally blinded other wise. As the Maha Yuddhha was getting hitting the peak and pinnacle, there were ‘rakta pravaahaas. *tato bherīmṛdaṅgānām paṇavānām ca nisvanaḥ , śaṅkhaveṇusvanonmiśraḥ  
 sambabhūvādbhutopamaḥ/ hatānām stanamānānām rākṣasānām ca nisvanaḥ, śāstrāṇām vānarāṇām ca  
 sambabhūvātīdaruṇaḥ/ śāstrapuṣpopahārā ca tatrāsīd yuddhamedinī, durjñeyā durniveśā ca  
 śonitāsravakardamā/ sā babhūva niśā ghorā harirākṣasahāriṇī, kālarātrīva bhūtānām sarveṣām  
 duratikramā/* Then the astounding sounds like ‘megha garjanaas’, drum soundings, and ‘shankha naadaas’ as further getting intensified by screams and ‘artanaadaas’ of the fallen heros either side were like of Pralaya Times. Several Vaanara Veeraas hit and fallen by the ‘shakti-shula-gadaadi prahaaraas’ as also of Parvaakaara Rakshasa veeraas too intensified their dusted yet of steaming hot mixes of Rakshaa-Vaanara Veeras as though they received pushpas showered from the ‘Veera Swargas’! Thus as the night long maha yuddha of Rakshasa -Vaanara Bhallukas continued proving that as an unusual Kaala Ratri of ‘samasta praani samhara’ since became relentless and further. Suddenly then six Rakshasaas viz. Yagna shatru, Mahapaashva, Mahodara, Maha Kaaya, Vajradamshttra and Shuka Saaranas hiding themselves in the utter darkness attacked Shri Rama who was already busy showering his ever potent baana prahara on Rakshasas in hundreds. In ready response to their aggression released six ‘bhayaanaka agni jwaalaa sahita visha purvaka mahaa baanas’ and they ran away for life. The Meanwhile Angada during the process of Maha Rakshasa Samhara, attacked Ravana Kumara Indrajit as the latter was hurt even as his chariot was smashed to pieces and the maaha ashvas reached Yamaloka too. Indrajit then became invisible. Prashamashaa yogya Vaali Kumara Angada, Deva Rishi gana and Rama Lakshmanas too congratulated him. Then Sugriva-Vibhishanas too gave their heart felt greetings to Angada. As Angada put Indrajit to disgrace and shame the latter displaced bhayankara krodha. Indeed Indra jit had long before accomplished a boon of Brahma himself but was truly stunned tha a mere vanara disillusioned him and thus resorted to arrow rains for long but to no validity against Angada. *Raamam cha Lakshmanam chiva  
 ghorainaagamayai sharaih, vibheda samare kuddhah sarva gaatreshu Raakshasah/ Maayayaa*

*samvritastrā mohayan Raghavou yudhi, adrushyah sarva bhutaanaam kootayodhee nishasacharah, babandha sharabaddhena bhraatarou Rama Lakshmanou/ tao tena parusha vyaaghrou krudhdhenaasheevishah sharai, sahasaabhihatou veerou tadaa prekshanta vaanaraah/ Prakaasha rupastu yadaa na shaktastou baadhitum Rakshasa raaja putrah, maayaam prayoktum samupaagajama babandha tou Rajasutou duraatmaa/* As he was unable to retort with his baana varsha against Angada in his ‘antadhaana avastha’ or of the state of invisibility on Angada any way, he diverted his anger on Rama Lakshmanas and hurt them. Both Rama Lakshmanas were hurt with the invisible arrows out of amazing suddenness from no where. Then by the play of Maya Devata as the nishachara Indrajit did succeed in binding Rama Lakshmanas by ‘sarpaakaara baana’ or what is normally named ‘naaga paasha’. Indeed in his ‘nija swarupa’, Indrajit could never ever face the Rama Lakshmanas but utilised the meanest and detestable ‘maayopaaya’ for the time being

## Sarga Forty Five

As Rama Lakshmanas were tied down by ‘Nagastra’ by Indrajit in hiding, Vaanara Shreashthas tried to locate him who too were the victims of Indrajit’s astras as the bewildered Maha Vanaras broke down too.

*Sa tasya gatim anvicchan rājaputraḥ pratāpavān, dideśātibalō rāmo daśavānarayūthapān/ dvau suṣeṇasya dāyādau nīlaṁ ca plavagaṛṣabham, aṅgadaṁ vāliputraṁ ca śaraḇhaṁ ca tarasvinam/ vinataṁ jāmbavantaṁ ca sānuprasthaṁ mahābalaṁ, ṛṣabhaṁ caṛṣabhaskandham ādideśa paraṁ itapaḥ/ te saṁprahrṣṭā harayo bhīmān udyamya pādapān , ākāśaṁ vivīṣuḥ sarve mārgāmāṇā diśo daśa/ teṣāṁ vegavatāṁ vegam iṣubhir vegavattaraiḥ, astravit paramāstreṇa vārayām āsa rāvaṇiḥ/ taṁ bhīmavegā harayo nārācaiḥ kṣatavikṣatāḥ, andhakāre na dadṛśur meghaiḥ sūryam ivāvṛtam/ rāmalakṣmaṇayor eva sarvamarmabhidāḥ śarān, bhr̥ṣaṁ āveśayām āsa rāvaṇiḥ samitiṁjayah / nirantaraśarīrau tu bhr̥tārau rāmalakṣmaṇau, krudhdhenendrajitā vīrau pannagaiḥ śaratām gataiḥ/ tayoḥ kṣatajamārgēṇa susrāva rudhiraṁ bahu, tāv ubhau ca prakāśete puspitāv iva kiṁśukau/ tataḥ paryantaraktākṣo bhinnāñjanacayopamaḥ, rāvaṇir bhr̥tārau vākyam antardhānagato ’bravīt/ yudhyamānam anālakṣyaṁ śakro ’pi tridaśeśvaraḥ, draṣṭum āsādituṁ vāpi na śaktaḥ kiṁ punar yuvām/ prāvṛtāv iṣujālena rāghavau kaṅkapatrīṇā, eṣa roṣaparītātmā nayāmi yamasādanam/ evam uktvā tu dharmajñau bhr̥tārau rāmalakṣmaṇau, nirbibheda śitair bāṇaiḥ prajahaṛṣa nanāda ca/ bhinnāñjanacayaśyāmo visphārya vipulaṁ dhanuḥ, bhūyo bhūyah śarān ghorān visasarja mahāmṛdhe / tato marmasu marmajño majjayan niśitāṁ śarān, rāmalakṣmaṇayor vīro nanāda ca muhur muhuḥ/ baddhau tu śaraḇandhena tāv ubhau raṇamūrdhani, nimeṣāntaramātreṇa na śekatur udīkṣitum/ tato vibhinnasarvāṅgau śaraśalyācitāv ubhau, dhvajāv iva mahendrasya rajjumuktau prakampitau/ tau saṁpracalitau vīrau marmabhedena karṣitau, nipetatur maheśvāsau jagatyām jagatīpatī/ tau vīraśayane vīrau śayānau rudhiroḁṣitau, śaraveṣṭitasarvāṅgāv ārtau paramapīḍitau/ na hy aviddhaṁ taylor gātraṁ babhūvāṅgulam antaram, nānirbhinnam na cāstabdham ā karāgrād ajiḥmagaiḥ/ tau tu krūreṇa nihatau rakṣasā kāmarūpiṇā, asṛksusruvatus tīvraṁ jalāṁ prasravaṇāv iva / papāta prathamam rāmo viddho marmasu mārgaṇaiḥ, krodhād indrajitā yena purā śakro vinirjitah/ nārācāir ardhanārācāir bhallair añjalikair api, vivyādha vatsadantais ca simhadamṣṭraiḥ kṣurais tathā/ sa vīraśayane śīṣye vijyam ādāya karmukam, bhinnamuṣṭiparīṇāhaṁ triṇataṁ rukmabhūṣitam/ bāṇapātāntare rāmaṁ patitaṁ puruṣarṣabham, sa tatra lakṣmaṇo dṛṣṭvā nirāśo jīvite ’bhavat / baddhau tu vīrau patitau śayānau; tau vānarāḥ saṁparivārya tasthuḥ, samāgatā vāyusutapramukhyā; viṣadam ārtāḥ paramam ca jagmuḥ/*

Consequent on this disaster of Indrajit’s maya proyoga of Nagastra binding Shri Rama Lashmanas, then Shri Rama instructed ten vaanara yudhapatis to ascertain the whereabouts of Indrajit. Then the two sons of Sushena, Angada, Sharabha, Dwivida, Hanuman, Saanuprastha, Rishabha and Rishabhaskandha were instructed thus. The ten some Maha Vanaras carrying maha vrikshas on their shoulders flew up the skies in search of Indrajit. But Indrajit being aware of the purpose of the Vaanara’s tensome, rained his astras on them and tried to stall their movement. He then subjected Rama Lakshmanas to the ‘baana varsha’ now under duress intensively. It seemed that there were no body parts of Rama Lakshmanas thus were



not hurt and spared. Thus all their body parts oozed out flows of blood and flesh particles from their broad chests and body parts. Then in his continued ‘antardhana avastha’ Indrajit hecked Rama Lakshmanas: *yudhyamānam anālakṣyaṁ śakro ’pi tridaśeśvaraḥ, draṣṭum āsādituṁ vāpi na śaktaḥ kiṁ punar yuvām/ prāvṛtāv iṣujālena rāghavau kaṅkapatrinā , eṣa roṣaparītātmā nayāmi yamasādanam/ evam uktvā tu dharmajñau bhrātarau rāmalakṣmaṇau, nirbibheda śitair bāṇaiḥ prajahaṛṣa nanāda ca/ evam uktvā tu dharmajñau bhrātarau rāmalakṣmaṇau, nirbibheda śitair bāṇaiḥ prajahaṛṣa nanāda ca/* So called heros of ‘dushta maanavas’ you have been over arrogant and careless during the ‘yuddha samaya’. Now you would not be ever think of Indra, thus be prepared as to soon reach Yama Loka. Having yelled at Rama Lakshmanas, Indrajit made ‘vikataapahaasaas’ or like loud and shameful hecklings as typical of Rakshasaas, then resumed ‘baana varshas’ on the ‘marmashalas’ of Rama Lakshmanas and attacked the vaanara sena again. *tau sampracalitau vīrau marmabhedena karṣitau, nipetatur maheṣvāsau jagatyām jagatīpatī/ tau vīraśayane vīrau śayānau rudhirokṣitau, śaraveṣṭitasarvāṅgāv ārttau paramapīḍitau/ na hy aviddham taylor gātraṁ babhūvāṅgulam antaram, nānirbhinnam na cāstabdham ā karāgrād ajihmagaiḥ/* Thus Rama Lakshmanas under duress were suffering the agony of the ‘marmassthala bhedana’ their bodies were looking like their ‘marana shayyas’ or their death body beds. On their bodies were not spared of even by inches. *tau tu krūreṇa nihatau rakṣasā kāmarūpiṇā, asṛksusruvatus tīvram jalam prasravaṇāv iva/ papāta prathamam rāmo viddho marmasu mārgaṇaiḥ, krodhād indrajitā yena purā śakro vinirjitaḥ/* As the Rakshasa Indrajit’s wreck less ‘baana prahaaras’ hit the body parts of Rama Lakshmanas, there were flows of blood from their bodies. This was a situation similar to Indra’s defeat in the hands of Indrajit as the former too was hurt in the ‘marma sthala’ and swooned down to earth.

#### [Vishleshana on Indrajit

Meghanada was an expert in magical warfare, sorcery and mantratantras besides Brahmaastra, Vaishnavaastra and pashupatastra by the boons of Brahma, married to Sulochana, the daughter of the Shesha Naaga. During the battle between the Devas and Ravana, Lord Indra, accompanied by Devas captured Ravana. To rescue his father, Meghanada attacked Indra and his elephant Airavat, defeated all the Devas, even Indra. Meghanada tied and mounted Indra onto his celestial chariot and dragged him to Ravana in Lanka. Ravana and Meghanada decided to kill Indra. At this juncture, Brahma intervened and asked Meghanada to free Indra. Meghanada obliged and was granted a boon from Brahma. Meghanada asked for immortality, but Brahma remarked that absolute immortality is against the law of the nature. Instead, he was then granted another boon that after the completion of the Yagna of Pratayangira or the ‘Nikumbhila yagna’ and get a celestial chariot, mounting on which, he could win over any enemy in war and become invulnerable. But Brahma also cautioned him that whosoever would destroy this yagna would also kill him. Brahma was highly impressed by Meghanada’s valor in this war and it was he who gave him the name Indrajit, the conqueror of Indra. It is also believed that Meghanada was granted another boon by Brahma in which it was promised to him that he would only be killed by such a human who had not slept for twelve years. Indrajit was trained under the guidance of Daanava Rakshasa Guru Shukra and obtained several divine shastra astras. Shastras are weapon like sword, lance, mace or dics. Astras include Mohana, Prahsmaana, Krouncha, Varshana, Shoshana, Santaapana, Paishaacha, Naaga, Garuda, Agneya, Varuna, Vayavya, Mohini, Brahma, Brahmanda, Paashupata, Naraayanaadi.]

Further stanzas continued: *nāracair ardhanārācāir bhallair añjalikair api, vivyādha vatsadantais ca simhadamṣṭraiḥ kṣurais tathā/* Then Indrajit devastated the Vanara Bhalluka Sena gradually with his astras like Pankha, Naaraacha, Artha naaraacha, Bhalla, Anjalika; Vastyadanta, Kshura, and so on depending on the angles and forms of the arrows being released. As Rama Lakshmanas were then lying on their Maranaasana Shayyaas, Shri Rama who always solaces all of his devotees were lying, the totality of the Vanara Sena broke down in hysterics and frenzied panic. *baddhau tu vīrau patitau śayānau; tau vānarāḥ samparivārya tasthuḥ, samāgatā vāyusutapramukhyā; viṣadam ārtāḥ paramam ca jagmuḥ/* As Rama Lakshmanas were thus subdued by the ‘naaga paasha’ Hanuman and such stalwart Rama Bhaktas were confounded senseless.

## Sarga Forty Six

As Indrajit was yet in his invisibility, avoiding the search party of Hanuman, hit Jambavan and other Vaarara Veeras, as Vibhishana pacified Sugriva as ‘Satyameva Jayate’, as Ravana praised Indrajit.

*Tato dyām prthivīm caiva vīkṣamāṇā vanaukasah, dadṛśuḥ saṁtatau bāṇair bhrātarau rāmalakṣmaṇau /  
vṛṣṭvevoparate deve kṛtakarmaṇi rākṣase , aajagāmātha taṁ deśaṁ sasugrīvo vibhīṣaṇaḥ/ nīladvivida  
maindāś ca suṣeṇasumukhāṅgadāḥ, tūrṇaṁ hanumatā sārddham anvaśocanta rāghavau/ niśceṣṭau  
mandaniḥśvāsau śoṇitaughapariplutau, śarajālācitau stabdhau śayānau śaratalpayoh/ niḥśvasantau  
yathā sarpau niśceṣṭau mandavikramau, rudhirasrāvadigdhāṅgau tāpanīyāv iva dhvajau/ tau vīraśayane  
vīrau śayānau mandaceṣṭitau, yūthapais taiḥ parivṛtau bāṣpavyākulalocanaiḥ/ rāghavau patitau dṛṣtvā  
śarajālasamāvṛtau, babhūvur vyathitāḥ sarve vānarāḥ savibhīṣaṇāḥ/antarikṣaṁ nirīkṣanto diśaḥ sarvāś  
ca vānarāḥ, na cainaṁ māyayā channaṁ dadṛśū rāvaṇiṁ raṇe / taṁ tu māyāpraticchinnaṁ māyayaiva  
vibhīṣaṇaḥ,vīkṣamāṇo dadarśātha bhrātuh putram avasthitam/ tam apratima karmāṇam apratidvandvam  
āhave, dadarśāntarhitam vīraṁ varadānād vibhīṣaṇaḥ/ indrajit tv ātmanaḥ karma tau śayānau samīkṣya  
ca, uvāca paramaprīto harṣayan sarvanairṛtān/ dūṣaṇasya ca hantārau kharasya ca mahābalau, sādītau  
māmakair bāṇair bhrātarau rāmalakṣmaṇau/ nemau mokṣayitum śakyāv etasmād iṣubandhanāt, sarvair  
api samāgamya sarśisaṅghaiḥ surāsuraiḥ/ yatkrte cintayānasya śokārtasya pitur mama , asprṣtvā  
śayanaṁ gātrais triyāmā yāti śarvatī/ kṛtsneyaṁ yatkrte laṅkā nadī varṣāsv ivākulā ,so 'yaṁ mūlaharo  
'narthaḥ sarveṣāṁ nihato mayā/ Rāmasya lakṣmaṇasyaiva sarveṣāṁ ca vanaukasāṁ, vikramā niṣphalāḥ  
sarve yathā śaradi toyadāḥ/ evam uktvā tu tān sarvān rākṣasān paripārśvagān, yūthapān api tān sarvāṁś  
tāḍayām āsa rāvaṇiḥ/ tān ardayitvā bāṇaughais trāsayitvā ca vānarān, prajahāsa mahābāhur vacanaṁ  
cedam abravīt/ śarabandhena ghoreṇa mayā baddhau camūmukhe, sahītau bhrātarāv etau niśāmayata  
rākṣasāḥ/ evam uktāś tu te sarve rākṣasāḥ kūṭayodhinaḥ, paraṁ vismayam ājagmuḥ karmaṇā tena  
toṣitāḥ/ vineduś ca mahānādān sarve te jaladopamāḥ, hato rāma iti jñātvā rāvaṇiṁ samapūjayan/  
niṣpandau tu tadā dṛṣtvā tāv ubhau rāmalakṣmaṇau , vasudhāyām nirucchvāsau hatāv ity anvamanyata/  
harṣeṇa tu samāviṣṭa indrajit samitiṁjayaḥ, praviveśa purīm laṅkāṁ harṣayan sarvanairṛtān /  
rāmalakṣmaṇayor dṛṣtvā śarīre sāyakaiś cite, sarvāṇi cāṅgopāṅgāni sugrīvaṁ bhayaṁ āviśat/ tam uvāca  
paritrastaṁ vānarendraṁ vibhīṣaṇaḥ, sabāṣpavadanaṁ dīnaṁ śokavyākulalocanam/ alaṁ trāsena  
sugrīva bāṣpavego nigṛhyatām, evaṁ prāyāṇi yuddhāni vijayo nāsti naiṣṭhikaḥ/ saśeṣabhāgyatāsmākāṁ  
yadi vīra bhaviṣyati, moham etau prahāsyete bhrātarau rāmalakṣmaṇau/ paryavasthāpayātmānam  
anāthaṁ mām ca vānara, satyadharmānuraktānām nāsti mṛtyukṛtaṁ bhayaṁ / evam uktvā tatas tasya  
jalaklinnena pāṇinā, sugrīvasya śubhe netre pramamārja vibhīṣaṇaḥ/ pramṛjya vadanāṁ tasya  
kapirājasya dhīmataḥ, abravīt kālasamprātam asaṁbhrāntam idaṁ vacaḥ/ na kālaḥ kapirājendra  
vaiklavyam anuvartitum, atisneho 'py akāle 'smin maraṇāyopapadyate/ tasmād utsṛjya vaiklavyaṁ  
sarvakāryavināśanam, hitaṁ rāmapurogāṇāṁ sainyānām anucintyātām/ atha vā rakṣyatām rāmo yāvat  
saṁjñā viparyayaḥ, labdhasaṁjñau tu kākutsthau bhayaṁ no vyapanēyataḥ/ naitat kiṁ cana rāmasya na  
ca rāmo mumūrṣati, na hy enaṁ hāsyate lakṣmīr durlabhā yā gatāyuṣāṁ/ tasmād āśvāsayātmānam balaṁ  
cāśvāsaya svakam, yāvat sarvāṇi sainyāni punaḥ saṁsthāpayāmy aham/ ete hy utphullanayanās trāsād  
āgatasādhvasāḥ, karṇe karṇe prakathitā harayo haripuṅgava/ mām tu dṛṣtvā pradhāvantam anīkaṁ  
saṁpraharṣitum, tyajantu harayas trāsāṁ bhuktapūrvām iva srajam/ samāśvāsya tu sugrīvaṁ  
rākṣasendro vibhīṣaṇaḥ, vidrutaṁ vānarānīkaṁ tat samāśvāsayaṭ punaḥ/ indrajit tu mahāmāyaḥ  
sarvasainyasamāvṛtaḥ, viveśa nagarīm laṅkāṁ pitarāṁ cābhyupāgamat/ tatra rāvaṇaṁ āśīnam  
abhivādya kṛtāñjaliḥ, ācacakṣe priyaṁ pitre nihatau rāmalakṣmaṇau/ utpapāta tato hrṣṭaḥ putraṁ ca  
pariṣasvaje, rāvaṇo rakṣasāṁ madhye śrutvā śatrū nipātītau/ upāghrāya sa mūrdhny enaṁ papraccha  
prītamānasaḥ, prēcchate ca yathāvṛttaṁ pitre sarvaṁ nyavedayat / sa harṣavegānugatāntarātmā; śrutvā  
vacas tasya mahārathasya, jahau jvaraṁ dāśaratheḥ samutthitaṁ; prahrṣya vācābhinananda putraṁ/*

The Vaanara shreshthas like Hanuman, Nala, Dvivida, Mainda, Sushena, Kumuda and Angada returned back and witnessed Rama Lakshmanas in a farmore miserable stage with blood ozing out from wounded

body parts as all the Vaanaras were crying away surrounded the bodies as at the threshold of collapse yet breathing fast. Meanwhile Sugriva Vibhishanas returned from the battle front as they were intimated of the most serious crisis of Rama Lakshmanas as Indrajit attacked Rama Lakshmanas with ‘Naaga Paasha Bandhana’ and were shocked and stilled. Then Vibhishana by his own maya swarupa looking for Indrajit and glanced his nephew as Indrajit was engaged with the happiness of subduing Rama Lakshmanas addressing the co rakshasa veeraas! *dūṣaṇasya ca hantārau kharasya ca mahābalau, sādītau māmakair bāṇair bhrātarau rāmalakṣmaṇau/ nemau mokṣayituṁ śakyāv etasmād iṣubandhanāt, sarvair api samāgamyā sarṣisaṅghaiḥ surāsuraiḥ/ yatkṛte cintayānasya śokārtasya pitur mama , asprṣtvā śayanam gātrais triyāmā yāti śarvatī/* ‘Rakshasa Veeraas! Are you friends seeing the retributionary impact of Rama’s killing of Khara Dushanas, and now along with Lakshmana I have since subjected by my successful Naaga Bandhana Prayoga and placed them on their near death beds. Now the totality of Muni Samudaaya would not succeed in releasing them. In fact my dear father Maha Raja Ravana had been able to touch his bed for long as this ‘anartha’ of Rama’s threat to his maha samrajya of Lankapuri now should be reversed back to peace and prosperity. *Rāmasya lakṣmaṇasyaiva sarveṣāṁ ca vanaukasām, vikramā niṣphalāḥ sarve yathā śaradī toyadāḥ/ evam uktvā tu tām sarvān rākṣasān paripārśvagān, yūthapān api tām sarvāṁs tāḍayām āsa rāvaṇiḥ/* What a pity that what all the great efforts that Rama Lakshmanas had been systematically made like the ‘sharad ritu varshaas’ have since been made like fragrant scents in heap of ashes!’ So pronouncing his self praise bravados, Indrajit resumed his ‘baana prahaaraas’ on the vaanara bhalluka veeraas. Then his arrows hit resulting in severe body injuries to Nala by nine arrow hits, Mainda and Dvididas along with three each arrows were mortally hurt, Bhalluka Raja Janbavan’s chest was split by one unique astra; Veera Hanuman was stilled by ten mahaastras, Gavaksha and Sharabha too were impaired by two each of the ‘mantrikaastras’. In such great excited enthusiasm, along with his co rakshasa veeraas, Golaanguleshwara Gavaksha and Vaali Putra Angada too were subjected to body injuries. Then with perverted gusto Meghanaada started hysteric dances on skies with thunderous garjanas with the thrill and ecstasy returned to Lankapuri. Then Sugriva yet to recover from his daze started shivers and broke down shattered, as Vibhishana pacified stating him: Sugriva! Don’t you crumble down yet, wipe off your tears forthwith. We do sometimes get alarmed by such critical situations in battles as success and other wise are decided by Vidhaata. Let us pray and beseech that Rama Lakshmanas get relieved soon. *pariyavasthāpayātmānam anātham mām ca vānara, satyadharmānurak - tānām nāsti mṛtyukṛtam bhayam/* Those who keep on clinging to the fundamental precepts of Dharma and Nyaaya are neither afraid of mṛtyu nor of ultimate vindication of success. Having thus pacified Sugriva, Vibhisina then asked to ensure the safety of the bodies of Rama Lakshmanas till they are reawaken. Assuredly once having been revived the Maha Raghu Vamshis would take ample care of this passing situation. Further, you should at once pass on this message to the Vanara Veeraas be courageous at such critical and passing situations common in the battles of dharma and adharma always.’ Indrajit had by then having reached Lankapuri and King Ravana with this sensational news of Rama Lakshmana’s near death with his ‘NaagastraPrayoga’ enabling their swoon down nearing death! Then he described in detail the circumstances leading to the crisis of Vaanaras getting demoralised. Then Ravana was truly exhilarated, embraced and earnestly congratulated at the unprecedented and unbelievable success!

## Sarga Forty Seven

As Vaanaras safeguarded Rama Lakshmanas from naaga bandhana, Ravana instructed Trijati Rakhasi to show Sita by Pushpaka Vimaana, as she broke out crying away at the scene.

*Pratipraviṣṭe lankām tu kṛtārthe rāvaṇātmaje, rāghavaṁ parivāryārtā rarakṣur vānaraṣabhāḥ/ hanūmān aṅgado nīlaḥ suṣeṇaḥ kumudo nalaḥ, gajo gavākṣo gavayah śarabho gandhamādanaḥ/ jāmbavāṇṣabhaḥ sundo rambhaḥ śatabaliḥ pṛthuḥ , vyūḍhāṇikāś ca yattās ca drumān ādāya sarvataḥ/ vīkṣamāṇā diśaḥ sarvās tiryag ūrdhvaṁ ca vānarāḥ, tṛṇeṣv api ca ceṣṭatsu rākṣasā iti menire / rāvaṇas cāpi saṁhṛṣṭo viṣṛjyendrajitam sutam, ājuhāva tataḥ sītā rakṣaṇī rākṣasīs tadā/ rākṣasyas trijaṭā cāpi śāsanāt tam upasthitāḥ, tā uvāca tato hrṣṭo rākṣasī rākṣaseśvaraḥ / hatāv indrajitākhyāta vaidehyā rāmalakṣmaṇau,*

*puspakam ca samāropya darśayadhvaṁ hatau raṇe/ yad āśrayād avaṣṭabdho neyaṁ mām upatiṣṭhati, so 'syā bhartā saha bhrātrā nirasto raṇamūrdhani/ nirviśaṅkā nirudvignā nirapekṣā ca maithilī, mām upasthāsyate sītā sarvābharaṇabhūṣitā/ adya kālavaśaṁ prāptaṁ raṇe rāmaṁ salakṣmaṇam, avekṣya vinivṛttāśā nānyāṁ gatim apaśyati / tasya tadvacanāṁ śrutvā rāvaṇasya durātmanaḥ, rākṣasyas tās tathety uktvā prajagmur yatra puspakam/ tataḥ puspakam ādaya rākṣasyo rāvaṇājñayā, aśokavanikāsthām tām maithilīm samupānayan/ tām ādāya tu rākṣasyo bhartr̥śokaparāyaṇām , sītām āropayām āsur vimānaṁ puspakam tadā/ tataḥ puspakam āropya sītām trijaṭayā saha, rāvaṇo 'kārayal laṅkāṁ patākādhvajamālinīm/ prāghoṣayata hr̥ṣṭas ca laṅkāyām rākṣaseśvaraḥ , rāghavo lakṣmaṇas caiva hatāv indrajitā raṇe/ vimānenāpi sītā tu gatvā trijaṭayā saha, dadarśa vānarāṇām tu sarvaṁ sinyam nipātitam/ prahr̥ṣṭamanasaś cāpi dadarśa piṣitāśanān , vānarāṁś cāpi duḥkhārtān rāmalakṣmaṇapārśvataḥ/ tataḥ sītā dadarśobhau śayānau śatatālpayoh/ lakṣmaṇaṁ caiva rāmaṁ ca viśamjñau śarapīḍitau/ vidhvastakavacau vīrau vipraviddhaśarāsanau, sāyakaiś chinnaśarvāṅgau śarastambhamayau kṣitau/ tau dṛṣṭvā bhrātarau tatra vīrau sā puruṣarṣabhau , duḥkhārtā subhṛṣaṁ sītā karuṇaṁ vilalāpa ha/ sā bāṣpaśokābhihatā samīkṣya; tau bhrātarau devasamaprabhāvau, vitarkayanāti nidhanaṁ tayoh sā; duḥkhānvitā vākyam idaṁ jagāda/*

As Indrajit returned to Ravana conveying his success, Maha Vaanara Yoddhas like Hanuman, Angada, Nila, Sushana, Kumuda, Nala, Gaja, Gavaaksha, Gavaya, Gandhamaadana, Jambavaan, Rishabha, Skandha, Rambha, Shatabali, and Pruthu kept constant vigil armed with vrikshas, even as Rakshasas were ready to somehow destroy the bodies of Rama Lakshmanas. Elsewhere in Lankapuri after the exit of Indrajit, Ravana called for the Rakshasis engaged around Sita, as Trijata and so on and instructed them to go and inform Devi Sita that Rama Lakshmana's were almost dying as bound by Indrajit's 'naaga paasha' and about the consequent joy of the Maha Rakshasa Sena. Further select Rakshasis might take pushpaka Vimana and show Sita the exact stage of their dying bodies of Rama Lakshmanas. 'Then hopefully Devi Sita might approach me with no hesitation of Rama Lakshmana's concern and fall on my feet having been better dressed and with 'aabharanaas'. As the pushpaka vimana arrived at the Ashoka Vana, Sita on hearing the shocking tragedy hurried up getting into the Vimana by which she witnessed the entire Lanka - puri public in festive mood at the victory of King Ravana and his famed son Indarjit. Further she herself witnessed how Shri Rama Lakshmanas were actually tied by the Nagastra with feeble breathing lying on earth while some of the Maha Vaanara Bhallukas were guarding the bodies. *vidhvastakavacau vīrau vipraviddhaśarāsanau, sāyakaiś chinnaśarvāṅgau śarastambhamayau kṣitau/ tau dṛṣṭvā bhrātarau tatra vīrau sā puruṣarṣabhau, duḥkhārtā subhṛṣaṁ sītā karuṇaṁ vilalāpa ha / sā bāṣpaśokābhihatā samīkṣya; tau bhrātarau devasamaprabhāvau, vitarkayanāti nidhanaṁ tayoh sā; duḥkhānvitā vākyam idaṁ jagāda/* Both the Maha Veeras were lying with their kavachas destroyed, separated of their 'dhanur baanaas' as surrounded by Vaanara Shreshthas were lying on a bed. As those Mahottama Purushas of Kamala Nayana Shri Rama and the ever trust worthy Lakshmana like the Agni Putras of Shaakha and Vishakha were lying bound my Maha Sarpas, Devi Sita was dazed and broke down in hysterical cryings. She was unable to control her screamings as both the heroic bodies were dusted in a 'maranaasanna durvyavastha' and was drowned in deep distress!

## Sarga Forty Eight

As Devi Sita was shocked and broke down in disbelief, she wondered whether Saamudrika Shastra -and Astrological Precepts were truthful as assuring final success, but Trijata assured so too yet with hurdles. *Bhartāraṁ nihataṁ dṛṣṭvā lakṣmaṇaṁ ca mahābalaṁ , vilalāpa bhṛṣaṁ sītā karuṇaṁ śokakarṣitā / ūcur lakṣaṇikā ye mām putriṇy avidhavedi ca, te 'sya sarve hate rāme 'jñānino 'ṇṭavādinaḥ/ yajvano mahiṣīm ye mām ūcuḥ patnīm ca satriṇaḥ, te 'dya sarve hate rāme 'jñānino 'ṇṭavādinaḥ/ vīrapārthivapatnī tvaṁ ye dhanyeti ca mām viduḥ, te 'dya sarve hate rāme 'jñānino 'ṇṭavādinaḥ / ūcuḥ samśravaṇe ye mām dvijāḥ kārtāntikāḥ śubhām, te 'dya sarve hate rāme 'jñānino 'ṇṭavādinaḥ/ imāni khalu padmāni pādayor yaiḥ kila striyaḥ, adhirājye 'bhiṣicyante narendraiḥ patibhiḥ saha/ vaidhavyaṁ yānti yair nāryo 'lakṣaṇair bhāgyadurlabhāḥ, nātmanas tāni paśyāmi paśyantī hatalakṣaṇā/ satyānīmāni padmāni strīṇām*



uktvāni lakṣaṇe, tāny adya nihate rāme vitathāni bhavanti me/ keśāḥ sūkṣmāḥ samā nīlā bhruvau cāsaṁgate mama, vṛtte cālomaśe jaṅghe dantās cāviralā mama / śaṅkhe netre karau pāḍau gulphāv ūrū ca me citau, anuvṛttā nakhāḥ snigdhāḥ samāś cāṅgulayo mama / stanau cāviralau pīṇau mamemau magnacūcukau, magnā cotsaṅginī nābhīḥ pārśvoraskam ca me citam/ mama varṇo maṇinibho mṛdūny aṅgaruhāni ca, pratiṣṭhitām dvadaśabhir mām ūcuḥ śubhalakṣaṇām/ samagrayavam acchidram pāṇipādaṁ ca varṇavat, mandasmitety eva ca mām kanyālakṣaṇikā viduḥ/ adhirāḍye 'bhiṣeko me brāhmaṇaiḥ patinā saha, kṛtāntakuśalair uktaṁ tat sarvaṁ vitathīkṛtam / śodhayitvā janasthānam pravṛttim upalabhya ca, tīrtvā sāgaram akṣobhyaṁ bhrātaraugospade hatau/ nanu vāruṇam āgneyam aindraṁ vāyavyam eva ca, astram brahmaśiraś caiva rāghavau pratyapadyatām/ adṛśyamānena raṇe māyayā vāsavopamau, mama nāthāv anāthāyā nihatau rāmalakṣmaṇau/ na hi dṛṣṭipatham prāpya rāghavasya raṇe ripuḥ, jīvan pratīnavarteta yady api syān manojavaḥ/ na kālasyātibhāro 'sti kṛtāntaś ca sudurjayaḥ, yatra rāmaḥ saha bhrātrā śete yudhi nipāthitah/ nāham śocāmi bhartāram nihataṁ na ca lakṣmaṇam, nātmanam janani cāpi yathā śvaśrūṁ tapasvinīm/ sā hi cintayate nityam samāptavratam āgatam, kadā drakṣyāmi sītām ca rāmaṁ ca sahalakṣmaṇam/ paridevayamānām tām rākṣasī trijaṭābravīt, mā viśādam kṛthā devi bhartāya m tava jīvati/ kāraṇāni ca vakṣyāmi mahānti sadṛśāni ca , yathemau jīvato devi bhrātaraug rāmalakṣmaṇau/ na hi kopaparītāni harṣaparyutsukāni ca, bhavanti yudhi yodhānām mukhāni nihate patau/ idaṁ vimānam vaidehi puṣpakam nāma nāmataḥ, divyam tvām dhārayen nedaṁ yady etau gajajīvitau/ hatavīrapradhānā hi hatotsāhā nirudyamā, senā bhramati saṁkhyeṣu hatakarṇeva naur jale/ iyaṁ punar asaṁbhrāntā nirudvignā tarasvinī, senā rakṣati kākutsthau māyayā nirjitau raṇe/ sā tvaṁ bhava suvisrabdhā anumānaiḥ sukhodayaiḥ, ahatau paśya kākutsthau snehād etad bravīmi te/ anṛtaṁ noktapūrvam me na ca vakṣye kadā cana, cāritrasukhaśīlatvāt praviṣṭāsi mano mama/ nemau śakyau raṇe jetuṁ sendrair api surāsuraiḥ, etayor ānanam dṛṣtvā mayā cāveditam tava/ idaṁ ca sumahac cihnam śanaiḥ paśyasva maithili, niḥsaṁjñān apy ubhāv etau naiva lakṣmīr viyujyate/ prāyeṇa gatasattvānām puruṣānām gatāyuṣām, dṛśyamāneṣu vaktreṣu param bhavati vaikṛtam/ tyaja śokaṁ ca duḥkham ca moham ca janakātmaje, rāmalakṣmaṇayor arthe nādyā śakyam ajīvitum/ śrutvā tu vacanam tasyāḥ sītā surasutopamā, kṛtāñjalir uvācedam evam astv iti maithilī / vimānam puṣpakam tat tu samivartya manojavam, dīnā trijaṭayā sītā laṅkāṁ eva praveśitā/ tatas trijaṭayā sārḍham puṣpakād avaruhya sā, aśokavanikām eva rakṣasībhiḥ praveśitā/ praviśya sītā bahuvṛkṣaṇḍām ; tām rākṣasendrasya vihārabhūmim, saṁprekṣya saṁcintya ca rājaputrau, param viśādam samupājagāma/

As Devi Sita herself witnessed the 'naaga bandha shareeras' by the 'pushpaka vimana' as were surrounded by the Vaha Vaanara Shreshthas guarding the swooned bodies of Shri Rama Lakshmanas, she was shocked, bewildered and heart broken with non stop bursts of cryings stating that Saamudrika Vidvans projected that thier longevity was far beyond thousanads of years, whether their predictions were being falsified! They also predicted that Shri Rama as accompanied by me he would keep on performing innumerable yagja kaaryaas along with me for several centuries and could that be proved wrong too! *vaidhavyam yānti yair nāryo 'lakṣaṇair bhāgyadurlabhāḥ, nātmanas tāni paśyāmi paśyantī hatalakṣaṇā/ satyānīmāni padmāni strīṇām uktvāni lakṣaṇe, tāny adya nihate rāme vitathāni bhavanti me/* What all ashubha lakshanas either in my body structurer or mentality are none, yet what all shubha lakshanas are prescribed are clearly visible on my face and physique could the entire Samudrika Shasra be falsified by early widowhood!

[Vishleshana on Samudrika Shastra: on women in general: 'Padmini, Chatrini, Shankhini and Hastini are four kinds of women. Padmini, or Lotus-woman has a pleasing face as the full moon; her body with soft flesh, head like mustard-flower; her skin is tender and fair as the yellow lotus, never dark-coloured, though resembling, in the effervescence and purple light of her youth, the cloud about to burst. Her eyes are bright and beautiful as the orbs of the fawn, well-cut, and with reddish corners. Her bosom is hard, full and high; her neck is goodly shaped as the conch-shell, so delicate that the saliva can be seen through it; her nose is straight and lovely, and three folds of wrinkles cross her middle, about the umbilical region. Her Yoni resembles the open lotus-bud, and her Love-seed (Kama-salila, the water of life) is perfumed like the lily which has newly burst. She walks with swanlike gait, and her voice is low and musical as the

note of the Kokila-bird; she delights in white raiment, in fine jewels, and in rich dresses. She eats little, sleeps lightly and, being as respectable and religious, she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini, or Lotus-woman. Samudrika Shastra further prescribes the grace of a woman's body as raised, smooth and soft as a lotus flower, without veins showing up and with no visible hair is the sign of a Queen. Veins showing up indicates that she will have to travel a lot. Hair on feet denotes servitude and if feet are lean, bony or without flesh, it is an indication that she is sexually undesirable. Even heels denote that she is good for companionship; Stout undesirable sexually; High loose in character and Long of misery. Legs (portion below knee) Even, smooth, without hair, without veins showing up, are signs of a girl destined to enjoy life fully. Knees Round, smooth, good looking knees are lucky indications. Loose knees indicate poverty. Bony knees without flesh connote loose character. Thighs: Fleshy, round, like an elephant's trunk or the trunk of a plantain tree, spacing between thighs being very little, without hair, denote that she is good enough to be married by a King. Waist circumference not exceeding the width of 24 fingers (approx. 15 to 16") with well developed hips denote full happiness. Flat, long, without flesh, caved in or hairy waist forebodes widowhood and misery. Hips Raised fleshy hips (like water melon) and well spread indicate full happiness. Sexual Organ Hidden, pink coloured, curved like the back of tortoise or an elephant's trunk and smooth is highly auspicious. If shaped like the feet or deer or furnace, with hard hair, indicates evil. If the left side is raised, she will beget more girl children while a raised right side denotes more boys. If the organ is shaped like a conch, she will be barren. Bottom of Stomach (portion below navel) is Soft, spread out and slightly raised is highly auspicious. Hairy, veins showing up and full of lines (folds or wrinkles) indicate misery. Navel Deep, with right turn is auspicious. Raised with left turn is inauspicious. Sides of Stomach Well spread indicates many sons. If sides resemble that of a frog's, her son will become a King. Raised sides indicate childlessness. Fold/wrinkle denote slavish tendency. Long sides denote birth of a Sandow. Ribs Good luck will result if the portion covering ribs is smooth and fleshy. Chest even and without hair is lucky and auspicious. Breasts Of equal size, fleshy, round and firm but close together are lucky. Raised right breast indicates many sons; left breast, if raised, indicates more of girls. If the portion surrounding the partition is round and good looking, good luck. Pressed in or unusually small indicates bad luck. Shoulders: Even, well built and without the joints showing up are lucky signs. Armpits Soft, with small smooth hair is lucky; deep, full of perspiration and showing out veins in unlucky. Arms Fleshy, soft, round and with veins not showing is lucky. If thumbs take the shape of a lotus bud, she is fit to be married by a King. Bent or bony denotes bad luck. Palms Red, raised in the middle, fingers evenly spaced with few lines on palm is a very auspicious sign. Back of Hands Soft without hair, well-built is lucky]

Stanzas further: *satyānīmāṇi padmāṇi strīṇām uktvāṇi lakṣaṇe, tāny adya nihate rāme vitathāṇi bhavanti me/ keśāḥ sūkṣmāḥ samā nilā bhruvau cāsaṁgate mama, vṛtte cālomaṣe jaṅghe dantās cāviralā mama/ Shṅkhe netre karau pāḍau gulphāv ūrū ca me citau, anuvṛttā nakhāḥ snigdhāḥ samās cāṅgulayo mama/ stanau cāviralau pīṇau mamemau magnacūcukau, magnā cotsaṅginī nābhiḥ pārśvoraskam ca me citam/* To all the womanhood, the signs of hands and feet are distinctive lotus like and Maka Vidwans asserted as unique, and in case Shri Rama were be killed as a flash then the assertiveness of Vidwans would be falsified. My head hairs are thick black, uniform, and long and the shape of knees is round and hairless and the teeth are even and sparkling. My eyes, hands, feet, are well shaped and so are my hand fingers and nails too. My breasts are firm and well rounded yet subdued and 'naabhi' is deep as the surrounding areas are proportionately broad and well shaped. My anga 'kaanti' is akin to a prized 'mani', while body hairs are soft and foot fingers are nicely pressed down to the ground. As per Jyotisha Siddhanta, my dear husband along with me should be blessed with Rajyabhisheka soon and indeed that could not be falsified either. As my dear husband along with Lakshmana were away by the lure of chasing the maya mriga, I was kidnapped yet they traced me at Lankapuri, crossed the Maha Samudra and fighting an dharma yuddha to vindicate justice. But now Indrajit used a technique maaya prayoga of disappearance and utilised 'naaga bandhanopaaya' under which both the brothers are under duress facing death. *nāham śocāmi bhartāraṁ nihataṁ na ca lakṣmaṇam, nātmānaṁ jananī cāpi yathā śvaśrūṁ tapasvinīm/ sā hi cintayate nityaṁ samāptavratam āgatam, kadā draṅkṣyāmi sītāṁ ca rāmaṁ ca sahalakṣmaṇam/* I am now

therefore crying away not merely for my sake, but equally so for the sake of their mothers.’ As Devi Sita was crying away, Rakshasi Trijata then pacified Sita Devi thus: *idaṃ vimānaṃ vaidehi puṣpakam nāma nāmataḥ, divyaṃ tvāṃ dhārayen nedaṃ yady etau gajājīvitau/ hatavivārapradhānā hi hatotsāhā nirudyamā, senā bhramati samskhyeṣu hatakarṇeva naur jale/ iyaṃ punar asambhrāntā nirudvignā tarasvinī, senā rakṣati kākutsthau māyayā nirjitaḥ raṇe/ sā tvāṃ bhava suvisrabdhā anumānaiḥ sukhodayaiḥ, ahataḥ paśya kākutsthau snehād etad bravīmi te/ anṛtaṃ noktapūrvam me na ca v akṣye kadā cana, cāritrasukhaśīlatvāt praviṣṭāsi mano mama/ ‘ Videha nandini! Even this pushpaka vimana being a celestial gift too would not be able to tolerate your ‘vaidhavya’ in case of any untowardness to Rama the hero of popularity and to Lakshmana the most trusted brother. Besides, it is understandable as their Leader Shri Rama as also Lakshmana get controlled by naga paasha, his sena too would get upset without drive and enthusiasm like the prime boatsman gets gagged and controlled, the boat travellers get dispirited with anxiety and fear. Once the leader gets relieved the boat gets stabilized then it should be accelerated with full speed to reach the destination with success! Hence may I assure you that both the brothers of bravery and fame ought to be revived most certainly. Be thus be ready to soon await with a little patience. Mithileshwari, by your very physical perfection and mental make up of fortitude, tolerance and general nature, I do assert that your Rama Lakshmanas would finally accomplish their task on hand pretty soon.’ Then Devi Sita replied to Rakshasi Trijata with folded hands and said: ‘Sister may this dream materialise soon!, as the Pushpaka Vimana flew back to Ashoka Vaatika of Lankapuri.*

## Sarga Forty Nine

All of sudden Shri Rama with his physical and mental strength tore off the ‘naaga pasha’ but was distressed to see Lakshmana could not and kept on crying missing him and got readied even to retreat!

*Ghoreṇa śarabandhena baddhau daśarathātmajau, niśvasantau yathā nāgau śayānau rudhirokṣitau/ sarve te vānaraśreṣṭhāḥ sasugrīvā mahābalāḥ, parivārya mahātmānau tasthuḥ śokapariplutāḥ/ etasminn antere rāmaḥ pratyabudhyata vīryavān, sthīratvāt sattvayogāc ca śaraiḥ samdānito ‘pi san/ tato dṛṣṭvā sarudhiram viṣaṇṇam gādham arpitam, bhrātaram dīnavadanam paryadevayad āturaḥ/ kiṃ nu me sītayā kāryam kiṃ kāryam jīvitena vā, śayānam yo ‘dya paśyāmi bhrātaram yudhi nirjitam/ śakyā sītā samā nārī prāptum loke vicinvatā, na lakṣmaṇasamo bhrātā sacivaḥ sāmparāyikaḥ/ parityakṣyāmy aham prāṇān vānarāṇām tu paśyatām, yadi pañcatvam āpannaḥ sumitrānandavardhanaḥ/ kiṃ nu vakṣyāmi kausalyām mātaram kiṃ nu kaikayīm, katham ambām sumitrāmca putradarśanalālasām/ vivatsām vepamānām ca krośantīm kurarīm iva, katham āśvāsyaṣyāmi yadi yāsyāmi taṃ vinā/ katham vakṣyāmi śatrughnam bharataṃ ca yaśasvinam, mayā saha vanam yāto vinā tenāgataḥ punaḥ/ upālambham na śakṣyāmi soḍhum bata sumitrayā, ihaiva deham tyakṣyāmi na hi jīvitum utsahe/ dhiṃ mām duṣkṛtakarmāṇam anāryam yatkr̥te hy asau , lakṣmaṇaḥ patitaḥ śete śaratalpe gatāsuvaḥ/ tvam nityam suviṣaṇṇam mām āśvāsyaṣi lakṣmaṇa, gatāsur nādyā śaknoṣi mām ārtam abhibhāṣitum/ yenādyā bahavo yuddhe rākṣasā nihatāḥ kṣitau, tasyām eva kṣitau vīraḥ sa śete nihataḥ paraiḥ/ śayānaḥ śaratalpe ‘smin svaśoṇitapariplutaḥ, śarajālaiś cito bhāti bhāskaro ‘stam iva vrajan/ bāṇābhīhatamarmatvān na śaknoty abhivikṣitum, rujā cābruvato hy asya dṛṣṭirāgeṇa sūcyate / yathaiva mām vanam yāntam anuyāto mahādyutiḥ, aham apy anuyāsyāmi tathaivainam yamakṣayam/iṣṭabandhujano nityam mām ca nityam anuvrataḥ, imām adya gato ‘vasthām mamānāryasya durnayaiḥ/ suruṣṭenāpi vīreṇa lakṣmaṇenā na saṃsmare, paruṣam vipriyam vāpi śrāvitaṃ na kadā cana/ Visarjaikavegena pancha baana shataanicha, ishvastreshṭhaadikastasmaat kaattaveeryaascha Lakshmanah/ Asmin muhūrte sugrīva pratiyātum ito ‘rhasi, matvā hīnam mayā rājan rāvaṇo ‘bhīdraved balī/ aṅgadaṃ tu puraskṛtya sasainyaḥ sasuhṛjjanaḥ, sāgarāṃ tara sugrīva punas tenaiva setunā/ kṛtaṃ hanumatā kāryam yad anyair duṣkaram rane, iṣkarājena tuṣyāmi golāṅgūlādhipena ca/ aṅgadena kṛtaṃ karma maindena dvividena ca, yuddham kesariṇā samskhye ghoram sampātinaḥ kṛtam / gavayena gavākṣeṇa śarabheṇa gajena ca, anyaiś ca haribhir yuddham madārthe tyaktajīvitaiḥ/ na cātikramitum śakyam daivam sugrīva mānuṣaiḥ, yat tu śakyam vayasyena suhṛdā vā paramtapa, kṛtaṃ sugrīva tat sarvaṃ bhavatādharmabhīruṇā/ mitrakāryam kṛtaṃ idaṃ bhavadbhīr vānararṣabhāḥ, anujñātā mayā sarve yatheṣṭam gantum arhatha/ śūśruvus tasya*

*te sarve vānarāḥ paridevitam, vartayām cakrur aśrūṇi netraiḥ kṛṣṇetarekṣaṇāḥ / tataḥ sarvāṇy anīkāni sthāpayitvā vibhīṣaṇaḥ, ājagāma gadāpāṇis tvarito yatra rāghavaḥ/ taṁ dr̥ṣṭvā tvaritaṁ yāntaṁ nīlāñjanacayopamam, vānarā dudruvuḥ sarve manyamānās tu rāvaṇim/*

As Shri Rama Lakshmanas were tied together by the hissing visha purita maha naagas, the Sugrivaadi Maha Vaanara Yoddhas were sunk deep in distressful mournings. They screamed high crying as to what could now be the fate of Devi Sita as she too returned back to Lankapuri and as to what ever could happen her looking dazed and forlorn agitated. *etasminn antere rāmaḥ pratyabudhyata vīryavān, sthiratvāt sattvayogāc ca śaraiḥ saṁdānito 'pi san/ tato dr̥ṣṭvā sarudhiraṁ viṣaṇṇaṁ gādham arpitam , bhrātaraṁ dīnavadanam paryadevayad āturaḥ/ kiṁ nu me sītayā kāryaṁ kiṁ kāryaṁ jīvitenā vā, śayānaṁ yo 'dya paśyāmi bhrātaraṁ yudhi nirjitaṁ/ śakyā sītā samā nārī prāptuṁ loke vicinvatā, na lakṣmaṇasamo bhrātā sacivaḥ sāmparāyikaḥ/* Suddenly, Shri Rama severed the ‘naaga paasha’ and found that Lakshmana was not wriggle out of it. Then Rama cried out looking at Lakshmana with still tied down with hissing sarpas, he cried out stating: ‘It might be perhaps possible to locate a maha saadhvi pativrata like Devi Sita on the face earth and humanity, but is it ever feasible to locate a swami bhakta like Lakshmana my very shadow! Would it not be feasible if I were to resort to ‘praana tyaga’ to substitute the life of Lakshmana! *kiṁ nu vakṣyāmi kausalyām mātaraṁ kiṁ nu kaikayīm, katham ambām sumitrāmca putradarśanalālasām/ vivatsām vepamānām ca krośantīm kurarīm iva, katham āśvāsyaṣyāmi yadi yāsyāmi taṁ vinā/ katham vakṣyāmi śatrugnaṁ bharataṁ ca yaśasvinam, mayā saha vanam yāto vinā tenāgataḥ punaḥ/ upālambhaṁ na śakṣyāmi soḍhum bata sumitrayā, ihaiva dehaṁ tyakṣyāmi na hi jīvituṁ utsahe/* How indeed could I ever return to Ayodhya without Lakshmana to my mothers Koushalya and Sumitra. What could be the condition of Bharata Shatrugna. As Rama was still crying away thus as a cow bereft of a calf. Is it at all really possible for me keep sustained ever without Lakshmana! If this tragedy continues then my life is truly futile and aimless. Rama continued further thus: Lakshmana! As and when I had been losing my heart, you had always diluted my distressed feelings, but if your own life is at stake what way out for my survival and it should be impossible for me live any further. These poisoned arrows must have certainly disabled your ‘marma sthalas’ and thus not able to speak to me. Other wise he should by now displayed his roudra swarupa by now. Lakshmana could release with swiftness and extreme precision over five hundreds arrows in a bunch and thus in his dhanur vidya he could surpass Kartaveerya arjuna too. Look at him now on bare dusty ground who could even put Indra to embarrassment and surprise! It is a shame that without Lakshmana beside me, I am a zero instead of being a hero, so Vibhisana’s rajyabhisheka might not be possible and Vanara King Sugriva might retreat with his ‘maha vaanara veeraas’ while Ravana might heckle and disgrace my inability to face him in the absence of Lakshmana beside him.’ Thus Shri Rama was truly distressed with the absence of Lakshmana still bound by the ‘naaga paasha’.

## **Sarga Fifty**

Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from ‘naaga bandhana’

*Athovāca mahātejā harirājo mahābalaḥ, kim iyaṁ vyathitā senā mūḍhavāteva naur jale/ sugrīvasya vacaḥ śrutvā vāliputro 'ṅgado 'bravīt, na tvaṁ paśyasi rāmaṁ ca lakṣmaṇaṁ ca mahābalaṁ/ śarajālācitau vīrāv ubhau daśarathātmajau, śaratalpe mahātmānau śayānau rudhirokṣitau/ athābravīt vānarendraḥ sugrīvaḥ putram aṅgadam, nānimittam idaṁ manye bhavitavyaṁ bhayena tu/ viṣaṇṇavadanā hy ete tyaktapraharaṇā diśaḥ, prapalāyanti harayas trāsād utphullalocanāḥ/ anyonyasya na lajjante na nirīkṣanti pṛṣṭhataḥ , viprakarṣanti cānyonyaṁ patitaṁ laṅghayanti ca/ etasminn antare vīro gadāpāṇir vibhīṣaṇaḥ, sugrīvaṁ vardhayām āsa rāghavaṁ ca niraiḥṣata/ vibhīṣaṇaṁ taṁ sugrīvo dr̥ṣṭvā vānarabhīṣaṇam, ṛkṣarājaṁ samīpasthaṁ jāmbavantam uvāca ha/ vibhīṣaṇo 'yaṁ saṁprāpto yaṁ dr̥ṣṭvā vānararṣabhāḥ, vidravanti paritrastā rāvaṇātmajaśaṅkayā/ śīghram etān suvitastān bahudhā vipradhāvītān, paryavasthāpayākhyāhi vibhīṣaṇam upasthitaṁ/ sugrīveṇaivam uktas tu jāmbavān*



ṛkṣapārthivaḥ, vānarān sāntvayām āsa saṁnivartya prahāvataḥ/ te nivṛttāḥ punaḥ sarve v ānarās  
 tyaktasambhramāḥ, ṛkṣarājavacaḥ śrutvā tam ca dṛṣtvā vibhīṣaṇam / vibhīṣaṇas tu rāmasya dṛṣtvā  
 gātram śaraiś citam, lakṣmaṇasya ca dharmātmā babhūva vyathitendriyaḥ/ jalaklīnna hastena tayor  
 netre pramṛjya ca , śokasaṁpīḍitamānā ruroda vilalāpa ca/ imau tau sattvasaṁpannau vikrāntau  
 priyasaṁyugau, imām avasthām gamitau rākasaiḥ kūṭayodhibhiḥ/ bhrātuh putreṇa me tena duṣputreṇa  
 durātmanā, rākṣasyā jihmayā buddhyā chalitāv ṛjuvikramau / śarair imāv alam viddhau rudhireṇa  
 samukṣitau, vasudhāyām ima suptau dṛṣyete śalyakāv iva / yayor vīryam upāśritya pratiṣṭhā kāṅkṣitā  
 mayā, tāv ubhau dehanāśāya prasuptau puruṣarṣabhou/ jīvan adya vipanno 'smi naṣṭarājya  
 manorathah, prāptapratijñāś ca ripuḥ sakāmo rāvaṇaḥ kṛtaḥ / evaṁ vilapamānaṁ tam pariṣvajya  
 vibhīṣaṇam, sugrīvaḥ sattvasaṁpanno harirājo 'bravīd idam/ rājyaṁ prāpsyasi dharmajña laṅkāyām  
 nātra saṁśayaḥ, rāvaṇaḥ saha putreṇa sa rājyaṁ neha lapsyate/ śarasampīḍitāv etāv ubhau  
 rāghavalakṣmaṇau, tyaktvā moham vadhiṣyete sagaṇam rāvaṇam raṇe/ tam evaṁ sāntvayitvā tu  
 saṁśāśvāsyā ca rākṣasaṁ, suṣeṇam śvaśuraṁ pārśve sugrīvas tam uvāca ha/ saha śūrair harigaṇair  
 labdhasaṁjñāv arimdamau, gaccha tvaṁ bhrātaraugṛhya kiṣkindhām rāmalakṣmaṇau/ aham tu rāvaṇam  
 hatvā saputram sahabāndhavam, maithilīm ānayaṣyāmi śakro naṣṭam iva śriyam/ śrutvaitad  
 vānarendrasya suṣeṇo vākyam abravīt, devāsuraṁ mahāyuddham anubhūtam sudāruṇam/ tadā sma  
 dānavā devāḥ śarasasparśakovidāḥ, nijaghnūḥ śastraviduṣaś chādayanto muhur muhuḥ/ tān ārtān  
 naṣṭasaṁjñāś ca parāśūmś ca bṛhaspatiḥ, vidhyābhir mantrayuktābhir oṣadhībhiś cikitsati/ tāny  
 auśadhāny ānayaṣyati kṣīrodam yāntu sāgaram, javena vānarāḥ śīghram saṁpāti panasādayaḥ/ harayas  
 tu vijānanti pārvatī te mahauśadhī, saṁjīvakaraṇīm divyām viśalyām devanirmītam/ candras ca nāma  
 droṇaś ca parvatau sāgarottame, amṛtam yatra mathitam tatra te paramauśadhī / te tatra nihite devaiḥ  
 parvate paramauśadhī, ayaṁ vāyusuto rājan hanūmāś tatra gacchatu/ etasminn antare vāyur meghāś  
 cāpi savidyutaḥ, paryasyan sāgare toyaṁ kampayann iva parvatān/ mahatā pakṣavātena sarve  
 dvīpamahādrumāḥ, nipetur bhagnaviṭapāḥ samūlā lavaṇāmbhasi/ abhavan pannagās trastā bhoginas  
 tatravāsināḥ, śīghram sarvāṇi yādāṁsi jagmuś ca lavaṇārṇavam/ tato muhūrtad garuḍam vainateyaṁ  
 mahābalaṁ, vānarā dadṛśuḥ sarve j valantam iva pāvakam/ tam āgatam abhipreksya nāgās te  
 vipradudruvuḥ, yaiś tau satpuruṣau baddhau śarabhūtair mahābalau/ tataḥ suparṇaḥ kākutsthau dṛṣtvā  
 pratyabhinandya ca, vimamarśa ca pāṇibhyām mukhe candrasamaprabhe/ vainateyena saṁsprṣṭās tayor  
 saṁrururur vranāḥ, suvarṇe ca tanū snigdhe tayor āśu babhūvatuḥ/ tejo vīryam balaṁ cauja utsāhaś ca  
 mahāguṇāḥ, pradarśanam ca buddhiś ca smṛtiś ca dviguṇam tayor / tāv utthāpya mahāvīryau garuḍo  
 vāsavopamau, ubhau tau sasvaje hr̥ṣṭau rāmaś cainam uvāca ha / bhavatprasādād vyasanam  
 rāvaṇiprabhavam mahat, āvām iha vyatikrāntau śīghram ca balinau kṛtau / yathā tātam daśaratham  
 yathājam ca pitāmaham, tathā bhavantam āśādy hr̥ṣṭam me prasīdati / ko bhavān rūpasampanno  
 divyasraganulepanaḥ, vasāno viraje vastre divyābharaṇabhūṣitaḥ/ tam uvāca mahātejā vainateyo  
 mahābalaḥ, patatrirājaḥ prītātmā harṣaparyākulekṣaṇaḥ/ aham sakhā te kākutstha priyaḥ prāṇo  
 bahiṣcaraḥ, garutmān iha saṁprāpto yuvayor sāhyakāraṇāt/ asurā vā mahāvīryā dānavā vā mahābalāḥ,  
 surāś cāpi sagandharvāḥ puraskṛtya śatakratum/ nemaṁ mokṣayitum śaktāḥ śarabandham sudāruṇam,  
 māyā balād indrajitā nirmītam krūrakarmaṇā/ ete nāgāḥ kādraveyās tīkṣṇadamṣṭrāviṣolbanāḥ,  
 rakṣomāyā prabhāvena śarā bhūtvā tvadāśritāḥ/ sabhāgyaś cāsi dharmajña rāma satyaparākrama,  
 lakṣmaṇena saha bhrātrā samare ripughātina/ imam śrutvā tu vṛttāntam tvaramāṇo 'ham āgataḥ, sahasā  
 yuvayor snehāt sakhitvam anupālayan/ mokṣitau ca mahāghorād asmāt sāyakabandhanāt, apramādaś ca  
 kartavyo yuvābhyām nityam eva hi/ prakṛtyā rākṣasāḥ sa rve saṁgrāme kūṭayodhinaḥ, śūrāṇām  
 śuddhabhāvānām bhavatām ārjavam balaṁ/ tan na viśvasitavyam vo rākṣasānām raṇājire,  
 etenaivopamānena nityajihmā hi rākṣasāḥ/ evam uktvā tato rāmaṁ suparṇaḥ sumahābalaḥ, pariṣvajya  
 suhṛtsnigdham āpraṣṭum upacakrame/ sakhe rāghava dharmajña ripūṇām api vatsala, abhyanujñātum  
 icchāmi gamiṣyāmi yathāgatam/ bālavr̥ddhāvaśeṣām tu laṅkāṁ kṛtvā śarormibhiḥ , rāvaṇam ca ripuṁ  
 hatvā sītām samupalapsyase/ ity evam uktvā vacanam suparṇaḥ śīghravikramaḥ, rāmaṁ ca virujam kṛtvā  
 madhye teṣām vanaukasām/ pradakṣiṇam tataḥ kṛtvā pariṣvajya ca vīryavān , jagāmākāśam āviśya  
 suparṇaḥ pavano yathā/ virujau rāghavau dṛṣtvā tato vānarayūthapāḥ , simhanādāś tadā nedur  
 lāṅgūlam dudhuvuś ca te/ tato bherīḥ saṁājaghnur mṛdaṅgāś ca vyanādayan , dadhmuḥ śaṅkhān  
 saṁprahr̥ṣṭāḥ kṣvelanty api yathāpuram / āsphotyāspotya vikrāntā vānarā nagayodhinaḥ, drumān

*utpātya vividhāṁś tasthuḥ śatasahasraśaḥ/ visṛjanto mahānādāṁś trāsayinganto niśācarān , laṅkādvārāṇy  
upājagmur yoddhukāmāḥ plavaṅgamāḥ/ tatas tu bhīmas tumulo ninādo ; babhūva  
śākhāṁṛgayūthapānām, kṣaye nidāghasya yathā ghanānām; nādaḥ subhīmo nadatām niśīthe/*

Vaanara Raja Sugriva reacted and addressed the Vaanara-bhalluka sena, pursuant to the volatile situation of Lakshmana's non release of the 'naaga paasha' and Shri Rama 'Vilaapa' leading to the consequential crisis of Rama's proposed retreat from the maha sangrama in the absence of Lakshmana. Sugriva stated: Vaanaras, just as a boat might get readied to sink due to a vortex in the deep waters, our mission of Ravana Samhara seems to be in trouble. Then the quick witted Angada replied that was this crisis due it Rama's inability to proceed further as Lakshmana still needed to be recovered from the 'naaga paasha'! Sugriva replied: 'dear son Angada! Yes, there is undesirable confusion in the vaanara sena right now! Vibhishana then stood up having lifted his heavy mace up to his shoulders and approached Sugriva. Then the Vaanara sena was shocked to mistake Vibhishana as Indrajit, while Jaambavan corrected the Vaanaras not to confuse Vibhishana as Indrajit. As Vibhishana was no doubt happy at Shri Rama's recovery but not of Lakshmana as yet. Sugriva then explained to Vibhishana the late arrival to the scene that as Rama who was able to tear off the naaga bandhana noticed that Lakshmana was still not do so, Rama felt that in the absence of Lakshmana would not fight without Lakshmana and suggested the retreat of Sugriva and his sena back to kishkindha. Then Vibhishana cried out then stating that shatru Ravan falsified his hopes of rajyabhisheka as he promised recovery of Devi Sita. Then Sugriva embraced Vibhishana and asserted:

*rājyaṁ prāpsyasi dharmajña laṅkāyām nātra saṁśayaḥ, rāvaṇaḥ saha putreṇa sa rājyaṁ neha lapsyate/  
śarasampīditāḥ etāḥ ubhau rāghavalakṣmaṇau, tyaktvā moham vadhiṣyete saganam rāvaṇam raṇe/  
Dharmajña Vibhishana! Be assured that your rajyabhisheka should be a reality. Along with Indrajit, Ravana ought to be devastated. Once Rama Lakshmanas are finally relieved of this 'naaga bandhana', then being seated on the back of garuda deva, they should destroy Ravana and his followers.' As Sugriva asserted thus and assured Vibhishana, Sugriva asked Vanara Sushena nearby and instructed him that let Rama Lakshmanas be returned to Kishkindha and he himself would destroy Ravana and his followers. Then Sushana replied: 'King of Kishkindha: 'In the ancient times when devaasura maha yuddhas took place, 'astra shastra vidya yukta danavaasuras' had badly hurt deva samuhas with ease and Deva Guru Brihaspati applied celestial herbal medicines for curing the wounds. Hence: tāny auṣadhāṇy ānayitum  
kṣīrodam yāntu sāgaram, javena vānarāḥ śīghram sampāti panasādayaḥ/ harayas tu vijānanti pārvatī te  
mahauṣadhī, samjīvakaraṇīm divyām viśalyām devanirmītam/ candraś ca nāma droṇaś ca parvatau  
sāgarottame, amṛtaṁ yatra mathitaṁ tatra te paramauṣadhī / 'My my earnest suggestion to you Vanara Raja Sugriva let Sampati, Panasa and such vaanara veeras could soon reach the banks of 'ksheera saagara' so that Sampati could search on the mountain top 'mahoushadhi' or potent herbal medicines. Sampati and such vaanaras do possess the viginaana of the herbal medicines. In that huge range of mountains, there is the most appropriate mountains named 'Sanjeeva karni and Vishalyakarani'. There two maha parvataas were specially manifested by Brahma Deva himself. Sugriva Raja! you would be aware that among the Sapta Samudras viz. Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water, Ksheera Sagara is most famed and on its shores are Chandra and Drona named mountains where Deva Danavas performed 'amrita mathana' and it is on those mountains where the 'divya aoushdhis' are aplenty. te tatra nihite  
devaiḥ parvate paramauṣadhī, ayaṁ vāyusuto rājan hanūmāṁś tatra gacchatu/ etasminn antare vāyur  
meghāṁś cāpi savidyutah, paryasyan sāgare toyaṁ kampayann iva parvatān/ mahatā pakṣavātena sarve  
dvīpamahādrumāḥ, nipetur bhagnaviṭapāḥ samūlā lavaṇāmbhasi/ Vaanara Raja! My considered advice is that Vayuputra Hanuman be kindly commissioned to locate the 'mahoushdhis' even and Viranjaneya was getting ready to successfully accomplish the success. Meanwhile, 'Vayu prachalana' or the speed of winds got intensified, megha garjanas and lightnings followed, and sweeps of winds shook up samudras. Maha Garuda flew off and there were the consequent 'samudra prabhanjana' of the Maha Samudras ranging from the Lavana Samudra. abhavan pannagās trastā bhoginas tatravāśinaḥ, śīghram sarvāṇi  
yādāṁśi jagmuś ca lavaṇārṇavam/ tato muhūrtad garuḍam vainateyaṁ mahābalaṁ, vānarā dadṛśuḥ  
sarve jvalantam iva pāvakaṁ/ tam āgatam abhiprekṣya nāgās te vipradudruvuḥ, yais tau satpuruṣau*

*baddhau śarabhūtaiṛ mahābalau/* As Maha Sarpas of the Maha Samudra were shaken up too with the fury and speed of Vayu Deva jumped up and got flustered running hither and thither even entering Lankapuri as its residents were alarmed. Then within minutes time, samasta vaavaraas witnessed the arrival of the most distinguished Garuda Deva the Vinata nandana as of agni jwaalaas around him. *tataḥ suparṇaḥ kākutsthau dṛṣṭvā pratyabhinandya ca , vimamarśa ca pāṇibhyāṃ mukhe candrasamaprabhe/ vainateyena saṃsprṣṭās tayoh saṃruruh vranāḥ , suvarṇe ca tanū snigdhe tayor āśu babhūvatuḥ/ tejo vīryaṃ balaṃ cauja utsāhaś ca mahāguṇāḥ, pradarśanaṃ ca buddhiś ca smṛtiś ca dviguṇaṃ tayoh/* Even with his very arrival, Maha Garuda touched the heads of Shri Rama Lalshmanas and their bodies glittered gloriously. Their respective physiques then got rejuvenated with tejas, veerya, bala, oza, utsaaha, drishtishakti, buddhi, and ramaneeyatadi shaktis as got doubled.

#### [Visheshana on Garuda Deva, the Vinata Nandana]

Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and Kadru out of playfulness; the bet was as to which colour was of Uchhaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse's tail was black. Vinata lost the bet and became Kadru's servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address \*Garuda as the son of Vinata and order him to give him rides on the sky. One day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instatantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat. Guruda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a strong branch of a huge tree to settle down and eat. But Vakalhilya Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as 'Garuda' or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit for longevity. As Garuda was nearing Swarga, Indra got concerened about the mighty sky and ran to Brihaspati. The latter, having realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna- Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his 'vaahana' for ever.! [Repeat of Essence of Valmiki Ayodhya Ramayana]

#### Further Stanzas of the Sarga Fifty:

Then Maha Tejasvi Garuda Deva then lifted up Rama Lakshmana brothers and touched with his heart as Shri Rama was quite pleased. *bhavatprasādād vyasanaṃ rāvaṇiprabhavaṃ mahat, āvāṃ iha vyatikrāntau śīghraṃ ca balinau kṛtau / yathā tātaṃ daśarathaṃ yathājaṃ ca pitāmaham, tathā bhavantam āsādyā hr̥sayam me p rasīdati/ ko bhavān rūpasampanno divyasraganulepanaḥ, vasāno viraje vastre*

*divyābharaṇabhūṣitaḥ/ tam uvāca mahātejā vainateyo mahābalaḥ, patatrirājaḥ prītātmā harṣaparyākulekṣaṇaḥ/* Maha Garuda! We both Rama Lakshmana brothers are grateful and happy as having been relieved as we both of us were attacked by Indrajit the Ravana Kumara who tied us down with naaga bandhana and the maha sarpas disappeared by your very arrival here. Now we are rejuvenated right away, excepting Lakshmana's consciousness be revived. We are thrilled at your arrival here as though our distinguished father Dasharatha and his father had arrived here to bless us. You are indeed maha tejasvi and rupavaan garlanded with fragrant flowers of celestial origin, exceedingly dressed up and ornamented. Kindly enlighten us with proper identity, although we have a hazy idea.' As Shri Rama was no doubt aware of Garuda Deva's full background, Garuda smiled with 'ananda baashpaas' and replied: . *aham sakhā te kākutstha priyaḥ prāṇo bahiṣcaraḥ, garutmān iha saṁprāpto yuvayoḥ sāhyakāraṇāt/ asurā vā mahāvīryā dānavā vā mahābalaḥ, surās cāpi sagandharvāḥ puraskṛtya śatakratum / nemaṁ mokṣayitum śaktāḥ śarabandham sudāruṇam, māyā balād indrajitā nirmitaṁ krūrakarmaṇā/ ete nāgāḥ kādraveyās tīkṣṇadamṣṭrāviṣolbaṇāḥ, rakṣomāyā prabhāvena śarā bhūtvā tvadāśritāḥ/* Kakutsa nandana, I am your beloved friend Garuda and as I keep flying away am your very praana the vital energy and have arrived here for your possible help. Even if maha parakrami asura, daanava, devatas, gandharvas and even Indra would have failed in relieving from this 'maha sarpa bandhana' as the krurātma Indrajit out of his maha maaya prayoga of Kadru putra maha naagas which are soaked in unusual 'maha garala' and such arrows of thick layers of severe poison. *sabhāgyaś cāsi dharmajña rāma satyaparākrama, lakṣmaṇena saha bhrātrā samare ripughātinaḥ/ imaṁ śrutvā tu vṛttāntaṁ tvaramāṇo 'ham āgataḥ , sahasā yuvayoḥ snehāt sakhitvam anupālayan/ mokṣitau ca mahāghorād asmāt sāyakabandhanāt, apramādaś ca kartavyo yuvābhyām nityam eva hi/* Parama Dharmajnaata Shri Rama! Even as you having been relieved of this extraordinary naga bandhana soon enough, I consider that this privilege of relieving Lashmana Kumara, your dear brother and 'parama mitra'! As I received this celestial message, I had hastened to arrive here with 'mano-vaayu vega'. *prakṛtyā rākṣasāḥ sarve saṁgrāme kūṭayodhinaḥ , śūrāṇāṁ śuddhabhāvanām bhavatām ārjamaṁ balam/ tan na viśvasitavyaṁ vo rākṣasānām raṇājire, etenaivopamānena nityajihmā hi rākṣasāḥ/* Trust me to emphasize that Rakshasaas by their born and natural way of life is of uncouth and cruelty but indeed you are perfect and appropriate nature to match and balance in fittingly. Hence my caution to you Vaanaraas too. Having cautioned all Maha Garuda Deva embraced Sri Rama and departed even while stating: Rama Bhagavan! You are indeed by your very nature are an outstanding friend, philosopher and guide to your followers pretending that you are making them and inspiring them to follow. You would devastate Lankapuri in such a manner that only children and the aged would be spared.' As Maha Garuda departed, the Maha Vaanara Sena with great joy and excitement, sounded drums, simha naadaas, shankha naadaas and garjanas as if of great victory, as the nishacharas were concerned and agitated as though the greeshma ritu has just concluded.

## Sargas Fifty One and Two

Rattled by Rama Lakshmanas release, the worried Ravana despatched Dhumraksha, who encouraged his Rakasasas who displayed initial success but Hanuman crashed the chariot and the head of Dhumraksha

*Teṣāṁ su. tumulaṁ śabdaṁ vānarāṇāṁ tarasvinām, nardatām rākṣasaīḥ sārdham tadā śuśrāva rāvaṇaḥ/ snigdhaḡambhīranirghoṣaṁ śrutvā sa ninadaṁ bhr̥ṣam, sacivānām tatas teṣāṁ madhye vacanam abravīt/ yathāsau saṁprahr̥ṣṭānām vānarāṇāṁ samutthitaḥ , bahūnām sumahān nādo meghānām iva garjatām/ vyaktaṁ sumahatī prītir eteṣāṁ nātra saṁśayaḥ, tathā hi vipulair nādaiś cuḡṣubhe varuṇālayaḥ/ tau tu baddhau śarais tīkṣṇair bhrātarau rāmalakṣmaṇau, ayaṁ ca sumahān nādaḥ śaṅkāṁ janayatīva me/etat tu vacanaṁ coktvā mantriṇo rākṣaseśvaraḥ, uvāca nair̥ṭāṁs tatra saṁīpaparivartinaḥ/ jñāyatām tūrṇam etaṣāṁ sarveṣāṁ vanacāriṇām, śokakāle samutpanne harṣakāraṇam utthitam/ tathoktās tena saṁbhrāntāḥ prākāram adhiruḡya te, dadṛṣuḡ pālitaṁ senām sugrīveṇa mahātmanā / tau ca muktau sughoreṇa śarabandhena rāghavau, samutthitau mahābhāḡau viṣeduḡ preḡṣya rākṣasāḥ/ saṁtrastahr̥dayā sarve prākārād avaruḡya te , viṣaṇṇavadanāḥ sarve rākṣasendram upasthitāḥ/ tad*



apriyam dīnamukhā rāvaṇasya niśācarāḥ, kṛtsnam nivedayām āsur yathāvad vākyakovidāḥ / yau tāv indrajitā yuddhe bhrātarau rāmalakṣmaṇau, nibaddhau śarabandhena niṣprakampabhujau kṛtau / vimuktau śarabandhena tau dṛśyete raṇājire, pāsān iva gajau chittvā gajendrasamavikramau/ tac chrutvā vacanam teṣām rākṣasendro mahābalāḥ,cintāśokasamākrānto viṣaṇṇavadano 'bravīt/ ghorair dattavarair baddhau śarair āśīviṣomapaiḥ, amoghaiḥ sūryasamkāśaiḥ pramathyendrajitā yudhi/ tam astrabandham āsādyā yadi muktau ripū mama, saṁśayastham idaṁ sarvam anupaśyāmy ahaṁ balam/ niṣphalāḥ khalu saṁvṛttāḥ śarā vāsukitejaśaḥ , ādattam yais tu saṁgrāme ripūṇām mama jīvitam/ evam uktvā tu saṁkruddho niśvasann urago yathā, abravīd rakṣasāmmadhye dhūmrākṣam nāma rākasaṁ/ balena mahatā yukto rakṣasāṁ bhīmakarmaṇām, tvaṁ vadhāyābhiniryāhi rāmasya saha vānaraiḥ evam uktas tu dhūmrākṣo rākṣasendreṇa dhīmātā, kṛtvā praṇāmaṁ saṁhṛṣṭo nirjagāma nṛpālayāt / abhiniṣkramya taddvāram balādhyakṣam uvāca ha, tvarayasva balam tūrṇam kim cireṇa yuyutsataḥ/ dhūmrākṣasya vacaḥ śrutvā balādhyakṣo balānugaḥ,balam udyojayām āsa rāvaṇasyājñayā drutam/ te baddhaghaṇṭā balino ghorarūpā niśācarāḥ, vinardamānāḥ saṁhṛṣṭā dhūmrākṣam paryavārayan / vividhāyudhahastāś ca śūlamudgarapāṇayaḥ, gadābhiḥ paṭṭasair daṇḍair āyasair musalair bhṛśam / parighair bhiṇḍipālaiś ca bhallaiḥ prāsaiḥ paraśvadhair,niryayū rākṣasā ghorā nardanto jaladā yathā/ rathaiḥ kavacinas tv anye dhvajaiś ca samalamkṛtaiḥ , suvarṇajālavihitaiḥ kharaiś ca vividhānanaiḥ/ hayaiḥ paramaśīghraiś ca gajendrais ca madotkaṭaiḥ, niryayū rākṣasavyāghrā vyāghrā iva durāsadāḥ/ vṛkasiṁhamukhair yuktaṁ kharaiḥ kanakabhūṣaṇaiḥ , āruroha rathaṁ divyaṁ dhūmrākṣaḥ kharanisvanah/ sa niryāto mahāvīryo dhūmrākṣo rākṣasair vṛtaḥ ,prahasan paścimadvāram hanūmān yatra yūthapah/ prayāntaṁ tu mahāghoraṁ rākṣasaṁ bhīmadarśanam, antarikṣagatāḥ krūrāḥ śakunāḥ pratyavārayan/rathasīrṣe mahābhīmo gṛdhraś ca nipapāta ha , dhvajāgre grathitāś caiva nipetuḥ kuṇapāsānāḥ/ rudhirārdro mahān śvetaḥ kabandhaḥ patito bhuvi, visvaram cotsṛjan nādam dhūmrākṣasya samīpataḥ/ vavarṣa rudhiram devaḥ saṁcacāla ca medinī, pratilomaṁ vavau vāyur nirghātasamanisvanah, timiraughāvṛtās tatra diśaś ca na cakāśire/ sa tūtpātāms tato dṛṣṭvā rākṣasānām bhayāvahan, prādurbhūtān sughorāms ca dhūmrākṣo vyathito 'bhavat/ tataḥ subhīmo bahubhir niśācarair; vṛto 'bhiniṣkramya raṇotsuko balī , dadarśa tām rāghavabāhupālitaṁ; samudrakalpām bahuvānarīm camūm/

Dhūmrākṣam prekṣya niryāntaṁ rākṣasaṁ bhīmanisvanam, vinedur vānarāḥ sarve prahṛṣṭā yuddhakāṅkṣiṇaḥ/ teṣām tu tumulaṁ yuddham saṁjajñe harirakṣasāṁ, anyonyaṁ pādapair ghorair nighnataṁ śūlamudgaraiḥ/ rākṣasair vānarā ghorā vinikṛttāḥ samantataḥ, vānarai rākṣasāś cāpi drumair bhūmau samīkṛtāḥ / rākṣasāś cāpi saṁkruddhā vānarān niṣitaiḥ śaraiḥ, vivyadhur ghorasamkāśaiḥ kaṅkapatirair ajihmagaiḥ/ te gadābhiś ca bhīmābhiḥ paṭṭasaiḥ kūṭamudgaraiḥ, ghoraiś ca parighaiś citrais triśūlaiś cāpi saṁśitaiḥ/ vidāryamāṇā rakṣobhir vānarāś te mahābalāḥ, amarsāj janitoddharśāś cakruḥ karmāṇy abhītavat/śaranirbhinnagātrās te śūlanirbhinnadehinaḥ ,jagrhus te drumāms tatra śilāś ca hariyūthapāḥ/ te bhīmavegā harayo nardamānās tatas tataḥ, mamanthū rākṣasān bhīmān nāmāni ca babhāṣire/ tad babhūvādbhutaṁ ghoram yuddham vānararakṣasāṁ, śilābhir vividhābhiś ca bahuśākhaiś ca pādapaiḥ/ rākṣasā mathitāḥ ke cid vānarair jitakāśibhiḥ, vavarṣū rudhiram ke cin mukhai rudhirabhojanāḥ/ pārśveṣu dāritāḥ ke cit ke cid rāśīkṛtā drumaiḥ , śilābhiś cūrṇitāḥ ke cit ke cid dantair vidāritāḥ/ dhvajair vimathitair bhagnaiḥ kharaiś ca vinipātitaḥ, rathair vidhvamsitaiś cāpi patitai rajanīcaraiḥ/ vānarair bhīmavikrāntair āplutyāplutya vegetaiḥ, rākṣasāḥ karajais tīkṣṇair mukheṣu vinikartitāḥ/ vivarṇavadanā bhūyo viprakīrṇaśīroruhāḥ,mūḍhāḥ śoṇitagandhena nipetur dharaṇītale/ naye tu paramakruddhā rākṣasā bhīmavikramāḥ, talair evābhidhāvanti vajrasparśasamair harīn/ vanarair āpatantas te vegetā vegavattaraiḥ, muṣṭībhiś caraṇair dantaiḥ pādapaiś cāpapoṭhitāḥ/Sainyaṁ tu vidrutaṁ dṛṣṭvā dhūmrākṣo rākṣasa rṣabhaḥ, krodhena kadanam cakre vānarāṇām yuyutsatām/ prāsaiḥ pramathitāḥ ke cid vānarāḥ śoṇitasravāḥ,mudgarair āhatāḥ ke cit patitā dharaṇītale/ parighair mathitah ke cid bhiṇḍipālair vidāritāḥ, paṭṭasair āhatāḥ ke cid vihvalanto gatāsavaḥ/ ke cid vinihatā bhūmau rudhirārdṛā vanaukasah,ke cid vidrāvītā naṣṭāḥ saṁkruddhai rākṣasair yudhi/ vibhinnahṛdayāḥ ke cid ekapārśvena śāyitāḥ, vidāritāstraśūlai ca ke cid āntrair vinisrutāḥ/tat subhīmaṁ mahad yuddham harirākasa saṁkulam, prababhau śastrabahulam śilāpādapasamkulam,dhanurjyātantrimadhuraṁ hikkātālasamanvitam, mandrastanitasamgūtaṁ yuddhagāndharvam ābabhau/ dhūmrākṣas tu dhanuṣpāṇir

*vānarān raṇamūrdhani, hasan vidrāvayām āsa diśas tāñ śaravṛṣṭibhiḥ / dhūmrākṣeṇārditam sainyaṁ vyathitam dṛśya mārutīḥ , abhyavartata saṁkruddhaḥ pragṛhya vipulām śilām / krodhād dviguṇatām rākṣaḥ pitṛtulyaparākramah, śilām tām pātayām āsa dhūmrākṣasya ratham prati/ āpatantīm śilām dṛṣtvā gadām udyamya saṁbhramāt, rathād āplutya vegena vasudhāyām vyatiṣṭhata/sā pramathya ratham tasya nipapāta śilābhuvi,sacakraḥkūbarām sāsvaṁ sadhvajam saśarāsanam/ sa bhāṅktvā tu ratham tasya hanūmān mārutātmajaḥ,rakṣasām kadanām cakre saskandhaviṭapair drumaiḥ/ vibhinnaśirasō bhūtvā rākṣasāḥ ṣoṇitokṣitāḥ, drumaiḥ pramathitāś cānye nipetur dharaṇītale/ vidrāvya rākṣasām sainyaṁ hanūmān mārutātmajaḥ,gireḥ śikharam ādāya dhūmrākṣam abhidudruve/ tam āpatantam dhūmrākṣo gadām udyamya vīryavān, vinardamānaḥ sahasā hanūmantam abhidravat/ tataḥ krudhas tu vegena gadām tām bahukaṇṭakām, pātayām āsa dhūmrākṣo mastake tu hanūmataḥ/ tāḍitāḥ sa tayā tatra gadayā bhīmarūpayā,sa kapir mārutabalas tam prahāram acintayan, dhūmrākṣasya śīro madhye giriśṛṅgam apātayat/ sa vihvālitasarvāṅgo giriśṛṅgeṇa tāḍitāḥ , papāta sahasā bhūmau vikīrṇa iva parvataḥ/ dhūmrākṣam nihataṁ dṛṣtvā hataśeṣā niśācarāḥ , trastāḥ praviviśur laṅkāṁ vadhyamānāḥ plavaṅgamaiḥ/ sa tu pavanasuto nihatyā śatruṁ; kṣatajavahāḥ saritāś ca saṁvikīrya, ripuvadhaja - nitaśramo mahātmā; mudam āgamat kapibhiś ca pūjyamānaḥ/*

As Ravana heard the tumultuous noises of drum beatings and screamings of the opponent ‘vaanara sena’, Ravana blissfully seated among the Ministers, wondered as what all had been happening at the enemy front since subdued despite Indrajit’s victorious ‘naaga bandhana’. He stood up with rage and commanded the Ministers to go and find out what was happening there. On ascertaining the ground position, they reported back to say that it appeared that Rama Lakshmanas were relieved of the ‘naga bandhana’ and hence their ‘jai jai ninaadaas’. Then suddenly the medium dark color of his ‘dashamukhas’ got darker and thought within himself: *ghorair dattavarair baddhau śarair āśīviṣomapaiḥ, amoghāḥ sūryasaṁkāsaiḥ pramathyendrajitā yudhi/ tam astrabandham āsādyā yadi muktau ripū mama, saṁśayastham idaṁ sarvam anupaśyāmy aham balam/ niṣphalāḥ khalu saṁvṛttāḥ śarā vāsukitejasāḥ , ādattam yais tu saṁgrāme ripūṇām mama jīvitam/* What all my glorious son Indrajit ever hissing like a ‘maha naaga’ himself, being an unparalleled ‘mahaastra vidya praveena’ under the tutorship of Maha Danava-Rakshasaas Guru Shukraachaarya himself, appears not to have succeeded in his ‘naaga bandhana astra prayoga’! This should be a matter of serious import requiring serious attention. Having pondered likewise addressed with partly anxious but outwardly with angry desperation, Ravana shouted on a commandig tone addressed Dhumaraaksha: *balena mahatā yukto rakṣasām bhīmakarmaṇām, tvam vadhāyābhiniryāhi rāmasya saha vānaraiḥ evam uktas tu dhūmrākṣo rakṣasendreṇa dhīmatā, kṛtvā praṇāmaṁ saṁhṛṣṭo nirjagāma nṛpālayāt/ abhiniṣkramya taddvāram balādhyakṣam uvāca ha, tvarayasva balaṁ tūrṇam kiṁ cireṇa yuyutsataḥ/ dhūmrākṣasya vacaḥ śrutvā balādhyakṣo balānugaḥ,balam udyojayām āsa rāvaṇasyājñāyā drutam/* Bhayanaka Paraakrami Veera! go atonce as accompanied by Maha Rakshasa Veeras attack Rama who would be surrounded by Vaanara Pramukhas. As per the King’s command, Dhamrakha having dutifully performed a ‘parikrama’ of Ravana exited the Raja Bhavana and intructed his charioteer to reach the battle ground forthwith as his horsemen rakshasaas followed fittingly armed. The ‘bhayanaka balavan nishaachara’ in his mighty arms was carrying his ‘astra shastras’ as some of his waarior sena were mounted on well trained elephants besides very many on horse backs all of them equipped with ‘shuula-mudgara- gada pattusha-loha danda,musala, parigha, bhindapaala-bhaale-paashaadi maha bhayaaka ayudhaas’. The nishaachara shiromani was riding a chariot with a ‘survarna jaala’ or a golden net to catch the fishlike vaanara veeras! But indeed, the maha vaanara yoddhas instead being mere fish to be netted in were far worse than whales with gigantic physiques with maha vrikshasa amd mountain boulders on their shoulders with which to crush to instant death.

## Sarga Fifty Two

As Dhumaraaksha entered the battle field with his great Rakshasa Sena admirably equipped military armoury, Vaha Vanaras now with Rama Lakshmanas freed from the naaga paasha refreshed with renewed vigour and exciement with uprooted maha vrishas and mountain rocks on their mighty shoulders the no

less rakshasa veeraas began to utilize arrow downpours as quite a few vaanara veeras, as several ‘haa haakaaras’ were heard mainly from the vanaraas. Irritated by the cries of collapsed Maha Rakshasas on the defending side too, Dhumraaksha became more and more aggressive and encouraged the Maha Rakshaasa to quickly exhibit their military skills by utilizing their equipment of shula mudgara maha passhas which the opponents were neither possessive of the basic equipped of warfare nor of utilising them excepting the crude art of ‘vriksaaadi praharana’. Having thus renewed the courage and confidence by Dhumraasha, the Rakshasaas became more and more aggressive. *dhūmrākṣeṇārditaṁ saīnyam vyathitaṁ dṛśya mārutīḥ , abhyavartata saṁkruddhaḥ pragrhya vipulāṁ śilāṁ / krodhād dviguṇatām rākṣaḥ pītṛtulyaparākramaḥ, śilāṁ tām pātayām āsa dhūmrākṣasya ratham prati/ āpatantīm śilāṁ dṛṣtvā gadām udyamya saṁbhramāt, rathād āplutya vegena vasudhāyām vyatiṣṭhata/* Then Dhumraaksha picked up his ‘dhanush baanaas’ and attacked the Vaanara Veeras into bits and pieces as several vaanarasa fell victimised, encouraging the co Rakshasaas and apparently enjoying himself. Pavana kumara Anjanaaputra found that a critical mode was appearing in the battle. His normal smile disappeared and his eyes got reddened. His physical speed and velocity was of the inheritance of Vayu Deva, his dear and respectable father. He jumped up to a near mountain top pulled of huge portion of it and hurled at Dhumraksha’s chariot which crashed along with his dhawaja, the iron wheels along with the dead horses, and forced the Senapati to get dragged down to the dusty ground. *sā pramathya ratham tasya nipapāta śilābhuvi, sacakrākūbaram sāsvaṁ sadhvajaṁ saśarāsanam/ sa bhaṅktvā tu ratham tasya hanūmān mārutātmajaḥ, rākṣasām kadanam cakre saskandhaviṭapair drumaiḥ/ vibhinnaśirasas bhūtvā rākṣasāḥ śoṇitokṣitāḥ, drumaiḥ pramathitās cānye nipetur dharaṇītale/ vidrāvya rākṣasām saīnyam hanūmān mārutātmajaḥ, gireḥ śikharam ādāya dhūmrākṣam abhidudruve/* He jumped up to a near mountain top pulled of huge portion of it and hurled at Dhumraksha’s chariot which crashed along with his dhawaja, the iron wheels along with the dead horses, and forced the Senapati to get dragged down to the dusty ground. As Dhumraaksha got bewildered with the shock, then Veerajaneya started to methodically devastate the Rakshasaas. *taṁ āpatantaṁ dhūmrākṣo gadām udyamya vīryavān, vinardamānaḥ sahasā hanūmantam abhidravat/ tataḥ kruddhas tu vegena gadām tām bahukaṇṭakām, pātayām āsa dhūmrākṣo mastake tu hanūmataḥ/ tāditaḥ sa tayā tatra gadayā bhīmarūpayā, sa kapir mārutabalaḥ taṁ prahāram acintayan, dhūmrākṣasya śiro madhye giriśṛṅgam apātayat /* Yet having steadied himself, Dhumraksha jumped up the his powerful mace in both of his mighty arms ran towards Aanjaneya and aiming at the latter’s head with the tightly gripped mace with several thorn like penetrations. No doubt Aanjaneya’s head was affected by the ‘gada prahara’ with scratches but ignoring the same, he with his ‘vaayu vega’ reached atop a mountain and instantly hurled at Dhumraaksha Mastaka with extreme precision. *sa viḥvalitasarvāṅgo giriśṛṅgeṇa tāditaḥ, papāta sahasā bhūmau vikīrṇa iva parvataḥ/ dhūmrākṣam nihataṁ dṛṣtvā hataśeṣaṁ niśācarāḥ , trastāḥ praviviṣur laṅkāṁ vadhyamānāḥ plavaṅgamaiḥ/ sa tu pavanasuto nihatyā śatrum; kṣatajavahāḥ saritaś ca saṁvikīrya, ripuvadhaja - nitaśramo mahātmā; mudam agamat kapibhiś ca pūjyamānaḥ/* As the ‘parvata shikhara prahara’ of Viranjaneya, Dhumraksha’s head and body parts were crumbled to the battle ground in bits and pieces, as his Rakshasa Sena ran back to Ravana in Lankapuri as Virajanayaneya was hailed by the ‘Vaanara Sena prashamsa’ with his gladdened heart.

### Sargas Fifty Three and Fifty Four

Ravanaasura got furious that Dhumaakasha was killed by Hanuman, he instructed Vajradamshra to take revenge, as Rakshasa Vaanara Maha Yuddha followed yet Angada crushed Vajradamshta to death

As Rakshasa Raja went wild with rage on hearing the news of ‘Maha Rakshasa Dhumraksha’ death and like ‘maha visha sarpa’ would swing left and right with ‘phoophookaaras’, taking long and deep breathings commanded Nishachara Mahabali Vajradamshtra and raising his voice said: you should instantly attack Rama and Sugrivas. Then with Gaja-Ashva-Ratha-dhanush-tomara-musala-bhindipaala-shakti-pattisha-khadga-chakra-gadasahita aneka asrta-shastradhari Maha Rakshasaas proceeded ahead with megha garjanas typical of Varsha Kaala. He then devastated the Samudra samaana Vaanara Maha

Vaanara Sena felt that they were experiencing a sand storm or a pralaya kaalagni. But the never shaken up Vaali Kumara Angada was hardly subdued. *Taan raakshasa ganaan sarvaan vrikshamuddyumaya veeryavan, Angadaha krodhataamraakshah simhah kshuramrigaaniva, chakaara kadanam ghoram Shara tulya paraakramah/ Angadaabhihataastra raakshasaa bheema vikramaah vibhinna shirasah peturnikrittaa iva paaapaah/Angadasya cha veerena tad raajkshasasabalam mahat,praakampata tadaa tara pavanekaambudo yathaa/* His eyes were raging fury as indeed he was an Indratulya Paraakrami. Just as lion would jump and attack vanya pashus, he could uproot maha vrikshas, he carried on assaulting bhayanaka rakshasas as they were severed of their heads and bodies as fallen to dust. Their chariots and dhvajas were crashed, as their horses and elephants aside from their own dead body mutilations caused instant fows of blood. Thus Angada's very presence on the battle field sent shivers down the spines of the Rakshasas.

On seeing the havoc created by Angada, Vajradamshttra fumed up and lifted his dhanush and initiating the bombardment with violent barrages of arrows nonstop, as the follower Rakshas Maha Veeras took to extensive use of 'ayudha prahaaraas', while the Vanarara Pramukhas as inspired by Angada retaliated with similar varshpaata of maha vrikshas and huge mountain rocks. The mutual battle caused floods of 'rakta - maamsa pravaahaas.' The 'atyanta krodha yukta' Varjadamshta for each of his 'dhanur prayogas' were tied with bunches of arrows with five-seven- nine 'gucchhas' causing panic to the vaanara veeras and with deep wounds as pierced through by the 'bana parampara' ran to Angadas Kumara for his shelter and solace. The instant reaction of Angada was to sink Vajradamshttra with heavy boulders with speed and agility. The retaliatory Vajradamshttra hit the mamasthalas of Angada with a spree of a lakh poisonous arrows. *Rudhurokshatasarvaango Vaalisoonur mahaabalaha, chikshepa Vajradamshttraaya vrikshamm bheenaparaakramah/ Drushtvaa panantam tam vrikshamasambhraanascha Raakshasah, chicched bahudhaa sopi madhitah praapadat bhuvi// tam drushtvaa vajradamshttrasya vikramam plavagarbhashabhah, pragriha vipulam shailam chikshapa cha nanaadacha/* The baana prahaara in a lakh of number made such an impact that Angada crumbled yet with his 'agni jwaala' like revenge got up instantly and made a fast rise up and made the fatest prahara of a 'parvata khanda' as Vajradamshttra's head and body parts crumbled to pieces, the blood flows stunned the Raksasa sena fled away back to Lankapuri in panic.

## Sargas Fifty Five and Fifty Six

As Angada pulled down Vajradamshttra to death, Senapati Akampana volunteered to attack the shatru sena but Veeranjana despatched the Senapati and many Raashasas to Yama Loka

*Vajradamamdhtam hataṁ śrutvā rāvaṇo rākṣaseśvaraḥ, balādhyakṣam uvācedaṁ kṛtāñjalim upasthitam/ śīghraṁ niryāntu durdharṣā rākṣasā bhīmavikramāḥ, akampanaṁ puraskṛtya sarvaśastraprakovidam / tato nānāpraharaṇā bhīmākṣā bhīmadarśanāḥ, niṣpetū rākṣasā mukhyā balādhyakṣapracoditāḥ/ ratham āsthāya vipulam taptakāñcanakuṇḍalaḥ, rākasaḥ saṁvṛto ghorais tadā niryāty akampanaḥ / na hi kampayitum śakyah surair api mahāmṛdhe , akampanas tatas teṣāṁ āditya iva tejasā/ tasya nidhāvamānasya saṁrabdhasya yuyutsayā, akasmād dainyam āgacchad dhayānām rathavāhinām/ vyaṣphuran nayanam cāsyā savyam yuddhābhinandinaḥ, vivarṇo mukhavarṇas ca gadgadaś cābhavat svaraḥ/ abhavat sudine cāpi durdine rūkṣamārutam, ūcuḥ khagā mṛgāḥ sarve vācaḥ krūrā bhayāvahāḥ / sa śimhopacitaskandhaḥ śārdūlasamavikramaḥ, tān utpātān acintyaiva nirjagāma raṇājiram/ tadā nirgacchatas tasya rakṣasaḥ saha rākṣasaḥ, babhūva sumahān nādaḥ kṣobhayann iva sāgaram/ tena śabdena vitastā vānarāṇām mahācamūḥ, drumaśailapraharaṇā yoddhum samavatiṣṭhata/ teṣāṁ yuddham mahāraudraṁ saṁjajñe kapirakṣasām, rāmarāvaṇayor arthe samabhityaktaḥ vinām/ sarve hy atibalāḥ sūrāḥ sarve parvatasam nibhāḥ, harayo rākṣasāś caiva parasparajighamsavaḥ/ teṣāṁ vinardātām śabdaḥ saṁyuge 'titarasvinām, śūśruve sumahān krodhād anyonyam abhigarjatām/ rajaś crunavarṇābham subhīmam abhavad bhr̥ṣam, uddhūtam harirakṣobhiḥ saṁrurodha diśo daśa/ anyonyam*



*rajasā tena kauśeyoddhūtapāṇḍunā, samvṛtāni ca bhūtāni dadṛśur na raṇājire / na dhvajo na patākāvā  
varma vā turago 'pi vā, āyudham syandanam vāpi dadṛśe tena reṇunā / śabdaś ca sumahāms teṣāṃ  
nardatām abhidhāvatām, śrūyate tumule yuddhe na rūpāṇi cakāśire/ harīn eva susaṃkruddhā harayo  
jaghnur āhave, rākṣasās cāpi rakṣāṃsi nijagnus timire tadā/ parāṃś caiva vinighnantaḥ svāṃś ca  
vānararākṣasāḥ,rudhirārdram tadā cakrur mahīm paṅkānulepanām/ tatas tu rudhiraugheṇa siktam  
vyapagataṃ rajaḥ, śarīraśavasamkūrṇā babhūva ca vasaṃdharā/ drumaśaktiśilāprāsair  
gadāparighatomaraiḥ,harayo rākṣasās tūrṇam jaghnur anyonyam ojasā/ bāhubhiḥ parighākārair  
yudhyantaḥ parvatopamāḥ, harayo bhīmakarmāṇo rākṣasāṇi jaghnur āhave/ rākṣasās cāpi saṃkruddhāḥ  
prāsatomarapāṇayaḥ,kapīn nijagnire tatra śastraiḥ paramadāruṇaiḥ/ harayas tv api rakṣāṃsi  
mahādrumamahāśmabhiḥ, vidārayanty abhikramya śastrāṇy ācchidya vīryataḥ/ etasminn antare vīrā  
harayaḥ kumudo nalaḥ, maindaś ca paramakruddhaś cakrur vegam anuttamam/ te tu vṛkṣair mahāvegā  
rākṣasānām camūmukhe,kadanaṃ sumaha cakrur līlayā hariyūthapāḥ/*

As Vaaliputra Angada destroyed Maha Rakshasa Vajradamshttra, Ravana was shocked yet again, Senapati Prahasta offered himself to volunteer as he desired the Rakshasa Raja. Aampana was a complete astra shastra jnaata and backing him bhyankara Durdharsha Rakshasa too was ready. Akampana was always an ever ready 'yuddha priya' and surely capable of defeating Rama Lakshman Sugrivas besides killing innumerable vaanaras. As approved by Ravana, Akampana proceeded along with 'maha rakshasa shreshtthas' with megha garjanas. In his past adventures, even crores of Deva Sena was terrified to counter Akampana or nevereven shaken up shivers and hence his title was Akampana. As the horses carrying his chariot were looking sad with tears in their eyes as even he glanced some dusshakunas and surprisigly however even his tone are rather sudued.Even so the Maha Rakshasaveeras accompanying Akampana were in full excitement screaming away 'jai jai ninaadaass'. On the other side of the battle front, Vaanara Veeraas itching away with another confrontation heard battle shouts of victory but were hardly see as huge dusts were spread all over in the otherside and thus the dhvajas,chariots, horses and the approaching marches of the Rakshasa sena. Then came the rakshasa in crowds started attacking the vaanaraas all of a suudden with their maces, shaktis, praaaas, parighas and so on.Vaanaas too ataacked with maha vrikhas, heavy boulders and so on, besides resorting to dwandva yuddhas. *etasminn antare vīrā harayaḥ kumudo nalaḥ, maindaś ca paramakruddhaś cakrur vegam anuttamam/ te tu vṛkṣair mahāvegā rākṣasānām camūmukhe,kadanaṃ sumaha cakrur līlayā hariyūthapāḥ*/It was at that very time, maha vaanara shreshtthas like Kumuda, Nala, Mainda and Dvividā joined and with dashing speed and anger. The Vanara shreshtthas then considering a play worthy game pounded Rakshasaas with 'mushti ghaataas' on their coounterparts.

### Sarga Fifty Six

*Tad dṛṣṭvā sumahat karma kṛtam vānarasattamaiḥ , krodham āhārayām āsa yudhi tīvram akampanaḥ/  
krodhamūrchitarūpas tu dhnuvan paramakārmukam, dṛṣṭvā tu karma śatrūṇām sārathīm vākyam abravīt/  
tatraiva tāvat tvaritam ratham prāpaya sārathe, ete 'tra bahavo ghnanti subahūn rākṣasān raṇe/ ete 'tra  
balavanto hi bhīmakāyās ca vānarāḥ,drumaśailapraharaṇās tiṣṭhanti pramukhe mama/ etān nihantum  
icchāmi samaraślāghino hy aham, etaiḥ pramathitam sarvaṃ dṛśyate rākṣasaṃ balam/ tataḥ  
rajavitāśvena rathena rathinām varaḥ, harīn abhyahanat krodhāc charajāḥ akampanaḥ/ na sthātum  
vānarāḥ śekuḥ kiṃ punar yoddhum āhave, akampanaśarair bhagnāḥ sarva eva pradudruvuh/ tān  
mṛtyuvaśam āpannān akampanavaśam gatān , samīkṣya hanumāṇi jñātīn upatasthe mahābalaḥ/ taṃ  
mahāplavagam dṛṣṭvā sarve plavagayūthapāḥ , sametya samare vīrāḥ sahitāḥ paryavārayan/  
vyavasthitam hanūmantam te dṛṣṭvā hariyūthapāḥ , babhūvur balavanto hi balavantam upāśritāḥ/  
akampanas tu śailābham hanūmantam avasthitam, mahendra iva dhārābhiḥ śarair abhivavarṣa ha/  
acintayitvā bāṇaughāṇi śarīre patitāṇi śītān, akampanavadhārthāya mano dadhre mahābalaḥ/ sa prahasya  
mahātejā hanūmān mārūtātmajaḥ, abhidudrāva tad rakṣaḥ kampayann iva medinīm/  
tasyābhinaradamanasya dīpyamānasya tejasā, babhūva rūpam durdharṣam dīptasyeva vibhāvasoḥ/  
ātmanam tv apraharaṇam jñātvā krodhasamanvitāḥ, śailam utpāṭayām āsa vegena haripuṃgavaḥ/ taṃ*

*grhītvā mahāsailam pāṇinaikena mārutiḥ , vinadya sumahānādam bhrāmayām āsa vīryavān/ tatas tam abhidudrāva rākṣasendram akampanam, yathā hi namuciṁ samkhye vajreṇeva purāṇdarah/ akampanas tu tad dṛṣṭvā giriśṛṅgam samudyatam , dūrād eva mahābāṇair ardhaacandrair vyadārayat/ tat parvatāgram ākāśe rakṣobāṇavidāritam, vikīrṇam patitam dṛṣṭvā h anūmān krodhamūrchitah/ so 'śvakarṇam samāsādyā roṣadarpānvito hariḥ, tūrṇam utpāṭayām āsa mahāgirim ivocchritam/ tam grhītvā mahāskandham so 'śvakarṇam mahādyutiḥ , prahasya parayā prītyā bhrāmayām āsa saṁyuge/ pradhāvann uruvegena prabhañjams tarasā drumān, hanūmān paramakruddhaś caraṇair dārayat kṣitim/ gajāms ca sagajārohān sarathān rathinas tathā, jaghāna hanumān dhīmān rākṣasāms ca padātikān/ tam antakam iva kruddham samare prāṇahāriṇam, hanūmantam abhipreksya rākṣasā vipradudruvuh/ tam āpatantam samkruddham rākṣasānām bhayāvaham, dadarśākampano vīraś cukrodha ca nanāda ca/ sa caturdaśabhir bāṇaiḥ śitair dehavidāraṇaiḥ, nirbibheda hanūmantam mahāvīryam akampanah/ sa tathā pratividdhas tu bahvībhiḥ śaravṛṣṭibhiḥ , hanūmān dadṛśe vīraḥ prarūḍha iva sānumān / tato 'nyam vṛkṣam utpātya kṛtvā vegam anuttamam , śirasy abhijaghānāśu rākṣasendram akampanam/ sa vṛkṣeṇa hataś tena sakrodhena mahātmanā, rākṣaso vānarendreṇa papāta sa mamāra ca/ tam dṛṣṭvā nihataḥ bhūmau rākṣasendram akampanam, vyathitā rākṣasāḥ sarve kṣitikampa iva drumāḥ/ tyaktapraharaṇāḥ sarve rākṣasās te parājitāḥ, laṅkāṁ abhiyayus trastā vānarais tair abhidrutāḥ/ te muktakeśāḥ sambhrāntā bhagnamānāḥ parājitāḥ, sravacchramajalair aṅgaiḥ śvasanto vipradudruvuh/ anyonyam pramamantus te viviśur nagaram bhayāt, pṛṣṭhataś te susaṁmūḍhāḥ prekṣamāṇā muhur muhuh / teṣu laṅkāṁ praviṣṭeṣu rākṣaseṣu mahābalāḥ, sametya harayaḥ sarve hanūmantam apūjayan/ so 'pi prahṛṣṭas tān sarvān harīn sampratyapūjayat, hanūmān sattvasaṁpanno yathārham anukūlataḥ/ vineduś ca yathā prāṇam harayo jitakāśinaḥ, cakarṣuś ca punas tatra saprāṇān eva rākṣasān/ sa vīraśobhām abhajan mahākapiḥ; sametya rakṣāmsi nihatya mārutiḥ, mahāsuraṁ bhīmam amitranāśanam; yathaiva viṣṇur balinaṁ camūmukhe/ apūjayan devagaṇās tadā kapim; svayam ca rāmo 'tibalaś ca lakṣmaṇaḥ, tathaiva sugrīvamukhāḥ plavaṁgamā; vibhīṣaṇaś caiva mahābalas tadā/*

As Akampana's 'baana parampara' on vaanara sena was frightening, Hanuman faced Akampana as the entire vaanara veeras were rejoiced. Instantly Akampana initiated his baana varshas as Indra was pouring 'varaha paataas' continuously. Then quite ignoring the Akampanas arrow series, Hanuman attacked the Rakshasa sena with anger like 'agni jwaalaas'. As he was not equipped with any 'aayudha' at that time, he pulled up a mountain and while making 'simha garjanaas'. Avoiding other vaanara veeras then, Akampana merely concentrated on Hanuman and shot at the parvata shikhara with an 'ardha chadraakaara mantra yokta baana' with his mighty pull. As the mountain collapsed in bits and pieces, Hanuman went into white fury with 'dwesha and darpa'. Jumping over to another 'parvata', Hanuman then found a maha vriksha named Ashwakarna at an adjoining mountain and uprooted it. Then he jumped down to where Akampana was standing while he was waving the maha vriksha and attacked Akampana who reacted by utilising fourteen mantra yukta arrows at Hanuman who was hurt instantaneously. As blood flows were flowing from his hurt body parts, Hanuman uprooted yet another maha vriksha and threw off aiming at Akampana. *sa vṛkṣeṇa hataś tena sakrodhena mahātmanā, rākṣaso vānarendreṇa papāta sa mamāra ca/ tam dṛṣṭvā nihataḥ bhūmau rākṣasendram akampanam, vyathitā rākṣasāḥ sarve kṣitikampa iva drumāḥ/ tyaktapraharaṇāḥ sarve rākṣasās te parājitāḥ, laṅkāṁ abhiyayus trastā vānarais tair abhidrutāḥ/* As a highly fumed up Veeranjanaya, the 'maha vriksha prahara' ended up Akampana Rakshasa Senapai to crumble to the ground with a thud, like a bhukampana gets terminated as the remaining rakshasa sena threw off the 'astrasshastras' and ran back to Lankapuri. As the Rakshasa sena as still survived took their heels back to Lanka, as the Vanara sena survivors after the battle were rather amused and shouted 'jaya jaya ninaadaas' loudly congratulating Veera Hanuman.

### **Sargas Fifty Seven and Fifty Eight**

As even Akampana too was crumbled to death by Hanuman, Ravana hesitated but Senapati Prahasta consented but Maha Vaanara Senapati Neela succeeded to crush the Rakshasa Senapati to death

Akampanavadham śrutvā kruddho vai rākṣaseśvaraḥ, kiṁ cid dīnamukhaś cāpi sacivāms tān udaikṣata/ sa tu dhyātvā muhūrtaṁ tu mantribhiḥ samvicārya ca, purīm pariyayau laṅkāṁ sarvān gulmān avekṣitum/ tām rākṣasagaṇair guptām gulmair bahubhir āvṛtām , dadarśa nagarīm laṅkāṁ patākādhvajamālinīm/ ruddhām tu nagarīm dṛṣṭvā rāvaṇo rākṣaseśvaraḥ, uvācāmarṣitaḥ kālē prahastaṁ yuddhakovidam/ purasyopaniviṣṭasya sahasā pīḍitasya ca, nānyam yuddhāt prapaśyāmi mokṣam yuddhaviśārada/ ahaṁ vā kumbhakarṇo vā tvaṁ vā senāpatir mama, indrajid vā nikumbho vā vaheyur bhāram īdṛśam / sa tvaṁ balam itaḥ śīghram ādāya pariḡrhya ca , vijayāyābhiniṛyāhi yatra sarve vanaukasah/ niryāṇād eva te nūnam capalā harivāhinī, nardatām rākṣasendrāṇām śrutvā nādam draviṣyati/ capalā hy avinītās ca calacittās ca vānarāḥ, na sahiṣyanti te nādam simhanādam iva dvipāḥ/ vidrute ca bale tasmin rāmaḥ saumitriṇāsaha,avaśaste nirā lambaḥ prahastavaśameṣyati/āpatsamśasreyo nātra niḥsamśayīkṛtā/ pratilomānulomaṁ vā yad vā no manyase hitam/ rāvaṇenaivam uktas tu prahasto vāhinīpatiḥ, rākṣasendram uvācedam asurendram ivośanā/ rājan mantritapūrvam naḥ kuśalaiḥ saha mantribhiḥ, vivādaś cāpi no vṛttaḥ samavekṣya parasparam / pradānena tu sītāyāḥ śreyo vyavasitam mayā, apradāne punar yuddham dṛṣṭam etat tathaiva naḥ / so 'haṁ dānaiś ca mānaiś ca satataṁ pūjitas tvayā, sāntvaiś ca vividhaiḥ kālē kiṁ na kuryām priyam tava/ na hi me jīvitam rakṣyam putradārādhanāni vā, tvaṁ paśya mām juhūṣantaṁ tvadarthe jīvitam yudhi/evam ukṭvā tu bhartāram rāvaṇam vāhinīpatiḥ, samānayata me śīghram rākṣasānām mahad balam/ madbāṇāśanivegena hatānām tu raṇājire, adya tṛpyantu māmsena pakṣiṇaḥ kānanaukasām / ity ukṭās te prahastena balādhyakṣāḥ kṛt atvarāḥ, balam udyojayām āsus tasmin rākṣasamandire/sā babhūva muhūrtena tigmanānāvidhāyudhaiḥ, laṅkā rākṣasavīrais tair gajair iva samākulā/ hutāśanam tarpayatām brāhmaṇāms ca namasyatām, ājyagandhaprativahaḥ surabhir māruto vavau/ srajaś ca vividhākārā jagṛhus tv abhimantritāḥ , samgrāmasajjāḥ samhr̥ṣṭā dhārayan rākṣasās tadā / sadhanuṣkāḥ kavacino vegād āplutya rākṣasāḥ, rāvaṇam prekṣya rājānam prahastaṁ paryavārayan/ athāmantrya ca rājānam bherīm āhatya bhairavām, āruroha ratham divyam prahastāḥ sajjakalpitaṁ/ hayair mahājavair yuktaṁ samyak sūtasusaṁyutaṁ, mahājaladanirghoṣam sāksāc candrārkabhāsvaram/ uragadhvajadurdharṣam suvarūtham svapaskaram, suvarṇajālasam̐yuktaṁ prahasantaṁ iva śrīyā/ tatas taṁ ratham āsthāya rāvaṇārpitaśāsanāḥ, laṅkāyā niryayau tūrṇam balena mahatā vṛtaḥ / tato duṁdubhinirghoṣaḥ parjanyaṇinadopamaḥ, śūsruve śankhaśabdaś ca prayāte vāhinīpatau/ ninadantaḥ svarān ghorān rākṣasā jagmur agrataḥ, bhīmarūpā mahākāyāḥ prahastasya puraḥsarāḥ/ vyūḍhenaiva sughoreṇa pūrvadvārāt sa niryayau, gajayūtha - nikāśena balena mahatā vṛtaḥ / sāgarapratimaughena vṛtas tena balena saḥ , prahasto niryayau tūrṇam kruddhaḥ kālāntakopamaḥ/tasya niryāṇa ghoṣeṇa rākṣasānām ca nardatām, laṅkāyām sarvabhūtāni vinedur vikṛtaiḥ svaraiḥ/ vyabhram ākāśam āviśya māmsaṣoṇitabhojanāḥ, maṇḍalāny apasavyāni khagāś cakrū ratham prati/ vamantyaḥ pāvakaḥjvālāḥ śivā ghorā vavāśire/ antarikṣāt papātolkā vāyuś ca paruṣo vavau, anyonyam abhisamrabdhā grahāś ca na cakāśire/ vavarṣū rudhiraṁ cāśya siṣicuś ca puraḥsarān, ketumūrdhani gr̥dhro 'sya vilīno dakṣiṇāmukhaḥ / sārather bahuśāś cāśya samgrāmam avagāhataḥ, pratodo nyapatad dhasat sūtasya hayasādināḥ/ niryāṇa śrīś ca yāsyāsīd bhāsvarā ca sudurlabhā, sā nanāśa muhūrtena same ca skhalitā hayāḥ/ prahastaṁ tv abhiniryāntaṁ prakhyāta balapauruṣam, yudhi nānāpraharaṇā kapisenābhyavartata/ atha ghoṣaḥ sutumulo harīṇām samajāyata, vṛkṣān ārujatām caiva gurvīś cāgrhṇatām śilāḥ / ubhe pramudite sainye rakṣogaṇavanaukasām, vegitānām samarthānām anyonyavadhakāṅkṣiṇām, parasparam cāhvayatām ninādaḥ śrūyate mahān/ tataḥ prahastāḥ kapirājavāhinīm; abhipratasthe vijayāya durmatīḥ, vivṛddhavegām ca viveśa tām camūm ; yathā mumūrṣuḥ śalabho vibhāvasum/

On receiving the intimation about Akampana's death, Ravana got infuriated yet again and kept on thinking deep. Then he addressed 'yuddhakala kovida' Prahasta had said with 'samayasphuurti': Maha Rakshasa Veera: ' you are well aware that Lankapuri is now gloomy and the citizens are full of apprehension and nervousness. I am not able to decide as to who could redeem the situation. I might even instruct my brother Kumbhakarna, or my own son, or Nikumbha or you my able Senapati yourself. Therefore I suggest that you may get ready to return with glorious success where the vaanara sena is yearning for their death. You are aware that Vaanaras are basically of chanchala buddhi and are ever fearful and Rama Lakshmanas are entirely dependent on them. āpatsamśasreyo nātra niḥsamśayīkṛtā/

*pratilomānulomaṁ vā yad vā no manyase hitam/ rāvaṇenaivam uktas tu prahasto vāhinīpatiḥ, rākṣasendram uvācedam asurendram ivośanā/ Prahasta! You are aware that in any battle there is always a tag of uncertainty as success is possible or otherwise since that leads to mrithya and hence that apprehension always. Now you may like to comment. rājan mantritapūrvam naḥ kuśalaiḥ saha mantribhiḥ, vivādaś cāpi no vṛttaḥ samavekṣya parasparam /pradānena tu sītāyāḥ śreyo vyavasitaṁ mayā, apradāne punar yuddham dṛṣṭam etat tathaiva naḥ/ so 'ham dānaiś ca mānaiś ca satatam pūjitas tvayā, sāntvaiś ca vividhaiḥ kāle kiṁ na kuryām priyam tava/ na hi me jīvitam rakṣyam putradāradhanāni vā, tvam paśya mām juhūṣantaṁ tvadarthe jīvitam yudhi/ Then Prahasta replied: 'Maha Raja! we the able Senapatis have already discussed among ourselves about the present situation as Maha Daithya Guru to Bali Chakravarti. But we are not able to arrive at a common decision. My personal feeling would be that returning Sita Devi would be auspicious for all of us. But you had all along honoured me by daana-satkaaras from time to time. And how indeed could I ever heartily reciprocate my indebtedness to you. Trust me when I assure you that my life,wife, progeny and welfare certainly not at stake. I have least hesitation to assert that my very life be sacrificed in 'agni jwaalaas' for your sake.' Having stated thus, Prahasta instructed the his chief to get the Rakshasa Seva to be readied at once. Then having dressed up in his vajra kavacha and the battle worthy yudhaas alighted his chariot. Having crossed Lankapuri, the maha kaaya rakshasa pramukhas leading his charitot resorted to 'shankhaaraavaas'and'megha garjana samaana ninaadaas'of victory shouts, as four of Prahasta's sachivass named Narantaka, Kumbha Hanu, Maha naada and Samutrata surrouned him on all the sides of his chariot by riding horses. As Prahasta appeared like pralaya kaala Yama Raja himself with anger and decisiveness. But there were some 'ashubha suchanas' like groups of owls and ulkaapata on the skies, even as Maha Kaaya Vaanara Yoddhas were encounterd with broad shoulders with huge trees and mountain boulders with resounding noises of excited with readiness to attack.*

Sarga Fifty Eight follows:

*Tataḥ prahastaṁ niryāntaṁ bhīmaṁ bhīmaparākramam, garjantaṁ sumahākāyaṁ rākṣasair abhisamvṛtam/ dadarśa mahatī senā vānarāṇāṁ balīyasāṁ, atisaṁjātaroṣāṇāṁ prahastaṁ abhigarjatām/ khaḍgaśaktyaṣṭibhānāś ca śūlāni musalāni ca, gadāś ca parighāḥ prāsā vividhāś ca paraśvadhāḥ/ dhanūṁṣi ca vicitrāṇi rākṣasānāṁ jayaiṣiṇāṁ, pragṛhītāny aśobhanta vānarān abhidhāvatām / jagṛhuḥ pādapāṁś cāpi puṣpitān vānararṣabhāḥ, śilāś ca vipulā dīrghā yoddhukāmāḥ plavaṅgamāḥ/ teṣāṁ anyonyam āsādy saṁgrāmaḥ sumahān abhūt, bahūnām āsmavṛṣṭiṁ ca śaravṛṣṭiṁ ca varṣatām/ bahavo rākṣasā yuddhe bahūn vānarayūthapān, vānarā rākṣasāṁś cāpi nijaghnur bahavo bahūn/ śūlaiḥ pramathitāḥ ke cit ke cit tu paramāyudhaiḥ, parighair āhatāḥ ke cit ke cic chinnāḥ paraśvadhāḥ/ nirucchvāsāḥ punaḥ ke cit patitā dharaṇītale, vibhinnaḥṛdayāḥ ke cid iṣusaṁtānasamditāḥ / ke cid dvidhākṛtāḥ khaḍgaiḥ sphurantaḥ patitā bhuvi, vānarā rākṣasaiḥ śūlaiḥ pārśvataś ca vidāritāḥ/ vānaraiś cāpi saṁkruddhai rākṣasaughāḥ samantataḥ, pādapair giriśṛṅgaiś ca saṁpiṣṭā vasudhātale / vajrasparśatalair hastair muṣṭibhiś ca hatā bhṛśam , vemuḥ śoṇitam āsyebhyo viśīrṇadaśaneḥṣaṇaḥ/ ārtasvaram ca svanatām simhanādaṁ ca nardatām, babbhūva tumulaḥ śabdo harīṇāṁ rakṣasāṁ yudhi/ vānarā rākṣasāḥ kruddhā vīramārgam anuvratāḥ, vivṛttanayanāḥ krūrāś cakruḥ karmāṇy abhūtavat/ narāntakaḥ kumbhahanur mahānādaḥ samunnataḥ, ete prahastasacivāḥ sarve jaghnur vanaukasah/ teṣāṁ āpatatām śīghram nighnatām cāpi vānarān, dvivido giriśṛṅgeṇa jaghānaikaṁ narāntakam / durmukhaḥ punar utpātya kapiḥ sa vipuladrūmam, rākṣasaṁ kṣiprahastas tu samunnatam apothayat/ jāmbavāṁś tu susaṁkruddhaḥ pragṛhya mahatīm śilām, pātayām āsa tejasvī mahānādasya vakṣasi/ atha kumbhahanus tatra tāreṇāsādy vīryavān, vṛkṣeṇābhīhato mūrdhni prāṇāṁś tatyāja rākṣasaḥ / amṛṣyamāṇas tat karma prahasto ratham āsthitaḥ, cakāra kadanam ghoram dhanuṣpāṇir vanaukasām/ āvarta iva saṁjajñe ubhayoḥ senayos tadā, kṣubhitasyāprameyasya sāgarasyeva nisvanaḥ/ mahatā hi śaraugheṇa prahasto yuddhakovidāḥ, ardayām āsa saṁkruddho vānarān paramāhave/ vānarāṇāṁ śārīraiś tu rākṣasānāṁ ca medinī, babbhūva nicitā ghorā patitair iva parvataiḥ/ sā mahīrudhiraugheṇa pracchannā saṁprakāśate,samchannā mādhave māsi palāśair iva puṣpitaiḥ/ hatavīraughavaprām tu bhagnāyudhamahādrumām,śoṇitaughamahātōyām yamasāgaragāminīm/ yakṛtplīhamahāpaṅkām*



vinikīrṇāntraśaivalām, bhinnakāyaśiromīnām aṅgāvayavaśāḍvalām/ gr̥dhrahamsagaṇākīrṇām  
 kaṅkasārasasevitām, medhaḥphenasamākīrṇām ārtastanitanisvanām/tām kāpuruṣadustārām  
 yuddhabhūmimayīm nadīm, nadīm iva ghanāpāye haṁsasārasasevitām/ rākṣasāḥ kapimukhyāś ca terus  
 tām dustarām nadīm, yathā padmarajodhvastām nalinīm gajayūthapāḥ/ tataḥ sṛjantām bāṇaughān  
 prahastām syandane sthitam, dadarśa tarasā nīlo vinighnantām plavaṅgamān/sa tam  
 paramadurdharṣam āpatantām mahākapiḥ, prahastām tāḍayām āsa vṛkṣam utpātya vīryavān / sa  
 tenābhīhataḥ kruddho nadan rākṣasapuṅgavaḥ, vavarṣa śaravarṣāṇi plavagānām camūpatau/ apārayan  
 vārayitum pratyagr̥hṇān nimīlitaḥ , yathaiva govṛṣo varṣam śāradam śīghram āgatam / evam eva  
 prahastasya śaravarṣam durāsadam, nimīlītākṣaḥ sahasā nīlaḥ sehe sudāruṇam/ roṣitaḥ śaravarṣeṇa  
 sālēna mahatā mahān, prajaghāna hayān nīlaḥ prahastasya manojavān/vidhanus tu kṛtas tena prahasto  
 vāhinīpatīḥ, pragṛhya musalam ghoram syandanād avapupluve / tāv ubhau vāhinīmukhyau jātaroṣau  
 tarasvinau, sthitaḥ kṣatajadigdhāṅgau prabhinnāv iva kuñjarau/ ullikhantau sutīkṣṇābhir damṣṭrābhir  
 itaretaram, simhaśārdūlasadr̥śau simhaśārdūlaceṣṭitau /vikrāntavijayau vīrau samareṣv anivartinau,  
 kāṅkṣamāṇau yaśaḥ prāptum vṛtravāsavayoḥ samau / ājaghāna tadā nīlam lalāṭe musalena saḥ,  
 prahastāḥ paramāyastas tasya susrāva śoṇitam/ tataḥ śoṇitadigdhāṅgaḥ pragṛhya sumahātarum ,  
 prahastasyorasi kruddho visasarja mahākapiḥ/ tam acintyaprahāram sa pragṛhya musalam mahat ,  
 abhidudrāva balinam balī nīlam plavaṅgamam/ tam ugravegam samrabdham āpatantām mahākapiḥ,  
 tataḥ samprekṣya jagrāha mahāvego mahāśīlām/ tasya yuddhābhikāmasya mṛdhe musalayodhinaḥ ,  
 prahastasya śīlām nīlo mūrdhni tūrṇam apātayat/ sā tena kapimukhyena vimuktā mahatī śīlā, bibheda  
 bahudhā ghorā prahastasya śiras tadā/ sa gatāsur gataśrīko gatasattvo gatendriyaḥ, papāta sahasā  
 bhūmau chinnamūla iva drumāḥ/ vibhinnaśirasas tasya bahu susrāvaśoṇitam, śarīrād api susrāva gireḥ  
 prasravaṇam yathā/ hate prahaste nīlena tad akampyam mahad balam, rakṣasām aprahr̥ṣṭānām laṅkāṁ  
 abhijagāma ha/ na śekuḥ samavasthātum nihate vāhinīpatau, setubandham samāsāḍya viśīrṇam salilam  
 yathā/ hate tasmimś camūmukhye rākṣasas te nirudyamāḥ, rakṣaḥpatigr̥ham gatvā dhyānamūkatvam  
 āgatāḥ/ tatas tu nīlo vijayī mahābalaḥ ; praśasyamāṇaḥ svakṛtena karmaṇā , sametya rāmeṇa  
 salakṣmaṇena; prahr̥ṣṭarūpas tu babhūva yūthapāḥ/

As Prahasta thus got into the thick battle against the ‘maha vaanara sena’ with desperation and confidence, Shri Rama smiled at Vibhishana and enquired about Prahasta’s background and the latter explained that Prahasta was a trusted Senapati of King Ravana, an ‘astra-shastra vigjñāna pramukha parakama shura veera’. Even as Vibhishana was explaining to Shri Rama, there were cloud burst like garjanas of both Raakshasa-and Vaanara Maha Senas with mutual attacks and the Rakshasa Veeras surrounded the Vaanara Shreshthas as Prahasta was proactivising the giant sized Rakshasaas to hit and smother the vaanaras. Inspired by Prahastas while closing in groups of Vanaraas started using their khadgas, shaktis, shulas, musalas, gadas, parighas, praasaas, and vichitra dhanush banaas at close and tight encounters leaving behind heaps of vanaras lying dead. Vanara shreshthas were retaliating with thrashing of maka vrikshas and mountain rocks of heavy weight-volume and height. As Vanaras of too of huge height and might smashing the Maha Rakshasaas too with matching attacks and counterings the swings of balances were truly nonstop. There were frequent shrills and shrieks on both sides of despairs and spurts of overjoys turned the battle field into pandemonium. As Prahasta’s sachivaas vix. Narantaka-Kumbhahanu-Maha Naada and Sumatrata were devastating the Vanara Sheshthas, Jambavan pulled up a massive mountain boulder as Mahanaada’s robust chest bursted out and in the same sweep Sumatra too. Narantaka was similarly treated by Dvidida Vaanarasherestha by a parvata shikhira. Kumbhahanu Rakshasa was smashed with a treetop as uprooted by Taara namaka. mahatā hi śaraugheṇa prahasto yuddhakovidāḥ, ardayām āsa samkruddho vānarān paramāhave/ vānarāṇām śarīrais tu rākṣasānām ca medinī, babhūva nīcitā ghorā patitair iva parvatāiḥ/ Revengefully burst out fuming anger and anxiety of his sachivas with the crumbings and slashing sweeps of mountain shikharas respectively with those of boulders and maha vrikshas as uprooted, Prahasta Maha Senapati attacked Vaanara Sena with his non stop ‘baana parampara’. tataḥ sṛjantām bāṇaughān prahastām syandane sth itam, dadarśa tarasā nīlo vinighnantām plavaṅgamān/sa tam paramadurdharṣam āpatantām mahākapiḥ, prahastām tāḍayām āsa vṛkṣam

*utpātya vīryavān/ sa tenābhīhataḥ kruddho nadan rākṣasapuṅgavaḥ, vavarṣa śaravarṣāṇi plavagānām camūpatau/* Then Maha Vaanara Neela noticed creating havoc in the vaanara sena as several of them were getting grievously hurt on their shoulders, feet, and heads as there was a vast vaamara samhara. Prahasta's fiery arrows then attacked Neela too and was hurt and in return, the Maha Vaanara uprooted two maha vrikshas and hurled at Prahasta's body simultaneously. The sweep and speed with which Neela's vriksha dwandva had hurt Prahasta led to megha garjana like shrieks and on quick recovery had released 'baana parampara' on Maha Neela. *apārayan vārayitum pratyagrhnān nimīlitaḥ, yathaiva govṛṣo varṣam śāradaṁ śīghram āgatam/ evam eva prahastasya śaravarṣam durāsadam, nimīlitākṣaḥ sahasā nīlaḥ sehe sudāruṇam/ roṣitaḥ śaravarṣeṇa sālena mahatā mahān, prajaghāna hayān nīlaḥ prahastasya manojavān/vidhanus tu kṛtas tena prahasto vāhinīpatiḥ* , *pragrhya musalam ghoram syandanād avapupluve/* Even as he was not properly able to notice the impact of Prahasta's 'baana pravaaha', Neela had almost closed his eyes and withstood his sufferance, like a vrishabha or bull suffers the onslaught of 'sharad kaalaa varsha dhaaraas'! Then maha vaanara yoddha Neela pulled up with the might of his arms a 'saala vriksha' and hurled at the horses of Prahasta's chariot horses as also of his dhanush when the Rakshasa jumped off with his 'bhayanaka musala'. *taavubhau vāhinīmukhyau jātaroṣau tarasvinau, sthītau kṣatajadigdhāṅgau prabhinnāv iva kuñjarau/ ullikhantau sūtīkṣṇābhīr damṣṭrābhīr itaretaram, simhaśārdūlasadṛṣau simhaśārdūla ceṣṭitau/ vikrāntavijayau vīrau samareṣv anivartinau, kāṅkṣamāṇau yaśaḥ prāptum vṛtravāsavayoḥ samau / ājaghāna tadā nīlam lalāṭe musalena saḥ, prahastaḥ paramāyastas tasya susrāva ṣoṇitam/* Both the Senapatis of Ravana-Sugrivas, both being a wind power like vega shaalis, were like madashaali elephants or like 'simha shaardulas' got readied for the encounter face to face. Both the Maha Veeras replete with 'paraakrama-vijayaakaanksha-samara maha veeraas' with the unique resolve of success faced each other as at the context of Vritraasura and Indra [ Recalling of Sarga 24 of Essence of Vakmiki Kishkindha Ramauana] while with no loss of time Prahasta gave a mighty hit with his 'loha musala' in the face of Neela whose forehead was torn off as blood flows drizzled all over his face. *tataḥ ṣoṇitadigdhāṅgaḥ pragrhya sumahātarum , prahastasyorasi kruddho visasarja mahākapīḥ/ tam acintyaprahāram sa pragrhya musalam mahat* , *abhidudrāva balinam bālī nīlam plavaṅgamam/ tam ugravegam samrabdham āpatantam mahākapīḥ, tataḥ samprekṣya jagrāha mahāvego mahāśīlām/ tasya yuddhābhikāmasya mṛdhe musalayodhinaḥ, prahastasya śīlām nīlo mūrdhni tūrṇam apātayat/* Even as the 'rakta dhaaraas' were dripping away all over his body parts notwithstanding, the fire like flames of his huge physique emboldened his mental resolve to lug and drag a gigantic maha vriksha and flinged with all his body power at Prahasta's robust chest. Despite the 'praahara', the bhayankara vegashaali Rakshasa Senapati attacked Neela Vaanara Veera yet again, but the equally veegashaali Neela pulled up a very colossal mountain boulder and tossed at the 'musala yoddhi nishachara senapati mastaka' was torn to pieces. *Sa gataasurgatashriko gatasatvo gatendriyaḥ, papāta sahasā bhūmau chinnaṁ mūla iva drumah/ vibhinnaśīrasas tasya bahu susrāvaṣoṇitam, śarīrād api susrāva gireḥ prasravaṇam yathā/ hate prahaste nīlena tad akampyam mahad balam, rakṣasām apraḥṣṭānām laṅkāṁ abhijagāma ha/* Thus Prahasta's 'praanapankhaas' flew off high to skies, as his body colour faded off as his body parts were crushed as a tree crashed down uprooted. *hate tasmimś camūmukhye rākṣasas te nirudyamāḥ, rakṣahpatigrahaṁ gatvā dhyānamūkatvam āgatāḥ/ tatas tu nīlo vijayī mahābalaḥ; praśasya - mānaḥ svakṛtena karmaṇā , sametya rāmeṇa salakṣmaṇena ; praḥṣṭarūpas tu babhūva yūthapaḥ /* As Vanara Senapati Neela had triumphed over the counter Senapati of Rakshasaas named Prahasta, the Rakshasa Sena ran back to Ravana's Lankapuri in dismay like a bridge collapse hastens water flows to the river banks. Then the defeated rakshasa sena stood before King Ravana with their heads and chins down. On the other hand, the proud Neela hastened too with his victory 'ninaadaas' of the Maha Vaanaras to Shri Rama Lakshmana-Sugriva-Vibhushanas as in the midst of several other Vaanara Yoddhas.

