SRIMAN

Mahabharatha Thathparya Nirnaya
Of
Srimad Ananda Theertha
(Part I, Adhyayas I to IX)
with English translation of the original text and notes from
the unpublished commentary of Sri Vadiraja Swami Thereon

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hanUmati shrIrAmadayAdAnam

atha ashhTamo.adhyAyaH

ADHYAYA VIII
CHAPTER VIII

OM ||
shrutvA hanUmaduditaM kR^itamasya sarvaM prItaH prayANamabhirochayate sa rAmaH |
Aruhya vAyusutamaN^gadagena yuktaH saumitriNA saravijaH saha senayA.agAt || 8.1

1.Having heard from Hanuman everything said and done by him, Rama pleased (thereby) wished to start (to Lanka). Riding on Hanuman (himself) and accompanied by Lakshmana riding on Angada, and by Sugreeva he proceeded with the army.

samprApya daxiNamapAnnidhimatra devaH shishye jagadgurutamo.apyavichintyashaktiH |
agre hi mArdavamanuprathayan sa dharmaM panthAnamarthitumapAmpatitaH pratItaH || 8.2

2.After reaching the southern ocean, the Lord, though the most renowned world-teacher and of inconceivable prowess, lay there to beg of the ocean to give way, showing thereby the righteousness of gentle methods at first.

tatrA.a.ajagAma sa vibhIshhaNanAmadheyo raxaHpateravarajo.apyatha rAvaNena |
bhakto.adhikaM raghupatAviti dharmanishhThastyakto jagAma sharaNaM cha raghUttamaM tam || 8.3

3.Then there came one named Vibheeshana , who though the younger brother of the Rakshasa king, was greatly devoted to Rama, and who had been abandoned by Ravana on account of his steadfast righteousness, and had sought refuge from Rama.

brahmAtmajena ravijena balapraNetrA nIlena maindavividAN^gadatArapUrvaiH |
sarvaishcha shatrusadanAdupayAta eshha bhrAtA.asya na grahaNayogya iti sthiroktaH || 8.4

4. As having come from the enemy’s camp and as being his brother, he was unhesitatingly declared unfit for association, by Jambavan, Sugreeva, Neela the Commander-in-chief of the army, Mainda, Dwivida, Angada Tara and all others.

atrA.aha rUpamaparaM baladevatAyA grAhyaH sa eshha nitarAM sharaNaM prapannaH |
bhaktashcha rAmapadayorvinashishhNu raxo vij~nAya rAjyamupabhoktumihAbhiyAtaH || 8.5

5. But he who is only another form of the god of strength (Hanuman) said in this connection that he (Vibhishana) certainly deserved to be accepted (for the reasons) that he had sought refuge, was greatly devoted to the feet of Rama, and had come here desirous of enjoying the kingdom (of Lanka), knowing for certain the quick destruction of the Rakshasa (Ravana).

ityuktavatyatha hanUmati devadevaH saN^gR^ihya tadvachanamAha yathaiva pUrvam | sugrIvahetuta imaM sthiramAgrahIshhye pAdaprapannamidameva sadA vrataM me || 8.6

sabrahmakAH suragaNAH sahadaityamartyAH sarve sametya cha madaN^gulichAlane.api | neshA bhayaM na mama rAtricharAdamushhmAchchhuddhasvabhAva iti chainamahaM vijAne || 8.7

6 - 7. On Hanuman speaking thus, the Lord of the Devas accepting his (Hanuman's) word just as he had done before for the sake of Sugreeva said: "I shall certainly accept him who has fallen at my feet. This is always my vow. All the hordes of Devas along with Daityas and mortal beings, even though joined together, and headed by Brahma and others, are not capable of moving even my finger. I have no fear from this Rakshasa. And besides, I know him well to be of guileless nature.

ityuktavAkya uta taM svajanaM vidhAya rAjye.abhyashhechayadapArasusattvarAshiH | matvA tR^iNopamamasheshhasadantakaM taM raxaHpatiM tvavarajasya dadau sa laN^kAm || 8.8

kalpAntamasya nishichAri patitvapUrvamAyuH pradAya nijalokagatiM tadante | rAtritraye.apyanupagAminamIxya so.abdhiM chukrodha raktanayanAntamayuJNjadabdhau || 8.9

8 - 9. Having said so, He (Rama) then made him (Vibhishana) one of his own men and anointed him in the kingdom (of Ravana). Being of unlimited natural strength, He (Rama) treated that enemy of all the good people like straw and gave (the kingdom of) Lanka to the younger brother of the Rakshasa king, and blessed him with longevity until the Kalpa (day) of Brahma, along with the sovereignty of the Rakshasa kingdom all the while, and attainment of His world at the end of that time.

Seeing that the ocean-god had not come to him even after three nights, he became angry and directed his eyes red at the extremities towards the ocean.

sa krodhadIptanayanAntahataH parasya shoshhaM xaNAdupagato danujAdisattvaiH | sindhuH shirasyarhaNaM parigR^ihya rUpI pAdAravindamupagamya babhAshha etat || 8.10
(bhA.pu. 9.8.95)

10. The ocean, killed by the side glance of the Supreme Lord flaming with rage, became dried up in a moment along with the demons and other creatures and he (ocean god), assuming his form (of Varuna) and carrying on his head valuable presents, fell at the feet of Rama and said thus:

taM tvAM vayaM jaDadhiyo na vidAma bhUman kUTasthamAdipurushhaM jagatAmadhIsham | tvaM sattvataH suragaNAn rajaso manushhyAMstArtIyato.asuragaNAnabhitastathA.asrAH || 8.11
(bhA.pu. 9.8.96)

11. "Oh thou great Being, we of dense intelligence cannot understand Thee who art unaffected and who art the primeval cause, and the Supreme Lord of the universe. Thou created the groups of Devas through Satva, the human beings through Rajas, and the herds of demons through the third quality (Tamas) and such creation proceeds in all ages.

Note :—Though the Devas have their origin in Satvaguna, still occasionally owing to the presence of Asuras in them they are affected by Tamasic spirit. To show this, the word ***satvataha*** is used. (Sri Vadiraja).

kAmaM prayAhi jahi vishravaso.avamehaM trailokyarAvaNamavApnuhi vIra patnIm | badhnIhi setumiha te yashaso vitatyai gAyanti digvijayino yamupetya bhUpAH || 8.12 (bhA.pu. 9.8.97)

12. Go as you please (to Lanka), Oh! Warrior kill that son of Visravas who harasses the three worlds, obtain your wife, and build here, for the spreading of your fame, a bridge on reaching which kings set out for conquest will sing (your praise).

Note—The term ***avameha*** which literally means "thrown out like faeces", points to a tyrant like Ravana being an unworthy son of the great sage Visravas. (Sri Vadiraja).

ityuktavantamamumAshvanugR^ihya bANaM tasmai dhR^itaM ditisutAtmasu chAntyajeshhu | shArvAd varAd vigatamR^ityushhu durjayeshhu niHsaN^khyakeshhvamuchadAshu dadAha sarvAn || 8.13

13. After blessing him soon who had thus spoken, he directed the arrow intended for him (the ocean) towards the innumerable sons of Diti who were invincible, and immune from death, on account of Siva's boon and also towards the outcastes, and it burnt them all.

kR^itveriNaM tadatha mUlaphalAni chAtra samyag vidhAya bhavashatruramoghacheshhTaH | baddhuM didesha suravardhakiNo.avatAraM tajjaM naLaM harivarAnaparAMshcha setum || 8.14

14. He (Rama), of unfailing endeavor, who is enemy to samsara (cycle of births and deaths), having well converted that saline desert into one where fruits and roots grow, directed Nala, the descendant of the celestial carpenter on earth, and other monkeys, to build the bridge (across the sea).

badhvodadhau raghupatirvividhAdrikUTaiH setuM kapIndrakarakampitabhUruhAN^gaiH | sugrIvanIlahanumatpramukhairanIkairlaN^kAM vibhIshhaNadR^ishA.avishadAshu dagdhAm || 8.15

15. Having built the bridge on the ocean by means of several mountain heaps and branches of trees uprooted by the hands of the monkeys, Rama entered, the burnt city of Lanka through the path shown by Vibhishana, along with Sugreeva, Nala, Hanuman, and several other important monkeys.

prAptaM nishAmya paramaM bhuvanaikasAraM niHsImapaurushhamanantamasau dashAsyaH | trAsAd vishhaNNahR^idayo nitarAM babhUva kartavyakarmavishhaye cha vimUDhachetAH || 8.16

16. Ravana, hearing the arrival of that Supreme Lord who is the embodiment of the world's strength, who is of unlimited valor, and who is Infinite, became greatly dejected in heart out of fear, and became perturbed in mind as to what should be done.

prasthApya vAlisutameva cha rAjanItyai rAmastaduktavachane.apyamunA.agR^ihIte | dvAro rurodha sa chatasra udIrNasainyo raxaHpateH pura udAraguNaH pareshaH || 8.17

17. Accompanied by excellent army, Rama despatched the son of Vali as a messenger only as a matter of state policy and on non acceptance by him (Ravana) of his message, the Supreme Lord of excellent qualities blocked the four gates of the city of the king of the Rakshasas.

dvArAM nirodhasamaye sa didesha putraM vArAmpaterdishi sureshvarashatrumugram | prAchyAM prahastamadishad dishi vajradaMshhTraM pretAdhipasya shashinaH svayameva chAgAt || 8.18

18. At the time of such obstruction of the gates, he (Ravana) directed his own terrible son Indrajit to the western direction, Prahasta to the eastern, and Vajradamshtra to the southern, and himself went to the northern direction.

vij~nAya tat sa bhagavAn hanumantameva devendrashatruvijayAya didesha chA.a.ashu | nIlaM prahastanidhanAya cha vajradaMshhTraM hantuM surendrasutasUnumathA.a.adidesha || 8.19

19. Knowing of it, the Lord (Rama) soon directed Hanuman only for Victory over Indrajit, Nala for the killing of Prahasta, and then directed Angada (the son of the king of the Devas) to kill Vajradamshtra.

Note: - Hanuman was sent towards Indrajit only for victory over him because Rama anticipated Indrajit's flight from Hanuman. (Sri Vadiraja).

madhye harIshvaramadhijyadhanurniyujya yasyAM sa rAxasapatirdishameva tAM hi | uddishya saMsthita upAttasharaH sakhaDgo dedIpyamAnavapuruttamapUrushho.asau || 8.20

20. Having placed in the middle Sugreeva with his bow drawn, this supreme Person of highly resplendent body, with the arrows drawn (from the quiver) and sword, stood facing the direction in which Ravana was.

vidrAvito hanumatendrajidAshu hastaM tasya prapanna iva vIryamamushhya jAnan | nIlo vibhIshhaNa ubhau shilayA cha shaktyA saJNchakraturyamavashaM gamitaM prahastam || 8.21

21. Indrajit knowing his (Hanuman's) valour soon ran away from Hanuman, though appearing to be almost within his reach. Both Neela and Vibheeshana by shower of stones and strength respectively, soon had Prahasta despatched to the hands of Yama.

nIlasya naiva vashameti sa ityamoghashaktyA vibhIshhaNa imaM prajahAra sAkam | tasmin hate.aN^gada upetya jaghAna vajradaMshhTraM nipAtya bhuvi shIrshhamamushhya mR^idgan || 8.22

22. Vibheeshana thinking that Prahasta would never yield to Neela hit him simultaneously with his unfailing strength. On his death, Angada approached Vajradamshtra and killed him by throwing him on the ground and crushing his head.

sarveshhu teshhu nihateshhu didesha dhUmranetraM sa rAxasapatiH sa cha pashchimena |
dvAreNa mArutasutaM samupetya dagdho gupto.api shUlivachanena durantashaktim || 8.23

23. On the death of all of them, that Rakshasa king ordered Dhoomranetra (to proceed), and he entering through the western door encountered Hanuman of infinite prowess, and though protected by the boon of Siva was burnt out.

