Story of Sri Rama

(Sanskrit text and English Translation)

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Foreword

The term 'Sriramodantam' is composed of the words 'Srirama' and 'udantam' meaning 'the story of Srirama'. Sriramodantam is a 'laghukavyam' (minor poetical composition) that has been in use as the first text in old Sanskrit curriculum of Kerala for last five centuries. As per this curriculum the students were taught this text along with Amarakosa and Siddharoopam immediately after they had learnt the Sanskrit alphabets (Varnamala). This Kavya, which is a highly abridged version of "Valmiki Ramayana", was used as a tool to teach effectively Vibhakti, Sandhi, Samasa, etc to young pupils.

There will hardly be a Sanskrit knowing person from Kerala who does not know by-heart at least a few verses of this work, which begins with the verse "श्रीपति प्रणिपत्यांह श्रीवत्साधिन्तवक्षरं श्रीरामोदन्तमार्थव्यस्ये श्रीवाल्मीकिप्रकीर्तितम्". Though the traditional style of teaching Sanskrit exists no more in Kerala, the 'balakanda' of Sriramodantam found a place in the Sanskrit text books prepared by the State board till

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1 Case endings, conjunction of words and compound of words
a few decades back. This shows how significant a role this work had played in imparting basic lessons of Sanskrit to the young minds.

It is a great pity that the author of Sriramodantam is unknown. The author, in his inimitable and simple style, has narrated, in just 200 verses, the seven *kandas* of Ramayana that was expounded by Valmiki in 24000 verses.

Any suggestion for improving this translation is welcome.

- Translator
Bowing to Lakshmi’s consort, Vishnu, who has a mark, Srivatsa, on his chest, I shall relate the story of Sri Rama, as narrated by Valmiki.

Long ago there was a Rakshasa\(^2\) named Ravana who was the son of sage Visravas. Ravana’s younger brothers were Kumbhakarna and Vibheeshana.

\(^2\) A particular sect of asuras, demonical beings.
By their severe penance, they made *Brahma* appear before them and asked for desired boons from *Brahma* who is affectionate towards his devotees.

Ravana chose not to be killed by anyone except humans. *Kumbhakarna* wanted to surpass all *devas*, instead asked for constant sleep, by slip of tongue\(^3\).

*Vibheeshana*, who was endowed with noble qualities, asked for devotion to *Vishnu*. Giving them these boons, *Brahma* disappeared.

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\(^3\) *Kumbhakarna* actually desired for निर्देशत्वम् (surpassing gods), but ended up asking for निम्नत्वम् (long sleep) instead.
Ravana then won a battle against the Lord of riches, *Kubera*, took from him the city of *Lanka* and the *Pushpaka*\(^4\) and lived there happily.

Then, all the *Rakshasas* who were living in *Rasatala*\(^5\) took refuge in ten-headed Ravana and lived happily in *Lanka*.

Ravana married *Mandodari*, daughter of *Maya*, and begot a son in her called, *Meghanada*.

Ravana conquered the earth and *Rasatala*, tormented all the worlds and carried away the beautiful women.

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4 A divine aerial chariot  
5 One of the seven lower worlds
Dishonoring the Vedic rituals, Ravana oppressed the twice-born. Accompanied by his son, he defeated Devendra in battle.

Fetching the wish-yielding trees (from Heaven) through his servants, Ravana planted them in Lanka and lived there for a long time.

Devas, then, approached Brahma and related to him all the misdeeds of Ravana.

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6 The Brahmins
7 The chief of the gods
8 Gods or deities
Having heard their woes, Brahma went with devas to the shores of the ocean of milk, propitiated Vishnu by various hymns.

Then Vishnu, the enemy of Asuras, appeared before them and asked Brahma why he had come there with devas.

Then Brahma told Vishnu about the troubles caused by Ravana. Hearing that, Vishnu cheered up Brahma and said:
“Enough of the fears, Oh Brahma, go back along with devas. I will take birth as son of King Dasaratha and will kill the ten-headed Ravana.”

“Let all devas, through part of their souls\(^{10}\), take birth as monkeys\(^{11}\) on the earth to help me in slaying Ravana.”

Having spoken thus to Brahma, Vishnu disappeared. Brahma gladly went back along with devas.

\[\text{पद्मयोनिन्} \text{गीर्वाणे} \text{सं} \text{प्रायात्} \text{प्रहुः} \text{॥ १८॥} \]

\[\text{एवमुत्त्वा} \text{विधातारं} \text{तत्रेव} \text{वान्त} \text{दर्शे} \text{प्रभुः} \text{॥} \]

\[\text{अजीजनत्ततो} \text{शक्को} \text{वालिनं} \text{नाम} \text{वानरम्} \text{॥} \]

\[\text{सुर्यीवमपि} \text{मार्त्यमदो} \text{हनुमन्तं} \text{च} \text{मारुतं} \text{॥ १९॥} \]

Devendra created a monkey named Vali, Sun created Sugreeva and Vayu created Hanuman.