## Sarga Fifty Nine

Ravana's entry with a wallop and exit with a whimper by subduing Sugriva, Lakshmana, Hanuman, Neela Yoddhas but exited with Shri Rama disgraced Ravana who exited crestfallen with shame

Tasmin hate rākṣasasainyapāle ; plavaṃgamānām ṛṣabheṇa yuddhe , bhīmāyudham sāgaratulyavegam; pradudruve rākṣasarājasainyam/ gatvā tu rakṣo'dhipateḥ śaśamsuḥ; senāpatim pāvakasūnuśastam/ tac cāpi teṣāṃ vacanam niśamya; rakṣo'dhipaḥ krodhavaśam jagāma/ samkhye prahastam nihataṃ niśamya; śokārditaḥ krodhaparītacetāḥ, uvāca tān nairṛtayodhamukhyān ; indro yathā cāmarayodhamukhyān/ nāvajñā ripave kāryā yair indrabalasūdanah, sūditaḥ sainyapālo me sānuyātraḥ sakuñjarah/ so 'haṃ ripuvinaśāya vijayāyāvicārayan,svayam eva gamiṣyāmi bāṇaughair vanaṃ dīptair ivāgnibhiḥ/ sa evam uktvā jvalanaprakāśam; ratham turamgottamarājiyuktam, prakāśamānam vapuṣā jvalantaṃ; samāruohāmara -rājaśatruḥ/ sa śaṅkhabherīpaṭaḥ prañadair; āsphoṭitaḥkṣveḍitasimhanādaiḥ, puṇyaiḥ stavaiś cāpy abhipūjyamānas; tadā yayau rākṣasarājamukhyaḥ/ sa śailajīmūtanikāśa rūpair; māmsāsanaḥ pāvakaḍīptanetrāiḥ, babhau vṛto rākṣasarājamukhyair ; bhūtair vṛto rudra ivāmareśaḥ / tato nagaryāḥ sahasā mahaujā; niṣkramya tad vānarasainyam ugram, mahārṇavābhrastanitam dadarśa; samudyataṃ pādapaśailahastam/ tad rākṣasāṇikam atipracandam; ālokya rāmo bhujagendrabāhuḥ, vibhīṣaṇam śastrabhṛtām varīṣṭham ; uvāca senānugataḥ pṛthuśrīḥ / nānāpatākādhvajaśastrajuṣṭam; prāsāsiśūlāyudha cakrajuṣṭam,sainyam nagendropamanāgajuṣṭam; kasyedam akṣobhyam abhīrujuṣṭam/ tatas tu rāmasya niśamya vākyam; vibhīṣaṇaḥ śakrasamānavīryaḥ, śaśamsa rāmasya balapravekam; mahātmanām rākṣasapuṃgavānām/ yo 'sau gajaskandhagato mahātmā; navoditārkoḥpatamāmravakraḥ, prakampayan nāgaśiro 'bhyupaiti; hy akampanam tv enam avehi rājan/ yo 'sau rathastho mṛgarājaketur; dhūnvan dhanuḥ śakradhanuḥprakāśam, karīva bhātyugravivṛttadamṣṭraḥ ; sa indrajin nāma varapradhānaḥ/ yaś caiśa vindhyāstamahendrakalpo; dhanvī rathastho 'tiratho 'tivīryaḥ, visphārayaṃś cāpam atulyamānam ; nāmnātikāyo 'tīvivṛddhakāyaḥ / yo 'sau navārkoditatāmracakṣur; āruhya ghaṇṭāninadaprañādam, gajaṃ kharaṃ garjati vai mahātmā; mahodaro nāma sa eṣa vīraḥ/ yo 'sau hayaṃ kāñcanacitrabhāṇḍam; āruhya samdhyābhragiriprakāśam, prāsam samudyamya marīcinaddham; piśāca eṣāsanitulyavegaḥ/ yaś caiśa śūlam niṣitam pragṛhya ; vidyutprabham kimkaravajravegam, vṛṣendram āsthāya giriprakāśam; āyāti so 'sau trīśīrā yaśasvī/ asau ca jīmūtanikāśa rūpaḥ ; kumbhaḥ pṛthuvyūḍhasujātavakṣāḥ, samāhitaḥ pannagarājaketur; visphārayan bhāti dhanur vidhūnvan/ yaś caiśa jāmbūnadavajrajuṣṭam; dīptam sadhūmam pariḥgam pragṛhya , āyāti rakṣobalaketubhūtaḥ; so 'sau nikumbho 'dbhutaḥgorakarmā/ yaś caiśa cāpāsiśaraughajuṣṭam; patākinam pāvakaḍīptarūpam, ratham samāsthāya vibhāty udagro ; narāntako 'sau nagaśṛṅgayodhī / yaś caiśa nānāvidhaghorarūpair ; vyāghroṣṭranāgendramṛgendravaktraiḥ, bhūtair vṛto bhāti vivṛttanetrāiḥ ; so 'sau surāṇām api darpahantā/ yatra itad indupratimam vibhātic; chattram sitam sūkṣmaśalākam agryam/ atra iśa rakṣo'dhipatir mahātmā; bhūtair vṛto rudra ivāvabhāti/ asau kirīṭī calakuṇḍalāsyō; nāgendra vindhyopa -mabhīmākāyaḥ, mahendravaivaśvataḍarpahantā; rakṣo'dhipaḥ sūrya ivāvabhāti/ pratyuvāca tato rāmo vibhīṣaṇam arimdamam, aho dīpto mahātejā rāvaṇo rākṣaseśvaraḥ/ āditya iva duṣprekṣyō raśmibhir bhāti rāvaṇaḥ, suvyaktaṃ lakṣaye hy asya rūpam tejahsamāvṛtam / devadānavavīraṇām vapur naivamvidham bhavet, yādṛśam rākṣas endrasya vapur etat prakāśate/ sarve parvatasamīkṣāḥ sarve parvatayodhinah, sarve dīptāyudhadharā yodhaś cāsyā mahaujasah/ bhāti rākṣasarājo 'sau pradīptair bhīmavikramaiḥ, bhūtaiḥ parivṛtas tīkṣṇair dehavadbhir ivāntakaḥ/ evam uktvā tato rāmo dhanur ādāya vīryavān, lakṣmaṇānucaras tasthau samuddhṛtya śarottamam / tataḥ sa rakṣo'dhipatir mahātmā; rakṣāṃsi tāny āha mahābalāni, dvāreṣu caryāgrhagopureṣu; sunirvṛtās tiṣṭhata nirviśaṅkāḥ/ visarjayitvā sahasā tatas tāt; gateṣu rakṣaḥsu yathāniyogam, vyadārayad vānarasāgaraugham; mahājhaṣaḥ pūrmam ivārṇavaugham/ tam āpatantaṃ sahasā samīkṣya; dīpteṣucāpam yudhi rākṣasendram, mahat samutpātya mahīdharāgram; dudrāva rakṣo'dhipatim harīśaḥ/ tac chailaśṛṅgam bahuvṛkṣasānuṃ; pragṛhya cikṣepa niśācarāya, tam āpatantaṃ sahasā samīkṣya; bibheda bāṇais tapanīyapunkhaiḥ/ tasmin pravṛddhottama - sānuvṛkṣe; śṛṅge vikīrṇe patite pṛ ithivyām, mahāhikalpam śaram antakābham; samādade rākṣasalokanāthaḥ/sa tam gṛhītvānilatulyavegam ; savisphuliṅgajvalanaprakāśam, bāṇam mahendrāsanitulyavegam; cikṣepa sugrīvavadhāya ruṣṭaḥ/ sa sāyako rāvaṇabāhumuktaḥ; śakrāsaniprakhyavapuḥ śītāgraḥ, sugrīvam āsādya bibheda vegād; guheritā kraucam ivograśaktiḥ/ sa sāyakārto viparītacetāḥ ; kūjan pṛthivyām nipapāta vīraḥ , tam prekṣya bhūmau patitam viśamjmaṃ ; neduḥ prahrṣṭā yudhi yātudhānāḥ/ tato gavākṣo gavayaḥ sudamṣṭras; tatharṣabho jyotimukho nalaś ca,

śailān samudyamya vivṛddhakāyāḥ ; pradudruvus tam prati rākṣasendram/ teṣāṃ prahārān sa cakāra meghān; rakṣo'dhipo bāṇagaṇaiḥ śītāgraiḥ, tān vānarendrān api bāṇajālair; bibheda jāmbūnadacitra - punḥkhaiḥ/ te vānarendrās tridaśāribāṇair; bhinnā nipetur bhuvi bhīmarūpāḥ, tatas tu tad vānarasainyam ugram; pracchādayām āsa sa bāṇajālaiḥ/ te vadhyamānāḥ patitāgryavirā; nānadyamānā bhayaśalyavidhāḥ/ śākhāmṛgā rāvaṇasāyakārtā; jagmuḥ śaraṇyaṃ śaraṇaṃ sma rāmam/ tato mahātmā sa dhanur dhanuṣmān; ādāya rāmaḥ saharā jagāma, tam lakṣmaṇaḥ prāñjalir abhyupetya; uvāca vākyam paramārthayuktam/ kāmam āryaḥ suparyāpto vadhāyāsyā durātmanaḥ, vidhamiṣyāmy aham nīcam anujānīhi mām vibho/ tam abravīn mahātejā rāmaḥ satyaparākramaḥ, gaccha yatnaparāś cāpi bhava lakṣmaṇa saṃyuge/ rāvaṇo hi mahāvīryo raṇe 'dbhutaparākramaḥ, trailokyenāpi saṃkrudho duḥprasahyo na saṃśayaḥ/ tasya cchidrāṇi mārgasva svacchidrāṇi ca gopaya, cakṣuṣā dhanuṣā yatnād rakṣātmānaṃ saṃahitaḥ/ rāghavasya vacaḥ śrutvā saṃpariśvajya pūjya ca, abhivādyā tato rāmam yayau saumitir āhavam/ sa rāvaṇaṃ vāraṇahastabāhur; dadarśa dīptodyatabhīmacāpam, pracchādayantaṃ śaravṛṣṭijālais; tān vānarān bhinnavikīrṇadehān/ tam ālokya mahātejā hanūmān mārutātmajā, nivārya śarajālāni pradurāva sa rāvaṇam/ rathaṃ tasya saṃśādyā bhujam udyamya dakṣiṇam, trāsayan rāvaṇaṃ dhīmān hanūmān vākyam abravīt/ devadānavagandharvā yakṣāś ca saha rākṣasaiḥ, avadhyatvāt tvayā bhagnā vānarebhyas tu te bhayaṃ/ eṣa me dakṣiṇo bāhuḥ pañcaśākhāḥ samudyataḥ, vidhamiṣyati te dehād bhūtātmānaṃ ciroṣitam/ śrutvā hanūmato vākyam rāvaṇo bhīmavikramaḥ, saṃraktanayanaḥ krodhād idam vacanam abravīt/ kṣipraṃ prahara niḥśaṅkaṃ sthirāṃ kīrtim avāpnuhi, tatas tvām jñātivikrāntaṃ nāśayiṣyāmi vānara/ rāvaṇasya vacaḥ śrutvā vāyusūnur vaco 'bravīt, prahṛtaṃ hi mayā pūrvam akṣaṃ smara sutaṃ tava/ evam ukto mahātejā rāvaṇo rākṣaseśvaraḥ, ājaghānānila - sutaṃ talenorasi vīryavān/ sa talābhihatā tena cacāla ca muhur muhuḥ, ājaghānābhisaṃkrudhas talenaivāmaradviṣam/ tatas talenābhihatō vānareṇa mahātmanā, daśagrīvaḥ saṃādihūto yathā bhūmicale 'calaḥ/ saṃgrāme tam tathā dṛṣṭva rāvaṇaṃ talatāḍitam, ṛṣayo vānarāḥ siddhā nedur devāḥ sahāsurāḥ/ athāśvasya mahātejā rāvaṇo vākyam abravīt, sādhu vānaravīryeṇa ślāghanīyo 'si me ripuḥ/ rāvaṇenaivam uktas tu mārutir vākyam abravīt, dhig astu mama vīryaṃ tu yat tvam jīvasi rāvaṇa/ sakṛt tu praharedānīm durbuddhe kiṃ vikatthase, tatas tvām māmako muṣṭir nayiṣyāmi yathākṣayam, tato mārutivākyena krodhas tasya tadājvalat/ saṃraktanayano yatnān muṣṭim udyamya dakṣiṇam, pātayām āsa vegena vānarorasi vīryavān, hanūmān vakṣasi vyūdhe saṃcacāla hataḥ punaḥ/ vihvalaṃ tam tadā dṛṣṭvā hanūmantam mahābalaṃ, rathenātirathaḥ śīghraṃ nīlaṃ prati samabhyagāt/ pannagapratimair bhīmair paramarmātibhedibhiḥ, śarair ādīpayām āsa nīlaṃ haricamūpatim/ sa śaraughasamāyasto nīlaḥ kapicamūpatiḥ, kareṇaikena śailāgraṃ rakṣo'dhipataye 'srjat / hanūmān api tejasvī saṃśvasato mahāmanāḥ, viprekṣamāṇo yuddhepsuḥ saroṣam idam abravīt/ nīlena saha saṃyuktaṃ rāvaṇaṃ rākṣaseśvaram, anyena yudhyamānasya na yuktam abhidhāvanam/ rāvaṇo 'pi mahātejās tac chṛṅgaṃ saptabhiḥ śarair, ājaghāna sutīkṣṇāgrais tad vikīrṇaṃ papāta ha/ tad vikīrṇaṃ gireḥ śṛṅgaṃ dṛṣṭvā haricamūpatiḥ, kālāgnir iva jajvāla krodhena paravīrahā/ so 'śvakarṇān dhavān sālāṃś cūtāṃś cāpi supuṣpītān, anyāṃś ca vividhān vṛkṣān nīlaś cikṣepa saṃyuge / sa tān vṛkṣān saṃśādy a praticiccheda rāvaṇaḥ, abhyavarṣat sughoreṇa śaravarṣeṇa pāvakiṃ/ abhivṛṣṭaḥ śaraugheṇa megheṇeva mahācalaḥ, hrasvaṃ kṛtvā tadā rūpaṃ dhvajāgre nipapāta ha / pāvakātmajam ālokya dhvajāgre samavasthitam, jajvāla rāvaṇaḥ krodhāt tato nīlo nanāda ha/ dhvajāgre dhanuṣāś cāgre kirītāgre ca tam harim, lakṣmaṇo 'tha hanūmāṃś ca dṛṣṭvā rāmaś ca vismitāḥ / rāvaṇo 'pi mahātejāḥ kapilāghavavismitaḥ, astram āhārayām āsa dīptam āgneyam adbhutam/ tatas te cukruṣur hṛṣṭā labdhalakṣyāḥ plavaṃgamāḥ, nīlālāghavasambhrāntaṃ dṛṣṭvā rāvaṇam āhave / vānarāṇāṃ ca nādena saṃrabdho rāvaṇas tadā, sambhramāviṣṭaḥ dayo na kiṃ cit pratyapadyata / āgneyenātha saṃyuktaṃ grhītvā rāvaṇaḥ śaram, dhvajaśirṣasthitaṃ nīlam udaikṣata niśācaraḥ/ tato 'bravīn mahātejā rāvaṇo rākṣaseśvaraḥ, kape lāghavayukto 'si māyayā parayānaya/ jīvitaṃ khalu rakṣasva yadi śaknoṣi vānara, tāni tāny ātmarūpāni srjase tvam anekāśaḥ/ tathāpi tvām mayā muktaḥ sāyako 'straprayojitaḥ, jīvitaṃ parirakṣantaṃ jīvitād bhramāsiyati/ evam uktaḥ mahābāhū rāvaṇo rākṣaseśvaraḥ, saṃdhāya bāṇam astreṇa camūpatim atāḍayat/ so 'strayuktena bāṇena nīlo vakṣasi tāḍitaḥ, nirdahyamānaḥ sahasā nipapāta mahītale/ piṭṛmāhātmya saṃyogād ātmanaś cāpi tejasā, jānubhyām apatad bhūmau na ca prāṇair vyayujyata/ viśaṃjñān vānaraṃ dṛṣṭvā daśagrīvo raṇotsukaḥ, rathenāmbudanādena saumitrim abhidudruve/ tam āha saumitir adīnasattvo; viśphārayantaṃ dhanur aprameyam, anvehi mām eva niśācarendra; na



vānarāms tvaṁ prati yoddhum arhasi/ sa tasya vākyam paripūrṇaghoṣam; jyāśabdam ugram ca niśamya rājā, āsādy saumitrim avasthitam taṁ; kopānvitam vākyam uvāca rakṣaḥ/ dṛṣṭyāsi me rāghava dṛṣṭimārgam; prāpto 'ntagāmī viparītabuddhiḥ, asmin kṣaṇe yāsyasi mṛtyudeśam; saṁsādyamāno mama bāṇajālaiḥ/ taṁ āha saumitir avismayāno ; garjantam udvṛtta sitāgradamṣṭram, rājan na garjanti mahāprabhāṇā; vikatthase pāpakṛtām varīṣṭha / jānāmi vīryam tava rākṣasendra; balaṁ pratāpaṁ ca parākramam ca, avasthito 'haṁ śaracāpapāṇir; āgaccha kiṁ moghavikatthanena/ sa evam uktaḥ kupitaḥ sasarja; rakṣo'dhipaḥ saptaśarāṇ supuṅkhān, tāṁl lakṣmaṇaḥ kāñcanacitrapuṅkhaiś ; ciccheda bāṇair niśitāgradhārāiḥ/ tān prekṣamāṇaḥ sahasā nikṛttān ; nikṛttabhogān iva pannagendrān , laṅkeśvaraḥ krodhavaśaṁ jagāma; sasarja cānyān niśitān pṛṣatkān / sa bāṇavarṣaṁ tu vavarṣa tīvraṁ; rāmānujaḥ kāmukasamprayuktam, kṣurārdhacandrottamakarnibhallaiḥ; śarāṁś ca ciccheda na cukṣubhe ca/ sa lakṣmaṇaś cāśu śarāṇ śitāgrān; mahendravajrāśanitulavegān,saṁdhāya cāpe jvalanaprakāśān; sasarja rakṣo'dhipater vadhāya/ sa tān praciccheda hi rākṣasendraś; chittvā ca tāṁl lakṣmaṇam ājaghāna , śareṇa kālāgnisamaprabheṇa; svayambhudattena lalātadeśe/ sa lakṣmaṇo rāvaṇasāyakārtaś ; cacāla cāpaṁ śithilaṁ pragrhya, punaś ca saṁjñāṁ pratilabhya kṛcchrāc ; ciccheda cāpaṁ tridaśendraśatroḥ/ nikṛttacāpaṁ tribhir ājaghāna; bāṇaiś tadā dāśarathīḥ śitāgrāiḥ, sa sāyakārto vicacāla rājā; kṛcchrāc ca saṁjñāṁ punar āśasāda/ sa kṛttacāpaḥ śaratāditaś ca ; svedārdragātro rudhirāvasiktaḥ, jagrāha śaktiṁ samudagraśaktiḥ; svayambhudattāṁ yudhi devaśatruḥ/ sa tāṁ vidhūmānalasaṁnikāśāṁ; vitrāsanīṁ vānaravāhinīṇāṁ, cikṣepa śaktiṁ tarasā jvalantīṁ; saumitraye rākṣasarāṣṭranāthaḥ/tāṁ āpatantīṁ bharatānujo 'strair; jaghāna bāṇaiś ca hutāgnikalpaiḥ, tathāpi sā tasya viveśa śaktir; bhujāntaraṁ dāśarather viśālam/ śaktyā brāmyā tu saumitris tāditaś tu stanāntare, viṣṇor acintyaṁ svaṁ bhāgam ātmānaṁ pratyanusmarat/ tato dānavadarpaghaṇaṁ saumitrim devakaṇṭakaḥ, taṁ pīdayitvā bāhubhyāṁ aprabhur laṅghane 'bhavat/ himavān mandaro merus trailokyam vā sahāmaraiḥ, śakyam bhujābhyāṁ uddhartuṁ na saṁkhye bharatānujaḥ/ athainam vaiṣṇavam bhāgam mānuṣaṁ deham āsthitam, viśaṁjñāṁ lakṣmaṇaṁ dṛṣṭvā rāvaṇo vismito 'bhavat/ atha vāyusutaḥ kruddho rāvaṇaṁ samabhidravat, ājaghānorasi kruddho vajrakalpena muṣṭinā/ tena muṣṭiprahāreṇa rāvaṇo rākṣaseśvaraḥ, jānubhyāṁ apatad bhūmau cacāla ca papāta ca/ viśaṁjñāṁ rāvaṇaṁ dṛṣṭvā samare bhūmavikramam, ṛṣayo vānarāś caiva nedur devāḥ savāsavāḥ/ hanūmān api tejasvī lakṣmaṇaṁ rāvaṇārditam, anayad rāghavābhyāśaṁ bāhubhyāṁ parigrhya taṁ/ vāyusūnoḥ suhṛttvena bhaktyā paramayā ca saḥ , śatruṇāṁ aprakampyo 'pi laghutvam agamat kapeḥ/ taṁ samutsṛjya sā śaktiḥ saumitrim yudhi durjayam , rāvaṇasya rathe tasmin sthānaṁ punar upāgamat/ rāvaṇo 'pi mahātejāḥ prāpya saṁjñāṁ mahāhave, ādade niśitān bāṇāṇ jagrāha ca mahad dhanuḥ/ āśvastaś ca viśalyaś ca lakṣmaṇaḥ śatrusūdanaḥ, viṣṇor bhāgam amīmāṁsyam ātmānaṁ pratyanusmaran/ nipātitamahāvīrāṁ vānarāṇāṁ mahācamūṁ, rāghavas tu raṇe dṛṣṭvā rāvaṇaṁ samabhidravat / athainam upasaṁgamyā hanūmān vākyam abravīt, mama pṛṣṭhaṁ samāruhya rakṣasaṁ śāstum arhasi/ tac chrutvā rāghavo vākyam vāyuputreṇa bhāṣitam, ārohat sahasā śūro hanūmantam mahākapim, rathasthaṁ rāvaṇaṁ saṁkhye dadarśa manujādhipaḥ/ taṁ ālokya mahātejāḥ pradudrāva sa rāghavaḥ, vairocanam iva kruddho viṣṇur abhyudyatāyudhaḥ/ jyāśabdam akarot tīvraṁ vajraniṣpeṣanisvanam, girā gambhīrayā rāmo rākṣasendram uvāca ha/ tiṣṭha tiṣṭha mama tvaṁ hi kṛtvā vipriyam īdṛśam , kva nu rākṣasaśārdūla gato mokṣam avāpsyasi/ yadīndravaivasvata bhāskarān vā; svayambhuvaiśvānaraśaṁkarān vā, gamiṣyasi tvaṁ daśa vā diśo vā; tathāpi me nādyā gato vimokṣyase/ yaś caiśa śaktyābhihatasa tvayādyā ; icchan viśādam sahasābhhyupetaḥ sa eṣa rakṣogaṇarāja mṛtyuḥ ; saputradārasya tavādya yuddhe/ rāghavasya vacaḥ śrutvā rākṣasendro mahākapim, ājaghāna śaraiś tīkṣṇaiḥ kālānalaśikhopamaiḥ/ rākṣasenāhave tasya tādityāpi sāyakaiḥ, svabhāvatejoyuktasya bhūyas tejo vyavardhata/ tato rāmo mahātejā rāvaṇena kṛtavraṇam , dṛṣṭvā plavagaśārdūlaṁ krodhasya vaśam eyivān/ tasyābhisaṁkramya rathaṁ sacakraṁ; sāsavadhvajacchatra - mahāpatākam,sasārathim sāsaniśūlakhaḍgam; rāmaḥ praciccheda śaraiḥ supuṅkhaiḥ/ athendraśatruṁ tarasā jaghāna; bāṇena vajrāśanisam nibheṇa, bhujāntare vyūḍhasujātarūpe; vajreṇa meruṁ bhagavān ivendraḥ/ yo vajrapātāśanisamnipātān; na cukṣubhe nāpi cacāla rājā, sa rāmabāṇābhihatato bhṛṣārtaś ; cacāla cāpaṁ ca mumoca vīraḥ/ taṁ vihvalantaṁ prasamīkṣya rāmaḥ; samādade dīptam athārdhacandram, tenārkavarṇaṁ sahasā kirītaṁ; ciccheda rakṣo'dhipater mahātmāḥ/ taṁ nirviśāśviṣasaṁnikāśāṁ; śāntārciṣaṁ sūryam ivāprakāśam, gataśriyaṁ kṛttakirīṭakūṭam; uvāca rāmo yudhi rākṣasendram/ kṛtaṁ tvayā karma mahat subhīmaṁ ; hatapravīraś ca kṛtas tvayāham , tasmāt

*pariśrānta iti vyavasya; na tvam śarair mṛtyuvaśam nayāmi/ sa evam ukto hatadarpaharṣo; nikṛttacāpaḥ sa hatāśvasūtaḥ, śarārditaḥ kṛttamahākīrīto ; viveśa lankām sahasā sma rājā/ tasmin praviṣṭe rājanīcarendre; mahābale dānavadevaśatrau, harīn viśalyān sahalakṣmaṇena; cakāra rāmaḥ paramāhavāgre/ tasmin prabhagne tridaśendraśatrau; surāsurā bhūtagaṇā diśaś ca, sasāgarāḥ sarṣimahoragāś ca; tathaiva bhūmyambucarāś ca hr̥ṣṭāḥ/*

No doubt having been readily fumed up with sad end of Maha Senapati Prahasta by Agni Putra Neela, Ravana'sura fell into introspection and felt that the perseverance, grit and resolve, of 'shatru sena' should neither ignored nor disdained with condemnation. After all, there have been a series of crumbings of giant like Rakshasa Yoddhas and our relief points have so far been very few and far between. *so 'ham ripuvinaśāya vijayāyāvicārayan,svayam eva gamiṣyāmi raṇaśīrṣam tad adbhutam/ adya tad vānarānīkam rāmaṁ ca sahalakṣmaṇam,nirdahiṣyāmi bāṇaughair vanam dīptair ivāgnibhiḥ/* Now, I myself should be ready to attack and smother the Shatru sena, lock, stock and barrel, and return with ever renewed success and triumph. I ought to devastate the Vanaras and below par humans of Rama Lakshmanas and reinforce my glory by my 'prajvalita agni yukta mantrika baana paramparas' and force out the 'rakta maha nadi dhaaraas' for 'prithvi tripti'! Having declared in his Maha Sabha, the King of Asuras, the deva shatru Ravana like agni himself alighted a decorated elephant as shankha, bheri, pranava and 'jai jai ninaadaas', while 'vaneejana stuti janaas' were ahead. Mountain like maamsaahaari Rakshasaas on their excellently devorated mahaashvaas and elephants too were ahead leading the splendorous King of Rakshasaas proceeded as Rudra himself descended from Kailasha with mahaagni jwaalaas. Having sighed from a distance, the Maha Vaanara Sena sighted forwarded a message to Shri Rama who was seated with Vibhishana as the latter noticed that Ravana himself was coming forward and explained that he mounted an elephant as followed by the chariot with Indrajit along with his 'dhanur baanas' as Indradhanush like flashes of his mighty arm swings. Then was Atikaaya Rakshasa with his mountainous physique like of vidhyachala, astaachala, mahendra giri samaanas was riding in his chariot. Then Mahodara named mounted on an elephant ghanta dhvani garjanas. Pishacaka named with his praasaayudha seated on a horse back was leading too. Trishira - not to be confused as he who was killed by Rama earlier at the Janashaana- was riding a 'vrishaba' too was in the lead. So was Kumbha- Nikumbha-Narantakas rakshasa yoddhas. Vibhishana continued further and then described Ravana in detail. *asau kirīṭi calakuṇḍalāsyo; nāgendra vindhyopa -mabhīmakāyaḥ, mahendravaivasvatadarpahantā; rakṣo'dhipaḥ sūrya ivāvabhāti/* 'He is adorned with his kireeta and karna kundalas with such self confidence and of self belief that he could suppress Indra and Yamaraaja even. Then Shri Rama who had initially prefaced the name and fame of this nishachara raja, asserted: 'I am indeed fortunate to see Ravana the evil-incarnate myself. Be assured that I should never erase the blemish of Devi Sita's agony and the consequent impact on my very life and to day itself that injustice be truly repaid and reversed. Then dhanurdhara Shri Rama felt confident that dear Lakshmana too would be with me in the triumph of this Maha Karya.' Meanwhile, Ravana instructed the Maha Rakshasaas: 'Maha Rakshasa Veeraas! Do please most fearlessly guard the nagara dwaaras with alertness, considering that you are fortunate of attacking vaanara pramukhas'. Having thus alerted the draara paalaka raksasaas, Ravana then proceeded like a mata masya-'timingala'- for 'sumudra vikshobana.' He started off the release of 'baana parampara' as Sugriva huled a mountain peak at Ravana and the latter like a 'maha sarpa' hissed and released an arrow which had such 'bhayanaka shakti' which made the parvata collapse just like Swami Kartikeya hit the Krouncha Parvata over which Sugriva stood up and no sooner, the King of Vaanaras tripped down rolling to earth being swooned shocked as Maha Rakshasa Sena roared with 'Jai Ravana, Jai Lankeshwara'! Then Maha Vaanaras named Gavaksha, Gavaya, Sushena, Rishabha, Jyotirmukha, and Nala having pulled up parvata shikharas attacked Ravana as he released thousandas of his 'vichitra pankha banma praharas' arrows in quick succession as thmighty Vaanaras fell down in dusts and crawled on earth and approached Rama for protection. Then Shri Rama moved forward to Ravana. Then Lakshmana intervened and requested Rama to please let him handle this encounter as that this privilege of Ravava naashana be allowed to him. Rama conceded no doubt but in this 'sangrama' let there be a concrete result. This should be so as Ravana is an in such 'sangraamas' Ravana is noted as an outstanding a known warrior and his speed and dexterity with

which he could easily display is reputed everywhere. You may taste that by yourself and as such you should ensure your own ‘atma raksha’. Having duly noted this precautionary alert, Lakshmana proceeded to Ravana. Meanwhile, Hanuman flew across and faced Ravana: *devadānavagandharvā yakṣāś ca saha rākṣasaiḥ, avadhyatvāt tvayā bhagnā vānarebhyas tu te bhayam/ eṣa me dakṣiṇo bāhuḥ pañcaśākhāḥ samudyataḥ, vidhamiṣyati te dehād bhūtātmānaṁ ciroṣitam/ śrutvā hanūmato vākyam rāvaṇo bhīmavikramaḥ, saṁraktanayanaḥ krodhād idam vacanam abravīt/* Nishachara! You seem to be fearless in attacking deva-danava-gandharva-yaksha-rakshasaas but not Vaanara Veeras. Do note this that my right hand with the grip of my five fingers are duly raised and that your life would not be secure any further.’ As Ravana was furious at Hanuman’s threat likewise, he stood up and shouted: Vanara! We are most welcome to use all your might and try your very best give me a blow and instantly you should fall dead surely.’ *rāvaṇasya vacaḥ śrutvā vāyusūnur vaco ’bravīt, prahr̥taṁ hi mayā pūrvam akṣam smara sutam tava/ evam ukto mahātejā rāvaṇo rākṣaseśvaraḥ, ājaghānānilasutam talenorasi vīryavān/sa talābhīhataṣ tena cacāla ca muhur muhuḥ, ājaghānābhisamkrudhas talenaivāmaradvīṣam/* Hanuman replied: ‘Just now, I have despatched your dear son Akshaya to yamapuri, and do remember that.’ Ravana got furious and gave a sevre blow on Hanuman’s mighty and broad chest. The outcome was that Hanuman was almost fainted but having quickly recovered, gave a return blow severely true.

*tatas talenābhīhato vānareṇa mahātmanā, daśagrīvaḥ samādhūto yathā bhūmicale ’calaḥ/ saṁgrāme taṁ tathā dṛṣṭva rāvaṇam talatāḍitam , ṛṣayo vānarāḥ siddhā nedur devāḥ sahāsurāḥ / athāśvasya mahātejā rāvaṇo vākyam abravīt, sādhu vānaravīryeṇa ślāghanīyo ’si me ripuḥ/rāvaṇenaivam uktas tu mārutir vākyam abravīt, dhig astu mama vīryam tu yat tvam jīvasi rāvaṇa/* Dashamukha Ravana was then that was truly aghast shaken up like an earthquake would wobble a mountain. As Ravana fell down instantly with thud likewise, Rishi, vaanara, Siddha, Devatas as also the Asura Lokas too appeared to have been pleased and clapped with ‘harsha dhwanis’ There after Ravana recovered and replied to Hanuman saying: ‘well done Hanuman, you have proved that you are a competent ‘prati dwandī’!’ Then Hanuman replied: ‘Durbuddhi Nishachara Ravana! Now I should not be spared with life any more and this is my vow!’ .

As Ravana did not wish to suffer the over excited insinuations and threats of Hanumam, the ferocious Ravana emboldened himself and thumped a mighty punch with his right hand on the broad chest of Hanuman who crumbled down as Hanuman was shocked too dismayed. Soon thereafter he raised his grand bow at Maha Vaanara Senapati Neela nearby who was watching the scene and made instant ‘baana parampara’ which pierced through Nee’s ‘marmaavayas’. Meanwhile Veera Hanuman was recovered somewhat by Ravana’s right hand punch and stated: ‘Neecha Nishachara! You were already engaged with your baana parampara on Senapati Neela and thus felt it was inappropriate to interfere. Even as Hanuman was citing ‘nyaayaanyaayas’ of ‘dharma yuddha’, Neela jumped up to a mountain top with blood red rage and rained maha vrikshas like ‘ashvakarna-saala-amlā’-and such mahavrikshas just uprooted and kept on hurling with unusual speed and force. Ravana then having destroyed the hurled down maha vrikshas smashed down made renewed baana varsha on Neela as the latter retaliated with continued attack of vriksha varsha which made an impact in ‘Ravana dhawaja shikhira’ as Agni Putra Neela made simha garjanas. *abhivṛṣṭaḥ śaraugheṇa megheneva mahācalaḥ, hrasvam kṛtvā tadā rūpam dhvajāgre nipapāta ha/ pāvakātmajam ālokyā dhvajāgre samavasthitam, jajvāla rāvaṇaḥ krodhāt tato nīlo nanāda ha/ dhvajāgre dhanuṣaś cāgre kirītāgre ca taṁ harim, lakṣmaṇo ’tha hanūmāś ca dṛṣṭvā rāmaś ca vismitāḥ/ rāvaṇo ’pi mahātejāḥ kapilāghavavismitaḥ, agram āhārayām āsa dīptam āgneyam adbhutam/* The infuriated persisted with his maha baana varsha as on pravata shikhiras, then instantly having assumed a miniaturized form settled on Ravana dhawaja itself. Ravana with ‘maha krodha’ noticed the heckling vaanara Neela, and sought to release his agneyastra which should convert Neela to ‘bhasma’. *tatas te cukruṣur hr̥ṣṭā labdhalakṣyāḥ plavaṅgamāḥ , nīlālāghavasambhrāntam dṛṣṭvā rāvaṇam āhave / vānarāṇām ca nādena saṁrabdho rāvaṇas tadā, sambhramāviṣṭaḥ dayo na kiṁ cit pratyapadyata / āgneyenātha saṁyuktaṁ gṛhītvā rāvaṇaḥ śaram , dhvajaśīrṣasthitaṁ nīlam udaikṣata nīśācaraḥ/ tato ’bravīn mahātejā rāvaṇo rākṣaseśvaraḥ, kape lāghavayukto ’si māyayā parayānayā/* As Neela was changing his mini forms Jumping and changing his positions on Ravana’s shoulders, or on his dhnuṣ, or his makuta, even Rama Lakshmana Hanuman’s too were surprised at Naala’s agility which was a characteristic of ‘vaanara chanchalatva’! But Ravana was certainly not amused and hence the agneyastra

prayoga. *jīvitam khalu rakṣasva yadi śaknoṣi vānara, tāni tāny ātmarūpāṇi sṛjase tvam anekāśaḥ/ tathāpi tvām mayā muktaḥ sāyako 'straprayojitaḥ, jīvitam parirakṣantaṁ jīvitād bhrāmśayiṣyati/evam uktvā mahābāhū rāvaṇo rākṣaseśvaraḥ, saṁdhāya bāṇam astreṇa camūpatim atādayat/* Ravana then addressed Neela and shouted: Vaanara! Having assumed varied body forms too soon and too many times by high degrees of 'maya pradarshana', now if you truly assume that you are a great 'maayavi', now with this baana prayoga, get readied to get a body of ash! Then with the release of the agneyastra, Neela was indeed got burnt down to ashes. *so 'strayuktēna bāṇena nīlo vakṣasi tāḍitaḥ, nirdahyamānaḥ sahasā nipapāta mahītale/ pīṭmāhātmya saṁyogād ātmanaś cāpi tejasā , jānubhyām apatad bhūmau na ca prāṇair vyayujyata/* Ravana's agneyastra had no doubt burnt Neela's body down to ashes thus. Yet, even as Raavana carried himself Neela Kumara's dead body ashes to nearby waiting Lakshmana with dhanush thankaaras with excitement and happiness. Meanwhile, even as Ravana was hilarious thus, Agni Deva revived his own son's life and Neela Kumara opened his ashedup body came alive. Even being unaware of Agni Putra Neela's revival back to life, the boisterous excitement of Ravana made him to display against Lakshmana as the latter asserted thus: 'Nishachara Raja! you may better be aware that I have now arrived here facing you.' Avana replied: 'Raghuvamshi Rajakumara! Indeeer this is my fortune that I am encountering you face to face. Now soon enough you are losing hopes of your life and yamaloka yatra. Lakshmana was not concerned of Ravana's poisoned laced tongue any way and said: *Jaanaami veeryam tava Rakshasendra, balam prataapam cha paraakramamcha, avasthitoḥam sharachaapapaaniraagaccha kim mogha vivastyhanena/* Lakshmana taunted Ravana thus: 'Yes yes indeed! I am fully seized of your bala parakranas, veerya prataapaas Ravana! (since you have by maayaa prakatana, you are ill famed for 'nissahaaya Sitaapaharana' anyway). That is why I am here by person to person. Of which avail our 'vyartha pralaapas' now. Then the enraged Ravana forwarded seven mantrika baaas in a row as Lakshmana pieced them all. Ravana released another arrow but Lakshmana was never disturbed but repaid with baana varsha of ardhachandra-khura-uttamna karna- bhall jaati but Ravana cut them all. Lakshmana like Deva Raja Indra's vijrayutha samana baana meant for Ravana Vadha in mind, but Ravana retorted with 'brahmaastra samana kaalaagni maha baana' on Lakshmana's very face. The impact was too severe to bear and the alarmed Lakshmana had to sit down with the stroke yet having recovered hit a massive single arrow which broke Ravana's dhanush to two pieces. On realising this, the stunned Ravana took considerable time to gain back his normalcy while his body too was with blood. Even in that condition, Ravana had to release that very Astra which Brahma Himself had bestoyed with, as a result Ravana's maha yagjna. *sa tām vidhūmānālasaṁnikāśām; vitrāsanīm vānaravāhinīnām, cikṣepa śaktim tarasā jvalantīm; saumitrāye rākṣasarāṣṭraṇāthaḥ/tām āpatantīm bharatānujo 'strair; jaghāna bāṇaiś ca hutāgnikalpaiḥ, tathāpi sā tasya viveśa śaktir; bhujāntaram dāśarather viśālam/ śaktyā brāmyā tu saumitris tāḍitas tu stanāntare, viṣṇor acintyaṁ svaṁ bhāgam ātmānaṁ pratyānusmarat/* That 'maha shakti' with which the entire Vanaraas were shaken with awe and tremble was thrown off at Lakshmana piercing through right into his heart. Consequently Lakshmana fell down to earth as Ravana tried to lift him up; indeed Ravana did possess such 'baahu bala' as wah famed as of lift up himalayas, mandaraa - chala, meru giri and even trilokas but the punch of the Brahma's own granted 'maha baana'! As the Brahma Shakti pierced through , it seemed that even Maha Vishnu's own 'amsha' failed. At the same time, Ravana too was disbled not only to lift up Lakshmana but in the process his own hand fingers got crushed too trying to lift Lakshmana creating anxiety among the rakshasa sena too. *Tataḥ kṛuddhō Vaayusoto raavam samamabhidravat, aajaghaanorasi kṛuddhō vajrakalpena mushtinaa/ Tena mushtiprahaarena raavanorakshasseshwarah jaanubhyaamagamad bhumou chachaala cha pataatcha/* That was the critical situation when Vaayu putra Veera Hanuman ran towards Ravana gave a mighty kick with his 'vajrakalpana mushti' or vajra like fist with all his might to Ravana who fell down crumbled to dust. Then Ravana's face, eyes and ears was full of 'rakta dhaaraas' and on the yuddha bhumi dazed and mind reeling as he was some how lifted up seated on his chariot, even as devataasura vaanaraas felt berserk with 'harsha ninaadaas'. Then Hanuman lifted up Lakshmana with his mighty arms and reached him to Shri Rama. After a while, however as though Bhagavan Vishnu Himself blessed Lakshmana, the latter gradually recovered consciousness. But Ravana too having the 'mushighaata' of Hanuman as seated by his chariot stood up erect with his 'vishaala dhanush' on his powerful hands alerting Shri Rama.



*nipātitamahāvīrām vānarāṇām mahācamūm, rāghavas tu raṇe dṛṣṭvā rāvaṇam samabhidravat/ athainam upasaṅgamyā hanūmān vākyam abravīt, mama pṛṣṭham samāruhya rakṣasam śāstum arhasi/*

Then, Hanuman requested Shri Rama as follow: ‘ Rama prabho! just like Maha Vishnu alights on Garuda Deva and was reputed to resort to Daitya Samhaara, similarly please consider your devastating Rakshasas too. *tac chrutvā rāghavo vākyam vāyuputreṇa bhāṣitam, ārohat sahasā śūro hanūmantam mahākapim, rathastham rāvaṇam saṅkhye dadarśa manujādhipaḥ/ tam ālokya mahātejāḥ pradudrāva sa rāghavaḥ, vairocanam iva kruddho viṣṇur abhyudyatāyudhaḥ/ jyāśabdam akarot tīvram vajraniṣpeṣanīsvanam, girā gambhīrayā rāmo rākṣasendram uvāca ha/* Rama with a smile then alighted on Hanuman’s back. Then Rama noticed Ravana settled in his chariot and asked Hanuman to rush towards the Rakshasa and said: *tiṣṭha tiṣṭha mama tvaṁ hi kṛtvā vipriyam īdṛśam , kva nu rākṣasaśārdūla gato mokṣam avāpsyasi/ yadīndravaiva svata bhāskarān vā; svayambhuvaiśvānaraśamkarān vā, gamiṣyasi tvaṁ daśa vā diśo vā; tathāpi me nādya gato vimokṣyase/ yaś caiśa śaktyābhihataḥ tvayādya; icchan viśādam sahasābhyupetaḥ sa eṣa rakṣogaṇarāja mṛtyuḥ ; saputradārasya tavādya yuddhe/* Wait wait Ravana, you wish to be Rakshasa Vyaghra! Having done the grave injustice to me, you cannot escape from me so easily. Whether you run to Indra, or Yama, or Brahma, or Agni, or even Shankara or to dasa dishaas even, your ‘samhara’ is definite and predestined. Rakshasa Raja! you had hurt Lakshmana with Brahma Shakti without senses and now seek to run away with that false ego. Let me take my opportunity now to take my revenge too. Be ready that death is round the corner for your demolition along with your ‘bandhu putra parivaara’ too. *rāghavasya vacaḥ śrutvā rākṣasendro mahākapim, ājaghāna śarais tikṣṇaiḥ kālānalaśikhopamaiḥ/ rākṣasenāhave tasya tāḍitasyāpi sāyakaiḥ, svabhāvatejoyuktasya bhūyas tejo vyavardhata/ tato rāmo mahātejā rāvaṇena kṛtavraṇam , dṛṣṭvā plavagaśārdūlam krodhasya vaśam eyivān/ tasyābhisamkramya ratham sacakram; sāśvadhvajacchatramahāpatākam, sasārathim sāśanīśulakhaḍgam; rāmaḥ praciccheda śaraiḥ supuṅkhaiḥ/* As Rama stated thus, Mahabali Rakshasa Raja got furious yet recalling Rama’s adventures at jansthaana where he smashed off maha rakshasa veeras being an adept in ‘astrashastras’, he thought of aiming his arrows on Hanuman and hurt him grievously. While Hanuman was no doubt hurt but became more ferocious like a hurt ‘mriga raaja’, Rama too was far more alarmed. He attacked Ravana ratha chakraas, horses, dhawaja, cchatra, pataaka, saarathi, ashni, shula, khadga, and finally the chariot too. *athendraśatrum tarasā jaghāna; bāṇena vajrāśanīsamnibhena, bhujāntare vyūḍhasujātarūpe; vajreṇa merum bhagavān ivendraḥ/ yo vajrapātāśanīsamnīpātān; na cukṣubhe nāpi cacāla rājā, sa rāmabāṇābhihato bhṛṣārtaś; cacāla cāpam ca mumoca vīraḥ/ tam vihvalantam prasamīkṣya rāmaḥ; samādade dīptam athārdhacandram, tenārkaavarṇam sahasā kirītam; ciccheda rakṣo’dhipater mahātmāḥ/* Like Indra with his vajraaudha pierced through Meru parvata too, Pabhu Rama penetrated Ravana’s broad chest even through his kavacha. Even while Ravana was not concerned of ‘vajraaghata’, he got flustered by Rama baanaas and raised his ‘arthanaadaas’ with a shivering body and fell down to dust. Then as Shri Rama selected and picked up yet another fire like ardhachandraakaara baana and did the ‘prayoga’, Dashamukha Kireetaas too were shattered, as Ravana was hissing like a ‘visha heena sarpa’! *taṁ nirviśāśīviśasamnikāśam; śāntārcīṣam sūryam ivāprakāśam, gataśriyam kṛttakirītakūṭam; uvāca rāmo yudhi rākṣasendram/ kṛtam tvayā karma mahat subhīmam; hatapravīraś ca kṛtas tvayāham, tasmāt pariśrānta iti vyavasya; na tvaṁ śarair mṛtyuvaśam nayāmi/* Just at that time, Suryaasta kaala appeared in the horizon and Ravana without kireeta was hazily visible. Then Rama addressed Ravana: ‘ You have so far after arrival at the battle field, you have been harraasing my ‘maha vanara pramukhas’ nearly throwing them at the thresholds of death and that was not the main cause of your shameful disgrace. Now run back to Lankapuri with your well deserved shame and get ready once again after a restful night and on my receiving you here again, I should spare you from your ceratain ‘yamaloka yatra’. *sa evam ukto hatadarpaharṣo ; nikṛttacāpaḥ sa hatāśvasūtaḥ, śarārditaḥ kṛttamahākīrī to; viveśa laṅkāṁ sahasā sma rājā/ tasmin prabhagne tridaśendraśatrau; surāsurā bhūtagaṇā diśaś ca, sasāgarāḥ sarṣimahoragāś ca ; tathaiva bhūmyambucarāś ca hrṣṭāḥ/* As soon as Rama said likewise, Ravana had quietly entered Lankapuri with fallen grace, smitten with anger and anguish besides his abhimaana with fallen dhawaja, cut up with dhanush baanas, kavachaayudhas, rathaashvas and sarathis and ‘baana peeda’. Deva Raja shatru Ravana had thus ran back, while Deva-Asura-Bhuta, Dashaadhipatis, Samudra, Rishigana, Maha Naaga,

Bhuchara, Jalachara Praanis were all pleased with the disgraceful exit of Maha Rakshasa Sarvabhousma Ravanaasura!

## Sarga Sixty

Having left battle with disgrace as defeated by Shri Rama, King Ravana instructed that Kumbhakarna be awoken from long slumber; once awoken with food and drink reached Ravana as Vaanras were scared

Sa praviśya purīm laṅkāṁ rāmabāṇabhayārditaḥ, bhagnadarpas tadā rājā babhūva vyathitendriyaḥ/  
Maatanga iva simhena garuḍeneva pannagaḥ, abhibhūto 'bhavad rājā rāghaveṇa mahātmanā/  
brahmaṇḍaprakāśānām vidyutsadṛśavarcasām, smaran rāghavabāṇānām vivyathe rākṣaseśvaraḥ/ sa  
kāñcanamayāṁ divyāṁ āśritya paramāsanam, vikprekṣamāṇo rakṣāṁsi rāvaṇo vākyam abravīt/ sarvaṁ  
tat khalu me moghaṁ yat taptam paramaṁ tapaḥ, yat samāno mahendreṇa mānuṣeṇāsmi nirjitaḥ/ idaṁ  
tad brahmaṇo ghoram vākyam mām abhyupasthitam, mānuṣebhyo vijānīhi bhayaṁ tvam iti tat tathā/  
devadānavagandharvair yakṣarākṣasapannagaiḥ, avadhyatvaṁ mayā prāptam mānuṣebhyo na yācitam/  
etad evābhyupāgamyā yatnaṁ kartum ihārthataḥ, rākṣasāś cāpi tiṣṭhantu caryāgopuramūrdhasu/ sa  
cāpratimagambhīro devadānavadarpaḥ, brahmaśāpābhibhūtas tu kumbhakarṇo vibodhyatām/ sa  
parājitam ātmānam prahastaṁ ca niṣūditam, jñātvā rakṣobalaṁ bhīmam ādideśa mahābalaḥ/ dvāreṣu  
yatnaḥ kriyatām prākārāś cādhiruhyatām, nidrāvaśasamāviṣṭaḥ kumbhakarṇo vibodhyatām/ nava ṣaṭ  
sapta cāṣṭau ca māsān svapiti rākṣasaḥ, tam tu bodhayata kṣipram kumbhakarṇam mahābalaḥ/ sa hi  
saṁkhye mahābāhuḥ kakudam sarvarakṣasām, vānarān rājaputrau ca kṣipram eva vadhiṣyati/  
kumbhakarṇaḥ sadā śete mūḍho grāmyasukhe rataḥ, rāmeṇābhinirastasya saṁgrāmo 'smin sudārune/  
bhaviṣyati na me śokaḥ kumbhakarṇe vibodhite, kiṁ kariṣyāmy ahaṁ tena śakratulyabalena hi/ idṛśe  
vyasane prāpte yo na sāhyāya kalpate, te tu tadvacanāṁ śrutvā rākṣasendrasya rākṣasāḥ/ jagmuḥ  
paramasambhrāntāḥ kumbhakarṇaniveśanam, te rāvaṇasamādiṣṭā māṁsaśoṇitabhojanāḥ/ gandha  
mālyāṁs tathā bhakṣyān ādāya sahasā yayuḥ, tām praviśya mahādvārām sarvato yojanāyatām/  
kumbhakarṇaguhām ramyām sarvagandhapravāhinīm, pratiṣṭhamānāḥ kṛcchreṇa yatnāt praviviṣur  
guhām/ tām praviśya guhām ramyām śubhām kāñcanakuṭṭimām, dadṛśur nairṛtavāyāghraṁ śayānam  
bhīmadarśanam/ te tu tam vikṛtam suptam vikṛtam iva parvatam , kumbhakarṇam mahānidram sahitāḥ  
pratyabodhayan/ ūrdhvaromāñcitatanuṁ śvasantam iva pannagam, trāsayantam mahāśvāsaiḥ śayānam  
bhīmadarśanam/ bhīmanāsāpuṭam tam tu pātālavipulānanam, dadṛśur nairṛtavāyāghraṁ kumbhakarṇam  
mahābalaḥ/ tataś cakrur mahātmanāḥ kumbhakarṇāgratas tadā, māṁsānām merusaṁkāśam rāsim  
paramatarpaṇam/ mṛgāṇām mahiṣāṇām ca varāhāṇām ca saṁcayān , cakrur nairṛtaśārdulā rāsimann  
asya cādbhutam/ tataḥ śoṇitakumbhāṁś ca madyāni vividhāni ca, purastāt kumbhakarṇasya cakrus  
tridaśaśatravaḥ/ lilipus ca parārdhyena candanena paramtapam, divyair ācchādayām āsur mālyair  
gandhaiḥ sugandhibhiḥ/ dhūpaṁ sugandham sasṛjus tuṣṭuvus ca paramtapam , jaladā iva conedur  
yātudhānāḥ sahasraśaḥ/ śaṅkhān āpūrayām āsuḥ śaśāṅkasadṛśaprabhān, tumulaṁ yugapac cāpi vinedus  
cāpy amarṣitāḥ/ nedur āsphoṭayām āsuś cikṣipus te niśācarāḥ, kumbhakarṇavibodhārtham cakrus te  
vipulaṁ svanam/ saśaṅkhabherīpaṭahapraṇādam; āsphoṭitakṣveḍitasimhanādam, diśo dravantas tridivam  
kirantaḥ; śrutvā vihaṁgāḥ sahasā nipetuḥ/ yadā bhṛṣam tair ninadair mahātmā ; na kumbhakarṇo  
bubudhe prasutaḥ, tato musuṇḍimusalāni sarve ; rakṣoganaś te jagghur gadāś ca / tam śailaśṛṅgair  
musalair gadābhir ; vṛkṣais talair mudgaramuṣṭibhiś ca , sukhaprasuptam bhuvi kumbhakarṇam;  
rakṣāṁsy udagrāṇi tadā nijagghnuḥ/ tasya niśvāsavātena kumbhakarṇasya rakṣasaḥ, rākṣasā balavanto  
'pi sthātum nāśaknuvan puraḥ/ tato 'sya purato gādham rākṣasā bhīmavikramāḥ, mṛdaṅgapaṇavān  
bherīḥ śaṅkhakumbhagaṇāṁs tathā, daśarākṣasasāhasraṁ yugapat paryavādayan/ nīlāñjanacayākāram  
te tu tam pratyabodhayan, abhighnanto nadantaś ca naiva saṁvivide tu saḥ/ yadā cainam na śekus te  
pratibodhayitum tadā, tato gurutaram yatnaṁ dāruṇam samupākraman/ āśvān uṣṭrān kharān nāgān  
jagghnur daṇḍakaśaṅkuśaiḥ, bherīśaṅkhamṛdaṅgāṁś ca sarvaprāṇair avādayan/ nijagghnuś cāsyā gātrāni  
mahākāṣṭhakaṭam karaiḥ, mudgarair musalaiś caiva sarvaprāṇasamudyataiḥ/ tena śabdena mahatā  
laṅkā samabhipūrītā, saparvatavanā sarvā so 'pi naiva prabudhyate/ tataḥ sahasraṁ bherīṇām yugapat  
samahanyata, mṛṣṭakāñcanakoṇānām asaktānām samantataḥ / evam apy atinidras tu yadā naiva

prabudhyata. śāpasya vaśam āpannas tataḥ kruddhā niśācarāḥ/ mahākrodhasamāviṣṭāḥ sarve bhīmaparākramāḥ, tad rakṣobodhayiṣyantaś cakrur anye parākramam/ anye bherīḥ samājaghnur anye cakrur mahāsvanam, keśān anye pralulupuh karṇāv anye daśanti ca, na kumbhakarṇaḥ paspande mahānidrāvaśam gataḥ/ anye ca balinas tasya kūṭamudgarapāṇayaḥ, mūrdhni vakṣasi gātreṣu pātayan kūṭamudgarān/ rajjubandhanabaddhābhiḥ śataghnibhiś ca sarvataḥ, vadhyamāno mahākāyo na prābudhyata rākṣasaḥ/vāraṇānām sahasraṁ tu śarīre 'sya pradhāvitam kumbhakarṇas tato buddhaḥ sparśam param abudhyata/ sa pātyamānair giriśṛṅgavṛkṣair ; acintayaṁs tān vipulān prahārān, nidrākṣayāt kṣudbhayapīḍitaś ca ; vijṛmbhamāṇaḥ sahasotpapāta , sa nāgabhogācalaśṛṅgakalpau ; vikṣīpya bāhū giriśṛṅgasārau/ vivṛtya vaktraṁ vaḍavāmukhābham; niśācaro 'sau vikṛtaṁ jajṛmbhe' tasya jāṛmbhamāṇasya vaktraṁ pātālasam nibham , dadṛśe meruśṛṅgāgre divākara ivoditaḥ / vijṛmbhamāṇo 'tibalaḥ pratibuddho niśācaraḥ, niśvāsaś cāsyā samjajñe parvatād iva mārutaḥ/ rūpam uttiṣṭhatas tasya kumbhakarṇasya tad babhau, tapānte sabalākasya meghasyeva vivarṣataḥ/ tasya dīptāgnisadrṣe vidyutsadrṣavarcaśī, dadṛśāte mahānetre dīptāv iva mahāgrahau / ādad bubhukṣito māmśam śoṇitam tṛṣṭito 'pibat, medaḥ kumbham ca madyam ca papau śakrariṇus tadā/ tatas tṛpta iti jñātvā samutpetur niśācarāḥ, śirobhiś ca praṇamyainam sarvataḥ paryavārayan/ sa sarvān sāntvayām āsa nairṛtān nairṛtarṣabhaḥ, bodhanād vismitaś cāpi rākṣasān idam abravīt/ kimartham aham āhatya bhavadbhiḥ pratibodhitaḥ, kaccit sakuśalaṁ rājño bhayam vā neha kiṁ cana/ atha vā dhruvam anyebhyo bhayam param upasthitam, yadartham eva tvaritair bhavadbhiḥ pratibodhitaḥ/ adya rākṣasarājasya bhayam utpātayāmy aham, pātayiṣye mahendraṁ vā śātayiṣye tathānalām/ na hy alpakāraṇe suptam bodhayiṣyati mām bhrṣam , tad ākhyātārthatattvena matprabodhanakāraṇam/ evaṁ bruvāṇam samrabdham kumbhakarṇam arindamam, yūpākṣaḥ sacivo rājñaḥ kṛtāñjalir uvāca ha / na no devakṛtaṁ kiṁ cid bhayam asti kadā cana, na daityadānavebhyo vā bhayam asti hi tādṛśam , yādṛśam mānuṣam rājan bhayam asmān upasthitam/ vānaraiḥ parvatākārair laṅkeyaṁ parivāritā, sītāharaṇasamaptād rāmān nas tumulaṁ bhayam/ ekena vānareṇeyam pūrvam dagdhā mahāpurī, kumāro nihataś cākṣaḥ sānuyātraḥ sakuñjaraḥ/ svayam rakṣo 'dhipaś cāpi paulastyo devakaṇṭakaḥ, mṛteti samyuge muktārāmeṇādityatejasā/ yan na devaiḥ kṛto rājā nāpi daityair na dānavaiḥ, kṛtaḥ sa iha rāmeṇa vimuktaḥ prāṇasamśayāt/ sa yūpākṣavacaḥ śrutvā bhrātur yudhi parājayam, kumbhakarṇo vivṛttākṣo yūpākṣam idam abravīt / sarvam adyaiva yūpākṣa harisainyam salakṣmaṇam, rāghavaṁ ca raṇe hatvā paścād drakṣyāmi rāvaṇam/ rākṣasāṁs tarpayiṣyāmi harīṇāṁ māmśasoṇitaiḥ, rāmalakṣmaṇayoś cāpi svayam pāsyāmi śoṇitam/ tat tasya vākyam bruvato niśāmya; sagarvitaṁ roṣavivṛddhadoṣam , mahodaro nairṛtayodhamukhyaḥ; kṛtāñjalir vākyam idam babhāṣe / rāvaṇasya vacaḥ śrutvā guṇadoṣu vimṛśya ca , paścād api mahābāho śatrūn yudhi vijeṣyasi/ mahodaravacaḥ śrutvā rākṣasaiḥ parivāritaḥ, kumbhakarṇo mahātejāḥ sampratasthe mahābalaḥ/ taṁ samutthāpya bhīmākṣam bhīmarūpaparākramam, rākṣasāś tvaritā jagmur daśagrīvaniveśanam/ tato gatvā daśagrīvam āsīnam paramāsane, ūcur baddhāñjalipuṭāḥ sarva eva niśācarāḥ/ prabuddhaḥ kumbhakarṇo 'sau bhrātā te rākṣasarṣabha, katham tatraiva niryātu drakṣyase tam ihāgatam/ rāvaṇas tv abravīd hr̥ṣṭo yathānyāyam ca pūjitam , draṣṭum enam ihecchāmi yathānyāyam ca pūjitam/ tathety uktvā tu te sarve punar āgamyā rākṣasāḥ, kumbhakarṇam idam vākyam ūcū rāvaṇacoditāḥ/ draṣṭum tvām kāṅkṣate rājā sarvarākṣasapuṅgavaḥ, gamane kriyatām buddhir bhrātaram sampraharṣaya/ kumbhakarṇas tu durdharṣo bhrātur ājñāya śāsanam, tathety uktvā mahāvīryaḥ śayanād utpapāta ha/ prakṣālya vadanam hr̥ṣṭaḥ snātaḥ paramabhūṣitaḥ, pipāsus tvarayām āsa pānam balasamīraṇam/ tatas te tvaritās tasya rājśasā rāvaṇāñjñayā, madyam bhakṣyāṁś ca vividhān kṣipram evopahārayan/ pītṛvā ghaṭasahasraṁ sa gamanāyopacakrame/ īṣatsamutkaṭo mattas tejobalasanamvitaḥ, kumbhakarṇo babhau hr̥ṣṭaḥ kālāntakayamopamaḥ/ bhrātuḥ sa bhavanam gacchan rakṣobalasanamvitaḥ, kumbhakarṇaḥ padanyāsair akampayata medinīm/ sa rājamārgam vapuṣā prakāśayan; sahasraraśmir dharaṇīm ivāmśubhiḥ, jagāma tatrāñjalimālayā vṛtaḥ; śatakratur geham iva svayambhuvah/ ke cic charaṇyam śaraṇam sma rāmaṁ; vrajanti ke cid vyathitāḥ patanti, ke cid diśaḥ sma vyathitāḥ prayānti; ke cid bhayārtā bhuvi śerate sma/ tam adriśṛṅgapratimaṁ kirīṭinam; spṛśantam ādityam ivātmatejasā, vanaukasah prekṣya vivṛddham adbhutaṁ; bhayārditā dudruvire tatas tataḥ/

As Ravana fled way following his miserable defeat by Shri Rama like a lion pouncing on an elephant or Garuda on a poisonous and hissing snake, he addressed the Royal Court and confessed as follows: sarvam

*tat khalu me mogham yat taptam paramam tapaḥ, yat samāno mahendreṇa mānuṣeṇāsmi nirjitaḥ/ idam tad brahmaṇo ghoram vākyam mām abhyupasthitam, mānuṣebhyo vijānīhi bhayam tvam iti tat tathā/ devadānavagandharvair yakṣarākṣasapannagaiḥ, avadhyatvam mayā prāptam mānuṣebhyo na yācitam/* I had in the past I performed considerable tapasya yet that appears to have gone futile since I had consciously ingored the value of human beings. Brahma no doubt warned me that only ‘manushyas’ might create problems for me, and now I am perhaps eaping the consequences. Then I had requested for invincibility from Deva, Daanava, Gandharva, Yaksha, Rakshasa and Sarpas but ignored manushyas. I recall a remote incident of my life as once I attacked Ikshvaaku vamsha Raja named Anranya and killed him, and while he was about to be killed he gave me a ‘shaap’ that not so far in the future there would be my very vamsha a personality there would be hero who should destroy me, progeny, mantri senapatis, sena, horses, and followeres. I also recall now that once a maha tapasvini named as Vedapati cursed me as I tried to molest her and while jumping into flames she had now perhaps appeared as Devi Sita. Like wise when I had lifted up Kailasa parvata since Sthaanu swarupa Paramashiva was not responsive to my ‘ghora tapasya’ for him’, I had received a spate of curses from Uma, Nandeshwara, Rambha and Vaaruna Kanyaas and indeed Rishi Vaakyas would not be futile. ( Indeed, the retribution for lifing kailaasa, Nandeshwara cursed Ravana vamsha vinaasa). *etad evābhyupāgamya yatnam kartum ihārthata, rākṣasāś cāpi tiṣṭhantu caryāgopurāmūrdhasu/ sa cāpratimagambhīro devadānavadarpaḥ, brahmaśāpābhībhūtas tu kumbhakarṇo vibodhyatām/ sa parājitam ātmānam prahastam ca niṣūditam, jñātvā rakṣobalam bhīmam ādideśa mahābalaḥ/ dvāreṣu yatnaḥ kriyatām prākārāś cādhiruhyatām, nidrāvaśasamāviṣṭaḥ kumbhakarṇo vibodhyatām/* These ‘shaapaas’ have now initiated our bad days ahead, you may all thus face to consequences with forbearance and hence stay put to safeguard the hish roads, gopura shakhiras of Lankapuri. At the same time, you ought to be brave, vigilant, and ever ready to face critical situations as might be faced. *nava ṣaṭ sapta cāṣṭau ca māsān svapiti rākṣasaḥ, tam tu bodhayata kṣipram kumbhakarṇam mahābalaḥ/ sa hi samkhye mahābāhuḥ kakudaḥ sarvarākṣasām, vānarān rājaputrau ca kṣipram eva vadhiṣyati/ kumbhakarṇaḥ sadā śete mūḍho grāmyasukhe rataḥ, rāmeṇābhinirastasya samgrāmo ’smin sudāruṇe/ bhaviṣyati na me śokaḥ kumbhakarṇe vibodhite, kim kariṣyāmy aham tena śakratulyabalena hi/* Now, I am having to instruct you all to wake up my dear brother Kumbhakarna as in the condition of being fast asleep happily for seven or sometimes ten or atleast eight months. Maha aahu Kumbhakana is indeed the ‘Rakshasa Shreshtha’. His sarvottham vijaya ought to turn the tables and usher in our days of glory back. But unfotunately this stupid of a Kumbhakarna is most difficult to be awaken. And of which avail is he at moments of anxiety and even a crisis. Then a big retinue of Maha Rakshasas reached Kumbhakarna’s residence. The rakta maamsa bhakshaka rakshasaas gor readied with considerable gandha-maalyas and aneka bhakshya bhojya paaneeyas and reached the ‘maha guha’ where Kumbhakarna was snoring with ‘deergha nidra’ in a state of slumber with long drawn breathings. His nasal partitions were looking fearful as his broad shoulders were like maha vrikshas. For his ‘aahaara’ were groups live mriga-mahisha-varaahas, and huge sea fishes readied, besides huge tubs and containers of fresh blood for rapid gulps down to wet his throat. Then groups of Rakshasas applied ‘sugandha lepanas’ all over his massive physique and dhupas too and initiated ‘vaadya brinda dhvanis’ reverberating sky high. Shankha-bheri ninaadas, simha naada, taala ghoshanas, hit the sky and fell down to earth, but Maha Kaya Kumbhakarna was still unwaken. Then the Maha Rakshasha Veeras then resorted to piercing his body parts on his vakshasthala with mountain boulders, ‘musala-gaha-mudgara-mushti praharas’. As Kambhakarna’s breathing of ‘ucchvaasha-nishvaasaas’ were like ‘mahavaayu pravaahaas’ and as such the Maha Rakshasaas seeking to wake him up were tending to sweep off then earest and the farthest. *vāraṇānām sahasram tu śarīre ’sya pradhāvitam kumbhakarṇas tato buddhaḥ sparśam param abudhyata/ sa pātyamānair giriṣṅgavṛkṣair ; acintayams tām vipulām prahārān, nidrākṣayāt kṣudbhayapīḍitas ca ; vijimbhamānaḥ sahasotpapāta , sa nāgabhogācalaṣṅgakalpau ; vikṣipyā bāhū giriṣṅgasārau/* As the various efforts had failed in awakening Kumbhakarna then thousands of elephants were made to run ‘aapaada mastakaas’ or from feet to heads, then only the sleeping ‘maha rakshasa parvata’ of Kumbhakarna got somewhat ‘semi-conscious’ and opened his eye flaps. Group prahaaraas of mountains boulders and pravahas of maha vrikshaas on his hands, shoulderes, stomach, feet and so on failed to wake him up but once awaken stood up. *vivṛtya vaktram vaḍavāmukhābham; niśācaro ’sau*



*vikṛtaṁ jajṛmbhe/ tasya jājṛmbhamāṇasya vaktraṁ pātālasannibham , dadṛśe meruṣṅgāgre divākara ivoditaḥ/ vijṛmbhamāṇo 'tibalaḥ pratibuddho niśācaraḥ, niśvāsaś cāsyā samjajñe parvatād iva mārutaḥ/ rūpam uttiṣṭhatas tasya kumbhakarṇasya tad babhau, tapānte sabalākasya meghasyeva vivarṣataḥ/* Then he stretched his long and strong arms and feet and his 'vikaraala mukha's' yawnings created thunderous sound reverberations was his face of 'vikaraala mukha badabaalanaagni'. *tasya dīptāgnisadrṣe vidyutsadrṣavarcaṣī, dadṛśāte mahānetre dīptāv iva mahāgrahau / ādad bubhukṣito māmśaṁ śoṇitaṁ tṛṣito 'pibat, medaḥ kumbhaṁ ca madyaṁ ca papau śakraripus tadā/ tatas tṛpta iti jñātvā samutpetur niśācarāḥ, śirobhiś ca praṇamyainam sarvataḥ paryavārayan/ sa sarvān sāntvayām āsa nairṛtān nairṛtarṣabhaḥ, bodhanād vismitaś cāpi rākṣasān idam abravīt/* His 'vishala netra dwayas' were like 'prajvalitaagni' like of 'navagrahas'. As soon as he was awoken, Maha Rakshasa felt hungry and thirsty and contented himself with 'maamsa-rakta raashis' all readied. As he was contented, the Rakshasa Shreashas were waiting in obedience, as Kumbhakarna thundered: *kimartham aham āhatya bhavadbhiḥ pratibodhitaḥ, kaccit sukuśalam rājño bhayaṁ vā neha kiṁ cana/ atha vā dhruvam anyebhyo bhayaṁ param upasthitam, yadartham eva tvaritair bhavadbhiḥ pratibodhitaḥ/ adya rākṣasarājasya bhayaṁ utpāṭayāmy aham, pātayiṣye mahendraṁ vā śātayiṣye tathānalam/ na hy alpakāraṇe suptaṁ bodhayiṣyati mām bhr̥ṣam, tad ākhyātārthatattvena matprabodhanakāraṇam/* Fellow Rakshasas! I am pleased with your obedience and attention for me, but why had you to wake me up suddenly in this manner. Hope Rakshasa Maha Raja Ravana is hale and hearty and there surely nothing untoward is happening. ! Why indeed then have you faced such an issue which prompted you to wake me up from me happy sleep. If only there were to be such a critical problem, tell me and I should be able to destroy any such unbearable development, then I should devastate the crisis warranting my having to be forcibly interfere with. *evam bruvāṇaṁ samrabdhaṁ kumbhakarṇam arimdamam, yūpākṣaḥ sacivo rājñāḥ kṛtāñjalir uvāca ha/ na no devakṛtaṁ kiṁ cid bhayaṁ asti kadā cana , na daityadānavebhyo vā bhayaṁ asti hi tādr̥ṣam , yādr̥ṣam mānuṣaṁ rājan bhayaṁ asmān upasthitam/ vānaraiḥ parvatākāir lankeyaṁ parivāritā, sītāharaṇa - samtaptād rāmān nas tumulaṁ bhayaṁ/* As Kumbhakarna stated thus, Ravana sachiva Yupaksha replied with veneration: ' Maharaja! Right now, we have to issue to counter on account of Devatas but only of manyshyas whom we rakshasas do keep on tenter hooks normally as no danana daityas never did. Parvataakaar Vaanaraas have now surrounded Lanka Samrajya right now. It is on account of Devi Sitaaparana that Shri Rama is giving us threats. *ekena vānareṇeyaṁ pūrvaṁ dagdhā mahāpurī, kumāro nihataś cākṣaḥ sānuvātraḥ sakuñjaraḥ/ svayaṁ rakṣo'dhipaś cāpi paulastyo devakaṇṭakaḥ, mṛteti saṁyuge muktārāmeṇādityatejasā/ yan na devaiḥ kṛto rājā nāpi daityair na dānavaiḥ , kṛtaḥ sa iha rāmeṇa vimuktaḥ prāṇasaṁśayāt/* Even earlier a maha vanara had surrepticiously entered Lankapuri and burnt off our city and killed Rajakumara Akshaya. This Shri Rama is like Surya himself and having defeated Maha Raja Ravana himself and shouted on our King to go get lost to Lankapuri in defence. Maha Raja now is thus facing a dilemma and tight predicament which daitya danavas to could not but Rama is seeking to perform.' *sa yūpākṣavacaḥ śrutvā bhrātur yudhi parājayam, kumbhakarṇo vivṛttākṣo yūpākṣam idam abravīt/ sarvam adyaiva yūpākṣa harisainyaṁ salakṣmaṇam, rāghavaṁ ca raṇe hatvā paścād drakṣyāmi rāvaṇam/ rākṣasāṁ tarpayiṣyāmi harīṇāṁ māmśasoṇitaiḥ, rāmalakṣmaṇayoś cāpi svayaṁ pāsyāmi śoṇitam/* As Yupaaksha reported likewise, Kumbhakarna looked enraged with infuriated looks and replied: Yupaksha! I have now determined and swear that first I should demolish the vanara sena and Rama Lakshmanas foremost and then only seek King Ravana darshan. Right away, I am anxious to rejoice vanara 'mamsa bhakshana' and 'rakta paana', besides that of Rama Lakshmanas too'. Then Yupaksha with folded hands submitted to Kumbhakarna: Maha Baaho! My request is to kindly see King Ravana before you proceed for the attack.' Then having agreed Kumbhakarna walked into Raja Mahal as Ravana was awaiting him. *bhrātuh sa bhavanam gacchan rakṣobalasamanvitaḥ, kumbhakarṇaḥ padanyāsair akampayata medinīm/ sa rājamārgam vapuṣā prakāśayan; sahasraraśmir dharaṇīm ivāṁśubhiḥ, jagāma tatrāñjalimālayā vṛtaḥ ; śatakratur geham iva svayambhuvah/ ke cic charaṇyaṁ śaraṇaṁ sma rāmaṁ; vrajanti ke cid vyathitāḥ patanti, ke cid diśaḥ sma vyathitāḥ prayānti; ke cid bhayārtā bhuvi śerate sma/ tam adriṣṅgapratimaṁ kirīṭinaṁ ; spr̥śantam ādityam ivātmatejasā , vanaukasaḥ prekṣya vivṛddham adbhutaṁ ; bhayārditā dudrūvire tatas tataḥ/* As Kumbhakarna walked across to Ravana Bhavana, he was like pralayakaala yama Raja Himself as his steps were such as earth

was on tremors. Further that situation was like Indra was approaching Brahma Deva. He was looking like a mobile mountain was his head was like a 'parvata shikhara'. Then the Vanara sena ran to 'sharanaagata vatsala' Shri Rama out of alarmed fright with 'dikbhraanti'. Kumbhakarna was just like a true mountain with a glittering makuta as of reaching Surya Deva and the vaanaras were either running away hither and thither directionless or just got stilled falling off!

## Sargas Sixty One and Sixty Two

Vibhishana traces Kumbhakarna's origin, maha bala and spells of 'deerghanidra' - Ravanaasura literally begs of full scale attack on Rama Sugriva Vaanaras to save his prestige at the stake.

*Tato rāmo mahātejā dhanur ādāya vīryavān, kirīṭinaṁ mahākāyaṁ kumbhakarṇaṁ dadarśa ha/ taṁ dṛṣṭvā rākṣasaśreṣṭhaṁ parvatākāradarśanam , kramamāṇaṁ ivākāśaṁ purā nārāyaṇaṁ prabhum/ satoyāmbudasamkāśaṁ kāñcanāṅgadabhūṣaṇam, dṛṣṭvā punaḥ pradudrāva vānarāṇāṁ mahācamūḥ / vidrutāṁ vāhinīm dṛṣṭvā vardhamānaṁ ca rākṣasaṁ , savismayam idaṁ rāmo vibhīṣaṇaṁ uvāca ha/ ko 'sau parvatasamkāśaḥ kirīṭī harilocanaḥ, laṅkāyāṁ dṛśyate vīraḥ savidyu d iva toyadaḥ/ prthivyāḥ ketubhūto 'sau mahān eko 'tra dṛśyate , yaṁ dṛṣṭvā vānarāḥ sarve vidravanti tatas tataḥ / ācakṣva me mahān ko 'sau rakṣo vā yadi vāsuraḥ, na mayaivaṁvidhaṁ bhūtaṁ dṛṣṭapūrvam kadā cana / sa prṣṭo rājaputreṇa rāmeṇākliṣṭakāriṇā, vibhīṣaṇo mahāprajāṇaḥ kākutsthaṁ idam abravīt/ yena vaivasvato yuddhe vāsavaś ca parājitaḥ, saiṣa viśravasah putraḥ kumbhakarṇaḥ pratāpavān/ etena devā yudhi dānavāś ca; yakṣā bhujamgāḥ piṣitāśanāś ca, gandharvavidyādharakimnarāś ca; sahasraśo rāghava samprabhagnāḥ/ śūlapāṇīm virūpākṣaṁ kumbhakarṇaṁ mahābalam, hantum na śekus tridaśāḥ kālō 'yam iti mohitāḥ/ prakṛtyā hy eṣa tejasvī kumbhakarṇo mahābalaḥ , anyeṣāṁ rākṣasendrāṇāṁ varadānakṛtaṁ balam/ etena jātāmātreṇa kṣudhārtena mahātmanā, haksitāni sahasrāṇi sattvānāṁ subahūny api/ teṣu sambhakṣyamāṇeṣu prajā bhayanipīḍitāḥ, yānti sma śaraṇaṁ śakraṁ tam apy arthaṁ nyavedayan/ sa kumbhakarṇaṁ kupito mahendro; jaghāna vajreṇa śitena vajrī, sa śakravajrābhīhato mahātmā ; cacāla kopāc ca bhṛśaṁ nanāda / tasya nānadyamānasya kumbhakarṇasya dhīmataḥ, śrutvā ninādaṁ vitrastā bhūyo bhūmir vitatrase/ tataḥ kopān mahendrasya kumbhakarṇo mahābalaḥ, vikṛṣyairāvatād dantaṁ jaghānorasi vāsavam/ kumbhakarṇaprahārārto vicacāla sa vāsavaḥ, tato viśeduḥ sahasā devabrahmarṣidānavāḥ/ prajābhīḥ saha śakraś ca yayau sthānaṁ svayambhuvāḥ, kumbhakarṇasya daurātmyaṁ śaśamsus te prajāpateḥ, prajānāṁ bhakṣaṇaṁ cāpi devānāṁ cāpi dharṣaṇam/ evaṁ prajā yadi tv eṣa bhakṣayiṣyati nityaśaḥ, acireṇaiva kālena śūnyo loko bhaviṣyati/ vāsavasya vacaḥ śrutvā sarvalokapitāmahāḥ, rakṣāṁsy āvāhayām āsa kumbhakarṇaṁ dadarśa ha/ kumbhakarṇaṁ samīkṣyaiva vitatrāsa prajāpatiḥ, dṛṣṭvā niśvasya caivedaṁ svayambhūr idam abravīt / dhruvaṁ lokavināśāya paurastyenāsi nirmitaḥ, tasmāt tvam adya prabhṛti mṛtakalpaḥ śaviṣyasi , brahmaśāpābhībhūto 'tha nīpapātāgrataḥ prabhoḥ/ tataḥ paramasambhrānto rāvaṇo vākyam abravīt, vivṛddhaḥ kāñcano vṛkṣaḥ phalakāle nikṛtyate/ na naptāraṁ svakaṁ nyāyyaṁ śaptum evaṁ prajāpate, na mithyāvacanaś ca tvaṁ svapsyaty eṣa na samśayaḥ, kālas tu kriyatām asya śayane jāgare tathā/ rāvaṇasya vacaḥ śrutvā svayambhūr idam abravīt, śayitā hy eṣa ṣaṇ māsān ekāhaṁ jāgariṣyati/ ekenāhnā tv asau vīraś caran bhūmim bubhukṣitaḥ, vyāttāsyo bhakṣayel lokān samkruddha iva pāvakaḥ/ so 'sau vyasanam āpannaḥ kumbhakarṇaṁ abodhayat, tvatparākramabhūtaś ca rājā samprati rāvaṇaḥ/ sa eṣa nirgato vīraḥ śibirād bhīmavikramaḥ, vānarān bhṛśasamkruddho bhakṣayan paridhāvati/ kumbhakarṇaṁ samīkṣyaiva harayo vipradudruvuḥ, katham enaṁ raṇe kruddhaṁ vārayiṣyanti vānarāḥ/ ucyantāṁ vānarāḥ sarve yantram etat samucchritam, iti vijñāya harayo bhaviṣyantiṥa nirbhayāḥ/ vibhīṣaṇavacaḥ śrutvā hetumat sumukhodgatam, uvāca rāghavo vākyam nīlaṁ senāpatiṁ tadā/ gaccha sainyāni sarvāṇi vyūhya tiṣṭhasva pāvake, dvārāṇy ādāya laṅkāyāś caryāś cāpy atha samkramān/ śailaśṛṅgāṇi vṛkṣāś ca śilāś cāpy upasamharan, tiṣṭhantu vānarāḥ sarve sāyudhāḥ śailapāṇayaḥ/ rāghaveṇa samādiṣṭo nīlo haricamūpatiḥ, śaśāsa vānarāṇikaṁ yathāvat kapikuñjarah/ tato gavākṣaḥ śarabho hanumān aṅgado nalaḥ, śailaśṛṅgāṇi ailābhā gṛhītva dvāram abhyayuh/ tato harīṇāṁ tad anīkam ugram ; rarāja śailodyatavṛkṣahastam, gireḥ samīpānugataṁ yathaiva; mahan mahāmbhodharajālam ugram/*

Shri Rama had instantly stood of readied with his ‘dhanur baanaas’ and sighted a mountain like Rakshasa approaching and asked Vibhishana about him as the vanara sena was truly alarmed and that he never heard of this walking Rakshasa Parvata earlier ever. Then Vishishana explained: Bhagavan Shri Rama! In any battle so far even Yama Dharma Raja and Mahendra too failed to harness this unique Maha Rakshasa. Indeed he always suppressed devata-daanava-yaksha-maha naaga-rakshasa-gandharva-vidyaadhara-kinnarsa as the attached thousands of times. Even his eyes are like agni jwaalas if angered and when he picks up his shula and stans firm on the battle he is of Kaala swarupa it should be difficult to even look at him let alone encounter him. His extraordinary might was owing to his ‘varadaana prapti’. Even by his very birth he was in the habit of devouring his fedlly rakshasaas too, let alone other beings in Brahma Srishti. Then Vajra dhaari Indra hurled his vajraayudha and he roared repetitively howled again and again and the ‘prajaavarga’ were shattered with utter dismay and helplessness. Then the balaka Kumbhakarna broke off the Iraavata Dantas were pulled out as a child’s play and hit Devendra’s chest with a prahaara. Indra’s heart was hurt with burning sensation as Devata, Brahmarshi, Danavas too were concerned. Indra and the Devatas reached Prajapati and said that unless the Baala Kumbhakarna continues prani bhakshana then the bhulolova vasies of various species would start dwindling day by day. *dhruvam lokavināsāya paurastyenāsi nirmitaḥ, tasmāt tvam adya prabhṛti mṛtakalpaḥ śayiṣyasi* , *brahmaśāpābhībhūto ’tha nipapātāgrataḥ prabhoḥ/ tataḥ paramasambhṛānto rāvaṇo vākyam abravīt, vivṛddhaḥ kāñcano vṛkṣaḥ phalakāle nikṛtyate/ na naptāraṁ svakaṁ nyāyāṁ śaptum evaṁ prajāpate, na mithyāvacanaś ca tvaṁ svapsyaty eṣa na saṁśayaḥ,kālas tu kriyatām asya śayane jāgare tathā/* Then Prajapati in reply to Indra addressed Kumbhakarna as follows: Decidedly Vishrava had created you to destroy by and by; now I am giving a shaap: You should lie asleep like a dead body as long as Vidhata Brahma granted your life.’ As Prajapati declared thus, Ravana was badly perturbed and appealed to Prajapati: Mahatma! It appears that what had been created as a maha vriksha to yield a golden fruit is now being severed away and your curse too has similar result. Indeed your own blessing to create Kumbhakarna is thus being negated. Hence do very kindly indicate the timings when by dear brother be awaken or sleep off. Then Swayambhu Brahma decided that one day in every half year Kumbhakarna be awaken fully.’ Vibhishana further informed Shri Rama: ‘ Rama! This is the reason why the vanra sxena is frightened away helter skelter. Having heard this, Shri Rama then accosted Vaanara Senapati Neela: ‘ Agni Nandana! Get ready now to attack with maha vrikshas and mountain boulders on the Raja Marga of Lankapuri. Then Gavaksha,Sharbha, Hanuman, Angada, were alerted too with their vriksha parvata shikhara too.

#### Sarga Sixty Two continues:

*sa tu rākṣasaśārdūlo nidrāmada- samākulah,rājamārgaṁ śriyā juṣṭaṁ yayau vipulavikramaḥ/ rākṣasānām sahasraiś ca vṛtaḥ paramadurjayaḥ , grhebhyaḥ puṣpavarṣeṇa kāryamāṇas tadā yayau /sa hemajālavitataṁ bhānubhāsvaṛadarśanam, dadarśa vipulaṁ ramyaṁ rākṣasendraniveśanam/ sa tat tadā sūrya ivābhrajālaṁ; praviśya rakṣo’dhipater niveśanam,dadarśa dūre ’grajam āsanastham; svayambhuvam śakra ivāsanastham/ so ’bhigamya grhaṁ bhrātuḥ kakṣyām abhivigāhya ca , dadarśodvignam āsīnam vimāne puṣpake gurum/ atha dṛṣṭvā daśagrīvaḥ kumbhakarṇam upasthitam , tūrṇam utthāya saṁhr̥ṣṭaḥ saṁnikarṣam upānayat / athāsīnasya paryāñke kumbhakarṇo mahābalaḥ, bhrātur vavande caraṇām kiṁ kṛtyam iti cābravīt , utpatya cainaṁ mudito rāvaṇaḥ pariśasvaje/ sa bhrātrā saṁpariśvaktō yathāvac cābhinanditaḥ, kumbhakarṇaḥ śubhaṁ divyaṁ pratipede varāsanam/ tadāsanam āśritya kumbhakarṇo mahābalaḥ, saṁraktanayanaḥ kopād rāvaṇaṁ vākyam abravīt/ kimartham aham ādṛtya tvayā rājan prabodhitaḥ, śaṁsa kasmād bhayaṁ te ’sti ko ’dya preto bhaviṣyati/ bhrātaraṁ rāvaṇaḥ kruddhaṁ kumbhakarṇam avasthitam, īṣat tu parivṛttābhyām netrābhyām vākyam abravīt/ adya te sumahān kālaḥ śayānasya mahābala, sukhitas tvaṁ na jānīṣe mama rāmakṛtaṁ bhayaṁ/ eṣa dāśarathī rāmaḥ sugrīvasahito balī, samudraṁ sabalas tīrtvā mūlaṁ naḥ parikṛntati/ hanta paśyasva laṅkāyā vanāny upavanāni ca, setunā sukham āgamya vānaraiḥ kārṇavaṁ kṛtam/ ye rākṣasā mukhyatamā hatās te vānarair yudhi, vānarāṇām kṣayaṁ yuddhe na paśyāmi kadā cana/ sarvakṣapitakośaṁ ca sa tvam abhyavapadya mām, trāyasvemām purīm laṅkāṁ bālavṛddhāvaśeṣitām/ bhrātur arthe mahābāho kuru karma suduṣkaram, mayaivam noktapūrvo hi kaś cid bhrātaḥ paramāta, tvayy asti mama ca*

*snehaḥ parā sambhāvanā ca me/ devāsura vimarḍeṣu bahuśo rākṣasaṛṣabha, tvayā devāḥ prativyūhya nirjitāś cāsurā yudhi, na hi te sarvabhūteṣu dṛśyate sadṛśo balī / kuruṣva me priyahitam etad uttamam; yathāpriyam priyaraṇabāndhavapriya, svatejasā vidhama sapatnavāhinīm; śaradghanam pavana ivodyato mahān/*

As Kumbhakarna was approaching Ravana by raja marga, Lankapuravaasis were overjoyed and were resorting to ‘pushpa varsha’ all the way, even as earth was quaking on his way. Ravana welcomed the Maha Shaktimaan brother with embraces, as Kumbhakarna after initial enquiries, asked the elder brother as to what precisely was happening, and why was he alerted suddenly. Ravana replied: Maha Bali Veera! It was long time that you have been sleeping and meanwhile we are all meanwhile subjected to ‘Rama bhaya’. Having crossed the maha samudra with Sugriva and vaanara sena is right now doing our ‘kula vinashana’. *ye rākṣasā mukhyatamā hatās te vānarair yudhi, vānarāṇām kṣayam yuddhe na paśyāmi kadā cana/ sarvakṣapitakośam ca sa tvam abhyavapadya mām, trāyasvemām purīm laṅkāṁ bālavṛddhāveśitām/ bhrātur arthe mahābāho kuru karma suduṣkaram, mayaivam noktapūrvō hi kaś cid bhrātāḥ paraṁtapa, tvayy asti mama ca snehaḥ parā sambhāvanā ca me/* These vaanara shreshthas have been by and by eliminating our Rakshasa Maha Veeraas. Maha Baaho! For my sake, you should stand by me your elder brother, and save me from this crisis. Our treasury is gradually sinking and for my sake, save my long standing reputation and Lankapuri to doom. Even in the remote past I have never requested you in this desperate manner. I have supreme confidence in you and am reposing total dependability at this critical juncture. *devāsura vimarḍeṣu bahuśo rākṣasaṛṣabha, tvayā devāḥ prativyūhya nirjitāś cāsurā yudhi, na hi te sarvabhūteṣu dṛśyate sadṛśo balī / kuruṣva me priyahitam etad uttamam; yathāpriyam priyaraṇabāndhavapriya, svatejasā vidhama sapatnavāhinīm; śaradghanam pavana ivodyato mahān/* Rakshasa Shiromani! Do you recall that at the Devaasura sangrama too you were my alternate maha veera and ensured our indelible success. Likewise, may this Maha Karya too be a thundereing triumph and I see none else who could comfortably depend on. You surely have an outstanding passion for battle by birth and nature any way and that is why do me the life saving ‘maha kaarya’ of annihilating the shatru sena into shreds like ‘prachandamaya vaayu’ pierces through and sweeps off ‘sharad ritu meghas’!

### Sarga Sixty Three

Initially having reprimanded Ravana not to have followed the basic principles of dharmika jeevana, pacified the elder brother later and asserted killings of Rama Lakshmana Sugriva Hanuman Vaanaras.

*Tasya rākṣasaṛājasya niśamya paridevitam, kumbhakarṇo babhāṣe 'tha vacanam prajahāsa ca/ dṛṣṭo doṣo hi yo 'smābhiḥ purā mantravinirṇaye, hiteṣv anabhiyuktena so 'yam āsāditas tvayā/ śīghram khalv abhyupetaṁ tvām phalaṁ pāpasya karmaṇaḥ, nirayeṣv eva patanam yathā duṣkṛtakarmaṇaḥ/ prathamam vai mahārāja kṛtyam etad acintitam , kevalam vīryadarpeṇa nānubandho vicāritaḥ/ yaḥ paścāt pūrvakāryāṇi kuryād aiśvaryam āsthitaḥ, pūrvam cottarakāryāṇi na sa veda nayānayau/ deśakālavihīnāni karmāṇi viparītavat, kriyamāṇāni duṣyanti havīmṣy aprayateṣv iva/ trayāṇām pañcadhā yogam karmaṇām yaḥ prapaśyati, sacivaiḥ samayam kṛtvā sa sabhye vartate pathi / yathāgamam ca yo rājā samayam vicikīṣati, budhyate sacivān buddhyā suhṛdaś cānupaśyati / dharmam artham ca kāmam ca sarvān vā rakṣasām pate, bhajate puruṣaḥ kāle trīṇi dvandvāni vā punaḥ/ triṣu caiteṣu yac chreṣṭham śrutvā tan nāvabudhyate, rājā vā rājamātro vā vyartham tasya bahuśrutam/ upapradānam sāntvam vā bhedaṁ kāle ca vikramam, yogam ca rakṣasām śreṣṭha tāv ubhau ca nayānayau/ kāle dharmārthakāmān yaḥ sammantrya sacivaiḥ saha, niṣevetātmavāṁl loke na sa vyasanam āpnuyāt / hitānubandham ālokya kāryākāryam ihātmanaḥ, rājā sahartathatattvajñaiḥ sacivaiḥ saha jīvati/ anabhiññāya śāstrārthān puruṣaḥ paśubuddhayaḥ, prāgalbhyād vaktum icchanti mantreṣv abhyantarīkṛtāḥ / aśāstraviduṣām teṣām na kāryam ahitam vacaḥ, arthaśāstrānabhiññānām vipulām śrīyam icchatām/ ahitam ca hitākāram dhārṣṭyā jalpanti ye narāḥ, avekṣya mantrabāhyās te kartavyāḥ kṛtyadūṣaṇāḥ / vināśayanto bhartāram sahitāḥ śatrubhir budhaiḥ, viparītāni kṛtyāni kārayantiḥ mantriṇaḥ/ tān bhartā mitrasamkāśān amitṛān mantranirṇaye, vyavahāreṇa jāñiyāt sacivān upasamhitān/ capalasyeha kṛtyāni sahasānupradhāvataḥ ,*



chidram anye prapadyante krauñcasya kham iva dvijāḥ/ yo hi śatrum avajñāya nātmānam abhirakṣati, avāpnoti hi so 'narthān sthānāc ca vyavaropyate/ tat tu śrutvā daśagrīvaḥ kumbhakarṇasya bhāṣitam, bhrūkuṭim caiva saṁcakre kruddhaś cainam uvāca ha/ mānyo gurur ivācāryaḥ kim mām tvam anuśāsati, kim evaṁ vākśramaṁ kṛtvā kāle yuktaṁ vidhīyatām / vibhramāc cittamohād vā balavīryāśrayeṇa vā, nābhipannam idānīm yad vyarthās tasya punaḥ kṛthāḥ/ asmin kāle tu yad yuktaṁ tad idānīm vidhīyatām, mamāpanayajam doṣam vikrameṇa samīkuru/ yadi khalv asti me sneho bhrātr̥tvaṁ vāvagacchasi, yadi vā kāryam etat te hṛdi kāryatamaṁ matam/ sa suhṛdyo vipannārtham dīnam abhyavapadyate, sa bandhur yo 'panīteṣu sāhāyāyopakalpate/ tam athaivam bruvāṇam tu vacanam dhīradāruṇam, ruṣṭo 'yam iti vijñāya śanaiḥ ślakṣṇam uvāca ha/ atīva hi samālakṣya bhrātaram kṣubhitendriyam, kumbhakarṇaḥ śanair vākyam babhāṣe parisāntvayan/ alam rākṣasarājendra saṁtāpam upapadya te, roṣam ca saṁparityajya svastho bhavitum arhasi/naitan manasi kartavyam mayi jīvati pārthiva, tam aham nāśayiṣyāmi yatkr̥te paritapyase/ avaśyam tu hitam vācyam sarvāvastham mayā tava, bandhubhāvād abhihitam bhrātr̥snehāc ca pārthiva/ sadṛśam yat tu kāle 'smin kartum snigdheṇa bandhunā , śatrūṇām kadanam paśya kriyamāṇam mayā raṇe/ adya paśya mahābāho mayā samaramūrdhani, hate rāme saha bhrātr̥ dravantīm harivāhinīm/ adya rāmasya tad dṛṣtvā mayānītam raṇāc chirāḥ , sukhībhava mahābāho sītā bhavatu duḥkhitā/ adya rāmasya paśyantu nidhanam sumahat priyam, laṅkāyām rākṣasāḥ sarve ye te nihatabāndhavāḥ/ adya śokaparītānām svabandhuvadhakāraṇāt, śatoror yudhi vināśeṇa karomy asrapramārjanam/ adya parvatasamkāśam sasūryam iva toyadam, vikṛṇam paśya samare sugrīvam plavageśvaram/ na paraḥ preṣaṇīyas te yuddhāyātula vikrama, aham utsādayiṣyāmi śatrūṁs tava mahābala/ yadi śakro yadi yamo yadi pāvakamārutau, tām aham yodhayiṣyāmi kubera varuṇāv api/ g-irimātraśarīrasya śitaśūladharasya me, nardatas tikṣṇadamṣṭrasya bibhīyāc ca puramdarah/ atha vā tyakṣaśtrasya mṛdgatas tarasā ripūn, na me pratimukhe kaś cic chaktaḥ sthātum jijīviṣuḥ/ naiva śaktyā na gadayā nāsinā na śitaiḥ śaraiḥ, hastābhyām eva saṁrabdho haniṣyāmy api vajriṇam/ yadi me muṣṭivegam sa rāghavo 'dya sahiṣyati, tataḥ pāsyanti bāṇaughā rudhiram rāghavasya te/ cintayā bādhyase rājan kimarthaṁ mayi tiṣṭhati, so 'ham śatruvināśāya tava niryātum udyataḥ/ muñca rāmād bhayam rājan haniṣyāmīha saṁyuge, rāghavam lakṣmaṇam caiva sugrīvam ca mahābalam, asādhāraṇam icchāmi tava dātum mahad yaśaḥ/ vadhena te dāśaratheḥ sukhāvaham; sukham samāhartum aham vrajāmi, nihatya rāmaṁ sahalakṣmaṇeṇa; khādāmi sarvān hariyūthamukhyān/ ramasva kāmam piba cāgryavāruṇīm ; kuruṣva kṛtyāni vinīyatām jvaraḥ , mayādya rāme gamite yamakṣayam; cirāya sītā vaśagā bhaviṣyati/

As Maha Ravana kept on expressing his distress to Kumbhakarna that at that critical juncture of Shri Rama's upper hand especially at his worst ever humiliation, Kumbhakarna gave an assuring smile and stated: 'Dear brother, even in the past when I myself and Vibhishana advised you you had ingored the forewarnings. (Sarga 12 above is refreshed: 'Brother Ravana: May I at the outset of your love for Sita and your kidnapping her; after all, our combined comment should be that if River Yamuna were to have landed from Yamunetri mountain top to earth then the ferocious speed could not be contained into a kundaka as the overflows would have to submerged into a Maha Sagara. In other words: if your onesided love affair had actually happened, then be prepared for the consequences also! You could have informed this Maha Sabha even far earlier well before extending a hand already burnt! Neeti Shastra underlines the need for prioritizing significant tasks of what to be handled foremost. The need for assessing the strength of enemies before flinging into attacks is the common sense as finding shortcomings and lapses in retrospection would be of wasteful endeavors; this is like the haste of Krouncha birds flying off in haste to the top of the Krouncha Mountain being unaware of the fact that the mountain itself would be broken down any time and then seek to hold the mountain boulders falling down to earth any way).

śīghram khalv abhyupetaṁ tvām phalam pāpasya karmaṇaḥ, nirayeṣv eva patanam yathā duṣkṛtakarmaṇaḥ/ prathamam vai mahārāja kṛtyam etad acintitam , kevalam vīryadarpeṇa nānubandho vicāritaḥ/ yaḥ paścāt pūrvakāryāṇi kuryād aiśvaryam āsthitaḥ, pūrvam cottarakāryāṇi na sa veda nayānaya/ Maha Raja! The past deeds of 'dushkarma' have since borne fruit already, just as the deeds of questionable nature ought to be doomed to narkaas. Maha Raja! Out of sheer arrogance and of self-

estimation, you never heeded helpful advices, quite ignoring the consequences. You have had the ‘aishvarya durabhimaana’ and ignored the ‘karana yogya neeti-aneeti karyas’. *deśakālavihīnāni karmāṇi viparītavat, kriyamāṇāni duṣyanti havīmṣy aprayateṣviva/ trayāṇām pañcadhā yogaṁ karmaṇām yaḥ prapaśyati, sacivaiḥ samayaṁ kṛtvā sa sabhye vartate pathi/ yathāgamaṁ ca yo rājā samayaṁ vicikīṣati, budhyate sacivān buddhyā suhṛdaś cānupaśyati / dharmam arthaṁ ca kāmam ca sarvān vā rakṣasāṁ pate, bhajate puruṣaḥ kāle trīṇi dvandvāni vā punaḥ/* As one would ignore the ‘deshakaala vyavaharana’ and acts contrarily to it, then ‘samskara heena agni homa havishaanna’ leads to either ‘nisbphalita’ or even ‘dushphalita’! A King should always seek the valued opinions of his mantri’s advices of pros and cons, as also of the consequences of ‘kshaya-vridhhi-sthaanarupaas’ and accordingly utilise the ‘Saama-Daana Bheda Danda chaturopaayaas’. Thus before initiating an issue which should be taken up at the ‘karyaarambha’. five inputs are essential - Man power, affordability of money power, deshakaala paristithis, vipat nivarana upayaas, and karya siddhi or the certainty assurance of success. Thus a successful King truly follows the well established precepts of neeti shastra and takes a swim of cool waters instead a hasty plunge as per his own volition with the least consideration of ‘katavya-akartavya viveka vichakshana’ would invariably led to the doom. Rakshasa Raja! Neetigjna Purushas must be able to apply the purshardhas of dharma-artha-kaama-mokshas as per the situational exigencies like the combinations of dharma artha-artha dharma- kaama artha, just as praatahkala dharma-madhaahna kaala artha and raatri kaama vidhana. *triṣu caiteṣu yac chreṣṭhaṁ śrūtvā tan nāvabudhyate, rājā vā rājamātro vā vyartham tasya bahuśrutam/ upapradānam sāntvaṁ vā bhedaṁ kāle ca vikramam, yogaṁ ca rakṣasāṁ śreṣṭha tāv ubhau ca nayānayau/ kāle dharmārthakāmān yaḥ sammantrya sacivaiḥ saha, niṣevetātmavāṁl loke na sa vyasanam āpnuyāt/* Indeed, of the three purusharthas, Dharma in any case is most desirable while in special applications the swing of balance might slightly tilt some times somewhat to artha and or kaama, but yet always on the dharma side. Rakshasa Shiromani! An ideal king must necessarily consult the mantri mandali in any case and use his own discretion apply daana-bheda-praakrama and apply the five folded criteria of Man power, affordability of money power, deshakaala paristithis, vipat nivarana upayaas, and karya siddhi, besides naya, anayaka upaayas ought not to lead to upadravasaa of this nature!. *hitānubandham ālokyā kāryākāryam ihātmanaḥ, rājā saharthatattvajñaiḥ sacivaiḥ saha jīvati/ anabhiñāya śāstrārthān puruṣaḥ paśubuddhayaḥ, prāgalbhyād vaktum icchanti mantreṣv abhyantarikṭāḥ/ aśāstraviduṣāṁ teṣāṁ na kāryam ahitam vacaḥ, arthaśāstrānabhiññānām vipulām śriyam icchatām/* A King must realise ‘artha tatvagjna’ and ‘mantri parisheelana’ and success is then assured. But pashu samaana buddhi beyond consultations would very obviously lead to disasters. At the same time, ‘shastra jnaana shunya-artha shastra anabhiñjna -ayogya mantris’ who are merely the ‘yes-men’ ministeres are bound to lead the King to disasters. *tān bhartā mitrasamkāśān amitrān mantranirñaye, vyavahāreṇa jāñīyāt sacivān upasamhitān/ capalasyeha kṛtyāni sahasānupradhāvataḥ, chidram anye prapadyante krauñcasya kham iva dvijāḥ/* Even as the king in the behavior pattern of excessive and untimely praises showereing on the king could easily realise that the minister concerned is suspicion worthy and of less dependability either due to corruptive practices or hiding incompetence. The ‘chanchal manasvi raja’ due to ‘bhoutika-maanasika durbalata’ then seeks to hit like a desperate bird seeks to hit a krouncha parvata and hurt itself. *yo hi śatrum avajñāya nātmānam abhirakṣati, avāpnoti hi so ’narthān sthānāc ca vyavaropyate/ Yaduktamiha te poorvam priyayaa menujena cha, tadeva no hitam vaakyam yathedcchasi tathaa kuru/* A King who wishes to blame and seek to jest and joke the enemy king would rundown himself without setting his own psyche in order. Your own priya Mandodari and brother Vibhishana your ‘shreyobhilaasha’ younger brother advised you repeatedly yet you seemed to have asserted your way or no way! *tat tu śrūtvā daśagrīvaḥ kumbhakarnaṣasya bhāṣitam, bhrukūṭim caiva samcakre krudhaś cainam uvāca ha/ mānyo gurur ivācāryaḥ kim mām tvam anuśāsati, kim evam vākśramam kṛtvā kāle yuktaṁ vidhīyatām/ vibhramāc cittamohād vā balavīryāśrayeṇa vā, nābhipannam idānīm yad vyarthās tasya punaḥ kṛthāḥ/* On hearing the ‘neeti vakayas’ and the retributory impact as of then, Ravana’s semi dark face got reddened with his eye brows were unduly twisted and addressed Kumbhakarana: Brother, why are you lecturing away the ‘neeti bodhanas’ like a Guru Achaarya and of which avail of these ‘bhaashanas’ now, but now come to the brass tags of the nitty gritty and my request is to do what is expected of you right now! If I had performed something out of bhrama-chitta chanchalya

or even of the support of my own ‘bala paraakramas’, whether you people might or not appreciate, this should be a mere waste of time, but even if this were to be the ‘aneeti yukta duhkha’ be rooted out right now! *asmin kāle tu yad yuktaṁ tad idānīm vidhīyatām, mamāpanayajam doṣaṁ vikrameṇa samīkuru/ yadi khalv asti me sneho bhrātrtvaṁ vāvagacchasi , yadi vā kāryam etat te hṛdi kāryatamaṁ matam / sa suhṛdyo vipannārthaṁ dīnam abhyavapadyate, sa bandhur yo ’panīteṣu sāhāyāyopakalpate/* Whatever might have happened had happened and there would be no point in digging the past, yet keeping in view our excellent relationship so far, do please consider as your intimate duty and attack the enemy to the best of your capability at this critical juncture.’ As Ravana beseeched him likewise, Kumbhakarna replied: ‘Shatrudamana Maharaja! Listen to me carefully. Please do not worry at all. I would soon reverse your agony to roaring and sensational triumph. Even as I am alive and kicking, your concern is my bounden duty and the difficulty now being faced should be kicked off. I am not merely saying so neither owing to ‘bandhu bhaava or bhratru bhava’ but as my responsibility as you would see for yourself that the enemy is totally devastated. *adya paśya mahābāho mayā samaramūrdhani, hate rāme saha bhrātrā dravanīm harivāhinīm/ adya rāmasya tad drṣtvā mayānītaṁ raṇāc chirah , sukhībhava mahābāho sītā bhavatu duhkhitā/ adya rāmasya paśyantu nidhanaṁ sumahat priyam, laṅkāyām rākṣasāḥ sarve ye te nihatabāndhavāḥ/* Maha Baaho! Do note that your sworn enemy Rama along with Lakshmana having been smashed down to earth, you should your self see how the monkey brigade should run helter skelter. Lankeshwara! You should see me only after Rama’s head falls off and show the same to you so thatg you could gift it to Sita as she should drown herself in ‘duhkha saagara’. Then you could tease her asserting that so far she was tormented by Rakshasas but now you may get relieved of ‘Shri Rama baadha’ too and most possibly she might indulge in amorous words then. *adya śokaparītānām svabandhuvadhakāraṇāt, śator yudhi vināśena karomy asrapramāṛjanam/ adya parvatasamkāśam sasūryam iva toyadam, vikīrṇam paśya samare sugrīvaṁ plavageśvaram/ na paraḥ preṣaṇīyas te yuddhāyātula vikrama, aham utsādayiṣyāmi śatrūṁ tava mahābala/* Futher the shatru sena veeraas get killed, their close relatives of the dead souls would cry out and seek to pacify each other. As parvata samanana Sugriva would get killed with rakta dhaaras emerge flowing off then he would sight sky with Surya and the bright clouds nearby. Nishachara Raja! Now this is the time that you should command me to face the shatru sena as you need not get least perturbed as to how you might wonder how to get rid of ‘Rama baadha’ any further. Be assured that even if Indra, Yama, Agni, Vaayu, Kubera, or Varuna face me then I should uproot them and throw off. I am blessed with a mountainous body structure and my simha naadaas would scare off deva danavas. I need not struggle with aayudhas like Shakti, Gada, or dhanur baanaas or swords, shulaas and such but could attack Vajra Dhari Indra too to mrityu ghaat. Ravana Raja! You suffer from Rama bhaya is it not so, don’t you worry, I should smother Rama Lakshmana Sugrivaas too. If ever I were to face Hanuman I should not leave him alive and bring glory to you for the series of such deaths.. Raja! Do initiate your celebrations now with wine and women and get rid of all the concerns of life for ever!

## Sarga Sixty Four

As Kumbhakarna boasted off his certain victory, Mahodara warned of Rama’s invincibility but the latter was infuriated, demanded Sita’s surrender and proceeded against Rama with four more Rakshasa Veeras.

*Tad uktam atikāyasya balino bāhuśālinah, kumbhakarṇasya vacanam śrutvovāca mahodarah/ kumbhakarṇakule jāto dhṛṣṭaḥ prākṛtadarśanaḥ, avalipto na śaknoṣi kṛtyaṁ sarvatra veditum/ na hi rājā na jānīte kumbhakarṇa nayānaya, tvaṁ tu kaiśorakād dhṛṣṭaḥ kevalam vaktum icchasi / sthānam vṛddhiṁ ca hānīm ca deśakālavibhāgavi, ātmanaś ca pareṣām ca budhyate rākṣasarṣabha/ yat tu śakyam balavatā kartum prākṛtabuddhinā , anupāsita vṛddhena kaḥ kuryāt tādrṣam budhaḥ / yāms tu dharmārthakāmāms tvaṁ bravīṣi prthag āśrayān, anuboddhum svabhāvena na hi lakṣaṇam asti te/ karma caiva hi sarveṣām kāraṇānām prayojanam, śreyah pāpīyasām cātra phalaṁ bhavati karmaṇām/ niḥśreyasa phalāv eva dharmārthāv itarāv api, adharmānarthayoḥ prāptiḥ phalaṁ ca pratyavāyikam/ aihalaupikaparātryam karma pumbhir niṣevyate, karmāṇy api tu kalpyāni labhate kāmam āsthitaḥ/ tatra*

*kl̥ptam idaṁ rājñā hṛdi kāryaṁ mataṁ ca naḥ , śatrau hi sāhasaṁ yat syāt kim ivātrāpanīyate/ ekasyaivābhīyāne tu hetur yaḥ prakṛtas tvayā , tatrāpy anupapannaṁ te vakṣyāmi yad asādhu ca/ yena pūrvam janasthāne bahavo 'tibalā hatāḥ, rākṣasā rāghavaṁ taṁ tvaṁ katham eko jayiṣyasi/ ye purā nirjitās tena janasthāne mahaujasah, rākṣasāṁs tān pure sarvān bhūtān adyāpi paśyasi/ taṁ simham iva saṁkruddhaṁ rāmaṁ daśarathātmajam, sarpaṁ suptam ivābuddhyā prabodhayitum icchasi/ jvalantaṁ tejasā nityaṁ krodhena ca durāsadam, kas taṁ mṛtyum ivāsahyam āsādayitum a rhati/ saṁśayastham idaṁ sarvaṁ śatroḥ pratisamāsane, ekasya gamanaṁ tatra na hi me rocate tava/ hīnārthas tu saṁddhārthaṁ ko ripuṁ prākṛto yathā , niścitaṁ jīvitatyāge vaśam ānetum icchati/ yasya nāsti manuṣyeṣu sadṛśo rākṣasottama , katham āśamsase yoddhuṁ tulyenendravivasvatoḥ/ evam uktvā tu saṁrabdhaṁ kumbhakarnaṁ mahodaraḥ, uvāca rakṣasāṁ madhye rāvaṇo lokarāvaṇam/ labdhvā punas tām vaidehīm kimarthaṁ tvaṁ prajalpasi, yadecchasi tadā sītā vaśagā te bhaviṣyati/ dṛṣṭaḥ kaś cid upāyo me sītopasthānakārakaḥ, rucitaś cet svayā buddhyā rākṣaseśvara taṁ śṛṇu / ahaṁ dvijihvaḥ saṁhrādī kumbhakarṇo vitardanaḥ, pañcarāmavadhāyaite niryāntīty avaghoṣaya/ tato gatvā vayaṁ yuddhaṁ dāsyāmas tasya yatnataḥ, jeṣyāmo yadi te śatrūn nopāyaiḥ kṛtyam asti naḥ/ atha jīvati naḥ śatrur vayaṁ ca kṛtasam̐yugāḥ, tataḥ samabhipatsyāmo manasā yat samīkṣitum/ vayaṁ yuddhād ihaṣyāmo rudhireṇa samukṣitāḥ, vidārya svatanuṁ bāṇai rāmanāmāṅkitaiḥ śitaiḥ/ bhakṣito rāghavo 'smābhir lakṣmaṇas ceti vādinaḥ, tava pādaḥ grahīṣyāmas tvaṁ naḥ kāma prapūraya/ tato 'vaghoṣaya pure gajaskandhena pārthiva, hato rāmaḥ saha bhrātrā sasainya iti sarvataḥ/ prīto nāma tato bhūtvā bhṛtyānāṁ tvaṁ arim̐dama, bhogāṁś ca parivārāṁś ca kāmāṁś ca vasudāpaya/ tato māl̐yāni vāsāṁsi vīrāṇāṁ anulepanam, peyaṁ ca bahu yodhebhyaḥ svayaṁ ca muditaḥ piba/ tato 'smīn bahuḥ bhūte kaulīne sarvato gate, praviṣyāśvāsya cāpi tvaṁ sītāṁ rahasi sāntvaya, dhanadhānyaiś ca kāmāiś ca ratnaiś caināṁ pralobhaya/ anayopadhyā rājan bhayaśokānubandhayā, akāmā tvadvaśaṁ sītā naṣṭanāthā gamiṣyati/ rañjanīyaṁ hi bhartāraṁ vinaṣṭam avagamya sā, nairāśyāt strīlaghutvāc ca tvadvaśaṁ pratipatsyate/ sā purā sukhasaṁvṛddhā sukhārḥā duḥkhakarṣitā , tvayy adhīnaḥ sukhaṁ jñātvā sarvathopagamīṣyati/ etat sunītaṁ mama darśanena; rāmaṁ hi dṛṣṭvaiva bhaved anarthaḥ , ihaiva te setsyati motsuko bhūr; mahān ayuddhena sukhasya lābhaḥ/ anaṣṭasainyo hy anavāptasam̐sayo; ripūn ayuddhena jayaṁ janādhīpa, yaśaś ca puṇyaṁ ca mahan mahīpate; śriyaṁ ca kīrtiṁ ca ciraṁ samaśnute/*

Having heard Kumbhakarna's yellings of victory shouts asking Ravana to initiate celebrations, Maha Rakshasa Mahodara addressed Mahakaaya Kumbhakarna: I am sorry to state that your body stature would not become of your mental sharpness which is of 'nimna shreni'. You have certainly used the expressions of purushardhaas of dharma-artha-kama-mokshas which our King too would be too conversant with. He is well aware of the expression of 'desha kaala paristhis' and of the capacity to adapt himself too while you being under long spells of slumber and sleep not have practical knowledge. *karma caiva hi sarveṣāṁ kāraṇānāṁ prayojanam, śreyaḥ pāpīyasāṁ cātra phalaṁ bhavati karmaṇāṁ/ niḥśreyasa phalāṁ eva dharmārthāṁ itarāṁ api, adharmānarthayoḥ prāptiḥ phalaṁ ca pratyavāyikam/ aihalaukikapāratryaṁ karma pumbhir niṣevyate, karmāṇy api tu kalpyāni labhate kāmam āsthitaḥ/* The saadhana bhutas of comfortable living are indeed the practice of trivargas of dharma-artha-kaamas and accordingly the 'shubhaashubha' consequences. 'Nishkaama bhava karmaachaana' of japa-dhyana-yagjna are distinct from 'kamyā bhaavaacharana'. The jeevaas tend to practise dharmadharma karyas and the resultant fruits are reaped either during one's ongoing life itself or as carry forwards as 'sanchita or praarabhdha'. *tatra kl̥ptam ida ṁ rājñā hṛdi kārya ṁ mataṁ ca naḥ, śatrau hi sāhasaṁ yat syāt kim ivātrāpanīyate/ ekasyaivābhīyāne tu hetur yaḥ prakṛtas tvayā, tatrāpy anupapannaṁ te vakṣyāmi yad asādhu ca/* Now Ravana Raja's 'kaamarupi purushardha sevana' is justified or not is the issue to be pondered over. May be that action could be due to the momentary 'mano chanchalata' that any praani in Brahma Shrishti would be prone to; no doubt that 'mano chanchalata' might not be justified by 'adarsha vaadis'. But in practical life, despite the dharma paripaalana, even Maha Munis do have moments of 'stree vaancha'. Hence King Ravana in a way would not be condemn-worthy downright. As King Ravana had decided once for all and



the mantris too approved albeit with a few dissent voices; in which manner could Kumbhakarna decide unilaterally that what the king had done was the meanest downright? Kumbhakarna! You have just now made a ‘yuddha ghoshana’ which too was worthy of invalidation. *yena pūrvam janasthāne bahavo ’tibalā hatāḥ, rākṣasā rāghavam taṁ tvam katham eko jayiṣyasi/ ye purā nirjitās tena janasthāne mahaujasah, rākṣasāms tān pure sarvān bhītān adyāpi paśyasi/ taṁ simham iva samkruddham rāmaṁ daśarathātmajam, sarpaṁ suptam ivābuddhyā prabodhayitum icchasi/* Shri Rama at the ‘janasthaana’ smashed down maha rakshasa veeraas like Khara Dushanas single handed; would it be a child’s play for you to do so; even earlier at the janasthaana, Rama shattered countless rakshasaas; have you taken note of that forget worthy recodrs. I am astonished at your foolhardiness to face Rama alone as you do not seem to waking up to play with a ‘maha sarpa’! *jvalantaṁ tejasā nityam krodhena ca durāsadam, kas taṁ mṛtyum ivāsahyam āsādayitum arhati / samśayastham idaṁ sarvaṁ śatroḥ pratisamāsane, ekasya gamanaṁ tatra na hi me rocate tava / hīnārthas tu samṛddhārtha m ko ripuṁ prākṛto yathā, niścitaṁ jīvitatyāge vaśam ānetum icchati/ yasya nāsti manuṣyeṣu sadṛśo rāk ṣasottama, katham āśamsase yoddhum tulyenendravivasvatoḥ/* Shri Rama is a natural ‘tejasvi’ of outstanting splendour and to incite him with provocation should be like playing with ‘mṛtyu’. Indeed how much are aware in your partial wakefullness. Our entire Rakasha Maha Veeraas headed by their King had failed to stand erect before Rama and are you still dreaming that you could fight with him all be yourself. Rakshasa shiromani! You are truly underestimating the capability of the opponent, as Rama is no less thar Indra and Surya and inviting death!’ As Mahodara Rakshasa made ‘apahaasaa’ of Kumbhakarna in the Ravana Sabha, he raised his voice and addressed King Ravana: ‘Maha Raja! Why do you not call for Sita and have her as she ought to obey you and surrender! Further make a public announcement that Mahodara, Dvijihva, Samhladi, Kumbhakarana and Vitirdana as the Pancha Maha Rakshasaas are going to attack the enemy! Then let us all the Pancha Rakshsa Veeras do our very best to encounter Rama worthy of killing or attain veera swarga.

## Sarga Sixty

### Kumbhakarna ‘Rana Yatra’ , notwithstanding spates of ‘dusshakunas’

*Sa tathoktas tu nirbhartsya kumbhakarṇo mahodaram, abravīd rākṣasaśreṣṭham bhrātaraṁ rāvaṇam tataḥ/ so ’haṁ tava bhayaṁ ghoram vadhāt tasya durātmanah, rāmasyādya pramāṛjāmi nirvairas tvam sukhībhava/ garjanti na vṛthā śūra nirjalā iva toyadāḥ , paśya sampādyamānaṁ tu garjitaṁ yudhi karmaṇā/ na marṣayati cātmānaṁ sambhāvayati nātmanā, adarśayitvā śūrās tu karma kurvanti duṣkaram/ viklavānām abuddhīnām rājñām paṇḍitamāninām, śṛṇvatām ādita idaṁ tvadvid hānām mahodara/ yuddhe kāpuruṣair nityam bhavadbhiḥ priyavādibhiḥ., rājānam anugacchadbhiḥ kṛtyam etad vināśitam/ rājaśeṣā kṛtā laṅkā kṣīṇaḥ kośo balaṁ hatam, rājānam imam āsādy suhṛccihnam amitrakam/ eṣa niryāmy aham yuddham udyataḥ śatrunirjaye, durnayaṁ bhavatām adya samīkartum mahāhave/ evam uktavato vākyam kumbhakarṇasya dhīmataḥ, pratyuvāca tato vākyam prahasan rākṣasādhipaḥ/ mahodaro ’yaṁ rāmāt tu paritrasto na samśayaḥ, na hi rocamate tāta yuddham yuddhaviśārada/ kaś cin me tvatsamo nāsti sauhṛ dena balena ca, gaccha śatruvadhāya tvam kumbhakarṇajayāya ca/ ādade niśitaṁ śūlam vegāc chatrunibarhaṇaḥ, sarvakālāyasaṁ dīptaṁ taptakāñcanabhūṣaṇam/ indrāśanisamaṁ bhīmaṁ vjrapratimagauravam, devadānavagandharvayakṣakimnarasūdanam/ rakta mālyā mahādāma svataś codgatapāvakam, ādāya niśitaṁ śūlam śatruṣoṇitarañjitam, kumbhakarṇo mahātejā rāvaṇam vākyam abravīt/ gamiṣyāmy aham ekākī tiṣṭhatv iha balaṁ mahat, adya tām kṣudhitaḥ kruddho bhakṣayiṣyāmi vānarān/ kumbhakarṇavacaḥ śrutvā rāvaṇo vākyam abravīt, sainyaiḥ parivṛto gaccha śūlamudgalapāñibhiḥ/ vānarā hi mahātmānaḥ śighrās ca vyavasāyinaḥ, ekākinam pramattaṁ vā nayeyur daśanaiḥ kṣayam/ tasmāt paramadurdharṣaiḥ sainyaiḥ parivṛto vraja, rākṣasām ahitaṁ sarvaṁ*

*śatrupakṣam nisūdaya/ athāsanāt samutpatya srajam maṇikṛtāntarām , ābabandha mahātejāḥ kumbhakarnaṣya rāvaṇaḥ/ aṅgadān aṅgulīveṣṭān varāṇy ābharaṇāni ca, hāraṁ ca śaśisaṁkāśam ābabandha mahātmanaḥ/ divyāni ca sugandhīni mālyadāmāni rāvaṇaḥ, śrotre cāsajjayām āsa śrīmatī cāsyā kuṇḍale/ kāñcanāṅgadakeyūro niṣkābharaṇabhūṣitaḥ, kumbhakarṇo bṛhatkarnaḥ suhuto 'gnir ivābabhau/ śroṇīsūtreṇa mahatā mecakena virājitaḥ, amṛtotpādane naddho bhujaṁgeneva mandaraḥ/ sa kāñcanam bhārasaḥ nivātaḥ; vidyutprabham dīptam ivātmabhāsā, ābadhyamānaḥ kavacaṁ rarāja; saṁdhyābhrasaṁvīta ivādrirājaḥ/ sarvābharaṇanaddhāṅgaḥ śūlapāṇiḥ sa rākṣasaḥ, trivikramakṛtotsāho nārāyaṇa ivābabhau/ bhrātaram saṁpariṣvajya kṛtvā cāpi pradakṣiṇam , praṇamya śirasā tasmai saṁpratathe mahābaliḥ, tam āśīrbhiḥ praśastābhiḥ preṣayām āsa rāvaṇaḥ/ śaṅkhaḍundubhinirghoṣaiḥ saṁyais cāpi varāyudhaiḥ, tam gajais ca turāṅgaiḥ ca syandanais cāmbudasvanaiḥ, anujagmur mahātmānaṁ rathino rathināṁ varam/ sarpaṁ uṣtraiḥ kharair aśvair simhadvipaṁrgadvijaiḥ , anujagmuḥ ca tam ghoram kumbhakarnaṁ mahābalaṁ/ sa puṣpavarṇair avakīryamāṇo ; dhṛtātapatraḥ śitaśūlapāṇiḥ, madotkaṭaḥ śoṇitagandhamatto; viniryayau dānavadevaśatruḥ/ padātayaś a bahavo mahānādā mahābalāḥ, anvayū rākṣasā bhīmā bhīmākṣāḥ śastrapāṇayaḥ/raktākṣāḥ sumahākāyā nīlāñjanacayopamāḥ, sūrān udyamya khaḍgāṁś ca niṣitāṁś ca paraśvadhān/ bahuvyāmāṁś ca vipulān kṣepaṇīyān durāsadān, tālaskandhāṁś ca vipulān kṣepaṇīyān durāsadān/ athānyad vapur ādāya dāruṇam lomaharṣaṇam, niṣpapāta mahātejāḥ kumbhakarṇo mahābalaḥ/ dhanuḥśataparīṇāḥ sa śaṣṭasatasamucchitaḥ, raudraḥ śakaṭacakraḥ mahāparvatasamṇibhaḥ/ saṁnipatya ca rakṣāṁsi dagdhaśailopamo mahān, kumbhakarṇo mahāvakraḥ prahasann idam abravīt/ adya vānaramukhyānāṁ tāni yūthāni bhāgaśaḥ, nirdahiṣyāmi saṁkruddhaḥ śalabhān iva pāvakaḥ/ nāparādhyanti me kāmān vānarā vanacārīṇaḥ, jātir asmadvidhānāṁ sā purodyānavibhūṣaṇam/ purarodhasya mūlaṁ tu rāghavaḥ sahalakṣmaṇaḥ, hate tasmin hataṁ sarvaṁ tam vadhiṣyāmi saṁyuge/ evaṁ tasya bruvāṇasya kumbhakarnaṣya rākṣasāḥ, nādaṁ cakrur mahāghoraṁ kampayanta ivārṇavam/ tasya niṣpatatas tūrṇam kumbhakarnaṣya dhīmataḥ, babhūvur ghorarūpāṇi nimittāni samantataḥ/ ulkāśaniyutā meghā vineduḥ ca sudāruṇāḥ, sasāgaravanā caiva vasudhā samakampata/ ghorarūpāḥ śivā neduḥ sajvālakavalair mukhaiḥ, maṇḍalāṇy apasavyāni babandhuḥ ca vihaṁgamāḥ/ niṣpapāta ca gṛdhre 'sya śūle vai pathi gacchataḥ , prāspḥuran nayanam cāsyā savyo bāhur akampata/ niṣpapāta tadā coklā jvalantī bhīmanisvanā, ādityo niṣprabhaś cāsīn na pravāti sukho 'nilaḥ/ acintayan mahotpātān utthitāṁl lomaharṣaṇān , niriyayau kumbhakarnaṣ tu kṛtāntabalacoditaḥ / sa laṅghayitvā prākāram padbhyāṁ parvatasamṇibhaḥ, dadarśābhraghaṇaprakhyāṁ vānarāṇīkam adbhutam/te drṣṭvā rākṣasaśreṣṭhaṁ vānarāḥ parvatopamam, vāyununnā iva ghanā yayuḥ sarvā diśas tadā/ tad vānarāṇīkam atipracāṇḍam; diśo dravad bhinnam ivābhrajālam, sa kumbhakarnaḥ samavekṣya harṣān; nanāda bhūyo ghanavad ghanābhaḥ/ te tasya ghoram ninadam niṣamya; yathā ninadam divi vāridasya, petur dharanyāṁ bahavaḥ plavamgā ; nikṛttamūlā iva sālavrākṣāḥ/ vipulaparighavān sa kumbhakarṇo ; ripunidhanāya viniḥsrto mahātmā, kapi gaṇabhayaṁ ādadat subhīmaḥ; prabhur iva kiṁkaraṇḍavān yugānte/*

As Mahodara gave his undesirable comments on his excited enthusiasm to encounter against Rama and followers, Kumbhakarna asserted himself and addressed King Ravana: ‘Raja! Now I would proceed against Rama and his vaanara sena and relieve you of your anxiety by viewing my ‘yuddha sthala paraakrama’. Then having asserted thus, Kumbhakarna addressed Mahodara thus: What all had blabbered to the King with stupidly, arrogance and one-uppish mischievousness, could the King himself be pleased with ! Having proved yourself of your timidity to face an encounter with heriocratic opposition, you had displayed your ‘yes, no’ kind of attitude and sought to apply brakes in my ‘vijaya yaatra’. Now the King is bereft of active assistance and the treasury is getting emptied fast, while raksha veeraas are getting scarcer by the days while one wonders that personalities like you are ‘shatrus or mitras’!’ Then Ravana intervened and said: ‘ Brother Kumbhakarna! How indeed could ever be compared with you of my ‘atmeeyata’! Now, kindly proceed to the battle ground and return with sensational victory. Do proceed like Yamaraja with shula and like Suryasamaana tejas and get rid of both the Raja Kumaras and the Vaanara Peeda! Surely the Vaanaras with one look by them of your very form and looks of ferocity

should fall off with ‘dikbhranti’ or runaway helter skelter with scare.’ Kumbhakarna was thrilled at what Ravana asserted and stepped off Lankapuri while asserting that there not be a Rakshasa Sena to be followed as he would proceed as such with a shula by his huge arms. His ‘deha kaanti’ was then like of Indra himself with vajraayudha, heavily garlanded. Ravana the asked the younger brother to allow select rakshasa veeraas as body guards too as circled around with their armoury. Then a ‘loha kavacha’ across his gigantic chest was shielded. Then Ravana embraced the brother with affection as Kumbhakarna bent his head down with admirable loyalty. As shankhaaraavaas and dundubhi naadaas were resounding, Rakshasa army followed from a distance as the foot soldiers were carrying poisonous snakes, besides armoured and trained men by camels, donkeys, lions, elephants, and even wild birds. Then Maha Kaaya Kumbhakarna addressed Rakshasa sena as follows: ‘*adya vānaramukhyānām tāni yūthāni bhāgaśaḥ, nirdahiṣyāmi saṁkruddhāḥ śalabhān iva pāvakaḥ/ nāparādhyanti me kāmam vānarā vanacāriṇaḥ, jātir asmadvidhānām sā purodyānavibhūṣaṇam/ purarodhasya mūlam tu rāghavaḥ sahalakṣmaṇaḥ, hate tasmin hataṁ sarvaṁ tam vadhiṣyāmi saṁyuge/* Rakshasaas! Just as a patanga or a kite with its tail gets ignited, I would be angered to push down select vaanara veeras as heaps of ash. How ever I feel sorry for devouring the hapless vanya vaanaras jumping in fruit gardens in the process. Actually the root causes for this disaster in Lankapuri are not these hapless vaanaraas, but Lakshmanasahita Shri Rama. In my offensive in this maha yuddha, I ought to smash them down as the vaanaras are the incidental casualties.’ Having addressed the Rakshasaas in this manner, Kumbhakarna proceeded with his ‘mahaa rana yatra’ with ‘maha garjanas’. *tasya niṣpatatas tūrṇam kumbhakarṇasya dhīmataḥ, babhūvur ghorarūpāni nimittāni samantataḥ/ ulkāśaniyutā meghā vineduś ca sudāruṇāḥ, sasāgaravanā caiva vasudhā samakampata/ ghorarūpāḥ śivā neduḥ sajvālakavalair mukhaiḥ, maṇḍalāny apasavyāni babandhuś ca vihaṁgamāḥ/* Even as the procession moved off and got momentum, crowds of ‘ulkaayukta megha amudaaya’ or intense dark cloud clusters with meteors appeared on the sky with lightnings followed severe earth quakes, and ‘samudra bhibhatsa’. Frightening groups of owls with enflamed eyes surrounded Kumbhakarna’s face and massive body frame and had attacked. As Kumbhakarna made faster steps, his shulayudha was attacked by the groups of owls. *niṣpapāta ca grdhre ’sya śūle vai pathi gacchataḥ , prāspḥuran nayanam cāsya savyo bāhur akampata/ niṣpapāta tadā coklā jvalantī bhīmanisvanā, ādityo niṣprabhaś cāsīn na pravāti sukho ’nilaḥ/ acintayan mahotpātān utthitāṁl lomaharṣaṇān , niryayau kumbhakarṇas tu kṛtāntabalacoditaḥ/* Further the attacks were on his eyes and shoulders while his left eyes were shaking severely. Simultaneously groups of meteors hit the skies making bhayankara shabdas again and again repeatedly. Yet Kumbhakarna poceeded further on and on as of ‘kaala prabhava’!