Note :—Dhoomranetra must have been burnt out by the striking of one of the lac torches by which the city was eventually destroyed. (Sri Vadiraja).

akampano.api rAxaso nishAchareshachoditaH |
umApatervaroddhataH xaNAddhato hanUmatA || 8.24

24. Even the Rakshasa Akampana ordered for fight by the king of the Rakshasas, and proud of Siva's boon, was in a moment killed by Hanuman.

athAstrasampradIpitaiH samastasho maholmukaiH |
raghupravIrachoditAH puraM nishi svadAhayan || 8.25

25. Then prompted by Rama, all the monkeys had the city (of Lanka) burnt at night by means of big torches lighted by the Agneya Asthra (fire instruments.)

tatastau nikumbho.atha kumbhashcha kopAt pradishhTau dashAsyena kumbhashruterhi |
sutau suprahR^ishhTau raNAyAbhiyAtau kapIMstAn bahiH sarvasho yAtayitvA || 8.26

26. Thereafter the two sons of Kumbhakarna named Kumbha and Nikumbha were sent by Ravana out of anger (at the destruction of the city) and they being very glad of the fight, set out, after driving away all the monkeys from the fort gates.

sa kumbho vidhAtuH sutaM tAranIlau naLaM chAshviputrau jigAyAN^gadaM cha |
suyuddhaM cha kR^itvA dineshAtmajena praNIto yamasyA.a.ashu lokaM supApaH || 8.27

27. That great sinner Kumbha after overpowering the son of Brahma (Jambavan), Tara, Neela, Nala, the two sons of Aswins and Angada also , gave good fight to the son of Surya (Sugreeva) and was soon dispatched by him to the world of Yama.

tato nikumbho.adrivarapradAraNaM mahAntamugraM parighaM pragR^ihya |
sasAra sUryAtmajamAshu bhItaH sa pupluve pashchimato dhanuHshatam || 8.28

28. Then Nikumbha, seizing a big and terrific iron- club capable of breaking asunder even big mountains, went towards Sugreeva, and he out of fright jumped behind to a distance measuring 100 bows.

Note—A bow is said to measure 12 cubits.

taM bhrAmayatyAshu bhujena vIre bhrAntA disho dyaushcha sachandrasUryA | surAshcha tasyorubalaM varaM cha sharvodbhavaM vIxya vishhedurIshhat || 8.29

29. As that warrior stood waving it with his arms, the deities, presiding over the four directions, and the mid- heavens along with the Sun and the Moon, became dazed, and the gods also, seeing his superior strength and the boon granted by Siva, became a little distressed in mind.

ananyasAdhyaM tamatho nirIxya samutpapAtA.a.ashu puro.asya mArutiH | prakAshabAhvantara Aha chainaM kimebhiratra praharA.ayudhaM te || 8.30

30. Thereafter Hanuman seeing it impossible for others to kill him, jumped up soon before him and laying bare his chest, told him: “What can these (monkeys) do? strike your weapon here.”

itIritastena sa rAxasottamo varAdamoghaM prajahAra vaxasi | vichUrNito.asau tadurasyabhedye yathaiva vajro vipatau vR^ithA.abhavat || 8.31

31. Thus told by him, the powerful Rakshasa struck on his chest with it which was unfailing on account of the boon. Falling on that impenetrable chest, it was reduced to dust, just as Vajra weapon would become ineffective on Garuda.

vichUrNite nijAyudhe nikumbha etya mArutim | pragR^ihya chAtmano.aMsake nidhAya jagmivAn drutam || 8.32

32. When his own instrument was thus powdered, Nikumbha went to Maruthi and taking hold of him and putting him on his shoulders, quickly proceeded (towards Lanka).

pragR^ihya kaNThamasya sa pradhAnamArutAtmajaH | svamAshu mochayaMstato nyapAtayad dharAtaLe || 8.33

33. Then the son of chief Vayu, seizing him by his neck and releasing himself quickly, threw him on the ground.

chakAra taM raNAtmake makhe rameshadaivate | pashuM prabhaJNjanAtmajo vineduratra devatAH || 8.34

34. The son of Prabhanjana made him the sacrificial animal in that sacrifice of the battle field with the Lord of Ramaa as the presiding deity, and the gods above chanted the sacrificial hymn (as Udgatrus).

suptaghno yaj~nakopashcha shakunirdevatApanaH |

yuddhonmattashcha mattashcha devAntakanarAntakau |
vidyujjihvaH pramAthI cha shukasAraNasaMyutAH || 8.35

rAvaNapreritAH sarvAn mathantaH kapikuJNjarAn |
avadhyA brahmavarato nihatA rAmasAyakaiH || 8.36

35—36. Suptagna, Yagnakopa, Sakuni, Devatapani, Yudhonmattha, Mattha, Devantha, Naranthaka,Vidyugihva and Pramathi, accompanied by Suka and Sarana, all sent by Ravana were harassing the monkeys, and though promised immunity from death by the boon of Brahma were killed by the arrows of Rama.

trishirA atikAyashcha niryayU rAvaNAj~nayA || 8.37

narAntako rAvaNajo hayavaryopari sthitaH |
abhIH sasAra samare prAsodyatakaro harIn || 8.38

37 - 38. Trisiras and Atikaya set out at Ravana’s command. Naranthaka, Ravana’s son, mounted on an excellent horse and holding in his hand the instrument of Prasa, proceeded without fear towards the monkeys in the battle field.

taM dahantamanIkAni yuvarAjo.aN^gado balI |
utpapAta nirIxyA.a.ashu samadarshayadapyuraH || 8.39

39. Seeing him extinguishing the army, the powerful crown prince Angada sprang quickly towards him and showed him his chest.

tasyorasi prAsavaraM prajahAra sa rAxasaH |
dvidhA samabhavat tattu vAliputrasya tejasA || 8.40

40. That Rakshasa hit him on his chest with that excellent Prasa and by the strength of Vali’s son it became broken into two.

athAsya hayamAshveva nijaghAna mukhe kapiH |
petatushchAxiNI tasya sa papAta mamAra cha || 8.41

41. Thereafter that monkey quickly struck his horse on its face and its eyes dropped down. It also fell and died.

sa khaDgavaramAdAya prasasAra raNe kapim |
Achchhidya khaDgamasyaiva nihato vAlisUnunA || 8.42

42. Then taking hold of a superior sword he pursued the monkey in the battle-field and Vali’s son, snatching that sword, killed him.

gandharvakanyakAsUte nihate rAvaNAtmaje |
AjagAmAgrajastasya sodaryo devatAntakaH || 8.43

43. On the death of that son of Ravana born through a Ghandharva maiden, his uterine elder brother named Devanthaka came forward.

tasyA.apatata evA.a.ashu sharavarshhapratApitAH |
pradudruvurbhayAt sarve kapayo jAmbavanmukhAH || 8.44

44. As he came showering arrows, all the monkeys including Jambavan and others greatly afflicted thereby fled from fear.

sa sharaM tarasA.a.adAya raviputrAyudhopamam |
aN^gadaM prajahArorasyapatat sa mumoha cha || 8.45

45. He (Devanthaka) quickly took an arrow equal to the Dandayudha of Yama and hit Angada with it on his chest and he (Angada) fell and fainted.

atha tigmAMshutanayaH shailaM prachalapAdapam |
abhidudrAva saN^gR^ihya chixepa cha nishAchare || 8.46

46. Sugreeva then seizing a mountain with several trees shaking on it ran (towards him) and threw it at the Rakshasa.

tamApatantamAlaxya dUrAchchharavidAritam |
surAntakashchakArA.ashu dadhAra cha paraM sharam || 8.47

47. Seeing it coming at a distance, Devanthaka had it cut asunder by an arrow, and quickly seized another arrow.

sa tamAkarNamAkR^ishhya yamadaNDopamaM sharam |
aviddhyaddhR^idaye rAj~naH kapInAM sa papAta ha || 8.48

48. Drawing that arrow which resembled Yama Danda, up to his ears, he struck it on the chest of the king of the monkeys and the latter fell down.

balamapratimaM vIxya surashatrostu mArutiH |
AhvayAmAsa yuddhAya keshavaH kaiTabhaM yathA || 8.49

49. Seeing the unrivalled strength of Devanthaka, Maruthi called him for fight just as Kesava had done in the case of Kaitabha.

tamApatantamAlokya rathaM sahayasArathim |
chUrNayitvA dhanushchAsya samAchchhidya babhaJNja ha || 8.50

50. Seeing him coming, he (Maruthi) crushed to pieces his chariot along with the horses and the charioteer and snatching his bow also broke it.

atha khaDgaM samAdAya pura Apatato ripoH |
hariH pragR^ihya kesheshhu pAtayitvainamAhave ||8.51

shiro mamarda tarasA pavamAnAtmajaH padA |
tameeshanagiraavadyam nihatya pavanatmajah || 8.52
(varadAnAdavadhyaM taM nihatya pavanAtmajaH |)

samIDitaH suravaraiH plavagairvIxito mudA |
vidrAvitAkhilakapiM varAt trishirasaM vibhoH |
bhaN^ktvA rathaM dhanuH khaDgamAchchhidyAshirasaM vyadhAt || 8.53

51 - 53. The Monkey (Hanuman) caught hold of the enemy by his hair, as he came running holding a sword and, after throwing him down on the battle-field, quickly crushed his head under his feet.

The son of Vayu, having killed him who had been promised immunity from death by Siva's boon, was praised by the higher celestial beings and was gazed at with joy by the monkeys He also rendered headless the Rakshasa named Trisira, who had got three heads by the boon of Brahma, and who had routed the entire monkey army, after breaking his chariot and bow and after snatching also his sword.

yuddhonmattashcha mattashcha pArvatIvaradarpitau |
pramathantau kapIn sarvAn hatau mArutimushhTinA || 8.54

54. Yuddhonmattha and Mattha, haughty on account of Parvathi's boon, were harassing all the monkeys and, were killed by the fist-blow of Maruthi.

tato.atikAyo.atiratho rathena svayambhudattena harIn pramR^idgan |
chachAra kAlAnalasannikAsho gandharvikAyAM janito dashAsyAt || 8.55

bR^ihattanuH kumbhavadeva karNAvasyetyato nAma cha kumbhakarNaH |
ityasya so.arkAtmajapUrvakAn kapIn jigAya rAmaM sahasA.abhyadhAvat || 8.56

55 - 56. Then an Atiratha i.e., (an unrivalled warrior fighting from his car) called Athikaya born to Ravana through a Ghandharva maiden, was moving about like world-consuming fire in a car given by Siva, attacking all the monkeys.

He was called Atikaya because of his huge body and also called Kumbhakarna because of his ears resembling pots. Having vanquished the monkeys including Sugreeva and others, he ran speedily towards Rama

Note—It is said in Moola Ramayana that Kumbhakarna was killed by Lakshmana. Srimad Acharya explains this apparent contradiction by saying that Athikaya was also named Kumbhakarna.

tamApatantaM sharavarshhadhAraM mahAghanAbhaM stanayitnughoshham | nivArayAmAsa yathA samIraH saumitrirAtteshhvasanaH sharaughaiH || 8.57

57. Lakshmana, with his bow drawn and by multitude of arrows, obstructed him who shone with the splendor of thick cloud, and who was making noise like thunder, and who came showering rain of arrows, just like wind (scattering clouds).

vavarshhatustAvatimAtravIryau sharAn sureshAshanitulyavegAn | tamomayaM chakraturantarixaM svashixayA xipratamAstabANaiH || 8.58

58. Both of them of unrivalled valour showered (at each other) arrows with speed like Indra's Vajra and made the mid-heaven dark by quick dispatch of arrows, ordinary and enchanted, which were all well aimed.

sharaiH sharAnasya nivArya vIraH saumitrirastrANi mahAstrajAlaiH | chichchheda bAhU shirasA sahaiva chaturbhujo.abhUt sa punardvishIrshhaH || 8.59

59. Lakshmana, the hero, opposing his (Atikaya's) arrows with his own, and his enchanted arrows with his own multifarious enchanted arrows, cut his arms along with his head, but he again became double headed and four armed.

chhinneshhu teshhu dviguNAsyabAhuH punaHpunaH so.atha babhUva vIraH | uvAcha saumitrimathAntarAtmA samastalokasya marud vishhaNNam || 8.60

brahmAstrato.anyena na vadhya eshha varAd vidhAtuH sumukhetyadR^ishyaH | raxaHsutasyAshravaNIyamitthamuktvA samIro.aruhadantarixam || 8.61

60 - 61. On their being cut, that hero again and again became possessed of double those organs. Then Maruthi, the inner ruler of all living beings, spoke thus to the distressed Lakshmana,

"Oh pleasant faced one! this (Rakshasa) cannot be killed by any other than Brahmastra on account of Brahma's boon."