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\(^{10}\) Puranas describe many such instances where a deva takes birth, with a specific mission on Earth, out of only a part of his soul; he continues to exist in Heaven too.

\(^{11}\) Vanaras were not ordinary monkeys, but ape-like humanoids. Especially those Vanaras, who assisted Rama in his battle with Ravana, were partial incarnations of gods.
Brahma had created Jambavan long ago. Similarly all other devas created numerous monkeys.

Vali became the leader of those monkeys and with all of them inhabited Kishkindha\textsuperscript{12}.

There was a king called Dasaratha who belonged to the clan of the sun. Though he had three wives, he had no sons.

\textsuperscript{12} An ancient kingdom of the monkeys in South India
Then, on the advice of Sumantra\(^{13}\), he brought sage Rishyasringa and got Putrakameshti\(^{14}\) conducted with Rishyasringa as the priest.

अथाश्रेयसतिष्ठ: कश्चिद् गृहीत्वा पायसं चरुम् ।
एतत्राशय पहः स्तवं इत्युत्तवादाध्रुपाय स: ॥ २४॥

From the fire arose a divine being, holding in his hand a cup of milk porridge and gave it to the king saying “Feed this to your wives.”

तदृशित्वा तदौ वामसो पलिः प्राशयं तुतुसुकः ।
ताथ तत्त्वाशानादेव नृपाद्भ्येमध्यायन ॥ २५॥

He took it and fed his wives the porridge immediately. As a result, the queens became pregnant through the king.

पूर्णं कालेवथ कौसल्या सजनांभोजमास्तकरम् ।
अजीजन्द्रामचर्यं कैकेयी भरतं तथा ॥ २६॥

In due course, Kausalya gave birth to Ramachandra, who was a source of joy to virtuous men like Sun to lotus. Kaikeyi gave birth to Bharata.

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\(^{13}\) Chief minister of king Dasaratha

\(^{14}\) A Yajna (Vedic ritual) conducted with a desire to get a son.
Then, Sumitra gave birth to twins, Lakshmana and Satrughna. The king got their birth-ceremonies and other rituals performed by the priests.

The four princes grew up and were affectionate with one another. They gained mastery in all branches of learning.

Then, one day the great sage Viswamitra visited the king and desiring protection (from the Rakshasas) of his Yajnas he sought the help of Rama who was equal to Kartikeya in valour.

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15 Son of Siva; He was commander-in-chief of devas
As advised by Vasishtha the king, with great sorrow, entrusted Rama and Lakshmana to Kausika.  

Taking them with him, he taught them the chants of Bala and Atibala as well as all the divine astras.  

While proceeding along with his brother, Rama, at the behest of Kausika, killed Tadaka who was harassing people.

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16 Another name for Viswamitra  
17 Two chants that prevent hunger and sleep.  
18 According Hindu Puranas, an astra is a supernatural weapon, presided over by a specific deity. Use of an astra requires knowledge of its specific mantra.
Then, Kausika along with Rama reached Siddhasrama. As the Yajna started the Rakshasas appeared.

With an astra Rama hurled Maricha into the ocean, killed the Rakshasas led by Subahu and protected the Yajna of the sage.

Then, led by Kausika, Rama along with his brother, after redeeming Ahalya of her curse, went to the king of Mithila.

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19 A Rakshasa who was Ravana’s maternal uncle.
20 Wife of the sage Gautama; she turned into a stone due to a curse.
There, Rama was received with respect by Janaka\textsuperscript{21}. At the behest of Kausika Rama broke the bow of Siva kept in connection with the marriage of Sita\textsuperscript{22}.

Then, the King of Mithila invited Dasaratha through his messengers and gave away Sita and her cousins (in marriage) to Rama and his brothers.

Having married, at the bidding of his elders, Rama and his brothers returned (to Ayodhya) after being greatly honoured by Janaka.

\textsuperscript{21} The king of Mithila and father of Sita
\textsuperscript{22} King Janaka had made a proclamation that only one, who handled the bow of Siva, could marry Sita.
After defeating the furious \textit{Bhargavarama}\textsuperscript{23} who came to Rama upon hearing about the breaking of the bow of Siva, Rama returned to \textit{Ayodhya}.