## Sarga Sixty Six

As many Vaanaras were dazed at Kumbhakarna ran way despite Angada’s appeals as either death with veera swarga, then Maha Vanaras like Neela, Gavaksha, Hanuman then dedided to confront the enemy

*Sa nanāda mahānādam samudram abhinādayan, janayann iva nirghātān vidhamann iva parvatān/ tam avadhyam maghavatā yamena varuṇena ca, prekṣya bhīmākṣam āyāntam vānarā vipradudruvuh/ tāms tu vidravato dṛṣtvā vāliputro ’ngado ’bravīt, nalam nīlam gavākṣam ca kumudam ca mahābalam/ ātmānam atra viṣṇuḥ tyā vīryāny abhijanāni ca, kva gacchata bhayatrastāḥ prākṛtā harayo yathā / sādhu saumyā nivartadhvam kiṁ prāṇān parirakṣatha, nālam yuddhāya vai rakṣo mahatīyam vibhīṣikāḥ/ mahatīm utthitām enām rākṣasānām vibhīṣikām, vikramād vidhamiṣyāmo nivartadhvam plavaṁgamāḥ/ kṛcchreṇa tu samāśvāsya saṁgamya ca tatas tataḥ, vṛkṣādrihastā harayaḥ saṁpratasthū raṇājiram / te nivṛtya tu saṁkruddhāḥ kumbhakarṇam vanaukasāḥ, nijaghnuh paramakruddhāḥ samadā iva kuñjarāḥ,*

*prāmsubhir giriśṅgaiś ca śilābhiś ca mahābalāḥ / pādapaiḥ puṣpitāgraiś ca hanyamāno na kampate, tasya gātreṣu patitā bhidyante śataśaḥ śilāḥ, pādapāḥ puṣpitāgrāś ca bhagnāḥ petur mahītale/ so 'pi sainyāni saṁkruddho vānarāṇām mahaujasām, mamantha paramāyatto vanāny agnir ivotthitāḥ/ lohītārdrās tu bahavaḥ śerate vānararṣabhāḥ, nirastāḥ patitā bhūmau tāmrapuṣpā iva drumāḥ/ laṅghayantaḥ pradhāvanto vānarā nāvalokayan, ke cit samudre patitāḥ ke cid gaganam āśritāḥ/ vadhyamānās tu te vīrā rākṣasena balīyasā, sāgaram yena te tīrṇāḥ pathā tenaiva dudruvuḥ/ te sthalāni tathā nimnam viṣaṇṇavadanā bhayāt, ṛkṣā vrkṣān samārūḍhāḥ ke cit parvatam āśritāḥ/ mamajjur arṇave ke cid guhāḥ ke cit samāśritāḥ, niṣeduh plavagāḥ ke cit ke cin naivāvatasthire/ tām samīkṣyāṅgado bhaṅgān vānarān idam abravīt, avatiṣṭhata yudhyāmo nivartadhvam plavamgamāḥ/ bhagnānām vo na paśyāmi parigamya mahīm imām, sthānam sarve nivartadhvam kim prāṇān parirakṣatha/ nirāyudhānām dravatām asaṁgagatipauruṣāḥ, dārā hy apahasiṣyanti sa vai ghātas tu jīvitaṁ/ kuleṣu jātāḥ sarve sma vistīrṇeṣu mahatsu ca, anāryāḥ khalu yad bhītās tyaktvā vīryam pradhāvata/ vikatthanāni vo yāni yadā vai janasaṁsadi, tāni vaḥ kva ca yatāni sodagrāṇi mahānti ca/ bhīrupravādāḥ śrūyante yas tu jīvati dhikkṛtaḥ, mārگاḥ satpuruṣair juṣṭaḥ sevyatām tyajyatām bhayam/ śayāmahe vā nihataḥ pṛthivyām alpajīvitaḥ, duṣprāpam brahmalokaṁ vā prāpnumo yudhi sūditāḥ, saṁprāpnuyāmaḥ kīrtim vā nihatya śatrum āhave/ na kumbhakarṇaḥ kākutstham dṛṣṭvā jīvan gamiṣyati , dīpyamānam ivāsāḍya pataṁgo jvalanam yathā/ palāyanena coddiṣṭāḥ prāṇān rakṣāmahe vayam, ekena bahavo bhagnā yaśo nāśam gamiṣyati/ evam bruvāṇam tam sūram aṅgadaṁ kanakāṅgadam, dravamāṅś tato vākyam ūcuḥ sūravigarhitam/ kṛtam naḥ kadanam ghoram kumbhakarṇena rakṣasā, na sthānakālo gacchāmo dayitam jīvitaṁ hi naḥ/ etāvad uktvā vacanam sarve te bhejire diśaḥ bhīmam bhīmākṣam āyāntam dṛṣṭvā vānarayūthapāḥ/ dravamāṅś tu te vīrā aṅgadena valīmukhāḥ, sāntvaiś ca bahumānaiś ca tataḥ sarve nivartitāḥ/ ṛṣabhaśarabhamainadadhūmranīlāḥ; kumudasuṣeṇagavākṣarambhatārā, dvivida panasa vāyuputamukhyās; tvaritatarābhimukham raṇam prayātāḥ/*

As soon as Kumbhakarna left the portals of Lankapuri, Vaanara samuha was frightened to the core and as the mountain like Maha Rakshasi had even lodt their consciousness. As the Vanaras were aghast, Vaanara Jyeshtha Angada addressed Nala, Neela, Gavaksha, Kumudaadi Vanara Shereshtas: Vaanara Veeraas! You are all originated from excellent origin and upbringing but behaving like ordinary monkeys! If this were to be so you might as well get back to kishkinda at once ad try to save your lives. You should realise that these so called Maha Rakshasaas do look frightening and massive but without the grit and power of endurance as they have ‘mayaa swarupas’without the inner strength. Hence, be brave and get ready to fece the situation with robust and clenched fist and might.We the true vanara shreshthas with uprooted maha vrikshas on shoulders and forceful flingings or in the art of ‘dwandwa yuddha’ are simply amazing and are capable of mindless totally bereft of mental acumen, perseverance and resolve. As per the timely exhortation of Angada, the rest of the Vaanara Veeraas alerted their own vaanar soldiers pulled up maha vrikshas and mountain boulders and encountered with renewsd resolve the mountain shaped Kumbhakarna. *te nivṛtya tu saṁkruddhāḥ kumbhakarṇam vana ukasaḥ, nijaghnuh paramakruddhāḥ samadā iva kuñjarāḥ, prāmsubhir giriśṅgaiś ca śilābhiś ca mahābalāḥ / pādapaiḥ puṣpitāgraiś ca hanyamāno na kampate, tasya gātreṣu patitā bhidyante śataśaḥ śilāḥ, pādapāḥ puṣpitāgrāś ca bhagnāḥ petur mahītale/* As the Vanara Shershtas attacked Kumbhakarna was hardly affected and made further simha garjanas. His chest, thighs, and firm footings were least affected by the incessant rains of maha vrikshas and boulderess proved ineffective as the rolled down to earth. Instead, he got further and further infuriated vengefully and kept on lifiting and devouring vanaras as a feastful ‘swaadu bhojana’ often gulping their blood. *so 'pi sainyāni saṁkruddho vānarāṇām mahaujasām, mamantha paramāyatto vanāny agnir ivotthitāḥ/ lohītārdrās tu bahavaḥ śerate vānararṣabhāḥ, nirastāḥ patitā bhūmau tāmrapuṣpā iva drumāḥ/ laṅghayantaḥ pradhāvanto vānarā nāvalokayan, ke cit samudre patitāḥ ke cid gaganam āśritāḥ/ vadhyamānās tu te vīrā rākṣasena balīyasā, sāgaram yena te tīrṇāḥ pathā tenaiva dudruvuḥ/* The entire scene at that time was like ‘maha daavaanala’ was spreading the mahaaranya to ashes. Numberless Vaanaras were struggling with death as crushd down to earth as their rakta naadis were burst off drenching their blood streams. The survinig vaanaraas scaled of the heaps of ‘parvata seshas’ and ran here and there for atma rakshana with scare and anxiety. Some ran to the sea shore either to drown



in or fly off up the sky. As the Maha Raksasa was playful mischievously some spill over vanaras had even run towards Lankapuri too and running back again. *te sthalāni tathā nimnam viṣaṇṇavadanā bhayāt, ṛkṣā ṛkṣān samārūdhāḥ ke cit parvatam āsritāḥ / mamajjur arṇave ke cid guhāḥ ke cit samāsritāḥ, niṣeduh plavagāḥ ke cit ke cin naivāvatasthire/ tām samīkṣyāṅgado bhaṅgān vānarān idam abravīt, avatiṣṭhata yudhyāmo nivartadhvam plavaṅgamāḥ/* As the frightened vaanaras thus running for self defence were looking pale and pastel looking heads down running to tree tops and mountain heights. The frightening scene at that time was of countless vanara bhallukas swimming in the sea, some tottering on parvata shikharaas, and some like living corpses. Then Angada screamed at the running away vaanaras for ‘atma rakshana’ and shouted: wait wait vanaras! United we will win and divided we die! Your families would put you to shame and the house wives keep insulting life long: *bhīrupravādāḥ śrūyante yas tu jīvati dhikṛtaḥ , mārgaḥ satpuruṣair juṣṭaḥ sevyatām tyajyatām bhayam/ śayāmahe vā nihatāḥ prthivyām alpajīvītāḥ, duṣprāpam brahmalokaṁ vā prāpnumo yudhi sūditāḥ, samprāpnuyāmaḥ kīrtim vā nihatya śatrum āhave/* Those timid beings even of excellent family background are a deadloss on earth and try to follow the path of ‘sadpuruṣas’ of everlasting fame to the family. Timidity is worse than atmaarpana for the cause of vindication of dharma and nyaaya. Vaanaraas! When you fall down to earth, we should never be disgraced. Even as an ‘alpajeevi’ when fallen succumbed to death on a battle ground is directed to brahma loka for lasting happiness. Yet ‘yuddha paraanmukhas’ are distinctly denied access to either fame here or there but directed to naraka lokaas merely. *etāvad uktvā vacanam sarve te bhejire diṣaḥ bhūmam bhīmākṣam āyāntam dṛṣtvā vānarayūthapāḥ/ dravamāṇās tu te vīrā aṅgadena valīmukhāḥ, sāntvaiś ca bahumānaiś ca tataḥ sarve nivartitāḥ/ ṛṣabhaśarabhamaindadhūmranīlāḥ; kumuda suṣeṇa gavākṣarambhatārā, dvivida panasa vāyuputramukhyās; tvaritatarābhimukham raṇam prayātāḥ/* As Vaanara Yuva Raja addressed the vaanara yoddhas who dispersed out of Kumbakarnas’ fright and rallied them around him once again and waited for the instructions of Vanara King Sugriva. Then Vaanara Shresthas of superior ranking like Rishabha, Sharabha, Mainda, Dhumra, Neela, Kumuda, Sushena, Gavaaksha Rambha, Taara, Dwivida, Panasa, and Hanuman mover forward to face Maha Rakshasa Kumbhakarna.

## Sarga Sixty Seven

Displaying initial ‘prataapa’ against Angada, Sugriva and Hanuman, Kumbhakarna calling Lakshmana as ‘baalaka’ attacks Rama who had systematically slashed off his right and left shoulders and finally his head and body to the thrill of Vanaras and the dismay of Ravana and Rakshasaas

*Te nivṛttā mahākāyāḥ śrutvāṅgadavacas tadā , naiṣṭhikīm buddhim āsthāya sarve saṁgrāmakāṅkṣiṇaḥ/ samudīritavīryās te samāropitavikramāḥ, paryavasthāpitā vākyair aṅgadena valīmukhāḥ/ prayātās ca gatā harṣam maraṇe kṛtaniścayāḥ , cakruḥ sutumulam yuddham vānarās tyaktajīvītāḥ/ atha ṛkṣān mahākāyāḥ sāmūni sumahānti ca, vānarās tūrṇam udyamya kumbhakarṇam abhidhravan/ sa kumbhakarṇaḥ saṁkruddho gadām udyamya vīryavān, ardayan sumahākāyaḥ samantād vyākṣipad ripūn/ śatāni sapta cāṣṭau ca sahasrāṇi ca vānarāḥ, prakīrṇāḥ śerate bhūmau kumbhakarṇena pothitāḥ/ ṣoḍaśāṣṭau ca daśa ca vimśat trimśat tathaiva ca, parikṣipyā ca bāhubhyām khādan viparidhāvati, bhakṣayan bhṛṣasaṁkruddho garuḍaḥ pannagān iva/ hanūmān śailaśṛṅgāṇi ṛkṣāṁś ca vividhān bahūn, vavarṣa kumbhakarṇasya śirasy ambaram āsthitāḥ/ tāni parvataśṛṅgāṇi śūlena tu bibheda ha , babhaṇja ṛkṣavarṣam ca kumbhakarṇo mahābalaḥ / tato harīṇām tad anīkam ugrām ; dudrāva śūlam niśitam pragrhya, tasthau tato ’syāpatataḥ purastāt ; mahīdharāgram hanumān pragrhya / sa kumbhakarṇam kupito jaghāna; vegena śailottamabhīmākāyam, sa cukṣubhe tena tadābhibūto; medārdragātiro rudhirāvasiktaḥ/ sa śūlam āvidhya taditprakāśam; girim yathā prajvalitāgraśṛṅgam, bāhvantare mārutim ājaghāna; guho ’calaṁ krauñcam ivograśaktyā/ sa śūlanirbhinna mahābhujāntaraḥ; pravahvalaḥ śonitam udvaman mukhāt, nanāda bhūmam hanumān mahāhave; yugāntameghastanitasvanopamam/ tato vineduh sahasā prahrṣṭā ; rakṣogaṇās tam vyathitam samīkṣya, plavaṅgamās tu vyathitā bhayārtāḥ; pradudruvuh saṁyati kumbhakarṇāt/ nīlaś cikṣepa śailāgram kumbhakarṇāya dhīmate, tam āpatantam saṁprekṣya muṣṭinābhijaghāna ha/ muṣṭiprahārābhihataṁ tac chailāgram vyaśīryata,*

savisphulibghvṅgam saṁvālam nipapāta mahitale/ ṛṣabhaḥ śarabho nīlo gavākṣo gandhamādanah , pañcavānaraśārdūlāḥ kumbhakarṇam upādravan/ śailair vṛkṣais talaiḥ pādair muṣṭibhiḥ ca mahābalāḥ , kumbhakarṇam mahākāyam sarvato 'bhiniḥ jaghnire/ sparśān iva prahārāms tān vedayāno na vivyathe, ṛṣabham tu mahāvegāḥ bāhubhyāḥ pariśasvaje/ kumbhakarṇabhujābhyāḥ tu pīḍito vānararṣabhaḥ, nipapātarṣabho bhīmaḥ pramukhāgataśoṇitaḥ, muṣṭinā śarabham hatvā jānūnā nīlam āhave, ājaghāna gavākṣam ca talenendrariṇi tadā./ dattapraharavyathitā mumuhuh śoṇitokṣitāḥ, nipetus te tu medinyām nikṛtā iva kiṁśukāḥ/ teṣu vānaramukhyeṣu patiteṣu mahātmasu, vānarāṇāḥ sahasrāṇi kumbhakarṇam pradudruvuh/ tam śailam iva śailābhāḥ sarve tu plavagarṣabhāḥ, samāruhya samutpatya dadamśuś ca mahābalāḥ/ tam nakhair daśanaiś cāpi muṣṭibhir jānubhis tathā, kumbhakarṇam mahākāyam te jaghnuh plavagarṣabhāḥ/ sa vānaraśahasraḥ tair ācītaḥ parvatopamāḥ, rarāja rākṣasavyāghro girir ātmaruhair iva/ bāhubhyāḥ vānarān sarvān pragṛhya sa mahābalaḥ, bhakṣayām āsa saṁkruddho garuḍaḥ pannagān iva/ prakṣiptāḥ kumbhakarṇena vaktre pātālasaṁnibhe, nāsā puṭābhyāḥ nirjagmuḥ karṇābhyāḥ caiva vānarāḥ/ bhakṣayan bhṛṣasamkruddho harīn parvatasamnibhaḥ , babhaṇja vānarān sarvān saṁkruddho rākṣasottamaḥ/ māmsaśoṇitasamkledām bhūmiḥ kurvan sa rākṣasaḥ, cacāra harisainyeṣu kālāgnir iva mūrchitaḥ/ vajrahasto yathā śakraḥ pāśahasta ivāntakaḥ, śūlahasto babhau tasmin kumbhakarṇo mahābalaḥ/ yathā śuṣkāṇy arāṇyāni grīṣme dahati pāvakaḥ, tathā vānaraśainyāni kumbhakarṇo vinirdahat/ tatas te vadhyamānās tu hatayūthā vināyakaḥ, vānarā bhayasamvignā vinedur visvaram bhṛṣam/ anekāśo vadhyamānāḥ kumbhakarṇena vānarāḥ, rāghavam śaraṇam jagmur vyathitāḥ khinnacetasaḥ/ tam āpatantaḥ saṁprekṣya kumbhakarṇam mahābalaḥ, utpapāta tadā vīraḥ sugrīvo narādhipaḥ/ sa parvatāgram utkṣipya samāvidhya mahākapiḥ, abhidudrāva vegena kumbhakarṇam mahābalaḥ/ tam āpatantaḥ saṁprekṣya kumbhakarṇaḥ plavaṅgamam, tasthau vivṛtasarvāṅgo vānarendrasya saṁmukhaḥ/ kapiśoṇitadigdhāṅgam bhakṣayantaḥ mahākapiḥ, kumbhakarṇam sthitam dṛṣtvā sugrīvo vākyam abravīt/ pātitaś ca tvayā vīrāḥ kṛtaḥ karma suduṣkaram , bhakṣitāni ca sainyāni prāptaḥ te paramaḥ yaśaḥ/ tyaja tad vānarāṇīkaḥ prākṛtaiḥ kiṁ kariṣyasi , sahasvaikaḥ nipātaḥ me parvatasyaśya rākṣasa/ tad vākyam harirājasya sattvadhairyasamanvitam, śrutvā rākṣasaśārdūlāḥ kumbhakarṇo 'bravīd vacaḥ/ prajāpates tu pautras tvam tathāivarkṣarajahsutaḥ, śrutapauruṣasampannas tasmād garjasi vānara/ sa kumbhakarṇasya vaco niśamya; vyāvidhya śailam sahasā mumoca, tenājaghānorasi kumbhakarṇam; śailena vajrāśanisamnibhena/ tac chailaśṛṅgam sahasā vikīrṇam ; bhujāntare tasya tadā viśāle, tato viśeduḥ sahasā plavaṅgamā; rakṣogaṇāś cāpi mudā vineduh/ sa śailaśṛṅgābhīhataś cukopa ; nanāda kopāc ca vivṛtya vaktram , vyāvidhya śūlam ca taḍitprakāśam ; cikṣepa haryṛkṣapater vadhāya / tat kumbhakarṇasya bhujapravidham; śūlam śitam kāñcanadāma - juṣṭam, kṣipraḥ samutpatya nigrhya dorbhyāḥ; babhaṇja vegena suto 'nilasya/ kṛtaḥ bhārasahasrasya śūlam kālāyasam mahat, babhaṇja janaum āropya prahrṣṭaḥ plavagarṣabhaḥ / sa tat tadā bhagnam avekṣya śūlam; cukopa rakṣo'dhipatir mahātmā, utpātya laṅkāmalayāt sa śṛṅgam ; jaghāna sugrīvam upetya tena/ sa śailaśṛṅgābhīhato viśamjñāḥ; papāta bhūmau yudhi vānarendraḥ, tam prekṣya bhūmau patitaḥ viśamjñāḥ ; neduh prahrṣṭā yudhi yātudhānāḥ / tam abhyupetyādbhutaghoravīryam; sa kumbhakarṇo yudhi vānarendram, jahāra sugrīvam abhipragṛhya; yathānilo megham atipracāṇḍaḥ/ sa tam mahāmeghanikāśarūpam; utpātya gacchan yudhi kumbhakarṇaḥ, rarāja merupratimānarūpo; merur yathātyucchritaghorāśṛṅgaḥ/ tataḥ samutpātya jagāma vīraḥ; saṁstūyamāno yudhi rākṣasendriḥ, śṛṇvan ninādam tridaśālayānām ; plavaṅgarājagrahavismitānām/ tatas tam ādāya tadā sa mene; harīndram indropamam indravīryaḥ, asmin hr̥te sarvam idaḥ hr̥taḥ syāt ; sarāghavam sainyam itīndraśatruḥ/ vidrutāḥ vāhinīm dṛṣtvā vānarāṇāḥ tatas tataḥ , kumbhakarṇena sugrīvam grhītaḥ cāpi vānaram/ hanūmāś cintayām āsa matimān mārutātmajaḥ, evam grhīte sugrīve kiṁ kartavyam mayā bhavet/ yad vai nyāyām mayā kartum tat kariṣyāmi sarvathā, bhūtvā parvatasamkāśo nāśayisyāmi rākṣasam/ mayā hate saṁyati kumbhakarṇe; mahābale muṣṭiviśīrṇadehe, vimocite vānarapārthive ca ; bhavantu hr̥ṣṭāḥ pravagāḥ samagrāḥ/ atha vā svayam apy eṣa mokṣam prāpsyati pārthivaḥ, grhīto 'yam yadi bhavet tridaśaiḥ sāsuroragaiḥ/ manye na tāvad ātmānam budhyate vānarādhipaḥ, śailaprahārābhi - hataḥ kumbhakarṇena saṁyuge/ ayam muhūrtāt sugrīvo labdhasamjñō mahāhave, ātmano vānarāṇāḥ ca yat pathyam tat kariṣyati/ mayā tu mokṣitasyaśya sugrīvasya mahātmanaḥ, aprītaś ca bhavet kaṣṭā kīrtināśāś ca śāśvataḥ/ tasmān muhūrtam kāṅkṣiṣye vikramaḥ pārthivasya naḥ, bhinnam ca vānarāṇīkaḥ tāvad āśvāsyaṁy aham/ ity evam cintayitvā tu hanūmān mārutātmajaḥ, bhūyaḥ saṁstambhayām āsa

vānarāṇām mahācamūm/ sa kumbhakarṇo 'tha viveśa laṅkāṁ; sphurantam ādāya mahāharim tam, vimānacaryāgrhagopurasthaiḥ; puṣpāgryavarṣair avakīryamāṇaḥ/ tataḥ sa saṁjñām upalabhya kṛccchrād; balīyasas tasya bhujāntarasthaḥ, avekṣamāṇaḥ purarājamārgam; vicintayām āsa muhur mahātmā/ evaṁ grhītena katham nu nāma ; śakyam mayā saṁprati kartum adya, tathā kariṣyāmi yathā harīṇām; bhaviṣyatiṣṭam ca hitam ca kāryam/ tataḥ karāgraiḥ sahasā sametya; rājā harīṇām amarendraśatroḥ, nakhaiś ca karṇau daśanaiś ca nāsām; dadamśa pārśveṣu ca kumbhakarṇam/ sa kumbhakarṇau hṛtakarṇanāso; vidāritas tena vimarditaś ca, roṣābhibhūtaḥ kṣatajārdragātraḥ; sugrīvam āvidhya pipeṣa bhūmau/ sa bhūtale bhīmabalābhipiṣṭaḥ; surāribhis tair abhihanyamāṇaḥ jagāma kham vegavad abhyupetya; punaś ca rāmeṇa samājagāma/ karṇanāsā vihīnasya kumbhakarṇo mahābalaḥ, rarāja śoṇitotsikto giriḥ prasravaṇair iva/ tataḥ sa puryāḥ sahasā mahātmā; niṣkramya tad vānarasainyam ugram, babhākṣa rakṣo yudhi kumbhakarṇaḥ; prajā yugāntāgnir iva pradīptaḥ/ bubhukṣitaḥ śoṇitamāmsagr̥dhnūḥ; praviṣya tad vānarasainyam ugram, cakḥāda rakṣāmsi harīn piśācān; r̥kṣāms ca mohād yudhi kumbhakarṇaḥ / ekaṁ dvau trīn bahūn kruddho vānarān saha rākṣasaiḥ, samādāyaikahastena pracikṣepa tvaran mukhe/ saṁprasravaṁs tadā medaḥ śoṇitam ca mahābalaḥ, vadhyamāno nagendrāgrair bhakṣayām āsa vānarān, te bhakṣyamāṇā harayo rāmam jagmus tadā gatim/ tasmin kāle sumitrāyāḥ putraḥ parabalārdanaḥ, cakāra lakṣmaṇaḥ kruddho yuddham parapuramjayah/ sa kumbhakarṇasya śarāṇi śarīre sapta vīryavān, nicakhānādade cānyān visasarja ca lakṣmaṇaḥ/ atikramya ca saumitrim kumbhakarṇo mahābalaḥ, rāmam evābhidudrāva dārayann iva medinīm/ atha dāśarathī rāmo raudram astram prayojayan, kumbhakarṇasya hṛdaye sasarja niṣitāṇi śarān / tasya rāmeṇa viddhasya sahasābhipradhāvataḥ, aṅgāramiśrāḥ kruddhasya mukhān niṣcerur arcīśaḥ/ tasyorasi nimagnāś ca śarā barhiṇavāsasaḥ, hastāc cāsyā paribhraṣṭā papātorvyām mahāgadā/ sa nirāyudham ātmānam yadā mene mahābalaḥ, muṣṭibhyām cāraṇābhyām ca cakāra kadanam mahat/ sa bāṇair atividhāṅgaḥ kṣatajena samukṣitaḥ, rudhiram parisusrāva giriḥ prasravaṇān iva/ sa tivreṇa ca kopena rudhireṇa ca mūrchitaḥ, vānarān rākṣasān r̥kṣān khādan viparidhāvati / tasmin kāle sa dharmātmā lakṣmaṇo rāmam abravīt, kumbhakarṇavadhe yukto yogān parimṛśan bahūn/ naivāyam vānarān rājan na vijānāti rākṣasān, mattaḥ śoṇitagandhena svān parāms caiva khādati/ sādhy enam adhirohantu sarvato vānararṣabhāḥ, yūthapāś ca yathāmukhyās tiṣṭhantv asya samantataḥ/ apy ayam durmatīḥ kāle gurubhāraprapīditaḥ, prapatan rākṣaso bhūmau nānyān hanyāt plavaṅgamān/ tasya tadvacanaṁ śrutvā rājaputrasya dhīmataḥ, te samāruruhur hṛṣṭāḥ kumbhakarṇam plavaṅgam āḥ/ kumbhakarṇas tu saṁkruddhaḥ samārūḍhaḥ plavaṅgamaiḥ, vyadhūnayat tān vegena duṣṭahastīva hastipān/ tān dṛṣtvā nirdhūtān rāmo ruṣṭo 'yam iti rākṣasaḥ, samutpapāta vegena dhanur uttamam ādade/ sa cāpam ādāya bhujamgakalpaṁ; dṛḍhajyam ugram tapanīyacitr am, harīn samāśvāsya samutpapāta; rāmo nibaddhottamatūṇabāṇaḥ/ sa vānaragaṇaiś tais tu vṛtaḥ paramadurjayah , lakṣmaṇānucarō rāmaḥ saṁpratathe mahābalaḥ/ sa dadarśa mahātmānam kirīṭinam arimdamam, śoṇitāplutasarvāṅgam kumbhakarṇam mahābalaṁ/ sarvān samabhidhāvantaṁ yathāruṣṭam diśā gajam, mārgamāṇam harīn kruddham rākṣasaiḥ parivāritam/ vindhyamandarasaṁkāśam kāñcanāṅgadabhūṣaṇam, sravantaṁ rudhiram vaktrād varṣamegham ivotthitam/ jihvayā parilihyantaṁ śoṇitam śoṇitokṣitam, mṛdnantaṁ vānarānīkam kālāntakayamopamam/ tam dṛṣtvā rākṣasaśreṣṭham pradīptānalavarcasam , visphārayām āsa tadā karmukam puruṣarṣabhaḥ/ sa tasya cāpanirghoṣāt kupito nairṛtarṣabhaḥ , amṛṣyamāṇas tam ghoṣam abhidudrāva rāghavam, tatas tu vātoddhatameghakalpaṁ; bhujamgarājottamabhogabāhum, tam āpatantaṁ dharaṇīdharābham; uvāca rāmo yudhi kumbhakarṇam/ āgaccha rakṣo 'dhipamā viśādam ; avasthito 'ham pragrhītacāpaḥ, avehi mām śakrasapatna rāmam; ayam muhūrtād bhavitā vicetāḥ/ rāmo 'yam iti vijñāya jahāsa vikṛtasvanam , pātayann iva sarveṣām hṛdayāni vanauka./ prahasya vikṛtam bhīmam sa meghasvanitopamam, kumbhakarṇo mahātejā rāghavam vākyam abravīt/ nāham virādho vijñeyo na kabandhaḥ kharo na ca, na vālī na ca mārīcaḥ kumbhakarṇo 'ham āgataḥ/ paśya me mudgaram ghoram sarvakālāyasaṁ mahat, anena nirjitā devā dānavāś ca mayā purā/ vikarṇanāsa iti mām nāvajñātum tvam arhasi, svalpāpi hi na me pīḍā karṇanāsāvināśanāt/ darśayekṣvākuśārdūla vīryam gātreṣu me laghu, tatas tvām bhakṣayiṣyāmi dṛṣṭapauruṣavikramam/ sa kumbhakarṇasya vaco niśamya; rāmaḥ supuṅkhān visasarja bāṇān, tair āhato vajrasamapravegair; na cukṣubhe na vyathate surāriḥ/ yaiḥ sāyakaiḥ sālavarā nikṛtā ; vālī hato vānarapuṅgavaś ca, te kumbhakarṇasya tadā śarīram; vajropamā na vyathayām pracakruḥ/ sa vāridhārā iva sāyakāms tān; pibaṇi śarīreṇa mahendraśatruḥ,

jaghāna rāmasya śarapravegam; vyāvidhya tam mudgaram ugravegam/ tatas tu rakṣaḥ kṣatajānuliptam; vitrāsanam devamahācamūnām, vyāvidhya tam mudgaram ugravegam; vidrāvayām āsa camūm harīṇām/ vāyavyam ādāya tato varāstram; rāmaḥ pracikṣepa niśācarāya, samudgaram tena jahāra bāhum ; sa kṛttabāhus tumulam nanāda / sa tasya bāhur giriśṛṅgakalpaḥ ; samudgaro rāghavabāṇakṛttaḥ, papāta tasmin harirājasainye; jaghāna tām vānaravāhinīm ca/ te vānarā bhagnahatāvaśeṣāḥ; paryantam āśritya tadā viṣaṇṇāḥ, pravepitāṅgā dadṛśuḥ sughoram ; narendrarakṣo 'dhipasamnipātam/ sa kumbhakarṇo 'stranikṛttabāhur; mahān nikṛttāgra ivācalendraḥ, utpāṭayām āsa kareṇa vṛkṣam; tato 'bhidudrāva raṇe narendram/ tam tasya bāhum saha sālavrkṣam ; samudyatam pannagabhogakalpam, aindrāstrayuktena jahāra rāmo; bāṇena jāmbūnadacitritena/ sa kumbhakarṇasya bhujo nikṛttaḥ ; papāta bhūmau girisamnikāśaḥ, viveṣtamāno nijaghāna vṛkṣāṇi ; śailāṇi śilāvānararākṣasāmś ca/ tam chinnabāhum samavekṣya rāmaḥ; samāpatantam sahasā nadantam, dvāv ardhaçandrau niṣitau pragṛhya ; ciccheda pādaḥ yudhi rākṣasasya/ nikṛttabāhur vinikṛttapādo ; vidārya vaktram vaḍavāmukhābham, dudrāva rāmam sahasābhigarjan; rāhur yathā candram ivāntarikṣe/ apūrayat tasya mukham śitāgrai; rāmaḥ śarair hemapinaddhapuṅkhaiḥ, sa pūrṇavaktro na śaśāka vaktum ; cukūja kṛcchreṇa mumoha cāpi / athādade sūryamarīcikalpam; sa brahmadaṇḍāntakakālkalpam, ariṣṭam aindraḥ niṣitam supuṅkham; rāmaḥ śaram mārutatulyavegam/ tam vajrajāmbūnadacāruṇikam; pradīptasūryajvalanaprakāśam, mahendravajrāsanitulyavegam; rāmaḥ pracikṣepa niśācarāya/ sa sāyako rāghavabāhucodito; diśaḥ svabhāṣā daśa samprakāśayan, vidhūmavaiśvānaradīptadarśano; jagāma śakrāsanitulyavikramaḥ/ sa tan mahāparvatakūṭasam nibham; vivṛttadamṣṭram calacārukuṇḍalam , cakarta rakṣo 'dhipateḥ śiras tadā; yathaiva vṛtrasya purā purāṇdarāḥ / tad rāmabāṇābhihatam papāta; rakṣaḥśiraḥ parvatasamnikāśam, babhaṇja caryāgrhagopurāṇi; prākāram uccam tam apāṭayac ca/ tac cātikāyam himavatprakāśam; rakṣas tadā toyanidhau papāta, grāhān mahāmīnacayān bhujaṅgamān; mamarda bhūmim ca tathā viveśa/ tasmir hate brāhmaṇadevaśatrau; mahābale saṁyati kumbhakarṇe, cacāla bhūr bhūmidharāś ca sarve; harṣāc ca devās tumulam praṇeduḥ/ tatas tu devarṣimahasipannagāḥ; surāś ca bhūtāni suparṇaguhyakāḥ, sayakṣagandharvagaṇā nabhogatāḥ; praharṣitā rāma parākrameṇa/ praharṣam tīyur bahavas tu vānarāḥ; prabuddhapadmapratimair ivānanaiḥ, apūjayan rāghavam iṣṭabhāginam; hate ripau bhīmabale durāsade/ sa kumbhakarṇam surasainyamardanam; mahatsu yuddheṣv aparājitaśramam, nananda hatvā bharatāgrajo raṇe; mahāsuram vṛtram ivāmarādhipaḥ/

As exhorted by Angada's clarion call of do or die, Maha Vanara Sena returned after their flight of Kumbhakarna's mountainous figure and their determination and attacked the Rakshasa with their maha vrikshas and mountain rocks. Even as they attacked, there were some eight thousand and seven 'atmaarpanas' of the vanara bhalluka maha veeraas. Kumbhakarna lifted up dozens of the vaanaraas on his mighty shoulders and hand grips and sucked their blood and marrow besides enjoyed their flesh spitting off their bones. Then 'megha samaana maha kaya' Vanara shiromani Dwivida pulled up a mountain and hurled at the Rakshasa even as the hordes of horses, elephants and even other rakshasaas were on the parvata shikhara were destroyed too. Then joined Veera Hanuman expanded his physique up to the high skies and hit Kumbhakarna mastaka with parvata shikharaas, maha shilaas and massive tree trunks. Maha Bali Kumbhakarna was enraged and lifted his 'maha shula' even as his head was split and his shoulders and arms flooded with blood. He revolved his 'shula' and hit hard the vakshathala of Hanuman like Kartika Swami hit the krouncha parvata. That massive blow of the shula tore Hanuman's chest as the Rakshasaas near Kumbhakarna went berserk with cheers. On seeing this Balavaan Neela Maha Vaaara expanded his body build hurled a mountain as in response Kumbhakarna with his fist made pieces of the mountain as hurled. Then Rishaba, Sharabha, Neela, Gavasha, and Gandhamaadana the five Maha Vaanaras surrounded Kumbhakarna and attacked with maha vrikshaas, parvatas, massive body kicks, and so on. In response, the Mahasura caught hold of Rishabha and hit him so hard that his face was distorted and swooned down to the ground. He then grabbed hold of Neelas' knees and Gandhamadana's body and blustered them simultaneously. Angada too was stunned with his mushti ghaata and fell down to the ground. Having resisted and hit hard the Pancha Vaanara Yoddhas besides Angada, Kumbhakarna resumed his pranks with other vaanaraas and ate them alive, sucked their blood, broke their body joints and tormented them as a child's play. Like Maha Garuda Deva would make a



‘sarpaahaara’ chased and caught hold of hundreds of vanaraas and was gulping them alive with rage and vengeance. Like the greeshma ritu ‘daavaanala’ spreads with speed and ferocity all over the jungle, the Maha Rakshasa was devastating the vaanara sena as hordes of them ran to Shri Rama’s raksha. Kumbhakarna then ran towards Sugriva and jumped high at him, yet Sugriva pulled up a parvata shikhara and hurled with force and speed. Then he addressed the Rakshasa: why are you tormenting and eating away ‘saadhaarana vaararaas’; then came the reply: Vaanara! You are the Prajapati’s poutra, Riksha Raja putra and of maha pourusha and bravery and that is how you are blabbering this way. As soon as the rakshasa stated thus, Sugriva smashed the maha vakshasthaala of the Rakshasa but having been hurt, the Rakshasa made simha garjanas and kept on revolving his mahaa loha shula thousands of time and got readied for Sugriva ‘vadha’. Meanwhile Vaayu Putra Hanuman cut off the Rakshasa ‘loha shula’ to pieces as the surrounding vaanaraas hailed Hanuman with ‘harsha naadaas’. Kumbhakarna the maha kaaya then got into fuming frenzy hit Sugriva down to earth as rakshasaas made ‘harsha naadaas’ now. Even as Kmbhakarna felt the pangs of hunger and drink once again and chased the vanaras for bhakshana and ‘rakta paana’. Hanuman wondered as what ought to be the next ‘takshana kartavya’. But meanwhile Sugriva recovered and reached Shri Rama Lakshmanas. *tasmin kâle sumitrâyâḥ putrah parabalârdanaḥ, cakâra lakṣmaṇaḥ kruddho yuddham parapuraṁjayah/ sa kumbhakarṇasya śarâṇ śarîre sapta vîryavân, nicakhânâdade cānyân visasarja ca lakṣmaṇaḥ/ atikramya ca saumitriṁ kumbhakarṇo mahâbalaḥ, rāmam evâbhidudrâva dārayann iva medinîm/* Then the infuriated Lakshmana initiated attacking the rakshasaas. He also succeeded in hitting and piercing Kumbhakarna with seven arrows at a time. Then he picked up another arrow but the maha rakshasa made it futile. The enraged Lakshmana desired to attack him again and with his baana paramapara made the Rakshasa’s kavacha was totally covered with baanaas yet heckled Lakshmana that even yamaraja too would hesitate in attacking me but you have displayed you veerata. Sumitra nandana, you are a baala veera and made my happy with your spirit of adventure. Lakshmana replied: Veera Kumbhakarna! I too appreciate that even Indra and Devatas would hesitate to face you and I have truly witnessed your paraakrama. But here is Dasharatha Nandana Shri Rama by my side who like a parvata is coolly composed like a himaalaya. Then mahabali nishaachara Kumbhakarna left Lakshmana and attacked Shri Rama straight away by thumping his feet. *atha dâsarathî rāmo raudram astram prayojayan, kumbhakarṇasya hrdaye sasarja niśitâṇ śarân / tasya rāmeṇa viddhasya sahasâbhipradhâvataḥ, aṅgāramiśrâḥ kruddhasya mukhân niścēsur arcīṣaḥ/ tasyorasi nimagnâś ca śarâ barhiṇavâsasah, hastâc cāsya paribhraṣṭâ papâtorvyâm mahâgadâ/ sa nirâyudham âtmānam yadâ mene mahâbalaḥ, muṣṭibhyâm cāraṇâbhyâm ca cakâra kadanam mahat/* Then Shri Rama initiated his baana varsha with Roudraastra prayoga aimed at kumbhakarna’s heart. Badly hurt Kumbhakarna as his face was like agni jwaalaas and having made a maha garjana as if he was chasing vaanara veeraas earlier and sought to attack Rama. Shri Rama banaas were attacked with ‘mantrapurva’ peacock feathers pierced through Kumbhakarna’s chest and even holding his powerful mace in his hands fell down to dust. *sa bânair atividdhâṅgaḥ kṣatajena samukṣitaḥ, rudhiram parisusrâva giriḥ prasravaṇân iva/ sa tîvreṇa ca kopena rudhireṇa ca mûrchitaḥ, vānarân rākṣasân ṛkṣân khādan viparidhāvati / tasmin kâle sa dharmâtmā lakṣmaṇo rāmam abravīt, kumbhakarṇavadhe yukto yogân parimṛśan bahūn / naivāyam vānarân rājan na vijānāti rākṣasân, mattaḥ śoṇitagandhena svân parāms caiva khādati/* With Rama baana praharaas Kumbhakarna’s body parts were cracked up and flows of his blood emerged out instantly. Then having got up he ran hither and thither amuck with rage and chasing vaanara bhallukas and eating them away too. That was time when Lakshmana addressed Shri Rama expressed his views as to what could be the best and ideal pattern of killing Kumbhakarna. Maha Raja Shri Rama! This Maha Rakshasa appears to be fast losing his memory power and is unable to distinguish as to who are vaanaraas or rakshasaas and is killing and eating them away simultaneously. *sādhv enam adhirohantu sarvato vānaraṣabhāḥ, yūthapāś ca yathāmukhyâs tiṣṭhantv asya samantataḥ/ apy ayam durmatīḥ kâle gurubhâraprapīḍitaḥ, prapatan rākṣaso bhūmau nānyân hanyāt plavaṁgamân/ tasya tadvacanam śrutvâ rājaputrasya dhīmataḥ, te samāruruhur hṛṣṭâḥ kumbhakarṇam plavaṁgamāḥ / kumbhakarṇas tu samkruddhaḥ samārūḍhaḥ plavaṁgamaiḥ, vyadhūnayat tân vegena duṣṭahastīva hastipân/* Meanwhile several shreshtha vaanara veeraas were attacking him and were even seated on his shoulders and as such could Kumbhakarna then bear it! As Lakshmana was making interesting remarks on then the Maha

Rakshasa, the vaanara veeraa were delighted and immensely relieved away with relief. But, suddenly Kumbhakarna broke into rage, shook of his body as vaanaras clinging to his body fell down. *tān dṛṣtvā nirdhūtān rāmo ruṣṭo 'yam iti rākṣasaḥ, samutpapāta vegena dhanur uttamam ādade/ sa cāpam ādāya bhujaṃgakalpaṃ; dṛḍhajyam ugraṃ tapanīyacitraṃ , harīn samāśvāsyā samutpapāta; rāmo nibaddhottamatūṇabāṇaḥ/ sa vānaragaṇais tais tu vṛtaḥ paramadurjayaḥ , lakṣmaṇānucaro rāmaḥ saṃprataste mahābalaḥ/* As the Maharakshasa did so, Shri Rama understood that Kumbhakarna was now ready to attack again and lifted his ‘dhanush baanaas’ readied. The Rakshasa gave such a nasty and ferocious look as if he were to burn him down to ashes. Then witnessing the on going development, the vanara sena took to clapping and harsha nadaas to encourage Shri Rama. The durjaya vaanara samuha headed by Lakshmana followed him. *sa dadarśa mahātmānaṃ kirīṭinaṃ arimdamam, śoṇitāplutasarvāṅgaṃ kumbhakarṇaṃ mahābalaṃ/ sarvān samabhidhāvantaṃ yathāruṣṭaṃ diśā gajam, mārgamāṇaṃ harīn kruddhaṃ rākṣasaḥ parivāritaṃ/ vindhyamandarasaṃkāśaṃ kāñcanāṅgada bhūṣaṇam, sravantaṃ rudhiraṃ vaktrād varṣamegham ivotthitaṃ/* Kumbhakarna then wearing his glittering kireeta was then getting ready to attack Shri Rama even as he was looking for vanaras nearby angrily. Even as his damaged physical parts were dripping with blood streams, the Rakshasa was looking like Vindhya Mandharaachalaas and was ornamented with glittering bhuja keerti ornaments as though ‘varsha kaala megha jala varshas’ with lightnings would. *jihvayā parilihyantaṃ śoṇitaṃ śoṇitokṣitaṃ, mṛdnantaṃ vānarāṇikaṃ kālāntakayamopamaṃ / taṃ dṛṣtvā rākṣasaśreṣṭhaṃ pradīptānalavarcaśaṃ , visphārayām āsa tadā karmukaṃ puruṣarṣabhaḥ/ sa tasya cāpanirghoṣāt kupito nairṭtarṣabhaḥ , amṛṣyamāṇas taṃ ghoṣam abhidudrāva rāghavam /* As Kumbhakarna’s tongue was emitting rakta dhaaraas, his cheeks were swollen like pralaya kaala yamaraja was ever seeking to hunt vaanaras. Then Shri Rama too like ‘prajjvalita agni’ sounded his ‘dhanush thankaara’ looking only at the Maha Rakshasa even while ran after Raghunadha.

[ Additional Stanzas of Valmiki Ramayana in this very context appeared elsewhere about Kumbhakarna-Vibhishana samvaada and the essence as follows:

With a view to witness the Kumbhakarna’s disastrous end by Shri Rama, the Maha Rakshasa sighted his younger brother Vibhishana and conversed as follows: ‘Vatsa! You have discarded the elder brother Ravana and approached Shri Rama and aspire for the kingship of Lanka Samrajya!’ Vibhishana replied: ‘Brother, you too are from the same family of Rakshasaas; but my leanings to Dharma Nyayaas are apparently different. Despite my repeated prostrations to return to ‘sanmaarga’, Ravana did not relent to do so and hence sought for Shri Rama ‘sharana’ and hence in the other side of the fence!’ Then there were tears rolling Kumbhakarna’s cheeks.]

Further stanzas continued: *tatas tu vātoddhatameghakalpaṃ; bhujaṃgarājottamabhogabāhum, taṃ āpatantaṃ dharaṇīdharābham; uvāca rāmo yudhi kumbhakarṇam/ āgaccha rakṣo'dhipamā viśādam ; avasthito 'haṃ pragṛhītacāpaḥ, avehi mām śakrasapatna rāmam; ayaṃ muhūrtād bhavitā vicetāḥ/ rāmo 'yam iti vijñāya jahāsa vikṛtasvanam , pātayann iva sarveṣāṃ hṛdayāni vanauka ./ prahasya vikṛtaṃ bhīmaṃ sa megha -svanitopamaṃ,kumbhakarṇo mahātejā rāghavaṃ vākyam abravīt/* Subsequently, Kumbhakarna’s shoulders were broad like Vaasuki maha sarpa of Deva Danava Samudra Mathana fame and aiming at them Bhagavan Shri Rama like pavana prerita meghas seek to attack parvata shikhira like Kumbhakarna addressed Kumbhakarna as follows: ‘Rakshasa Raja! Come now; don’t you worry, I am ready with my dhanush baanaas. Do think deeply, I am here for Rakshasa Vamsha Viraashana. Now within just a few minutes later should occur your senselessness’. In response, Kumbhakarna made a megha garjana and screamed in high pitch: *RAMO ITI!* ‘This is Rama’ while the vaanaraas were duly scared running rattled. Then Kumbhakarna yelled at Rama: *nāhaṃ virādho vijñeyo na kabandhaḥ kharo na ca, na vālī na ca mārīcaḥ kumbhakarṇo 'haṃ āgataḥ/ paśya me mudgaram ghoram sarvakālāyasaṃ mahat, anena nirjitā devā dānavās ca mayā purā/ vikarṇanāsa iti mām nāvajñātum tvam arhasi, svalpāpi hi na me pīḍā karṇanāsāvināśanāt/ darśayekṣvākuśārdūla vīryaṃ gātreṣu me laghu, tatas tvām bhakṣayiṣyāmi dṛṣṭapauruṣavikramam/* Rama! Do not underestimate me as Viraatha, or Kabandha or

Khara; not Maarichi or Vaali; remember that you are challenging Kumbhakarna! Look at my bhayankara-visaala-mudgara! This was made of all the ‘lohas’ burnt into one wholesome. This was what was utilised by me to humble Deva Danavas in a series of encounters. No doubt my nose and ears were severed and that need not be considered as your great victory and the absence of there body parts need not be your great victory. Raghu nandana! If you are a maha veera purusha of Ikshvaaku vamsha, then try to harm by grand physique lest I should devour you sraight! *sa kumbhakarṇasya vaco niśamya; rāmaḥ supuṅkhān visasarja bāṇān, tair āhato vajrasamapravegaḥ; na cukṣubhe na vyathate surāriḥ/ yaiḥ sāyakaiḥ sālavarā nikṛtā ; vālī hato vānarapuṅgavaś ca, te kumbhakarṇasya tadā śarīraṁ; vajropamā na vyathayām pracakruḥ/ sa vāridhārā iva sāyakāms tān; pibaiḥ śarīreṇa mahendraśatruḥ, jaghāna rāmasya śarapravegaṁ; vyāvidhya taṁ mudgaram ugravegaṁ/* On hearing the desperate screamings and helpless jibes, Shri Rama with his characteristic smile initiated ‘sundara pankha baanaas’ but those arrowes could hardly prove effective. It was those very similar arrows with which Saala Vriksha Range as pointed by Sugriva to test Rama’s ability as also of maha balik Vaali vatha was done way back had failed to harm Kumbhakarna! Indeed Deva Raja Indra Shatru Kumbhakarna was receiving baana paramara but kept on revolving his maha mudgara severely. *tatas tu rakṣaḥ kṣatajānuliṭtam; vitrāsanaṁ devamahācamūnām, vyāvidhya taṁ mudgaram ugravegaṁ; vidrāvayām āsa camūṁ harīṇām/ vāyavyam ādāya tato varāstraṁ; rāmaḥ pracikṣepa niśācarāya, samudgaram tena jahāra bāhuṁ ; sa kṛttabāhus tumulaṁ nanāda/ sa tasya bāhur giriśṛṅgakalpaḥ; samudgaro rāghavabāṇakṛttaḥ, papāta tasmin harirājasainye; jaghāna tām vānaravāhinīm ca/ te vānarā bhagnahatāvaśeṣāḥ; paryantam āśritya tadā viṣaṇṇāḥ, pravepitāṅgā dadṛśuḥ sughoram ; narendrarakṣo’dhipasaṁnipātam/* With such alarming speed of the ‘mudgara praghata’ countless vanara soldiers too were either killed or severed of their body parts. On noticing the ineffectiveness of the erstwhile baana varasha, Rama utilised ‘vayavyastra’ by which Kumbhakarna’s right hand and shouder fell as severed, as the Rakshasa raised bhayanaka ‘cheetkaara’. This right hand that fell down looked as if maha parvaata shikhara along with the mudgara too severely damaging the vaanara sena around as many of them were crushed to death, while those vanaras who were able to witness the fall of the rakshasa’s severed hand were saved of their lives. *sa kumbhakarṇo ’stranikṛttabāhur; mahān nikṛttāgra ivācalendraḥ, utpātayām āsa kareṇa vṛkṣam; tato ’bhidudrāva raṇe narendram/ taṁ tasya bāhuṁ saha sālavrṛkṣam ; samudyatam pannagabhogakalpam, aindrāstrayuktena jahāra rāmo; bāṇena jāmbūnadacitrītena/ sa kumbhakarṇasya bhujo nikṛttaḥ ; papāta bhūmau girisaṁnikāśaḥ, viveṣtamāno nijaghāna vṛkṣāṇ ; śailāṇ śīlāvānararākṣasāms ca/ taṁ chinna bāhuṁ samavekṣya rāmaḥ; samāpatantaṁ sahasā nadantaṁ, dvāv ardha candrau niśitau pragṛhya ; ciccheda pādaḥ yudhi rākṣasasya/* As the ‘vayavastra prayoga’ by Shri Rama fell down, Kumbhakarna still made a desperate attempt against Rama with his left handed pull out of a maha vriksha, but alas, Shri Rama having anticipated the Rakshasa’s desperate move, performed the ‘abhimantra’ of Aindravaastra and Kumbharana’s left hand too fell down with the maha vrisha too therewith. Forthwith, the Vaanaraas and Rakshasaas surrounding Kumbhakarna ran away to save theit bodies and souls. As both the hands were severed the artanadaas of both vanarasa and rakshasas who were crushed, the remnant Rakshasaas had either run away or started a killing spree of vanaras. *nikṛttabāhur vinikṛttap ādo; vidārya vaktraṁ vaḍavāmukhābham, dudrāva rāmaṁ sahasābhigarjan; rāhur yathā candram ivāntarikṣe/ apūrayat tasya mukhaṁ śītāgrai; rāmaḥ śarair hemapinaddhapuṅkhaiḥ, sa pūrṇavaktro na śaśāka vaktum ; cukūja kṛcchreṇa mumoha cāpi / athādade sūryamarīcikalpam; sa brahmadāṇḍāntaka kālakalpam, ariṣṭam aindraṁ niśitam supuṅkham; rāmaḥ śaram mārutatulyavegam/* As both the hands and feet were severed by the Rama banaas, Maha Rakshasa Kumbhakarna expanded his badabaagni samaana vikaraala mukha like Rahu devoured Chandra Deva at the time of the Lunar Eclipse and managed to jump off attacking Shri Rana with helpless desperation. But Shri Rama pumped in his ‘baana pravaha’ right into the wide opened ‘maha mukha’ as the ‘grand finale’ while the totally helpless Kumbhakarna shrieked a ‘mahaardanaada’ and fainted. *taṁ vajrajāmbūnadacārupuṅkham; pradīptasūryajvalanaprakāśam, mahendravajrāsanitulyavegam; rāmaḥ pracikṣepa niśācarāya/ sa sāyako rāghavabāhucodito; diśaḥ svabhāsā daśa saṁprakāśayan, vidhūmavaiśvānaradīptadarśano; jagāma śakrāsanitulyavikramaḥ/ sa tan mahāparvata kūṭasaṁnibham ; vivṛttadamaṣṭraṁ calacārakuṇḍalam , cakarta rakṣo’dhipateḥ śiras tadā; yathaiva vṛtrasya purā purāmdarah/* Then Sri Rama released a Kaala samaana bhayankara Vaayu-

Indra vajraastra. The resplendency of this combination most potent astras was such as ‘dasa dishas’ were filled up smokeless fire balls most difficult to glance even by Devas. As in the days of yore Devaraja Indra attacked Vritraasura, Rama Baana impacted Kumbhakarna’s ‘parvata shikhara samana mastaka’ was shattered and crashed down with a thud.

[Repeat Vishleshana on Indra’s killing Vritraasura from Essence of Valmiki Kishkindha Ramayana:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira’s rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra’s dreadful deed, Visvakarma performed an inexorable Sacrifice by ‘Abhichara’ process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a ‘Sudarshan’ like Disc, and a ‘Trisula’ like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni’s sacrificing his life to serve a deva karya; Dadhichi obliged and Devata’s architect Vishvakarma made a thunderbolt like ‘vajraayudha’ with the help of which Vritrasura was killed]

Further Stanzas continued: *tad rāmabāṇābhīhatam papāta; rakṣaḥśiraḥ parvatasamnikāśam, babhaṇja caryāgrhagopurāṇi; prākāram uccaṁ tam apātayac ca/ tac cātikāyam himavatprakāśam; rakṣas tadā toyanidhau papāta, grāhān mahāmīnacayān bhujaṅgamān; mamarda bhūmim ca tathā viveśa/ tasmir hate brāhmaṇadevaśatrau; mahābale saṁyati kumbhakarṇe, cacāla bhūr bhūmidharāś ca sarve; harṣāc ca devās tumulam prañeduḥ/* Then the Maha Rakshasa Kumbhakarna’s parvataakaara mastaka rolled off right into Lankapuri, its streets, houses, gates, praakaaraas and finally rested on the ground. His severed himalaya mountain like body too rolled off right into the Maha Samudra as foof festival for maha matsyas, crocodiles, maha sarpas. As Maha Bali Kumbhakarna the brahmana-deva gana mahashatru died, there were earth tremors, parvatas were shaken. *tatas tu devarṣimahasipannagāḥ; surāś ca bhūtāni suparnaguhyakāḥ, sayakṣagandharvagaṇā nabhogatāḥ; praharṣitā rāma parākrameṇa/ praharṣam īyur bahavas tu vānarāḥ; prabuddhapadmapratimair ivānanaiḥ, apūjayan rāghavam iṣṭabhāginam; hate ripau bhīmabale durāsade/* Then there was a celestail vision of sky with the applauses of Devashi, Maharshi, Maha Sarpa, Devata, Bhutagana, Garuda, Guhyaka, Yaksha, Gandarvaganas looked at Rama with blessings. Bhayaanaka balashaali shatru’s durmarana gave such immense relief and paramaananda to the vaanara sena whose ‘ananda bashpaas’ rolled down their rosy cheeks with unending gratitude to the Yuga Purusha Shri Rama.

## Sarga Sixty Eight

On hearing the unbelievable and tragic end of Veera Kumbhakarna, Ravana was stunned and as his sons and their cousins broke down; he realised the retributive impact of his criminal deeds but now too late!

*Kumbhakarṇam hataṁ dṛṣṭvā rāghaveṇa mahātmanā , rākṣasā rākṣasendrāya rāvaṇāya nyavedayan/ śrutvā vinihataṁ samkhye kumbhakarṇam mahābalaṁ, rāvaṇaḥ śokasamtapto mumoha ca papāta ca/*



*pitṛvyaṁ nihataṁ śrutvā devāntakanarāntakau , trisīrāś cātikāyaś ca ruruduḥ śokapīḍitāḥ/ bhrātaraṁ nihataṁ śrutvā rāmeṇākliṣṭakarmanā,mahodaramahāpārśvau śokākrāntau babhūvatuḥ/ tataḥ kṛcchrāt samāsādyā samjñāṁ rākṣasapuṁgavaḥ,kumbhakarṇavadhād dīno vilalāpa sa rāvaṇaḥ/ hā vīra ripudarpaghna kumbhakarṇa mahābala, śatrusainyaṁ pratāpyaikaḥ kva mām samtyajya gacchasi/ idānīm khalv ahaṁ nāsmi yasya me patito bhujah, dakṣiṇo yaṁ samāśritya na bibhemi surāsurān/ katham evaṁvidho vīro devadānavadarpahā, kālāgnipratimo hy adya rāghaveṇa raṇe hataḥ/ yasya te vajraniṣpeṣo na kuryād vyasanam sadā, sa katham rāmabāṇārtaḥ prasupto 'si mahītale/ ete devagaṇāḥ sārdham ṛṣibhir gag ane sthitāḥ, nihataṁ tvām raṇe dṛṣtvā ninadanti praharṣitāḥ / dhruvam adyaiva samhr̥ṣṭā labdhalakṣyāḥ plavaṅgamāḥ, āroksyantīha durgāṇi laṅkādvārāṇi sarvaśaḥ/ rājyena nāsti me kāryaṁ kiṁ kariṣyāmi sītayā, kumbhakarṇavihīnasya jīvite nāsti me ratiḥ/ yady ahaṁ bhrātṛhantāraṁ na hanmi yudhi rāghavam, nanu me maraṇam śreyo na cedam vyarthajīvitam/ adyaiva taṁ gamiṣyāmi deśam yatrānujo mama, na hi bhrātṛṇ samutsṛjya kṣaṇam jīvitum utsahe / devā hi mām hasiṣyanti dṛṣtvā pūrvāpakāriṇam, katham indraṁ jayiṣyāmi kumbhakarṇahate tvayi/ tad idaṁ mām anuprāptaṁ vibhīṣaṇavacaḥ śubham, yad ajñānān mayā tasya na grhītaṁ mahātmanaḥ / vibhīṣaṇavaco yāvat kumbhakarṇaprahastayoḥ, vināśo 'yaṁ samutpanno mām vrīḍayati dāruṇaḥ/ tasyāyaṁ karmaṇaḥ prāto vipāko mama śokadaḥ, yan mayā dhārmikaḥ śrīmān sa nirasto vibhīṣaṇaḥ/ iti bahuvīdham ākulāntarātmā; kṛpaṇam atīva vilapya kumbhakarṇam, nyapatad atha daśānāno bhṛṣārtas ; tam anujam indraripuṁ hataṁ viditvā/*

Rakshasas who returned from the battle grounds approached King Ravana's asura and gave a detailed picture of the tragic conclusion of Kumbhakarna's glory. Maha Raja! In the bhayankara sangrama, Kaala samaana maha parakrami Kumbhakarna resorted to vaanara bhakshana but finally collapsed by 'Rama baana parampara'. For a couple of hours Kumbhakarna attacked Vaanara Veeraas but eventually Rama slashed off half of his body and his head separately. Ravana heard the details likewise and was drowned deep in the shoka samudra. So were the Ravana Putras named Devantaka, Narantaka, Trishira and Atikaya besides the cousin brothers Mahodara and Maha kaaya. They had collectively cried shouting hoarse: *katham evaṁvidho vīro devadānavadarpahā, kālāgnipratimo hy adya rāghaveṇa raṇe hataḥ/ yasya te vajraniṣpeṣo na kuryād vyasanam sadā, sa katham rāmabāṇārtaḥ prasupto 'si mahītale/* Then Ravana broke out and cried! How indeed the Maha Rakshasa Veera Kumbhakarna who suppressed Deva Danavas like kaalaagni had now got slain by Manava Shri Rama unbelievably now! And how indeed being a 'chiranjeevi' being a vajra kaaya is lying as 'nirjeevi' lying on bare earth ! Surely now, Deva Rishis must be celebrating his deadly fall and surely again the 'harshollaasa' vaanaras must be shouting joyfully at Lankapuri dwaaraas! *rājyena nāsti me kāryaṁ kiṁ kariṣyāmi sītayā, kumbhakarṇavihīnasya jīvite nāsti me ratiḥ/ yady ahaṁ bhrātṛhantāraṁ na hanmi yudhi rāghavam , nanu me maraṇam śreyo na cedam vyarthajīvitam/ adyaiva taṁ gamiṣyāmi deśam yatrānujo mama, na hi bhrātṛṇ samutsṛjya kṣaṇam jīvitum utsahe/* Of which avail is this Maha Samrajya; of which use even if Sita surrenders to me now without the dearest brother Kumbhakarna! Now if in this battle instead of Rama's killing by brother, he could have killed me instead! I should now go to the same place where by dear brother has gone to as I would not be alive at this place any further.*devā hi mām hasiṣyanti dṛṣtvā pūrvāpakāriṇam , katham indraṁ jayiṣyāmi kumbhakarṇahate tvayi/ tad idaṁ mām anuprāptaṁ vibhīṣaṇavacaḥ śubham, yad ajñānān mayā tasya na grhītaṁ mahātmanaḥ / vibhīṣaṇavaco yāvat kumbhakarṇaprahastayoḥ, vināśo 'yaṁ samutpanno mām vrīḍayati dāruṇaḥ/ tasyāyaṁ karmaṇaḥ prāto vipāko mama śokadaḥ, yan mayā dhārmikaḥ śrīmān sa nirasto vibhīṣaṇaḥ/* In the past I did torment Devas and now they would heckle at me. Ha Kumbhakarna! As you have since left me, how could indeed face Indra in a battle.I had never heeded the helpful 'hita bodha' of Mahatma Vibhishana and now facing this disaster now! Now I am ashamed of my arrogance and let Vibhishana go away to the protection of Rama and now the 'shoka parimana'after placing my hands in flames!' Thus Maha Ravana kept on crying too late but like an onslaught of flood!

## Sarga Sixty Nine

As Ravana felt the never dreamt of Kumbhakarna's fall . Trishira cooled down his anguish while Ravana Putras and cousin kumaras readied yet Narakantaka too resisted so much as Angada removed him dead.

*Evam vilapamānasya rāvaṇasya durātmanah, śrutvā śokābhīptasya triśirā vākyam abravīt/ evam eva mahāvīro hato nas tāta madhyamaḥ, na tu satpuruṣa rājan vilapanti yathā bhavān/ nūnam tribhuvāṇasyāpi paryāptas tvam asi prabho, sa kasmāt prākṛta iva śokasyātmānam īdṛśam / brahmadattāsti te śaktiḥ kavacaḥ sāyako dhanuḥ, sahasrakharasamyukto ratho meghasamasvanaḥ/ tvayāsakṛd viśastreṇa viśastā devadānavāḥ , sa sarvāyudhasampanno rāghavam śāstum arhasi/ kāmam tiṣṭha mahārājanirgamiṣyāmy aham raṇam, uddhariṣyāmi te śatrūn garuḍaḥ pannagān iha/ sambaro devarājena narako viṣṇunā yathā, tathādya śayitā rāmo mayā yudhi nipātitaḥ/ śrutvā triśirasō vākyam rāvaṇo rākṣasādhipaḥ, punar jātam ivātmānam manyate kālacoditaḥ/ śrutvā triśirasō vākyam devāntakanarāntakau, atikāyaś ca tejasvī babhūvur yuddhaharṣitāḥ/ tato 'ham aham ity evam garjanto nairṛtarabdhāḥ, rāvaṇasya sutā vīrāḥ śakratulyaparākramāḥ/ antarikṣacarāḥ sarve sarve māyā viśārādāḥ, sarve tridaśadarpaghnaḥ sarve ca raṇadurmadāḥ/ sarve 'strabalasampannāḥ sarve vīrāṇa kīrtayaḥ, sarve samaram āśādyā na śrūyante sma nirjitāḥ/ sarve 'straviduṣo vīrāḥ sarve yuddhaviśārādāḥ, sarve pravarajijñānāḥ sarve labdhavarāś tathā/ sa tais tathā bhāskarātulyavarcaṣaiḥ; sutair vṛtaḥ śatrubalapramardanaiḥ , rarāja rājā maghavān yathāmarair ; vṛto mahādānava darpanāśanaiḥ/ sa putrān saṃpariṣvajya bhūṣayitvā ca bhūṣaṇaiḥ, āśīrbhiś ca praśastābhiḥ preṣayām āsa saṃyuge/ mahodaramahāpārśvau bhrātārau cāpi rāvaṇaḥ, rakṣaṇārtham kumārāṇām preṣayām āsa saṃyuge/ te 'bhivādya mahātmānam rāvaṇam ripurāvaṇam, kṛtvā pradakṣiṇam caiva mahākāyāḥ prastathire/ sarvauśadhībhir gandhaiś ca samālabhya mahābalāḥ, nirjagmur nairṛtaśreṣṭhāḥ ṣaḍ ete yuddhakāṅkṣiṇaḥ/ tataḥ sudarśanam nāma nīlajīmūtasam nibham, airāvatakule jātam āruroha mahodaraḥ/ sarvāyudhasamāyuktaḥ tūṇībhiś ca svalamkṛtam , rarāja gajam āsthāya savitevāstamūrdhani/ hayottamasamāyuktaḥ sarvāyudhasamākulam, āruroha rathāśreṣṭham triśirā rāvaṇātmajaḥ/ triśirā ratham āsthāya virarāja dhanurdharaḥ, savidyudulkaḥ sajvālāḥ sendracāpa ivāmbudaḥ/ tribhiḥ kirīṭaiś triśirāḥ śuśubhe sa rathottame, himavān iva śailendras tribhiḥ kāñcanaparvataiḥ/ atikāyo 'pi tejasvī rākṣasendrasutas tadā, āruroha rathāśreṣṭham śreṣṭhaḥ sarvadhanuṣmatām/ sucakrākṣam samāyuktaḥ sānukarṣam sakūbaram, tūṇībāṇasanair dīptaḥ prāsāsi parighākulam/ sa kāñcanavicitreṇa kirīṭena virājatā, bhūṣaṇaiś ca babhau meruḥ prabhābhir iva bhāsvaraḥ/ sa rarāja rathe tasmin rājasūnur mahābalaḥ, vṛto nairṛtaśārdūlair vajrapāṇir ivāmaraiḥ / hayam uccaiḥśravaḥ prakhyam śvetaḥ kanakabhūṣaṇam, manojavam mahākāyam āruroha narāntakaḥ/ gṛhītva prāsam uklābham virarāja narāntakaḥ, śaktim āśādy tejasvī guhaḥ śatruṣv ivāhave/ devāntakaḥ samādāya parigham vajrabhūṣaṇam, parigrhya girim dorbhyām vapur viṣṇor viḍambayan / mahāpārśvo mahātejā gadām āśādy vīryavān, virarāja gadāpāṇiḥ kubera iva saṃyuge/ te prastathur mahātmāno balair apratimair vṛtāḥ, surā ivāmarāvatyām balair apratimair vṛtāḥ/ tān gajaiś ca turaṅgaiś ca rathaiś cāmbudanisvanaiḥ, anujagmur mahātmāno rākṣasāḥ pravarāyudhāḥ/ te virejur mahātmāno kumārāḥ sūryavarcaṣaḥ, kirīṭiṇaḥ śrīyā juṣṭā grahā dīptā ivāmbare/ pragṛhītā babhau teṣām chatrāṇām āvaliḥ sitā, śāradābhrapratīkāśām hamsāvalir ivāmbare/ maraṇam vāpi nīscitya śatrūṇām vā parājayam, iti kṛtvā matim vīrā nirjagmuḥ saṃyugārthiṇaḥ/ jagarjuś ca praṇeduś ca cikṣipuś cāpi sāyakān, jahṛṣuś ca mahātmāno niryānto yuddhadurmadāḥ/ kṣveditāṣphoṭaninadaiḥ saṃcacāleva medinī, rakṣasām simhanādaiś ca pusphoṭeva tadāmbaram/ te 'bhiniṣkramya muditā rākṣasendrā mahābalāḥ, dadṛśur vānarāṇikam samudyataśilānagam/ harayo 'pi mahātmāno dadṛśur nairṛtaḥ balam , hastyāśvaratha - sambādham kiṅkiṇīśatanāditam/ nīlajīmūtasamkāśam samudyatamahāyudham, dīptānalaraviprakhyair nairṛtaiḥ sarvato vṛtam/ tad dṛṣṭvā balam āyāntam labdhalakṣyāḥ plavaṅgamāḥ , samudyatamahāśailāḥ saṃpraṇedur muhur muhuḥ/ tataḥ samudghuṣṭaravam nīsamya; rakṣogaṇā vānarayūthapānām, amṛṣyamāṇāḥ parahaṣam ugram ; mahābalā bhīmatarām vineduḥ/ te rākṣasabalām ghoram praviṣya hariyūthapāḥ, vicerur udyataiḥ śailair nagāḥ śikhariṇo yathā/ ke cid ākāśam āviṣya ke cid urvyām plavaṅgamāḥ, rakṣaḥsainyeṣu saṃkruddhāś cerur drumaśilāyudhāḥ/ te pādapaśilāśailaiś cakrur vṛṣṭim anuttamām, bāṇaughair vāryamāṇāś ca harayo bhīmavikramāḥ/simhanādān vineduś ca raṇe rākṣasavānarāḥ, śilābhiś cūrṇayām āsur yātudhānān plavaṅgamāḥ/ nijaghnuḥ saṃyuge kruddhāḥ kavacābharaṇāvṛtān, ke cid rathagatān vīrān gajavājigatān api/ nijaghnuḥ sahasāplutya yātudhānān*

plavaṃgamāḥ, śailaśṛṅganipātaiś ca muṣṭibhir vāntalocanāḥ , celuḥ petuś ca neduś ca tatra rākṣasapuṃgavāḥ/ tataḥ śailaiś ca khaḍgaiś ca viśṛṣṭair harirākṣasaiḥ, muhūrtenāvṛtā bhūmir abhavac choṇitāplutā/ vikīrṇaparvatākārai rakṣobhir arimardanaiḥ, ākṣiptāḥ kṣipyamāṇāś ca bhagnaśūlāś ca vānaraiḥ/ vānarān vānarair eva jagnus te rajanīcarāḥ, rākṣasān rākṣasair eva jaghnus te vānarā api/ ākṣipyā ca śilāś teṣāṃ nijaghnū rākṣasā harīn, teṣāṃ cācchidya śāstrāṇi jaghnū rakṣāṃsi vānarāḥ/ nijaghnūḥ śailaśūlāstrair vibhiduś ca parasparam, simhanādān vineduś ca raṇe vānararākṣasāḥ/ chinnavarmatanutrāṇā rākṣasā vānarair hatāḥ, rudhiram prasrutāś tatra rasasāram iva drumāḥ/ rathena ca ratham cāpi vāraṇena ca vāraṇam, hayena ca hayam ke cin nijaghnur vānarā raṇe/ kṣuraprair ardhacandraiś ca bhallaiś ca niṣitaiḥ śaraiḥ, rākṣasā vānarendrāṇāṃ cicchiduḥ pādapāñ śilāḥ/ vikīrṇaiḥ parvatāgraiś ca drumaiś chinnaish ca saṃyuge, hataiś ca kapirakṣobhir durgamā vasudhābhavat/ tasmin pravṛtte tumule vimarḍe ; prahr̥ṣyamāṇeṣu valī mukheṣu , nipātyamāṇeṣu ca rākṣaseṣu; maharṣayo devagaṇāś ca neduḥ/ tato hayam mārutatulyavegam ; āruhya śaktim niṣitāṃ pragṛhya , narāntako vānararājasainyam; mahārṇavam mīna ivāviveśa/ sa vānarān saptaśatāni vīraḥ; prāsena dīptena vinirbibheda, ekaḥ kṣaṇenendrariḥ pur mahātmā; jaghāna sainyam haripuṃgavānām/ dadṛśuś ca mahātmānam hayapr̥ṣṭhe pratiṣṭhitam , carantam harisainyeṣu vidyādhamamaharṣayah/ sa tasya dadṛṣe mārgo māṃsaṣoṇitakardamah, patitaiḥ parvatākārai vānarair abhisamvṛtaḥ / yāvad vikramitum buddhim cakruḥ plavagapuṃgavāḥ, tāvad etān atikramya nirbibheda narāntakaḥ/ jvalantam prāsam udyamya saṃgrāmānte narāntakaḥ, dadāha harisainyāni vanānīva vibhāvasuḥ/ yāvad utpāṭayām āsur yṛkṣāñ śailān vanaukasāḥ, tāvat prāsahatāḥ petur vajrakṛttā ivācalāḥ / dikṣu sarvāsu balavān vicācāra narāntakaḥ, pramṛḍnan sarvato yuddhe prāvṛṭkāle yathānilaḥ / na śekur dhāvitum vīrā na sthātum spanditum kutaḥ, utpatantam sthitam yāntam sarvān vivyādha vīryavān/ ekenāntakakalpena prāsēnādityatejasā, bhinnāni harisainyāni nipetur dharanītale/ vajraniṣpeṣasadr̥śam prāsasyābhinipātanam, na śekur vānarāḥ soḍhum te vinedur mahāsvanam/ patatām harivīrāṇāṃ rūpāṇi pracakāśire, vajrabhinnāgrakūṭānām śailānām patatām iva/ ye tu pūrvam mahātmānaḥ kumbhakarṇena pātītāḥ, te 'svasthā vānaraśreṣṭhāḥ sugrīvam upatasthire/ vipreṣamāṇaḥ sugrīvo dadarśa harivāhinīm, narāntakabhayatrastām vidravantīm itas tataḥ/ vidrutām vāhinīm dṛṣṭvā sa dadarśa narāntakam , gr̥hītaprāsam āyāntam hayapr̥ṣṭhe pratiṣṭhitam / athovāca mahātejāḥ sugrīvo vānarādhipaḥ, kumāram aṅgadam vīram śakratulyaparākramam/ gacchānam rākṣasam vīra yo 'sau turagam āsthitāḥ, kṣobhayantam haribalam kṣipram prāṇair vijojaya/ sa bhartur vacanam śrutvā niṣpapātāṅgadas tadā, anikān meghasamkāśān meghānikād ivāṃśumān/ śailasamghātasamkāśo harīṇām uttamo 'ṅgadaḥ, rarājāṅgadasamnaddhaḥ sadhātur iva parvataḥ/ nirāyudho mahātejāḥ kevalam nakhadamṣṭravān, narāntakam abhikramya vālīputro 'bravīd vacaḥ/ tiṣṭha kim prākṛtair ebhir haribhis tvam kariṣyasi , asmin vajrasamasparśe prāsam kṣipa mamorasi/ aṅgadasya vacaḥ śrutvā pracukrodha narāntakaḥ, samdaśya daśanair oṣṭham niśvasya ca bhujaṃgavat/ sa prāsam āvidhya tadāṅgadāya; samujjvalantam sahasotsasarja, sa vālīputrorasi vajrakalpe; babhūva bhagno nyapatac ca bhūmau/ tam prāsam ālokya tadā vibhagmam; suparnakṛttoragabhogakalpam, talam samudyamya sa vālīputras; turaṃgamasyābhi - jaghāna mūrdhni/ nimagnapādaḥ sphuṭitākṣi tāro; niṣkrāntajihvo 'calasamnikāśaḥ, sa tasya vājī nipapāta bhūmau; talaprahāreṇa vikīrṇamūrdhā/ narāntakaḥ krodhavaśam jagāma; hataṃ turagam patitam nirīkṣya, sa muṣṭim udyamya mahāprabhāvo; jaghāna śīrṣe yudhi vālīputram/ athāṅgado muṣṭivibhinnamūrdhā; susrāva tīvram rudhiram bhṛśoṣṇam , muhur vijajvāla mumoha cāpi; saṃjñāṃ samāsādyā viśiṣṁye ca/ athāṅgado vajrasamānavegam; saṃvartya muṣṭim giriśṛṅgakalpam, nipāṭayām āsa tadā mahātmā; narāntakasyorasi vālīputraḥ/ sa muṣṭiniṣpiṣṭavibhinnavakṣā; jvālām vamañ ṣoṇita digdha gātraḥ, narāntako bhūmitale papāta; yathācalo vajranipātabhagnaḥ/ athāntarikṣe tridaśottamānām; vanaukasām caiva mahāpranādaḥ, babhūva tasmin nihate 'gryavīre; narāntake vālīsutena saṃkhye/ athāṅgado rāmamanāḥ praharṣaṇam ; suduṣkaram tam kṛtavān hi vikramam , viśiṣṁye so 'py ativīrya vikramaḥ; punaś ca yuddhe sa babhūva harṣitaḥ/

As Ravana was drowned in regretful sorrow thus, then Trishira addressed the Rakshasa King: Raja! you as our dear paternal uncle and ought not to breakdown with mourning in this manner. Your fame to have conquered trilokas is well known and as such this grief would not behove of you. You were bestowed by Brahma Himself with Shakti, Kacvacha, Dhanus and Baanas and a Ratha with thousand donkeys with

megka garjanas. You were well trained in astra-shastras are capable of performing Shrirama Danda. Even so, Maha Raja! you please may consent my jumping into the fray myself and like Guruda would attack ‘maha naagas’ hissing right now, I should make Rama to sleep for ever. As Shambaraasura was killed by Indra and Vishnu annihilated Narakaasura, I should be able to send to his final destination.( Explanatory notes on Narakasira nama would be: Viprachiti naamaka daanava was born to Simhika the sons like Vaataapi, Namuchi, Ilvala, Sumara, Andhaka, Naraka and Kaala naathga. Bhagavan Shri Kroshma of dwaapara yuga killed bhumi putra Narakaasura but the Narakusura is different.)

[ Vishleshana on a) Shambarasura and Indra and b) Narakasura and Vishnu:

a) Indra was stated to have killed Shambarashra in Trita Yuga’s Ramayana and Dwapara Yuga’s Indravataara’s Pradyumna the son of Shri Krishna and Devi Rukmini; the latter is as given follows: Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King’s kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning ‘Manmadha’ (Cupid) into ashes when he and Rati (Cupid’s wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna’s son Pradyumna and Mayavati as Rati. As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as ‘Vyuha’ as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.

b) Narakasura (Bhaumika):

The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as ‘Deepavali’ (The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to ‘Pragjyotisha’, Capital City of Bhaumasura [now in Assam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by ‘Mura Pasha’- thousand miles-long deadly and sturdy wires as designed by Demon Mura . Krishna shattered the defence fortresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura’s frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna’s Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna’s Supreme powers were no match and they too were cracked. Bhaumasura shot at his ‘Shataghni’- the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him. Thus Bhaumasura was sent to ‘Naraka’ and hence his ignominious title as Narakasura. [Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth. It was at Indra’s distress call that received Krishna’s attention was that the Asura appropriated Varuna Deva’s Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and ‘Mani Parvata’ ( Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama’s desire to transfer the ‘Parijata’ Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son’s sins and



reiterated her own devotion to Krishna. She said : ‘I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; Do forgive your own son Narakasura for his misdeeds! ]

Further stanzas continued:

*śrutvā triśiraso vākyaṁ rāvaṇo rākṣasādhipaḥ, punar jātam ivātmānaṁ manyate kālacoditaḥ/ śrutvā triśiraso vākyaṁ devāntakanarāntakau, atikāyaś ca tejasvī babhūvur yuddhaharṣitāḥ/ tato 'ham aham ity evaṁ garjanto nairṛtarṣabhāḥ , rāvaṇasya sutā vīrāḥ śakratulyaparākramāḥ/* As Trisura asserted likewise, Ravana was delighted yet thinking that was due to kaala prabhva indeed. Then having taken the lead from Trishira, Devantaka, Narantaka and Tejasvi Atikaaya too got readied for jumping into the battle. They all were gifted with ‘akaasha vicharana, maayaa vishaaradas, rana durmadadas and deva dapa nirmulakas’ They are all also ‘bala sampannas, and yuddha vishaaradaas’ even with the experience of successfully encountering gandharva, kinnara, maha naagaas and devaaganaas too, being ‘astravettaas and yuddha nipunaas’. *sa putrān sampariṣvajya bhūṣayitvā ca bhūṣaṇaiḥ, āśīrbhiś ca praśastābhiḥ preṣayām āsa saṁyuge/* Ravana had then embraced them all, readied them with ‘aabharanas, kavacha aayudhas and astrashastraas’ and blessed them to face the enemy with ready tatak. *mahodaramahāpārśvau bhrātaraḥ cāpi rāvaṇaḥ, rakṣaṇārthaṁ kumārāṇāṁ preṣayām āsa saṁyuge/ te 'bhivādya mahātmānaṁ rāvaṇaṁ ripurāvaṇam, kṛtvā pradakṣiṇaṁ caiva mahākāyāḥ prastathire / sarvaśādhībhir gandhaiś ca samālabhya mahābalāḥ, nirjagmur nairṛtaśreṣṭhāḥ ṣaḍ ete yuddhakāṅkṣiṇaḥ/* Then Ravana also sent his brothers Mahaparshvya the ‘yuddhahonmatta’ and equally ‘unmatta’ Mahodara for raksha of the Raja Kumaras. *tataḥ sudarśanaṁ nāma nīlajīmūta - samnibham, airāvatakule jātam āruroha mahodaraḥ/ sarvāyudhasamāyuktaṁ tūṇibhiś ca svalamkṛtam , rarāja gajam āsthāya savitevāstamūrdhani/ hayottamasamāyuktaṁ sarvāyudhasamākulam, āruroha rathaśreṣṭhaṁ triśīrā rāvaṇātmajāḥ/* Then Mahodara alighted Iraavata like Maha Gaja as he was fully equipped with sarvaayudhas as Surya Deva ascended on ‘agastyaachala shikhira’. Ravana Kumara Trishira was seated on a chariot with dhanush baanaas like ‘indradhanush yukta meghasamana’. Atikaya Ravana putra the ‘dhanurdhara shreshtha’ too was seated on chariot drawn by excellent ‘jaati ashvaas’. Ravana Kumara Narantaka was seated on ‘ucchvaushrava samaana ashva’. Devantaka was seated on an gaja raaja too as though Vishnu himself with a golden parigha in his hands. Maha Parshva with a maha gada on his shoulders like Kubera himself and so did Mahakaaya too. Thus making maha ‘megha garjans’ of Ravana’s victories proceeded to attack the maha vaanara sena while the latter too with gusto as puffed up and fortified with the recently concluded ‘mahadaananda’ of ‘Kumbhakarna Vadha’. *simhanādān vineduś ca raṇe rākṣasavānarāḥ, śīlābhiś cūrṇayām āsur yātudhānān plavaṅgamāḥ/ nijaghnūḥ saṁyuge krudhāḥ kavacābharaṇāvṛtān , ke cid rathagatān vīrān gajavājigatān api/ nijaghnūḥ sahasāplutya yātudhānān plavaṅgamāḥ, śailaśṛṅganipātaiś ca muṣṭibhir vāntalocanāḥ, celuḥ petuś ca neduś ca tatra rākṣasapuṅgavāḥ/* Both the Rakshasa Veera Kumaras and the Maha vaanara pramukhas resorted to earth shaking like ‘harsha ninaadaas’. The gritty and angered vaanaras pounced the Rakshasa Veera Kumaras seated on elephants, horses and chariots with maha vrikshasa and heavy mountain rocks and by their ‘maha mushti ghaataas’ too. The nishaachraas too with their potent ‘ayudhas’ sought to either smash down or fall down to earth. *nijaghnūḥ śailaśūlāstrair vibhiduś ca parasparam, simhanādān vineduś ca raṇe vānararākṣasāḥ/ chinnavarmatanutrāṇā rākṣasā vānarair hatāḥ, rudhiraṁ prasrutās tatra rasasāram iva drumāḥ/ rathena ca rathaṁ cāpi vāraṇena ca vāraṇam, hayena ca hayaṁ ke cin nijaghnur vānarā raṇe/ kṣuraprair ardhaacandraiś ca bhallaiś ca niṣitaiḥ śaraiḥ, rākṣasā vānarendrāṇāṁ cicchidūḥ pādapāṇī śīlāḥ/* In this manner, rakshasaas and vaanaraas kept on making all out efforts of offensive and defensive tactics of the historic Rama Ravana Sangraama. As Rakshasa Veeraas were well protected by their kavacha and ‘astra shastraas’, Maha Vaanaraas with their bare bodies yet armed with mountain rocks and huge trees either on shoulders or on laps were carefree ‘do or die’ spree and bravery. How many vaanaraas indeed were crushed to death by the elephantry, horse back and chariot drawn Rakshasa Veeras especially by the

Ravana Kumaaraas! They were successfully destroying to pieces the ‘vriksha-parvata prahaaraas’ with their ‘ardha chandra-kshurpra-bhalla naamaka baanaas’. Then Naraantaka entered the ‘maha sangraama’ and made havoc to the vaanana veeras. Mahamanasvi vaanara veera then took to offense and joined Sugriva who in turn and asked Angada: *gacchainaṁ rākṣasaṁ vīra yo ’sau turagam āsthitah, kṣobhayantaṁ haribalaṁ kṣipraṁ prāṇair viyojaya/ sa bhartur vacanaṁ śrutvā niṣpapātāṅgadas tadā, anikān meghasaṁkāśān meghānikād ivāṁśumān/* ‘Son Angada! This Narantaka is right now creating a terror against the veera veeraas and would need to be controlled some how’. Then Angada faced Narantaka: *tiṣṭha kiṁ prākṛtair ebhir haribhis tvaṁ kariṣyasi , asmin vajrasamasparśe prāsaṁ kṣipa mamorasi/ aṅgadasya vacaḥ śrutvā pracukrodha narāntakaḥ, saṁdaśya daśanair oṣṭhaṁ niśvasya ca bhujaṁgavat/ sa prāsaṁ āvidhya tadāṅgadāya; samujjvalantaṁ sahasotsasarja, sa vāliputrorasi vajrakalpe; babhūva bhagno nyapatac ca bhūmau/* Wait wait Nishachara! Of which avail your displaying your prataapa on ‘saamanaya vaanaras’! My broad chest is ‘vajra samaana’ do please hit the same if you dare!’ As Angada challenged thus, Narantaka got truly infuriated and hissed like a deadly maha sarpa took a long breath and stood before Angada and having taken to a forceful and fast self- rounded kick and hit hard on Angada’s vajra samaana vakshasthala and soon enough Narakantaka’s forehead like a maha garuda snatches and hits a ‘visha maha sarpa’. There after, Angada made a high jump and hit hard Narakantaka’s horse. Having fallen down from the dead horse, Narakantaka had no bounds of his wrath and kicked hard on Angada’s head as the Vanara Veera’s head got damaged and ‘rakta dhaaraas’ flowed off as Angada wondered at the Rakshas’s might. Yet, recovering fast enough, Angada stood up and thumped a reverberating gusty bluster on Narantaka’s loha samaana trunk like chest with which Narantaka fell down dead as vaanara veeraas went berserk with unbounded craze. *athāṅgado rāmamanaḥ praharṣaṇaṁ; suduṣkaraṁ taṁ kṛtavān hi vikramam , viśiṣṁiye so ’py ativīrya vikramaḥ; punaś ca yuddhe sa babhūva harṣitaḥ/* Angada had thus performed a truly heroic adventure against Narantaka for the delight and even a great surprise of Shri Rama and Angada was readied for further escapades ahead!

## Sarga Seventy

Hanuman shattered Devantaka and Trishira, Neela demolished Mahodara and Rishabha smashed Mahapaarshva

*Narāntakaṁ hataṁ drṣṭvā cukruśur nairṛtarṣabhāḥ, devāntakas trimūrdhā ca paulastyaś ca mahodaraḥ/ ārūḍho meghasaṁkāśaṁ vāraṇendraṁ mahodaraḥ, vāliputraṁ mahāvīryam abhidudrāva vīryavān/ bhrātṛvyasanasamāptas tadā devāntako balī, ādāya parighaṁ dīptam aṅgadaṁ samabhidravat/ ratham ādityasaṁkāśaṁ yuktaṁ paramavājibhiḥ, āsthāya trīśirā vīro vāliputraṁ athābhyayāt/ sa tribhir devadarpaghnaṁ nairṛtendrair abhidrutaḥ, vṛkṣaṁ utpāṭayām āsa mahāvīṭapam aṅgadaḥ / devāntakāya taṁ vīraś cikṣepa sahasāṅgadaḥ, mahāvṛkṣaṁ mahāśākhaṁ śakro dīptam ivāśanim / trīśirās taṁ praciccheda śarair āśīviṣopamaiḥ, sa vṛkṣaṁ kṛttam ālokya utpapāta tato ’ṅgadaḥ / sa vavarṣa tato vṛkṣāñ śilāś ca kapikuñjaraḥ , tān praciccheda saṁkruddhas trīśirā niṣitaiḥ śaraiḥ/ parighāgreṇa tān vṛkṣān babhañja ca surāntakaḥ, trīśirāś cāṅgadaṁ vīram abhidudrāva sāyakaiḥ/ gajena samabhidrutya vāliputraṁ mahodaraḥ, jaghānorasi saṁkruddhas tomarair vajrasaṁnibhaiḥ/ devāntakaś ca saṁkruddhaḥ parighēṇa tadāṅgadam, upagamyābhihatyāśu vyapacakrāma vegavān/ sa tribhir nairṛtaśreṣṭhair yugapat samabhidrutaḥ , na vivyathe mahātejā vāliputraḥ pratāpavān/ talena bhṛśam utpatya jaghānāśya mahāgajam, petatur locane tasya vinanāda sa vāraṇaḥ/ viśāṇaṁ cāśya niṣkṛṣ ya vāliputro mahābalaḥ, devāntakaṁ abhidrutya tāḍayām āsa saṁyuge/ sa vihvalitasarvāṅgo vātoddhata iva drumah, lākṣārasasavarṇaṁ ca susrāva rudhiraṁ mukhāt/ athāśvāśya mahātejāḥ kṛcchrād devāntako balī, āvidhya parighaṁ ghoram ājaghāna tadāṅgadam/ parighābhihataś cāpi vānarendrātmajas tadā, jānubhyām patito bhūmau punar evotpapāta ha/ samutpatantaṁ trīśirās tribhir āśīviṣopamaiḥ, ghorair haripateḥ putraṁ lalāṭe ’bhijaghāna ha/ tato ’ṅgadaṁ parikṣiptaṁ tribhir nairṛtapuṁgavaiḥ , hanūmān api vijñāya nīlaś cāpi pratasthatuḥ/ tataś cikṣepa śailāgraṁ nīlas trīśirase tadā, tad rāvaṇasuto dhīmān bibheda niṣitaiḥ śaraiḥ/ tad bāṇasatanirbhinnam vidārītaśilātalam, savisphuliṅgaṁ saṁvālam nipapāta gireḥ śiraḥ/ tato jṛmbhitam ālokya harṣād devāntakas tadā , parighēṇābhidudrāva mārutātmajam āhave/*

*tam āpatantam utpatya hanūmān mārutātmajaḥ, ājaghāna tadā mūrdhni vajravegena muṣṭinā/ sa muṣṭiniṣpiṣṭavikīrṇamūrdhā; nirvāntadantākṣivilambijihvaḥ, devāntako rākṣasarājasūnur; gatāsur urvyām sahasā papāta/ tasmin hate rākṣasayodhamukhye; mahābale saṃyati devaśatrau, kruddhas trimūrdhā niśitāgram ugram; vavarṣa nīlorasi bāṇavarṣam/ sa taiḥ śaraughair abhivarṣyamāṇo; vibhinnagātraḥ kapisainyapālāḥ, nīlo babhūvātha viśṣṭagātro ; viṣṭambhitas tena mahābalena/ tatas tu nīlāḥ pratilabhya saṃjñām ; śailām samutpātya savṛkṣaṣaṇḍam , tataḥ samutpatya bhṛśogravego ; mahodaram tena jaghāna mūrdhni/ tataḥ sa śailābhiniṣpātabhagno; mahodaras tena saha dvipena, vipothito bhūmitale gatāsuḥ; papāta varjābhihato yathādriḥ/ pītṛvyām nihataḥ dṛṣṭvā triśirāś cāpam ādade, hanūmantam ca saṃkruddho vivyādha niśitaiḥ śaraiḥ/ hanūmāns tu samutpatya hayāms triśirasas tadā, vidadāra nakhaiḥ kruddho gajendram mṛgarāḍ iva / atha śaktim samādāya kālārātrim ivāntakaḥ, cikṣepānilaputrāya triśirā rāvaṇātmajaḥ/ divi kṣiptām ivolkām tām śaktim kṣiptām asaṃgatām, grhītvā hariśārdūlo babhañja ca nanāda ca / tām dṛṣṭvā ghorasaṃkāśām śaktim bhagnām hanūmatā, prahrṣṭā vānaragaṇā vinedur jaladā iva / tataḥ khaḍgam samudyamya triśirā rākṣasottamaḥ, nicakhāna tadā roṣād vānarendrasya vakṣasi/ khaḍgaprahārābhihato hanūmān mārutātmajaḥ, ājaghāna trimūrdhānam talenorasi vīryavān/ sa talabhihatas tena srastahastāmbaro bhuvi, nīpapāta mahātejās triśirās tyaktacetanaḥ/ sa tasya patataḥ khaḍgam saṃacchidya mahākapiḥ, nanāda girisaṃkāśas trāsayan sarvanairṛtān/ amṛṣyamāṇas tam ghoṣam utpapāta niśācaraḥ, utpatya ca hanūmantam tāḍayām āsa muṣṭinā/ tena muṣṭiprahāreṇa saṃcukopa mahākapiḥ, kupitās ca nijagrāha kirīṭe rākṣasarṣabham/ sa tasya śīrṣāny asinā śitena; kirīṭajustāni sakuṇḍalāni, kruddhaḥ praciccheda suto 'nilasya; tvaṣṭuḥ sutasyeva śīrāmsi śakraḥ/ tāny āyatākṣāny agasaṃnibhāni; pradīptavaiśvānaralocanāni, petuḥ śīrāmsīndraripor dharanyām; jyotīmsi muktāni yathārkaṃmārgāt/ tasmin hate devaripau triśīrṣe; hanūmata śakraparākramaṇa, neduḥ plavaṃgāḥ pracacāla bhūmī; rakṣāmsy atho dudruvire samantāt/ hataḥ triśirasam dṛṣṭvā tathaiva ca mahodaram , hatau prekṣya durādharṣau devāntakanarāntakau/ cukopa paramāmarṣī mahāpārśvo mahābalaḥ, jagrāhārciṣmatīm cāpi gadām sarvāyasīm śubhām/ hemapaṭṭaparikṣiptām māmsaṇitalepanām, virājamānām vapuṣā śatruṣaṇitarañjitām/ tejasā saṃpradīptāgrām raktamālyavibhūṣitām, airāvata mahāpadmasārvabhauma bhayāvahām/ gadām ādāya saṃkruddho mahāpārśvo mahābalaḥ, harīn samabhidudrāva yugāntāgnir iva jvalan/ atharṣayaḥ samutpatya vānaro ravaṇānujam, mahāpārśvam upāgamyā tasthau tasyāgrato balī/ tam purastāt sthitam dṛṣṭvā vānaram parvatopamam , ājaghānorasi kruddho gadayā vajrakalpayā/ sa tayābhihatas tena gadayā vānaraṣabhaḥ, bhinnavakṣāḥ samādhūtaḥ susrāva rudhiraḥ bahu/ sa saṃprāpya cirāt saṃjñām ṛṣabho vānaraṣabhaḥ , kruddho visphuramāṇauṣṭho mahāpārśvam udaikṣata/ tām grhītvā gadām bhīmām āvidhya ca punaḥ punaḥ, mattānikam mahāpārśvam jaghāna raṇamūrdhani/ sa svayā gadayā bhinnō vikīrṇadaśanekṣaṇaḥ, nīpapāta mahāpārśvo vajrāhata ivācalaḥ/ tasmin hate bhrātari rāvaṇasya ; tan nairṛtānām balam arṇavābham, tyaktāyudham kevalajīvitartham; dudrāva bhinnārṇavasamnikāśam/*

As Narantaka was killed by Angada, Pulastyanandandana Trishira and Mahodara made ‘ha ha kaaraas’ and instantly enough Mahodara attacked Angada and his own brother Narantaka was killed Devantaka armed with a maha parigha too ran towards Angada. Trishira too jumped up a horse drawn chariot and ran after Angada. Understanding the gravity of the threesome attack Angada uprooted huge vriksha parampara and mountain rocks had flown up the sky and made a torrential rain against Trishira but the latter having anticipated this released ‘baana varshaas’ which smashed them all as a provoked ‘visha sarpa’. Meanwhile Mahodara too attacked with his loha parigha and hit the vajra samaana Angada’s broad chest but cleverly enough the latter escaped the deadly hits. On the other hand with ‘samaya sphurti’ or alacrity of well-timed offensive killed the gaja raaja of Mahodara. Then Vaali Kumara Angada ran towards Devantaka and hit hard with vaayu vega as Devantaka who was unaware fell down yet having recovered though partially raised his parigha and having revolved it with ‘maha vega’ at Angada. The angry Angada fell down hurt but got up soon enough jumped up high but Trishira aiming exactly on Angada’s bhrukuti hit hard by threesome ‘teevra baana prayoga’ and the vivasha Angada Kumara’s forehead was hurt deeply and asked for the help of Hanuman and Neela. Neela at once hurled parvara shikhara but Ravana putra Trishira broke off the parvata shikhara to shambles. Devanataka having complemented Trishira’s speed and skill hit Hanuman nearby. Hanuman made a dash to Trishira who was mounted on a

horse and Veeraajaneya tore off the horse by his mere nail hits. Ravana Kumara Trishira pulled up his 'Shakti Aayudha' and made a desperate 'prahaara'. *divi kṣiptām ivolkām tām śaktim kṣiptām asarigatām, grhītvā hariśārdūlo babhañja ca nanāda ca / tām dṛṣṭvā ghorasamkāsām śaktim bhagnām hanūmatā , prahrṣṭā vānaragaṇā vinedur jaladā iva / tataḥ khaḍgaṁ samudyamya triśirā rākṣasottamaḥ, nicakhāna tadā roṣād vānarendrasya vakṣasi.* The Shaki Ayudha like an ulka or meteor the falling nakshatra was firmly gripped in Hanuman's fist and smashed up to pieces as Trishira was wonder struck while the vaanara brinda made sky reverberating 'harshollaasaas'. Trishira then raised his khadga and hurt Hanuman's broad chest. *khaḍgaprahārābhīhato hanūmān mārutātmajaḥ, ājaghāna trimūrdhānaṁ talenorasi vīryavān/ sa talabhihataḥ tena srastahastāmbaro bhuvi, nipapāta mahātejās triśirās tyaktacetanaḥ/ sa tasya patataḥ khaḍgaṁ samācchidya mahākapiḥ, nanāda girisamkāsas trāsayan sarvanairṛtān/ amṛṣyamāṇas taṁ ghoṣam utpapāta niśācaraḥ , utpatya ca hanūmantaṁ tāḍayām āsa muṣṭinā/* Pavana kumaara gave back a forceful kick back and the maha tejasvi Trishira lost his consciousness and fell down to earth as 'rakasha ganaas' were alarmed. *tena muṣṭiprahāreṇa samcukopa mahākapiḥ, kupitaś ca nijagrāha kirīṭe rākṣasarābham/ sa tasya śīrṣāṇy asinā śitena; kirīṭajuṣṭāni saṁkuṇḍalāni, kruddhaḥ praciccheda suto 'nilasya; tvaṣṭuḥ sutasyeva śīrāṁsi śakraḥ/ tāny āyatāksāṇy agasam nibhāni; pradīptavaiśvānaralocanāni, petuḥ śīrāṁsīndraripor dharanyām; jyotīṁsi muktāni yathārka mārgāt/ tasmin hate devaripau triśīrṣe; hanūmata śakraparākrameṇa, neduḥ plavaṅgāḥ pracacāla bhūmī; rakṣāṁsy atho dudruvire samantāt/* The rakshasa then recovered got up and took a leap and gave back a jerky thrust on Hanuman's chest, but the latter held the rakshasa's glittering kireeta and his fat head and neck and just as Indra held the son of Tvashta Putra Vishvarupa's Tri Mastakas with vajrayudha, Hanuman smashed the three headed Trishira to death. As Trishira and Mahodara were killed by Hanuman and Angada earlier, and Devantaka Narakantakaas too, Mahaparshva was in irretrievable anguish and anger as the gold like sons were lost forever and raised his heavy mace up his shoulders in readiness like 'pralaya kaalaagni' even as Vanara shiromani Rishabha was the vicim to have his chest pounded as flows of blood gushed out. The incensed Vaanara Raja Rishabha of the parvataakaara hit back the rakshasa with his iron fist on Mahaparshva's strongbox upperbody. But having made a simha garjana took up by his weighty strong hold of mace and attacked varuna putra Maha Vaanara Rishabha hit a maasive blow and Rishabha fell down unconscious but soon enough got up with 'varunadeva prabhava' and having turned around a couple of times pulled out the same mace of Mahaparshva's itself who fell down dead with a thud. As the brother of King Ravana viz. Mahaparshva was lost, the Rakshasasena took to heels having thrown off their arms and ran back amazed.

## Sarga Seventy One

Atikaya the Kubera Putra whom Ravana considered as his own son; Brahma gifted an impregnable Kavacha to Atikaya; after a bhayankara yuddha, Lakshmana finally killed him by brahmastra itself

*Svabalaṁ vyathitāṁ dṛṣṭvā tumulaṁ lomaharṣaṇam, bhrātṛiṁś ca nihatān dṛṣṭvā śakratulyaparākramān/ pitṛvyau cāpi saṁdṛṣya samare samniṣūditau , mahodaramahāpārśvau bhrātarau rākṣasarābhau/ cukopa ca mahātejā brahmadattavaro yudhi, atikāyo 'drisamkāśo devadānavadarpahā/ sa bhāskarasaahasrasya saṁghātam iva bhāsvaram, ratham āsthāya śakrārīr abhidudrāva vānarān/ sa visphārya mahac cāpaṁ kirīṭi mṛṣṭakuṇḍalaḥ , nāma viśrāvayām āsa nanāda ca mahāsvanam/ tena simhapraṇādena nāmaviśrāvaṇena ca, jyāśabdena ca bhīmena trāsayām āsa vānarān/ te tasya rūpam ālokyā yathā viṣṇos trivikrame, bhayārtā vānarāḥ sarve vidravanti diśo daśa/ te 'tikāyaṁ samāsādyā vānarā mūḍhacetasaḥ, śaraṇyaṁ śaraṇaṁ jagmur lakṣmaṇāgrajam āhave/ tato 'tikāyaṁ kākutstho rathasthaṁ parvatopamam, dadarśa dhanvinaṁ dūrād garjantaṁ kālameghavat/ sa taṁ dṛṣṭvā mahātmānaṁ rāghavas tu suvismitaḥ, vānarān sāntvayitvā tu vibhīṣaṇam uvāca ha/ ko 'sau parvatasamkāśo dhanuṣmān harilocanaḥ, yukte hayasahasreṇa viśāle syandane sthitaḥ/ ya eṣa niṣitaiḥ śūlaiḥ sutīkṣṇaiḥ prāsatomaraiḥ, arcīṣmadbhīr vṛto bhāti bhūtair iva maheśvaraḥ / kālajihvāprakāśābhir ya eṣo 'bhivirājate, āvṛto rathasaktībhir vidyudbhīr iva toyadaḥ / dhanūṁsi cāsyā sajyāni hemapṛṣṭhāni sarvaśaḥ, śobhayanti rathasreṣṭhaṁ śakrapātam ivāmbaram/ ka eṣa rakṣaḥ śārdūlo raṇabhūmiṁ*



virājayan, abhyeti rathinām śreṣṭho rathenādityatejasā/ dhvajaśṛṅgapratiṣṭhena rāhuṇābhivirājate ,  
 sūryaraśmiprabhair bānair diśo daśa virājayan/ triṇataṁ meghanirhrādaṁ hemapṛṣṭham alamkṛtam ,  
 śatakratudhanuḥprakhyam dhanuś cāsya virājate/ sadhvajaḥ sapatākaś ca sānukarṣo mahārathaḥ,  
 catuḥśādisamāyukto meghastanitanisvanah/ viṁśatir daśa cāṣṭau ca tūṇīraratham āsthitāḥ, kārmukāṇi ca  
 bhīmāni jyāś ca kāñcanapiṅgalāḥ/ dvau ca khaḍgau rathagatau pārśvasthau pārśvaśobhinau,  
 caturhastatsarucitau vyaktahastadaśāyatau/ raktakaṇṭhaguṇo dhīro mahāparvatasamṇibhaḥ, kālāḥ  
 kālamahāvaktro meghastha iva bhāskarāḥ/ kāñcanāṅgadanaddhābhyām bhujābhyām eṣa śobhate,  
 śṛṅgābhyām iva tuṅgābhyām himavān parvatottamaḥ / kuṇḍalābhyām tu yasyaitad bhāti vaktram  
 śubheḥkṣaṇam, punarvasvantaragataṁ pūrṇabimbam ivaindavam/ ācakṣva me mahābāho tvam enam  
 rākṣasottamam, yaṁ dṛṣṭvā vānarāḥ sarve bhayārtā vidrutā diśaḥ / sa pṛṣṭho rājaputrena  
 rāmeṇāmitatejasā, ācacakṣe mahātejā rāghavāya vibhīṣaṇaḥ/ daśagrīvo mahātejā rājā vaiśravaṇānujaḥ,  
 bhīmakarmā mahotsāho rāvaṇo rākṣasādhipaḥ/ tasyāsīd vīryavān putro rāvaṇapratimo raṇe, vṛddhasevī  
 śrutadharāḥ sarvāstraviduṣāṁ varāḥ/ aśvapṛṣṭhe rathe nāge khaḍge dhanuṣi karṣaṇe , bhedo sātve ca  
 dāne ca naye mantrā ca sammataḥ/ yasya bāhuṁ samāśṛitya laṅkā bhavati nirbhayā, tanayaṁ  
 dhānyamālīnyā atikāyam imaṁ viduḥ/ etenārādrito brahmā tapasā bhāvitātmanā, astrāṇi cāpy avāptāni  
 ripavaś ca parājītāḥ/ surāsurair avadhyatvaṁ dattam asmaī svayambhuvā, etac ca kavacaṁ divyaṁ  
 rathaś caīṣo 'rkabhāskarāḥ/ etena śataśo devā dānavāś ca parājītāḥ, rakṣitāni ca rakṣāmi yakṣāś cāpi  
 niṣūditāḥ/ vajraṁ viṣṭambhitam yena bānair indrasya dhīmataḥ, pāśaḥ salilarājasya yuddhe pratihatāḥ  
 tathā/ eṣo 'tikāyo balavān rākṣasānām atharṣabhaḥ, rāvaṇasya suto dhīmān devadanava darpahā/ tad  
 asmin kriyatām yatnaḥ kṣipraṁ puruṣapuṅgava, purā vānarasainyāni kṣayaṁ nayati sāyakaiḥ/ tato  
 'tikāyo balavān praviśya harivāhinīm, viśphārayām āsa dhanur nanāda ca punaḥ punaḥ/ tam  
 bhīmavapuṣaṁ dṛṣṭvā rathas thaṁ rathinām varam, abhipetur mahātmāno ye pradhānāḥ plavaṅgamāḥ/  
 kumudo dvivido maindo nīlaḥ śarabha eva ca, pādapair giriśṛṅgaiś ca yugapat samabhidhravan / teṣāṁ  
 vṛkṣāṁś ca śailāṁś ca śaraiḥ kāñcanabhūṣaṇaiḥ , atikāyo mahātejāś cicchedāstravidāṁ varāḥ/ tāṁś  
 caīva sarān sa hariṇī śaraiḥ sarvāyasair balī, vivyādhābhīmukhaḥ samkhye bhīmākāyo niśācaraḥ/ te  
 'rditā bānabarṣeṇa bhinnagātrāḥ plavaṅgamāḥ, na śekur atikāyasya pratikartuṁ mahāraṇe/ tat sainyaṁ  
 harivīrāṇām trāsayaṁ āsa rākṣasaḥ, mṛgayūtham iva kruddho harir yauvanam āsthitāḥ/ sa rāṣasendro  
 harisainyamadhye; nāyudhyamānaṁ nijaghāna kaṁ cit, upetya rāmaṁ sadhanuḥ kalāpī; sagarvitaṁ  
 vākyam idaṁ babhāṣe/ rathe sthito 'haṁ śaracāpapāṇir ; na prākṛtaṁ kaṁ cana yodhayāmi , yasyāsti  
 śaktir vyavasāya yuktā; dadātuṁ me kṣipraṁ ihādya yuddham/ tat tasya vākyam bruvato niśamya;  
 cukopa saumitrir amitrahantā, amṛṣyamāṇaś ca samutpapāta ; jagrāha cāpaṁ ca tataḥ smayitvā/  
 kruddhaḥ saumitrir utpatya tūṇād ākṣipyā sāyakam, purastād atikāyasya vicakarṣa mahad dhanuḥ/  
 pūrayan sa mahīm śailān ākāśaṁ sāgaraṁ diśaḥ, jyāśabdo lakṣmaṇasyogras trāsayan rajanīcarān/  
 saumitreś cāpanirghoṣaṁ śrutvā pratibhayaṁ tadā, viśīṣmiye mahātejā rākṣasendrātmaḥ balī/  
 athātīkāyaḥ kupito dṛṣṭvā lakṣmaṇam utthitam, ādāya niśitaṁ bāṇam idaṁ vacanam abravīt/ bālas tvam  
 asi saumitre vikrameṣv avicakṣaṇaḥ, gaccha kiṁ kālasadṛśaṁ mām yodhayitum icchasi / na hi  
 madbāhusṛṣṭānām astrāṇām himavān api , soḍhum utsahate vegam antarikṣam atho mahī/  
 sukhaprasuptaṁ kālāgniṁ prabodhayitum icchasi, nyasya cāpaṁ nivartasva mā prāṇāñ jahi madgataḥ/  
 atha vā tvam pratiṣṭabdho na nivartitum icchasi, tiṣṭha prāṇān parityajya gamiṣyasi yamakṣayam/ paśya  
 me niśitān bāṇān aridarpaniṣūdanān, īśvarāyudhasamkāśāṁś taptakāñcanabhūṣaṇān/eṣa te  
 sarpasamkāśo bāṇaḥ pāsyati śoṇitam, mṛgarāja iva kruddho nāgarājasya śoṇitam/ śrutvātīkāyasya vacaḥ  
 saroṣaṁ; sagarvitaṁ samyati rājaputraḥ, sa samcukopātibalō bṛhacchrīr ; uvāca vākyam ca tato  
 mahārtham/ na vākyamātreṇa bhavān pradhāno; na katthanāt satpuruṣā bhavanti, mayī sthite dhanvini  
 bāṇapāṇau; vidarśayasvātmabalaṁ durātman/ karmaṇā sūcayātmānaṁ na vikatthitum arhasi, pauruṣeṇa  
 tu yo yuktaḥ sa tu śūra iti smṛtaḥ / sarvāyudhasamāyukto dhanvī tvam ratham āsthitāḥ, śarair vā yadi  
 vāpy astrair darśayasva parākramam/ tataḥ śiras te niśitaiḥ pātayiṣyāmy ahaṁ śaraiḥ, mārutaḥ  
 kālasamapakvaṁ vṛntāt tālaphalaṁ yathā / adya te māmakā bāṇāś taptakāñcanabhūṣaṇāḥ, pāsyanti  
 rudhiram gātrād bāṇaśalyāntarothhitam/ bālo 'yam iti vijñāya na māvajñātum arhasi, bālo vā yadi vā ---  
 vṛddho mṛ tyuṁ jānīhi samyuge/ lakṣmaṇasya vacaḥ śrutvā hetumat paramārthavat, atikāyaḥ  
 pracukrodha bāṇaṁ cottamam ādade/ tato vidyādharā bhūtā devā daityā maharṣayaḥ, guhyakāś ca  
 mahātmānaś tad yuddham dadṛśuś tadā / tato 'tikāyaḥ kupitaś cāpaṁ āropya sāyakam, lakṣmaṇasya

*pracikṣepa saṁkṣipann iva cāmbaram/ tam āpatantaṁ niṣitaṁ śaram āśīviṣopamam, ardhacandreṇa ciccheda lakṣmaṇaḥ paravīrahā/ taṁ nikṛttaṁ śaram dṛṣtvā kṛttabhogam ivoragam , atikāyo bhṛṣaṁ kruddhaḥ pañcabāṇān samādade/ tāñ śarān saṁpracikṣepa lakṣmaṇāya niśācaraḥ, tān aprāptāñ śarais tīkṣṇaiś ciccheda bharatānujaḥ/ sa tāṁś chittvā śarais tīkṣṇair lakṣmaṇaḥ paravīrahā, ādade niṣitaṁ bāṇaṁ jvalantaṁ iva tejasā/ tam ādāya dhanuḥ śreṣṭhe yojayām āsa lakṣmaṇaḥ, vicakarṣa ca vegena visasarja ca sāyakam/ pūrṇāyatavisṛṣṭena śareṇānata parvaṇā , lalāṭe rākṣasaśreṣṭham ājaghāna sa vīryavān/ sa lalāṭe śaro magnas tasya bhīmasya rakṣasaḥ, dadṛṣe soṇitenāktaḥ pannagendra ivāhave / rākṣasaḥ pracakampe ca lakṣmaṇeṣu prakampitaḥ, rudrabāṇahataṁ bhīmaṁ yathā tripuragopuram/ cintayām āsa cāśvasya vimṛśya ca mahābalaḥ, sādhu bāṇanipātena śvāghanīyo 'si me ripuḥ/ vicāryaivaṁ vinamyāsyāṁ vinamya ca bhujāv ubhau, sa rathopastham āsthāya rathena pracacāra ha/ ekaṁ trīṇ pañca sapteti sāyakān rākṣasarṣabhaḥ, ādade saṁdadhe cāpi vicakarṣotsasarja ca/ te bāṇāḥ kālasaṁkāśā rākṣasendradhanuś cyutāḥ, hemapuṅkhā raviprakhyāś cakrur dīptam ivāmbaram/ tatas tān rākṣasotsṛṣṭāñ śaraughān rāvaṇānujaḥ, asaṁbhraṇtaḥ praciccheda niṣitair bahubhiḥ śaraiḥ/ tāñ śarān yudhi saṁprekṣya nikṛttaṁ rāvaṇātmajaḥ, cukopa tridaśendrārīr jagrāha niṣitaṁ śaram/ sa saṁdhāya mahātejās taṁ bāṇaṁ sahasotsṛjāt , tataḥ saumitrim āyāntam ājaghāna stanāntare/ atikāyena saumitris tādīto yudhi vakṣasi, susrāva rudhiraṁ tīvraṁ madam matta iva dvipaḥ/ sa cakāra tadātmānaṁ viśalyaṁ sahasā vibhuḥ, jagrāha ca śaram tīṣṇam astreṇāpi saṁdadadhe/ āgneyena tadāstreṇa yojayām āsa sāyakam, sa jajvāla tadā bāṇo dhanuś cāsyā mahātmanaḥ/ atikāyo 'titejasvī sauram astram saṁdadade, tena bāṇaṁ bhujamgābhaṁ hemapuṅkham ayojayāt/ tatas taṁ jvalitaṁ ghoraṁ lakṣmaṇaḥ śaram āhitam, atikāyāya cikṣepa kāladaṇḍam ivāntakaḥ/ āgneyenābhisaṁyuktaṁ dṛṣtvā bāṇaṁ niśācaraḥ , utsasarja tadā bāṇaṁ dīptaṁ sūryāstrayojitam/ tāv ubhāv ambare bāṇāv anyonyam abhijaghnatuḥ, tejasā saṁpradīptāgrau kruddhāv iva bhujam gamau/ tāv anyonyam vinirdahya petatur dharaṇītale, nirarciṣau bhasmakṛtau na bhrājete śarottamau/ tato 'tikāyaḥ saṁkruddhas tv astram aiṣīkam utsṛjāt, tat praciccheda saumitir astram aindreṇa vīryavān/ aiṣīkaṁ nihataṁ dṛṣtvā kumāro rāvaṇātmajaḥ , yāmyenāstreṇa saṁkruddho yojayām āsa sāyakam/ tatas tad astram cikṣepa lakṣmaṇāya niśācaraḥ, vāyavyena tad astram tu nijaghāna sa lakṣmaṇaḥ/ athainam śaradhārābhīr dhārābhīr iva toyadaḥ, abhyavarṣata saṁkruddho lakṣmaṇo rāvaṇātmajam/ te 'tikāyaṁ saṁsādyā kavace vajrabhūṣite, bhagnāgrasālyāḥ sahasā petur bāṇā mahītale/ tān moghān abhisamprekṣya lakṣmaṇaḥ paravīrahā, abhyavarṣata bāṇānāṁ sahasreṇa mahāyāśāḥ/ sa varṣyamāṇo bāṇaughair atikāyo mahābalaḥ, avadhyakavacaḥ saṁkhye rākṣaso naiva vivyathe/ na śāśāka rujaṁ kartum yudhi tasya narottamaḥ, athainam abhyupāgamyā vāyur vākyam uvāca ha/ brahmadattavaro hy eṣa avadhya kavacāvṛtaḥ , brāhmenāstreṇa bhindhy enam eṣa vadhyo hi nānyathā/ tataḥ sa vāyor vacanaṁ niśamya; saumitir indrapratimānavīryaḥ, saṁdadade bāṇam amoghavegam; tad brāhmanam astram sahasā niyojya/ tasmin varāstre tu niyujiyamāne; saumitriṇā bāṇavare śītāgre, diśaḥ sacandrārkamahāgrahāś ca; nabhaś ca tatrāsa rarāsa corvī/ taṁ brahmaṇo 'streṇa niyujiya cāpe; śaram supuṅkham yamadūtakalpam, saumitir indrārisutasya tasya; sasarja bāṇaṁ yudhi vajrakalpam/ taṁ lakṣmaṇotsṛṣṭam amoghavegam ; saṁāpatantaṁ jvalanaprakāśam, suvarṇavajrottamacitrapuṅkham; tadātikāyaḥ samare dadarśa/ taṁ prekṣamāṇaḥ sahasātikāyo; jaghāna bāṇair niṣitair anekaiḥ, sa sāyakaḥ tasya suparṇavegas; tadātivegena jagāma pārśvam/ taṁ āgataṁ prekṣya tadātikāyo; bāṇaṁ pradīptāntakakālakalpam, jaghāna śaktyṛṣṭigadākuṭhārāiḥ; śūlair halaiś cāpy avipannaceṣṭaḥ/ tāny āyudhāny adbhutavigrahāṇi; moghāni kṛtvā sa śaro 'gnidīptaḥ, prasahya tasyaiva kirīṭajustaṁ; tadātikāyasya śiro jahāra/ tac chirāḥ saśiras trāṇaṁ lakṣmaṇeṣuprapīḍitam, papāta sahasā bhūmau śṛṅgaṁ himavato yathā / praharṣayuktā bahavas tu vānarā; prabuddhapadmpratimānanāś tadā, a pūjayaṁl lakṣmaṇam iṣṭabhāginam; hate ripau bhīmabale durāsade/*

Atikaya having realised that his maha paraakrami brothers and uncles had all fallen to death even by vaanaraas, got hurt and enraged especially by the yuddhonnatta brothers Mahodara and Mahapaarshva who were blessed by 'Brahma varadaana prapti'. Atikaya was of parvata samaana vishaala kaaya and was a sworn enemy of 'Deva Daanava darpa haari' and Indra shatru. As he initiated his 'dhanushthankaara' and rushed forward, the vaanara sena having seen him from a distance, got bewildered that another Kumbhakarna had arrived for their food and drink from their flesh and blood! Shri Rama too wondered

on sighting ‘Atkaaya’ from a distance and asked Vibhishana: ‘Thousands of horses are being drawn that huge chariot and seated therein is a parvata swarupa bhayankara maha Rakshasa with a maha dhanush; who indeed that could be! The rathadhwaja shikhira is a pataaka with ‘Rahu graha chinha’. On his maha ratha there are twenty arrow cases, ten bhayankara dhanushes, and numberless maha baanaas, besides khadgas. Then Vibhishana explained that he was Kubera’s younger brother, the maha tejasvi Maha Kaya who was a veda shastra jnaata and paripurna astra vidya praveena. He was an expert on elephant-horse riding, shatra vidya praveena, dhnush baana sandhaana nipuna, lakshya bhdana vidya paarangata, saama daanapbheda dandaa praveena, nyaaya yukta manrana vetta. He was the Ravana patni Dhaanyamaalini putra, popular as Maha Kaaya. He was for long many ‘Brahmaaraadhana yukta.’ Brahma gave him the ‘varadaana’ of invincibility against ‘deva asuras’. Brahma also gifted him a ‘divya kavacha’, ‘Surya samaana tejasvi maha ratha’ and ‘aneka divyaastraas’. Maha Ati Kaaya had the fame of deva-daanavas in thousands. In the past, with his baana prahaaraas, Atikaaya with his baana prahaaraas blunted Indra’s vijraayudha prahaaraas repeatedly, let alone, ‘deva daanava darpa samhaari’. *tad asmin kriyatām yatnaḥ kṣipraṁ puruṣapuṁgava, purā vānarasainyāni kṣayaṁ nayati sāyakaiḥ/ tato ’tikāyo balavān praviśya harivāhinīm, visphārayām āsa dhanur nanāda ca punaḥ punaḥ/ taṁ bhīmavapuṣaṁ dṛṣṭvā rathasthaṁ rathinām varam, abhipetur mahātmāno ye pradhānāḥ plavaṅgamāḥ/* Having explained about Atikaaya, Vibhishana then alerted Shri Rama: ‘Purushottama! Now do now at once alert your helpers immediately well before the Maha Rakshasa should start off smashing down the vaanara sena most ruthlessly.’ Even as Vibhishana was alerting Shri Rama, balavaan Atikaaya started off vaanaara samhaara with maha garjana., Then he sighted even as he was seated comfortably sighted some vaanara veeraas distinctly: *kumudo dvivido maindo nīlaḥ śarabha eva ca, pādapair giriśṛṅgaiś ca yugapat samabhidravan/ teṣāṁ vrkṣāṁś ca śailāṁś ca śaraiḥ kāñcanabhūṣanaiḥ, atikāyo mahātejās cicchedāstravidām varaḥ/ tāṁś caiva sarān sa harīṁ śaraiḥ sarvāyasair balī, vivyādhābhīmukhaḥ saṁkhye bhīmakāyo niśācaraḥ/* His attention was drawn to some pradhana vaanaraas ready with maha vrikshaas and boulders, named Kumuda, Dwivida, Mainda, Neela, Sharabhaadi. Instantly Atikaya released his arrows and shattered the vrishshas and rocks. At the sametime he rounded the vaanaras with ‘loha baanaas’ and got them bundled up. The baana varshaas were such as th vaanara veeras could wriggle out from. Yet they shouted challenging the Maha Rakshasa to face Rama the maanava hero if he could. Lakshmana took the cue and jumped off with alertness smilingly. *kruddhaḥ saumitrir utpatya tūṇād ākṣipyā sāyakam, purastād atikāyasya vicakarṣa mahad dhanuḥ/ pūrayan sa mahīm śailān ākāśaṁ sāgaraṁ diśaḥ, jyāśabdo lakṣmaṇasyogras trāsayan rajanīcarān/ saumitreś cāpanirghoṣaṁ śrutvā pratibhayaṁ tadā, viśiṣmiye mahātejā rākṣasendrātmajo balī/* Then Lakshmana got his dhanush baanaas readied and his ‘dhanush pratyanchaka dhvani’ was of ‘bhayankara niswana’ as if prithivaakaasa samudras were filled up to the perilous nature to the nishacharas. Even Rakshasa Rajakumara Atikaayaa too got alerted and addressed Lakshmana: ‘Sumitrakumara! You appear to be a mere ‘baalaka’ and still inexperienced in the art of battles and hence perhaps not yet worthy of a fulfilled battle. Why are you provoking me yet! Leave me alone by surrendering to me and I might consider my forgiveness. Yet, *atha vā tvam pratiṣṭabdho na nivaritum icchasi, tiṣṭha prāṇān parityajya gamiṣyasi yamakṣayam/ paśya me niśitān bāṇān aridarpaniśūdanān, īśvarāyudhasaṁkāśāṁś taptakāñcanabhūṣanān/ eṣa te sarpasaṁkāśo bāṇaḥ pāsyati śoṇitam, mṛgarāja iva kruddho nāgarājasya śoṇitam/* Baalaka! If you still persist out of your ahamkaara and do not wish to surrender to me, then I would be obliged to forward you to yama loka. My baanaa parampara should such as to ‘shatru darapa churna kaarakaas’ like ‘Bhagavan Shankara trishula aaghaataas’! Like kupita Simha laps up the hot blood of Gaja Raja and so shall be my fierce arrows akin to maha sarpaas do your rakta paana!’ *śrutvātikāyasya vacaḥ saroṣaṁ; sagarvitāṁ saṁyati rājaputraḥ, sa saṁcukopātibalo brhacchrīr; uvāca vākyam ca tato mahārtham/ na vākyamātreṇa bhavān pradhāno; na katthanāt satpuruṣaḥ bhavanti, mayi sthite dhanvini bāṇapāṇau; vidarśayasvātmabalaṁ durātman/ karmaṇā sūcayātmānaṁ na vikatthitum arhasi, pauraṣeṇa tu yo yuktaḥ sa tu śūra iti smṛtaḥ* / Enraged by the hot and highly provocations of Atikaya, Lakshmana in full steam blast, made the ‘dhanushbaana sandhaana’. He stated in fury: ‘Duratma! Not by mere words but by virtue of deeds only teach you lessons. It is not by the mere hisses of a snake that when needs to be warned about but the bites of poison only. I am facing you with the challenge of dhanus baanaas as facing you and you may display all with your full strength right now.

Saturate me with your ‘veeryata’ and only your veeryata that should speak of your purusharthaas. *sarvāyudhasamāyukto dhanvī tvam ratham āsthitaḥ, śarair vā yadi vāpy astrair darśayasva parākramam/ tataḥ śiras te niśitaiḥ pātayiṣyāmy aham śaraiḥ, mārutaḥ kālasamṣakvaṁ vṛntāt tālaphalam yathā/ adya te māmakā bāṇās taptakāñcanabhūṣaṇāḥ, pāsyanti rudhiram gātrād bāṇaśalyāntarotthitam/* You appear to be fully equipped with ‘sarvaayudhas’ seated with comfort with ‘dhanur baanaas’; why don’t you introduce them to me too and then only the fulfillment of purushardhas vindicated. Then only Rahshasa! Your head could be severed and fallen like Vayu could bend your head is possibly bent down to the ferocity of kaala chakra! To day my arrows are being quite thirsty of your blood. *bālo ‘yam iti vijñāya na māvajñātum arhasi, bālo vā yadi vā vṛddho mṛtyuṁ jānīhi sa myuge/ lakṣmaṇasya vacaḥ śrutvā hetumat paramārthavat, atikāyaḥ pracukrodha bāṇam cottamam ādade/ tato vidyādhara bhūtā devā daityā maharṣayaḥ, guhyakāś ca mahātmānas tad yuddham dadṛśus tadā / tato ‘tikāyaḥ kupitaś cāpam āropya sāyakam, lakṣmaṇasya pracikṣepa samkṣipann iva cāmbaram/* Please not ignore me considering me as a baalaka and keep jibing at me; as a baalaka or a vriddhha, take me as your Kaala Devata to be subdued and uprooted. Vaamanarupadhaari Bhagavan Vishnu appeared like Baalaka Vaamana but succeeded in counting trilokas and subdued Bali Chakravarti to paataala lokaas. Then Vidyadharaas, Bhutas, devata-daitya, maharshi and guhyaska ganaas had arrived to see and enjoy. Thus the rattled up Atikaya with anger pulled up his dhanush baanaas and forwarded against Lakshmana. *tam āpatantam niśitam śaram āśviṣopamam, ardhaandreṇa ciccheda lakṣmaṇaḥ paravīrahā/ tam nikṛttam śaram dṛṣṭvā kṛttabhogam ivoragam, atikāyo bhṛṣam kruddhaḥ pañcabāṇān samādade / tāñ śarān sampracikṣepa lakṣmaṇāya niśācaraḥ, tān aprāptāñ śarais tīkṣṇaiś ciccheda bharatānujaḥ/ sa tāmś chittvā śarais tīkṣṇair lakṣmaṇaḥ paravīrahā, ādade niśitam bāṇam jvalantam iva tejasā/* But Lakshmana being an extraordinary dhanurdhara having smashed Ati Kaya’s baana parampara, Lakshmana replied with an artha chandraakaaraa baana severed Atikaya baanas of poisoned sarpas. The angered Atikaya released five baanas of which could not even reach Lakshmana and the rest were all shattered. *tam ādāya dhanuḥ śreṣṭhe yojayām āsa lakṣmaṇaḥ, vicakarṣa ca vegena visasarja ca sāyakam/ pūrṇāyataviṣṣṭena śareṇānata parvaṇā, lalāṭe rākṣasaśreṣṭham ājaghāna sa vīryavān/ sa lalāṭe śaro magnas tasya bhīmasya rakṣasaḥ, dadṛṣe śoṇitenākṭaḥ pannagendra ivāhave/ rākṣasaḥ pracakampe ca lakṣmaṇeṣu prakampitaḥ, rudrabāṇahataḥ bhīmam yathā tripuragopuram/* ‘Shatruveeraa samhaara kara’ Lakshmana then having drawn his dhanudh wide released just one unique mantrika baana which was aimed at the Rakshasa’s forehead and hit it deep and wide as his facial veins were split up resulting in flows of blood. As the arrow pierced through, the rakshasa was rattled up with shaken up as Rudra’s baana parampara Tripura’s gopuras were shattered. *cintayām āsa cāśvasya vimṛśya ca mahābalaḥ , sādhu bāṇanipātena śvāghaṇīyo ‘si me ripuḥ/ vicāryaivam vinamyāsyam vinamya ca bhujāv ubhau, sa rathopastham āsthāya rathena pracacāra ha/ ekaṁ trīn pañca sapteti sāyakān rākṣasarsabhaḥ, ādade samdadhe cāpi vicakarṣotsasarja ca/* Then got into deep thinking, maha bali Atikaya responded: Saadhu saadhu! Lakshmana! Now you have truly displayed your ‘baana vidya praveenata’! Having conceded thus, Atikaaya set one- three-five and seven arrows on the holes of the dhanush and released with tremendous force. *te bāṇāḥ kālasamkāsā rākṣasendradhanuś cyutāḥ, hemapuṅkhā raviprakhyās cakrur dīptam ivāmbaram/ tatas tān rākṣasotsṛṣṭāñ śaraughān rāvaṇānujaḥ , asambhrāntaḥ praciccheda niśitair bahubhiḥ śaraiḥ/ tāñ śarān yudhi samprekṣya nikṛttān rāvaṇātmajaḥ , cukopa tridaśendrārīr jagrāha niśitam śaram/ sa samdhāya mahātejās tam bāṇam sahasotsṛjat , tataḥ saumitrim āyāntam ājaghāna stanāntare/* As the Rakshasa’s released baana paramparaas which were glittering with Suryatulya tejasvi and kaala samaana bhayankara vega. But Raghunaadha’s younger brother Lakshmana with quiet placidity was nonchalant kept on negatived with skill and fortitude. Then Inhradrohi Ravana Kumara Atikaya got awfully humiliated and angered in white rage picked up one sharp arrow, set it in position and released as Lakshmana’s chest was hurt and split it down as his blood vessels were torn and the blood gushed out. *atikāyena saumitris tādito yudhi vakṣasi, susrāva rudhiram tīvram madam matta iva dvipah/ sa cakāra tadātmānam viśalyam sahasā vibhuḥ, jagrāha ca śaram tīṣṇam astreṇāpi samādade/ āgneyena tadāstreṇa yojayām āsa sāyakam, sa jajvāla tadā bāṇo dhanuś cāsyā mahātmanaḥ/ atikāyo ‘titejasvī sauram astram samādade, tena bāṇam bhujamgābham hemapuṅkham ayojayat/* As Lakshmana was thus hurt terribly while his chest was torn and blood was flowing out, the Rakshasa veeraas raised jai jai



ninaadaas with jumping joy and bumping Atikaaya. Even having been deeply hurt thus, Lakshmana had soon enough awakening his ‘takshana katavya’ had set in his arrow by invoking ‘agneyastra abhimantrana’. Atikaayaa too had soon set in a ‘suvarna visha sarpa samaana baana’ was readied set onto the dhanush. Meanwhile however, the readily ‘prajjvalita divyaagni shakti’ hit the sarpa baana of Atikaya encountered each other and fell down as mutually negated. *tatas tam jvalitam ghoram lakṣmaṇaḥ śaram āhitam, atikāyā cikṣepa kāladaṇḍam ivāntakaḥ/ āgneyenābhisamṣuktaṁ dṛṣṭvā bāṇam niśācaraḥ* , *utsasarja tadā bāṇam dīptaṁ sūryāstrayojitam/ tāv ubhāv ambare bāṇāv anyonyam abhijaghnatuḥ, tejasā sampradīptāgrau kruddhāv iva bhujam gamau/ tāv anyonyam vinirdahya petatur dharaṇītale, nirarciṣau bhasmakṛtau na bhrājete śarottamau* / Lakshmana again invoked divyaasthra shakti baana which was of the potency of ‘kaala danda’. But Atikaya prayoga of Suryastra negated the Lakshmana’s kaala danda. *tato ‘tikāyaḥ samkruddhas tv astraṁ aiśikam utsṛjāt* , *tat praciccheda saumitir astraṁ aindreṇa vīryavān/ aiśikaṁ nihataṁ dṛṣṭvā kumāro rāvaṇātmajaḥ* , *yāmyenāstreṇa samkruddho yojayām āsa sāyakam/ tatas tad astraṁ cikṣepa lakṣmaṇāya niśācaraḥ, vāyavyena tad astraṁ tu nijaghāna sa lakṣmaṇaḥ/ athainam śaradhārābhir dhārābhir iva toyadaḥ, abhyavarṣata samkruddho lakṣmaṇo rāvaṇātmajam/* Atiyaya was frustrated and used Twashta Deva which was negated by Aindreyaatra as released by Lakshmana. Ravana Kumara Atikaya had then got frustrated and released Yaamyaastra but Lakshmana negated it with Vayaavaastra. Agitated Atikaya was then wondering as to how to wriggle out from Lakshmana’s scare now. Meanwhile Lakshmana started hitting and pounding his arrows on Atikaya’s body kavacha. *te ‘tikāyam samāsādyā kavace vajrabhūṣite, bhagnāgraśalyāḥ sahasā petur bāṇā mahītale/ tān moghān abhisamprekṣya lakṣmaṇaḥ paravīrahā, abhyavarṣata bāṇānām sahasreṇa mahāyaśāḥ/ sa varṣyamāṇo bāṇaughair atikāyo mahābalaḥ, avadhyakavacaḥ samkhye rākṣaso naiva vivyathe/ na śāśāka rujaṁ kartuṁ yudhi tasya narottamaḥ, athainam abhyupāgamya vāyur vākyam uvāca ha/* Atikaaa then realised that his divya kavacha [ as gifted from Brahma himself] was impregnable even as with the glittering diamonds were noubt rolling down by Lakshmana baanaas. As his baanaas were being wasted away, shatru veera samhaara maha yashasvi Lakshmana made a sahasra baana parampara. Then Vayu Deva appeared to have whispered in his ears: Sumitra nandana! *brahmadattavarō hy eṣa avadhya kavacāvṛtaḥ, brāhmenāstreṇa bhindhy enam eṣa vadhyo hi nānyathā/ tataḥ sa vāyor vacanam niśamya; saumitir indrapratimānavīryaḥ, samādade bāṇam amoghavegam; tad brāhmam astraṁ sahasā niyojya/ tasmin varāstre tu niyuḍyamāne; saumitriṇā bāṇavare śītāgre, diśaḥ sacandrārka mahāgrahāś ca; nabhaś ca tatṛāsa rarāsa corvī/* Brahma Deva gave a vara daana to this Maha Rakshasa Atikaaya and gifted this ‘amogha kavacha’. Indeed, Lakshmana otherwise is of Indra samaana parakrami. Then Lakshmana utilised ‘brahmaastra abhimantrana’ as dashadishas were alerted, and so were Chandra Suryas too; the antariksha praanis stood up and sarva bhumanadala got vigilant too. *tam brahmaṇo ‘streṇa niyuḍya cāpe; śaram supuṅkham yamadūtakalpam, saumitir indrārisutasya tasya; sasarja bāṇam yudhi vajrakalpam/ tam lakṣmaṇotsṛṣṭam amoghavegam; samāpatantam jvalanaprakāśam, suvarṇavajrottama citrapuṅkham; tadātikāyaḥ samare dadarśa/ tam prekṣamāṇaḥ sahasātikāyo; jaghāna bāṇair niśitair anekaiḥ, sa sāyakas tasya suparṇavegas; tadātivegena jagāma pārśvam/* As Sumitra Kumaara fixed up and did the ‘brahmaastra abhimantrana’, then yamadoota samaana bhayankara vajra too became vulnerable and as soon as the Indradrohi Ravana Putra Atikaya was aimed at by Lakshmana. As the Lakshmana baanaa picked up vaayu vega, Atikaya felt the unusual teekshnata of Vayu Deva. *tam āgataṁ prekṣya tadātikāyo; bāṇam pradīptāntakakālakalpam, jaghāna śaktyṛṣṭigadākuṭhārāiḥ; śūlāir halaiś cāpy avipannaceṣṭaḥ/ tāny āyudhāny adbhutavigrahāṇi; moghāni kṛtvā sa śaro ‘gnidīptaḥ, prasāhya tasyaiva kirīṭajusṭam; tadātikāyasya śiro jahāra/ tac chirāḥ saśiras trāṇam lakṣmaṇeṣuprapīḍitam, papāta sahasā bhūmau śṛṅgam himavato yathā/ praharṣayuktā bahavas tu vānarā; prabuddhapadmapratimānanās tadā, a pūjayam lakṣmaṇam iṣṭabhāginam; hate ripau bhīmabale durāsade/* As pralaya kaala prajjvalita baana was approaching Atikaya lost his consciousness and sought to wriggle out his ayudhas like Shakti, Rushti, Gada, Kuthaara, Shula and dhanus baanaas. Then the blast of the vaayu severed Atikaayaa’s ‘makuta - sahita mastaka’. Thus Lakshmana’s brahmaastra resulted in the Maha Rakshas’s head rolled down like himalaya shikhira’s fall down to earth. Mahakaaya’s vatra aabhushanaas were scattered away and as his collapse to death sent instant shock waves to the raksha sena which got broken into heart broken vikrita swaras of high intensity. Lakshmana then slowly paced up towards Shri Rama whose eloquent smile

caused earth shaking reverberations of ecstatic ananda ninaadaas across the maha vaanara sena in tune with the ever rising high tides of the maha samudra with the approaching day fall.