Having thus spoken unseen and beyond the hearing of the Rakshasa's son, Vayu got up to the mid heaven.

athAnujo devatamasya so.astraM brAhmaM tanUje dashakandharasya | mumocha dagdhaH sarathAshvasUtastenAtikAyaH pravaro.astravitsu || 8.62

62. Then that younger brother of the Supreme Lord directed the Brahma Asthra to the son of Ravana, and Athikaya, the best among the knowers of Asthras, was by it burnt out along with his chariot, horses, and charioteer.

hateshhu putreshhu sa rAxaseshaH svayaM prayANaM samarArthamaichchhat | sajjIbhavatyeva nishAchareshe kharAtmajaH prAha dhanurdharottamaH || 8.63

niyuN^xva mAM me piturantakasya vadhAya rAjan sahalaxmaNaM tam | kapipravIrAMshcha nihatya sarvAn pratoshhaye tvAmahamadya sushhThu || 8.64

63 - 64. On the death of his sons, the Rakshasa king wished to go to battle himself and on the Rakshasa king getting ready, the son of Khara, the foremost among the wielders of bows, said:

"Direct me Oh king, for the killing of the killer of my father and I shall delight thee now completely by killing him, along with Lakshmana and all the chief monkeys."

itIrite.anena niyojitaH sa jagAma vIro makarAxanAmA | vidhUya sarvAMshcha haripravIrAn sahAN^gadAn sUryasutena sAkam || 8.65

achintayan laxmaNabANasaN^ghAnavaj~nayA rAmamathA.ahvayad raNe | uvAcha rAmaM rajanIcharo.asau hato janasthAnagataH pitA tvayA || 8.66

kenApyupAyena dhanurdharANAM varaH phalaM tasya dadAmi te.adya | iti bruvANaH sa sarojayonervarAdavadhyo.amuchadastrasaN^ghAn || 8.67

65 - 67. On saying this, that hero named Makaraksha, directed by him (Ravana), went forth (for fight) and, having driven away all the chief monkeys along with Angada and Sugreeva, challenged thereafter Rama for light, ignoring contemptuously the multitude of arrows aimed by Lakshmana.

This Rakshasa addressed Rama thus My father stationed at Dandaka Forest, though foremost among the wielders of bows, was killed, by you by some device and I shall now give you the reward for it."

So saying he, who had been promised immunity from death by Brahma's boon, began to throw multitudes of arrows.

prahasya rAmo.asya nivArya chAstrairastrANyameyo.ashanisannibhena | shiraH shareNottamakuNDalojjvalaM kharAtmajasyAtha samunmamAtha || 8.68

68. Rama, of imponderable prowess, smiling at this and, obstructing his arrows by others, cut asunder the head of Khara's son, shining with excellent earrings, by an arrow resembling Vajra instrument.

vidudruvustasya tu ye.anuyAyinaH kapipravIrairnihatAvasheshhitAH | yathaiva dhUmrAxamukheshhu pUrvaM hateshhu pR^ithvIruhashailadhAribhiH || 8.69

69. Those of his followers left surviving after those killed by the monkey chiefs, ran away in various directions, just as those, who had followed Dhoomraksha and others before, (had been killed) by monkeys flinging trees and stones.

tataH sa sajjIkR^itamAttadhanvA rathaM samAsthAya nishAchareshvaraH |
vR^itaH sahasrAyutakoTyanIkapairnishAcharairAshu yayau raNAya || 8.70

70. Thereafter the Rakshasa king, with his bow drawn ready for fight, went forth quickly for battle, mounted on his chariot, and followed by thousands and crores of Rakshasa generals.

balaistu tasyAtha balaM kapInAM naikaprakArAyudhapUgabhagnam |
dishaH pradudrAva harIndramukhyAH samArdayannAshu nishAcharAMstadA || 8.71

71. The army of the monkeys over-powered by the army of Ravana and injured by their various kinds of weapons ran in various directions Then the monkey chiefs also harassed the Rakshasas.

gajo gavAxo gavayo vR^ishhashcha sagandhamAdA dhanadena jAtAH |
prANAdayaH paJNcha marutpravIrAH sa katthano vittapatishcha jaghnuH || 8.72

72. The important five of the Maruths viz, Prana and others, born now as the sons of Kubera, named Gaja, Gavaksha, Gavaya Vrisha, Ghandhamadha, along with Kubera himself born now as Vikhathana, harassed (Ravana and his army).

sharaistu tAn shhaDbhiramoghavegairnipAtayAmAsa dashAnano drAk |
athAshviputrau cha sajAmbavantau prajahratuH shailavaraistribhistam || 8.73

73. Ravana soon had them felled to the ground by means of six arrows of unfailing aim. Then the two sons of Aswins along with Jambavan hit him (Ravana) with three huge mountains.

girIn vidAryA.ashu sharairathAnyAJNchharAn dashAsyo.amuchadAshu teshhu |
ekaikamebhirvinipAtitAste sasAra taM shakrasutAtmajo.atha || 8.74

74. Having soon demolished those mountains by arrows, Ravana soon flung other arrows at them. They hit by each of those three arrows fell down. Thereafter (Angada) Vali's son moved towards him (Ravana).

shilAM samAdAya tamApatantaM vibheda raxo hR^idaye shareNa |
dR^iDhAhataH so.apyagamad dharAtaLaM raveH suto.athainamabhiprajagmivAn || 8.75

75. The Rakshasa hit him, who was coming along holding a stone, on the chest with an arrow and, struck violently thereby, he fell to the ground. And Sugreeva thereafter proceeded towards him (Ravana).

taddhastagaM bhUruhamAshu bANairdashAnanaH khaNDasha eva kR^itvA |
grIvApradeshe.asya mumocha bANaM bhR^ishAhataH so.api papAta bhUmau || 8.76

76. The ten headed (Ravana) soon cut to pieces the tree held in his hand, by means of arrows, and flung an arrow aimed at his throat; and he also hit hard thereby fell to the ground.

atho hanUmAnuragendrabhogasamaM svabAhuM bhR^ishamunnamayya | tatADa vaxasyadhipaM tu raxasAM mukhaiH sa raktaM pravaman papAta || 8.77

77. Thereafter Hanuman, holding aloft his arms resembling the body of the serpent king, struck on the chest of the king of the Rakshasas. The latter vomiting blood from his mouths fell down,

sa labdhasaJNj~naH prashashaMsa mArutiM tvayA samo nAsti pumAn hi kashchit | kaH prApayedanya imAM dashAM mAmitIrito mArutirAha taM punaH || 8.78

atyalpametad yadupAttajIvitaH punastvamityukta uvAcha rAvaNaH | gR^ihANa matto.api samudyataM tvaM mushhTiprahAraM tviti taM pupotha || 8.79

78 - 79. Regaining consciousness, he praised Maruthi thus ‘‘ There is no person indeed equal to you. For, who else can reduce me to this condition ?

Thus told, Maruthi again addressed him: That this is very little strength (used by me) is clear from your surviving it.”

Ravana, thus told, replied : “ Receive from me also this fist blow,’’ and so saying, struck him with all his might.

Note : -The term “***thu***” indicates that Ravana used all his might while. Maruthi’s blow was a mild one not intended to he fatal is his death was reserved for the Lord.

kiJNchit prahAreNa tu vihvalAN^gavat sthite hi tasminnidamantaraM mama | ityagnisUnuM prayayau sa rAvaNo nivArito mArutinA.api vAchA || 8.80

80. While hanuman stood as if dazed by this trivial blow, indeed, Ravana thinking this good opportunity for escape, ran towards Agni’s son (Neela), though told by Maruthi not to run away.

tamApatantaM prasamIxya nIlo dhanurdhvajAgrAshvaratheshhu tasya | chachAra mUrdhasvapi chaJNchalo.alaM jaLIkR^itastena sa rAvaNo.api || 8.81

sa xipramAdAya hutAshanAstraM mumocha nIle rajanIchareshaH | sa tena bhUmau patito nachainaM dadAha vahniH svatanuryato.asau || 8.82

81 - 82. Seeing him coming, Neela began to run about incessantly perching on his bow, flagstaff, chariot, horses and heads also. And Ravana the king of the Rakshasas also got completely confused thereby, and soon seizing the Agni asthra threw it at Neela. He was thrown by it on the ground. The fire however did not burn him as he (Neela) is his own body.

tato yayau rAghavameva rAvaNo nivArayAmAsa tamAshu laxmaNaH | tataxatustAvadhikau dhanurbhR^itAM sharaiH sharIrAvaraNAvadAraNaiH || 8.83

83. Then Ravana proceeded towards Rama but was soon obstructed by Lakshmana. Both of them, foremost among bow men, hit each other by arrows capable of piercing even through the armour covering their bodies.

nivAritastena sa rAvaNo bhR^ishaM rushhA.anvito bANamamoghamugram | svayambhudattaM pravikR^ishhya chA.ashu lalATamadhye pramumocha tasya || 8.84

84. Thus frustrated by him Ravana became greatly enraged and drawing the fierce and unfailing arrow given by Brahma, flung it quickly at the middle of his forehead.

bhR^ishAhatastena mumoha laxmaNo rathAdavaplutya dashAnano.api | xaNAdabhidrutya balAt pragR^ihya svabAhubhirnetumimaM samaichchhat || 8.85

85. Hit hard by it, Lakshmana fainted and Ravana getting down from his chariot, hurried desirous of carrying him (to his house) forcibly on his shoulders.

samprApya saJNj~nAM sa suvihvalo.api sasmAra rUpaM nijameva laxmaNaH | sheshhaM hareraMshayutaM nachAsya sa chAlanAyApi shashAka rAvaNaH || 8.86

86. On regaining his senses though after prolonged unconsciousness, Lakshmana remembered his own real form which is Sesha conjoined with the (Sankarshana) Amsa of Hari and Ravana was unable even to shake him.

balAt svadorbhiH pratigR^ihya chAkhilairyadA sa vIraM prachakarshha rAvaNaH | chachAla pR^ithvI sahamerumandarA sasAgarA naiva chachAla laxmaNaH || 8.87

87. When Ravana attempted to drag that hero by forcibly holding him by all his hands, the earth itself along with the Meru and Mandara mountains and the oceans, began to move but not Lakshmana.

sahasramUrdhno.asya bataikamUrdhni sasaptapAtALagirIndrasAgarA | dharA.akhileyaM nanu sarshhapAyati prasahya ko nAma haret tamenam || 8.88

88. When this entire earth along with the seven nether regions, the big mountains and oceans, placed on one of his thousand hoods resembles but a mustard seed no wonder none can forcibly carry him.

prakarshhati tveva nishAchareshvare tathaiva rAmAvarajaM tvarAnvitaH | samastajIvAdhipateH parA tanuH samutpapAtAsya puro hanUmAn || 8.89

89. When the Rakshasa king was nevertheless dragging in haste with all his strength Rama's younger brother, Hanuman who is another form of the Lord of all souls (Vayu) suddenly appeared before him.

sa mushhTimAvartya cha vajrakalpaM jaghAna tenaiva cha rAvaNaM rushhA | prasArya bAhUnakhilairmukhairvaman sa raktamushhNaM vyasuvat papAta || 8.90

90. Waving his fist hard as Vajra, he hit Ravana with it in great anger and he (Ravana) vomiting hot blood through all his mouths fell like a corpse stretching forth his arms.

nipAtya raxodhipatiM sa mArutiH pragR^ihya saumitrimuraN^gashAyinaH | jagAma rAmAkhyatanoH samIpaM saumitrimuddhartumalaM hyasau kapiH || 8.91

91. Having thrown the Rakshasa king on the ground, Maruthi carrying Lakshmana went near Rama who is no other than Hari (reclining on Sesha). This monkey could indeed easily carry Lakshmana.