Then Rama, the prince of the \textit{Kakutstha} clan, who brought happiness to everyone by his actions, lived in \textit{Ayodhya} happily with Sita.

\begin{flushright}
\textbf{॥ इति श्रीरामोदन्तः बालकाण्डः समाप्तः ॥}
\end{flushright}

Thus ends the chapter on childhood of Rama

\textsuperscript{23} An incarnation of Vishnu; son of sage Jamadagni in the clan of sage Bhrigu; he is also known as Parasu Rama.
Meanwhile Bharata along with Satrughna went to the house of his uncle Yudhajit.

Then the king, after consulting with his ministers, started with joy preparations for coronation of Rama.

Her mind being corrupted by Manthara, Kaikeyi requested the honest king for two boons formerly promised to her by him.
The king gave her the two vicious boons of Rama’s remaining in the forest and Bharata’s getting the kingdom.

Kaikeyi immediately ordered Rama to go to the forest. Rama took leave of all the elders and proceeded to the forest.

Seeing him leaving, Sita and Lakshmana followed him. Leaving their houses at once, all the citizens (of Ayodhya) also followed Rama.
Deceiving the dejected citizens sleeping at night, Raghava departed in a chariot driven by Sumantra.

Reaching Sringiberapuram on the banks of Ganges, Rama stayed there for overnight accepting the hospitality of Guha.

Taking leave of the charioteer Rama, along with Sita and Lakshmana, crossed the river Ganges in a boat rowed by Guha.

On reaching (the hermitage of) sage Bharadwaja, Rama paid obeisance to the sage and was
welcomed by the sage. As advised by him, Rama lived happily in *Chitrakoota*.

Then *Sumantra*, grief-stricken, went back to *Ayodhya* and told the king all details about *Raghava*.

Hearing *Sumantra's* words, the king’s mind was drowned in great sorrow. Crying “Rama, Rama”, the king left his body and went to heaven.

At the instance of *Vasishttha*, the ministers preserved the body of the king and sent messengers and brought Bharata from his uncle’s house.

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27 A mountain on the banks of the river Mandakini.
Hearing of the death of his father from Kaikeyi, Bharata, along with his younger brother, duly performed the king’s cremation and funeral ceremonies.

In spite of persuasion by the ministers, Bharata, along with the citizens, went to the forest to bring Rama back.

After reaching Rama who was staying in Chitrakoota wearing bark and matted hair, Bharata requested him to rule the kingdom assisted by Vasishththa and other Brahmins.
Rama assured Bharata that he would return to the city after staying in the forest for fourteen years, gave his sandals and sent him back.

Taking the sandals from Rama with a dejected heart, Bharata ruled the country living in Nandigrama.

Rama then went from the mountain (Chitrakoota) to the sage Atri and paid respects to him. The sage’s wife then adorned Sita with her own ornaments.
After spending a night in the hermitage (of the sage Atri), Rama, with Sita and Lakshmana, entered the Dandaka\(^{28}\) forest.

Thus ends the Chapter on *Ayodhya* of Sri Ramodantam.

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\(^{28}\) A forest in the Indo-Gangetic Valley
The Chapter of the Forest

While travelling in the forest, Rama killed ill-fated Viradha who (after attacking them) was carrying Rama along with Lakshmana and Sita.

He then went the hermitage of Sarabhanga, witnessed his departure to the heaven and vowed to kill the Rakshasas at the request of sages.

From there Rama went to the sage Suteekshna, saluted him and was honoured by him. Thereafter

29 A fierce Rakshasa who was an incarnation of a Gandharva
he reached the hermitage of the sage Agastya and saluted him.

The sage, who was born from a pot, gave Rama the bow of Lord Vishnu, pair of quivers of Indra and the arrow and sword of Brahma.

Then Rama went and met Jatayu, a friend of his father, and entrusted him with the protection of Sita.

Then he reached Panchavati and lived happily with Sita, in a leaf-hut built by Lakshmana.

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30 A sacred place on the southern bank of the river Godavari
There Rama was once approached by the lustful Soorpanakha\textsuperscript{31}. On being rejected by him, she chose Lakshmana who too rejected her.

Thereupon, the lustful \textit{rakshasi} again chose Rama who was handsome like \textit{Manmatha}\textsuperscript{32} and upon being rejected again the \textit{rakshasi} attacked Sita in anger.

Then her (Soorpanakha) nose and ears were cut off by Lakshmana in anger. She went to \textit{Janasthana}\textsuperscript{33} and narrated the incidents to \textit{Khara}\textsuperscript{34}.