## Sarga Seventy Two

Totally smashed to smithereens, Ravana'sura reviewed several Maha Rakshasa Veeraas had sacrificed lives for him so far and instructed safety of Lankapuri, specially where Devi Sita resided

As Ravana heard that Atikaya too was the latest casualty by Lakshmana's brahmastra, he stood up anguished. He recalled that the atyanta amashasheela Dhumraaksha, sampurna shastra dhaari shershta Akampana, Prahasta, and of course the invincible Kumbhakarna. All these Rakshasa heros were ever anxious and ready to display their skills against the 'vaanara maanava' combine. Yet, Maha Karma Nisthaatma Rama facilitated the raw material Vanara koti to train and inspire veera raakshasa samhaara. Indeed how many maha manasvi shuraveera rakshasaas were overthrown. No doubt my proud son Indrajit did succeed in binding Rama Lakshmanas with Naagastra and that maha bandhana was not possible for Devaasuras to wriggle out from; even yaksha-gandharva-maha naagaas too could emerge from that astra babdana. But surprising as to how Rama Lakshmanas were freed from that bandhana prayoga! Now under my supreme command may all the shura veerarakshasa yoddhas volunteer themselves, lest be conscripted any way with the single duty of killing as many vaanaraas as possible so that vanaras get extinct from Brahama Srishti. *Tam na pashyaamyaham yuddhe yodya Raamam salakshmanam, naashayet sabalam veeram Sugreevam Vibheeshanam/* Under my command I look forward to identify those distinguished Rakshasa Maha Veeras who could ever extinguish Rama Lakshmanas, vaanara veeraas along with Sugriva and of course the avakaasaha vaadi Vibhishana aspiring for my simhasana! *Aho subalavaan Raamo mahadastrabalam cha vai, yasya vikramamaasaasdyā raakshasā nidhanam gataah/ Tam manye Raghavan veeram Naaraayanamanaamayam, tabdhyāddhi puree Lankaa pihita dvaara - toranam/* 'Aho! Rama is a great balavaan and his astrashashstra expertise is truly commendable and had several maha raakshaasaas were uprooted. It is his distress and hatred for Lankapuri that has necessitated the lasting closure of its gates! Is he of the 'saakshaat swarupa' of Narayana Himself! *Apramattaaischa sarvatra gulme rakshayā puree tviyam, ashokavanikā chaiva yatra Sitaabhirakṣyate/ Nshkramo vaa pravedsho vaa jnaatavyah sarvadaivanah, yatra yatra bhaved gulmasratra tatra punah punah, asarvaschaapi tishthadham svaih svaih parivritā balaahh/ Drushtavyam cha padam teshaam vaanaraanaam nishaacharaah, poradoshe vaardha raatre vaa prtyushe vacapisarvashah/* Now, Rakshasaas! Be ever vigilant with all your strength and preparedness especially where Devi Sita had been kept at the Ashoka Vaatika especially. Be watchful of entry and exit points of that specific area. Nishacharas! Be extra careful of the entry-exits especially at the pradasha kaalaas, midnights, and early mornings most certainly of the tricky vaanaraas. Having alerted the Rakshasaas, then Ravana decided of his further plans of wriggling out of the situation of his kingdom and of the fast dwindling status his own.

## Sarga Seventy Three

Indrajit devastated Vanara Veeraas being invisible on skies and by using brahmastra made Rama Lakshmaas too victimised as Ravana was thrilled and so were Rakshasaas and Lankapura

*Tato hatān rākṣasapuṃgavāms tān; devāntakāditriśiro 'tikāyān, rakṣogaṇās tatra hatāvaśiṣṭās; te rāvaṇāya tvaritaṃ śaśamsuḥ/ tato hatāms tān sahasā niśamya; rājā mumohāśrupariplutākṣah, purakṣayaṃ bhrātṛvadam ca ghoram ; vicinityā rājā vipulaṃ pradadhyau/ tatas tu rājānam udīkṣya dīnam; śokārṇave samparipuplūvānam, atharṣabho rākṣasarājāsūnur; athendrajid vākyaṃ idam babhāṣe/ na tāta moham pratigantum arhasi; yatrendrajij jīvati rākṣasendra, nendrāribhāṇābhīhato hi kaś cit; prāṇān samarthah samare 'bhīdhartum/ paśyādya rāmaṃ sahalakṣmaṇena; madbhāṇanirbhinna vikīrṇa - deham, gatāyuṣaṃ bhūmitale śayānam; śaraiḥ śitair ācitasarvagātram/ imāṃ pratijñāṃ śṛṇu śakraśatroḥ; suniścitāṃ pauraṣadaivayuktāṃ, adyaiva rāmaṃ sahalakṣmaṇena; saṃtāpayiṣyāmi śarair*

amoghaih/ adyendravaivasvataviṣṇumitra; sādhyāśvivaiśvānaracandrasūryāḥ, drakṣyanti me vikramam aprameyam; viṣṇor ivograhṁ baliyajñavāṇe/ sa evam uktvā tridaśendraśatrur ; āprechya rājānam adīnasattvaḥ, samāruohānilatulyavegam; ratham kharaśreṣṭhasamādhiyuktam/ samāsthāya mahātejā ratham harirathopamam, jagāma sahasā tatra yatra yuddham arimḍama/ tam prasthitam mahātmānam anujagmur mahābalāḥ, samharsamānā bahavo dhanuḥpravarapāṇayaḥ/ gajaskandhagatāḥ ke cit ke cit paramavājibhiḥ, prāsamudgaranistrimśa paraśvadhagadādharāḥ/ sa śaṅkhaninadair bhīmair bheriṇām ca mahāsvanaiḥ, jagāma tridaśendrāriḥ stūyamāno niśācaraiḥ/ sa śaṅkhaśaśivarṇena chatreṇa ripusādanaḥ, rarāja paripūrṇena nabhaś candramasā yathā/ avijyata tato vīro haimair hemavibhūṣitaiḥ, cārucāmaramukhyaḥ ca mukhyaḥ sarvadhanuṣmatām/ tatas tv indrajitā laṅkā sūryapratimatejasā, rarājāpratīvīryeṇa dyaur ivārkeṇa bhāsvatā/ sa tu dṛṣṭv āviniryāntam balena mahatā vṛtam , rākṣasādhipatiḥ śrīmān rāvaṇaḥ putram abravīt/ tvam apratirathaḥ putra jitas te yudhi vāsavaḥ, kim punar mānuṣam dhṛṣyam na vadhiṣyasi rāghavam / tathokto rākṣasendreṇa pratigṛhya mahāśiṣaḥ , rathenāśvayujā vīraḥ śīghraṁ gatvā nikumbhilām/ sa samprāpya mahātejā yuddhabhūmim arimḍamaḥ, sthāpayām āsa rakṣāmsi ratham prati samantataḥ/ tatas tu hutabhoktāram hutabhuk sadṛśaprabhaḥ , juhuve rākṣasaśreṣṭho mantravad vidhivat tadā/ sa havirjālasamskārair mālyagandhapuraskṛtaiḥ, juhuve pāvakaṁ tatra rākṣasendraḥ pratāpavān/ śāstrāṇi śarapatrāṇi samidho 'tha vibhītakāḥ/ lohitāni ca vāsāmsi sruvaṁ kāṛṣṇāyasaṁ tathā/ sa tatrāgniṁ samāstūrya śarapatraiḥ satomaraiḥ, chāgasya sarvakṛṣṇasya galaṁ jagrāha jīvataḥ / sakṛd eva samiddhasya vidhūmasya mahārciṣaḥ , babhūvus tāni līṅgāni vijayaṁ yāny adarśayan/ pradakṣiṇāvartaśikhas taptakāñcanasam nibhaḥ, havis tat pratijagrāha pāvakaḥ svayam utthitāḥ/ so 'stram āhārayām āsa brāhmam astravidām varaḥ, dhanuś cātmaratham caiva sarvaṁ tatrābhyamantrayat/ tasminn āhūyamāne 'stre hūyamāne ca pāvake, sārakagrahendu nakṣatraṁ vitatrāsa nabhastalam/ sa pāvakaṁ pāvakaḍṭtatejā; hutvā mahendrapratimaprabhāvaḥ, sacāpabāṇāsirathāśvasūtāḥ; khe 'ntardadha ātmānam acintyarūpaḥ/ sa sainyam utsṛjya sametya tūrṇam; mahāraṇe vānaravāhiniṣu, adṛśyamānaḥ śarajālam ugraṁ ; vavarṣa nīlāmbudharo yathāmbu/ te śakrajīdbāṇaviśīrṇadehā; māyāhatā visvaram unnadantaḥ, raṇe nipetur harayo 'drikalpā; yathendravajrābhīhatā nagendrāḥ/ te kevalam saṁdadṛśuḥ śītāgrān; bāṇān raṇe vānaravāhiniṣu, māyā nigūḍham ca surendraśatruṁ; na cātra tam rākṣasam abhyapaśyan/ tataḥ sa rakṣo 'dhipatir mahātmā; sarvā diśo bāṇagaṇaiḥ śītāgraiḥ, pracchādayām āsa raviprakāśair; viṣādayām āsa ca vānarendrān/ sa śūlanistrimśa paraśvadhāni; vyāvidhya dīptānalasam nibhāni, savisphuliṅgojjvalapāvakāni; vavarṣa tīvram plavagendrasainye/ tato jvalanasamkāśaiḥ śītair vānarayūthapāḥ, tāḍitāḥ śakrajīdbāṇaiḥ praphullā iva kimśukāḥ/ anyonyam abhisarpanto ninadantaś ca visvaram, rākṣasendrāstranirbhinnā nipetur vānaraṣabhaḥ/ udīkṣamānā gaganam ke cin netreṣu tāḍitāḥ, śarair viviṣur anyonyam petuś ca jagatītale/ hanūmantam ca sugrīvam aṅgaḁ gandhamādanam, jāmbavantam suṣeṇam ca vegadarśinam eva ca/ maṁdam ca dvividam nīlam gavākṣam gajagomukhaḥ, kesariṁ harilomānam vidyuddamṣtraṁ ca vānaram/ sūryānanam jyotimukhaṁ tathā dadhimukhaṁ harim, pāvakākṣam nalam caiva kumudaṁ caiva vānaram/ prāsaiḥ śūlaiḥ śītair bāṇair indrajinmantrasamhitaiḥ, vivyādha hariśārdūlān sarvāms tām rākṣasottamaḥ/ sa vai gadābhir hariyūthamukhyān; nirbhīdya bāṇais tapanīyapuṅkhaiḥ, vavarṣa rāmaṁ śaravṛṣṭijālaiḥ; salakṣmaṇam bhāskararaśmikalpaiḥ/ sa bāṇavarṣair abhivarṣyamāno; dhārānipātān iva tām vicintya, samīkṣamānaḥ paramādbhutaśrī; rāmas tadā lakṣmaṇam ity uvāca/ asau punar lakṣmaṇa rākṣasendro; brahmāstram āśritya surendraśatruḥ, nipātayitvā harisainyam ugraṁ; asmāñ śarair ardayati prasaktam/ svayambhuvā dattavaro mahātmā; kham āsthito 'ntarhitabhīmakāyaḥ, katham nu śakyo yudhi naṣṭadeho; nihantum adyendrajid udyatāstraḥ/ manye svayambhūr bhagavān acintyo; yasyaitad astraṁ prabhavaś ca yo 'sya, bāṇāvapātāms tvam ihādya dhīman; mayā sahāvyagramanāḥ sahasva/ pracchādayaty eṣa hi rākṣasendraḥ; sarvā diśaḥ sāyakavṛṣṭijālaiḥ , etac ca sarvaṁ patitāgryavīraṁ; na bhrājate vānaraṛājasainyam/ āvām tu dṛṣṭvā patitau viśamjñau ; nivṛttayuddhau hatarośaharṣau , dhruvaṁ pravekṣyaty amarārīvāsam; asau samādāya raṇāgralakṣmīm/ tatas tu tāv indrajid astrajālair; babhūvatus tatra tadā viśastau, sa cāpi tau tatra viṣādayitvā; nanāda harṣād yudhi rākṣasendraḥ/ sa tat tadā vānaraṛājasainyam; rāmaṁ ca samkhye sahalakṣmaṇena, viṣādayitvā sahasā viveśa; purīm daśagrīvabhujābhiguptām/

As rapid flashes of the tragic news of a series of deaths of Maha Rakshas stalwarts like of the stature of Devantaka, Trishira and now of Atikaya, Ravana's tears rolled down as never ever before especially of sons, brothers and the close kith and kin. Then he looked at his elder son Indrajit. The latter at once took the cue and asserted: 'Dear most father the Rakshasa Raja! As long as Indrajit were alive, never ever you should get concerned as the son could not only attack most successfully but also self defend and more significantly revive your glory. To day, I should most certainly ensure the destruction of the body parts of Rama Lakshmanas and assure their permanent sleep. *imām pratijñām śṛṇu śakraśatroḥ ; suniścītām pauraśadaivayuktām, adyaiva rāmaṁ sahalakṣmaṇena; samtāpayiṣyāmi śarair amoghaiḥ/ adyendra vaivasvataviṣṇumitra; sādhyāśvivaiśvānaracandrasūryāḥ, drakṣyanti me vikramam aprameyaṁ; viṣṇor ivograṁ baliyajñavāṭe/* Hereby Indrashatru the Ravana Putra should swear by my honour and life and by the virtue of Brahma Bala asserting to attack Rama Lakshmanas with my amogha baanaas to death and thus their yuddha vishayaka pipaasha to get put off for ever. To day, You should witness such 'bhayankara drishyaas' of the valour and fortitude of Indra, Yama, Vishnu, Rudra, Saandhya, Agni, Surya and Chanda's 'apaara paraakrama' most certainly.' Having asserted thus, Indrajit having received Ravana's blessings jumped on to his donkey drawn chariot with speed and determination for the attack and reached the very arena for facing the enemy. Shankha ninaadaas and dundhubhi swaraas were resounded as Indradrohi was reaching the ranabhumi. On the way, Indrajit made a conscious stop for sometime, got down the chariot, performed agni sthaapana, agni deva puja, havish ahuti in the flames and made the due aavaahana of brahmaastra, even as Surya Chandras, Graha Nakshtraas and antariksha pranis were alerted. Having made the ahutis to Agni duly, set up his dhanush baanaas, radha, khadga, saaradhi duly they disappeared on to the skies. Then the Rakshasa Sena made a mercurial entry on to the battle grounds with 'suvarnabhushita, vichitra baanaaneka dhanushas', and 'shastraaneekaas' freely killing vaanara senaas with their armoury. Indrajit too commenced his mighty prahaaras with gadaa musalaas and astra shastraas besides shaila shikhiraas and vriksha varshasas targetted to the vaanara yoddhaas who were killed, or with broken body parts as flows of blood gathered momentum. As the morale booster of Rakshasa Veeraas, Indrajit setting each of the release of baanaas with five five, seven seven, nine nine groups succeeded in smashing down dozens of vaanaraas by each such shots of baana guchhas. He then attacked select vaanara veeraas and as their bodies were torn and sliced there were flows of blood and ran amuck. Many of the Vanaras cried out yelling the name of Shri Rama and laid down their lives while several of them stayed back unnerved hurling boulders and huge trees. But the strong willed Ravana Kumara kept on 'vaanara videerna' with his 'baana pravaahaas'. Then he commenced releasing 'vishadhara sarpa samaana bhayankara agni tulya shakti shali baana varsha' was in high momentum. He released eighteen arrows like agni jvaalaas and hit Gandamadana vaanara mahaa veera who got deeply hurt while nine of far fiercer arrows hurt Nala. Indrajit then utilised 'marma bhedi visha baanaas' in attacking Mainda Vaanara Veera and simultaneously five more such prahaaraas on Gaja Vanara who was too bound tight crumbling down yet with life. Indrajit got further enthused and hit with ten arrows on Jambavaan and thirty arrows on Neela who too were hurt grievously. Then Indrajit resorted to 'bahusankhyaka baana paramapara' on Sugriva, Rishabha, Angad and Dvidida as all of them were victimised almost senseless. Thus having devastated the vaanaras and their pramukhas, Indrajit had suddenly disappeared by his maaya yet the baana varshaas were pouring from there or here or nowhere and anywhere as he was flying all over the skies by his 'maaya bhramana' as groups of vaanaraas were scattered all over the battle ground. He was also hurling shulas, khadgas and parighas as from no where and every where. *hanūmantam ca sugrīvam aṅgadam gandhamādanam, jāmbavantam suṣeṇam ca vegadarśinam eva ca/ maindam ca dvididam nilam gavākṣam gajagomukham, kesariṁ harilomānam vidyuddamṣtram ca vānaram/ sūryānanam jyotimukham tathā dadhimukham harim, pāvakākṣam nalam caiva kumudam caiva vānaram/prāsaiḥ śūlaiḥ śitair bāṇair indrajinmantrasamhitaiḥ, vivyādha hariśārdulān sarvāms tām rākṣasottamam/* Once such aayudhas was shot down by him were further used having been laced with abhichaarika mantras too outstanding Vaanara veeraas like Hanuman, Sugriva, Angada, Gandhamaanana, Jambavan, Sushena, Vegadarsha, Mainda Dvidida, Neela, Gavaaksha, Gavaya, Kesari, Hariloma, Vidyudamshtra, Suryaananana, Jyotimukha, Dadhimukha, Paavakaaksha, Nala, Kumudaadi Maha Vanara Yoddhaas fell down hurt. *sa bāṇavarṣair abhivarṣyamāṇo; dhārānipātān iva*



*tān vicintya, samīkṣamāṇaḥ paramādbhutaśrī; rāmas tadā lakṣmaṇam ity uvāca/* Having thus succeeded hurting maha vaanara warriors, Indrajit from somewhere on the skies roared megha garjana with ‘vikata haasya avahelana’ on Rama Lakshmanas and poured lightning like baana varsha and Rama then addressed Lakshmana: *asau punar lakṣmaṇa rākṣasendro; brahmāstram āśritya surendraśatruḥ, nipātayitvā harisainyam ugram; asmāñ śarair ardayati prasaktam/svayambhuvā dattavaro mahātmā; kham āsthito ’ntarhitabhīmakāyaḥ, katham nu śakyo yudhi naṣṭadeho; nihantum adyendrajid udyatāstrah/* manye svayambhūr bhagavān acintyo; yasyaitad astraṁ prabhavaś ca yo ’sya, bāṇāvapātāms tvam ihādya dhīman; mayā sahāvyagramanāḥ sahasva/ Lakshmama! That Indradrohi Rakshasa Raja Indrajit appears to have successfully distorted Vaanasa Veeraas now seeking to invoke Brahmastra on us as he is invisible to us and how indeed could we pay him back now! I am feeling somewhat dazed and you must be feeling increasingly senseless too. Swayayambhu Brahma Swarupa is unimaginable anyway as He is the Jagadaadi Moola Kaarana. Therefore buddhhimaan Sumitra Kumara! Be steady now quietly and face the consequence. *tatas tu tāv indrajid astrajālair; babhūvatus tatra tadā viśastau, sa cāpi tau tatra viśādayitvā; nanāda harṣād yudhi rākṣasendraḥ/ sa tat tadā vānara rājasainyam; rāmaṁ ca samkhye sahalakṣmaṇena, viśādayitvā sahasā viveśa; purīm daśagrīva - bhujābhiguptām/* There Indrajit saw the sky darkened and poured baana samuhaa as both Rama Lakshmanas were made senseless, while Indrajit returned to Dashamukha who was immensely relieved of his pent up feelings while Rakshasa Sena went berserk with excitement and Lankapuri got crazy dancing on the high roads and street corners too!

#### Sarga Seventy Four

As Vaanara Veeraas wondered with ‘kam kartavya’ as Rama Lakshmanas collapsed senseless, Jambavan advised of fetching Mrita Sanjivini off Himalayas which Hanuman did the glorious act successfully.

*Tayos tadā sādityo raṇāgre; mumoha sainyam hariyūthapānām, sugrīvanīlāṅgada jāmbavanto; na cāpi kim cit pratipedire te/ tato viṣaṇṇam samavekṣya sainyam; vibhīṣaṇo buddhimatām varīṣṭhaḥ, uvāca śākhāmrgarājavīrān; āśvāsayan apratimair vacobhiḥ/ mā bhaiṣṭa nāsty atra viśādakālo; yad āryaputrāv avaśau viṣaṇṇau, svayambhuvo vākyam athodvahantau; yat sādītāv indrajidastrajālaiḥ/ tasmai tu dattam paramāstram etat; svayambhuvā brāhmam amoghavegam, tan mānayantau yadi rājaputrau; nipātita ko ’tra viśādakālah/ brāhmam astraṁ tadā dhīmān mānayitvā tu mārutiḥ, vibhīṣaṇavacaḥ śrutvā hanūmāms tam athābravīt/ etasmin nihate sainye vānarāṇām tarasvinām, yo yo dhārayate prāṇāms tam tam āśvāsayaṁvahe/ tāv ubhau yugapad vīrau hanūmad rākṣasottamau, ulkāhastau tadā rātrau raṇaśīrṣe viceratuḥ/ chinna lāṅgūlahastorupādāṅguli śīro dharaiḥ, sravadbhiḥ kṣatajam gātraiḥ prasravadbhiḥ samantataḥ/ patitaiḥ parvatākāir vānarair abhisamkulām, śastraiś ca patitair dīptair dadṛśāte vasumdhārām/ sugrīvam aṅgadaṁ nīlam śarabham gandhamādanam, jāmbavantam suṣeṇam ca vegadarśanam āhukam/ maindam nalam jyotimukham dvividam panasam tathā, vibhīṣaṇo hanūmāms ca dadṛśāte hatān raṇe/ saptaśaṣṭir hatāḥ koṭyo vānarāṇām tarasvinām, ahaṇa pañcamaśeṣeṇa vallabhena svayambhuvah/ sāgaraughanibham bhīmam dṛṣṭvā bāṇārditam balam , mārgate jāmbavantam sma hanūmān savibhīṣaṇaḥ/ svabhāvajarayā yuktam vṛddham śaraśataiś citam , prajāpatisutam vīram śāmyantam iva pāvakam/ dṛṣṭvā tam upasamgamyā paulastyo vākyam abravīt, kaccid āryaśarais tīrṣṇair na prāṇā dhvaṁsitās tava/ vibhīṣaṇavacaḥ śrutvā jāmbavān ṛkṣapuṅgavaḥ , kṛcchrād abhyudgīran vākyam idaṁ vacanam abravīt/ nairṛtendramahāvīryasvareṇa tvābhilakṣaye, pīḍyamāṇaḥ śitair bāṇair na tvām paśyāmi cakṣuṣā/ añjanā suprajā yena mātariśvā ca nairṛta , hanūmān vānaraśreṣṭhaḥ prāṇān dhārayate kva cit/ śrutvā jāmbavato vākyam uvācedam vibhīṣaṇaḥ, āryaputrāv atikramya kasmāt pṛcchasi mārutim/ naiva rājani sugrīve nāṅgade nāpi rāghave, ārya samdarśitaḥ sneho yathā vāyusute paraḥ/ vibhīṣaṇavacaḥ śrutvā jāmbavān vākyam abravīt, śṛṇu nairṛtaśārdūla yasmāt pṛcchāmi mārutim/ tasmiñ jīvati vīre tu hatam apy ahatam balam, hanūmaty ujjihitaprāṇe jīvanto ’pi vayam hatāḥ/ dhriyate mārutis tāta mārutapratimo yadi, vaiśvānarasamo vīrye jīvitaśā tato bhavet/ tato vṛddham upāgamyā niyamenābhyavādayat, grhya jāmbavataḥ pādaḥ hanūmān mārutātmajaḥ / śrutvā hanumato vākyam tathāpi vyathitendriyaḥ, punarjātam ivātmānam sa mene ṛkṣapuṅgavaḥ / tato ’bravīt mahātejā*

*hanūmantam sa jāmbavān, āgaccha hariśārdūlavānarāms trātum arhasi/ nānyo vikramaparyāptas tvam eṣāṁ paramaḥ sakhā, tvatparākramakālo 'yaṁ nānyam paśyāmi kañ cana/ ṛkṣavānaravīrāṇām anīkāni praharṣaya, viśalyau kuru cāpy etau sādītau rāmalakṣmaṇau/ gatvā paramam adhvānam upary upari sāgaram, himavantaṁ nagaśreṣṭhaṁ hanūman gantum arhasi/ tataḥ kāñcanam atyugram ṛṣabhaṁ parvatottamam, kailāsaśikharam cāpi drakṣyasy ariniśūdana/ tayoh śikharayor madhye pradīptam atulaprabham, sarvausadhiyutam vīra drakṣyasy auśadhiparvatam/ tasya vānaraśārdūlacatasro mūrdhni sambhavāḥ, drakṣyasy ośadhayo dīptā dīpayantyo diśo daśa/ mṛtasamjīvanīm caiva viśalyakaraṇīm api, sauvarṇakaraṇīm caiva samdhānīm ca mahauśadhīm/ tāḥ sarvā hanuman grhya kṣipram āgantum arhasi, āśvāsaya harīn prāṇair yojya gandhavahātmajaḥ/ śrutvā jāmbavato vākyam hanūmān haripuṅgavaḥ, āpūryata baloddharṣais toyavegair ivārṇavaḥ/ sa parvatataṭāgrasthaḥ pīḍayan parvatottaram, hanūmān drṣyate vīro dvīṭīya iva parvataḥ / haripādavinirbhinno niśasāda sa parvataḥ, na śaśāka tadātmānam soḍhum bhṛṣanipīḍitaḥ / tasya petur nagā bhūmau harivegāc ca jajvaluḥ, śṛṅgāṇi ca vyakīryanta pīḍitasya hanumatā/ tasmin sampīḍyamāne tu bhagnadrumaśilātale, na śekur vānarāḥ sthātum ghūrṇamāne nagottame/ sa ghūrṇitamahādvārā prabhagnagrāhagopurā , laṅkā trāsakulā rātrau pranṛttevābhavat tadā/ pṛthivīdharasamkāśo nipīḍya dharaṇīdharam, pṛthivīm kṣobhayām āsa sārṇavām mārutātmajaḥ/ padbhyām tu śailam āpīḍya vādavāmukhavan mukham, vivṛtyograhāṁ nanādoccāis trāsayann iva rākṣasān/ tasya nānadyamānasya śrutvā ninadam adbhutam, laṅkāsthā rākṣasāḥ sarve na śekuḥ spanditum bhayāt/ namaskṛtvātha rāmāya mārutir bhīmavikramaḥ , rāghavārthe param karma samaiḥ paramtapah/ sa puccham udyamya bhujamgalkalpam ; vinamya pṛṣṭhaṁ śravanē nikuñcya , vivṛtya vaktraṁ vādavāmukhābham ; āpuphuve vyomni sa caṇḍavegaḥ/ sa vṛkṣaṣaṇḍāms tarasā jahāra ; śailāḥ śilāḥ prākṛtavānarāms ca , bāhūruvegoddhatasampraṇunnās ; te kṣīṇavegāḥ salile nipetuḥ/ sa tau prasāryoragabhogakalpau ; bhujau bhujamgārinikāśavīryaḥ, jagāma merum nagarājam agryam ; diśaḥ prakarṣann iva vāyusūnuḥ/ sa sāgaram ghūrṇitavīcimālam ; tadā bhṛṣam bhrāmitasarasattvam , samīkṣamāṇaḥ sahasā jagāma ; cakram yathā viṣṇukarāgramuktam/ sa parvatān vṛk ṣagaṇān sarāmsi ; nadīs taṭākāni purottamāni, sphītāñjanāms tān api samprapaśyañ ; jagāma vegāt pītṛtulyavegaḥ / ādityapatham āśṛitya jagāma sa gataśramaḥ, sa dadarśa hariśreṣṭho himavantaṁ nagottamam/ nānāprasavaṇopetaṁ bahukamḍaranirjharam, śvetābhracayasamkāśaiḥ śikharaiś cārudaśānaih/ sa tam samāsādy mahānagendram ; atipravṛddhottamaghoraśṛṅgam, dadarśa puṇyāni mahāśramāṇi ; surarṣisamghottamasevitāni/ sa brahmakośam rajatālayam ca ; śakrālayam rudraśarapramokṣam/ hayānanam brahmaśiraś ca dīptam ; dadarśa vaivasvata kimkarāms ca/ vajrālayam vaiśvaraṇālayam ca ; sūryaprabham sūryanibandhanam ca, brahmāsanam śamkarakārmukam ca ; dadarśa nābhīm ca vasumdhārāyāḥ/ kailāsam agryam himavacchilām ca ; tatharṣabham kāñcanaśailam agryam/ sa dīptasaruśadhisampradīptam ; dadarśa sarvausadhiparvatendram/ sa tam samīkṣyānalaraśmidīptam ; viśiṣṁye vāsavadūtasūnuḥ, āplutya tam cauśadhiparvatendram ; tatrauśadhīnām vicayam cakāra/ sa yojanasahasrāṇi samatītya mahākapiḥ, divyausadhidharam śailam vyacaran mārutātmajaḥ/ mahauśadhyas tu tāḥ sarvās tasmin parvatasattame, vijñāyārthinam āyāntam tato jagmur adarśanam/ sa tā mahātmā hanumān apaśyamś ; cukopa kopāc ca bhṛṣam nanāda , amṛṣyamāṇo 'gninikāśacakṣur ; mahīdharendram tam uvāca vākyam/ kim etad evam suviniścitam te ; yad rāghave nāsi kṛtānukampaḥ , paśyādya madbāhubalābhibhūto ; vikīrṇam ātmānam atho nagendra/ sa tasya śṛṅgam sanagam sanāgam ; sakāñcanam dhātusahasrajuṣṭam, vikīrṇakūṭam calitāgrasānum ; pragrhya vegāt sahasonmamātha / sa tam samutpātya kham utpapāta ; vitrāsya lokān sasurān surendrān, samstūyamāṇaḥ khacarair anekair ; jagāma vegād garuḍogravīryaḥ/ sa bhāskarādhvānam anuprapannas ; tad bhāskarābham śikharam pragrhya, babhau tadā bhāskarasaṁnikāśo ; raveḥ samīpe pratibhāskarābhaḥ/ sa tena śailena bhṛṣam rarāja ; śailopamo gandhavahātmajas tu, sahasradhāreṇa sapāvakena ; cakreṇa khe viṣṇur ivoddhṛtena/ tam vānarāḥ prekṣya tadā vineduḥ ; sa tān api prekṣya mudā nanāda, teṣāṁ samudghuṣṭaravam niśamya ; laṅkālayā bhīmatarām vineduḥ/ tato mahātmā nipapāta tasmiñ ; śailottame vānaraśainyamadhye, haryuttamebhyāḥ śirasābhivādya ; vibhīṣaṇam tatra ca sasvaje saḥ/ tāv apy ubhau mānuṣarājaputrau ; tam gandham āghrāya mahauśadhīnām, babhūvatus tatra tadā viśalyāv ; uttasthur anye ca haripravīrāḥ/ tato harir gandhavahātmajas tu ; tam ośadhīśailam udagravīryaḥ, nināya vegād dhimavantam eva ; punaś ca rāmeṇa samājagāma/*

As both Rama Lakshmanas were tied together senseless by Indrajit's brahmastra, the Vaanara Bhalluka yoddhaas like Sugriva, Neela, Angada, and Jambavaan were huddled together puzzled with 'kim kartavya'! Then Vibhishana broke the silence stating that that after all was not the end of the world any way and assured them all: 'Vaanara Veeraas! Never get disheartened in this manner and this is such a critical moment that one would need to face with determination and resolve. After all, Rama Lakshmanas are in a senseless condition but happily alive. Swayambhu Brahma did provide Indrajit the potent most brahmastra which got the maha purushas temporarily senseless and one would need to negate its temporary spell by seeking and exporing means to negate.' Then Hanuman addressed Vibhishana: 'Rakshasa Raja! I do heartily endorse and appreciate your sense of determination instead exploring ways and means and share our assurances too'. That was the time of nightfall dusk when there was no rakshasa sanchaara as they ought to be celebrating victory. Hence Vaanara Veeraas though physically hurt somewhat could fortify themselves with mental resolve. Then Vibhishana and Hanuman witnessed Sugriva, Angada, Neela, Sharabha, Gandamaadana, Jambavaan, Sushena, Vegadarshi, Mainda, Nala, Jyotirmukha and Dvidida were in their respective conditions of being rather badly hurt. Vibhishana in that sandhaakaala's dim light recognised Jambavan and said: Arya! Hope you are not so grievously hurt! Jambavan replied: 'Rakshasa Raja, I am able to recognise you only my your voice and my eyes also not enabling to see you due to pain; hope veera Anjaana Vaayu Putra Hanuman is alright! Then Hanuman reached and touched him tenderly and with renewed vigour Jambaan fondled Hanumaan with reciprocative gesture and stated: Vaanara Simha! This precisely is the perfect time to save the prestige of we vaanara bhallukaas which even devatas too are unaware of. This is the most critical mode of this crisis as caused by Rama Lakshmanas are to be saved by removing the bragmastra baana. *gatvā paramam adhvānam upary upari sāgaram, himavantam nagaśreṣṭham hanūman gantum arhasi/ tataḥ kāñcanam atyugram ṛṣabham parvatottamam , kailāśaśikharam cāpi drakṣyasy ariniṣūdana/ tayoh śikharayor madhye pradīptam atulaprabham, sarvauṣadhiyutam vīra drakṣyasy auṣadhiparvatam/* Veera Hanuman! Do fly across the maha Samudra and seek to reach the Himalaya Parvata Shreni. Shatru Sudana! On reaching there you would endeavour to sight the suvanamaya Rishabha and Kailasa shikhara darshana. Veera! there between both these mountain shikharaas there is a glittering Mahoshadhi Parvata could be sighted and there would be ever radiant mahoushadhis are aplenty. *tasya vānaraśārdūlacatasro mūrdhni sambhavāḥ, drakṣyasy oṣadhayo dīptā dīpayantyo diśo daśa/ mṛtasamjīvanīm caiva viśalyakaraṇīm api, sauvarṇakaraṇīm caiva saṁdhānīm ca mahauṣadhīm/ tāḥ sarvā hanuman grhya kṣipram āgantum arhasi, āśvāsaya harīn prāṇair yojya gandhavahātmajāḥ/* Vaana simha! On that parvata shikhara there are four life saving mahoshdhis named Mrita Sajeevani-Vishalyakarani-Suvarna karani and Sandhaayani. Hanuman Pavana Kumara! Try to secure these mahoshadhis at the earliest and fly back to this very spot and promise the praana daana to assert the pride and indelible glory of Vaanaras for generations now and forever. No sooner that Veeraanjaneya heard this that the most experienced bhallula pitaamaha Jambavan detailed than he crossed the mahaa saagara and got dropped on earth as mahaa vrikshas were shattered, parvata shikharaas crumbled and mountains too quaked. Parvataakara Pavana Kumara Hanuman then reached Malaya parvata shikhara. Then there were huge vrishkas, maha sarovaraas where Deva Gandharvas visit often as that was of the area of about sixty yojanaas. Vidyaadhara- Rishi Muni Apsaras reside there with comfort with mriga samuhas in the mountain caves. Pavana kumara Hanuman witnessed groups of Yaksha, Gandharva, Kinnaraas were upset by his gigantic vaanara's sudden appearance. From there, he extended his hands and shoulders like Garuda Deva pushing down dasa dishas and flew up in the high skies towards Himalaya ranges with alarming speed even as the jala jantu samuhas of the Maha Samudra were alarmed. *sa parvatān vṛkṣagaṇān sarāṁsi ; nadīs taṭākāni purottamāni, sphītāñjanāms tām api samprapaśyañ; jagāma vegāt piṭṛtulyavegaḥ/ ādityapatham āśritya jagāma sa gataśramah, sa dadarśa hariśreṣṭho himavantam nagottamam/ nānāprasravaṇopetaḥ bahukamḍaranirjharam, śvetābhracayasaṁkāśaiḥ śikharaiś cārudaśanaiḥ/* Veeraanjaneya's momentum and velocity was truly like his inheritance from his father Vayu Deva, swiftly crossing parvatas, birds, sarovaraas, rivers, nagaris, samruddha jaanapadas, and so on. Veera Hanuman was also like of his father's parakrama vegashaali followed Surya maarga and like Surya Vayus never tired too. Remembering the valuable words of Jambavan; he got quick glimpses of Himalaya ranges, deep caves, shikharas shrouded

by clouds, the prakrita soundarya of green tall vrishas and bushes and reached there comfortably. *sa taṁ samāsādyā mahānagendram ; atipravṛddhottamaghoraśṛṅgam, dadarśa puṇyāni mahāśramāṇi; surarṣisaṁghottamasevitāni/ sa brahmakośaṁ rajatālayaṁ ca; śakrālayaṁ rudraśarapramokṣam,/ hayānanam brahmaśiraś ca dīptaṁ; dadarśa vaivasvata kimkarāmś ca/ vajrālayaṁ vaiśvaraṇālayaṁ ca; sūryaprabhaṁ sūryanibandhanaṁ ca, brahmāsanam śaṁkarakārmukaṁ ca; dadarśa nābhiṁ ca vasumdhārāyāḥ/ kailāsam agryaṁ himavacchilāṁ ca; tatharṣabhaṁ kāñcanaśailam agryam/* This Maha Pravata Raja shikharas were glittering like gold and Anjaneya notices parama pavitra ashramas where devārshi samudaayaas reside with rising flames of homa prakriyas. It was on that sprawling mountain range is stated as that of Hiranyagarbha Brahma Bhagavan's 'nivasa sthaana' as his alternate 'rajatanaabhi sthaana' and Indra bhavana too. It was also believed as the very place from where Rudra Deva released his mighty arrow against Tripuraasuraas, also the vaasa sthaana of Bhagavan Hayagriva abd Yama Raja Sevaka nivasa too. Hanuman also witnessed passingly the glimpses of the nivaasa sthaanaas of Agni Deva, Kubera, Dwaadsha Suryas too as also of the places of Chaturmukha Brahma, Shiva Dhanush, Vasundhara naabhi sthaanaas too. Then Veeranjanya was able to spot out Kailaasha Parvata, Himalaya Shila, Shiva vaahana vrishasha and suvarnamaya Rishabha Parvata. *sa dīptasarvaushadhisampradīptaṁ; dadarśa sarvaushadhiparvatendram/ sa taṁ samīkṣyānalaraśmidīptaṁ; viśiṣmiye vāsavadūtasūnuḥ, āplutya taṁ cauśadhiparvatendram; tatrauśadhīnām vicayaṁ cakāra/ sa yojanasahasrāṇi samatītya mahākapiḥ, divyauśadhidharaṁ śailam vyacaran mārutātmajaḥ/ sa parvatān vṛkṣagaṇān sarāṁsi; nadīs taṭākāni purottamāni, sphītāñjanāṁs tān api samprapaśyaṁ ; jagāma vegāt piṭṭulyavegaḥ/* Then Maha - Kapi readily spotted the flashes of dazzle and sparkle of mahoshadhis. He saw the 'agniraashi samaana parvata' and was greatly surprised and jumped off once at the parvata raja and looked for the afore mentioned divoushadhis by Jambavaan. But, having noted that the mountain top was of sprawling saharra yojanas and was unable to distinguish the specific aoushadhis. *sa tā mahātmā hanumān apaśyaṁś ; cukopa kopāc ca bhṛśaṁ nanāda , amṛśyamāṇo 'gninikāśacakṣur; mahādharendram taṁ uvāca vākyam/ kim etad evaṁ suvinīścitam te ; yad rāghave nāsi kṛtānukampaḥ , paśyādya madbāhubalābhibhūto; vikīrṇam ātmānam atho nagendra/ sa tasya śṛṅgaṁ sanagaṁ sanāgaṁ ; sakāñcanaṁ dhātusahasra - juṣṭam, vikīrṇakūṭam calitāgrasānum ; pragṛhya vegāt sahasonmamātha / sa taṁ samutpātya kham utpapāta; vitrāśya lokān sasurān surendrān, samstūyamānaḥ khacarair anekair; jagāma vegād garuḍogravīryaḥ/* As it was not possible to do so, Hanuman was frustrated and got angry and made simhagarjanas and with his red looks addressed the parvata raja. 'Nagendra! You seem not to cooperate for the revivl of Shri Rama Lakshmanas who are indeed the yuga purushas. Now get ready to test my 'baahu bala'. Having asserted so, Veera Hanuman held the Maha Parvata Shikhara along with all the dhaatus intact yet with maha vrikshas, elephants and so on and pulled it out with his unimaginable physical grit and grip as the samasta loka vaasis were frightened having been taken aback bewildered and flew off like Garuda Deva as all the celestial beings showered praises on the Vayu putra's daring escapade. *sa bhāskarādhvānam anuprapannas; tad bhāskarābhaṁ śikharam pragṛhya , babhau tadā bhāskarasaṁnikāśo; raveḥ samīpe pratibhāskarābhaḥ/* Following the Surya Marga, like Surya Himself, Pavana Putra lifed the Sanjeevani Parvata right on his massive shoulders. Then Hanuman too was looking like one parvata carrying another parvata. *taṁ vānarāḥ prekṣya tadā vineduḥ; sa tān api prekṣya mudā nanāda, teṣāṁ samudghuṣṭaravaṁ niśamya; laṅkālayā bhīmataram vineduḥ/* Awaiting long all through the night for the arrival of Anjaneya, the desperate Vaanara Bhalluka Sena especially the stalwarts like Sugriva-Angada-Jambavaan- Vishishana were overwhelmed the Parvata samaana Veeraanjaneya having placed the Mahoshadhi Parvata with the Mrita Sanjeevani and the other herbal plants to revive Rama Lakshmanas lying unconscious overnight. *tato mahātmā nipapāta tasmiṁ; śailottame vānarasainya - madhye, haryuttamebhyāḥ śirasābhivādyā; vibhīṣaṇam tatra ca sasvaje saḥ/ tāv apy ubhau mānuṣarājaputrau; taṁ gandham āghrāya mahauśadhīnām, babhūvatus tatra tadā viśalyāv; uttasthur anye ca haripravīrāḥ/ tato harir gandhavahātmajas tu; tam ośadhīśailam udagravīryaḥ, nināya vegād dhimavantam eva; punaś ca rāmeṇa samājagāma/* Then Hanuman placed the Mahoshadhi Parvata atop Trikuta Parvata where Vaanara Bhalluks Veeraas were anxiously awaiting all through the night, greeted Jambavan, Vibhishana and Vaanara pramuhkas who were truly enraptured and mesmerised with such inexpressible and overwhelming feat of the hero and embraced the outstanding Vanara of eternal fame.



Then they had all got collected the ‘murcchita dehas’ of Rama Lakshmanas and applied the ‘sugandha vilepana’ and in seconds and minutes, Rama Lakshmanas stood up erect and soon enough, the ‘maantrika baanaas’ were removed as of normal physiques. Then Prachanda Pavana Kumaara Hanuman gave a massive thrust and lashed off the Mahoushadhi Parvataa to reach back to the Himaalayan Range.

## Sarga Seventy Five

Sugriva being relieved of Rama Lakshmana’s revival, ordered Vanaras to break into Lankapuri and terrorise Rakshasas with flames- Ravana instructed Kumbhakarna Putras, Kumbha Nikumbhas, to attack.

*Tato 'bravīn mahātejāḥ sugrīvo vānarādhipaḥ, arthyaṁ vijāpayamś cāpi hanūmantam mahābalaṁ/ yato hataḥ kumbhakarnaḥ kumārās ca niṣūditāḥ, nedānīm upanirhāraṁ rāvaṇo dātum arhati/ ye ye mahābalāḥ santi laghavaś ca plavaṅgamāḥ, laṅkāṁ abhyutpatantv āśu gṛhyolkāḥ plavagaṛṣabhāḥ/ tato 'staṁ gata āditye raudre tasmin niśāmukhe, laṅkāṁ abhimukhāḥ solkā jagmus te plavagaṛṣabhāḥ/ ulkāhastair harigaṇaiḥ sarvataḥ samabhidrutāḥ, āraḁṣasthā virūpākṣāḥ sahasā vipradudruvuh/ gopurātṭa pratolīṣu caryāsu vividhāsu ca, prāsādeṣu ca saṁhṛṣṭāḥ saṣṛjus te hutāśanam / teṣāṁ gṛhasahasrāṇi dadāha hutabhuk tadā , āvāsān rākṣasānām ca sarveṣāṁ gṛhamedhinām / hemacitratanutrāṇām sragdāmāmbardhāriṇām, sīdhupānacalākṣāṇām madavihvalagāminām/ kāntālambitavastrāṇām śatrusaṁjātamanyunām, gadāsūlāsi hastānām khādatām pibatām api/ śayaneṣu mahārheṣu prasuptānām priyaiḥ saha, trastānām gacchatām tūrṇam putrān ādāya sarvataḥ/ teṣāṁ gṛhasahasrāṇi tadā laṅkānivāsinām, adahat pāvakas tatra jajvāla ca punaḥ punaḥ/ sāravanti mahārḥṇi gambhīraguṇavanti ca, hemacandrārdhacandrāṇi candrasālonnatāni ca/ ratnacitragavākṣāṇi sādhiṣṭhānāni sarvaśaḥ, maṇividrumacitrāṇi sprśantīva ca bhāskaram / krauñcabarhiṇāvīṇānām bhūṣaṇānām ca nisvanaiḥ, nāditāny acalābhāni veśmāny agnir dadāha saḥ/ jvalanena parītāni toraṇāni cakāṣire, vidyudbhir iva naddhāni meghajālāni gharmage/ vimāneṣu prasuptāś ca dahyamānā varāṅganāḥ, tyaktābharaṇasaṁyogā hāhety uccair vicukruśaḥ/ tatra cāgniparītāni nipetur bhavanāny api, vajrivajrahātānīva śikharāṇi mahāgireḥ/ tāni nirdahyamānāni dūrataḥ pracakāṣire, himavacchikharāṇīva dīptaśādhivanāni ca/ harṁyāgrair dahyamānaiś ca jvālāprajvalitair api, rātrau sā dṛśyate laṅkā puṣpitair iva kiṁśukaiḥ / hastyadyakṣair gajair muktair muktaiś ca turagair api, babhūva laṅkā lokānte bhrāntagrāha ivārṇavaḥ/ āśvam muktam gajo dṛṣṭvā kac cid bhīto 'pasarpaṭi, bhīto bhītam gajam dṛṣṭvā kva cid āśvo nivartate/ sā babhūva muhūrtena haribhir dīpitā purī, lokasyāśya kṣaye ghore pradīpteva vasumdhara/ nārī janasya dhūmena vyāptasyocair vīneduśaḥ, svano jvalanataptasya śūśruve daśayojanam/ pradagdhakāyān aparān rākṣasān nirgatān bahiḥ, sahasābhyutpatanti sma harayo 'tha yuyutsavaḥ/ udghuṣṭam vānarāṇām ca rākṣasānām ca nisvanaḥ, diśo daśa samudram ca pṛthivīm cānvanādayat /viśalyau tu mahātmānau tāv ubhau rāmalakṣmaṇau, asaṁbhrāntau jagṛhatus tāv ubhau dhanuṣī vare / tato visphārayāṇasya rāmasya dhanur uttamam, babhūva tumulaḥ śabdo rākṣasānām bhayāvahaḥ/ āśobhata tadā rāmo dhanur visphārayan mahat, bhagavān iva saṁkrudho bhavo vedamayaṁ dhanuḥ/ vānarodghuṣṭaghoṣaś ca rākṣasānām ca nisvanaḥ, jyāśabdaś cāpi rāmasya trayam vyāpa diśo daśa/ tasya karmukamuktaiś ca śarais tatpuragopuram, kailāsaśṛṅgapratimam vikīrṇam apatad bhuvi / tato rāmaśarān dṛṣṭvā vimāneṣu gṛheṣu ca , saṁnāho rākṣasendrāṇām tumulaḥ samapadyata/ teṣāṁ saṁnahyamānānām siṁhanādam ca kurvatām, śarvārī rākṣasendrāṇām raudrīva samapadyata/ ādiṣṭā vānarendrās te sugrīveṇa mahātmanā, āsannā dvāram āsādy yudhyadhvam plavagaṛṣabhāḥ/ yaś ca vo vitatham kuryāt tatra tatra vyavasthitāḥ, sa hantavyo 'bhisamplutya rājaśāsanadūśakaḥ/teṣu vānaramukhyeṣu dīptolkojjvalapāṇiṣu,sthiteṣu dvāram āsādy rāvaṇam manyur āviśat/ tasya jṛmbhitavikṣepād vyāmiśrā vai diśo daśa , rūpavān iva rudrasya manyur gātṛeṣv adṛśyata/ sa nikumbham ca kumbham ca kumbhakarnaṇātmaṁ ubhau, preṣayām āsa saṁkrudho rākṣasair bahubhiḥ saha/ śaśāsa caiva tān sarvān rākṣasān rākṣaseśvaraḥ, rākṣasā gacchatātraiva siṁhanādam ca nādayan/ tatas tu coditās tena rākṣasā jvalitāyudhāḥ. laṅkāyā nirayayur vīrāḥ praṇadantaḥ punaḥ punaḥ/ bhīmāśvarathamātmaṁgām nānāpatti samākulam, dīptaśūlagadākhaḍga prāsatomarakarmukam/ tad rākṣasabalam ghoram bhīmavikramapauruṣam, dadṛṣe jvalitaprāsam*

*kiñkiñśatanāditam/ hemajālācitabhujam vyāveṣṭitaparaśvadham, vyāghūrṇitamahāśāstram  
bāṇasaṃsaktakārmukam/ gandhamālyamadhūtsekasammodita mahānilam, ghoram sūrajanākīrṇam  
mahāmbudharanisvanam/ tam dr̥ṣṭvā balam āyāntam rākṣasānām sudāruṇam , saṃcacāla plavaṃgānām  
balam uccair nanāda ca/ javenāplutya ca punas tad rākṣasabalam mahat, abhyayāt pratyaribalam  
pataṃga iva pāvakam/ teṣām bhujaparāmarśavyāmṛṣṭaparighāśani, rākṣasānām balam śreṣṭham  
bhūyastaram aśobhata/ tathaivāpy apare teṣām kapinām asibhiḥ śitaiḥ, pravīrān abhito jaghnur  
ghorarūpā niśācarāḥ/ ghnantam anyam jaghānānyaḥ pātayantam apātayat, garhamāṇam jagarhānye  
daśantam apare 'daśat/ dehīty anye dadāty anyo dadāmīty aparāḥ punaḥ, kiṃ kleśayasi tiṣṭheti  
tatrānyonyam babhāṣire/ samudyatamahāprāsam muṣṭiśūlāsisamkulam, prāvartata mahāraudram  
yuddham vānararakṣasām/ vānarān daśa sapteti rākṣasā abhyapātayan, rākṣasān daśasapteti vānarā  
jaghnur āhave/ visrastakeśarasanam vimuktakavacadhvajam, balam rākṣasam ālambya vānarāḥ  
paryavārayan/*

Then the enormously excited Vaanara Raja Sugriva at the unbelievable act of rescuscitating Rama Lakshmanas by the 'mahoushadhis' fetched by the gallantry and the grit of Veeranjaneyya, asked the latter as to what should be the next forward step. He said: 'Kumbhakarna was dead, Ravana Putras were eliminated, yet Lankapuri raksha is still pending. Hence Vanara Veeras should now attack forthwith. Thus as per the directive of Sugriva, Vaanara Yoddhas took up their weapons like Dwadasha Adiyas and Ekaaditya Rudras at the pradasha kaala of the day fall. They attacked thousands of the houses of Lankapuri indiscriminately and devastated the doors, windows, raaja margaas while the residents were raising hue and cry responses which had gladdened the vaanaras with jumping joys and vicarious shouts and further by throwings of fire balls which had burnt off valuable jewellery, silks, precious clothings, comfortable beds and various luxuries of happy livings to heaps of ash. So were the aabhushanas of horses, elephants, chariots, kavachas, khadga, dhanush, pratyancha, ankusha, shakti, vyagracharmasanaas, mani bhushana, and various types of astra shastras as the ready targets of agni deva. In the course of the attacks, elephants, horses, donkeys were all killed with heavy rocks and huge trees and the 'mahaakrandanaas' of the frightened Lankapuri citizens, especially the houswives, broke out helter skelter in dasa dishaas. Vaanara garjanas and the akrandanaas of the citizens far surpassed the samudra taranga mahaaghosha. But then the Rakshasa warriors had then received the alert signals from their respective senapatis and the initial vaanara sena's wanton provocations led to an open battle. Then the rejuvenated Shri Rama Lakshmanas sounded his 'dhanushthankara' just as Shankara was enraged while attacking Tripuraasiras. [Refer Vishleshana vide Sarga 52 of Essence of Valmiki Sundara Ramayana] Vaanara garjanas and Rakshasa kolaahala was indeed more profound in Shri Rama 'dhanushthankara' as overheard in dasa dishas. Rama baanaas fell right at the nagara dwaara like kailaasa shikhara crashed on 'bhutala'. On noticing this, Rakshasa Veeraas hurried up readied for a great battle ahead as they were facing a kaala raatri. Then Sugriva alerted his maha vaanara veeraas to reach the entry doors of Lankapuri. Accordingly Vaanara veeraas made strong holds of lit up handles of huge flames and were readied to break in the gates and on knowing about these developments, Ravana got truly infuriated and instructed Kumbhakarna Putras named Kumbha and Nikumbha and yelled : ' Veera Nishaacharaas! Right through this 'kaala raatri' get ready for the big battle.' As par Ravana's instructions Maha Rakshasaas Yupaaksha, Shonitaaksha, Prajangha and Kampana too were despatched. Rakshasa Maha bhayankara Sena with glittering ayudhas and dhanur baanaas attacked seated on horses and chariots with elevated dhvajas while Vanaraas were well equipped with vrishas and heavy stones. Some of mountain sized Vanara Shreshtas utilised 'mushti ghaatas' truly negating 'aayudha ghaataas'. *teṣām bhujaparāmarśa - vyāmṛṣṭa parighāśani, rākṣasānām balam śreṣṭham bhūyastaram aśobhata/* As Rakasa soldiers were revlving their parighas and ashanis, vaanaras were responding with tossings of trees and rocks besides mushti ghaataas. *dehīty anye dadāty anyo dadāmīty aparāḥ punaḥ, kiṃ kleśayasi tiṣṭheti tatrānyonyam babhāṣire/ samudyatamahāprāsam muṣṭiśūlāsisamkulam, prāvartata mahāraudram yuddham vānararakṣasām/ vānarān daśa sapteti rākṣasā abhyapātayan, rākṣasān daśasapteti vānarā jaghnur āhave/ visrastakeśarasanam vimuktakavaca -dhvajam, balam rākṣasam ālambya vānarāḥ paryavārayan/*

As one demands asserting ‘fight with me’, another challenges too and the third one says ‘ don’t you worry, I should take care of him’! Like wise they keep displaying mutual upmanship. Thus nishaacharaas with doubled up egos keep flinging astra shastras as vaanaraas defend and offend outsmarting each other leasing to survivals ot deaths. At the end of the night, rakshassas found their dresses torn off, kavachas were broken into and radha dwajas crumbled down as vaanaraas surrounded them and pounded the rakshasas and forced them to retreat or expose themselves with ‘praana haani’.

## Sarga Seveny Six

As Angada destroyed Rakashas Kampana and Prajanghaka, Dvidida killed Shonitaakshaka, Mainda uprooted Yupaksha and Sugriva’s ‘mushti ghaatas’ demolished Kumbhaasura

*Pravṛtte saṁkule tasmin ghore vīrajanakṣaye, aṅgadah kampanam vīram āsasāda raṇotsukaḥ/ āhūya so 'ṅgadam kopāt tāḍayām āsa vegitaḥ, gadayā kampanaḥ pūrvam sa cacāla bhṛśāhataḥ / sa saṁjñām prāpya tejasvī cikṣepa śikharam gireḥ, arditas ca prahāreṇa kampanaḥ patito bhuvi/ hatapravīrā vyathitā rākṣasendracamūs tadā, jagāmābhimukhī sā tu kumbhakarṇasuto yataḥ, āpatantīm ca vegena kumbhas tām sāntvayac camūm/ sa dhanur dhanvinām śreṣṭhaḥ pragṛhya susamāhitaḥ , mumocāśviṣaprakhyāñ śārān dehavidāraṇān/ tasya tac chuṣubhe bhūyaḥ saśaram dhanur uttamam, vidyudairāvatārciṣmad dvitīyendradhanur yathā/ ākarṇakṣṭamuktena jaghāna dvividam tadā , tena hāṭakapuñkhena patriṇā patravāsasā/ sahasābhihataḥ tena vipramuktapadaḥ sphuran, nipapātādrikūṭābho vihvalaḥ plavagottamaḥ/ maindas tu bhrātaram dṛṣtvā bhagnaṁ tatra mahāhave , abhidudrāva vegena pragṛhya mahatīm śilām/ tām śilām tu pracikṣepa rākṣasāya mahābalaḥ, bibheda tām śilām kumbhaḥ prasannaiḥ pañcabhiḥ śaraiḥ/ saṁdhāya cānyam sumukham śaram āśviṣopamam/ ājaghāna mahātejā vakṣasi dvividāgrajam/ sa tu tena prahāreṇa maindo vānarayūthapaḥ, marmany abhihataḥ tena papāta bhuvi mūrchitaḥ/ aṅgado mātulau dṛṣtvā patitau tau mahābalau, abhidudrāva vegena kumbham udyatakārmukam/ tam āpatantam vivyādha kumbhaḥ pañcabhir āyasaiḥ, tribhiḥ cānyaiḥ śitair bāṇair mātāṅgam iva tomaraiḥ/ so 'ṅgadam vividhair bāṇaiḥ kumbho vivyādha vīryavān, akuñṭhadhārair niṣitais tikṣṇaiḥ kanakabhūṣaṇaiḥ/ aṅgadah pratividhāṅgo vāliputro na kampate, śilāpādapavarṣāṇi tasya mūrdhni vavarṣa ha/ sa praciccheda tām sarvān bibheda ca punaḥ śilāḥ, kumbhakarṇātmajaḥ śrīmān vāliputrasamīritān/ āpatantam ca saṁprekṣya kumbho vānarayūthapam, bhruvor vivyādha bāṇābhyām ulkābhyām iva kuñjaram/ aṅgadah pāṇinā netre pidhāya rudhirokṣite, sālām āsannam ekena pariagrāha pāṇinā/ tam indraketurpratitam vṛkṣam mandarasaṁnibham , samutsṛjantam vegena paśyatām sarvarakṣasām/ sa ciccheda śitair bāṇaiḥ saptabhiḥ kāyabhedanaiḥ, aṅgado vivyathe 'bhīkṣam sasāda ca mumoha ca/ aṅgadam vyathitam dṛṣtvā sīdantam iva sāgare , durāsadam hariśreṣṭhā rāghavāya nyavedayan/ rāmas tu vyathitam śrutvā vāliputram mahāhave, vyādideśa hariśreṣṭhāñ jāmbavatpramukhāms tataḥ/ te tu vānaraśārdūlāḥ śrutvā rāmasya śāsanam, abhipetuḥ susamkruddhāḥ kumbham udyatakārmukam/ tato drumasīlāhastāḥ kopasaṁraktalocanāḥ, rirakṣiṣanto 'bhyapatann aṅgadam vānaraśabhāḥ/ jāmbavāms ca suṣeṇas ca vegadarśī ca vānaraḥ, kumbhakarṇātmajaḥ vīram kruddhāḥ samabhidudruvuḥ/ samīkṣyātatatam tām tu vānarendrān mahābalān, āvavāra śaraugheṇa nageṇa jalāśayam/ tasya bāṇacayam prāpya na śoker ativartitum, vānarendrā mahātmāno velām iva mahodadhiḥ/ tām tu dṛṣtvā harigaṇāñ śaravṛṣṭibhir arditān, aṅgadam pṛṣṭhataḥ kṛtvā bhrātṛjam plavagesvaraḥ / abhidudrāva vegena sugrīvaḥ kumbham āhave, śailasānu caram nāgam vegavān iva kesarī/ utpātya ca mahāśailān aśvakarṇān dhavān bahūn, anyāms ca vividhān vṛkṣāms cikṣepa ca mahābalaḥ/ tām chādayantīm ākāśam vṛkṣav ṛṣṭīm durāsadam, kumbhakarṇātmajaḥ śrīmāms ciccheda niṣitaiḥ śaraiḥ/ abhilakṣyeṇa tīvṛeṇa kumbhena niṣitaiḥ śaraiḥ, ācitās te drumā rejur yathā ghorāḥ śataghnayaḥ/ drumavarṣam tu tac chinnaṁ dṛṣtvā kumbhena vīryavān , vānarādhipatīḥ śrīmān mahāsattvo na vivyathe/ nirbhidyamānaḥ sahasā sahamānas ca tāñ śārān, kumbhasya dhanur ākṣipyā babhañjendradhanuḥprabham/ avaplutya tataḥ śīghram kṛtvā karma suduṣkaram , abravīt kupitaḥ kumbham bhagnaśṛṅgam iva dvipam / nikumbhāgraja vīryam te bāṇavegam tad adbhutam, saṁnatis ca prabhāvas ca tava vā rāvaṇasya vā/ prahrādabalivṛtraghnakuberavarauṇopama, ekas tvam anujāto 'si pitaram balavattaraḥ/ tvām evaikam mahābāhum śūlahastam arimdamam, tridaśā*

*nātivartante jitendriyam ivādhayaḥ/ varadānāt piṭṛvyas te sahate devadānavān, kumbhakarnas tu vīryeṇa sahate ca surāsūrān/ dhanuṣīndrajitas tulyaḥ pratāpe rāvanasya ca, tvam adya rakṣasām loke śreṣṭho 'si balavīryataḥ/ mahāvimardam samare mayā saha tavādbhutam, adya bhūtāni paśyantu śakraśambarayor iva/ kṛtam apratimam karma darśitam cāstrakauśalam , pātītā harivīrās ca tvayaite bhīmaṇikramāḥ/ upālabhahabhayāc cāpi nāsi vīra mayā hataḥ, kṛtakarmā pariśrānto viśrāntaḥ paśya me balam / tena sugrīvavākyena sāvamānena mānitaḥ, agner ājyahutasyeva tejas tasyābhyavardhata/ tataḥ kumbhaḥ samutpatya sugrīvam abhipadya ca, ājaghānorasi kruddho vajravegena muṣṭinā/ tasya carma ca pusphoṭa samjajñe cāsyā śoṇitam, sa ca muṣṭir mahāvegaḥ pratijaghe 'sthimaṇḍale/ tadā vegena tatrāsīt tejaḥ prajvālitam muhuḥ, vajraniṣpeśasamjātajvālā merau yathā girau/ sa tatrābhihata tena sugrīvo vānararṣabhaḥ, muṣṭim samvartayām āsa vajrakalpaṁ mahābalaḥ/ arcīḥsahasravikacāṁ ravimaṇḍalasaprabham, sa muṣṭim pātayām āsa kumbhasyorasi vīryavān/ muṣṭinābhihata tena nipapātāśu rākṣasaḥ, lohitaṅga ivākāśād dīptaraśmir yadṛcchayā / kumbhasya patato rūpaṁ bhagnasyorasi muṣṭinā, babhau rudrābhipannasya yathārūpaṁ gavām pateḥ/ tasmin hate bhīmaparākramaṇa; plavaṅgamānām ṛṣabheṇa yuddhe , mahī saśailā savanā cacāla; bhayaṁ ca rakṣāṁsy adhikaṁ viveśa/*

As Rakshasa-Vaanara warriors were engaged in maha sangraama, Angada faced Kampana as the latter readily made a gada prahara at once while Angada tried to retaliate but failed and fell down unconscious but soon enough recovered and lifted a parvata shikhara and banged Kampana and the latter was hurt with blood was flowing and eventually collapsed and succumbed to death. Noticing that Kampana was dead, Shonitaaksaha seated on his chariot attacked Angada with fierce 'kalaagni samaana baana parampara' named 'kshura' with upper nail, 'kshurapra' the 'ardhachandraakaara baana'm 'naaraacha' complete iron from top to bottom, 'vastadanta' or like of calf teeth, 'shili mukha' or goat head, 'karni' or of like the earshaped top, 'Shalya' like the forehead shaped astra and 'vipaatha' of the shape of kaner tree leaf. With such potent arrowes, Angada was hurt severely. Meanwhile nishaachara Shonitaaksha jumped off from his chariot and attacked with his sword, while kapikunjara Angada seized that very sword hit the rakshasa's shoulder and hurt him. But Rakshasas Prjanghaka and Upaaksha attacked Valiputra Angada. Shonikaksha too after recovery joined the rakshasa veeraas. Between Shonitaaksha and Prajangha was looking bright like full Moon among the nakshatras fightly desperately Meanwhile however, Vanara Pramukhas Mainda and Dvidida appeared to help Angada as they too were seeking to located worthy Raksasaas to fight against. The threesome vaanara yoddhas of Angada-Mainda-Dvidida attacked Prajangha Rakshasa. Angada hurled Ashvakarna vriksha and also simultaneously smashesd a fistful kick by which Prajangha fell down dead. As he found his uncle dead on the battle field, Yupaksha shed tears yet having been enraged attacked Dvidida and the latter with great presence of time kicked the Rakshasa Yupaksha and held him tight. Now both Yukaksha and Shonitaaksha fought with Mainda and Dvidida. Parakrami Dvidida pierced through the face of Shonikaksha who fell down to the earth and Mainda with his parakrani hastas made Yupaksha downed likewise. Then the Raksha sena was alarmed as Angada destroyed by Kampana and Prajanghaka, Dvidida killed Shonitaaksha, Mainda finished off Yupaaksha in quick succession and too to heels. But Kumbhakarna Putra Kumbha halted the retreat of Rakshasaas by inspiring them to face the enemy with gusto. He raised his dhanush baanaas and released astra varshas and hit Dvidida Vaanara Veera who fell down grievously injured. Then as Trikutaparvata samana vishalakaaya Dvidida fell down with streached legs, his brother Mainda had instantly raised a maha shila and chased Kumbha Rakshasa who with his arrowes broke the boulder to pieces. Even as Kumbha sought to set a vishadhara sarpa type of arrow and released on Mainda, whose chest was injured deeply and fell down unconscious. Mainda and Dvidida were Angada's uncle and the latter attacked Kumbha Rakshasa. But Kumbha released three high potency mantra poorva baanaas and got Angada shareera encircled tightly. But Vaaliputra Angada was not shaken off his high morale and getting released from the grip of the Kumbha Rakshasa baanaas, had initiated maha vriksha varsha although Kumbha made pieces of the vrikshas and resorted back to his baana varsha on Angada who fell senseless. *aṅgadaṁ vyathitam dṛṣtvā sīdantam iva sāgare, durāsadam hariśreṣṭhā rāghavāya nyavedayan/ rāmas tu vyathitam śrutvā vālīputraṁ mahāhave, vyādideśa hariśreṣṭhāṁ jāmbavatpramukhāṁs tataḥ/ te tu vānaraśārdūlāḥ śrutvā*



*rāmasya śāsanam, abhipetuḥ susaṁkruddhāḥ kumbham udyatakārmukam/* As durjaya veera Angada was sinking like earth rolling down in a maha samudra with unconsciousness, Shri Rama suggested Jambavan and and such vaanara veeraas to intervene. *tato drumasiḷāhastāḥ kopasaṁraktalocanāḥ, rirakṣiṣanto 'bhyapatann aṅgadam vānaraṣabhāḥ/ jāmbavāms ca suṣeṇas ca vegadarśī ca vānaraḥ, kumbha - karṇātmajam vīram kruddhāḥ samabhidudruvuḥ/* Then pramukha vaanaraas like Jambavan, Sushena and Vegadarshani uprooted huge boulders and attacked Kumbha. Then Sugriva realising that his own brother's son assisted by Ashwakarna and other vaanara yoddhas initiated maha vriksha prahaasaas unendingly while Sugriva jumped right into the chariot of Kumbha Rakshasa and pulled off the latter's dhanush baanaas to pieces. He shouted on Kumbha saying: ' your 'hasta laaghava' in releasing baana varshaas is no doubt appreciable like Indra, Varuna, Prahlada, and Bali. Yet, you may also like you to sample my bala paraakrama in a dwandwa yuddha too.' Then Kumbha was incensed like agni jwaala and held Sugriva's maha bhujas, while their 'padaabhigaatas' and seeking to bend each other's gigantic bodies were like two agni jwaalaas against each other. *tataḥ kumbhaḥ samutpatya sugrīvam abhipadya ca, ājaghānorasi kruddho vajravegena muṣṭinā/* Then suddenly Sugriva lifted up the mountain like physique adroitly with extreme precision and ingenuity and tossed right in to the roaring maha samudra. As Kumbha was hurled likewise, the jala raashis in the Maha Samudra rose up high like a vindhya samaana or of mandaraachalas were sunk into the depths of the Samudra. *sa tatrābhihata tena sugrīvo vānaraṣabhaḥ, muṣṭim saṁvartayām āsa vajrakalpaṁ mahābalaḥ/ arciḥsahasravikacāṁ ravimaṇḍalasa prabham, sa muṣṭim pātayām āsa kumbhasyorasi vīryavān/ Sa tu tna prahaarena vikvalo bhrusha peeditaḥ, nipataata tadaa Kumbho gataarchiriva paavakah/* Even so Kumbha jumped high and out of the Samudra and hit a hard 'mushti ghaata' which tore off Sugriva's body kavacha to pieces and his vajra like chest was torn off and rakta dhaaraas were flowing while his heart beat was speeded up. But Maha Parakrami Sugriva hit such a massive death blow to Kumbha's chest and thus Sugriva was shining like the shasra kirana Surya Deva. *Muṣṭinābhihata tena nipapātāśu rākṣasaḥ, lohitaṅga ivākāśād dīptaraśmir yadṛcchayā //tasmin hate bhīmaparākrameṇa ; plavaṅgamānām ṛṣabheṇa yuddhe , mahī saśailā savanā cacāla; bhayaṁ ca rakṣāṁsy adhikaṁ viveśa/* Sugriva's colossal bluster on Kumbha's chest was such as he was rapidly crumbling wooden sticks in agni jwaalaas turning into ash. Thus bhayankara parakrami Vaanara Raja Sugriva had achieved the glory of destroying Kumbhasura while the Rakshasa warriors took their heels back to Lankapuri at once.

## Sarga Seventy Seven

As his dear brother Kumbhaasura was killed by Sugriva, Nikumbha attacked Hanuman and got killed

*Nikumbho bhrātaraṁ dr̥ṣṭvā sugrīveṇa nipātitaṁ , pradahann iva kopena vānarendram avaiḥṣata/ tataḥ sragdāmasaṁnaddhaṁ dattapañcāṅgulaṁ śubham, ādade pariḥgaṁ vīro nagendraśikharopamaṁ/ hemapaṭṭaparikṣiptaṁ vajra vidrumabhūṣitaṁ, yama daṇḍopamaṁ bhīmaṁ rakṣasāṁ bhayanāśanam/ tam āvidhya mahātejāḥ śakradhvajasamaṁ raṇe, vinanāda vivṛttāsyo nikumbho bhīmavikramaḥ / urogatena niṣkeṇa bhujasthair aṅgadair api, kuṇḍalābhyām ca mṛṣṭābhyām mālay ā ca vicitrayā/ nikumbho bhūṣaṇair bhāti tena sma pariḥgeṇa ca, yathendradhanuṣā meghaḥ savidyutstanayitnumān/ pariḥhāgreṇa pusphoṭa vātagranthir mahātmanaḥ, prajajvāla saghoṣas ca vidhūma iva pāvakaḥ/ nagaryā viṭapāvatyā gandharvabhavanottamaiḥ, saha caivāmarāvatyā sarvaiś ca bhavanaiḥ saha/ satārāṇanakṣatraṁ sacandraṁ samahāgraham, nikumbhaparighāghūrṇaṁ bhramatīva nabhastalam/ durāsadaś ca saṁjajñe pariḥhābharaṇaprabhaḥ,krodhendhano nikumbhāgnir yugāntāgnir ivotthitaḥ/ rākṣasā vānarās cāpi na śekuḥ spandituṁ bhayāt, hanūmaṁ tu vivṛtyoras tasthau pramukhato balī / pariḥhopamabāhus tu pariḥgaṁ bhāskaraprabham, balī balavatas tasya pātayām āsa vakṣasi/ sthire tasyorasi vyūḍhe pariḥgaḥ śatadhā kṛtaḥ , viśīryamānaḥ sahasā ulkā śatam ivāmbare/ sa tu tena prahāreṇa cacāla ca mahākapiḥ, pariḥgeṇa samādhūto yathā bhūmicale 'calaḥ/ sa tathābhihata tena hanūmān plavagottamaḥ, muṣṭim saṁvartayām āsa balenātimahābalaḥ/ tam udyamya mahātejā nikumbhorasi vīryavān, abhicikṣepa vegena vegavān vāyuvikramaḥ/ tataḥ pusphoṭa carmāsyā prasusrāva*

*ca śoṇitam, muṣṭinā tena saṁjajñe jvālā vidyud ivotthitā/ sa tu tena prahāreṇa nikumbho vicacāla ha, svasthaś cāpi nijagrāha hanūmantam mahābalam/ vicukruśus tadā saṁkhye bhīmam laṅkānivāsinaḥ, nikumbhenoddhṛtam dṛṣṭvā hanūmantam mahābalam / sa tathā hriyamāṇo 'pi kumbhakarnātmajena hi, ājaghānānilasuto vajravegena muṣṭinā/ ātmānam mocayitvātha kṣitāv abhyavapadyata, hanūmān unmamathāśu nikumbham mārutātmajaḥ/ nikṣipya paramāyatto nikumbham niṣpipeṣa ca, utpatya cāśya vegena papātorasi vīryavān/ parigrhya ca bāhubhyām parivṛtya śīrodharām , utpāṭayām āśa śīro bhairavam nadato mahat/ atha vinadati sādite nikumbhe; pavanasutena, pananasutena rane babhuva yddham, Dasharathasutaraakshasendrasonvorbhushataramaagataroshayoh subheemam/ Vyapete tu jeeve Nikumbhasya hrishthaa vinoduh plavangaa dishah samanvanascha, chachaaleva chorvaa papaateva saa dyourbalam raakshasaanaam bhayamchaavivesha/*

As Sugriva killed his brother Kumbha, Nikumbha looked at Sugriva as if his rage would bring the vaarara king to burnt ashes. Nikumbha's parigha was like yama danda and the rakshasa bhaya naashaka, and he revolved his parigha making resounding simha garjana with 'bhayaanaka mukha'. His vakshasthala is decorated with a golden padaka, hands with glittering wrist ornaments, his kundalas with gold studded with vajras and his vichitra maala of unusual Surya prabha. As Nikumbha's parigha was circling all around it was like the paribhramana of Vitapaavati Nagari or Alkapuri of Kubera, Gandharva bhavanaas, Nakshatra Chanda Navagraha paribhramana. It was only Veera Hanuman who could stand and challenge the Maha Rakshasa with his open and broad chest. Recalling what all tormentations were perpetrated by Hanuman against Rakshasa Maha Veeraas with vengeance, Nikumbha was anxious to repay to Hanuman and hit his parigha on Hanuman's chest with all his grit and might. *sthire tasyorasi vyūḍhe parighaḥ śatadhā kṛtaḥ, viśīryamāṇaḥ sahasā ulkā śatam ivāmbare/ sa tu tena prahāreṇa cacāla ca mahākapiḥ, parigheṇa samādhūto yathā bhūmicala 'calah/ sa tathābhihataś tena hanūmān plavagottamaḥ, muṣṭim saṁvartayām āśa balenātimahābalaḥ/ tam udyamya mahātejā nikumbhorasi vīryavān, abhiciḥṣepa vegena vegavān vāyuvikramaḥ/* Hanumana's chest was indeed enormous and robust and the parigha hurled by Nikumbha was broken into pieces like hundreds of ulkas or meteors hit the earth. But even as Maha Kapi Hanuman's chest was hurled at, just as an earthquake would not sink maha parvatas would not fall off easily. The atyanta mahaan bala shaali vaanara shiromani Hanuman having hit by the parigha, gripped his 'mushti' and punched a mighty thump on Nikumbha's chest. *tataḥ pusphoṭa carmāśya prasusrāva ca śoṇitam, muṣṭinā tena saṁjajñe jvālā vidyud ivotthitā/ sa tu tena prahāreṇa nikumbho vicacāla ha, svasthaś cāpi nijagrāha hanūmantam mahābalam/ vicukruśus tadā saṁkhye bhīmam laṅkānivāsinaḥ, nikumbhenoddhṛtam dṛṣṭvā hanūmantam mahābalam / sa tathā hriyamāṇo 'pi kumbhakarnātmajena hi, ājaghānānilasuto vajravegena muṣṭinā/* That mushti ghaata by Hanuman made the instant impact on the Mahaasura's body kavacha was torn off to pieces and there were rakta pravaahaas at once as though lightnings occurred from dark clouds. From the mushti prahara of Anjaneya, Nikumbha's head reeled off yet held Hanuman tight. That was the time when Rakshasha's who were so far disheartened made victory ninaadaas. But Hanuman gave such vajra tulya deadly hit on Nikumbha once again. *ātmānam mocayitvātha kṣitāv abhyavapadyata, hanūmān unmamathāśu nikumbham mārutātmajaḥ/ nikṣipya paramāyatto nikumbham niṣpipeṣa ca, utpatya cāśya vegena papātorasi vīryavān/ parigrhya ca bāhubhyām parivṛtya śīrodharām, utpāṭayām āśa śīro bhairavam nadato mahat/ atha vinadati sādite nikumbhe; pavanasutena, pananasutena/* Yet again the Rakshasa rose up once again albeit tottering, but Vayuputra lashed Nikumbha down to dust and having jumped on the Rakshas's chest twisted Nikumbha's neck as the Rakshasa made a loud 'artanaada' and slept for ever. *rane babhuva yddham, Dasharathasutaraakshasendra sonvorbhushataramaagataroshayoh subheemam/ Vyapete tu jeeve Nikumbhasya hrishthaa vinoduh plavangaa dishah samanvanascha, chachaaleva chorvaa papaateva saa dyourbalam raakshasaanaam bhayamchaavivesha/* As Nikumbha was killed thus, Makaraaksha Rakshasa attacked Shri Rama the utmost root cause of the historic battle.

## Sargas Seventy Eight and Seventy Nine

As per Ranvana's instructions, Makaraaksha challenged Rama with baana varshas for long, but Rama smashed the charioteer, as the asura took to a Shiva shula, yet Rama with his Vayavyastra killed the asura.

Nikumbham ca hataṁ śrutvā kumbham ca vinipātitaṁ, rāvaṇaḥ paramāmarṣī prajajvālānalo yathā/  
nairṛtaḥ krodhaśokābhyāṁ dvābhyāṁ tu parimūrchitaḥ, kharaputraṁ viśālākṣaṁ makarākṣaṁ acodayat/  
gaccha putra mayājñāpto balenābhisamanvitaḥ, rāghavaṁ lakṣmaṇaṁ caiva jahi tau savanaukasau/  
rāvaṇasya vacaḥ śrutvā śūro mānī kharātmajaḥ, bādham ity abravīd dhṛṣṭo makarākṣo niśācaraḥ / so  
'bhivādya daśagrīvaṁ kṛtvā cāpi pradakṣiṇaṁ , nirjagāma grhāc chubhrād rāvaṇasyājñayā balī /  
samīpasthaṁ balādhyakṣaṁ kharaputro 'bravīd idam, ratham ānīyatām śīghraṁ sainyaṁ cānīyatām  
tvarāt/ tasya tadvacanaṁ śrutvā balādhyakṣo niśācaraḥ, syandanaṁ ca balaṁ caiva samīpaṁ  
pratyaṇdayat/ pradakṣiṇaṁ ratham kṛtvā āruroha niśācaraḥ , sūtaṁ samcodayām āsa śīghraṁ me  
ratham āvaha/ atha tān rākṣasān sarvān makarākṣo 'bravīd idam, yūyaṁ sarve prayudhyadhvaṁ  
purastān mama rākṣasāḥ/ ahaṁ rākṣasarājena rāvaṇena mahātmanā, ājñaptaḥ samare hantum tāv  
ubhau rāmalakṣmaṇau/ adya rāmaṁ vadhiṣyāmi lakṣmaṇaṁ ca niśācaraḥ, śākhāmṛgaṁ ca sugrīvaṁ  
vānarāmś ca śarottamaiḥ/ adya śūlanipātaiś ca vānarāṇāṁ mahācamūṁ, pradahiṣyāmi samprāptāṁ  
śuṣkendhanaṁ ivānalaḥ/ makarākṣasya tac chrutvā vacanaṁ te niśācaraḥ, sarve nānāyudhopetā  
balavantaḥ samāhitāḥ/ te kāmārūpiṇaḥ śūrā daṁṣṭriṇaḥ piṅgalekṣaṇāḥ, mātāṁgā iva nardanto  
dhvastakeśā bhayānakāḥ/ parivārya mahākāyā mahākāyaṁ kharātmajam, abhijagmus tadā hṛṣṭ āś  
cālayanto vasuṁdharāṁ/ śaṅkhabherīśahasrāṇāṁ āhatānāṁ samantataḥ, kṣveḍitāḥspoṣitānāṁ ca tataḥ  
śabdo mahān abhūt/ prabhraṣṭo 'tha karāt tasya pratodaḥ sārathes tadā, papāta sahasā caiva dhvajas  
tasya ca rakṣasaḥ/ tasya te rathasamyuktā hayā vikramavarjitāḥ, caraṇair ākulair gatvā dīnāḥ  
sāsramukhā yayuḥ/ pravāti pavanas tasya sapāmsuḥ kharadāruṇaḥ, niryāṇe tasya raudrasya  
makarākṣasya durmateḥ/ tāni dṛṣṭvā nimittāni rākṣasā vīryavattamāḥ , acintyanirgatāḥ sarve yatra tau  
rāmalakṣmaṇau/ ghanagajamaḥiṣāṅgatulyavarṇāḥ; samaramukheṣv asakṛd gadāsibhinnāḥ, ahaṁ ahaṁ  
iti yuddhakaṁśalās te; rajanīcarāḥ paribabhramur nadantaḥ/

Nirgataṁ makarākṣaṁ te dṛṣṭvā vānarapuṁgavāḥ, āplutya sahasā sarve yoddhukāmā vyavasthitāḥ/ tataḥ  
pravṛttaṁ sumahat tad yuddhaṁ lomaharṣaṇam, niśācaraiḥ plavaṁgānāṁ devānāṁ dānavair iva/  
vṛkṣaśūlanipātaiś ca śilāpariḥapātanaḥ , anyonyaṁ mardayanti sma tadā kapiniśācaraḥ/  
śaktiśūlagadākhadgaḥ tomaraiś ca niśācaraḥ, paṭṭasair bhindipālaiś ca bāṇapātaiḥ samantataḥ/  
pāśamudgaradaṇḍaiś ca nirghātaiś cāparais tathā, kadanāṁ kapisimhānāṁ cakrus te rajanīcarāḥ/  
bāṇaughair arditāś cāpi kharaputreṇa vānarāḥ, sambhṛāntamanasaḥ sarve dudruvur bhayapīḍitāḥ/ tān  
dṛṣṭvā rākṣasāḥ sarve dravamāṇān vanaukasāḥ , nedus te simhavad dhṛṣṭā rākṣasā jitaśāśinaḥ/  
vidravatsu tadā teṣu vānareṣu samantataḥ, rāmas tān vārayām āsa śaravarṣeṇa rākṣasān/ vāritān  
rākṣasān dṛṣṭvā makarākṣo niśācaraḥ, krodhān alasam āviṣṭo vacanaṁ cedam abravīt/ tiṣṭha rāma mayā  
sārdhaṁ dvandvayuddhaṁ dadāmi te, tyājyaṣyāmi te prāṇān dhanurmuktaiḥ śitaiḥ śaraiḥ/ yat tadā  
daṇḍakāraṇye pitaraṁ hataṁ mama, madagrataḥ svakarmasthaṁ smṛtvā roṣo 'bhivardhate / dahyante  
bhṛśaṁ aṅgāni durātman mama rāghava , yan mayāsi na dṛṣṭas tvaṁ tasmin kāle mahāvane / diṣṭyāsi  
darśanaṁ rāma mama tvaṁ prāptavān iha, kāṅkṣito 'si kṣudhārtasya simhasyevetaro mṛgaḥ / adya  
madbāṇavegena pretarād viṣayaṁ gataḥ, ye tvayā nihataḥ śūrāḥ saha tais tvaṁ sameṣyasi/ bahunātra  
kim uktena śṛṇu rāma vaco mama , paśyantu sakalā lokāś tvāṁ mām caiva raṇājire/ astrair vā gadayā  
vāpi bāhubhyāṁ vā mahāhave, abhyastaṁ yena vā rāma tena vā vartatām yudhi/ makarākṣavacaḥ śrutvā  
rāmo daśarathātmajaḥ, abravīt prahasanaṁ vākyam uttarottaravādinam/ caturdaśasahasrāṇi rakṣasāṁ  
tvatpitā ca yaḥ, trīśirā dūṣaṇaś cāpi daṇḍake nihatā mayā/ svāśītās tava māmśena gṛdhragomāyu -  
vāyasāḥ, bhaviṣyanty adya vai pāpa tīkṣṇatuṇḍanakhāṅkuśāḥ/ evam uktas tu rāmeṇa kharaputro  
niśācaraḥ, bāṇaughān aśṛjat tasmai rāghavāya raṇājire / tāñ śarāñ śaravarṣeṇa rāmaś ciccheda  
naikadhā, nipetur bhuvi te chinnā rukmapuṅkhāḥ sahasraśaḥ/ tad yuddham abhavat tatra  
sametyānyonyam ojasā, khara rākṣasaputrasya sūnor daśarathasya ca/ jīmūtayor ivākāśe śabdo  
jyātalayos tadā, dhanur muktaḥ svanotkṛṣṭaḥ śrūyate ca raṇājire/ devadānavagandharvāḥ kimnarāś ca  
mahoragāḥ, antarīkṣagatāḥ sarve draṣṭukāmāś tad adbhutam/ viddham anyonyagātṛeṣu dviguṇaṁ  
vardhate balaṁ, kṛtapratīkṛtānyonyaṁ kurvāte tau raṇājire / rāmam uktās tu bāṇaughān rākṣasas tv

*acchinad rane, rakṣomuktāṁs tu rāmo vai naikadhā prācchinac charaiḥ/ bāṇaughavitatāḥ sarvā diśās ca vidiśās tathā, saṁchannā vasudhā caiva samantān na prakāśate/ Tatah kruddho mahabaahur dhanuscchheda samyuja, ashtaabhiratha naaraachaiḥ suuramam vivuaagha Raghavah/ Bhitvaa Ratham sharai Raamo hatvaa ashwaanpaayatata, viratho vasudhaasthah sa makaraksho nishaasharah/Tattishthad vasudhaam rakshah shulam janbaaha paaninaa, traasanam srava bhutaanaam yugaanitikaagni samaprabham/ duravaapam mahacchhulam Rudradattham bhayankaram, jaajjalyamaanaamaakaashe samhaaraastrabhi -vaaparam/ Tamaapanantam jvalita Kharaputrakaraacchhyutam, baanaishchatur -bhiraakaashe shulam chicchheda raaghavah/ Sa bhinno naikadhaa shulo divyahaatakamanditah, vyashtheyat mahollekeva raamabaanaardito bhuvi/ Tam drushtavaa nikatam shulam makaraaksho nishaacharaah mushtimudyunmy kaakutstham tishtha tishthoti chaabraveet/ sa tam drushtaa patantam tu prahasya Raghunandanah, paavakaastram tato Raamah sandhagdhe tu sharaasane/ tenaastreana hatam rakshah kaakusthena sadaa rane, sancchhinna hridayam tatra papaatacha mamaaracha/ drushtaa te raaksasaah sarve makaraakshya paatanam, lankaameva pradhaavanta Raamabaanabhayaarditah/ daśarathanṛpaputrabāṇavegai; rajanicaram nihataṁ kharātmajam tam, dadṛśur atha ca devatāḥ prahṛṣṭā; girim iva vajrahataṁ yathā viśīrṇam/*

Enraged by the unfortunate herioc deaths of Kumbha Nikumbha instructed Khara Putra Makharaksha to attack Rama Lakshmanas. Recalling most vengefully how Rama forwarded his heroic father to veera swarga, Makaraksha had readily appreciated the golden opportunity of getting rid of the menace of Rama Lakshmanas and instructed his Senapati to get ready for the great battle. Then he addressed his sena as follows: ‘comrades! *aḥam rākṣasarājena rāvaṇena mahātmanā, ājñaptaḥ samare hantum tāv ubhau rāmalakṣmaṇau/ adya rāmaṁ vadhiṣyāmi lakṣmaṇam ca niśācarāḥ, śākhāmrgam ca sugrīvaṁ vānarāmś ca śarottamaiḥ/adya śūlanipātaiś ca vānarāṇāṁ mahācamūm, pradahiṣyāmi saṁprāptāṁ śuṣkendhanam ivānalaḥ/* I have been instructed by King Ravana to attack Rama Lakshmanas. I have already decided to do so, besides devastating Sugriva and Vaanara yodhas too like dried wood sticks are fired down by my severed arrows and shilaadi aayudhas too. And my instruction to you all would be accordingly too. *makarākṣasya tac chrutvā vacanam te niśācarāḥ, sarve nānāyudhopetā balavantaḥ samāhitāḥ/ te kāmārūpiṇaḥ śūrā daṁṣṭriṇaḥ piṅgalekṣaṇāḥ, mātāmga iva nardanto dhvastakeśā bhayānakāḥ/ parivārya mahākāyā mahākāyaṁ kharātmajam, abhijāgmus tadā hṛṣṭās cālayanto vasumdhārām /* As instructed by Makaraksha, the rakshasa sena got readied with astra shastras. In fact, the Rakshasas have the ability of assuming maya swarupas and of ‘bhayanaka kruratva’ too by nature and thus got readied instantly with unusual enthusiasm. Makaraksha had at once jumped into the chariot with excitement and ordered the rakshasa sena to charge ahead and create havoc by mercilessly destroying vaanara bhallukas. At that time, there were ‘shankhaaraavaas’ and drum beatings across the ‘dasha dishas’ in thousands and there was alround ‘utsaaha kolaahalaas’. Then suddenly there was an ‘apashakuna’ or a negative foreboding that the Makaraksha Radha Saradhi’s handholding cane slipped, the horses became directionless and the radha dhvaja crashed down. *pravāti pavanas tasya sapāṁsuḥ kharadāruṇaḥ, niryāṇe tasya raudrasya makarākṣasya durmateḥ/ tāni dṛṣṭvā nimittāni rākṣasā vīryavattamāḥ , acintyanirgatāḥ sarve yatra tau rāmalakṣmaṇau/* Added to this at the very start of Makaraaksha’s ‘yuddha yatraa samaya’, there were fierce winds of sand became stronger and stronger. Despite the ‘apashakunaas’, Makaraksha and the rakshasa sena forged ahead with anxiety and excitement while Makarakshasa approached where Rama Lakshmans were seated.

#### Sarga Seventy Nine follows

Vaanara Veeraas were meanwhile ready with vriksha, shula, gada, parighas pushing and jottling each other, while nishacharas too were fully armed with shaki, shula, bhaalaa, tomara, pattishas, bhindipaala, baana prahara, paasha, mudgara, dandas to butcher vaararaas. Khara putra Makaraaksha started off ‘vanara vinaashana’ as groups of them scattered and dazed running here and there, due to rakshasa ‘darpa’ and show off. Then Makhraaksha yelled at Shri Rama! *tiṣṭha rāma mayā sārddham dvandva yuddham dadāmi te, tyājyāṣyāmi te prāṇān dhanurmuktaḥ śitaiḥ śaraiḥ/ yat tadā daṇḍakāraṇye pitaram*



*hatavān mama, madagrataḥ svakarmastham smṛtvā roṣo 'bhivardhate / dahyante bhṛśam aṅgāni durātman mama rāghava, yan mayāsi na dr̥ṣṭas tvaṁ tasmin kāle mahāvane /* Wait Rama, be there itself as both of us should have 'dwandva yuddha' and face to face as my 'baana prahaaras' are going to sweep off your breathings. Ever since you had taken off my dearmost father's life force, since then I had been waiting for this unmissable opportunity of avenging and here I am right before you and am extremely anxious to get rid of you once and for all while avenging and awakening his 'atma shaanti' and my relief.

*diṣṭyāsi darśanam rāma mama tvaṁ prāptavān iha, kāṅkṣito 'si kṣudhārtasya simhasyevetaro mṛ gaḥ/ adya madbāṇavegena pretarād viṣayaṁ gataḥ, ye tvayā nihatāḥ śūrāḥ saha tais tvaṁ sameṣyasi/ bahunātra kim uktena śṛṇu rāma vaco mama, paśyantu sakalā lokās tvāṁ mām caiva raṇājire/ astrair vā gadayā vāpi bāhubhyām vā mahāhave, abhyastam yena vā rāma tena vā vartatām yudhi/* Duratma Raghava! At that time in dandakaranya, you were perhaps not to notice me adequately as even thereafter my entire body had been enraged ever since with the fires of vengeance. But Rama, right now, I am able to see you clearly, your affected show off of bravery and so on and now I stand before you like a hungry lion seeking a tasty prey! To day, You should taste be blast of my arrows and reach that yamaloka where you might have to keep company with other vanara rakshasa pramukhas too. Rama! Of which avail of my anxiety now any way. It should of the 'prekshakas' or the onlookers to witness the thrill of mutual battle. Rama! You may like to fight by which ever means like with astras, or gadaa like shatras, or by 'dwandva yuddha' as the choice is yours as I am prepared by any means.' Shri Rama heard the 'pragalbhas' of Makaraksha and laughed loud and replied: 'Nishaachara! Why are you boasting away as these words hurled at my face are truly disgraceful. Remember that in dandakaranya, fourteen thousand and odd Rakshasas including your father Khara, Trishira and Dushana were devastated by me. Now with your death too should feed several owls, crows and dogs should soon satiate with your huge dead body flesh and quench their thirst too.' As Shri Rama ridiculed likewise, the Maha Rakshasa hastened to attack Rama with 'baana varsha', but the ever alert Shri Rama made pieces of Makaraksha's arrows. The mutual releases of the arrow rains became so severe in the course of the day that Deva-Danava-Gandharva-Kinara- Maha Naagas were noticing with awe. The mantrika baanas released by Rama were negated by the Rakshasas, while the reverse was occurring too day long.

*Tatah kruddho mahabaahurdhanuscchheda samyuja, ashtaabhiratha naaraachaiḥ suuramam vivuaagha Raghavaḥ/ Bhitvaa Ratham sharai Raamo hatvaa ashwaanpaayatata, viratho vasudhaasthaḥ sa makaraksho nishaasharah/Tattisithad vasudhaam rakshah shulam janbaaha paaninaa, traasanam srava bhutaanaam yugaanitikaagni samaprabham/* Then maha baahu Shri Ramachandra got fed up with the nagging exchanges of 'baana varshas', and with eight ardhachandraakaara baanaas killed the saaradhi of the Rakshasaa's chariot. Following later, Rama killed the horses too . As he became a ratha heena, Makaraaksha was forced down to to earth like a pralaya kaala Rudra and started with his maha shula.

*duravaapam mahacchhulam Rudradattham bhayankaram, jaajjalyamaanamaakaashe samhaaraastrabhi -vaaparam/ Tamaapanantam jvalitam Kharaputrakaraacchyutam,baanaischaturbhiraakaashe shulam chicchheda raaghavaḥ/ Sa bhinno naikadhaa shulo divyahaatakamanditah, vyashtheyat mahollekeva raamabaanaardito bhuvi/* That Parama durlabha shula was the gift of Shankara himself and was truly astonishing even to look at as it was glittering like parama samhaaraastra. By even looking at the Shiva Shula, Deva samuhas were bewildered direction less. The Nishachara then circled the shula and with enormous anger shot it at Shri Rama. Then Shri Rama with adriotness and unusaul presence of mind tore off the shula to pieces and fell down to earth.

*Tacchhulam nihatam drushtaa raamenaa kishtakarmanaa saadhu saadviti bhutaana vyaaharanti nabhogataah/ Tam drushtavaa nikatam shulam makaraaksho nishaacharaah mushtimudyunmy kaakutstham tishtha tishthoti chaabraveet/ sa tam drushtaa patantam tu prahasya Raghunandanah, paavakaastram tato Raamah sandhagdhe tu sharaasane/* Then the sky bound devaasa appreciated with astonishing precision. Then the Rakshasa Veera shouted on Rama!: 'Arre, Rama! Wait and stand!' Shri Rama smilingly aimed at his dhanush and set it with 'agneyaastra mantra' and released as Makaraaksha's heart which was hit into bits and pieces.

*tenaastreana hatam rakshah kaakusthena sadaa rane, sancchhinna hridayam tatra papaatacha maaaraacha/ drushtaa te raaksasaah sarve makaraakshya paatanam, lankaameva pradhaavanta Raamabaanabhayaarditaah/* There after the Rakshasa hero fell

down dead and the Rakshasaas fled away back to Lankapuri. That indeed was the death of Khara Putra Makaraaksha which made Daasharatha putra Rama's yet another smile of relief.

### Sarga Eighty

As instructed by Ravana, Indrajit invoked abhichaara yajina and with antardhana shakti tormented Rama Lakshmanas, but Rama warned Lakshmana of brahmastra yet the latter made a 'shapatha' to kill Indrajit.

*Makarākṣaṁ hataṁ śrutvā rāvaṇaḥ samitiṁjayah, ādideśātha saṁkruddho raṇāyendrajitaṁ sutam/ jahi vīra mahāvīryau bhrātaraū rāmalakṣmaṇau, adṛśyo dṛśyamāno vā sarvathā tvaṁ balādhikaḥ / tvam apratimakarmānam indraṁ jayasi saṁyuge, kiṁ punar mānuṣau dṛṣtvā na vadhiṣyasi saṁyuge/ tathokto rākṣasendreṇa pratigṛhya pitur vacaḥ, yajñabhūmau sa vidhivat pāvakaṁ juhuve ndrajit/ juhvataś cāpi tatrāgniṁ raktoṣṇīśadharāḥ striyaḥ, ājagmus tatra sambhrāntā rākṣasyo yatra rāvaṇiḥ/ śāstrāṇi śarapatrāṇi samidho 'tha vibhītakāḥ, lohitaṇi ca vāsāmsi sruvaṁ kārṣṇāyasaṁ tathā/ sarvato 'gnim samāstūrya śarapatraiḥ samantataḥ, chāgasya sarvakṣṇasya galaṁ jagrāha jīvataḥ / caruhomasamiddhasya vidhūmasya mahārceṣaḥ, babhūvus tāni līṅgāni vijayaṁ darśayanti ca/ pradakṣiṇāvartaśikhas taptahāṭakasamṇibhaḥ, havis tat pratijagrāha pāvakaḥ svayam utthitaḥ/ hutvāgniṁ tarpayitvātha devadānavarākṣasān, āuroha rathaśreṣṭham antardhānagataṁ śubham/ sa vājibhiś caturbhis tu bānaiś ca niśitair yutaḥ, āropitamahācāpaḥ śuśubhe syandanottame/ jājvalyamāno vapuṣā tapanīyaparicchadaḥ, śaraiś candrārdhacandraiś ca sa rathaḥ samalamkṛtaḥ / jāmbūnadamahākambur dīptapāvakasamṇibhaḥ, babhūvendrajitaḥ ketur vaidūryasamalamkṛtaḥ / tena cādityakalpena brahmāstreṇa ca pālitaḥ, sa babhūva durādharṣo rāvaṇiḥ sumahābalaḥ/ so 'bhiniṛyāya nagarād indrajit samitiṁjayah, hutvāgniṁ rākṣasair mantrair antardhānagato 'bravīt/ adya hatvāhave yau tau mithyā pravrajitau vane, jayaṁ pitre pradāsyāmi rāvaṇāya raṇādhikam/ kṛtvā nirvānarām urvīm hatvā rāmaṁ salakṣmaṇam, kariṣye paramām prītim ity uktvāntaradhīyata/ āpapātātha saṁkruddho daśagrīveṇa coditaḥ, tīkṣṇakārmukanārācais tīkṣṇas tv indraripū raṇe/ sa dadarśa mahāvīryau nāgau trīśirasāv iva, sṛjantāv iṣujālāni vīrau vānaramadhyagau / imau tāv iti saṁcintya sajyaṁ kṛtvā ca kārmukam, samtatāneśudhārābhiḥ parjanya iva vṛṣṭimān / sa tu vaihāyasaṁ prāpya saratho rāmalakṣmaṇau, acakṣur viṣaye tiṣṭhan vivyādha niśitaiḥ śaraiḥ/ tau tasya śaravegena parītau rāmalakṣmaṇau, dhanuṣī saśare kṛtvā divyam astram pracakratuḥ/ pracchādayantau gaganam śarajālair mahābalau, tam astraiḥ surasamkāśau naiva pasparśatuḥ śaraiḥ/ sa hi dhūmāndhakāram ca cakre pracchādayan nabhaḥ, diśaś cāntardadhe śrīmān nīhāratamasāvṛtaḥ / naiva jyāṭalanirghoṣo na ca nemikhurasvanaḥ, śuśruve caratas tasya na ca rūpaṁ prakāśate/ ghanāndhakāre timire śaravarṣam ivādbhutam, sa vavarṣa mahābāhur nārācaśaravṛṣṭibhiḥ / sa rāmaṁ sūryasamkāśaiḥ śarair dattavaro bhṛṣam, vivyādha samare kruddhaḥ sarvagātreṣu rāvaṇiḥ/ tau hanyamānau nārācair dhārābhir iva parvatau, hemapuṅkhān naravyāghrau tigmān mumucatuḥ śarān/ antarikṣam samāsādyā rāvaṇim kaṅkapatrīṇaḥ, nikṛtya patagā bhūmau petus te śoṇitokṣitāḥ / atimātram śaraugheṇa pīḍyamānau narottamau, tān iṣūn patato bhallair anekair nicakartatuḥ/ yato hi dadṛśāte tau śarān nipatitāñ śītān , tatas tato dāśarathī sasṛjāte 'stram uttamam/ rāvaṇis tu diśaḥ sarvā rathenātirathaḥ patan, vivyādha tau dāśarathī laghv astro niśitaiḥ śaraiḥ/ tenātividdhau tau vīrau rukmapuṅkhaiḥ susamhataiḥ, babhūvatur dāśarathī puṣpitāv iva kiṁśukau/ nāsya veda gatiṁ kaś cin na ca rūpaṁ dhanuḥ śarān, na cānyad veditaṁ kiṁ cit sūryasyevābhrasamplave/ tena viddhāś ca harayo nihataś ca gatāsavaḥ, babhūvuḥ śataśas tatra patitā dharaṇītale/ lakṣmaṇas tu susamkruddho bhrātaram vākyam abravīt, brāhman astram prayokṣyāmi vadhārtham sarvarakṣasām/ tam uvāca tato rāmo lakṣmaṇam śubhalakṣaṇam, naikasya heto rakṣāmsi pṛthivyām hantum arhasi / ayudhyamānam pracchannaṁ prāñjalim śaraṇāgatam, palāyantam pramattaṁ vā na tvaṁ hantum ihārhasi/ asyaiva tu vadhe yatnam kariṣyāvo mahābala., ādeksyāvo mahāvegān astrān āśīviṣopamān/ tam enaṁ māyinaṁ kṣudram antarthitarathaṁ balāt, rākṣasaṁ nihaniṣyanti dṛṣtvā vānarayūthapāḥ / yady eṣa bhūmim viśate divaṁ vā; rasātalam vāpi nabhastalam vā, evaṁ nigūḍho 'pi mānāstradagdhah; patiṣyate bhūmitale gatāsuḥ/ity evam uktvā vacanam mahātmā; raghupravīraḥ plavagarṣabhair vṛtaḥ, vadhāya raudrasya nṛśamsakarmanas; tadā mahātmā tvaritam nirīkṣate/*

As having heard that Shri Rama killed Maha Rakshasa Makaraksha too, Ravana was enraged grinding his teeth and called for his famed son Indrajit as the latter under his father's instructions to some how destroy Shri Rama proceeded to the yajna shaala and performed agni sthaapana and initiated a maha yajna, apparently of 'abhicharika' nature. As Indrajit wore blood red vastras while performing the 'havan', even the rakshasa streees were frightened. Wearing his shastra astras too, he sat in kushaagraas with big sized 'samidhas' or wooden sticks, wearing blood red clothes he initiated igniting the homaagni as he felt vijaya sanketas. *pradakṣiṇāvartasikhas taptahātakasam̐nibhaḥ, havis tat pratijagrāha pāvakaḥ svayam utthitah/ hutvāgniṁ tarpayitvātha devadānavarākṣasān, āruroha rathaśreṣṭham antardhānagataṁ śubham/ sa vājibhiḥ caturbhis tu bāṇaiḥ ca niṣitair yutaḥ, āropitamahācāpaḥ śuśubhe syandanottame/* After performing pradakshinas, Indrajit then offered the havishaanna to Agni Deva who himself accepted the same. As he attained the power of the aahuti to Agni, the abhicharika sambandhi Devata- Daabava- Rakshasaas were contented and then he alighted his chariot. The radha dhwaaja was the looking like the 'prajjvalita agni jvaalaas'. Then having left he proceeded to the Nirruti Devataa and reciting sambandhi mantraas performed aahutis to agni to refresen his antardhahana shakti and decided to exterminate Rama Lakshmanas and dispppeared. Then as inspired by Ravana he rached the battle ground with his dhanur baanaas and rained baana varsha on them as from nowhere. Then both Rama Lakshmanas quickly noticing the directions from where the arrows were originated, had responded instantaneously. Then Indrajit released his arrows from all the directions as the skyline havingh been filled up in dasha dishas got darker and darker. Then Dasharadha Kumaras were hurt as the ingress of the baana varshas became invisible. *nāsyā veda gatim kaś cin na ca rūpaṁ dhanuḥ śarān, na cānyad viditaṁ kim cit sūryasyevābhrasam̐plave/ tena viddhāś ca harayo nihataś ca gatāsavaḥ, babhūvuḥ śataśas tatra patitā dharanūtale/ lakṣmaṇas tu susam̐krudho bhrātaraṁ vākyam abravīt, brāhmam astraṁ prayokṣyāmi vadhārthaṁ sarvarakṣasām/* Indrajit's vegapurva gati, rupa, dhanush and baana was indeed perplexing. Then in the process thousands of vaanaras were getting hurt and killed. Then Lakashmana suggested Sri Rama to utilise his brahmastra and kill all the rakshasaas in one shot, but then Rama disagreed as that would be against the very principle of rakshasa nirmulana all together. Rama stated further to Lakshmana as follows: *ayudhyamānaṁ pracchannaṁ prāñjaliṁ śaraṇāgatam, palāyantaṁ pramattaṁ vā na tvam̐ hantum ihārhasi/ asyaiva tu vadhe yatnaṁ kariṣyāvo mahābala., ādeṣyāvo mahāvegān astrān āśīviṣopamān/ tam enaṁ māyinaṁ kṣudram antarhitarathaṁ balāt, rākṣasaṁ nihaniṣyanti dṛṣṭvā vānarayūthapāḥ/* Maha bahu Lakshmana! Dharma shastras had repeatedly pronounced that in any battle when somebody hided himself, or not prepared for a fight, or would seek 'sharanya', then such a warrior ought not be worthy of being killed. But don't you get worried. I should certainly devastate Indrajit all by my self. Let us therefore explore other powerful astras. This maayaavi rakshasa is a 'neecha duratma' hiding himself in a maya ratha and with mayashakti and indeed he ought to be killed some how by our astra prayogas. *yady eṣa bhūmiṁ viśate divaṁ vā; rasātalaṁ vāpi nabhastalaṁ vā, evaṁ nigūḍho 'pi mamāstradagdhaḥ; patiṣyate bhūmitale gatāsuḥ/ity evam̐ uktvā vacanaṁ mahātmā; raghupravīraḥ plavagarṣabhair vṛtaḥ, vadhāya raudrasya nṛśamsakarmanas; tadā mahātmā tvaritaṁ nirīkṣate/* May prithvi me destroyed, swarga be swept off, rasatala be sunk or akaasha be disappered yet I should most certainly have Indrajit dropped to dust. Thus Shri Rama made a veera pratigjna before the entire vaanara bhallukaas.

## Sarga Eighty One

Despite repeated warnings of 'stree hatya' as a 'maha paataka', Indrajit drove oft Maya Sita Devi by his chariot and stabbbbed her as rakshasas were insane with joy as Vanara Sena was got demoralised

*Vijñāya tu manas tasya rāghavasya mahātmanaḥ, sam̐nivṛtyāhavāt tasmāt praviveśa puraṁ tataḥ / so 'nusmṛtya vadhaṁ teṣāṁ rākṣasānāṁ tarasvinām , krodhatāmrekaṇaḥ śūro nirjagāma mahādyutiḥ/ sa paścimena dvāreṇa niryayau rākṣasair vṛtaḥ, indrajit tu mahāvīryaḥ paulastyo devakaṇṭakaḥ/ indrajit tu tato dṛṣṭvā bhrātaraū rāmalakṣmaṇau , raṇyābhyudyatau vīrau māyāṁ prāduṣkarot tadā/ indrajit tu*

*rathe sthāpya sītām māyāmayīm tadā, balena mahatāvṛtya tasyā vadham arocayat / mohanārtham tu sarveṣāṃ buddhiṃ kṛtvā sudurmatih , hantum sītām vyavasito vānarābhimukho yayau/ tam dṛṣtvā tv abhiniryāntam nagaryāḥ kānanaukasah, utpetur abhisamkrudhdhā śilāhastā yuyutsavaḥ/ hanūmān puratas teṣāṃ jagāma kapikuñjarah, pragṛhya sumahac chṛṅgam parvatasya durāsadam / sa dadarśa hatānandām sītām indrajito rathe, ekaveṇīdharām dīnām upavāsakṣānanām / parikliṣṭaikaivasanām amṛjām rāghavapriyām, rajomalābhyām ālipaiḥ sarvagātrair varastriyam/ tām nirīkṣya muhūrtam tu maithilīm adhyavasya ca, bāṣpaparyākulamukho hanūmān vyathito 'bhavat/ abravīt tām tu śokārtām nirānandām tapasvinām, dṛṣtvā rathe stitām sītām rākṣasendrasutāsritām / kim samarthitam asyeti cintayan sa mahākapih, saha tair vānaraśreṣṭhair abhyadhāvata rāvaṇim/ tad vānarabalaṃ dṛṣtvā rāvaṇih krodhamūrchitah, kṛtvā viśokam nistrīmśam mūrdhni sītām parāmṛśat / tam striyam paśyatām teṣāṃ tādāyām āsa rāvaṇih, krośantīm rāma rāmeti māyayā yojitām rathe/ gṛhītāmūrdhajāṃ dṛṣtvā hanūmān dainyam āgataḥ, duḥkhajāṃ vārinetrābhyām utsṛjan mārutātmajāḥ , abravīt paruṣam vākyam krodhād rakṣo'dhipātmajam/ durātmann ātmanāśāya keśapakṣe parāmṛśah , brahmarṣṇīm kule jāto rākṣasīm yonim āsritah, dhik tvām pāpasamācāram yasya te matir īdṛśī / nṛsaṃsānārya durvṛtta kṣudra pāpaparākrama, anāryasyedṛśam karma ghṛṇā te nāsti nirghṛṇa / cyutā gṛhāc ca rājyāc ca rāmahastāc ca maithilī, kim tavaiṣāparāddhā hi yad enām hantum icchasi/ sītām ca hatvā na ciraṃ jīviṣyasi katham cana, vadhārhakarmaṇānena mama hastagato hy asi/ ye ca strīghātinām lokā lokavadhyaiś ca kutsitāḥ, iha jīvitam utsṛjya pretya tām pratilapsyase/ iti bruvāṇo hanumān sāyudhair haribhir vṛtaḥ, abhyadhāvata samkrudhdho rākṣasendrasutam prati/ āpatantām mahāvīryam tad anīkam vanaukasām, rakṣasām bhīmavegānām anīkena nyavārayat/ sa tām bāṇasahasreṇa vikṣobhya harivāhinīm, hariśreṣṭham hanūmantam indrajit pratyuvāca ha/ sugrīvas tvam ca rāmaś ca yannimittam ihāgatāḥ, tām haniṣyāmi vaidehīm adyaiva tava paśyataḥ/ imām hatvā tato rāmaṃ lakṣmaṇam tvām ca vānara, sugrīvam ca vadhiṣyāmi tam cānāryam vibhīṣaṇam/ na hantavyāḥ striyaś ceti yad bravīṣi plavaṅgama, pīḍā karam amitrāṇām yat syāt kartavyam eta tat/ tam evam ukṛtvā rudatīm sītām māyāmayīm tataḥ, śitadhāreṇa khadgena nijaghānendrajit svayam/ yajñopavītamārgēṇa chinnā tena tapasvinī, sā pṛthivyām pṛthuśroṇī papāta priyadarśanā/ tām indrajitstriyam hatvā hanūmantam uvāca ha, mayā rāmasya paśyemām kopena ca niṣūditām/ tataḥ khadgena mahatā hatvā tām indrajit svayam, hṛṣṭaḥ sa ratham āsthāya vinanāda mahāsvanam/ vānarāḥ śuśruvuḥ śabdān adūre pratyavasthitāḥ, vyādītāsyaśya nadatas tad durgam saṃśritasya tu/ tathā tu sītām vinihatya durmatih ; prahṛṣṭacetāḥ sa babhūva rā vaṇih, tam hṛṣṭarūpaṃ samudīkṣya vānarā; viṣaṇṇarūpāḥ samabhipradudruvuḥ/*

Having realised why Shri Rama prevented Lakshmana not to resort to brahmasatra to destroy entire Rakshasa generation and of his unique pratigjna to kill him come what at any cost, Indrajit retreated to Lankapuri. On hearing what all transpired after Indrajit's maya yuddhha on Rama Lakshmanas and its sequel, Ranasura got furious and as such Indrajit along with considerable rakshasa sena went back to the battle ground once again. Then he created a Maya Sita Devi and made her seated in the chariot. Vaanara veeraas headed by Hanuman along with a huge parvata shikhara which was most difficult to lift. Hanuman then noticed the Maya Sita Devi with the same kind of 'malina vastras' and kept on staring at her and truly felt that indeed she was Devi Sita herself seated being 'shoka peedita, maha deena and ananda shunya'. Then Hanuman wondered as to what indeed was Indrajit's objective might be. Then realising that Hanuman was staring at her, Indrajit pulled off her long 'sheersha keshas' in to his mighty hands as she was shouting 'haa Rama, haa Rama' repeatedly. Hanuman was moved at the scene and shouted at Indrajit: ' Duratma! You are wandonly performing this wretched act and inviting your 'vinaasha'; indeed you were born in Brahma Kula but is unable to desist from 'rakshasa manovritthi' and are truly merciless. *cyutā gṛhāc ca rājyāc ca rāmahastāc ca maithilī , kim tavaiṣāparāddhā hi yad enām hantum icchasi/ sītām ca hatvā na ciraṃ jīviṣyasi katham cana, vadhārhakarmaṇānena mama hastagato hy asi/ ye ca strīghātinām lokā lokavadhyaiś ca kutsitāḥ, iha jīvitam utsṛjya pretya tām pratilapsyase /* Nishthura! The helpless Sita Devi was thrown off her Kingdom, tossed off to forest life, dandakaranya, and rakshasa nivasasa, and what indeed could now at the verge of her life under your threat now! If you are going to end her life now, do you realise that you are ending up your own life could last for long. You are really worthy of killing mercilessly as your retarded mentality demands quick retribution. Among



the killings that are perpetrated in one's life, 'stree hatyaa' is considered as the worst and as such please do resist your attempt to resort to such a drastic step.' [ Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana are stated to be the top of the list of Pancha Maha Patakas] As Hanuman stated likewise in disgust and desperation, Indrajit never bothered to what all Hanuman shouted at and proceeded right into the thickness of the vaanara sena who were all alarmed and addressed Hanuman tauntingly: *sugrīvas tvaṁ ca rāmaś ca yannimittam ihāgatāḥ, tām haniṣyāmi vaidehīm adyaiva tava paśyataḥ/ imām hatvā tato rāmaṁ lakṣmaṇaṁ tvām ca vānara, sugrīvaṁ ca vadhiṣyāmi taṁ cānāryaṁ vibhīṣaṇaṁ/ na hantavyāḥ striyaś ceti yad bravīṣi plavaṅgama, pīḍā karam amitṛāṇāṁ yat syāt kartavyam eta tat/* 'Vaanaara! Sugriva, Rama and all of you vanaras had attacked us at Lankapuri, on; y an account of this Sita, and if I were to kill her in all your presence, then the bone of contention would get cleared right now. Then very systematically I should kill Rama Lakshmanas, yourself, Sugriva and Vibhishana in that order. Oh Monkey! You were seeking me not to resort to 'stree hatya', and in reply I wish to assert that the root cause would be the fall of a huge tree and as such my 'takshana kartavya'. *tam evam uktvā rudatīm sītām māyāmayīm tataḥ, śitadhāreṇa khaḍgena nijaghānendrajit svayam/ yajñopavītamārgaṇa chinnā tena tapasvinī, sā pṛthivyām pṛthuśroṇī papāta priyadarśanā/ tām indrajitstriyaṁ hatvā hanūmantam uvāca ha, mayā rāmasya paśyemām kopena ca niṣūditām/ tataḥ khaḍgena mahatā hatvā tām indrajit svayam, hṛṣṭaḥ sa ratham āsthāya v inānāda mahāsvanam/* Having been provoked by Hanuman, Indrajit had then with his sword stabbed the crying Sita. Then she was sliced off in two parts as at the yajnopaveeta sthaana and maha tapasvini Maya Sita was slashed down to earth. Then Indrajit addressed Hanuman in roaring laughter made simha garjanas: Now, the very cause for which you the monkey brigade landed here is uproared for good and your battle would be a waste of your time and ours too. *vānarāḥ śuśruvuḥ śabdāḥ adūre pratyavasthitāḥ, vyādītāsyasya nadatas tad durgam saṁśritasya tu/ tathā tu sītām vinihatya durmatih ; prahṛṣṭacetāḥ sa babhūva rāvaṇih, taṁ hṛṣṭarūpaṁ samudīkṣya vānarā ; viṣaṇṇarūpāḥ samabhipradudruvuḥ/* The vaanaraas as having heard the chorus of Meghanaada and the Rakshasas were exhilarated and excited as Vaanaras shouted: Ravana Putra has now his brain and soon lose his head too.

## Sarga Eight Two

As Hanuman witnessed Sita Devi killed, Vanara sena was ghastr and Humuman had initially pacified the vanara sena and take ro revenge but later agreed for temporary withdrawal and to inform Rama Sugrivaas.

*śrutvā taṁ bhīmanirhrādaṁ śakrāśanisamasvanam, vīkṣamāṇā diśaḥ sarvā dudruvur vānaraṣabhāḥ/ tān uvāca tataḥ sarvān hanūmān mārutātmajaḥ, viṣaṇṇavadanān dīnāṁś trastaṁ vidravataḥ pṛthak / kasmād viṣaṇṇavadanā vidravadhvaṁ plavaṅgamāḥ, tyaktayuddhasamutsāhāḥ sūratvaṁ kva nu vo gatam/ pṛṣṭhato 'nuvrajjadhvaṁ mām agrato yāntam āhave, sūrair abhijanopetair ayuktaṁ hi nivartitum/ evam uktāḥ susaṁkruddhā vāyuputreṇa dhīmatā, śailaśṛṅgān drumāṁś caiva jagṛhur hṛṣṭamānasāḥ / abhipetuś ca garjanto rākṣasān vānaraṣabhāḥ, parivārya hanūmantam anvayūś ca mahāhave/ sa tair vānaramukhyais tu hanūmān sarvato vṛtaḥ, hutāśana ivārciṣmān adahac chatruvāhinīm/ sa rākṣasānām kadanam cakāra sumahākapih, vṛto vānaraśainyena kālāntakayamopamaḥ / sa tu śokena cāviṣṭaḥ krodhena ca mahākapih, hanūmān rāvaṇi rathe mahatīm pātayac chilām/ tām āpatantīm dṛṣṭvaiva rathaḥ sārathinā tadā, vidheyāśva samāyuktaḥ sudūram apavāhitaḥ/ tam indrajitam aprāpya rathatham sahasārathim, viveśa dharaṇīm bhittvā sā śilāvayartham udyatā/ patitāyām śilāyām tu rakṣasām vyathitā camūḥ, tam abhyadhavaṇī śataśo nadantaḥ kānanaukasah/ te drumāṁś ca mahākāyā giriśṛṅgāṇi codyatāḥ, cikṣipur dviṣatām madhye vānarā bhīmavikramāḥ/ vānarair tair mahāvīryair ghorarūpā niśācarāḥ, vīryād abhihataḥ vīkṣair vyaveṣṭanta raṇakṣitau / svasainyam abhivīkṣyātha vānarārditam indrajit, pragṛhītāyudhaḥ krudhaḥ parān abhimukho yayau / sa śaraughān avasṛjan svasainyenābhisamvṛtaḥ, jaghāna kapiśārdulān subahūn dṛṣṭavikramaḥ / śulair aśanibhiḥ khaḍgaiḥ paṭṭasaiḥ kūṭamudgaraiḥ, te cāpy anucarāṁś tasya vānarā jaghnur āhave/ saskandhaviṭapaiḥ sālaiḥ śilābhiḥ ca mahābalaiḥ, hanūmān kadanam cakre rakṣasām bhīmakarmaṇām/ sa nivārya parāṇīkam abravīt tān vanaukasah, hanūmān saṁnivartadhvaṁ na naḥ sādhyam idaṁ balam/ tyaktvā prāṇān*

*viceṣṭanto rāma priyacikīrṣavaḥ, yannimittam hi yudhyāmo hatā sā janakātmajā/ imam artham hi vijñāpya rāmam sugrīvam eva ca, tau yat pratividhāsyete tat kariṣyāmahe vayam/ ity uktvā vānaraśreṣṭho vārayan sarvavānarān, śanaiḥ śanair asaṁtrastaḥ sabalaḥ sa nyavartata /sa tu prekṣya hanūmantam vrajantam yatra rāghavaḥ, nikumbhilām adhiṣṭhāya pāvakaṁ juhuve ndrajit/ yajñabhūmyām tu vidhivat pāvakas tena rakṣasā, hūyamānaḥ prajajvāla homaṣṇitabhuk tadā/ so 'rciḥ pinaddho dadṛśe homaṣṇitatarpitaḥ, samdhyāgata ivādityaḥ sa tīvrāgniḥ samutthitaḥ/ athendrajid rākṣasabhūtaye tu; juhāva havyam vidhinā vidhānavat, dṛṣtvā vyatiṣṭhanta ca rākṣasās te; mahāsamūheṣu nayānayajñāḥ/*

As the vaanara sena was truly demoralised, Hanuman shouted at them all: *kasmād viṣaṇṇavadanā vidravadhvam plavaṅgamāḥ, tyaktayuddhasamutsāhāḥ śūratvam kva nu vo gatam/ prṣṭhato 'nurvrajadhvam mām agrato yāntam āhave, sūrain abhijanopetair ayuktaḥ hi nivartitum/* Vaanaraas! Why are you all now getting alarmed in this way and trying to run back without shameful timidity in this manner. What has suddenly vanished your 'dhairrya sahasaas' and getting rattled by this incident! Instead you should take to far more vigorous determination and speed right now. I am now attacking the wretched rakshaas and the personification of evil devilry of Indrajit and you too must be inspired to do so as persons born of excellent family background and upbringing ought to never ever show their backs in the battles. *evam uktāḥ susaṁkruddhā vāyuputrena dhīmātā, śailaśṛṅgān drumāṁś caiva jagrhur hṛṣṭamānasāḥ/ abhipetuś ca garjanto rākṣasān vānararṣabhāḥ, parivārya hanūmantam anvayus ca mahāhave/ sa tair vānaramukhyais tu hanūmān sarvato vṛtaḥ , hutāśana ivārciṣmān adahac chatruvāhinīm/* As veera Hanuman inspired the vaanara sena, Vaanara veeraas got terribly annoyed at the Rakshasaas and initiated uprooting maha vrishas and parvata shikharas and attacked rakshasaas like agni jwaalaas and ashed down the opponents wild and out of control. *sa tu śokena cāviṣṭaḥ krodhena ca mahākaṇṇiḥ, hanūmān rāvaṇi rathe mahatīm pātayac chilām/* As Hanuman was ignited by the irreparable tormentation of Devi Sita's hatya he kept on hurling 'mountain shikharas' on the chariot of Indrajit and as a result, the horses got belindered and got seperated from the chariot yet the chariot was still intact although immobilised as the mountain tops so hurled were perhaps wasted. All the same the rakshasaas jumped off yet with enormous fear. Then the vaanara yoddhas too commenced hurling parvata boulderess on Indrajit as a frightful follow up the example of Hanuman. In return the infuriated Indrajit took to 'baana varsha' on those very vanara sreshthas. Then inspired by Indrajit, Rakshasaas too retaliated with their astra shastras. The tempo of the mutual battle became too severe that countless vaanara yoddhas were getting severely killed. Then Hanuman realised that the severity of vaanara sena was losing their grip as Indrajit became too severe and aggressive as he showed off the false euphoria of having killed Devi among the jubilated rakshasaas. *tyaktvā prāṇān viceṣṭanto rāma priyacikīrṣavaḥ, yannimittam hi yudhyāmo hatā sā janakātmajā/ imam artham hi vijñāpya rāmam sugrīvam eva ca, tau yat pratividhāsyete tat kariṣyāmahe vayam/ ity uktvā vānaraśreṣṭho vārayan sarvavānarān, śanaiḥ śanair asaṁtrastaḥ sabalaḥ sa nyavartata /* Then Hanuman suggested to call off the attack for the time being and stated: Brother Vanarasa! So far, you have been desperately fighting the rakshasa sena for the Shri Rama Karya of retrieving Devi Sita from the clutches of Ravanaasra, but Ravana Kumara killed Sita Devi in my very presence. Now my immediate duty is to inform Sugriva and Shri Rama so that we should take steps for 'prateekaara' eventually. *sa tu prekṣya hanūmantam vrajantam yatra rāghavaḥ, nikumbhilām adhiṣṭhāya pāvakaṁ juhuve ndrajit/ yajñabhūmyām tu vidhivat pāvakas tena rakṣasā, hūyamānaḥ prajajvāla homaṣṇitabhuk tadā/ so 'rciḥ pinaddho dadṛśe homaṣṇitatarpitaḥ , samdhyāgata ivādityaḥ sa tīvrāgniḥ samutthitaḥ/ athendrajid rākṣasabhūtaye tu; juhāva havyam vidhinā vidhānavat, dṛṣtvā vyatiṣṭhanta ca rākṣasās te; mahāsamūheṣu nayānayajñāḥ/* As Hanuman asked the vanara sena to withdraw from the battle for the time being without fear, he saw Indrajit going to Nikumbhala devi Mandira for performing yet again another abhichaaika yagjna. Then Indrajit performed another aahuti in agni and ate the 'aahuti yagjaanna' and stood up readied for the next battle.

### Sarga Eighty Three

As as he heard of Devi Sita's killing, Rama swooned down and Lakshmana did extensive vishleshana of dharmaadharma and sought to revive him, asserting Indrajit's justified killing too soon.