Note - As Vayu in the form of Koorma (tortoise) bears the Serpent Lord Anantha in Ghanodaka, it is said that Maruthi could easily carry Lakshmana. (Sri Vadiraja.)

sa rAmasaMsparshanivAritaklamaH samutthitastena samuddhR^ite share | babhau yathA rAhumukhAt pramuktaH shashI supUrNo vikachasvarashmibhiH || 8.92

92. When all his pain had been removed by the touch of Rama and the arrow had been plucked out by him, Lakshmana got up and shone with splendor just as the full moon coming out of Rahu's mouth shines with all its resplendent rays.

sa sheshhabhogAbhamatho janArdanaH pragR^ihya chApaM sasharaM punashcha | sulabdhasaJNj~naM rajanIchareshaM jagAda sajjIbhava rAvaNeti || 8.93

93. Then Janardana holding his bow resembling the hood of' Sesha along with arrows, told the Rakshasa king who had again regained full consciousness " Oh Ravana, get ready for fight"

rathaM samAruhya punaH sakArmukaH samArgaNo rAvaNa Ashu rAmam | abhyetya sarvAshcha dishashchakAra sharAndhakArAH paramAstravettA || 8.94

94. Again mounting his chariot, Ravana with bow and arrows, proceeded quickly towards Rama and, being cognizant of the use of celestial weapons, made all the directions dark with arrows.

rathasthite.asmin rajanIchareshe na me patirbhUmitaLe sthitaH syAt | iti sma putraH pavanasya rAmaM skandhaM samAropya yayau cha rAxasam || 8.95

95.When this Rakshasa king was thus seated, in his chariot, the son of Vayu thought "let not my Lord stand on the ground " and placing Rama on his shoulders proceeded towards the Rakshasa.

prahasya rAmo.asya hayAn nihatya sUtaM cha kR^itvA tilasho dhvajaM ratham | dhanUMshhi khaDgaM sakalAyudhAni chhatraM cha saJNchhidya chakarta maulim || 8.96

96.With a smile Rama (ascended and) killed his horses and charioteer and having powdered the chariot and its flag staff, cut asunder his bows, swords, and all other instruments and, having destroyed his umbrella also, cut asunder his crowns.

kartavyamUDhaM tamavexya rAmaH punarjagAdA.ashu gR^ihaM prayAhi | samastabhogAnanubhUya shIghraM pratoshhya bandhUn punarehi martum || 8.97

97. Seeing him senseless for further action, Rama said again " go soon to your house and after quickly enjoying all the pleasures and satisfying your relations, come back to die.'

itIrito.avAgvadano yayau gR^ihaM vichArya kAryaM saha mantribhiH svakaiH | hatAvasheshhairatha kumbhakarNaprabodhanAyA.ashu matiM chakAra || 8.98

98. Thus told, he went home with down cast face and, having consulted matters with his surviving ministers, thereafter he soon made up his mind for awakening Kumbhakarna

sashailashR^iN^gAsiparashvadhAyudhairnishAcharANAmayutairanekaiH | tachchhvAsavegAbhihataiH kathaJNchid gataiH samIpaM kathamapyabodhayat || 8.99

99. With great difficulty, he woke him up, through several millions of Rakshasas armed with mountain peaks, swords, and hatchets, who were able somehow to get near him, though pushed back by the force of his breath

shailopamAnasya cha mAMsarAshIn vidhAya bhaxAnapi shoNitahradAn | sutR^iptamenaM paramAdareNa samAhvayAmAsa sabhAtaLAya || 8.100

100. Having placed before him mountain-like heaps of flesh fit for eating and also ponds of blood, and having made him well satisfied, he summoned him with due honor to the audience-hall.

uvAcha chainaM rajanIcharendraH parAjito.asmyadya hi jIvati tvayi | raNe nareNaiva cha rAmanAmnA kurushhva me prItimamuM nihatya || 8.101

101. And the king of the Rakshasas told him: "While you are actually alive, I have been strangely indeed vanquished in battle by a mere man named Rama. Cause me delight by killing him."

itIritaH kAraNamapyasheshhaM shrutvA jagarhAgrajameva vIraH | amoghavIryeNa hi rAghaveNa tvayA virodhashcharito batAdya || 8.102

prashasyate no balibhirvirodhaH kathaJNchideshho.atibalo mato mama | itIrito rAvaNa Aha durnayo.apyahaM tvayA.avyo hi kimanyathA tvayA || 8.103

charanti rAjAna utAkramaM kvachit tvayopamAn bandhujanAn balAdhikAn | samIxya hItthaM gadito.agrajena sa kumbhakarNaH prayayau raNAya || 8.104

102 - 104. Thus told, he heard in full also the cause for fight and the brave warrior only censured his elder brother and (said) “Alas! you have now made enmity with Raghava of incalculable valour. Enmity with superior people is never commendable. In my opinion he is very strong.”

Thus told, Ravana replied: “Wicked as I am, I have to be protected by you. Else, of what use are you to me. Sometimes kings may do even wicked things,looking (for support) to their relations who are superior in strength like you.”

Thus told by his elder brother, Kumbhakarna set out for battle.

prAkAramAlaN^ghya sa paJNchayojanaM yadA yayau shUlavarAyudho raNam | kapipravIrA akhilAH pradudruvurbhayAdatItyaiva cha setumAshu || 8.105

105. When he, whose weapon was the excellent Trident, thus went to the battle-field, crossing the fortress of Trikuta extending over five yojanas, even the most valiant of the monkeys all ran away out of fear, soon crossing even the bridge (over the ocean).

shatavalipanasAkhyau tatra vasvaMshabhUtau pavanagaNavarAMshau shvetasampAtinau cha | nirR^ititanumathograM durmukhaM kesarIti pravaramatha marutsu prAsyadetAn mukhe saH || 8.106

106. Of them, the two named Sathabali and Panasa who were incarnations of Vasus, the two named Sveta and Sampathi who were incarnations of the superior groups of Maruts, also the fierce Durmukhi who was an incarnation of Nirruthi, and also Kesari who was important among the Maruts, were all shot at in their faces by him.

rajanicharavaro.asau kumbhakarNaH pratApI kumudamapi jayantaM pANinA sampipeshha | naLamatha cha gajAdIn paJNcha nIlaM satAraM girivarataruhastAn mushhTinA.apAtayachcha || 8.107

107. This Kumbhakarna who was the foremost of the Rakshasas and .was very powerful, crushed with his hand Kumudha and Jayantha and thereafter threw to the ground with his fist-blow Nala, Neela and Tara and the five (monkeys) including Gaja who were holding in their hands mountain-peaks and trees.

athAN^gadashcha jAmbavAninAtmajashcha vAnaraiH | nijaghnire nishAcharaM savR^ixashailasAnubhiH || 8.108

108. Thereafter Angada, Jambavan, and Sugreeva along with other monkeys, attacked the Rakshasa with mountain-peaks containing trees.

vichUrNitAshcha rAxasAstanau nishAcharasya te | babhUva kAchana vyathA nachAsya bAhushhALinaH || 8.109

109. Those mountains falling on the chest of that Rakshasa were simply powdered but not the slightest pain was caused to this strong bodied one.

athAparaM mahAchalaM pragR^ihya bhAskarAtmajaH |
mumocha rAxase.atha taM pragR^ihya taM jaghAna saH || 8.110

110. Then the son of Surya (Sugreeva) seizing another big mountain threw it at the Rakshasa and he, catching it, hit with it Sugreeva.

tadA papAta sUryajastatADa chAN^gadaM rushhA |
sa jAmbavantamAshu tau nipetatustaLAhatau || 8.111

111. Then Sugreeva fell down. He (Kumbhakarna) struck with anger Angada and Jambhavantha, and both of them struck with his palm soon fell down.

atha pragR^ihya bhAskariM yayau sa rAxaso balI |
jagAma chAnu mArutiH susUxmamaxikopamaH || 8.112

112. Then the powerful Rakshasa went carrying Sugreeva and Maruthi followed him assuming the form of a small fly.

yadainameshha bAdhate tadA vimochayAmyaham |
yadi sma shakyate.asya tu svamochanAya tad varam || 8.113

113. When he (Kumbhakarna) begins to molest him (Sugreeva) if the latter is able to release himself , well and good, if not, I shall release.

iti vrajatyanu sma taM marutsute nishAcharaH |
puraM vivesha chArchitaH svabandhubhiH samastashaH || 8.114

114. When the son of Vayu was thus following him, the Rakshasa entered the city being honored by all relations.

tuhinasalilamAlyaiH sarvato.abhipravR^ishhTe rajanicharavare.asmi.nstena siktaH kapIshaH |
vigatasakalayuddhaglAnirAvaJNchayitvA rajanicharavaraM taM tasya nAsAM dadaMsha || 8.115

115. As this Rakshasa chief was being showered in all the parts of his body with flowers wet with cool water, the monkey king also thus be-sprinkled became relieved of all exhaustion from fight, and by deceiving that Rakshasa chief, bit his nose.

karAbhyAmatha karNau cha nAsikAM dashanairapi |
saJNchhidya xipramevAsAvutpapAta harIshvaraH || 8.116

116. Having torn off his ears by his hands and bit his nose by his teeth, this monkey king soon jumped up.

taLena chainaM nijaghAna rAxasaH pipeshha bhUmau patitaM tato.api | samudgato.asau vivare.aN^gulInAM jaghAna shUlena punaH sa rAxasaH || 8.117

117. The Rakshasa it him with his palm and, even after he had fallen on the ground, crushed him (with his feet). He (however), escaped through the space between his toes but the Rakshasa again struck him with the spear.

amoghashUlaM prapatat tadIxya raveH sutasyopari mArutAtmajaH | pragR^ihya jAnau praNidhAya shIghraM babhaJNja taM prexya nanAda chochchaiH || 8.118

118. The son of Maruth, seeing the unerring spear falling on the son of Surya (Sugreeva) seized it, and, placing (it) soon on his knees, broke (it) and looking at him shouted aloud.

athainamAvR^itya jaghAna mushhTinA sa rAxaso vAyusutaM stanAntare | jagarja tenAbhihato hanUmAnachintaya.nstat prajahAra chainam || 8.119

119. That Rakshasa, shaking his fist, hit with it the son of Vayu (Hanuman) in the middle of his chest and shouted. Though hit by him, Hanuman unmindful of it, struck him back.

taLena vaxasyabhitADito rushhA hanUmatA mohamavApa rAxasaH | punashcha saJNj~nAM samavApya shIghraM yayau sa yatraiva raghupravIraH || 8.120

120. Hit violently on his chest by Hanuman by his palm, with anger, the Rakshasa fainted, and soon re-gaining consciousness, went only where the foremost of the Raghus stood.

vichintayAmAsa tato hanUmAn mayaiva hantuM samare hi shakyaH | asau tathA.apyenamahaM na hanmi yasho hi rAmasya dR^iDhaM prakAshayan || 8.121

ananyavadhyaM tamimaM nihatya svayaM sa rAmo yasha Ahareta | datto varo dvArapayoH svayaM cha janArdanenaiva purA tatashcha || 8.122

121 - 122. Hanuman then thought within himself with a view to bring out clearly the fame of Rama “Though he can be killed by myself in battle, nevertheless, I will not kill, Rama shall earn fame by Himself killing him who is not liable to be killed by others; Janardhana Himself has long before blessed his do attendants with this boon”.

mayaiva vadhyau bhavataM trijanmasu pravR^iddhavIryAviti keshavena | uktaM mamaivaishha yadapyanugrahaM vadhe.asya kuryAnnatu me sa dharmaH || 8.123

123. It has been said by Kesava:—”In spite of your increased prowess, You shall be killed by me alone in all your three births.” Though he (Rama) will surely look upon me with favor if I should kill him (Kumbhakarna) now, still it is not proper for me.

iti sma saJNchintya kapIshayukto jagAma yatraiva kapipravIrAH | sa kumbhakarNo.akhilavAnarA.nstu prabhaxayan rAmamupAjagAma || 8.124

124. Thus thinking, he went along with the monkey chief where the important monkeys stood. That Kumbhakarna however went near Rama, eating away all the monkeys.

te bhaxitAstena kapipravIrAH sarve vinirjagmuramushhya dehAt | srotobhirevAtha cha romakUpaiH kechit tamevA.aruruhuryathA girim || 8.125

125. All those important monkeys who had been devoured by him came out of his body through his nine organs and also the pores of his hair and some of them (again) climbed on him as if on a mountain.

sa tAn vidhUyA.ashu yathA mahAgajo jagAma rAmaM samarArthamekaH | prabhaxayan svAnaparAMshcha sarvasho mattaH samAghrAya cha shoNitaM piban || 8.126

126. Having shaken them off as a big elephant (would shake off the flies on it) he, as if maddened, went unaided to fight with. Rama, eating (on the way) his own Rakshasas as well as the monkeys in all directions, and scenting blood and drinking it.

nyavArayat taM sharavarshhadhArayA sa laxmaNo nainamachintayat saH | jagAma rAmaM girishR^iN^gadhArI samAhvayat taM samarAya chA.ashu || 8.127

127. Lakshmana obstructed him by a shower of arrows and Kumbhakarna with his head resembling the peak of a mountain, went disregarding Lakshmana towards Rama, and challenged him quickly for light.