\textsuperscript{31} Step-sister of Ravana
\textsuperscript{32} God of love
\textsuperscript{33} A part of the forest Dandaka which lies in the basin of Godavari
\textsuperscript{34} Step-brother of Ravana and brother of Soorpanakha
 Upon hearing this, wrathful Khara, along with an army of Rakshasas led by Dhooshana and Trisira, came to kill Raghava.

Immediately entrusting Sita to the care of Lakshmana, Rama, embodiment of easy valour, killed Khara along with his followers.

Then Soorpanakha, full or sorrow, went to Lanka and recounted all the happenings to Ravana.

35 Brothers of Khara
Hearing this Ravana made up his mind to abduct Sita. Reaching the hermitage of Maricha\textsuperscript{36} Ravana demanded his help.

Taking the form of a golden deer, he roamed in front of Sita and she urged her husband to get her that deer.

Entrusting Sita to Lakshmana’s care, Rama chased the deer which was running fast deep into the forest.

Rama killed the deer and Maricha assumed his true form and gave up his life screaming, “Oh Sita, Oh Lakshmana”\textsuperscript{37}.

\textsuperscript{36} The uncle of Ravana

\textsuperscript{37} Maricha imitated Rama in his cry to mislead Sita
Upon being repeatedly pressed by Sita on hearing this cry, Lakshmana prayed to the Devas for her safety and went in search of Rama.

Taking this opportunity, Ravana, assuming the form of an ascetic, went to Sita, caught hold of her and happily took her by air.

Then, seeing Janaki being taken away, Jatayu fought Ravana ferociously with his beak, wings and nails.

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38 In the aerial vehicle named Pushpaka
39 Sita, the daughter of King Janaka
Ravana maimed him (Jatayu) with his sword Chandrahasta, felled him on the earth and took Sita to his palace.

Having seated Sita in Asoka grove, Ravana bid Rakshasis to take care of her.

After slaying Maricha and hearing the happenings from Lakshmana whom he met on his way back, Rama returned to the hut grief stricken.

40 Female demons
Not seeing Sita in the hut, Rama and Lakshmana, while searching for Sita in the forest, saw Jatayu, the king of eagles, with his wings cut off.

Rama heard from him the news of Sita. Later, when Jatayu died, Rama and Lakshmana cremated his body and performed the obsequies.

Later, Lakshmana swiftly cut off the ear and nose of Ayomukhi who insulted him on the way.

Rama and Lakshmana cut off the hands of the demon Kabandha who had grabbed them and then, cremated his body at his request.

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41 A Rakshasi who had iron face
Assuming divine form he (Kabandha) departed for Heaven after telling Rama, in order to trace Sita, to go to Sugreeva, who was in Rishyamooka Mountain.

Then, Rama, comforted (by Kabandha’s words), went to the hermitage of Sabari. After being worshipped by her, Rama with Lakshmana reached Pampa.

Thus ends the Chapter on “Forest” of Sri Ramodantam.
Then, as ordered by Sugreeva, Hanuman came to Rama and Lakshmana and hearing their story he brought them to Sugreeva.

He, then, told Rama’s story to Sugreeva and made Rama and Sugreeva form a treaty in front of Fire.42.

Then, Rama vowed, “I will kill Vali “and Sugreeva promised, “I will trace out Vaidehi43”.  

42 It is a tradition to make rituals, pledges, etc in front of sacred fire seeing it as the Universal witness, the Fire God Agni.
Then, Sugreeva told Rama the reason for his enmity with Vali and about the enormity of Vali’s strength.

Sugreeva immediately showed him the body (skeleton) of Dundubhi and Rama kicked it with his toe to a great distance.

He then showed seven Sala trees to Rama who pierced all of them with a single arrow and thus removed Sugreeva’s doubt (regarding Rama’s prowess).

43 Another name of Sita
44 A demon in the form of a very huge buffalo that was demon slain by Vali; when Sugreeva showed to Rama the skeleton of this demon to show him how powerful Vali was, Rama kicked it with but a gentle force, and threw it many miles away.
45 A very tall and stately tree; Its botanical name is Shorea Robusta
मधूरसेन, किशकिशन तो कर्मकान्दः ॥
धर्मसाधनः कोपयन् वानराधिपतः ॥ ७॥

Having reached Kishkindha along with Rama, Sugreeva roared with great joy provoking the king of monkeys.

वाली निष्क्रम्य सुग्रीवं समरेडपीडयत मृत्युम्।
सोऽिप संभसवा गः वालवाहवान्तिकः ॥ ८॥

Vali came out and heavily injured Sugreeva in the duel. Wounded all over the body, Sugreeva ran to Rama.