Rāghavaś cāpi vipulaṁ taṁ rākṣasavanaukasāṁ, śrutvā saṁgrāmanirghoṣaṁ jāmbavantam uvāca ha/ saumya nūnaṁ hanumatā kṛtaṁ karma suduṣkaram , śrūyate hi yathā bhīmaḥ sumahān āyudhasvanaḥ/ tad gaccha kuru sāhāyyaṁ svabalenābhisaṁvṛtaḥ , kṣipram ṛṣkapate tasya kapiśreṣṭhasya yudhyataḥ / kṣarājas tathety uktvā svenānīkena saṁvṛt , āgacchat paścimadvāraṁ hanūmān yatra vānaraḥ/ athāyāntaṁ hanūmantaṁ dadarśarkṣapatiḥ pathi, vānaraiḥ kṛtasaṁgrāmaiḥ śvasadbhir abhisamvṛtam / dṛṣṭvā pathi hanūmānś ca tad ṛṣkabalāṁ udyatam, nīlameghanibhaṁ bhīmaṁ saṁnivārya nyavartata/ sa tena harisainyena saṁnikarṣaṁ mahāyaśāḥ, śīghram āgamyā rāmāya duḥkhito vākyam abravīt/ samare yudhyamānānāṁ asmākaṁ prekṣatāṁ ca saḥ, jaghāna rudatīm sītām indrajid rāvaṇātmajaḥ/ udbhrāntacittas tām dṛṣṭvā viṣaṇṇo 'ham arimḍama , tad ahaṁ bhavato vṛttaṁ vijñāpayitum āgataḥ/ tasya tadvacanāṁ śrutvā rāghavaḥ śokamūrchitaḥ, nipapāta tadā bhūmau chinnamūla iva drumah/ taṁ bhūmau devasaṁkāśaṁ patitaṁ dṛśya rāghavam, abhipetuḥ samutpatya sarvataḥ kapisattamāḥ/ asiñcan salilaiś cainaṁ padmotpalasugandhibhiḥ, pradahantam asahyaṁ ca sahasāgnim ivotthitam/ taṁ lakṣmaṇo 'tha bāhubhyaṁ pariṣvajya suduḥkhitaḥ, uvāca rāmam asvasthaṁ vākyam hetvarthasaṁhitam/ śubhe vartmani tiṣṭhantaṁ tvām āryavijitendriyam, anarthebhyo na śaknoti trātuṁ dharmo nirarthakaḥ/ samare yudhyamānānāṁ asmākaṁ prekṣatāṁ ca saḥ, jaghāna rudatīm sītām indrajid rāvaṇātmajaḥ/ udbhrāntacittas tām dṛṣṭvā viṣaṇṇo 'ham arimḍama, tad ahaṁ bhavato vṛttaṁ vijñāpayitum āgataḥ/ tasya tadvacanāṁ śrutvā rāghavaḥ śokamūrchitaḥ, nipapāta tadā bhūmau chinnamūla iva drumah/ taṁ bhūmau devasaṁkāśaṁ patitaṁ dṛśya rāghavam, abhipetuḥ samutpatya sarvataḥ kapisattamāḥ/ asiñcan salilaiś cainaṁ padmotpalasugandhibhiḥ, pradahantam asahyaṁ ca sahasāgnim ivotthitam/ taṁ lakṣmaṇo 'tha bāhubhyaṁ pariṣvajya suduḥkhitaḥ, uvāca rāmam asvasthaṁ vākyam hetvarthasaṁhitam/ śubhe vartmani tiṣṭhantaṁ tvām āryavijitendriyam, anarthebhyo na śaknoti trātuṁ dharmo nirarthakaḥ/ bhūtānāṁ sthāvarāṇāṁ ca jaṅgamānāṁ ca darśanam, yathāsti na tathā dharmas tena nāstīti me matiḥ/ yathaiva sthāvaram vyaktaṁ jaṅgamaṁ ca tathāvidham, nāyam arthas tathā yuktas tvadvidho na vipadyate/ yady adharmo bhaved bhūto rāvaṇo narakāṁ vrajet, bhavānś ca dharmasaṁyukto naivāṁ vyasanam āpnuyāt/ tasya ca vyasanābhāvād vyasanam ca gate tvayi, dharmeṇopalabhed dharmam adharmaṁ cāpy adharmataḥ/ yadi dharmeṇa yujyeran nādharmarucayo janāḥ, dharmeṇa caratāṁ dharmas tathā caiśāṁ phalaṁ bhavet/ yasmād arthā vivardhante yeṣv adharmāḥ pratiṣṭhitaḥ, kliṣyante dharmasīlāś ca tasmād etau nirarthakau/ vadhyante pāpakarmāṇo yady adharmeṇa rāghava, vadhakarmahato dharmāḥ sa hataḥ kaṁ vadhiṣyati/ atha vā vihitenāyaṁ hanyate hanti vā param, vidhir ālipyate tena na sa pāpena karmaṇā/ adṛṣṭapratikāreṇa avyaktenāsatā satā , kathaṁ śakyāṁ param prāptuṁ dharmeṇārivikarśana/ yadi sat syāt satāṁ mukhya nāsat syāt tava kiṁ cana, tvayā yadīdṛśaṁ prāptaṁ tasmāt san nopapadyate/ atha vā durbalaḥ klībo balaṁ dharmo 'nuvartate, durbalo hṛtmaryādo na sevya iti me matiḥ/ balasya yadi ced dharmo guṇabhūtaḥ parākrame, dharmam utsṛjya vartasva yathā dharme tathā bale/ atha cet satyavacanāṁ dharmāḥ kila paramtapa,, anṛtas tvayy akaruṇaḥ kiṁ na baddhas tvayā pitā/ yadi dharmo bhaved bhūta adharmo vā paramtapa, na sma hatvā munir vajrī kuryād ijjāṁ śatakratuḥ/ adharmasaṁśrito dharmo vināśayati rāghava, sarvam etad yathākāmaṁ kākutsṭha kurute naraḥ/ mama cedam mataṁ tāta dharmo 'yam iti rāghava, dharmamūlaṁ tvayā chinnam rājyaṁ utsṛjatā tadā / arthebhyo hi vivṛddhebhyaḥ saṁvṛddhebhyaḥ tatas tataḥ , kriyāḥ sarvāḥ pravartante parvatebhya ivāpagāḥ/ arthena hi viyuktasya puruṣasyālpatejasah, vyucchidyante kriyāḥ sarvā grīṣme kusarito yathā/ so 'yam arthaṁ parityajya sukhakāmaḥ sukhaidhitaḥ, pāpam ārabhate kartuṁ tathā doṣaḥ pravartate/ yasyārthās tasya mitrāṇi yasyārthās tasya bāndhavaḥ, yasyārthāḥ sa pumāṁ loke yasyārthāḥ sa ca paṇḍitaḥ / yasyārthāḥ sa ca vikrānto yasyārthāḥ sa ca buddhimān, yasyārthāḥ sa mahābhāgo yasyārthāḥ sa mahāguṇaḥ/ arthasyaite parityāge doṣāḥ pravayāhṛtā mayā , rājyaṁ utsṛjatā vīra yena buddhis tvayā kṛtā / yasyārthā dharmakāmārthās tasya sarvaṁ pradakṣiṇam, adhanenārthakāmena nārthaḥ śakyo vicinvatā/ harṣaḥ kāmāś ca darpaś ca dharmāḥ krodhaḥ śamo damaḥ, arthād etāni sarvāṇi prava rtante narādhipa/ yeṣāṁ naśyaty ayaṁ lokaś caratāṁ dharmacāriṇāṁ, te 'rthās tvayi na dṛśyante durdineṣu yathā grahāḥ/ tvayi pravrajite vīra guroś ca vacane sthite, rakṣasāpahṛtā bhāryā prāṇaiḥ priyatarā tava/ tad adya vipulaṁ vīra duḥkham indrajitā

*kṛtam, karmaṇā vyapanēṣyāmi tasmād uttiṣṭha rāghava/ ayam anagha tavoditaḥ priyārtham; janakasutā nidhanam nirīkṣya ruṣṭaḥ, sahayagajaraham sarākṣasendrām; bhṛśam iṣubhir vinipātayāmi laṅkāṃ/*

Jambavan reported to Shri Rana that maha vaavara veeraas were killed in several thousands, Rama stated Hunamas was there yet Jambavan too might assist Hanuman. But Hanuman was returning from the battle and addressed Shri Rama: *samare yudhyamānānām asmākaṃ prekṣatām ca saḥ, jaghāna rudatīm sītām indrajit rāvaṇātmajah/ udbhrāntacittas tām dṛṣtvā viṣaṇṇo 'ham arimḍama , tad aham bhavato vṛttam vijñāpayitum āgataḥ/ tasya tadvacanam śrutvā rāghavaḥ śokamūrchitaḥ, nipapāta tadā bhūmau chinnaṃ mūla iva drumah/* ‘ Rama Prabho! As I had left for the battle ground along with several vaanara veeraas, then we encounterd Ravana Kumara Indrajit and by his chariot Devi Sita too was seen and the duratma smashed her to death with his sword even as we were all witnessing the horror. It is in thatt terrible context, we were all truly perplexed and baffled and are hence returning to you. No sooner Rama heard the news than he swooned down senseless. Devatulya Raghunadha collapsed unconscious, the entire Vaanara sena surrounded Shri Rama and started ‘sprinkling sugandha jala’ on his body as if dahana karma was being initiated! Noticing as his elder brother’s situation, Lakshmana broke out crying away truly non plussed. He started weeping as seated with his shouders knelt down: ‘Arya! You are always lifelong true ‘jitendriya’ yet your ‘dharmaatva’ and undreamt of bravery would appear wasteful. It appears that the fruitfulness of happy living of sthaavara jangamas including human beings or pashu pakshis seems certainly not to ‘dharmaacharana.’ In other words dharma appears irrelevant to happy living! This as now amply proved that dharma of Shri Rama’s present state of affairs is inspite of dharma. After all Ravana is ever happy and joyful in life notwithstanding his open ‘adharmaacharana’ and hence only those who keep dharma suffer most. If only contentment of happy life appears to be irrelavant dharma adharmaas. But in normal like it is amply proven that persons of blatant and irresponsible daily life are successful while those who are aways stuck to principles are absolute failures in life.’ Then Lakshmana addressed Shri Rama: *vadhyante pāpakarmāṇo yady adharmeṇa rāghava, vadhakarmahato dharmah sa hataḥ kaṃ vadhiṣyati/* Raghu nandana! If a paapaachari purusha practices blatant adharma, then out of three fouths of lis life he or she should be happy and if the end of life might get uptooted, but common sense states that one is dead in the long run any how! Otherwise, if a ‘jeeva’ gets killed my karma vishesha, then that killing should be due to that very jeeva had perpetrated in this or previous life. If there is no angle of ‘prateekara’, then how a wanton killing is possible. Thus my confirmed view states that only a timid, asamartha, and despicable person could ever had done this kind of atrocity. *Arthasamśrito dharmo vināśayati rāghava, sarvam etad yathākāmaṃ kākutstha kurute narah/ mama cedam mataṃ tāta dharmo 'yam iti rāghava, dharmamūlam tvayā chinnaṃ rājyam utsṛjātā tadā /* Raghu nandana! Dharma devoid of purushathas like artha amd kaama ought to lead to shatru naashana. Only that distinguished person who practises dharma as an essential and of integrated practice of the purusharthaas would win the race. Raghava! That was how, you have the accreditation of having discarded the Ayodhya Saamraajya and proved to the world that artha without dharma had no base at all and hence vindicated the truth of proper living. *arthebhyo hi vivṛddhebhyaḥ samvṛddhebhyaḥ tatas tataḥ , kriyāḥ sarvāḥ pravartante parvatebhya ivāpagāḥ/ arthena hi viyuktasya puruṣasyālpatejasah, vyucchidyante kriyāḥ sarvā grīṣme kusarito yathā/ so 'yam artham parityajya sukhakāmaḥ sukhaidhitaḥ, pāpam ārabhate kartum tathā doṣaḥ pravartate/* Just as riveres flow out from parvatas down to earth for the benefit of all the beings in srishti, your nishkaama dharma is truly commendable and exemplary. Those ‘manda buddhi’ purushasa are only clinging to materialism only are bound to be dried up sooner than later like the waters of rivers and wells by the onset of severe summer. Those purushas who are ever clinging to desires with uprooted dharma are subjected to taadana-bandhana-doshaprapī for ever. *harṣaḥ kāmaś ca darpaś ca dharmah krodhaḥ śamo damaḥ, arthād etāni sarvāṇi prava rtante narādhipa/ tvayi pravrajite vīra guroś ca vacane sthite, rakṣasāpahṛtā bhāryā prāṇaiḥ priyatarā tava/* Narashvara Shri Rama! True prosperity and wealth of lasting life is necessarily anchored to harsha-kaama-darpa-dharma-krodha-shama-and dama are happiness-longing- justified pride- genuine virtuosity-and desirable anger- and equanimity and self control. Raghu veera! You had no doubt vindicated dharma by ‘pitru vaakya paripaalana’ and ‘aranya



vaasa’ bot the rakhsha had forcibly kidnapped and kept under duress. *tad adya vipulam vira duḥkham indrajitā kṛtam, karmaṇā vyapaneṣyāmi tasmād uttiṣṭha rāghava/ ayam anagha tavoditaḥ priyārtham; janakasutā nidhanam nirīkṣya ruṣṭaḥ, sahayagajarathām sarākṣasendrām; bhṛṣam iṣubhir vinipātayāmi laṅkā/* Indeed, today, Indrajit had caused us unparalleled distress to all of us; worry not, Rama, I should certainly crumble him to dust rightaway, but kindly wake up now for good most certainl. Nara Shreshtha! Maha Baaho! Kindly wakeup now with full senses and wha all I am stating now is not merely to please you but to assert my self now that the Janaka Naidini Sita’s mrityu varta be such as to urgenly demand the act of retribution and firm up by my ever aroused passion of anguished desperation.

## Sarga Eighty Four

Vibhishana spelt out Ravana’s insane desire for Devi Sita that he could ever imagine her being killed and Indrajit fooled Hanuman and vaanaras of Maya Sita but attack Indrajit’s abhichhara yagna instantly.

*Rāmam āsvāsayāne tu lakṣmaṇe bhrātrvatsale , nikṣipya gulmān svasthāne tatrāgacchad vibhīṣaṇaḥ/ nānāpraharaṇair vīraiś caturbhiḥ sacivair vṛtaḥ , nīlāñjanacayākārair mātāṅgair iva yūthapaḥ/ so ’bhigamya mahātmānam rāghavam śokalālasam, vānarāṁś caiva dadṛśe bāṣparyākulekṣaṇān / rāghavam ca mahātmānam ikṣvākukulanandanam, dadarśa moham āpannam lakṣmaṇasyāṅkam āśritam/ vrīḍitam śokasamtaptam dṛṣtvā rāmam vibhīṣaṇaḥ , antarduḥkhena dīnātmā kim etad iti so ’bravīt/ vibhīṣaṇa mukham dṛṣtvā sugrīvam tāṁś ca vānarān , uvāca lakṣmaṇo vākyam idam bāṣpariplutaḥ/ hatām indrajitā sītām iha śrutvaiva rāghavaḥ, hanūmad vacanāt saumya tato moham upāgataḥ/ kathayantaṁ tu saumitriṁ samnivārya vibhīṣaṇaḥ, puṣkalārtham idam vākyam viśamjñam rāmam abravīt/ manujendrārtarūpeṇa yad uktas tvam hanūmatā, tad ayuktam aham manye sāgarasyeva śoṣaṇam/ abhiprāyam tu jānāmi rāvaṇasya durātmanah, sītām prati mahābāho na ca ghātām kariṣyati/ yācyamānaḥ subahuśo mayā hitacikīrṣuṇā, vaidehīm utsṛjasveti na ca tat kṛtavān vacaḥ/ naiva sāmnā na bhedena na dānena kuto yudhā, sā draṣṭum api śakyeta naiva cānyena kena cit/ vānarān mohayitvā tu pratiyātaḥ sa rākṣasaḥ, caityam nikumbhilām nāma yatra homam kariṣyati/ hutavān upayāto hi devair api savāsavaḥ, durādharṣo bhavaty eṣa samgrāme rāvaṇātmajah/ tena mohayatā nūnam eṣā mātā prayojitā, vighnam anvicchatā tāta vānarāṇām parākrame, sasainyās tatra gacchāmo yāvat tan na samāpyate/ tyajemaṁ naraśārdūlamithyā samtāpam āgatam, sīdate hi balaṁ sarvaṁ dṛṣtvā tvāṁ śokakarṣitam / iha tvam svastha hṛdayas tiṣṭha sattvasamucchritaḥ , lakṣmaṇam preṣayāsmābhiḥ saha sainyānukarṣibhiḥ/ eṣa tam naraśārdūlo rāvaṇim niṣitaiḥ śaraiḥ, tyājayiṣyati tat karma tato vadhyo bhaviṣyati/ tasyaite niṣitās tikṣṇāḥ patripatrāṅgavājinaḥ, patatṛiṇa ivāsaumyāḥ śarāḥ pāsyanti śoṇitam/ tat samdiśa mahābāho lakṣmaṇam śubhalakṣaṇam, rākṣasasya vināśāya vajram vajradharo yathā/ manuḍavara na kālaviprakarṣo; ripunidhanam prati yat kṣamo ’dya kartum, tvam atisṛja ripor vadhāya bāṇīm ; asurapuronmathane yathā mahendraḥ/ samāptakarmā hi sa rākṣasendro ; bhavaty adṛśyaḥ samare surāsuraiḥ, yuyutsatā tena samāptakarmaṇā; bhavet surāṇām api samśayo mahān/*

As Lakshmana having made a detailed assessment of ‘dharmaadharma vichakshana’ and sought to retrieve Rama from his senselessness by asserting Indrajit’s killing all by himself, Vibhishana having got the vaanara yodhaas in readiness had arrived. He saw that a big group of vanara shreshthas were surrounding Lakshmana while Rama was lying senseless. Lakshmana was on a state of assuaging Rama and stating dharmaadharma crying away. That was the time when Rama appeared to have regained consciousness, got up and said as to what had happened. Then Lakshmana looked at Vibhishana and Sugriva too and replied: ‘ Soumya! Hanuman informed you that Indrajit slashed Devi Sita and on hearing that you fell down unconscious thereafter. Then Vibhishana intervened and said: Maha Raja! As Hanuman had thus informed I still feel that it could never be so. I am indeed aware that Ravana was no doubt head over heels obsessed with Devi Sita but could never allow Indrajit could ever dared to have done so. I had on several occasions requested Ravana to leave Devi Sita but never agreed. Indeed no purusha could ever win over a maha pativrata like Devi Sita by ‘saama- daana- bheda prayatnas’ but only by a unique battle

like this. Maha Baaho Shri Rama! Rakshasa Indrajit must have taken advantage of Vaanara Sammoha, and must have presented a Maya Sita and killed her and most certainly but never otherwise. Right now, Indrajit had gone to Nikumbhila Mandira and would be preparing for an ‘abhichaara homaagjana’ and along with Ravana’s ‘samyoga’ would soon become truly invincible even my Devas and Devendra too. Indrajit must have realised that if his attention might get diverted to attacks by vaanaraas and hence left off suddenly disappeared and retreated to the Nikumbhila. Nara shreshtha, do therefore get rid of this most unrealistic image of Indrajit’s having killed Maya Sita. But right now instruct Lakshmana accompanied by me and competent vaanara sheshthas to attack Indrajit disallowing him to perform the abhichaarika homa. Lakshmana’s ‘baana teevrata’ and unimaginable precision should prove to severe Indrajit’s blood cells and suck off his hot and arrogant blood flows. Maha Baaho Shri Rama! Now kindly instruct the shubha lakshmana Lakshmana to lead us like Mahendra the Vajradhari at once.

## Sarga Eighty Five

Following repeated exhortations of Vibhishana, Shri Rama finally dismissing Indrajit’s ‘maaya Sita’s vyavahara’ instructed Lakshmana to proceed to Nikumbhila Mandira with Vibhishana and Vaanara sena

*Tasya tadvacanāṁ śrutvā rāghavaḥ śokakarśitaḥ, nopadhārayate vyaktam yad uktam tena rakṣasā/ tato dhairyam avaśṭabhya rāmaḥ parapuraṁjayaḥ, vibhīṣaṇam upāsīnam uvāca kapiśaṁnidhau/ nairṛtādhipate vākyam yad uktam te vibhīṣaṇa , bhūyas tac chrotum icchāmi brūhi yat te vivakṣitam/ rāghavasya vacaḥ śrutvā vākyam vākyaviśāradaḥ, yat tat punar idam vākyam babhāṣe sa vibhīṣaṇaḥ/ yathājñāptam mahābāho tvayā gulmaniveśanam, tat tathānuṣṭhitam vīra tvadvākyasamanantaram/ tāny anikāni sarvāṇi vibhaktāni samantataḥ, vinyastā yūthapāś caiva yathānyāyam vibhāgaśaḥ/ bhūyas tu mama vijāpyam tac chṛṇuṣva mahāyaśaḥ , tvayy akāraṇasaṁtaptate saṁtaptahṛdayā vayam/ tyaja rājann imam śokam mithyā saṁtāpam āgatam, tad iyam tyajyatām cintā śatruharṣavivardhanī/ udyamaḥ kriyatām vīra harṣaḥ samupasevyatām, prāptavyā yadi te sitā hantavyaś ca niśācarāḥ/ raghunandana vakṣyāmi śrūyatām me hitam vacaḥ, sādhy ayaṁ yātu saumitrir balena mahatā vṛtaḥ , nikumbhilāyām saṁprāpya hantum rāvaṇim āhave/ dhanurmanḍalanirmuktair āśviṣaviṣopamaiḥ, śarair hantum maheśvāso rāvaṇim samitimjayāḥ/ tena vīreṇa tapasā varadānāt svayambhutaḥ, astram brahmaśiraḥ prāptam kāmagaś ca turamgamāḥ/nikumbhilām asaṁprāptam ahutāgniṁ ca yo ripuḥ, tvām ātatāyinaṁ hanyād indraśatro sa te vadhaḥ, ity evam vihito rājan vadhas tasyaiva dhīmataḥ/ vadhāyendrajito rāma tam diśasva mahābalaṁ, hate tasmin hataṁ viddhi rāvaṇam sasuhṛjjanam/ vibhīṣaṇavacaḥ śrutva rāmo vākyam athābravīt, jānāmi tasya raudrasya māyām satyaparākrama/ sa hi brahmāstravit prājño mahāmāyo mahābalaḥ, karoty asaṁjñān saṁgrāme devān savaruṇān apī/ tasyāntarikṣe carato rathasthasya mahāyaśaḥ, na gatir jñāyate vīrasūryasyevābhraśaṁplave/ rāghavas tu ripor jñātvā māyāvīryam durātmanaḥ, lakṣmaṇam kīrtisaṁpannam idam vacanam abravīt/ yad vānarendrasya balaṁ tena sarveṇa saṁvṛtaḥ, hanūmatpramukhaiś caiva yūthapaiḥ sahalakṣmaṇa/ jāmbavenarkṣapatinā saha sainyena saṁvṛtaḥ, jahi tam rākṣasasutam māyābalaviśāradam/ ayaṁ tvām sacivaiḥ sārddham mahātmā rajanīcaraḥ, abhijñas tasya deśasya pṛṣṭhato ’nugamiṣyati / rāghavasya vacaḥ śrutvā lakṣmaṇaḥ savibhīṣaṇaḥ, jagrāha kārmukam śreṣṭham anyad bhūmaparākramaḥ/ saṁnaddhaḥ kavacī khadgī sa śarī hemacāpadhṛk, rāmapādāv upasprśya hṛṣṭaḥ saumitrir abravīt / adya matkārmukonmukhāḥ śarā nirbhidya rāvaṇim, laṅkāṁ abhipatiṣyanti haṁsāḥ puṣkariṇīm iva/ adyaiva tasya raudrasya śarīram māmakāḥ śarāḥ, vidhamiṣyanti hatvā tam mahācāpaguṇacyutāḥ/ sa evam uktvā dyutimān vacanam bhrātur agrataḥ, sa rāvaṇivadhākāṅkṣī lakṣmaṇas tvarito yayau/ so ’bhivādya guroḥ pādaḥ kṛtvā cāpi pradakṣiṇam, nikumbhilām abhiyayau caityam rāvaṇipālitaṁ/ vibhīṣaṇena sahito rājaputraḥ pratāpavān, kṛtasvastayano bhrātrā lakṣmaṇas tvarito yayau/ vānarāṇām sahasrais tu hanūmān bahubhir vṛtaḥ , vibhīṣaṇaḥ sahāmātyas tadā lakṣmaṇam anvagāt/ mahatā harisainyena savegam abhisamvṛtaḥ , ṛkṣarājabalaṁ caiva dadarśa pathi viṣṭhitam / sa gatvā dūram adhvanām saumitrir mitranandanāḥ, rākṣasendrabalām dūrād apaśyad vyūham āsthitam/ sa saṁprāpya dhanuṣpāṇir māyāyogam arimḍama, tasthau brahmavidhānena vijetum raghunandanāḥ/ vividham amalāśtraabhāsvaram tad;*

*dhvajagahanam vipulam mahārathaiś ca, pratibhayatamam aprameyavegam; timiram iva dviṣatām  
balam viveśa/*

As Vibhishana hastened Shri Rama to instruct Lakshmana to attack Indrajit at Nikumbhila Mandira, the latter was yet to recover from the shock of Sita's killing. Hanuman then intervened and asked Vibhishana to please annotate what he had meant. Vibhishana then again stressed once again to Shri Rama : Kindly never get upset this make believe Maya Sita but am re-emphasising again repeatedly to instruct Lakshmana as suggested. *raghunandana vakṣyāmi śrūyatām me hitam vacaḥ, sādhu ayaṁ yātu saumitrir  
balena mahatā vṛtaḥ , nikumbhilāyām saṁprāpya hantum rāvaṇim āhave/ dhanurmanḍalanirmuktair  
āśīviṣaviṣopamaiḥ, śarair hantum maheṣvāso rāvaṇim samitiṁjayaḥ/ tena vīreṇa tapasā varadānāt  
svayambhutaḥ, astram brahmaśiraḥ prāptam kāmagaś ca turaṅgamāḥ/* Raghunandana! Kindly take my words carefully as I am asserting repeatedly in our own interest; as Indrajit had nearly approached Nikumbhila Mandira, Sumitra Kumara be accompanied by vanara veeraas and attack Ravana putra at once. Let Maha dhanurdhara Lakshmana with his mandalaakaara dhanush release 'visha purita sarpatulya bhayanaka baana varshas' and devastate Indrajit but this action be taken up well before the ' kratu samapta'. *nikumbhilām asaṁprāptam ahutāgniṁ ca yo ripuḥ, tvām ātatāyinaṁ hanyād indraśatro sa te  
vadhaḥ, ity evaṁ vihito rājan vadhas tasyaiva dhīmataḥ/ vadhāyendrajito rāma taṁ diśasva mahābalam,  
hate tasmin hataṁ viddhi rāvaṇaṁ sasuhṛjjanam /* Brahma blessed Indrajit asserting that under the 'nikubkha naamaka vata vriksha' he should complete the 'havana sambandhi karya krama', lest there would be the certain killing by his opponent. That is why Shri Rama: I am once again requesting you to let Lakshmana kill Indrajit most uently' As Vibhishana reasserted repeatedly Shri Rama replied! ' Satyaparakrami Vibhishana! I am now realising that bhayankaara rakshas's 'maaya sita prayoga' by now. He is a Brahmastra jnaata, maayaavi and maha balavan who made devaas like varuna too flustered'. Then Rama instructed Lakshmana to let the vanara pramukha sena of Sugriva too including Hanuman, Riksha Raja Jambavan and such others and kill mayavi Indrajit for ever'. He further advised Vibhishana to let Lakshmana be constantly advised regarding the maya pravritti of Indrajit and be with Lakshmana along with his faithful ministers. Then Lakshmana touched Shri Rama's feet and proceeded towards the Nishkumbhila Mandira along with Vibhishana and followed by Hanuman Jambavan Vaanara bhalluka veeraas..

## Sarga Eighty Six

On arrival at the Nikumbhila,Vaanara Rakshasa battle followed -Hanuman challenged Indrajit for malla  
yuddha, Indrajit raised his dhanur banaas against Hanuman, but Lakshmana raised his dhanush instead.

*Atha tasyām avasthāyām lakṣmaṇaṁ rāvaṇānujaḥ, pareṣāṁ ahitaṁ vākyam arthasādhakam abravīt/  
asyānīkasya mahato bhedane yatalakṣmaṇa, rākṣasendrasuto 'py atra bhinne dṛśyo bhaviṣyati / sa tvam  
indrāsaniprakhyaiḥ śarair avakiran parān, abhidravāśu yāvad vai naitat karma samāpyate/ jahi  
vīradurātmānaṁ māyāparam adhārmikam, rāvaṇim krūrakarmāṇaṁ sarvalokabhayāvaham/  
vibhīṣaṇavacaḥ śrutvā lakṣmaṇaḥ śubhalakṣaṇaḥ, vavarṣa śaravarṣāṇi rākṣasendrasutaṁ prati/ ṛkṣāḥ  
śākhāmṛgāś caiva drumādrivarayodhinaḥ, abhyadhāvanta sahitās tad anīkam avasthitam/ rākṣasāś ca  
śitair bāṇair asibhiḥ śaktitomaraiḥ, udyataiḥ samavartanta kapisainyajighāmsavaḥ/ sa saṁprahāras  
tumulaḥ saṁjajñe kapirakṣasām, śabdena mahatā laṅkāṁ nādayan vai samantataḥ/ śastrair  
bahuvīdhākārāiḥ śitair bāṇaiś ca pādapaiḥ, udyatair giriṣṅgaiś ca ghorair ākāśam āvṛtam / te rākṣasā  
vānareṣu vikṛtānanabāhavaḥ, niveśayantaḥ śastrāṇi cakrus te sumahad bhayaṁ/ tathaiva sakalair ṛkṣair  
giriṣṅgaiś ca vānarāḥ , abhijaghnur nijaghnuś ca samare rākṣasarsabhān/ ṛkṣavānaramukhyaiś ca  
mahākāyair mahābalaiḥ, rakṣasām vadyamānānām mahad bhayaṁ ajāyata/ svam anīkam viṣaṇaṁ tu  
śrutvā śatrubhir arditam, udatiṣṭhata durdharṣas tat karmaṇy ananuṣṭhite/ ṛkṣāndhakārān niṣkrāmya  
jātakrodhaḥ sa rāvaṇiḥ, āruroha rathaṁ sajjaṁ pūrvayuktaṁ sa rākṣasaḥ/ sa bhīmakārmukaśaraḥ  
kṛṣṇāñjanacayopamaḥ, raktāsyānāyanaḥ krūro babhau mṛtyur ivāntakaḥ / dṛṣṭvaiva tu rathasthaṁ taṁ  
paryavartata tad balam, rakṣasām bhīmavegānām lakṣmaṇena yuyutsatām/ tasmin kāle tu hanumān*

*udyamya sudurāsadam, dharaṇīdharaśaṁkāśī mahāvṛkṣam arimdamah / sa rākṣasānām tat sainyaṁ  
kālāgnir iva nirdahan, cakāra bahubhir vṛkṣair niḥsaṁjñam yudhi vānarah / vidhvaṁsayantaṁ tarasā  
dr̥ṣṭvaiva pavanātmajam, rākṣasānām sahasrāṇi hanūmantam avākiran/ śitaśūladharāḥ śūlair asibhiś  
cāśipāṇayah, śaktibhiḥ śaktihastās ca paṭṭasaiḥ paṭṭasāyudhāḥ/ parighaiś ca gadābhiś ca kuntaiś ca  
śubhadarśanaiḥ, śataśaś ca śataghñibhir āyasair api mudgaraiḥ/ ghoraiḥ paraśubhiś caiva bhīḍipālaiś  
ca rākṣasāḥ, muṣṭibhir vajravegaiś ca talair āśanisaṁnibhaiḥ/ abhijaghnūḥ samāsādyā samantāt  
parvatopamam, teṣāṁ api ca saṁkruddhaś cakāra kadanam mahat/ sa dadarśa kapiśreṣṭham  
acalopamam indrajit, sūdayānam amitraghnam amitrān pavanātmajam/ sa sārathim uvācedam yāhi  
yatraiṣa vānarah, kṣayam eva hi naḥ kuryād rākṣasānām upekṣitaḥ/ ity uktaḥ sārathis tena yayau yatra  
sa mārutiḥ, vahan paramadurdharṣaṁ sthitam indrajitam rathe/ so 'bhyupetya śarān khaḍgān  
paṭṭasāsiparaśvadhān, abhyavarṣata durdharṣaḥ kapimūrdhni sa rākṣasaḥ/ tāni śastrāṇi ghorāṇi  
pratigṛhya sa mārutiḥ, roṣeṇa mahatāviśo vākyam cedam uvāca ha/ yudhyasva yadi śūro 'si rāvaṇātmaja  
durmata, vāyuputraṁ samāsādyā na jīvan pratiyāsyasi/ bāhubhyāṁ saṁprayudhyasva yadi me dvandvam  
āhave, vegam sahasva durbuddhe tatas tvam rakṣasām varaḥ/ hanūmantam jighāmsantaṁ  
samudyataśarāsanam, rāvaṇātmajam ācaṣṭe lakṣmaṇāya vibhīṣaṇaḥ/ yas tu vāsavanirjetā  
rāvaṇasyātmasambhavaḥ, sa eṣa ratham āsthāya hanūmantam jighāmsati/ tam apratimasamsthānaiḥ  
śaraiḥ śatruvidāraṇaiḥ, jīvitāntakarair ghoraiḥ saumitre rāvaṇim jahi/ ity evam uktas tu tadā mahātmā;  
vibhīṣaṇenārivibhīṣaṇena, dadarśa tam parvatasamnikāśam; rathasthitam bhīmabalaṁ durāsadam/*

Having arrived at the Nikumbhila Mandir, Vibhishana pointed at the mayavi Indrajit to Lakshmana and asked him to quickly release his arrows well before the havana sampurnata and so did Lakshmana as Indrajit was truly taken aback and so were the Rakshasas. Vanara yoddhas started hurling vrikshas and boulders as rakshasas relapsed with their 'ayudhas'. Ravana Kumars was highly enraged since the attack was just at the close of the homa karya and even with the clothes meant for purpose had to perforce alight in his chariot with his bhayankara dhanush baanaas with red eyes like agni jwaalaas. Meanwhile Hanuman had swiftly attacked the rakshasas who too were hurling their arrows and ayudhas like shulas, shaktis, pattishas, parighas and so on. Hanuman then came into his true form chasing the rakshasas and devastating by his jumpings and flyings. Then realising this, Indrajit instructed his saradhi to reach him to Hanuman and launched heavy tosses of arrows, parighas and shulaas. Then Panana Kumara challenged Indrajit: *tāni śastrāṇi ghorāṇi pratigṛhya sa mārutiḥ , roṣeṇa mahatāviśo vākyam cedam uvāca ha/ yudhyasva yadi śūro 'si rāvaṇātmaja durmate, vāyuputraṁ samāsādyā na jīvan pratiyāsyasi/ bāhubhyāṁ saṁprayudhyasva yadi me dvandvam āhave, vegam sahasva durbuddhe tatas tvam rakṣasām varaḥ/* He roared at Indrajit asserting: 'Durbuddhi Ravana Kumara! If you imagine yourself as a 'shura veera' do try me for a 'malla yuddha' and make sure if you might survive from this Vayu Putra. Durmati! If you could survive still, then you might be considered as a true rakshasa veera. *hanūmantam jighāmsantaṁ samudyataśarāsanam, rāvaṇātmajam ācaṣṭe lakṣmaṇāya vibhīṣaṇaḥ/ yas tu vāsavanirjetā rāvaṇasyātmasambhavaḥ, sa eṣa ratham āsthāya hanūmantam jighāmsati/ tam apratima - samsthānaiḥ śaraiḥ śatruvidāraṇaiḥ, jīvitāntakarair ghoraiḥ saumitre rāvaṇim jahi/ ity evam uktas tu tadā mahātmā; vibhīṣaṇenārivibhīṣaṇena, dadarśa tam parvatasamnikāśam; rathasthitam bhīmabalaṁ durāsadam/* Then Indrajit desired to eliminate Vaayu Purta and raised his dhanur baanaas. That precisely the time when Vibhishana addressed Lakshmana : Sumitra Kumara! Are you noting that instead of accepting Hanuman's challenge for malla yuddha Indrajit raised his 'dhanur baanaas'. This is the time when you should divert Indrajit's course of his arrows against Hanuman to you. Thus counselled, Lakshmana noticed what Indrajit was up to.

## Sarga Eighty Seven

Indrajit heckles Vibhishana for discarding his 'swadhama' to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana's 'duraachaaras' and to get ready to be soon killed by Lakshmana!



*Evam uktvā tu saumitriṁ jātaharṣo vibhīṣaṇaḥ, dhanuṣpāṇinam ādāya tvaramāṇo jagāma saḥ/ avidūram tato gatvā praviśya ca mahad vanam, darśayām āsa tat karma lakṣmaṇāya vibhīṣaṇaḥ/ nīlajīmūta saṁkāśaṁ nyagrodham bhīmadarśanam, tejasvī rāvaṇabhrātā lakṣmaṇāya nyavedayat/ ihopahāram bhūtānāṁ balavān rāvaṇātajaḥ, upahr̥tya tataḥ paścāt saṁgrāmam abhivartate/ adṛśyaḥ sarvabhūtānāṁ tato bhavati rākṣasaḥ, nihanti samare śatrūn badhnāti ca śarottamaiḥ/ tam apraviṣtaṁ nyagrodham balinaṁ rāvaṇātmajam, vidhvaṁsaya śarais tīkṣṇaiḥ saratham sāśvasārathim/ tathety uktvā mahātejāḥ saumitriṁ mitranandanāḥ, babhūvāvasthitas tatra citraṁ visphārayan dhanuḥ/ sa rathenāgnivarn̐ena balavān rāvaṇātmajaḥ, indrajit kavacī khaḍgī sadhvajaḥ pratyadṛśyata / tam uvāca mahātejāḥ paulastyam aparājitam, samāhvaye tvāṁ samare samyag yuddham prayaccha me/ evam ukto mahātejā manasvī rāvaṇātmajaḥ, abravīt paruṣaṁ vākyam tatra dṛṣtvā vibhīṣaṇam / iha tvam jātasamvṛddhaḥ sākṣād bhrātā pitur mama, katham druhyasi putrasya pitṛvyo mama rākṣasa/ na jñātitaṁ na sauhārdaṁ na jātis tava durmate, pramāṇam na ca sodaryam na dharmo dharmadūṣaṇa/ śocyas tvam asi durbuddhe nindanīyaś ca sādhubhiḥ, yas tvam svajanam utsṛjya parabhr̥tyatvam āgataḥ/ naitac chithilayā buddhyā tvam vetsi mahad antaram, kva ca svajanasamvāsaḥ kva ca nīcaparāśrayaḥ/ guṇavān vā parajanaḥ svajano nirguṇo 'pi vā, nirguṇaḥ svajanaḥ śreyān yaḥ paraḥ para eva saḥ/ niranukroṣatā ceyam yādṛśī te niśācara, svajanaena tvayā śakyam paruṣaṁ rāvaṇānuja/ ity ukto bhrātṛputreṇa pratyuvāca vibhīṣaṇ aḥ, ajānann iva macchilam kim rākṣasa vikatthase/ rākṣasendrasutāsādho pāruṣyam tyaja gauravāt, kule yady apy aham jāto rakṣasām krūrakarmaṇām, guṇo 'yam prathamō nṛṇām tan me śīlam arākṣasam / na rame dāruṇenāham na cādharmaṇa vai rame, bhrātrā viśamaśīlena katham bhrātā nirasyate/ parasvānām ca haraṇam paradārābhimarśanam, suhṛdām atiśaṅkāṁ ca trayo doṣāḥ kṣayāvahāḥ / maharṣiṇām vadho ghoraḥ sarvadevaiś ca vigrahaḥ, abhimānaś ca kopaś ca vairitvam pratikūlatā/ ete doṣā mama bhrātūr jīvitaiśvryanāśanāḥ, guṇān pracchādayām āsuḥ parvatān iva toyadāḥ/ doṣair etaiḥ parityakto mayā bhrātā pitā tava, neyam asti purī laṅkā na ca tvam na ca te pitā/ atimānī ca bālāś ca durvinītaś ca rākṣasa, baddhas tvam kālapāśena brūhi mām yad yad icchasi/ adya te vyasanam prāptam kim iha tvam tu vakṣyasi, praveṣtuṁ na tvayā śakyo nyagrodho rākṣasādhama/ dharsayitvā tu kākutsthau na śakyam jīvitum tvayā, yudhyasva naradevena lakṣmaṇena raṇe saha, hataś tvam devatā kāryam kariṣyasi yamakṣaye/ nidarśayasvātmabalaṁ samudyatam; kuruṣva sarvāyudhasāyakaavyayam, na lakṣmaṇasyaitya hi bāṇagocaram; tvam adya jīvan sabalo gamiṣyasi/*

Vibhishana then showed the Maha Barakata Vriksha or the massive Arjun Tree under which Indrajit regularly performed his 'karmanushthaana' and should all the worship material 'puja saamagri' there, and did 'bhuta bali' before attacking the enemies. That is why Rakshasaas create hallucinations by the 'abhichaarika homa prakriyas'. Thus by disappearing effects rakshasaas could comfortably devastate the vaanara sena.

#### [ Vishleshana on Bhuta Bali ]

*Maha Bhuta Bali* of Earth-Water-Fire-Air-and Sky; *Bhuteshwara Bali* or feeding Sacred Divinity; *Vastu bali* or nitya naivedya of puja material including havana paatras-*Bhuta srishti* or creation of illusions as for instance the illusion of Maya Sita referred to in previous sargas - *Bali Daana* or oblations in respect of sacrifices including human-horse - goat- chicken sacrifices and also *Bhuta Daya*.

In this very context Dharma Sindhu details as follows: 'The Kartha should first perform Pancha Yagnas, pick up the 'seshaghr̥itanna' from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvasswaha tat savitur varenyam bhargo Devasya dheemahi*, does the 'abhimantrana' and *Satyamtwartena parishimchaami/* (in the nights *Rutamtwā satyena parishimchami*); after doing the 'parishena', state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/* , offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaauya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for 'Aouposshana' stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/;*

drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaaha* and the sixth word *Om Brahmaney swaaha*/ The Karta should not touch the Jala Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’ ]

Stanza 8 onwards:

*sa rathenāgnivarnena balavān rāvaṇātmapajah, indrajit kavacī khadgī sadhvajajḥ pratyadṛśyata* / Then as Indrajit fresh from the homa karya, although the same was inconclusive, alighted on his chariot, with kavacha-khadga- dhvaja, and heard Lakshmana’s high pitched tone while Vobhishana too was standing beside him. Indrajit then shouted on Vibhishana as follows: ‘Rahshasa! After having been born as Rakshasa as my own paternal uncle you seem to have too big now having joined hands with my sworn enemies as a kula-kutumba -bhraatru-kalankita drohi! You have no sense of ‘kartavya-akartavya maryada’. Durbuddhi! You are a ‘kula brashtha’ as ‘swajana parityaagi’ and ‘paraaya jana dasyatva maha ghana murti!’ Indeed you have no sense of shame as you hardly realise the moral dictum of ‘*Shreyaan svadharma nirgunah paradharmaatvanishthitaat, svadharma nidhanam shreyah paradharmobhaya - apahah*’/ Even one’s own the ‘dharma’ or way of life might appear listless and that of other’s looks more attractive, one ought to firmly believe in one’s own as that of others is fearful and least respected!. *guṇavān vā parajanajḥ svajano nirguṇo* ‘pi vā, *nirguṇajḥ svajanajḥ śreyān yaḥ paraḥ para eva saḥ/Yah swapaksham parityajya para paksham nishevate, sa swapakshe kshayam yaate paschaat taireva hanyate/ niranukrośatā ceyam yādṛśī te niśācara* , *svajanena tvayā śakyam paruṣam rāvaṇānuja*/ Even if the opposition looks ‘gunavaan’ even so, do you not realise that another or yet another opposition could be opted for as a child’s play! Great Ravana’s younger brother, I am shamed of you and hate to address you as my uncle. You have arrived here with Lakshmana to kill me; could one dream of such shamelessness and senselessness! *ity ukto bhrātṛputreṇa pratyuvāca vibhīṣaṇajḥ* , *ajānann iva macchīlam kim rākṣasa vikatthase/ rākṣasendrasutāsādho pāruṣyam tyaja gauravāt, kule yady apy aham jāto rakṣasām krūrakarmaṇām, guṇo* ‘yam prathamō nṛṇām tan me śīlam arākṣasam / na rame dāruṇenāham na cādharmaṇa vai rame, *bhrātrā viśamaśīlena katham bhrātā nirasyate*/ Having heard Indrajit’s shouting on him, Vibhishana replied: ‘Rakshasa! Why are you yelling at my ‘swadharma’ as a Rakshasa knowing fully about my own mind set anchored to some principles! Stupid Rakshasa Raja Putra! Yes I am too a rakshasa by surroundings yet neither my birth nor of upbringing of Pulastya Brahma and certainly not of my nature in accordance with my ‘dharmaacharana’ too. Adhama Rakshasa Kumara! Suddenly you are seeking to teach me about ‘swadharma’ and ‘kula samskaara’ and ‘para dharma and swadharma’ but do you realise of what ‘dharma and samskaara’ is all about! My swabhava is truly in tune with my kula-and samskara and certainly not of degenerated- pashu vaada rakshasa pravritti of himsa- and krurata or violence and sheer cruelty. My principle is against ‘krurataa purna karma’. Believe me if an elder brother were to be of morality, would not a younger brother of some moral compunction like to leave him ever! *parasvānām ca haraṇam paradārābhimarśanam, suhṛdām atiśaṅkāṁ ca trayo doṣāḥ kṣay āvahājḥ/ maharṣiṇām vadho ghorajḥ sarvadevaiś ca vighrajaḥ, abhimānaś ca kopaś ca vairitvam pratikūlatā/ ete doṣā mama bhrātur jīvitaiśvayanāśanāḥ, guṇān pracchādayām āsuh parvatān iva toyadāḥ*/ He who is desirous of looting and misusing ‘para dhana’ -as for instance of cousin brother’s puspaka vimana and weath- of ‘para stee vaancha’- and of adhika shankhaa ans avishvaasa of one’s own sahodara of some moral compunction establishes monumental examples of his disgusting deportment! Further, bhayankara killings of Maharshis, sumpurana devata virodha, durabhimaana, maha rosha, arrogant and self opiniated psyche are all your father’s patent characteristics. *doṣair etaiḥ parityakto mayā bhrātā pitā tava, neyam asti purī laṅkā na ca tvam na ca te pitā/ atimānī ca bālās ca durvinītaś ca rākṣasa, baddhas tvam kālapāśena brūhi mām yad yad icchasi/ adya te vyasanam prāptam kim iha tvam tu vakṣyasi, praveṣṭum na tvayā śakyo nyagrodho rākṣasādhama*/ Durahankari Indrajit! That was why I had to discard your so

called ‘swadharma’ asserting your own ‘swadharme nidhanam shreyah’ as I could not be any further ‘atyaachaaraas’ of the highest ‘moral turpitude’ and further! Now neither this kind of immoral Lankapuri would last, nor you and most certainly the treta yuga dushyaatma Ravana! Rakshasa! You are an ‘atyanta durabhimaani and baala murkha’! beware, you are now in the ‘kaala paasha’ of veera Lakshmana very soon. Neecha Rakshasa! What all you had blabbered a while ago about ‘swadharma’ and need of unity despite your immorality would not be spared even under this shade of maha barakata vriksha! *dharṣayitvā tu kākutsthau na śakyaṃ jīvituṃ tvayā, yudhyasva naradevena lakṣmaṇena raṇe saha, hatas tvam devatā kāryaṃ kariṣyasi yamakṣaye/ nidarṣayasvātmabalaṃ samudyataṃ; kuruṣva sarvāyudha - sāyakavyayam, na lakṣmaṇasyaitya hi bāṇagocaraṃ; tvam adya jīvan sabalo gamiṣyasi/* Now do realise that by your blatant and arrogant attack on Lakshmana would soon be wound up by ‘kaala paasha’ to despatch you to Yama loka and thus make way for the fruition of ‘deva kaarya’. Therefore, do kindly cooperate Lakshmana with your death as soon as possible!

## Sarga Eighty Eight

Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.

*Vibhīṣana vacaḥ śrutvā rāvaṇiḥ krodhamūrchitaḥ, abravīt paruṣaṃ vākyaṃ vegenābhyutpapāta ha/ udyatāyudhanistriṃśo rathe tu samalamkṛte , kālāśvayukte mahati sthitaḥ kālāntakopamaḥ/ mahā - pramāṇam udyamya vipulaṃ vegavad dṛḍham , dhanur bhīmaṃ parāmṛṣya śarāṃś cāmitranāśanān / uvācainam samārabdhaḥ saumitriṃ savibhīṣaṇam, tāṃś ca vānaraśārdūlān paśyadhvaṃ me parākramam/ adya matkārmukotsṛṣṭaṃ śaravarṣaṃ durāsadam, muktaṃ varṣaṃ ivākāśe vārayiṣyatha saṃyuge/ adya vo māmakā bāṇā mahākārmukaniḥṣṭāḥ , vidhamiṣyanti gātrāṇi tūlarāśim ivānalaḥ/ tīkṣṇasāyakanirbhinnāṇi śūlaśaktyṛṣītomaraiḥ, adya vo gamayiṣyāmi sarvān eva yamakṣayam/ kṣipataḥ śaravarṣāṇi kṣiprahastasya me yudhi, jīmūtasyeva nadataḥ kaḥ sthāsyati mamāgrataḥ/ tac chrutvā rākṣasendrasya garjitaṃ lakṣmaṇas tadā, abhūtavadanaḥ kruddho rāvaṇiṃ vākyaṃ abravīt/ uktaś ca durgamaḥ pāraḥ kāryāṇāṃ rākṣasa tvayā, kāryāṇāṃ karmaṇā pāraṃ yo gacchati sa buddhimān/ sa tvam arthasya hīnārtho duravāpasya kena cit, vaco vyāhṛtya jānīṣe kṛtārtho ’smīti durmate / antardhāna - gatenājau yas tvayācaritas tadā, taskarācarito mārgo naiṣa vīraṇiṣevitaḥ/ yathā bāṇapathaṃ prāpya sthito ’haṃ tava rākṣasa, darṣayasvādya tat tejo vācā tvam kiṃ vikatthase/ evam ukto dhanur bhīmaṃ parāmṛṣya mahābalaḥ , sasarje niśitān bāṇān indrajit samijimjaya/ te niṣṛṣṭā mahāvegāḥ śarāḥ sarpaviṣopamāḥ, saṃprāpya lakṣmaṇaṃ petuḥ śvasanta iva pannagāḥ/ śarair atimahāvegair vegavān rāvaṇātmajāḥ, saumitriṃ indrajit yuddhe vivyādha śubhalakṣaṇam/ sa śarair atividhāṅgo rudhireṇa samukṣitaḥ, śuśubhe lakṣmaṇaḥ śrīmān vidhūma iva pāvakaḥ/ indrajit tv ātmanaḥ karma prasamīkṣyādhigamya ca, vinadya sumahānādam idaṃ vacanam abravīt/ patriṇaḥ śitadhārās te śarā matkārmukacyutāḥ, ādāsyante ’dya saumitre jīvitaṃ jīvitāntagāḥ/ adya gomāyusaṃghāś ca śyenasamghāś ca lakṣmaṇa, grḍhrāś ca nipatantu tvāṃ gatāsum nihataṃ mayā / kṣatrabandhuḥ sadānāryo rāmaḥ paramadurmatīḥ, bhaktaṃ bhrātaram adyaiva tvāṃ drakṣyati mayā hatam/ viśastakavacaṃ bhūmau vyapaviddhaśarāsanam, hṛtattamāṅgaṃ saumitre tvāṃ adya nihataṃ mayā / iti bruvāṇaṃ saṃrabdhaṃ paruṣaṃ rāvaṇātmajam, hetumadvākyaṃ atyartham lakṣmaṇaḥ pratyuvāca ha/ akṛtvā katthase karma kimartham iha rāk ṣasa, kuru tat karma yenāhaṃ śraddadhyāṃ tava katthanam/ anuktvā paruṣaṃ vākyaṃ kiṃ cid apy anavakṣipan, avikatthan vadhiṣyāmi tvāṃ paśya puruṣādana/ ity uktvā pañcanārācān ākarṇāpūritāṇi śarān, nicakhāna mahāvegāṃl lakṣmaṇo rākṣasorasi / sa śarair āhatas tena saroṣo rāvaṇātmajāḥ, suprayuktais tribhir bāṇaiḥ prativivyādha lakṣmaṇam/ sa babhūva mahābhīmo naraśakṣasasimhayoḥ, vimardas tumulo yuddhe parasparavadhaisiṇoḥ/ ubhau hi balasaṃpannāv ubhau vikramaśālinau, ubhāv api suvikrāntau sarvaśāstrāstrakovidau/ ubhau paramadurjeyāv atulyabalatejasau, yuyudhāte mahāvīrau grahāv iva nabho gatau/ balavṛtrāv iva hi tau yudhi vai duṣpradharṣaṇau, yuyudhāte mahātmānau tadā kesariṇāv iva/ bahūn avasṛjantau hi mārgaṇaughān avasthitau, naraśakṣasasimhau tau prahrṣṭāv a bhyayudhyatām/ saṃprahrṣṭau*

*nararākṣasottamaḥ; jayaiṣṇau mārṅaṇacāpadhārīṇau, parasparam tau pravavarṣatur bhṛṣam ; śaraughavarṣeṇa balāhakāv iva/*

*tataḥ śaram dāśarathīḥ saṁdhāyāmitrakarṣanaḥ, sasarja rākṣasendrāya kruddhaḥ sarpa iva śvasan/ tasya jyātalanirghoṣam sa śrutvā rāvaṇātmajāḥ, vivarṇavadano bhūtvā lakṣmaṇam samudaikṣata/ taṁ viṣaṇṇamukhaṁ dṛṣtvā rākṣasaṁ rāvaṇātmajam , saumitriṁ yuddhasaṁsaktam pratyuvāca vibhīṣaṇaḥ/ nimitṭāny anupaśyāmi yāny asmin rāvaṇātmaje, tvara tena mahābāho bhagna eṣa na saṁśayaḥ/ tataḥ saṁdhāya saumitriḥ śarān agniśikhopamān, mumoca niśitāms tasmai sarvān iva viṣolbaṇān/ śakrāśanisamasparśair lakṣmaṇenāhataḥ śaraiḥ, muhūrtam abhavan mūḍhaḥ sarvasaṁkṣubhitendriyaḥ/ upalabhya muhūrtena saṁjñān pratyāgatendriyaḥ, dadarśāvasthitam vīram vīro daśarathātmajam/ so 'bhicakrāma saumitriṁ roṣāt saṁraktalocanaḥ, abravīc cainam āsādy punaḥ sa paruṣam vacaḥ/ kiṁ na smarasi tad yuddhe prathame matparākramam, nibaddhas tvaṁ saha bhrātrā yadā yudhi viceṣṭase/ yuvā khalu mahāyuddhe śakrāśanisamaiḥ śaraiḥ, śāyinau prathamam bhūmau viṣaṁjñau sapuraḥsarau/ smṛtir vā nāsti te manye vyaktam vā yamasādanam, gantum icchasi yasmāt tvaṁ mām dharṣayitum icchasi/ yadi te prathame yuddhe na dṛṣṭo matparākramah , adya tvām darśayiṣyāmi tiṣṭhedānīm vyavasthitah/ ity uktvā saptabhir bāṇair abhivivyādha lakṣmaṇam, daśabhiś ca hanūmantam tīkṣṇadhārīḥ śarottamaiḥ/ tataḥ śaraśatenaiva suprayuktena vīryavān, krodhād dviguṇasaṁrabdho nirbibheda vibhīṣaṇam/ tad dṛṣṭvendrajitaḥ karma kṛtam rāmānujas tadā, acintayitvā prahasan naitat kiṁ cid iti bruvan/ mumoca sa śarān ghorān saṁgrhya narapuṅgavaḥ , abhūtavadaṇaḥ kruddho rāvaṇīm lakṣmaṇo yudhi/ naivam ranagataḥ sūrāḥ praharanti niśācara, laghavaś cālpavīryāś ca sukhā hīme śarās tava/ naivam sūrās tu yudhyante samare jayakāṅkṣiṇaḥ, ity evam taṁ bruvāṇas tu śaravarṣair avākīrat/ tasya bāṇais tu vidhvastam kavacam hemabhūṣitam, vyaśīryata rathopasthe tārājālam ivāmbarāt/ vidhūtavarmā nārācair babhūva sa kṛtavra ṇaḥ, indrajit samare sūrāḥ prarūḍha iva sānumān/ abhīkṣaṇam niśvasantau hi yudhyetām tumulam yudhi, śarasamkṛttasurvāṅgo sarvato rudhīroḁṣitau / astrāṇy astravidām śreṣṭhau darśayantau punaḥ punaḥ, śarān uccāvacākārān antarikṣe babandhatuḥ/ vyapetadoṣam asyantau laghucitraṁ ca suṣṭhu ca, ubhau tu tumulam ghoram cakratur nararākṣasau/ tayoḥ pṛthakpṛthag bhūmaḥ śuśruve talanisvanaḥ, sughorayor niṣṭanator gagane meghayor iva/ te gātrayor nīpatitā rukmapuṅkhāḥ śarā yudhi, asṛgdigdā viniṣpetur viviśur dharaṇītalam/ anyaiḥ sunīṣitaiḥ śastrair ākāṣe saṁjaghaṭṭire, babhañjuś cicchiduś cāpi tayor bānāḥ sahasraśaḥ/ sa babhūva raṇe ghoras tayor bāṇamayaś cayaḥ, agnibhyām iva dīptābhyām satre kuśamayaś cayaḥ/ tayoḥ kṛtavraṇau dehau śuśubhāte mahātmanoḥ , sapuṣpāv iva niṣpatrau vane śālmalikumśukau/ cakratus tumulam ghoram saṁnipātam muhur muhuḥ, indrajit lakṣmaṇaś caiva parasparajayaiṣṇau/ lakṣmaṇo rāvaṇīm yuddhe rāvaṇiś cāpi lakṣmaṇam, anyonyam tāv abhīghnantau na śramam pratyapadyatām/ bāṇajālaiḥ śarīrasthair avagāḍhais tarasvinau, śuśubhāte mahāvīrau virūḍhāv iva parvatau/ tayo rudhīrasiktāni saṁvṛtāni śarair bhṛṣam , babhrājuḥ sarvagātrāṇi jvalanta iva pāvakāḥ/ tayor atha mahān kālo vyatīyād yudhyamānayoḥ, na ca tau yuddhavaimukhyaṁ śramam vāpy upajagmatuḥ/ atha samarapariśramam nihantum; samaramukheṣv ajitasya lakṣmaṇasya, priyahitam upapādayan mahaujāḥ; samaram upetya vibhīṣaṇo 'vatasthe/*

As Indrajit felt rather ashamed by what all Vibhishana explained point by point as to why he left his father essentially highlighting Ravana's evil mentality of para dhana-para stree vyaamoha, he was speechless for a while, yet having recovered alerted rakshasaas and got readied himself to attack. He addressed vaanara veeraas and Lakshmana Vibhishanas too; he pronounced: ' Shatru sena! Now I am ready to display my true image of 'baana varsha', and 'shastra nipunata' of shula-shakti-rushti-tomaras and have arrived all of you for Yama loka yatra. Lakshmana! Do recall as to how I made you and Rama got fainted by naagastra, even as I had made a veera samhara of the title holder so called maha vaanara champions! Yet again both you and Rama were fainted off and Hanuman had to fetch herbal medicines to revive. Now, get ready for yama loka darshana'! Then Lakshmana replied: ' Nishaachara! Indeed you might have succeeded by your maaya yuddha in the past but your tricks should not surely be trusted once again as you seem to be in your own make believe hallucination right now as the 'taskaraacharita maana vidhaana' or of the evil way that robbers and bandits follow. Now pull up your courage to face to face



battle as now I am in the ‘vana varsha maarga’ right now. Yet the non stop forceful rains of arrows as released by Indrajit were like of fully poisoned cobras and hissed at the time hitting Lakshmana’s body Parts were wounded. Then Indrajit shouted at Lakshmana: ‘Sumitra kumara! These arrows are samples such as could destroy several groups of kites, owls and other various birds. But Kshatraadhama-parama durbuddhi Rama and anaarya Rama bhakta you are surely killed by me today. You would be able to see for your self as to how Rama would be killed by me’. As Indrajit bragged on and on, Lakshmana replied: ‘Cruel and evil minded Rakshasa! Put a stop to your blabberings and indiscreet chatters . Do it if you could and prove it in action as you seem to love your self praises.’ So saying, Lakshmana cracked five arrows in a sequel by drawing them right up to his ears and released them as the Rakshasa’s chest was hurt grievously as the latter was stumbled and tottered. Indrajit after a while sought to give it back and a ‘maha sangrama’ was initiated. Both were no doubt, veera paraakramis, bala sampannaas, vikrama shaalis, parama durjaya tejasvis. Just as nava grahas were released and pralaya kaala was initiated, and like Indra and Vritrasura were hitting each other, both Lakshmana and Indrajit were facing each other like two ferocious ‘simha dwandva’. *tataḥ śaraṁ dāśarathīḥ saṁdhāyāmitrakarśanaḥ, sasarja rākṣasendrāya kruddhaḥ sarpa iva śvasan/ tasya jyāṭalanirghoṣaṁ sa śrutvā rāvaṇātmajāḥ, vivarṇavadano bhūtvā lakṣmaṇaṁ samudaikṣata/ taṁ viṣaṇnamukhaṁ dṛṣṭvā rākṣasaṁ rāvaṇātmajam, saumitriṁ yuddhasaṁsaktam pratyuvāca vibhīṣaṇaḥ*/Then Dasharatha Nandana Lakshmana hissing like a ‘maha sarpa’ fixed numberless arrows in his mighty dhanush and released on Indrajit. As the ‘dhanus thankaara dhvani’ of Lakshmana was truly reverberating, Indrajit’s face was rather looking lost and stared at the face of Lakshmana. Then Vibhishana alerted Lakshmana and addressed him: *nimittāny anupaśyāmi yāny asmin rāvaṇātmaje, tvaya tena mahābāho bhagna eṣa na saṁśayaḥ/ tataḥ saṁdhāya saumitriḥ śarān agniśikhopamān, mumoca niśitāms tasmai sarvān iva viṣolbaṇān/ śakrāśanisamasparśair lakṣmaṇenāhataḥ śaraiḥ, muhūrtam abhavan mūḍhaḥ sarvasaṁkṣubhitendriyaḥ/* ‘Maha baaho Lakshmana! Right now Indrajit’s face cut appears rather stale and with lesser enthusiasm and this should be the opportune time to finish him off. Then Sumitrakumara like a ‘visha dhara sarpa’ smashed a Maha Vihvala Baana’. That arrow was like a ‘vajra ghaata’ hurt Indrajit and fell down swooned for a while but recovered soon enough. *upalabhya muhūrtena saṁjñāṁ pratyāgatendriyaḥ, dadarśāvasthitam vīraṁ vīro daśarathātmajam/ so ’bhicakrāma saumitriṁ roṣāt saṁraktalocanaḥ, abravīc cainam āsādyā punaḥ sa paruṣaṁ vacaḥ/ kiṁ na smarasi tad yuddhe prathame matparākramam, nibaddhas tvaṁ saha bhrātrā yadā yudhi viceṣṭase/* As Indrajit stood up firm again, he addressed Lakshmana: ‘Sumitra Kumara! You are seeking to display your parakrama now, but what happened when both you and Rama were tied together with senselessness for days and nights! Now are you planning a permanent residence in yamaloka!’ So asserting the Rakshasa released seven potent arrows and hurt Lakshmana and simultaneously attacked on Hanuman nearby. Then Lakshmana smiled and said ‘this is nothing’. Then Lakshmana addressed Indrajit: ‘Nishaachara! You are not attacking on the ‘rana bhumi’ like a shura veera. Your baana prahas are rather weak and listless. These are mild and casual. Having stated thus, Lakshmana released fierce ‘baana parampara’ when Indrajit’s kavacha gave way as though the sparkling nakshatra mandali fell down to earth as the Rakshasa’s blood from his chest dripped down. In turn, the Rakshasa released thousand arrows like a gushing stream and Lakshmana too was hurt with wounds. Then followed both the Veeras continued reciting astra mantras and releasing mutual ups and downs for very long time yet never tired as both were vying together for victory. *vyapetadoṣam asyantaḥ laghucitraṁ ca suṣṭhu ca, ubhau tu tumulaṁ ghoram cakratur nara-rākṣasau/ tayoḥ pṛthakpṛthag bhīmaḥ śūśruve talanisvanaḥ, sughorayor niṣṭanator gagane meghayor iva/ te gātrayor nipatitā rukmapuṅkhāḥ śarā yudhi, asṛgdigdā vinīṣṭetur vivīṣur dharaṇītaḥ/* The manushya- rakshasa duo were mutually attacking

with dexterity, long standing experience and valour with faultless precision and tirelessness. As they release the arrows, each time there were ear piercing dhvani-pratidhwanis as the shrota chakshsha vaanara-rakshasaas were getting flustered and unnerved. As both the ranottama veeraas were attacking each other each time, the white and blue combine of the clouds on the high sky were looking wavery. As the golden coloured arrow flashes of mutual ‘baana pravaahhas’ were often compared to be resulting in ‘rakta pravaahaas’. *sa babhūva raṇe ghoras taylor bāṇamayaś cayaḥ, agnibhyām iva dīptābhyām satre kuśamayaś cayaḥ*/ Thus was the bhayankara yuddha as the mutual baana pravaahaas were resulting in jwaalaas of garhapathya aahananeeyaadi panchaagnis.

#### [Vishleshana on Panchaagnis:

The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, Hiranya krita, Shikhee, Vaishwanara, Vibhavasus and so on; Sapta Jihvaas or tongues of Agni are stated to be Hiranya, Kanaka, Rakta, Arakta, Suprabha, Bahurupa, Sattee; another version is Vishwa murti, Sphalini, Dhumavarna, Manojava, Lohitasya, Karaalasya and Kaali; the Agni Swarupas for performing offerings are as follows viz. for Nitya Karma the type of Agni is called Prabha-Pushpa homa / Bahurupa-Anna and Kheera homa / Krishna Agni- Ikshu homa/ Paraaga-Padm homa/ Suvarna or Lohita-Bilwa homa /Shweta-Tila homa/ Dhumni-Kaashtha or wooden pieces of various trees / Karaalika-Pitru homa/Lohitasya and Deva homa /Manojava; (Narada-Markandeya-Bhavishya Puranas)

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of inner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraardhe, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah*/ (Both the Self and the Supreme are stated to be encased in the secret cavity of one’s own heart as the two shades of illumination: one who enjoys of good ‘Karma’ or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from ‘Sukruta’ or works of virtue and the others who do not; these are the ‘chhatraiah yaanti’ or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadth of the Universe; that is ‘Parame paraardhe’ or the Uniqueness Beyond!)]

#### Further stanzas continued:

*tayoḥ kṛtavṛṇau dehau śuśubhāte mahātmanoḥ , sapuṣpāv iva niṣpatrau vane śālmalikumśukau/ cakratus tumulaṁ ghoram saṁnipātaṁ muhur muhuḥ, indrajit lakṣmaṇaś caiva parasparajayaishṇau/ lakṣmaṇo rāvaṇim yuddhe rāvaṇiś cāpi lakṣmaṇam, anyonyam tāv abhignantau na śramam pratyapadyatām*/ Thus both Indrajit and Lakshmana veeras were attacking -re-attacking continuously yet tirelessly with ‘kshata-vikshita shareeraas’ were resembling a palaasha vriksha with fallen leaves but full of blisterlike red flower bodies mutually. They both were engaged with hit-rehit and hit again and again bhayankara maha yuddha yet never showing any sign of being tired yet with the decisiveness of one-upmanship. *atha samarapariśramam nihantuṁ; samaramukheṣv ajitasya lakṣmaṇasya, priyahitam upapādayan mahaujāḥ; samaram upetya vibhīṣaṇo ’vatasthe*/ As Indrajit-Lakshmana battle of mutual determination was still inconclusive, Vibhishana appeared in front of the maha yoddhas and stood firm.

## Sarga Eighty Nine

Vibhishana boosted Vaanara Veeras morale listing the Rakshasas smashed up already and inspired them to fight further as Lakshmana-Indrajit battle followed while the latter's chariot etc was shattered

*Yudhyamānau tu tau dr̥ṣṭvā prasaktau nararākṣasau, śūraḥ sa rāvaṇabhrātā tasthau saṁgrāmamūrdhani/  
tato visphārayām āsa mahad dhanur avasthitaḥ, utsasarja ca tīkṣṇāgrān rākṣaseṣu mahāśarān/ te śarāḥ  
śikhisaṁkāsā nipatantaḥ samāhitāḥ, rākṣasān dārayām āsur vajrā iva mahāgirīn/ vibhīṣaṇasyānucarās te  
'pi sūlāsipaṭṭasaiḥ, ciccheduḥ samare vīrān rākṣasān rākṣasottamāḥ/ rākṣasais taiḥ parivṛtaḥ sa tadā tu  
vibhīṣaṇaḥ, babhau madhye prahr̥ṣṭānām k alabhānām iva dvīpaḥ/ tataḥ saṁcodayāno vai harīn  
rakṣoraṇapriyān, uvāca vacanaṁ kālē kālajño rakṣasām varah/ eko 'yaṁ rākṣasendrasya parāyaṇam iva  
sthiṭaḥ, etac cheṣaṁ balam tasya kim tiṣṭhata harīśvarāḥ/ asmin vinihate pāpe rākṣase raṇamūrdhani,  
rāvaṇaṁ varjayitvā tu śeṣam asya balam hatam/ prahasto nihato vīro nikumbhaś ca mahābalaḥ,  
kumbhakarnaś ca kumbhaś ca dhūmrākṣaś ca niśācaraḥ/ akampaṇaḥ supārśvaś ca cakramālī ca  
rākṣasaḥ, kampanaḥ sattvavantaś ca devāntakanarāntakau/ etān nihatyātibalān bahūn rākṣasasattamān,  
bāhubhyām sāgaram tūrtvā laṅghyatām goṣpadaṁ laghu/ etāvad iha śeṣam vo jetavyam iha vānarāḥ,  
hatāḥ sarve samāgamya rākṣasā baladarpitāḥ/ ayuktaṁ nidhanaṁ kartuṁ putrasya janitur mama,  
ghṛṇām apāsya rāmārthe nihanyām bhrātūr ātmajam / hantukāmsya me bāṣpaṁ cakṣuś caiva  
nirudhyate, tad evaiṣa mahābāhur lakṣmaṇaḥ śamayīṣyati, vānarā ghnantuṁ saṁbhūya bhṛtyān asya  
saṁīpagān/ iti tenātiyaśasā rākṣasenābhicoditāḥ, vānarendrā jahṛṣire lāṅgalāni ca vivyadhuḥ / tatas te  
kapiśārdūlāḥ kṣveḍantaś ca muhur muhuḥ, mumucur vividhān nādān meghān dr̥ṣṭveva barhiṇaḥ /  
jāmbavān api taiḥ sarvaiḥ svayūthair abhisamvṛtaḥ, āśmabhis tāḍayām āsa nakhair dantaiś ca rākṣasān/  
nighnantam rākṣādhipatiṁ rākṣasās te mahābalāḥ , parivavrur bhayaṁ tyaktvā tam anekavidhāyudhāḥ,  
śaraiḥ paraśubhis tīkṣṇaiḥ paṭṭasair yaṣṭitomaraiḥ, jāmbavantaṁ mṛdhe jaghnur nighnantam rākṣasīm  
camūm/ sa saṁprahāras tumulaḥ saṁjajñe kapirākṣasām, devāsurāṇām kruddhānām yathā bhīmo  
mahāsvanaḥ/ hanūmān api saṁkruddhaḥ sālam utpātya parvatāt, rakṣasām kadanam cakre samāsāḍya  
sahasraśaḥ/ sa dattvā tumulaṁ yuddham piṭṛvyasyendrajid yudhi , lakṣmaṇaṁ paravīraghnaṁ punar  
evābhyadhāvata/ tau prayuddhau tadā vīrau mṛdhe lakṣmaṇarākṣasau , śaraughān abhivarṣantau  
jaghnavat tau parasparam/ abhīkṣṇam antardadhatuḥ śarajālair mahābalau, candrādityāv ivoṣṇānte  
yathā meghais tarasvinau/ na hy ādānaṁ na saṁdhānaṁ dhanuṣo vā parigrahaḥ, na vipramokṣo  
bāṇānām na vikarṣo na vighrahaḥ/ na muṣṭipratisaṁdhānaṁ na lakṣyapratipādanam, adṛśyata tayos tatra  
yudhyatoḥ pāṇilāghavāt/ cāpavegapramuktaiś ca bāṇajālaiḥ samantataḥ, antarikṣe 'bhisaṁchanne na  
rūpāni cakāśire, tamasā pihitaṁ sarvam āśīd bhīmatarāṁ mahat/ na tadānīm vavau vāyur na jajvāla ca  
pāvakaḥ, svastyas tu lokebhya iti jajalpaś ca maharṣayaḥ, saṁpetuś cātra saṁprāptā gandharvāḥ saha  
cāraṇaiḥ/ atha rākṣasasiṁhasya kṣṣṇān kanakabhūṣaṇān , śaraiś caturbhiḥ saumitrir vivyādha caturo  
hayān/ tato 'pareṇa bhallena sūtasya vicariṣyataḥ, lāghavād rāghavaḥ śrīmāñ śiraḥ kāyād apāharat/  
nihataṁ sārathiṁ dr̥ṣṭvā samare rāvaṇātmajaḥ, prajahau samaroddharṣaṁ viṣaṇṇaḥ sa babhūva ha/  
viṣaṇṇavadanaṁ dr̥ṣṭvā rākṣasām hariyūthapāḥ , tataḥ paramasaṁhr̥ṣṭo lakṣmaṇaṁ cābhyapūjayan /  
tataḥ pramāthī śarabho rabhaso gandhamādanaḥ, amṛṣyamāñś catvāraś cakrur vegam harīśva rāḥ/ te  
cāsya hayamukhyeṣu tūrṇam utpatya vānarāḥ, caturṣu sumahāvīryā nipetur bhīmavikramāḥ/ teṣāṁ  
adhiṣṭhitānām tair vānaraiḥ parvatopomaiḥ, mukhebhyo rudhiraṁ vyaktaṁ hayānām samavartata/ te  
nihatyā hayāms tasya pramathya ca mahāratham, punar utpatya vegena tasthur lakṣmaṇapārśvataḥ/ sa  
hatāśvād avaplutya rathān mathitasāratheḥ, śaravarṣeṇa saumitrim abhyadhāvata rāvaṇiḥ/ tato  
mahendrapratimāṁ sa lakṣmaṇaḥ; padātinam tam niśitaiḥ śarottamaiḥ, syjantam ādau niśitāñ  
śarottamān; bhr̥ṣaṁ tadā bāṇagaṇair nyavārayat/*

As Indrajit and Lakshmanas were engaged in an never ending warfare like two mad and enraged elephant kings , Vibhishana with his massive dhanush appeared on the scene and initiated arrow rains on the rakshasa opponents. Vibhishana's four followers too entered the attack. Then he addressed vanara veeraas and assereted : 'You may leave Indrajit for me and do concentrate on the rakshasa opponents. You are aware that gigantic rakshasaas like Prahasta, Nikumbha, Kumbhakarna, Kumbha Nishachara,

Dhumraaksa were all killed. Jambumali, Mahamaali, Teekshna vega, Ashaniprabha, Suptajhna, Yagjnakopa, Vajradamshttra, Samhlaadi, Vikara, Arighna, Tapan, Manda, Praghosa, Prajangha, Jangha, Agniketu, Rashmikutu, Vidhujjihva, Dvijihva, Suryashatru, Akampanba, Supaarshva, Nishachara Chakramaali, Kampana and the maha rakshasa veeraas Devantaka and Narantaka were all killed by vaanara yoddhas like you. Now rather insignificant rakshasaas are here and there and therefore you may quickly pull them down too to dust. Now, Ravana Putra is here but worry not, as I am his father's brother and for the sake of Ramachandra I am prepared to perform 'tilanjali' for the nephew. My attempt to kill the nephew needs to suppress my tears, and Vera Lakshmana would take care of that duraachari any way. Vaanara Veeras, now my appeal to you would be to straighten your tails and devastate the remnant rakshasaas too to make a clean slate as it were. Then the vaanara bhalluka soldiers got readied with boulders and nakha dantas started attacking the already demoralised rakshasas who too however taken to astra shastraayudhas especially the pattishas, parighas, dandaas and tomaras. So far Hanuman was hitherto carrying Lakshmana on his shoulders but now having got him down, joined the Vanara sena resorted to rakshasa samhara with rage and vengeance. In course of time, Indrajit by his chariot confronted Lakshmana as both resumed electrified 'baana varsha' mutually. *tau prayuddhau tadā vīrau mṛdhe lakṣmaṇarākṣasau, śaraughān abhivarṣantau jaghnatus tau parasparam/ abhikṣṇam antardadhatuḥ śarajālair mahābalau, candrādityāv ivoṣṇānte yathā meghais tarasvinau/ na hy ādānam na saṁdhānam dhanuṣo vā parigrahaḥ, na vipramokṣo bāṇānām na vikarṣo na vigrahaḥ/ na muṣṭipratisaṁdhānam na lakṣyapratipādanam, adṛśyata tayos tatra yudhyatoḥ pāṇilāghavāt* / Lakshmana and Indrajit had then speeded up hitting at each other and both were getting hit on their body parts bruising them mutually. Both were getting severe with velocity as though a fisherman would spread fast his net wide to catch the prized fish, and like a monsoon time Surya Chandras are covered by black clouds. Their rapid movements of both the mighty hands and their tight grips of pulling up arrows from their bows, fixing them into the grooves by their mighty hands and fingers, holding them in their grips, drawing the arrows right up to their ears, divisioning the arrows for release, aiming them at the targets with precision and accuracy, and the speed and might in releasing them in rapid flows are of scientific art of outstanding ability and courage which are neither imagined, let alone even visible. *cāpavegapramuktais ca bāṇajālaih samantataḥ, antarikṣe 'bhisamchanne na rūpāṇi cakāśire, tamasā pihitam sarvam āsīd bhīmatarām mahat/ na tadānīm vavau vāyur na jajvāla ca pāvakaḥ, svastyas tu lokebhya iti jajalpaś ca maharṣayaḥ, sampetuś cātra samprāptā gandharvāḥ saha cāraṇaiḥ/ atha rākṣasasimhasya kṛṣṇān kanakabhūṣaṇān, śaraiś caturbhiḥ saumitir vivyādha caturo hayān/* As the baana varsha would get released with speed and acceleration the 'lakshaya vedhana' or the penetration on to the target would get totally invisible and imperceptible. At that time, the sky was filled up with the 'baana praavaahaas' and frightening darkness was noticed all over. That was also the Sunset time and 'maamsa bhashi bhayankara jantu akrodanaas' added to the mystification when 'vaayu chalana and agni prajjvalana' appeared to have been disabled. That was the time when Lakshmana released four piercing arrows which instantly hit and shattered the horses of Indrajit's chariot. *tato 'pareṇa bhallena sūtasya vicariṣyataḥ, lāghavād rāghavaḥ śrīmāñ śiraḥ kāyād apāharat/ nihataṁ sāratham dṛṣṭvā samare rāvaṇātmajaḥ, prajahau samaroddharṣaṁ viṣaṇṇaḥ sa babhūva ha/ viṣaṇṇavadanam dṛṣṭvā rākṣasaṁ hariyūthapāḥ, tataḥ paramasaṁhṛṣṭo lakṣmaṇam cābhyapūjayan/* Then Lakshmana quickly released one more well winged and piercing 'vajra samaana baana' which hit the charioteer's head. Then Indrajit got disillusioned and his face was darkened sans that massive enthusiasm and gusto that he displayed that far. All the same, Mandodari Kumara Indrajit kept the horses controlled and pitched his arrows, as the onlookers were highly appreciative of his steadfastness. Yet Indrajit's determination was merely a passive show while Vaanara Veeraas had openly praised Lakshmana's grit. *tataḥ pramāthī śarabho rabhaso gandhamādanaḥ, amṛṣyamānāś catvāraś cakrur vegam hariṣvarāḥ / te cāsya hayamukhyeṣu tūrṇam utpatya vānarāḥ, caturṣu sumahāvīryā nipetur bhīmavikramāḥ/* Then four vaanara veeras viz. Pramaathi, Sharabha, Rabhasa and Gandhamaadana jumped up on the horses while the Parvataakaara Vaanaras crushed the horses as those were crashed, destroyed the chariot to pieces and returned to Lakshmana. *sa hatāśvād avaplutya rathān mathitasāratheḥ, śaravarṣeṇa saumitrim abhyadhāvata rāvaṇiḥ/ tato mahendra pratimamāḥ sa lakṣmaṇaḥ; padātinam tam niṣitaiḥ śarottamaiḥ, sṛjantam ādau niṣitāñ śarottamān ;*



*bhṛśam tadā bānagaṇair nyavārayat* / Meanwhile, Lakshmana Kumara of the caliber of Indra Deva walked near Indrajit who was utterly disillusioned, with neither sarathi nor the horses, was badly hurt by Lakshmana's 'baana prahaaraas'.

## Sarga Ninety

The sequel of Lakshmana -Indrajit maha samgrama concluded with the domination of Lakshmana as the entirety of the celestial world felt relieved with the vindication of dharma and nyaaya

*sa hatāśvo mahātejā bhūmau tiṣṭhan niśācaraḥ, indrajit paramakruddhaḥ saṁprajajvāla tejasā/ tau dhanvinau jighāmsantāv anyonyam iṣubhir bhṛśam , vijayenābhiniṣkrāntau vane gajavṛṣāv iva / nibarhayantaś cānyonyam te rākṣasavanaukasah, bhartāraṁ na jahur yuddhe saṁpatantastatas tataḥ/ sa lakṣmaṇam samuddiśya param lāghavam āsthitaḥ, vavarṣa śaravarṣāṇi varṣāṇīva puramdarah/ muktam indrajitā tat tu śaravarṣam arimdamah, avārayad asaṁbhrānto lakṣmaṇaḥ sudurāsadam/ abhedyakacanam matvā lakṣmaṇam rāvaṇātmajah, lalāṭe lakṣmaṇam bāṇaiḥ supuṅkhais tribhir indrajit, avidhyat paramakruddhaḥ śīghram astram pradarśayan/ taiḥ pṛṣatkair lalāṭasthaiḥ śuśubhe raghunandanah, raṇāgre samaraślāghī triśṅga iva parvataḥ / sa tathāpy ardito bāṇai rākṣasena mahāmṛdhe, tam āśu prativivādhā lakṣmaṇaḥ panabhiḥ śaraiḥ/ lakṣmaṇendrajitau vīrau mahābalaśarāsanau, anyonyam jaghnatur bāṇair viśikhair bhīmavikramau/ tau parasparam abhyetya sarvagātreṣu dhanvinau, ghorair vivyadhatur bāṇaiḥ kṛtabhāvāv ubhau jaye/ tasmai dṛḍhatarām kruddho hatāśvāya vibhīṣaṇaḥ, vajrasparśasamān pañca sasarjorasi mārṇaṇ/ te tasya kāyam nirbhidyā rukmapuṅkhā nimittagāḥ, babhūvur lohitaḍigdhā raktā iva mahoragāḥ/ sa pitṛvyasya saṁkruddha indrajic charam ādade, uttamam rakṣasām madhye yamadattam mahābalaḥ/ tam samikṣya mahātejā maheṣum tena saṁhitam, lakṣmaṇo 'py ādade bāṇam anyam bhīmaparākramah/ kubereṇa svayam svapne yad dattam amitātmanā, durjayaṁ durviśahyam ca sendrair api surāsuraiḥ/ tābhyām tau dhanuṣi śreṣṭhe saṁhitau sāyakottamau, vikṛṣyamāṇau vīrābhyām bhṛśam jajvalatuḥ śrīyā / tau bhāsayantāv ākāśam dhanurbhyām viśikhau cyutau, mukhena mukham āhatya saṁnipetatur ojasā/ tau mahāgrahasamkāśāv anyonyam saṁnipatyā ca, saṁgrāme śatadhā yātau medinyām vinipetatuḥ/ śarau pratihatau dṛṣṭvā tāv ubhau raṇamūrdhani, vr̥ḍito jātarōṣau ca lakṣmaṇendrajitāv ubhau/ susamrabdhas tu saumitir astram vāruṇam ādade, raudram mahedrajid yuddhe vyaśjad yudhi viṣṭhitaḥ / tayoh sutumulam yuddham saṁbabhūvādbhutopamam, gaganasthāni bhūtāni lakṣmaṇam paryavārayan/ bhairavābhirute bhīme yuddhe vānararākṣasām, bhūtair bahubhir ākāśam vismitair āvṛtam babhau / ṛṣayah pitaro devā gandharvā garuḇoragāḥ, śatakratuṁ puraskṛtya rarakṣur lakṣmaṇam raṇe/ athānyam mārṇaśreṣṭham saṁdadhe rāvaṇānujaḥ, hutāśanasamasparśam rāvaṇātmajadāruṇam/ supatram anuvṛttāṅgam suparvāṇam saṁsthitam , suvarṇavikṛtam vīraḥ śarīrāntakaram śaram / durāvāram durviśaham rākṣasānām bhayāvaham, āśṭviṣaṇaprakhyam devasaṁghaiḥ samarcitam/ yena śakro mahātejā dānavān ajayat prabhuh, purā devāsure yuddhe vīryavān harivāhanaḥ/ tad aindram astram saumitriḥ saṁyugeṣv aparājitam, śaraśreṣṭham dhanuḥ śreṣṭhe naraśreṣṭho 'bhisamdadhe/ saṁdhāyāmitradalanam vicakarṣa śarāsanam, sajam āyama durdharśaḥ kālo lokakṣaye yathā/ saṁdhāya dhanuṣi śreṣṭhe vikarṣann idam abravīt, lakṣmīvāṁl lakṣmaṇo vākyam arthasādhakam ātmanaḥ/ dharmātmā satyasamdhāś ca rāmo dāśarathir yadi, pauruṣe cāpratidvandvas tad enam jahi rāvaṇim/ ity uktvā bāṇam ākarṇam vikṛṣya tam ajihmagam ,, lakṣmaṇaḥ samare vīraḥ sasarjendrajitam prati, aindrāstreṇa samāyujya lakṣmaṇaḥ paravīrahā/ tac chirah saśiras trāṇam śrīmaj jvalitakuṇḍalam, pramathyendrajitaḥ kāyāt papāta dharaṇītale/ tad rākṣasatanūjasya chinṇaskandham śiro mahat, tapanīyanibham bhūmau dadṛṣe rudhirokṣitam / hatas tu nipapātāśu dharaṇyām rāvaṇātmajah, kavacī saśirastrāṇo vidhvastaḥ saśarāsaṇaḥ/ cukruṣus te tataḥ sarve vānarāḥ savibhīṣaṇāḥ, hṛṣyanto nihate tasmin devā vṛtravadhe yathā / athāntarikṣe bhūtānām ṛṣṇām ca mahātmanām , abhijajñe ca saṁnādo gandharvāpsarasām api/ patitam samabhiññāya rākṣasā sā mahācamūḥ, vadhyamānā diśo bheje haribhir jitaśībhiḥ/ vanarair vadhyamānās te śastrāṇy utsṛjya rākṣasāḥ , laṅkāṁ abhimukhāḥ sarve naṣṭasaṁjñāḥ pradhāvitāḥ/ dudruvur bahudhā bhītā rākṣasāḥ śataśo diśaḥ, tyaktvā praharaṇān sarve paṭṭasāsiparaśvadhān/ ke cil laṅkāṁ paritrastāḥ praviṣṭā vānarārditāḥ, samudre patitāḥ ke cit ke cit*

*parvatam āśritāḥ/ hatam indrajitam dṛṣṭvā śayānam samarakṣitau , rākṣasānām sahasreṣu na kaś cit  
 pratyadrśyata/ yathāstaṁ gata āditye nāvatiṣṭhanti raśmayaḥ, tathā tasmin nipatite rākṣasās te gatā  
 diśaḥ/ śāntarakṣmir ivādityo nirvāṇa iva pāvakaḥ, sa babhūva mahātejā vyapāsta gatajīvitaḥ/  
 praśāntapīḍā bahulo vinaṣṭārīḥ praharṣavān, babhūva lokaḥ patite rākṣasendrasute tadā/ harṣam ca  
 śakro bhagavān saha sarvaiḥ surarṣabhaiḥ, jagāma nihate tasmin rākṣase pāpakarmaṇi/ śuddhā āpo  
 nabhaś caiva jahṛṣur daityadānavāḥ, ājagmuḥ patite tasmin sarvalokabhayāvahe/ ūcuś ca sahitāḥ sarve  
 devagandharvadānavāḥ, vijvarāḥ śāntakaluṣā brāhmaṇā vicarantv iti/ tato 'bhyanandan saṁhṛṣṭāḥ  
 samare hariyūthapāḥ, tam apratibalaṁ dṛṣṭvā hataṁ nairṛtapuṁgavam / vibhīṣaṇo hanūmānś ca  
 jāmbavānś carṣayūthapaḥ, vijayenābhinandantas tuṣṭuvuś cāpi lakṣmaṇam/ kṣveḍantaś ca nadantaś ca  
 garjantaś ca plavaṁgamāḥ, labdhalakṣā raghusutaṁ parivāryopatasthire/ lāṅgūlāni pravidhyantaḥ  
 sphoṭayantaś ca vānarāḥ, lakṣmaṇo jayatīty evaṁ vākyam vyaśrāvayaṁs tadā/ anyonyam ca samāśliṣya  
 kapaḃyo hṛṣṭamānasāḥ , cakrur uccāvacaguṇā rāghavāśrayajāḥ kathāḥ/ tad asukaram athābhivikṣya  
 hṛṣṭāḥ; priyasuhṛdo yudhi lakṣmaṇasya karma , paramam upalabhan manaḥpraharṣam; vinihatam  
 indraripuṁ niśamya devāḥ/*

Neither with the chariot, nor the chrioteer and not even the horses, Indrajit was fuming furiously and got readied to attack Lakshmana with 'vijaya kaanksha'. They attacked again as both kept on inflicting mutual injuries. Then Indrajit addressed Rakashaas stating that he would like to withdraw from the battle as there was darkness already and would not be able to see properly but would most certainly attack again, yet rakshasa veeraas should continue the battle all the same. Having thus excused himself returned to Lankapuri. But having gone back, the fraud Indrajit returned back soon enough having alighted in a fresh chariot, charioteer and set of robust horses. On noticing the return of Indrajit, Lakshmana-Vibhishana and the vaanara shreshthas were amazed and shocked at the return of the trickster Indrajit soon enough. Then even while entering the battle field, the Rakshasa commenced his 'baana varsha' killing vaanara sena as they all sought 'sharan' from Lakshmana. Raghu kula nandana Lakshmana then initiated his baana maha varsha fearlessly and decisiveness. He then started three each of arrows each time and lashed numberless rakshasas down to dust never to face again as either were dead or ran away. The same kind of three each of arrow lashings was accorded to Ravana Kumara too who was wounded gruesomely. But, having soon recovered, Lakshmana lashed at the head of the charioteer of Indrajit blown up yet the horses were so trained that they were least disturbed. The insistent Lakshmana kept on teasing the horses with further arrows and on learning of Lakshmana's intention, Indrajit released ten 'vajra tulya' arrows at Lakshmana which hit on Lakshmana's chest kavacha little realising that it was abhedya or indestructible. On recalling this, Indrajit released three 'mantrika baanaas' on Lakshmana's forehead yet like having more or less having escaped their major impact, yet realising that the Rakshasa was seeking to keep tormenting first on his kavacha and now on his forehead, had atonce set his dhanush in perfect position and angle, let off five arrows which impaired the Rakshasaas 'mukha mandala'. Thus both Lakshmana and Indrajit kept on releasing their respective 'baana parampara' hurting and damaging each other's body parts, yet with their mental resolve and fortitude mutually. *tau parasparam abhyetya sarvagātreṣu dhanvinau, ghorair vivyadhatur bāṇaiḥ kṛtabhāvāv ubhau jayē/ tasmai dṛḍhataram kruddho hatāśvāya vibhīṣaṇaḥ, vajrasparśasamān pañca sasarjorasi mārgaṇān/ te tasya kāyam nirbhidyā rukmapuṁkhā nimittagāḥ, babhūvur lohitādigdhā raktā iva mahoragāḥ/* Thus as both Lakshmana and Indrajit were battling like two 'maha palaasha vrikshas' causing mutual 'anga bhangas' with 'bhayankara baana prahaaraas', the Ravana Kumara released three 'baana prahaaraas' on Vibhishana standing beside Lakshmana and one each to select Vaanara Yuthapatis beside Lakshmana. The enraged Vibhishana lifted his 'maha gada' and killed the four horses still alive despite the erstwhile charioteer's death my Lakshmana. As both the horses too were smashed down, the immobile Indrajit jumped off and made a daring attack on Vibhishana with his shaki aayudha but smartly enough the latter who was carrying his dhanush baanaas and released five arrows in a row in Indrajit's broad chest as flows of blood emerged. *sa pitṛvyasya saṁkruddha indrajic charam ādade, uttamaṁ rakṣasām madhye yamadattam mahābalaḥ/ tam samīkṣya mahātejā maheṣuṁ tena saṁhitam, lakṣmaṇo 'py ādade bāṇam anyam bhīmaparākramaḥ/*

*kubereṇa svayam swapne yad dattam amitātmanā, durjayam durviśahyam ca sendrair api surāsuraih/ tābhyām tau dhanuṣi śreṣṭhe saṁhitau sāyakottamau, vikṛṣyamāṇau vīrābhyām bhṛṣam jajvalatuḥ śriyā/* On realising that his uncle got annoyed and got worked up in his ‘shakti prahara’, Indrajit picked up like Yama Raja and pulled out an irretrievable arrow while imultaneously Lakshmana too fixed up another arrow which Digdevata Kubera himself blessed in a swapna to him as that specific baana was given by Kubera to Indra at a time of devaasura yuddha. Thus both Indrajit and Lakshmana chose their respective arrows of proven distinction as were released emitted agni jwaalas .*tau bhāsayantāv ākāśam dhanurbhyām viśikhau cyutau, mukhena mukham āhatya saṁnipetatur ojasā/ tau mahāgrahasamkāśāv anyonyam saṁnipatyā ca, saṁgrāme śatadhā yātau medinyām vinipetatuḥ/ śarau pratihatau dṛṣṭvā tāv ubhau raṇamūrdhani, vrīḍito jātaroṣau ca lakṣmaṇendrajitāv ubhau/ susaṁrabdhas tu saumitir astraṁ vāruṇam ādade, raudraṁ mahendrajid yuddhe vyaśjad yudhi viṣṭhitaḥ* / As both the Veearas of Lakshmana and Indrajit shot off their respective ‘mahastras’ there were flames of packed energy as the sky was extraordinarily luminous and their mutual interaction emitted repeated blasts as if two planets of the ‘navagraha shaktis’ were at logger heads thus releasing heavy smoke with all around suffocations on the battle ground. Eventually Sumitranandana Lakshmana was infuriated and fixed up ‘Vaarunastra’ and simultaneously Indrajit the ‘Roudrastra’ as both got pacified each other. *tayoḥ sutumulaṁ yuddhaṁ sambabhūvādbhutopamam, gaganasthāni bhūtāni lakṣmaṇam paryavārayan/ bhairavābhirute bhīme yuddhe vānararākṣasām, bhūtair bahubhir ākāśam vismitair āvṛtam babhau* / *ṛṣayaḥ pitaro devā gandharvā garuṇoragāḥ, śatakratuḥ puraskṛtya rarakṣur lakṣmaṇam raṇe/ athānyam mārgaśreṣṭham saṁdadhe rāvaṇānujaḥ, hutāśanasamasparśam rāvaṇātmajadāruṇam/* Such was the ‘romaanchaka yuddha’ while all the sky borne celestial beings appeared to have got collected around Lakshmana for protection. At the same time, there were bhairava garjanas of both Vaanaras and Rakshasaas as the sky borne ‘praanis’ were staring amazed with awe and delight. Rishi- Pitra-Deva-Gandharva-Garuda-Naaga --- and Indra had all assembled to protect and Lakshmana at the yuddha bhumi with their respective energiees. There after, Lakshmana fixed another arrow on the dhanush which had the energy of ‘Ravanakumara videerna’. *supatram anuvṛttāṅgam suparvāṇam saṁsthi tam, suvarṇavikṛtam vīraḥ śarīrāntakaram śaram/ durāvaram durviśaham rākṣasānām bhayāvaham, āśviṣaviṣaprakhyam devasaṁghaiḥ samarcitam/ yena śakro mahātejā dānavān ajayat prabhuḥ, purā devāsura yuddhe vīryavān harivāhanah/ tad aindram astraṁ saumitriḥ saṁyugeṣv aparājitam, śaraśreṣṭham dhanuḥ śreṣṭhe naraśreṣṭho ’bhisamdadhe/ saṁdhāyāmitradalanam vicakarṣa śarāsanam, saḥyam āyamyā durdharśaḥ kālo lokakṣaye yathā/ saṁdhāya dhanuṣi śreṣṭhe vikarṣann idam abravīt, lakṣmīvāṁ lakṣmaṇo vākyam arthasādhakam ātmanah/ dharmātmā satyasamdhāś ca rāmo dāśarathir yadi, pauraḥ cāpratidvandvas tad enaṁ jahi rāvaṇim/* That outstanding ‘mantra suvarṇa baana’ was well rounded and excellently shaped, sturdy and potent with the capability of mincing body parts of the opponent, like the ‘vishadhara naaga raja’ which is always venerated by Deva Samuhaas. That historic ‘maha baana’ was once in the remote past utilised by the shakti shaali-maha tejasvi Mahendra to uproot the ‘vishala daanava veera maha samuha’. That historic arrow was named ‘Aindrastra’ which never before failed to yield the desired fruit of success of everlasting glory. While fixing the Aindrastra, Lakshmana declared: ‘ If only in the Trilokas there is a Maha Purusha of dharmatma, satya pratigjna, purushardha samaana drishtidhara, Shri Rama’s stature, then I assert that this ‘Aindrastra’ should pierce to death of this Ravana Putra. *ity uktvā bāṇam ākarṇam vikṛṣya ta m ajihmagam,, lakṣmaṇaḥ samare vīraḥ sasarpendrajitam prati, aindrāstreṇa samāyujya lakṣmaṇaḥ paravīrahā/ tac chiraḥ saśiras trāṇam śrīmaj jvalitakuṇḍalam, pramathyendrajitaḥ kāyāt papāta dharaṇītale/ tad rākṣasatanūjasya chinnaskandham śiro mahat, tapanīyanibham bhūmau dadṛṣe rudhirokṣitam* /As Lakshmana took the oath on the ‘rana bhumi’, Lakshmana straightened the ‘Aindravaastra’ and having stretched it right upto his right ear and released. No sooner that the astra was released than Indrajit’s ‘shirastraana sahita deeptamaana mastaka viccheda shabda’ was resounded again and again. Thus Rakshasa Putra Indrajit’s shoulders were detached from his swollen head and crumbled with a reverberating sound, even as his blood flows were making fairly audible sounds. *hataḥ tu nipapātāsu dharaṇyām rāvaṇātmajah, kavacī saśirastrāṇo vidhvastaḥ saśarāsanah/ cukruṣus te tataḥ sarve vānarāḥ savibhīṣaṇāḥ, hṛṣyanto nihate tasmin devā vṛtravadhe yathā/ athāntarikṣe bhūtānām ṛṣṇām ca mahātmanām, abhijajñe ca saṁnādo gandharvāpsarasām api/*

Thus fell the massive body of Indrajit with his kavacha, shirastraana, dhanurbaana sahita. Like Vritrasura vadha was concluded by Devendra with his Vajraadha made of Maharshi Dadheeti's backbone, Lakshmana had indeed succeeded Indrajit Vadha by the Aindrastra. Instantaneously, the harshanaadaas of Deva-Maharshi-Gandharva- Apsaraas were resounded repetitively. On learning of Indrajit's death, Rakshasaas ran helter skelter leaving behind their astra shastras, pattisha-khadgaadis. Vaanara sena too was ovejoyed with high pitched vadya dundhibi -nritya mahollaasaas.harṣaṁ ca śakro bhagavān saha sarvaiḥ surarṣabhaiḥ, jagāma nihate tasmin rākṣase pāpakarmaṇi/ śuddhā āpo nabhaś caiva jahṛṣur daityadānavāḥ, ājagmuḥ patite tasmin sarvalokabhayāvahe/ ūcuś ca sahitāḥ sarve devagandharva dānavāḥ, vijvarāḥ śāntakaluṣā brāhmaṇā vicarantv iti/ As this 'paapakarmaacharana rakshasa' got destroyed, Bhagavan Indra and Deva Maharshis heaved a sigh of relief and were visibly happy. In fact the fright of trilokaas was rid off as the cruel rakshasa was laid to eternity as if a sand storm was concluded for ever. tato 'bhyanandan saṁhṛṣṭāḥ samare hariyūthapāḥ , tam apratibalaṁ dṛṣtvā hatam nairṛtapuṁgavam/ vibhīṣaṇo hanūmānś ca jāmbavānś carḥṣayūthapaḥ, vijayenābhinandantas tuṣṭuvuś cāpi lakṣmaṇam/ kṣveḍantaś ca nadantaś ca garjantaś ca plavaṁgamāḥ, labdhalakṣā raghusutaṁ parivāryopatasthire/ As in the maha samgrama the much hated Indrajit was smashed to death, Vaanara yudhapatis got lined up to congratulate Sumitra Kumara personally. Vibhishana, Hanuman and Bhalluka Raja Jambavan embraced Lakshmana for his historic victory. lāṅgūlāni pravidhyantaḥ sphoṭayantaś ca vānarāḥ, lakṣmaṇo jayatīty evaṁ vākyam vyaśrāvayaṁs tadā/ anyonyam ca samāśliṣya kapayo hṛṣṭamānasāḥ, cakrur uccāvacaguṇā rāghavāśrayajāḥ kathāḥ/ tad asukaram athābhivikṣya hṛṣṭāḥ ; priyasuhṛdo yudhi lakṣmaṇasya karma , paramam upalabhan manaḥpraharṣaṁ; vinihatam indraripuṁ niśamya devāḥ/ Bhalluka Vaanara samuhas had blissfully extended and waved off their tails with unprecedented bliss around Lakshmana Kumara shouting jaya jaya pratidhwanis for the historic hero . The real vaanara chitta was unusually relieved of the loka kantaka rakshasas kumara and started off group singings and dances of Shri Rama Charita with blissful hearts and minds, especially in special reference as to how Indrajit was shattered.

## Sarga Ninety One

Lakshmana accompanied by Vibhishana, Sugriva and Vaanara Bhalluka Veeraas reached Rama who was immensely impressed and praised Lakshmana with intimate affection and recoup from his injuries soon.

Rudhiraklinnagātras tu lakṣmaṇaḥ śubhalakṣaṇaḥ, babhūva hṛṣṭas taṁ hatvā śakrajetāram āhave / tataḥ sa jāmbavantaṁ ca hanūmantaṁ ca vīryavān, saṁnivartya mahātejās tāmś ca sarvān vanaukasah/ ājagāma tataḥ śīghraṁ yatra sugrīvarāghavau, vibhīṣaṇam avaṣṭabhya hanūmantaṁ ca lakṣmaṇaḥ/ tato rāmam abhikramya saumitrir abhivādyā ca, tasthau bhrātṛsamīp asthaḥ śakrasyendrānujo yathā, ācacakṣe tadā vīro ghoram indrajito vadham/ rāvaṇas tu śiraś chinnaṁ lakṣmaṇena mahātmanā, nyavedayata rāmāya tadā hṛṣṭo vibhīṣaṇaḥ/ upaveśya taṁ utsaṅge pariṣvajyāvapīḍitam, mūrdhni cainam upāghrāya bhūyaḥ saṁsprṣya ca tva ran, uvāca lakṣmaṇam vākyam āśvāsya puruṣarṣabhaḥ/ kṛtaṁ paramakalyāṇam karma duṣkarakāriṇā, niramitraḥ kṛto 'smy adya niryāsyati hi rāvaṇaḥ , balavyūhena mahatā śrutvā putraṁ nipātitaṁ/ taṁ putravadhasamīptam niryāntam rākṣasādhipam, balenāvṛtya mahatā nihaniṣyāmi durjayam/ tvayā lakṣmaṇa nāthena sītā ca pṛthivī ca me ., na duṣprāpā hate tv adya śakrajetari cāhave/ sa taṁ bhrātaram āśvāsya pāriṣvajya ca rāghavaḥ, rāmaḥ suṣeṇam muditaḥ samābhāṣyedam abravīt/ saśalyo 'yam mahāprājñāḥ saumitrir mitravatsalaḥ, yathā bhavati susvasthas tathā tvaṁ samupācara, viśalyaḥ kriyatām kṣipraṁ saumitriḥ savibhīṣaṇaḥ/ kṛṣa vānarasainyānām śūrāṇām drumayodhinām, ye cānye 'tra ca yudhyantaḥ saśalyā vraṇinas tathā, te 'pi sarve prayatnena kriyantaṁ sukhinas tvayā/ evam uktaḥ sa rāmeṇa mahātmā hariyūthapaḥ, lakṣmaṇāya dadau nastatḥ suṣeṇaḥ paramauśadham/ sa tasya gandham āghrāya viśalyaḥ samapadyata, tadā nirvedanaś caiva saṁrūdhavraṇa eva ca/ vibhīṣaṇa mukhānām ca suhṛdām rāghavājñayā , sarvavānaramukhyānām cikitsām sa tadākarot/ tataḥ prakṛtim āpanno hṛtaśalyo gatavyathaḥ , saumitrir muditas tatra kṣaṇena vigatajvaraḥ/ tathaiva rāmaḥ plavagādhipas tadā; vibhīṣaṇaś carḥṣapatiś ca jāmbavān, avekṣya



*saumitrim arogam utthitam; mudā sasainyaḥ suciraṁ jaharṣire/ apūjayat karma sa lakṣmaṇasya; suduṣkaraṁ dāsarathir mahātmā, hr̥ṣṭā babhūvur yudhi yūthapendrā; niśamya taṁ śakrajitaṁ nipātitaṁ/*

As Lakshmana became a victorious hero in demolishing Indrajit, he along with Hanuman, Jambavan, Vibhishana and vaanarasheshtas ran to Shri Rama Sugrivaas. Facing his elder brother, Lakshmana touched Rama's feet as Indra would have done to Vamana Murti and stood with bent head. Then Vibhishana was overjoyed and declared with excitement: Shri Rama! Our hero Lakshmana destroyed Indrajit! Rama replied: Well done Lakshmana! Hearty congratulations as you had indeed preformed a very complicated task successfully. This is a very happy augury and surely indeed our victory is quite nearby. Then as Shri Rama complemented him thus, Lakshmana became bashful as Rama forced to be seated on his lap and embraced him with affectionate admiration. As Rama had drawn him rather forcefully, Lakshmana's body wounds were no doubt painful but that pain was indeed overcome with blissful encouragement. Shri Rama then addressed Lakshmana: *kṛtaṁ paramakalyāṇaṁ karma duṣkarakāriṇā, niramitraḥ kṛto 'smy adya niryāsyati hi rāvaṇaḥ , balavyūhena mahatā śrutvā putraṁ nipātitaṁ/ taṁ putravadhasaṁtaptam niryāntam rākṣasādhipam, balenāvṛtya mahatā nihanīṣyāmi durjayam/* Veera! You had indeed executed an impossible and praiseworthy feat successfully and truly trust that Ravana too would have been dead by this act of glory . As that duratma Indrajit was killed, Ravana's right hand should have been mutilated as he had always and literally been dependent on his support always. In this 'maha karya' the role of Viishana and Hanuman would appear to be substantial. Now the rattled up Ravana should necessarily eager to forward all his sena and arrive at the battle. As being unable to bear the crisis of putra vadha when he would arrive here, it is my turn to devastate all of them. *tvayā lakṣmaṇa nāthena sītā ca pṛthivī ca me ., na duṣprāpā hate tv adya śakrajetari cāhave/ sa taṁ bhrātaram āśvāsyā pāriṣvajya ca rāghavaḥ, rāmaḥ suṣeṇaṁ muditaḥ samābhāṣyedaṁ abravīt/ saśalyo 'yaṁ mahāprājñāḥ saumitriḥ mitravatsalaḥ, yathā bhavati susvasthas tathā tvam samupācara, viśalyaḥ kriyatām kṣipraṁ saumitriḥ savibhīṣaṇaḥ/ kṛṣa vānarasainyānām śūrāṇām drumayodhinām, ye cānye 'tra ca yudhyantaḥ saśalyā vranīnas tathā, te 'pi sarve prayatnena kriyantaṁ sukhinas tvayā/* Lakshmana! Indrajit had flustered even Indra and you have excelled Indrajit. As a rakshaka and sahayaka like you are with me, surely I should not only accomplish my darling Devi Sita anyway but the 'bhumandala maha saamrajya' too!' Thus asserting to Lakshmana, Shri Rama called for Sushena the physician of Vaanaras and asked to remove the remains of arrows as also seek to apply herbal medicines on Lakshmana's body parts. Accordingly Sushana treated Lakshmana to heal as soon as possible. In fact Vishishana and other vaanaraas too assisted for the quickest healing of Lakshmana's body. Then Shri Rama, Vibhishana, Vanara Raja Sugriva, Riksha Raja Jambavaan, Veera Hanuman, Angadaadi Vaanara Maha Veeraas gave a standing ovation and continued applause to Veera Sumitrakumara.

## **Sarga Ninety Two**

Totally forlorn with Indrajit's end by Lakshmana, Ravana'sura desired to kill Devi Sita the root cause of the yuddha, but Mantri Suparshva appealed not to kill Sita but instead kill Rama Lakshmanas instead.

*Tataḥ paulastya sacivāḥ śrutvā cendrajitaṁ hatam, ācacakṣur abhijñāya daśagrīvāya savyathāḥ/ yuddhe hato mahārāja lakṣmaṇena tavātmajaḥ, vibhīṣaṇasahāyena miṣatām no mahādyute/ śūraḥ śūreṇa saṁgamyā saṁyugeṣv aparājitaḥ, lakṣṇanena hataḥ śūraḥ putras te vibudhendrajit/ sa taṁ pratibhayaṁ śrutvā vadhaṁ putrasya dāruṇam, ghoram indrajitaḥ saṁkhye kaśmalaṁ prāviśan mahat/ upalabhya cirāt saṁjñāṁ rājā rākṣasapuṁgavaḥ, putrasokārdito dīno vilalāpākulendriyaḥ/ hā rākṣasacamūmukhya mama vatsa mahāratha, jītvendraṁ katham adya tvam lakṣmaṇasya vaśam gataḥ/ nanu tvam iṣubhiḥ kruddho bhindyāḥ kālāntakāv api, mandarasyāpi śṛṅgāṇi kim punar lakṣmaṇaṁ raṇe / adya vaivasvato rājā bhūyo bahumato mama, yenādya tvam mahābāho saṁyuktaḥ kāladharmānā/ eṣa panthāḥ suyodhānām sarvāmaragaṇeṣv api, yaḥ kṛte hanyate bhartuḥ sa puṁān svargam ṛcchati/ adya devagaṇāḥ sarve lokapālās tatharṣayaḥ, hatam indrajitaṁ dṛṣṭvā sukhaṁ svapsyanti nirbhayaḥ / adya lokās trayāḥ kṛtsnāḥ pṛthivī ca sakānanā, ekenendrajitaḥ hīnā śūṇyeva pratibhāti me/ adya nairṛtakanyāyām śroṣyāmy*

antaḥpure ravam, kareṇusaṅghasya yathā ninādaṁ girigahvare/ yauvarājyaṁ ca laṅkāṁ ca rakṣāṁsi ca  
 paramāpā, mātaraṁ mām ca bhāryāṁ ca kva gato 'si viḥāya naḥ/ mama nāma tvayā vīra gatasya  
 yamasādanam, pretakāryāṇi kāryāṇi viparīte hi vartase/ sa tvam jīvati sugrīve rāghave ca salakṣmaṇe,  
 mama śalyam anuddhṛtya kva gato 'si viḥāya naḥ/ evamādivilāpārtam rāvaṇam rākṣasādhīpam, āviveśa  
 mahān kopāḥ putravayasanasambhavaḥ/ ghoram prakṛtyā rūpam tat tasya krodhāgnimūrchitam, babhūva  
 rūpam rudrasya kruddhasyeva durāsadam/ tasya kruddhasya netrābhyām prāpatann asrabindavaḥ,  
 dīptābhyām iva dīpābhyām sārciṣaḥ snehabindavaḥ/ dantān vidaśatas tasya śrūyate daśanasvanaḥ,  
 yantrasyāveṣṭyamānasya mahato dānavair iva/ kālāgnir iva saṁkruddho yām yām diśam avaiṣṣata,  
 tasyām tasyām bhayatrastā rākṣasāḥ saṁnililyire/ tam antakam iva kruddham carācaracikhādīṣum,  
 vīkṣamāṇam diśaḥ sarvā rākṣasā nopacakramuḥ/ tataḥ paramasaṁkruddho rāvaṇo rākṣasādhīpaḥ,  
 abravīd rakṣasām madhye saṁstambhayiṣur āhave/ mayā varṣasahasrāṇi caritvā duścaram tapaḥ, teṣu  
 teṣv avakāśeṣu svayambhūḥ paritoṣitaḥ/ tasyaiva tapaso vyūṣṭyā prasādāc ca svayambhuvāḥ, nāsūrebhyo  
 na devebhyo bhayaṁ mama kadā cana/ kavacam brahmaḍattam me yad ādityasamaprabham,  
 devāsura vimardeṣu na bhinnam vajrasaktibhiḥ/ tena mām adya saṁyuktam rathastham iha saṁyuge,  
 pratīyāt ko 'dya mām ājau sāksād api purāṁdaraḥ/ yat tadābhiprasannena saśaram karmukam maha,  
 devāsura vimardeṣu mama dattam svayambhuvā/ adya tūryasatair bhīmam dhanur utthāpyatām mahat,  
 rāmalakṣmaṇayor eva vadhāya paramāhave/ sa putravadhasaṁtaptaḥ śūraḥ krodhavaśam gataḥ,  
 samīkṣya rāvaṇo buddhyā sītām hantum vyavasyata/ pratyavekṣya tu tāmrākṣaḥ sughero ghoradarśanān,  
 dīno dīnasvarān sarvāṁs tān uvāca niśācarān/ māyayā mama vatsena vañcanārtham vanaukasām, kiṁ  
 cid eva hataṁ tatra sīteyam iti darśitam/ tad idam satyam evāham kariṣye priyam ātmanaḥ, vaidehīm  
 nāśayiṣyāmi kṣatrabandhum anuvratām, ity evam uktvā sacivān khaḍgam āśu parāmṛṣat / uddhṛtya  
 guṇasaṁpannam vimalāmbharavarcasam, niṣpāpāta sa vegena sabhāyāḥ sacivair vṛtaḥ / rāvaṇaḥ  
 putraśokena bhr̥ṣam ākulacetanaḥ , saṁkruddhaḥ khaḍgam ādāya sahasā yatra maithilī/ vrajantaṁ  
 rākṣasam prekṣya simhanādaṁ pracakruśuḥ, ūcuḥ cānyonyam āśliṣya saṁkruddham prekṣya rākṣasāḥ/  
 adyainaṁ tāv ubhau dṛṣṭvā bhr̥taraḥ pravyathiṣyataḥ , lokapālā hi catvāraḥ krudhenaṇa nirjitāḥ,  
 bahavaḥ śatravaś cānye saṁyugeṣv abhipātītāḥ/ teṣāṁ saṁjalpamānānām aśokavanikām gatām,  
 abhidudrāva vaidehīm rāvaṇaḥ krodhamūrchitaḥ/ vāryamāṇaḥ susaṁkruddhaḥ suhṛdbhir  
 hitabuddhibhiḥ, abhyadhāvata saṁkruddhaḥ khe graho rohiṇīm iva/ maithilī rakṣyamāṇā tu rākṣasībhir  
 aninditā, dadarśa rākṣasam kruddham nistriṁśavaradhāriṇam/ tam niśāmya sanistriṁśam vyathiitā  
 janakātmajā, nivāryamāṇam bahuśaḥ suhṛdbhir anivartinam / yathāyaṁ mām abhikruddhaḥ  
 samabhidravati svayam, vadhiṣyati sanāthām mām anāthām iva durmatīḥ/ bahuśaś codayām āsa  
 bhartāraṁ mām anuvratām, bhāryā bhava ramasyeti pratyākhyāto 'bhavan mayā/ so 'yam mām  
 anupasthānād vyaktam nairāśyam āgataḥ, krodhamohasamāviṣṭo nihantum mām samudyataḥ/ atha vā  
 tau naravyāghrau bhr̥taraḥ rāmalakṣmaṇau, mannimittam anāryeṇa samare 'dya nipātītau, aho dhīm  
 mannimitto 'yam vināśo rājaputrayoḥ/ hanūmato hi tadvākyam na kṛtam kṣudrayā mayā , yady aham  
 tasya pṛṣṭhena tadāyāsam aninditā , nādyāivam anuśoceyam bhartur aṅkagatā satī/ manye tu hṛdayam  
 tasyāḥ kausalyāyāḥ phaliṣyati, ekaputrā yadā putram vinaṣṭam śroṣyate yudhi/ sā hi janma ca bālyam ca  
 yauvanaṁ ca mahātmanaḥ, dharmakāryāṇi rūpam ca rudatī saṁsramiṣyati/ nirāśā nihate putre dattvā  
 śrāddham acetanā, agnim ārokṣyate nūnam apo vāpi pravekṣyati/ dhig astu kubjām asatīm mantharām  
 pāpaniścayām, yannimittam idam duḥkham kausalyā pratipatsyate/ ity evam maithilīm dṛṣṭvā vilapantīm  
 tapasvinīm, rohiṇīm iva candreṇa vinā grahavaśam gatām/ supārśvo nāma medhāvī rāvaṇam  
 rākṣaseśvaram, nivāryamāṇam sacivair idam vacanam abravīt/ katham nāma daśagrīva sāksād  
 vaiśravaṇānuja, hantum icchasi vaidehīm krodhād dharmam apāśya hi/ veda vidyāvrata snātaḥ  
 svadharmanirataḥ sadā, striyāḥ kasmād vadham vīra manyase rākṣaseśvara/ maithilīm rūpasampannām  
 pratyavekṣasva pāṛthiva, tvam eva tu saḥsmābhī rāghave krodham utsṛja / abhyutthānam tvam adyaiva  
 kṛṣṇapakṣacaturdaśīm, kṛtvā niryāhy amāvāsyām vijayāya balair vṛtaḥ / śūro dhīmān rathī khaḍgī  
 rathapravaram āsthitāḥ, hatvā dāśarathīm rāmaṁ bhavān prāpsyati maithilīm/ sa tad durātmā suhṛdā  
 niveditam; vacaḥ sudharmyam pratigṛhya rāvaṇaḥ, gr̥ham jagāmātha tataś ca vīryavān ; punaḥ sabhām  
 ca prayayau suhṛdvṛtaḥ/

After verifying the details of Lakshmana's action of killing Indrajit, the mantri mandali had conveyed the sad news to King Ravana stating that this was done with the help of Vibhishana. Recalling the unique distinction of Meghanaada as having subdued Mahendra himself, Indrajit was subjected to Lakshmana's arrows and reached 'uttama lokas'. Instantly Ravana lost his consciousness and on recovery was affected by 'putra shoka vyakulata' and broke down crying: 'Ha putra! Ha rakshasa sena mahabali karnadhara! You had conquered Mahendra himself but how you were caught by Lakshmana! Dear son, once you were angry you were able to frighten away even Kaala or Antaka too, could devastate even mandaraachala shikhiras too, and what an insignificant issue to demolish Lakshmana! Maha baaho! To day, Surya Putra Yama Raja appeared to have asserted and had to abide by 'kaala dharma'! This indeed the assertive regulation by with samasta deva mandali too should follow as when some one from among them attain veera swarga! Today, the deva-maharshi-lokapaalakas must be heaving a sigh of relief with this eventuality! For me, today the trilokas including oceans, mountains and mahaaranyaas too must be missing the presence of Indrajit. Like a Gaja Raja would be killed, entire elephants get baffled and so would be the state of loud cryings of the 'antahpura kanyas' with this irreplaceable disaster of the loss of Indrajit. Shatru santaapa daaya keertimaan putra! How indeed you have left off your yuvaraajatva, Lankapuri, samasta rakshasaas, your mothers, wives and me too! Veera! The normal pattern of a putra to perform the pitru pretakarya, but now this is quite contrary to the law of Nature and only the paraloka vaasis would have to perform my own pretakarya as my dear son is missing himself! Ha! Rama Lakshmana Sugrivaas are still alive, and still suffering the piercing pricks of my heart, how indeed you had left me as a singleton'. Thus Ravana kept on crying and eventually assumed 'krodhaavatha'. *ghoram prakṛtyā rūpam tat tasya krodhāgnimūrchitam, babhūva rūpam rudrasya kruddhasyeva durāsadam/ tasya kruddhasya netrābhyām prāpatann asrabindavaḥ, dīptābhyām iva dīpābhyām sārciṣaḥ snehabindavaḥ/ dantān vidaśatas tasya śrūyate daśanasvanaḥ, yantrasyāveṣṭyamānasya mahato dānavair iva/* By his very nature, Ravana was a 'krodha swarupa' and now the flames of his anger got redoubled by the anguish of purar shoka; thus the greeshma ritu Surya would understandably get worse. In his remote thoughts, Ravana even felt that the very root cause of this tragedy was Devi Sita and that she might as well be finished off. As his face and mind is truly filled up the retaliatory retribution, the nishachara Ravana's eyes got wet the hot tears like agni jwaalas emerging from oil tend to shed its drops. Then Ravana was grinding his teeth as that sound was being heard too as though at the 'deva daanava samudra madhana kaala madhana yantra swarupa mandaraachala dhvani'! *kālāgnir iva samkruddho yām yām diśam avaiṣṭata, tasyām tasyām bhayatrastā rākṣasāḥ samnililyire/ tam antakam iva kruddham carācaracikhādiṣum, vīkṣamāṇam diśaḥ sarvā rākṣasā nopacakramuḥ/ tataḥ paramasamkruddho rāvaṇo rākṣasādhipaḥ, abravīd rakṣasām madhye samstambhayiṣur āhave/ mayā varṣasahasrāṇi caritvā duṣcaram tapaḥ, teṣu teṣv avakāṣeṣu svayambhūḥ paritoṣitaḥ/* Ravana was then like kaalaagni like anger looking 'dasha dishas' as the rakshasaas nar by were suppressing their fear by tightening their lips with eyes down. Then Ramana having decided to get ready for a mighty battle addressed the 'rakshasa veeras': *tasyaiva tapaso vyūṣṭyā prasādāc ca svayambhuvaḥ, nāsurebhyo na devebhyo bhayam mama kadā cana/ kavacam brahmadattam me yad ādityasamaprabham, devāsurasuravimardeṣu na bhinnam vajraśaktibhiḥ/ tena mām adya samyuktam rathastham iha samyuge, pratīyāt ko 'dya mām ājau sākṣād api purāṇdaraḥ/* Nishaacharo! I had performed deep tasyas for thousands of years and pleased Swayambh Brahma and thus due to His blessings the totality of rakshasaas for several generations had been enjoying their lives with contentment and comfort. I was also blessed by Brahma with a 'kavacha' with is resplendent like Surya Himself. As and when I attacked Deva Daanavaasuraas even vajraprahaaras by Indra were ineffective. Therefore if and when I am seated on my chariot and stand in the battle grounds, even Indra would not be able to face me. *yat tadābhiprasannena saśaram karmukam maha, devāsurasuravimardeṣu mama dattam svayambhuvā/ adya tūryasatair bhīmam dhanur utthāpyatām mahat, rāmalakṣmaṇayor eva vadhāya paramāhave/ sa putravadhasamtaptaḥ śūraḥ krodhavaśam gataḥ, samīkṣya rāvaṇo buddhyā sītām hantum vyavasyata/ pratyavekṣya tu tām rākṣaḥ sughero ghoradarśanān, dīno dīnasvarān sarvāms tām uvāca niśācarān/* During that very time Brahma also gifted me a 'dhanush' and with the very dhanush, once I were to be seated with 'mangala vaadhyaas', I had decided to attack Rama Lashmanas.

Ravana further asserted: *māyayā mama vatsena vañcanārthaṁ vanaukasām, kiṁ cid eva hataṁ tatra sīteyam iti darśitam/ tad idaṁ satyam evāhaṁ kariṣye priyam ātmanaḥ, vaidehīm nāśayiṣyāmi kṣatrabandhum anuvratām, ity evaṁ uktvā sacivān khaḍgam āśu parāmr̥ṣat / uddhṛtya guṇasaṁpannam vimalāmbaravarcasam, niṣpapāta sa vegena sabhāyāḥ sacivair vṛtaḥ /* My dear son Indrajit confounded Vaanaras like even Hanuman showed off Maya Sita and killed her then and there on his chariot. Now I should actually show the real Sita and stab her. Having declared thus Ravana picked up his khadga and ran out of desperation and affliction of Indrajit's death towards the place where Devi Sita was. That was the time when Sati saadhvi was surrounded by the krura raakshasis. As Ravana was approaching her with his khadga and felt that this durbuddhi rakshasa was actually coming for me and kill this 'anaadha'. Devi Sita then introspected: ' Indeed I would surely abide my dear husband's love and affection, come what may. Ravana kept on pressurising me innumerable times to agree me to his wife. Once again he must be arriving here for that pressurisation.so 'yam mām anupasthānād vyaktam nairāśyam āgataḥ, krodhamohasamāviṣṭo nihantum mām samudyataḥ/ atha vā tau naravyāghrau bhrātarau rāmalakṣmaṇau, mannimittam anāryeṇa samare 'dya nipātitaḥ, aho dhin mannimitto 'yam vināśo rājaputrayoḥ/ hanūmato hi tadvākyam na kṛtam kṣudrayā mayā , yady ahaṁ tasya pṛṣṭhena tadāyāsam aninditā, nādyāivam anuśoceyam bhartur aṅkatā satī/ Once he would get back my rebuff thus, he could be reaching here to kill me with his sword. Or else, this neechaatma might have ruthlessly sacrificed the Pususha Simhas of Rama Lakshmanas and arriving in that joy. I had just a while ago heard a bhayankara garjana resounding the sky. Aho! If I am the root cause of the end of Rajakumaras, then my very existence should be futile. Or Ravana himself might be arriving here to kill me too after his glory of their end. I should have agreed to the proposal of Hanuman to fly off from Lanka by clinging to his back to kishkindha then itself! *manyate tu hṛdayam tasyāḥ kausalyāyāḥ phaliṣyati , ekaputrā yadā putram vinaṣṭam śroṣyate yudhi/ sā hi janma ca bālyam ca yauvanam ca mahātmanaḥ, dharmakāryāṇi rūpaṁ ca rudatī saṁsramiṣyati/ nirāśā nihate putre dattvā śrāddham acetanā, agnim āroḁṣyate nūnam apo vāpi pravekṣyati/ dhig astu kubjāṁ asaṭīm mantharām pāpaniṣcayām, yannimittam idaṁ duḥkham kausalyā pratipatsyate/* My mother in law Devi Kousalya blessed with Shri Rama as her single and singular son were to know of such a tragedy would burst out with in her heart. While crying away she would describe the details of mahatma Rama's 'janma-balyaavastha- yuvaavastha- dharma karma rupa smarana!' As her son were to be lost in this tragic manner would be known to her, she should be truly bewildered and having duly performed his shraaddha in pavitra Sarayu would herself jump off fot atmavisarjana! Aho dhhikkaara to Mandhara, Devi Kausalya hah been tormented by the putrashoka! *ity evaṁ maithilīm dṛṣṭvā vilapantīm tapasvinīm, rohiṇīm iva candreṇa vinā grahavaśam gatām/ supārśvo nāma medhāvī rāvaṇam rākṣaseśvaram, nivāryamāṇam sacivair idaṁ vacanam abravīt/* As Devi Sita was spinning the yarn of the tragic consequences of an imaginative and distressful afermath fall out consequences of Rama Lakkhmana's end that Ravana might be approaching her to inform and brag about with, she kept on crying away like Devi Rohini at the time of Chandra grahana time. Then as tapsvini Devi Sita was crying away , Ravana's Minister buddhiman Supaarshva advised King Ravana. *katham nāma daśagrīva sāḁṣād vaiśravaṇānuja, hantum icchasi vaidehīm krodhād dharmam apāsya hi/ veda vidyāvṛata snātaḥ svadharmanirataḥ sadā, striyāḥ kasmād vadham vīra manyase rākṣaseśvara/ maithilīm rūpasampannām pratyavekṣasva pārthiva, tvam eva tu sahāsmābhī rāghave krodham utsṛja /* 'Maha Raja Dashagreeva! You are sakshaat Kubera's brother now resorting to kill Devi Sita. Bur how is it that due to putra shoka , you are totally ignoring the fundamental principles of dharma by giving a tilaajali to dharma totally. Veera Rakshasa Raja! Do you not recall that having duly observed brahmacharya in a gurukula,you have had the fame of vedaadhyayana and had sworn to observe the dharmika principles. Now Streevatha is on the top of the list of 'pancha maha paatakas'. Maithili Devi Sita, a pativrata, ought not to be the target for avenging you 'putra shoka: but yes, most certainly on the yuddha bhumi in attacking the veera Rama Lakshmanas! *abhyutthānam tvam adyaiva kṣṇapakṣacaturdaśīm , kṛtvā niryāhy amāvāsyām vijayāya balair vṛtaḥ / śūro dhīmān rathī khaḍgī rathapravaram āsthitāḥ, hatvā dāśarathīm rāmaṁ bhavān prāpsyati maithilīm/ sa tad durātmā suhṛdā niveditam ; vacaḥ sudharmyam pratigrhya rāvaṇaḥ, grham jagāmātha tataś ca vīryavān ; punaḥ sabhām ca prayayau suhṛdvṛtaḥ /* Further, to day is krishna paksha chaturthi; if you could arrange for the major attack against Rama Lakshmanas, kindly do so tomorrow the



‘amaavashya’. Maha Raja! you are a celebrated ‘shura veera buddhiman maha rathi’; be seated on the ‘maha radha’ and ‘brahma prasaadita khadga’ in your mighty hands with alertness and self confidence for ‘Dasharatha nandana vadhas and Devi Sita prapti’ thereafter!’ As Mantri Suparshva convinced King Ravana, he returned back to his ‘Mahal’ and further to the Raja Sabha.

### Sarga Ninty Three

Having been demoralised with Indrajit’s loss, Ravana directed the combined senas of the Mantris as led by them, but Rama utilised gandharvastra which created a spell devastating lakhs of Rakshasas

*Sa praviśya sabhām rājā dīnaḥ paramaduḥkhiṭaḥ, niśasādāsane mukhye simhaḥ kruddha iva śvasan/ abravīc ca tadā sarvān balamukhyān mahābalaḥ, rāvaṇaḥ prāñjalīn vākyam putravyasanakarśitaḥ/ sarve bhavantaḥ sarveṇa hastyasvena samāvṛtāḥ , niryāntu rathasaṁghaiś ca pādātaiś copaśobhitāḥ/ ekaṁ rāmaṁ parikṣīpya samare hantum arhatha, prahṛṣṭā śaravarṣeṇa prāvṛṭkāla ivāmbudāḥ / atha vāhaṁ śarair tīkṣṇair bhinnagātraṁ mahāraṇe, bhavadbhiḥ śvo nihantāsmi rāmaṁ lokasya paśyataḥ/ ity evaṁ rākṣasendrasya vākyam ādāya rākṣasāḥ, niryayus te rathaiḥ śīghraṁ nāgānikaiś ca samvṛtāḥ / sa saṁgrāmo mahābhīmaḥ sūryasyodayanaṁ prati, rakṣasāṁ vānarāṇāṁ ca tumulaḥ samapadyata/ te gadābhir vicitrābhiḥ prāsaiḥ khadgaiḥ paraśvadhaiḥ, anyonyaṁ samare jaghnus tadā vānararākṣasāḥ/ mātāṅgarathakūlasya vājimatsyā dhvajadrumāḥ, śarīrasaṁghātāvahāḥ prasasruḥ śoṇitāpagāḥ/ dhvajavarmarathān aśvān nānāpraharaṇāni ca, āplutyāplutya samare vānarendrā babhañjire/ keśān karṇalalāṭāmś ca nāsikāś ca plavaṅgamāḥ, rakṣasāṁ daśanaiś tīkṣṇair nakhaiś cāpi vyakartayan/ ekaikaṁ rākṣasaṁ saṁkhye śataṁ vānarapuṅgavāḥ, abhyadhāvanta phalināṁ vṛkṣaṁ śakunayo yathā / tathā gadābhir gurvībhiḥ prāsaiḥ khadgaiḥ paraśvadhaiḥ, nirjaghnur vānarān ghorān rākṣasāḥ parvatopamāḥ/ rākṣasair vadyamānānāṁ vānarāṇāṁ mahācamūḥ, śaraṇyaṁ śaraṇaṁ yātā rāmaṁ daśarathātmajam/ tato rāmo mahātejā dhanur ādāya vīryavān, praviśya rākṣasaṁ sainyaṁ śaravarṣaṁ vavarṣa ha/ praviṣṭaṁ tu tadā rāmaṁ meghāḥ sūryam ivāmbare, nābhijagmur mahāghoraṁ nirdahantaṁ śarāgninā/ kṛtāny eva sughorāṇi rāmeṇa rajanīcarāḥ , raṇe rāmasya dadṛśuḥ karmāṇy asukarāṇi ca / cālayantaṁ mahānīkaṁ vidhamantaṁ mahārathān, dadṛśus te na vai rāmaṁ vātaṁ vanagataṁ yathā / chinnaṁ bhinnaṁ śarair dagdhaṁ prabhagnaṁ śastrapīḍitam, balaṁ rāmeṇa dadṛśur na ramaṁ śīghrakārīṇam/ praharantaṁ śarīreṣu na te paśyanti rāghavam, indriyārtheṣu tiṣṭhantaṁ bhūtātmānam iva prajāḥ/ eṣa hanti gajānīkaṁ eṣa hanti mahārathān, eṣa hanti śarais tīkṣṇaiḥ padātīn vājibhiḥ saha/ iti te rākṣasāḥ sarve rāmasya sadṛśān raṇe, anyonyakupitā jaghnus sādṛśyād rāghavasya te/ na te dadṛśire rāmaṁ dahantaṁ arivāhinīm, mohitāḥ paramāstreṇa gāndharveṇa mahātmanā/ te tu rāmasahasrāṇi raṇe paśyanti rākṣasāḥ, punaḥ paśyanti kākutsthaṁ ekaṁ eva mahāhave/ bhramantīm kāñcanīm koṭīm kārmukasya mahātmanaḥ, alātacakrapratimāṁ dadṛśus te na rāghavam/ śarīranābhi sattvārciḥ śarīraṁ nemikārmukam, jyāghoṣatalanirghoṣaṁ tejobuddhiguṇaprabham/ divyāstraguṇaparyantaṁ nighnantaṁ yudhi rākṣasān, dadṛśu rāmacakraṁ tat kālacakram iva prajāḥ / anīkaṁ daśasāhasraṁ rathānāṁ vātaramhasām, aṣṭādaśasahasrāṇi kuñjarāṇāṁ tarasvinām/ caturdaśasahasrāṇi sārohaṇāṁ ca vājīnām, pūrṇe śatasahasre dve rākṣasānām padātīnām/ divasasyāṣṭame bhāge śarair agnīśikhopamaiḥ, hatāny ekena rāmeṇa rakṣasāṁ kāmarūpiṇām/ te hatāśvā hatarathāḥ śrāntā vimathitadhvajāḥ, abhipetuḥ purīm laṅkāṁ hataśeṣā niśācarāḥ/ hatair gajapadāty aśvais tad babhūva raṇājīram, ākrīḍabhūmī rudrasya kruddhasyeva pinākināḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, sādhu sādhu iti rāmasya tat karma samapūjayan/ abravīc ca tadā rāmaḥ sugrīvam pratyānantaram, etad astrabalaṁ divyaṁ mama vā tryambakasya vā/ nihatya tām rākṣasavāhinīm tu; rāmas tadā śakrasamo mahātmā, astreṣu śastreṣu jitaklamaś ca; saṁstūyate devagaṇaiḥ prahṛṣṭaiḥ/*

Ravana having resisted the momentary decision of killing Devi Sita as ignited by the mental torture of Indrajit’s assassination by Lakshmana, but for the timely hita bodha by the Minister Suparshva, was truly looking lost in his inner psyche and as seated in the Raja Sabha made an ardent appeal to all in the Sabha with folded hands. Maha Veeras! Do atonce leave off for the battle field with your elephants, horses, chariots and foot soldiers equipped with armoury, kavachas, and dhanurbaanaas and make all out efforts

to destroy Rama and his sena. As directed, Nishachara Yoddhas and their respective soldiers moved off with their parighas, pattishas, and shareera naashaka astra shastras while vaararaas too were ready with vriksha parvata shilaas and thus the suryodaya maha samgrama gathered rapid momentum. Despite their blood stream flows by the severe onslaught of Rakshasaas with their parvataakaaraas and their aayudhas,, the vaanaraas jumped up and down and devastated rakshasa ratha dhwjas, kavachas, rathas, horses partly with vriksha prahaadaas and mainly by their sharp teeth and long finger nails were hitting the lalaata-kesha- hasta- paadaas destroying countless rakshasaas. Since the Rakshasaas having assumed their true aggressiveness, the vaanaraas ran towards Shri Rama for defence. *tato rāmo mahātejā dhanur ādāya vīryavān, praviśya rākṣasāṃ sainyaṃ śaravarṣaṃ vavarṣa ha/ praviṣṭaṃ tu tadā rāmaṃ meghāḥ sūryam ivāmbare, nābhijagmur mahāghoraṃ nirdahantaṃ śarāgninā/ kṛtāny eva sughorāṇi rāmeṇa rajanīcarāḥ, raṇe rāmasya dadṛśuḥ karmāṇy asukarāṇi ca* / Then Rama the maha paraakrami initiated his ‘baana varsha’. Like the clouds on the sky could never attack the blistering Surya Deva, the baana swarupi Shri Rama released agni varsha on the Nishacharas as the latter were merely gazing forlorn but never be able to interfere with. *cālayantaṃ mahānīkaṃ vidhamantaṃ mahārathān, dadṛśus te na vai rāmaṃ vātaṃ vanagataṃ yathā/ chinnaṃ bhinnaṃ śarair dagdhaṃ prabhagnaṃ śastrapīḍitaṃ, balaṃ rāmeṇa dadṛśur na ramaṃ śīghrakāriṇam/ praharantaṃ śarīreṣu na te paśyanti rāghavam, indriyārtheṣu tiṣṭhantaṃ bhūtātmanāṃ iva prajāḥ/ eṣa hanti gajānīkaṃ eṣa hanti mahārathān, eṣa hanti śarais tīkṣṇaiḥ padātīn vājibhiḥ saha/* One might be able to see the disaster of falling of the maha vrikshas but at the most feel the fury of the winds but never measure the severity of Ramabanaas. Those adversary rakshasaas who only realise the damages done by Rama banaas into shambles , but never see either Rama nor his ferocity. Likewise, the jeevaatmas of the numberless rakshasa veeraas raised to the skies might never be realised but only the ever repeated ‘thud’ sounds of their parvataakaata shareeraas while falling down. All the rakshas veeras were wondering as to who is Rama who simultaneously destroyed the elephants, or the horses, or the chariots, or the maharakshas attacking with their astra shastras, or the foot soldiers; often they were even entering mutual controversies. *na te dadṛśire rāmaṃ dahantaṃ arivāhinīm , mohitāḥ paramāstreṇa gāndharveṇa mahātmanā/ te tu rāmasahasrāṇi raṇe paśyanti rākṣasāḥ, punaḥ paśyanti kākutsthaṃ ekam eva mahāhave/ bhramantīm kāñcanīm koṭīm karmukasya mahātmanaḥ, alātacakrapratimām dadṛśus te na rāghavam* / As Rama was destroyng several rakshasaas, the rest of them were getting furious and fiercer; noticing this Rama activated gandharva naamaka astra as all of them would have only Rama darshana and nothing else. Then the angular kaleidoscopic view of Rama and Rama only was seen by them till the spell of the gandharvastra would be lost! *śarīranābhi sattvārciḥ śarīraṃ nemikarmukam, jyāghoṣatalanirghoṣaṃ tejobuddhiguṇaprabham/ divyāstraguṇaparyantaṃ nighnantaṃ yudhi rākṣasān, dadṛśu rāmacakraṃ tat kālacakram iva prajāḥ / anīkaṃ daśasāhasraṃ rathānām vātaraṃhasām, aṣṭādaśasahasrāṇi kuñjarāṇām tarasvinām/ caturdaśasahasrāṇi sārohaṇām ca vājinām, pūrṇe śatasahasre dve rākṣasānām padātīnām/* Thus the ‘yuddha kaala raakshasa samhara’ was facilitated for him thus as they fell into the revolving spell on the rakshasas; their shareera naabhi was as the chakra naabhi, their physical strength was the agni jvaala, Rama bana was ‘arre’ or the ray of light or of illumination, dhanush as ‘nemi sthaana’ and dhanush thankaara as the ‘taaladhwini’. Thus Rama all by himself within a matter of an hour and half with his ‘agni jvaala samana tejasvi bana prahara’ could devastate lakhs of rakshasaas, ten thousand chariots, eighteen thousand elephants, fourteen thousand horses and ten lakh foot soldiers of rakshasas by the gandharvastra prayoga. *te hatāśvā hatarathāḥ śrāntā vimathitadhvajāḥ, abhipetuḥ purīm laṅkāṃ hataśeṣā niśācarāḥ/ hatair gajapadāty aśvais tad babhūva raṇājīram, ākrīḍabhūmī rudrasya kruddhasyeva pinākināḥ/* As the horses and chariots were burnt off as the dhwajas too, while lakhs of soldiers too, the remnant rakshasaas were somehow back to Lankapuri. *tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, sādhu sādhu iti rāmasya tat karma samapūjayan/ abravīc ca tadā rāmaḥ sugrīvaṃ pratyantaram, etad astrabalaṃ divyaṃ mama vā tryambakasya vā/ nihatya tām rākṣasavāhinīm tu; rāmas tadā śakrasamo mahātmā, astreṣu śastreṣu jītaḥ ca; samstūyate devagaṇaiḥ prahr̥ṣṭaiḥ/* Then devata-gandharva-siddha maharshis were elated showering prashamsaas to Shri Rama. Then Sugriva, Vibhishana, Hanuman, Jambavan, Mainda, Dwividaadi vaanara shreshthas acclaimed Rama, as the latter himself was wonder struck whether this

shakti was with him or of Bhagavan Shankara! Indeed, Mahatma Shri Rama would never be tired while Deva samudaaya was never tired in complementing Rama too.