atho samAdAya dhanuH sughoraM sharAMshcha vajrAshanitulyavegAn | praveshayAmAsa nishAchare prabhuH sa rAghavaH pUrvahateshhu yadvat || 8.128

128. Then the Lord Raghava, holding His terrible bow, flung at the Rakshasa arrows with the speed of Indra’s Vajra, just as he had done to those formerly killed by him (like Khara, Dhooshana etc.).

yAvadbalena nyahanat kharAdikAn na tAvataiva nyapatat sa rAxasaH | atha prahasyA.atmabalaikadeshaM pradarshayan bANavarAn mumocha || 8.129

129. The Rakshasa did not fall at the use of such force only as had been applied towards killing Khara and others. Then smiling, He (Rama) flung excellent arrows bringing into play only a part of His strength.

dvAbhyAM sa bAhU nichakarta tasya padadvayaM chaiva tathA sharAbhyAm | athApareNAsya shiro nikR^itya samprAxipat sAgaratoya Ashu || 8.130

130. With two arrows He (Rama) cut his two hands, and with two other arrows, his two feet, and with another, having cut his head, he threw it quickly into the waters of the sea.

avardhatAbdhiH patite.asya kAye mahAchalAbhe xaNadAcharasya |
surAshcha sarve vavR^ishhuH prasUnairmudA stuvanto raghuvaryamUrdhni || 8.131

131. By the fall of the Raksha's body resembling a big mountain into the sea, it overflowed, and all the Devas showered flowers at the head of Rama, praising Him with joy.

yojanAnAM trilaxaM hi kumbhakarNo vyavardhata |
pUrvaM pashchAt saJNchukocha laN^kAyAmushhituM svayam || 8.132

132. Kumbhakarna had originally grown to the size of three lacs of yojanas (soon after his birth) and with a view to live in Lanka thereafter he reduced it himself.

sa tu svabhAvamApanno mriyamANo vyavardhata |
tenAsmin patite tvabdhiravardhadadhikaM tadA || 8.133

133. He grew to his natural size at the time of death, and with this increased body thrown into the sea, it also then increased (in volume).

athApare ye rajanIcharAstadA kapipravIrairnihatAshcha sarvashaH |
hatAvashishhTAstvaritAH pradudruvubhrAturvadhaM chochurupetya rAvaNam || 8.134

134. Then the remaining Rakshasas were mostly killed by the valiant monkeys and the survivors ran quickly to Ravana and intimated to him his brother's death.

sa duHkhatapto nipapAta mUrchhito nirAshakashchAbhavadAtmajIvite |
tamAha putrastridasheshashatrurniyuN^xva mAM shatruvadhAya mAchiram || 8.135

mayA gR^ihItastridasheshvaraH purA vishhIdase kiM nararAjaputrataH |
sa evamuktvA prajuhAva pAvakaM shivaM samabhyarchya samAruhad ratham || 8.136

135 - 1 36. Afflicted with grief he fell fainting and lost all hope of his own life. The enemy of the king of the Devas (Indrajit) told him: "Direct me without delay for the killing of your enemies. Formerly the king of the Devas (Indra) was captured by me. Why do you now grieve on account of the son of a human king." Having thus addressed, he set up sacrificial fire and, having worshipped Siva, mounted his chariot.

sa AttadhanvA sasharo rathena viyat samAruhya yayAvadarshanam |
sa nAgapAshairvarataH shivasya babandha sarvAn kapivIrasaN^ghAn || 8.137

137. With his bow drawn and with arrows he mounted up the sky in his chariot and became invisible. With the chords of Naga obtained by Siva's boon, he bound down the entire hordes of monkey-warriors.

purA.avatArAya yadA sa vishhNurdidesha sarvAMstridashAMstadaiva |
mamApi sevA bhavate prayojyetyevaM garutmAnavadad vR^ishhAkapim || 8.138

138. When formerly Vishnu directed all the Devas for incarnation on earth, then alone Garuda had prayed to Vrisha Kapi (i. e., Vishnu who grants the requests and dispels the grief of his devotees) thus: “Let some service be accepted by Thee from me also”

tamAha vishhNurna bhuvi prajAtimupaihi sevAM tava chAnyathA.aham |
AdAsya evAtra yathA yashaH syAd dharmashcha kartavyakR^ideva cha syAH || 8.139

vareNa sharvasya hi rAvaNAtmajo yadA nibadhnAti kapIn salaxmaNAn |
uraN^gapAshena tadA tvameva sametya sarvAnapi mochayasva || 8.140

ahaM samartho.api sa laxmaNashcha tathA hanUmAn na vimochayAmaH |
tava priyArthaM garuDaishha eva kR^itastavA.adesha imaM kurushhva || 8.141

139 - 141. Vishnu told him: “Do not seek birth on earth. I shall certainly accept your service without such birth in such a way that your fame and Dharma may become established, and you may also have discharged your duty.

When Ravana’s son will have bound down the monkeys along with Lakshmana by Nagapasa under the boon of Siva, then you alone shall come and release all of them

Though I am able, and so also Lakshmana and Hanuman, none of us will release, Oh Garuda, so that such pleasurable duty may be yours. This is the only direction given to you. Do this.”

tadetaduktaM hi purA.a.atmanA yat tato hi rAmo na mumocha kaJNchana |
na laxmaNo naiva cha mArutAtmajaH sa chaiva jAnAti hi devaguhyam || 8.142

142. Inasmuch as Rama himself had said this before, He did not release any one. And so neither Lakshmana nor Hanuman, as the latter alone knew this divine secret.

Note—Hanuman by reason of his superiority and Lakshmana by reason of his equality, could both override Siva’s boon.

The former by virtue of his innate all-pervasive knowledge knew this secret while Lakshmana’s knowledge of this secret was due to his presence at the time, being the Lord’s seat. The emphasis is however now laid on Hanuman’s knowledge alone because of its superior character. (Sri Vadiraja).

atho nibaddhyA.ashu harIn salaxmaNAn jagAma raxaH svapituH sakAsham |
nananda chAsau pishitAshaneshvaraH shashaMsa putraM cha kR^itAtmakAryam || 8.143

143. Having so bound down the monkeys and Lakshmana, the Rakshasa went to his father’s presence and this lord of the Rakshasas rejoiced and praised his son for service done to himself.

sa paxirAjo.atha harernideshaM smaraMstvarAvAniha chA.ajagAma |
tatpaxavAtasparshena kevalaM vinashhTa eshhAM sa uraN^gabandhaH || 8.144

144. Then the king of the birds (Garuda) having remembered Hari's command came here quickly. By the mere touch of wind caused by the flutter of his wings, this bondage of Nagapasa was destroyed.

sa rAmamAnamya parAtmadaivataM yayau sumAlyAbharaNAnulepanaH | kapipravIrAshcha tarUJNchhilAshcha pragR^ihya nedurbalinaH prahR^ishhTAH || 8.145

145. After worshipping Rama who was his supreme deity, he went away, having been honored with gifts of excellent flowers, ornaments and sandal-paste. The monkey warriors, becoming gladdened and strengthened, shouted war cries, holding trees and stones.

shrutvA ninAdaM plavageshvarANAM punaH saputro.atrasadatra rAvaNaH | bandhAdamushhmAt pratinissR^itAste kimatra kAryaM tviti chintayAnaH || 8.146

146. Hearing the cries of the monkey chiefs, Ravana along with his son became frightened thereby again, being perplexed about what should be done next, now that the monkeys had been freed from this bondage.

punashcha hutvA sa hutAshameva rathaM samAruhya yayAvadarshanam | vavarshha chAstrANi mahAntyajasraM varAdumeshasya tathA.abjajasya || 8.147

147. He (Indrajit) again having set up the sacrificial fire, mounted his chariot, and became invisible. And he showered powerful missiles incessantly under the boons granted by Siva as well as Brahma.

punashcha tasyAstranipIDitAste nipetururvyAM kapayaH salaxmaNAH | spR^ishanti nAstrANi durantashaktiM tanuM samIrasya hi kAnichit kvachit || 8.148

148. Again the monkeys along with Lakshmana having been hurt by his arrows fell on the ground. But none of his missiles touched in the least the incarnation of Vayu Hanuman of infinite prowess.

vij~nAtukAmaH puri sampravR^ittiM vibhIshhaNaH pUrvagatastadA.a.agAt | dadarsha sarvAn patitAn sa vAnarAn marutsutaM tvekamanAkulaM cha || 8.149

149. Vibheeshana who had gone before to ascertain the situation in the city (Lanka) just then returned, and saw all the monkeys fallen down, except the son of Vayu who alone remained unafflicted.

sa taM samAdAya yayau vidhAtR^ijaM vimUrchchhitaM chodakasekatastam | AshvAsya kiM jIvasi hItyuvAcha tatheti sa prAha cha mandavAkyaH || 8.150

150. Taking him, he (Vibheeshana) went to Jambavan (the son of Brahma) who had fainted and, after reviving him by sprinkling water, questioned him: " Are you alive indeed? " and he also with faltering words replied that he was.

Uche punarjIvati kiM hanUmAn jIvAH sma sarve.api hi jIvamAne |
tasmin hate nihatAshchaiva sarva itIrite.asmItyavadat sa mArutiH || 8.151

151. He again added: “Is Hanuman alive?” We all live if he be alive, and we are all dead if he be dead.”

When told thus, Maruthi said he was there.

Note—Jambavan with his eyes closed from injury was able to recognize Vibheeshana by his voice and questioned about Hanuman who was silent. (Sri Vadiraja).

ityukto jAmbavAnAha hanUmantamanantaram |
yo.asau meroH samIpastho gandhamAdanasaJNj~nitaH ||152

giristasmAt samAhAryaM tvayaushhadhachatushhTayam |
mR^itasaJNjIvanI mukhyA sandhAnakaraNI parA |
savarNakaraNI chaiva vishalyakaraNIti cha || 8.153

152 -153. Thus told, Jambavan then said to Hanuman “you must bring four medicinal herbs from the mountain known as Gandhamadana which is near Meru of which the most important is Mrita Sanjeevini (that which revives the dead) and the rest are Sandhanakarini (that which unites the limbs), Savarnakarini (that which brings natural colour to the discolored parts) and Visalya karini (that which throws out the imbedded arrows).

ityuktaH sa xaNenaiva prApatad gandhamAdanam |
avApa chAmbaracharo rAmamuktaH sharo yathA || 8.154

154. The very moment he was told so, he jumped up and reached Gandhamadana, just like an arrow flung by Rama, flying in the air.

antarhitAshchaushhadhIstu tadA vij~nAya mArutiH |
udbabarha giriM krodhAchchhatayojanamaNDalam || 8.155

155. But the medicinal herbs became invisible (on account of fear of removal). Knowing this, Maruthi then with anger plucked up that portion of mountain itself spreading over one hundred yojanas.

sa taM samutpATya giriM kareNa pratoLayitvA baladevasUnuH |
samutpapAtAmbaramugravego yathA harishchakradharastrivikrame || 8.156

156. He, the son of Vayu (god of strength) having plucked it up and weighed it in his hand, flew up in the sky with terrible speed, just like Hari with his Chakra when he incarnated as Trivikrama.

avApa chAxNoH sa nimeshhamAtrato nipAtitA yatra kapipravIrAH |
tachchhailavAtasparshAt samutthitAH samastasho vAnarayUthapAH xaNAt || 8.157

157. And he returned within the wink of an eye to where the monkey chiefs lay, and in a moment all the commanders of the monkey army got up by the mere touch of the wind coming from that mountain.

apUjayan mArutimugrapaurushhaM raghUttamo.asyAnujanistathA.apare |
papAta mUrdhnyasya cha pushhpasantatiH pramoditairdevavarairvisarjitA || 8.158

158. The younger brother of the foremost of the Raghus (Lakshmana) as well as the others, worshipped Maruthi of excellent prowess, and the shower of flowers, let down by the higher Devas who were greatly delighted (at this), fell on his head.

sa devagandharvamaharshhisattamairabhishhTuto rAmakaropagUhitaH |
punargiriM taM shatayojanochchhritaM nyapAtayat saMsthita eva tatra cha || 8.159

159. Praised by Devas, Gandharvas and the foremost Rishis, and embraced within the arms of Rama, he threw back that mountain covering over 100 yojanas from where he stood.

sa pUrvavanmArutivegachodito nirantaraM shlishhTataro.atra chAbhavat |
punashcha sarve tarushailahastA raNAya chottasthuralaM nadantaH || 8.160

160. Propelled with that force of Maruthi, it became closely knitted with the other portion of the mountain as before. All the monkeys stood up again for fight with trees and stones in their hands, making loud noises.

punashcha tAn prexya samutthitAn kapIn bhayaM mahachchhakrajitaM vivesha |
sa pUrvavaddhavyavahe samarchya shivaM tathA.adarshanameva jagmivAn || 8.161

161. On seeing those monkeys again standing up, great fear entered into the mind of Indrajit. After setting up the sacrificial fire and worshipping Siva as before, he again became invisible.

varAshrayeNAjagirIshayostathA punarmahAstraiH sa babandha tAn kapIn |
athA.aha rAmasya mano.anusArataH purA.astramevAnusaran sa laxmaNaH || 8.162

pitAmahAstreNa nihanmi durmatiM tavA.aj~nayA shakrajitaM sabAndhavam |
itIrite tena sa chA.aha rAghavo bhayAdadR^ishye na vimoktumarhasi || 8.163

na soDhumIsho.asi yadi tvametadastraM tadA.ahaM sharamAtrakeNa |
adR^ishyamapyAshu nihanmi santaM rasAtaLe.athApi hi satyaloke || 8.164

162 - 164. He again bound down those monkeys by Mohana Asthra on the strength of the boons of Siva and Brahma. Then Lakshmana, who had submitted before to those Asthras only in conformity with the wishes of Rama, said: Under your order, I shall by Brahma Asthra kill the evil-minded Indrajit along with his relations.