कृतविच्छिद्रत रामेण पुनरेव स वालिनम्।
रणायाह्यत क्षिप्रं तस्यं रामस्तिरूहितः ॥ ९॥

Being given an identification mark by Rama, Sugreeva, before long, invited Vali to fight again while Rama stood in hiding.

हेममाली ततो वाली तार्याभिनितं हितम्।

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46 Rama could not kill Vali since he was not able to distinguish between Bali and Sugreeva. So, he put a flower garland around the neck of Sugreeva to distinguish him from Vali.
Then, wrathful Vali, who was wearing a golden neck-lace, ignored the advice of Tara and fought a very fierce battle with his brother.

Then, wrathful Vali, who was wearing a golden neck-lace, ignored the advice of Tara and fought a very fierce battle with his brother.

Rama hit Vali with an arrow and felled him to the ground. Recognizing that it was Rama (who had struck him) Vali left the body and went to Heaven.

Rama, who is affectionate towards those who take refuge in him, consoled Sugreeva who was in remorse and made him the king of monkeys.

47 Wife of Vali
Thereafter, Rama lived on the *Malyavat* Mountain along with Lakshmana for four months saddened by the separation of Sita.

Then, as directed by Rama, Lakshmana brought *Sugreeva* along with the monkeys led by leaders like Hanuman (to *Malyavat*).

*Sugreeva* met Rama and, at his behest, commanded the monkeys to search in four directions for Sita.

Then Rama handed Hanuman a ring to win Sita’s trust. He took it and went (in search of Sita).

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48 This is a mountain range in the east coast of India (Eastern Ghats), that falls in the northern Tamilnadu and southern Andhra Pradesh.
Searching for Sita, the monkeys led by Hanuman went southwards and reached the Vindhya Mountain.

At the lapse of the time allotted to them (to find Sita) they decided to give up their lives by fasting. At that moment, they heard the news about Sita from Sampati⁴⁹.

The monkeys lead by Angada reached the sea shore. None of them was capable of crossing the sea.

⁴⁹ Elder brother of Jatayu
Roused by the words of praise about his power by Jambavan, Hanuman climbed the Mahendra Mountain.

Thus ends the Chapter on Kishkindha of Sri Ramodantam.
The Chapter on “Exploits of Hanuman”

अथ सुन्दरकाण्डः ॥

Saluting all devas, the son of Vayu leapt from Mahendra Mountain to cross the ocean.

After crossing the Mainaka Mountain, saluting Surasa and tactfully killing Simhika, he reached the other side of the ocean.

50 Hanuman is said to be a partial incarnation of the god Vayu
51 A mountain which stands immersed in the ocean.
52 Mother of serpents; she was sent by celestial beings to test Hanuman; he convinced her of his strength and got her blessings.
53 A giantess who tried to kill Hanuman by swallowing him
After subduing the deity\textsuperscript{54} presiding over \textit{Lanka}, Hanuman entered the city and while searching for Sita, saw Ravana asleep at night.

Not seeing Sita there (Ravana’s palace), while looking for her here and there Hanuman reached \textit{Asoka} grove where he saw grieving Sita.

Climbing a tree, Hanuman hid himself completely among its leaves and sat there wondering whether or not she is Sita.

\textsuperscript{54} A goddess who was cursed by Brahma to become the watch-girl of the palace-gate tower of Ravana; she was relieved of her curse by Hanuman.
Then, Ravana came to Sita love-stricken and repeatedly implored to her to become his wife.

अहं तदनुगा न स्याम् इत्येषा तं निराकरोत्।
काममन्युपरीतात्मा रावणोऽथ गृहं ययो॥७॥

Sita rejected him saying that she would not become his wife. Then, Ravana, lustful and angry, went back to his house.

गते तु रावणे सीतां प्रलम्पति स मारूति:।
उत्तवा रामस्य वृत्तान्तं प्रददौ चांगुलीयकं॥८॥

After Ravana left, Hanuman told news about Rama to wailing Sita and gave her Rama’s ring.

तत्तसादाय वैदेही विलम्य च भृशं पुनः।
चूडामणि ददौ तस्य करे सा मारूतेः प्रियम्॥९॥

Vaiđehi took the ring and cried again bitterly and placed her favorite crest-jewel in Hanuman’s hands.

मा विषादं कृथा देवि राघवो रावणं रणे।
Hanuman consoled her saying, “Devi! Do not grieve. Rama would wage battle against Ravana, slay him and take you back” and left (Asoka grove).