## Sarga Ninety Four

As many families heros were dead, affected Rakshasa strees cursed Ravana recalling that Brahma varaas excluded manavas of invincibility while Shiva predicted Devi Sita to be born for Rakshasa vinaashana

*Tāni nāgasahasrāṇi sārohāṇām ca vājinām, rathāṇām cāgnivārṇāṇām sadhvajāṇām sahasraśaḥ/  
rākṣasāṇām sahasrāṇi gadāparighayodhinām, kāñcanadhvajacitrāṇām śūrāṇām kāmārūpiṇām/ nihatāni  
śarais tīkṣṇais taptakāñcanabhūṣaṇaiḥ, rāvaṇena prayuktāni rāmeṇākliṣṭakarmaṇā/ dṛṣṭvā śrutvā ca  
saṁbhrāntā hataśeṣā niśācarāḥ, rākṣasyaś ca saṁgamyā dīnāś cintāpariplutāḥ/ vidhavā hataputrāś ca  
krośantyō hatabāndhavāḥ, rākṣasyaḥ saha saṁgamyā duḥkhārtāḥ paryadevayan/ katham śūrpaṇakhā  
vṛddhā karālā nirṇatodarī, asāda vane rāmaṁ kandarpam iva rūpiṇam/ sukumāraṁ mahāsattvaṁ  
sarvabhūtahite ratam, taṁ dṛṣṭvā lokavadhyā sā hīnarūpā prakāmitā / katham sarvagunair hīnā  
guṇavantaṁ mahaujaśaṁ, sumukhaṁ durmukhī rāmaṁ kāmāyāṁ āśa rākṣasī/ janasyāśyālpabhāgyatvāt  
palinī śvetamūrdhajā, akāryam apahāsyam ca sarvalokavigarhitam/ rākṣasāṇām vināśāya dūṣaṇasya  
kharasya ca, cakārāpratirūpā sā rāghavasya pradharṣaṇam/ tan nimittam idaṁ vairam rāvaṇena kṛtaṁ  
mahat, vadhāya nītā sā sītā daśagrīveṇa rakṣasā/ na ca sītāṁ daśagrīvaḥ prāpnoti janakātmajam,  
addham balavatā vairam akṣayam rāghaveṇa ha/ vaidehīm prārthayānam taṁ virādham prekṣya  
rākṣasam, hatam ekena rāmeṇa paryāptam tannidarśanam/ caturdaśasahasrāṇi rakṣasām  
bhīmakarmaṇām, nihatāni janasthāne śarair agniśikhopamaiḥ/kharas ca nihataḥ saṁkhye dūṣaṇas  
trīśirās tathā, śarair ādityasaṁkāśaiḥ paryāptam tannidarśanam/hato yojanabāhuś ca kabandho  
rudhirāśanaḥ, krodhārto vinadan so 'tha paryāptam tannidarśanam/ jaghāna balinaṁ rāmaḥ  
sahasranayanātmajam, bālinaṁ meghasaṁkāśam paryāptam tannidarśanam/ ṛṣyamūke vasaṁ śaile dīno  
bhagnamanorathah, sugrīvaḥ sthāpito rājye paryāptam tannidarśanam/dhārmaarthasahitaṁ vākyam  
sarveṣāṁ rakṣasām hitam, yuktaṁ vibhīṣaṇenoktaṁ mohāt tasya na rocate/ vibhīṣaṇavacaḥ kuryād yadi  
sma dhanadānujaḥ, śmaśānabhūtā duḥkhārtā neyam laṅkā purī bhavet/ kumbhakarmaṇam hataṁ śrutvā  
rāghaveṇa mahābalaṁ, priyam cendrajitaṁ putraṁ rāvaṇo nāvabudhyate/ mama putro mama bhrātā  
mama bhartā raṇe hataḥ, ity evam śrūyate śabdo rākṣasāṇām kule kule/ rathāś cāśvāś ca nāgāś ca hatāḥ  
śatasahasraśaḥ, raṇe rāmeṇa śūreṇa rākṣasāś ca padātayaḥ/ rudro vā yadi vā viṣṇur mahendro vā  
śatakratuḥ, hanti no rāmārūpeṇa yadi vā svayam antakaḥ/ hatapravīrā rāmeṇa nirāśā jīvite vayam,  
apaśyantyō bhayasyāntam anāthā vilapāmahe/ rāmahastād daśagrīvaḥ śūro dattavaro yudhi, idaṁ  
bhayam mahāghoram utpannam nāvabudhyate/ na devā na ca gandharvā na piśācā na rākṣasāḥ,  
upasṛṣṭam paritrātuṁ śaktā rāmeṇa saṁyuge/ utpātāś cāpi dṛṣyante rāvaṇasya raṇe raṇe , kathayiṣyanti  
rāmeṇa rāvaṇasya nibarhaṇam/ pitāmahena prītena devadānavarākṣasaiḥ, rāvaṇasyābhayaṁ dattaṁ  
mānuṣebhyo na yācitam/ tad idaṁ mānuṣān manye prāptam niḥsaṁśayam bhayam, jīvitāntakaram  
ghoram rakṣasām rāvaṇasya ca/ pīḍyamānās tu balinā varadānena rakṣasā, dīptais tapobhir vibudhāḥ  
pitāmaham apūjayan/ devatāṇām hitārthāya mahātmā vai pitāmahaḥ, uvāca devatāḥ sarvā idaṁ tuṣṭo  
mahad vacaḥ/ adya prabhṛti lokāṁs trīn sarve dānavarākṣasāḥ , bhayena prāvṛtā nityam vicariṣyanti  
śāśvatam/ daivatais tu saṁgamyā sarvaiś cendrapurogamaiḥ, vṛṣadhvajas tripurahā mahādevaḥ  
prasāditaḥ/ prasannas tu mahādevo devān etad vaco 'bravīt, utpatsyati hitārtham vo nārī  
rakṣaḥkṣayāvahā/ eṣā devaiḥ prayuktā tu kṣud yathā dānavān purā, bhakṣayiṣyati naḥ sītā rākṣasaghnī  
sarāvaṇān/ rāvaṇasyāpanītena durvinītasya durmateḥ, ayaṁ niṣṭānako ghorah śokena samabhiplutah/  
taṁ na paśyāmahe loka yo naḥ śaraṇado bhavet, rāghaveṇopasṛṣṭāṇām kāleneva yugakṣaye/ itīva sarvā  
rajanīcarastriyaḥ/ parasparam saṁparirabhya bāhubhiḥ, viṣedur ārtātibhayābhipīḍitā; vinedur uccaiś ca  
tadā sudāruṇam/*

As Shri Rama had vitually shattered Rakhasa sena by his gandharvastra, the families of the dead soldiers lost their husbands, sons, brothers and relatives turned out to be 'anaadhas' and cried out . Some wept in high tones as to why the old woman Surpanakha approached Rama with her amorous proposal to Rama !

Her body strength was weakened, her head hairs were whitened yet still desired Rama to her bed and her arrogant insistence necessitated Lakshmana to spare her life as being a female yet punished by cutting her nose and ears. As she reported to her brother Ravana he initiated Rama's enmity, Khara Dushanaadis were destroyed my Rama, and the vicious circle got activated with Ravana's kidnapping Devi Sita. *na ca sītām daśagrīvaḥ prāpnoti janakātmajām, addham balavatā vairam akṣayaṁ rāghaveṇa ha/ vaidehīm prārthayānam taṁ virādham prekṣya rākṣasam, hatam ekena rāmeṇa paryāptam tannidarśanam/ caturdaśasahasrāṇi rakṣasām bhīmakarmaṇām, nihatāni janasthāne śarair agniśikhopamaiḥ/* Dashamukha Ravana could never ever succeed to secure Devi Sita as Rama baanaas are irretrievable and hence this crisis now. How had our King Ravana ignored the janasthaana bhayanaka experience of Rama with his might arrows devastated his opponents. *kharaś ca nihataḥ samkhye dūṣaṇas trisīrās tathā, śarair ādityasamkāśaiḥ paryāptam tannidarśanam/hato yojanabāhuś ca kabandho rudhirāśanaḥ, krodhārto vinadan so 'tha paryāptam tannidarśanam/ jaghāna balinaṁ rāmaḥ sahasranayanātmajam, bālinaṁ meghasamkāśam paryāptam tannidarśanam/ ṛṣyamūke vasaṁ śaile dīno bhagna manorathaḥ, sugrīvaḥ sthāpito rājye paryāptam tannidarśanam/* Khara Dushana Trishira samhara was indeed a standing proof as was ignored by our King Ravana. Did he not realise that rakta bhoji Kabandha with his yojana wide and length of mighty hands were severed by Rama. After all, the meru parvata samana Indra Kumara Vaali was dismissed to death by just one arrow of Rama. Was that example not adequate to our King but still insistent to keep on prolonging the battle. Sugriva was critically hurt by hiding himself on rishyamuka parvata, but had Rama not made him the maha vaanara sena. *dhārmaartha - sahitam vākyam sarveṣām rakṣasām hitam, yuktaṁ vibhīṣaṇenoktaṁ mohāt tasya na rocate/ vibhīṣaṇavacaḥ kuryād yadi sma dhanadānujaḥ, śmaśānabhūtā duḥkhārtā neyam laṅkā purī bhavet/ kumbhakarṇam hataṁ śrutvā rāghaveṇa mahābalam, priyam cendrajitam putram rāvaṇo nāvabudhyate/ mama putro mama bhrātā mama bhartā raṇe hataḥ, ity evaṁ śrūyate śabdo rākṣasānām kule kule/* Vibhishana had tried his very best to get rid of Devi Sita Vyaamoha by citing 'dharma yukta vachanas' which were never heeded as today Lankapuri had now turned to be a smashaana bhumi! Maha Bali Kumbhakarna was dead by Rama baanaas. Dusshaha veera Atikaya was smashed down by Lakshmana who also destroyed the outstanding Maayaavi Rakshasa Indrajit too as the dearest son of the king. How is it that still even now, Ravana continued to be blind folded and still making our husbands, fathers, dear sons and close relatives the yajna pashus even now in each and every family! 'Ha, my son is dead, my brother is gone, and on the rana bhumi my husband is gone': such were the desperate yellings from the homes of Lanka puri. The citizens of Lanka puri were truly convinced that on the samaraanga, shura veera Shri Rama who had devastated wherever there were rakshasa veeraas on chariots, horses, elephants, foot soldiers, thus proving he might be a Rudra, Bhagavan Vishnu, Shatakrati Indra or swayam Yama Raja. No doubt Dashamukha Ravana too was a famed Rakshasa king as possessive of Brahma Devas blessings aplenty but then turned out to be too arrogant. Thus the Lankapuri citizens getting more and more were getting convinced that there had been several prognostics and foresights Ravana Vinasha by Shri Rama. *pitāmahena prītena devadānavarākṣasaiḥ, rāvaṇasyābhayaṁ dattaṁ mānuṣebhyo na yācitam/ tad idaṁ mānuṣān manye prāptam niḥsamśayaṁ bhayam, jīvitāntakaram ghoram rakṣasām rāvaṇasya ca/ pīḍyamānās tu balinā varadānena rakṣasā, dīptais tapobhir vibudhāḥ pitāmaham apūjayan/* Some of the citizens of 'dharmika chintana' of Lankapuri recalled that King Ravana who performed deep tapasya to Brahma Deva for several years as the Jagat Pitamaha was delighted and blessed the tapasvi who sought invincibility from deva-danava-rakshasaas but ignored maanavaas Thus it was very evident that Ravana would have to be alert with manushyas. There after, Ravana harassed Devas who in turn appealed and made earnest araadhana to Brahma. *devatānām hitārthāya mahātmā vai pitāmahaḥ, uvāca devatāḥ sarvā idaṁ tuṣṭo mahad vacaḥ/ adya prabhṛti lokāms trīn sarve dānavarākṣasāḥ, bhayena prāvṛtā nityam vicariṣyanti śāśvatam / daivatais tu samāgamya sarvaiś cendrapurogamaiḥ, vṛṣadhvajas tripurāhā mahādevaḥ prasāditaḥ / prasannas tu mahādevo devān etad vaco 'bravūt, utpatsyati hitārtham vo nārī rakṣaḥkṣayāvahā/* Then Brahma was happy with the devatas and gave the 'mahatvapurna ashvaashana vachana': from now onward danava rakshasas would be free from 'Ravana bhaya'. Then Indaadi Devatas approached Tripura naashaka Vrishabha dhvaja Maha Deva with nirantara tapasya. Maha Shiva was pleased and stated that a 'divya nari aavirbhava' would happen



and the samata raaksha vinaashana would then occur! *eṣā devaiḥ prayuktā tu kṣud yathā dānavān purā, bhakṣayiṣyati naḥ sītā rākṣasaghnī sarāvaṇān/ rāvaṇasyāpanītena durvinītasya durmateḥ, ayaṁ niṣṭānako ghorāḥ śokena samabhiplutaḥ/ taṁ na paśyāmahe loke yo naḥ śaraṇado bhavet, rāghaveṇopasṛṣṭānām kālēneva yugakṣaye / itīva sarvā rajanīcarastriyaḥ; parasparam saṁparirabhya bāhubhiḥ, viśedur ārtātibhayābhipīḍitā; vinedur uccaiś ca tadā sudāruṇam/* Just as in the purva kalpa kaala, devata's hunger and thirst was assuaged, in the same manner the 'nishaachara naashani' Sita Devi would certainly assuage the hunger and thirst of savava lokaas very soon. Uddanda Ravana with his durbuddhi would thus get all of us Rakshasas too soon. In this entire universe, we could never ever have the divya darshana of a human like Shri Rama whom alone we could seek 'sharan' from him'. In this manner the enlightened Nishaachara strees especially those who lost their husbands, sons, and relatives were frightened to their core.

## Sarga Ninety Five

Noting the 'arta naadaas' of Lanka's fallen Rakshasas by Rama, Ravana himself attacked vaanaras along with senapatis Mahodara, Mahaparshva and Virupaksha

*ārtānām rākṣasīnām tu laṅkāyām vai kule kule, rāvaṇaḥ karuṇam śabdām śuśrāva pariveditam/ sa tu dīrgham viniśvasya muhūrtaṁ dhyānam āsthitaḥ, babhūva paramakruddho rāvaṇo bhīmadarśanaḥ/ saṁdaśya daśanair oṣṭhaṁ krodhasamraktalocanaḥ, rākṣasair api durdarśaḥ kālāgnir iva mūrchitaḥ/ uvāca ca samīpasthān rākṣasān rākṣaseśvaraḥ, bhayāvyaktakathāṁs tatra nirdahann iva cakṣuṣā/ mahodaram mahāpārśvam virūpākṣam ca rākṣasam, śīghram vadata sainyāni niryāteti mamājñayā/ tasya tadvacanam śrutvā rākṣasās te bhayārditāḥ, codayām āsur avyagrān rākṣasāṁs tān nṛpājñayā/ te tu sarve tathety uktvā rākṣasā ghoradarśanāḥ, kṛtasvastyayanāḥ sarve rāvaṇābhimukhā yayuḥ/ pratipūjya yathānyāyam rāvaṇam te mahārathāḥ, tasthuḥ prāñjalayaḥ sarve bhartur vijayakāṅkṣiṇaḥ/ athovāca prahasyaitān rāvaṇaḥ krodhamūrchitaḥ, mahodaramahāpārśvau virūpākṣam ca rākṣasam/ adya bāṇair dhanurmuktair yugāntādityasam nibhaiḥ, rāghavam lakṣmaṇam caiva neṣyāmi yamasāadhanam/ kharasya kumbhakarṇasya prahastendrajitos tathā, kariṣyāmi pratīkāram adya śatruvadhād aham/ naivāntarikṣam na diśo na nadyo nāpi sāgaraḥ, prakāśatvam gamiṣyanti madbāṇajaladāvṛtāḥ/ adya vānarayūthānām tāni yūthāni bhāgaśaḥ, dhanuḥsamudrād udbhūtair mathiṣyāmi śarormibhiḥ/ vyākoṣapadmacakrāṇi padmakesaravarcaśam, adya yūthataṭākāni gajavat pramathāmy aham/ saśarair adya vadanaiḥ saṁkhye vānarayūthapāḥ, maṇḍayiṣyanti vasudhāṁ sanālair iva paṅkalaiḥ/ adya yuddhapracandānām harīṇām drumayodhinām, muktenaikeṣuṇā yuddhe bhetsyāmi ca śatamśatam/ hato bhartā hato bhrātā yāsām ca tanayā hatāḥ, vadhenādya ripos tāsām karmomy asrapramārjanam/ adya madbāṇanirbhinnaiḥ prakīrṇair gatacetanaḥ, karomi vānarair yuddhe yatnāveksyatalām mahīm/ adya gomāyavo gṛdhrā ye ca māmsāsino 'pare, sarvāṁs tāṁs tarpayiṣyāmi śatrumāṁsaiḥ śarārditaiḥ/ kalpyatām me rathaśīghram kṣipram ānīyatām dhanuḥ, anuprayāntu mām yuddhe ye 'vaśiṣṭā niśācarāḥ/ tasya tadvacanam śrutvā mahāpārśvo 'bravīd vacaḥ, balādhyakṣān sthitāṁs tatra balam saṁtvaryatām iti/ balādhyakṣās tu saṁrabdhā rākṣasāṁs tāngriḥhād grhāt, codayantaḥ pariyayur laṅkāṁ laghuparākramāḥ/ tato muhūrtān niṣpetū rākṣasā bhīmavikramāḥ, nardanto bhīmavadanā nānāpraharaṇair bhujaiḥ/ asibhiḥ paṭṭasaiḥ śūlāir galābhir musalair halaiḥ, śaktibhis tīkṣṇadhārābhir mahadbhiḥ kūṭamudgaraiḥ/ yaṣṭibhir vimalaiś cakrair niṣitaiś ca paraśvadhāiḥ, bhīṇḍipalaiḥ śataghnībhir anyaiś cāpi varāyudhaiḥ/ athānayan balādhyakṣās catvāro rāvaṇājñayā, drutaṁ sūtasamāyuktaṁ yuktāṣṭaturagam ratham/ āruroha ratham divyam dīpyamānam svatejasā, rāvaṇaḥ sattvagāmbhīryād dārayann iva medinīm/ rāvaṇenābhyanuḥjñā - tau mahāpārśvamahodarau, virūpākṣas ca durdharṣo rathān āruruhus tadā/ te tu hṛṣṭā vinardanto bhindanta iva medinīm, nādam ghoram vimuñcanto niryayur jayakāṅkṣiṇaḥ/ tato yuddhāya tejasvī rakṣogaṇabalair vṛtaḥ, niryayāv udyatadhanuḥ kālāntakayamomapaḥ/ tataḥ prajavanāśvena rathena sa mahārathaḥ, dvāreṇa niryayau tena yatra tau rāmalakṣmaṇau/ tato naṣṭaprabhaḥ sūryo diśas ca timirāvṛtāḥ, dvijās ca nedur ghorās ca saṁcacāla ca medinī/ vavarṣa rudhiram devaś caskhaluś ca*

*turaṅgamāḥ, dhvajāgre nyapatad gr̥dhro vi neduś cāśivam śivāḥ/ nayanam cāsphurad vāmanam savyo bāhur akampata, vivarṇavadanaś cāsīt kiṁ cid abhraśyata svarāḥ/ tato niṣpatato yuddhe daśagrīvasya rakṣasaḥ, raṇe nidhanaśamsīni rūpāṇy etāni jajñire/ antarikṣāt papātolkā nirghātasamanisvanā, vinedur aśivam gr̥dhrā vāyasair anunāditāḥ / etān acintayan ghorān utpātān samupasthitān, niryayau rāvaṇo mohād vadhārthī kālacoditaḥ/ teṣāṁ tu rathaghoṣeṇa rākṣasānām mahātmanām, vānarāṇām api camūr yuddhāyaivābhyavartata/ teṣāṁ sutumulam yuddham babhūva kapirakṣasām, anyonyam āhvayānānām kruddhānām jayam icchatām/ tataḥ kruddho daśagrīvaḥ śaraiḥ kāñcanabhūṣaṇaiḥ, vānarāṇām anīkeṣu cakāra kadanam mahat/ nikṛttaśirasāḥ ke cid rāvaṇena valīmukhāḥ , nirucchvāsā hatāḥ ke cit ke cit pārśveṣu dāritāḥ, ke cid vibhinnaśirasāḥ ke cic cakṣurvivarjitāḥ/ daśānanaḥ krodhāvivṛttanetro; yato yato 'bhyeti rathena samkhye, tatas tatas tasya śarapravegam; soḍhum na śekur hariyūthapās te/*

Ravana having heard the ‘artaa ninaadaas’ from various houses of Lankapuri from where countless rakshasaas were killed by Rama banaas especially by his ‘gandharvaastra’, he drew long heaves of breathings and got introspective for long. All of a sudden, he was enraged, biting his lips with teeth like a pralya murti and started muttering with his looks were like agnijsaalaas. Then he raised his voice and ordered his rakshasaas in attendance nearby and shouted: ‘ nishacharaas! You rush at once to Mahodara, Mahaparshva and Virupaaksha and convey my instruction to attack the shatru sena with their respective soldiers at once. As the three maha rakshasaas reached Ravana, he assreted like a pralaya kaala Surya to face Rama Lakshmanas and despatch them to yamaloka and avenge their acts of the killings of Kumbhakarna, Prahastha and Indrajit. My arrows should then on usher in darkness all over the anraraksha, ashta dishas, high skies and samudras should obliterated light . The Vaanara rupa opponents are like sarovaras of lotuses and my arrows like huge elephants should trample off the lotuses in the sarovaras. The tonnes of flesh and blood of the vanara koti would then be contrented as the bhojana of crows, owls, and the rest of maamsa bhaksha animals of the forests and mountains nearby. Therefore attack at once’. As Ravana made simha garjanaas likewise, the three senapatis of Mahodara, Mahapashva and Virupaaksha with their rakshasa battalions jumped into the fray with talvaaras, patishas, shulas, gadās, musalas, halas, shaktis, kutamudgaras, chakras, bhindipaalaas, shataghnis and astra shastras. The four senapatis were equipped with a lakh and over chariots, three lakhs elephants, sixty crores of horses, as many donkeys and camels and numberless foot soldiers. As thus the senaadyakshas were readied, there was another saarathi rushed in another super chariot too was rushed in being fully equipped with divyastras and glitteringly dressed up sahasra kalashas. On seeing this prize chariot, the rakshasaas themselves were wonder stricken. Then Rakshasa Maha Raja Ravana stood up as eight outstanding horses were shining bright. Then all the vaadya ninaadaas were sounded sky high. With these drum, shehnai and other high sounds were reverberating, Vanara sena realised that the Devi Sitaapaharana durachari, deva kantaka rupa Rakshasa Ravana had sinc arrived. Then as per Ravana’s intructions the tree senapatis of Mahaparshva, Mahodara, and Virupakshas too were in position. *tato niṣpatato yuddhe daśagrīvasya rakṣasaḥ, raṇe nidhanaśamsīni rūpāṇy etāni jajñire/ antarikṣāt papātolkā nirghāta - samanisvanā, vinedur aśivam gr̥dhrā vāyasair anunāditāḥ / etān acintayan ghorān utpātān samupasthitān, niryayau rāvaṇo mohād vadhārthī kālacoditaḥ/* As soon as Rakshasa Dashagriva initiated the maha yuddha, there were ‘mrityu soochanaas’ as aakaashas were full of ‘utpaadaas, vajrapaata nisvanas, amangala pakshi ninaadaas’ of owls and crow yellings. Such ‘apashakunaas’ were simply ignored by Ravanaasura and as had become the ‘kaala prerita mahaavesha’ got readied for the attack. *teṣāṁ tu rathaghoṣeṇa rākṣasānām mahātmanām, vānarāṇām api camūr yuddhāyaivābhyavartata/ teṣāṁ sutumulam yuddham babhūva kapirakṣasām, anyonyam āhvayānānām kruddhānām jayam icchatām/ tataḥ kruddho daśagrīvaḥ śaraiḥ kāñcanabhūṣaṇaiḥ, vānarāṇām anīkeṣu cakāra kadanam mahat/* The maha kaya rakshasaas as alerted by Ravanaadha dhvani made all out efforts and initiated the killings of vaaraara sena. Ravana started the severings of several necks and body parts from all sides. Indeed how many heads were rolled, chests were pounded, and ears were sliced off was countless. *daśānanaḥ krodhāvivṛttanetro ; yato yato 'bhyeti rathena samkhye, tatas tatas tasya śarapravegam; soḍhum na śekur hariyūthapās te/* As Ravana’s ruthlessly indignant looks were such as even from them only a multitude of vaanaraas were burnt off into heaps of ashes

## Sarga Ninety Six

As Ravana was razing Vanaraas they approached Rama Sugrivas, as Sugriva attacked Virupaksha, killed his elephant, angry rakshasa slashed Sugriva who got recovered and destroyed Virupaksha

*Tathā taiḥ kṛttagātrais tu daśagrīveṇa mārgaṇaiḥ , babhūva vasudhā tatra prakīrṇā haribhir vṛtā / rāvaṇasyāprasahyaṁ taṁ śarasampātāṁ ekataḥ, na śekuḥ sahituṁ dīptaṁ pataṁgā iva pāvakaṁ/ te 'rditā niśitair bāṇaiḥ krośanto vipradudruvuḥ, pāvakārciḥsamāviṣṭā dahyamānā yathā gajāḥ/ plavaṁgānāṁ anīkāni mahābhrāṇīva mārutaḥ, sa yayau samare tasmin vidhaman rāvaṇaḥ śaraiḥ/ kadanāṁ tarasā kṛtvā rākṣasendro vanaukasāṁ , āsāsāda tato yuddhe rāghavaṁ tvaritas tadā/ sugrīvas tān kapīn dṛṣṭvā bhagnān vidravato raṇe, gulme suṣeṇaṁ nikṣipyā cakre yuddhe drutaṁ manaḥ/ ātmanaḥ sadṛśaṁ vīraṁ sa taṁ nikṣipyā vānaram , sugrīvo 'bhīmukhaḥ śatruṁ pratasthe pādapāyudhaḥ/ pārśvataḥ prṣṭhataḥ cāsyā sarve yūthādhipāḥ svayam, anujahrur mahāśailān vividhāṁś ca mahādrumān/ sa nadan yudhi sugrīvaḥ svareṇa mahatā mahān, pātayan vividhāṁś cānyāñ jaghānottamarākṣasān/ mamarda ca mahākāyo rākṣasān vānareśvaraḥ, yugāntasamaye vāyuh pravṛddhān agamān iva / rākṣasānāṁ anīkeṣu śailavarṣaṁ vavarṣa ha, āsmavarṣaṁ yathā meghaḥ pakṣisaṁgheṣu kānane/ kapirājavimuktais taiḥ śailavarṣais tu rākṣasāḥ, vikīrṇaśirasāḥ petur nikṛttā iva parvatāḥ / atha saṁkṣīyamāṇeṣu rākṣaseṣu samantataḥ, sugrīveṇa prabhagneṣu patatsu vinadatsu ca/ virūpākṣaḥ svakaṁ nāma dhanvī viśrāvya rākṣasaḥ, rathād āplutya durdharṣo gajaskandham upāruhat/ sa taṁ dviradam āruhya virūpākṣo mahārathaḥ, vinadan bhīmanirhrālaṁ vānarān abhyadhāvata/ sugrīve sa śarān ghorān visasarja camūmukhe, sthāpayām āsā codvignān rākṣasān saṁpraharṣayan/ so 'tividhaḥ śitair bāṇaiḥ kapīndras tena rakṣasā, cukrodha ca mahākrodho vadhe cāsyā mano dadhe/ tataḥ pādapam uddhṛtya śūraḥ saṁpradhane hariḥ, abhipatya jaghānāsya pramukhe taṁ mahāgajam/ sa tu prahārābhīhataḥ sugrīveṇa mahāgajaḥ, apāsarpad dhanurmātraṁ niśāsāda nanāda ca/ gajāt tu mathitāt tūrṇam apakramya sa vīryavān, rākṣaso 'bhīmukhaḥ śatruṁ pratyudgamyā tataḥ kapim/ ārsabhaṁ carmakhaḍgaṁ ca pragṛhya laghuvikramaḥ , bhartsayann iva sugrīvaṁ āsāsāda vyavasthitam/ sa hi tasyābhisamkrudhaḥ pragṛhya mahatīm śīlām, virūpākṣāya cikṣepa sugrīvo jaladopamām/ sa tām śīlām āpatantīm dṛṣṭvā rākṣasapuṁgavaḥ , apakramya suvikrāntaḥ khaḍgena prāharat tadā/ tena khaḍgena saṁkrudhaḥ sugrīvasya camūmukhe, kavacaṁ pātayām āsa sa khaḍgābhīhato 'patat/ sa samutthāya patitaḥ kapis tasya vyasarjayat, talaprahāram āsaneḥ samānaṁ bhīmanisvanam/ talaprahāram tad rakṣaḥ sugrīveṇa samudyatam, naipuṇyān mocayitvainam muṣṭīnorasy atāḍayat/ tatas tu saṁkrudhatarāḥ sugrīvo vānareśvaraḥ, mokṣitaṁ cātmano dṛṣṭvā prahāram tena rakṣasā / sa dadarśāntaraṁ tasya virūpākṣasya vānaraḥ, tato nyapātayat krodhāc chaṅkhadeṣe mahātalām/ mahendrāśanikalpena talenābhīhataḥ kṣitau, papāta rudhiraklinnaḥ śoṇitaṁ sa samudvaman/ vivṛttanayanam krodhāt saphenarudhirāplutam , dadṛśus te virūpākṣaṁ virūpākṣataram kṛtam / sphurantam parivarjantam pārśvena rudhirokṣitam, karuṇam ca vinardāntam dadṛśuḥ kapayo ripum / tathā tu tau saṁyati saṁprayuktau; tarasvinau vānararākṣasānām, balārṇavau sasvanatuḥ sabhīmaṁ; mahārṇavau dvāv iva bhinnavelau/ vināśitaṁ prekṣya virūpanetraṁ; mahābalaṁ taṁ haripārthivena, balaṁ samastaṁ kapirākṣasānām; unmattagaṅgāpratimaṁ babhūva/*

As Ravana was slashing off the heads of the vaanaraas, the latter rallied round Shri Rama, Sugriva along with Sushena as the latter pulled off huge trees and mountain boulders. In turn the praharas of vriksha parvata prahaaras of vanaraas alarmed the Rakshasa sena as Maha Rakshasa Virupaksha attacked vanaras severely. Virupaksha then concentrated on Sugriva the Vaanara Raja with baana varshaas. Then Sugriva decided to destroy Virupaksha who was seated on a huge elephant and having uprooted a mammoth tree and hit the elephant making resounding artanaadaas fell down. Virupaksha having jumped down the dead elephant sought to attack with his sword as a measure of atma raksha and hurt Sugriva fatally as the Vaanara Rajafell down unconsciously. On quickly recovering soon enough, folded his fist tight and hit the rakshasa who in turn with this sword tore off Sugriva's body kavacha as that fell down on Sugriva's feet which were wounded. On a flash recovery, Sugriva jumped up high and provided a vajra samaana thump on the chest which was repaid atonce similarly. Then the vanara raja lost his patience and got

infuriated; *tato nyapātayat krodhāc chaṅkhadeśe mahātaḥ, mahendrāśanikalpena talenābhīhataḥ kṣītau, papāta rudhiraklinnaḥ śoṇitaḥ sa samudvaman/ vivṛttanayanam krodhāt sapphenarudhirāplutam, dadṛśus te virūpākṣam virūpākṣataram kṛtam / sphurantaḥ parivarjantaḥ pārśvena rudhiroḥṣitam, karuṇam ca vinardāntaḥ dadṛśuḥ kapayo ripum /* There after, he thumped such deadly punch on Virupaksha's forehead like the vajraayudha of Mahendra as the rakshasa was crushed to the ground as his physical parts were shattered and flows of blood gushed out even as his eye lids were gazing at nothingness truly justifying his name as Virupaksha at the time of his life's conclusion made screeching noises of yellings. Thus Vaanara Raja Sugriva did the Virupaksha vadha as rakshasaas were confounded and the vaanaraas were elated.

## Sarga Ninety Seven

Ravana having been upset by the fall of Virupaksha, asked Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could severe 'Mahodara mastaka'

*Hanyamāne bale tūrṇam anyonyam te mahāmṛdhe , sarasīva mahāgharme sūpakṣiṇe babhūvatuḥ/ svabalasya vighātena virūpākṣavadhena ca, babhūva dviguṇam kruddho rāvaṇo rākṣasādhipaḥ/ prakṣiṇam tu balaḥ dṛṣṭvā vadhyamānam valīmukhaiḥ , babhūvāsya vyathā yuddhe prekṣya daivaviparyayam/ uvāca ca samīpasthaḥ mahodaram arimdamam, asmin kāle mahābāho jayāśā tvayi me sthitā/ jahi śatrucamūm vīra darśayādya parākramam, bhartṛpiṇḍasya kālo 'yam nirveṣṭum sādhu yudhyatām/ evam uktas tathety uktvā rākṣasendraḥ mahodaraḥ, praviveśārīsenām sa patamga iva pāvakam/ tataḥ sa kadanam cakre vānarāṇām mahābalaḥ, bhartṛvākyena tejasvī svena vīryeṇa coditaḥ/ Sa prabhagnām samare dṛṣṭvā vānarāṇām mahācamūm , abhidudrāva sugrīvo mahodaram anantaram/ pragrhya vipulām ghorām mahīdharasamām śilām , cikṣepa ca mahātejās tad vadhāya harīśvaraḥ/ tām āpatantīm sahasā śilām dṛṣṭvā mahodaraḥ , asambhrāntas tato bāṇair nirbibheda durāsadam/ rākṣasā tena bāṇaughair nikṛttā sā sahasradhā , nipapāta śilā bhūmau grdhracakram ivākulam/ tām tu bhinnām śilām dṛṣṭvā sugrīvaḥ krodhamūrchitaḥ , sālām utpātya cikṣepa rakṣase raṇamūrdhani, śaraiś ca vidadārainam śūraḥ parapuramjayah/ sa dadarśa tataḥ kruddhaḥ parigham patitaḥ bhuvi, āvidhya tu sa tam dīptaḥ parigham tasya darśayan, parighāgreṇa vegena jaghānāsya hayottamān/ tasmād dhatahayād vīraḥ so 'vaplutya mahārathāt, gadām jagrāha samkruddho rākṣaso 'tha mahodaraḥ/ gadāparighahastau tau yudhi vīrau samīyatuḥ, nardantau govṛṣaprakhyau ghanāv iva savidyutau / ājaghāna gadām tasya parigheṇa harīśvaraḥ, papāta sa gadodbhinnaḥ parighas tasya bhūtale/ tato jagrāha tejasvī sugrīvo vasudhātālāt, āyasam musalam ghoram sarvato hemabhūṣitam/ tam samudyamya cikṣepa so 'py anyām vyākṣipad gadām, bhinnāv anyonyam āsādy petatur dharaṇītale/ tato bhagnapraharaṇau muṣṭibhyām tau samīyatuḥ, tejobalasamāviṣṭau dīptāv iva hutāśanau/ jaghnatus tau tadānyonyam nedatuś ca punaḥ punaḥ, talaiś cānyonyam āhatya petatur dharaṇītale/ utpetatus tatas tūrṇam jaghnatus ca parasparam, bhujaiś cikṣepatur vīrāv anyonyam aparājitau/ ājahāra tadā khaḍgam adūraparivartinam, rākṣasas carmaṇā sārdaḥ mahāvego mahodaraḥ/ tathaiva ca mahākhaḍgam carmaṇā patitaḥ saha, jagrāha vānaraśreṣṭhaḥ sugrīvo vegavattaraḥ/ tau tu roṣaparītāṅgau nardantāv abhyadhāvātām, udyatāsī raṇe hr̥ṣṭau yudhi śastraviśāradau / dakṣiṇam maṇḍalam cobhau tau tūrṇam samparīyatuḥ, anyonyam abhisamkruddhau jaye praṇihitāv ubhau/ sa tu śūro mahāvego vīryaślāghī mahodaraḥ, mahācarmaṇi tam khaḍgam pātayām āsa durmatih/ lagnam utkarṣataḥ khaḍgam khaḍgena kapikuṇjaraḥ, jahāra saśiras trāṇam kuṇḍalopahitaḥ śīraḥ/ nikṛttasīrasas tasya patitasya mahītale, tad balaḥ rākṣasendrasya dṛṣṭvā tatra na tiṣṭhati / hatvā tam vānariḥ sārdaḥ nanāda mudito hariḥ, cukrodha ca daśagrīvo babhau hr̥ṣṭas ca rāghavaḥ/*

As Virupaksha was killed by Sugriva, Ravana had redoubled his anger, and addressed Mahodara stating that his success of the battle would depend on his mighty hands. Mahodara then intensified his spree of vaanara samhaara. Then noticing the disaster posed on vaanaras, Sugriva attacked Mahodara by hurling a mountain boulder but the rakshasa made pieces of the same. Sugriva tossed then a Saala Vriksha which too was destroyed. Further the rakshasa released a 'baana varsha' which made a furious impact on



Sugriva having fallen down to earth. Sugriva hen having noticed a ‘prarighaayudha’ in the vicinity had hurled at the rakshasa’s potent horses drawing the chariot on which Mahodara was seated on. Having jumped off from the chariot, the rakshasa veera lifted his grand mace by one hand and another his parigha. This both Sugriva and Mahodara like two powered bulls. The rakshasa hurled his mace as Sugriva flinged off his parigha. Then Sugriva having looked again on the battle front tossed off a musalaayudha. The gada-musala parasparaayudhas both fell down as pieces. *tato bhagnapraharaṇau muṣṭibhyāṁ tau samīyatuḥ, tejobalasamāviṣṭau dīptāv iva hutāśanau/ jaghnatus tau tadānyonyam nedatuś ca punaḥ punaḥ, talaiś cānyonyam āhatya petatur dharaṇītale/ utpetatus tatas tūrṇam jaghnatus ca parasparam, bhujaś cikṣepatur vīrāv anyonyam aparājitau/ ājahāra tadā khaḍgam adūra parivartinam, rākṣasaś carmaṇā sārdham mahāvego mahodaraḥ/* Thus with thir respective ayudhas they were either seeking or actually hurting each other by inflicting injuries mutually for long time. Then they resorted to ‘hasta prahaaraas’ and in the process were falling down to earth and rising thereagain. The sustained and naggingly prolonged dwandwa baahu yuddha was mutually tiring with end result either way. *tathaiva ca mahākhaḍgam carmaṇā patitam saha, jagrāha vānaraśreṣṭhaḥ sugrīvo vegavattaraḥ/ tau tu roṣaparītāṅgau nardantāv abhyadhāvatām, udyatāśi raṇe hr̥ṣṭau yudhi śastraviśāradau/ dakṣiṇam maṇḍalam cobhau tau tūrṇam saṁparīyatuḥ, anyonyam abhisamkruddhau jaye praṇihitāv ubhau/ sa tu sūro mahāvego vīryaślāghī mahodaraḥ, mahācarmaṇi tam khaḍgam pātayām āsa durmatih/* Then after a while having withdrawn for a while, Mahodara sprang a surprise by attacking with his khadaga with its cover with another hand. Precisely the same way, Sugriva too responded. Indeed both Mahodara and Sugriva were proving themselves with balancing ‘vijaya kaanksha.’ They were rapidly changing their directions from south to north and so on. Then puffed up by his own arrogance of shourya veerata, the highhanded Mahodara dared to tear off Sugriva kavacha. *lagnam utkarṣataḥ khaḍgam khaḍgena kapikuṇjaraḥ, jahāra saśiras trāṇam kuṇḍalopahitam śiraḥ/ nikṛttaśirasas tasya patitasya mahītale, tad balam rākṣasendrasya dṛṣṭvā tatra na tiṣṭhati/ hatvā tam vānaraiḥ sārdham nanāda mudito hariḥ, cukrodha ca daśagrīvo babhau hr̥ṣṭaś ca rāghavaḥ/* As Mahodara had hit and tore off Sugriva’s kavacha with his sword, then Sugriva raised his khadga and sevred off the the rakshasa’s head with ‘shirastraana sahita kundalas’ too. As Mahodara mastaka fell down, Vanara Raja Sugriva made a vijaya garjana, as Rama was pleased yet, Ravana was terribly enraged!

## Sarga Ninety Eight

Mahaparshva got furious at the deaths of Virupaksha and Mahodara and demolished numberless vaanaras, but Angada with his mighty ‘mushti ghaatas’ tore off Mahodara’s chest and heart with fatality

*Mahodare tu nihate mahāpārśvo mahābalaḥ, aṅgadasya camūm bhīmām kṣobhayām āsa sāyakaiḥ/ sa vānarāṇām mukhyānām uttamāṅgāni sarvaśaḥ, pātayām āsa kāyebhyaḥ phalam vṛntād ivānilaḥ / keṣām cid iṣubhir bāhūn skandhāmś cicheda rākṣasaḥ, vānarāṇām susamkruddhaḥ pārśvam keṣām vyadārayat/ te ’rditā bāṇavarṣeṇa mahāpārśvena vānarāḥ, viśādavimukhāḥ sarve babhūvur gatacetasah/ nirīkṣya balam udvignam aṅgado rākṣasārditam, vegam cakre mahābāhuḥ samudra iva parvaṇi/ āyasam parigham gr̥hya sūryaśmisamaprabham , samare vānaraśreṣṭho mahāpārśve nyapātayat/ sa tu tena prahāreṇa mahāpārśvo vicetanaḥ, sasūtaḥ syandanāt tasmād visamjñāḥ prāpatad bhuvi/ sarkṣarājas tu tejasvī nīlāñjanacayopamah, niṣpatya sumahāvīryaḥ svād yūthān meghasam nibhāt/ pragr̥hya giriśṛṅgābhām kruddhaḥ sa vipulām śilām, aśvāñ jaghāna tarasā syandanaṁ ca babhaṇja tam/ muhūrtāl labdhasamjñas tu mahāpārśvo mahābalaḥ, aṅgadaṁ bahubhir bāṇair bhūyas tam pratyavidhyata/ jāmbavantaṁ tribhir bāṇair ājaghāna stanāntare, ṛkṣarājam gavākṣam ca jaghāna bahubhiḥ śaraiḥ / gavākṣam jāmbavantaṁ ca sa dṛṣṭvā śarapīḍitau, jagrāha parigham ghoram aṅgadaḥ krodhamūrchitaḥ/ tasyāṅgadaḥ prakupito rākṣasasya tam āyasam, dūrasthitasya parigham raviraśmisamaprabham/ dvābhyām bhujābhyām saṁgr̥hya bhrāmavitvā ca vegavān , mahāpārśvāya cikṣepa vadhārtham vālinaḥ sutah/ sa tu kṣipto balavatā parighas tasya rākṣasaḥ, dhamuś ca saśaram hastāc chirastraṁ cāpy apātayat/ tam samāsādy vegena vāliputraḥ pratāpavān, talenābhyahanat kruddhaḥ karṇamūle sakunḍale/ sa tu kruddho mahāvego mahāpārśvo mahādyutiḥ, kareṇaikena jagrāha sumahāntam*

*paraśvadam/ tañ tailadhautam vimalam śailasāramayaṃ dṛḍham , rākṣasaḥ paramakruddho vāliputre  
nyapātayat/ tena vāmānsaphalake bhrś am pratyavapātitam, aṅgado mokṣayām āsa saroṣaḥ sa  
paraśvadam/ sa vīro vajrasamkāśam aṅgado muṣṭim ātmanaḥ, samvartayan susamkruddhaḥ pitus  
tulyaparākramaḥ/ rākṣasasya stanābhyāśe marmajño hṛdayaṃ prati , indrāśanisamasparśam sa muṣṭim  
vinyapātayat/ tena tasya nipātena rākṣasasya mahāmṛdhe, paphāla hṛdayaṃ cāśu sa papāta hato bhuvi/  
tasmin nipatite bhūmau tat sainyaṃ sampracukṣubhe, abhava ca mahān krodhaḥ samare rāvaṇasya tu/*

As Sugriva was killed albeit after a prolonged fight, Mahapaarshva displayed his anger, even while Angada and his sena of vaanaras were anxious to attack him. Then the mighty Rakshasa lost no time to slash off the vanara sena. Angada too like the Pournami Chandra Samudra was over enthusiastic to attack the rakshasa with parigha on his forceful hand grip and hit him. Meanwhile Jambava the bhalluka raja pulled off a huge mountain slab and hurled off Mahaparshva's chariot and the horses too. Balavan veera Angada's parigha prahara with unusual speed hit at Mahaparshva's dhanush and headgear. Then Vaali putra Angada reached the rakshasa with speed and thumped a punch as the latter's ears and kundalas were hit and bruised. Equally veega shali rakshasa picked up parasayudha. Thi weapon pharasa made of steel was already cleansed with oil and was extremely sharp and was hurled by Mahapaarshva but the alertmost Angada escaped the prarasha prahaara . Then Angada folded mighty his 'mushti' or tight fist and smacked a batter on the rakshasa's breastful wide and enormous chest as of Indra's vajra prahaara as Mahaparshva's heart cracked up and floods of blood got streamed down his body which fell down to earth. Vaanara Sena shrieked with howlings of victory, but Ravana with enflamed frenzy at the disastrous fall of Mahaparshva stood up in vengeance and retaliation.

## Sarga Ninety Nine

Furious Ravana re-entered the battle, released 'Taamasastra' killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asurastra which was realiated by Rama's agneyastra!

<sup>2</sup>  
*Mahodaramahāpārśvau hatau dṛṣṭvā tu rākṣasau , tasmimś ca nihate vīre virūpākṣe mahābale/ āviveśa  
mahān krodho rāvaṇaṃ tu mahāmṛdhe , sūtaṃ samcodayām āsa vākyam cedam uvāca ha/ nihatānām  
amātyānām ruddhasya nagarasya ca, duḥkham eṣo 'paneṣyāmi hatvā tau rāmalakṣmaṇau/ rāmavṛkṣam  
raṇe hanmi sītāpuṣpaphalapradam, praśākhā yasya sugrīvo jāmbavān kumudo nalaḥ/ sa diśo daśa  
ghoṣeṇa rathasyātiratho mahān, nādayan prayayau tūrṇam rāghavaṃ cābhyavartata/ pūrītā tena  
śabdena sanadāgirikānanā, samcacāla mahī sarvā savarāhamṛgadvipā / tāmasam sumahāghoraṃ  
cakārāstraṃ sudāruṇam, nirdadāha kapīn sarvāms te prapetuḥ samantataḥ/ tāny anīkāny anekāni  
rāvaṇasya śarottamaiḥ, dṛṣṭvā bhagnāni śataśo rāghavaḥ paryavasthitaḥ / sa dadarśa tato rāmaṃ  
tiṣṭhantam aparājitam, lakṣmaṇena saha bhrātrā viṣṇunā vāsavaṃ yathā/ ālikhantam ivākāśam  
avaṣṭabhya mahad dhanuḥ, padmapatraviśālākṣam dīrghabāhum arimdamam/ vānarāmś ca raṇe  
bhagnān āpatantaṃ ca rāvaṇam, samīkṣya rāghavo hṛṣṭo madhye jagrāha karmukam / visphārayitum  
ārebhe tataḥ sa dhanur uttamam, mahāvegāṃ mahānādaṃ nirbhindann iva medinīm/ tayoḥ śarapatham  
prāpya rāvaṇo rājaputrayoḥ, sa babhūva yathā rāhuḥ samīpe śaśisūryayoḥ/ rāvaṇasya ca bāṇaughai  
rāmavispharitenā ca, śabdena rākṣasās tena petuś ca śataśas tadā/ tam icch an prathamam yoddhum  
lakṣmaṇo niśitaiḥ śaraiḥ, mumoca dhanur āyamyā śarān agnisikhopamān/ tān muktamātrān ākāśe  
lakṣmaṇena dhanuṣmatā, bāṇān bāṇair mahātejā rāvaṇaḥ pratyavārayat/ ekam ekena bāṇena tribhis trīn  
daśabhir daśa, lakṣmaṇasya praciccheda darśayan pāṇilāghavam/ abhyatikramya saumitrim rāvaṇaḥ  
samitiṃjayaḥ, āsāda tato rāmaṃ sthitaṃ śailam ivācalam/ sa samkhye rāmam āsādyā krodha  
samraktalocanaḥ, vyasṛjac charavarṣāni rāvaṇo rāghavopari / śaradhārās tato rāmo rāvaṇasya  
dhanuṣcyutāḥ, dṛṣṭvaivāpatitāḥ śīghram bhallaṇ jagrāha satvaram/ tāñ śaraughāms tato bhallais tīkṣṇaiś  
ciccheda rāghavaḥ, dīpyamānān mahāvegān kruddhān āśīviṣān iva/ rāghavo rāvaṇaṃ tūrṇam rāvaṇo  
rāghavaṃ tathā, anyonyaṃ vividhais tīkṣṇaiḥ śarair abhivavarṣatuḥ/ ceratuś ca ciraṃ citraṃ maṇḍalam  
savyadakṣiṇam, bāṇavegān samudīkṣya samareṣv aparājitau/ taylor bhūtāni vitreṣur yugapat  
samprayudhyatoḥ, raudrayoḥ sāyakamucor yamāntakanikāśayoḥ/ samtataṃ vividhair bāṇair babhūva*

*gaganam tadā, ghanair ivātapāpāye vidyunmālāsamākulaiḥ/ gavākṣitam ivākāśam babhūva śūra -  
vr̥ṣṭibhiḥ, mahāvegaiḥ sūtīkṣṇāgrair gr̥dhrapatraiḥ suvājitaḥ / śarāndhakāraṁ tau bhīmaṁ cakratuḥ  
paramam tadā, gate 'staṁ tapane cāpi mahāmeghāv ivotthitau/ babhūva tumulam yuddham  
anyonyavadhakāṅkṣiṇoḥ, anāsādyam acintyaṁ ca vṛtravāsavayor iva / ubhau hi parameṣvāsāv ubhau  
śastraviśāradau, ubhau cāstravidām mukhyāv ubhau yuddhe viceratuḥ/ ubhau hi yena vrajatas tena tena  
śarormayaḥ, ūrmayo vāyunā viddhā jagmuḥ sāgarayor iva/ tataḥ sāmsaktahastas tu rāvaṇo lokarāvaṇaḥ,  
nārācamālām rāmasya lalāṭe pratyamuñcata/ raudracāpaprayuktām tām nīlotpaladalaprabhām, śirasā  
dhārayan rāmo na vyathām pratyapadyata/ atha mantrān api japan raudram astram udīrayan, śarān  
bhūyaḥ samādāya rāmaḥ krodhasamanvitaḥ/ mumoca ca mahātejās cāpam āyamyā vīryavān, tāñ śarān  
rākṣasendrāya cikṣepācchinnaśāyakaḥ/ te mahāmeghasamīkāśe kavace patitāḥ śarāḥ, avadhye  
rākṣasendrasya na vyathām janayāms tadā/ punar evātha tam rāmo rathastham rākṣasādhipam, lalāṭe  
paramāstreṇa sarvāstrakuśalo 'bhinat/ te bhittvā bāṇarūpāṇi pañcaśīrṣā ivoragāḥ, śvasanto viviśur  
bhūmiṁ rāvaṇapratikūlatāḥ/ nihatya rāghavasyāstraṁ rāvaṇaḥ krodhamūrchitaḥ, āsuram  
sumahāghoram anyad astram samādade/ siṁhavyāghramukhāmś cānyān kaṅkākākamukhān api,  
gr̥dhrāśyenamukhāmś cāpi sṛgālavadanāms tathā / ihāmṛgamukhāmś cānyān vyādītāsyān bhayāvahān ,  
pañcāsyāṁl lelihanāms ca sasarja nīsitāñ śarān / śarān kharamukhāmś cānyān varāhamukhasamsthitān,  
śvānakukkuṭavaktrāmś ca makarāśīviśānanān/ etāmś cānyāmś ca māyābhiḥ sasarja nīsitāñ śarān, rāmaṁ  
prati mahātejāḥ krudhāḥ sarpa iva śvasan/ āsureṇa samāviṣṭaḥ so 'streṇa raghunandanaḥ,  
sasarjāstraṁ mahotsāhaḥ pāvakaṁ pāvakopamaḥ/ agnidīptamukhān bāṇāms tathā sūryamukhān api,  
candrārddhacandravaktrāmś ca dhūmaketumukhān api/ grahanakṣatravarṇāmś ca maholkāmukha  
samsthitān, vidyujjihvopamāmś cānyān sasarja nīsitāñ śarān/ te rāvaṇaśarā ghorā rāghavāstra  
samāhatāḥ, vilayaṁ jagmur ākāśe jagmuś caiva sahasraśaḥ/ tad astram nihataṁ dṛṣṭvā  
rāmeṇākliṣṭakarmanā, hr̥ṣṭā nedus tataḥ sarve kapayaḥ kāmārūpiṇaḥ/*

Ravana was astonished that stalwarts like Virupaksha, Mahodara and Mahapaarshvas were killed by mere vaanaraas backed by humans, he was incensed making his blood boiled up and asked his saarathi to attack with the firm decisiveness of uprooting Rama Lakshmanas. As the Kiing of Rakshasaas moved ahead, the unusual speed of the chariot as the earth passing through as pakshi samudaaya were frightened flying in directions. Then Ravana raised his dhanur baanaas and released 'taamasa astra' signifying Tamograha Rahu which was actually blessed him with by Brahma himself as the vaanaraas on his way turned off as heaps of ash. On readily noticing this catastrophe from a distance, Shri Rama stood up realising the hazards ahead while Lakshmana like Indra with Vishnu Deva. Then Rama held his dhanush ready with a mighty 'thankara' as several rakshasaas were frightened and collapsed dead. *tam icchan prathamam yoddhum lakṣmaṇo nīsitaiḥ śaraiḥ, mumoca dhanur āyamyā śarān agniśikhopamān/ tān muktamātrān ākāśe lakṣmaṇena dhanuśmatā, bāṇān bāṇair mahātejā rāvaṇaḥ pratyavārayat/ ekam ekena bāṇena tribhis trīn daśabhir daśa, lakṣmaṇasya praciccheda darśayan pāṇilāghavam/* Lakshmana was desirous of attacking Ravana with his arrows forthwith and released agni jvaajaas like 'baanaas'. Yet Ravana cooled down the water falls like Lakshmana jwaala baanas. With his unusual mastery skill of archery, Lakshmana kept on releasing single, double, treble and multiple arrows but samara vijayi Ravana kept in wiping off the releases consistently. *abhyatikramya saumitriṁ rāvaṇaḥ samitiṁjayah, āsāsāda tato rāmaṁ sthitam śailam ivācalam/ sa samkhye rāmam āsādya krodha samraktalocanaḥ, vyasṛjac charavarṣāni rāvaṇo rāghavopari/ śaradhārās tato rāmo rāvaṇasya dhanuścyutāḥ, dṛṣṭvaivāpatitāḥ śīghram bhallāñ jagrāha satvaram/ tāñ śaraughāms tato bhallais tīkṣṇaiś ciccheda rāghavaḥ, dīpyamānān mahāvegān krudhān āśīviśān iva/* Then having sidelined Sumitrakumara, Ravana as crossing off one parvata to another parvata, approached Shri Rama. Then Raghunaatha had reddened his looks with his vengeful eyes, and released non stop 'baana vrishti'. As Rama having noticed that Ravana's hand slipped off his grip then Rama took up the handling of ' bhalla baanaas'. *rāghavo rāvaṇam tūrṇam rāvaṇo rāghavam tathā, anyonyam vividhais tīkṣṇaiḥ śarair abhivavarṣatuḥ/ ceratuś ca ciram citram maṇḍalam savyadakṣiṇam, bāṇavegān samudīkṣya samareṣv aparājitaḥ/* Then Raghava and Ravana by rapid turns released baana varshas. For quite a long spell of changing hands left and right kept on hitting each other and in the process sustaining injuries mutually yet not over come still yet. *tayor bhūtāni*

*vitreṣur yugapat saṁprayudhyatoḥ, raudrayoḥ sāyakamucor yamāntakanikāśayoḥ/ saṁtataṁ vividhair bāṇair babhūva gaganam tadā, ghanair ivātapāpāye vidyunmālāsamākulaiḥ/ gavākṣitam ivākāśam babhūva śūra -vṛṣṭibhiḥ, mahāvegaiḥ sutikṣṇāgrair gṛdhrapatraiḥ suvājitaiḥ/* A time had thus reached when both Rama and Ravana were releasing fierce ‘baana varshaas’ like Yama dharma raja and Antaka as the samasta praanis in the samsara were terrified as at the mode of ‘maha pralala of shruti’. The baana samuhaas in opposing directions were such that in the ‘varsha ritu’, the black clouds would get wide spread the skies all over with repetitive lightnings. The mighty baana praharaas from the opposing sides did then reveal a picture of the frightening flappings of successive swarms of owls crossing the lower skies as frightened by the incessant ‘varsha paata’ of the arrow exchanges. *babhūva tumulam yuddham anyonyavadhakāṅkṣiṇoḥ, anāsādyam acintyaṁ ca vṛtravāsavayor iva / ubhau hi parameṣvāsāv ubhau śaṣṭraṇīśāradau, ubhau cāstravidāṁ mukhyāv ubhau yuddhe viceratuḥ/ ubhau hi yena vrajatas tena tena śarormayaḥ, ūrmayo vāyunā viddhā jagmuḥ sāgarayor iva/* Both Rama and Raavanas were anxious and exited mutually to demolish each other like Indra and Vritraasura. [ See Essence of Valmiki Kishkinbha Ramayana vide Sarga Twenty Four of that] Both the ‘maha dhanurdharaas’ were of ‘yuddha kalaa nipunaas’ and ‘astravetta nipunaas’ dominating the battle grounds. Just as per the sweep and speed of their ‘baana gati dishas’, it then appeared the wind direction and velocity was similar and the waves of the maha samudra too were of the same magnitude. *atha mantrān api japan raudram astraṁ udīrayan, śarāṇ bhūyaḥ samādāya rāmaḥ krodhasamanvitaḥ/ mumoca ca mahātejās cāpam āyama vīryavān, tāñ śarāṇ rākṣasendrāya cikṣepācchinnaśāyakaḥ/* Eventually the highly enraged Shri Rama picked up a number of arrows together and utilised the ‘mantra purvaka roudrastra prayoga’ and having forcibly elongated right up to his ears released on Ravanaasura with dexterity. *te mahāmeghasamkāśe kavace patitāḥ śarāḥ, avadhye rākṣasendrasya na vyathāṁ janayams tadā/ punar evātha taṁ rāmo rathasthaṁ rākṣasādhipam, lalāṭe paramāstreṇa sarvāstrakuśalo ’bhinat/ te bhittvā bāṇarūpāṇi pañcaśīrṣā ivoragāḥ, śvasanto viviṣur bhūmiṁ rāvaṇapratikūlatāḥ/ nihatya rāghavasyāstraṁ rāvaṇaḥ krodhamūrchitaḥ, āsuram sumahāghoram anyad astraṁ samādade/* Then the roudrastra since released was so effective as to ripped off the black clouds like Ravana’s body kavacha. Again Rama released yet again mighty Rama bana hit Ravana’s fore head even as he was seated on his chariot. As his ‘lalaata’ was injured with wounds, Ravana like a fuming and hissing five hooded and venomous ‘maha sarpa raaja’ descended down from his chariot. Then Raghunaadhaastra roudraastra damaged Ravana’s forehead, the rakshas raja selected a bhayankara ‘Asura naamaka astra’. That astra symbolising lions, tigers, kanka chakravaaka grudhra pakshis, wolves, foxen, pig, dog, sarpa mukha hissings, was released on Shri Rama. *āsureṇa samāviṣṭaḥ so ’streṇa raghunandanāḥ, sasarjāstraṁ mahotsāhaḥ pāvakaṁ pāvakopamaḥ/ agnīdīptamukhān bāṇāṁs tathā sūryamukhān api, candrārddhacandravaktrāṁs ca dhūmaketumukhān api/ grahanakṣatravarṇāṁs ca maholkāmukha samsthitān, vidyujjihvopamāṁs cānyān sasarja niṣitāñ śarān/* Then in reply to the mighty ‘asuraastra’ released by Ravana, the ever diligent Raghukulatilaka released ‘Agneyastra’. From out the Agneyastra were revealed Agni- Surya-Chandra-Ardha Chandra-Dhumaketu- Graha- Nakshatra- Ulkas and Lightnings too. *te rāvaṇaśarā ghorā rāghavāstra samāhatāḥ, vilayaṁ jagmur ākāśe jagmuś caiva sahasraśaḥ/ tad astraṁ nihataṁ dṛṣṭvā rāmeṇākliṣṭakarmanā , hrṣṭā nedus tataḥ sarve kapayaḥ kāmārūpiṇaḥ/* As Raghunaatha’s counter release of Agneyastra had easily submerged the Asuraastra, yet several vaanaraas were nodoubt destroyed. All the same, the rest of Shri Rama parivaara of Sugrivadi vaanara veeras regaled in ‘harsha naadas’ while Rama Lakshmanas were happy yet keeping their poise and equanimity.

## Sarga Hundred

As Rama Ravana yuddha was intensified, Lakshmana intervened and the infuriated Ravana released his Mayaasura’s Shakti aayudha by which Lakshmana was swooned and Rama asserted his ‘prateekara’

*Tasmin pratihate ’stre tu rāvaṇo rākṣasādhipaḥ, krodham ca dviguṇam cakre krodhāc cāstraṁ anantaram/ mayena vihitaṁ raudram anyad astraṁ mahādyutiḥ, utsraṣṭum rāvaṇo ghoram rāghavāya pracakrame/ tataḥ śūlāni niścerur gadāś ca musalāni ca, karmukād dīpyamānāni vajrasārāṇi sarvaśaḥ/*



kūṭamudgarapāsās ca dīptās cāśanayas tathā, niṣpetur vividhās tīkṣṇā vātā iva yugakṣaye/ tad astraṁ rāghavaḥ śrīmān uttamāstravidāṁ varaḥ, jaghāna paramāstreṇa gandharveṇa mahādyutiḥ/ tasmin pratihate 'stre tu rāghaveṇa mahātmanā, rāvaṇaḥ krodhatāmrākṣaḥ sauram astraṁ udīrayat/ tataś cakrāṇi niṣpetur bhāsvarāṇi mahānti ca, karmukād bhīmavegasya daśagrīvasya dhīmataḥ/ tair āsīd gaganam dīptaṁ saṁpatadbhir itas tataḥ, patadbhiś ca diśo dīptaiś candrasūryagrahair iva/ tāni ciccheda bāṇaughaiś cakrāṇi tu sa rāghavaḥ, āyudhāni vicitrāṇi rāvaṇasya camūmukhe/ tad astraṁ tu hataṁ dṛṣṭvā rāvaṇo rākṣasādhipaḥ , vivyādha daśabhir bāṇaiś rāmaṁ sarveṣu marmasu/ sa vidhō daśabhir bāṇair mahākārmukaniḥśṛtaiḥ , rāvaṇena mahātejā na prākampata rāghavaḥ/ tato vivyādha gātreṣu sarveṣu samitiṁjayaḥ, rāghavas tu susamkrudhō rāvaṇam bahubhiḥ śaraiḥ/ etasminn antare krudhō rāghavasyānujo balī, lakṣmaṇaḥ sāyakān sapta jagrāha paravīrahā/ taiḥ sāyakair mahāvegai rāvaṇasya mahādyutiḥ, dhvajam manuṣyaśīrṣam tu tasya ciccheda naikadhā/ sārathēś cāpi bāṇena śiro jvalitakuṇḍalam, jahāra lakṣmaṇaḥ śrīmān nairṛtasya mahābalaḥ / tasya bāṇaiś ca ciccheda dhanur gajakaropamam, lakṣmaṇo rākṣasendrasya pañcabhir niśitaiḥ śaraiḥ/ nīlameghanibhāmś cāśya sadaśvān parvatopamān, jaghānāplutya gadayā rāvaṇasya vibhīṣaṇaḥ/ hataśvād vegavān vegād avaplutya mahārathāt, krodham āhārayat tīvram bhrātaram prati rāvaṇaḥ/ tataḥ śaktim mahāśaktir dīptām dīptāśanīm iva, vibhīṣaṇāya cikṣepa rākṣasendraḥ pratāpavān/ aprāptām eva tām bāṇaiś tribhiś ciccheda lakṣmaṇaḥ, athodatiṣṭhat saṁnādo vānarāṇām tadā raṇe/ sā papāta tridhā chinnā śaktiḥ kāñcanamālīnī, savisphuliṅgā jvalitā maholkeva divas cyutā/ tataḥ sambhāvitatarām kālenāpi durāsadam, jagrāha vipulām śaktim dīpyamānām svatejasā/ sā veginā balavatā rāvaṇena durātmanā, jajvāla sumahāghorā śakrāśanisamaprabhā/ etasminn antare vīro lakṣmaṇas tam vibhīṣaṇam, prāṇasamśayam āpannam tūrṇam evābhyapadyata/ tam vimokṣayitum vīraś cāpam āyamyā lakṣmaṇaḥ, rāvaṇam śaktihastam tam śaravarṣair avākirat/ kūryamāṇaḥ śaraugheṇa viśṛṣṭena mahātmanā , na prahartum manaś cakre vimukhīkṛtavikramaḥ/ mokṣitam bhrātaram dṛṣṭvā lakṣmaṇena sa rāvaṇaḥ, lakṣmaṇābhimukhas tiṣṭhann idam vacanam abravīt/ mokṣitas te balaślāghin yasmād evam vibhīṣaṇaḥ, vimucya rākṣasam śaktis tvayīyam vinipātyate/ eṣā te hṛdayam bhittvā śaktir lohitalakṣaṇā , madbāhupariḡhotsṛṣṭā prāṇān ādāya yāsyati/ ity evam ukṭvā tām śaktim aṣṭaghaṇṭām mahāśvanām, mayena māyāvihitām amoghām śatrughātīnīm/ lakṣmaṇāya samuddiśya jvalantīm iva tejasā, rāvaṇaḥ paramakrudhāś cikṣepa ca nanāda ca/ sā kṣiptā bhīmavegena śakrāśanisamasvanā, śaktir abhyapatad vegāl lakṣmaṇam ranamūrdhani/ tām anuvyāharac chaktim āpatantīm sa rāghavaḥ, svastyas tu lakṣmaṇāyeti moghā bhava hatodyamā/ nyapatat sā mahāvegā lakṣmaṇasya mahorasi, jihvevoragarājasya dīpyamānā mahādyutiḥ/ tato rāvaṇavegena sudūram avagādḥaya, śaktiā nirbhinnahṛdayaḥ papāta bhuvi lakṣmaṇaḥ / tadavastham samīpastho lakṣmaṇam prekṣya rāghavaḥ, bhrāṭṛsnehān mahātejā viṣaṇṇahṛdayo 'bhavat/ sa muhūrtam anudhyāya bāṣpavyākulalocanaḥ, babhūva saṁrabdhataro yugānta iva pāvakaḥ/ na viśādasya kālo 'yam iti saṁcintya rāghavaḥ, cakre sutumulam yuddham rāvaṇasya vadhe dhṛtaḥ / sa dadarśa tato rāmaḥ śaktiā bhinnam mahāhave, lakṣmaṇam rudhirādigdham sapannagam ivācalam/ tām api prahītām śaktim rāvaṇena balīyasā, yatnatas te hariśreṣṭhā na śekur avamarditum, arditās caiva bāṇaughaiḥ kṣiprahastena rakṣasā/ saumitrim sā vinirbhidya praviṣṭā dharaṇīṭalam, tām karābhyām parāmṛśya rāmaḥ śaktim bhayāvahām , babhaṇja samare krudhō balavad vicakarṣa ca/ tasya niṣkarṣataḥ śaktim rāvaṇena balīyasā, śarāḥ sarveṣu gātreṣu pātītā marmabhedinaḥ/ acintayitvā tām bāṇān samāśliṣya ca lakṣmaṇam, abravīc ca hanūmantam sugrīvam caiva rāghavaḥ, lakṣmaṇam parivāryeha tiṣṭhadhvaṁ vānarottamāḥ/ parākramasya kālo 'yam saṁprāpto me cirepsitaḥ, pāpātmāyam daśagrīvo vadhyatām pāpāniścayaḥ, kāṅkṣitaḥ stokakasyeva gharmānte meghadarśanam/ asmin muhūrte nacirāt satyam pratiśṛṇomi vaḥ , arāvaṇam arāmam vā jagad drakṣyatha vānarāḥ/ rājyanāśam vane vāsam daṇḍake paridhāvanam, vaidehyās ca parāmarśam rakṣobhiś ca samāgamam/ prāptam duḥkham mahad ghoram kleśam ca nirayopamam, adya sarvam aham tyakṣye hatvā tam rāvaṇam raṇe/ yadartham vānaram sainyam samānītam idam mayā, sugrīvaś ca kṛto rājye nihatvā vālinam raṇe / yadartham sāgaraḥ krāntaḥ setur baddhaś ca sāgare, so 'yam adya raṇe pāpāś cakṣurviṣayam āgataḥ/ cakṣurviṣayam āgamya nāyam jīvitum arhati, dṛṣṭim dṛṣṭivīṣasyeva sarpasya mama rāvaṇ aḥ/ svasthāḥ paśyata durdharṣā yuddham vānarapuṁgavāḥ, āsīnāḥ parvatāgreṣu mamedam rāvaṇasya ca/ adya rāmasya rāmatvam paśyantū mama saṁyuge, trayo lokāḥ sagandharvāḥ sadevāḥ sarṣicārāṇāḥ/ adya karma kariṣyāmi yal lokāḥ sacarācarāḥ, sadevāḥ kathayiṣyanti yāvad bhūmir dhariṣyati/ evam ukṭvā

*śitair bānais taptakāñcanabhūṣaṇaiḥ, ājaghāna daśagrīvaṁ raṇe rāmaḥ samāhitah/ atha pradīptair nārācair musalaiś cāpi rāvaṇaḥ, abhyavarṣat tadā rāmaṁ dhārābhir iva toyadaḥ/ rāmarāvaṇa - muktānām anyonyam abhinighnatām, śarāṇām ca śarāṇām ca babhūva tumulaḥ svanaḥ/ te bhinnās ca vikīrṇās ca rāmarāvaṇayoḥ śarāḥ, antarikṣāt pradīptāgrā nipetur dharaṇitale/ tayoḥ jyāṭalanirghoṣo rāmarāvaṇayor mahān, trāsaṇaḥ sarvabūtānām sa babhūvādbhutopamaḥ/ sa kīryamāṇaḥ śarajālavyrṣtibhir; mahātmanā dīptadhanuṣmatārditah, bhayāt pradudrāva sametya rāvaṇo; yathānilenābhihato balāhakah/*

As his ‘tamasa’ and ‘asurastras’ were made ineffective and retarded as a waste, Ravana became terribly frustrated and angry and decided to release another bhayankaraastra on Rama which was prepared by Mayasura. This frightful ‘Mayaasta’ would release innumerable vaayu swarupas of shastras like shula-gada-musala, mudgara, kutapaasha, ashani and so on of swarupas. But that Mayaasta was silenced by Gandharvastra’. The enraged Ravana then released Suryastra as from that astra emerged chandra suryaadi navagraha maha shaktis and the entire sky and ashta diks of north-east and so on were quietened. But Rama was unnerved as the frightening shastras like parighas, maces, shulas and so on were all methodically destroyed. Then frustrated further, Ravana aimed at Rama’s marma sthaanas with a series of ten all powerful arrows. Yet Rama was not somehow able to contain himself. On the other hand, Raghuveera retaliated and his arrows did precisely the same impact on Ravanaasuraas marma sthaanaas. Meanwhile Ramanuja Lakshmana attacked Ravana with seven arrows on hand and destroyed Ravana radha dhawaja being the mastaka of the maha ratha of Ravana. Methodically, Lakshmana further severed the ratha saradhi’s head. Further, Lakshmana hit Ravana’s maha dhanush too as that was cut to pieces. Vibhishana standing aside of Lakshmana jumped high and with his mighty mace and killed the ‘parvataakaara rathaashwaas’. The much infuriated Ravana aimed at raja drohi Vibhishana and hurled a vajrasamaana prajjvalita weapon of ‘Shakti’. Even as that shakti as hurled on Vibhishana, Lakshmana veera smashed of the Shaktiayudha with three of his arrows as the onlooking vaanara veeraas raised harsha ninaadaas. That Maha Shakti of Ravana which was decorated by ‘swarna maalaas’ got divided in three parts on earth as though an ulka or a meteor fallen on earth. But further vengeful Ravana lifted yet another ayudha of yet mightier Shakti ayudha on Vibhishana. Once again Lakshmana intervened and released yet another ‘baana parampara’ which once again saved Vibhishana. Then Ravanaasura felt as follows: *mokṣitam bhrātaraṁ dṛṣtvā lakṣmaṇena sa rāvaṇaḥ , lakṣmaṇābhimukhas tiṣṭhann idam vacanam abravīt/ mokṣitas te balaślāghin yasmād evaṁ vibhīṣaṇaḥ, vimucya rākṣasaṁ śaktis tvayīyaṁ vinipātyate/ eṣa te hṛdayaṁ bhittvā śaktir lohitalakṣaṇā madbāhupariḥṣṭā prāṇān ādāya yāsyati/* Lakshmana had been consistently seeking to save my brother the ever ungrateful brother of mine. Ravana then yelled at Lakshmana as follows: Lakshmana! you appear to be a shura veera and seeking to protect Vibhishana, my ungrateful brother always. Therefore I would like to spare him for the time being and seek to teach you a good lesson and hurl off my potent Shakti ayudha right on you. Indeed this Shakti Ayudha once hurled on you should bathe you with your own hot blood too soon by piercing and breaking your heart. *ity evaṁ uktvā tām śaktim aṣṭaghaṇṭām mahāsvanām, mayena māyāvihitām amoghām śatruḡhātīnīm/ lakṣmaṇāya samuddiśya jvalantīm iva tejasā, rāvaṇaḥ paramakruddhaś cikṣepa ca nanāda ca/ sā kṣiptā bhīmavegena śakrāśanisamasvanā, śaktir abhyapatad vegāl lakṣmaṇaṁ raṇamūrdhani/* So saying the extremely enraged Ravana held on his forceful fist the Shatruḡhati Shaktiayudha which was Mayasura nirmita, the eight belled ‘ashtadasha videerana’, and tossed aiming right at Lakshmana whose velocity had gradually got accelerated and made a simha garjana. That Maha Shakti making earthshaking sounds with ‘bhayaanaka teevrata’ was hurled thus, the stunned Shri Rama felt in his own heart: ‘may Lakshmana be saved now or too soon and may this ayudha become futile soon enough. *nyapatat sā mahāvegā lakṣmaṇasya mahorasi, jihvevoragarājasya dīpyamānā mahādyutiḥ/ tato rāvaṇavegena sudūram avagādhayā, śaktyā nirbhinnahṛdayaḥ papāta bhuvi lakṣmaṇaḥ / tadavasthaṁ samīpastho lakṣmaṇaṁ prekṣya rāghavaḥ, bhrātṛsnehān mahātejā viṣaṇṇahṛdayo ’bhavat/ sa muhūrtam anudhyāya bāṣpavyākulalocanaḥ, babhūva samrabdhataro yugānta iva pāvakaḥ/* This Shakti ayudha as released by Ravana was hissing like a poisonous maha sarpa had then sunk deep in the heart of Lakshmana. Then like the Naga Raja Vaasuki’s poisonous tongue’s lash made Lakshmana fall on earth

senseless. Then Rama was just adjacent and on seeing this avastha of Lakshmana was literally nonplussed and stumped at a loss due to excessive feeling of intimate ‘bhraatru prema’. *sa dadarśa tato rāmaḥ śaktyā bhinnam mahāhave, lakṣmaṇam rudhirādigdham sapannagam ivācalam/ tām api prahitām śaktim rāvaṇena balīyasā, yatnatas te hariśreṣṭhā na śekur avamarditum/* Then Rama kept on gazing the situation of Lakshmana’s severe flows of blood like a maha parvata downed to earth. Meanwhile physician vanaras were making all out efforts to some how resuscitate him. *saumitriṁ sā vinirbhidya praviṣṭā dharaṇītalām, tām karābhyām parāmr̥śya rāmaḥ śaktim bhayāvahām, babhaṇja samare kruddho balavad vicakarṣa ca/ tasya niṣkarṣataḥ śaktim rāvaṇena balīyasā, śarāḥ sarveṣu gātreṣu pātītā marmabhedinaḥ/ acintayitvā tām bāṇān samāśliṣya ca lakṣmaṇam, abravīc ca hanūmantam sugrīvam caiva rāghavaḥ, lakṣmaṇam parivāryeha tiṣṭhadhvaṁ vānarottamāḥ/* Then the angered and anguished Shri Rama then having realised that the bhayankara Shaki ayudha was still there deep inside Lakshmana’s heart and tried to pull it out. As Rama was thus removing the ayudha, Ravana made baana varsha on Rama’s ‘marmaavayas, but even so Rama still went ahead all the same and addressed the kapiveeraas. *parākramasya kālo ’yam samprāpto me cirepsitaḥ, pāpātmāyam daśagrīvo vadhyatām pāpāniscayaḥ, kāṅkṣitaḥ stokakasyeva gharmānte meghadarśanam/ asmin muhūrte nacirāt satyam pratiśṛṇomi vaḥ , arāvaṇam arāmam vā jagad drakṣyatha vānarāḥ/ rājyanāśam vane vāsam daṇḍake paridhāvanam, vaidelhyāś ca parāmarśam rakṣobhiś ca samāgamam/ prāptam duḥkham mahad ghoram kleśam ca nirayopamam, adya sarvam aham tyakṣye hatvā tam rāvaṇam raṇe/* kapivaraas, you are merely gazing surrounding Lakshmana , but do you not realise that this is the time for your asserting the respective paraakramaas! This durbuddhi Ravana be attacked at once as I would wish to see him dead as chaataka pakshis at the end of the summer season would yearn for varshaas. Vaanara veeraas! Let me take a vow as my satya pratigjna that in this samsaara, soon enough there should be a Ravana or Rama. My rajya naashana, vana nivaasa, dandakaranya’s heat, Sita’s Rakshasa apaharana, rakshasa samgrama are all the series of my ‘yama yaatanaas’, but they should all be terminated soon with Ravana Vadha! *yadartham vānaram sānyam samānītam idam mayā, sugrīvaś ca kṛ to rājye nihatvā vālinam raṇe/ yadartham sāgaraḥ krāntaḥ setur baddhaś ca sāgare, so ’yam adya raṇe pāpaś cakṣurviṣayam āgataḥ/ cakṣurviṣayam āgamya nāyam jīvitum arhati, dṛṣṭiṁ dṛṣṭiviṣasyeva sarpasya mama rāvaṇaḥ / svasthāḥ paśyata durdharaś yuddham vānarapuṁgavaḥ, āsīnāḥ parvatāgreṣu mamedam rāvaṇasya ca/* This indeed is the reason why I had solicited the vishala vaanaraagamana, this too was the reason for Vaali vadha and Sugriva’s rajya pattaabhisheka, further again the maha samudra setu bandhana, but this maha paapi Ravana is still in before my eyes and thus my living any further would be futile. Vaanara veeraas, now you may all rest with ‘nischaintata and swastyatha’ or balance of mind and body might be comfortably seated on parvata shikharas with contentment for the present. *adya rāmasya rāmatvam paśyantu mama saṁyuge, trayo lokāḥ sagandharvāḥ sadevāḥ sarṣicāraṇāḥ/ adya karma kariṣyāmi yal lokāḥ sacarācarāḥ, sadevāḥ kathayiṣyanti yāvad bhūmir dhariṣyati/ evam uktvā śitair bāṇaiḥ taptakāñcanabhūṣaṇaiḥ, ājaghāna daśagrīvam raṇe rāmaḥ samāhitaḥ/ atha pradīptair nārācair musalaiś cāpi rāvaṇaḥ, abhyavarṣat tadā rāmam dhārābhir iva toyadaḥ/* But, don’t you worry! Today, Deva-gandharva-siddhha-rishi chaaranaa and the tri lokaas would truly realise the Ramatva of Rama as has been truly reformed. To day, I should truly vindicate my ‘parakrama’ so that Prithvi should be revived, and the charaachara jagat and deva lokaas should talk about me. Thus asserting, Shri Rama continued his spree of baana varsha on Ravana as the latter too was retalliating with his ‘musala varsha’. *tayor jyātalanirghoṣo rāmarāvaṇayor mahān, trāsaṇaḥ sarvabūtānām sa babhūvādbhutopamaḥ/ sa kīryamāṇaḥ śarajālavr̥ṣṭibhir; mahātmanā dīptadhanuṣmatārditaḥ, bhayāt pradudrāva sametya rāvaṇo; yathānilenābhihato balāhakaḥ/* As the fearful sounds of ‘Rama Ravana dhanush thankaraas’ as followed were such that the ‘pranakoti’ around were kept on getting frightened. Then as Rama baana vrarsha with such terrifying velocity of vaayu vega was experienced by Ravana and quietly withdrawn from the battle.

## Sarga Hundred One

Shri Rama ‘vilaapa’ for Lakshmana’s fainting away, but Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and the latter reminds of Rama’s ‘satya pratigjna’.

*Sa dattvā tumulaṁ yuddhaṁ rāvaṇasya durātmanaḥ, viśṛjann eva bāṇaughān suṣeṇaṁ vākyam abravīt / eṣa rāvaṇavegena lakṣmaṇaḥ patitaḥ kṣitau, sarpavad veṣṭate vīro mama śokam udīrayan/ śoṇitārdram imaṁ vīraṁ prāṇair iṣṭataraṁ mama, paśyato mama kā śaktir yoddhum paryākulātmanaḥ/ ayaṁ sa samaraślāghī bhrātā me śubhalakṣaṇaḥ, yadi pañcatvam āpannaḥ prāṇair me kiṁ sukheṇa vā/ lajjatīva hi me vīryaṁ bhraśyatīva karād dhanuḥ, sāyakā vyavasīdanti dṛṣṭir bāṣpavaśaṁ gatā, cintā me vardhate tīvrā mumūrṣā copajāyate/ bhrātaraṁ nihataṁ dṛṣṭvā rāvaṇena durātmanā , paraṁ viśādam āpanno vilalāpākulendriyaḥ/ na hi yuddheṇa me kāryaṁ naiva prāṇair na sītayā, bhrātaraṁ nihataṁ dṛṣṭvā lakṣmaṇaṁ raṇapāmsuṣu/ kiṁ me rājyena kiṁ prāṇair yuddhe kāryaṁ na vidyate, yatrāyaṁ nihataḥ śete raṇamūrdhani lakṣmaṇaḥ/ rāmam āśvāsayan vīraḥ suṣeṇo vākyam abravīt, na mṛto 'yaṁ mahābāhur lakṣmaṇo lakṣmivardhanaḥ/ na cāśya vikṛtaṁ vaktraṁ nāpi śyāmaṁ na niṣprabham , suprabhaṁ ca prasannaṁ ca mukhaṁ aśyābhilakṣyate/ padmaraktatalau hastau suprasanne ca locane, evaṁ na vidyate rūpaṁ gatāsūnāṁ viśāṁ pate, mām viśādam kṛthā vīra saprāṇo 'yaṁ arimḍama/ ākhyāsyate prasuptasya srastagātrasya bhūtale, socchvāsaṁ hṛdayaṁ vīra kampamānaṁ muhur muhuḥ/ evaṁ uktvā tu vākyajñāḥ suṣeṇo rāghavaṁ vacaḥ, samīpasthaṁ uvācedaṁ hanūmantam abhitvaran/ saumya śīghram ito gatvā śailam oṣadhiparvat, pūrvaṁ hi kathito yo 'sau vīra jāmbavatā śubhaḥ/ dakṣiṇe śikhare tasya jātām oṣadhim ānaya, viśalyakaraṇī nāma viśalyakaraṇīm śubhām/ sauvarṇakaraṇīm cāpi tathā samjīvanīm api, samdhānakaraṇīm cāpi gatvā śīghram ihānaya, samjīvanārthaṁ vīrasya lakṣmaṇasya mahātmanaḥ/ ity evaṁ ukto hanumān gatvā cauṣadhiparvatam, cintām abhyagamāc chrīmān ajānaṁs tā mahauṣadhīḥ/ tasya buddhiḥ samutpannā māruter amitaujasaḥ, idam eva gamiṣyāmi grhītvā śikharam gireḥ / agrhya yadi gacchāmi viśalyakaraṇīm aham, kālātyayena doṣaḥ syād vaiklavyaṁ ca mahad bhavet/ iti samcintya hanumān gatvā kṣipraṁ mahābalaḥ, utpapāta grhītvā tu hanūmāñ śikharam gireḥ/ oṣadhīr nāvagachāmi tā ahaṁ haripuṁgava, tad idam śikharam kṛtsnaṁ gires tasyāhṛtaṁ mayā / evaṁ kathayamānaṁ taṁ praśasya pavanātmajaṁ, suṣeṇo vānaraśreṣṭho jagrāhoṭpātya cauṣadhīḥ/ tataḥ saṁkṣodayitvā tām oṣadhiṁ vānarottamaḥ, lakṣmaṇasya dadau nastāḥ suṣeṇaḥ sumahādyutiḥ/ saśalyaḥ sa samāghrāya lakṣmaṇaḥ paravīrahā, viśalyo virujaḥ śīghram udatiṣṭhan mahītalāt/ samutthitaṁ te harayo bhūtalāt prekṣya lakṣmaṇam, sādhu sādhu iti supṛītāḥ suṣeṇaṁ pratyapūjayan/ ehy ehīty abravīd rāmo lakṣmaṇaṁ paravīrahā, sasvaje snehagāḍhaṁ ca bāṣpaparyākulekṣaṇaḥ/ abravīc ca pariṣvajya saumitriṁ rāghavas tadā, diṣṭyā tvām vīra paśyāmi maraṇāt punar āgatam/ na hi me jīvitenārthaḥ sītayā ca jayena vā, ko hi me jīvitenārthaḥ tvayi pañcatvam āgate/ ity evaṁ vadatas tasya rāghavasya mahātmanaḥ, khinnaḥ śithilayā vācā lakṣmaṇo vākyam abravīt/ tām pratijñāṁ pratijñāya purā satyaparākrama, laghuḥ kaś cid ivāsattvo naivaṁ vaktum ihārhasi/ na pratijñāṁ hi kurvanti vitathāṁ sādhave 'nagha, lakṣaṇaṁ hi mahat tv aśya pratijñāparipālanaṁ/ nairāśyam upagantum te tad alaṁ matkṛte 'nagha , vadhena rāvaṇasyādyā pratijñāṁ anupālaya/ na jīvan yāsyate śatrus tava bāṇapathaṁ gataḥ, nardatas tīkṣṇadamṣṭrasya śimhasyeva mahāgajaḥ/ ahaṁ tu vadham icchāmi śīghram aśya durātmanaḥ, yāvad astaṁ na yāty eṣa kṛtakarmā divākaraḥ/*

As Lakshmana fainted by Ravana's Shaktyaayudha prahara, Vaanara Sushena reacted and addressed Shri Rama: ' I have a special admiration for Lakshmana as he is not only famed as a 'maha dhanunush baana veeryavaan' but an inimitable Rama Bhakta; indeed how could be a prey to Ravana's Shakti prahara! As Sushena stated thus, Rama who was already aggrieved added fuel to fire. He then addressed Lakshmana lying in that state: 'Shura veera Lakshmana! Even if I were to accomplish success in this maha samgrama, I would not be contented; could a blind person ever vision the beauty of full moon! Now in this kind of occasion what indeed is the purpose of prolonging this battle now and even if there might by success now. As I had experienced that Lakshmana had followed me while heading for 'vana vaasa' and now it is my turn to follow him even if he were to head for yama loka! Alas! the cruel now nishaacharaas had landed me in this desperate situation. In any and every country one could accomplish excellent women of attachment and dutifulness, but never again in the history of humanity could ever secure like Lakshmana ever! Without 'durdharsha sahodara' like Lakshmana, what indeed could I do with my Kingship of Ayodhya in his absence. Then how could I face and initiate my talk to the putra vatsala mother Devi Sumitra! How could I recoup from the implicit safety protection by me to his mother.



Mothers Kousalya and Kaikeyi would evidently ask me for him and what kind of maneuvered reply that I would have to be uttered by me. Bharata Shatrughnas being well aware that Lakshmana accompanied but which type of shameful face would have to be cut of my sorry face. With all such embarrassment and sene of shame, would it not be appropriate if I were to be turned dead. Which kind of ‘aparaadhas’ were committed by me in my erstwhile lives of despicability! As Shri Rama kept on crying away likewise, Vaanara Shushena assuaged Rama’s feelings thus: *na cāsya vikṛtaṁ vaktraṁ nāpi śyāmaṁ na niṣprabham, suprabhaṁ ca prasannaṁ ca mukham asyābhilakṣyate/ padmaraktatalau hastau suprasanne ca locane, evaṁ na vidyate rūpaṁ gatāsūnām viśāṁ pate, mām viśādaṁ kṛthā vīra saprāṇo ‘yam arimḍama/ ākhyāsyate prasuptasya srastagātrasya bhūtale, socchvāsaṁ hṛdayaṁ vīra kampamānaṁ muhur muhuḥ/* ‘Shri Rama! Kindly be assured that Veera Lakshmana is still alive as surely his face is nodoubt cestfallen with a temporary setback due to swooning merely as his heart beat is slackened not stopped’. Then he asked Hauman who too was nearby: *saumya śīghram ito gatvā śailam oṣadhiparvat, pūrvam hi kathito yo ‘sau vīra jāmbavatā śubhaḥ/ dakṣiṇe śikhare tasya jātām oṣadhim ānaya, viśalyakaraṇī nāma viśalyakaraṇīm śubhām/ sauvarṇakaraṇīm cāpi tathā samjīvanīm api, samdhāna - karaṇīm cāpi gatvā śīghram ihānaya, samjīvanārthaṁ vīrasya lakṣmaṇasya mahātmanaḥ/* ‘Soumya Anjaneya! Can you please urgently reach Mahodaya parvata and as Jambavan suggested earlier, on the southern parvata shikhara, seek to fetch the mahoushadhis named ‘vishalya kaarani’ to bridge up the gap of filling up the hole by pulling off the aayudha, ‘Saavanyakarani’ to cement up to the original position of the hole, ‘Sanjeevakarani’ which resuscitates the life movement to its original position and even freshens for betterment, and ‘sandhaani’ to bridge up the gaps. This treatment ought to provide a fresh life to Lakshmana’. Then as at a similar situation earlier, Hanuman failed to identify the precise herbal medicines concerned yet pulled off the Mahodaya giri shikhara and quickly reached back to the yuddha bhumi. *oṣadhīr nāvagachāmi tā ahaṁ haripuṁgava, tad idaṁ śikharaṁ kṛtsnaṁ gires tasyāhṛtaṁ mayā/ evaṁ kathayamānaṁ taṁ praśasya pavanātmajam, suṣeṇo vānaraśreṣṭho jagrāhoṭpātya cauṣadhīḥ/ tataḥ samkṣodayitvā tām oṣadhim vānarottamaḥ, lakṣmaṇasya dadau nastatḥ suṣeṇaḥ sumahādyutiḥ/ saśalyaḥ sa samāghrāya lakṣmaṇaḥ paravīrahā, viśalyo virujah śīghram udatiṣṭhan mahītalāt/* Hanuman having returned addressed Sushena: ‘Kaphishrestha Sushena: I was not able to identify the concerned herbal medicines and therefore pulled off the parvata shikhara here’. Sushena as also the surrounding onlookers complimented Hanuman and started treatment soon and Lakshmana was soon resuscitated and reactivised and stood up refreshed again. Shri Rama had atonce embraced Lakshmana and said as follows. *abravīc ca pariṣvajya saumitriṁ rāghavas tadā, diṣṭyā tvām vīra paśyāmi maraṇāt punar āgatam/ na hi me jīvitenaṛthaḥ sītayā ca jayena vā, ko hi me jīvitenaṛthas tvayi pañcatvam āgate/ ity evaṁ vadatas tasya rāghavasya mahātmanaḥ, khinnaḥ śithilayā vācā lakṣmaṇo vākyam abravīt/ tām pratijñām pratijñāya purā satyaparākrama, laghuḥ kaś cid ivāsattvo naivam vaktum ihārhasi/* Veera! I am indeed thrilled that you have been saved from the ‘mrityu mukha!’ Believe me that without you survived now, my life with Sita’s return and my victory would have been futile indeed. Then Lakshmana in a rather dull and feeble tone replied: ‘Arya! You indeed are a satya paraakrami! *na pratijñām hi kurvanti vitathām sādhave ‘nagha, lakṣaṇam hi mahat tv asya pratijñāparipālanam/ nairāśyam upagantum te tad alaṁ matkṛte ‘nagha, vadhena rāvaṇasyādyā pratijñām anupālaya/ na jīvan yāsyate śatrus tava bāṇapathaṁ gataḥ, nardatas tīkṣṇadamṣṭrasya simhasyeva mahāgajaḥ/ ahaṁ tu vadham icchāmi śīghram asya durātmanaḥ, yāvad astaṁ na yāty eṣa kṛtakarmā divākaraḥ* / You had already declared destroy Ravanaasura and perform Vibhishana’s ‘Rajyaabhisheka’ . Kindly therefore fulfill your Satya Pratigina of destroying Ravana right now. Indeed your arrows are such as to desroy the enemy like a an angry royal lion should never ever spare an arrogant elephant. How I wish that Ravana’s destruction too be done likewise. Veera vara! If only my appeal and prayer to you to soon fulfill your pratigina to soon destroy Ravana and to fetch back Devi Sita, then please arise to instant action’.

## Sarga Hundred Two

Indra sent Matali with chariot, Rama initiated baana varsha but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra’s ‘Shakti’ too which severely hit Ravana’s body

Lakṣmaṇena tu tad vākyam uktam śrutvā sa rāghavaḥ, rāvaṇāya śarāṇ ghorāṇ visasarja camūmukhe/  
 daśagrīvo rathasthas tu rāmaṁ vajropamaiḥ śaraiḥ, ājaghāna mahāghorair dhārābhir iva toyadaḥ/  
 dīptapāvakasamkāśaiḥ śaraiḥ kāñcanabhūṣaṇaiḥ, nirbibheda raṇe rāmo daśagrīvaṁ samāhitāḥ/  
 bhūmisthitasya rāmasya rathasthasya ca rakṣasaḥ, na samam yuddham ity āhur devagandharvadānavāḥ/  
 tataḥ kāñcanacitrāṅgaḥ kiṁkiṇīśatabhūṣitaḥ, taruṇādityasamkāśo vaidūryamayakūbarah/  
 sadaśvaiḥ kāñcanāpīḍair yuktaḥ śvetaprakīrṇakaiḥ, haribhiḥ sūryasamkāśair hemajālavibhūṣitaiḥ/  
 rukmaveṇudhvajaḥ śrīmān devarājaratho varaḥ, abhyavartata kākutstham avatūrya triviṣṭapāt/  
 abravīc ca tadā rāmaṁ sapratodo rathe sthitaḥ, prāñjalir mātaliḥ vākyam sahasrākṣasya sārathiḥ/  
 sahasrākṣeṇa kākutstha ratho 'yam vijayāya te, dattas tava mahāsattva śrīmāñ śatrunibarhaṇaḥ/  
 idam aindram mahaccāpaṁ kavacaṁ cāgnisamnibham, śarāś cādityasamkāśāḥ śaktiś ca vimalā  
 śitāḥ/ āruhyemaṁ ratham vīra rakṣasaṁ jahi rāvaṇam, mayā sārathinā rāma mahendra iva dānavān/  
 ity uktaḥ sa parikramya ratham tam abhivādya ca, āruroha tadā rāmo lokāṁl lakṣmyā virājayan /  
 tad babhūvādbhutam yuddham dvairatham lomaharṣaṇam, rāmasya ca mahābāho rāvaṇasya ca rakṣasaḥ/  
 sa gāndharveṇa gāndharvaṁ daivaṁ daivena rāghavaḥ, astram rakṣasarājasya jaghāna paramāstravit/  
 astram tu paramam ghoram rakṣasaṁ rākasādhipaḥ, sasarja paramakruddhaḥ punar eva niśācaraḥ/  
 te rāvaṇadhanurmuktāḥ śarāḥ kāñcanabhūṣaṇāḥ, abhyavartanta kākutstham śarpā bhūtvā mahāviṣāḥ/  
 te dīptavadanā dīptam vamanto jvalanam mukhaiḥ, rāmam evābhyavartanta vyādītāsyā bhayānakāḥ/  
 tair vāsukisamasparśair dīptabhogair mahāviṣaiḥ, diśaś ca samtatāḥ sarvāḥ pradīśaś ca samāvṛtāḥ /  
 tān dṛṣṭvā pannagān rāmaḥ samāpatata āhave , astram gārutmataṁ ghoram prāduścakre bhayāvaham/  
 te rāghavadhanurmuktā rukmapuṅkhāḥ śikhiprabhāḥ, suparṇāḥ kāñcanā bhūtvā viceruḥ sarpaśatravaḥ/  
 te tān sarvāñ śarāñ jaghnuḥ sarparūpān mahājavān, suparṇarūpā rāmasya viśikhāḥ kāmārūpiṇaḥ/  
 astre pratihate kruddho rāvaṇo rakṣasādhipaḥ, abhyavarṣat tadā rāmaṁ ghorābhiḥ śaravṛṣṭibhiḥ /  
 tataḥ śarasahasreṇa rāmam akliṣṭakāriṇam, ardayitvā śaraugheṇa mātaliṁ pratyavidhyata/  
 pātayitvā rathopasthe rathāt ketum ca kāñcanam, aindrān abhijaghānāśvāñ śarajālena rāvaṇaḥ/  
 viṣedur devagandharvā dānavāś cāraṇaiḥ saha, rāmam ārtam tadā dṛṣṭvā siddhāś ca paramarṣayaḥ /  
 vyathitā vānarendrāś ca babhūvuḥ savibhīṣaṇāḥ, rāmacandramasaṁ dṛṣṭvā grastam rāvaṇarāhuṇā/  
 prajāpatyam ca nakṣatram rohiṇīm śaśinaḥ priyam, samākrāmya budhas tasthau prajānām aśubhāvahaḥ/  
 sadhūmaparivṛttormiḥ prajvalann iva sāgaraḥ , utpapāta tadā kruddhaḥ spṛśann iva divākaram /  
 śastravarṇaḥ suparuṣo mandaraśmir divākaraḥ, adṛśyata kabandhāṅgaḥ samsakto dhūmaketunā /  
 kosalānām ca nakṣatram vyaktam indrāgnidaivatam, ākrāmyāṅgārakas tasthau viśākhām api cāmbare/  
 daśāsyo viṁśatibhujah praghñītaśarāsanah , adṛśyata daśagrīvo maināka iva parvataḥ /  
 nirasyamāno rāmas tu daśagrīveṇa rakṣasā, nāśakad abhisamdhātum sāyakān raṇamūrdhani/  
 sa kṛtvā bhrukuṭīm kruddhaḥ kiṁ cit samraktalocanaḥ, jagāma sumahākrodham nirdahann iva cakṣuṣā/  
 Tasya kruddhasya vadanam dṛṣṭvā rāmasya dhīmataḥ , sarvabhūtāni vitreṣuḥ prākampata ca medinī/  
 simhaśārdūlavāñ śailaḥ samcacālācaladrumaḥ, babhūva cāpi kṣubhitaḥ samudraḥ saritām patiḥ/  
 khagāś ca kharanirghoṣā gagane paruṣasvanāḥ, autpātikā vinardantaḥ samantāt paricakramuḥ/  
 rāmam dṛṣṭvā susamkruddham utpātāś ca sudāruṇān, vitreṣuḥ sarvabhūtāni rāvaṇasyāviśad bhayam/  
 vimānasthāś tadā devā gandharvāś ca mahoragāḥ, ṛṣidānavadaityāś ca garutmantaś ca khecarāḥ /  
 dadṛśuś te tadā yuddham lokasamvartasamsthitam, nānāpraharaṇair bhīmaiḥ sūrayoḥ samprayudhyatoḥ/  
 ūcuḥ surāsurāḥ sarve tadā vighrahaṁ āgatāḥ, prekṣamāṇā mahāyuddham vākyam bhaktyā prahrṣṭavat/  
 daśagrīvaṁ jayety āhur asurāḥ samavasthitāḥ, devā rāmam athocus te tvam jayeti punaḥ punaḥ/  
 etasminn antare krodhād rāghavasya sa rāvaṇaḥ, prahartukāmo duṣṭātmā spṛśan praharaṇam mahat /  
 vajrasāram mahānādam sarvaśatrunibarhaṇam, śailaśṛṅganibhaiḥ kūṭaiś citam dṛṣṭibhayāvaham /  
 sadhūmam iva tīkṣṇāgram yugāntāgnicayopamam, atiraudram anāsādyam kālenāpi durāsadam/  
 trāsanam sarvabhūtānām dāraṇam bhedanam tathā, pradīpta iva roṣeṇa śūlam jagrāha rāvaṇaḥ/  
 tac chūlam paramakruddho madhye jagrāha vīryavān, anekaiḥ samare sūrai rakṣasaiḥ parivāritaḥ/  
 samudyamya mahākāyo nanāda yudhi bhairavam, samraktanayano roṣāt svasainyam abhiharṣayan/  
 pṛthivīm cāntarikṣam ca diśaś ca pradīśaś tathā, prākampayat tadā śabdo rakṣasendrasya dāruṇaḥ/  
 atinādasya nādena tena tasya durātmanaḥ, sarvabhūtāni vitreṣuḥ sāgaraś ca pracukṣubhe/  
 sa ghṛtvā mahāvīryaḥ śūlam tad rāvaṇo mahat , vinadya sumahānādam rāmam paruṣam abravīt/  
 śūlo 'yam vajrasāras te rāma roṣān mayodyataḥ, tava

*bhrātṛsahāyasya sadyaḥ prāṇān hariṣyati/ rakṣasām adya śūrāṇām nihatānām camūmukhe, tvām nihatya raṇaślāghin karomi tarasā samam/ tiṣṭhedānīm nihanmi tvām eṣa śūlena rāghava, evam uktvā sa cikṣepa tac chūlam rākṣasādhipaḥ/ āpatantaṁ śaraugheṇa vārayām āsa rāghavaḥ, utpatantaṁ yugāntāgnīm jalaughair iva vāsavaḥ/ nirdadāha sa tān bāṇān rāmakārmukaniḥsṛtān, rāvaṇasya mahāśūlaḥ pataṁgān iva pāvakaḥ/ tān dṛṣṭvā bhasmasād bhūtān śūlasamsparsacūrṇitān , sāyakān antarikṣasthān rāghavaḥ krodham āharat/ sa tām mātalinānītām śaktim vāsavanirmitām, jagrāha paramakruddho rāghavo raghunandanaḥ/ sā tolitā balavatā śaktir ghaṇṭākṛtasvanā , nabhaḥ prajvālayām āsa yugāntolkeva saprabhā/ sā kṣiptā rākṣasendrasya tasmiṁ śūle papāta ha, bhinnāḥ śaktyā mahān śūlo nipapāta gatadyutiḥ/ nirbibheda tato bāṇair hayān asya mahājavān, rāmas tīkṣṇair mahāvegair vajrakalpaiḥ śitaiḥ śaraiḥ/ nirbibhedorasi tadā rāvaṇam niśitaiḥ śaraiḥ, rāghavaḥ paramāyatto lalāṭe patribhis tribhiḥ/ sa śarair bhinnasarvāṅgo gātraprasrutaṣonitaiḥ, rākṣasendraḥ samūhashtaiḥ phullāśoka ivābabhau/ sa rāmabāṇair atividhagātṛo; niśācarendraḥ kṣatajārdragātṛaḥ, jagāma khedaṁ ca samājamadhye; krodham ca cakre subhṛṣam tadānīm/*

On recovery from the stage of collapsed blackout, Lakshmana alerted provocatively and Shri Rama picked up his maha dhanush and initiated his baana varsha on Dashagriva like Surya on Rahu graha. Shri Rama was standing firm on earth as Ravana on a fresh set of ‘radhaashva sarathis’. It seemed that Deva Gandharva Kinnars were then pointing out that it was unfair Rama standing on earth and Ravana by a chariot! Then Indra was alerted and called for ‘Maatali’ the charioteer of Indra and asked Maatali to reach Shri Rama to utilise his services as per Indra’s instructions. Maatali further stated that Indra Deva had also instructed him to provide Indra’s dhanush too. Indeed Rama was an outstanding ‘astra jnaani’ and having been blessed with the dhanush of Indra too alighted on the celestial chariot initiated flinging off tha baana varsha. As Ravana released gandharvastra, Rama too released another gandharvastra and similarly as Ravana tossed of a devastra ama too balanced off with a counter Devastra. Then Ravana hurled off a powerful sarpaastra replete with thick layers of poison. The prajjvilita agnimukha sarpastra was approaching Rama with alarming velocity it was like the Vaasuki Sarpa Mukha darkening ‘dasha dishas’, then in reply Shri Rama with uncommon alacrity and precision released ‘Garudastra’. By then Ravana was infuriated and kept on hurling continuous and nonstop ‘astra saadhana’ which impaired Indra Radha Saaradhi Maatali himself. Then Ravana destroyed the Indra Radha Dhruva and eventually hurt the ashvaas too. On visioning this Deva Gandharva Chaarana Daanavaas too were stunned while Siddha Maharshis too were disheartened. Then Shri Rama rupi Chandra and Ravana swarupi Rahu graha appeared to have attacked each other. Surya kiranaas then appeared to have got shaded as Dhumaketu naamaka uppaata graha was seen on the horizon. Then Dashagriva Ravana holding his dhanush was like Mainaka Parvata in the Maha Samudra. *daśagrīvaṁ jayety āhur asurāḥ samavasthitāḥ, devā rāmam athocus te tvam jayeti punaḥ punaḥ/ etasminn antare krodhād rāghavasya sa rāvaṇaḥ, prahartukāmo duṣṭātmā sprśan praharaṇam mahat/ vajrasāram mahānādam sarvaśatrunibarhaṇam, śailaśṛṅganibhaiḥ kūtaiś citam dṛṣṭibhayāvaham/* Then Shri Rama tauntingly hailed Ravana stating ‘Ravana! Victory for you!’ Then Ravana too teased Rama mockingly and said: ‘Rama! Victory for you too. Then Ravana had furiously picked up a deadly ‘shulaayudha’ which indeed was like a ‘pralaya kaala dhuma yukta gni raashi’ and made a ‘simha naada’. *śūlo 'yam vajrasāras te rāma roṣān mayodyataḥ, tava bhrātṛsahāyasya sadyaḥ prāṇān hariṣyati/ rakṣasām adya śūrāṇām nihatānām camūmukhe, tvām nihatya raṇaślāghin karomi tarasā samam/ tiṣṭhedānīm nihanmi tvām eṣa śūlena rāghava, evam uktvā sa cikṣepa tac chūlam rākṣasādhipaḥ/* As that Shulaayudha was being handled by Ravana, he addressed Rama that it was like of vajra samana shakti; you appear to be too anxious to destroy rakshasaas and indeed countless rakshasa veeraas were smashed by you already, but now, wait Raghukula Raja Kumara, it is high time that you and Lakshmana are sent to Yama ghat. No sooner Ravana hurled the ‘Shaktimaan maha shula’ than Rama released mantrika baanaas. By the Raghunadha bana varshas cooled off the Shula Prahara which fell off in pieces. Then the highly infuriated Shri Rama wished to pay back to Ravana revengefully. Then he took up the Maha Shakti which Indra handed over to Maatali the charioteer of Indra. That Shakti ayudha of Indra was like the ‘pralaya kaala prajjvalita ulkaa samana’ or the meteor witnessed on the high skies shot down to earth. As Rama hurled Shakti on the shula, Ravana’s horses were killed while his robust chest

was pierced through Rama's mighty arrows simultaneously. *sa śarair bhinnasurvāṅgo gātraprasruta - śonitāḥ, rākṣasendraḥ samūhasthaḥ phullāśoka ivābabhau/ sa rāmabānair atividhagātō; niśācarendraḥ kṣatajārdragātraḥ, jagāma khedaṁ ca samājamadhye ; krodhaṁ ca cakre subhṛśaṁ tadānīm/* Further Rama bana varshaas caused Ravana's all the physical parts were pierced through and his blood streams flowed off the areas all around as he fell down totally incapacitated as he was indeed angered and ashamed too.

### Sargas Hundred Three and Four

In the course of the dwandva baana praharaas, Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama and the latter smashed off so much as Ravana's sarathi ran back yet returned later

*Sa tu tena tadā krodhāt kākutsthenārdito raṇe, rāvaṇaḥ samaraślāghī mahākrodham upāgamat/ sa dīptanayano roṣāc cāpam āyamyā vīryavān, abhyardayat susaṁkruddho rāghavaṁ paramāhave/ bāṇadhārāsahasrais tu sa toyada ivāmbārāt, rāghavaṁ rāvaṇo bāṇais taṭākam iva pūrayat/ pūritāḥ śarajālena dhanurmuktena saṁyuge, mahāgīrī ivākampyaḥ kākustho na prakampate/ sa śaraiḥ śarajālāni vārayan samare sthitāḥ, gabhastīn iva sūryasya pratijagrāha vīryavān/ tataḥ śarasahasrāṇi kṣiprahasto niśācaraḥ, nijaghānorasi kruddho rāghavasya mahātmanaḥ/ sa śonitasamādigdhaḥ samare lakṣmaṇāgrajaḥ, dṛṣṭaḥ phulla ivāranye sumahān kimśukadrumaḥ/ śarābhīghātasamrabdhaḥ so 'pi jagrāha sāyakān, kākutsthaḥ sumahātejā yugāntādityavarcaśaḥ/ tato 'nyonyam susamrabdhāv ubhau tau rāmarāvaṇau, śarāndhakāre samare nopālakṣayatām tadā/ tataḥ krodhasamāviṣṭo rāmo daśarathāt-majaḥ, uvāca rāvaṇaṁ vīraḥ prahasya paruṣaṁ vacaḥ/ mama bhāryā janasthānād ajñānād rākṣasādharma, hṛtā te vivaśā yasmāt tasmāt tvam nāsi vīryavān / mayā virahitām dīnām vartamānām mahāvane, vaidehīm prasabhaṁ hṛtvā śūro 'ham iti manyase/ strīṣu śūra vināthāsu paradārābhimarśake, kṛtvā kāpuruṣaṁ karma śūro 'ham iti manyase / bhinnamaryāda nirlajja cāritreṣv anavasthita, darpān mṛtyum upādāya śūro 'ham iti manyase / sūreṇa dhanadabhrātrā balaiḥ samuditena ca, ślāghanīyaṁ yaśasyaṁ ca kṛtaṁ karma mahat tvayā / utsekenābhipannasya garhitasyāhitasya ca, karmaṇaḥ prāpnuhīdānīm tasyādya sumahat phalam/ śūro 'ham iti cātmanam avagacchasi durmate, naiva lajjāsti te sītām coravad vyapakarṣataḥ/ yadi matsaṁnidhau sītā dharṣitā syāt tvayā balāt, bhrātaraṁ tu kharaṁ paśyes tadā matsāyakair hataḥ/ diṣṭyāsi mama duṣṭātmanāś cakṣurviṣayam āgataḥ, adya tvam sāyakais tīkṣṇair nayāmi yamasādanam/ adya te maccharaiś chinnaṁ śīro jvalitakuṇḍalam, kravyādā vyapakarṣantu vikīrṇaṁ raṇapāmsuṣu/ nipatyorasi ḡdhrās te kṣitau kṣiptasya rāvaṇa, pibantu rudhiraṁ tarṣād bāṇaśalyāntarothitam/ adya madbāṇābhinnasya gatāsoḥ patitasya te, karṣantv antrāṇi patagā garutmanta ivoragān/ ity evaṁ sa vadan vīro rāmaḥ śatrunibarhaṇaḥ, rākṣasendraṁ samīpasthaṁ śaravarṣair avākirat/ babhūva dviguṇaṁ vīryaṁ balaṁ harṣaś ca saṁyuge, rāmasyāstrabalaṁ caiva śatror nidhanakāṅkṣiṇaḥ/ prādurbabhūvur astrāṇi sarvāṇi vidadātmanaḥ, praharṣāc ca mahātejāḥ śīghrahastataro 'bhavat/ śubhāny etāni cihnāni vijñāyātmagatāni saḥ, bhūya evārdayad rāmo rāvaṇaṁ rākṣasāntakṛt/ harīṇām cāśmanikaraiḥ śaravarṣaiś ca rāghavāt, hanyamāno daśagrīvo vighūrṇaḥ dayo 'bhavat/ yadā ca śastraṁ nārebhe na vyakarṣac charāsanam, nāsyā pratyakarod vīryaṁ viklavenāntarātmanā/ kṣiptāś cāpi śarās tena śastrāṇi vividhāni ca, na raṇārthāya vartante mṛtyukāle 'bhivartataḥ/ sūtas tu rathanetāsya tadavasthaṁ nirīkṣya tam, śanair yuddhād asaṁbhānto rathaṁ tasyāpavāhayat/*

*Sa tu mohāt susaṁkruddhaḥ kṛtāntabalacoditāḥ , krodhasamraktanayano rāvaṇo sūtam abravīt/ hīnavīryam ivāśaktaṁ pauraṣeṇa vivarjitam, bhīruṁ laghum ivāsattvaṁ vihīnam iva tejasā/ vimuktam iva māyābhir astrair iva bahiṣkṛtam , mām avajñāya durbuddhe svayā buddhyā viceṣṭase/ kimarthaṁ mām avajñāya macchandam anavekṣya ca, tvayā śatrusamakṣaṁ me ratho 'yam apavāhitaḥ/ tvayādya hi mamānārya cirakālasamārjita, yaśo vīryaṁ ca tejaś ca pratyayaś ca vināśitaḥ/ śatroḥ prakhyātavīryasya rañjanīyasya vikramaiḥ, paśyato yuddhalubdhō 'ham kṛtaḥ kāpuruṣas tvayā / yas tvam ratham imaṁ mohān na codvahasī durmate, satyo 'yam pratitarko me pareṇa tvam upaskṛtaḥ/ na hīdaṁ vidyate karma*



*suhṛdo hitakāṅkṣiṇaḥ, ripūnām sadṛśaṁ caitan na tvayaitat svanuṣṭhitam / nivartaya ratham śīghram yāvan nāpaiti me ripuḥ, yadi vāpy uṣito 'si tvaṁ smaryante yadi vā guṇāḥ/ evaṁ paruṣam uktas tu hitabuddhir abuddhinā, abravīd rāvaṇaṁ sūto hitaṁ sānunayaṁ vacaḥ/ na bhīto 'smi na mūḍho 'smi nopajapto 'smi śatrubhiḥ, na pramatto na niḥsneho vismṛtā na ca satkriyā/ mayā tu hitakāmena yaśaś ca parirakṣatā, snehapraskannamanasā priyam ity apriyaṁ kṛtam / nāsminn arthe mahārāja tvaṁ mām priyahite ratam, kaś cil laghur ivānāryo doṣato gantum arhasi/ śrūyatām abhidhāsyāmi yannimittaṁ mayā rathaḥ, nadīvega ivāmbhobhiḥ saṁyuge vinivartitaḥ/ śramaṁ tavāvagacchāmi mahatā raṇakarmaṇā, na hi te vīra saumukhyaṁ praharṣaṁ vopadhāraye/ rathodvahanakhinnāś ca ta ime rathavājinaḥ, dīnā gharmapariśrāntā gāvo varṣahatā iva/ nimittāni ca bhūyiṣṭhaṁ yāni prādurbhavanti naḥ, teṣu teṣv abhipanneṣu lakṣayāmy apradakṣiṇam/ deśakālau ca vijñeyau lakṣaṇānīṅgitāni ca, dainyaṁ harṣaś ca khedaś ca rathinaś ca balābalam/ sthalanimnāni bhūmeś ca samāni viṣamāni ca, yuddhakālaś ca vijñeyaḥ parasyāntaradarśanam/ upayānāpayāne ca sthānaṁ pratyapasarpaṇam, sarvam etad rathasthena jñeyaṁ rathakuṭumbinā/ tava viśrāmahetos tu tathaiśāṁ rathavājinaṁ, raudraṁ varjayatā khedaṁ kṣamaṁ kṛtam idaṁ mayā / na mayā svecchayā vīra ratho 'yam apavāhitaḥ, bhartṛsnehaparītena mayedaṁ yatkr̥taṁ vibho / ājñāpaya yathātattvaṁ vakṣyasy ariniṣūdana, tat kariṣyāmy ahaṁ vīraṁ gatāṅṅyena cetasa / saṁtuṣṭas tena vākyena rāvaṇas tasya sārathēḥ, praśasyainaṁ bahuvidhaṁ yuddhalubdho 'bravīd idam/ ratham śīghram imaṁ sūta rāghavābhimukhaṁ kuru, nāhatvā samare śatrūn nivartisyati rāvaṇaḥ/ evaṁ ukhvā tatas tuṣṭo rāvaṇo rākṣaseśvaraḥ, dadau tasya śubhaṁ hy ekaṁ hastābharaṇam uttamam/ tato drutaṁ rāvaṇavākyacoditaḥ; pracodayām āsa hayān sa sārathiḥ, sa rākṣasendrasya tato mahārathaḥ; kṣaṇena rāmasya raṇāgrato 'bhavat/*

Ravanaasura was put to shame by Rama banaas, got extremely agitated and anguished, stood up with resolve, raised his bow and arrows and initiated rains of arrows on Rama who like a stitha pragjna of unusual equanimity kept on retaliating. In the process, Ravana baana varasha of thousands of arrows hurt Rama's chest and blood flows were commenced. Then Shri Rama like a pralaya kala Surya Deva kept on reacted hitting back interminably as there was darkeness all around by the severe ' baanaprahaaras' mutually. Then Shri Rama made a simha garjana at the dushta rakshasa: *mama bhāryā janasthānād ajñānād rākṣasādharma, hṛtā te vivaśā yasmāt tasmāt tvaṁ nāsi vīryavān/ mayā virahitāṁ dīnāṁ vartamānāṁ mahāvane, vaidehīm prasabhaṁ hṛtvā śūro 'ham iti manyase / strīṣu śūra vināthāsu paradārābhimarśake, kṛtvā kāpuruṣaṁ karma śūro 'ham iti manyase / Neecha Rakshasa! You had shamelessly and cunningly kidnapped my dear Sita Devi in janasthana in my absence like a coward and claim to be maha veera! You show off your bravery to an 'asahaya abala' as a depraved ' kaapurusha' going round and asserting the make believe commonality of the public as a 'shura veera'. *bhinnamaryāda nirlajja cāritreṣv anavasthita, darpān mṛtyum upādāya śūro 'ham iti manyase / śūreṇa dhanadabhrātrā balaiḥ samuditena ca, ślāghanīyaṁ yaśasyaṁ ca kṛtaṁ karma mahat tvayā / utsekenābhipannasya garhitasyāhitasya ca, karmaṇaḥ prāpnuhīdānīm tasyādyā sumahat phalam/ śūro 'ham iti cātmānam avagacchasi durmate, naiva lajjāsti te sītāṁ coravad vyapakarṣataḥ/ yadi matsamnidhau sītā dharṣitā syāt tvayā balāt, bhrātaraṁ tu kharaṁ paśyes tadā matsāyakair hataḥ/ 'Dharma maryaada bhanga maha paapi'! you are a typically shameless, 'sadaachaara shunya Nishachara! You have truly aggravated your wickedness and immorality in the name 'Vaidehi swarupa' to the proximity of your fatality. You indeed are a shura veera, bala sampanna, sakshaat Kubera's degenerate brother and that is how you were able to resort to the 'famed and memorable' deed of 'Sitaapaharana' shamelessly! Evil minded nishaachara! How come you go around and publicise of your greatness, but now you surely deserve to reach your dear brother Khara right away. *diṣṭyāsi mama duṣṭātmamś cakṣurviṣayam āgataḥ, adya tvāṁ sāyakais tikṣṇair nayāmi yamasādanam/ adya te maccharaiś chinnaṁ śiro jvalitakuṇḍalam, kravyādā vyapakarṣantu vikīrṇaṁ raṇapāmsuṣu/ nipatyorasi gr̥dhrās te kṣitau kṣiptasya rāvaṇa , pibantu rudhiraṁ tarṣād bāṇaśalyāntarothitam/ adya madbāṇābhinnaṁ gatāsoḥ patitasya te, karṣantv antrāṇi patagā garutmanta ivoragān/ Manda buddhi Ravana! This indeed is my 'soubhagya' the great fortune that you are right before me. Now you surely deserve to reach yama loka by my arrows. Now, by the sharpness and precision of my arrows you should fall down to dust as your glittering 'kundala yukta mastaka' would .soon be a satisfying meal of 'maamsa bhakski jeeva jantus' as they should lap up with contentment.***

Ravana! as your corpse thrown off soon, several kites on the skies should at once swoop down at the numberless cuts and the streams of your fresh and hot blood and quench their thirst.’ Having addressed Ravana as above, Shri Rama started off the release of relentless ‘baana varsha’. *harīṇām cāśmanikaraiḥ śaravarṣaiś ca rāghavāt, hanyamāno daśagrīvo vighūrṇahṛdayo ’bhavat / yadā ca śāstram nārebhe na vyakarṣac charāsanam, nāśya pratyakarod vīryam viklavenāntarātmanā/ kṣiptāś cāpi śarās tena śāstrāṇi vividhāni ca, na raṇārthāya varānte mṛtyukālē ’bhivartataḥ/ sūtas tu rathanetāśya tadavastham nirīkṣya tam, śanair yuddhād asambhānto ratham tasyāpavāhayat/* Added to this, Vaanara sena too complemented their rocketing of maha vrishas and mountain boulders on Ravana, his chariot and the rathaasvaas too as Ravana got flabbergasted as of ‘hridaya vyaakula vibhanta’. As each time he was seeking to raise his bow and arrows, and release the baanaas he was simply disabled to do so astonished with Rama Vaanara praharas and essentially owing to the guilt complex of Rama’s erstwhile exhortations, truly realising that the ‘mṛtyu kaalaa’ was in the vicinity. Realising the criticality of the situation, the radha chaalaka sarathi of Ravana, had quietly withdrawn from the ‘maha sangrama.’

#### Sarga hundred four continued

As the saaradhi of Ravana radha had quietly withdrawn on his own volition, Ravana got furious and shouted on the sarathi: ‘Durbuddhi Saradhi! Have you decided that I am a paraakramashunya, asamartha, purushartha shunya, timid, dhairya heena, nisteja, maayaa rahita, and astra jnaana vanchita! Yiu had suddenly ran back and withdrawn from this battle on your own decision. Thus you have ruined my long earned fame, bravery, luminosity and reliability to deep muddy waters and had exposed me as a nervous and hesitant nervous wreck! You are not my worthy upholder of my trust and reliability but indeed my enemy.’ As the King yelled on him thus, the Saradhi with extraordinary politeness and courtesy replied in a rather convincing manner as follows: *na bhīto ’smi na mūḍho ’smi nopajapto ’smi śatrubhiḥ, na pramatto na niḥsneho vismṛtā na ca satkriyā / mayā tu hitakāmena yaśaś ca parirakṣatā, snehapraskannamanasā priyam ity apriyam kṛtam/ nāsminn arthe mahārāja tvam mām priyahite ratam, kaś cil laghur ivānāryo doṣato gantum arhasi/* Maha Raja! Neither I was terrified nor lost my senses nor rattled by the enemies.; the great trust and confidence that you have has showered me with is unforgettable and unusual. I admire you and always seek to ensure your success and universal fame. How indeed could I ever harm your worldwide reputation as your ever devoted welfare seeker and promoter. Kindly never ever make a ‘doṣhaaropana’ on me as a faithless, ungrateful and nervous being. *śrūyatām abhidhāsyāmi yannimittam mayā rathaḥ, nadīvega ivāmbhobhiḥ saṃyuge vinivartitaḥ/ śramam tavāvagacchāmi mahatā raṇakarmanā, na hi te vīra saumukhyam praharṣam vopadhāraye/ rathodvahanakhinnāś ca ta ime rathavājinaḥ, dīnā gharmapariśrāntā gāvo varṣahatā iva/ nimittāni ca bhūyiṣṭham yāni prādurbhavanti naḥ, teṣu teṣu abhipanneṣu lakṣayāmy apradakṣiṇam/* We all realize that as as one sees chandrodaya on the horizon, Samudra jalaas too recede for a while; may I now explain why I had receded from the battle front. At that particular time, I realised that you were overworked and got too tired physically as you kept on thinking and planning on and on yet never due to the pressure of the enemies which indeed was not an issue at all. But my horses were rather tired by dragging the chariot and their own feet too on and on with thirst typical of groups cows with long spell of rainlessness and over work under a severe Sun. More over, very many ‘amangala suchanas’ or inauspicious omen were prevalent too. *deśakālau ca vijñeyau lakṣaṇānīṅgitāni ca, dainyam harṣaś ca khedaś ca rathinaś ca balābalam/ sthalaanīmāni bhūmeś ca samāni viṣamāni ca, yuddhakālaś ca vijñeyaḥ parasyāntara - darśanam/ upayānāpayāne ca sthānam pratyapasarpaṇam, sarvam etad rathasthena jñeyam rathakuṭumbinā/ tava viśrāmahetos tu tathaiśam rathavājīnām, raudram varjayatā khedaḥ kṣamam kṛtam idam mayā /* It is asserted that a mature minded charioteer should need to critically analyse the prevalent desha-kaala-parishithis, shubhaashubha lakshanaas, ratha-ashva-rathika cheshtas or their ongoing enthusiasm or the lacking of it, besides of course the swings of ‘balaabalaas’ are all to be critically analysed. Maha Raja! it is the bounden responsibility of a charioteer to face the enemy from close quarters, or withdraw, or stay put with confidence or if need be to withdraw for a while. It would be always prudent to provide some occasional rest for the horses/ *swacchha yaa na mayaa vīra ratho ’yam*

*apavāhitaḥ, bhartyśnehaparītena mayedaṁ yatkr̥taṁ vibho/ ājñāpaya yathātattvaṁ vakṣyasi ariniśūdana, tat kariṣyāmy ahaṁ vīraṁ gatāṅṅnyena cetasā / saṁtuṣṭas tena vākyena rāvaṇas tasya sārathēḥ, praśasyainaṁ bahuvīdhaṁ yuddhalubdhō 'bravīd idam/ rathaṁ śīghraṁ imaṁ sūta rāghavābhīmukhaṁ kuru, nāhatvā samare śatrūn nivartīṣyati rāvaṇaḥ/ Veera Prabho! It is just not my intention to hurt your feelings but on the other hand that only out of consideration and even admiration for you that I had temporarily withdrawn the chariot for a while. Shatru sudana Veera, now kindly instruct me to act as per your decision as I am ever obliged and indebted to you for ever.' Then King Ravana was pleased with the elaborate and sincere explanation of his saarathi and replied as follows: ' Suta! Now forthwith take the chariot right before Rama and precisely as per the directice, the chariot was kept right before Shri Rama..*

## **Sarga Hunded and Five**

Agastya Muni's eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyasa-Hridayanga Nyaasa Vidhi Mantras

### Invocations:

Viniyoga: *Om asya Aditya Hridaya stotrasyaagastya rishiranushthubcchhanndah; aadityahridayabhuto Bhagavaan Brahmaa devataa nirastyaasheshavighnatayaa Brahma idyaa siddhou sarvatra jaya siddhou cha viniyogah/*

Rishyaadinyaasa: *Om Agastya rishaye namah, shirasi/ anushtubcchhandase namah, mukhe/ Aditya hridayabhuta brahma devataayai namah, hridi/ Om beejaaya namah, guhyo/ Om Rashmimate shaktaye namah , paadayoh/ Om tatsaviturrityaadi gaayatree keelakaaya namah, naabhou/*

Karanyasa: *Om Rashmimataye angushthaabhyaam namah/ Om samudyate tarjaneebhyaam namah/ Om Devaasura namaskrityaaya madhamaabhyaam nanah/ Om Vivasvate anaamikaabhyaam namah/ Om Bhaskaraaya kanishthikaabhyaam namah/ Om Bhuvaneshvaraaysaw karatalaprishthaabhyaam namah/*

Hridayaadi Anganyaasa: *Om Rashmimate hridayaaya namah/ Om samudyateshirase swaah/ Om Devaasura namaskrityaaya shikhaayai vashat/ Om Vaivasvate kavachaaya hum/ Om Bhaskaraaya netra trayaaya voushat/ Om Bhuvaneshwaraaya astraaya phat/*

*Om bhurbhuvah svah tasavarenyam Bharo Devasya dheemahi dhiyo yo nah prachodyaat/*

## **THEN FOLLOWS ADITYA HRIDAYA STOTRA PAATHA**

*Tato Yuddha parishrantham Samare chinmayaasthitham, Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham / Daivathescha samaagamya drashtumaabhayagato ranam, Upagamy braveedram a magastyo Bhagavan Rishih/ Raama Raama mahabaho, Shrunu Guhyam Sanaathanam, Ena sarvaa nareenvathsa Samere vijayashasi/ Aditya Hridayam Punyam Sarva Shathru vinaasanam, Jayaavaham Japennithyam akshayam pramam Shivam /Sarva Mangala maanganglyam sarva paapa pranasanam ,chintashoka prashamana mayur vardhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshas Tejasvi rasmibhaavanah, yesha Devaassura gananolkan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda rajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhya Hyashvino marutomaruh, Vaayurvahni Prajaaprana ritukartha Prabhakarah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Suvarna sadruso Bhaanuh vishva retha Divaakarah/ Hardasya ssahasararchi Sapta Saptir Marichiman / Timironmadhana Shambhustwasthta Martandam Anushman/ Hiranyagarbhas sisirahstapano Bhaskaro Ravih, agnigarbhodite putrah shankhassisira naashanah/ Vyomanathahstamo bhedi Rig yajur Saama paaragah ,Ghanavrishtirapam mitro vindhya*

*Veedheeh plavangamaha/ Aatapee mandalir mrutyur pingalah sarva taapanah, Kavirvishvo Maha Tejah rakta sarva ssabodbhava/ Nakshatragana Taaraana madhipo Viswa bhaavana, Tejasamapi Tejasvi Dwadashatma namosthutey/ Namah purvaya giraye paschimaadrayenamah, Jyotiragaanam dinaadhi pathaye namah/ Jayaya Jaya Bhadraya Haryasvaya namonamah, Namo namassahasramso Adityaya nomonamah/ Namah Ugraya eeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnaya Himaghnaya Shatrughnaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthomo bhignaya Ruchaye Loka Saakshiney/ Naasayatyesha vibhutam tha Deva srujatih Prabhuh, Payatyesha Tapatyesha varshatyesha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihotthramcha phalam chaivagnihotrinam/ Vedantha kratavaschiva Kratuunam Phalamevacha, Yani krutyani lokeshu Sarva esha Ravi Prabhuh/ Yena maapathsyu krushcheshu kanthareshu bhayeshucha, kirthayan Purusha kaschinnavaseedhati Raghava/ Pujasvinamekagro Deva Devam Jagatpatim, ethah Trigunitham jatva Yuddesh vijaishyasi/ Asmin kshane Maha Baaho Ravanam twam Vadhishtyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavat tada, Dharayamasa Suptreetho Raghava prayathtmaavan/ Adithya preksha japtwa thu pavan Harsha mavaptavaan, Thriraachamya Suchirbhuthva dhanuraadhaaya Viryavan/ Ravanam preshya hrushtatma yuddhaya samupagamat, Sarva yathnena Mahata vadhetasya dhruto bhavat/ Atha raviravnnireekshya Ramam, Muditamana paramam prahurshyamana/ Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/*

(As Lord Shri Rama was engrossed in deep thoughts at the battle field while facing the Maha Veera Ravanaasura who was challenging Rama with provocative and thunderous laughter, even as a host of Devas on the antarisha were waiting to watch the proceedings of Rama-Ravana Battle, Maharshi Agastya addressed Rama and advised that there was a very confidential and effective Prayer which would certainly fulfill victory in the battle as follows: This Sacred Hymn ‘Adithya Hridayam’ dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss. This Holy Prayer is a guarantee to achieve Prosperity; destroys sins, anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe. He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God’s creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traverser of Sky, the Energy to perform various things, the cause for rains, the One to create shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; causes of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars, Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirganas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and ShIva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys



darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is ever awoken and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself.