Thus told by him, Raghava replied: “It is not proper for you to fling the Asthra when he has become in visible through fear. If you are not able to bear his missiles, then I shall by a single

simple arrow soon kill him, though he is invisible by hiding himself whether in (the nethermost region of) Rasathala or (in the highest region of) Satyaloka."

Note—Sri Rama is here reminding Lakshmana of his previous exploit of striking the 7 palmyra trees by a single arrow which pierced the earth, and the nether regions and also killed the Asuras there. (Sri Vadiraja).

iti sma vIndrasya hanUmatashcha balaprakAshAya purA prabhuH svayam | sammAnayitvA.astramamushhya rAmo durantashaktiH sharamAdade.atha || 8.165

165. Therefore the Lord who though of infinite capacity himself formerly allowed his (Indrajit's) Asthras to operate, only to bring out the strength of Garuda and Hanuman, now took up an arrow.

anena dR^ishhTo.ahamiti sma dushhTo vij~nAya bAhvorbalamasya chogram | vinishchayaM devatamasya pashyan pradudruve prANaparIpsurAshu || 8.166

166. Knowing that he had been found out by Him (Rama), and also knowing the terrible strength of His arms, the wicked (Indrajit) saw the determination of the supreme God to kill him and soon fled to save his own life.

hAhAkR^ite pradruta indrashatrau raghUttamaH shatruvibhIshhaNatvAt | vibhIshhaNetyeva surairabhishhTuto vij~nAnamastraM tvamuchat svasainye || 8.167

167. On the flight of Indrajit and on his followers raising cries of sorrow, Rama was praised by the Devas by the appellation of Vibheeshana on account of His terrifying His enemies, and He flung an arrow sanctified by Vignana-manthra on His own army.

Note—This incident is referred to in Moola Ramayana. While Sri Rama simply took an arrow, Indrajit began to run out of fear. On account of his thus terrifying his enemies, the Devas gave the appellation of Vibheeshana (i.e., one who terrifies other) to Sri Rama. Rama, unwilling to use the arrow against a fleeing opponent, and at the same time knowing it to be unfailing in its effect, sancified it with Vignana manthra and turned it to his own army, only so as to cause no injury but to wake it up from the stupor caused by the Mohana Asthra of Indrajit. (Sri Vadiraja).

nishAcharAstraM hyagamat xaNena rAmAstravIryAddharayo nadantaH | uttasthuruchchorugirIn pragR^ihya prashaMsamAnA raghuvIramuchchaiH || 8.168

168. The Asthra of that Rakshasa was nullified in a moment by the strength of Rama's Asthra. The monkeys shouting got up, holding trees and stones, and loudly praising the heroic Raghu.

suraishcha pushhpaM varshhadbhirIDitastasthau dhanushhpANiranantavIryaH | sa rAvaNasyAtha suto nikumbhilAM punaH samAsAdya juhAva pAvakam || 8.169

169. He of infinite prowess stood with bow in hand, as he was being praised by the Devas who showered flowers on Him. Then the son of Ravana again proceeding to Nikumbila, worshipped there the sacrificial fire.

Note—Nikumbila is a mountain cave to which Indrajit used to resort for such worship. (Sri Vadiraja).

vibhIshhaNo.athA.aha raghUttamaM prabhuM niyojayAdyaiva vadhAya durmateH | kR^itAgnipUjo nahi vadhya eshha varo vidhAtuH prathito.asya tAdR^ishaH || 8.170

170. Then Vibheeshana told Lord Rama, "give order now alone for the killing of that evil-minded one. For on the completion of this special fire-worship, he would become completely immune from death. Such is the boon reputedly given to him by Brahma."

na vai vadhaM rAma iyeshha tasya palAyitasyA.atmasamIxaNAt punaH | sattvojjhito.asAvapi kUTayodhI na me vadhArho.ayamiti sma sa prabhuH || 8.171

171. But Rama did not wish to kill him, on account of his flight again from his presence, and also because the Lord thought: "He (Indrajit) is devoid of strength and has resorted to deceitful fight. He does not deserve to be killed by me."

sa AdideshAvarajaM janArdano hanUmatA chaiva vibhIshhaNena | sahaiva sarvairapi vAnarendrairyayau mahAtmA sa cha tadvadhAya || 8.172

172. So, Janardana directed his younger brother and he, of great valour, went along with Hanuman, Vibheeshana, and all other monkey-chiefs, for killing him.

Note - The boon of Brahma was to become effective after such sacrificial offering by Indrajit four times. Sri Rams, the greatest of heroes, though capable of overpowering Brahma's boon, would not hurt a fleeing foe. He therefore directed Lakshmana to kill him after he reached the place and before the offering was completed. (Sri Vadiraja).

sa juhvatastasya chakAra vighnaM plavaN^gamaiH so.atha yuyutsayA ratham | samAsthitaH kArmukabANapANiH prayudyayau laxmaNamAshu garjan || 8.173

173. With those monkeys he disturbed his (Indrajit's) fire-worship and the latter, desirous of fight, mounted his chariot with bow and arrow in hand, and quickly proceeded towards Lakshmana growling aloud.

ubhau cha tAvastravidAM varishhThau sharaiH sharIrAntakaraistataxatuH | dishashcha sarvAH pradishaH sharottamairvidhAya shixAstrabalairnirantarAH || 8.174

174. Both of them well skilled among the wielders of weapons, having covered all the chief directions and the intermediate directions with powerful arrows without any intervening space, by their skilful use of arrows, hit each other with deadly arrows.

astrANi tasyAstravaraiH sa laxmaNo nivArya shatroshchalakuNDalojjvalam |
shiraH shareNA.ashu samunmamAtha suraiH prasUnairatha chAbhivR^ishhTaH || 8.175

175. Lakshmana having nullified his opponent's arrows by his own superior ones, soon cut off his head shining with moving ear ornaments, by an arrow and the Devas thereafter showered flowers on him.

nipAtite.asmin nitarAM nishAcharAn plavaN^gamA jaghnuranekakoTishaH |
hatAvashishhTAstu dashAnanAya shashaMsuratyAptasutapraNAsham || 8.176

176. On his death, the monkeys killed several crores of other Rakshasas. The survivors out of them went and reported to Ravana the death of his most beloved son

sa tannishamyApriyamugrarUpaM bhR^ishaM vinishvasya vilapya duHkhAt |
saMsthApayAmAsa matiM punashcha marishhya ityeva vinishchitArthaH || 8.177

177. Having heard that sad and unbearable information, he breathed hard, and cried out of sorrow. He became again firmly convinced in his mind that he was going to die.

maraNAbhimukhaH shIghraM rAvaNo raNakarmaNe |
sajjIbhavannantaraiva didesha balamUrjitam || 8.178

178. Prepared to face death, Ravana soon got himself ready for fight and ordered also, in the meanwhile his own army, superior in number and weapons, for battle.

triMshat sahasrANi mahaughakAnAmaxohiNInAM sahashhaTsahasram |
shrameNa saMyojayatA.ashu rAmaM sajjo bhavAmIti didesha rAvaNaH || 8.179

179. Ravana directed his very powerful army of three hundred thousand Akshohinis along with another six thousand Akshohinis to give trouble to Rama, while he himself would get ready.

tadapradhR^ishhyaM varataH svayambhuvo yugAntakAlArNavaghUrNitopamam |
pragR^ihya nAnAvidhamastrashastraM balaM kapIJNchhIghratamaM jagAma || 8.180

180. That army, invincible on account of the boon of Brahma, rolling like the stormy ocean at the end of the world, and holding various kinds of arrows and weapons, very rapidly proceeded towards the monkeys.

AgachchhamAnaM tadapArameyaM balaM sughoraM praLayArNavopamam |
bhayAt samudvignavishhaNNachetasaH kapipravIrA nitarAM pradudruvuH || 8.181

181. Seeing that terrible army of inconceivable strength, resembling the ocean at the end of the great deluge coming, the valiant monkeys with much dejected hearts ran out of fear.

varo hi datto.asya purA svayambhuvA dharAtaLe.alpe.api nivAsashaktiH |
ajeyatA chetyata eva sArkajAH plavaN^gamA drashhTumapi sma nAshakan || 8.182

182. The boons of the capacity to live (though in such large numbers) on a small portion of the earth (1ike Lanka), and of invincibility, had indeed been formerly given o them by Brahma. Therefore it was that the monkeys headed by Sugreeva were unable even to look at them.

pragR^ihya rAmo.atha dhanuH sharAMshcha samantatastAnavadhIchchharaughaiH |
sa eva sarvatra cha dR^ishyamAno vidixu dixu prajahAra sarvashaH || 8.183

183. Rama also holding his bow and arrows killed them all (standing) in various directions by multitudes of arrows. He alone appearing everywhere (in infinite forms of Rama) in all the chief directions and intermediate directions, killed them all.

xaNena sarvAMshcha nihatya rAghavaH plavaN^gamAnAmR^ishhabhaiH sa pUjitaH |
abhishhTutaH sarvasurottamairmudA bhR^ishaM prasUnotkaravarshhibhiH prabhuH || 8.184

184. Raghava, having killed them all in a moment, was highly honoured by the leaders of the monkeys. The Lord was also well praised by all the highest Devas who with joy showered on him boquets of flowers.

athA.ayayau sarvanishAchareshvaro hatAvashishhTena balena saMvR^itaH |
vimAnamAruhya cha pushhpakaM tvaran sharIranAshAya mahAyudhoddhataH || 8.185

185. Thereafter the king of all the Rakshasas accompanied by the survivors out of his army, mounted in his aerial chariot named Pushpaka, and holding his superior weapons, went quickly only for his own destruction.

virUpanetro.athacha yUpanetrastathA mahApArshvamahodarau cha |
yayustamAvR^itya sahaiva mantriNo mR^itiM purodhAya raNAya yAntam || 8.186

186. His ministers named Virupanethra, Yoopanethra Mahaparsva. and Mahodara. accompanied surrounding him, who was going to the battle- field with death certain before him.

athAsya sainyAni nijaghnurojasA samantataH shailashilAbhivR^ishhTibhiH |
plavaN^gamAstAnabhivIxya vIryavAn sasAra vegena mahodaro rushhA || 8.187

187. The monkeys then killed violently his armies by showers of stones and mountains on all sides. Seeing them, the valiant Mahodara moved quickly towards them with anger.

vIxyAtikAyaM tamabhidravantaM sa kumbhakarNo.ayamiti bruvantaH |
pradudruvurvAnaravIrasaN^ghAstamAsasAdA.ashu suto.atha vAlinaH || 8.188

vadan sa tishhThadhvamiti sma vIro vibhIshhikAmAtramidaM na yAta |
itIrayannagrata eshha pupluve mahodarasyendrasutAtmajo balI || 8.189

188 - 189. Seeing that huge bodied Mahodara running towards them, multitudes of monkey warriors ran away, saying that he was Kumbhakarna himself (come to life). Then the heroic son of Vali soon went towards him, saying: “Stay, do not run. This figure is intended merely to frighten.” So saying, the strong son of Vali jumped up straight in front of Mahodara.