Being a diplomat, Hanuman after due consideration, destroyed that garden and killed Akshakumara\(^{55}\) and numerous other Rakshasas in fight.

Then, Hanuman, who was bound by Indrajit\(^{56}\) in battle, apprised Ravana of Rama’s valour.

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\(^{55}\) Younger son of Ravana born to Mandodari  
\(^{56}\) He who had defeated Indra, the chief of devas
With his tail set on fire by the Rakshasas, Hanuman burnt whole Lanka and crossing the ocean joined the monkeys.

Accompanied by the monkeys, Hanuman went to Rama, narrated all his deeds (in Lanka) and gave Rama Sita’s crest-jewel.

Thus ends the Chapter on “Exploits of Hanuman” Of Sri Ramodantam
The Chapter on “Battle”

Thereafter, Rama departed along with countless batches of monkeys led by Sugreeva and reached the shores of the ocean.

Then, Vibheeshana, expelled by his brother, approached Rama and was crowned as the king of Lanka by Rama, the destroyer of enemies.

Shown the way to cross the ocean by Varuna57, Rama got the bridge built through Nala58 and

57 The lord of oceans
passing through that bridge, reached *Suvela* Mountain (in *Lanka*).

As per the direction of Rama, the monkeys led by *Neela* laid siege to *Lanka* from all directions, holding trees and stones in their hands.

The monkeys, who were like lions in valor, roared after killing in battle the *Rakshasas* led by *Prahasta* as they came out as ordered by Ravana.

Highly courageous *Sugreeva*, Hanuman, Rama and Lakshmana, killed numerous *Rakshasas* in the battle.

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58 This monkey was the son of *Visvakarma*, the architect of *devas*.
Then, the son of Ravana, in the ensuing battle, tied Rama and Lakshmana by the Serpent Astra and they were set free by Garuda, the enemy of serpents.

Thereafter, Ravana too was defeated by Rama in the battle. Ravana woke up Kumbhakarna at once and bid him to kill Rama.

Then, in a fierce battle, Rama used the Indra Astra and killed Kumbhakarna who was devouring hoards of monkeys.
Then, *Devantaka* and *Narantaka*\(^{59}\), sent by Ravana, were killed by Hanuman and *Angada* in the peak hour of battle.

Then, *Lakshmana* killed with arrows *Atikaya*\(^{60}\), a huge bodied *Rakshasa*, who, coming in a chariot, wreaked havoc on the army.

Then, *Indrajit*, under the orders of Ravana, tied\(^ {61}\) *Rama* and *Lakshmana* using the *Brahma Astra* in the battle and killed the monkeys with arrows.

\(^ {59}\) Sons of Ravana born to a *Gandharva* woman; *Gandharva* is a class of demigods regarded as the singers or musicians of devas.

\(^ {60}\) Son of Ravana born to a *Rakshasi* called *Dhanyamalini*

\(^ {61}\) *Rama* and *Lakshmana* lay unconscious due to impact of *Brahma Astra*. *Jambavan*, then, advised *Hanuman* to get the herbs which would bring them back to life.
Then, Hanuman went to the mountain of herbs, as per the advice of Jambavan, and not seeing the herbs on the mountain, became angry.

He uprooted and carried back the mountain itself (to Lanka) and brought back to life Rama and all others with the smell of the herbs.

Seeing his city, burnt by the monkeys, Ravana, out of fury, deputed two sons of Kumbhakarna to kill Rama and Lakshmana.
Then, seeing the two mighty *Rakshasas* destroying the armies, Rama killed *Kumbha* with arrows and *Sugreeva* killed *Nikumbha*\(^62\).

Then Rama killed with arrows the *Khara*’s son, who, sent by Ravana and was tormenting the monkeys with his arrows.

Ravana, with a sorrowful heart, commanded his son *Indrajit*, who was unconquerable, to kill Raghava in battle.

*Indrajit*, the winner of battles, left the city at once carrying a fake Sita in order to perplex everyone.

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\(^62\) Kumbha and Nikumbha are the sons of Kumbhakarna
As the monkeys led by Hanuman watched, Indrajit, the winner of battles, slew Sita with a sharp sword.

Then, surrounded by all the monkeys, grieving Hanuman left the battle field and went quickly to where Rama was.

After going close to Rama, Hanuman told him entire incidents. Hearing all these Rama collapsed.
At that time, Vibheeshana came there, saw Rama unconscious and after consoling the grieving monkeys, told the following words (to Rama).

“Oh Lord of the Universe! Give up false sorrow and listen to my words spoken in your interest and knowing Indrajit’s mind.