Hey Raghava, any one who recites this Hymn in praise of Adithya in times of danger or suffering or in wild forests, and in times of fear shall indeed cross over the problems for sure. Do worship this Lord of the Universe with single minded devotion and faith thrice and indeed the Victory shall be yours. Sri Rama, the Her of Heros, you shall annihilate the Demon Ravana in a second, thus said Sage Agasthya and left his way. On hearing this, Lord Rama became free from any sorrow and prepared Himself to execute the Prayer with utmost devotion; He cleaned Himself, did 'Achamana' thrice, lifted the bow towards Sun God and was excited with happiness to commence the Battle. He faced Ravana with the firm resolve to destroy the Demon. The Lord of the Sky Bhaskara Deva asked Raghu nandana to hurry up and destroy Ravana.

## Sarga Hundred and Six

As Shri Rama was delighted as seated on Indra's Chariot encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just ahead of the epic battle of Rama Ravana

*Tam āpatantaṁ sahasā svanavantaṁ mahādhvajam, rathaṁ rākṣasarājasya nararājo dadarśa ha/ kṣṇavājisamāyuktaṁ yuktaṁ raudreṇa varcasā , taditpatākāgahanaṁ darśitendrāyudhāyudham, śaradhārā vimuñcantaṁ dhārāsāram ivānbudam/ taṁ dṛṣṭvā meghasamkāsam āpatantaṁ rathaṁ ripoh , girer vajrābhīmṛṣṭasya dīryataḥ sadṛśasvanam , uvāca mātaliṁ rāmaḥ sahasrākṣasya sārathim/ mātale paśya samrabdham āpatantaṁ rathaṁ ripoh, yathāpasavyaṁ patatā vegena mahatā punaḥ, samare hantum ātmānaṁ tathānena kṛtā matiḥ / tad apramādam ātiṣṭha pratyudgaccha rathaṁ ripoh, vidhvamsayitum icchāmi vāyur megham ivotthitam/ aviklavam asaṁbhrāntam avyagrahṛdayekṣaṇam , raśmisamcāranīyataṁ pracodaya rathaṁ drutam/ kāmāṁ na tvaṁ samādheyaḥ puraṁdararathocitaḥ, yuyutsur aham ekāgraḥ smāraye tvāṁ na śikṣaye/ parituṣṭaḥ sa rāmasya tena vākyena mātaliḥ, pracodayāṁ āsa rathaṁ surasārathisattamaḥ/ apasavyaṁ tataḥ kurvan rāvaṇasya mahāratham, cakrotkṣiptena rajasā rāvaṇaṁ vyavadhūnayat/ tataḥ kruddho daśagrīvas tāmravisphāritekṣaṇaḥ, rathapratimukhaṁ rāmaṁ sāyakair avadhūnayat/ dharṣaṇāmarṣito rāmo dhairyam roṣeṇa laṅghayan, jagrāha sumahāvegam aindraṁ yudhi śarāsanam, śarāṁś ca sumahātejāḥ sūryaraśmisamaprabhān/ tad upoḍhaṁ mahad yuddham anyonyavadhakāṅkṣiṇoh, parasparābhīmukhayor dṛptayor iva śimhayoh/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, samīyur dvairathaṁ draṣṭuṁ rāvaṇakṣayakāṅkṣiṇaḥ/ samutpetur athotpātā dāruṇā lomaharṣaṇāḥ, rāvaṇasya vināśāya rāghavasya jayāya ca/ vavarṣa rudhiraṁ devo rāvaṇasya rathopari, vātā maṇḍalinas tīvrā apasavyaṁ pracakramuḥ/ mahad gṛdhrakulaṁ cāsya bhramamāṇaṁ nabhastale, yena yena ratho yāti tena tena pradhāvati/ saṁdhyayā cāvṛtā laṅkā japāpuspanikāśayā, dṛśyate saṁpradīteva divase 'pi vasuṁdharā / sanirghātā maholkāś ca saṁpracetur mahāsvanāḥ, viśādayantyo rakṣāṁsi rāvaṇasya tadāhitāḥ/ rāvaṇaś ca yatas tatra pracacāla vasuṁdharā, rakṣasāṁ ca praharatāṁ gṛhītā iva bāhavaḥ / tāmrāḥ pītāḥ sitāḥ śvetāḥ patitāḥ sūryaraśmayāḥ, dṛśyante rāvaṇasyāṅge parvatasyeva dhātavaḥ / gṛdhrāḥ anugatāś cāsya vāmantyo jvalanaṁ mukhaiḥ, praṇedur mukhaṁ īkṣantyaḥ samrabdham aśivaṁ śivāḥ/ pratikūlaṁ vavau vāyū raṇe pāṁsūn samutkiran, tasya rākṣasarājasya kurvan dṛṣṭivilopanam / nipetur indrāśanayaḥ sainye cāsya samantataḥ, durviśahya svanā ghorā vinā jaladharasvanam/ diśaś ca pradiśaḥ sarvā babhūvus timirāvṛtāḥ, pāṁsuvarṣeṇa mahatā durdarśaṁ ca nabho 'bhavat/ kurvantyaḥ kalahaṁ ghorāṁ sārīkāś tadrathaṁ prati, nipetuḥ śataśas tatra dāruṇā dāruṇasvanāḥ/ jaghanebhyāḥ sphuliṅgāṁś ca netrebhyo 'śrūṇi saṁtatam, mumucus tasya turagāś tulyam agniṁ ca vāri ca/ evaṁ prakārā bahavaḥ samutpātā*

*bhayāvahāḥ, rāvaṇasya vināśāya dāruṇāḥ saṁprajāñire/ rāmasyāpi nimittāni saumyāni ca śivāni ca, babhūvur jayaśamsīni prādurbhūtāni sarvaśaḥ/ tato nirīkṣyātmagatāni rāghavo; raṇe nimittāni nimittakovidāḥ, jagāma harṣaṁ ca parāṁ ca nirvṛtim; cakāra yuddhe 'bhyadhikaṁ ca vikramam/*

As Ravana'sura asked his ratha saarathi to return to the battle back facing Shri Rama, then the latter addressed Maatali, the Indra's charioteer and stated" 'Matali! Ravana's chariot had once again entered with tremendous enthusiasm and gusto as if hr were too anxious to get finished. But, you should proceed with self control and skillfully as I desire to destroy Ravana's chariot. Indeed you are Indra Deva's own charioteer and I do not have to advise you any way. I am thus reminding you as of now but not to teach you noe instruct you in any case'. Then Maatali was too happy at the maneer in which Shri Rama was alerting him and skillfully take the chariot in a manner Ravana's attention be drawn against Shri Rama. Then Dashamukha Ravana flipped his red looks at Rama and initiated his baana varsha. The angry Rama yet keeping his composure picked up Indra's dhanush to hand and replied Ravana's baana praharas with increased momentum. Then Devata-Siddha-Gandharva Maharshis gathered in groups ever wishing the 'loka kantaka Ravana vidhvamsa'. Then in that battle, a number of forebodings were noticed of Ravana vinaashana and Shri Rama abhydayaas. *vavaṛṣa rudhiraṁ devo rāvaṇasya rathopari, vātā maṇḍalinas tīvrā apasavyaṁ pracakramuḥ/ mahad gṛdhrakulaṁ cāsyā bhramamāṇaṁ nabhastale , yena yena ratho yāti tena pradhāvati/ saṁdhyayā cāvṛtā laṅkā japāpuṣpanikāśayā , dṛśyate saṁpradīteva divase 'pi vasumḍharā/* Clouds frm the high skies poured on Ravana's chariot, especially by the very path of its movement and groups of kites kept on hitting the Ravana radha dhvaja again and again as also the very path of the chariot's movement. *sanirghātā maholkāś ca saṁpracetur mahāsvanāḥ, viṣādayantyo rakṣāmsi rāvaṇasya tadāhitāḥ/ rāvaṇaś ca yatas tatra pracacāla vasumḍharā, rakṣasāṁ ca praharatām gṛhītā iva bāhavaḥ / tāmrāḥ pūtāḥ sitāḥ śvetāḥ patitāḥ sūryaraśmayāḥ, dṛśyante rāvaṇasyāṅge parvatasyeva dhātavaḥ/ gṛdhrair anugatāś cāsyā vamantyo jvala nam mukhaiḥ, praṇedur mukham īkṣantyaḥ saṁrabdham aśivaṁ śivāḥ/* Right ahead of Ravana radha, there were 'vajra paata dhwanis' resoundings and 'ulka paataas' or meteor falls repeatedly. As Ravana radha chakras were moving fast, there itself there were swings of earth, and the rakshasaa's accompsnying Ravana ratha were often losing the grip holds of their weapons. As Ravana's angry looks as of agni jvaalaas kept on generating owls in swarms with screeches as of typical 'amanagala dhwanis' *pratikūlaṁ vavau vāyū raṇe pāmsūn samutkiran, tasya rākṣasarājasya kurvan dṛṣṭivilopanam/ nipetur indrāśanayaḥ sainye cāsyā samantataḥ, durviśahya svanā ghorā vinā jaladharasvanam/ diśaś ca pradīśaḥ sarvā babhūvus timirāvṛtāḥ , pāmsuvarṣeṇa mahatā durdarśaṁ ca nabho 'bhavat/* On the 'rana bhumi', as Ravana's eyes were covered fully with strong dusty winds his face was frequently distorted and his looks were often impaired. He felt that he was disabled to vision the directions and sub directions and the entire sky was overcast with dust and darkness all over. Ravana's 'radhaashvaas' in their thigh portions were hurt too thus disabling their free movements. *evaṁ prakārā bahavaḥ samutpātā bhayāvahāḥ, rāvaṇasya vināśāya dāruṇāḥ saṁprajāñire/ rāmasyāpi nimittāni saumyāni ca śivāni ca, babhūvur jayaśamsīni prādurbhūtāni sarvaśaḥ/ tato nirīkṣyātmagatāni rāghavo; raṇe nimittāni nimittakovidāḥ, jagāma harṣaṁ ca parāṁ ca nirvṛtim; cakāra yuddhe 'bhyadhikaṁ cha vilramam/* Thus very many 'ashubha shakunas' were countered in Ravana countering Shri Rama, while on the other hand Shri Rama was in high spirits of 'vijayaakaankshaas' and was truly pleased to attack Ravana.

## Sarga Hundred and Seven

As Rama Ravana Maha Ghora Yuddha got anti climaxed as Ravana's heads sprang up again and again , but neither Shri Rama nor Ravana got tired and continued the battle overnight and the next day too

*Tataḥ pravṛttaṁ sukrūraṁ rāmarāvaṇayos tadā , sumahad dvairathaṁ yuddhaṁ sarvalokabhayāvaham/ tato rākṣasasainyaṁ ca harīṇāṁ ca mahad balam, pragṛhītapraharaṇaṁ niśceṣṭaṁ samatiṣṭhata / saṁprayuddhau tato dṛṣṭvā balavan nararākṣasau , vyākṣiptaḥṛdayāḥ sarve paraṁ vismayam āgatāḥ / nānāpraharaṇair vyagair bhujair vismitabuddhayaḥ, tasthuḥ prekṣya ca saṁgrāmaṁ nābhijaghnuḥ*

*parasparam/ rakṣasām rāvaṇam cāpi vānarāṇām ca rāghavam, paśyatām vismitākṣāṇām sainyam citram  
ivābbahau/ tau tu tatra nimittāni dṛṣṭvā rāghavarāvaṇau , kṛtabuddhī sthirāmarṣau yuyudhāte abhūtavat/  
jetavyam iti kākutstho martavyam iti rāvaṇaḥ, dhṛtau svavīryasarvasvam yuddhe 'darśayatām tadā/ tataḥ  
krodhād daśagrīvaḥ śarān saṁdhāya vīryavān, mumoca dhvajam uddiśya rāghavasya rathe sthitam/ te  
śarās tam anāsādyā purāṇdararathadhvajam, raktaśaktim parāmṛśya nipetur dharaṇitale / tato rāmo  
'bhisamkruddhaś cāpam āyama vīryavān, kṛtapratikṛtaṁ kartum manasā saṁpracakrame /  
rāvaṇadhvajam uddiśya mumoca niśitam śaram, mahāśarpam ivāśahyam jvalantaṁ svena tejasā/ jagāma  
sa mahīm bhittvā daśagrīvadhvajam śaraḥ, sa nikṛtto 'patad bhūmau rāvaṇasya rathadhvajāḥ /  
dhvajasyonmathanaṁ dṛṣṭvā rāvaṇaḥ sumahābalaḥ, krodhājēnāgninā saṁkhye pradīpta iva cābhavat/ sa  
roṣavaśam āpannaḥ śaravarṣam mahad vaman, rāmasya turagān divyāñ śarair vivyādha rāvaṇaḥ/ te  
viddhā harayas tasya nāskhalan nāpi babhramuḥ, babhūvuḥ svasthaḥṛdayāḥ padmanālair ivāhatāḥ /  
teṣām asaṁbhramam dṛṣṭvā vājinām rāvaṇas tadā , bhūya eva susamkruddhaḥ śaravarṣam mumoca ha/  
gadāś ca parighāṁś caiva cakrāṇi musalāni ca, giriśṛṅgāṇi vṛ kṣāṁś ca tathā śūlaparaśvadhān/  
māyāvihitam etat tu śastravarṣam apātayat, sahasraśas tato bāṇān āśrāntaḥṛdayodyamaḥ / tumulaṁ  
trāsajananaṁ bhīmaṁ bhīmapratisvanam, durdharṣam abhavad yuddhe naikaśastramayam mahat/  
vimucya rāghavarathaṁ samantād vānare bale, sāyakair antarikṣam ca cakārāśu nirantaram, mumoca  
ca daśagrīvo niḥsaṅgenāntarātmanā/ vyāyacchamānam taṁ dṛṣṭvā tatparam rāvaṇam raṇe / prahasann  
iva kākutsthaḥ saṁdadhe sāyakāñ śītān/ sa mumoca tato bāṇān raṇe śatasahasraśaḥ, tān dṛṣṭvā rāvaṇas  
cakre svaśaraiḥ khaṁ nirantaram/ tatas tābhyām prayuktena śaravarṣeṇa bhāsvatā, śarabaddham  
ivābhāti dvitīyam bhāsvad ambaram/ nānimitto 'bhavad bāṇo nātibhettā na niṣphalaḥ, tathā viśṛjator  
bāṇān rāmarāvaṇayor mṛdhe / prāyudhyetām avicchinnam asyantau savyadakṣiṇam, cakratus tau  
śaraughais tu nirucchvāsam ivāmbaram/ rāvaṇasya hayān rāmo hayān rāmasya rāvaṇaḥ, jaghnatus tau  
tadānyonyam kṛtānukṛtakāriṇau/ tathā yudhyamānau tu samare rāmarāvaṇau, dadṛśuḥ sarvabhūtāni  
vismitenāntarātmanā/ ardayantau tu samare tayos tau syandanottamau, parasparavadhe yuktau  
ghorarūpau babhūvatuḥ/ maṇḍalāni ca vīthiś ca gatapratyāgatāni ca, darśayantau bahuvidhām sūtau  
sārathyajām gati/ ardayan rāvaṇam rāmo rāghavam cāpi rāvaṇaḥ, gativegam samāpannau pravartana  
nivartane/ kṣipatoḥ śarajālāni tayos tau syandanottamau, ceratuḥ saṁyugamahīm sāsārau jaladāv iva/  
darśayitvā tadā tau tu gatiṁ bahuvidhām raṇe, parasparasyābhimukhau punar eva ca tasthatuḥ/ dhuraṁ  
dhureṇa rathayor vaktraṁ vaktreṇa vājinām, patākāś ca patākābhiḥ sameyuḥ sthitayos tadā/ rāvaṇasya  
tato rāmo dhanurmuktaiḥ śitaiḥ śaraiḥ, caturbhiś caturo dīptān hayān pratyapasarpayat/ sa  
krodhavaśam āpanno hayānām apasarpaṇe, mumoca niśitān bāṇān rāghavāya niśācaraḥ/ so 'tividhō  
balavatā daśagrīveṇa rāghavaḥ, jagāma na vikāram ca na cāpi vyathito 'bhavat/ cikṣepa ca punar bāṇān  
vajrapātasamasvanān, sārathiṁ vajrahastasya samuddiśya niśācaraḥ/ mātales tu mahāvegāḥ śarīre  
patitāḥ śarāḥ, na sūkṣmam api saṁmohaṁ vyathām vā pradadur yudhi/ tayā dharṣaṇayā krodhō  
mātaler na tathātmanaḥ, cakāra śarajālēna rāghavo vimukhaṁ ripum/ vimśatiṁ trimśataṁ ṣaṣṭiṁ śataśo  
'tha sahasraśaḥ, mumoca rāghavo vīraḥ sāyakān syandane ripoḥ/ gadānām musalānām ca parighāṇām  
ca nisvanaiḥ, śarāṇām puṅkhavātaiś ca kṣubhitāḥ saptasāgarāḥ/ kṣubdhānām sāgarāṇām ca  
pātālatalavāsinaḥ, vyathitāḥ pannagāḥ sarve dānavāś ca sahasraśaḥ/ cakampe medinī kṛtsnā  
saśailavanakānanā, bhāskaro niṣprabhaś cābhūn na vavau cāpi mārutaḥ/ tato devāḥ sagandharvāḥ  
siddhāś ca paramarṣayaḥ, cintām āpedire sarve sakimnaramahoragāḥ/ svasti gobrāhmaṇebhyo 'stu lokāś  
tiṣṭhantu śāśvatāḥ, jayatām rāghavaḥ saṁkhye rāvaṇam rākṣaseśvaram/ Tatah krudhaan maha bahu  
Raghunaam keetivardhanah, samdhaaya dhanushaa Raamah sharamaasheevisheshopamam/ Raavanasya  
shirochhindrachhreemujjalitakundalam, tacchiram patitam bhumou drushtam lokastribhistadaa/  
Tasyava sadrusham chaanyad ravanasyotthitam shirah, tat kshipram kshiprahastena raamena  
khsiprakaarinaa, dviteeyam ravana shitashcchinnam samyati saayakah/ Chhinnamaatram cha  
tacchershham punareva pradrushyate, tadapyashanisakaashaishcchannam raamasya  
saayakaih/Evameva shatam cchinnam shirasaam tulyavarchasaam, nachaiva Raavansyaanto drushyate  
jeevitakshaye/tataḥ sarvāstravid vīraḥ kausalyānandivardhanah, mārgañair bahubhir yuktaś cintayām  
āsa rāghavaḥ/ mārīco nihato yais tu kharo yais tu sudūṣaṇaḥ, krañcārāṇye virādhas tu kabandho  
daṇḍakā vane/ ta ime sāyakāḥ sarve yuddhe pratyayikā mama, kiṁ nu tat kāraṇam yena rāvaṇe*

*mandatejasah/ iti cintāparaś cāsīd apramattaś ca saṁyuge, vavarṣa śaravarṣāṇi rāghavo rāvaṇorasi/ rāvaṇo 'pi tataḥ kruddho rathastho rākṣaseśvaraḥ, gadāmusalavarṣeṇa rāmaṁ pratyardayad raṇe/ devadānavayakṣāṇāṁ piśācoragaraḥśasām, paśyatām tan mahad yuddhaṁ sarvarātram avartata/ naiva ratriṁ na divasaṁ na muhūrtaṁ na cakṣaṇam, rāmarāvaṇayor yuddhaṁ virāmam upagacchati/ tataḥ sarvāstravid vīraḥ kausalyānandivardhanaḥ, mārgaṇair bahubhir yuktaś cintayām āsa rāghavaḥ/ mārīco nihato yais tu kharo yais tu sudūṣaṇaḥ, krañcārāṇye virādhas tu kabandho daṇḍakā vane/ ta ime sāyakāḥ sarve yuddhe pratyayikā mama, kiṁ nu tat kāraṇam yena rāvaṇe mandatejasah/ iti cintāparaś cāsīd apramattaś ca saṁyuge, vavarṣa śaravarṣāṇi rāghavo rāvaṇorasi/ rāvaṇo 'pi tataḥ kruddho rathastho rākṣaseśvaraḥ, gadāmusalavarṣeṇa rāmaṁ pratyardayad raṇe/*

Then Shri Rama initiated the climactic Ravana Samhaara Maha Yuddha which baffled and puzzled samasta lokaas. Both Vaanaras and Rakshasaas were merely gazing at the ‘maha sangrama’ even standing still unmindful of mutual skirmishes. Rakhasas were staring at Ravana, while Vanaras fixed their looks on Shri Rama. Ramachandra was confident of Ravana Vadha as Ravana too seeking to perform his very best. Then Dashaanana with his decisiveness aimed at Rama radha dhwaaja and hit with a mighty arrow but the fixed wooden base of the dhwaaja got cracked yet the dhwaaja was intact. In turn, Maha bali Shri Rama was enraged and lashed a ‘teevra baana’ as a far better ‘quid pro quo’ aiming at the Ravana radha dwaja which fell down straight. Ravana got terribly annoyed as Rama radha dwavajawas intact but his radha dhwaaja fell down broken and with frustrated ferocity, Ravanaasura showered off a baana parampara on Rama radhaashvas but the celestial horses felt no impact nt the Ravana banaas as though of ‘neela kamala prahaaraas’ from the Maha Rakshasa. *teṣāṁ asaṁbhramaṁ dṛṣtvā vājinām rāvaṇas tadā , bhūya eva susaṁkruddhaḥ śaravarṣaṁ mumoca ha/ gadāś ca parighāṁś caiva cakrāṇi musalāni ca, giriśṛṅgāṇi vṛkṣāṁś ca tathā śūlaparaśvadhān / māyāvihitam etat tu śastravarṣam apātayat, sahasraśas tato bāṇān āśrāntaḥ dayodyamaḥ/ tumulaṁ trāsajananaṁ bhīmaṁ bhīmapratishvanam, durdharaṣam abhavad yuddhe naikaśastramayam mahat/* As Ravana having realised that the Indra Radha was not easy to destroy the dhwaaja and the horses, then released baana varshas and the shastra praharana of gada-chakra-parigha-musala-parvata shikhara-vriksha-shula aadi maaya nirmita aayudha paramparas, while the entire battle area was immersed with astra-shastra bhayaanaka ghoshaas. *vimucya rāghavaratham samantād vānare bale, sāyakair antarikṣam ca cakārāṣu niranteram, mumoca ca daśagrīvo niḥsaṅgenāntarātmanā/ vyāyacchamānam tam dṛṣtvā tatparaṁ rāvaṇam raṇe / prahasann iva kākutsthaḥ saṁdadhe sāyakāḥ śītān/ sa mumoca tato bāṇān raṇe śatasahasraśaḥ, tān dṛṣtvā rāvaṇaś cakre svaśaraiḥ kham niranteram/* Then leaving aside the Rama Radha, Ravana kept on releasing his baana prahaaraas rather indiscriminately against the shatru sena and the entire sky was replete with Rakshasa baanaas. Shri Rama smiled at the desperation of Ravanaasura and aimed at the rakshasa with hundreds and thousands of raama baanaas. *rāvaṇasya hayān rāmo hayān rāmasya rāvaṇaḥ, jaghnatus tau tadānyonyam kṛtānukṛta kārīṇau/ tathā yudhyamānau tu samare rāmarāvaṇau, dadṛśuḥ sarvabhūtāni vismitenāntarātmanā/* Eventaully Rama and Ravana had hurt each others radhaashvaas. In this manner as both the manava-rakshasa veeras were continuing their mutual war on and on the ‘samaata pranis’ kept on mesmerised with their mutual attacks with awe and admiration. *rāvaṇasya tato rāmo dhanurmuktaih śitaih śaraiḥ, caturbhiś caturo dīptān hayān pratyapasarpayat/ sa krodhavaśam āpanno hayānām apasarpaṇe, mumoca niśītān bāṇān rāghavāya niśācaraḥ/ so 'tividdho balavatā daśagrīveṇa rāghavaḥ, jagāma na vikāram ca na cāpi vyathito 'bhavat/* Then Shri Rama fixed up four potent arrows and hit four horses of his chariot which had soon retarded their attacking spirit and speed. Dashamukha Ravana was visibly annoyed and released rains of arrows on Rama. He further released piercing and ‘vajra samaana’ arrows in Matali too which hit and pained him. *tayā dharṣaṇayā krodhō mātaler na tathātmanaḥ, cakāra śarajālena rāghavo vimukhaṁ ripum/ viṁśatiṁ trimśataṁ ṣaṣṭiṁ śataśo 'tha sahasraśaḥ, mumoca rāghavo vīraḥ sāyakān syandane ripoḥ/ gadānām musalānām ca parighāṇām ca nisvanaiḥ, śarāṇām*



*puṅkhavātaiś ca kṣubhitāḥ saptaśāgarāḥ/ kṣubdhānām sāgarāṇām ca pātālatalavāsinaḥ, vyathitāḥ pannagāḥ sarve dānavāś ca sahasraśaḥ/* As Ravana attacked Maatali, Shri Rama released twenties, thirties, sixties, hundreds, and several thousands of baana vrishti. But Ravana hurled off gadaas, musalaas, parighas and many such shastras. On witnessing this astonishing Maha Rama-Ravana sangrama, samudraas, pataala nivaasis, danava-naagaas besides deva-gandharva-siddhha-maharshi-kinnaraas too were breathing fast and heated up. *Tataḥ krudhaan maha bahu Raghunaam keetivardhanah, samdhaaya dhanushaa Raamah sharamaasheevisheshopamam/Raavanasyachirochhindrachhreemujjvalitakundalam, tacchiram patitam bhumou drushtam lokastribhistadaa/* Threafter, Maha baahu Ramachandra aimed his dhanush with highly poisoned ‘sarpa samaana’ arrows and finally succeeded in slashig off one of Dashagriva mastakaas. Then that single head of his ten heads once fallen on earth with his glittering karna kundalaas, emboldened Rama to hit with yet another similar arrow, but the in original place of the earlier head had meanwhile sprung another head with the glittering karna kundalas once again. Thus hundreds of Ravana mastakaas fell on the ground endlessly. *tataḥ sarvāstravid vīraḥ kausalyānandivardhanah, mārgañair bahubhir yuktaś cintayām āsa rāghavaḥ/ mārīco nihato yais tu khara yais tu sudūṣaṇaḥ, krañcāranye virādhas tu kabandho daṇḍakā vane/ ta ime sāyakāḥ sarve yuddhe pratyayikā mama, kiṁ nu tat kāraṇam yena rāvaṇe mandatejasah/* Finally, Shri Rama, the beloved son of Devi Kausalya, the sampurna aastra jnata was not only shocked but concened. He introspected that alas, his irretrivable arrows extinguished Maareecha, Khara Dushanaas, kronchavana Viraadha, Dandakaaranya Kabandha and even Vaali, how could this be that Ravanaasura the loka kantaka continued to be still alive!! *iti cintāparaś cāsīd apramattaś ca saṁyuge, vavarṣa śaravarṣāṇi rāghavo rāvaṇorasi/ rāvaṇo 'pi tataḥ krudho rathastho rākṣaseśvaraḥ, gadāmusalavarṣeṇa rāmaṁ pratyardayad raṇe/devadānavayakṣāṇām piśācoragarakṣasām, paśyatām tan mahad yuddham sarvarātram avartata/ naiva ratriṁ na divasam na muhūrtaṁ na cakṣaṇam, rāmarāvaṇayor yuddham virāmam upagacchati/* Shri Rama then got readied once again the laughing off Ravana with ‘parihaasa avahelana’ and continued his mantrikaashtra baana pravaaha yet again. Then the indignant Ravana attacked Shri Rama by hurling a spree of gada-musalaas. Then this historic Rama Ravana sangrama seemed endless as deva daanava yaksha pishacha naaga rakshasaas kept on staring night long and yet continued to the day following too.

## Sarga Hundred and Eight

As Matali reminded of the Brahmastra which Agastya Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was closed, vindicating dharma and nyaaya again.

*Atha saṁsmārayām āsa rāghavam mātalis tadā, ajānann iva kiṁ vīra tvam enam anuvartase/ viśrjāsmāi vadhāya tvam astraṁ paitāmahaṁ prabho, vināśakālaḥ kathito yaḥ suraiḥ so 'dya vartate/ tataḥ saṁsmārito rāmas tena vākyena mātaleḥ, jagrāha sa śaram dīptam niśvasantam ivoragam/ yam asmai prathamam prādād agastyo bhagavān ṛṣiḥ , brahmadattam mahad bāṇam amogham yudhi vīryavān/ brahmaṇā nirmitam pūrvam indrārtham amitaujasā, dattam surapateḥ pūrvam trilokajayakāṅkṣiṇaḥ/ yasya vājeṣu pavanaḥ phale pāvakabhāskarau, śarīram ākāśamayaṁ gaurave merumandarau/ jājvalyamānam vapuṣā supuṅkham hemabhūṣitam, tejasā sarvabhūtānām kṛtam bhāskaravarcasam / sadhūmam iva kālāgniṁ dīptam āśviṣam yathā, rathanāgāśvavyṇḍānām bhedanam kṣiprakāriṇam / dvārāṇām parighāṇām ca girīṇām api bhedanam, nānārudhirasiktāṅgam medodigdham sudāruṇam/ vajrasāram mahānādam nānāsamitidāruṇam, sarvavitrāsanam bhīmam śvasantam iva pannagam/ kaṅkagrḍhrabalānām ca gomāyugaṇarakṣasām, nityam bhakṣapradam yuddhe yamarūpam bhayāvaham/ nandanam vānarendrāṇām rakṣasām avasādanam, vājitam vividhair vājaiś cārucitrair garutmataḥ/ tam uttameṣuṁ lokānām ikṣvākubhayanāśanam, dviṣatām kīrtiharaṇam praharṣakaram ātmanaḥ/*

*abhimantrya tato rāmas tam maheṣum mahābalaḥ, vedaproktena vidhinā saṁdadhe kārmuke balī/ sa rāvaṇāya saṁkruddho bhṛśam āyamyā kārmukam, cikṣepa param āyattas tam śaram marmaghātinam/ sa vajra iva durdharṣo vajrabāhuvisarjitaḥ, kṛtānta iva cāvāryo nyapatad rāvaṇorasi/ sa viśṛṣṭo mahāvegah śārīrāntakarah śarah, bibheda hṛdayam tasya rāvaṇasya durātmanah / rudhirāktaḥ sa vegena jīvitāntakarah śarah, rāvaṇasya haran prāṇān viveśa dharaṇītaḥ/ sa śaro rāvaṇam hatvā rudhirārdrakṛtacchaviḥ, kṛtakarmā nibhṛtavat svatūṇīm punar āviśat/ tasya hastād dhatasyāśu kārmukam tat sasāyakam, nipapāta saha prāṇair bhraśyamānasya jīvitāt/ gatāsur bhīmavegas tu nairṛtendro mahādyutiḥ, papāta syandanād bhūmau vṛtro vajrahato yathā / tam dṛṣṭvā patitaḥ b hūmau hataśeṣā niśācarāḥ, hatanāthā bhayatrastāḥ sarvataḥ saṁpradudruvuh/ nardantaś cābhipetus tān vānarā drumayodhinaḥ, daśagrīvavadham dṛṣṭvā vijayam rāghavasya ca / arditā vānarair hṛṣṭair laṅkā abhyapatan bhayāt, hatāśrayatvāt karuṇair bāṣpaprasravaṇair mukhaiḥ/ tato vineduḥ saṁhṛṣṭā vānarā jītakāśinaḥ, vadanto rāghavajayam rāvaṇasya ca tam vadham/ athāntarikṣe vyanadat saumyas tridaśadundubhiḥ, divyagandhavahas tatra mārutaḥ susukho vavau/ nipapātāntarikṣāc ca puṣpavṛṣṭis tadā bhuvi, kirantī rāghavaratham duravāpā manoharāḥ/ rāghavastavasamṛyuktā gagane ca viśuśruve, sādhu sādhu iti vāg agryā devatānām mahātmanām/ āviveśa mahān harṣo devānām cāraṇaiḥ saha, rāvaṇe nihate raudre sarvalokabhayaṁkare/ tataḥ sakāmaḥ sugrīvam aṅgadaḥ ca mahābalaḥ, cakāra rāghavaḥ prīto hatvā rākṣasapuṁgavam/ tataḥ prajagmuḥ praśamaḥ marudgaṇā; diśaḥ prasedur vimalam nabho 'bhavat, mahī cakampe na ca mārutā vavuh; sthiraprabhaś cāpy abhavad divākaraḥ/ tatas tu sugrīvavibhīṣaṇādayaḥ ; suhṛdviśeṣāḥ sahalakṣmaṇās tadā , sametya hṛṣṭā vijayena rāghavam ; rane 'bhirāmaḥ vidhinābhyapūjayan/ sa tu nihataripuḥ sthirapratijñāḥ; svajanabalābhivṛto rane rarāja, raghukulaṅpanandano mahaujās; tridaśagaṇair abhisamvṛto yathendraḥ/*

Matali then addressed Shri Rama advising the Maha Purusha as follows: ‘Veera Vara! You are getting truly concerned to destroy this Rakshasa truly squandering your own personal accomplishments and energies. *viśṛjāsmāi vadhāya tvam astraṁ paitāmahaṁ prabho* , *vināśakālaḥ kathito yaḥ suraiḥ so 'dya vartate/ tataḥ saṁsmārīto rāmas tena vākyena mātaleḥ, jagrāha sa śaram dīptaṁ niśvasantam ivoragam/ yam asmai prathamam prādād agastyo bhagavān ṛṣiḥ* , *brahmadattaṁ mahad bāṇam amogham yudhi vīryavān/* ‘Prabho! Kindly be reminded of the superior most Astra of Brahma Deva with which Indra Deva utilised uprooted Danavaas.’ As Matali reminded him, Shri Rama recalled that Maharshi Agastya gifted that universally outstanding astra as bestowed by Brahma Himself. In the remote past, Devendra utilised the astra to control and regulate trilokas. That Brahmastra was faster than Vayu, more intense than Agni or Surya, in its volume and weight it was as of Meru Mandaraachala partataas. It was more magnificent than that of Pancha Maha Bhutas of ‘Prithivi, Aaapas, Tejas, Vaayu, Aakaashas’, emerging from Surya with that kind of luminosity, ornamented with gold, along with attractive wings, with jaajjala samaana swarupa, pralaya kaala dhuma yukta bhayankara, deeptimaana, vishadhara sarpa samaana vishayila, manushya-gajaaashva videerna and sheeghra bhedana karma aayukta. That Bramastra would smash off doors and windows, parighaadi aayudhas, parvataas besides being vajra samaana kathora, maha shabda yukta, shatru senaa videerna kara, hissing like a maha sarpa bhayankara, once released would take the form of Yama Raja swarupa. *tam uttameṣum lokānām ikṣvākubhayanāśanam, dviṣatām kīrtiharaṇam praharṣakaram ātmanah/ abhimantrya tato rāmas tam maheṣum mahābalaḥ, vedaproktena vidhinā saṁdadhe kārmuke balī/ tasmin sandheeya maane tu Raghavena sharottame, sarva bhutaaninsamnesus chachaala cha vasumdhara/* Indeed once released, then the hazard faced by Ikshwaaku vamsha, shatru keerti apahatra, harsha vriddhikara and thus Shri Rama along with the prescribed ‘vedokta yukta mantra’ recitations had made the ‘abhimantras’, lifted up his dhanush as earth tremors were initiated. *sa rāvaṇāya saṁkruddho bhṛśam āyamyā kārmukam, cikṣepa param āyattas tam śaram marmaghātinam/ sa vajra iva durdharṣo vajrabāhuvisarjitaḥ, kṛtānta iva cāvāryo nyapatad rāvaṇorasi / sa viśṛṣṭo mahāvegah śārīrāntakarah śarah, bibheda hṛdayam tasya rāvaṇasya durātmanah/ rudhirāktaḥ sa vegena jīvitānta - karah śarah, rāvaṇasya haran prāṇān viveśa dharaṇītaḥ/ sa śaro rāvaṇam hatvā rudhirārdrakṛta - chaviḥ, kṛtakarmā nibhṛtavat svatūṇīm punar āviśat /* Shri Rama assuming the rudra swarupa, had with all his physical strength and mental concentration, had the drawn as of ‘aakarnaanta vidhi’ released the marma bhedi brahmastra on Ravana. Then that irresistible mahastra had in no time like a flash of agni

jwala had hit the broad chest of the ‘loka kantaka’ Ravanaasura and soon pierced through his arrogant heart as his life’s energy got evaporated into the ‘maha vayu’ to the antariksha, while his ‘bhoutika shareera’ remained fallen down with a reverberating thud. It was in this manner Ravana vadha was accomplished, and his blood flows gradually changed colours from red to blue. Eventually after this epic like Ravana Vadha, Shri Rama’s piercing arrows returned back to his bow. *tasya hastād dhataśyāśu kārmukam tat sasāyakam, nipapāta saha prāṇair bhraśyamānasya jīvitāt/ gatāsur bhīmavegas tu nairṛtendro mahādyutiḥ, papāta syandanād bhūmau vṛtro vajrahato yathā / taṁ dṛṣtvā patitaṁ bhūmau hataśeṣā niśācarāḥ, hatanāthā bhayatrastāḥ sarvataḥ saṁpradudruvuḥ/ nardantaś cābhipetus tān vānarā drumayodhinaḥ, daśagrīvavadhaṁ dṛṣtvā vijayaṁ rāghavasya ca / arditā vānarair hr̥ṣṭair laṅkāṁ abhyapatan bhayāt, hatāśrayatvāt karuṇair bāṣpaprasravaṇair mukhaiḥ/* As hit by Shri Rama’s brahmastra, closing the chapter of Ravanaasura since he lost the grip of his dhanush baanaas, fell down. As the bhayanaka vegashaali Rakshasa Raja became ‘praana heena’ that scene was like that of Vritraasura Vadha by Indra. On seeing this scene of Ravana Vadha, the nishachara swami’s tragic termination confused and confounded the remnant Rakshasaas tan away directionless. But the Dashamukha Ravana Vadha vijaya shobhita Vaanara Maha Sena leapt shy high with limitless exhilaration and animation with no bounds of ecstasy. *athāntarikṣe vyanadat saumyas tridaśadundubhiḥ, divyagandhavahas tatra mārutaḥ susukho vavau/ nipapātāntarikṣāc ca puṣpavṛṣṭis tadā bhuvi, kirantī rāghavarathaṁ duravāpā manoharāḥ/ rāghavastavasam̐yuktā gagane ca viśuśruve, sādhu sādhu iti vāg agryā devatānām mahātmanām/* That was the time, when there were sweet choruses of Deva Devis and dundubhis while ‘manda manda malayamarutas’ were ushering endless blessings showered on the bhutala as sugandita pushpa varshas. From the antariksha the sweetness of the odours were all around the Indra Radha driven by Matali on which Shri Rama was seated with ‘prasanna smita vadana’ amused with the ‘saadhu saadhu’ vachanas of the celestials. *tataḥ sakāmaṁ sugrīvam aṅgadaṁ ca mahābalam, cakāra rāghavaḥ prīto hatvā rākṣasapuṁgavam/ tataḥ prajagmuḥ praśamaṁ marudgaṇā; diśaḥ prasedur vimalaṁ nabho ’bhavat, mahī cakampe na ca mārutā vavūḥ; sthiraprabhaś cāpy abhavad divākaraḥ/ tatas tu sugrīvavibhīṣaṇādayaḥ; suhr̥dviśeṣāḥ sahalakṣmaṇās tadā, sametya hr̥ṣṭā vijayena rāghavaṁ ; raṇe ’bhirāmaṁ vidhinābhyapūjayan/* As Shri Raghunaadha killed the Rakshasa Raja, Sugriva Angada Anjaneyaadi and Vibhishana were truly elated to the core. Then Devata’s attained ‘manasshhanti’, ashta dishaadhipatis were full of contentment, the high skies were clear and cool, Prithvi was stable and peaceful and Surya Deva was steady with his ever revolving evolutions displaying the characteristic seasonal changes. Then Shri Rama having fulfilled his satya pratigya of Ravana Samhara, was pleased too like Mahendra Himself who truly vindicated ‘dharma and nyaaya’ on the bhutala once again!

## Sarga Hundred Nine

As his elder brother Ravanaasura was killed by Shri Rama’s brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and advised that the antyeshta karma be done soon

*Bhrataram nihatam drushta shayanam nirjitam rane, sholavegaparitatmaa vilalaapa Vibhishanah/* As paraajitha elder brother was killed on the rana bhumi, Vibhishana with hridayashoka was affected and got broken down, recalling Ravana’s paraakrama, kaarya kushalata, and of fundamental and family tradition of ‘dharma and neeti’. *Tadidam veeya sampraaptam yanmayaa poorvameeritam, kaama moha pareetasya yat tatra ruchitam tava/ Yatra darpaat prahasto vaa nendrijinnapare janaah, na kumbhakarnoti ratho naatikaayo naraantakah, na svayam bahu manyetaathastasyodakroyamaagatah/* Veera vara! Today you have had to face this ‘durdasha’ as you fell into the trap of extreme infatuation and never heeded the good counselling of you well wishers. Due to your durahaankaara and the victimasation of your inflexible ego, you had totally ignored the several alerts rendered by Prahasta, nor Indrajit, nor Atirathi Kumbhakarna, nor Atikaaya, nor Narantaka, nor even myself were ignored and now you are indeed reaping the consequences. *Kim shasamihalokaya gatasatvaasya samprati, rane raakshasa shardule prasupta ivapaamshushu/ Dhritipravaalah prasabhaagyapushpastapobalah shourya nibaddha mulh/ rane mahaan rakshasa raaja vrikshah sammadihato Raghava maarutena/* What would remain now as the raakshasa

shiromani Ravana would take to permanent sleep as the ‘lokaadhaara bala sampanna Mahaasura’. Indeed the Rakshasa Raja Ravana Rupī Maha Vriksha with dhairya as its leaves, pride and conceit as the fragrant flowers, tapasya or dhriddha sankalpa with decisiveness as the root, (albeit with a mirage like fruit of achieving Devi Sita) was swept away today on the ‘rana bhumi’ by the maha prachana vaayu pragaata!’ As Vibhishana was crying away in this manner, Shri Rama addressed Vibhishana: Maha Veera! Your dear elder brother Ravana was not killed as a timid ‘asamartha’ but had all along displayed ‘prachanda paraakrama’ as at each step of the ‘maha samgrama’ his enthusiasm and passionate fervor for vijaya kaanksha was truly unparalleled as he never ever cared for ‘mrityu’ but kept his dedication aloft . *Naivam vinishtaah shochante khatradharma vyavasthtaah, vridhdhimaashamsamaanaa ye nipatanti ranaajire/* Those heros of progressive determination following the essence of ‘kshaatra dharma’ fallen off, ought not be cried away with. In any battle on the universe, none ever could resort to wishful thinking of vijaya after vijaya ever repeatedly without ups and downs. *Iyam hi purvaih samdishtahaa gatih khatriya sammataa, kshatriyo nihatah samkhena na shocya iti nishchayah/* Today if Ravana has fallen thus, was on the times immemorial was pronounced as of ‘uttama gati’ and indeed to those fallen heros dedicated to the ‘kshaatra dharma’ should not be worthy of crying away as the eternal kshaatra- shastra siddhanta indeed for ever’. Having assuaged the feelings of Vibhishana, Shri Rama stated further: *Tadevam nishchayam drishta tatvamaasthaaya vijjvarah, yadihaananataram kaaryam kappayam tadanuchintaya/ sa tasya vaakyaih karunairmahaatmaa sambhiditah saadhu vibhishanena, aagjnyaapamaasa narendrasuunuh swargaayamaadhaanamadeenasatvah/* ‘Shastraanusaara nishchaya vichaara’ would assert that Vibhishana should get readied to fulfill the pursuant kaaryaas like the preta samskaaraadi kaaryaas.’ Vibhishana then having heard the ‘karunaa janaka vachanaas’ of Mahatma Shri Rama, had proceeded for the antyeshta karma karana to the departed Soul of Ravanaasura.

## Sarga Hundred and Ten

Having heard about and seen of the dead Ravana, the antahpura streees were heart broken crying away in general, but some sensible ones wished of Ravana’s release of Sita should have reversed the swing to normalcy

*Rāvaṇam nihataṁ śrutvā rāghaveṇa mahātmanā, antahpurād viniṣpetū rākṣasyaḥ śokakarśitāḥ/ vāryamānāḥ subahuśo vṛṣṭantyaḥ kṣitipāmsuṣu, vimuktakeśyo duḥkhārtā gāvo vatsahatā yathā/ uttareṇa viniṣkramya dvāreṇa saha rākṣasaiḥ, praviśyāyodhanam ghoram vicinvantyo hataṁ patim/ āryaputreti vādīnyo hā nātheti ca sarvaśaḥ, paripetuḥ kabandhāṅkāṁ mahīm śoṇitakardamām/ tā bāṣpapari - pūrṇākṣyo bhartṛśokaparājitāḥ, kareṇva iva nardantyo vinedur hatayūthapāḥ/ dadṛśus tā mahākāyam mahāvīryam mahādyutim, rāvaṇam nihataṁ bhūmau nīlāñjanacayopamam/ tāḥ patim sahasā dṛṣṭvā śayānam raṇapāmsuṣu, nipetus tasya gātreṣu chinṇā vanalatā iva/ bahumān āt pariṣvajya kā cid enam ruroda ha, caraṇau kā cid āliṅgya kā cit kaṇṭhe ’valambya ca/ uddhṛtya ca bhujau kā cid bhūmau sma parivartate, hatasya vadanam dṛṣṭvā kā cin moham upāgamat/ kā cid anke śiraḥ kṛtvā ruroda mukham īkṣatī, snāpayantī mukham bāṣpais tuṣārair iva paṅkajam/ evam ārtāḥ patim dṛṣṭvā rāvaṇam nihataṁ bhuvi, cukruśur bahudhā śokād bhūyas tāḥ paryadevayan/ yena vitrāsitaḥ śakro yena vitrāsito yamaḥ, yena vaiśravaṇo rājā puṣpakeṇa viyojitaḥ/ gandharvāṇām ṛṣiṇām ca surāṇām ca mahātmanām , bhayam yena mahad dattaṁ so ’yam śete raṇe hataḥ/ asurebhyaḥ surebhyo vā pannagebhyo ’pi vā tathā, na bhayam yo vijānāti tasyedaṁ mānuṣād bhayam/ avadhyo devatānām yas tathā dānavarakṣasām, hataḥ so ’yam raṇe śete mānuṣeṇa padātinā/ yo na śakyaḥ surair hantum na yakṣair nāsuraish tathā, so ’yam kaś cid ivāsattvo mṛtyum martyena lambhitaḥ/ evam vadantyo bahudhā rurudus tasya tāḥ striyaḥ, bhūya eva ca duḥkhārtā vilepuṣ ca punaḥ punaḥ/ aśṛṇvatā tu suhṛdām satataṁ hitavādinām, etāḥ samam idānīm te vayam ātmā ca pātītāḥ/ bruvāṇo ’pi hitam vākyam iṣṭo bhrātā vibhīṣaṇaḥ, dhṛṣṭam paruṣito mohāt tvayātmavadhakāṅkṣiṇā/ yadi niryātita te syāt sītā rāmāya maithilī, na naḥ syād vyasanam ghoram idam mūlaharam mahat/ vṛttakāmo bhaved bhrātā rāmo mitrakulam bhavet, vayam cāvidhavāḥ sarvāḥ sakāmā na ca śatravaḥ/ tvayā punar nṛśamsena sītām samrundhatā balāt , rākṣasā vayam ātmā ca trayam tulam nipātitaṁ/ na kāmakāraḥ kāmam vā tava rākṣasapumgava, daivam ceṣṭayate sarvam hataṁ daivena*



*hanyate/ vānarāṇām vināśo 'yam rākṣasānām ca te raṇe, tava caiva mahābāho daivayogād upāgatah/ naivārthena na kāmēna vikramēṇa na cājñayā, śakyā daivagatir loke nivartayitum udyatā/ vilepur evaṁ dīnās tā rākṣasādhipayoṣitaḥ, kurarya iva duḥkhārtā bāṣparyākulekṣaṇāḥ/*

As Ravana'sura fell dead by Raghu Rama, the antahpura stree's were truly rattled and despite the efforts of the citizens of Lankapuri yelled out as some had fallen to dust, some with haphazard and open long hairs, as though of the raucous brayings of goshaalaas, desperately shoutings away of, 'haa aya putra, haa praana naadha' Their eyes were swollen with 'karunaakrandanaas' of desperation and distress. The agitated stree's were either embracing away, or holding their hands mutually, or falling away at their feet of each other. Some were taking the fallen head of their 'praana naadha' on their laps and some got swooned down my holding his hands, feet, or massaging his heart for a miraculous revival. They cried away in 'gadgada swaraas': ha! Where is our praana naadha, who had frightened away Yama Raja, or Indra who were hiding away from his angry looks! Indeed he had forcefully occupied Kubera's pushpaka vimaana, gandharva, rishi, deva ganaas had ever hidden themselves with shivering fear, but having fought with fortitude and 'dhairya sahasaas' for days together had fallen away in the samaraanga, and is resting for ever. ha! As asura-devata-naagas were truly shuddered with fright, what a tragedy had fallen by a mere 'maanava' who put to permanent rest.!' As the 'antahpura stree's' kept on crying away, some of them made some sensible and prudent remarks thus: *asṅṇvatā tu suhṛdām satatam hitavādinām , etāḥ samam idānīm te vayam ātmā ca pātītāḥ/ bruvāṇo 'pi hitam vākyam iṣṭo bhrātā vibhīṣaṇaḥ, dhr̥ṣṭam paruṣito mohāt tvayātmavadhakāṅkṣiṇā/ yadi niryātītā te syāt sītā rāmāya maithilī, na naḥ syād vyasanam ghoram idaṁ mūlaharam mahat/ vṛttakāmo bhaved bhrātā rāmo mitrakulam bhavet, vayam cāvidhavāḥ sarvāḥ sakāmā na ca śatravaḥ/* ' Praana naadha! If only you had heeded to the 'hitavaadi vachanaas' for the release of Sita Deva, then this ugly situation of the sad and miserable extermination of countless rakshasaas would have not occurred , nor you your self could have been saved. Thus we the antahpura stree's are having to face this frightening condition. Your dear younger brother Vibhishana had counselled you in right earnestness and finally got seperated from you and now we are all seeing the sad and rather cruel consequence. If only Mithileshwari Kumari Sita were retuned back to Rama then we would not have been literally uptooted thus. Once thus vibhishana's advice were heeded, Shri Rama should have become our friend and was the antahpura stree's would never have been subjected to this widowhood and this entire drama of life would tuned out as a comedy but not like this irretrievable tragedy! *tvayā punar nṛśamsena sītām samrundhatā balāt, rākṣasā vayam ātmā ca trayam tulam nipātitam/ na kāmākāraḥ kāmam vā tava rākṣasapuṅgava, daivam ceṣṭayate sarvam hataṁ daivena hanyate/ vānarāṇām vināśo 'yam rākṣasānām ca te raṇe, tava caiva mahābāho daivayogād upāgatah/ naivārthena na kāmēna vikramēṇa na cājñayā, śakyā daivagatir loke nivartayitum udyatā/ vilepur evaṁ dīnās tā rākṣasādhipayoṣitaḥ, kurarya iva duḥkhārtā bāṣparyākulekṣaṇāḥ/* Now prananaadha! You remained non compromising and non conciliatory and detained Sita for months and let the rakshasaas, we the anahpura stree's, and you yourself thus all the three parties down and have brought to this screeching dead end! Rakshasa Shiromani! Your free and unfretted single misdeed had ruined us no doubt as it us amply proven the one's fate ought to decide one's own termination and our extermination too. Maha Baho! In this just concluded maha yuddha, millions of vaanaraas and rakshasas too were massacred and that too is the impact of 'daivika nirnaya'. This amply proves reiteratingly that in the samsaara, the fruits of dhana-kaamana-paraakrama-keerti pratishthas could be reversed totally by the 'daivika nirnayaas' and nothing else really.' This the antahpura stree's got literally frustrated out of sorrow verging on vexation and frustration.

## **Sarga Hundred and Eleven**

Devi Mandodari having placed the dead body of Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences- Vibhishana performed the dahanaadi antya karmaas.

*Tāsām vilapamānānām tathā rākṣasayoṣitām, jyeṣṭhā patnī priyā dīnā bhartāram samudaikṣata/ daśagrīvam hataṁ dṛṣṭvā rāmeṇācintyakarmaṇā , patim mandodarī tatra kṛpaṇā paryadevayat / nanu*

nāma mahābāho tava vaiśravaṇānuja, kruddhasya pramukhe sthātum trasyaty api purāṇdaraḥ/ ṛṣayaś ca mahādevā gandharvāś ca yaśasvinaḥ, nanu nāma tavodvegāc cāraṇāś ca diśo gatāḥ/ sa tvaṁ mānuṣamātreṇa rāmeṇa yudhi nirjitaḥ, na vyapatrapase rājan kim idaṁ rākṣasaṛṣabha/ katham trailokyam ākrāmya śrīyā vīryeṇa cānvitam, aviśahyaṁ jaghāna tvāṁ mānuṣo vanagocaraḥ/ mānuṣāṇāṁ aviśaye carataḥ kāmārūpiṇaḥ, vināśas tava rāmeṇa saṁyuge nopapadyate/ na caitat karma rāmasya śraddadhāmi camūmukhe, sarvataḥ samupetasya tava tenābhimarśanam/ indriyāṇi purā jitvā jitaṁ tribhuvāṇaṁ tvayā, smaradbhir iva tad vairam indriyair eva nirjitaḥ/ atha vā rāmarūpeṇa vāsavaḥ svayam āgataḥ, māyāṁ tava vināśāya vidhāyāpratitarkitām/ yadaiva hi janasthāne rākṣasair bahubhir vṛtaḥ, kharas tava hato bhrātā tadaivāsau na mānuṣaḥ/ yadaiva nagarīm laṅkāṁ duṣpraveśāṁ surair api, praviṣṭo hanumān vīryāt tadaiva vyathitā vayam/ kriyatām avirodhaś ca rāghaveṇeti yan mayā, ucyamāno na gr̥hṇāsi tasyeyam vyuṣṭir āgatā / akasmāc cābhikāmo 'si sītām rākṣasapuṁgava, aiśvaryaśya vināśāya dehasya svajanasya ca/ arundhatyā viśiṣṭām tām rohiṇyāś cāpi durmate, sītām dharṣayatā mānyāṁ tvayā hy asadr̥śaṁ kṛtam / na kulena na rūpeṇa na dākṣiṇyena maithilī, mayādhikā vā tulyā vā tvaṁ tu mohān na budhyase/ sarvathā sarvabhūtānāṁ nāsti mṛtyur alakṣa ṇaḥ, tava tāvad ayaṁ mṛtyur maithilīkṛtalakṣaṇaḥ/ maithilī saha rāmeṇa viśokā vihariṣyati, alpapunyā tv ahaṁ ghore patitā śokasāgare/ kailāse mandare merau tathā caitrarathe vane, devodyāneṣu sarveṣu viḥṛtya sahitā tvayā/ vimānenānurūpeṇa yā yāmy atulayā śrīyā, paśyantī vividhān deśāṁs tāṁs tāṁs citrasragambarā, bhraṁśitā kāmabhogebhyaḥ sāsmi vīravadhāt tava/ satyavāk sa mahābhāgo devaro me yad abravīt, ayaṁ rākṣasamukhyānāṁ vināśaḥ paryupasthitaḥ/ kāmakrodhasamutthena vyasanena prasaṅginā, tvayā kṛtam idaṁ sarvam anāthaṁ rakṣasāṁ kulam/ na hi tvaṁ śocitavyo me prakhyātabalapauruṣaḥ, strīsvabhāvāt tu me buddhiḥ kāruṇye parivartate/ sukṛtaṁ duṣkṛtaṁ ca tvaṁ gr̥hītvā svām gatim gataḥ , ātmānam anuśocāmi tvadviyogena duḥkhitām/ nīlajīmūtasamkāśaḥ pītāmbaraśubhāṅgadaḥ, sarvagātrāṇi vikṣipya kim śeṣe rudhirāplutaḥ, prasupta iva śokārtām kim mām na pratibhāṣase/ mahāvīryasya dakṣasya saṁyugeṣv apalāyinaḥ, yātudhānasya dauhitrīm kim tvaṁ mām nābhyudīkṣase/ yena sūdayase śatrūn samare sūryavarcasā, vajro vajradharasyeva so 'yaṁ te satatārcitaḥ/ raṇe śatrupraharaṇo hemajālapariṣkṛtaḥ, parigho vyavakīrṇas te bāṇaiś chinnaḥ sahasradhā/ dhig astu hṛdayaṁ yasyā mamedam na sahasradhā, tvayi pañcatvam āpanne phalate śokapīḍitam/ etasminn antare rāmo vibhīṣaṇam uvāca ha, saṁskāraḥ kriyatām bhrātuh strīyaś caitā nivartaya/ taṁ praśritas tato rāmaṁ śrutavākya vibhīṣaṇaḥ, vimṛśya buddhyā dharmajñō dharmārthasahitaṁ vacaḥ , rāmasyaivānu - vṛttiyartham uttaram pratyabhāṣata/ tyaktadharmavratam krūraṁ nṛsaṁsam a nṛtaṁ tathā, nāham arho 'smi saṁskartum paradārābhimarśakam/ bhrātṛrūpo hi me śatrur eṣa sarvāhite rataḥ , rāvaṇo nār hate pūjāṁ pūjyo 'pi gurugauravat/ nṛsaṁsa iti mām rāma vakṣyanti manujā bhuvi, śrutvā tasya guṇān sarve vakṣyanti sukṛtaṁ punaḥ / tac chrutvā paramaprīto rāmo dharmabhṛtām varaḥ , vibhīṣaṇam uvācedaṁ vākyajñō vākyakovidam/ tavāpi me priyaṁ kāryaṁ tvatprabhavāc ca me jitaṁ, avaśyaṁ tu kṣamaṁ vācyo mayā tvaṁ rākṣaseśvara/ adharmānṛtasamyuktaḥ kāmam eṣa niśācaraḥ , tejasvī balavāñ śūraḥ saṁgrāmeṣu ca nityaśaḥ/ śatakratumukhair devaiḥ śrūyate na parājitaḥ, mahātmā balasampanno rāvaṇo lokarāvaṇaḥ/ maraṇāntāni vairāṇi nirvṛttaṁ naḥ prayojanam , kriyatām asya saṁskāro mamāpy eṣa yathā tava/ tvatsakāśān mahābāho saṁskāraṁ vidhipūrvakam, kṣipram arhati dharmajñā tvaṁ yaśobhāg bhaviṣyasi/ rāghavasya vacaḥ śrutvā tvaramāṇo vibhīṣaṇaḥ, saṁskāreṇānurūpeṇa yojayām āsa rāvaṇam/ sa dadau pāvakaṁ tasya vidhiyuktaṁ vibhīṣaṇaḥ, tāḥ striyo 'nunayām āsa sāntvam uktvā punaḥ punaḥ/ praviṣṭāsu ca sarvāsu rākṣasīṣu vibhīṣaṇaḥ, rāmapārśvam upāgāmya tadātiṣṭhad vinitavat/ rāmo 'pi saha sainyena sasugrīvaḥ salakṣmaṇaḥ, harṣaṁ lebhe ripuṁ hatvā yathā vṛtraṁ śatakratuh/

As the 'antahpura streeś' had cried off in desperation as King Ravanaśura was dead down, the 'patta mahishi' or the prime queen Mandodari too was aggrieved to her core and wept addressing her dearest husband as follows: 'Maha Baahu Rakshasa Raja! when you were angry, even Indra would get concerned and Maharshi-Gandharva- Charanas too hide themselves. Yet a mere maanava had defeated you, was this not shameful! You could as per your own volition could do what wanted, where you desired to travel, by virtue of your maya prayoga, is this not ridiculous and unbelievable that Rama as a kaala swarupa had done this to you! May be Rama a Maha Yogi but not a Sanaatana Paramatma without adi madhyaantaras, with shankha chakra gada dhari with a srivatsa emblem on his vakshsthala, whom Devi Lakshmi would

reside forever! Natha! You had already succeeded supremacy on Indra. May be at the janasthaana, Rama killed several Rakshasa Veeraas including you brother Khara proving that he was not an ordinary human! When this impregnable Lankapuri, one Hanuman Vaanara had some how entered and then itself I suspected that Rama must have had swami bhaktas. And then and there I pleaded with you to get rid of this Sita but you never allowed me to nip this bud of a headache from becoming a maha vriksha of truly poisonous nature and now this is the tragic result. Rakshas Raja! Why indeed at the cost of your name and fame, prosperity and peace of mind, your health and care for swajanaas that you got suddenly got infatuated with this Sita! Were you not aware that she is comparable to Devis Arundhati and Rohini as pativratas. She is a Vasudha for a Vasudha and a Shri for a Shri. Indeed you had committed a great misdemeanor of treating her despite my repeated appeals to let her free. Praana naatha! I am aware that that the sarvaanga sundari shubha lakshana Sita was in the nirjana vana nivaasa but you had suddenly decided to land her under your custody by force causing physical and mental torture. Doubtless that Devi's paramount tapasya mahima had burnt you off as ashes now! In fact this should have been done even earlier but for the inability of Indra and Agni to face you so far. Pranavallabha! There is no doubt indeed that one's own past deeds of evil be paid back. In our own household there are countless women of beauty and enticement but your infatuation for Sita is ill justified. *na kulena na rūpeṇa na dākṣiṇyena maithilī, mayādhikā vā tulyā vā tvam tu mohān na budhyase/ sarvathā sarvabhūtānām nāsti mṛtyur alakṣaṇaḥ, tava tāvad ayaṁ mṛtyur maithilīkṛtalakṣaṇaḥ / maithilī saha rāmeṇa viśokā vihariṣyati, alpapuṇyā tv ahaṁ ghore patitā śokasāgare/* Neither in the 'kula' the family background nor in soundarya, nor youthfulness, Sita is superior to me and why such infatuation for her! In the samsaara, every praani, mṛtyu is decided any way, but not due to psychic perversion! It is only this Sita whose obsession has made the gates of mṛtyu were opened too soon. *kailāse mandare merau tathā caitrarathe vane, devodyāneṣu sarveṣu vihr̥tya sahitā tvayā / vimānenānurūpeṇa yā yāmy atulayā śriyā, paśyanti vividhān deśāms tāmś tāmś citrasragambarā, bhraṁśitā kāmabhogebhyaḥ sāmī vīravadhāt tava/ satyavāk sa mahābhāgo devaro me yad abravīt, ayaṁ rākṣasamukhyānām vināśaḥ paryupasthitaḥ/* Veera! I had been dressed in vichitra vastras and aabharanas and very freely and joyfully I had been spendin my life hitherto visiting Kailaasa, Mandaraachala, Meruparvata, Chaitra ratha vana, and the samasta devodyaanaas in carefree viharaas visiting desha deshas but now denied of all such bhoga bhaagyaas but for your distorted twists of misplaced passion. Maha baaho! My younger brother in law Vibhishana a truthful 'satyavaadi' and 'bhuta bhavishad vartamaana jnaata' made all out efforts to alert you of the danger signals as you had forcibly kidnapped Devi Sita suddenly and heaved long and restless sighs and having witnessed that stalwart rakshasa veeraas being sacrificed their precious lives, kept on alertig you but to no avail. *kāmakrodhasamutthena vyasanena prasaṅginā, tvayā kṛtam idaṁ sarvam anāthaṁ rakṣasām kulam/ na hi tvam śocitavyo me prakhyātabalapauruṣaḥ, strīsvabhāvāt tu me buddhiḥ kāruṇye parivartate/ sukr̥taṁ duṣkr̥taṁ ca tvam gr̥hītvā svām gatiṁ gataḥ , ātmānam anuśocāmi tvadviyogena duḥkhitām/* Indeed our 'aishvaraya' and 'vaibhava' has since got uprooted due only owing to your own 'kamakrodhaa duraaskti vyavahaara maha dosha' and that has led to the self ruin and what is worse the 'rakshasa kula anaadhatva'. You were famed for your 'purushardha vijayatva' of outstanding fulfillment of 'dharma-artha-kaama-mokshas' but that process of accomplishment tilted the balance entirely due to 'Sita vivashatva'. Nonetheless, it would not behove of me to cry for you despite my stree swabhaana. You have since waged the battle as a hero and attained veera prapti doubtlessly. *Nīlajīmūta saṁkāśaḥ pītāmbaraśubhāṅgadaḥ, sarvagātrāṇi vikṣipyā kim śeṣe rudhirāplutaḥ, prasupta iva śokārtām kim mām na pratibhāṣase/ mahāvīryasya dakṣasya samyugeṣv apalāyinaḥ, yātudhānasya dauhitrīm kim tvam mām nābhyudīkṣase/ yena sūdayase śatrūn samare sūryavarcaśā, vajro vajradharasyeva so 'yaṁ te satatārcitaḥ/ raṇe śatrupraharāṇo hemajālapariṣkr̥taḥ , pariḥho vyavakīrṇas te bāṇaiś chinnaḥ sahasradhā/ dhig astu hṛdayaṁ yasyā mamedam na sahasradhā , tvayi pañcatvam āpanne phalate śokapīḍitam/* Praana naadha! Your body colour is like of neela megha shyaama varna draped in yellow clothes, but alas, your bidy and clothing is red due to blood spills from your body parts. I am anguished with desperation but you are in deep sleep; why indeed, do you not relpy to all my queries and questions! Rakshasa Raja, please get up,-! Do face a fresh challenging threat from Rama.! Veeravara! You have thus far on the samara bhumi had been holding a 'Surya tulya tejasvi parighaayudha'slaughtering away

but Rama with his baana varsha turned the parisha to pieces. Was due to this reason that you do not like to talk to me, your dharma patni! Dhikkaara! Praananaadha! Even after realising that you are no more, my heart is still ticking instead of breaking into thousand pieces!’ It was in this manner that Devi Mandodari kept on crying away incessantly and tirelessly. *etasminn antare rāmo vibhīṣaṇam uvāca ha, saṁskāraḥ kriyatām bhrātuḥ striyaś caitā nivartaya/ taṁ praśritas tato rāmaṁ śrutavākyo vibhīṣaṇaḥ, vimṛśya buddhyā dharmajño dharmārthasahitaṁ vacaḥ, rāmasyaivānu -vṛttyartham uttaram pratyabhāṣata / tyaktadharmavrataṁ krūraṁ nṛśamsam anṛt aṁ tathā, nāham arho ’smi saṁskartuṁ paradārābhi - marśakam/ bhrātrūpo hi me śatrur eṣa sarvāhite rataḥ , rāvaṇo nārhaṭe pūjāṁ pūjyo ’pi gurugauravat/* It was just at this time when Rama asked Vibhishana to soothen the anguish of the streees and then tighten ropes around the body of Ravana to proceed futher for the dahana samskaara. Then buddhiman Vibhishana replied most politely as per dharmmaadi purushardhas. ‘ Bhagavan ! I am indeed extremely hesitant to bypass dharma and sadaachaara and even touch the body of a ‘krura-nirdaya-asatyavaada- para stree sangama nishaachara’ and resort to his dahana samskaara. This Ravana is a ‘bhraatra rupa shatru’, yet elder to me and as per ‘gurujana vaakya vidhaayaka puja jeshta bhraaraara’ is of ‘pitru swarupa puja vidhaayaka’. Shri Rama! Once having heard of what I have said thus, keeping in view of his track record of blatant adharma and anyaaya, do kindly advise me as to what to do *tac chrutvā paramaprīto rāmo dharmabhṛtām varaḥ , vibhīṣaṇam uvācedaṁ vākyajño vākyakovidam/ tavāpi me priyaṁ kāryaṁ tvatprabhavāc ca me jitam, avaśyaṁ tu kṣamaṁ vācya mayā tvaṁ rākṣaseśvara/ adharmānṛtasamyuktaḥ kāmam eṣa niśācaraḥ, tejasvī balavāñ śūraḥ saṁgrāmeṣu ca nityaśaḥ/* As Vibhishana hesitated thus Shri Rama was no doubt pleased and replied: ‘Rakshasa Raja! Your associaion and constant advices were truly helpful and that was how this maha samgrama has ended successfully and your genuine dharma sandeha is truly valid. This nishachara was no doubt deeply sunk in ‘adharma’ and ‘asatya vaada’, but a ‘tejasvi, balavaan and a shura veera’ too. *śatakratumukhair devaiḥ śrūyate na parājitaḥ, mahātmā balasampanno rāvaṇo lokarāvaṇaḥ/ maraṇāntāni vairāṇi nirvṛtaṁ naḥ prayojanam , kriyatām asya saṁskāro mamāpy eṣa yathā tava/ tvatsakāśān mahābāho saṁskāraṁ vidhipūrvakam, kṣipram arhati dharmajña tvaṁ yaśobhāg bhaviṣyasi/* We have heard that Indraadi Devas were unable to defeat Ravana and all along has been reputed for his ‘dhairya-sthairya-paraakramas’ and a ‘maha manasvi’. Any mahaa veera is alive till death and after that he was of no utility value, and more over he was your own brother as well as my own even and as such worthy of dahana samskara. Maha baaho Vibhishana, this is my ‘ dharmaanusaara vidhi purvaka daaha samskaara praapti yogyata ’ should therefore lie with you. *rāghavasya vacaḥ śrutvā tvaramāṇo vibhīṣaṇaḥ, saṁskāreṇānurūpeṇa yojayām āsa rāvaṇam/ sa dadau pāvakaṁ tasya vidhiyuktaṁ vibhīṣaṇaḥ, tāḥ striyo ’nunayām āsa sāntvam uktvā punaḥ punaḥ/ praviṣṭāsu ca sarvāsu rākṣasīṣu vibhīṣaṇaḥ, rāmapārśvam upāgamyā tadātiṣṭhad vinītavat/ rāmo ’pi saha sainyena sasugrīvaḥ salakṣmaṇaḥ, harṣaṁ lebhe ripuṁ hatvā yathā vṛtraṁ śatakratuḥ /* As Vibhishana had heard what Rama had clarified, Vibhishana initiated the ‘dahana samskaara’ dutifully.

## Sarga Hundred and Twelve

As the joyful Celestials returned to their lokas from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras, and celebrated Vibhishana Pattaabhisheka.

*Te rāvaṇavadhaṁ drṣṭvā devagandharvadānavāḥ , jagmus tais tair vimānaiḥ svaiḥ kathayantaḥ śubhāḥ kathāḥ/ rāvaṇasya vadaṁ ghoram rāghavasya parākramam, suyuddham vānarāṇāṁ ca sugrīvasya ca mantritam/ anurāgam ca vīryam ca saumitrer lakṣmaṇasya ca, kathayanto mahābhāg jagmur hr̥ṣṭā yathāgatam/ rāghavas tu ratham divyam indradattaṁ śikhiprabham, anujñāya mahābhāgo mātaliṁ pratyapūjayat/ rāghaveṇābhyanujñāto mātaliḥ śakrasārathiḥ, divyaṁ taṁ ratham āsthāya divam evāruroha saḥ/ tasmims tu divam ārūdhe surasārathisattame, rāghavaḥ paramaprītaḥ sugrīvaṁ pariśasvaje/ pariśvajya ca sugrīvaṁ lakṣmaṇenābhivāditāḥ, pūjyamāno hariśreṣṭhair ājagāma balālayam/ abravīc ca tadā rāmaḥ samīpaparivartinam, saumitriṁ sattvasampannam lakṣmaṇam dīptatejasam/ vibhīṣaṇam imaṁ saumya laṅkāyām abhiṣecaya, anuraktaṁ ca bhaktaṁ ca mama caivopakāriṇam/ eṣa me paramaḥ kāmō yad imaṁ rāvaṇānujam, laṅkāyām saumya paśyeyam abhiṣiktaṁ*



*vibhīṣaṇam/ evam uktas tu saumitrī rāghaveṇa mahātmanā, tathety uktvā tu saṁhṛṣṭaḥ sauvarṇam ghaṭam ādade/ ghaṭena tena saumitrir abhyaṣiñcad vibhīṣaṇam, laṅkāyām rakṣasām madhye rājānam rāmaśāsanāt/ abhyaṣiñcat sa dharmātmā śuddhātmānam vibhīṣaṇam, tasyāmātyā jahṛṣire bhaktā ye cāsya rākṣasāḥ/ dṛṣṭvābhiṣiktaṁ laṅkāyām rākṣasendraṁ vibhīṣaṇam, rāghavaḥ paramām prītiṁ jagāma sahalakṣmaṇaḥ/ sa tad rājyaṁ mahat prāpya rāmadattaṁ vibhīṣaṇaḥ, prakṛtīḥ sāntvayitvā ca tato rāmam upāgamat/ akṣatān modakāṁl lājān divyāḥ sumanasas tathā , ājahrur atha saṁhṛṣṭāḥ paur ās tasmai niśācarāḥ/ sa tān grhītvā durdharṣo rāghavāya nyavedayat , maṅgalyaṁ maṅgalaṁ sarvaṁ lakṣmaṇāya ca vīryavān/ kṛtakāryaṁ samṛddhārthaṁ dṛṣtvā rāmo vibhīṣaṇam , pratijagrāha tat sarvaṁ tasyaiva priyakāmyayā/ tataḥ śailopamaṁ vīraṁ prāñjaliṁ pārśvataḥ sthitam, abravīd rāghavo vākyam hanūmantaṁ plavaṅgamam/ anumānya mahārājam imaṁ saumya vibhīṣaṇam, praviśya rāvaṇagrhaṁ vinayenopasṛtya ca/ vaidehyā mām kuśalinaṁ sasugrīvaṁ salakṣmaṇam, ācakṣva jayatām śreṣṭha rāvaṇam ca mayā hatam/ priyam etad udāhṛtya maithilyās tvaṁ harīśvara , pratigṛhya ca saṁdeśam upāvartitum arhasi/*

Pursuant Ravana Vadha, Deva-Gandharaadi ganaas who assembled on the skies in groups discussed before their departure to the respective lokas, about Rama Ravana bhayankara yuddha, Shri Rama paraakrama and Vijaya, Vaanara's invaluable contribution, Sugriva mantrana, Lakshmana Hanuman's 'bhakti vishvaasaas' and their respective 'saahasa kaaryaas', Sita paativratya mahima, and so on. Then, Shri Rama expressed his gratitude to Indra Deva for his timely help in despatching his celestial chariot and the enormous contribution of Matali especially reminding Rama of his critical moments of the brahmasrta which Agastya Muni bestowed to Rama. Dasharatha Rama then embraced Matali and gave a hearty send off. He embraced Sugriva with immense gratitude and also expressed endless thanks for the selfless , voluntary and the outstanding contribution of the Vaanara Maha Yoddhas . He had blessed Lakshmana as the latter prostrated with affectionate and everlasting devotedness. *saumitrīm sattvasaṁpannam lakṣmaṇam dīptatejasam/ vibhīṣaṇam imaṁ saumya laṅkāyām abhiṣecaya, anuraktaṁ ca bhaktaṁ ca mama caivopakāriṇam/ eṣa me paramaḥ kāmo yad imaṁ rāvaṇānujam, laṅkāyām saumya paśyeyam abhiṣiktaṁ vibhīṣaṇam/* Then Shri Rama addressed Lakshmana: ' Soumya! How I wish now that Vibhishana's rajyaabhisheka be celebrated at once as he richly deserves my intimate affection and his 'bhakti vishvaasaas'. Now get ready with this celebration rightaway. *evam uktas tu saumitrī rāghaveṇa mahātmanā, tathety uktvā tu saṁhṛṣṭaḥ sauvarṇam ghaṭam ādade / ghaṭena tena saumitrir abhyaṣiñcad vibhīṣaṇam, laṅkāyām rakṣasām madhye rājānam rāmaśāsanāt/ abhyaṣiñcat sa dharmātmā śuddhātmānam vibhīṣaṇam, tasyāmātyā jahṛṣire bhaktā ye cāsya rākṣasāḥ/* As instructed by Raghu naadha, Sumitra kumara was too soon pleased, fetched 'swarna kumbhas' filled up with samudra jalaas as readily handed over by vaanaras, and as per the recitations of 'vedokta yukta mantras' performed the grand 'Vibhishna Rajyaabhisheka mahotsava', while a huge gatherings rakshasa citizens of Lankapuri with men, women and children, besides the teaming lakhs and millions of Vanaras thronged in a 'vishaala maha sabha' instantly decorated with massive 'sugandha pushpa maalaas' on an elevated stage. *dṛṣṭvābhiṣiktaṁ laṅkāyām rākṣasendraṁ vibhīṣaṇam, rāghavaḥ paramām prītiṁ jagāma sahalakṣmaṇaḥ/ sa tad rājyaṁ mahat prāpya rāmadattaṁ vibhīṣaṇaḥ, prakṛtīḥ sāntvayitvā ca tato rāmam upāgamat/ akṣatān modakāṁl lājān divyāḥ sumanasas tathā, ājahrur atha saṁhṛṣṭāḥ paurās tasmai niśācarāḥ/* As the citizens of Lankapurias also the existing and freshly appointed mantri mandali of 'atyanta dharmika buddhi' were all excited with mahotsaaha, greeting, embracing each other and gathered with eats, sweets, and drinks besides a plethora of fresh fruits,besides sugandha pushpaas. *sa tān grhītvā durdharṣo rāghavāya nyavedayat, maṅgalyaṁ maṅgalaṁ sarvaṁ lakṣmaṇāya ca vīryavān/ kṛtakāryaṁ samṛddhārthaṁ dṛṣtvā rāmo vibhīṣaṇam , pratijagrāha tat sarvaṁ tasyaiva priyakāmyayā/* Durdhasha parakrami Vibhishana who was exuberant with 'krita kaarya saphalataa manoratha praapti' was indeed elated had expressed his gratitude to Shri Rama Lakshmanas and gifted to them and Sugrivaadi mahaa vaanara yoddhas, appropriately. *tataḥ śailopamaṁ vīraṁ prāñjaliṁ pārśvataḥ sthitam, abravīd rāghavo vākyam hanūmantaṁ plavaṅgamam/ anumānya mahārājam imaṁ saumya vibhīṣaṇam, praviśya rāvaṇagrhaṁ vinayenopasṛtya ca/ vaidehyā mām kuśalinaṁ sasugrīvaṁ salakṣmaṇam, ācakṣva jayatām śreṣṭha rāvaṇam ca mayā hatam/ priyam etad udāhṛtya maithilyās tvaṁ harīśvara , pratigṛhya ca*

*samdeśam upāvartitum arhasi/* Then King Vibhishana requested the Parvataakaaraa Veera Hanuman to ascertain the welfare of Mithileshwari Kumari Soubhaagyavati Devi Sita and explain to her the details of Shri Rama Vijaya and bring back the most awaited news of her welfare at once. Do also please convey to her of the most propitious news of Shri Rama's welfare and of the wellbeing of Lakshmana too with their implicit anxiety to have her pratyaksha darshana at the earliest.

### Sarga Hundred and Thirteen

Hanuman reached Ashoka Vaatika for Sita darshana-talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.

*Iti pratisamādiṣṭo hanūmān mārutātmajaḥ, praviveśa purīm laṅkāṃ pūjyamāno niśācaraiḥ/ praviśya tu mahātejā rāvaṇasya niveśanam, dadarśa śaśinā hīnām sātāṅkām iva rohiṇīm/ nibhṛtaḥ praṇataḥ prahvaḥ so 'bhigamyābhivādyā ca, rāmasya vacanaṃ sarvaṃ ākhyātum upacakrame/ vaidehi kuśalī rāmaḥ sasugrīvāḥ salakṣmaṇaḥ, kuśalaṃ cāha siddhārtho hataśatrur arimḍamaḥ/ vibhīṣaṇasahāyena rāmeṇa haribhiḥ saha, nihato rāvaṇo devī lakṣmaṇasya nayena ca/ pṛṣṭvā ca kuśalaṃ rāmo vīras tvām raghunandanaḥ, abravīt paramaprītaḥ kṛtārthenāntarātmanā/ priyam ākhyāmi te devī tvām tu bhūyaḥ sabhājaye, diṣṭyā jīvasi dharmajñe jayena mama saṃyuge/ labdho no vijayaḥ sīte svasthā bhava gatavyathā, rāvaṇaḥ sa hataḥ śatrur laṅkā ceyam vaśe sthitā/ mayā hy alabdhanidreṇa dhṛtena tava nirjaye, pratijñaiśā vinistīrṇā baddhvā setuṃ mahodadhau/ sambhramaś ca na kartavyo vartantya rāvaṇālaye, vibhīṣaṇavidheyam hi laṅkaiśvaryam idam kṛtam/ tad āśvasiḥi viśvastā svagrhe parivartase, ayaṃ cābhyeti saṃhṛṣṭas tvaddarśanasamutsukaḥ / evam uktā samutpatya sītā śaśinibhānā, praharṣeṇāvaruddhā sā vyājahāra na kiṃ cana/ abravīc ca hariśreṣṭhaḥ sītā apratijalpatīm, kiṃ tvam cintayase devī kiṃ ca mām nābhibhāṣase/ evam uktā hanumatā sītā dharme vyavasthitā, abravīt paramaprītā harṣagadgadayā girā/ priyam etad upaśrutya bhartur vijayasamśritam, praharṣavaśam āpannā nirvākyaśmi kṣaṇāntaram/ na hi paśyāmi sadṛśam cintayantī plavaṅgama , matpriyākhyānaka - syeha tava pratyabhinandanam/ na ca paśyāmi tat saumya pṛthivyām api vānara , sadṛśam matpriyākhyāne tava dātum bhavet samam/ hiraṇyam vā suvarṇam vā ratnāni vividhāni ca, rājyam vā triṣu lokeṣu naitad arhati bhāṣitum/ evam uktas tu vaidehyā pratyuvāca plavaṅgamaḥ, pragṛhītāñjalir vākyaṃ sītāyāḥ pramukhe sthitaḥ/ bhartuḥ priyahite yukte bhartur vijayakāṅkṣiṇi, snigdham evamvidham vākyaṃ tvam evārhasi bhāṣitum/ tavaitad vacanaṃ saumye sāravat snigdham eva ca, ratnaughād vividhāc cāpi devarājyād viśiṣyate/ arthataś ca mayā prāptā devarājyādayo guṇāḥ, hataśatruṃ vijayinaṃ rāmaṃ paśyāmi yat sthitam/ imāś tu khalu rākṣasyo yadi tvam anumanyase, hantum icchāmy ahaṃ sarvā yābhis tvam tarjitā purā/ klīṣyantīm patidevām tvām aśokavanikām gatām, ghorarūpasamācārāḥ krūrāḥ krūratarekṣaṇāḥ/ rākṣasyo dāruṇakathā varam etaṃ prayaccha me, icchāmi vividhair ghātair hantum etāḥ sudāruṇāḥ/ muṣṭibhiḥ pāṇibhiś caiva caraṇaiś caiva śobhane, ghorair jānuprahāraiś ca daśanānām ca pātanaīḥ/ bhakṣaṇaiḥ karṇanāsānām keśānām luṅcanaiś tathā, bhṛśam śuṣkamukhībhiś ca dāruṇair laṅghanair hataiḥ/ evamprakāir bahubhir viprakāir yaśasvini, hantum icchāmy ahaṃ devī tavemāḥ kṛtakilbiṣāḥ/ evam uktā mahumatā vaidehī janakātmajā, uvāca dharmasahitam hanūmantam yaśasvinī/ rājasamśrayavaśyānām kurvatīnām parājñayā, vidheyānām ca dāsīnām kaḥ kupyed vānarottama/ bhāgyavaiśamyayogena purā duścaritena ca, mayaitat prāpyate sarvaṃ svakṛtaṃ hy upabhujyate / prāptavyam tu daśāyogān mayaitad iti niścitam, dāsīnām rāvaṇasyāham marṣayāmīha durbalā/ ājñaptā rāvaṇenaitā rākṣasyo mām atarjayan, hate tasmin na kuryur hi tarjanaṃ vānarottama/ ayaṃ vyāghrasamīpe tu purāṇo dharmasamhitāḥ, ṛkṣeṇa gītāḥ śloko me tam nibodha plavaṅgama / na paraḥ pāpam ādatte pareśam pāpakarmaṇām, samayo rakṣitavyas tu santaś cāritrabhūṣaṇāḥ/ pāpānām vā śubhānām vā vadhārhanām plavaṅgama, kāryam kāruṇyam āryeṇa na kaś cin nāparādhyati/ lokahimsāvihārāṇām rakṣasām kāmarūpiṇam, kurvatām api pāpāni naiva kāryam aśobhanam/ evam uktas tu hanumān sītayā vākya kovidaḥ, pratyuvāca tataḥ sītāṃ rāmapatnīm yaśasvinīm/ yuktā rāmasya bhavati dharmapatnī yaśasvinī, pratisamdiśa mām devī gamiṣye yatra rāghavaḥ/ evam uktā hanumatā vaidehī janakātmajā, abravīd draṣṭum icchāmi bhartāram vānarottama/ tasyās tadvacanaṃ śrutvā hanumān pavanātmajaḥ, harṣayan maithilīm vākyaṃ uvācedam mahādyutiḥ/ pūrṇacandrānanaṃ rāmaṃ*

*drakṣyasy ārye salakṣmaṇam, sthiramitraṁ hatāmitraṁ śacīva tridaśeśvaram/ tām evam uktvā rājanīm  
sītām sākṣād iva śriyam, ājagāma mahāvego hanūmān yatra rāghavaḥ/*

As directed, Veera Hanuman entered Ashoka Vatika and found Devi Sita as surrounded by the rakshasis yet being unclean and stood quiet with veneration while she noticed his entry. After a while, Hanuman said : *vaidehi kuśalī rāmaḥ sasugrīvah salakṣmaṇah, kuśalaṁ cāha siddhārtho hataśatrur arimdamah/ vibhīṣaṇasahāyena rāmeṇa haribhiḥ saha, nihato rāvaṇo devi lakṣmaṇasya nayena ca/ pṛṣṭvā ca kuśalaṁ rāmo vīras tvām raghunandanah, abravīt paramaprītaḥ kṛtārthenāntarātmanā /* Devi Vaidehinandini! Shri Rama Lakshmanas are safe and happy. Having destroyed the entirety of the enemies, they are rajoycing. As Vibhishana and Sugreevaadi vaanaras too helped the victory, the cruel Ravana had been killed for ever.*priyam ākhyāmi te devi tvām tu bhūyaḥ sabhājaye, diṣṭyā jīvasi dharmajñe jayena mama saṁyuge/ labdho no vijayaḥ sīte svasthā bhava gatavyathā, rāvaṇah sa hataḥ śatrur laṅkā ceyam vaśe sthitā/* Dharma jnani Devi, my unique ambitious desire is to you you happy. Your pativrata prabhava was the rudimentary cause for Rama's victory and thus be happy with peace of mind. Now Lankapuri is under the control of Shri Rama. He had asked me to convey this message: *mayā hy alabdhanidreṇa dhṛtena tava nirjaye, pratijñaiṣā vinistīrṇā baddhvā setuṁ mahodadhau/ sambhramaś ca na kartavyo vartantya rāvaṇālaye, vibhīṣaṇavidheyam hi laṅkaiśvaryaṁ idam kṛtam/ tad āśvasiḥi viśvastā svagrhe parivartase, ayaṁ cābhyeti saṁhṛṣṭas tvaddarśanasamutsukah/*Devi! I had made a dharma pratigjn for your release; indeed I never slept since then and mada all out efforts of extreme desperation, and having succeeded in the maha setu bandhana, was able to destroy Ravana and his dushta parivaara and here I am having fulfilled the dharma pratigjna. Now you feel free fearlessly as Lankapuri's 'aishvarya' has since been donated to Vibhishana' As Hanuman conveyed Shri Rama's message to Devi Sita, she was stunned speechless and over joyed Then Hanuman exclaimed : Devi, you have yet to reply with a suitable reply to Shri Rama!' Then as her 'ananda bashpaas' overflowed replied to Hanuman in a 'gadgada vaani'or subdued tone said that she was imagining her 'swami's sundaraakara' and hence was speechless. She then addressed Hanuman: 'Vaanara Veera! as you have conveyed this truly unimaginable message from my dearest, you do most certainly deserve a very valuable and most precious gift but my misfortune is such as being not visualisable. Soumya Vaanara Veera! On this bhumandala I would not be able to perceive that could please you with any kind of gift.' As Devi Sita stated thus, Hanuman was truly overwhelmed with what the Devi stated and replied: 'Sati Sadhvi! These golden utterances of yours are far superior to the attainment of Devataa Rajyas. Now I am experiencing my 'prayojana siddhi' here and now indeed!' Then Devi Sita replied: *Ati lakshana sampannam maadhryagunabhushanam,budhhyaa yuktam tvamevaarhasi bhaashitum/ Shlaaghaneeyonilasya tvam sutah parmadaarmikah, balam shouryam shrutam sattvam vikramo daakshyaqmuttamam/ Tejah khamaa dhrutih sthairyam viveetatvan sa shamshayah, ete chaanye cha bahavo gunaastvayyeva shobhanaah/* Veeravara Hanuman! Your tongue is saturated 'uttama lakshanaas' and 'maadhurya guna bhushitaas' of 'ashtaanga gunaas' merely by your 'vaani' You are the 'prashamshaneeya Vaauyu Devata Putra and Paramadhaarmika' with shareera bala, shurata, shaastra - jnaana, maanasika bala, paraakrama, uttama dakshata, teja, kshama, dharya, sthirata, vinaya, and anya sundara gunaas, most certainly.

[ Vishleshana on Ashtanga Gunaas:

*Shushruusa shravana chauva grahanam dhaaranam tathaa, vuuyuupohottha vigjnaanam tatva jnaanam cha dheergunaanah/*Great interest in hearing and absorbing, grahana shakti, smarana shakti, tarka vitarka, siddhika nishchaya, and ardha jnaana are the asta buddhi gunaas]

Further stanzas continued:

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As Devi Sita remarked thus, Hanuman was delighted and replied with folded hands: *imās tu khalu rākṣasyo yadi tvam anumanyase, hantum icchāmy aham sarvā yābhis tvām tarjitā purā/ kliṣyantīm patidevām tvām aśokavanikām gatām, ghorarūpasamācārāḥ krūrāḥ krūratareḥṣaṇāḥ/* rākṣasyo

*dāruṇakathā varam etaṁ prayaccha me, icchāmi vividhair ghātair hantum etāḥ sudāruṇāḥ/* ‘Devi! If approved by you, may I pull down to death these wicked and cruel rakshasi stree who have been making your life miserable for all these months under your protection. These depraved women have been threatening to kill an ‘atyanta dharma sheela pativrata maha vanita’ at each hour and each day for all these painful months. How I wish to kill them all of these vikaraala-vikataakaari atyanta daaruna rakshasis and despatch them to their destined yama narakas. *muṣṭibhiḥ pāṇibhiḥ caiva caraṇaiś caiva śobhane, ghorair jānuprahāraiś ca daśanānām ca pātanaḥ / bhakṣaṇaiḥ karṇanāsānām keśānām luṇcanaiś tathā , bhṛśaṁ śuṣkamukhībhiḥ ca dāruṇair laṅghanair hataiḥ /evamprakārair bahubhir viprakārair yaśasvini , hantum icchāmy ahaṁ devi tavemāḥ kṛtakilbiṣāḥ /* How indeed could I heartily long to subject these wreckless rakshasi women to mushti ghaata-vishala bhuja videerna, janghaa jaanu prahaaschana, daanta peedana, naaka karna videernata, shira mundana vanchanadi maha kaarya vikshepaas. Devi! Very kindly allow me with a mild nod of your head. *evam uktā mahumatā vaidehī janakātmajā, uvāca dharmasahitam hanūmantam yaśasvinī/ rājasamśrayavaśyānām kurvatinām parājñayā , vidheyānām ca dāsīnām kaḥ kupyed vānarottama/ bhāgyavaiśamyayogena purā duṣcaritena ca , mayaitat prāpyate sarvaṁ svakṛtam hy upabhujyate/ prāptavyam tu daśāyogān mayaitad iti niścitam, dāsīnām rāvaṇasyāhaṁ marṣayāmīha durbalā/ ājñaptā rāvaṇenaitā rākṣasyo mām atarjayan, hate tasmin na kuryur hi tarjanam vānarottama/* As Hanuman went wild with vengeance, ‘karunaamaya swabhaava deena vatsala’ Devi Sita introspected for a while, and replied: ‘ Kapi shreshtha! These miserable rakshasis who no doubt harrasing me and terrorizing and to kill me ever all these hours, days and months were after all doing so under Ravana’s intimidation and as such since I had been undergoing my own ‘karma phala’. As my own ‘purva janma janita dasa yoga’ pestered me thus long, indeed that provoked Ravana dasijanas to behave accordingly and hence I would heartily feel to excuse them and let them free . Pavana Kumara! Ravanaagjna was to threaten me, coerce me, and even assault me physically. But once getting aware that Ravana was no more, they have been sparing me thus apparently it was due to Rajaagjna only but not of personal vendetta. *ayaṁ vyāghrasamīpe tu purāṇo dharmasamhitah , ṛkṣeṇa gītaḥ śloko me tam nibodha plavaṅgama /* Vaanara veera! In this very context, there is an old incident of a tiger and a bhalluka as per the following shloka as follows:*na paraḥ pāpam ādatte pareṣāṁ pāpakarmaṇām, samayo rakṣitavyas tu santaś cāritrabhūṣaṇāḥ/ pāpānām vā śubhānām vā vadhārḥāṇām plavaṅgama, kāryam kāruṇyam āryeṇa na kaś cin nāparādhyati/ lokahimsāvihārāṇām rakṣasām kāmārūpiṇam, kurvatām api pāpāni naiva kāryam aśobhanam/* ‘ Shreshtha Purushas never own the sins of others but instead refrain from pay backs never seeking to take the reactionary retributions either. On the other hand, Saadhu Purushas pursue ‘sadaachaara raksha’ as of their own jewellery.

[ Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months.

‘ A tiger in a forest chased a hunter who ran and climbed a huge tree for protection. But a bhalluka was already there atop the maha vriksha. Down there, the tiger yelled at the bhalluka stating that although we seel to kill each other mutually but to both of us should a common enemy the hunter and as such you either kill the hunter or throw him down to me to kill me as we may share his dead body. Bur the bhalluka spared the hunter instead!’]

Further stanzas as follows:

*evam uktas tu hanumān sītayā vākyakovidah, pratyuvāca tataḥ sītām rāmapatnīm yaśasvinīm/ yuktā rāmasya bhavatī dharmapatnī yaśasvinī, pratisamdiśa mām devi gamiṣye yatra rāghavaḥ/* As Devi Sita did not approve of Hanuman’s plea to allow the whole lot of virupi rakshasis ever tormenting and threatening to kill her, Hanuman replied politely being an excellent conversationalist : Devi! Being blessed to be the dharmapatni of Shri Rama, you are this replete with such ‘sadgunas’ always. Now, I wish to return to Shri Rama. *evam uktā hanumatā vaidehī janakātmajā, abravīd draṣṭum icchāmi bhartāram vānarottama/ tasyās tadvacanam śrutvā hanumān pavanātmajāḥ, harṣayan maithilīm vākyam*



*uvācedaṁ mahādyutiḥ/ pūrṇacandrānanam rāmaṁ drakṣyasi ārye salakṣmaṇam, sthiramitraṁ hatāmitraṁ śacīva tridaśeśvaram/* Then Devi Sita replied ‘ How I wish to have bhaktavatsala Shri Rama’s darshana bhagya’! *tām evam uktvā rājantīm sītām sāksād iva śriyam, ājagāma mahāvego hanūmān yatra rāghavaḥ/* As like a saakshaat Lakshmi, Devi Sita desired thus, then ‘maha tejasvi Hanuman’ accompanied her for Shri Rama Shubha Darshana!

## Sarga Hundred and Fourteen

Hanuman accompanied Devi Sita for Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana’s directives

*Sa uvāca mahāprajñam abhigamya plavaṅgamaḥ, rāmaṁ vacanam arthajño varam sarvadhanuṣmatām/ yannimitto ’yam ārambhaḥ karmaṇām ca phalodayaḥ, tām devīm śokasamtaptām maithilīm draṣṭum arhasi/ sā hi śokasamāviṣṭā bāṣparyākulekṣaṇā , maithilī vijayaṁ śrutvā tava harṣam upāgamat / pūrvakāt pratyayāc cāham ukto viśvastayā tayā , bhartāraṁ draṣṭum icchāmi kṛtārthaṁ sahalakṣmaṇam/ evam ukto hanumatā rāmo dharmabhṛtām varaḥ , agacchat sahasā dhyānam āsīd bāṣpariplutaḥ/ dīrgham uṣṇam ca niśvasya medinīm avalokayan, uvāca meghasamkāśam vibhīṣaṇam upasthitam/ divyāṅgarāgām vaidehīm divyābharaṇabhūṣitām, iha sītām śiraḥsnātām upasthāpaya māciram/ evam uktas tu rāmeṇa tvaramāṇo vibhīṣaṇaḥ, praviśyāntaḥpuram sītām strībhiḥ svābhir acodayat/ divyāṅgarāgā vaidehī divyābharaṇabhūṣitā, yānam āroha bhadraṁ te bhartā tvām draṣṭum icchati/ evam uktā tu vaidehī pratyuvāca vibhīṣaṇam, asnātā draṣṭum icchāmi bhartāraṁ rākṣasādhipa/ tasyās tadvacanam śrutvā pratyuvāca vibhīṣaṇaḥ, yathāha rāmo bhartā te tat tathā kartum arhasi / tasya tadvacanam śrutvā maithilī bhartṛdevatā , bhartṛbhaktivratā sādhyā tatheti pratyabhāṣata / tataḥ sītām śiraḥsnātām yuvatībhir alaṁkṛtām , mahārḥābharaṇopetām mahārḥāambaradhāriṇīm/ āropya śibikām dīptām parārdhyāmbarasamvṛtām, rakṣobhir bahubhir guptām ājahāra vibhīṣaṇaḥ / so ’bhigamya mahātmānam jñātvābhidhyānam āsthitam , prañataś ca prahr̥ṣṭas ca prāptām sītām nyavedayat / tām āgatām upaśrutyā rakṣogṛhaciroṣitām , harṣo dainyaṁ ca roṣas ca trayam rāghavam āviśa/ tataḥ pārśvagataḥ dṛṣṭvā savimarṣam vicārayan , vibhīṣaṇam idaṁ vākyam ahr̥ṣṭo rāghavo ’bravīt / rākṣasādhipate saumya nityam madvijaye rata, vaidehī samnikarṣam me śīghram samupagacchatu/ sa tadvacanam ājñāya rāghavasya vibhīṣaṇaḥ, tūrṇam utsāraṇe yatnam kārayām āsa sarvataḥ / kaṅcukoṣṇiṣṇas tatra vetrajharjharapāṇayaḥ , utsārayantaḥ puruṣāḥ samantāt paricakramuḥ / ṛkṣāṇām vānarāṇām ca rākṣasāṇām ca sarvataḥ , vṛndāny utsāryamāṇāni dūram utsaṣṇus tataḥ / teṣām utsāryamāṇānam sarveṣām dhvanir utthitaḥ, vāyunodvartamānasya sāgarasyeva nisvanaḥ / utsāryamāṇāms tām dṛṣṭvā samantāḥ jātasambhramān, dākṣiṇyāt tadamarṣac ca vārayām āsa rāghavaḥ/ samrabdhas cābravīt rāmaś cakṣuṣā pradahaṇn iva, vibhīṣaṇam mahāprajñam sopālabham idaṁ vacaḥ/ kimarthaṁ mām anādṛtya kṛṣyate ’yam tvayā janaḥ , nivartayainam udyogaṁ jano ’yam svajano mama/ na gṛhāṇi na vastrāṇi na prākārās tiraskriyāḥ , nedṛśā rājasatkārā vṛttam āvaraṇam striyaḥ / vyasaneṣu na kṛcchreṣu na yuddhe na svayamivare , na kratau no vivāhe ca darśanam duṣyate striyaḥ/ saiśā yuddhagatā caiva kṛcchre mahati ca sthitā , darśane ’syā na doṣaḥ syān matsamīpe viśeṣataḥ / tad ānaya samīpaṁ me śīghram enām vibhīṣaṇa , sītā paśyatu mām eṣā suhṛdgaṇavṛtaṁ sthitam/ evam uktas tu rāmeṇa savimarṣo vibhīṣaṇaḥ, rāmasyopāṇayat sītām samnikarṣam vinītavat /tato lakṣmaṇasugrīvau hanūmāns ca plavaṅgamaḥ, niśamya vākyam rāmasya babhūvur vyathitā bhṛṣam/ kalatranirapekṣaiś ca iṅgitair asya dāruṇaiḥ, aprītam iva sītāyām tarkayanti sma rāghavam/ lajjayā tv avalīyantī sveṣu gātreṣu maithilī, vibhīṣaṇenānugatā bhartāraṁ sābhyavartata/ sā vastrasamruddhamukhī lajjayā janasaṁsadi, rurodāsādyā bhartāraṁ āryaputreti bhāṣiṇī/ vismayāc ca praharṣac ca snehāc ca paridevatā, udaikṣata mukham bhartuḥ saumyam saumyatarānanā/ atha samapanudan manahklamam sā ; suciram adṛṣṭam udīkṣya vai priyasya, vadanam uditapūrṇacandrakāntam; vimalaśāśāṅkanibhānanā tadāsīt/*

As Hanuman facilitated Devi Sita for Shri Rama darshana, he addressed Rama to allow ‘shoka santapta Mithileshwari Kumari darshana’. He said: ‘She is crying away ceaselessly and is ever anxious to meet

her'. Then Shri Rama closed his eyes with overflowins tears drawing heavy and hot breathings for long time and asked King Vibhishana to arrange for 'snaana, vastra, aabhushanas' and return. Vibhishana had himself welcomed her and conveyed Shri Rama's instrucion but Devi Sita desired to let him see her as she was in the same state. As Vibhishana had again scored 'Raamaagjna', she ageed to do so. Thereafter after her reentry, Vibhishana then was seeking the onlookers to clear the way. *kimartham mām anāḍṛtya kṛśyate 'yaṁ tvayā janaḥ , nivartayainam udyogaṁ jano 'yaṁ svajano mama / na gr̥hāṇi na vastrāṇi na prākārās tiraskriyāḥ, nedṛśā rājasatkārā vṛttam āvaraṇaṁ striyaḥ/ vyasaneṣu na kṛcchreṣu na yuddhe na svayamvare, na kratau no vivāhe ca darśanaṁ duṣyate striyaḥ/* But Rama got suddenly got flared up at Vibhishana and raised his voice angrily: why are you pushing away these persons, as after all my own beloved persons. Neither a house, a dress or jewellery are significant for a woman but her conduct and mental purity should be essential to reach her husband. When there are times of obstacles and difficulties, be these be in battles, swayamvaraas, or yagjnas or weddings, strees are naturally get concerned to reach her husbands.*saiṣā yuddhagatā caiva kṛcchre mahati ca sthitā , darśane 'syā na doṣaḥ syān matsamīpe viśeṣataḥ/ tad ānaya samīpaṁ me śīghram enām vibhīṣaṇa , sītā paśyatu mām eṣā suhr̥dgaṇavṛtaṁ sthitam/ evam uktas tu rāmeṇa savimarśo vibhīṣaṇaḥ, rāmasyopānayat sītām saṁnikarṣaṁ vinītavat/* Indeed, Sita at this time of confusion is physically, mentally and psychologically is weakened to approach me. She has come by walk all the way from Asoka Vaatika to see me. Then Vibhishana realised the rather odd behaviour of Shri Rama at that critical moment. *tato lakṣmaṇasugrīvau hanūmānś ca plavaṅgamaḥ, niśamya vākyaṁ rāmasya babhūvur vyathitā bhṛśam /kalatranirapekṣaiś ca iṅgitair asya dāruṇaiḥ, aprītam iva sītāyām tarkayanti sma rāghavam/* And so did Lakshmana, Sugriva and Vibhishanaas too at the somewhat abnormal as being of Rama's 'manastatva' then. As Shri Rama's 'bhayankara cheshtas', one might even feel that his uncharacteristic mood was strange. *lajjayā tv avalīyanti sveṣu gātreṣu maithilī, vibhīṣaṇenānugatā bhartāraṁ sābhyavartata/ sā vastrasaṁruddha mukhī lajjayā janasaṁsadi, rurodāsādyā bhartāraṁ āryaputreti bhāṣiṇī/* Slowly and slowly, then Devi Sita was getting nervous and bashful seeking to suppress her emotions of anxiety, affection and admiration of her husband and then glanced as of a dream come true. *atha samapanudan manaḥklamam sā; suciram adṛṣṭam udīkṣya vai priyasya, vadanam uditapūrṇacandrakāntam; vimalaśaśāṅkanibhānanā tadāsīt/* Then Devi Sita felt shy like the stardom as distressed for long time was finally able to witness the visage of Purna Chandra as of Rama Chandra!

## Sarga Hundred and Fifteen

Rama asserted that he underwent insurmountable issues to resurrect Dharma and Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort

*Tām tu pārśve sthitām prahvām rāmaḥ saṁprekṣya maithilīm, hṛdayāntargatakrodho vyāhartum upacakrame/ eṣāsi nirjitā bhadre śatruṁ jitvā mayā raṇe, pauruṣād yad anuṣṭheyaṁ tad etad upapāditam/ gato 'smy antam amarṣasya dharṣaṇā saṁpramārjitā, avamānaś ca śatruś ca mayā yugapad uddhṛtau/ adya me pauruṣaṁ dṛṣṭam adya me saphalaḥ śramaḥ , adya tīrṇapratijñatvāt prabhavāmīha cātmanaḥ/ yā tvaṁ virahitā nītā calacittena rakṣasā, daivasam̐pādito doṣo mānuṣeṇa mayā jitaḥ/ saṁprāptam avamānaṁ yas tejasā na pramārjati, kas tasya puruṣārtho 'sti puruṣasyālpatejasah/ laṅghanaṁ ca samudrasya laṅkāyāś cāvamardanam, saphalam tasya tac chlāghyam adya karma hanūmataḥ/ yuddhe vikramataś caiva hitam mantrayataś ca me, sugrīvasya sasainyasya saphalo 'dya pariśramaḥ/ nirguṇaṁ bhrātaraṁ tyaktvā yo mām svayam upasthitaḥ, vibhīṣaṇasya bhaktasya saphalo 'dya pariśramaḥ/ ity evaṁ bruvatas tasya sītā rāmasya tadvacaḥ, mṛgīvotphullanayanā babhūvāśrupariplutā/ paśyatas tām tu rāmasya bhūyaḥ krodho 'bhyavartata, prabhūtājyāvasiktasya pāvakasyeva dīpyataḥ/ sa baddhvā bhrukuṭīm vaktre tiryakprekṣitalocanaḥ, abravīt paruṣaṁ sītām madhye vānararakṣasām/ yat kartavyaṁ manuṣyeṇa dharṣaṇām parimārjatā, tat kṛtaṁ sakalam sīte śatruhastād amarṣaṇāt/ nirjitā jīvalokasya tapasā bhāvitātmanā, agastyena durādharṣā muninā dakṣiṇeva dik/ viditaś cāstu bhadraṁ te yo 'yaṁ raṇapariśramaḥ, sa tīrṇaḥ suhr̥dām vīryān na*

*tvadartham mayā kṛtaḥ / rakṣatā tu mayā vṛttam apavādaṁ ca sarvaśaḥ , prakhyāṭasyātmavaṁśasya nyanṅam ca parimāṛjatā/ prāptacāritrasaṁdehā mama pratimukhe sthitā, dīpo netrāturasyeva pratikūlāsi me dṛdham/ tad gaccha hy abhyānujñātā yateṣṭaṁ janakātmaje, etā daśa diśo bhadre kāryam asti na me tvayā/ kaḥ pumān hi kule jātaḥ striyaṁ paragrhoṣitām , tejasvi punar ādadyāt suhṛllekhena cetasā/ rāvaṇāṅkaparibhraṣṭāṁ dṛṣṭāṁ duṣṭena cakṣuṣā, kathaṁ tvāṁ punarādadyāṁ kulam vyapadiśan mahat/ tadarthaṁ nirjitā me tvāṁ yaśaḥ pratyāhṛtaṁ mayā , nāsti me tvayy abhiṣvaṅgo yatheṣṭaṁ gamyatām itaḥ/ iti pravayāhṛtaṁ bhadre mayaitat kṛtabuddhinā, lakṣmaṇe bharate vā tvāṁ kuru buddhiṁ yathāsukham/ sugrīve vānarendre vā rākṣasendre vibhīṣaṇe, niveśaya manaḥ sīte yathā vā sukham ātmanaḥ/ na hi tvāṁ rāvaṇo dṛṣṭvā divyarūpāṁ manoramāṁ, marṣayate ciraṁ sīte svagrhe parivartinīm/ tataḥ priyārhaśvaraṇā tad apriyaṁ; priyāḥ upaśrūtya cirasya maithilī, mumoca bāṣpaṁ subhṛṣaṁ pravepitā; gajendraḥastābhīhateva vallarī/*

As Mithileshwari Kumari Sita was standing before her ‘vinaya purvaka nayana’, Shri Rama addressed her as follows: ‘Bhadre! I have succeeded in the samara bhumi and uprooted the enemy and got you relieved no doubt as every body have since witnessed, thus my long standing ‘maanava saadhya purushartha’ undoubtedly. But the ‘purusha praapta apamaana’ or the the doubts of commonality continue still persistently. What could ‘manda buddi maanavas’ could appreciate the true intent of the accomplishment of ‘purushartha’! Veera Hanuman was able to cross over the hundred yojana maha samudra. Sena sahita Sugriva had truly displayed his paraakrama. Vibhishana had left off his ‘durbuddhi jyeshtha bhraata’ and reached me, yet all these unbelievable developments and maha karya siddhis till date had proved futile . *ity evaṁ bruvatas tasya sītā rāmasya tadvacaḥ, mṛgīvotphullanayanā babhūvāśrupariplutā/ paśyatas tām tu rāmasya bhūyaḥ krodho ’bhyavartata, prabhūtājyāvasiktasya pāvakasyeva dīpyataḥ/ sa baddhvā bhrukuṣiṁ vaktre tiryakprekṣitalocanaḥ, abravīt paruṣaṁ sītām madhye vānararakṣasām/* As Shri Rama stated this in desperation and depression, mriga nayani Devi Sita was disconcerted and shed tears spontaneously. She realised that her Swami Praana Vallabha was dazing shocked looking right at him seriously as his ‘lokaapavaada bhaya’ was looming large. Then Shri Rama stated aloud as if it were an announcement in the midst of Vaanara Rakshasaas. *yat kartavyaṁ manuṣyeṇa dharsaṇāṁ parimāṛjatā, tat kṛtaṁ sakalam sīte śatruḥastād amarṣaṇāt / nirjitā jīvalokasya tapasā bhāvitātmanā, agastyena durādharṣā muninā dakṣiṇeva dik/ viditaś cāstu bhadraṁ te yo ’yaṁ raṇapariśramaḥ, sa tīrṇaḥ suhṛdām vīryān na tvadartham mayā kṛtaḥ /* As manushyas were intimidated and bullied, I have indeed kept up their promises and the basic ‘manavatva and maana raksha’ by destroying the all time evil of Ravana. This was like what Maharshi Agastya saved from the fright of Vaataapi and Ilvava facing the dakshina disha. I have had laboured all along by re-establishing and reviving dharma and my endeavour of ‘Sitaanveshana’ was an excuse and a bye product but most certainly not the ‘be all and end all!’

[Visleshana on Agastya Maharshi and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

Agastya absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage’s return which never happened as he continued to stay down the Vindhya. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying ‘Vatapi! Jeerno bhava’ and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra!]

Further stanzas continued:

*rakṣatā tu mayā vṛttam apavādam ca sarvaśaḥ , prakhyātasyātmavaṁśasya nyaṅgaṁ ca parimārjatā/ prāptacāritrasaṁdehā mama pratimukhe sthitā, dīpo netrāturasyeva pratikūlāsi me dṛḍham/ tad gaccha hy abhyanuññātā yateṣṭaṁ janakātmaje, etā daśa diśo bhadre kāryam asti na me tvayā/ kaḥ pumān hi kule jātaḥ striyaṁ paragrhoṣitā, tejasvi punar ādadyāt suhr̥llekhena cetasā/ Shri Rama then asserted further that he had performed all these activities most essentially for sadaachaara raksha, and most certainly for desroying the all-spreading ‘apavaadaas’ or the baseless allegations. Devi Sita! In your charitra now, there are all types of comments, but even so I have been shielding very resolutely and firmly. This indeed like the blind person is disabled to see the light and its radiance. Even so Janaka Kumari! If you wish, you may discard me and I would whole heartedly approve of your decision. Could there be a aristocratic and excellent heritage and upbringing person would accept a woman who had lived in the home of a strange person for long time! rāvaṇāṅkaparibhraṣṭāṁ dṛṣṭāṁ duṣṭena cakṣuṣā , kathaṁ tvāṁ punarādadyāṁ kulaṁ vyapadiśan mahat/ tadarthaṁ nirjitā me tvāṁ yaśaḥ pratyāhṛtaṁ mayā, nāsti me tvayy abhiṣvaṅgo yatheṣṭaṁ gamyatām itaḥ/ iti pravyāhṛtaṁ bhadre mayaitat kṛtabuddhinā , lakṣmaṇe bharate vā tvāṁ kuru buddhiṁ yathāsukham/ Ravanaasura had kept lifted you and placed right on his lap as you might have perhaps resented that action but still, how indeed could I accept and own yo back ever! Even if what ever reasin that I had secured you back should have been washed away back any way. But now my deep affection for you had some how been dwindled and therefore I let you free to go where you wish! Bhadre! This s my decisive and final decision. If you so wish you may be under the care of Lakshmana or Bharata comfortably. sugrīve vānarendre vā rākṣasendre vibhīṣaṇe, niveśaya manaḥ sīte yathā vā sukham ātmanaḥ/ na hi tvāṁ rāvaṇo dṛṣṭvā divyarūpāṁ manoramāṁ, marṣayate ciraṁ sīte svagr̥he parivartinīm/ tataḥ priyārhaśvaraṇā tad apriyaṁ; priyād upaśrutyā cirasya maithilī, mumoca bāṣpaṁ subhṛṣaṁ pravepitā; gajendraḥastābhigateva vallarī/ You may even be under the care of the vaanara raja Sugriva, or the rakshasa raja Vibhishana or where ever that you may feel could choose. Sita! I do regret that since Ravana got infatuated with your attractiveness and kept in his home for months would not be able to walk back to you like this. As Rama stated likewise with clarity and assertiveness, Devi Sita was broken down like an elephant which lost its very trunk!*

## Sarga Hundred and Sixteen

Devi Sita explaining and asserting her origin of ‘ayonijatva’, upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed.

*Evam uktā tu vaidehī paruṣaṁ lomaharṣaṇam, rāghaveṇa saroṣeṇa bhṛṣaṁ pravyathitābhavat / sā tad aśrutapūrvam hi jane mahati maithilī, śrutvā bhartṛvaco rūkṣaṁ lajjayā vr̥ḍitābhavat / praviśantīva gātrāṇi svāny eva janakātmajā, vāksalyais taiḥ saśalyeva bhṛṣaṁ aśrūṇy avartayat / tato bāṣpa - parikliṣṭaṁ pramārjantī svam ānanam, śanair gadgadayā vācā bhartāram idam abravīt/ kiṁ mām asadṛśaṁ vākyam īdṛśaṁ śrotradāruṇam , rūkṣaṁ śrāvayase vīra prākṛtaḥ prākṛtām iva / na tathāsmi mahābāho yathā tvam avagacchasi, pratyayaṁ gaccha me svena cāritreṇaiva te śape/ pṛthak strīṇāṁ pracāreṇa jātiṁ tvāṁ pariśaṅkase, parityajemām śaṅkāṁ tu yadi te 'haṁ parīkṣitā/ yady ahaṁ gātrasaṁsparśaṁ gatāsmi vivaśā prabho, kāmākāro na me tatra daivaṁ tatrāparādhyati/ madadhīnaṁ tu yat tan me hṛdayaṁ tvayi vartate , parādhīneṣu gātreṣu kiṁ kariṣyāmy anīśvarā/ sahasaṁvr̥ddhabhāvāc ca saṁsargeṇa ca mānada, yady ahaṁ te na vijñātā hatā tenāsmi śāśvatam/ preṣitas te yadā vīro hanūmān avalokakaḥ, laṅkāsthāhaṁ tvayā vīra kiṁ tadā na visarjitā/ pratyakṣaṁ vānarendrasya tvadvākyasamanantaram, tvayā saṁtyaktayā vīra tyaktaṁ syāj jīvitam mayā/ na vr̥thā te śramo 'yaṁ syāt saṁśaye nyasya jīvitam, suhr̥jjanaparikleśo na cāyaṁ niṣphalas tava / tvayā tu naraśārdūla krodham evānuvartatā, laghuneva manuṣyeṇa strītvam eva puraskṛtam/ apadeśena janakān notpattir vasudhātālāt, mama vṛttaṁ ca vṛttajña bahu te na puraskṛtam / na pramāṇīkṛtaḥ pāṇir bālye bālena pīḍitaḥ , mama bhaktiś ca śīlaṁ ca sarvaṁ te pṛṣṭhataḥ kṛtam / evaṁ bruvāṇā rudatī bāṣpagadgadabhāṣiṇī, abravīt lakṣmaṇaṁ sītā dīnaṁ dhyānaparaṁ sthitam/ citāṁ me kuru saumitre vyasanasyāsyā bheṣajam, mithyāpavāḍopahatā nāhaṁ jīvitum utsahe/ aprītasya guṇair bhartus tyaktayā janasaṁsadi/ yā kṣamā me gatir gantuṁ pravekṣye havyavāhanam/ evam uktas tu vaidehyā lakṣmaṇaḥ paravīrahā, amarṣavaśam*



*āpanno rāghavānanam aikṣata/ sa vijñāya manaśchandaṁ rāmasyākārasūcitam, citāṁ cakāra saumitir mate rāmasya vīryavān/ adhomukhaṁ tato rāmaṁ śanaiḥ kṛtvā pradakṣiṇam , upāsarpata vaidehī dīpyamānaṁ hutāśanam/ praṇamya devatābhyaś ca brāhmaṇebhyaś ca maithilī, baddhāñjalipuṭā cedam uvācāgnisamīpataḥ/ yathā me hṛdayaṁ nityaṁ nāpasarpati rāghavā , tathā lokasya sākṣī mām sarvataḥ pātu pāvakaḥ/ evam uktvā tu vaidehī parikramya hutāśanam, viveśa jvalanaṁ dīptaṁ niḥsaṅgenāntarāt manā/ janaḥ sa sumahāṁs tatra bālavr̥ddhasamākulaḥ, dadarśa maithilīm tatra praviśantīm hutāśanam/ tasyām agniṁ viśantyām tu hāheti vipulaḥ svanaḥ, rakṣasām vānarāṇām ca sambabhūvādbhutopamaḥ/*

At once terrified and humiliated in public by Rama, Devi Sita sat crumbled with unremitting tears and said: ‘Veera! It is indeed unbecoming of a person of your stature to announce in the open public such ‘karna kathora- anuchita- rushta vachanas’ as to a severely and irrevocably fallen woman of my upbringing and status. Maha Baaho! I am not such a woman as you feel and treat me in public. Kindly keep trust in me as I would take a pledge in the name of ‘sadaachaara’ and ‘parama pavitrata’ and am indeed never trustworthy. As you consider me among the lowest ranking woman do please never allow your lowest thoughts. Prabho! As my body and that of Ravana did touch each other only due to my accidental helplessness but never as of volition and of my fate. Maha Raja! you had instructed Hanuman to bring me before you , and why did you not ignore me at that very time I would have decided to make my praana tyaga then and there itself. But I had been accosted me specially for this public humiliation. *tvayā tu naraśārdūla krodham evānuvartatā, laghuneva manuṣyeṇa strītvam eva puraskṛtam / apadeśena janakān notpattir vasudhātālāt, mama vṛttam ca vṛttajña bahu te na puraskṛtam / na pramāṇīkṛtaḥ pāṇir bālye bālena pīḍitaḥ, mama bhaktiś ca śīlam ca sarvaṁ te pṛṣṭhataḥ kṛtam/* Nripa shreshtha! Why indeed you are disconcerted like a fired up person despite your nature of equanimity and criticising my debased demeanour as of a fallen lowly woman. You are saturated with the pluses and minuses of sadaachaara marmas! As I was given birth to Janaka Raja’s yajna bhumi and hence named Jaanaki! In fact Janaka was not my actual father born to him literally as I was ‘bhu pratita’ as as such not of naturally born but of celestial origin called ‘Ayonija’. Like wise my background of Vidya and upbringing was also never known to the ordinary but I never made it public as of women of inferiority complex. I was married off even as of an early teen age without even being aware of its implications. I had never even made these facts to the public sans bravado and complex of either superiority or inferiority!’ Having thus given vent to some basics of her origin and of celestial characteristics, Devi Sita requested Lakshmana as a ‘ baashpa gadgada bhaashini’ as follows: *citāṁ me kuru saumitre vyasanasyāsyā bheṣajam, mithyāpavāadopahatā nāhaṁ jīvitum utsahe/ aprītasya guṇair bhartus tyaktayā janasaṁsadi/ yā kṣamā me gatiḥ gantum pravekṣye havyavāhanam/ evam uktas tu vaidehyā lakṣmaṇaḥ paravīrahā, amarṣavaśam āpanno rāghavānanam aikṣata/* ‘Sumitra nandana! Can you please prepare a ‘chita’ of agni for me as the remedy for my distress to clean up ‘midhya kalanka’ as I am no longer be able to live any further. My Life Master is unhappy with my ‘guna pravritti’ and declared so publicly and in this condition it should be proper for me to resort to ‘agni pravesha’. Then Lakshmana looked at Shri Rama as Devi Sita was unable to bear her slur any further.*sa vijñāya manaśchandaṁ rāmasyākārasūcitam, citāṁ cakāra saumitir mate rāmasya vīryavān/ adhomukhaṁ tato rāmaṁ śanaiḥ kṛtvā pradakṣiṇam, upāsarpata vaidehī dīpyamānaṁ hutāśanam/ praṇamya devatābhyaś ca brāhmaṇebhyaś ca maithilī, baddhāñjalipuṭā cedam uvācāgnisamīpataḥ/* Well realising Rama’s mind, Lakshmana then prepared the ‘chita’ as Shri Rama stood still beside the agni jwaalaas like Dharma Yama Raja in his well preparedness to sacrifice a praani with his head down as Devi Sita faced the ruthlessness of the flames. She then prayed to Devata Maharshis and also to the viprottamaas nearby and declared as follows: *yathā me hṛdayaṁ nityaṁ nāpasarpati rāghavā, tathā lokasya sākṣī mām sarvataḥ pātu pāvakaḥ/ Karmanaa manasaa vaachaa yathaa naaticharaamyaham/* Be it known that if my hearty attachment to Shri Rama were to be truthful then Agni Deva should liberate me to safety. If my charitra is transparent and clean as Rama would doubt, then Agni Deva be kind for my safety. In case my mind, utterings and deeds are pure and blemishless, and beyond the suspicion of Rama then may Agni Deva sustain me to safety. *evam uktvā tu vaidehī parikramya hutāśanam, viveśa jvalanaṁ dīptaṁ niḥsaṅgenāntarāt manā/ janaḥ sa sumahāṁs tatra bālavr̥ddha samākulaḥ, dadarśa maithilīm tatra praviśantīm hutāśanam/ tasyām agniṁ viśantyām tu*

*hāheti vipulaḥ svanaḥ, rakṣasām vānarāṇām ca sambabhūvādbhutopamaḥ/* So stating Devi Sita jumped into the flames. As she did so, the children and the elderly witnessed the proceedings. Rishi Devata Gandharvaadis too were able to vision the scene and so did Samasta Rakshasa Vaanaraas raised ‘hahakaaraas and artanadaas’ sky high.

## Sarga Hundred and Seventeen

As Devi Sita entered ‘agni jvaalaas’ set by Lakshmana with Rama’s implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

*Tato vaiśravaṇo rājā yamaś cāmitrakarśanaḥ, sahasrākṣo mahendraś ca varuṇaś ca paramtapah/*  
*ṣaḍardhanayanaḥ śrīmān mahādevo vṛṣadhvajah , kartā sarvasya lokasya brahmā brahmavidām varaḥ/*  
*ete sarve samāgamyā vimānaiḥ sūryasam nibhaiḥ, āgamyā nagarīm laṅkāṁ abhijagmuś ca rāghavam/*  
*tataḥ sahasṭābharaṇāṇ pragṛhya vipulān bhujān, abruvāms tridaśaśreṣṭhāḥ prāñjalīm rāghavaṁ sthitam/*  
*kartā sarvasya lokasya śreṣṭho jñānavatām varaḥ, upekṣase katham sītām patantīm havyavāhane, katham*  
*devagaṇaśreṣṭham ātmānam nāvabudhyase/ ṛtadhāmā vasuḥ pūrvaṁ vasūnām ca prajāpatiḥ, tvam*  
*trayāṇām hi lokānām ādikartā svayamprabhuḥ/ rudrāṇām aṣṭamo rudraḥ sādhyānām api pañcamah,*  
*aśvinau cāpi te karṇau candrasūryau ca cakṣuṣī/ ante cātau ca lokānām dṛśyase tvam paramtapa ,*  
*upekṣase ca vaidehīm mānuṣaḥ prākṛto ya thā/ ity ukto lokapālais taiḥ svāmī lokasya rāghavaḥ, abravīt*  
*tridaśaśreṣṭhān rāmo dharmabhṛtām varaḥ / ātmānam mānuṣam manye rāmaṁ daśarathātmapam, yo*  
*’ham yasya yataś cāham bhagavāms tad bravītu me/ iti bruvāṇam kākutstham brahmā brahmavidām*  
*varaḥ, abravīc chṛṇu me rāma satyaṁ satyaparākrama / bhavān nārāyaṇo devaḥ śrīmānś cakrāyudho*  
*vibhuḥ, ekaśṛṅgo varāhas tvam bhūtabhavyasapatnajit / akṣaram brahmasatyaṁ ca madhye cānte ca*  
*rāghava, lokānām tvam paro dharmo viṣvaksenaś caturbhujah/ śārṅgadhanvā hṛṣīkeś aḥ puruṣaḥ*  
*puruṣottamaḥ, ajitaḥ khaḍgadhṛg viṣṇuḥ kṛṣṇaś caiva bṛhadbalaḥ / senānīr grāmaṇīś ca tvam buddhiḥ*  
*sattvaṁ kṣamā damaḥ, prabhavaś cāpyayaś ca tvam upendro madhusūdanaḥ/ indrakarmā mahendras*  
*tvam padmanābho raṇāntakṛt , śaraṇam śaraṇam ca tvām āhur divyā maharṣayaḥ/ sahasraśṛṅgo*  
*vedātmā śatajihvo maharṣabhaḥ, tvam yajñas tvam vaṣaṭkāras tvam omkāraḥ paramtapa/ prabhavaṁ*  
*nidhanam vā te na viduḥ ko bhavān iti, dṛśyase sarvabhūteṣu brāhmaṇeṣu ca goṣu ca / dikṣu sarvāsu*  
*gagane parvateṣu vaneṣu ca, sahasracaraṇaḥ śrīmān śataśīrṣaḥ sahasradhṛk / tvam dhārayasi bhūtāni*  
*vasudhām ca saparvatām, ante pṛthivyāḥ salile dṛśyase tvam mahoragaḥ / trīṃl lokān dhārayan rāma*  
*devagandharvadānavān, aham te hṛdayam rāma jihvā devī sarasv atī/ devā gātreṣu lomāni nirmītā*  
*brahmaṇā prabho, nimeṣas te ’bhavad rātrir unmeṣas te ’bhavad divā/ samskārās te ’bhavan vedā na tad*  
*asti tvayā vinā, jagat sarvaṁ śarīram te sthairyam te vasudhātalam/ agniḥ kopah prasādas te somaḥ*  
*śrīvatsalakṣaṇa, tvayā lokās trayah krāntāḥ purāṇe vikramais tribhiḥ/ mahendraś ca kṛto rājā balīm*  
*baddhvā mahāsuram, sītā lakṣmīr bhavān viṣṇur devaḥ kṛṣṇaḥ prajāpatiḥ / vadhārtham rāvaṇasyeha*  
*praviṣṭo mānuṣīm tanum, tad idaṁ naḥ kṛtam kāryam tvayā dharmabhṛtām vara / nihato rāvaṇo rāma*  
*prahṛṣṭo divam ākrama , amogham balavīryam te amoghas te parākramaḥ/ amoghās te bhaviṣyanti*  
*bhaktimantaś ca ye narāḥ, ye tvām devam dhruvam bhaktāḥ purāṇam puruṣottamam, ye narāḥ*  
*kīrtayiṣyanti nāsti teṣām parābhavaḥ/*

Dharmatma Shri Rama was stunned in silence as Devi Sita entered the flames against the background of ‘haahaakaaraas’ of the public as witnessed by the Celestials too. Then Vishraavaputra Yaksha Kubera, Yama Dharma Raja accompanied by Pitru Denatas, Deva Raja Indra, Jalaadhipati Varuna Deva and Trinetradhara Vrishabhadwaja Maha Deva, and Jagadsrashta Brahma landed on Lankapuri. Shri Rama then prostrated to them all and addressed Shri Rama as follows: *kartā sarvasya lokasya śreṣṭho jñānavatām varaḥ, upekṣase katham sītām patantīm havyavāhane, katham devagaṇaśreṣṭham ātmānam nāvabudhyase/ ṛtadhāmā vasuḥ pūrvaṁ vasūnām ca prajāpatiḥ , tvam trayāṇām hi lokānām ādikartā svayamprabhuḥ/ rudrāṇām aṣṭamo rudraḥ sādhyānām api pañcamah, aśvinau cāpi te karṇau candrasūryau ca cakṣuṣī/* Shri Rama! You are the ‘sampurna vishvotpaadaka, jnaana shreshtha and sarva vyaapaka’, yet how are you allowing Devi Sita to jump into flames. Being Bhagavan Vishnu himself, this

is rather incomprehensive to us all! Several yugas ago, you were the Vasu Prajapati Rutadhaama Vasu was your self as the Loka Karta yourself. You were the swarupas of Ashta Vasus,Ekaadasha Rudras,Saadhaka Devataas, and Ashvini Kumaraas. ‘Shatru santaapa karta Shri Rama! how is this that you being the ‘Shrishtyaadi Madhyamaantaka’ are behaving like an ordinary human being in respect of Devi Sita!

[Vishleshana of Ashta Vasus,Ekaadasha Rudras,Saadhaka Devataas, and Ashvini Kumaraas.]

Ashtaa Vasus were Aapa, Dhruva, Soma,Dhara, Anila, Anala, Pratyusha and Prabhaasa. Ekaadasha Rudras were. Mahan, Mahatma, Mariman, Bhishana, Ritudhwaja, Urthvakesha, Pingalaaksha, Rucha Shuchi and Kaalaagni. Twelve Saadhaka Devataas were. Anumanta, Praana, Nara, Veeryayaan, Chiti, Haha, Naya, Hamsa, Naraayana, Prabhava and Vibhu and two Ashviki Kumaraas the celestial physicians were Naasatya and Dashnna. ( Also refer to Essence of Valmiki Sundara Kaanda Sarga Twenty Three)]

Further stanzas to follow:

*ātmanām mānuṣām manye rāmaṁ daśarathātmajam, yo 'haṁ yasya yataś cāhaṁ bhagavāms tad bravītu me/iti bruvāṇam kākutstham brahmā brahmavidām varaḥ, abravīc chṛṇu me rāma satyaṁ satya parākrama/* Shri Rama then greeted the Devaas and replied with veneration: ‘Deva ganaas! I do conduct my self as the Dasharatha Kumara Putra only. I am what I am, what is my human birth and is subject to human tendencies of emotions and features there of’! Then Brahma himself replied as follows: ‘ Satya paraakrami Shri Raghu veera, do kindly bear with me and listen to me: *bhavān nārāyaṇo devaḥ śrīmāns cakrāyudho vibhuḥ, ekaśṅgo varāhas tvaṁ bhūtabhavyasapatnajit/ akṣaram brahmasatyaṁ ca madhye cānte ca rāghava, lokānām tvaṁ paro dharmo viśvakṣenaś caturbhujah/ śārṅgadhanvā hr̥ṣīkeśaḥ puruṣaḥ puruṣottamaḥ, ajitaḥ khadgadhṛg viṣṇuḥ kṛṣṇaś caiva br̥had balaḥ/* You are the Chakradhaari Shriman Narayana who was the Varaaha Deva who had uplifted Bhu Devi and as such the Adi Deva who should devastate Deva Shatrus. Raghu nandana! You are the avinaashi Parabrahma of srishtiyaadi-madhy-anta Satya Swarupa Vidyaamaan. You are the sarva loka parama dharma being the Vishvakṣena, Chaturbhuj Dhaari Shri Hari. You are the Shaarnga dhanva, Hrishiksha, Antaryaami Purusha, and Purushottama. You are ajeya the invincible; you are the andaka naama khadga dhara Vishnu and Krishna. *senānīr grāmaṇīs ca tvaṁ buddhiḥ sattvaṁ kṣamā damaḥ, prabhavaś cāpyayaś ca tvaṁ upendro madhusūdanaḥ/ indrakarmā mahendras tvaṁ padmanābho raṇāntakṛt, śaraṇyaṁ śaraṇam ca tvām āhur divyā maharṣayaḥ/ sahasraśṅgo vedātmā śatajihvo maharṣabhaḥ , tvaṁ yajñas tvaṁ vaṣaṭkāras tvaṁ omkāraḥ paramāpta/* You are the Devasenapati, go raksha mukya. You are buddhi-satva-khama-indra nigrāh and srishti-pralaya kaarana, Vamana Deva and Madhusudana. You are the Indrotpanaa Mahendra and the yuddhanta shanta swarupa Padmanaabha, Divya Maharshi gana sharana daata and sharanaagata vatsala.You are the sahastra shaakharupa simha, sahasra vidhi vaakya rupa veda rupa Maha Vrishabha. You are the Siddhi Saadhyaasharaya Maha Purvaja. Yagjna, Vashatkaara, Aumkaara swarupa, and the Maha Shreshtaa Paramatma.*prabhavaṁ nidhanaṁ vā te na viduḥ ko bhavān iti, dṛśyase sarvabhūteṣu brāhmaṇeṣu ca goṣu ca/ dikṣu sarvāsu gagane parvateṣu vaneṣu ca, sahasracaraṇaḥ śrīmāñ śataśīrṣaḥ sahasradhṛk/ tvaṁ dhārayasi bhūtāni vasudhām ca saparvatām, ante pṛthivyāḥ salile dṛśyase tvaṁ mahoragaḥ/ trīṁl lokān dhārayan rāma devagandharvadānavān , ahaṁ te hṛdayam rāma jihvā devī sarasvatī/* Shri Rama! None indeed would have the ability of your ‘aavirbhaava-tirobhava’ and as to who are you, since you are present in samasta praanis, cows, brahmanaas and yet invisible. It is your magnificence that is reflected in all the ashta dishas, the skies, parvataas, rivers with thousands of feet, mastakaas and netras.