atho sharAnAshu vimuJNchamAnaM shiraH parAmR^ishya nipAtya bhUtaLe | mamarda padbhyAmabhavad gatAsurmahodaro vAlisutena chUrNitaH || 8.190

190. Then seizing his head as he was quickly flinging arrows, he (Angada) threw him on the ground and crushed him under his feet. Thus crushed by Vali’s son, Mahodara became bereft of life.

atho mahAparshva upAjagAma pravarshhamANo.asya sharAmbudhArAH | prasa.Nhya chA.achchhidya dhanuH karasthaM samAdade khaDgamamushhya so.aN^gadaH || 8.191

nigR^ihya kesheshhu nipAtya bhUtaLe chakarta vAmAMsata odaraM param | yathopavItaM sa tathA dvidhAkR^ito mamAra mantrI rajanIchareshituH || 8.192

191 - 192. Thereafter Mahaparsva came near, showering rain of arrows at him. Enduring it, Angada broke the bow in his hand, and snatched his sword and, seizing him by his tuft of hair, threw him on the ground, and cut him from his right shoulder up to his left abdomen, in the direction of the sacred thread (worn by Brahmanas). Thus cut into two, the minister of the Rakshasa king died.

athainamAjagmaturudyatAyudhau virUpanetro.apyatha yUpanetraH | yathaiva meghau divi tigmarashmiM tathA samAchchhAdayatAM sharaughaiH || 8.193

193. Then came towards him, Virupanethra and Yupanethra with upraised weapons, just as clouds in the sky would go towards the burning sun, and thus both covered (him) with multitudes of arrows.

tAbhyAM sa baddhaH sharapaJNjareNa vicheshhTituM nAshakadatra vIraH | harIshvaraH shailamatipramANamutpATya chixepa tayoH sharIre || 8.194

194. Thus bound by them in a cage of arrows, the valiant (Angada) was unable to move even his limbs there. The monkey-king pulled out a huge mountain, and threw it on their heads.

ubhau cha tau tena vichUrNitau raNe raveH sutasyorubaleritena | nishAcharesho.atha shareNa sUryajaM bibheda vaxasyapi so.apatad bhuvi || 8.195

195. Both of them were thus powdered in the battle field by that mountain thrown by the son of Surya (Sugreeva) with his supreme strength. Thereafter the Rakshasa-king struck the son of Surya on his chest with an arrow, and he (Sugreeva) also fell on the ground.

tataH sa sarvAMshcha haripravIrAn vidhUya bANairbalavAn dashAnanaH |
jagAma rAmAbhimukhastadainaM rurodha rAmAvarajaM sharaughaiH || 8.196

196. Strong Ravana thereafter drove away all the monkey-warriors by means of arrows, and proceeded in front of Rama, when Rama's younger brother obstructed him by multitudes of arrows.

tadA dashAsyo.antakadaNDakalpAM mayAya dattAM kamalodbhavena |
mayAdgR^ihItAM cha vivAhakAle pragR^ihya shaktiM visasarja laxmaNe || 8.197

197. Then Ravana, seizing the Sakthi-weapon resembling the wand of Yama, which had been given by Brahma to Maya, and which had been accepted (by Ravana) from Maya at the time of marriage (of his daughter), threw it at Lakshmana.

tayA sa vIraH suvidAritorAH papAta bhUmau subhR^ishaM vimUrchchhitaH |
marutsutaH shailamatipramANaM chixepa raxaHpativaxasi drutam || 8.198

198. (Then), that warrior struck hard by it on his chest, fell on the ground completely fainting. The son of Vayu quickly threw a very big mountain at the chest of that Rakshasa.

tenAtigADhaM vyathito dashAnano mukhairvamaJNchhoNitapUramAshu |
tadantareNa pratigR^ihya laxmaNaM jagAma shaktyA saha rAmasannidhim || 8.199

199. Considerably pained thereby, Ravana soon vomitted torrents of blood from his mouths. During that time (Hanuman) carried Lakshmana along with that Sakti weapon and went to the presence of Rama.

samudbabarhAtha cha tAM sa rAghavo didesha cha prANavarAtmajaM punaH |
prabhuH samAnetumatho varaushhadhIH sa chA.aninAyA.ashu giriM punastam || 8.200

200. Raghava then pulled it out and the Lord directed the son of Vayu to bring those superior medicinal herbs again. Thereafter he soon brought that mountain again.

tadgandhamAtreNa samutthito.asau saumitrirAttorubalashcha pUrvavat |
shashaMsa chAshlishhya marutsutaM prabhuH sa rAghavo.agaNyaguNArNavaH smayan || 8.201

201. Then Lakshmana got up at the mere smell of those herbs, with revived strength as before. The Lord Raghava who is like the ocean of incalculable good attributes embraced Vayu's son with a smile and praised him.

prAxipat taM girivaraM laN^kAsthaH san sa mArutiH |
ardhalaxe yojanAnAM yatrAsau pUrvasaMsthitaH || 8.202

202. Standing in Lanka, Maruthi threw that big mountain so as to reach exactly where it stood before at a distance of half a lac of yojanas.

tadbAhuvegAt saMshleshha prApa pUrvavadeva saH |
mR^itAshcha ye plavaN^gAstu tadgandhAt te.api jIvitAH || 8.203

203. By the force of his arms, it got attached as before (to the original mountain). Those monkeys who had been dead, also revived at that smell.

rAmAj~nayaiva raxAMsi harayo.abdhAvavAxipan |
nojjIvitAstataste tu vAnarA nirujo.abhavan || 8.204

204. By Rama's command, the monkeys had thrown the dead Rakshasas into the sea and therefore it was that they did not revive The monkeys (not only revived) but also became completely cured of their injuries.

Note—It must be deemed that the dead bodies of Rakshasas had been thrown into sea both times, just before the fetching of the Gandhamadana mountain. The particle ***hi*** indicates that Rama by his omniscience had known of the coming events, while the monkeys had only carried out his orders. (Sri Vadiraja).

chhinnaprarohiNashchaiva vishalyAH pUrvavarNinaH |
aushhadhInAM prabhAvena sarve.api harayo.abhavan || 8.205

205. All the monkeys had either their maimed limbs restored, or the pierced missiles removed, or their skins restored to their original complexion, by the effect of the medicinal herbs.

athA.asasAdottamapUrushhaM prabhuM vimAnago rAvaNa AyudhaughAn |
pravarshhamANo raghuvaMshanAthaM tamAttadhanvA.abhiyayau cha rAmaH || 8.206

206. Then Ravana seated in his aerial chariot proceeded towards Rama, the all-powerful supreme Being, and the progenitor of Raghu's lineage, showering multitudes of weapons at him. Rama holding his bow went to meet him.

sammAnayan rAghavamAdipUrushhaM niryAtayAmAsa rathaM purandaraH |
sahAyudhaM mAtalisaN^gR^ihItaM samArurohA.ashu sa laxmaNAgrajaH || 8.207

207. Indra, wishing to please Raghava the Primeval Lord, sent his chariot filled with weapons and driven by Mathali. The elder brother of Lakshmana (Rama) soon mounted it.

Aruhya taM rathavaraM jagadekanAtho lokAbhayAya rajanIcharanAthamAshu |
abhyudyayau dashashatAMshurivAndhakAraM lokAnasheshhata imAn nigirantamudyan || 8.208

208. Mounting that superior chariot, the supreme Lord of the universe, proceeded, quickly for the protection of the world, against the king of the Rakshasas who was harassing all these worlds, just as the rising Sun would march towards darkness which envelopes the world.

AyAntamIxya rajanIcharalokanAthaH shastrANyathAstrasahitAni mumocha rAme | rAmastu tAni vinihatya nijairmahAstraistasyottamAN^gadashakaM yugapannyakR^intat || 8.209

209. The lord of the Rakshasa kingdom seeing Rama coming, directed at Him ordinary arrows as well as sanctified weapons. Rama also cutting them all by His own superior weapons, severed at one stroke (of arrow) all his ten heads.

kR^ittAni tAni punareva samutthitAni dR^ishhTvA varAchchhatadhR^iterhR^idayaM vibheda | bANena vajrasadR^ishena sa bhinnahR^itko raktaM vaman nyapatadAshu mahAvimAnAt || 8.210

210. Seeing those severed heads springing up again on account of Brahma's boon, He (Rama) by an arrow resembling Indra's Vajra cut asunder his heart. With his heart torn asunder, he (Ravana) soon fell from his big aerial chariot, vomiting blood.

tasmin hate trijagatAM paramapratIpe brahmA shivena sahitaH saha lokapAlaiH | abhyetya pAdayugaLaM jagadekabhartU rAmasya bhaktibharitaH shirasA nanAma || 8.211

211. On the death of that fiercest enemy of the three worlds, Brahma accompanied by Siva, and the guardians of the world, came, and full of devotion prostrated with his head at the feet of Rama, the Supreme Lord of the Universe.

athainamastaut pitaraM kR^itAJNjalirguNAbhirAmaM jagataH pitAmahaH | jitaM jitaM te.ajita lokabhAvana prapannapAlAya natAH sma te vayam || 8.212

tvameka Isho.asya nachA.adirantastaveDya kAlena tathaiva deshataH | guNA hyagaNyAstava te.apyanantAH pratyekashashchA.adivinAshavarjitAH || 8.213

nachodbhavo naiva tiraskR^itiste kvachid guNAnAM parataH svato vA | tvameka AdyaH paramaH svatantro bhR^ityAstavAhaM shivapUrvakAshcha ye || 8.214

yathA.archishho.agneH pavanasya vegA marIchayo.arkasya nadIshhu chA.apaH | gachchhanti chA.ayanti cha santatAsttvat tadvanmadAdyAH shivapUrvakAshcha ye || 8.215

ye ye cha muktAstvatha ye cha baddhAH sarve taveshesha vashe sadaiva | vayaM sadA tvadguNapUgamuchchaiH sarve vadanto.api na pAragAminaH || 8.216

kimeshha IdR^igguNakasya te prabho raxovadho.asheshhasuraprapAlanam | ananyasAdhyaM hi tathA.api tad dvayaM kR^itaM tvayA tasya namonamaste || 8.217

212—217. Then the progenitor of the universe with folded hands praised Him who is his own father and who delights in His own auspicious attributes (thus): " Victory, victory to Thee, Oh, the unconquered One! the Creator of the universe! We bow to Thee who protest Thy refugees.

Thou alone art the Supreme Lord, Oh the praise worthy one! there is no beginning or end to Thee, either on account of time or space; Thy attributes are indeed countless, and each one of them also devoid of beginning or end is immense.

There is no manifestation for the first time or obscurity of any of Thy attributes at any time either from Thy self or from others. Thou alone art the Primeval Person, supreme, and independent. Myself and those others headed by Siva are Thy servants.

Just as sparks of fire, blasts of wind, rays of the Sun, waters of rivers, come and go eternally, so also are beings like myself, Siva, and such others (come in at the creation and go out at the destruction of the world.) All of us, those who have been released, and those who are still in bondage (of samsara), Oh Supreme Lord! are always only under Thy control.

Though all of us remain always uttering loudly the multitudes of Thy attributes, we have not reached their end.

Oh Lord! to Thee of such attributes, is the killing of this Rakshasa, or the protection of all the Devas, in any way wonderful? Though no doubt both these deeds are impossible of accomplishment by others, but still our salutations must go to Thee who hast done both these deeds, impossible of accomplishment by others."