This is only a delusion created by the evil minded son of the Rakshasa king, who is about to perform a Homa\(^63\) now at Nikumbhila\(^64\).

Send today itself Lakshmana and some ministers along with me (to Nikumbhila), for if the enemy

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\(^{63}\) A fire ritual in which oblations are offered to gods by pouring ghee into the consecrated fire, often performed, for fulfillment of a particular desire.

\(^{64}\) A particular spot in the forest outside the city of Lanka
completes the *Homa*, he will surely become invincible.”

Rama told Lakshmana, “Go there immediately along with your friend Vibheeshana and kill the son of the Rakshasa king.”

Taking leave of Rama, Lakshmana and Vibheeshana, hurried to *Nikumbhila* where *Indrajit* was camped.

Vibheeshana, who was a righteous soul, pointed out his nephew to Lakshmana who struck the *Rakshasas* with heaps of arrows.
After battling for a long time, Lakshmana, using the Indra astra, cut off the head of the Ravana’s son in wrath.

Hearing about the murder of his son, Ravana became crestfallen, feeble hearted, his limbs turned weak and his senses agitated. He lamented (as follows).

“Seeing today Indrajit killed in battle, my life has become a waste and my words devoid of meaning.

“O my brave son! Getting killed by a human, who is an insignificant foot soldier, banished from his
own country, where have you gone leaving me alive?

इन्द्र जित्वा तु तं बद्धा लहुमानीय वै वल्लात।
अकरोस्तं प्रतापेन काराग्रहनिवासिनम् ॥ ३४॥

“Conquering Indra, you forcibly bound him, brought him to Lanka and held him captive by your valour.

मोचयामास बह्छा त्वं सा नान्वित्वामराधिपम्।
ताहतं कुन्त्र मां त्यत्त्र गतोध्य सुदुरासदः ॥ ३५॥

“Brahma had to pacify you and got the king of devas released. Where have you, so unassailable, gone today leaving me?

किं करिष्याम्यहं पुत्र! क गच्छामि वदाध्युना।
नय मां यत्र गन्तासि तत्र ते न विलंबंनम् ॥ ३६॥

“O son! Tell me now. What shall I do? Where shall I go? Without delay take me also to where you have gone.

लोकेषु त्वत्स्मो नास्ति ताहास्य पितास्म्यहम्।
“O son! There is no one equal to you in this world. I was proud that I am the father of such a son.

"Valorous Rakshasa leaders like Kumbhakarna, Dhoomraksha, Vajradamshtra and Prahasta have all been killed.

"O my son! I didn’t take to heart the loss of all these great Rakshasas and was not worried as I relied on your strength."

After lamenting thus in a prolonged manner, Ravana overcame his grief and became livid with anger.
रथं सूत मयायें त्वं क्रिपं कुरु जयैणः।
रामं सलक्षणं हन्तुं निर्गमिष्यायंहं गृहातः। ॥ ४१ ॥
“O Charioteer! Bring the chariot at once in front of me who am eager to win. I am proceeding from my home to slay Rama and Lakshmana.”

इत्युत्तवं रथमारुद्वं शीर्षं साराधिवाहितम।
रामेण सह संगमं युद्धं चके सुदारुणम्। ॥ ४२ ॥

Saying thus, Ravana went in the charioteer-driven chariot and engaged in a fierce battle with Rama.

ततो मातिलिनासनीतं रथमेन्द्रं समारुहन्।
राज्जा रामो धर्मात्मा युद्धस्थथो यथा रवि:। ॥ ४३ ॥

Then, Rama, the embodiment of righteousness, seated in Indra’s chariot brought by Matali, glowed like the rising Sun.

चकार युद्धं तुमुंदं देववृंदं च पश्यति।
सीताहरणजातं कोपाद्रामो धर्मभृता वरं:। ॥ ४४ ॥
As the assembly of devas watched, Rama, the best among the virtuous, enraged by the abduction of Sita, fought a tumultuous battle (with Ravana).

Then, on the words of counsel by Agastya, the victorious Rama, using Brahmastra, slew Ravana, the enemy of all worlds.

On hearing about the death of her dearest husband, Mandodari, much afflicted with grief, went to the battle field and cried like an osprey.

As directed by Rama, Vibheeshana and other rakshasas cremated Ravana, whose life had come to an end.
Then, as attested by god Agni, Rama found Sita very chaste and on the advice of devas, took Sita to his father.

"O Rama! This act of yours, which is fearful to all beings and which was performed by you for the sake of Sita, is appropriate indeed. She is Lakshmi and you are Vishnu.”