[ Brief Vihleshana on select Purusha Sukta’s select stanzas :

*Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vritwaa Atyatishthaddashaagulam/* Bhagawan/ Maha Purusha who has countless heads,eyes and feet is

omnipresent but looks compressed as a ten-inch measured Entity! *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe *etaavaa nasya Mahimaa Atojjaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown. *Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds. *Tasmaadwiraadajaayata ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.]

Further stanzas continued:

You are the reflection of samasta praanis, prithivi, parvataa, jalaas and the shesha naaga. Shri Rama! You are the trilokas, the davaas, gandharva, daanava dharana Virat purush a Naryana. *devā gātreṣu lomāni nirmītā brahmaṇā prabho, nimeṣas te 'bhavad rātrir unmeṣas te 'bhavad divā/ saṁskārās te 'bhavan vedā na tad asti tvayā vinā, jagat sarvaṁ śarīraṁ te sthairyam te vasudhātalam/ agniḥ kopah prasādas te somaḥ śrīvatsalakṣaṇa, tvayā lokās trayah krāntāḥ purāṇe vikramais tribhiḥ/ mahendraś ca kṛto rājā balim baddhvā mahāsuram, sītā lakṣmī bhavān viṣṇur devaḥ kṛṣṇaḥ prajāpatiḥ /* Prabho! Whaever shrishhti that you as Brahma along with devatas are hut your body hairs and so is the steadiness of Prithvi. Agni is your anger, and Chandra is your prasannata or your pleasantness. It is you who shows Shri Vatsa Chihnaa. In the Vamanaavataara, you had divided the universe as trilokaas. In that very Vamanavataara, you made Indra as the King of Swarga Loka. Devi Sita is saakshaat Devi Lakshmi herself as you are saakshaat Vishnu your self. You too are Krishna and the Prajapati too. *vadhārtham rāvaṇasyeha praviṣṭo mānuṣīm tanum, tad idaṁ naḥ kṛtaṁ kāryam tvayā dharmabhṛtām vara / nihato rāvaṇo rāma prahṛṣṭo divam ākrama, amoghaṁ balavīryam te amoghas te parākramaḥ/ amoghās te bhaviṣyanti bhaktimantaś ca ye narāḥ, ye tvām devaṁ dhruvaṁ bhaktāḥ purāṇam puruṣottamam, ye narāḥ kīrtayiṣyanti nāsti teṣāṁ parābhavaḥ/* Dharmatma Raghu Veera! You desired to demolish Ravana and thus have taken to Maanava Janma and have since facilitated our task of Dharmodधारana. Shri Rama, your darshana bhagya is unprecedented on this bhutala'. That was how Brahma made his 'atihaasika stotra paatha'

## Sarga Hundred and Eighteen

Reacting to Brahma's declarations, Agni Deva emerged in public view and presented Devi Sita assertng her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public.

*Etac chrutvā śubham vākyam pitāmahasamīritam, ankenādāya vaidehīm utpapāta vibhāvasuḥ/ taruṇāditya saṁkāśām taptakāñcanabhūṣaṇām, raktāmbaṛadharām bālām nīlakuñcitamūrdhajām/ akliṣṭamālyābharaṇām tathā rūpām manasvinīm, dadau rāmāya vaidehīm anke kṛtvā vibhāvasuḥ/ abravīc ca tadā rāmaṁ sākṣī lokasya pāvakaḥ, eṣā te rāma vaidehī pāpam asyā na vidyate/ naiva vācā na manasā nānudhyānān na cakṣuṣā, suvṛttā vṛttaśauṇḍ īrā na tvām aticacāra ha/ rāvaṇenāpanītaiṣā vīryotsikṭena rakṣasā, tvayā virahitā dīnā vivaśā nirjanād vanāt/ ruddhā cāntahpure guptā tvakcittā tvatparāyaṇā, rakṣitā rākṣasī saṁghair vikṛtaiḥ ghoradarśanaīḥ/ pralobhyamānā vividhaṁ bhartsyamānā ca maithilī, nācintayata tad rakṣas tvadgatenāntarātmanā/ viśuddhabhāvām niṣpāpām pratighṇīṣva rāghava, na kiṁ cid abhidhātavyam aham ājñāpayāmi te/ evam ukto mahātejā dhṛtimān dṛḍhavigramaḥ, abravīt tridaśaśreṣṭhaṁ rāmo dharmabhṛtām varaḥ / avaśyam triṣu lokeṣu sītā pāvanam arhati, dīrghakāloṣitā ceyam rāvaṇāntahpure śubhā/ bālīśaḥ khalu kāmātmā rāmo daśarathātmajaḥ, vakṣyanti mām santo jānakīm aviśodhya hi/ ananyahṛdayām bhaktām maccittaparirakṣaṇīm , aham apy avagacchāmi maithilīm janakātmajām/ pratyayārtham tu lokānām trayāṇām satyasamśrayaḥ, upekṣe*



*cāpi vaidehīm praviśantīm hutāśanam/ imām api viśālākṣīm rakṣitām svena tejasā, rāvaṇo nātivarteta velām iva mahodadhiḥ/ na hi śaktaḥ sa duṣṭātmā manasāpi hi maithilīm, pradharṣayitum aprāptām dīptām agniśikhām iva/ neyam arhati caiśvaryam rāvaṇāntaḥpure śubhā, anyā hi mayā sītām bhāskareṇa prabhā yathā/ viśuddhā triṣu lokeṣu maithilī janakātmajā, na hi hātum iyaṁ śakyā kīrtir ātmavatā yathā/ avaśyam ca mayā kāryam sarveṣām vo vaco hitam, snigdhanām lokamānyānām evam ca bruvatām hitam/ itīdam uktvā vacanam mahābalaḥ; praśasyamānaḥ svakṛtena karmaṇā, sametya rāmaḥ priyā mahābalaḥ; sukham sukhārho 'nubabhūva rāghavaḥ/*

As per Brahma Deva's 'mahattara vakyas' Agni Deva as Devi Sita's pitru swarupa, placed her on his lap and made his appearance as she stood up instantly like arunodaya Bhaskara as dressed and worn with a radiant and ver fresk 'raktaambara vastra' and handed over to Shri Rama. The Loka saakshi Agni Deva stated: *abravīc ca tadā rāmaṁ sākṣī lokasya pāvakaḥ, eṣā te rāma vaidehī pāpam asyā na vidyate/ naiva vācā na manasā nānudhyānān na cakṣuṣā, suvṛttā vṛttaśauṇḍirā na tvām aticacāra ha / rāvaṇenāpanī - taiṣā vīryotsikṛtena rakṣasā, tvayā virahitā dīnā vivaśā nirjanād vanāt/ ruddhā cāntaḥpure guptā tvakcittā tvatparāyaṇā, rakṣitā rākṣasī saṁghair vikṛtair ghoradarśanaiḥ/ pralobhyamānā vividham bhartsyamānā ca maithilī, nācintayata tad rakṣas tvadgatenāntarātmanā/ viśuddhabhāvām niṣpāpām pratigṛhṇīṣva rāghava, na kiṁ cid abhidhātavyam aham ājñāpayāmi te/* Shri Rama! This dharma patni of yours, Vaideha Raja Kumari Devi Sita who has no blemish and even remote sinfulness. Uttama Shubha Lakshana Yukta Sati is dedicated to you by 'manas-vaani-buddhi' and netraas too and this sadaachara paraayani is ever worshipful to you. This outstanding stree when forcefully kidnapped by that arrogant Ravana with his bala paraakramaas in your absence she was helpless no doubt but were never yielding out of fear but was indeed well composed. Ravana brought her and imprisoned her with security around as the bhayanaka Rakshasis yet with ever steady mindedness, supreme faith and unparalleled devotion for you had suffered the worst manner but was trully dedicated to you never even in dreams ot reality thought of yielding. Therafter, endless measures of coercion, intimidation and of offers of attractiv temptations were applied by Ravana but he had always received hopeless rejections. Devi Sita's conduct was pure, sinless and ever of shining heart like that of oft-molten gold. Shri Rama! Do accept her now and for ever. You may even consider this request as my considered instruction'. As having asserted thus, Shri Rama had politely as follows: ' Bhagavan, I had acted in this heartless manner to let the commonality trust my rigorous test about Janaka nandini's purity as they might tend to carry way the normal tendency that she lived for long in Ravana's antahpura. Am I not aware that both me and Devi Sita are inseparable being dedicated to each other by 'manasaa-vaachaa- karmanaa-and dharmanaa too. That was how, Sita too was never hesitant being ever ready to jump into your fierce flames, Agni Deva! Janaki is parama pavitra in trilokaas!' As Shri Rama emphasized like wise, Agni Deva blessed both the couple and disappeared.

## **Sarga Hundred and Nineteen**

Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.

*Etac chrutvā śubham vākyam rāghaveṇa subhāṣitam, idam śubhataram vākyam vyājahāra maheśvaraḥ/ puṣkarākṣa mahābāho mahāvākṣaḥ paramtapa, diṣṭyā kṛtam idam karma tvayā śastrabhṛtām vara/ diṣṭyā sarvasya lokasya pravṛddham dāruṇam t amah, apāvṛttam tvayā saṁkhye rāma rāvaṇajam bhayam / āśvāsyā bharatam dīnam kausalyām ca yaśasvinīm, kaikeyīm ca sumitrām ca dṛṣṭvā lakṣmaṇamātaram / prāpya rājyam ayodhyāyām nandayitvā suhrjjanam , ikṣvākūṇām kule vaṁśam sthāpayitvā mahābala/ iṣṭvā turagamedhena prāpya cānuttamam yaśaḥ, brāhmaṇebhyo dhanam dattvā tridivam gantum arhasi/ eṣa rājā vimānasthaḥ pitā daśarathas tava, kākutstha mānuṣe loke gurus tava mahāyaśāḥ/ indralokam gataḥ śrīmāms tvayā putreṇa tāritah, lakṣmaṇena saha bhrātrā tvam enam abhivādaya/ mahādevavacaḥ śrutvā kākutsthaḥ sahalakṣmaṇaḥ, vimānaśikharasthasya praṇāmam akarot pituḥ/ dīpyamānam svayām lakṣmyā virajo'mbaradhāriṇam, lakṣmaṇena saha bhrātrā dadarśa pitaram prabhuḥ/ harṣeṇa mahatāviṣṭo vimānastho mahīpatiḥ, prāṇaiḥ priyataram dṛṣṭvā putram daśarathas tadā / āropyāṅkam*

*mahābāhur varāsanagataḥ prabhuḥ, bāhubhyāṁ saṁpariṣvajya tato vākyam samādade/ na me svargo bahumataḥ saṁmānaś ca surarṣibhiḥ, tvayā rāma vihīnasya satyam pratiśṛṇomi te/ kaikeyā yāni caktāni vākyāni vadatām vara, tava pravrajānārthāni sthitāni hṛdaye mama/ tvām tu dṛṣtvā kuśalinam pariṣvajya salakṣmaṇam, adya duḥkhād vimukto 'smi nīhārād iva bhāskarāḥ/ tārito 'haṁ tvayā putra suputreṇa mahātmanā, aṣṭāvakreṇa dharmātmā tārito brāhmaṇo yathā/ idānīm ca vijānāmi yathā saumya sureśvaraiḥ, vadhārtham rāvaṇasyeha vihitam puruṣottamam/ siddhārthā khalu kausalyā yā tvām rāma gṛham gatam, vanān nivṛttaṁ saṁhṛṣṭā drakṣyate śatrusūdana/ siddhārthāḥ khalu te rāma narā ye tvām purīm gatam, jalārdram abhiṣiktaṁ ca drakṣyanti vasudhādhīpam/ anuraktena balinā śucinā dharmacāriṇā, iccheyāṁ tvām aham draṣṭuṁ bharatena samāgatam/ caturdaśasamāḥ saumya vane niryāpitās tvayā, vasatā sītayā sārdaṁ lakṣmaṇena ca dhīmatā/ nivṛttavanavāso 'si pratijñā saphalā kṛtā, rāvaṇam ca raṇe hatvā devās te paritoṣitāḥ/ kṛtam karma yaśaḥ ślāghyam prāptam te śatrusūdana, bhrātṛbhiḥ saha rājyastho dīrgham āyur avāpnuiḥ / iti bruvāṇam rājānam rāmaḥ prāñjalir abravīt, kuru prasādam dharmajña kaikeyā bharatasya ca/ saputrām tvām tyajāmiṭi yad uktā kaikayī tvayā, sa śāpaḥ kaikayīm ghorāḥ saputrām na sprṣet prabho/ sa tatheti mahārājō rāmam uktvā kṛtāñjalim, lakṣmaṇam ca pariṣvajya punar vākyam uvāca ha/ rāmaṁ śuśrūṣatā bhaktyā vaidehyā saha sītayā, kṛtā mama mahāprītiḥ prāptam dharmaphalam ca te/ dharmam prāpsyasi dharmajña yaśaś ca vipulam bhuvī, rāme prasanne svargam ca mahimānam tathaiva ca/ rāmaṁ śuśrūṣa bhadram te sumitrānandavardhana, rāmaḥ sarvasya lokasya śubheṣv abhirataḥ sadā/ ete sendrās trayo lokāḥ siddhāś ca paramarṣayaḥ, abhigamya mahātmānam arcanti puruṣottamam/ etat tad uktam avyaktam akṣaram brahmanirmitam, devānāṁ hṛdayam saumya guhyam rāmaḥ paramtapaḥ / avāptam dharmacaraṇam yaśaś ca vipulam tvayā, rāmaṁ śuśrūṣatā bhaktyā vaidehyā saha sītayā/ sa tathoktvā mahābāhur lakṣmaṇam prāñjalim sthitam, uvāca rājā dharmātmā vaidehīm vacanam śubham/ kartavyo na tu vaidehi manyus tyāgam imam prati, rāmeṇa tvadviśuddhyartham kṛtam etad dhitaishīṇā / na tvam subhru samādheyā patiśuśrūvaṇam prati, avāśyam tu mayā vācyam eṣa te daivatam param/ iti pratisamādiśya putrau sītām tathā snuṣām, indralokam vimānena yayau daśaratho jvalan/*

As Shri Rama addressed Agni Deva as above that only to ensure public awareness that he agreed to let Devi Sita to offer to sgni jwaalaas, Maha Deva was impressed, pleased and addressed Shri Rama to state that now that the fright of Ravana was rid off it should be time for returning to Ayodhya to assuage the feelings of the grief and gloom of Bharata Shatrughnas, Devis Kousalya-Sumitra and Kaikeyis, accomplish back the Kingship, make Ayodhya public elated, strengthen the stronghold of Ikshvaaku Vamsha, gladden Brahmanas with dhana dhanyas, and thus vindicate dharma and fortify praja paripaalana. He further alerted Shri Rama that he should vision King Dasharatha as seated in a vimaana from Indra loka blessing Sita-Rama-Lakshmanas as the latter had respectfully prostrated to the Maha Rathi Dasharatha. Then the latter asserted that without Rama not being with him, he was truly feeling that the swarga sukhās were truly futile. Dasharatha asserted that having most dutifully and successfully attained, Rama's return to Ayodhya as its rightful King should vindicate his heroism. He further stated that that was the very moment to see Rama Sita Lakshmanas with pride and their respective glories. He recalled the inhuman statements made by Devi Kaikeyi still piercing in his heart. Dasharatha further stressed: *tārito 'haṁ tvayā putra suputreṇa mahātmanā, aṣṭāvakreṇa dharmātmā tārito brāhmaṇo yathā/* My dearmost son! You have redeemed me in my post death life like Ashtavakra had in the case of his father Kahola brahmana'

[Vishleshana on Ashtavarka and his father Kahola: Maharshi Aruni taught Vedas as highlighted in Chaandogya Upanishad in his ashram. Kahoḍa was one of his students, along with Aruni's daughter Sujata. Aruni's daughter married Kahoḍa. She got pregnant, and during her pregnancy, the male child heard the chanting of the Vedas by his father and corrected the recitation as the father got angry and cursed him as eight deformities of the and was thus named as 'Ashtavakra. Maharshi Ashtavakra was the author of Ashtavakra Samhita underlining human nature and essence individual freedom vis a vis the Supreme Reality and their mutual interaction the Self and the Supreme. He underscored Atmajnaana as Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the

Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as ‘Samjnaanam’ or the emotive sentience being the state of consciousness, ‘vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘drishti’ or discernment and perception through senses, ‘mathih’ or capacity to think pros and cons, ‘manisha’ or mastertminded skill of planning, ‘juutih’ or capacity of forbearance, smriti or memory power, ‘sankalpa’ or ability to initiate and decide, ‘kratuh’ or tenacity and dedication, ‘asuh’ or calculated sustenance, ‘kaamah’ or craving obsession all ending up in ‘Vashah’ or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality ]

Further stanzas as followed: *Siddhārthā khalu kausalyā yā tvām rāma grham gatam , vanān nivṛttam saṁhr̥ṣṭā drakṣyate śatrusūdana / siddhārthāḥ khalu te rāma narā ye tvām purīm gatam, jalārdram abhiṣiktaṁ ca drakṣyanti vasudhādhīpam/* Shri Rama! Devi Kousalya’s ‘jeevana saardhaka’ would now be truly fulfilled as her proud ‘veera putra’ would return with ‘keetri pratishtaas’. Likewise the public of Ayodhya should be exhilarated to vision you as the King. Dharmatma Bharata is a pavitra murti and would display his suppressed emotions with genuine devotional affection. Soumya! I am now relieved too that after fourteen years of hard life with exemplary and ever memorable self control you as the symbol of endurance and bravery has demolished Ravana the representation of cruelty, arrogance and selfishness. *kṛtaṁ karma yaśaḥ ślāghyaṁ prāptaṁ te śatrusūdana , bhrātr̥bhiḥ saha rājyastho dīrgham āyur avāpnuhi/ dharmam prāpsyasi dharmajña yaśaś ca vipulam bhuvi, rāme prasanne svargam ca mahimānam tathaiva ca/ rāmam śuśrūṣa bhadrām te sumitrānandavardhana, rāmaḥ sarvasya lokasya śubheṣv abhirataḥ sadā/* Shatrusudana Shri Rama, you have indeed accomplished each and every action of yours most perfectly and assiduously as richly deserving ever memory worth motives, steps , actions and with positive end results. Dharmajña! In the times ahead in the far future too you are blessed with dharma phala prapti with everlasting glory on the bhumandala the karma bhumi. Laksmana! May you be blessed for your nirantara seva with pure mind, action and unparalleled swami bhakti. *kartavyo na tu vaidehi manyus tyāgam imam prati, rāmeṇa tvadvīśuddhyartham kṛtam etad dhitaishñā / na tvam subhru samādheyā patiśuśrūṇaṁ prati, avaśyam tu mayā vācyam eṣa te daivataṁ param/ iti pratisamādiśya putrau sītām tathā snuṣām, indralokaṁ vimānena yayau daśaratho jvalan/* Dear daughter Devi Janaki! As Rama asked you to get lost, you ought not to be in your remote thoughts get either disturbed or anguished as indeed you are an icon of endurance and of exemplary paativratya as being listed universally as a maha pativrata! Thus blessing them all, Dasharatha alighted his vimana back to swarga loka.

## Sarga Hundred and Twenty

As Rama requested to Indra to revive the lives of countless dead vaanara-bhallukaas at the yuddha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!

*Pratiprayāte kākutsthe mahendraḥ pākaśāsanah, abravīt paramaprīto rāghavam prāñjalīm sthitam/ amogham darśanam rāma tavāsmākam paramtapa, prītiyukto ’smi tena tvam brūhi yan manasecchasi/ evam uktas tu kākutsthaḥ pratyuvāca kṛtāñjaliḥ , lakṣmaṇena saha bhrātr̥ sītayā cāpi bhāryayā/ yadi prītiḥ samutpannā mayi sarvasureśvara, vakṣyāmi kuru me satyam vacanam vadatām vara/ mama hetoḥ parākrāntā ye gatā yamasādanam, te sarve jīvitaṁ prāpya samuttiṣṭhantu vānarāḥ/ matpriyeṣv abhiraktās ca na mṛtyuṁ gaṇayanti ca , tvatprasādāt sameyus te varam etad aham vṛṇe / nīrujān nirvraṇāṁś caiva saṁpannabalapauruṣān, golāṅgūlāms tathāivarkṣān draṣṭum icchāmi mānada/ akāle cāpi mukhyāni mūlāni ca phalāni ca, nadyaś ca vimalās tatra tiṣṭheyur yatra vānarāḥ/ śrutvā tu vacanam tasya rāghavasya mahātmanaḥ, mahendraḥ pratyuvācedam vacanam prītilakṣaṇam/ mahān ayam varas tāta tvayokto raghunandana, samutthāsyanti harayaḥ suptā nidrākṣaye yathā/ suhṛḍbhir bāndhavaś caiva jñātibhiḥ svajanena ca, sarva eva sameṣyanti saṁyuktāḥ parayā mudā/ akāle puṣpaśabalāḥ*

*phalavantaś ca pādapāḥ, bhaviṣyanti maheśvāsa nadyaś ca salilāyutāḥ/ savraṇaiḥ prathamam gātraiḥ samivṛtair nivraṇaiḥ punaḥ, babhūvur vānarāḥ sarve kim etad iti vismitaḥ/ kākutstham paripūrṇārtham dṛṣṭvā sarve surottamāḥ, ūcus te prathamam stutvā stavārham sahalakṣmaṇam/ gacchāyodhyām ito vīra visarjaya ca vānarān, maithilīm sāntvayasvainām anuraktām tapasvinīm/ bhrātaram paśya bharataṁ tvacchokād vratacāriṇam, abhiṣecaya cātmānam paurān gatvā praharṣaya/ evam uktvā tam āmantrya rāmaṁ saumitriṇā saha, vimānaiḥ sūryasaṁkāśair hr̥ṣṭā jagmuḥ surā divam / abhivādya ca kākutsthaḥ sarvāms tāms tridaśottamān, lakṣmaṇena saha bhrātrā vāsam ājñāpayat tadā/ tatas tu sā lakṣmaṇarāmapālītā; mahācamūr hr̥ṣṭajanā yaśasvinī, śrīyā jvalantī virarāja sarvato; niśāpraṇīteva hi śītaraśminā/*

As the Soul of his dear father from Swarga Loka, as enabled the Soul to be visioned by Indra Deva Shri Rama with his folded hands requested Indra as follows: *mama hetoḥ parākrāntā ye gatā yamasādanam, te sarve jīvitaṁ prāpya samuttiṣṭhantu vānarāḥ/ matprieṣv abhiraktāś ca na mṛtyuṁ gaṇayanti ca* , *tvatprasādāt sameyus te varam etad ahaṁ vṛṇe / nīrujān nirvraṇāms caiva sampannabalapauruṣān, golāṅgūlāms tathavarkṣān draṣṭum icchāmi mānada/ akālē cāpi mukhyāni mūlāni ca phalāni ca, nadyaś ca vimalās tatra tiṣṭheyur yatra vānarāḥ/* ‘Mahendra! Those vaanaraas who had left off even their ‘stree santaanas’ and sacrificed their lives of youthfulness in the sangrama as have been killed and reached yama loka be revived to life again. Rama pleaded that merely for his sake such vaanaraas never cared for death and made all out efforts just make me win and destroy ‘adharma and anyaaaya’. Deva raja, you do always consider and encourage such qualities of bravery as all such vaanara ballukaas who were never ailing yet full of youthfulness and self confidence and fought with heroism for a cause. They never cared for hunger or thirst or rest or sleep but were happy with eating roots and fruits and drinking river or stream waters’. As Rama pleaded with veneration, Indra replied: Raghuvamsha bhushana! What all you have asked for and pleaded is truly too much and had never happened in the past involving countless deaths. Yet your request of sincerity and pure heartedness might not be ignored either. May those vaanara bhalluka veeraas whose heads were fallen or hands and shoulders were severed by rakshasaas may get up revived with life again, like as if they had strong and deep sleep with neither truncated bodies nor any kind of weaknesses of body and mind with their renewed vigor and enthusiasm. They should all be with paramaananda to meet and gather their kith and kin. *savraṇaiḥ prathamam gātraiḥ samivṛtair nivraṇaiḥ punaḥ, babhūvur vānarāḥ sarve kim etad iti vismitaḥ/ kākutstham paripūrṇārtham dṛṣṭvā sarve surottamāḥ, ūcus te prathamam stutvā stavārham sahalakṣmaṇam/* As Indra Deva stated thus, all the fallen vanaara bhallukaas had indeed were awaken and stood up with neither a scar nor any weakness but with further gusto, Rama along with Lakshmana was excited as the revived ones showered praises for this miracle while Indra Deva asked Rama as to when would he would wish to return to Ayodhya with Maithili Lakshmanas!

## **Sarga Hundred and Twenty One**

Vibhishana requested Shri Rama to stay back for a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya

*Tām rātrim uṣitaṁ rāmaṁ sukhottthitam arimdamam, abravīt prāñjalir vākyaṁ jayaṁ prṣṭvā vibhīṣaṇaḥ/ snānāni cāṅgarāgāni vastrāṇy ābharaṇāni ca, candanāni ca divyāni mālyāni vividhāni ca/ alamkāravidaś cemā nāryaḥ padmanibheḥṣaṇāḥ, upasthitās tvām vidhivat snāpayiṣyanti rāghava/ evam uktas tu kākutsthaḥ pratyuvāca vibhīṣaṇam, harīn sugrīvamukhyāms tvām snānenopanimantraya/ sa tu tāmtyati dharmātmā mamahetoḥ sukhocitaḥ, sukumāro mahābāhuḥ kumāraḥ satyasamśravaḥ/ tam vinā kaikeyīputraṁ bharataṁ dharmacāriṇam, na me snānam bahumataṁ vastrāṇy ābharaṇāni ca/ ita eva pathā kṣipraṁ pratigacchāma tām purīm, ayodhyām āyato hy eṣa panthāḥ paramadurgamaḥ/ evam uktas tu kākutsthaḥ pratyuvāca vibhīṣaṇaḥ, ahnā tvām prāpayiṣyāmi tām purīm pārhivātmaja/ puṣpakam nāma bhadraṁ te vimānam sūryasaṁnibham, mama bhrātuḥ kuberasya rāvaṇenāhṛtaṁ balāt / tad idaṁ meghasaṁkāśam vimānam iha tiṣṭhati, tena yāsyasi yānena tvam ayodhyām gajajvaraḥ/ ahaṁ te yady*



*anugrāhyo yadi smarasi me guṇān, vasa tāvad iha prājña yady asti mayi sauhrdam / lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, arcitaḥ sarvakāmais tvam tato rāma gamiṣyasi/ prītiyuktas tu me rāma sasainyaḥ sasuhṛdgaṇaḥ, satkriyām vihitām tāvad gṛhāṇa tvam mayodyatām / praṇayād bahumānāc ca sauhrdena ca rāghava , prasādayāmi preṣyo 'haṁ na khalv ājñāpayāmi te/ evam uktas tato rāmaḥ pratyuvāca vibhīṣaṇam, rakṣasām vānarāṇām ca sarveṣām copaśṛṇvatām / pūjito 'haṁ tvayā vīra sāvīryena paraṁtapa, sarvātmanā ca ceṣṭibhiḥ sauhrdenottamena ca / na khalv etan na kuryām te vacanam rākṣaseśvara, taṁ tu me bhrātaram draṣṭuṁ bharataṁ tvarate manaḥ/ mām nivartayituṁ yo 'sau citrakūṭam upāgataḥ, śirasā yācato yasya vacanam na kṛtaṁ mayā / kausalyām ca sumitrām ca kaikeyīm ca yaśasvinīm, gururṁś ca suhṛdaś caiva paurāṁś ca tanayaiḥ saha / upasthāpaya me kṣipram vimānam rākṣaseśvara, kṛtakāryasya me vāsaḥ katham cid iha saṁmataḥ/ anujānīhi mām saumya pūjito 'smi vibhīṣaṇa, manyur na khalu kartavyas tvaritas tvānumānaye/ tataḥ kāñcanacitrāṅgam vaidūryamaṇivedikam, kūṭāgāraiḥ parikṣiptam sarvato rajataprabham/ pāṇḍurābhīḥ patākābhīḥ dhvajaiḥ ca samalamkṛtam , śobhitam kāñcanair armyair hemapadmavibhūṣitam/ prakīrṇam kiṅkiṇjālair muktāmaṇigavākṣitam, ghaṇṭājālaiḥ parikṣiptam sarvato madhurasvanam/tan meruśikharākāram nirmitam viśvakarmaṇā, bahubhir bhūṣitam armyair muktārajatasamnibhau/ talaiḥ sphatikacitrāṅgair vaidūryaiḥ ca varāsanaiḥ, mahārḥastaraṇopetair upapannam mahādhanaiḥ/ upasthitam anādhṛṣyam tad vimānam manojavam, nivedayitvā rāmāya tasthau tatra vibhīṣaṇaḥ/*

Vibhishana met Shri Rama fresh next morning, Rama queried at to when, how and how soon that he could reach Ayodhya as he was anxious to reach there at the earliest. Vibhishana replied: *evam uktas tu kākutstham pratyuvāca vibhīṣaṇaḥ, ahaṁ tvām prāpayiṣyāmi tām purīm pārthivātmaja/ puṣpakam nāma bhadram te vimānam sūryasamnibham, mama bhrātuh kuberasya rāvaṇenāhṛtam balāt / tad idam meghasamkāśam vimānam iha tiṣṭhati, tena yāsyasi yānena tvam ayodhyām gajajvarah/* Maha Raja! do not kindly worry on this. I should be able to reach you Ayodhya in one day. My brother Kubera possesses a pushpaka vimana, which was forcefully seized by Ravana and this is right at your disposal. This Celestial Vimana is such as per one's own desire is ready for the purpose. *ahaṁ te yady anugrāhyo yadi smarasi me guṇān, vasa tāvad iha prājña yady asti mayi sauhrdam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, arcitaḥ sarvakāmais tvam tato rāma gamiṣyasi/ prītiyuktas tu me rāma sasainyaḥ sasuhṛdgaṇaḥ, satkriyām vihitām tāvad gṛhāṇa tvam mayodyatām / praṇayād bahumānāc ca sauhrdena ca rāghava, prasādayāmi preṣyo 'haṁ na khalv ājñāpayāmi te/* Yet Shri Rama, my humble appeal for your kind consideration would be that you, Devi Sita and Lakshmanaas might stay of for a few days for accepting my 'satkaaras' after all these hardships of sleeplessness, tensions and the tribulations of the maha yuddha, Devi's agni pareeksha demanding the landings of Brahma, Maha Deva, Indra and Devataas and so on. How I wish that you kindly accept this proposal as I could only request as your humble admirer, follower and a truthful devotee. *evam uktas tato rāmaḥ pratyuvāca vibhīṣaṇam, rakṣasām vānarāṇām ca sarveṣām copaśṛṇvatām / pūjito 'haṁ tvayā vīra sāvīryena paraṁtapa, sarvātmanā ca ceṣṭibhiḥ sauhrdenottamena ca/ na khalv etan na kuryām te vacanam rākṣaseśvara, taṁ tu me bhrātaram draṣṭuṁ bharataṁ tvarate manaḥ/ mām nivartayituṁ yo 'sau citrakūṭam upāgataḥ, śirasā yācato yasya vacanam na kṛtaṁ mayā/* As Vibhishana had requested with humility, Shri Rama replied in a manner that Rakshasa Vaanara Veeraas too might hear and note : Veera Vibhishana: I have already proved your 'parama sahridayata' by your acts, timely counsellings and dependability as my 'uttama sachiva' and had done excellent service and endless 'satkaaras'. Rakshsewara! I could never refuse your considered proposal in the normal course. Yet, right now I am extremely anxious to see and meet my dear brother who had for long waiting for me at the Chitrakuta by worshipping and prostrating at my 'paadukaas'! *kausalyām ca sumitrām ca kaikeyīm ca yaśasvinīm, gururṁś ca suhṛdaś caiva paurāṁś ca tanayaiḥ saha/ upasthāpaya me kṣipram vimānam rākṣaseśvara, kṛtakāryasya me vāsaḥ katham cid iha saṁmataḥ / anujānīhi mām saumya pūjito 'smi vibhīṣaṇa, manyur na khalu kartavyas tvaritas tvānumānaye/*

Besides my mothers Kousalya, Sumitra and Yashasvini Devi Kaikeyi, the numberless relatives, friends, and the 'janapada praja' have been ever awaiting years, months and day nights. Soumya Vibhishana! Therefore please give me your consent to leave; indeed, do get assured that you had been according many many 'sanmaanaas' as I am ever grateful to you; kindly not get offended in any manner as I explained to

you briefly my anxiety to return back now. Rakshasa Raja! do therefore arrange for the pusupaka vimana at the very earliest. *tataḥ kāñcanacitrāṅgaṃ vaidūryamaṇivedikam, kūṭāgāraiḥ parikṣiptaṃ sarvato rajataprabham/ tan meruśikharākāraṃ nirmitaṃ viśvakarmaṇā, bahubhir bhūṣitaṃ harṃyair muktārajatasamṇibhau/ upasthitaṃ anādhr̥ṣyaṃ tad vimānaṃ manojavam , nivedayitvā rāmāya tasthau tatra vibhīṣaṇaḥ/* As Vibhishana arranged, the pushpaka vimana's each compartment was made of gold with a central nila mani vedika with hidden chambers with silver partitions. This vimana was the product of Vishvakarma as of the size of Meru Parvata. Its speed was like of one's own liking/.As the vimana had arrived Vibhishana announced its arrival. Shri Rama Lakshmanas were truly impressed.

## Sarga Hundred Twenty Two

As Shri Rama alighted the Kubera's Pushpaka Vimana with Sita Laksgnana, Vibhishana requested Rama to accompany with Sugriva Vaanara sena too, and the celestial vimana had taken off

*Upasthitaṃ tu taṃ dṛṣṭvā puṣpakam puṣpabhūṣitaṃ, avidūre sthitaṃ rāmaṃ pratyuvāca vibhīṣaṇaḥ/ sa tu baddhāñjaliḥ prahvo vinīto rākṣaseśvaraḥ, abravīt tvarayopetaḥ kiṃ karomīti rāghavam/ tam abravīn mahātejā lakṣmaṇasyopaśṅvataḥ , vimṛśya rāghavo vākyam idaṃ snehapuraskṛtam / kṛtaprayatna-karmāṇo vibhīṣaṇa vanaukaṣaḥ, ratnair arthaiś ca vivibhair bhūṣaṇaiś cābhipūjaya/ sahaibhir arditā laṅkā nirjitā rākṣaseśvara, hr̥ṣṭaiḥ prāṇabhayaṃ tyaktvā saṃgrāmeṣv anivartibhiḥ / evaṃ saṃmānitās ceme mānārḥā mānada tvayā, bhaviṣyanti kṛtājñena nirvṛtā hariyūthapāḥ / tyāginam saṃgrahītāraṃ sānukrośaṃ yaśasvinam, yatas tvām avagacchanti tataḥ saṃbodhayānte/ evam uktas tu rāmeṇa vānarāṃs tān vibhīṣaṇaḥ, ratnārthaiḥ saṃvibhāgena sarvān evānvapūjayat/ tatas tān pūjitān dṛṣṭvā ratnair arthaiś ca yūthapān, āruroha tato rāmas tad vimānam anuttamam/ ankenādāya vaidehīm lajjamānām yaśasvinīm, lakṣmaṇena saha bhrātrā vikrāntena dhanuṣmatā/ abravīc ca vimānasthaḥ kākutsthaḥ sarvavānarān, sugrīvam ca mahāvīryam rākṣasaṃ ca vibhīṣaṇam/ mitrakāryam kṛtam idaṃ bhavadbhir vānarottamāḥ, anujñātā mayā sarve yatheṣṭaṃ pratigacchata/ yat tu kāryam vayasyena suhr̥dā vā paramatapa, kṛtam sugrīva tat sarvaṃ bhavatā dharmabhīruṇā , Kishkindhaam pratiyāhy āśu svasainyenābhisamvṛtaḥ/ svarājye vasa laṅkāyām mayā datte vibhīṣaṇa, na tvām dharṣayitum śaktāḥ sendrā api divaukaṣaḥ/ ayodhyām pratiyāsyāmi rājadhānīm pitur mama, abhyanujñātum icchāmi sarvān āmantrayāmi vaḥ/ evam uktās tu rāmeṇa vānarāḥ te mahābalāḥ, ūcuḥ prāñjalayo rāmaṃ rākṣasaś ca vibhīṣaṇaḥ, ayodhyām gantum icchāmaḥ sarvān nayatu no bhavān/ dṛṣṭvā tvām abhiṣekārdram kausalyām abhivādya ca, acireṇāgamīṣyāmaḥ svān gr̥hān nṛpateḥ suta / evam uktas tu dharmātmā vānaraiḥ savibhīṣaṇaiḥ, abravīt rāghavaḥ śrīmān sasugrīvavibhīṣaṇān/ priyāt priyataram labdham yad aham sasuhṛjjanāḥ , sarvair bhavadbhiḥ sahitaḥ prītim lapsye purīm gataḥ/ kṣipram āroha sugrīva vimānam vānaraiḥ saha, tvam adhyāroha sāmātyo rākṣasendravibhīṣaṇa/ tatas tat puṣpakam divyam sugrīvaḥ saha senayā, adhyārohat tvaraṇ śīghram sāmātyaś ca vibhīṣaṇaḥ/ teṣv ārūḍheṣu sarveṣu kauberam paramāsanam, rāghaveṇābhyanujñātam utpapāta vihāyasaṃ/ yayau tena vimānena hamsayuktena bhāsvatā, prahr̥ṣṭaś ca pratītaś ca babhau rāmaḥ kuberavat/*

Having alighted the pushpaka vimana, Shri Rama suggested to Vibhishana to distribute gifts of nava ratnas and golden jewelers to all the Vanara yoddhas who never took a backward foot and with the least consideration of 'praana bhaya' participated in the 'maha sangrama'. This token gift as a souvenir momento should truly elate the vaanara veeraas. Accordingly, Vibhishana distributed the valuables and complemented the gusto and the utmost sense of loyalty, commitment and dedication, besides parama swami bhakti. Thereafter Shri Rama settled down as the shyful Devi Sita on his laps and Lakshmana behind. As having benignly glanced the Vaanara Warriors with affection and admiration, Rama addressed Vaanara Raja Sugriva and his followers said: ' Now that Vibhishana's 'mitrochita sanmaanaas kaarya kalaapaas' are concluded formally, you may witness this memorable 'pushpaka vimana'. Sakha Sugriva, you had already performed all the 'hita-prema-mitra kaaryas' as expected of you with perfection and commitment as your truly possessive the qualms of 'adharma and anyaaya' and thus organised the 'maha vaanara sena' in an ever memorable, prudent, tactical and commitmental manner. Vaanara raja!

now you may like to return to kishkindha along with the ‘apaara vaanara sena’. Vishishana! May you be blessed to get wonderfully settled down in your Lanka samraajya and even Indraadi Devataas too would ever support you. Now this indeed high time to leave for my glorious and dearest father’s Ayodhyaapuri as I seek you all my memoryful pranaamaas to you all.’ As Rama concluded his farewell like thanksgiving, Vibhishana stated: ‘ Bhagavan! We too wish to visit Ayodhya to be with you longer, enjoy its ‘udyaanavana viharas’. Nara sheshtha! May witness your ‘raajyaabhisheka samaya mantra poorva jaala prokshana bhagya’, receive the fortune of carrying the banner of Shri Vighraha, and prostrate at the feet of Devi Kauslya and then return to Lankapuri.’ Having so stated, Rama was pleased to address Vibhishana, Sugriva and all the Vanara veeraas as follows: *priyāt priyataram labdham yad aham sasuhṛjjanaḥ, sarvair bhavadbhiḥ sahitaḥ prītim lapsye purīm gataḥ/ kṣipram āroha sugrīva vimānaḥ vānaraiḥ saha, tvam adhyāroha sāmātyo rākṣasendravibhīṣaṇaḥ/* ‘ Dear friends! This is my affectionate appeal to you all! May we all proceed to Ayodhyapuri altogether as I should consider this as our greatest gift and a well deserved boon’. Rama further addressed Sugriva: ‘ Sugriva, may you along with the entire vaanara veeras join me, and so should th Rakshasa Raja Sugriva too. *tatas tat puṣpakam divyam sugrīvaḥ saha senayā, adhyārohat tvaraṇ śīghram sāmātyaś ca vibhīṣaṇaḥ/ teṣv ārūḍheṣu sarveṣu kauberam paramāsanam, rāghaveṇābhyanujñātam utpapāta vihāyasaḥ/ yayau tena vimānena hamsayuktena bhāsvatā, prahr̥ṣṭaś ca pratītaś ca babhau rāmaḥ kuberavat /* Thus Vaanara sahita Sugriva and mantri sahita Vibhishana settled down in the pushpaka vimaana flew off, as Rama was enormously pleased.

### Sarga Hundred and Twenty Three

Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu bandhana vidhana- kishkindha pick up of streets- drishyas of Janasthaana- their crossings of maha nadis- Muni ashramas and Ayodhya finally!

*Anujñātam tu rāmeṇa tad vimānam anuttamam, utpapāta mahāmeghaḥ śvasanenoddhato yathā/ pātayitvā tataś cakṣuḥ sarvato raghunandanāḥ, abravīn maithilīm sītām rāmaḥ śāsinibhānanām/ kailāsa śikharākāre trikūṭaśikhare sthitām, laṅkāḥ ikṣasva vaidehi nirmītām viśvakarmaṇā/ etad āyodhanam paśya māmsaṣṇitakardamam, harīṇām rākṣasānām ca sīte viśasanam mahat/ tava hetor viśālākṣi rāvaṇo nihato mayā, kumbhakarṇo ‘tra nihataḥ prahastaś ca niśācaraḥ/ lakṣmaṇenendrajic cātra rāvaṇir nihato raṇe, virūpākṣaś ca duṣprekṣyo mahāpārśvamahodarau/ akampanaś ca nihato balino ‘nye ca rākṣasāḥ, trisīrāś cātikāyaś ca devāntakanarāntakau/ atra mandodarī nāma bhāryā tam paryadevayat, sapatnīnām sahasreṇa sāsreṇa parivāritā/ etat tu dṛśyate tīrtham samudrasya varānane , yatra sāgaram uttīrya tām rātrim uṣitā vayam/ eṣa setur mayā baddhaḥ sāgare salilārṇave, tava hetor viśālākṣi nalasetuḥ suduṣkaraḥ/ paśya sāgaram akṣobhyaḥ vaidehi varuṇālayam, apāram abhigarjantam śaṅkhaśukti- niṣevitam/ hiraṇyanābham śailendram kāñcanam paśya maithili, viśramārtham hanumato bhittvā sāgaram utthitam, atra rākṣasarājo ‘yam ājagāma vibhīṣaṇaḥ/ eṣā sā dṛśyate sīte kiśkindhā citrakānanā, sugrīvasya purī ramyā yatra vālī mayā hataḥ/ dṛśyate ‘sau mahān sīte savidyud iva toyadaḥ , ṛṣyamūko giriśreṣṭhaḥ kāñcanair dhātubhir vṛtaḥ/ atrāham vānarendreṇa sugrīveṇa samāgataḥ, samayaś ca kṛtaḥ sīte vadhārtham vālino mayā/ eṣā sā dṛśyate pampā nalinī citrakānanā , tvayā vihīno yatrāham vilālāpa suduḥkhitāḥ/ asyās tīre mayā dṛṣṭā śabarī dharmacārīṇī , atra yojanabāhuś ca kabandho nihato mayā/ dṛśyate ‘sau janasthāne sīte śrīmān vanaspatih , yatra yuddham mahad vṛttam tava hetor vilāsini , rāvaṇasya nṛśaṁsasya jaṭāyoś ca mahātmanāḥ/ kharaś ca nihataś saṁkhye dūṣaṇaś ca nipātitaḥ, trisīrāś ca mahāvīryo mayā bāṇair ajihmagaiḥ/ parṇaśālā tathā citrā dṛśyate śubhadarśanā , yatra tvam rākṣasendreṇa rāvaṇena hṛtā balāt / eṣā godāvarī ramyā prasannasālilā śivā, agastyasyāśramo hy eṣa dṛśyate paśya maithili / vaidehi dṛśyate cātra śarabhaṅgāśramo mahān , upayātaḥ sahasrākṣo yatra śakraḥ purāṇdarāḥ/ ete te tāpasāvāsā dṛśyante tanumadhyame , atriḥ kulapatir yatra sūryavaiśvānara - prabhaḥ/ atra sīte tvayā dṛṣṭā tāpasī dharmacārīṇī , asmin deśe mahākāyo virādho nihato mayā/ asau sutanuśailendraś citrakūṭaḥ prakāśate, yatra mām kaikayīputraḥ prasādayitum āgataḥ/ eṣā sā yamunā dūrād dṛśyate citrakānanā, bharaadvājāśramo yatra śrīmān eṣa prakāśate/ eṣā tripathagā gaṅgā dṛśyate varavarṇini, śṛṅgaverapuraḥ caitad guho yatra samāgataḥ / eṣā sā dṛśyate ‘yodhyā rājadhānī pitur mama, ayodhyāḥ kuru vaidehi praṇāmam punar āgatā/ tatas te vānarāḥ sarve rākṣasaś ca vibhīṣaṇaḥ,*

*utpatyotpatya dadṛśus tām purīm śubhadarśanām / tatas tu tām pāṇḍuraharmyamālinīm; viśālakakṣyām  
gajavājisanikulām, purīm ayodhyām dadṛśuḥ plavaṅgamālī; purīm mahendrasya yathāmarāvātīm/*

Mighty pleased Shri Rama addressed Devi Sita : ‘ Videharaja nandini! Do you not get amazed at this mammoth pushpaka vimana of Kubera dikpati constructed by Vishvakarma! Is this not like Trikuta parvata vishaala! Now from this, you may witness the yuddha bhumi abounding rakta maamsaas as rakshasa-vaanaara sangrama had just over. Ravana had since converted as a field of ashes as unbelievable ‘himsakanda’ as per Brahma Deva’s ‘varadaana prapta’ of the devilish Ravana since destroyed but only for your sake! It was on these very battle fields, Kumbhakarna was devastated, nishachara Prahasta was destroyed while Veera Hanuman did the deed of Dhumraaksha’s doom. Rakshasas Sushena and Vidyunmaalis were sent to graves by Lakshmana who also had the fame of Indrajit samhaara. Angada the Yuvaraja Vaali putra did the feat of throwing Vikata Rakshas to his fate besides the bhayankaraakaara Virupaksha-Mahapaashva-Mahodaras. Rakshasa yoddhas Akampana was yet another balavan rakshasa who was despatched to the ‘mtityu ghaata’, apart from Trishira-Mahakaaya-Devaantaka- Naraantakas too. The yuddhonmatta rakshasas of Kumbha Nikumbhas who were Kumbhakarnas gigantic rakshasaas too had their mrityu praatta here o this very abhorable ‘samgrama kshetra’. Vajradamshttra and Damshttra besides countless rakshasaas too were felled down on these very frightening grounds, and so were Makaraksha, Akampana, Shonikaaksha, Yupaaksha, Prajangha, Vidyujjihva, Yagnashatru and Suptaghna. It was Ravana’s ‘pattamahishi’- Devi Mandodari- who wept on and on at the killings of Suryashatru and Brahmashatrus. Apart from these renowned Rakshasaagrasas were forwarded as interminable flows to the crowded Yama loka. Sumukhi! Now, you may divert your attention to the ‘maha setu bandhana’ as being famed as ‘Nala Setu’ by which crores of Vanara bhalluka veeraas facilitated to cross from shore to shore with extraordinary discipline. Mithileshwarakumai! Do note this distinct ‘ samudra madhya kukshi- aakaara’ parvata’ in the middle of the ‘maha saagara’ which Maha Deva blessed me with. That indeed was the starting point of this ‘ Maha Setu bandhana’ which might look to haven been anchored to! This ‘ punyasthala setu nirmaana kaarana moola sthala tirtha’ is venerated by trilokaas. It was at this tirtha, Vibhishana had met me. *eṣā sā dṛśyate site kiṣkindhā citrakānanā , sugrīvasya purī ramyā yatra vālī mayā hataḥ/ dṛśyate ’sau mahān site savidyud iva toyadaḥ , ṛṣyamūko giriśreṣṭhaḥ kāñcanair dhātubhir vṛtaḥ/ atrāhaṁ vānarendreṇa sugrīveṇa samāgataḥ, samayaś ca kṛtaḥ site vadhārthaṁ vālino mayā/ Site! This distinct and rather strange mountainous place is kishkinindha the place of Vaanara Raja Sugriva where I had killed Maha Bali Vaali’. As she noted that place, Sita Devi said: Maha Raja, why would we not let the streets of Kishkindha too like Tara Devi and his dear wives too. As she hinted like that, the pushpaka vimana was halted, Sugriva having rushed to his raani vaasa, hurried up his dear wives who too alighted the vimana almost too very soon. As the vimana further moved forward Rama alerted about the ‘Rishyamooka’ replete with maha dhatus and narrated that he and Lakshmana foremost met the then fugitive vaanara king Sugriva where he had made a pratigjna to kill Vaali. *eṣā sā dṛśyate pampā nalinī citrakānanā , tvayā vihīno yatrāhaṁ vilalāpa suduḥkhitah/ asyās tīre mayā dṛṣṭā śabarī dharmacārīṇī , atra yojanabāhuś ca kabandho nihato mayā/ dṛśyate ’sau janasthāne site śrīmān vanaspatīḥ, yatra yuddhaṁ mahad vṛttaṁ tavahetor vilāsini , rāvaṇasya nṛśamsasya jaṭāyoś ca mahātmanaḥ/ Devi! what you see now is the Pampaa named Pushkarini, in the banks of which I had broken down before Lakshmana bitterly with my heart out with your viyoga. It was at this very place had the darshana of Shabari Devi where after we had a horrible encounter with the Kabandhaka asura with neither face- eyes- nor legs but a yojana long hand reach to draw with fierce speed with which he could drag animals and any other victims right into his mouth studded in his stromach, but Lakshmana and myself were able to cut his hands well before we could be devoured and killed him thus. Vilaasa shalini Site! Do you now see the vishala vriksha under which balavan PakshirajaJatayu who made all out efforts to save you from Ravanaasura but was most unfortunately killed. There after when out of sheer desperation you managed to drop down your vastraabharanaas which our vaanara veeraas had then picked up and we tried to guess the direction by which the dirty donkey chariot of Ranana was driven to. *kharas ca nihatas samkhye dūṣaṇas ca nipātitaḥ, triśirās ca mahāvīryo mayā bāṇair ajihmagaiḥ/ parṇasālā tathā citrā dṛśyate śubhadarśanā , yatra tvam rākṣasendreṇa rāvaṇena hṛtā balāt / eṣā godāvārī ramyā***



*prasannasaliḷā śivā, agastyasyāśramo hy eṣa dṛśyate paśya maithili / Maithili! You may now recognise the janasthaana where Khara was downed by my severe baanaas and Dushana became 'dharaashraya', while maha paraakrami Trishira too was bespatched to 'shmashaana'. Vara vnini! Shubha darshane ! That indeed was the 'parna shaala' where we had peaceful and contented life from where the everforgetful accident of Sitaapaharana by the force of fate in the form of force of dushta Ravanaasure the historical villian! While wiping tat experience away from our memory screens, Devi! let is now witness this ' swacchha jalaraasi' of Godavari. On the vishala teeraas of the Sacred River be sighted the ashram of Maharshi Agastya- and the Maha Parivrata Lopamudra. vaidehi dṛśyate cātra śarabhaṅgāśramo mahān, upayātaḥ sahasrākṣo yatra śakraḥ purāṇdaraḥ/ ete te tāpasāvāsā dṛśyante t anumadhyame, atriḥ kulapatir yatra sūryavaiśvānara -prabhaḥ/ atra sīte tvayā dṛṣṭā tāpasī dharmacāriṇī , asmin deśe mahākāyo virādho nihato mayā/ asau sutanuśailendraś citrakūṭaḥ prakāśate, yatra mām kaikayīputraḥ prasādayitum āgataḥ/ Videhanandini! Now do note the Sharbhanga Maha Muni which is often visited Shasra netradhaari Puranadarendra! Further you may recall our nasty incident of Viratha who was killed by me. There appears now the hermitage of Maharshi Atri and the tapasvini Anasuya Devi. Sutanu devi! This Chitrakuta is resplendent as ever before. Could you recall that Kaikeyi Putra Bharata was contented with my 'hita bodha' and had withdrawn from accompanying me further! eṣā sā yamunā dūrād dṛśyate citrakānanā, bharadvājāśramo yatra śrīmān eṣa prakāśate/ eṣā tripathagā gaṅgā dṛśyate varavarṇini , śṛṅgavera -puraṁ caitad guho yatra samāgataḥ/ eṣā sā dṛśyate 'yodhyā rājadhānī pitur mama , ayodhyām kuru vaidehi praṇāmaṁ punar āgatā/ Mithilesha Kumaari! Do see the ramaneeya yamuna river with an ever atractive setting of rich forests in the midst of which is Maha Muni Bharadwaja ashrama! Further, do see the punya Ganga Nadi and the dwija brindas seated around agni homa kundas or profound with deep tapasyaas, while the phala pushpa raajita vrishaas abound. Now you may see Shingaverapura where my dear friend Guha the memorable boatsman who dared to decline your valuable golden ring on finger on the plea of same profession should not accept gifts as he was a boatsman of Ganga but Sita Ramas were of 'bhava saagara'! Devi Site, now look at the Sarayu River on whose banks is situated my dear father Maha Raja Dasharadha's Ayodhya. Now take a long delightful sigh of breathing that after fourteen long years of enduring Vana Vaasa, we have the dream like return to Ayodhya to which we should prostrate to with extreme venaration. tatas te vānarāḥ sarve rākṣasaś ca vibhīṣaṇaḥ, utpatyotpatya dadṛśus tām purīm śubhadarśanām / tatas tu tām paṇḍuraharmyamālinīm; viśālakakṣyām gajavājisamkulām, purīm ayodhyām dadṛśuḥ plavaṅgamāḥ ; purīm mahendrasya yathāmarāvātīm/ Then Vibhishana sahita raakshasa vaanaaras knew no bounds of happiness jumping with unparalleled jubilation. Further, Vaanara rakshasaas began staring at the 'vishala Ayodhyaapuri' crowded with 'gajaasva yukta prajaa samuhaas' similar to Indra's Amaravati!*

## **Sarga Hudred Twenty Four**

Rama approached Muni Bharadwaaja to enquire of the yoga kshemaas of his mothers, Bharata and Ayodhy in general, and the all knowing Muni blessed Rama for his glorious return and blessed.

*Pūrṇe caturdaśe varṣe pañcabhyām lakṣmaṇāgrajaḥ, bharadvājāśramaṁ prāpya vavande niyato munim/ so 'prcchad abhivādyainam bharadvājaṁ tapodhanam, śṛṇoṣi ka cid bhagavan subhikṣānāmayam puren, kaccic ca yukto bharato jīvanty api ca mātaraḥ/ evam uktas tu rāmeṇa bharadvājo mahāmuniḥ, pratyuvāca raghuśreṣṭham smitapūrvam prahrṣṭavat / paṅkadigdhas tu bharato jaṭilas tvām pratīkṣate, pāduke te puraskṛtya sarvaṁ ca kuśalam grhe / tvām purā cīravasanam praviśantaṁ mahāvanam, strīṭṛīṭyām cyutaṁ rājyād dharmakāmaṁ ca kevalam / padātīm tyaktasarvasvaṁ pitur vacanakāriṇam, svargabhogaiḥ parityaktaṁ svargacyutam ivāmaram/ dṛṣṭvā tu karuṇā pūrvam mamāsīt samitiṁjaya , kaikeyīvacane yuktaṁ vanyamūlaphalāśanam/ sāmprataṁ susaṁddhārtham samitragāṇabāndhavam , samīkṣya vijitāriṁ tvām mama prītir anuttamā/ sarvaṁ ca sukhaduḥkham te viditaṁ mama rāghava, yat tvayā vipulaṁ prāptaṁ janasthānavadhādikam/ brāhmaṇārthe niyuktasya rakṣataḥ sarvatāpasān, mārīcadarśanam caiva sītonmathanam eva ca/ kabandhadarśanam caiva pampābhigamanam tathā, sugrīveṇa ca te sakhyam yac ca vālī hatas tvayā/ mārgaṇam caiva vaidehyāḥ karma vātātmajasya ca,*

*viditāyām ca vaidehyām nalasetur yathā kṛtaḥ , yathā ca dīpitā laṅkā prahr̥ṣṭair ha riyūthapaih/ saputrabāndhavāmātyaḥ sabalaḥ saha vāhanaḥ, yathā ca nihataḥ saṁkhye rāvaṇo devakaṇṭakah/ samāgamaś ca tridaśair yathādattaś ca te varaḥ, sarvaṁ mamaitad viditaṁ tapasā dharmavatsala/ aham apy atra te dadmi varam śāstrabhṛtām vara , arghyaṁ pratigrhāṇedam ayodhyām śvo gamiṣyasi / tasya tac chiraśā vākyam pratigrhya nṛpātmajaḥ , bādham ity eva saṁhṛṣṭaḥ śrīmān varam ayācata / akālaphalino vṛkṣāḥ sarve cāpi madhusravāḥ , bhavantu mārge bhagavann ayodhyām prati gacchataḥ/ niṣphalāḥ phalinaś cāsan vipuṣpāḥ puṣpaśālinaḥ, śuṣkāḥ samagrapatrās te nagāś caiva madhusravāḥ/*

As the fourteen years of vana vaasa concluded by the panchami tithi, Shri Rama reached Bharadwja ashrama and with extreme self restraint greeted the Maha Muni and asked him: ‘Bhagavan! Have you recently had any significant news of welfare of Ayodhyapuri as everything has been auspicious, Bharata’s administration has been comfortable, and my mothers have been of good health!’ Then the Muni replied: ‘Raghunadana! Bharata has been under your regulation ever awaiting your return as keeping your paadukaas on the throne. Besides your mothers and ayodhya vaasis are normal and safe. Raghu veera! I recall that you left Ayodhya for vaana vaasa as per the ‘pitru agjna’ with cheera vastraas by foot with Sita Lakshmanas under the instruction of Kaikeyi Devi by phala moolaahaara and I had then felt extremely pained but now as you are back just as the fourteen years are over am truly delighted. Surely your stay at the jansthaana and the aftermath was pathetic especially after Ravana’s cruel deeds. *mārgaṇam caiva vaidehyāḥ karma vātātmaḥ* *ca, viditāyām ca vaidehyām nalasetur yathā kṛtaḥ, yathā ca dīpitā laṅkā prahr̥ṣṭair hariyūthapaih/ saputrabāndhavāmātyaḥ sabalaḥ saha vāhanaḥ, yathā ca nihataḥ saṁkhye rāvaṇo devakaṇṭakah/* As you had killed Mareecha as the maya mriga and Sitapaharana by Ravana, I am aware of your Kabandha hatya followed by his divya darshana, pampasarovara yatra, Sugriva mairi, Vaali vadha, Sitaanveshana, Nala nirmita setu bandhana, Lanka dahana, putra-bandhu-mantri-sena yuta Ravana vadha as Deva ganas descended and given you blessings. I am aware of all these facts as one of my sishtyas named Pravritti had been always on the move keeping track of these developments. Now I am delighted to give a boon which you may like to avail as per your wish. Then Shri Rama desired that on his travel ahead on the way there must be excellent vriksha sampada with sweet fruits and sugandha pushpas so that the vaanara rakshasas be delighted as the Maha Muni granted the wish instantly!

## Sarga Hundred and Twenty Five

Rama with his sharp mindedness instructed Hanuman to visit Nishada Guha about their ‘punaagamana’ and to Bharata, who was worshipping Rama Padukas, was specially elated.

*Ayodhyām tu samālokyā cintayām āsa rāghavaḥ, cintayitvā tato dṛṣṭim vānareṣu nyapātayat ./. priyakāmaḥ priyaṁ rāmaś tatas tvaritavikramam, uvāca dhīmāṁś tejasvī hanūmantaṁ plavaṅgamam./ ayodhyām tvarito gaccha kṣipraṁ tvaṁ plavagottama, jānīhi kaccit kuśalī jano nṛpatimandire / śṛṅgaverapuraṁ prāpya guhaṁ gahanagocaram , niṣādādhipatiṁ brūhi kuśalaṁ vacanān mama/ śrutvā tu mām kuśalinam arogaṁ vigatajvaram, bhaviṣyati guhaḥ prītaḥ sa mamātmasamaḥ sakhā/ ayodhyāyāś ca te mārgaṁ pravṛtīm bharatasya ca , nivedayiṣyati prīto niṣādādhipatir guhaḥ/ bharatas tu tvayā vācyāḥ kuśalaṁ vacanān mama, siddhārthaṁ śaṁsa mām tasmai sabhāryaṁ sahalakṣmaṇam/ haraṇaṁ cāpi vaidehyā rāvaṇena balīyasā, sugrīveṇa ca saṁvādaṁ vālinaś ca vadhaṁ raṇe/ maithilyanveṣaṇaṁ caiva yathā cādhigatā tvayā, laṅghayitvā mahātoyam āpagāpatiṁ avyayam/ upayānaṁ samudrasya sāgarasya ca darśanam, yathā ca kārītaḥ setū rāvaṇaś ca yathā hataḥ/ varadānaṁ mahendreṇa brahmaṇā varuṇena ca, mahādevaprasādāc ca pitrā mama samāgamam/ jivā śatruḡaṇān rāmaḥ prāpya cānuttamaṁ yaśaḥ, upayāti samṛddhārthaḥ saha mitrair mahābalaḥ / etac chrutvā yamākāraṁ bhajate bharatas tataḥ, sa ca te veditavyaḥ syāt sarvaṁ yac cāpi mām prati/ jñeyāḥ sarve ca vṛttāntā bharatasyeṅgitāni ca, tattvena mukhavarṇena dṛṣṭyā vyābhāṣaṇena ca / sarvakāmasamṛddhaṁ hi hastyaśvarathasaṁkulam, pitṛpaitāmahaṁ rājyaṁ kasya nāvartayen manaḥ / saṁgatya bharataḥ śrīmān rājyenārthī svayaṁ bhavet, praśāstu vasudhām sarvām akhilām raghunandanaḥyayau/ tasya buddhiṁ ca vijñāya vyavasāyaṁ ca vānara, yāvan na dūraṁ yātāḥ smaḥ kṣipraṁ āgantum arhasi/ iti pratisamādiṣṭo*

hanūmān mārūtātmajaḥ, mānuṣaṁ dhārayan rūpaṁ ayodhyāṁ tvarito/ laṅghayitvā pītṛpathaṁ  
 bhujagendrālayaṁ śubhaṁ, gaṅgāyamunayor bhīmaṁ saṁnipātaṁ atītya ca/ śṛṅgaverapuraṁ prāpya  
 guhaṁ āśādyā vīryavān, sa vācā śubhayā hṛṣṭo hanūmān idam abravīt / sakḥā tu tava kākutstho rāmaḥ  
 satyaparākramaḥ, sasītaḥ saha saumitriḥ sa tvāṁ kuśalam abravīt/ pañcamīm adya rajanīm uṣitvā  
 vacanān muneḥ, bharadvājābhyanujñātaṁ drakṣyasi adyaiva rāghavam/ evaṁ uktvā mahātejaḥ  
 saṁprahṛṣṭatanūruhaḥ, utpapāta mahāvego vegavān avicārayan/ so 'paśyad rāmatīrthaṁ ca nadīm  
 vālukinīm tathā, gomatīm tām ca so 'paśyad bhīmaṁ sālavanaṁ tathā/ sa gatvā dūram adhvānaṁ  
 tvaritaḥ kapikuñjaraḥ, āśasāda drumān phullān nandigrāmasamīpajān/ krośamātre tv ayodhyāyās  
 cīrakṣṇājīnāmbaram, dadarśa bhārataṁ dīnaṁ kṛśaṁ āśramavāsinam / jaṭilaṁ maladigdhaṅgam  
 bhrātṛvyasanakarśitam, phalamūlāśinaṁ dāntaṁ tāpasam dharmacāriṇam/ samunnatajaṭābhāraṁ  
 valkalājīnavāsasaṁ, niyataṁ bhāvitātmanāṁ brahmarṣisamatejaṣaṁ/ pādūke te puraskṛtya śāsantaṁ vai  
 vasuṁdharāṁ, caturvarṇyasya lokasya trātāraṁ sarvato bhayāt/ upasthitam amātyaiś ca śucibhiś ca  
 purohitaiḥ, balamukhyaiś ca yuktaiś ca kṣāyāmbaradhāribhiḥ/ na hi te rājaputraṁ taṁ  
 cīrakṣṇājīnāmbaram, parimoktuṁ vyavasyanti paura vai dharmavatsalāḥ/ taṁ dharmam iva  
 dharmajñāṁ devavantam ivāparam, uvāca prāñjalir vākyaṁ hanūmān mārūtātmajaḥ/ vasantaṁ  
 daṇḍakāraṇye yaṁ tvāṁ cīrajaṭādharam, anuśocaśi kākutsthaṁ sa tvā kuśalam abravīt/ priyam ākhyāmi  
 te deva śokaṁ tyakṣyasi dāruṇam, asmin muhūrte bhrātṛa tvāṁ rāmeṇa saha saṁgataḥ/ nihatya rāvaṇaṁ  
 rāmaḥ pratilabhya ca maithilīm, upayāti saṁgddhārthaḥ saha mitrair mahābalaiḥ / lakṣmaṇaś ca  
 mahāteja vaidehī ca yaśasvinī, sītā samagrā rāmeṇa mahendreṇa śacī yathā/ evaṁ ukto hanumatā  
 bhārataḥ kaikayīsutaḥ, papāta sahasā hṛṣṭo harṣān moham jagāma ha / tato muhūrtād utthāya  
 pratyāśvasya ca rāghavaḥ, hanūmantam uvācedaṁ bhārataḥ priyavādinam/ aśokajaiḥ prītimayaiḥ kapim  
 āliṅgya saṁbhramāt, siṣeca bhārataḥ śrīmān vipulair āsrubindubhiḥ/ devo vā mānuṣo vā tvam anukrośād  
 ihāgataḥ, priyākhyānasya te saumya dadāmi bruvataḥ priyam/ gavāṁ śatasahasraṁ ca grāmāṇāṁ ca  
 śataṁ param, sa kuṇḍalāḥ śubhācārā bhāryāḥ kanyāś ca ṣoḍaśa/ hemavarṇāḥ sunāśorūḥ  
 śaśisaumyānanāḥ striyaḥ, sarvābharaṇasaṁpannā saṁpannāḥ kulajātibhiḥ/ niśamya rāmāgamanam  
 nṛpātmajaḥ; kapipravīrasya tadādbhutopamam, praharṣito rāmadiḍḍkṣayābhavat; punaś ca harṣād idam  
 abravīt vacaḥ/

Even before Rama visited Muni Bharadwaaja's ashram, he asked Hanuman to urgently ascertain the what  
 abouts of Raja bhavan of Ayodhya Puri to know the welfare there as also visit Shringverapura and meet  
 Nishada Raja Guha and convey to him as to how to reach Ayodhya as Guha would give the samaachaara  
 of Bharata. Further reach Bharata and convey that Rama Lakshmana Sitas would be arriving Ayodhya  
 soon. Hanuman! Do also brief Bharata about Sitapaharana-Sugriva maitri-Vaali vadha-Sitaanveshana-  
 your samudra yaana- Sita darshana-our reaching the shores of the Maha Sagara-setu bandhana- Ravana  
 Vadha-appearance of Indra-Brahma-Varunaadi and their blessings- Pitra Dasharatha darshana from  
 swarga loka and so on. Please also sensitize Bharata about the roles and contributions of Sugriva and  
 Vibishana and of our arrival soon enough. While you narrate these details, Hanuman! You may also not  
 as well the sensitive reactions of Bharata too although he regretted his mother Kaikeyi's vicious planning  
 anyway. *jñeyāḥ sarve ca vṛttāntā bhāratasyeṅgitāni ca, tattvena mukhavarṇena dṛṣṭyā vyābhāṣaṇena ca/  
 sarvakāmasaṁgddham hi hastyasvarathasaṁkulam , pītṛpaitāmahaṁ rājyaṁ kasya nāvartayen manaḥ /  
 saṁgatyā bhārataḥ śrīmān rājyenārthī svayam bhavet, praśāstu vasudhām sarvām akhilām  
 raghunandanahyayau/tasya buddhiṁ ca vijñāya vyavasāyaṁ ca vānara, yāvan na dūram yātāḥ smaḥ  
 kṣipram āgantum arhasi/* Having heard of the narration of my accomplishments, please note Bharata's  
 mukha mudras and possibly his inner feelings by his bodily reactions carefully. I only feel that his  
 outlook might not give out feelings that my successful return have upset the scheme of getting the  
 traditional kingship away! Even if he were to still supportive of Devi Kaikeyi's mindset even remotely, I  
 should support him to continue his kingship forever.' That was how, Shri Rama briefed Anjaneya and  
 proceeded to Ayodhya. There after, Hanuman left for Shringaverapura to meet Nishada Raja Guha to  
 convey the happy news of Sita Rams Lakshmana's return successfully after the fourteen year vana vaasa  
 and that he wished to convey this news to you personally but had to visit Muni Bharadwaaja for his  
 blessings. Having conveyed this happy news to Guha inviting him to meet Shri Rama, Hanuman

proceeded to Bharata at his ashrama situated a few miles away from Ayodhyapuri which was crowded with his near and dears, dharmika prajaaneeka of stree purushaas, and soldiers with their respective duties as horsemen, charioteers, and elephantry. Bharata was physically weak with repetitive upavaasaas, robed in valkava mrigacharmas like a Brahmarshi himself, ever meditating and repetitively performing Yaama Pujas to Shri Rama Padukas placed on a ‘ratna khachita swarna simhasana’ which were full of flower garlands and nitya naivedya padaardhaas, as always immersed in Shri Rama Dhyana ever awaiting for His return to Ayodhya. Then Hanuman donning the dress of a huma being was highly impressed at the ‘Nitya Rama Paduka Pattaabhishekas’. Having approached Bharata, he stated as follows: *vasantaṁ daṇḍakāraṇye yaṁ tvam cīrajaṭādharam, anuśocasi kākutsthaṁ sa tvā kuśalam abravīt/ priyam ākhyāmi te deva śokaṁ tyakṣyasi dāruṇam, asmin muhūrte bhrātṛa tvam rāmeṇa saha saṁgataḥ/ nihatyā rāvaṇam rāmaḥ pratilabhya ca maithilīm, upayāti saṁṛddhārthaḥ saha mitrair mahābalaiḥ / lakṣmaṇaś ca mahātejā vaidehī ca yaśasvinī, sītā samagrā rāmeṇa mahendreṇa śacī yathā/ Mahanubhava Bharata! As you are robed in ‘dandakaaranya cheera vastra jataa dharana yukta nirantara Rama Paduka Puja nimagnas’! Now kindly leave this ‘nirantara shokaaveshaas’ as I have the honour of giving you this sensational news of ‘Rama Sita Lakshmana Punaraagamana’! Bhagavan Shri Rama having demolished the ‘loka kantaka’ Ravanaasura, is returning to Ayodhya as Lakshmana sameta Devi Sita, along with his associates and admirers’. As Hanuman broke this announcement, Bharata was dazed and swooned with such unbelievable announcement with his ‘ananda bashpaas’ flowing away with thrilled body, mind and senses. Having gradually recovered, Bharata held Hanuman’s both hands tight and embraced him repeatedly with paramaanada and replied with excitement: *devo vā mānuṣo vā tvam anukrośād ihāgataḥ, priyākhyānasya te saumya dadāmi bruvataḥ priyam/ gavām śatasahasraṁ ca grāmāṇām ca śataṁ param, sakunḍalāḥ śubhācārā bhāryāḥ kanyāś ca ṣoḍaśa/ hemavarṇāḥ sunāsorūḥ śaśisaumyānanāḥ striyaḥ, sarvābharaṇasaṁpannā saṁpannāḥ kulajātibhiḥ/ ‘Dear brother! Are you a devata or a manushya having arrived here to convey this unbelievable announcement well deserving plentiful rewards of lakshaadhika go-vastu- dhana-kanaka-kaantaas’. So raised his voice in high tone of exhilaration and animation.**

## Sarga Hundred Twenty Six

Hanuman then had briefly narrated to Bharata of the proceedings after the latter’s earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana.

*Bahūni nāma varṣāṇi gatasya sumahad vanam, śṛṇomy ahaṁ prītikaraṁ mama nāthasya kīrtanam / kalyāṇī bata gātheyaṁ laukikī pratibhāti me, eti jīvantam ānando naraṁ varṣasatād api/ rāghavasya harīṇām ca katham āsīt samāgamah, kasmin deśe kim āsṛitya tat tvam ākhyāhi pṛcchataḥ / sa pṛṣṭo rājaputreṇa br̥syām samupaveśitaḥ, ācacakṣe tataḥ sarvaṁ rāmasya caritaṁ vane/ yathā pravrajito rāmo mātūr datte vare tava, yathā ca putrasokena rājā daśaratho mṛtaḥ / yathā dūtais tvam ānītas tūrṇam rājagṛhāt prabho , tvayāyodhyām praviṣṭena yathā rājyaṁ na cepsitam/ citrakūtaṁ giriṁ gatvā rājyenāmitrakarṣanaḥ, imantritas tvayā bhrātā dharmam ācaritā satām/ sthiteṇa rājño vacane yathā rājyaṁ visarjitam, āryasya pādūke gṛhya yathāsi punar āgataḥ/ sarvam etan mahābāho yathāvad viditaṁ tava, tvayi pratiprayāte tu yad vṛttaṁ tan nibodha me/ apayāte tvayi tadā samudbhrāntamṛgadviyam , praviveśātha vijanaṁ sumahad daṇḍakāvanam/ teṣāṁ purastād balavān gacchatām gahane vane, vinadan sumahānādaṁ virādhaḥ pratyadṛśyata / tam utkṣipyā mahānādam ūrdhvabāhum adhomukham, nikhāte prakṣipanti sma nadantam iva kuñjaram/ tat kṛtvā duṣkaraṁ karma bhrātaraḥ rāmalakṣmaṇau , sāyāhne śarabhaṅgasya ramyam āśramam īyatuḥ/ śarabhaṅge divaṁ prāpte rāmaḥ satyaparākramaḥ, abhivādya munīn sarvāṇi janasthānam upāgamat/ caturdaśasahasrāṇi rakṣasāṁ bhīmakarmanām, hatāni vasatā tatra rāghaveṇa mahātmanā/ tataḥ paścād chūrpaṇakhā rāmapārśvam upāgatā, tato rāmeṇa saṁdiṣṭo lakṣmaṇaḥ sahasotthitaḥ/ pragṛhya khaḍgaṁ ciccheda karṇanāse mahābalaḥ , tatas tenārditā bālā rāvaṇam samupāgatā/ rāvaṇānucaro ghorō mārīco nāma rākṣasaḥ, lobhayām āsa vaidehīm bhūtvā ratnamayo mṛgaḥ/ sā rāmam abravīd dṛṣṭvā vaidehī gṛhyatām iti , aho manoharaḥ kānta āśrame no bhaviṣyati/ tato rāmo dhanuṣpāṇir dhāvantaṁ anudhāvati, sa tam jaghāna dhāvantaṁ śareṇānata - parvaṇā/ atha saumyā daśagrīvo mṛgaṁ yāte tu rāghave , lakṣmaṇe cāpi niṣkrānte praviveśāśramam*



*tadā, jagrāha tarasā sītām grahaḥ khe rohiṇīm iva/ trātukāmaṁ tato yuddhe hatvā gṛdhraṁ jaṭāyuṣam ,  
 pragṛhya sītām sahasā jagāmāsu sa rāvaṇaḥ / tatas tv adbhutasamkāsāḥ sthitāḥ parvatamūrdhani, sītām  
 gṛhītvā gacchantāṁ vānarāḥ parvatopamāḥ, dadṛśur vismitās tatra rāvaṇaṁ rākṣasādhipam/ praviverśa  
 tadā laṅkāṁ rāvaṇo lokarāvaṇa, tām suvarṇaparikrānte śubhe mahati veśmani/ praveśya maithilīm  
 vākyaiḥ sāntvayām āsa rāvaṇaḥ, nivartamānaḥ kākutstho dṛṣṭvā gṛdhraṁ pravivvyathe / gṛdhraṁ hataṁ  
 tadā dagdhvā rāmaḥ priyasakhaṁ pituḥ, godāvarīm anucaran vanoddeśāṁś ca puṣpitaṁ, āsedatur  
 mahāraṇye kabandhaṁ nāma rākṣasaṁ/ tataḥ kabandhavadanād rāmaḥ satyaparākramaḥ, śśyamūkaṁ  
 giriṁ gatvā sugrīveṇa samāgataḥ/ tayoḥ samāgamaḥ pūrvam prītyā hārdo vyajāyata, itaretara saṁvādāt  
 pragādhāḥ praṇayas tayoḥ/ rāmaḥ svabāhuvīryeṇa svarājyaṁ pratyapādayat, vāliṇaṁ samare hatvā  
 mahākāyaṁ mahābalaṁ/ sugrīvaḥ sthāpito rājye sahitaḥ sarvavānaraiḥ, rāmāya pratijānīte rājaputryās  
 tu mārgaṇaṁ/ ādiṣṭā vānarendreṇa sugrīveṇa mahātmanā, daśakoṭyaḥ plavaṅgānām sarvāḥ prasthāpitā  
 diśaḥ/ teṣāṁ no vipranaṣṭānām vindhye parvatasattame, bhṛṣāṁ śokābhīptānām mahān kālo 'tya -  
 vartata/ bhrātā tu gṛdhrarājasya sampaṭir nāma vīryavān, samākhyāti sma vasatiṁ sītāyā rāvaṇālaye/ so  
 'ham duḥkḥaparūtānām duḥkhaṁ tajjñātinām nudan, ātmavīryaṁ samāsthāya yojanānām śataṁ plutaḥ/  
 tatrāham ekām adrākṣam aśokavanikāṁ gatām, kauśeyavastrāṁ malināṁ nirānandām dṛḍhavrataṁ/ tayā  
 sametya vidhivat pṛṣṭvā sarvam aninditām, abhijñānaṁ maṇim labdhvā caritārtho 'ham āgataḥ/ mayā ca  
 punar āgamyā rāmasyākliṣṭakarmanaḥ, abhijñānaṁ mayā dattam arcīsmān sa mahāmaṇiḥ/ śrutvā tām  
 maithilīm hṛṣṭas tv āśāsaṁse sa jīvitam , jīvitāntam anuprāptaḥ pītvaṁṛtam ivāturaḥ / udyojayisyann  
 udyogaṁ dadhre laṅkāvadhe manaḥ, jighāṁsur iva lokāṁś te sarvāṁś lokān vibhāvasuḥ/ tataḥ samudram  
 āsādyā nalaṁ setum akārayat, atarat kapivīrānām vāhinī tena setunā/ prahastam avadhīn nīlaḥ  
 kumbhakarṇaṁ tu rāghavaḥ, lakṣmaṇo rāvaṇasutaṁ svayaṁ rāmas tu rāvaṇaṁ/ sa śakreṇa samāgamyā  
 yamena varuṇena ca, surarṣibhiḥ ca kākutstho varāṁś lebhe paramtapāḥ / sa tu dattavaraḥ prītyā  
 vānaraiḥ ca samāgataḥ, puṣpakeṇa vimānena kiṣkindhām abhyupāgamat/ taṁ gaṅgāṁ punar āsādyā  
 vasantaṁ munisaṁnidhau, avighnaṁ puṣyayogena śvo rāmaṁ draṣṭum arhasi/ tataḥ sa satyaṁ  
 hanumadvaco mahan ; nīsamya hṛṣṭo bhārataḥ kṛtāñjaliḥ , uvāca vānīm manasaḥ praharṣiṇī; ciraśya  
 pūrṇaḥ khalu me manorathaḥ/*

As Bharata was overwhelmed with excited joy at the news of the soonest 'punaraaganana' of Sita Lakshmana Sahita Shri Rama after fourteen long year 'vana vaasa', he expressed to Hanuman: *kalyāṇī bata gātheyaṁ laukikī pratibhāti me, eti jīvantam ānando naraṁ varṣaśatād api/ rāghavasya harīṇām ca katham āsīt samāgamaḥ, kasmin deśe kim āsṛitya tat tvam ākhyāhi pṛcchataḥ / sa pṛṣṭo rājaputreṇa bṛṣyām samupaveśitaḥ, ācacakṣe tataḥ sarvaṁ rāmasya caritaṁ vane/* ' Hanuman! To day I see that the old adage appears to be truthful which states: 'Any human being in one's lifetime should certainly receive a truly happy time, even after having to wait for hundred years of existence. Soumya Hanuman! Kindly explain to me as to how Shri Rama got intimate with Vaanaraas, where and how! This is a matter of great curiosity for me!' Then Hanuman gave a lucid and fairly detailed reply as follows: ' Bharata Prabho! You are fully aware as to how and why Ramachandra vanavaasa had happened, how Devi Kaikeyi secured two boons from King Dasharatha, how due to putra shoka the dear father died, how from the Raja Griha were summoned and Rama obeyed pitru vaakya paripaalana, how Rama Lakshmana Sitas reached Chirakuta parvata, how Bharata begged of Rama to agree for kingship and how Rama convinced you to return to Ayodhya. Now, let me continue as to what had happened. Sita Rama Lashmanas had then to face the exit of Munis from Chitrakuta due to Rakshasa's harassment, and moved forward to encounter Viradha Rakshasa who was killed by Rama banaas. Further three more elephant sized Rakshsaas who too were killed. As the ever frighened Sita devi as the evening approached the threesome reached the ashram of the Muni Sharabhanga for a night shelter. While the Muni in the presence of Ramas reached swarga loka later, the threesome of Ramaas move on further to Jana sthaana and made a 'parna kuteera' on the neighbourhood of muni ashramas. There then entered an ugly Rakshasi named Shurpanakha and desired to marry Shri Rama and kept on pestering him as out of consideration for her being a women asked Lakshmana to severe her ears and nose. Then some fourteen thousand rakshasaas attacked Rama Lakshmanas as there were all killed by Rama banaas. Revengefully further rakshasaas named Khara Dushanas and Trishira too attacked who too were devastated and tried to get rid of the rakshasa problem

for good. Meanwhile the rakshasi approached Ravana the King of Lanka saamraajya who in turn hatched a plan with another maayaavi rakshasa named Mareecha who tempted Devi Sita as a maya mriga. Then Sita requested Rama to catch the glittering golden deer. Rama chased the deer with his dhanush baanaas and killed it. To ascertain as to what had happened as Mareecha kept made false shoutings as ‘ha Sita ha Lakshmana’, then Devi Sita pressurised Lakshmana to leave her alone. Then Ravanaasura had at once entered the parna kuteera at the janasthaana and forcefully kidnapped Devi Sita and brought her to Lankapuri by his vimaana. On way, grudhra raaja jataayu tried to save her by his all out efforts but got crashed down. He kept on pestering Devi Sita to marry him even by tempting her with the offers of Prime Queenship. Meanwhile Rama Lakshmanaas returned and got bewildered at the absence of Devi Sita. Having tirelessly searched for on and on saw Jatayu the gridhra raja a friend of King Dasharatha having fallen down and made the antya kriyas of the dead Jatayu. Thereafter, Rama Lakshmanaas out of sheer helplessness and aimlessly wandered Godavari’s pushpavanaas. During their drifting meanderings, they encountered a rakshasa named Kabandha who was killed but his relieved Soul from high skies directed Rama Lakshmanaas to reach Rishyamooka parvata for possible help from the fugitive King of Vaanaras named Sugriva. Rama helped Sugriva to kill Vaali as a gesture of avowed friendship as Sugriva the new King of Vanaras arranged ten crores of vaanaraas to search for Devi Sita in various directions. As the north-east and west bound vaanaraas returned futile the south bound vaanaraas including me by the name of Hanuman lost our way in the Vindhya Parvata Guhas could return to Kishkindha within the time schedule of three months as vanaras of other directions had honoured. Then we saw the fallen and sickly Sampaati, another gidhraraja being the brother of Jatayu, who guided us to the way of Lankapuri of Ravana who had indeed kidnapped Devi Sita and retained in his antahpura as he saw her from the skies. Then I, Hanuman, had crossed the hundred yojana distance of the Maha Samudra and was able to succeed locating Devi Sita at the Ashoka Vana Vaatika under a huge and sprawling shadow of a tree with unclean clothing with continuous cryings as surrounded by cruel and ugly rakshasis. I had in my minatured body form conversed with her as from Shri Rama as a parama bhakta of his and convinced her with a finger ring of Rama himself and assured her that Rama would soon arrive to liberate her. In turn, she gave her ‘Choodaamani’ as a return memory to Rama. *mayā ca punar āgamyā rāmasyākliṣṭa karmanāḥ, abhijñānam mayā dattam arcīsmān sa mahāmaṇiḥ/ śrutvā tām maithilīm hṛṣṭas tv āśāsmase sa jīvitam, jīvitāntam anuprāptaḥ pītṛvāṃṣṭam ivāturaḥ / tataḥ samudram āsādyā nalam setum akārayat, atarat kapivīrāṇām vāhinī tena setunā/* As I was highly excited to have finally succeeded in ‘Devi Sita darshana’ and having destroyed the best part of Lankapuri, had speeded up with ‘vaayu manovega’, reached Shri Rama and conveyed to him of the welfare of Devi Sita while handing over her ‘choodaa - mani’. Shri Rama having felt immensely relieved of Devi Sita’s safety, like a ‘maranaasanna rogi’ would secure ‘amrita’. Then like pralaya kaala ‘Samvarka naamaagni’, Shri Rama made all out efforts to devastate Ravana’s Lankapuri. Subsequently, Rama as having led the ten crore strong maha vaanara sena reached the shores of the Samudra, encouraged Nala named Vaanara Shreshtha for setu bandhana the ever memorable bridge across the hundred yojana’s distance to cross the maha sagara, and destroyed rakshasa veeraas. Neela Vanara killed Pahasta, Lakshma destroyed Ravana Putra Indrajit, and Raghunandana himself devastated Kumbhakarna the younger brother of Ravana and finally Ravanaasura himself. Then arrived at the Yuddha bhumi the Deva brinda of Indra-Yama-Varuna-Maha Deva-and Brahma Deva ho facilitated the darshana of Maha Raja Dasharatha from swargaloka. Further then arrived Rishi-Devashis and blessed Shri Rama. Subsequently Rama arrived at Kishkindha, Prayaga of Triveni Nadi Sangama for Bharadwaaja Muni darshana and tomorrow at the ‘shubha pushya nakshatra yoga kaala’ should occur Devi Sita Lakshmana sahita Shri ama darshana prapi’ should be facilitated’. As thus Hanuman with his ‘madhura vaani’ made the proclamation, the ever elated Bharata declared: ‘Here and now, my ‘chira kaala manoratha praptii’ is indeed about to be fulfilled, by the grace of Shri Rama Chandra!’

### **Sarga Hundred Twenty Seven**

As Sita Rama Lakshmanaas were arriving, Bharata Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement.

śrutvā tu param ānandam bharataḥ satyavikramaḥ, hṛṣṭam ājñāpayām āsa śatrughnam paravīrahā /  
 daivatāni ca sarvāṇi caityāni nagarasya ca, sugandhamālyair vāditair arcantu śucayo narāḥ/ rājadārās  
 tathāmātyāḥ sainyāḥ senāgaṇāṅganāḥ, abhiniryāntu rāmasya draṣṭum śaśinibhaṁ mukham/ bharatasya  
 vacaḥ śrutvā śatrughnaḥ paravīrahā, viṣṭīr anekasāhasrīś codayām āsa vīryavān/ samīkuruta nimnāni  
 viṣamāni samāni ca, sthānāni ca nirasyantām nandigrāmād itaḥ param/ siñcantu prṥthivīm kṛtsnām  
 himaśītena vāriṇā, tato 'bhyavakiraṁs tv anye lājaiḥ puṣpaiś ca sarvataḥ/ samucchritapatākās tu rathyāḥ  
 puravarottame, śobhayantu ca veśmāni sūryasyodayanam prati/ sragdāmamuktapuṣpaiś ca sugandhaiḥ  
 pañcavarṇakaiḥ, rājamārgam asaṁbādham kirantu śataśo narāḥ/ mattair nāgasahasraiś ca  
 śātakumbhavibhūṣitaḥ, apare hemakakṣyābhiḥ sagajābhiḥ kareṇubhiḥ, niryayus tvarayā yuktā rathaiś ca  
 sumahārathāḥ/ tato yānāny upārūḍhāḥ sarvā daśarathastriyaḥ, kausalyām pramukhe kṛtvā sumitrām cāpi  
 niryayuh/ aśvānām khuraśabdena rathanemisvanena ca, śaṅkhaḍundubhinādena saṁcacāleḥ medinī/  
 kṛtsnam ca nagaram tat tu nandigrāmam upāgamat , dvijātimukhyair dharmātmā śreṇīmukhyaiḥ  
 sanaigamaiḥ/ mālyamodaka hastaiś ca mantribhir bharato vṛtaḥ , śaṅkhabherīninādaś ca bandibhiś  
 cābhivanditaḥ/ āryapādaḥ grhītvā tu śirasā dharmakovidāḥ , pāṇḍuram chatram ādāya śuklamālyopa -  
 śobhitam/ śukle ca vālavayajane rājārhe hemabhūṣite, upavāsakṛśo dīnaś cīrakṛṣṇājīnāmbaraḥ/ bhrātur  
 āgamanam śrutvā tat pūrvaṁ harṣam āgataḥ, pratyudyayau tadā rāmaṁ mahātmā sacivaiḥ saha/  
 samīkṣya bharato vākyam uvāca pavanātmajam, kaccin na khalu kāpeyī sevyate calacittatā, na hi  
 paśyāmi kākutstham rāmam āryam paramtapam/ athaivam ukte vacane hanūmān idam abravīt, artham  
 vijñāpayann eva bharatam satyavikramam/ sadā phalān kusumitān vṛkṣān prāpya madhusravān ,  
 bharadvājaprasādena mattabhramaranāditān/ tasya caiśa varo datto vāsavena paramtapa, sasainyasya  
 tadātithyam kṛtam sarvaguṇānvitam / nisvanāḥ śrūyate bhīmaḥ prahrṣṭānām vanaukasām , manye  
 vānarasenā sā nadīm tarati gomatiṁ/ rajovarṣam samudbhūtam paśya vālukinīm prati, manye sālavanam  
 ramyam lolayanti plavamgamāḥ/ tad etad dṛṣyate dūrād vimalam candrasaṁnibham, vimānam puṣpakam  
 divyam manasā brahmanirmitam/ rāvaṇam bāndhavaiḥ sārḍham hatvā labdham mahātmanā,  
 dhanadasya prasādena divyam etan manojavam/ etasmin bhrātaraḥ vīrau vaidehyā saha rāghavau,  
 sugrīvāś ca mahātejā rākṣasendro vibhīṣaṇaḥ/ tato harṣasamudbhūto nisvano divam asprṣat , strībāla -  
 yuvavrddhānām rāmo 'yam iti kīrtitaḥ / rathakuñjaravājibhyas te 'vatīrya mahīm gatāḥ, dadṛśus tam  
 vimānastham narāḥ somam ivāmbare/ prāñjalir bharato bhūtvā prahrṣṭo rāghavonmukhaḥ , svāgatena  
 yathārthena tato rāmam apūjayat/ manasā brahmaṇā sṛṣṭe vimāne lakṣmaṇāgrajaḥ , rarāja  
 prṥthudīrghakṣo vajrapāṇir ivāparaḥ / tato vimānāgragatam bharato bhrātaram tadā, vavande praṇato  
 rāmam merustham iva bhāskaram/ āropito vimānam tad bharataḥ satyavikramaḥ, rāmam āsādy  
 muditaḥ punar evābhyavādayat/ tam samutthāpya kākutsthaś cirasyākṣipatham gamam, anke bharatam  
 āropya muditaḥ pariśasvaje/ tato lakṣmaṇam āsādy vaidehīm ca paramtapaḥ, abhyavādayata prīto  
 bharato nāma cābravīt/ sugrīvam kaikayī putro jāmbavantam tathāṅgadam, maindam ca dvividam nīlam  
 ṛṣabham caiva sasvaje/ te kṛtvā mānuṣam rūpaṁ vānarāḥ kāmārūpiṇaḥ, kuśalam paryapṛṣhanta prahrṣṭā  
 bharatam tadā/ vibhīṣaṇam ca bharataḥ sāntvayan vākyam abravīt, diṣṭyā tvayā sahāyena kṛtam karma  
 suduṣkaram/ śatrughnaś ca tadā rāmam abhivādy salakṣmaṇam, sītāyāś caraṇau paścād vavande  
 vinayānviṭaḥ/ rāmo mātaram āsādy viṣaṇam śokakarśitām, jagrāha praṇataḥ pādaḥ mano mātuh  
 prasādayan/ abhivādy sumitrām ca kaikeyīm ca yaśasvinīm, sa mātṛś ca tadā sarvāḥ purohitam  
 upāgamat/ svāgatam te mahābāho kausalyānandavardhana, iti prāñjalayaḥ sarve nāgarā rāmam  
 abruvan/ tany añjalisahasrāṇi pragṛhītāni nāgaraiḥ, ākośānīva padmāni dadarśa bharatāgrajaḥ/ pāduke  
 te tu rāmasya grhītvā bharataḥ svayam , caraṇābhyām narendrasya yojayām āsa dharmavit/ abravīc ca  
 tadā rāmam bharataḥ sa kṛtāñjalīḥ , etat te rakṣitam rājan rājyam niryātitaṁ mayā/ adya janma  
 kṛtārtham me saṁvṛttaś ca manorathaḥ, yas tvām paśyāmi rājānam ayodhyām punar āgatam/ avekṣatām  
 bhavān kośam koṣṭhāgāram puram balam, bhavatas tejasā sarvaṁ kṛtam daśaguṇam mayā / tathā  
 bruvāṇam bharatam dṛṣtvā tam bhrātrvatsalam, mumucur vānarā bāṣpam rākṣasaś ca vibhīṣaṇaḥ/ tataḥ  
 praharṣād bharatam ankam āropya rāghavaḥ, yayau tena vimānena sasainyo bharatāśramam/  
 bharatāśramam āsādy sasainyo rāghavas tadā, avatīrya vimānāgrād avatasthe mahūtale/ abravīc ca  
 tadā rāmas tadvimānam anuttamam, vaha vaiśravaṇam devam anujānāmi gamyatām/ tato  
 rāmābhyanuñātām tadvimānam anuttamam, uttarām diśam uddiśya jagāma dhanadālayam/

*purohitasyātmasamasya rāghavo; bṛhaspateḥ śakra ivāmarādhiaph, nipīḍya pāḍau pṛthag āsane śubhe ;  
sahaiva tenopaviveśa vīryavān/*

Bharata having been excited at the grand news of Shri Ramachandra's victorious return to Ayodhya, asked Shatrughna to get ready as the latter instructed respective agents and personalities concerned to organise pujas on temples with sugandha pushpas, stuti purana shravanaas; veda- itihasa-subhashita pravachanaas, naada swaraas, vaadya brinda pradarshanaas, skyhigh sounding dhamaraka mrigana bhedanas, utsaaha poorvaka naatya-nritya- madhura geeta pradarshanas, and so on in market places, street corners, high road junctions, udyana vanaas, besides gorgeous lightings of bhavana, maarga, praja grihas. May the Mantriganas, Senadhyakshas, Sainikas, Streets, brahmana-kshatrya-vanikaadi chatur varnas be all notified of the 'Sita Lakshmana yukta Ayodhya Ramaagamana.' Then let the ups and downs of rahadaaris, lanes and by lanes with spick and span cleanliness be done forthwith. Be all the highroads, and so on be decorated with fresh flowers, sugandha dravyaas, and vijaya toranaas'. As per Shatrughna's instructions, the eight mantris named Dhruvshanti, Jayanta, Vijaya, Siddhardha, Arthasaadhaka, Ashoka, Mantrapaala, and Sumantra alighted dhvaja bhushana Gaja Rajas had taken rounds of Ayodhyapuri to supervise and ensure that the various instructions of the local authorities were followed. Then the senadhyakshaas too settled in chariots ensuring readiness of safety, orderliness and the respective battalions of horsemen, charioteers, gajaa rohas, and foot soldiers. Then the antahpura streets headed by Devis Kousalya, Sumitra and Kaikeyi headed to Nandigrama. Dharmatma Bharata along with Shatrughna, as surrounded by Mantri ganas, mukhya brahmana ganas, chaturvarna pradhaanaas, then lifted Shri Rama Pavitra Padukas onto his head as Shatrughna handled white 'chaamaras' as the procession moved on as 'Vandeeyana' sang Ramayana geetas, while shankha bheri gambhira dhwanis were activated in full swing. *upavāsakṛśo dīnaś cīrakṛṣṇājīnāmbaraḥ , bhrātūr āgamanam śrutvā tat pūrvam haṛṣam āgataḥ, pratyudyayau tadā rāman mahātmā sacivaiḥ saha/* On account of repetitive 'upavaasaas', Bharata was physically weak and thinned down as wearing krishnacharma and cheera vastraas yet awaiting Rama darshana bhagya with tremendous enthusiasm and eagerness. As a huge crowd of Ayodhyapurivaasis had gathered there at Nandigrama, Bharata remarked that among the crowd, he could not spot vaanaras as there are by nature of chanchala buddhi, and in their absence would this announcement of Shri Rama's arrival here might nor be misleading! Hanuman smiled and replied: Mahatma Bharata! Earlier to this Rama visited Bharadwaja Maha Muni and gave the boon to Rama that the surroundings of his ashram were barren hitherto would now be full of sweet fruit gardens and surely our vaaraara veeras should be enjoying the fresh fruits in those gardens but it now would appear that they had already left the gardens on the Gomati River and should be arriving here and time; indeed I now hear the 'kolaahala' of their arrival here!' Even as Hanuman was explaining like wise, the Pushpaka Vimana was sighted like the 'ushakaala bhaskara deva'as that was that of Dikpati Kubera created by Vishvakarma's 'mano sankalpa siddhi'! Anjaneya further explained: ' Bharat Prabho! It is right within this Pushpaka Vimana would soon arrive Raghuvamsha veeras Rama Lakshmanas along with Devi Sita accompanied by Sureeva Vibhishanaas!' Then there was a huge tumultuous furore and pandemonium of the crowds with shrieks of excitement: 'aho! Shri Ramachandra is arriving'. Shri Rama sighted Bharata foremost, as the latter bent down making 'viveetabhava pranaama'. As soon as the Pushpaka Vimana had landed, Bharata ascended up with anxiety and blissfulness and made a 'saashtaanga pranaama' while Rama hugged Bharata with affection. Later, Bharata hugged Lakshmana too and pada pranaama to Videha Raja Kumari while pronouncing his own name. Bharata embraced Sugriva, Jambavan Andada, aindaa, Dwivida, Neella, Rishabha, Sushena, Nala, Gavaksha, Gandhamaadana, Sharabha and Panas as Hanuman kept on announcing their introductions. Then Bharata saluted Sugriva and remarked: now you are our fifth brother as a true mitra is a real brother. Further Bharata addressed Vibhishana as follows: 'Rakshasa Raja! Indeed this is our great fortune that having attained his friendship that Shri Rama got facilitated success of a 'maha dushkara kaarya saadhana'! Meanwhile, Shatrughna prostrated to Rama Sita Lakshmanas. Shri Rama approached his mother Devi Koushalya who since had become weak, lean and faded; as he prostrated with 'ananda bashpaas' she embraced him with great relief. Then he made dada pranaamaas to Devis Sumitra and Kaikeyi. Meanwhile, samasta Ayodhya prajaaneeka addressed in a



well tutored chorus: ‘svāgataṁ te mahābāho kausalyānandavardhana, iti prāñjalayaḥ sarve nāgarā rāmam abruvan/ ‘ Welcome, Welcome and Welcome again, Maha Baahu Rama the most affectionate son of Devi Kousalya!’ . Subsequently, Bharata having lifted, placed on his head and brought Shri Rama Paada Paadukaas made an announcement publicly with bent knees and folded hands: *abravīc ca tadā rāmam bharataḥ sa kṛtāñjaliḥ, etat te rakṣitam rājan rājyaṁ niryātitaṁ mayā/ adya janma kṛtārthaṁ me saṁvṛttaś ca manorathaḥ, yas tvām paśyāmi rājānam ayodhyāṁ punar āgatam/ avekṣatām bhavān kośam koṣṭhāgāram puram balam, bhavatas tejasā sarvaṁ kṛtam daśaguṇam mayā* / ‘ Rama Prabho! This Ayodhya Samrajya of yours had been kept as a ‘dharoha’ or deposit for all these fourteen long years of your absence in the form of ‘Shri Rama Paadukaas’ now being returned safe . Your kingdom is being returned herewith along with praja, properties and the senas too while your treasury and ‘charaastis’ have since been doubled!’ As bhraatru vatsala Bharata made this heart rending public announcement, Rakshasa Raja Vibhishana had tears in his eyes. Thereafter, Shri Rama placed Bharata on his right lap and proceeded to Bharataashrama while thanking the Pushpaka vimana chaalakas to convey his gratitude to Dikpati Kubera. Further, Shri Rama remembered his friend Suyagjna the Vasishtha Putra, honoured him as to Vasishtha himself and requested him to convey of his arrival to Rajya Purohita Maharshi Vasishtha.

### Final Sarga Hundred Twenty Eight

Bharata’s handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- Valmiki Ramayana Phala Shruti

*śirasy añjalim ādāya kaikeyīnandivardhanaḥ, babhāṣe bharato jyeṣṭham rāmam satyaparākramam/ pūjitā māmikā mātā dattaṁ rājyaṁ idaṁ mama, tad dadāmi punas tubhyaṁ yathā tvam adadā mama/ dhuram ekākinā nyastām ṛṣabheṇa baliyasā , kiśoravad gurum bhāram na voḍhum aham utsahe/ vārivegena mahatā bhinnāḥ setur iva kṣaran, durbandhanam idaṁ manye rājyachhidram asaṁvṛtam / gatiṁ khara ivāśvasya hamsasyeva ca vāyasaḥ, nānvetum utsahe deva tava mārgam arimḍama/ yathā ca ropito vṛkṣo jātaś cāntarniveśane , mahāmś ca sudurāroho mahāskandhaḥ praśākhavān/ śīryeta puṣpito bhūtvā na phalāni pradarśayet, tasya nānubhaved arthaṁ yasya hetoḥ sa ropyate/ eṣopamā mahābāho tvam arthaṁ vettum arhasi, yady asmān manujendra tvam bhaktān bhṛtyān na śādhi hi / jagad adyābhiṣiktaṁ tvām anupaśyatu sarvataḥ, pratapantam ivādityaṁ madhyāhne dīptatejasam/ tūryasaṁghātanirghoṣaiḥ kāñcīnūpuranisanvaiḥ, madhurair gītaśabdaiś ca pratibudhyasva śeṣva ca/ yāvad āvartate cakram yāvatī ca vasuḁdharā, tāvat tvam iha sarvasya svāmitvam abhivartaya/ bharatasya vacaḥ śrutvā rāmaḥ parapuramjayāḥ, tatheti pratijagrāha niśasādāsane śubhe/ tataḥ śatrughnavacanān nipuṇāḥ śmaśruvardhakāḥ, sukhahastāḥ suśīghrāś ca rāghavam paryupāsata/ pūrvam tu bharate snāte lakṣmaṇe ca mahābale, sugrīve vānarendre ca rākṣasendre vibhīṣaṇe/ viśodhitajataḥ snātaś citramālyānulepanaḥ, mahārhasanopetas tasthau tatra śriyā jvalan/ pratikarma ca rāmasya kārayām āsa vīryavān, lakṣmaṇasya ca lakṣmīvān ikṣvākukulavardhanaḥ/ pratikarma ca sītāyāḥ sarvā daśarathastriyaḥ, ātmanaiva tadā cakrur manasvinyo manoharam/ tato rāghavapatnīnām sarvāsām eva śobhanam, cakāra yatnāt kausalyā prahrṣṭā putravatsalā / tataḥ śatrughnavacanāt sumantro nāma sārathiḥ, yojayitvābhicakrāma ratham sarvāṅgaśobhanam/ arkamaṇḍalasamkāśam divyaṁ dṛṣṭvā ratham sthitam, āruroha mahābāhū rāmaḥ satyaparākramaḥ/ ayodhyāyām tu sacivā rājño daśarathasya ye, purohitam puraskṛtya mantrayām āsur arthavat / mantrayan rāmavṛddhyarthaṁ vṛttyarthaṁ nagarasya ca, sarvam evābhiṣekārthaṁ jayārhasya mahātmanaḥ, kartum arhatha rāmasya yad yan maṅgalapūrvakam/ iti te mantriṇaḥ sarve saṁdiśya tu purohitam, nagarān niryayus tūrṇam rāmadarśanabuddhayaḥ/ hariyuktaṁ sahasrākṣo ratham indra ivānaghaḥ, prayayau ratham āsthāya rāmo nagaram uttamam/ jagrāha bharato raśmīñ śatrughnaś chatram ādade, lakṣmaṇo vyajanam tasya mūrdhni saṁparyavījayat/ śvetaṁ ca vālavayanam sugrīvo vānareśvaraḥ, aparaṁ candrasamkāśam rākṣasendro vibhīṣaṇaḥ/ ṛṣisaṁghair tadākāśe devaiś ca samarudgaṇaiḥ, stūyamānasya rāmasya śuśruve madhuradhvaniḥ/ tataḥ śatruṁjayaṁ nāma kuñjaram parvatopamam, āruroha mahātejāḥ sugrīvo vānareśvaraḥ/ navaṇāgasahasrāṇi yayur āsthāya vānarāḥ, mānuṣam vīgrhaṁ kṛtvā*

*sarvābharanabhūṣitāḥ/ śaṅkhaśabdapranādaś ca dundubhīnām ca nisvanaiḥ, prayayū puruṣavyāghras  
tām purīm harṃyamālinīm/ dadṛśus te samāyāntam rāghavam sapuraḥsaram , virājamānam vapuṣā  
rathenātiratham tadā/ te vardhayitvā kākutstham rāmeṇa pratinanditāḥ, anujagmur mahātmānam  
bhrātṛbhiḥ parivāritam/ amātyair brāhmaṇaiś caiva tathā prakṛtibhir vṛtaḥ , śrīyā viruruce rāmo  
nakṣatrain iva candramāḥ/ sa purogāmibhis tūryais tālasvastikapāṇibhiḥ, pravayāharadbhir muditair  
maṅgalāni yayau vṛtaḥ / akṣatam jātārūpam ca gāvaḥ kanyās tathā dvijāḥ, narā modakahastās ca  
rāmasya purato yayuḥ/ sakhyam ca rāmaḥ sugrīve prabhāvam cānilātmaje, vānarāṇām ca tat karma  
vyācacakṣe 'tha mantriṇām, śrutvā ca vismayam jagmur ayodhyāpuravāsinaḥ/ dyutimān etad ākhyāya  
rāmo vānarasaṃvṛtaḥ, hr̥ṣṭapuṣṭajanākīrṇām ayodhyām praviveśa ha/ tato hy abhyucchrayan paurāḥ  
patākās te gr̥he gr̥he, aikṣvākādhyuṣitam ramyam āsāsāda pitur gr̥ham/ pitur bhavanam āsādya praviśya  
ca mahātmanaḥ, kausalyām ca sumitrām ca kaikeyīm cābhyavādayat/ athābravīd rājaputro bharatam  
dharmaṇām varam, athopahitayā vācā madhuraṃ raghunandanaḥ/ yac ca madbhavanam śreṣṭham  
sāsokavanikam mahat, muktāvaidūryasaṃkīrṇam sugrīvasya nivedaya/ tasya tadvacanam śrutvā  
bharataḥ satyavikramaḥ, pāṇau gr̥hītvā sugrīvam praviveśa tam ālayam / tatas tailapradīpāś ca  
paryāṅkāstaraṇāni ca, gr̥hītvā viviśuḥ kṣipram śatrughnena pracoditāḥ / uvāca ca mahātejāḥ sugrīvam  
rāghavānujaḥ, abhiṣekāya rāmasya dūtān ājñāpaya prabho/ sauvarṇān vānarendrāṇām caturṇām caturo  
ghaṭān, adau kṣipram sa sugrīvaḥ sarvaratnavibhūṣitāḥ/ yathā pratyūṣasamaye caturṇām  
sāgarāmbhasām, pūrṇair ghaṭaiḥ pratīkṣadhvam tathā kuruta vānarāḥ/ evam uktā mahātmāno vānarā  
vāraṇopamāḥ, utpetur gaganam śīghram garuḍā iva śīghragāḥ/ jāmbavāś ca hanūmāś ca vegadarśi  
ca vānaraḥ, ṛṣabhaś caiva kalāśāñ jalap ūrṇān athānayan, nadīśatānām pañcānām jale kumbhair  
upāharan/ pūrvāt samudrāt kalāśam jalapūrṇam athānayat, suṣeṇaḥ sattvasaṃpannaḥ sarvaratna -  
vibhūṣitam, ṛṣabho dakṣiṇāt tūrṇam samudrāj jalam āharat / raktacandanakarpūraiḥ saṃvṛtam  
kāñcanaḥ ghaṭam, gavayaḥ paścimāt toyam ājahāra mahārṇavāt/ ratnakumbhena mahatā śītam  
mārutavikramaḥ, uttarāc ca jalam śīghram garuḍānilavikramaḥ/ abhiṣekāya rāmasya śatrughnaḥ  
sacivaiḥ saha, purohitāya śreṣṭhāya suhr̥dbhyaś ca nyavedayat / tataḥ sa prayato vṛddho vasiṣṭho  
brāhmaṇaiḥ saha, rāmaḥ ratnamayo pīṭhe sahasītam nyaveśayat/ vasiṣṭho vāmadevaś ca jābālir atha  
kāśyapaḥ, kātyaṇaḥ suyajñāś ca gautamo vijayas tathā/ abhyaśiñcan naravyāghram prasannena  
sugandhinā, salilena sahasrākṣam vasavo vāsavam yathā/ ṛtvigbhir brāhmaṇaiḥ pūrvam kanyābhir  
mantribhis tathā, yodhaiś caivābhyaśiñcāms te saṃpahr̥ṣṭāḥ sanaigamaiḥ / sarvausadhirasaiś cāpi  
daivatair nabhasi sthitaiḥ, caturhir lokapālaiś ca sarvair devaiś ca saṃgataiḥ/ chatram tasya ca jagrāha  
śatrughnaḥ pāṇduram śubham, śvetam ca vālavayajanaḥ sugrīvo vānareśvaraḥ, aparaḥ candrasaṃkāśam  
rākṣasendro vibhīṣanaḥ/ mālām jvalantīm vapuṣā kāñcanīm śatapuṣkarām, rāghavāya dadau vāyur  
vāsavena pracoditāḥ/ sarvaratnasamāyuktam maṇiratnavibhūṣitam, muktāhāram narendrāya dadau  
śakrapracoditāḥ/ prajagur devagandharvā nanṛtuś cāpsaro gaṇāḥ , abhiṣeke tad arhasya tadā rāmasya  
dhīmataḥ/ bhūmiḥ sasyavatī caiva phalavantaś ca pādapāḥ, gandhavanti ca puṣpāṇi babhūvū  
rāghavotsave/ sahasraśatam aśvānām dhenūnām ca gavām tathā, dadau śatam vṛṣān pūrvam dvijebhyo  
manujarṣabhāḥ/ trīmśatkoṭīr hiraṇyasya brāhmaṇebhyo dadau punaḥ, nānābharanavastrāṇi mahārḥṇāni  
ca rāghavaḥ/ arkaraśmipratīkāśām kāñcanīm manivigrahām, sugrīvāya srajam divyām prāyacchan  
manujarṣabhāḥ/ vaidūryamaṇicitre ca vajraratnavibhūṣite, vāliputrāya dhṛtimān aṅgadāyāṅgade dadau/  
maṇipravarajaṣṭam ca muktāhāram anuttamam, sītāyai pradadau rāmaś candrasaṃmisamaprabham/  
araje vāsasī divye śubhāny ābharāṇāni ca, avekṣamāṇā vaidehī pradadau vāyusūnave/ avamucyātmanaḥ  
kaṇṭhād dhāram janakanandinī, avaiṣṣata harīn sarvān bhartāram ca muhur muhuḥ/ tām iṅgitajñāḥ  
saṃprekṣya babhāṣe janakātmajāḥ, pradehī subhage hāram yasya tuṣṭāsi bhāmini/ pauraḥ vikramo  
buddhir yasminn etāni nityadā, dadau sā vāyuputrāya tam hāram asitekṣaṇā/ hanūmāms tena hāreṇa  
śuśubhe vānararṣabhāḥ, candrāmśucayagaureṇa śvetābhreṇa yathācalaḥ/ tato dvivida maindābhyām  
nīlāya ca paramitapaḥ, sarvān kāmaguṇān vīkṣya pradadau vasudhādhipaḥ/  
sarvavānaravṛddhāś ca ye cānye vānareśvarāḥ , vāsobhir bhūṣaṇaiś caiva yathārham pratipūjitāḥ/  
yathārham pūjitāḥ sarve kāmāi ratnaiś ca puṣkalair, prahr̥ṣṭamanasaḥ sarve jagmur eva yathāgatam /  
rāghavaḥ paramodāraḥ śaśāsa parayā mudā, uvāca lakṣmaṇam rāmo dharmajñam dharmavatsalaḥ/  
ātiṣṭha dharmajña mayā sahemām; gām pūrvarājādhyuṣitam balena, tulyam mayā tvaṃ pīṭbhir dhṛtā  
yā; tām yauvarājye dhuram udvahasva/ sarvātmanā paryanunīyamāno; yadā na saumitrir upaiti yogam,*

nīyujyamāno bhuvi yauvarājye; tato 'bhyaścīṇcad bharatam mahātmā/ rāghavaś cāpi dharmātmā prāpya  
rājyam anuttamam, tje bahuvidhair yajñaiḥ saśuḥḍbhrātṛbāṇdhavaḥ / pauṇḍarikāśvamedhābhīyām  
vājapeyena cāsakṛt, anyaiś ca vividhair yajñair ayajat pāṛthivarṣabhaḥ/ rājyam daśasahasrāṇi prāpya  
varṣāni rāghavaḥ, śatāśvamedhān ājahre sadaśvān bhūridakṣiṇān/ ājānulambibāhuś ca mahāskandhaḥ  
pratāpavān, lakṣmaṇānucaro rāmaḥ pṛthivīm anvapālayat / na paryadevan vidhavā na ca vyālakṣtam  
bhayam, na vyādhiḥ bhayam vāpi rāme rājyam praśāsati/ nirdasyur abhavaḥ loko nānarthaḥ kaṁ cid  
aspṛśat, na ca sma vṛddhā bālānām pret akāryāṇi kurvate/ sarvaṁ muditam evāsit sarvo dharmaparo  
'bhavat, rāmam evānupaśyanto nābhyaḥimsan parasparam/ āsan varṣasahasrāṇi tathā putrasahasraṇaḥ,  
nirāmayā viśokāś ca rāme rājyam praśāsati/ nityapuspā nityaphalās taravaḥ skandhaviśṛtāḥ, kālavarṣā  
ca parjanyaḥ sukhasparśaś ca mārutaḥ/ svakarmasu pravartante tuṣṭhāḥ svair eva karmabhiḥ, āsan prajā  
dharmaparā rāme śāsati nānṛtāḥ / sarve lakṣaṇasaṁpannāḥ sarve dharmaparāyaṇāḥ, daśavarṣa -  
sahasrāṇi rāmo rājyam akārayat/

Bharata then having folded his hands and raised them on to his head assured Shri Rama as follows: ‘Mahatma! Now by accepting Kingship of this ‘Samraajya’ you have not only preserved my mother’s prestige by honouring me to retain it till your return, but enhanced my status too! Like an ‘asaamartha vrishabha’ As an animal suffered the heavy burden imposed by its master for long not being able to lift up even its own kid too any further, I had so far suffered by holding like a dam or a barrier seeking to resist the torrential flows of an ocean, but have reached by now a breaking point in managing this ‘maha saamraajya’ any further! Shatru damana veera! could any body imitate for long to bray like a donkey or ‘coo coo’ like a cuckoo bird for ever! Maha Baaho Narendra ! There may also an analogy of planting in one’s garden which had eventually become a maha vriksha, it would be very difficult to ascend it and even to properly look at the luscious fruits, let alone eat and enjoy their sweetness! And having been increasingly burdened by the weight of the fruits, the tree might drop off the rotten fruits and eventually break down with its own burden. Likewise a ‘maha saamraajya’ might not even pay off the wages of the workers if this situation might persist any further. This indeed why is that Ayodhya ‘prajaaneeka’ and most certainly myself are anxious to celebrate your raajyaabhisheka at once and in the most befitting manner! May now the ‘vaadya madhura dhwanis’, ‘khaanchi nrupura jjankaaraas’, ‘manohara geeta nissvanaas’ hence be initiated at once!’ As Bharata made his inaugural remarks, the entire public roared with repeated ‘tathaastu vachanaas’ and Shri Rama too in his sonorous voice repeated the ‘tathastu vachana’ of the public! Then as instructed by Shatrughna, a select group of expert ‘mundana’ kartas’ surrounded Shri Rama with ‘hatsa shlaaghana nipunata’. Then foremost Bharata was bathed with ‘sugandhita jalaas’, then Lakshmana, followed by Vaanara Raja Sugriva and Rakshasa Raja Vibhishana. Then after the removal of the earlier cladding, Shri Rama was bathed again formally with refreshing waters with ‘sugandha anulepana, where after decorated with ‘pushpa haaraas, bahu mulya peetaambara vastraas, aabhushanaas’ as appropriate for the rajyaabhisheka and was requested to be seated on the ‘Rajya Simhasana’ of gold glittering with ‘navaratnas’ like ‘vajra maanikya vaidurya manis’ studded in. Sharughna then made the ‘shringaara dharana yukta alankaaraas’ to Shri Rama. King Dasharatha’s manasvini Ranis of Kausalya-Sumitra-Kaikeyis initiated the ‘alankaara kaaryakrama’ to Videha Nandini Devi Sita. Further as per the instructions of Shatrughna, Saradhi Sumantra brought the divya radha as Maha Bahu Shri Rama was seated. Sugriva and Hanuman with ‘swarna karna kundalas’ with divya vastras had followed. Sugriva’s antapura streeas gave finishing touches to what the queen mothers had done essentially to Devi Sita. Ayodhya’s Mantris had discussed the finer points with Raja Purohita Maharshi Vasishtha as the latter had since arrived. The three Ministers named Ashoka, Vijaya, and Siddhardha were engaged in the ‘nagara samriddhi’ in the face of Shri Rama’s taking over the reins of the Rajyaanga. Now, the Shri Rama Ratha moved ahead as Bharata was the saarathi, Shatrughna with ‘Chhatra’ and Lakshmana with ‘Chaamara’ behind. It was that time when Deva Marudgana Rishis were engaged to Rama stuti uccharanas from the skies even as the vedavetta’s mantroccharanas were resounding. Maha tejasvi Sugriva mounted the Shatrunjaa naamaka gajendra as followed by the distinguished Vaanara yoddhas too on their respective elephants. Maha Vaanaraas who had assumed maanava swarupas joined as the foot soldiers. Vibhishana too along with his mantris was seated in

another mountain like elephant as the visiting onlooker prajaaneeka wondered whether one mountain was placed on another mountain! Purusha Simha Shri Rama, in the midst of shankha dhvanis- dundubha bheris had then reached the Ayodhapuri which was decorated like Indra Bhavana. Pura jyeshthaas then mingled the praja samudra with ‘hardika ahvaanaas’. Just as nakshatras in mandalis surrounded Purna Chanda, it was in that very formulations, the mantri manadalis, veda vetta brahmana mandalis, and prajaaniikas were sparkling all around. *sa purogāmibhis tūryais tālasvastikapāṇibhiḥ, pravvyāharadbhir muditair maṅgalāni yayau vṛtaḥ / akṣataṁ jātārūpaṁ ca gāvaḥ kanyās tathā dvijāḥ, narā modakahastās ca rāmasya purato yayuḥ/* With ‘vaadya brindaas’ in the lead with ‘karataala swastika mangala geetaas of nagara vaasis in tunes, Shri Rama chandra faced by ‘akshata suvarna yukta paatraas’, ‘go brahmana kanya hasta yukta madhus’ was welcomed my aneka prajaanneka ayodhya pura vaasis with blissful cheers. *sakhyam ca rāmaḥ sugrīve prabhāvaṁ cānilātmaje, vānarāṇām ca tat karma vyācacakṣe ‘tha mantriṇām, śrutvā ca vismayam jagmur ayodhyāpuravāsinaḥ/ dyutimān etad ākhyāya rāmo vānarasaṁvṛtaḥ, hr̥ṣṭapuṣṭajanākīrṇām ayodhyām praviveśa ha /* The puravaasis were engrossed with discussions about Shri Rama’s parama mitrata of Sugriva, Hanuman’s veera prataapa, Vaanara veeraas adbhuta yuddha karya kramas and so on. In the course of the endless mutual exchanges of information, the ayodhya pura vaasis were truly thrilled and ecstatic. As such discussions of Shri Rama Vijaya, the Epic Hero entered Ayodhya Puri and reached the King’s palace which was already shimmering to glory with vijaya pataakaas. As he entered the three mothers welcomed him with ananda pashpaas as he had instantly touched their feet dutifully and addressed Bharata to offer the ‘mukta vaidurya mani jatila vishala bhavana’ nearby and accordingly Bharata held both the hands of Sugriva to enter it as Sugriva requested Bharata that ‘Ramaabhisheka ninita pavitra jala kumbhas’ be instructed to be kept safe and four of the vaanaras placed four ratna yukta swarna chaturkumbhas were fetched. Sugriva then accosted select maha vaanars to reach four maha samudras early morning and bring the sacred waters from there. Then four Vanara jyeshthas named Jambavan, Hanuma, Vegadarshi Gavaya and Rishabha flew off with the swarna kumbhas each atonce to bring back with waters from four samudras and five maha nadis. Jamabavan the bhalluka raja filled up with the swarna kumbha from ‘purva samudra’, Rishabha from ‘dakshina samudra’, Gavaya from ‘paschima samudra’ and Hanuman from the utara vartii ‘maha saagara’ well beyond the himalayas. *abhiṣekāya rāmasya śatrughnaḥ sacivaiḥ saha, purohitāya śreṣṭhāya suhṛdbhyaś ca nyavedayat / tataḥ sa prayato vṛddho vasiṣṭho brāhmaṇaiḥ saha , rāmam ratnamayo pīṭhe sahasītam nyaveśayat/ vasiṣṭho vāmadevaś ca jābālir atha kāśyapaḥ, kātyāyanaḥ suyajñas ca gautamo vijayas tathā/* As the four Abhisheka Purvna Kumbhas as secured from four maha samudras and twelve maha nadis, thus brought by four maha vaanara shreshtas, Purohita Vasishtha Maharshi invited Sita sahita Shri Ramachandra to be seated on a ratna peetha. Following this on the pattern of Indra how dutifully oernigised the performance of abhishekaas to ‘ashtaavasuuś viz. ‘Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa, Shri Rama along with Devi Sita too had devotedly organised the performance of ‘sugandha purvaka abhishekaas’ to Vasishta-Vaama Deva-Jaabaali-Kashyapa-Katsyaayana-Suyagjna, Goutama and Vijaya Maharshis. The abhishekaas were actually performed by Ritvik Brahmanas, sixteen kanyaakumaaris, while chatur lokapaalaas viz Kubera-Yama-Indra and Varuna of North-South-East-West repectively. *sarvauśadhirasaiś cāpi daivatair nabhasi sthitaiḥ, caturhir lokapālaiś ca sarvair devaiś ca saṁgataiḥ/ chatram tasya ca jagrāha śatrughnaḥ pāṇḍuraṁ śubham, śvetam ca vālavayajanaṁ sugrīvo vānareśvaraḥ, aparaṁ candrasaṁkāśam rākṣasendro vibhīṣaṇaḥ/* There after was the climatic Shri Rama’s Mahaabhisheka in the presence of all the invited guests and Ayodhya vaasis was performed gloriously as all the Celestials including Dikpalakas were enraptured. Then Purohita Vasishthadi Maharshis lifted the ‘Brama deva prasaada siddha- ratna shobhita divya dedeepyamaana swarna kireeta’ and placed it on Shri Ramna Mastaka as the asheervachanas of the ritvika-panditas with veda mantras. At that very time, Shatrughma hoisted a shveta chhatra, Vaanara raja Sugriva and Rakshasa Raja Vibhishana had activised cool sweeps of chaamaraas. *mālām jvalantīm vapuṣā kāñcanīm śatapuṣkarām, rāghavāya dadau vāyur vāsavena pracoditaḥ/ sarvaratnasamāyuktam maṇiratnavibhūṣitam, muktāhāraṁ narendrāya dadau śakrapracoditaḥ/ prajagur devagandharvā nanṛtuś cāpsaro gaṇāḥ, abhiṣeke tad arhasya tadā rāmasya dhīmataḥ/* Deva Raja Indra prerita Vayu Deva had then gifted a ‘suvarnamaya deeptimati ratna yukta mani mukta maala’ to Shri



Rama. Coinciding with Rama Rajyaabhisheka, Deva Gandharva Gaana yukta- Apsarasa nritya sammaananas were offered. At the Rajyaabhisheka muhurta, Prithvi Devata was full of greenery in the dhaanya pradeshaas, vrikshas were replete with sugandha pushpaas and madhura phalas and mayura hamsa nrityas were graced. Maha Raja Shri Rama made 'daana pushkalas' of lakhs of go-ashva-gaja- 'bahu mulya vastra- mani suvarnaabharanas' to 'brahmana-pandita- muni pungavaas' besides to taditara prajaaneekas too. Shri Rama then gifted to Sugriva a priceless and lustrous 'suvarna haara' studded with divya Pushparaga, Neela, Vaidurya,, Vidruma, Muktha, Marakatha, Vajra, Gomedha, Manikyas. Vaali Putra Angada gifted suvarna bhuja keertis as similarny studded with nava ratnas. Subsequently Shri Rama gifted the 'muktaahaara' which Vayu Deva had gifted to him to Janaka nandini. Devi Sita then kept on thinking of a suitable souvenir to offer to Hanuman and gazed at Shri Rama as the latter exclaimed whether she was not contented with the celestial presentation by Vayu Deva himself. She had truly kept Rama in suspense for a while and finally presented the 'muktaahara' to Hunuman as being the symbol of tejas- dhriti-yasha-chaturata-shakti- vinayata-neeti-purushartha- paraakrama- uttama buddhi- to the sadguna sampanna and vidyaamaan to Vayu Putra! Later on Shri Rama presented appropriate souvenirs to the various other vanara pramukhas and also requested Angada to hand over his suitable mementos all the Vanaras. Then the never tired Shri Rama embraced Rakshasa Raja Vibhishana for his outstanding services both during the 'maha samgrama' as a true friend, philosopher and guide and thereafter too as an everlasting his closest associate for times to come. Further on he endeared the Riksha Raja Jambavan like wise for this and subequent yugaas as well. There after Dvidida-Mainda- Neelaadi maha vaanara yoddhas for their unimagined contributions rendered to the cause of 'dharma vijaya'. Subsequently Sugriva and Vibhishana returned back to their respective Kingdoms. Shri Rama then announced Bharata as the Yuva Raja and repeated his celebrations too albeit with lesser pomp. *rājyaṃ daśasahasrāṇi prāpya varṣāṇi rāghavaḥ, śatāśvamedhān ājahre sadaśvān bhūridakṣiṇān/ ājānūlambibāhuś ca mahāskandhaḥ pratāpavān, lakṣmaṇānucaro rāmaḥ pṛthivīm anvapālayat/* Shri Raghunatha having thus accomplished the Kingdom had occupied the simhasana for eleven thousand years and performed hundred ashmamedha yagjnaas, besides Poundareeka- Vaajapeyaadi yagjnaas too. Shri Rama was an adviteeya aajaanu bahu shareera, with vishaala vakshasthala and along with Lakshmanaa too with similar physical and mental faculties. During his everlong sovereignty , Rama's prajaaneka was even contented, with 'sasya shyamalas', with timely rains, with quietude and tranquility, with none of jantu-sarpa-chora baadhas or of 'adyaatmika- aadhi bhoutika- and aadhi daivika taapatrayas. [ Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control] *sarvaṃ muditam evāṣīt sarvo dharmaparo 'bhavat, rāmam evānupaśyanto nābhyahimsan parasparam/ āsan varṣasahasrāṇi tathā putrasahasraṇaḥ, nirāmayā viśokāś ca rāme rājyaṃ praśāsati/* The sarva prajaaneka under Rama Rajya was free from chora bhaya, anartha kaaryas, and sarvaarogya and sarva santushtata. During his sovereignty there was the predominance of dharma-nyaaya paraayanata and of sahasra varsha jeevana- sahasrs putra poutra praapti, with little awareness of diseases or cryings. *Ramo Ramo Rama iti prajaanaama bhavan kathaah, Ramabhutam jagadbhyud Rameraajyam prashaasati/* All during Shri Rama's shashana kaala, all across the prajaavarga, only Rama-Rama- Rama naama-charcha-chintana as SARVAM RAMA MAYAM!

[ Brief Vishleshana on Rama Rajya from Agni Purana :**Rama Rajya**: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Lakshmana. Agni Purana has described Rama's Percepts of an Ideal King: A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villian. Once there is no ray of remorse and there is no trace of recovery from the pent-up senses of ego, impoliteness and audacity, then the time to end the culprit has arrived. ]

## VAMLIKI RAMAYANA PHALA SHRUTI

*Dharmyam yashasyamaayushyam ragjnyaam cha vijayaavaham, aadikaavyamidam chaarsyam puraa Vaalmikinaa kritam/ Yah shrunoti sadaa loke narah paapaat pramuchyate, putra kaamaascha putraan vai dhanbakaamo dhanaanicha/ Labhate manujo loke shrutvaa Raamaabhishechanam, maheem vijayate rajaa ripumcyaaadhitishthati/ Raghavena yathaa maataa Sumitraa Lakshmanena cha, Bharatenacha Kaikeyi jeeva putrastathaa striyah, bhavishyanti sadaanandaah putra poutra samanvitaah/Shrutvaa Raamaayanamidam deerghamaayuscha vidanti, Ramasya vijayam chemam sarvam klistakarmanah/ Shrunoti ya idam kaavyam puraa Valvikinaa kritam, shaddhayaano jitakrodho durgunyastitasyasou/ Pranamya shirasaa nityam shrotavyam khatrivaad dwijaah, aishvaryaam putra laabhascha bhavishyati na shamshayah//Ramayanamidam kritstram shravanatah pathatasah sadaa, preeyate statam Ramah, sa hi Vishnuh sanaatanah/ Shrutvaa Raamaayanamidam deerghamaayuscha vidanti, Ramasya vijayam chemam sarvam klistakarmanah/ Shrunoti ya idam kaavyam puraa Valvikinaa kritam, shaddhayaano jitakrodho durgunyastitasyasou/ Ramayanamidam kritstram shravanatah pathatasah sadaa, preeyate statam Ramah, sa hi Vishnuh sanaatanah/*

As this glorious Epic of Ramaayana is heard of or read through, one would be purged and exonerated of sinfulness. By hearing of the Shri Rama Rajyabhisheka Prasakti, one's own desire of 'suputra-dhanka-kanaka-vastu prapti' gets fortified. Prithvi Vijaya and Shatru adheenata too become realities, as longevity and noble mindedness, anchored to virtue and justice too. As Devi Kousalya was blessed with Shri Rama-Sumitra with Lakshmana-Kaikeyi with Bharata. Those who devotedly perform the 'pathana-shravananidhidhyaasas' of this Adi Kavya are assured of the keerti of contentment of life and of 'vamsha paaramparya'. This is the Ramaneeya Adi Kavya which was scripted by Maharshi Valmiki, yugas ago, delineating the unbelievable and sensational triumph of a Monarch bestowing the enhancement of name and fame of suputra-poutra- praputraas with unique fulfillment of 'saardhaka janma'. Sampurna Ramayana Kavya 'shravana pathanas' of Shri Rama Vijaya Kathaarupa would extend the 'ayurdaaya' by year after year extension till the life time adds up till 'karma saaphalyata' readied for admission to swarga loka. Indeed, Saakshaat Adi Deva Paapahara Prabhu Shriman Narayana manifested Himself as Shri Rama, Devi Sita as Maha Lakshmi and Lakshmana as the Adi Sheshu. Shrota Prajaas! May you all be blessed. Do read this Maha Kavya with 'manasphurti bhakti vishvaasa' for the Realisation of the Supreme.

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*Raamaaya Ramabhadraaya Ramachandraya Vedhase, Raghunaadhaaya naadhaaya Seetaayaah patanenamah/ Rama! The ever auspicious, ever helpful and tranquil like Moon, my salutations. Shri Ramachandracharanou manasaa smaraami, Shri Rama chandra charanou vachasagranaami, Shri Ramachandracharanou shirasaa namaami/ My reverences to Shri Rama with a bowed head, memory in mind, stuti in speech, and my body in total surrender! Shri Ramachandra charanou manasaa smaraami, Shri Rama chandra charanou vachasagranaami, Shri Ramachandra charanou shirasaa namaami, Shri Ramachandra sharanam prapadye/ My reverences to Shri Rama with a bowed head, memory in mind, stuti in speech, and my body in total surrender!*