Note.—In respect of God there is no manifestation of attributes like the gradual development of capacity from infancy, nor their natural obscurity through old age. (Sri Vadiraja).

itIrite tvabjabhavena shUlI samAhvayad rAghavamAhavAya |
varaM madIyaM tvagaNayya raxo hataM tvayA tena raNAya mehi || 8.218

218. After Brahma had spoken thus, Siva (the wearer of Soola weapon) challenged Raghava for fight (saying): "This Rakshasa was killed by you, disregarding my boon. Therefore come to fight with me."

itIrite.astvityabhidhAya rAghavo dhanuH pragR^ihyA.ashu sharaM cha sandadhe |
vikR^ishhyamANe chalitA vasundharA papAta rudro.api dharAprakampataH || 8.219

219. On his saying so, Raghava said "yes ", and seizing His bow and fixing the arrow in it, pulled the bow, when the earth trembled, and Siva also fell down from the tremor of the earth.

athotthitashchA.asurabhAvavarjitaH xamasva deveti nanAma pAdayoH |
uvAcha cha tvadvashago.asmi sarvadA prasIda me tvadvishhayaM manaH kuru || 8.220

220. He then got up, and shaking off the Asuric (evi1) intent, prostrated at his feet saying: "Oh. Lord forgive ", and also added "I am always under Thy control Be pleased with me and keep my mind always attached to Thee."

athendramukhyAshcha tamUchire surAstvayA.avitAH smo.adya nishAcharAd vayam |
tathaiva sarvApada eva nastvaM prapAhi sarve bhavadIyakAH sma || 8.221

221. Thereafter the Dev headed by Indra said "We have now been saved by Thee from the Rakshasa. So fully protect us similarly from all future evils as we are all Thy devotees ".

sItAkR^itiM tAmatha tatra chA.agatAM divyachchhalena praNidhAya pAvake | kailAsatastAM punareva chA.agatAM sItAmagR^ihNAddhutabhuksamarpitAm || 8.222

222. Then He (Rama) made that image of Seeta which had come there enter the fire as if for divine ordeal, and accepted that Seeta who had come back from Kailasa, and who was again outwardly presented by Agni.

jAnan girIshAlayagAM sa sItAM samagrahIt pAvakasampradattAm | mumoda samprApya cha tAM sa rAmaH sA chaiva devI bhagavantamApya || 8.223

223. Knowing that Seeta had gone to the abode of Siva (Kailasa), Rama accepted her when presented by Agni, and having been united to her, He much rejoiced and similarly the goddess (Seeta) also having joined the Lord (rejoiced).

atho girerAnayanAt parastAd ye vAnarA rAvaNabANapIditAH | tArApitA tAn nirujashchakAra sushheNanAmA bhishhajAM varishhThaH || 8.224

224. Then the father of Tara (the wife of Vali) named Sushena, ‘who was the foremost of physicians, healed up the wounds of those monkeys which had been injured by the arrows of Ravana, subsequent to the fetching of the mountain (Gandhamadana).

Note—Sushena was incarnation of the Aswins along with that of Rama, Mainda and Dwivida though also incarnations of Aswins had already been born even before Rama. (Sri Vadiraja).

tadA mR^itAn rAghava AninAya yamaxayAd devagaNAMshcha sarvashaH | samanvajAnAt pitaraM cha tatra samAgataM gantumiyeshha chAtha || 8.225

225. At the same time, Raghava had the dead monkeys brought back from Yama’s abode, and having given permission to depart to all the groups of Devas, and also his father who had come there, He himself wished to start (to Ayodhya) thereafter.

vibhIshhaNenArpitamAruroha sa pushhpakaM tatsahitaH savAnaraH | purIM jagAmA.ashu nijAmayodhyAM puro hanUmantamatha nyayojayat || 8.226

226. He mounted the aerial chariot Pushpaka presented by Vibheeshana, and in it He proceeded soon to his own city of Ayodhya, along with him and the monkeys, and sent Hanuman in advance (to inform Bharatha)

dadarsha chAsau bharataM hutAshanaM praveshhTukAmaM jagadIshvarasya | adarshanAt taM vinivArya rAmaM samAgataM chAsya shashaMsa mArutiH || 8.227

227. And he saw Bharatha wishing to enter fire on account of the non-appearance of the Lord of the world, and the self-same Maruthi having prevented him proclaimed the arrival of Rama.

shrutvA pramodorubharaH sa tena sahaiva pauraiH sahitaH samAtR^ikaH | shatrughnayukto.abhisametya rAghavaM nanAma bAshhpAkulalochanAnanaH || 8.228

228. Having heard that, and filled with supreme delight thereby, he went to meet along with the citizens, his mothers, and Satrughna and prostrated with his eyes and face full of joyful tears.

utthApya taM raghupatiH sasvaje praNayAnvitaH |
shatrughnaM cha tadanyeshhu pratipede yathAvayaH || 8.229

229. The Lord of the Raghus after raising him up embraced him with affection, as also Satrughna, and in respect of others, he observed the rules of courtesy according to their age.

purIM pravishya munibhiH sAmrAjye chAbhishhechitaH |
yathochitaM cha sammAnya sarvAnAhedamIshvaraH || 8.230

230. Entering the city with the sages and having been anointed in His sovereignty, the Lord honored them all according to their status, and said thus

sarvairbhavadbhiH sukR^itaM vidhAya dehaM manovAksahitaM madIyam |
etAvadevAkhilasadvidheyaM yat kAyavAkchittabhavaM madarchanam || 8.231

231. By devoting your body, mind, and word to serve my purpose, all of you have done well, inasmuch as all that is done by body, mind, and word is only my worship. This is all that has to be done by all the virtuous ones.

muktipradAnAt pratikartR^itA me sarvasya chAtho bhavatAM bhavet |
hanUmato na pratikartR^itA syAt svabhAvabhaktasya niraupadhaM me || 8.232

232. Award of release from (bondage) to all of you may serve as my return favour to you. But to Hanuman who, desiring not even release, is naturally devoted to me, it will certainly be no return favor.

madbhaktau j~nAnapUrtAvanupadhikabalapronnatau sthairyadhairya-
svAbhAvyAdhikyatejaHsumatidamashameshhvasya tulyo na kashchit |
sheshho rudraH suparNo.apyuruguNasamitau no sahasrAMshatulyA
asyetyasmAnmadaishaM padamahamamunA sArdhamevopabhoxye || 8.233

233. There is none equal to him in devotion to me, in the fullness of knowledge, in the superiority of strength not acquired by extraneous circumstances (such as boon etc.), in firmness, courage, natural and far excelling lustre, endurance, sense control, and self surrender (to God) Even Sesha, Rudra, and Garuda do not possess even one thousandth of all his excellent qualities put together, Therefore, I shall enjoy along with him my abode of Satyaloka.

pUrvaM jigAya bhuvanaM dashakandharo.asAvabjodbhavasya varato natu taM kadAchit |
kashchijjigAya puruhUtasutaH kapitvAd vishhNorvarAdajayadarjuna eva chainam || 8.234

234. Formerly this Ravana had conquered the three worlds by virtue of Brahma’s boon. But no body else at anytime was able to conquer him except the son of Indra (Vali) who by reason of his

being a monkey conquered him and so also Karthaveeryarjuna conquered him only by reason of Vishnu's boon.

datto varo na manujAn prati vAnarAMshcha dhAtrA.asya tena vijito yudhi vAlinaishhaH | abjodbhavasya varamAshvabhibhUya raxo jigye tvahaM raNamukhe balimAhvayantam || 8.235

235. He was not granted by Brahma boon of invincibility as against men and monkeys. Therefore it was he was vanquished in battle by Vali (who was monkey and by Karthaveeryarjuna who was a man). But 1 disregarding Brahma's boon unhesitatingly vanquished the Rakshasa when he challenged Bali for fight in the battlefield.

balerdvArastho.ahaM varamasmai sampradAya pUrvaM tu | tena mayA raxo.astaM yojanamayutaM padAN^gulyA || 8.236

236. As I had formerly promised a favour to Bali, I had to stand guarding his door. Therefore the Rakshasa was thrown by me beyond one thousand yojanas, by the mere toe of my foot.

punashcha yuddhAya samAhvayantaM nyapAtayaM rAvaNamekamushhTinA | mahAbalo.ahaM kapilAkhyarUpastrikoTirUpaH pavanashcha me sutaH || 8.237

237. When Ravana again came challenging (Bali) for fight I threw him down by a single fist-blow. I am extremely strong and have incarnated as Kapila. And Vayu assuming three crores of forms being my son (in my Avatar as Kapila, also conquered).

AvAM svashaktyA jayinAviti sma shivo varAnme.ajayadenamevam | j~nAtvA surAjeyamimaM hi vavre haro jayeyAhamamuM dashAnanam || 8.238

238. Seeing that we (Vayu and myself) by our own innate strength were victorious, Siva sought my boon and conquered him (Ravana) only by virtue of it. Knowing him to be unconquerable by the Devas, Siva asked for a boon: "Let me conquer this ten headed one (Ravana)".

Note—When Ravana attempted to lift up mount Kailasa along with Siva and carry it to Lanka, Siva by Vishnu's favour was able to conquer Ravana.

ataH svabhAvAjjayinAvahaM cha vAyushcha vAyurhanumAn sa eshhaH | amushhya hetostu purA hi vAyunA shivendrapUrvA api kAshhThavat kR^itAH || 8.239

239. Therefore Vayu and myself alone are victorious by our natural strength and this Hanuman is only that Vayu. It was on his account that formerly Siva, Indra, and others also were rendered motionless like stick, by Vayu.

Note :—This has reference to the incident when Hanuman While still a child went to catch the sun thinking it to be some fruit and as struck by Indra with his bolt. The chief Vayu resented it and made the Devas motionless.

ato hanUmAn padametu dhAturmadAj~nayA sR^ishhTyavanAdi karma |
moxaM cha lokasya sadaiva kurvan muktashcha muktAn sukhayan pravartatAm || 8.240

240. Therefore let Hanuman attain to the status of Brahma by my command, and let him from there, go on always doing the creation, sustenance, and destruction of the world as well as its release, and at the time of his own release make the other released souls enjoy their innate bliss.

bhogAshcha ye yAni cha karmajAtAnyanAdyanantAni mameha santi |
madAj~nayA tAnyakhilAni santi dhAtuH pade tat sahabhoganAma || 8.241

241. Whatever enjoyments and multitudes of meritorious works which without beginning and without end have accrued for me in this world, all these endure by my command for the status of Brahma. This is what is called enjoyment along with me (in the status of Brahma).

etAdR^ishaM me sahabhojanaM te mayA pradattaM hanuman sadaiva |
itIritastaM hanumAn praNamya jagAda vAkyaM sthirabhaktinamraH || 8.242

242. Oh! Hanuman, such enjoyment along with me has been given to you for ever. Thus told, Hanuman after prostration to Him with steadfast devotion, spoke these words submissively.

ko nvIsha te pAdasarojabhAjAM sudurlabho.artheshhu chaturshhvapIha |
tathA.api nAhaM pravR^iNomi bhUman bhavatpadAmbhojanishhevaNAdR^ite || 8.243

243. Which indeed Oh Lord! among the four objects of existence in this world is not easily attainable for worshippers of Thy lotus-like feet. But still Oh Perfect One I do not prefer anything else except service at Thy lotus-like feet..

tvameva sAxAt paramasvatantrastvameva sAxAdakhilorushaktiH |
tvameva chAgaNyaguNArNavaH sadA ramAviriJNchAdibhirapyasheshhaiH || 8.244

244. Thou art the only Being absolutely supreme, and independent. Thou art the only Being endowed with surpassing capacity in respect of all matters. Thou art the only ocean-like abode of all auspicious attributes which are for ever incalculable even by Lakshmi, Brahma, and all others.

sametya sarve.api sadA vadanto.apyanantakAlAchcha navai samApnuyuH |
guNAMstvadIyAn paripUrNasaukhyaj~nAnAtmakastvaM hi sadA.atishuddhaH || 8.245

245. Though all of them together describe Thy attributes for ever from eternity, still they cannot exhaust them. Therefore Thou art full of perfect bliss and wisdom and at the same time absolutely free from any blemish, always.

yaste kathAsevaka eva sarvadA sadAratistvayyachalaikabhaktiH |
sa jIvamAno na paraH kathaJNchit tajjIvanaM me.astvadhikaM samastAt || 8.246

246. Only he who always delights in the hearing of narratives about Thee and who is always devoted to Thee with unswerving devotion, deserves to be called a living being and no other. Let me have such a life indeed in abundance over all the rest.

pravarddhatAM bhaktiralaM xaNexaNe tvayIsha me hrAsavivarjitA sadA |
anugrahaste mayi chaivameva niraupadhau tau mama sarvakAmaH || 8.247

247. Oh Lord! let my devotion to Thee increase from day to day, without diminution for ever, and let this be the only favour to me from Thee. All my desire is that these two should be without limitation.

itIritastasya dadau sa taddvayaM padaM vidhAtuM sakalaishcha shobhanam |
samAshlishhachchainamathA.ardrayA dhiyA yathochitaM sarvajanAnapUjayat || 8.248

248. Thus told, He (Rama) gave him (Hanuman) both these (boons), as also Brahma's place, along with all attendant holy enjoyment, and then embraced him with a tender heart, and thereafter duly honoured all the other people.

iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
shrIrAmacharite (hanUmati shrIrAmadayAdAnaM nAma) ashhTamo.adhyAyaH