Becoming honoured by devas and sages with the above words, Lakshmana was pleased and Rama believed it.

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65 Dasaratha had come along with devas to watch the battle between Rama and Ravana
66 These are words of the sages and devas to Rama
Then, Rama, who was righteous, honest, generous and victorious, got the coronation of Vibheeshana performed by Lakshmana.

Thereafter, Rama, the lord of the Universe, boarded the Pushpaka along with his wife, brother, friends and reached.

Curious to see Sita, all the female monkeys residing in Kishkindha entered the Pushpaka Vimana.

67 Aerial chariot named Pushpaka
Then, Rama, wishing to see Bharata, reached the hermitage of Bharadwaja (on his way) and was detained there by the sage.

Then, Rama sent Hanuman to Bharata who, not seeing Rama, wanted very much to end his by entering into the fire.

There, Rama, his brother and friends were received with due respect by the great sage (Bharadwaja) who was overcome with joy.

Thereafter, Rama went to Bharata, the destroyer of enemies, entered Ayodhya with him at once and was greeted by the mothers.
Then, all the residents of Ayodhya joyfully went to Rama and told him, “We all feel blessed”.

Just as the Chataka\(^{68}\) birds and the peacocks seeing the clouds or the mothers seeing their babies, all the citizens felt great joy (upon Rama’s arrival).

Then, Vasishtha and other priests along with the ministers joyfully performed Rama’s coronation just as the eight Vasus performed the coronation of Indra.

\(^{68}\) Name of a bird which is supposed to live only on rain drops
During the coronation celebration *Sugreeva* and other the monkey chieftains were suitably honoured with garlands, scents, cloths and ornaments.

Honoured specially with a pearl garland by Sita, Hanuman felt as happy as he was by looking at Sita.

*Kausalya*, who was very affectionate towards her son, adorned all the female monkeys with ornaments, cloth, sandal and saffron.

As bid by Rama *Sugreeva* and all the monkeys left for *Kishkindha*, saddened at separation from Rama.
Taking permission from Rama, Vibheeshana, who was very pious and eternally living\(^{69}\) and was instrumental for the victory of Lanka battle, left for Lanka.

Rama, the sinless, after ascending the throne of his father, with his brothers in attendance, shone like Vishnu in heaven.

With the consent of Lakshmana, Rama gave the position of crown prince to Bharata, the immeasurably great and dearer to Rama than his life.

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\(^{69}\) Vibheeshana one among the seven Chiranjeevis i.e. those said to live forever.
Those four great men, who were the best among the descendants of Raghu\textsuperscript{70}, along with their spouses, shone in their city like moon among stars in the sky.

Thus ends the Chapter on “Battle” of Sri Ramodantam.

\textsuperscript{70} An renowned ancestor of Rama
The Chapter on Rama’s later life

Rama forsook Sita on account of the scandal by ignorant people that the king (Rama) took back his wife who was blemished by Ravana.

Then, knowing this, Valmiki brought pregnant Sita to his hermitage, consoled her and let her live there happily.
Then, at the request of the sages and on the orders of Rama, Satrughna killed Lavanāsura in a battle and protected the sages.

While Rama was performing a Yajna, after installing a golden statue in Sita’s place, Valmiki brought Sita and her sons and turned them over to Rama.

Being suspected again by Rama, Sita entered the fissure created by goddess Earth to whom Sita had prayed.

71 Grandson of sage Visravas
72 Aswamedha, a horse-sacrifice usually performed by emperors.
73 A householder is required to have his wife by his side while performing a Yajna. In the absence of Sita, Rama seated a golden statue in her place.
Then, as bid by Rama, the citizens of Ayodhya and the monkeys drowned in the holy waters of Sarayu, left their bodied and went to heaven.

Then, Bharata and Satrughna obtained their original form. Rama too left his mortal body and entered his abode.

This story of Rama is narrated by me, a dim wit. The virtuous and learned men may carefully examine and rectify (where necessary) and accept this work.
Let the supreme spirit *Vishnu*, who incarnated as *Dasarathi*\textsuperscript{75}, killed Ravana in battle and protected the worlds, protect me.

\begin{verse}
॥ इति श्रीरामोदन्ते उत्तरकाण्डः समाप्तः ॥

Thus ends the Chapter on “Rama’s later life” of Sri Ramodantam.

॥ इति श्रीरामोदन्तं समाप्तम् ॥

Thus ends the Sri Ramodantam, the story of Rama.
\end{verse}

\textsuperscript{75} Son of king Dasaratha i.e. Rama